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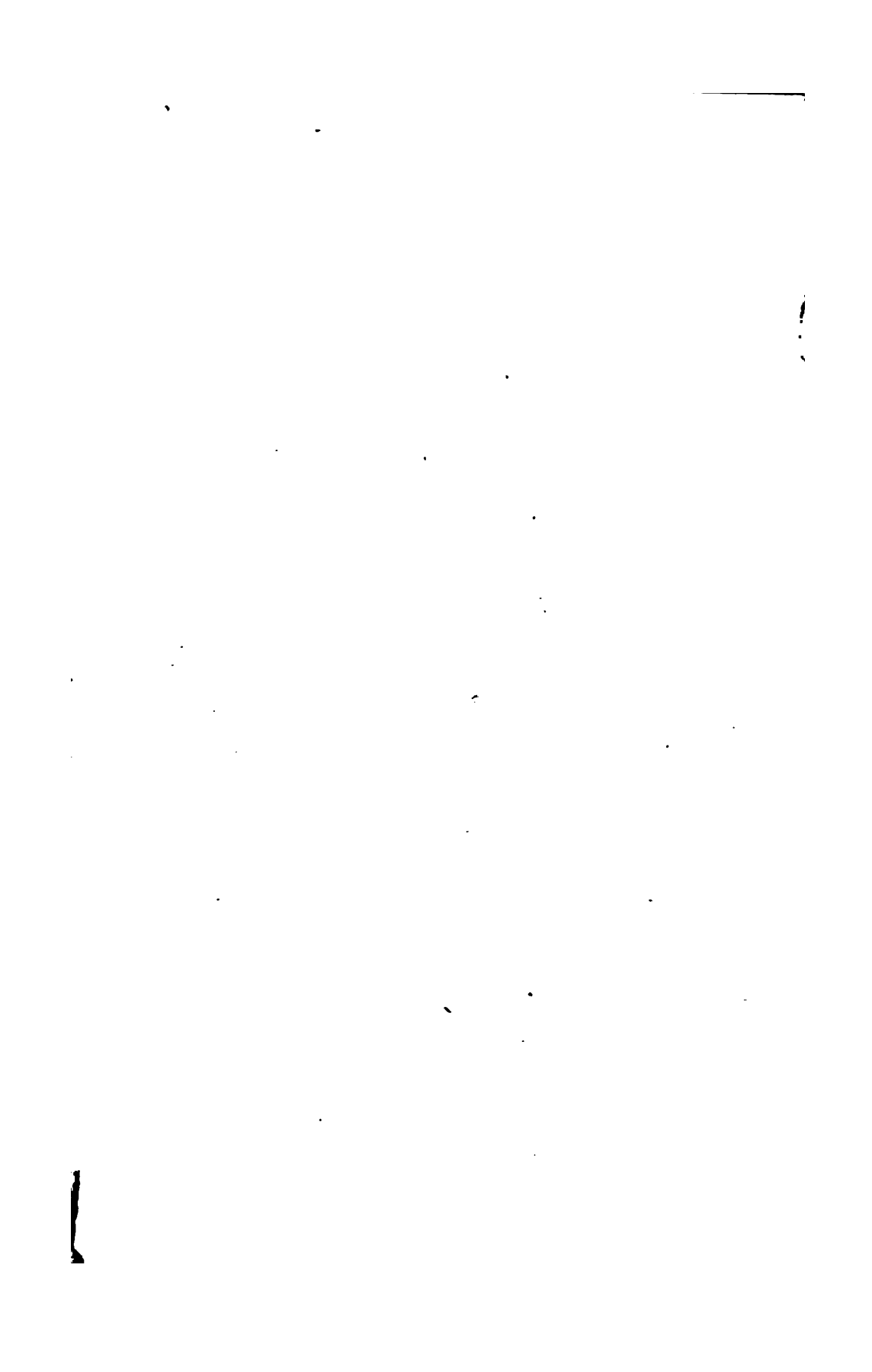
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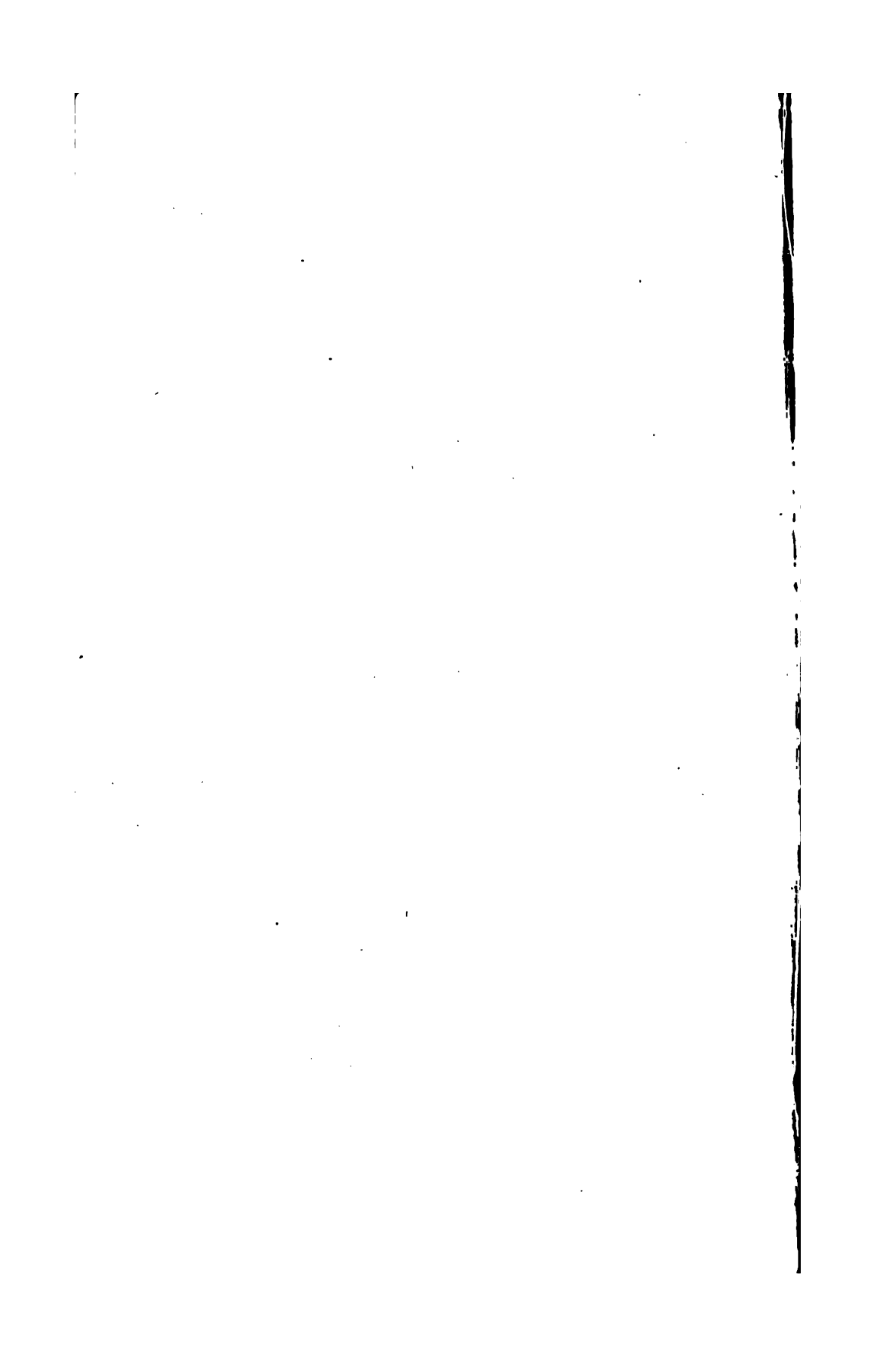
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The Legend of the Holy Grail,
its Sources, Character and Development,

BY

DOROTHY KEMPE.

THE INTRODUCTION TO, AND PART V OF,
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GENERAL INTRODUCTION.

BY DOROTHY KEMPE.

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§ 1. THE CHARACTER AND DEVELOPMENT OF THE GRAIL LITERATURE.

§ 1. THE critical work of the last forty years, and in particular the revival of interest in the remains of early Celtic literature, whether Welsh or Irish, has placed the study of the Arthurian Romances upon a somewhat different basis to that which it occupied when the History of the Holy Grail, in Lovelich's metrical rendering, was first published in 1861, and necessitates some further words of introduction to the present edition. These studies have not indeed solved all difficulties of detail, but they have provided an acceptable solution for the general problem; they have invested our well-loved tales with an even more venerable halo of antiquity; they have made more peculiarly our own that "matière de Bretagne" to which alien learning had sometimes laid claim, by associating its origins with the primitive religion of early inhabitants of our islands.

The Arthurian Literature, in its manifold phases, represents in a unique manner the intellectual growth of a people: it mirrors from a remote past dark pictures of bloodshed and revenge; it reflects the age of courtly chivalry and the romance of Crusading days; the fervid morality of the monk; the activity and enterprise of the Elizabethan Age; the idealism of the nineteenth century.

To the modern mind it is seen, in Lovelich's version, in the least attractive stage of its growth, for as a literary monument, or as a work of art, his History of the Holy Grail is valueless. The interest of the so-called Grand St. Graal, and hence of its English rendering, lies in the fact that it is the principal witness remaining to us of a strange and anomalous phase in the development of the Graal Literature, namely, the introduction of the Christian Legendary element. It was no doubt owing to this fresh graft that the ancient tales made

so powerful an appeal to the mediæval mind, and that the growth of the cycle was so long continued. But at first the fusion of the new material with the old remained incomplete: in Lovelich's poem, as in its prose original, the combination from an artistic point of view spelt disaster. It was left for the master hand of Malory, in an age when myth and mysticism had become alike echoes from an unrealized past, to bring the jarring elements into final harmony. It is from his pages also that 'Solomon's Ship,' the 'Sword of Strange Hangings,' and the 'Turning Isle' which he took over from the prose romance, the *Queste del San Graal*, have become familiar to the general reader.

Lovelich writes of the ship "wonderly fair and riche," of the sword with its handle made of serpent scales and the bone of a fish of the Euphrates, and of the *Yl Torneawnt*. But, as always, he proves himself no story teller, and his version of the famous episodes may be commended with the rest of his voluminous and incoherent ramblings, to a merciful oblivion.

The problems connected with the Celtic originals of the Grail legend, both in their Welsh and Irish forms, have been so fully and satisfactorily dealt with by Mr. Nutt in his 'Studies in the Legend of the Holy Grail,' and in part also by Professor Rhys in his 'Arthurian Romance,' that I do not propose to enter anew into the discussion; but while briefly re-stating the position as they leave it, to treat in somewhat greater detail the problems specially connected with the version now before us.

This version is a translation into rhymed couplets of the French Prose Romance known to critics of the cycle as the *Grand St. Graal*. The translation was made about 1450 by one Herry Lovelich,¹ a London skinner.

§ 3. THE SOURCES OF THE GRAIL CYCLE OF ROMANCE.

The material of that body of literature known as the Grail Romances has been shown by careful analysis to consist, broadly speaking, of two main elements.

To the more important of the two belongs a basis of Celtic popular tradition; to the less considerable a basis of Christian

¹ His name was Lovelich, not Lonelich. Dr. Henry Bradley, when editing the L words for the Oxford Dictionary, found that 'lonely' did not exist as early as 1440 A. D., and therefore urged that 'Lonelich' ought to have been printed 'Lovelich.' Dr. Furnivall referred the point to Dr. Reginald Sharpe, the Record-Clerk at the Guild-Hall, and he at once settled it by producing extracts from his records, showing that Henry Lovelich was a citizen of London and a member of the Skinners' Company.

§ 2. *The Sources of the Grail Cycle of Romance.* vii

Legend. As might be expected, given their very diverse character, the combination of these elements is at first a merely tentative one, and only as time goes on, and the material is re-cast and re-handled, does the fusion become more or less complete.

But so composite in character are the Romances, that to discover their two chief constituents is but to take a first step in analysis. Turning first to the element of Celtic popular tradition, we are met by further complications. Here is no logical series of incidents, centring round the person of a single hero. The 'Quest of the Holy Grail' has played a large part in imaginative literature, but the romancers themselves wrote with no clear idea of what that Quest meant. The conception which they have in common can be stated only in the barest outline, and implied no more than "the hero's visit to a magic castle, his omission while there to do certain things, the loss and suffering thereby entailed." And this simple series of incidents may be found not once but many times in the work of the same writer; the hero of it is not always the same person—now Perceval, now Gawain, now Galahad fills the rôle. Sometimes the visitor is seeking revenge for the murder of a kinsman of his own, sometimes he is charged with the release from spells and enchantment of the inmates of the castle; there is besides endless and bewildering variety of detail. The popular idea of a 'Quest' seems indeed rather to have resulted from the accidental coherence of certain minor incidents than to have been from the first the great central conception of the Romances, and there is the same kind of indefiniteness about the nature and properties of the magic vessel.

No theory of authorship, in the ordinary sense of the word, seems to meet all the difficulties of the case. The remains of Celtic Literature as they exist outside the cycle afford, however, valuable clues. Many of the episodes which are built into the Romances are found elsewhere, in quite different surroundings. Such, for example, is the account of the birth and upbringing of Perceval (or Peredur), given in the Romances of Chrestien de Troyes and the Mabinogi of Peredur, son of Evrawc. This episode figures not only in the Celtic, but in the Heroic Literature of all Aryan races as far as known. There is no tale extant in which such a vessel as the Grail plays a prominent part; but vessels with magic properties, cauldrons of knowledge and increase, and jars which hold the ointment of healing or of restoration to life, play a

viii § 3. *The Christian Legendary Portion of the Grail Cycle.*

subsidiary part in very many such tales. To this fact its presence in the Cycle was originally due; its important position among the instruments of magic found there arose out of its gradual identification with the Christian Cup of Blessing, and was the chief result of the intrusion of the secondary or Christian element.

The Grail Romances were in fact the outcome of centuries of imaginative growth; the Romancers bound into sheaves what had been sown under other skies. The character of the whole body of romance is best understood when its most prominent member, the 'Conte del Graal,' is regarded as "a North-French re-telling of popular tales long current in Britain, and probably also among the Celtic inhabitants of Brittany, and the idea of any definite Grail Legend is abandoned."¹

§ 3. THE CHRISTIAN LEGENDARY PORTION OF THE GRAIL CYCLE
THE CONTE DEL GRAAL.

No member of the Grail group of Romances, not even the Mabinogi of Peredur, in which the Grail as such does not appear, is entirely free from the influence of Christian Legend, though in the earlier Romances there is little or no attempt at amalgamating it with the material drawn from Celtic popular tales. Can any attempt be made to say where and with whom this strange feature originated? A short survey of existing material may help us to find an answer to this question.

We meet with it at the very outset of our examination in the 'Conte del Graal,' a composite poem which, in form if not in substance, contains the oldest work remaining to us. The earliest portion of the Conte del Graal to which it is possible to attach the author's name, is the work of Chrestien de Troyes. In the Mons MS. of the Conte del Graal, and in that alone, Chrestien's poem is preceded by a passage first distinguished by sixteenth century commentators as "the Elucidation." There is no proof that the Elucidation was known to Chrestien, or that he made use of it in any way, but it is in itself of great interest, for it is not only eloquent of the great body of tradition now lost to us, but it suggests much re-handling of older material prior to Chrestien's attempt. The author of the Prologue draws out under seven headings the plan of an elaborate composition: "Now the court was found seven times, and each time shall have a fresh tale." The question of

¹ Nutt, p. 170.

§ 3. *The Christian Legendary Portion of the Grail Cycle.* ix

special interest to us is, what was included, or what was to have been included, in the seventh and most pleasing portion of the work, which told of "the lance wherewith Longis pierced the side of the King of Holy Majesty." Upon this Chrestian throws no light. As far as his portion of the Conte del Graal is concerned the legendary element is entirely absent. Percival, the hero, is instructed by his mother in the doctrines of the Church, and in the knowledge of Jesus Christ, the Holy Prophet, His Death upon the Cross, and His Crown of Thorns. There is a reference also to the penitents of Good Friday. But those objects which later on become the centres of Christian Legend, Grail and Lance, have as yet no sacred significance. A squire brings in a bleeding lance; the Grail appears borne by a damsel and shining beyond the light of stars; but Perceval does not ask the meaning of either apparition.

We pass on to the portion of the Conte del Graal which belongs to Wauchier de Denain or Donaing, who took up the thread of the Story where Chrestian laid it down. For the purposes of argument the following adventure which Wauchier ascribes to Gawain must be repeated in detail.

Gawain dresses himself in the armour of an unknown knight, slain by invisible hands at Arthur's court. Riding through Brittany and Normandy he comes to a castle, where, owing to the armour he wears, he is hailed as lord. In one room he sees a knight lying on a bier, with a cross and broken sword on his body. Whilst at table he sees the Grail serving out bread and wine to the knights, and also a lance bleeding into a silver cup. A knight brings him the broken sword, and asks him to put together the pieces, which he cannot do. He then asks about lance, sword, and bier, and is told the lance is that with which Christ was pierced in the side, and that it will bleed till Domesday. Before the tales of cup and sword can be told, Gawain falls fast asleep, and finds himself on the sea-shore, and the country, before desolate, now bursting into green leaf; this has happened because he asked about the lance; the country-folk bless him for this, but curse him for not completing their deliverance by asking about the Grail.

The adventure is found in all the MSS., but the Mons MS. and two others (B. N. 12576 and N. A. 6614) omit a passage which in Montpellier MS. and the rest is placed between l. 20294 and ll. 20295, 6 :

Atant comença à plorer
Et en plorant à raconter.

x § 3. *The Montpellier and Berne MSS.: Interpolations.*

This long passage bears in itself the evidence of its having been interpolated.

In the Gawain episode quoted above it will be remembered that the hero is made to ask about lance, sword and bier. He is satisfied as to the first, but falls asleep before the history of the sword is completed, and when he awakes, the country-folk reproach him for not having asked also about the Grail. But in the Montpellier MS., and its group, some one who failed to see the bearing of Gawain's omission upon the conduct of the story, has forestalled the reproaches of the country people by supplying the whole previous history of the Grail. The passage interpolated tells how Our Lord loved the Grail, and honoured it with His Blood on the day of His Crucifixion. Joseph had the Grail made, and put it under Our Lord's Feet to catch the flowing blood. He begged Christ's Body from Pilate, wrapped it up and laid it in a tomb. Joseph treasured the Grail; he laid it in a rich chest, and burned two tapers before it daily, and prayed before it for love of the Sacred Blood. On this account the Jews imprisoned him in a high tower. He prayed the Lord to deliver him from the tower, and the Grail from the hands of the Jews. He was delivered without difficulty, but the Jews hearing of it sent him into exile with all his friends, and his sister and that Nicodemus who had an "image" of Christ. They set sail in search of the land which God had promised to Joseph, the White Isle, a part of England. And in the third year of their sojourn, those of the land rose up and warred against them. When Joseph had need of food, he prayed God to send him the Grail, wherein he had received the Sacred Blood. And they all sat down to dine, and the Grail went about and fed them all with bread and wine, in great plenty. And Joseph kept peace with his foes until his death, and at his end he prayed God that the Grail might remain with his seed. Thus it was in truth, that after his death no one had sight of it, whatever his descent, if he were not of this high lineage; the Rich Fisher was of that kin, and so was Greloguevaus, of whom came Perceval.

Later on in Wauchier's narrative, when the story has returned to Perceval, there is an account of the appearance of the Grail to that hero.

During his journeying in the forest, after he left the Castle of Maidens, he meets a damsel leading a white mule, and joins himself to her, although she entreats him not to do so. He presently sees a

§ 3. *The Montpellier and Berne MSS.: Interpolations.* xi

great light in the forest, and turning to ask her what it means he finds her gone, and a violent storm overtakes him. Next day he encounters her again, she having felt no storm. She tells him the light came from the Grail (Gréaus), fair and precious, in which the glorious blood of the King of kings was received as He hung on the Cross; the Devil may not lead astray any man on the day he sees it, and therefore the king has it carried about.

Apart from the interpolation already dealt with, this passage is our first introduction to a new conception of the Grail. Up to now we have had no hint of its connection with Our Lord's Passion beyond the explanation, twice repeated, of the Bleeding Spear as being that wherewith Longinus pierced the side of Christ.

Chrestien mentions the bright light which shone from the Grail, without giving it any particular significance.

MS. Berne 113 supplies an independent conclusion to Wauchier's story. His narrative, as the majority of the MSS. give it, tells of Perceval's arrival at the Fisher King's Castle, and how he there renews his inquiries about Graal and Lance. But the King puts him off with an explanation of a comparatively unimportant incident, the apparition of the child in the tree, and with the imposition of a test. Here Wauchier's portion in all probability ends with the words,

E Perceval se reconforte,

and the knight's questions never meet with any reply.

But as at another crisis of the story, some one is at hand to add a ready and plausible explanation of the difficulties.

From the conclusion of the MS. Berne 113 we learn that the lance was that which pierced the side of Christ. Perceval gives his father's name, Alains li Gros, and the Fisher King replies that Alains li Gros was his son by Enigeus, sister to Joseph, to whom the body of Christ when taken down from the Cross was committed by Pilate as a reward for his services. Nicodemus took it down and gave it to Joseph, who prepared a vessel to hold the Blood from the Sacred Wounds. Jesus had made the Sacrament in this vessel the Thursday before.

Already then, with the first continuator of the Conte del Graal, we have the Grail conception enlarged by the introduction of a new element, the element of Christian Mysticism; and side by side with the fairyland figures of the Fisher King and the knights of Arthur's court, we find the quasi-Scriptural or Christian Legendary figures of

xii § 3. *The Montpellier and Berne MSS.: Interpolations.*

Joseph of Arimathea, and his sister, and Nicodemus ingeniously drawn into a semblance of relationship. But it is noteworthy that this new element slips in in casual references, or by way of interpolation not too well contrived, and is in no sense a vital part of the story.

The Interpolation and the Berne conclusion, though found in different manuscripts, and inserted at different points in Wauchier's narrative, have in reality the same object in view. That object is to call attention emphatically to the connection between the story of the Graal and the story of Joseph of Arimathea, a connection which Wauchier had passed over with a brief reference, and without any mention of Joseph's name. The fact that the Interpolation interrupts the logical flow of the narrative, and that the Berne conclusion has not the sanction of Wauchier himself, does not in the least deter the unknown commentators from making their additions.

For some reason, at which we can only guess, Wauchier's reticence struck them as unaccountable, and whether for fear the popularity of his poem should suffer, or whether for the sake of edification, they hastened to say themselves what Wauchier ought to have said.

Wauchier's references to the sacred uses of Grail and Lance, apart from the Elucidation, put quite out of the question any suggestion that with the commentators themselves originated a new and fortuitous connection between the Grail and the Passion of Our Lord. Nor is it more likely that out of Wauchier's description of the Grail they evolved the Joseph episodes. Wauchier's reference is sufficient for all artistic purposes; a mention of Joseph and his after-history was quite uncalled for. The commentators made their additions clumsily and unskillfully, and quite independently of one another. The connection between the two stories was one they were evidently both familiar with in all its details. They were in all probability drawing from memory upon material they had gathered elsewhere, for in comparison with the ample narrative of the rest of the poem, their additions are little more than summaries of leading facts. We may go a step further and say that the character of the passages suggests that the Joseph tradition came to the knowledge of the commentators in a literary form; there is from the first an absence of spontaneity about the Joseph episodes, as compared with the rest of the cycle, which

§ 3. *The Montpellier and Berne MSS.: Interpolations.* xiii

suggests for them a literary rather than a popular origin. This characteristic becomes more and more marked as time goes on; the Joseph portions are untouched throughout by that wild and wayward imagination, the elfin fancy, which the art of the Romancers can prune but cannot uproot. In their last stages they fall away into the lowest depths of banality and grotesqueness.

But granted the existence of a literary forbear, is it possible to identify it wholly or partially with any existing member of the Grail cycle?

In the case of the Interpolation the question must practically be answered in the negative. The passage is most nearly related to the Grand St. Graal and to portions of the *Queste del San Graal*. The former is a composite narrative belonging as a whole to a later period than Wauchier's *Conte del Graal*. The boldness and naïveté of the interpolator's story makes it more than probable that he drew his material from some lost and forgotten Early History, which was later elaborated into the existing Grand St. Graal, and from which the *Queste* was a borrower. The question will be dealt with more fully later on.

Critics have named both Robert de Borron and the prose romance Perceval of the Didot MS. as the source of the Berne conclusion. In either case there are certain difficulties of detail to be overcome. De Borron makes Brons the father of Alain, but gives no name to the "son of his son." The Didot-Perceval agrees with the Berne conclusion in identifying Perceval with the son of Alain. But, on the other hand, the statement that the Graal vessel was the same in which Our Lord made the Sacrament on Maundy Thursday tallies rather with De Borron than with the Didot-Perceval. But in neither case are the discrepancies so great that we are of necessity thrown back upon a hypothetical Early History as the source of the commentator's information.

To return for the moment to the question with which our survey began. Up to the present, apart from conjectures based upon literary criteria, we can draw no definite conclusions from the material supplied by Wauchier and his commentators towards the solution of the main problem, namely, who first combined the ancient tales of mystery with the legends of the Christian Church. Chrestien is silent. The *Elucidation* remains to perplex and tantalize us with the title of its seventh sub-division, the tale of Longinus and the Spear, but we have no means of judging if in its

pages Joseph of Arimathea had already been drawn into the charmed circle of Arthur's court.

As the result of our survey, on one point alone can we feel any degree of certainty: as for the Perceval portion so for the Joseph portion of the Grail cycle, a prototype must have existed which survives for us only in the adaptations of later writers.

§ 4. ROBERT DE BORRON AND THE PROSE ROMANCES.

Hitherto we have had to deal but with fragmentary references and interpolations. The first writer to make serious use of Christian Legend in connection with the Grail, was Robert de Borron, author of a metrical poem, 'Joseph of Arimathea'; and with him a new aspect of the problem presents itself.

De Borron makes two important contributions to our material in (1) the introduction of an entirely new group of persons, headed by one Brons, who is to be keeper of the Grail after Joseph's death, and whose son, Alain, is to lead the host of Joseph's companions westward to the vale of Avalon; and (2) springing out of this, in the introduction of the idea of a mission of conversion. Alain and his brethren, at the command of Joseph, go westward and preach the name of Christ.

The names of Brons, Alain, Petrus and the rest have been taken as evidence that their owners were of Celtic origin, but in their existing shape, they primarily suggest that de Borron drew his material from a Latin source. To the question of an ultimate Celtic original it will be necessary to return again. For the moment we must recognize that de Borron can safely be accredited only with the sacramental and moral expositions of which his poem contains so large a share. Probably no inventions of fact or incident are his due, but rather a share in obliterating, although with the best intentions, the earlier outlines of the tale. De Borron's debt to the past is, in fact, no less than that of the writers with whom we have already dealt, and he brings us little nearer to the solution of the problem.

The two prose works next to be considered, the 'Queste del San Graal,' attributed in the MSS. to Walter Mapes, and the so-called 'Grand St. Graal' (attributed in the same way, but with less likelihood, to de Borron), stand in as close relationship to one another as does the last-named to the Joseph poem. The *Queste* belongs to the last twenty-five years of the twelfth century. The 'Chronicle of Helinandus' contains a reference to the Grand St. Graal

(in some earlier form than that in which we have it), which can relate to no other member of the cycle. The Chronicle closes with the capture of Constantinople by the French in 1204, but, as Dr. Sebastian Evans has pointed out,¹ it is improbable that any part of it was written before Helinandus became a monk at Froidmont about the year 1209, or that the latest portion was composed after 1227. The Grand St. Graal must therefore have appeared before 1227, and the character of the reference to it in the Chronicle makes it clear that by that date its fame was already well established, and brings it in all probability within twenty or thirty years of the date of the *Queste*.

The older portions of the Grand St. Graal are prior to anything in the *Queste*, and probably the nearest representative remaining to us of that prototype of the Joseph portion of the legend from which the post-Christien sections of the *Conte del Graal* drew their information. But the later portions of the Grand St. Graal appear to have been influenced by the *Queste*; at any rate they contain a confused reminiscence of portions of the *Queste* characteristically weak and incoherent.

The main incidents which the two works have in common are: The history of King Evelach's wars with Tholome, and of his Magic Shield (in which the *Queste* finds a symbolical meaning).

The stories of the three tables and the Seat Perilous, and the incident of the old woman with her loaves.

The story of Crudel and his treatment of Josephes, Mordrains and Seraphe.

The lineage and vision of Celidoine.

The history of Solomon's Ship, the Turning Isle, and the three Spindles. The history of Josephes, son of Joseph, first Bishop of Christendom, and his celebration of the Mass (the *Queste* includes this in Galahad's Vision).

In the *Queste* these passages are all introduced by some such formula as "it is told as follows," and are in no case essential parts of the narrative. Generally speaking, the borrowing lay with Walter Mapes rather than with the author of the Grand St. Graal. But the question is a very complicated one. For the Grand St. Graal is only explicable if we suppose it to have been written and re-written at different times, and each time with growing carelessness and lack of

¹ 'High History of the Holy Grail.' Translator's Epilogue, p. 293 *et seq.*

skill, and readiness to include the most irrelevant episodes. And in the final recast the usual order seems to have been reversed, and the *Queste* has reacted upon the older tale in points of detail. Both histories are strikingly inferior to the *Conte del Graal* in imaginative and artistic power. It is unnecessary to suppose that the author of the *Queste* had any knowledge of de Borron's poem. On the particular subjects with which they both deal, the *Queste* contains nothing which its author cannot have learnt from the *Grand St. Graal*. In Mr. Nutt's opinion, had the Joseph poem fallen into the hands of Walter Mapes, it must have proved so congenial to his taste for mystical interpretation, that its influence could not fail to have shown itself.

The relation between the *Grand St. Graal* and de Borron's work is of much greater significance. The *Grand St. Graal* follows de Borron in the main in its account of Christ's visit to Joseph in the prison, of Vespasian, and the cloth of Veronica; and in its pages we meet once more with the important group of characters headed by Brons, the Grail-keeper.

The contributions of the remaining writers of the Cycle are of less importance to us, because the matter they introduce shows no trace of having been borrowed elsewhere than in the writings already discussed. Manessier, the third continuator of the *Conte del Graal*, summarizes the history of the Lance, of Joseph's acquisition of the Graal, and of his relations to Evelac, to all appearance from the account in the *Grand St. Graal*. Gerbert's portion of the *Conte del Graal* is in all probability not a continuation of Manessier's, but an independent ending, following on Wauchier's. He brings Perceval, in the course of his search for Grail and Lance, to an abbey, where he learns the story of 'Joseph of Barimaschie.' His account of Joseph's arrival in Britain shows some slight variations, which from their character are probably the author's own invention. Joseph has two fair ladies as companions, one of whom, Philosophine, has a plate, the other an ever-bleeding lance. The Crudel episode is given, and Mordrains is punished for drawing near to the Grail.

The attempt already apparent in Gerbert to give greater coherence to the story, culminates in the Perceval of the Didot MS., which on this account must be placed after the rest in point of chronology. Here Brons, the Rich Fisher, again comes into prominence as the Grail-keeper; Joseph is only referred to as his ancestor, the first

Grail-keeper, and maker of the second famous table. In this way, the difficulty of the two Grail-keepers is ingeniously solved.

The later Prose Romance of *Perceval li Gallois*, or *Perlesvax*, is of interest for our present purpose chiefly because it shows the direction in which the Christian Legendary element tended to develop. There we have not only the shield of Joseph of Arimathea hung in Arthur's hall at Carduel, but a shield which had belonged to Judas Maccabeus; not only the lance of Longinus, but also the sword with which St. John Baptist was beheaded, and which at noonday dripped blood. And Lancelot sees at the Castle of the Golden Circlet a jewelled crown, in which is enclosed the Crown of Thorns. For the rest the Romancer repeats the Early History of the Grail and of Joseph's imprisonment. Joseph is possessor of Grail and Lance. He is also author of the Grail History which he wrote down at the command of an angel, but this distinction he shares with the historian Josephus, with whom the Romancer identifies him. The mother of Perceval is Iglais, sister to Joseph; and "the good knight" is descended from Nicodemus through his father, Julians (for Alain?) li Gros.

§ 5. THE SOURCES OF THE GRAND ST. GRAAL.

We find ourselves at the close of our survey no better able than before to answer definitely the question to whom the appearance of Joseph of Arimathea in the Grail Cycle is to be attributed. We are simply thrown back upon the hypothesis of lost prototypes. But to a further question, why, and a still further one where, this introduction came about, some more satisfactory reply may perhaps be found.

A good deal of material included in the Joseph Episodes can definitely be assigned to well-known sources, and especially the Apocryphal Gospel of Nicodemus. What cannot be learnt from Christian Legendary History are the leading facts as far as the Grail story is concerned. As they stand, these facts have become modified, distorted, transformed, by contact with the older Celtic tales. But they still possess some features in which it is possible to trace the line of thought which led some long-ago story-teller to place the two, side by side, upon his page.

The most important of these facts are (1) Joseph's possession of the Grail—his position as Grail-keeper bound to hand on the sacred vessel to his seed,—and (2) his missionary journey to Britain. Both these positions Joseph shares, in the fullest versions of his story, with another personage, one Brons.

The Joseph poem of de Borron, as it remains to us, is clearly abridged and arranged, and in its present condition, all the latter parts, which relate the journeys to Britain, are very fragmentary and incoherent. De Borron does not in fact make it clear that Joseph himself ever went to Britain. That is left to Brons and his son Alain, and on the latter the charge of preaching the gospel is most definitely laid.

In the Grand St. Graal the missionary idea is more fully developed, and at the outset Joseph in prison receives the commission of Christ. In de Borron, the Grail vessel is committed to Brons and Alain, and the former is called the Rich Fisher, a name which connects him with the undoubtedly Celtic portions of the Cycle.

These facts make it clear that in Brons and the episodes especially connected with him, we have material of great importance for the development of the Cycle.

As has been said, the personal names in de Borron's poem bear traces of the Latin version through which they passed into his hands. Brons is one of these names, and its close relationship to the "Bran" of Celtic tradition is unmistakable.

Bran played a more conspicuous part in the early literature of Wales than in early Irish Literature. The Mythology of Ancient Wales makes Bran to have been son of Llyr, the god of the sea and the world of waters, often also associated with darkness. Bran was closely connected with the under-world, and is probably also to be identified with Urien, Lord of Rheged, a district located in the far north. Ireland, Scotland, and the whole region of the north, lands of fable and mystery to the inhabitants of Western Britain, represent mythically in the geography of Arthurian Legend, the untrodden world of Hades, the Otherworld of the dead. In Welsh poetry, Urien is addressed as Lord and Blessed Prince of the Evening, and in one of the poems ascribed to Taliessin appears as Lord of the Dead and Principal Pilgrim to a distant City. A poem in the Red Book of Hergest gives to Urien a black crow, or raven, on his breast, as a fitting attribute, and "Bran" is Welsh for this emblem. In the Grail Cycle, Bron is first brought on the scenes by de Borron as brother-in-law of Joseph of Arimathea, and husband of his sister Enigeus, whose name recalls that of Ygène, the Romancers' version of Yguerne, wife of Uther Ben-Dragon, and mother of Arthur.

Brons and his wife journey with a band of followers to a far

country. After a time of prosperity the work of Joseph's followers turns to ill. They complain to Brons that they are suffering hunger, and Brons reports this to Joseph. Joseph kneels before the holy vessel for inspiration, and a voice from heaven bids him prepare a table in the name of the table of the Last Supper. Brons (Hebron) is then to go into the water and catch a fish. The first he catches is to be put on the table opposite the Grail, which is to be covered with a towel. Joseph is to sit where Christ sat at the Sacrament of the Last Supper, and the people are to be summoned to sit down to the Grace of our Lord. Some sit down, and are filled with sweetness and the desire of their hearts; some do not, and they feel nothing. Petrus, one of the sinners, tells them this is because of their defilement. The sinners depart, but Joseph bids them come back day by day, and thus is the vessel proved. It detects sinners from saints, as it has no love for any sinner. It is called Grail; none see it but those to whom it is agreeable, and their delight in it is like that of a fish escaping out of a man's hand into the water. In the Grand St. Graal the story is told at greater length, and with some difference of detail; for example, Alain appears as the fisherman in place of his father, Brons; Josephes, son of Joseph, and his company go to Britain, and he converts many to Christianity by the power of his preaching. They come one day to a waste land (Terre Gaste) where food is scarce, and all the company are not worthy to be fed by the holy vessel. In the midst of the valley they find a great pool, and at the head of the pool a vessel with a fishing-net in it. The sinners being very hungry come to Josephes, and ask his counsel. Josephes calls for Aleyn le Gros, the twelfth son of Brons and minister of the Graal, and bids him cast his net into the water, and catch fish for the company. Aleyn (Alain) does his bidding, and when the net is drawn to land, only one large fish is found in it. The fish is cooked and cut up into three parts, one of which is put at each end of the table, and one in the midst. With many tears Alain prays before the vessel, and a miracle is wrought, so that it more than suffices for the whole company. Alain ever after bears the name of the Rich Fisher, and the pond is called Alain's pond.

The incidents in Celtic tales which may be compared with these are but scanty and leave much room for conjecture. In the first place, as to the connection of Brons or Bran with the Grail vessel, opposite which, perhaps originally into which, he was to put

xx § 5. *Gwyddno and Elphin. The Salmon of Wisdom.*

his fish when caught. There is no mention in the tale of Bran's Head, in the Mabinogi of Branwen, of any vessel comparable to the Grail, though the companions of the Head, like those privileged to be fed by the Grail, never lacked the best of food and drinks. Bran was, however, the possessor of a cauldron, brought to him by Llassar Llaesgyvnewid and his wife from the Lake of the Cauldron in Ireland, the properties of which are thus described: "if one of thy men be slain to-day, and be cast therein to-morrow, he will be as well as ever he was at the best, except that he will not regain his speech."

As regards the episode of the fishing, the evidence is again for the most part conjectural. We have no information in Welsh Literature about the descendants of Bran. But in the summary of mythic history already given, it was suggested that he might be identified with Urien, Lord of Rheged, god of the Underworld. In that group of the "dark divinities" of Welsh Mythology, which includes Urien, Bran the Blessed, and Uther Ben-Dragon, personages with many attributes in common, and whose names appear to a certain extent to be interchangeable, two are found who possess sons of the name of Elphin, one of these being Urien, the other a certain Gwyddno Garanhir.

A tale told in the prose portion of the Story of Taliessin, of Elphin, son of Gwyddno, to which Professor Rhys has called attention, though of more doubtful antiquity than the verse portions, has some bearing on the episodes at present under discussion.

Gwyddno Garanhir (Heron-Fisher) has a weir on the strand between Dyvi and Aberystwyth, near to his own castle, and the value of a hundred pounds is taken in it every May Eve. One year, he grants the drawing of it to his only son Elphin, to give him something wherewith to begin the world. But when Elphin goes to try his luck, there is nothing in the weir, but a leathern bag on the pole of the weir. And in the leathern bag was the boy-bard Taliessin. To console Elphin for his disappointment he makes him a promise:

In the day of trouble I will be
of more service to thee
than many hundred salmon.

In this tale both Gwyddno and Elphin are represented as fishermen, just as Brons and Alain in the Grand St. Graal and the Joseph poem, when taken together. Alain and Elphin have two other

§ 5. *Gwyddno and Elphin. The Salmon of Wisdom.* xxi

features in common. Each is successful in a solitary capture, and Alain alone of all his kindred never wore a crown, while Elphin is described as a luckless youth.

The inferences that may be fairly drawn from the foregoing are indeed but slight. The name of Brons suggests the identification of this hero with the Bran of Welsh and Irish tales, who is Lord of the Otherworld. In support of this, we find Brons brought into connection with a vessel possessing magic powers. Such a vessel is one of the stereotyped possessions of the Celtic Dis in his various shapes. Again Brons and his son are fishermen, and the single fish which they catch has magic properties. Other fragments of Welsh story show us the god of the Otherworld and his son, under other names, following in the same pursuit with the same small success. Inferences slight indeed, yet not without their value. A fish with magic properties is a prominent feature in many Irish Mythological tales. With that fish, "the Salmon of Wisdom," Mr. Nutt suggests the comparison of Brons' capture; he himself is "that being who passes his life in vain endeavour to catch the wonderful fish, and who in the moment of success is robbed of the fruit of all his long toil and watchings."¹

This comparison is the more suggestive when it is remembered that the idea underlying the visit of Perceval to the Magic Castle, the dwelling of Brons, the Fisher King, is allied to the same world-wide myth: the myth of a mortal's visit to the other world, in quest of riches, power or knowledge, to be bestowed as a boon on his race. That is to say, the Brons Fishing episode falls into line with the rest of the Cycle as possessing the same underlying conception, as belonging to the same set of tales, and sharing with them certain features which rendered it all the more likely to be caught up into the same web of romance. The Romancers themselves, no less than those from whom they borrowed facts and incidents, were completely unaware of this underlying mythical conception; they put their own interpretation upon the tales, and at a later stage, they disguised them almost past recognition in the garb of Christian symbolism. But enough remains to leave little doubt that Brons and Alain derive from a Celtic stock.

But if this be the case, how is it that they are found in the incongruous rôle of Evangelists to Britain? In de Borron's poem the mission of conversion belongs even more to them than to Joseph of

¹ Nutt, p. 209.

xxii § 6. *Mythological features of the 'Navigatio Sancti Brendani.'*

Arimathea, and there is nothing in the Christian Legendary History upon which the poet drew so largely, to suggest that any such commission was given to Joseph. Is that mission entirely de Borron's invention, or was it suggested to him or to his predecessor by anything in the story of Brons as it came to his knowledge? Some further search into the stories which on Irish soil centred about Bran strengthens this last supposition.

§ 6. THE BRANDAN LEGEND AND THE GRAND ST. GRAAL.

The part played in Irish Literature by Bran, brother to Manannán mac Lir, the great wizard (the Welsh Manawfddan), is a very inconspicuous one.

There exists, however, as one of the oldest remains of Irish Story-telling, a composition known as the Voyage of Bran,¹ the son of Febal, dealing with another hero of the same name. The versified portions of the tale are considered by scholars to date back to the eighth, or even the seventh century. Manannán plays a part in this tale, though his relationship to the hero is not defined. This tale is generally recognized as a version of the widespread myth of a mortal's visit to Elysium.

In course of time it found its mediæval representative in the far more famous 'Navigatio Sancti Brendani,' which has been called one of the contributory causes to the discovery of the New World.

A manuscript of the 'Navigatio' is said to exist in the Vatican Library, which dates back to the early eleventh century. The Irish Life of St. Brandan, known as the Betha Brenainn, although existing only in a manuscript dating from the latter half of the fifteenth century, represents materials of far greater antiquity. It possesses many of the features of an older mythological tale, and one gathers that when it was written down the Holy Brandan had but recently taken a place in the roll of the saints. It represents its hero, though a saint of the Christian Church, as being a son of Finn Lug (the god of Light) and own brother to Brig, a Celtic goddess not yet identified with the Holy Bridget; the miraculous circumstances of Brandan's birth and baptism, even the tale of his upbringing by a wild cow (because his foster-father, Bishop Erc, had not a milch cow, for he received but moderate alms from the faithful), all savour of his mythic origin.

¹ The Voyage of Bran, Grimm Library, 4, 6, 1895-97, ed. Alfred Nutt.

§ 6. *The Missionary Journeys of St. Brandan.* xxiii

A point of interest in his subsequent history is the blessing bestowed by Brandan on the fifty fishless rivers of Ireland, so that they abounded in fish. He is specially connected with the river Theyse, which is fed by the Fountain or well of St. Brandan, in Ardfaert, a very favourite place of pilgrimage.¹ It is tempting to suppose that a curious episode in the same Irish life may be a far-away echo of some such tale as that which survives in Welsh Literature about the Head of Bran. One day Brandan is on a journey; a young man joins his company, and presently they meet seven fighting men, enemies of his. He fears they will murder him, but Brandan bids him lie down in the shadow of a pillow stone, hard by, and prays God to save the young man in the appearance of the pillow stone. His enemies come to the stone, cut off the head in the shape of his, wound the pillow stone in the side, and carry the supposed head with them. And still the stone remains. //

The account which the Irish Life gives of the famous voyage of St. Brandan, in search of the Land of Promise of the Saints, closely resembles that of the Latin 'Navigatio.' The motive for the voyage is, however, variously represented. It comes about either from Brandan's desire to leave all things and seek a quiet retreat where he may give himself up to the service of God, or from his zeal for souls in remote islands.

A version of the 'Navigatio' contained in the 'Codex Salmanticensis,' in the Burgundian Library at Brussels, enlarges upon this latter idea, and gives a long account of St. Brandan's various missionary journeys, after his remoter wanderings were ended, including visits to Scotland and the Orkneys, to Wales, and to St. Gildas in Brittany. It is curious that many traces of his name exist on the mainland of Scotland as well as in the islands, while he is referred to in mediæval Calendars as the Apostle of Britain, the Orkneys, and the Scottish Isles.

We thus find originating on Irish soil a tale about one Bran, visitor to the Otherworld, and others about a missionary saint and traveller who appears to be of mythic descent. To identify either of these with Bran, son of Lir, would require the equation of the Lord of the Otherworld with the visitor to the same region, a point of some difficulty. Turning to the early literature of Wales, the epithet already quoted as applied to Urien, lord of Rheged, Bran's prototype,

¹ "In the Conte del Graal, Perceval's mother goes on a pilgrimage to the shrine of St. Brandan in Scotland." (Nutt, App. B. p. 265.)

"Principal Pilgrim to a distant City," may be recalled. Going a step further it may now be asked if any parallelism can be found between Bendigeid Bran of the Mabinogi, or Brons of the Grand St. Graal, and St. Brandan, who possesses on Irish soil a well-defined "Conversion Legend."

In the first place, what is the meaning of the epithet "Bendigeid," Blessed, constantly applied to Bran in Welsh Literature? A late fourteenth century Triad gives a plausible explanation. Bran is said to be "one of the three blissful rulers of the Island of Britain, who first brought the Faith of Christ to the nation of the Cymry from Rome, where he was seven years a hostage for his son Caradawc." This passage certainly shows confusion on one historic point. The author has confounded Caratacus, son of Brennus, with the mythic Caradawc, while at the same time he has made an interchange of parents, so that Bran the "blissful ruler" becomes father to the historic Caratacus. His statements about Bran's missionary journey to Britain may be equally unreliable, and the passage is at best but a very late piece of evidence.

A far more acceptable explanation of the epithet on general grounds is Professor Rhys' suggestion that the Lord of the Other-world was held to be the special protector of the Bards, and therefore an object of blessing to them.

But, at the same time, the evidence of the Triad cannot be summarily dismissed. It stands alone in Welsh Grail Literature in connecting the idea of conversion with Brons, or Bran, as in de Borron, rather than with Joseph, and with a Bran not yet numbered with the saints, but possessing some of the attributes of the older deity, that is to say, the father of Caradawc. Late in date as it undoubtedly is, the argument that it originated entirely with the Romances is not unanswerable. For no Welsh translation of the French Romances which ascribe the conversion to Brons and his group of companions is known, while Welsh versions of the Romances which make Joseph the Apostle of Britain still exist. It is therefore at least as likely that the Triad preserves the echoes of an older Welsh tradition as that it quotes from de Borron or the Grand St. Graal.

And if this be so, it is the one fragment of evidence we possess for the existence, in Welsh Tales of Bran, of the same tendency which on Irish soil reached its full development in the evolution of Saint Brandan.

Further than this we cannot go, for in Welsh Literature the

§ 6. *Features of Otherworld Stories found in G. St. Graal.* xxv

fortunes of Bran become hopelessly involved with those of Joseph of Arimathea.

To return to de Borron, the story which lies behind his poem represents an intermediate stage of growth between the mythic Bran and the saintly Brandan, if for the moment we allow the identification of the lord of Hades and the traveller to the regions of the Dead. In support of this hypothesis there exist many traces of kinship between the tales of Brandan and of Brons.

Two of the objects of St. Brandan's journeyings have already been given. A third is found in the prologue to a form of the legend of which Schröder printed a German version at Erlangen in 1871, and the composition of which he considers may be attributed to the last quarter of the twelfth century. Other versions of the same character enjoyed wide popularity. Brandan is angry and incredulous at the marvels of which he reads in rare books (or especially in a book brought to him by an angel from heaven), and he burns the book. As a punishment he is bidden by the voice of God, to journey on the ocean till he finds whether the marvels are real or a lie (or till he has discovered the book he has burnt), which by God's grace he is at length able to do. Now the likeness between this prologue and that which prefaces the Grand St. Graal is very remarkable. There can be little doubt, from its totally different style to the rest of the work, that the latter prologue was taken over by the author of the Grand St. Graal, in its existing form, from an older composition. The reference to it in the Chronicle of Helinandus, which speaks of a hermit to whom a vision of the centurion, Joseph of Arimathea, was shown by an angel, establishes the fact that already before the year 1227 the prologue had been used to preface the supplanter of the tale it was originally written to introduce. Of that older tale no trace remains to us, unless, as is by no means improbable, some of its episodes became absorbed, like so much else, into the body of the Grand St. Graal.

Turning to the text of the Prologue of the Grand St. Graal, some minor points present themselves for comment. For "Val Escone," Lovelich's still more corrupt "Walescog," we should probably read "Val Escos" (the King of Escos, for King of Scotland, occurs later in the poem), and this with the mention of Norway, leads our thoughts to the abode of the Dead as the scene of our monk's journeyings. Other indications of the truth of this supposition are found in the mention of the Great Beast, a frequent

figure in Otherworld stories, whether it appears as the Hound of Hell, or as the quarry of the infernal pack of the Head of Hades.

The contests in this region are too numerous for one to be surprised at learning next of the Valley of the Dead, where near the Fountain of Weeping took place a great slaughter and the battle of the two best knights in the world. Finally, the wondrous Fountain "whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a day," calls to mind the fountain of Brandan's journeyings, which had two streams, one running clear, one troubled; or that other which induced a sleep of one, two or three days, according to the number of goblets of its water partaken of; or the more orthodox stream of Maelduin's wanderings, which yielded whey or water on Wednesday or Friday, but on feasts of Martyrs and Sundays good milk, and on feasts of the Apostles, of Mary, and of St. John the Baptist, ale and wine.

We have mentioned the difficulty of grouping together the various stories which in Welsh and Irish Literature centre round the name of Bran, because such a classification requires the identification of the Lord of the Otherworld with the Visitor to the Otherworld. Now that mortal visitor is generally in search of treasures of knowledge, of which the Over-lord is the special guardian and protector, as Bran was of the Bards who called him Blessed. In these Prologues we seem to have an echo of the old idea. It is the thirst for knowledge that drives Brandan forth on journeyings that may not cease till he finds the Book of Knowledge he has himself forfeited. In the case of the monk of the Grand St. Graal Prologue, the book he seeks is called the Book of the Graal, that is of the vessel of Knowledge. That is to say, in these Prologues we find the Traveller, Brandan, is also the Seeker after treasures particularly associated with the Lord of Hades.

Episodes are not wanting in the body of the Grand St. Graal which link it yet more closely with stories of the Brandan type. The episode of the Seat Perilous is found both in the Grand St. Graal and in de Borron. In the former work, the author has been so much struck by it that he repeats it a second time, with unintelligent variations of his own, about a different person. The hero of this episode in de Borron is one Moys, who first appears in connection with an incident already described, the separation of sinners from saints by means of the Grail. In the solitary MS.

which preserves de Borron's poem, a gap exists which robs us of much of Moys' history, but it can be filled in from the prose versions.

Moys is a hypocrite, and presumptuously puts himself forward, supported by his companion sinners, to sit in the empty seat, left by Brons at the Grail Table to signify the seat of Judas at the Last Supper. Josephes warns him in vain, and at once seven fiery hands, from Heaven seize and carry him off to a place far away, burning like a dry bush. Some day his companions shall know where he is.

In the Joseph poem we hear no more of Moys; and the author's promise at the conclusion of that poem to tell what had become of the long lost sinner, seems never to have been fulfilled. It is left to the Grand St. Graal to relate how, when Josephes and his companions come to a great house in the forest of Nantes, they see in the hall a great fire burning, from which a voice calls to them. It is the voice of Moys, asking Josephes to pray that his pain may be relieved through the mercy of God. Josephes prays, and a great rain comes down into the fire and quenches half of it. Moys tells them that his sufferings are greatly eased thereby, but the fire shall last till the coming of Galahad, who shall end the adventures of the Grail, and finally release him from his pain.

The Grand St. Graal also supplies the earlier history of Moys, who is the son of one Symeu. Both father and son are sinners, and when the rest of the Grail company find room to cross to Britain on the back of Josephes' shirt, they sink in the water, and have to be pulled ashore by those left behind.

The remarkable story of the shirt may perhaps be traceable, and is certainly comparable, to an incident in the Mabinogi of Branwen, where Bran, fleeing from his enemies, waded through two rivers with the musicians of his court on his back, the Romancer, in his desire to go at least one step further towards the miraculous, having stumbled upon the ridiculous. If this is the case, and the rest of Moys' career is, as we hope to show, comparable to incidents which are part of all the so-called "Imrama" stories, including the voyages of Bran and Brandan, it is somewhat significant that we should have in the Grand St. Graal, welded into one tale, episodes from the lives of the Lord of the Otherworld and the Visitor to the same region.

To turn again to the Voyage of Bran, son of Febal: he has amongst his companions one Nechtan, son of Collbran, who, when they reach a certain island called the Island of Women, becomes

homesick for his native Ireland. All the wanderers accompany him home, but are warned against setting foot on land. Nechtan leaps from the coracle; and as soon as he touches the soil of Ireland, he becomes a heap of ashes.

In the Imrama group of stories which are traceable to the same root idea, the incident of the unruly or illfated companion of the voyage is one which in some form or another continually occurs. In the Voyage of Maelduin (which stands in close relationship to the 'Navigatio,' and is now generally regarded as its source), the three foster-brothers of the hero, in spite of the warning of a wizard, cast themselves into the sea and swim after the vessel. On one of the islands visited, the third foster-brother proposes to carry off a necklace, which he finds in a marble palace, and seizes it; but a small cat, which has been engaged in jumping from one to another of the stone pillars, at sight of the theft, leaps through the guilty man, and he becomes ashes. In the 'Navigatio' itself the opportunities for moralizing which the episode affords are fully realized. Three monks follow the Holy Brandan, and implore his leave to accompany him, though he prophesies an evil end for two of their number. They disembark at an island where is a marble palace, surrounded by a wall of crystal. One of the monks is tempted to theft by the precious objects hanging round the walls, and carries off a silver bridle. Sudden death overtakes him, though he is promised ultimate forgiveness.

In the Voyage of the Hui Corra, another of the Imrama group, it is a jester who has joined the party at last, who dies during the voyage, when a little bird sits on the gunwale of the boat and says, "I am your jester, . . . be not mournful . . . for now I shall go to heaven." In the Irish Life of Brandan, the late arrival is a man called "Crosan" (rendered "buffoon" in some translations). The seafarers come to an Island of Sea-cats which threaten them with destruction, and Crosan consents to sacrifice himself, leaps ashore, and dies. All these episodes have in common two leading features—(1) the presence in the party of voyagers of one or more tardy or unruly members, (2) an act of theft or presumption followed by sudden destruction.

In the Grand St. Graal, blurred and faint as are the outlines, these features are still distinguishable in the account of Moys and Symeu, unable owing to mortal sin to cross the sea with the rest, and of the presumption of Moys at the Grail feast bringing about

his fiery end. The element of endless feasting will be found in all the tales quoted. "A theft taboo," says Mr. Nutt, "is an essential feature in all Underworld visits; similarly, most contain some incident to indicate the impossibility of return." The Seat Perilous may not improbably represent some form of taboo.¹

Brons in the Grand St. Graal was bidden to draw back from the Seat Perilous because it signified the seat quitted by the traitor Judas, at the Last Supper. In the Brandan Legend, Judas on his Iceberg is partially relieved from burning tortures by the intercession of the Saint, just as the prayers of Josephes, who has elsewhere been found standing in the room of Brons, suffice to quench the flames to which Moys is doomed till Judgment Day.²

But the points of contact between the Grand St. Graal and the Brandan Legend are not yet exhausted, and lead us on to a further group of characters, to which as yet no reference has been made. This is the group which centres round Evalach, King of Sarraa, and his brother-in-law, Nasciens, personages who appear only in the Grand St. Graal.

Two stories are told of Evalach's birth and origin, of one of which Hucher made great use in building up his argument for Robert de Borron's authorship of the Grand St. Graal; it is, however, to be classed with the episodes of Hippocras and Fowcairs the pirate, as a late and extremely unintelligent addition to the tale, serving no other purpose than to increase its already weary length.

¹ It is a difficult feature to explain satisfactorily. If we accept Professor Rhys' clue to the whole underlying myth, it is tempting to remember that the making of the seat is in the Quest of the Holy Grail attributed to the magic art of Merlin, the sun-god, and then to connect it with the Chair of the Goddess Kerridwen. She was the compounder of a magic cauldron of Wisdom, which is one of the prototypes of the Grail in Welsh story. Kerridwen's Chair was none other than the rainbow. "To build on the rainbow," says Grimm in his 'Teutonic Mythology,' "meant a bootless enterprise, and to sit on the rainbow exposed to great danger, while where it touched the earth there was a golden dish." Apart from Nature myth, both these chairs may have had some such significance, now forgotten, as the Bardic chair of which Taliessin sings—

"The Chair of the fortress of Teganwy
Will I again seek."

² Apart from mythic interpretation it may be remembered that the story of the Seat Perilous in some of its features only reproduces contemporary manners. "The High seat in the hall was that of the King or Master; it was left empty in his absence or at his death, and could only be filled again after death by his son, or by his elected successor . . . any one daring in the meantime to occupy it would have looked to be rudely expelled." (Wardle, 'Cymmrodor,' vol. xvi. p. 187.) The same critic quotes from an 11th-century poem of the Pilgrimage of Charlemagne a description of how the Emperor and his knights in the Temple at Jerusalem sat down without hesitation or rebuke in the seats of Christ and his twelve apostles which stood in the Sanctuary.

This passage is in direct contradiction to the earlier account of Evalach's origin; "the lord of that same city was called Evalach the Unknown. And he was called the Unknown, because no man in all his domain knew in what country he was born, nor whence he had come, and he was of so great prowess, that by his knight-hood he had conquered all the land to the entering in of Egypt, . . . and he was of so great age that he could no more bear the weight of arms."

There can be little doubt, both from the coincidence of names, and from the aptness of this description, that Evalach is none other than the Welsh Avallach, ruler of Avalon, Land of Shades. He has many castles, two of which, "Valachin" (*i. e.* Evalach-in) and Tarabel (in the French "Carabel," a corruption of some such name as *Caer Aval*), bore his own name. The approach to Castle Valachin, by a gate over a river an arrow-flight broad, where scarce two chariots could pass, is also characteristic of the entrance to the abode of the dead.

Much of the first part of the Grand St. Graal is taken up with an account of Evalach's wars with Tholome, King of Egypt. Geoffrey of Monmouth tells of one Bartholomeus who warred against Spain. Both Spain and Egypt are alike to be located in the region of the departed, together with Orkauz or Orcanz (Orkney), one of the cities of Evalach, while the whole expedition may be regarded as one more version of thearrying of Hades.

The form of the name "Mordrains" given in Manessier's portion of the Conte del Graal is "Noodran," which Professor Rhys suggests is a misreading of Guitnev, a form of Gwyddno, the name of the Fisher in the Taliessin story, the father of Elphin.

The name Mordrains is represented in the Grand St. Graal as having been given to Evalach when he was baptized by Joseph. This may either mean that in the older tales, which the romancer was endeavouring to adapt to the record of Joseph's missionary triumphs, Gwyddno and Avallach were different names for the same personage, or that they were different personages, whom he connected together by this simple expedient. From what we have already learnt as to the difficulty of distinguishing the rôles of the Celtic Divinities of the Underworld, an explanation which meets both these suppositions probably comes nearest to the truth.

What is most important for our present purpose is to notice that a very large part of the Grand St. Graal is taken up with the travels of

Mordrains, or Avallach, Lord of the Underworld, and those connected with him, from one island to another; that some of those islands have features which strongly recall the islands of Bran or Brandan's wanderings in his thirst for the souls of men.

Chief among these is the Turning Island. In Welsh Literature, one of the names for the abode of the dead is "Caer Sidi," which Professor Rhys renders "the Spinning or revolving Castle." Some such idea as this may not improbably underlie the account of the great fish *Jasconias*, visited by Brandan and his companions. It has sometimes been supposed that this feature of the story originated in the name and shape of one of the *Maghara* Islands, *Ilaunamil*, Island of the Whale, a rocky islet on that part of the west coast of Ireland which tradition makes the home of St. Brandan and the scene of his earliest missionary enterprise.

If the older story brought the Lord of the Under-world to visit his dominions which were protected from intrusion by this strange device of spinning or revolving, and those dominions became located in one of a certain group of islands, the idea of movement being prominent and firmly rooted, might be explained by the fact that one of the islands, like a great whale, really was such an animal, and to this the motion was due. Brandan and his companions left the cauldron which was part of their travelling equipment, upon the whale's back, in perfect security from year to year.

Yet another feature of the islands visited by Mordrains was the presence of innumerable white birds; these are usually to be met with in Otherworld stories, and, like the little bird upon the gunwale, in the *Hui Corra*, represented the souls of the Departed.

The most picturesque incident of all, one which Malory introduces into his 'Morte d'Arthur,' falls into line with the rest. If, as seems probable, Solomon's ship stands for an island of some earlier tale, Geoffrey of Monmouth makes Solomon to have been King of Brittany, a region which from the 'Irish Life' we know Brandan to have visited. The *Queste* places the ship on the shore of the sea over against Ireland.

Enough has been said to show that the so-called Christian Legendary portion of the Grail Cycle is scarcely less composite than the rest, and when carefully examined, is seen to be derived in the main from the same Celtic stock. The Joseph poem and the Grand *St. Graal*, apart from their debt to Biblical and Apocryphal sources, are made up of fragments belonging to one particular class of Celtic

xxxii § 7. *The Bleeding Lance and Joseph of Arimathea.*

stories, those which related the travels of the Lord of Hades, under his different names, to or through his Otherworld kingdom, "Principal Pilgrim to a distant city." As has been said, the rest of the Cycle belongs to much the same mythical root; but it is those tales which dwell more especially upon the aspect of Bran or Evalach as a traveller which in the course of time were gathered up into the fabric of our two romances, and formed the basis of the Conversion Legend. As a new set of ideas became prominent in men's minds, those tales were developed in a particular direction, their special characteristics lent themselves to adaptation of one particular kind.

Bran, son of Febal, became in Ireland Brandan, the missionary saint: the story of Bendigeid Bran had already on Welsh soil begun to show the same tendency. The original object of his journeyings had been forgotten, and there was a vague uncertainty about it in the minds of the story-tellers, and an impulse to colour it with the ideas of Christianity. But at this critical point, while those ideas were still but dimly shaped, the ancient hero was thrust aside; and into the place of Brons and his son Alain there stepped, at first somewhat hesitatingly, the figures of Joseph of Barimaschie, i. e. ab Arimathea, and a son Josephes, with whom the story made it essential he should be provided. It now remains for us to trace out in somewhat greater detail the reason of this change of heroes, and how in the first instance it can have suggested itself.

§ 7. THE BLEEDING LANCE AND JOSEPH OF ARIMATEA.

The Grail story is found devoid of Christian symbolism only in the Mabinogi of Peredur. That work contains no mention at all of the Grail vessel as such; and it is chiefly in the incidents of the hero's birth and boyhood that the likeness between it and Chrestien's portion of the Conte del Graal is found. There occurs, however, in the Peredur, one important incident which is repeated by all the Grail Romancers, almost without variation, except that, as time goes on it becomes more and more laden with Christian symbolism. This incident has been conveniently called "the Procession of Talismans."

Peredur, the prototype of Perceval in the Conte del Graal, comes to the castle of an uncle of his.

While he and the uncle are talking together, two youths enter the hall; bearing a mighty spear with three streams of blood flowing from the point to the ground; they are followed by two maidens bearing a salver in which is a man's head swimming in blood. This

form of the story has distinctly a more archaic tinge than the form which appears in Chrestien and his successors. It has a strong bearing on the general motif of the story, which, as Mr. Nutt has shown, turns more exclusively than does the *Conte del Graal* upon revenge for a kinsman's death, to which the hero is incited by the appearance of the Talismans.¹ The wailing and lamentation of all present seems more reasonable where the bleeding head is brought in, calling as it were for revenge, than in the *Conte del Graal*, where no such suggestion is attached to the emblems, and where the purpose of their appearance is indeed somewhat indefinite. Some critics have held the Procession as it appears in the *Mabinogi* to have been borrowed from the *Conte del Graal*. Undoubtedly the *Mabinogi* of *Peredur* as we have it existing in the *Red Book of Hergest*,—a MS. of the fourteenth century,—and in part, in MSS. a hundred years earlier, represents a Welsh translation from a French original probably itself based upon Welsh folk tales but imperfectly understood by their adapter. But allowing to the influence of the *Conte del Graal* some modification of the episode (such, for example, as a change in the persons of those who bear the Talismans) one has to postulate a less primitive version giving rise to a more primitive one, in order to accept Chrestien's *Graal*, "shining so that it puts out the light of the candles, as the sun does that of the stars," as the sole prototype of the head swimming in blood; especially as in the latter case the incident occupies a more decidedly logical position in the tale than in the former.

Probably in both cases the incident is taken from the same original, the *Mabinogi* preserving the older form, Chrestien altering and adapting the episode in his own fashion. The Sword, it may be noted, does not in the *Mabinogi* play part in the procession, though it is brought into immediate touch with the other Talismans. For it is while *Peredur* is testing his strength by means of the sword, and when his arrival at two-thirds of his manhood has been proved, that the lance and salver appear, as it were summoning him to a practical test of that manhood by the revenge of his cousin's death.

Nor is this Procession of Talismans wholly without a counterpart elsewhere. In the Welsh *Mabinogi* of *Branwen*,—one of the so-called Four Branches of the *Mabinogion*, which undoubtedly represent a working up of materials of great antiquity,—we have a tale connected with *Bran* which seems to throw some light upon it.

¹ Nutt, p. 188 *et seq.*

xxxiv § 7. *The 'Procession' in the Mabinogi of Branwen.*

Bendigeid Bran (the Blessed Bran) is wounded in the foot by a poisoned dart by some unnamed assailant: he commands his seven companions in war to cut off his head and carry it with them to the White Mount in London for burial. But they are to be long upon the way, and as they journey, "the head will be to you as pleasant company as ever it was when on my body." Whatever joy the head may have brought the seven comrades, grief is heavy upon those associated with them. Branwen, who sets out with them dies broken-hearted on the banks of the Alaw, for looking towards Ireland and towards the Islands of the Mighty, "Alas!" said she, "woe is me that I was ever born: two islands have been destroyed because of me." The multitude of men and women they meet bring them tidings of conquest and slaughter in their native land. The comrades themselves go on their way forgetful of all they have heard, remembering no sorrow whatever. This strange procession, with its strange burden, seems to throw at least some light of suggestion upon the talismanic procession as it appears in the Mabinogion, and still more weakened and attenuated in the other Romances. The indifference of the comrades may be due to the fact that they have fallen with their leader, and with him are journeying to the land of shades, while those weep and wail who see the procession pass, but are themselves left, leaderless and without hope, to the mercy of their enemies.

Yet another piece of evidence for the probable antiquity of this curious feature may be found in the fact that the Tuatha de Danann, who are in Irish tradition the leading representatives of the Celtic Pantheon and correspond to the Welsh Children of Dôn, have as part of their invariable equipment a sword, a spear (or lance) and a magic cauldron, the very same objects which we find associated together in the Romances.

The persistence of this feature, as time went on, and the manner in which it was enlarged and diversified according to the fancy of successive writers, seems to show that from the first it was a centre of interest and curiosity, and apparently of speculation—for, as has been shown, the first hint of the introduction of a Christian Legendary element which we have, is the identification of the Spear with that which Longinus used to pierce the side of Our Lord when He hung upon the Cross. The identification is a somewhat obvious one, given the fact, which we may infer from the subsequent development of the tales, that there was a desire upon the part of those writers

who had edification rather than mere frivolous entertainment at heart, to annex the whole delightful realm of tradition and romance and turn it to account in the furtherance of moral and religious education. And here, in the tales of Arthur and his Knights, of such undoubted popularity, and centring round a national hero, was an opportunity not to be lost.

The way in which, half-deliberately, half-unconsciously, it was brought to pass, is characteristic of an age when the historic sense was, as yet, absolutely undeveloped. Apart from, yet merging at many points into, the field of popular tradition, the Church (for we would take the prologue of the *Grand St. Graal* with its tale of monkish authorship somewhat literally, and find support in the evidences already referred to of the Latin originals from which the romancers in many cases seem to have worked)—the Church possessed its own wealth of legendary lore. How much of this had been in its time borrowed, like the jewels of Egypt, from enemies of the faith, the possessors were themselves probably ignorant, and mediæval hagiology bears pathetic witness. But in one case, at any rate, that now before us, we seem to see the process at work. There can be little doubt that the *Joseph Legend* did not originate with the North French adapters of the Celtic tales. The legend in its later developments concerns itself with the Conversion of England, and what is of more significance, Joseph himself was very early known to the Church of Britain in his legendary capacity, although there is no reliable trace of his having been regarded as the missionary apostle of England earlier than the Romances themselves.

The facts of Joseph's connection with Our Lord's passion, and of his imprisonment, which profess to supplement the Gospel narrative, are found in the Apocryphal Gospel of Nicodemus, and in some briefer kindred works. There is evidence to show that this Gospel was well known in England several centuries before any prominent reference to it can be found in Continental writers. It included an account of Christ's Descent into Hades upon which the poet *Cynewulf* based his 'Harrowing of Hell,' a poem which dates from the first quarter of the eighth century. The first reference to it in the literature of other lands is to be found in Gregory of Tours, but it is not met with again in France till we come to the *Grail Romances*.¹

We have seen that in all probability the so-called procession of Talismans was a feature in the tales which underlie the *Conte del*

¹ Nutt, p. 221.

Graal and the Mabinogion. Let us suppose, then, that the mention of the bleeding spear suggested to some monkish compiler of these tales a possible embellishment; the spear had an earlier history, it was that wherewith Longinus pierced the side of Christ; or quite possibly this, as a simple and obvious idea, may in the first instance have become part of the oral tradition.¹ But, in whatever manner, this idea having come to the knowledge of our monkish compiler, let us suppose him to seek for further information in that Apocryphal Gospel of Nicodemus in which mention is made of the Longinus incident. There the most prominent figure is the well-known and favourite one of Joseph of Arimathea, "Benefactor Dei." Could not the connection be turned to account in his case? Supposing that in the description of the procession of Talismans found in the prototype of the Mabinogion the vessel itself in which the bleeding head was carried was a more prominent feature, our writer might well fix upon this as the object next in importance to the spear, through which this further connection was to be established. Given that the vessel had to do with Joseph, as the spear with the Roman soldier, what use could he have made of it, how come at its sad contents? It is noteworthy that, with that simplicity which disarms any accusation of irreverence, Gerbert, one of the two later continuators of the *Conte del Graal*, expressly declares that a potion with which Perceval's enemies, slain by day, are by night restored to life, was that one whereof Christ made use in the Sepulture.² To turn again to Joseph, the most dramatic and mysterious episode in his history is that of his imprisonment, on account of services rendered to the Lord's body. While he is in prison, he sees the holy vision in a great light, with a smell of myrrh. Now sweet odours and a bright light are two of the features which in the Romances are found to

¹ The Spear itself early became famous among the relics of Our Lord's Passion. Theodosius (sixth century) describes it as still to be seen in the Church of Golgotha, where "it shone by night as the sun by day." Arculf on his pilgrimage to Jerusalem (as Adamnan records in 686) saw the Spear with its shaft broken into two pieces, as well as the Cup of the Lord from which He drank after His Resurrection. (Wardle, 'Cymmrodor,' vol. xvi. p. 113.) It is a curious coincidence that about the 12th century the Crusaders began to bring from the East portions of the Holy Blood, that is at about the period when the Graal Romances were taking shape. The records of earlier pilgrimages do not call attention to this particular relic.

² Such an intermingling of ideas is not peculiar to the Graal Stories. In the Life of S. David ('Lives of the Cambro-British Saints'), David is said to have gone to Jerusalem with Teilo and Padarn to get their consecration, and to him was given the very tomb in which the Body of the Lord had lain. (See Wardle, 'Cymmrodor,' vol. xvii. p. 47.)

§ 7. *Growing influence of Christian Symbolism.* xxxvii

attend the appearance of the Grail, and which may well have had place in still earlier tales. Then again the miraculous feeding powers of the Grail, in yet another of its aspects, were quite sufficient to suggest to the mediæval mind the scenes of the Last Supper and the Holy Cup. In fact, just as we have seen the Grail to have gathered to itself, in the Romances, the various properties of the magic vessels of Celtic tradition, so, once the connection with Joseph of Arimathea was fortuitously established, in some such way as we have suggested, those varying aspects were one by one adapted to the purposes of Christian Symbolism, or connected with the scenes and incidents of Scriptural or Apocryphal history. How rapidly the process, once it had begun, was carried on may best be judged from the character of the later members of the Grail Cycle as compared with the *Conte del Graal*. And, indeed, when once Joseph had appropriated Lance and Cup, what was more probable than that the other attributes of their former possessor should also be transferred to one already so illustrious in the annals of the Church, and there take a more distinctly edifying shape? The Vessel of the Grail becomes the Cup of the Sacrament, the old Lance of the gods has pierced the side of Christ; Alain, who never wore a crown becomes Josephes, first Bishop of all Christendom; the realm of shadows is the heathen land of Britain; for the unceasing search for the treasures of wisdom we have the zeal of missionary enterprise and the salvation of souls. But we pay a heavy price for edification. With the entrance of Joseph on the scenes, the glamour fades away. We pass from the high regions of Faëry by a rapid descent to the levels of the commonplace and the ridiculous.

Among the MSS. and old books which need copying or re-editing, are:—

ORIGINAL SERIES.

- English Inventories and other MSS. in Canterbury Cathedral (5th Report, Hist. MSS. Com.).
 Kosmetrie, from Lord Tollemache's MS.
 The Romance of Troy. Harl. 535, Trentham.
 Biblical MS., Corpus Camb. 434 (ab. 1375).
 Hampole's unprinted Works.
 De Gloude of Unkownyng, from Harl. MSS. 2373, 959, Bibl. Reg. 17 C 26, &c. Univ. Coll. Oxf. 14.
 A Lanterne of Light, from Harl. MS. 2324.
 Scule-bele, from the Vernon MS.
 Lydgate's unprinted Works.
 Beathan de Consol.; Pilgrim, 1426, &c. &c.
 Early Treatises on Music: Descent, the Gamme, &c.
 Skelton's englyshing of Diodorus Siculus.
 Beethins, in prose, MS. Anct. F. 2. 5, Bodley.
 Penitential Psalms, by Ed. Maydenston, Brampton, &c. (Hawkinson, A. 389, Douce 232, &c.).
 Documents from the early Registers of the Bishops of all Dioceses in Great Britain.
 Ordinances and Documents of the City of Worcester.
 Chronicles of the Brute.
 T. Breus's Passion of Christ, 1422. Harl. 2335.
 Jn. Crephill or Crephill's Tracts, Harl. 1735.
 Burgh's Cato.
 Memoriale Credencium, &c., Harl. 2398.
 Book for Redness, Harl. 2372.
 Lollard Theological Treatises, Harl. 2394, 2390, &c.
 H. Selby's Northern Ethical Tract, Harl. 2388, art. 79.
 Hilton's Ladder of Perfection, Cott. Faust. B 6, &c.
 Supplementary Early English Lives of Saints.
 Select Prose Treatises from the Vernon MS.
 Jn. Hyde's MS. of Romances and Ballads, Balliol 284.
 Lyrical Poems from the Fairfax MS. 16, &c.
 Prose Life of St. Audry, A.D. 1395, Corp. Oxf. 129.
 English Miscellanies from MSS., Corp. Oxford.
 Miscellanies from Oxford College MSS.
 Discipuli Mori, Jesus Coll. Oxf. 39; Bodl. Laud 99.
 Mirrour of the blessed Myf of Ihesu Crist. MSS. of Sir Hy. Ingulby, Bart., Lord Aldenham, Univ. Coll. Oxf. 128, &c.
 Poem on Virtues and Vices, &c., Harl. 2390.
 Maundeyle's Legend of Gwydo, Queen's, Oxf. 583.
 Book of Warrants of Edw. VI. &c., New Coll. Oxf. 288.
 Adam Loutful's Heraldic Tracts, Harl. 8149-50.
 Rules for Gunpowder and Ordnance, Harl. 6355.
 John Watton's englysh Speculum Christiani, Corpus, Oxf. 155, Laud G. 12, Thoresby 880, Harl. 2250, art. 20.
 Verse and Prose in Harl. MS. 4012.
 A booke of goode Maneres, by Frere Jacques the grote, Augustinian, Harl. MS. 149, ff. 188-251.
 The prose Life of Alexander the Great, Thornton MS. (copied.)

EXTRA SERIES.

- Erle of Tolous.
 Ypetia.
 Sir Eglamour.
 Miscellaneous Miracle Plays.
 Sir Gawther.
 Dame Siris, &c.
 Orles (Digby, 56).
 Dialogues between the Soul and Body,
 Harlaam and Josephat.
 Amis and Amiloun.
 Ipenedon.
 Sir Gasendes, from Lord Tollemache's MS.
 The Troy-Book fragments once said Barbour's, in the Camb. Univ. Library and Douce MSS.
 Poems of Charles, Duke of Orleans.
 Carols and Songs.
 Songs and Ballads, Ashmole MS. 48.
 The Siege of Rouen, from Harl. MSS. 2256, 738, Egerton 1295, Roll. 3162, E. Museo 124, &c.
 Octavian.
 Yvain and Gawain.
 Libeaus Descones.
 Amours of Arther.
 Avowynge of King Arther.
 Sir Perceval of Galias.
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 Scotch Heraldry Tracts, copy of Caxton's Book of Chivalry, &c., Queen's Coll. Oxford 147.
 Stevyn Scrope's Doctryne and Wyssedome of the Auntyent Philosophers, A.D. 1450, Harl. 2360.

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20

THE HISTORY

2

OF

THE HOLY GRAIL.

2. [The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibl. Reg. xiv E 3, in the British Museum.]

PROLOGUE.

The Salutation, and the Three Reasons why the Writer has not told his name at the beginning of the book.

¹CHIL ki la hauteche & la signourie de si haute
estoire comme est chele du graal met en scrit par le
commandement du grant maistre, Mande tout premiere-
ment salus a tous cheus & a toutes cheles ki ont lor
creanche en la sainte glorieuse trinite, Ch'est el pere, &
el fil, & el saint esperit. El pere, par qui toutes choses
sont establies & cries, et rechoient commencement de
vie. El fil, par qui tout chil & toutes cheles qui en
lui ont creanche, sont deliure des perdurables dolors, &
ramene a le haute ioie ki dura sains fin. El saint

[* leaf 5].
The writer of this
high History
greet all believers
in the Trinity,

Father,

Son, and

Holy Ghost.

¹ As a specimen of the language of Addit. MS 10,292, Plut. CLXXXV. G, and its variations from the MS Bibl. Reg. xiv. E III. Plut. IX. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

† Chil ki se tient & iuge au plus petit & au plus peceor du monde, Mande salus au commencement de ceste estoire A tos cheaux ki lor cuers ont & lor creance en la sainte trinite. Che est el peire, ce est el fil, ce est el saint esperit. El pere par qui toutes choses sont establies & rechoient commencement de vie. El fil par qui toutes choses sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui

[† leaf 1]

GRAAL.

1

W

Eng Lit, 1506

2 THE WRITER'S THREE REASONS FOR NOT TELLING HIS NAME.

esperit, par qui toutes les boines choses sont mondees & saintefiees. Li nons de chelui qui cheste estoire met en escrit n'est pas nomes ne esclairies en chest commencement. Mais par les paroles qui chi apries seront dites, porra on grant masse aperchevoir & counoistre le non de lui, & sa uie, & son anchiestre. Mais en chest commencement ne le veut il descourrir. Et si i a trois raisons par quoi : premierement, pour chou ke se 'il le nomast, & il desist ke diex eust par lui descouert si haute estoire *com* est cele du graal, qui est estoire de toutes les estoires, li felon & li enuieus ne li atournaisent a uantanche. L'autre raisons est pour chou, ke ceus peust oir son non qui le couneust, si emprisait mains l'estoire pour chou *que par* si poure persone eust este mise en escrit. Car il se tient pour la plus poure persone & pour la plus despite ki onques fust formee. La tierche raisons est pour chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effachement, ou par le uice des escriuens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sour son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns

He will not tell his name at first,—

though it will appear in his after words,—

[* leaf 3, col. 2] because,
1. The envious might say he bragged,

2. His acquaintance might value the History less.

3. If scribes copied it badly, the author would be blamed.

toutes choses sont hors mises des mains au maligne esperit, & raemplies de ioie par l'enluminement de lui que est vrais enlumineres & vrais confors. Li nons de celui qui ceste estoire escrit n'est pas nomes ne esclairies el commencement. Mais par les paroles qui chi apres seront dites porres grant masse apercevoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al commencement ne se veut pas descourrir; & se i a .iij. raisons por quoi. La premiere si est por ce que se il se noumast & deist que diex eust descouert par lui si haute estoire *comme* est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li enuieus le torneroient en vielte. L'autre raison si est por ce que tels poroient oir son non qui le counoistroit, si enpriseroit mains l'estoire por ce que si poure persone eust mis en escrit ceste estoire. L'autre [= la tierce] raison si est por ce *que* s'il eust mis son non en l'estoire & on i trouast aucune chose mesauenant ou par vise de maluais escriuain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vns homs

homs blasmes de faire vn seul mal, ke il n'est loes de
 faire cent bens. Pour ches .iij. choses, ne ueut ke ses
 nons soit de tout en tout descouiers. Car ia soit che
 ke il le voelle moult courir et cheler, si sera il plus
 apercheus qu'il ne uauroit. Mais il descouerra & dira
 tout en apert *comment* la haute estoire del saint graal li
 fu *commandee* & baillie, & en quel *termine*, & qui li
 bailla.

But though he
 conceals his name

he'll tell plainly
 how this high
 History of the
 Holy Grail was
 delivered to him.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et
 por che ne ueut il pas *que* ses nons soit del tot descouers. Car
 ia soit ce qu'il s'en volsist courir, si sera il plus descouers qu'il
 ne voldroit. Mais il dira tot en apert *comment* l'estoire del
saint graal li fu *commandee* a manifestier.

INTRODUCTION.

How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (p. 7) gives him a little Book; and how in the book there are four treatises, with these titles: 'I. Here beginneth thy lineage. II. Here beginneth the book of the Holy Grail. III. Here begin the terrors. IV. Here begin the marvels' (p. 9). How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices singing hymns to God (p. 10). How on Good Friday an Angel appears to the monk, and takes him up to the third Heaven (p. 12), and reveals the mystery of the Trinity to him (p. 13). How the monk locks the Book up in a box (p. 14). How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision, telling him to go to Norway, and there find the Book (p. 15). How he goes after the Book, a wonderful Beast guiding him (p. 16); how he is lodged by a hermit the first night (p. 17); how on the second day he comes to the Pine of Adventures and its miraculous Fountain (p. 18), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 19); how on the third day he finds the Book in a little chapel, and cures a devil-possessed man with it (p. 21). How food for this man is sent miraculously (p. 22); how on the ninth day the monk starts for home with the Book, and the Beast reappears (p. 23); how the monk reaches home. How he is told in a vision to copy out the Book (p. 24).

In the year of our Lord 717,

the writer lies, in the third watch of the night, in a hut

in one of the wildest places in White Britain;

Il auint apres la passion ihesu crist .vij. cens & .xvij. ans ke ie, li plus pechieres des autres pecheours, me gisoie en .j. petit habitacle endroit ichele eure ki est apielee la tierche vigile de le nuit. Ichil lieus ou iou me gisoie en tel maniere,—com dieus seit, ki tous les penses counoist,—estoit lontieus et destornes de toutes gens. Et tant en puis iou bien dire ke il estoit en .j. des plus sauages lieus ki fust en toute la bloie bertaigne.¹ Mais ne pour quant moult m'estoit delitables

¹ The other MS, 10,292, says nothing about 'bloie bertaigne,' having only after 'peceors,' 'estoeie en .j. lieu le plus

& plaisans. Car *quant nostres sires* veut ouurer en son crestien, il l' a tantost mis en tel corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en-si *com* vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi beneoit. Et se *nostre signour* plot ke il receust en gre, Ie auoie fait le seruiche des matines ke on apiele tenebres. Et lors si me prist moult grans volentes de dormir, si *commenchai* a soumillier en mon lit ou iou m'estoie a-coutes. Ensi *com* i'oi *commenchie* a soumillier, ne demoura puis gaires ke iou oi vne vois ki m'apiela¹ .iij. fois par mon non, et si me dist, "esueille toi & si ascoute."² De trois choses vne, & d'une cose trois; & autrestant puet l'une *comme* les trois. ³Ne les trois naturellement ne sont autre cose ke vne."³ A chel mot m'esueillai, si esgardai entour moi, et ui si grant clarte ke nule si grans ne peust issir de nule *terriene* lumiere. Apres ui vn homme ester deuant moi, si biel & si delitable ke sa biautes ne porroit estre contee ne descrite *par* lange de nul homme mortel. Et *quant* ie le vi, si fui si esbahis *que* ie ne seuch sous siel ke dire ne *que* faire. Et il m'esgarda, & si me dist: "As tu entendu ne tant ne *quant* la parole ke ie t'ai dite?" Et ie li respondi en tranlant, "Sire, ie n'en sui mie encore *bien* certains." Et il me redist, "che est la counissanche de la trinitei *que* ie t'ai raportee." Et che dist il pour chou *que* i'auoie este 'en doutanche *comment* che pooit estre ke la

[* leaf 2, col. 3]

and then
on the night
before Good
Friday.he (a monk) has
a vision.A voice calls him
and proclaims
the doctrine of
the Trinity to
him.Christ appears
to him.The monk has
had doubts on
the Trinity.
[* leaf 3, back]

souage que iou ne voel faire *connoistre* & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire que li lieus est moult saluages, Mais moult estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers choses. Ensi *comme* ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au ieudi absolu. Et *quant* vint au vendredi beneoit, si auoie dit (se a *nostre* seignor plaisoit,) le seruice que on apele tenebres.' Add. 10,292, leaf 1, col. 3.

¹ & il ne demora pas grantment que vne vois m'apela.—B.² An illustration, with the rubric 'Ensi que dieus en une nue parole a i hermite qui est deuant son autel.'—A.³—³ Omitted in B.

trinites auoit trois personnes & si n'auoit c'une seule deite et vne seule poissanche. Ne onques n'auoie en nulle riens cose doutee de ma creanche, *que* seulement en chestui point. Apres me dist, "pues tu encore counoistre ne apercheuoir ki ie sui?" Et ie dis:

He cannot see the brightness above all brightnesses. "Sire, mi oel sont mortal, si n'ont pas pooir d'esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues serroient encombrees."

Christ breathes on his face. His eyes clear, Et il s'abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis *que* i'oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meruelle de langues. Et il me redist, "pues tu encore counoistre qui ie sui?" Et

a flame as of fire starts from his mouth, and he is afraid. quant ie ouri la bouche *pour* respondre, si vi *que* vns brandons me saloit hors du cors autresteus *com* de fu ardent. Si en euch si grant paour quant ie li vi, *que* onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me dist, "N'aies mie paour: car la fontaine de toute seurte est chi deuant toi. Et bien sachies *que* ie sui chi uenus pour toi aprendre & ensengier de toute te doutanche. Car ie sui de toutes doutanches ¹vrais ensengieres. Ie sui chil *par* qui toutes les boines scienses sont apprises. Car ie sui li grans maistres *par* qui tout li terien maistre seuent tant de bien *com* il ont appris. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist: 'Maistre, nous sauons *que* vous estes venus de dieu.' Ie sui chil de qui l'escriture dist, 'Toute sapiense vient de dieu nostre signeur,' & si est auoec

Christ comforts him.

The Great Master reveals himself,

¹— certain. Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, 'Maistres, nos *connoissons* qui vos estes.' Ie sui cil de qui l'esscripture dist, 'toute sapience vient de *notre* signor.' Iou sui li parfais maistres. si sui venus a toi por ce que ie voell que tu rechoiues enseignement de toutes les choses dont tu as este en doutance & t'en ferai chertain. Et par toi sera ouuerte a tos chiaus qui l'oront conter."—B (MS 10,292).

lui & tous iours i a este deuant tous 'les eages. Et pour chou *que* ie sui li *parfais* maistres *comme* chil qui sui fontaine de toute sapiense, *pour* chou sui iou uenus a toi. Car ie voel *que* tu rechoiues *par* moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele descouuerte et esclairie a tous chiaus qui iamais l'orront conter ne deuiser."¹ A chest mot me prist *par* le main destre, et si me mist dedens .j. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et quant ie ting le liuret, si me dist, "veus tu sauoir ke ie t'ai bailliet?" Et ie dis ke ie le sauroie moult volentiers: et il me dist, "Ch'est li liures v *quel* tu trouueras si *grans* meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies ² *par* chest liuret. Et si i sont mi secre, ke ie meismes escriis de ma main, ke nus hom ne doit veoir se il n'est auant espurgies *par* confession ³ & *par* ieune de trois iours en pain & en iauie.⁴ Et apres che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.⁴ Car il n'i puent estre noume *par* nule langue mortel, *que* tout li quatre element n'en soient *commeu*, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li terre en crolera, et l'iaue⁵ en cangera sa couleur. Tout chou auenra *par* la forche des paroles qui en chest liuret sont escrites. Et si i a autre chose, *que* ia nus hom n'esgardera souuent en chest liuret ensi *comme* on i doit regarder, qu'il n'i conquiere les .ij. grignours ioies, qui soient. Ch'est la ioie de l'ame & la ioie du cors. Car il n'est nus hom morteus tant durement courchies, se

[* leaf 3, back, col. 2]

as the fountain of all wisdom, and has therefore come to remove all the monk's doubts.

He gives the monk a little book,

in which are greater wonders than mortal heart can conceive.

The elements shall be moved when the Book's secrets are spoken by mortal tongue.

The joy of the body.
[* leaf 3, back, col. 2]

¹ n'es soies adrecies.—B.

²⁻³ not in B.

⁴ Et en tel maniere le dois dire *comme* par langue de cuer, si que ia chele de la bouce n'i parolt.—B.

⁵ l'aigue.—B.

il puet dedens veoir ententieusement ensi *comme* veoir i deuera, *que* ia maintenant ne soit ses cuers deliures de toutes ires et plains de toutes les ioies ke cuers mortuus puet auoir, tant *sont* plaisant & delitable les *paroles* qui i sont. Ch'est la ioie du cors. Et d'autre *part* il esprendera si durement petit & petit si durement del esperituel amour, *que* se il baans est as *terrienes* choses, si sera chou *pour* metre & *pour* despendre en l'ueure & en la besoigne a son creatour. Ne ia par pechie qu'il ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois veu ou tenu. Ch'est la ioie de l'ame." Et quant il ot che dit, si cria vne vois autresi *comme* vne buisine. Et quant ele ot crie, si vint vns si grans escrois de haut, ke il me fu auis *que* tous li firmamens feust keus, & ke la *terre* fust fondue iusk'en abisme. Et se clartes eut este grans deuant, lors fu graindre a chent doubles. Car i'en fui si esbahis ke bien en quidaï avoir pierdu la veue, & si cai a *terre* autresi *comme* pasmus. Et quant vint au chief de grant pieche ke la vanites du chief me fu tresalee, si ouuri les iex. Mais ie ne ui onques as iex nule riens vivant. Ne onques ne me soi a *quoi* tenir de quan *que* ie auoie veu ; anchois tenoie tout a songe, quant ie trouuai en ma main le liuret ensi *com* li grans maistres le mi auoit mis. A tant me leuai *moult* lies & *moult* ioieus, et ting toutes voies le liuret entre mes .ij. mains. Et si fui si en orisons & en *proieres* tant ke dieus enuoia le iour qui *moult* durement me tarδοit. Et quant li iours fu si clers ke ie peuch la letre. counoistre, si *commenchai* a lire ; & si trouuai el *commenchement* .i. title qui disoit, ' Chi est li *commenchemens* de ton linaige.' Et quant ie vi chou, si en fui *moult* lies. Car il n'estoit nule rien *terri'ene*¹ *que* ie tant desiraisse a oir *comme* la counisanche de mon linaige. Et quant ie oi garde tant ke ia estoit *prime* passee, si me fut² auis ke ie n'i auoie

The joy of the soul.

The monk hears a voice like a trumpet, and a great crash,

and falls to the ground ;

recovers,

and finds the Book in his hand.

The first title in the Book, 'Here is the beginning of thy lineage.'

[* leaf 4]

¹ MS *terrieene*.

² MS *fui*.

rien leu, tant i auoit encore a lire. Car ie i ui tant de lettre ke ie en fui tous esbahis *comment* si grans plantes de paroles pooit estre amonchelee en si petit liuret qui n'estoit pas au mien ensient plus lons ne plus les en nule guise *que* est vne paume. Si m'en merueillai tant *que* ie en mescrisse moi meisme qui le veioie, se chil ne le m'eust baillie *qui* grant plante de choses puet metre en petit de lieu, & ki grant lieu puet aemplir de peu de choses. Ensi gardai el liuret iusques viers tierche, tant *que* i'oi counut grant partie de mon lignage. Si i ui les nons & la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne counoistre *que* ie fuisse d'aus descendus. Car quant ie veioie lor boine vie, & les grans gries k'il auoient souffiert en terre *pour* lor creatour, si ne pooie pas penser *comment* ie peusse tant amender ma vie *qu'ele* fust digne d'estre amenteue aueuc les leur. Ne il ne m'estoit pas auis *que* ie fuisse hom enuiers aus, mais fainture d'omme & reproches. En che pense demourai moult longement, mais toutes uoies retourna au liure, & commenchai a lire tant ke ie oi leu iusk'en la fin de mon linaige. Et lors trouuai vn title *qui* disoit, 'Chi *commenche* li liures du saint graal.' Et quant ie oi leu tant que miedis fu passes, & ke il pooit estre bien pres de none, si en trouuai .i. autre *qui* disoit: 'Chi est li *commenchemens* des paoura.' Et quant ie oi che tittle passe, si *commenchai* a lire, & vi teus choses *qui* moult estoient peureuses & espoentables a neoir. Et sache diex ke a si grant dou-tanche les veioie, Ne ia enuair ne l'osaise,¹ se chil ne le m'eust *commande*, *par* *qui* *commandement* toutes choses uiuans sont meues.² Et quant ie oi asses veus de choses merueilleuses, si trouuai le quart title *qui* disoit: 'Chi *commencent* les meruelles.' Et lors *commenchai*

(In which I saw the names and lives of so many of my good ancestors.)

Title 2.
Here begins the book of the Holy Grail.

Title 3.
Here is the beginning of the terrors.

[* leaf 4, col. 2]

[MS 10,292 omits 4th title.]
Title 4.
Here begin the marvels.

¹ ne ia veoir ne les osaisse.—B.

² *par* *qui* toutes choses sont *commandees* & *gouernees*.—B, leaf 1, back, col. 3.

10 A STORM BREAKS. VOICES SING HYMNS OF PRAISE TO CHRIST.

moult durement a penser. ensi *com* ie pensoie a cheste cose,
 [MS & vns] vns¹ rais autresteus *comme* de fu ardent descendi de
 uers le chiel & vint tres *par* deuant mes iex autresi
 Lightning and thunder come; bruians *comme* foudres. Et moult durement sambloit es-
 pars de tounoire, fors tant *que* la clartes endura plus, & fu
 the monk falls to the ground. graindres & plus espoentables. et si descendi *par* deuant
 moi si soudainement ke tout li oel m'estinchelerent en
 la teste. che me fu a-uis *que* ie eusse la ceruele expandue,
 si *que* ie kai a terre tous pasmes. Mais ne me dura
 gaires li estourdissemens. anchois me tresala si *comme*
 nostre signour plot. Et lors redrechai la tieste, si ouuri
 les iex, & ui ke tous li firmamens noircissoit, & ke li
 solaus pierdoit de tout en tout sa clarte si ke il faisoit
 autresi *grans* tenebres *com* il seut faire es espesses nuis
 d'iuer. Et quant ches tenebres orent dure tant ke on
 peust bien auoir ale chent pas, si plot a dieu *que* eles
 trespasserent. & lors *commencha* a esclarchir petit &
 petit, si ke li solaus reuint tous en sa propre clarte. Et
 A sweet odour comes. maintenant descendi el lieu ou iou estoie, vne odours si
 douche & si soues ke se toutes les espices qui sont
 ou monde fuissent encontre, eles ne rendissent pas la
 milisme pars de douchour ne de souautume, si *com* ie
 quit. Apries oi entour moi .j. si douch chant & vne
 And a sweet song of praise si *grant* loenge, ke tout li estrument & toutes les
 melodies *que* on porroit oir en terre serroient fins niens
 a escouter, enuers chelui chant ke ie oi. Car tant i
 auoit vois *que* nule riens morteus au mien quidier n'en
 porroit le nombre dire. Et si estoient au mien ensiant
 si pries de moi ke se che fuissent choses veables ie les
 peusse atouchier a ma main. Mais onques tant esgarder
 n'i soi *que* onques .j. de tous chieus qui cantoient
 peusse veoir. Et tant entendi ge bien qu'il looient en
 lor chant *nostre* seignour. & si disoient tous iours en la
 fin de lor canchon : "Hounours & gloire & poestes &
 empires soit *par*-durablement au destruseour de la mort
 [leaf 4, col. 8] & au restoreour de la vie pardurable." Icheste loenge
 (Honour and glory and power and dominion be for ever to the destroyer of

entendoie ie bien. Mais de tout l'autre chant ne pooie
 ie pas entendre *que* il voloit dire ; mais sour toutes riens
 estoit dous & plaisans a oir. Et *quant* il auoient chou
 chante, si sounoient en haut vne grant meruelle, ne sai
 de ques estrumens, qui resabloient escheletes¹ au
 souner. Et *quant* eles laissoient a soner, si recommen-
 choient a canter les uois. En cheste maniere canterent
 bien iusk' a .vij. fois. Et *quant* vint a la sietisme² fois,
 si rompirent lor chant si soudainement *qu'il* me fu auis
que il fuissent tout keu en abisme. Et lors me sam-
 bloit *que* toutes les eles des oisiaus ki sont en l'air s'en-
 uolaissent *par* deuant moi. Et maintenant *que* les vois
 laisserent a canter, si remest la grans odours ke l'auoie
 si longement sentue, qui si durement m'auoit pleu *que*
 iamais a nul iour ne *quesise* estre en autre maniere *que*
 ie estoie mais c'au plaisir *nostre* signeur fust. Ensi
 remes,³ si commenchai moult durement a penser a cheste
 merueille *que* ie auoie oie. Et lors vint vne vois d'en
 haut ki me dist : "Laisse a penser, si lieue sus, & si ua
 rendre a dieu che *que* tu li dois. Car *bien est* huimais
 tans & eure." A chest mot me leuai ; si gardai entour
 moi, & vi *que* ia estoit nonne passe. Et *quant* ie vi
 che, si m'esmeruellai trop du iour qui si tost s'en estoit
 ales. Car ie quidoie *qu'il* fust encore ma'tins, tant
 durement m'auoit pleu li lires du liuret.⁴ Et *quant* ie
 fui leues, si le mis en tel lieu ke il fu tous iours deuant
 mes iex. Apres cantai mes eures ensi *com* eles sont⁵ a
 dire a chel iour. Et *quant* ie les oi dites, si com-
 menchai le seruiche si douch & si piteus *comme* de la
 mort ihesu crist. Car a chel iour fu il uraiement mors.
 Et pour chou ne sacrefi on mie son cors a chel iour.
 Car la ou la uerites vient avant, la figure doit estre

death and the
 restorer of
 eternal life);
 and sounds as of
 bells,

and sounds as of
 flying birds.

The end of the
 vision.

On Good Friday
 morning the
 monk rises.

[* leaf 4, back]

He sings his
 hours

and begins the
 Sacrament.

¹ MS 10,292, vnes champeneles.

² witisme, MS 10,292 (or B).

³ remest li chanters, 10,292, leaf 8, col. 1.

⁴ matin, por ce que iou auoie esgardet el liuret qui tant me
 plaisoit.—B.

⁵ MS font.

ariere mise.¹ Mais a tous les autres iours le sacrefie on,² en senefianche ke il fu sacrefies *pour nous*. Et a chel iour ke il fu vraiment sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,³ car il n'i a mais point de senefianche, puis ke li iours est venus *que* il fu vraiment sacrefies. Et quant ie oich fait le seruiche a l'aie⁴ de dieu, Iusques la ou li prestres fait les .iij. parties del sacrement, & ie vauch receuoir mon sauueour, si vint vns angeles deuant moi, qui me prist par andeus mes mains, & me dist, "Ches .iij. parties te sont deuees a receuoir deuant ke ie t'ai demoustré apiertement *pour* quoi tu les as faites d'une seule cöse, & ke ie t'arai de toutes tes doutances chertifjet." A chest mot me leua en haut, non mie en cors, mais en esperit. Et si m'enporta el plus delitable lieu ke onques hom eust ueu a mon ensient. Car nus cuers ne porroit tant penser de ioie, ne langue n'en porroit tant dire, ne oreille escouter, ke la n'en eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou *sains* paus fu portes par le *saint* esperit : espoir ie diroie uoir. Mais tost seroit tenu a uantanche & a menchoingne. Et ne pour quant tant en dirai ge, ke la me furent moustre & descouuert li secre dont *sains* paus dist *que* nule langue d'omme mortel ne doit descouurer. Et quant i'oi longement esgarde les meruelles dont ie veoie tant *que* nule bouche ne porroit conter, si m'apiela li angeles, & me dist : "As tu chi *grans* merueilles veues?" Et ie respondi, ke ie ne pensoie mie ke nules si *grans* peussent estre. Et il me dist *que* il me mousterroit gringnours encore. Lors me prist, & si me mena en vn autre estage qui estoit a chent doubles plus clers *que* voirres. Et precieusement estoit coulours, si *que* nus hom certainement ne deuisast la coulour, tant par estoit soutieus &

An angel comes to him and raises him in spirit to the third heaven (his body being left behind),

where secrets are revealed to him.

[* leaf 4, back, col. 2]

The angel takes him to another stage.

¹ & por ce nel sacre on mie. Car la figure doit estre ariere mise dusques al diemence.—B.

² Mais on le sacre tous les autres iors.—B.

³ ne le sacre on pas.—B.

⁴ a l'aide.—B.

esbaissans. Illuec me moustra apiertement la forche de la trinite. Car ie i ui deuissement le pere & le fil & le *saint esperit*, si que ie peuch counoistre l'une persone et l'autre. Et si vi tout apertement *comment* ches .iiij. personnes repairoient apertement a vne sustanche & vne deitei & a vne poissanche. Et ne por quant se i'ai dit que i'aie veu les .iiij. personnes et deusees l'une de l'autre, la pour chou ne m'encourent sus li enuieus & li felon : qui ne seruent fors que des autres reprendre & remordre. Ne pour chou ne dient il mie que i'aie parle contre l'auctorite *saint* iehan le haut euwangeliste. Car il dist que nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendi. Car il vaut dire des homes morteus. Car tant *com* li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis que li hom est desuestus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. Par che poes counoistre ke li sains Iehans vaut dire des hommes morteus, ke nus ne pooit veoir la maieste del pere. Endementiers ke ie estoie ententieux & curieus de remirer chele grant meruelle, si souna autresi *com* vns escrois de tounoire, & si trambla, che me fu auis, trestous li firmamens. Et maintenant uint illuques tant de celestiens virtus ke li nombres n'en porroit estre seus ne dis. Et quant ie me regardai, si se laisserent tout chaoir souin tout enuiron la maiestei ausi *com* s'il fuissent cheu de pami-sons. Et quant ie vi chou, si fui trop durement esbahis & peureus. Et li angeles me prist, & si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu grans merueilles ?" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens terrijens, Il n'est nus hom si sains ne si bien de dieu qui pas en fust creus. Et ensourketout nus cuers morteus ne porroit auoir la

He sees the Father, Son, and Holy Ghost separately.

And this is not against St John's saying, That no man can see the Father;

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[* leaf 4, back, col. 2]

The angel takes him back;

hears that he's
convinced about
the Trinity,

and then puts
his spirit back
into his body.

The monk ends
his service, and
puts the Book
into a box, and
locks it up.

[* leaf 5]

On Easter day,
after service,

[? for court]

forche del retenir ne lange del dire. Et il me redist :
 “Es tu encore bien certains de che dont tu as tant
 doute ?” Et ie li dis ke il n'estoit el siecle nus hom si
 mescreans, se il me voloit deboinairement escouter, ke
 ie ne li fesisse apiertement entendre les poins de la
 trinite, par che ke ie en auoie veu & aprins. El il me
 dist lors : “Or te mettrai dont la ou ie te pris. Et
 lors si recheuras ton sauueour plus certainement ke tu
 ne fesis deuant. Car tu ne dois pas herbergier oste ke
 tu ne counoisses. Et se tu as veues grans merueilles,
 tu en trouueras el liuret de teles ke tu ne tenras mie a
 menours. Mais tu n'i garderas, mais deuant ke tu aras
 celebree la surrection ihesu crist.” A tant remist mon
 esperit dedens le cors. Et ie m'esperai autresi *com* chil
 ki a dormi qui s'esueille, si quida l'angele veoir, mais
 il s'en estoit ia ales. Et ie esgardai, si ui mon sauueour
 deuant moi, tout en tel maniere *com* il i estoit quant li
 angeles m'enporta. Et ie le pris, si le rechai, & vsai
 a boine creanche & a grant deuotion. Et quant li
 seruiches fu fenis, si pris le liuret, & si l'ostoi en vne
 petite casse ou la boiste estoit en lequele corpus *domini*
 reposoit. Et quant ie l'oi mis dedens, si frema la casse
 moult bien a une clef, Car ie me voloie du perdre
 garder. Ne ie ne le sauoie ou metre plus honestement,
 Car moult i auoit biel lieu & net. Et quant ie issi de la
 capiele, si vi ke il estoit ia si basse eure qu'il anuitoit.
 Et lors entrai en ma maisonnete, & mangai tel viande
 ke *nostres sires* m'auoit prestee. Ensi passai cheli iour
 & l'endemain, tant ke uint au iour de la surrection au
 sauueour. Et quant il li plot ke ie oi fait le seruiche
 del iour qui si est haus *com* de *nostre sauueour*, chelui
 meisme qui le iour saintefia, entrai a garant *que* ie couuri¹
 anchois au liure pour les saintes paroles veoir *que* ie ne
 fesisse a la viande prendre. Tant estoient douches &
 plaisans a oir, ke eles me faisoient oublier la fin du cors.
 Et quant ie ving a la casse ou ie l'auoie mis, & ie le

desfremai, si n'en trouuai point. Et quant ie vi che, si fui si dolans ke ie ne sauoie prendre nul conroi de moi ; Anchois quidoie bien que ie ne fuisse iamais lies a nul iour. si commenchai a penser comment il pooit estre ietes hors de chel lieu ; Car ie l'auoie troue ferme en tel maniere com ie l'auoie laissie. Endementieres que ie pensoie a cheste cose, si oi vne vois qui me dist : "Pour quoi es tu esbahis, & de quoi te meruelles tu ? Tesmeruelles tu de che que li liures est ietes hors de son lieu sans desfremier ? Tout en tel maniere issi ihesus cris du sepulcre sans la pierre remuer. Mais or te conforte, & si va mangier ; ke anchois te couendra paine souffrir ke tu le tienes mais." Et quant ie oi ke ie encore le porroie auoir par paine souffrir, si m'en ting a bien paies. Lors alai mangier. Et quant ie oi mangie, si m'en retournai en la capiele, & priai nostre signour ke il par sa pitie me dounast auoielement de che que ie tant desiroie. Et maintenant reuint vne vois qui me dist : "Che te mande li grans maistres : quant tu aras le matin celebreie la messe, si te desiuneras, & si t'en iras maintenant en sa besoigne la ou ie te dirai. Et quant tu seras issus de chaiens, ¹ si enterras el sentier qui va au grant chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors lairas le chemin, si enterras en .j. sentier a diestre qui maine au quarrefour de vij. voies es plains de walescog.¹ Et quant tu venras a la fontaine del plour, illuec ou la grans occisions fu iadis, Si trouueras vne beste c'onques tele ne ueis.² Et si garde ke tu le sieues la u ele te menra. Et quant tu l'aras perdue, si enterras en la terre de norweghe ; & illuec achieueras de ta queste."³ A tant laissa la vois a parler. Et quant vint a l'endemain, le me leuai matin. & quant ie oi la messe cantee,

he unlocks his box and finds the Book gone.

A voice tells him he shall have the Book again when he has suffered for it.

He is to go on a journey

(* leaf 5, co. 2)

to the plains of Walescog, (?)

and follow a wonderful beast to Norway, and there find the Book.

—¹ & t'en iras tot .i. sentier qui te menra al quarefor des .vij. voies el plain de ual escone. Add. 10,292, lf 2, bk, col. 1.

² que onques mais ne vis autre tele.—B.

³ perdue en la terre de negne, illuec acheuiras ton oirre.—B.

si me desiunai. Et *quant* ie fui issus hors, si fis le signe de le crois sour moi et sour mon habitacle: A tant m'en alai ensi *com* la uois m'auoit noumee la uoie. Et *quant* i'oi passe le pierron, si alai tant *com* ie ving en .j. val ke on apiele le val des mors. Chelui ual deuoie ie *bien* sauoir: car ie i auoie veu iadis vne bataille des ij. milleurs *chivalers* du monde. ¹ Et *quant* ie fui issus du ual, si alai *bien* encountre demie lieue galeske,² tant *que* ie ving de-sous le quarrefour.¹ Si esgardai auant mi, si vi vne crois sour la riue de la fontaine, & desous chele crois se gisoit la beste ke la uois m'auoit dit. Et maintenant ke ele me vit, si se leua, si me *commença* a regarder, & ie li. Mais *quant* plus le regardoie et mains pooie sauoir quele beste c'estoit. Et si sachies k'ele estoit diuerse en toutes coses. Car ele auoit teste & col de brebis, & blanc *comme* noif negie.³ Et si auoit pies de chien, & gambes, & quisses, & tout chou estoit noir *comme* carbon. Et si auoit le pis & le cors & la crupe de woupik, & la keue de lyon. Et si estoit la beste de diuerses sem-
blanches. Et *quant* ie l'oi moult esgardee, et ele moi, si leuai ma main & li fis signe *qu'ele* alast auant. Et ele s'en ala tout droit el quarrefour, si s'en entra en la premiere voie k'ele coisi a destre. Et ie alai apres si tost *comme* ie poi, mais che fu lentement; Car uielleche & flebetes me destourboient. Et *quant* nous eumes ale iuske a eure de uespres, si issi la beste hors du chemin, et entra en vne moult espesse caurroie. Et tant ala auant, & ie apres, *qu'il* *commença* a auitier. Et lors issimes hors de la caurroie, & entrames en vne profonde valee plaine de moult haute forest espesse. Et *quant* ie fui el fons de la valee, si vi deuant moi vne loge, & deuant l'uis estoit vns vies hom uestus de reube de

He starts on his journey,
comes to the Vale of the Dead,
and then the Beast, with sheep's head and neck, white; dog's legs, black; wolf's body and lion's tail.

[* leaf 5, col. 3]

The monk follows the Beast.

At even he comes to a thick-wooded vale,
and sees an old monk,

¹—¹ Lors alai tant que iou ving al quarrefor.—B. ² Welsh.

³ Car ele estoit blanche *comme* noif, & auoit teste & col de berbis.—B.

releigion. Et quant ie le vi, si en fui moult lies : & rendi grascas a nostre signour de che qu'il m'auoit compaignie dounee. Et tantost *com* il me vit, si osta son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priaï qu'il se leuast, car i'estoie vns hom pechieres, si ne deuoie pas beneichon doner. ke *vous* diroi ie? Onques tant ne li soi prier k'il se vausist leuer, deuant *que* ie li oi beneichon dounee, dont moult durement me pesa. Car diex le seit *que* ie n'en fuïsse mie dignes. Et quant il fut¹ leues, si me mena par la main en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande *com* diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist moult li boins hom de mon estre, & de ma uoie. Et ie l'en respondi au mieus ke ie soi, Tant, diex le seit, ke il quida asses plus bien en moi qu'il n'i auoit. Car il est coustume des boins houmes ke il ne seuent quidier es autres gens se bien non, Pour che ke il lor est auis *que* cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant compaignie la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom & boins hom. Sans che *que* il n'en moustroit le samblant : se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantasse. Et quant nous eumes cantei, si pris congie. Et il dist *que* il me conuoieroit. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit : & si ne l'auoie mais veue des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom iusc'au chemin. ²Et lors departimes, si me pria moult qu'il me membrast² de lui en mes orisons & en mes biens-fais, *que* diex en cheste religion li donnast demourer iusc'a la fin. Ichest don otriaumes li vns a l'autre.³ A tant nous

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[* leaf 5, back]

The second day of the journey.

The Beast reappears.

¹ MS fu.

² that it would bethink me.

³—² & au departir, me pria il que ie priasse por li ; & iou li otriai, si li priaï qu'il priast por moi. & il me dist que si feroit il.—B., leaf 2, back, col. 2, 3.

At midday the monk gets to the Pine of Adventures and a Wondrous Fountain, whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a-day.

A servant on horseback comes to him, and brings him food.

[* leaf 5, back, col. 2]

He goes on his journey.

entrebaisames, si le *commandai* a dieu, & il moi. Si errames entre moi & la beste toute la [ma]tinée tres parmi la forest c'onques n'encontrames ne homme ne feme, Tant qu'il fu bien miedis. Lors si entrames en une moult biele lande. En mi chele lande auoit .i. pin qui auoit non li pins des aeventures. Desous chel pin auoit vne fontaine la plus biele ke nus peust onques veoir, au mien quidier. Et si auoit vne coustume que onques autre fontaine n'ot dont i'oisse parler. Car la grauele estoit vermelle comme sans, & caude comme fus. Et l'iaue estoit autresi froide comme glache. ¹Et si estoit autresi verde comme esmeraude .iij. fois le iour, & aussi amere comme la mers tant comme la verdeurs duroit.¹ Quant la beste vint au pin, si se coucha desous, & fist semblant de reposer. Et quant ie me voil asseoir, si vi venir par mi la lande .i. vallet² sour .i. cheval tout suant, & si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendi du cheual, & traist de son col vne touaile, & s'agenoilla deuant moi, & si me dist: "Sire, ma dame vous salue: chele qui li *chiualers* au cherle d'or rescoust de sa terre perdre, le iour ke la grans merueille fu veue de chelui que vous saues. Et ³si vous envoie a mangier itel viande com ele a." Lors desuolepa la touaile, si en traist oes & .i. ³wastel mout blanc, tout caut. Et si traist auant .i. bareil plain de ceruoise, & .i. petit hanap.³ Et ie mangai volentiers, car i'estoie tous familleus pour la voie qui m'auoit greue. Et quant i'oie mengie & but, si quelli le remenant, & dis au vallet qu'il en rendist a sa dame les *merchis*: & diex l'en rendist le *guerdon*. A tant s'en ala li valles, & ie m'en alai mon chemin entre moi & la beste. Et alamos toute iour, tant qu'il commencha a

¹—¹ & cangoit sa color .iij. fois le ior. Car ele deuenoit verde, & estoit amere comme la grande mer. 10,292, leaf 2, back, col. 3. ² j. uarlet.

³—³ gastel mult bel et mult boin. et il me bailla plain pot de ceruoise. MS 10,292.

auesprir *que* onques uissimes hors de bos ; Tant *que nous* At even he stops
at a cross,
 uenimes a .i. quarrefour ou il auoit vne crois de fust.
 Et lors s'arestut la beste, si *commenchai* a escouter. Et
 ie oi maintenant venir cheuaus moult grant aleure,
 Tant *que* ie vi vn *chiualer*¹ venir sour vn palefroi & .ij. and a knight
comes to him,
 autres auoec lui. Et tantost *com* il me vit en reube de
 relegion, si sailli ius de son cheual, & li autres apres.
 Si me dist ke bien fuisse iou venus. Quant ie oi rendu
 au *chiualer* son salu, si me prist *par* le main, & dist
 qu'il me menroit en sa maison pour herbergier. Et ie
 li dis *que* diex li guerredounaist. Et il apiela tout
 maintenant son escuier, si *commanda* qu'il en-menast les
 cheuaus & *que* il fesist le plus biel ostel ke il porroit.
 Li escuiers s'en tourna, & li autres remest auoec nous,
 qui estoit fiex au signeur & *chiualers*.² Ensi *nous* en
 alames tout troi, si ne vi onques grignour hounour a
 home faire *que* il me fist, & il & sa maisnie *que* il auoit
 moult biele. Mais d'une chose me meschai plus *que* ie
 ne vauisise, *que* il me counut a .i. saing ke ie auoie *sour*
 moi, & dist qu'il m'auoit autre fois veu, & nouma en
 quel lieu. Mais *comment* qu'il m'en-quesist, ie ne li
 counui onques riens. Et *quant* il vit qu'il ne me plaisoit
 mie che qu'il m'en-querroit, Si laissa la chose ester.
 Mais toutes les ioies & toutes les hounours ke on [* leaf 5, back,
col. 3]
 porroit faire a cors d'omme, me fist il la nuit. Au
 matin m'en *parti*, si les *commandai* tous a dieu. Et
quant ie ving hors de la porte, si retrouvai la bieste. Et The third day's
journey.
quant li sires m'eut vne pieche *conuoie*, Si li priai qu'il
 s'en retournast. A tant me *commanda* a dieu, & ie lui.
 si *nous* en alames toute la forest entre moi & la beste,
 tant ke il fu pres de tierche. Et lors si retornames vne
 voie qui menoit hors de la forest, & tant *que* ie vi .i.
 moult biel moustier & moult riche herbergage selonc vne
 grant prairie qui estoit sour vne riuiere. Chil mous- He comes to the
Queen's Lake
 tiers estoit sour .i. lac qui a a non li las a la roine.

¹ MS chrl'.

² MS chrls'.

and a Convent
of Nuns,

who feed him.

He goes on

and finds a
letter:

'At night thou
shalt achieve
thy quest.'

[* leaf 6]

Sees a little
chapel.

At its entrance
he finds a man
possessed with
a devil.

Quant ie ving au moustier, si trouuai .i. couuent de nounains, moult boines dames, qui cantoient l'eure de tierche moult biel & mout hautement. Et quant eles sorent que l'estoie prestres, si me requisent de canter. Et ie cantai. Et quant nous eumes fait le seruiche, si me fisent les dames desiuner. Apres me prièrent moult que ie remansise iusc'a l'endemain, & ie dis qu'il ne porroit estre. Lors pris congie as dames, si m'en parti. Si m'en alai, & la beste auant moi, tant que nous rentrames en la forest. Et quant nous fumes ens, si errames au lonc du iour c'onques n'encontrames riens terriene. Et quant il commencha a auesprir, si gardai hors de la voie sour vne pierre plate, si vi vnes lettres floies. Ie tournai chele part, si les pris. Et quant ie les oi desploies, si trouuai el commencement escrit: 'Che te mande li grans maistres: ke a nuit achieuras de ta queste.' Et ie regardai ke la bieste faisoit, si n'en vi point, anchois s'en fu ia alee. Et quant ie vi che, si regardai es lettres, si i ui ke eles m'ensignoient de quankes ie auoie a faire. A tant m'en tournai toute ma uoie, & quant ie oi grant pieche ale, si trouai vn sentier bien batu qui aloit a destre parmi la plus biele forest que ie onques eusse ueu, au mien quidier. Et quant ie oi grant pieche ale par chel sentier, si commencha la fores a esclairier. Et ie resgardai, si ui en .i. tiertre sour vne roche vne moult biele capele petite, bien encontre demi-lieue loing. Et quant ie commenchai a aprochier, si oi chele part .i. cri si hideus que pour noient demanderoit on plus hideus ne plus espoentable. Mais ie ne m'en espoentai onques, Car les lettres m'en auoient bien acointie. Et quant ie ving deuant la capiele, si vi l'uïs ouuert. Et en l'entree del huis gisoit vns hom tous pasmes autresi com se il fust mors. Et quant ie le vi, si courui a grant fianche de dieu qui m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il auoit tous les iex tournes en la teste, si seu bien ke il

auoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si *commencha meruelles a dire*. Et ie *coniurai* le dyable de *par ihesu crist* ke il s'en assist. Et il me respondi *que par ihesu crist* i estoit il entres, & *par* lui s'en istroit. Et ie dis qu'il m'i auoit enuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message *par* qui il s'en assist. Et ie soi bien qu'il disoit voir, si m'en entrai en la capiele, & trouuai sour l'autel le liuret *que ie queroie*. Lors si m'agenoullai, & le *pris*. Et ie ving hors, a tout si n'oistes onques rien si crier *com* li anemis crioit. Et disoit "ne vien plus auant; bien voi ke issir me *con-* uient. Ne il n'a rien en terre fors chesti qui m'en ietaist." Et quant il s'en vaut issir *par* la bouche, si ne paut *pour* le signe de la crois ke ie i auoie fait. Et il recommencha a dire en criant: "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, *comment*. Et il dist qu'il n'en istroit mie tant *com* li liures serroit si pries. Et ie dis qu'il n'en istroit mie *par* la bouche anchois *com* uenroit, qu'il s'en assist *par* desous. Et quant il oi chou, si *commencha* si hideusement a crier ke il me fu auis *que* on le deust oir *par* tout le pais. Et tantost vint illuec vne si grans *compaignie* de dyables *que* ie ne quidai mie qu'en tout le mont en eust tant. Et quant il virent les paroles du liuret *que* ie tenoie ouuert, Si ne veistes onques nul estourbillon si tost ne si hideusement aler *com* il s'en alerent. Et ie me trais pres del foursene, si li mis le liure deuant la bouche, & tantost s'en issi li dyables *par* desous. Si s'en ala faisant si grant tempeste ke il estoit auis *que* il esrachast tous les bos *par* la ou il aloit. Et lors remest li hom tous autresi *comme* mors. Et ie le pris entre mes bras, si le portai a l'aie de dieu deuant l'autel, si le gardai toute nuit illuec iusc'au iour. Et quant il fu aiourne, si ving deuant lui & demandai se il mengeroit. Et il me demanda qui iou estoie. Et ie dis

On the altar is
The Book.

The devil says
The Book will
force him out,
but he wants
to come out up-
wards through
the man's mouth.
The Book,
however,

[* leaf 6, col. 2]

after routing a
troop of other
devils,

drives this devil
out of the man
downwards.

The monk
watches by the
man all night.

ke n'eust pas paour : car i'estoie venus *pour* son preu.¹
 Et il dist qu'il mangeroit tel viande *com* il auoit acoustume. Et il iura sacrefianche qu'il auoit xxxiiij. ans & demi ke il estoit hermites, & si auoit passe ix. ans & .iiij. mois & demi k'il n'auoit mangiet se herbes non & fruit & rachines. Ne iamais *pour* tant qu'il auoit a uiure ne gousteroit d'autre viande se diex proprement ne li enuoit. A tant le laissai gisant tout vain *comme* chelui qui n'auoit mangiet de nule viande puis *que* li anemis le *commencha* premierement a traueillier. Et ie dis mes eures, & puis me reuesti, si cantai la messe. Et quant ele fut cantee, & ie fui reuenus au boin homme, si le trouai dormant *moult* durement. Et ie qui onques de tout la nuit n'auoie dormi se *moult* pau non, m'acoutai deiouste lui sour .i. escamel, si *commenchai* a soumellier. Et lors me vint en auision *que* restoie au pie du tertre desous² vne fontaine, si passoit *par* illuec vns vies hom qui portait en son geron pumes & poires a grant plentei, & si les versoit el mien. A tant me leuai, si alai aual le tertre & si trouuai *quankes* ie auoie veu en m'auision. Et quant li pseudom eut mis le fruit en mon g[e]ron, si me dist : " Chascun ior troueras chi ta viande apparellie *par* le grant maistre." Lors me retournai, si trouuai le frere esuillie, si li baillai du fruit, & il en manga *moult* uolentiers *comme* chil qui tant auoit iune qu'il ne se soustenist sour ses pies pour tout le monde. Tant demourai en sa *compaignie* *que* il fu tous garis & respasses. Et chascun iour trouuiens *nostre* viande apparellie a la fontaine ensi *comme* li sains esperis le nous amenistroit. Et quant vint au neuuisme iour, che fu au ioesdi apres le witaules,³ si m'en parti. Et quant ie pris congie du boin homme, si *commencha* a plourer, et dist, ke ore estoit il *moult*

The poorest man is a hermit, and will not eat meat.

[* leaf 6, col. 3]

The monk has a vision, showing him where to get fruit for the hermit :

he gets it,

and feeds the hermit,

and starts home on the ninth day.

¹ et iou li demandai quel viande il mangeroit.—B.

² Et quant ce vint as octaues de la paske, si nous departimes. 10,292, leaf 3, col. 3.

³ MS dosous.

esmaies *quant* ie m'en aloie. *Après* me conta coument c'estoit auenu *que* li dyables l'auoit ensi traueillie. Et che auoit este *par* .i. pechie ke il auoit fait. Ne ne se recordoit pas qu'il eust fait pechie dont chars morteus se peust garder, ke seulement chelui, puis *qu'il* auoit recheu abit de relegion. Et *quant* il se fu rendus *confes*, si me requist ke ie priaise *nostre* signour ke il *par* sa pitie le gardast de faire pechie: *par* quoi il iamais *conquesist* son mantalent. A tant nous entrebaisames, si nous *departimes* andui a *grans* plours & a *grant* destreche. Et se on peust iugier home *par* veoir, Ie ne quit pas *qu'en* nul *homme* peust auoir plus de bonte *que* ie vi en lui. Or esgardes *com* diex est aspres iugieres & larges *guerredoneres*. Car ki tous iours l'ara serui, se il fenist en vn mesfait, tous les seruiches ara pierdus, & en che mesfait sera iugies. Et qui tous iours li ara mesfait, s'il se raert en son seruiche, tuit si mesfait sont estaint, & ses seruiches li est a cent doubles guerredounes. Ensi dut cil auoir *perdue* l'amour de son signour *par* .i. mesfait qui auoit este en son seruiche le plus de son eage. Et chil le dut auoir gaignie *par* vne seule oeure, qui l'auoit tous iours fui & eskieue. Chiertes, *moult* boin le fait seruir & mauuais courechier. A tant *pris* congiet. Et *quant* il m'eut *conuoie* *iusc'a* son peustis,¹ si ueismes la beste qui m'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auois eu autre *contredit*:² & k'ele estoit de *par* dieu. Et il dist, ke *bien* faisoit li sires a seruir qui si *bien* sauoit *conduire* ses sergans en sa besoinge. Ne onques ne poi apercheuoir ke nus en toute la voie veise la beste, *que* il seulement. Lors me *parti* du boin home, si m'en reuing tout autresi *com* ie i estoie ales; tant ke ie uing au samedi au soir a mon hermitage.³ Mais le liuret ne

Why the devil
possesst the
hermit.

How God is a
hard judge, and
[* leaf 6, back]
a bounteous
rewarder.

The Beast re-
appears.

The monk
reaches home
on Saturday
evening.

¹ postia.—B.

² ? conduit. ' & iou li dis *que* iou n'auoie autre *conduisor* en la voie.' 10,292, leaf 3, back, col. 1.

³ habitacle.—B.

laissai ie mie, anchois l'en aportai. Car trop desiroie le *compaignie* des saintes *paroles* qui i estoient. Et quant ie l'oi ostoie la u ie l'auoie mis *premierement*, si fis le seruiche de uespres & de complie. Apres mangai che *que nostre signour plot*, & si m'alai couchier, car i'estoie moult las. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit *com* il auoit fait a l'autre fois. Et si me disoit "au *premier iour ouuraule de la semaine qui enterra* demain, te *conuent a commenchie* a escrire en autre lieu le liuret *que* ie te baillai, si ke tu l'aies escrit *'ains l'ascention*. Car il n'iert ia veus en *terre* puis que l'eure uenra *que* ie montai el chiel a chiel eure meisme. Et toutes les coses qui te conuerront a l'escrire, trouueras en l'aumaire qui est el mur derrier ton autel. Et ne t'esmaie pas de che ke tu ne fesis onques tel mestier. Car nule oeure ne puet estre maufaute qui *par moi soit commenchie*." A tant s'en parti. Et au matin quant ie fui leues, si alai a l'aumaire *pour esprouer se m'auisions estoit uraie*; Si trouuai toutes les coses qui *conuenoient a escriuent*.¹ Et quant li dimenches fu passes, & ie oi au lundi la messe chantee, si pris le liuret & le parchemin, & *commenchai a escrire tout droit au lundi de la quinsaine de pasques*. Et li *commenchemens de l'escripture* si fu pris del *crucefiement ihesu crist ensi comme vous orres*.²

The writer's vision. Christ appears, and commands him to copy The Book into another.

[* leaf 6, back, col. 2]

On Monday he begins to copy The Book of the Holy Grail.

¹ Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce qu'il couenoit a escriuain, pene, encre, parcemain, & coutel. (MS 10,292.)

² An illustration.

[LI LIVRES DU SAINT GRAAL.]

CHAPTER I.

Of Christ on the Cross. Of the character of Joseph of Arimathea (p. 26). How he got the dish out of which Christ eat the Last Supper with his Disciples (p. 27). How he was one of Pilate's knights, and begged Christ's body from him (p. 28), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 29). How, while Joseph slept, some Jews seized him, and carried him away to a prison of Caiaphas's (p. 29). How he lived forty-two years in the prison (p. 31), and how he was delivered out of it on this wise :—Vespasian, Titus's son, was a leper ; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 32) ; the knight returns to Judea, and gets the Veronica kerchief from Mary the Phenician (p. 33), and cures Vespasian with it (p. 34). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 35) ; Caiaphas takes him to the prison, and Vespasian goes down into it (p. 36). He releases Joseph (p. 37), burns the abettors of Christ's death (p. 38), discusses what shall be done with Caiaphas (p. 39), and has him put into a boat by himself, and pushed out to sea (p. 40).

AV iour *que* li saueres du monde souffri mort, ¹ par la qui mort *nostre* ²mors qui a nous estoit condempnable fu racatee perdurablement, ¹ a chel iour estoit encore moult peu de gent qui creissent en lui ; Ne mais ke la glorieuse virge puchiele sa douche mere & ses disciples qui a chel iour estoient apieles si frere. Et s'il en i auoit des autres qui creissent, moult [peu] en i auoit a cler. Car l'escripture dist *que* quant il dist : " Biaux pere, se il puet estre *que* ie ne sustienge cheste passion," *que* il n'en estoit ³ pas si courrechies *pour* l'an^goissee des cors

How few believed on Christ at his crucifixion.

[* leaf 6, back, col. 3]

¹—¹ fu mors destruite, et *nostre* uie restoree.—B.

²—² over an erasure in A. ³ MS estoia.

comme pour chou ke il veoit ke s'amours n'auoit encore nului rachate. Ne il ne veoit nului qui il eust *conquis* par sa mort, ke seulement le larron qui li cria le merchi en la crois. Et pour cheste cose dist l'escriture: "¹Je sui autresi *comme* chil qui conkeut l'esteule en la maison¹." Et ch'est a dire qu'il n'auoit encore nului rachate par sa mort, que le larron qui estoit noiers enuers l'autre gent, autresi *com* li esteule est noiers enuers le grain. Et ne pour quant il estoit mout de cheus qui auoient le *commenchement* de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juis. Mais de deseure tous les couuiers creans, parole li sainte escriture du graal du gentil home d'un *chivaler* qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la terre ²de ramathe outre le flun iordain. & si dist la letre que ele fu elchane, le pere samuel. De chele chite fu nes joseph.³ Mais il s'en estoit venus en *ihusalem* .vij. ans devant che que *ihesus* cris fu mis en la crois. Et mout estoit piteus et dous & de grant relegion, & si auoit recheu la creanche *ihesu* crist. Mais il n'en osoit faire samblant, ke li iuif ne l'ochesissent. De toutes les bontes ki en home mortel pooient estre, estoit ioseph garnis. Car il amoit dieu & doutoit. Il estoit piteus & deboinaires *vers* son proisme. Il estoit de grant honneur & de grant reuerence *vers* les plus haus de lui. Il estoit paisiules & concordans *vers* ses parens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de grant misericorde plains *vers* les souffraiteus. Toutes ches bontes estoient en lui. Et de lui parole li premiere saume du sautier qui dist: "Li hom *est* boinereus qui ne s'acorde pas ne consenti au conseil des felons,

How Joseph of Arimathea was a secret believer in Jesus Christ,

and came from the city of Elkanah, the father of Samuel.

How good he was.

The first Psalm speaks of him.

¹—¹ aussi comme cil qui cueille l'esteule el tans de meisson.—B, leaf 3, back, col. 2.

²—² d'arrimathie qui mout estoit bele. En cele terre & en cele cyte estoit ioseph nes.—B.

Et qui ne vaut aler par la voie as pe'cheours." Ichis [^{* leaf 7}]
 ioseph estoit en iherusalem, et sa feme, & vns siens fiex Joseph (of
 qui ot non iosephes. Et sachiez que che ne fu mie chil Arimathea)
 iosephes qui l'escriture trait si souuent a tesmoing, an- has a son Josephes
 chois fu vns autres qui ne fu mie mains lettres de chelui.
 Ichist iosephes passa le lignage ioseph son pere outre (who comes to
 mer iusqu'en la bloie bertaigne, qui ore a a non engle- White Britain
 terre. ¹Et si les passa sans auiron & sans gouernal or England over
 & onques n'i ot uoile ke le geron de sa chemise, sans sea, with the
 plus, ensi com l'estoire le dira cha en auant. ¹ Et quant front of his shirt
 vint au ior ke ihesus fu mis en crois, Ioseph, qui toute for a sail).
 s'amour auoit en lui mise, en eut moult grant duel. Et
 si se pensa ke toutes les choses qui a lui apartenroient
 essaucheroit moult volentiers & honeroit. Car il ne
 l'eust pas ame a la vie se il ne l'amast a la mort. Et
 pour chou dist la letre que 'nule auersites ne puet de-
 partir loial amour.' Quant ioseph vit chelui en la crois When Joseph
 qui il creoit a fil dieu & a sauueour du monde, si ne fu sees the Saviour
 pas esbahis ne mescreans pour chou que il le vit mourir. dead,
 Anchois atendoit, & creoit certainement sa sainte resur-
 rection. Et pour chou qu'il ne le pooit auoir uif, si
 pensa que il feroit tant qu'il aroit de ches choses a quoi
 il auoit touchie corporelment en sa vie. Lors en vint he goes to the
 en la maison ou ihesus auoit tenue sa chaine, la u il house where
 manga l'aigniel de pasques auoec ses disciples. Et Jesus eat the
 quant il vint en la maison, si demanda a ueoir le lieu Last Supper,
 ou il auoit mangie. Et on li moustra vn lieu qui estoit
 establis pour mangier : si estoit li plus haus estages de
 la maison. Illuec trouua ioseph l'escuele en quoi li finds the dish in
 fiex dieu auoit mangie, soi tresime, deuant che qu'il which He had
 dounast as onse sa char & son sanc a vser. Et quant eaten,
 il le tint, si en fu moult lies, si l'enporta en sa maison and carries it
 & si l'ostoia en moult honeste lieu & en moult biel. Et home.
 quant il seut que li sauueres du monde estoit mors, & [^{* leaf 7, col. 2}]
 ke chil l'auoient trouue mort qui li voloient brisier les

¹—¹ Et le passa sans auiron al pan de sa chemise.—B.

Joseph is one of
Pilate's knights
[soldiers, B.],

and begs a cheap
gift of him,

Christ's body.

How great the
gift really was.

Joseph weeps at
the Cross;

[* leaf 7, col. 8]
takes down the
body, and puts it
in his sepulchre.

quisses autresi *com* as autres larrons, Il ne vaut mie tant atendre ke li felon li desloial qui le mescreoient le despendissent ne le mesissent ius de la crois a lor ordes mains cunchijes. Anchois vint il a pilate, qui *chiualers terriens* il estoit; Car il auoit este ses saudoiers .vij. ans tous plains. Et quant il vint deuant lui, si li pria en guerredon de tous les seruiches qu'il li auoit fait, li otriast .i. don qui de *moult* petit coustement li serroit. Et pilates, qui *moult*¹ amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit bien auoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors ihesu, et pilates li dona *comme* chil qui ne sauoit ke il li dounoit. Car il li quidoit douner le cors d'un poure pecheour: & il li dounoit le pardon des pecheours & le pain de vie. Il li quida doner vne poure caronge pour don: & il li donna le donneur de tous les grans & le resuscitement de toutes les karoignes qui en forme humaine sont fourmees. Che fu li plus riches dons *que* nus hom morteus donast onques. Mais pour chou *que* la consciense pilate fu tele ke il ne sauoit qu'il li donna, pour chou le doit on mieus apieler despit ke don. Car se il creist la grant hautece & la puissanche dont chil estoit qui cors il auoit done, il n'en presist pas toute la rikeche & la signourie du monde. Et ioseph qui la *grant* hauteche du don counissoit bien, en fu *moult* ioians quant il li fu otroies. Et si s'en tint bien apalet *moult plus que* pylates ne s'en tint a bien paiant. Et quant il vint a la crois ou il pendoit encore, si *com*mencha a plourer *moult* tenrement *pour* les grans dolours ke il veoit qu'il auoit souffertes. Et quant il l'eut despendu a grans souspirs & a grans plours, si le coucha en vn sepulcre qu'il auoit fait trenchier en la roche, ou il meismes deuoit estre mis a sa mort. Puis ala querre l'escuele en sa maison.²

¹ 'qui moult' is repeated twice in the MS.

² Here follows (in A) an illustration with a different version

Et quant il vint au cors, si conquelli le degout du sanc tant *com* il en puet auoir & si le mist en l'escuele. Puis reporta l'escuele en sa maison, par qui diex fist & moustra puis maintes *virtus* & en terre de promission & en maintes autres terres. Et quant il l'eut mise el plus net lieu ke il sauoit, si prist de ses plus riches dras, & s'en tourna au sepulchre, si enseveli le cors de son signour si richement & a grant hounour *com* il peut plus. Et quant il l'eut enseveli, si le coucha el sepulchre. et si mist a l'entree vne pierre moult grant & moult pesant, pour chou qu'il ne voloit *que* nus entrast el lieu ou si haute cose gisoit *com* estoit li cors del fil dieu. Mais quant li iuif virent ke ioseph auoit despendu de la crois chelui qui il auoient iugiet a mort & dampne, & qu'il l'auoit si hautement enseveli, si en furent moult courchie & moult le tinrent a grant orguel. Si present conseil ensamble, & disent ke bien estoit drois ke ioseph comparast che ke il auoit fait, & contre dieu & encontre le loy. Si pourparlerent ke il le prenderoient la nuit del premier somme, & si l'enmenroient¹ en tel lieu ke iamais n'oroit on de lui enseignies. A che conseil se tinrent tout; si murent la nuit del premier somme & feri l'uns d'aus a l'uis. Et quant il fu ouuers, si entrerent tuit ens a vne bruie, et present ioseph tout endormi, si l'enmenerent loing de iherusalem bien .v. lieues en vne fort maison qui estoit l'eueske chayphas.

Gets the dish,
collects Christ's
blood in it.

Wraps the body
in rich cloths;

puts a great
stone at the
entrance of the
sepulchre.

The Jews' anger.

[* leaf 7, back]

The Jews seize
Joseph and carry
him off out of
Jerusalem,

of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sanc qui issoit des plaies nostre seigneur qui puis fu apeles li *sains graalz*." The illustration figures Joseph sitting under the cross, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS 10,292, an angel is carrying off the child-soul of the repentant thief on the right; while a devil pounces on that of the unrepentant one on the left.

¹ The MS repeats, "la nuit del premier somme : et si l'enmenrolent."

and give him up to two of their set, who put him in prison, and order him to be fed on bread and water.

When Christ rises, Caiaphas tells the jailer to let Joseph starve,

but Christ brings him the Dish with the Blood into the prison.

[* leaf 7, back, col. 8]

Ichele maisons estoit en vne moult grant mareschiere : si i auoit .i. piler tout crues qui sambloit estre massis. Dedens che piler auoit la plus hideuse chartre qui onques fust veue, et la plus orde. Ne nus ne s'en aperchust se il ne li fust dit auant, tant soutiement estoit ouuree. Quant il orent ioseph mis hors de iherusalem, si le liurerent a deus seulement qui auoient iure ke ia nus par aus n'en saroit nouueles. Chil le menerent en la chartre, & deffendirent au chartrier ke il n'eust a manger ke vne picche de pain le iour, & plain hanap d'iaue.¹ Et maintenant s'en retournerent en iherusalem, si qu'il i furent anchois qu'il aiournast. Et lors si oirent le tumulte & la grant plainte, de ioseph qui pendus² est.³ Et quant pilates le seut, si en fu moult dolens, mais il n'en seut que faire. car il pensoit bien que che auoient fait li iuif par le conseil des maistres de la loy ; si n'en sauoit que faire. Et quant uint au diemenche ke ihesus fu resussites, & les gardes orent dit as iuis comment il auoient perdu ihesu : si manda chayphas a son chartrier qu'il ne li dounast iamais a manger, anchois le laissast morir de faim. Mais li sires pour qui seruiche li iuif pour-cachioient sa mort, ne le vaut pas werpir en sa meschanche ; Anchois li guerredouna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre, vint il a lui en la chartre ou il estoit, & si li porta por compaignie & pour confort la sainte escuele que ioseph auoit ostioie en sa maison a tot le sanc qu'il auoit requelli. Et quant ioseph le vit, si en fu moult lies ; et lors seut li vraiment ke ch'estoit diex. si ne s'en repentoit mie de son seruiche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compaignie de son signour. Ensi aparut li sauueres

¹ & vne hanapee d'aigue. 10,292, leaf 4, col. 1.

² ? for perdu.

³ Et maintenant fu la nouuele expandue que ioseph estoit perdu.—B.

du monde a ioseph anchois ke a autrui. Et si le conforta moult, & dist *que* 'bien fust il seurs qu'il ne morroit pas en la prison, ains en istroit tous sains & tout saus, ne ia mal ne doleur n'i auroit, & si seroit tous iours en sa *compaignie*. Et *quant* il en istroit, il tourneroit a merueille tout le mont qui le uerroit. Et apres serroit ses nons portes en estrainges lieux, & par lui & par ses oirs. Mais encore ne estoit pas li termes *que* il en issist, ains demourroit grant pieche tant *que* tous li siecles quiderait qu'il fust mora. Et *quant* il l'en uerroient issir, si en serroit ses nons glorefies et loes, & maintes gens en kerroient.' Ensi remest ioseph en la prison tant *que* tous estoit oublies & ke nus ne tenoit mais *parole* de lui. Si remest sa feme moult esgaree, qui encore estoit iouene feme; Et ses flex iosephe[s] qui n'auoit k'an & demi *quant* ses peres fu mis en prison. Si fu la dame maintes fois amonestee de marier. Mais ele dit k'ele n'aroit iamais carnel *compaignie* denant k'ele seust certaine nouuele de son mari; Car el l'amoit sour toute creature. Et *quant* li enfes uint a age de marier, si li enortereit si parent *que* il se mariast. Mais il estoit si espris de l'amour ihesu crist par l'amonestement de sa mere, qu'il dist qu'il ne feroit ia mariage de soi *que* a sainte eglise seulement. Car il creioient andoi, & auoient receu baptesme en la main *saint* Iakeme le menor, qui fu eueskes de *ihusalem* grant tans puis la mort ihesu crist. Et ioseph fu en la prison, ensi *com* vous aues oi, tant 'qu'il i demoura .xlj. ans, & lors l'en geta vaspasiens li empereres de rome. Et si orres *comment* il demoura .xlj. ans. Au iour *que* ihesus fu crucefies, tenoit tyberius cosar l'empire de rome, et apres che le tint il .x. ans. Apres regna gaius ses nies, qui ne vesqui ke .i. an. Et apres regna claudiens, qui tint l'empire de rome .xiiij. ans. Apres claudien regna noirons, sous qui *sains* pierres fu crucefies et *sains* paus decoles. Et si ne tint l'empire

Christ comforts Joseph, and assures him he shall live,

and carry His name to foreign lands.

Joseph's wife and his son Josephes are dismayed.

But she will not marry again,

and her son will only marry Holy Church.

How Joseph lived 42 years in prison, [° leaf 7, back, col. 2] and how he was delivered out of it.

The reigns of the Roman Emperors after Christ.

32 HOW JOSEPH COMES TO BE FREED FROM PRISON BY VESPASIAN.

After Nero,
Titus reigns
over Rome,

and his son
Vespasian
becomes a leper.

Titus offers gifts
to any one who
will cure his son.

A knight of
Capernaum asks
to talk with
Vespasian,

and tells him how
he himself was a
leper, and was
cured by Jesus,

[* leaf 8]

who touched him
and made him
whole,

que .xliij. ans. Apres noiron regna tytus & vaspasijens ses fiex, qui fu mesiaus. Et au tierch an que titus rechut l'empire, fu ioseph ietes de prison. E si poes conter .xliij. ans del cruchefiement ihesu crist iusc'au deliurement de ioseph. Et si ores *comment* il fu deliures. Il auint le *premier* an ke titus fu empereres que ses fiex vaspasijens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose eut titus si grant duel, qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don *com* il oseroit¹ dire de bouche. Et quant il eut par tout fait sauoir, si ne trouua home qui l'en seust garir. Tant qu'il auint cose c'un *chiualers* de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint deuant l'empereour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui par chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors par la fenestre, si le regarda li *chiualers*, & vit qu'il estoit plus mesiaus que nus ne peust penser. Et chil li demanda tantost se il sauoit aucune cose qui li peust auoir mestier. Et li *chiualers* li dist: "Sire, certes ie uous y auoie, pour che ke ie fui ia mesiaus en m'enffanche." "Ha, biaux sire, dist chil, *comment* en ga'ristes vous donques?" "Chertes, dit cil, par .i. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasien. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Coument, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li *chiualers*, encore faisait il plus; Car il reuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

¹ MS oseroit.

ke il reprennoit les iuis de lor felounies. Et ie croi ke se vous tenies cose a quoi il eust touchie, *que vous gariries maintenant.* Quant chil l'oi, si en eut trop grant leech, & si fist enuoier *quere* son pere. Et si li fist conter la parole, car il ne pooit mais gaires parler. Et titus dist qu'il enuoieroit sauoir se on porroit riens trouuer ki a lui eust touchie. "Sire, dist uaspasiens, pries ent chest *chiualer* qui est de la terre. Et si li dounes tant du uostre ke il fache chest message. Car li cuers me dist *que* ie garirai. Et se g'en puis garir, ie *promech bien* au prophete *que* ie prendrai uenianche de la honte ke li iuif li fisent." Tant pria titus le *chiualer* ke il li otria a faire son message. Et il li bailla moult riche harnois, & si li bailla son seel, ke tout chil a qui ches letres venroient fesissent *quantque* il *commanderoit*. Lors en uint li *chiualers* en iudee, si trouua en *iherusalem* vn romain qui auoit non felix, qui a chel iour estoit garde de iudee & de sulie ensi, *com* li romain metoient lor gardes par les terres ke il auoient *conquises*. A chelui bailla li *chiualers* le seel l'empereour. Et quant chil ot leu les letres, si dist qu'il *commandast* son plaisir, & il seroit fais. Et li *chiualers* dist, ke il fesist crier *par* toute la terre, ke qui aroit nule cose ke *ihesus* eust tenue, aportast le auant; Et qui en cheleroit riens, et il peust estre apercheu, il n'en porroit escaper ke il n'en mourust. Ensi *com* il le *commanda*, ensi fu crie, & en *iherusalem* tout premierement. Mais onques ne vint auant qui riens en reconeust, Fors *que* vne feme de moult grant aage qui auoit nom marie la uenissiene.¹ Chele vint a felix, & si li porta vne pieche de toille k'ele auoit garde moult honorement puis le cruchefiement de *ihesu*; Et si le dist: "Sire, au iour *que* li sains prophetes fu menes cruchefiier, si passoie ie deuant lui, si portois vne pieche de toille uendre. Et il m'apiela, si me pria ke ie li prestaisse

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix, governor of Jerusalem,

and orders him to have proclamation made for anything Christ has touched.

[* leaf 8, col. 2]

Mary the Phenician brings the Veronica cloth, and the knight takes it to Rome.

¹ qui auoit non uerone.—B, leaf 4, back, col. 1, at foot.

chele toile pour son vis essuer qui li degoutoit tous de suour. Et quant ie l'en oi essue, si l'enuolepai & l'enporta[i] en maison. Et quant ie le desuolepai, si trouuai la figure ihesu autresi parant ke se on l'eust painte en vne paroit. Des la en cha l'ai gardee, si ne fui onques puis si malade, se ie le poi veoir ke maintenant ne fuisse toute garie." Et ele desploia la toile, si sambla k'ele fust toute noueement tissue, & la figure i paroit autresi bien *com* s'ele i eust este lors emprentee. Chele toile en aporta li *chiualers* a rome. Et la nuit deuant che qu'il i uenist, si songoit vespasijens ke vns hom venoit de uers le chiel, si le prenoit as ongles, si l'escorchoit tout. Et quant il estoit escorchies, si gardoit en .i. miroir s'il se pooit cunnoistre. Et tous li siecles couroit apres lui & disoient "venes veoir l'omme mort qui est reuescus!" Au matin quant il fu leues, si uint ses peres deuant lui *com* chil qui l'amoit sour toute riens. Et quant vaspasiens le vit, si li dist: "Sire, faites vous lie, car ie sai de uoir que ie garirai," & lors si li dist son songe. A ches paroles vint li *chiualers*. Et quant vaspasijens le vit, qui encore estoit a la fenestre, si senti *que* tout li membre li alegoient. Si commencha a huchier de si loing *com* il le vit: "Vous soijes li bien venus, car vous aportes ma sante." Et li *chiualers* desploia tantost la toile sans plus dire. Et maintenant que vaspasijens vit l'empreinte de la figure, si fu plus biaux & plus sains ke il n'auoit onques este nul iour. Et quant ses peres le vit, & les autres gens, si fu la ioie si grans *que* nus ne le kerroit qui veue ne l'eust. Et lors prist vaspasiens la visiere, si l'ostioia au plus houneralement *que* il peut. Et si dist qu'il ne fineroit iamais deuant che qu'il eust uengiet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre, et mut pour aler en iudee, & si enmena le *chiualer* auoec lui, & si le fist signour de toute sa maison. Et quant il fu uenus en iherusalem,

Vespasian's
dream.

[* leaf 8, col. 3]

On seeing the
cloth, Vespasian
is healed,

and declares that
he will take
revenge for
Christ's death.

He goes to
Jerusalem.

si fist venir deuant lui marie la uenissiene. Et chele li nouma tous chiaus qui enchore uinoient *par* qui forche & *par* qui conseil *ihesus* auoit recheu mort. Et vaspasiens les fist tous prendre, & si fist faire .i. *grant* fu, & dist *que* la les ardroit tous. Et quant la feme ioseph oi ches nouueles, si vint auant entre li & son fil. Et si se clama de son singnour *que* il li auoient tolu, ne onques puis ensenges n'en auoit oies. Et on li demanda pour quoi il auoit *ihesu* despendu de la crois & mis en .i. sien sepulcre. Et quant il oi chou, si iura qu'il les arderoit tous se il ne li enseignoient ou il estoit. Et chil li respondirent ke ardoir les porroit : car il ne li porroient rendre, ne il ne sauoient qu'il estoit deuenus. Et il disoient noir ke il n'en sauoient nule uerite. Ne des .ij. qui le menerent en la prison n'i auoit il mais c'un seul vif. Car li autres eut la teste caupée dedens la semaine ke li l'orent enprisoune. Et li cartriers chai des fenestres de la tour a terre l'endemain ke il li lascia a donner a manger. Ensi ne remest *que* li vns vis, che fu chayphas qui estoit euesques des iuis l'an ke *ihesus* cris morut. Et quant il virent ke mourir les conuerroit, si dirent *que* d'aus porroit il faire sa uolente & son commandement, car il estoit noirs qu'il auoient pris ioseph. Mais il l'auoient bailliet a deus d'aus, pour chou qu'il ne volent pas ke il seussent tuit ou il serroit en prison. De ches .ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont n'en orroit il iamais nouueles *par* nule homme. Lors demanda chayphas a veoir. Et quant il fu venus deuant lui, si le fist bien garder, & tous les autres fist ardoir. Et quant il furent ars, si dist a chayphas ke il feroit de lui la grignour iustiche qui onques fust faite d'ome se il ne li rendoit ioseph. Et chayphas respondit *que* 'dont en poit il faire la iustice tele *com* lui plairoit, ke se tout chil du monde l'auoient iure, ne l' porroit il rendre vif, se diex meismes non. Mais il li enseignerait le lieu ou il auoit este en prison mis :

Mary names the traitors against Christ, and they are taken.

Joseph's wife begs for her husband.

The traitors cannot tell where he is,

though Calaphas knows. [* leaf 8, back]

Calaphas is brought up, and the others are burnt.

Calaphas agrees to show where Joseph was imprisoned, if he is not to be burnt or slain.

He takes them to
the prison,

but refuses to
enter it himself.
[* leaf 8, back,
col. 2]

Vespasian goes
down into it.

Vespasian tells
Joseph who he is,

and that he has
come to deliver
him.

Car de sa uie ne sauoit il riens. Mais ke che fust par tel conuent qu'il ne fust ars ne ochis.' Et vaspasiens respondi *que* tous seurs fust, car il li creantoit loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des *que* ihesus fu cruchefijes *que* ie n'auoie mie .xxxiiij. ans qui ore sui si vieus con vous poes veoir." Et vaspasijens li dist, "Ne t'esmaie, car chil *pour* qui il i fu mis, est tous poisans de lui garder sain & sauf, & tant & plus. Car moi qui onques serui ne l'auoie, a il gari de plus vil mal qui soit." Lors *commanda* a chayphas ke il entrast en la chartre, et se il ne le trouoit vif, si en aportast les os. Et chayphas respondi ke il n'i entreroit s'il le deuoit tous desmembrer. Et uaspasiens respondi ke il n'auoit pas tort, car il n'estoit pas raisons que si desloiaus pechieres entrast en lieu ou si preudom fust *com* chil estoit qui de la crois auoit despendu le sauueour du monde. Lors dist qu'il meismes i entreroit. Si le fist aualer ens a cheus ou il plus se creoit. Et quant il vint a ual, si vit entour lui si grant clarte, ke s'il i eust .c. chierges alumes ele n'i fust pas si grans. Et il se tint a vne *part* tous cois, si fu tous esbahis de la grant clarte qu'il ueoit. Et quant il ot este grant pieche, si apiela ioseph. & ioseph respondi: "Biaus sire diex, qui est che qui m'apiele?" "Ie sui, dist il, uaspasijens li fiex l'empeurour." Et ioseph s'esmerueilla, car il ne quidoit auoir demoure en la prison *com* tant *com* il auoit du uenredi iusc'au dimenche. Et au dimenche li apparut ihesus cris, si ne quidoit pas ke en si peu de tans i eust empeurour cangie. Car la clartes ke ihesus cris i aporta quant il li apparut, ne estoit onques puis falie, si ne quidoit pas qu'il li fust onques puis anujtie. Lors demanda a uaspasijen, qu'il uoloit faire de lui. Et uaspasijens li dist, ke il l'estoit uenus deliurer, et uengior son signour des grans hontes c'on li auoit faites. Et quant ioseph

l'oi, si en eut moult grant ioie. Lors se fist traire vaspasijens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist : " Ne t'esmaie mie, mais soies tous seurs, car li terriens vengieres est uenus. Chil te uengera de tes anemis corporelment. Mais l'espiritueus uenianche serra asses plus gries. Et quant tu aras veu quel uenianche il en aura prise, si te mousterrai com grans paines il te conuenra souffrir pour mon non porter par les estranges terres." Et ioseph li respondi : " Sire, vos sergans est apparellies a souffrir toutes les choses ke vostre bouche li daignera commander. mais que ferai ie de uo sainte escuele? Car ie vauroie moult qu'ele peust estre celee, & ke ia nus ne le veist." Et la vois li respondi, " Ne t'esmaie de l'escuele. Car quant tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies misee quant ie le te aportai chaiens. Or t'en va, car ie te pren en garde et en conduit vers tous homes." A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le refist traire a mont. Et quant chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuiellis ne tant ne quant; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, quant il le uit, ne le peust cunnoistre, tant estoit enuiellies & debrisiées. Ne son fil meisme quant il le vint baisier, ne l'counut il mie : anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fieus : & il ne l'crei mie. Apres le courut sa feme acoler & baisier, & il le commencha a regarder pour che que trop estoit cangie. Et ele li dist, " Sire, dont ne me counissies vous? Je sui elyab vostre femme, & chis est ioseph[s] vostre fiex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist uraies enseignes priuees. Et vaspasijens li dist : " ioseph, com-bien quidiés vous auoir este en cheste prison?" Et ioseph li dist, " Sire, ie i quit auoir demoure des uenredi iusch'a huj, & ie

A heavenly voice tells Joseph not to fear.

He asks after the Holy Dish: [* leaf 8, back, col. 8]

the voice says it will be in his home.

Joseph is drawn up out of the prison.

He does not know Caiaphas, or his own son.

Joseph doesn't know his wife,

and thinks he has been only two days in prison;

quit qu'il soit hui diemenches. Et uenredi despendi iou le urai prophete de la crois, pour qui ie fui en prison mis." Et quant il eut che dit, Si commenchieient a rire tout chil qui estoient entour lui. Car il quidoient que il fust ensi estourdis. Mais plus s'esmeruella cayphas de che qu'il auoit tant uescu sans boire & sans mangier. Et vaspasijens li dist, "Par foi, il me font entendant ke il a .xliij. ans ke li pro'phetes fu mis en crois, & ke vous aues este .xliij. ans en prison. Et quant vous fustes enprisounes tyberius cesar estoit empereres de rome, & puis en i a eu trois. Ore est mes peres li quars." Quant ioseph che oi, si s'esmeruella trop. Et uaspasijens li amena cayphas deuant li, si li demanda se il le counissoit. Et il ne le counut mie: si demanda qui il estoit. ¹Et il respondi ke il estoit cayphas qui l'auoit mis en la prison entre lui & vn autre. Et si li dist ces enseignes, que quant il l'orent amene iusc'au pie de la tour, si le laisserent si durement choir a terre, ke il eut vne plaie sour le sourchil. Iches enseignes conut bien ioseph, si lor moustra la plaie. & quant il vint en iherusalem, si li coururent si ami encontre, & les autres gens ensamble. Mais moult en i eut peu qui il peust counoistre, ne des siens ne des estranges. Et vaspasijens fist prendre tous chiaux qu'on peut trouuer, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide & en consentement de ihesu crucifijer, si les faisoit tous ardoir sans raenchon prendre. Et quant il eut tout ars cheus qui estoient vif ke ioseph peust connoistre, si fu tenus li plais de cayphas. Et uaspasijens apiela ioseph et chiaux de sa maison, si lor demanda comment il exploiteroit sauf son creant. Car il li auoit creante qu'il ne seroit

but Vespasian tells him he has [^o leaf 0] been there 43 years.

Joseph returns to Jerusalem,

points out the abettors of Christ's death; and Vespasian burns them.

What is to be done with Calaphas?

¹ & il li dist: "ie fui cayphas qui vous fis metre en prison; a cheles ensenges que vous nos laissames si chairoit que vous en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.

ars ne ochis. Si i eut de teus qui iugierent ke il le fesist metre en la prison ou ioseph auoit este, si mourust illuec de faim. Et li autre dirent ke il le pooit bien faire morir sans fauser son creant. Car il ne l' deuoit garandir *que* d'ardoir & d'ochire. Et s'il le faisoit noier, il ne serroit ne ochis ne ars. Et ioseph li dist: "Sire, la forche & la signorie est en vous de lui faire morir. Mais, *pour* dieu, ne l' faites pas ensi. Car espoir encore amendera sa vie, & si kerra en chelui qui si longement m'a gar'de sain & sauf, & iete hors de ses mains & de mes autres anemis. Et *par* auenture encore le fera *nostre* sires tel *que* il ne vauroit mie qu'il fust mors en chesti point." Et uaspasijens li respondi: "Des ke *vous* le loes, il sera grant masse fait *par* *vostre* conseil; Car ie ne le ferai pas morir. Mais en aucune maniere *conuient* il ke ie prenge uenianche de la mort au signeur qu'il fist crucefijer a tort, & se il plaist au signour ke il viue, il viuera. Mais *quant* ie mui en chest pais ie creantai au signour *que* ie ne retourneroie deuant *que* ie l'eusse uengie a mon pooir del tort & de la honte qui en cheste vile li fu faite. Et ie l'en doi moult bien uengier; Car il me gari de la grignour meselerie *que* onques cors d'omme soustenist au mien espoir. Mais *quant* ie fui venus en cheste vile, & ie fis ardoir les premiers iuis *par* le conseil marie la venissiene qui m'enuoia la visiere dont ie gari, si vint la clamours a moi des iuis qui vous auoient mis en prison. Et cayphas me dist qu'il m'enseignerait le lieu ou *vous* auies este mis, *par* couuent ke ie li creantaisse loiaument qu'il ne serroit ars ne ochis. Et ie, qui vous desirroit a ueoir plus ke nul home, li otriaï. Car l'esperoie bien *que* li sires *pour* qui *vous* esties en prison ne *vous* auoit pas si mauuais guerredon rendu qu'il *vous* eust laissie morir en l'ordure de chele chartre. Et *pour* chou *que* ie li otriaï, *conuient* il ke ie li tienge son couuent, ne ie ne le ferai pas mourir. Mais *pour* chou *que* i'en doi le haut signour en aucune maniere

Have him drowned, for then be'il neither be burnt nor slain.

Joseph asks that he may be spared.

[* leaf 9, col. 2]

Vespasian's answer:

he had vowed that he would revenge Christ's death,

and had burnt the first set of Jews;

but had promised Calaphas not to burn or slay him,

and would therefore send him out to sea in a boat,

to live, or drown.

[* leaf 9, col. 8]

Caiaphas is put into a boat, and pushed out to sea.

The contrast between the Pagans and Jews.

uengier, vous dirai *que* i'en ferai. Je le ferai metre en mer en .i. batiel. Et quant ie l'arai fait eslongier de terre as autres nes, si le laissera on aler ensi *comme* il plaira a dieu qu'il aut. Se diex veut qu'il viue, il viuera ; et se il veut qu'il muire, il n'en escapera ia. Ensi porrai mon creant sauuer : & s'il plaist au haut *signour* ke il muire en chest tourment ou ie le ferai metre, dont en sera il *bien* uengies. "Et se il li plaist qu'il en escape, il ne sera pas escapes *par* moi, mais *par* sa manage." A tant feni li conseus. Et uaspasijens le fist maintenant metre en .i. batel, & si le fist as marouniers eslongier des riuages, Tant qu'il le laissierent aler la ou auenture le menroit.¹

Ensi vaspasiiens uenga ihesu crist corporelment de ses'anemis. & non pas il tant seulement : anchois s'en uenga ihesus cris *par* lui. Et che fu pour exemple moustrer de la desloiaute des iuis. Car chil qui il auoit apiele kiens, che furent li paijen, ki li fisent *plus* d'oun-eur qui il apieloit ses fiex, che furent li iuif. Car li iuis l'auoient cruchefjet, & li paien le vengoient.

CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptized by St Philip (p. 41) ; and also Vespasian and all his company ; and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem (p. 42).

Apres s'en dut vaspasijens retourner a rome. Et la nuit deuant qu'il s'en dut repairier, estoit ioseph en

¹ Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.

son lit. Si li vint vne auisions, *que ihesus cris* uenoit Christ appears to Joseph in a vision,
 deuant lui, si li disoit : "Joseph, li *termes* est venus *que*
 tu t'en iras *prechier* mon non. Et si te *conuenra*
laissier pour moi toute la *terriene rikeche*. Ne iamais
 en cheste *terre* ne *retorneras* ; anchois sera ta *semenche*
espandue en si *lontaignes terres* ke tu ne le porroies
 penser ne *quidier*. Car i'ai esleu *aemplir* les *estranges*
terres de ta *semenche* ; ne mie de *cheli* ke tu *engenas*,
 Car de *iosephes* ton fil n'*istra* iamais *carneus fruis* ; Car
 il m'a *promise pardurable* chaaste. Or si garde ke tu
 te faches *demain baptisijer*. Et si t'en iras *mainten-*
ant hors de iherusalem en tel maniere ke iamais n'*i*
entreras. Et si t'en iras sans or & sans argent & sans
 mounoie & sans *caucheure* ; ne ia ne *porteras* de *tous*
auoirs que m'escuele seulement. Itant *porteras* auoec
 toi, & si *recheueras* en mainie et en *compaignie* tous
chiaux & toutes cheles ki te vauront *sieur*, & ki vauront
baptisme recheuoir. Mais ie ne veul ke nus port
pecune en ta *compaignie*. Car tu & *chil* qui loiaument
 me *seruiront* auoec toi aront toutes les *coses que* lor
 cuer *penseront & desirront*. Et *quant* tu t'en vauras
 aler, si *manderas* tes *parens*, & tes *amis*, & les *parens*
 ta *feme*. Si lor *anonche* ma *creanche*, & lors si *uerras*
 ti quel *vauroi[en]t* croire & aler *apres* toi. Et *quant*
 tu *istras* de *iherusalem*, si t'en iras toute la *uoie* qui ua
 a *effrate*. Et ie t'*ensengnerai* lors *que* tu *deuras* faire,
 & *comment* tu *deuras* aler."

and says He has
chosen him to fill
foreign lands with
his spiritual seed :

Joseph is to be
baptized,
[* leaf 9, back]

and go forth
without money,
or anything but
the Diah ;

but all that they
want they shall
have.

Au matin bien main se leua ioseph, & rechet *cresti-*
ente de la main saint *phelippe*, ki dont estoit
euesques de *iherusalem*. Et *quant* *vaspasijens* l'oi dire, si
 l'enuoia *querre*, & *demanda que* che *senefioit* qu'il auoit
 fait. Et ioseph li *respondi* ke ch'estoit li *sauemens* *ihesu*
crist, & sans che ne pooit nus *hom* estre *sains*. Et *quant*
vaspasijens l'oi, si dist *que* cheste *creanche* *prenderoit*
 il ; si se fist *baptisijer*, & si fu ioseph ses *maistres* *parins*.
 Mais il fist *iurer* tous *cheus* de sa *maisnie* ke ia ses

Joseph is
baptized by St
Philip.

Vespasian is
baptized,

and all his
company; but it
is kept secret.

Of the destruc-
tions of Jerusa-
lem.

[* leaf 9, back,
col. 2]

How Vespasian
was reproached
by a cleric for
warring against
Christ.

peres n'en saroit riens *par aus*. Car il ne voloit pas *que* ses peres. le seust deuant qu'il eust enquis de lui meismes si li plairoit la creanche a rechevoir ou non. Et ne *pour quant* il fist toute sa *compaignie* baptisier auoec lui. Ne *onques* ne fu descouert ke il fust baptisies deuant ke il vinrent entre lui & son pere destruire *iherusalem* de la *grant* destruction qui fu anchois ke li crestijen s'en fuissent en la terre agrippe le fil herode agrippe. Car dont fu *'la* grans destructions. Mais a cheste destruction *que* tytus & vaspasijens firent, ne fu ele pas si destruite *com* a l'autre fois. Car dont fu ele si destruite qu'il n'i remest pierre sour autre. Ne li contes n'en parole en suant fors *que* tant *que* tytus & vaspasijens ses fiex orent assis *iherusalem*, ke il assirent dedens l'an ke ioseph[h] fu mis hors de prison, si auint cose *que* vaspasiens assaloit moult durement. Car il estoit plains de moult *grant* prouche & de *grant* hardement. Et uns clers qui auoit este a lui baptisier, le counut, si li *commencha* a crier : 'Ahi uaspasiens, desloiaus sarrasins & puis crestiens renioies, pour quoi guerroies tu celui qui te gari de la meselerie, & qui baptesme tu rehus ?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che *que* li clers auoit dit, & si le cacha hors de son lieu *grant* pieche. Mais che ne *content* pas les estoires des *empereours*. Or repaire li contes la u vaspasijens se part de ioseph & de *iherusalem*, ou il a la creanche recheue.

CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 44). How he tells them not to care for lodging. How our Lord speaks to him (p. 44). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 45). Of the worship of the Saracens. How God commands Joseph to preach to, and baptize, the inhabitants of Sarras (p. 46):

¹ **A** tant se taist li contes de vaspasijen, ke il n'en parole plus ; & si *commenche* de ioseph. Et dist ke ioseph envoie querre tous ses parens & ses amis, & si lor anoncha la creanche ensi *com nostre sires* l'auoit *commande*. Si lor preecha tant de ihesu crist qu'il en conuerti .lx. & xv. ; dont il i auoit de teus qui estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre qui baptisie n'auoient este, Se fisent 'maintenant baptisier. Lors s'en issi ioseph de la chite entre lui & sa *compaignie*, si estoit ia nonne passee. Et *quant* il fu issus hors de la vile, si tourna la uoie qui aloit a effrate ensi *com nostre sires* l'auoit *commande*. Et *quant* il vint a bethanie, si *commencha* a auesprir. Et lors si li disent ses gens : " Biaux sire, ou herbergerons nous ? se nous passons cheste uile nous ne trouuerons humais ou herbergier." Et ioseph lor respondi : " Signour frere & serors, or ne *vous* esmaies mie. Car diex li tous poissans *pour* qui amour nous somes issu de *nostre* naite,² nous *conseillera* en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke *vous* ne *vous* desesperes de sa grant misericorde. Car se vous le voles loiaument seruir *comme* si crestijen, *vostre* cuer

Joseph preaches to his relatives and friends,

and converts 75 of them.

[* leaf 9, back, col. 3] They leave Jerusalem for ever,

and reach Bethany,

where they want to lodge.

Joseph tells them the Almighty will provide for them.

¹ An illustration of Joseph preaching to sixteen of his friends, heads this chapter.

² native land : 'car li sires por qui nos somes meu de no pais.'—B, leaf 5, back, col. 2.

ne penseront riens au matin *que* vous n'aies ains la nuit. Ne onques ne moustra tant d'amour a nos peres el desert *com* il moustra a nous se nous le seruons ensi *comme* peres doit estre seruis de ses enfans. Mais se nous le seruons *comme* fillastre, ausi *comme* nostre pere le seruirent el desert, il ne nous fera mie *comme* peres, mais *comme* parrastres. Car il ne nous aidera pas, anchois nous faura *quant* nous arons grignour besoing de s'aide."

They go on to
the Wood of
Ambush.

A tant lascia ioseph a parler, si alerent tant ke il vinrent a .i. petit bos qui estoit a demie lieue de bethanie, si auoit non li bos des agais. Et si estoit apieles par chel non pour chou *que* en che bos fu agaities herodes thetrarches *quant* li iuis le liurerent a rethe le roi de damas pour sa fille ke il auoit lassie *quant* il prist la feme philippe son frere. *Quant* il furent venu a che bos, si apiela *nostres* sires ioseph, si li dist: "Joseph, ie sui tes diex, tes sauueres, tes defenderes, chil qui ieta tes peres de la main pharaon a grant signes & a grant demoustranches. Ie lor passai la mer rouge a sech, & les menai el desert ou lor cuer auoient *quanke* il voloient desirer. Illuec me courechierent il en mainte maniere, a l'iaue de *contredit*, & au uel qu'il firent pour aurer. Et ie toutes voies lor aidai & defendi¹ viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques pour chou ne se recorderent ke ie lor eusse bien fait, ne plus uolentiers ne m'en seruirent. Anchois me rendirent en la fin si felon loier qu'il me dampnerent el fust. Et se li pere m'ont mau serui, pour che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai cure de mort. Et pour chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres, pour chou t'ai esleu a porter mon non & ma creanche par les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. & par toi

God's speech to
Joseph.

His mercy to
the Jews;
[* leaf 10]

their ingratitude
to him.

¹ MS aidrai et defendrai: '& iou li aidai.'—B.

aront il m'amour & m'aide se il me veulent tenir a pere & a signour. Or va a ton pule, & si le fai herbergier en che bos, & il aront toutes les viandes ke il vauront auoir, cascuns en son habitacle. Et anchois *que* tu isses de cest bos, feras a m'escuele *que* tu as vne petite arche de fust en quoi tu le porteras. Et chascun iour feres uos afflictions de double genoil deuant chele arche, & direz vos orisons *pour* auoir l'amour de dieu uostre signour. Et *quant* tu vauras a moi parler, si ouerras l'arche en *quel* lieu *que* tu soies, si ke tu seus uoies l'escuele apertement. Mais ie ne voel ke nus touche a l'escuele ke tu sans plus, & iosephes tes fiex. Or t'en va, si atourne ton pule, & si fai ensi *com* ie t'ai commande."

Joseph is to tell his people that they'll be miraculously fed in the wood.

He is to make an ark of wood for the Grail-Dish.

A tant s'en parti ioseph, & vint a son pule, si le fist herbergier par le bos, es ramees & es fuellies. Et *quant* il orent lor osteus fais, si alerent a orisons. Et *quant* il reunrent d'orisons, si trouua chascuns en sa loge chou *qu'*il desiroit a mengier. Tant mangierent & burent *com* eus plot, & furent si a *aise. Au matin fist ioseph faire l'arche, Si *com* nostre sires li auoit commande, & mist dedens l'escuele au sauueour. Et *quant* tous li pules eut este a orisons deuant l'arche, Si *com* nostre sires li auoit commande, si uint deuant l'escuele au sauueour. † Et *quant* tous li pules eut este a orisons deuant l'arche, † si s'en partirent du bos, & entrerent en lor chemin. Si errerent tant *par* lor iournees ke il vinent a vne chité qui auoit non sarras; ¹ Si estoit entre babilone & salauandre.¹ De chele chite issirent *premierement* sarrasin, & de sarras furent il *premierement* sarrasin apiele. . Ne ne sont² pas a croire chil qui dient *que* sarrasin furent apiele de sarra la feme abraham. ³ Car che fu controuaille, ne raisons ne samble che pas a estre.³ Ne che n'est pas chose mescouneue, ke sarra ne fust iuise, et ses fiex ysaac fu iuis; & iuis furent chil

The people camp in the wood

and are fed miraculously. [* leaf 10, col. 2]

Joseph has the ark made.

[†—† ? this repetition a scribe's error.]

They start from the wood, and on the 11th day get to

Sarras, whence the Saracens come;

for they are not called after Sara, Abraham's wife.

—¹, ²—³ not in B, leaf 5, back, col. 3. ² font. A, B.

ki de ysaac descendirent. Car *par* la grignour *partie* prent on le tout. Et puis k'il descendirent iuif de sarra, dont ne samble il pas raisons ke li sarrasin presissent lor non de li. Mais de chele chite qui auoit non sarras furent apiele sarrasin, *pour* che *que* che fu la *premiere* chites ou iches gens *prisent* certainete de sauoir ke il aouroient. Et la fu *controuuee* & establie la secte ke sarrasin maintinrent puis iusc'a la uenue de mahomet, qui fu enuoies pour aus sauuer. Mais il dampna soi auant, & aus apres, pour sa glouternie. Car deuant che ke la secte fust qui establie fu en sarras, n'auoient ches gens nule certainete d'aouer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu'il aouroient .i. iour n'auroient il pas a l'autre. Mais lors establirent il a aouer le soleil & la lune & les autres planetes. En chele citei vint ioseph & sa *compaignie* a l'onsime iour qu'il issi de *iherusalem*. Et *quant* il vint a l'en'tree de la vile, si l'apiela *nostres* sires, & si li dist: "Joseph, tu t'en iras en chele chite, si precheras mon non. Et tous chiaus qui la creanche recheueront, si les baptiseras el non del pere & del fil et del saint esperit." Et lors respondi ioseph: "Sire, *comment* saurai ie si bien preechier? ia ne m'e[n]tremis ie onques de tel cose." Et *nostre* sires li dist: "Ne t'esmaie mie de che. Car tu ne feras ke la bouche ouurir, & ie metrai dedens grant plente de *paroles*. Ne ia ne troueras home de si grant scienche plain qui puisse durer as *paroles* ke ie geterai hors de ta bouche. Et si te ferai pareil a mes apostles *par* les miracles & *par* les uirtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant *com* tu serras vrais creans, ne m'oseras tu riens *requerre* ke tu n'aies a ton besoing. Ore t'en ua, & si pense de ma besoinge si bien faire ke tu en soijes paies *comme* loiaus sergans. Ne ia de manaches *que* tu oies, ne soies peureus. Car ie te garderai et deffenderai en *quel* lieu ke tu soies."

How Mahomet was sent to save the Saracens, but damned himself and them.

The objects of worship of the men of Sarras.

[* leaf 10, col. 3]

God tells Joseph to baptize the people of Sarras,

and He will give him words to speak,

and do miracles by his hands,

and keep and defend him wherever he is.

CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 48). How King Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 49). How the King cannot understand that one who suffered death can save him from death (p. 50).

A tant s'en parti ioseph, si entra en la chitei, entre lui et sa compaignie. Et quant li cytoien les virent uenir tant ensamble—car il estoient .lxxv.—& il les virent aler tous nus pies, si se meruellent ques gens che pooient estre. Et ioseph ne fina onques d'aler par la vile entre lui & ses desciples tant qu'il vint deuant le temple au soleil. Et che estoit li plus haus temples qui fust en la chite: & si le tenoient li sarrasin en grignour honour & en grignour reuerense ke tous les autres, pour chou qu'il estoit temples qui est li plus haus de tous les planetes. En l'entree de chel temple si auoit vnes loges moult riches & moult bieles qui estoient faites & establies a che ke li per de la chite i tenoient lor plais & lor affaires. Et ches loges estoient apieles li siege des iugemens. En ches loges entra ioseph, & li .lxxv. ke ie vous ai dit qui estoient en sa compaignie. Et vne moult grant tumulte du pule sarrasinois les sieuoient, pour che que a grant meruelle resamboient bien estrange gent, ne onques mais si diuerse n'auoient veue. Quant ioseph fu entres es loges, si trouua moult grant assamblee de sarrasins, & le signour de la chite meismes, qui estoit apieles eualach li mescouneus. Et si estoit apieles li mescouneus pour chou ke nus hom de toute sa terre ne sauoit de quel

Joseph goes to the temple of the Sun,

[* leaf 10, back] to the Seat of Judgment,

and finds a great assemblage of Saracens and their lord, Evalach the Unknown.

Of Evalach's
prowess.

But, as he was
old,

the Egyptians
had taken away
most of his land,
and beaten his
army; and so he
had assembled
his Council to
devise vengeance
on his enemy.

Joseph is glad
that he has come
at the time of
the king's need.

[* leaf 10, back,
col. 2]

The Counsellors
advise that peace
be made with
the Egyptians,

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en auoient oi enseignes en la terre. Mais il auoit este de si grant proeche ke il auoit par sa cheualerie conquise toute la terre iusk'en l'entree de egypte. Et encore estoit il moult preus & moult corageus, mais il estoit ia si vieus ke ses aages ne pooit mais souffrir qu'il soustenist le trauail de porter armes. Si n'estoit mais tant redoutes ne tant cremus com il auoit este en sa iouenche. Anchois le guerrioient li egyptijen, si li auoient grant partie tolue de sa terre qui marchissoit a aus. Et il l'auoient desconfit en bataille, & cachie de plache, n'auoit mie encore .vij. iours passes. Et pour cheste cose auoit il mande tous les sages homes & tous les anchijens qui estoient en son pooir. Car il leur en uoloit demander conseil, comment il se porroit vengier de la grant honte ke li egyptijen li auoient faite.

Aches paroles vint ioseph, si entendi bien & oi ke par laiens tenoient lor paroles de la desconfiture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en eut moult grant ioie. Car il se pensoit ke ore estoit venue l'eure & li tans ke sa parole porroit estre oie & mise a oeuvre par le grant besoing ke li rois eualach a de l'aide nostre signour. Si encommencha a rendre grasces a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puet trouver point de conseil. anchois li estoient fali tot en trauers, Et disoient ke as egyptijens ne assambleroient il mais. Car il auoient trop grignour forche ke il n'auoient, si ne lor porroit se meskeoir non. Et bien i paroît, che disoient, qu'vne fois lor en estoit il ia mes-auenu si laidement ke il ne quidoient mie que iamais peust estre amende. Ensi com uous poes oir, li falirent tout, & dirent, ke tel pais com il peust, quesist vers les egyptijens : car de la guerre ne s'oseroient il mie entremetre.

De cheste chose fu li rois moult esbahis et moult espoentes, tant ke il ne seut *que* dire ne *que* faire. Lors vint ioseph deuant lui. & quant il le vit si triste¹ & si pensieu, si dist: "Rois eualach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie & uictoire de tous tes anemis, & conquerras auoec chou vne ioie autre, qui iamais ne prendra fin." Quant eualach l'oi ensi parler, si le regarda moult fierement, & si li dist: "Qui es tu, ua, qui uictoire me porroies donner de mes anemis, & la ioie qui iamais ne me fauroit?" A chest mot respondi ioseph & si li dist: "Par foi, rois, chou ne te promet ie mie ke ie te doinse la victoire ne la ioie perdurable. Mais tant te di ge bien, *que* se tu uoloies croire mon *consel*, tu auroies & la victoire & la ioie sans fin, pour le don & pour le grasce de chelui qui de toutes choses est poissans." Et eualach li respondi, "Ie escouterai moult uolontiers *ques* tes *consaus* porra estre. Mais se tu me dis *consel* qui ne fache a otroijer, li damages en retournera sour ton cors." Et ioseph li respondi: "Rois, che sera tes *consaus* qui te sera a hounour de cors & a pourfit de l'ame. Car tu en seras honeres a ton viuant, & t'ame en sera sauuee apres ta mort." "Par foi," che dist li rois, "Ichis *consaus* ne fait mie a refuser. Or pues dont deuiser *ques* il sera. Car s'il est teus *com* tu m'as dit, ie n'aurai ia home en ma maison qui ie croie auant toi; anchois seras creus de toutes choses ke tu me vauras consillier." "Rois," che dist ioseph, "or enten donques *comment* tu seras *conseillies*. Il te *conuenra* tot *premierement* destruire & depechier les ymages *que* tu aoures. Car tu dis ke che sont ti dieu, et si lor demandes *conseil* & aie: et eles n'ont nul pooir de toi aidier ne de nuire a autrui. Et tant saches tu bien de voir que ti anchisour en ont tot este engingnie & decheu. Car tout chil qui croient que ches ymages

at which the king is dismayed.

Joseph promises him victory, and also endless joy.

Eualach asks who Joseph is.

Joseph says that the king's victory will be the gift of the Almighty.

[* leaf 10, back, col. 3]

Joseph tells Eualach to destroy his images, for they can neither help nor hurt any one.

¹ *triste* is a known form, though the *r* is inorganic.

and no man
should believe
in a bit of wood
or stone, but in
Him who died on
the Cross to save
the world.

Evalach's doubts.

How can one
who can't save
himself save
another?

Joseph explains.

[* leaf 11]

Evalach's further
questions and
Joseph's answers.

lor peussent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garantir de mort ne de mal. Mais celui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Coument," che dist li rois, "me ueus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi donner hounour terriene, qui souffri angoisse de mort ensi *com* tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iusc'a la mort; ne il n'est mie auis qu'il puist estre uoirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir *comment* chil me garantisse de mort, qui soi meisme n'en puet garantir. Car mauuagement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauueres du mont souffri si deboinairement la mort, ke *quant* li faus tes'moing des felons iuis l'acusoient deuant pylate, & pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si *que* pylates s'enmerueilloit moult durement de che ke il ne li uoloit respondre." A chest mot respondi li rois, & si li dist: "Or me di, biaux amis, vieus tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "Naie, dist il, *pour* che ne di ge mie qu'il fust diex, ne *par* che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages,² & tous iours sera diex *que* ia ses regnes ne *prendra fin*¹." Et li rois respondi: "Coment me ueus tu prouer, *pour* chou se il morut, ke li mondes fust *par* sa mort sauues?" "Che te *con-*

¹— il est diex deuant & apres tous les autres. MS 10,292, leaf 6, col. 3.

² ? aages.

terai ie bien, dist ioseph, *comme* chil qui bien le sai.
Ne ia, che saches tu de voir, ne te ferai riens entendant
ke ie ne sache uraiement. Mais or escoute, si oras
comment il auint."

CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death,
Descent into Hell, Resurrection, and Ascension, and his
sending the Holy Ghost to his disciples.

¹" **A**v tans auguste chesar le boin empereour de
rome qui tint l'empire .xlij. ans, et garda la terre
si longement en ferme pais, au chief de xxvij. ans apres
che qu'il eut este coronés, auint *que* diex enuoia son
angele en vne chite de galylee qui est apielee nazareth, How God sent
his angel to the
Virgin Mary,
a vne puchiele qui auoit non marie. Et quant li
angeles vint deuant li, si li dist, "Diex te saut, marie,
plaine de grasce, diex soit en ta *compaignie*. Tu es
benoite deseure toutes autres femes, & li fruis de ton [^o leaf 11, col. 2]
uentre est beneois." Quant la puchele oi la parole, si
en fu moult esbahie, & *commença* a *pourpenser* de quel
maniere chis salus pooit estre. Et li angeles li dist:
"Marie, ne sois de riens esbahie. Car li sires du chiel
t'a regardee et dounee sa grasce. Et si saches de uoir, who told her
she should
conceive and
bear a child
who should be
called Jesus
Christ.
ke tu enchainteras, & si enfanteras .j. fil qui sera
apieles *ihesus*.² Chil enfes sera de moult grant pois-
sanche: Car il sera fiex dieu." Et la puchiele res-
pondi: "Biaus sire, *comment* porra chou auenir? Ia
ne conui iou onques home carnement." Et li angeles
li dist: "Marie, li sains esperis descendera en toi, & la
virtus dieu le haut en-umbra dedens ton cors." Et
la puchiele respondi al angele: "Diex *nostre* sire fache

¹ An illustration of Joseph discoursing to Evalach heads
this chapter.

² MS ihc.

How the Spirit descended into her, and she brought forth a *vallet* who was called Christ.

son plaisir de mi *comme* de s'anchiele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendi li sains esperis dedens li, & si enchaina. Et quant ele ot le fruit porte iusc'a son droit *terme*, si enfanta .i. vallet qui fu apieles *ihesus*, ensi *com* li angeles l'auoit dit. Chil enfes fu de si grant hauteche & de si grant pooir ke troi roi d'orient le vinrent aouer au tresime iour de sa natiuite.

How 3 kings of the East come to worship Christ, led by a star.

Et si aporta cascuns del plus chier auoir qu'il puet trouuer en toute sa *terre*. Ne onques n'i orent conduit ne auoient ke seulement vne estoile, qui aparut si tost *com* il fu nes, ne onques mais n'auoit este veue.

How Herod kills 140,000 young children.

Et quant herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la *terre* de bethleem de .ij. ans & demi en aual, Tant qu'il en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se quida herodes uengier del enfant. Mais li haus sires qui de tout *est* poissans sauoit bien son mauuais pense, Si garda li soi meisme des mains as felons qu'il ne porent a'uoir de lui ballie. Anchois

[* leaf 11, col. 5]

How the Virgin goes into Egypt,

l'enporta la vierge puchiele sa mere en egypt[te], & si i demoura iusc' apres la mort herode par l'amonestement d'un angele. Et quant il fu portes en egypte, & il *commencha* a entrer en la *terre*, si fist si grant demoustranche de sa venue ke il n'eut temple en toute le *terre* de egypte dont aucune ymage ne chaist a *terre*, & debrisoient toutes de teus en i auoit. Iteus sinefianches

and at Christ's approach all the images in the temples fell down and were broken.

faisoit li urais dieus en sa petiteche. Et quant il fu raportes de egypte, & il crut tant qu'il vint en aage de .xxx. ans, si rechut baptesme, & lors *commencha* il a faire les *grans* miracles en apiert. Car il rendoit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tous sains. Il garissoit de si vil enfermete *com* de meselerie. Il faisoit les sours oir cler. Il faisoit

How at 30 he is baptized, and works great miracles,

les mors reuenir en vie. Iteus miracles faisoit till the Jews
bribe one of his
disciples,
 li vrais diex en apert, uoiant toutes les gens. Et
 quant il eut ensi oure en maint lieus & par maintes
 fois, si en orent enuie li iuis. Si parlerent a .i. de ses
 disciples ke il prist d'aus .xxx. deniers, si le vendi.
 Et chil le prisent, si le crucefierent el fust. Et quant and crucify him.
 l'ame fu issue de son glorieus cors, si ala en infer, & si He goes into
hell and releases
his servants,
 en ieta hors tous chiaus qui son seruiche auoient fait
 en tere puis le *commenchement* du monde. Et quant
 vint au tierch iour apres che qu'il eut este mis el
 sepulchre—car iou meismes l'i mis, & le despendi de la
 crois—Si resuscita, & s'en issi del sepulchre tous en and rises again
the third day.
 cors & en esperit. Ne onques les gardes qui estoient
 mises pour lui garder, ne le peurent si bien gaitier qu'il
 ne s'en issist. & si remest li sepuchres autresi fermes
com li iuif l'auoient laissie quant il l'eurent fait garder.
 Car il l'auoient mis desous vne moult grant pierre &
 moult grosse : si fu trouuee en tout autrestel maniere
com ele i auoit este mise. Et quant il fu resuscites, [* leaf 11, back]
How Christ
appeared after
his resurrection,
 si apparut puis maintes fois a ses amis qui moult estoient
 dolent & esbahi de la mort de lui. Et puis fist il
 deuant aus plusieurs miracles, par quoi il sauoient de
 noir ke il estoit vrais diex. Et quant il eut este .xl.
 iours en terre apres sa resurrection, si monta au quaran-
 tisme iour el chiel, voiant ses disciples. Et quant vint
 a l'onsime iour apres chou ke il i fu montes, si lor
 enuoia le *saint esperit* de la destre a son grant pere and sent the
Holy Spirit to
his disciples.
 glorieus, de les qui il siet & sera perdurablement."

CHAPTER VI.

Evalach's objections to, and questions on, Christ's story. Joseph answers, explaining why God sent Christ on earth (pp. 54-5); in what sense he had a father and mother (p. 56); how there is also the Holy Ghost (p. 57); and how the three persons are yet one God (p. 57). He tells, too, of the creation of men to replace the Tenth Legion of Angels, and of the Temptation and Fall (p. 58); of Christ's taking flesh (p. 59), and how he went into and came out of his mother's womb without hurt to her virginity (p. 59); how he was baptized and crucified, and went into hell (p. 60); and how he took out of hell all who had done his works during their lives (p. 60).

Evalach asks,
'Had your God
a father and
mother ?

¹ **A** chest mot respondi eualach, & si li dist :
 "Coment diua, tesmoignes tu donques ke chil
 diex qui tu tiens a si poissant ke tu l'apieles signour de
 toutes choses, eut pere & mere?" "voirement, che dist
 ioseph, testmoi[n]g iou, & di pour voir, ke il eut & l'un
 & l'autre." "Et puis ke il eut, che dist eualach, &
 pere & mere, dont ne nascui il mie sans assablement
 d'ome & de feme. Car de feme ne puet enfes naistre
 se il n'est engenes dedens par *acompaignment* d'ome.
 Et se enfes estoit en autre maniere *concheus*, che seroit
contre nature & contre acoustumanche." "Rois, dist
 ioseph, ie te mousterrai apertement & te ferai cou-
 noistre *comment* il fu *concheus* sans nulle *carnel*
compaignie. Et *comment* il nascui de la puchiele sans
 le puchelaige maumetre ne empirier." "Cheste pro-
 uanche, dist li rois, escouterai iou *moult* volentiers."
 [* If]1, bk, col. 2] "Il auint chose, dist 'Ioseph, ke li sauueres du monde
 vit les maus qui monteplioient en terre, & si vit ke li
 bien & li mal estoient tout vn de guerredon. Car
 autresi bien aloit chil en infer qui tous iours auoit fait
 bien, *comme* chil qui tous les maus auoit fais. Et li

'Then he must
have been born
of man and
woman.'

Joseph explains:

[* If]1, bk, col. 2]
'God saw evils
increase on
earth,

¹ At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le fof au roi eualac."

dous sires se pensa ke che n'estoit pas raisons ke li mal fuissent parel as biens, ne li preudom comparast la folie au mauuais. Si dist qu'il raiemberroit home de douleurs d'infer. Si prist son fil & si l'enuoia en terre pour acomplir toutes les choses qui apartenoient a nature d'ome, fors que pechiet seulement. Et quant il fu uestus de mortel char, pour chou ne laissa il mie a estre diex si com il auoit tous iours este. Mais il prist chou qu'il n'auoit onques eu, che fu mortalites. Et pour chou que li pere uit qu'il ne pooit raiembre tout le monde par .i. home qui fust samblans as autres, pour chou i enuoia il son fil qui estoit quites & nes des pechies dont tout li autre estoient entechiet et maumis. Car il n'estoit pas raisons ne drois ke nus pechieres rachataist les autres pecheours. Ne puis qu'il estoient tout entechie, comment pooit ne deuoit garandir li vns l'autre, ne deliurer? Mais pour chou ke li fieus dieu fu nes & mondes de tous pechies & de toutes uilenies, pour chou eut il le pooir de racater le perdurable mort del home par le mort de son precieus cors." "Pour chou, dist eualach, ke ie ne te ting pour jure¹, Car quant tu m'as vne cose recounue & puis si le menoies apres. Car encore tesmoignes tu de ton dieu, ke il a pere, & si dis ke il ne fu pas engennes de carnal compaignie. & che ne puet auenir, ne raisons ne verites ne samble che mie." "Rois, dist ioseph, tu m'as en conuent ke tu m'esconteras a prouer comment il puet naistre de char de feme sans assam^blement de char d'ome, & sans maumetre le puchelaige de sa mere qui tous iours fu puchiele, & apres & deuant, & comment il puet auoir pere sans estre engennes carnellement." "Tout chou, dit le rois, doi iou escouter sans faille. Et ie l'escouterai uolentiers, Se tu le me sauoies faire entendre. Mais tu ne sables pas hom qui soit si durement fondes de haute clergie que tu peusses prouer cose qui si grant meruelle est a dire que ele est

and, to rescue men from hell, sent His son to fulfil all belonging to man's nature;

but he remained God.

The world could not be redeemed by a sinner,

but as Christ was clean from sin, he could redeem men from eternal death.

[1 ivre] Evalach does not see it.

Joseph tells him he has agreed to hear his proof.

[* 1f 11, bk, col. 8]

Evalach thinks Joseph hardly learned enough to prove his point.

Joseph says he will first explain how Christ had a Father.

God is called Christ's Father,

for he begat him before the ages, not carnally but spiriually.

For Christ was not made, but begotten of spiriual begetting.

His birth by his mother was of [* leaf 12] flesh; but that by his Father, of spirit, and immortal.

Of the Virgin's virginity.

encontre nature et encontre acoustumanche, ne onques mais oie ne fu." "Rois, fait ioseph, ore m'escoute, & ie te mousterrai *comment* il nascui de la puchiele sans carnel *compaignie*. Iche te mousterrai, mais tu oras auant *comment* il eut pere, qui fiex il fu sans carnel engenrure. Il est uoirs ke il est vns seus diex, chil qui toutes choses fist de noient. Chil fu tous iours diex, & diex sera tous iours. Car il n'eut onques *commenchement*, ne fin ne puet auoir a nul tans. Chil est apieles peres, & ensi l'apielent chil qui sont urai creant. Et ne pour quant se il l'apielent pere, pour chou ne sont il urai creant, Se il ne le croient de cuer ensi *com* la bouche le dist. Car *comment que* la bouche paraut, del cuer must la boine creanche & la mauuaise. Ichil diex si est apieles peres, pour chou ke chil de qui ie te parole est ses fieus, car il l'engenra desdeuant le *commenchement* de tous les aages. Et si ne l'engenra il mie carnellement, mais *esperitelment*. Ne li peres ne fu onques fais ne cries ne engenres, ne onques ne nascui. Ne li fiex meismes ne fu onques fais ne cries, mais il fu engenres si *com vous* aues oi ke i'ai dit, de l'*esperitel* engenrure. Et si fu puis nes de la *virgene*. Mais chele natiuites ne fu mie selonc la deite, mais selonc l'umanite. Ensi poes entendre, & deues, ke la natiuites de par sa mere fu faite carnellement, mais la natiuites ke il eut de *par* son pere .fu *esperitelment*. Chele de par la mere fu morteus. Car chele humanites morut ke il *prist* dedens les flans a le virge marie, de qui il fist sa mere. Mais chele de *par* le pere fu perdurable. Car chou ke il eut de *par* le pere ne souffri onques mort, che est la deites qui ia ne li faura, anchois durra tous iours sans prendre fin. Ore aues oi *comment* li fiex dieu fu engenres & nes del pere *esperitelment*, & *comment* il fu nes carnellement de la mere. Apres oras *comment* li puchelages de la glorieuse puchiele qui fu sa mere remest autresi sains apres

comme deuant, & autresi entirs sans maumetre & sans entamer. Mais ie vous dirai auant d'une persone qui de ches deus issi & qui est parelle et ingaus as autres deus persones. Che est li sains esperis. Ichil sains esperis ne fu onques fais, ne cries, ne engenres par le pere ne par le fil. Mais il est issus & de l'un & de l'autre. Chil sains esperis est conforteres, & consillieres, & espurgemens des cuers & des pensees. Chil sains esperis faisoit as prophetes¹ parler che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les paroles qui li nolent hors de la bouche. Toutes ches coses ouuroit li sains esperis en aus. & qui urais creans est, il croit & aoure le saint esperit autresi com le pere & le fil. Li peres est parfaits diex par soi, & si a parfaite deite enterine & perdurable sans fin et sans commencement, & de toutes choses est poissans. Li fieus autresi est parfaits diex & perdurables, & si est paraus au pere; selonc l'umanite est il plus bas ke li peres. Mais li fiex selonc l'umanite est morteus. Li sains esperis est parfaits diex en soi meisme, & selonc la deite est tous paraus au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains esperis diex. Et ne pour quant il ne sont mie troi dieu. Car pour chou se il sont trois choses en persones, pour chou ne sont il pas troi dieu, mais vns tous seus. Car soit che que li peres & li fiex & li sains esperis soient trois persones, ne pour quant si ne sont il ke vne seule chose en nature et en deite & en poissanche. Car autresi poissans est li peres com est li fieus & li sains esperis. Et autresi grans est li fieus en deite com est li peres & li sains esperis. Et d'autrestel grandeche est li sains esperis com est li peres & li fiex. Ensi uient ches trois persones d'un seul dieu, & a vn seul dieu repairent ches trois persones. & autrestant puet li une comme les trois, ne les trois ne

But first of the Holy Ghost,

who is the Comforter and the Purifier,

who made the prophets speak,

and who is worshipped like the Father and Son. The Father is perfect God, and the Son too, though below the Father as to his manhood;

and the Holy Ghost is perfect God;

but they are not three Gods, [* leaf 12, col. 2]

but one God,

one in nature, godhead, and power,

all equally great.

¹ faisoit les apostles parler.—B, leaf 6, back, col. 3.

The three are called the Trinity, and the one Unity.

How God said, 'Let us make man in our image, after our likeness,'

and called the Son to make so high a thing as man to replace the tenth legion of angels.

How, when man was cast out of paradise, a hard saying was spoken to him.

[* leaf 12, col. 3] God's curse on Adam and men

and on Eve and women.

How really the curse has been fulfilled.

sont autre chose naturelment ke vne. Ches trois personnes apiellent li vrai creant, trinite; & le seul dieu apiellent il unite; & si aourent les trois personnes. Ches trois personnes furent moult bien ramenteus au comenchement du monde quant li peres cria toutes choses, car il dist 'Faisons home a nostre ymage, a nostre samblanche.' Chestre parole dist li peres a son chier fil. Car il sauoit bien, comme chil qui toutes choses a deuant ses iex, ke li fiex soustenroit encore angoisse de mort pour homme rachater des grans douleurs ou il cairoit par son mesfait. Pour che apiela li peres la persone del fil a faire si haute chose comme li hom deuoit estre, qui il ne voloit fourmer ne establir ke seulement pour restorer la disime legion des angeles qui estoit cheu du chiel par son orguel. Et quant li hom eut trespasse le commandement de son creatour del fruit que il manga par l'amonest[em]ent de la feme qui li dyables dechut, si fu maintenant jetes hors de paradis, & si li fu dite vne moult felenesse parole. Car ses sires qui l'auoit fait a sa samblanche, li reproua la grant aaise ke il auoit perque par son mesfait, & li nouma le grant damaige qu'il en auroit. car il li dist: 'Pour chou ke tu as plus obeï a ta feme ke ie t'auoie donee, ke a moi qui t'auoie fait, pour chou soufferras tous iours mais tel paine, & tu & ti oir, ke vous mangeres vostre pain en trauail & en suour.' 'Et tu,' dist il a la feme, 'enfanteras ta porteuere en tristeche & en douleur.' Chestre promesse a moult bien rendue a tous cheus qui d'omme sont puis issu.¹ Car nus n'enterra ia en chest siecle, tant soit de grant poissanche, qui ia soit deliures de trauail & de paine des ichele eure ke il s'en ist. Ne ia feme n'i enfantera a si petit de douleur k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa lange dire. Et tant durement ont achate le pechiet au premier home, si oir qui de lui sont issu, ke ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

il n'i eut onques chelui, tant fesist bienfait en sa vie,
 ke l'ame de lui n'en alast en infer si tost comme ele
 partoit du cors. Tant que li fiex dieu ne vaut plus
 souffrir cheste grant douleur, si descendi en terre pour
 chou ke il voloit l'ome metre hors de la grant male
 aventure que il soustenoit pour son mesfait. Si uit que
 ore auoit il asses compare son outrage, & ke bien estoit
 de[s] ore mais tans & eure ke il le rapelast en pite &
 en misericorde. Et quant il fu en terre descendus, il
 ne le uoloit pas maintenant aler querre en infer, &
 traire hors a forche, sans raison moustrer. Anchois
 entra pour lui en vne chartre qui moult estoit escarse &
 estroite a herbergier si haut home & si riche comme
 chelui qui estoit sires de toutes choses. Che fu li
 uentres de la puchele ou il se herberga. Apres, quant
 il eut este en chele chartre .ix. mois en prison, si s'en
 issi a droite eure de naistre, ensi comme l'umanites le
 requeroit. Et ne pour quant de tout en tout ne fu il
 mie concheus ne nes si com humanites requiert.
 Humanites requiert sans faille, ke hom naisse, & ke
 il soit concheus. & en cheste maniere acompli il
 humanite, d'estre concheus & de naistre. Mais hu-
 manites requiert plus. Ele requiert ke hom naisse en
 douleur & en tristeche, & ke il soit carnement concheus
 d'omme & de feme. En cheste maniere n'acompli il
 mie humanite. Car il ne fu mie concheus par assam-
 blement d'ome & de feme, Mais par l'aumbrement del
 saint esperit qui descendi par l'orelle de la puchele
 dedens le glorieus vaissiel de son beneoit uentre. En
 chelui vaissiel ke li sains esperis vint purefijer, se
 horberga li fiex dieu. & si nascui si sagement ke onques
 li puchelages de sa glorieuse mere n'en fu maumis, ne a
 l'entrer ne a l'issir. Mais tout autresi com li rais du
 soleil luist parmi la clere iaue si qu'il est ueus iusc'au
 fons, sans che qu'il ne desoiure mie les ondes de l'iaue
 ne ne depart, anchois remaint autresi clere & autresi

To rescue men
from sorrow,
Christ descended
on earth,

and when there

entered a strait
and narrow
prison,

the Virgin's
womb;

and was there
nine months, and
then came out;

[* leaf 12, back]
but not, as
humanity needs,
with pain and
sorrow and
carnal assembly,

but by the over-
shadowing of
the Holy Ghost,
through the ear
of the Virgin.

How Christ's
birth injured
not the virginity
of His mother,
as a sunbeam
hurts not the
clear water.

biele *com* ele a deuant este, Tout autresi entra li fiex dieu dedens le uentre de la puchiele sans son puchelage maumetre ne empirier. Et en son *concheuement* si eut .iij. manieres qui onques mais oies n'auoient este en *concheuement* d'omme & de feme. Car il fu tout *premierement* *concheus* sans pechie. Che est la *premiere* maniere. L'autre maniere si est, qu'il fu *concheus* sans *carnel compaignie*, ne che n'auoit onques este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onques son puchelage, ne au *concheuoir* ne au naistre. Anchois le laissa chil qui l'eslut a estre sa mere autresi saine & autresi *entierre com* il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la *premiere* feme quant il li fu dit 'tu enfanteras ta porteur en douleur.' Car il nascui si saintement ke onques sa mere n'en eut ne douleur ne angoisse. Iches manieres merueilleuses aporta li fiex dieu, & a son *concheuoir* & a son naistre. Et quant il fu nes, pour chou ne vaut il mie tantost rachater l'omme ke il estoit uenus *querre*, anchois demoura xxxij. ans en *terre*, & *conuersa* en samblanche d'ome auoc les autres homes. Et quant vint au chief de xxx. ans, si rechet tous *premiers nostre* sauement. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoing ke il estoit li plus haus *vers* dieu qui onques nasquist de feme desflourie. Che fu *sains* Jehans baptistes. Et quant vint au tierch an apres son baptesment, si souffri angoisse de mort. Car il uoloit *acomplir* toutes les choses qui *apartenient* a humanite, fors seulement pechie. Et quant il eut souffiert si *grant* angoisse *comme* de mort pour l'amour de homme, si en ala en infer il meismes, & si en traist trestous chiaus & trestoutes cheles qui ses oeures auoient faites en lor vies. Si *grant* amour moustra diex a l'omme: car il ne le vaut onques rachater des douleurs ke il souffroit *par* autrui mort ke par la soie

The three differences between the conception of Christ and men.

1. It was without sin.
2. Without carnal assembling.

3. His mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

[* If 12, bk, col. 2]

How Christ lived 31 years on earth,

and at 30 was baptized

by St John the Baptist, and three years after, died,

and went down into hell. How Christ rescued the doers of his works from hell.

Ore poes auoir entendu *comment* il eut pere sans carnel engrenement, & *comment* il nasqui de feme sans compaignie d'ome, & *comment* il nasqui de la puchiele sans son puchelage maumetre ne empirier." Joseph sums up his speech.

CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes, and nothing which looks like truth. Joseph answers and confounds the doctors of the city (p. 62). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 62-3). How Evalach lodges Joseph and his company (p. 63).

Part 2, p. 63. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 64). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 65); and how washing in its blood changes men's forms (p. 65); and how some of the tree's roots and leaves are pluckt and burnt (p. 65). How Evalach tells his vision to a chamberlain; and they see three writings on the trees, 'This creates,' 'This saves,' 'This purifies' (p. 66); how the three trees are truly one (p. 67). How the king and his chamberlain see a child pass and repass through a lockt door in a wall (p. 67); and a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 68).

LOrs parla eualach & si dist: "Tu me fais entendre que tu me dis des choses que nul ne pourroit dire en une telle maniere ne samble raisons. Car tu dis que il ne fut pas engendré en la femme dont il naquit, & que elle estoit puchiele, ne onques ses puchelages n'en empira. Apres me dis, que li peres & li fiex & li sains esperis ne sont que vns seus diex, & si est chascuns d'aus .iiij. diex par soi." "Lors, dist ioseph, tu l'as bien recordé ainsi comme je le t'ai dit, & ainsi le tesmoigne iou bien encore." "Par foi, dist li rois, tu tesmoignes chose que tu ne veux. Mais tu ne dis nule chose qui par samblant puisse estre noire." A tant fist li rois enuoier querre tous les clers Evalach thinks Joseph's sayings neither true nor reasonable; he has said what he likes.

[* leaf 12, back,
col. 3]
The learned of
the city come,
and Joseph con-
founds them.

Evalach asks
Why he is
named Joseph of
Arimathea.

Evalach pro-
mises to house
Joseph, and to
hear him next
day.

Joseph tells him
he has 75 com-
panions who for
the love of Christ
have given up all
earthly wealth.

Evalach desires
to see these
companions,

and asks them
why they suffer
such hardships.
Joseph (Jo-
seph's son) says,
'for the love of
Christ,

[* leaf 13]

de la chite. & quant il furent tout uenu, si commencha ioseph a parler a aus si durement, & traioit si auant tous les fors mos des escriptures, ke chil s'en esbahissoient tout, et disrent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda comment il estoit apieles ioseph de arimathia. Et li rois esgarda les pies qu'il auoit nus, si les vit moult biaux et moult blans, si li sambla meruelles bien hom qui eust este a grant aaise, & soupechounoit dedens son cuer ke il fust de haute gent nes, si l'en prist moult grant pites. Lors l'apiela, & si li dist: "Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi aaisier tout quanke deuiseras de bouche. Et demain parleras a moi. Car ie t'ai anuit moult uolentiers escoute, & plus uolentiers t'escouterai iou demain, car ie serai de grignour loisir que ie n'ai hui este." "Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchois i a en ma compaignie en-chore .lxxv. ke hommes ke femes. Et si sachiez de voir, ke il n'en i a vn ne vne qui pour l'amour ihesu crist n'ait laissies toutes les terrienes richoises. Si me vont siewant sans or & sans argent, ensi pourement com vous me poes veoir. Mais ne pour quant se il vont ensi pourement, pour chou ne meurent il mie de faim; ains sont il assase de la rikeche au glorieus signour en qui il croient, ke lor cuer ne desirroient nule viande terriene dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient areste, si les fist venir deuant lui. Et quant li rois les vit venir tous nus pies & si pourement vestus, si en eut moult grant pite selonc sa creanche. Si les apiela, & lor demanda pour quoi il souffroient si grant penitanche, d'aler nus pies & d'estre vieument vestu & pourement. Lors li respondi li fiex ioseph, qui estoit apieles iosephes, et si li dist: "Rois, nous souffrons

cheste petite penitanche pour l'amour del glorieus fil dieu, qui si grant & si angoisseuse le souffri pour nous, ke il en eut tresperchiet le cors & les membres si uieument & a si grant honte comme chil qui fu detrachies & mesames et cruchefijes en mi lieu de deus larrons. & tout chou souffri il pour nous de son boingre & de boine volente. En quel seruiche li porriens nous mieus rendre qui peust che seruiche guerredouner. Se nous nous souffriemes a crucefijer autres com il fist soi, ne l'auriemes nous pas guerredone asses, car il commencha. La bontes commenche du plus haut au plus bas, ch'est de dieu a home. Il est bien drois k'ele li soit guerredonee a double. Ensi nous conuenroit morir deus fois pour lui se nous li voliens sa bonte guerredouner. Chertes, moult seroit de boine eure nes qui cent fois porroit morir, & cent fois morroit, par conuent ke sa mors fust au plaisir & a la uolente del glorieus signour, & ke il tenist sa bonte a bien guerredonee." Quant li rois oi chelui si bien parler, si demanda a ioseph qui il estoit, & comment il auoit non. Et ioseph li dist, "sire, il est mes fiex, et si est apieles iosephes." Et il demanda se il sauoit de letres. Et ioseph li respondi ke il en sauoit tant que nus clers de son eage n'en pooit plus sauoir, & si parloit si bien et si beel com il auoit oi. Lors apiela li rois vn sien sergant, & si li commanda que il herbergast ioseph el plus aaisie ostel de la uile, et si gardast ke il ne li fausist nule riens, ne a lui ne a sa compaignie. Ensi departirent chelui iour, si en fu menes ioseph & sa compaignie a .i. moult riche ostel & moult aaisie, si orent a chele nuit a grant plente de moult boines viandes, & si orent moult boins lis ke il auoient tant longement desirres. Car il n'auoient geu en lit onques puis ke il auoient este meu de lor osteus.

who was crucified between two thieves,

for whom we ought to die twice over.*

Eualach asks who Joseph is.

The king has Joseph and his companions nobly lodged for the night,

and the beds are very good.

[11.] *chi laisserons de ioseph & de sa compaignie, & si vous dirons del roi eualach qui gist en sa cambra

[* leaf 18, col. 2] Eualach in bed is troubled with two thoughts :

moult pensieus, & moult entrepris de deus pensees. Li premiers est, de sa terre desfendre encontre les egyptijens qui moult durement li auoient gastee sa terre, et lui meisme desconfit & cachie de la plache. De chesti pense estoit il si entrepris que en nule maniere il n'en sauoit ke faire. Anchois auoit moult grant peur ke il ne perdist & sa terre et toute s'ounour terriene, par che ke si baron li estoient tout failli. D'autre part estoit si pensis de che que ioseph li auoit dit, que il le feroit venir au deseure de tous ses anemis, & ke il li feroit gaaignier la grant ioie qui ia ne prenderoit fin, se il voloit son conseil croire. Mais nule riens, tant i pensast durement, ne li pooit faire entendre comment li peres & li fiex & li sains esperis estoient trois persones, & si n'estoit c'une seule cose. Et si ne pooit croire ke la virge eust concheu & enfante sans son puchelage maumetre. Iches deus seules choses ne li pooit nus faire entendre ne counoistre. Endementiers ke il pensoit a ches deus choses counoistre & aperchevoir, primes a l'une & puis a l'autre, si li auint vne auisions, ke il veoit en mi lieu de sa maison la choke d'un grant arbre. Mais il ne pooit aperchevoir ques arbres c'estoit, ne de quel nature. De chele choke naissoient .iij. ieton moult grant & moult droit & moult haut. & si estoient tout .iij. d'un grant & d'un gros & d'une maniere, Ne mais itant ke li moiens estoit couuers d'une laide escorche obscure, & li autre doi l'auoient autresi clere comme cristaus. Desous le premier ieton a destre si auoit gens de toutes manieres. & de ches gens s'en departoient doi de la compaignie, si s'en aloient iusc'a vne fosse qui estoit vn peu loing. Et quant il venoient a la fosse, si saloient dedens. La fosse estoit si laide & si noire que nus n'en porroit tant dire qu'il n'en y eust encore plus. Quant chil doi estoient dedens, si conuenoit a fine forche que tout li autre alaissent apres, & il i aloient tout & saloient ens,

1, how to defend his land;

2, of what Joseph had told him,

and how the Father, Son, and Holy Ghost were three, and yet one; and how the Virgin had borne a child without losing her virginity.

Evalach's vision. He sees the stock of a tree, whence spring three equal trunks,

the middle one having an ugly bark.

Under the first trunk are many people; two go to a ditch

[* leaf 18, col. 8] and jump into it; most of the others follow them and jump in too;

li vns apres l'autre, sans chou ke nus n'en repairoit. Et quant il en i eut tant sali ke la menre partie fu remese, Si uinrent li vn de cheus qui remes furent, Si coururent a l'arbre qui auoit la laide escorche, si le commenchieient a decauper tout enuiron ; & quant il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois le perchoient a tareles en .iiij. brankes qui i estoient. Et quant il l'orent ensi mehaignie ke des plaies ke il li eurent faites enuiron, ke des pertuis¹ que il li orent fais as tareles, si en issi vns si grans ruissiaus de sanc, ke tot chil qui i estoient s'i peussent baignier ; Tant ke il pechoia. & quant il fu cheus, si n'i remest onques riens de lui en la plache, fors ke seulement l'escorche de hors, qui remest illuec tout en .i. monchiel. Mais li fruis dedens qui estoit plus biaux & plus clers ke ie ne vous sauroie conter, fist si grant saut au kair que il se lancha iusques dedens la fosse ou les gens estoient cheus. Et quant li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entraainoit apres lui moult grant partie de la gent qui dedens la fosse estoient, & se tenoient as rains & as brankes enuiron. Apres chou reuenoit li arbres en son lieu, & si se reuestoit de l'escorche ke il auoit deuant eue, mais ele niuoit toute, & deuenoit si clere & si resplendissans que nus hom qui deuant l'eust esgardee ne peust quidier ne croire ke che fust ele. Apres esgarda li rois, si uit ke vne partie des gens qui estoient remes de salir en la fosse, prenoient le sanc qui estoit a terre coules, si en lauioient le cors. Et maintenant qu'il s'en estoient laue, si cangoient tout leur samblanches et lor figures. Et l'autre partie prenoient les rains de l'arbre & les fuelles, si en decaupoient vne partie & en ardoient. Cheste meruelle esgarda li rois moult longement, & de la grant meruelle que il en auoit fu si esbahis, que il quidoit tout uraiement dormir, & ke che

but some run to the ugly-barked tree and chop it all round.

A great stream of blood flows out,

and leaves the bark, but the fruit jumps into the ditch :

the tree jumps out of the ditch, dragging much people with it,

and gets into its bark again, and becomes bright and shining.

The king sees some of the people wash their bodies with the blood in the ditch ; it changes them ;

[* leaf 13, back]

the others cut off branches and leaves from the tree

and burn them.

¹ MS *pertrus*.

He thinks it must fust songes ke il veoit. Et quant il eut moult longement este en chest quidier, si se tourna & retourna, & aperchut, & seut uraiement que il ueilloit, & que il ne songoit mie. Et lors fu il asses plus esbahis que il n'auoit deuant este, & plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla .i. sien camberlenc qui gisoit deuant lui, en qui il se fioit moult. Si se pensa ke a chesti seul mousterroit s'auision, & ke ia autres ne le nerroit que il peust. Et quant il l'eut esuillie moult coiemment, que li autre ne l'oissent qui gisoient entour, si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une moult grant pieche. Quant li rois eualach le vit si durement esbahi, si le prist par le main, & si le commencha moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, & prist les chierges qui ardoient deuant son lit, & si les aporta par deuant les .iij. arbres pour esgarder & pour counoistre de quel maniere il pooient estre. Mais tant connut il bien que il estoient troi, & que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si issoit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres letres escrites, les vnes d'or, & les autres d'asur. Et si disoient les letres del premier arbre: "Chist forme." Et li arbres secons auoit letres qui disoient: "chist sauue." Et les letres del tierch arbre disoient: "Chist purefie." Et quant li rois se regarda, si uit que tout li 'troi arbre uenoient a vne tige, & ke ele estoit si soutieus, que nus n'en peust deuiser le commencement, tant durement i auisast. Et si estoit la tige si haute que nus hom, tant eust clere esgardeure, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient sutil li enlachment

but finds he is really awake,

and so rouses a trustworthy chamberlain,

and shows him the trees,

and tells him not to fear;

and takes the candles by his bed to look at the trees.

He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, 'This creates,' on the second, 'This saves,' on the third, 'This purifies.'

[* 1118, bk. col. 8]

des trois arbres *que* quant il estoit au roi auis ke il eust deuises tous trois uraiment, & *conneu* l'un del l'autre, Apres li estoit auis qu'il n'i veoit ke une seule maniere de fuelles, & de fust, & de fruit, & ke li troi arbre qu'il auoit auant deuises en trois choses n'estoient c'une seule chose ore en droit. Ensi desdisoit chou qu'il auoit deuant iugie, Si en estoit si esbahis qu'il ne se sauoit a quoi tenir. Endementiers qu'il pensoit a cheste meruelle qu'il ne pooit *connoistre* du tout en tout, Si regarda *vers* vn mur d'une sieve cambre dont li huis estoit de marbre, seeles dedens le mur si soutieument qu'a paines peust estre apercheu ke il i eust huis ne entree, tant i seust on esgarder ententieument. Ne il meismes ne quidoit mie ke nus de sa maison le seust ke il tout seulement. Et quant il regarda *vers* l'uis, si vit ke vns petis enfes estoit dedens, qui moult estoit & biaux & blons. Et si entroit en tel maniere ko li huis n'ouuroit ne tant ne quant, Anchois remanoit autresi seres & autresi clos *com* il estoit deuant chou qu'il i entrast. Et quant il eut vn peu demoure, si reuint hors isnel le pas tout autresi *com* il i estoit entres sans l'uis ouurir, ne onques n'i parut eu nule maniere qu'il i fust entres ne issus. Et quant li rois vit cheste chose, si fu asses plus esbahis de cheste meruelle qu'il n'auoit este de toutes les autres. Car il ne quidoit ke diex ne autres peust dedens si fort *mur* entrer qu'en aucune maniere n'i parust. Lors *commencha* moult durement a penser li rois, & ses camberlens qui estoit auoec lui estoit si esbahis & si peureus qu'il n'osoit mot dire de la bouche, anchois gisoit tous estendus a terre autresi *que* se il fust tous mors. Et li rois vint a lui & si le leua *par* la main destre en haut, & si li dist se il auoit toutes ches meruelles veues, & ke il l'en estoit auis. Et chil regarda le roi si *com* il peut. Et quant il eut le pooir de parler, si li dist: "A, sire, merchi, ne me metes plus en parole de nule chose,

The three trees are truly one.

The king is confounded.

He looks at a secret door of marble,

and sees a little child who has come through it without its opening,

and goes back through it also.

The king wonders still more.

[* If 18, bk. col. 2] The chamberlain lies on the ground as if he were dead,

but at last speaks to the king.

mais menes moi en tel lieu *que* ie ne voie autresteus meruelles *comme* iou ai veues. Car ie ne porroie viure en nule maniere pour *que* ie les veisse." A tant le prist li rois, si l'enmenoit en vne cambre pour faire couchier. Et toutes noies aloit pensant a la meruelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, & issus. Ensi *com* il aloit pensant & meruelant dedens son cuer *comment* che pooit estre auenu, si oi vne vois qui dist: "Eualach, de quoi te meruelles tu? autresi *comme* li enfes est entres dedens ta cambre uoians tes iex, et *com* il en est issus ariere sans l'uis ourir ne depichier, autresi entra li salueres du monde dedens le uentre de la uirge sans son puchelage enpirier ne maumetre, & autresi s'en issi." Quant li camberlens oi la vois parler, lors pareut si grant paour qu'il ne se peut onques soustenir, anchois chai tous pasmes a terre, & quida bien de uoir *que* tous li palais chaist sour lui, si grans effrois fist la vois quant ele parla. Et li rois meismes en auoit si grant paour *que* nus n'en porroit dire la maniere. Ne onques en tout le palais n'eut home ne cheualier ne sergant qui ne s'en esuillast, tel noise & tel effrois oirent *par* le palais. Et quant il eurent demande au roi, qui il trouerent leue, quel cose che peust estre, Si respondi li rois *que* che auoit este vns effrois de tounoire. Et che dist il, pour chou qu'il ne uoloit mie *que* nus d'aus seust s'auision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recouchierent. Mais li rois n'i dormi onques del oel, anchois li tardoit moult *que* li iours fust uenus. Car il parlast moult uolentiers a ioseph priuement de chele uision qui li estoit aparue.

The king keeps thinking of the wonder of the Child.

A voice tells him that it is a type of the Miraculous Conception of Christ.

The people in the palace are terrified at the noise of the voice.

The king tells them it was a clap [^{leaf 14}] of thunder;

he cannot sleep, but desires to tell Joseph his vision.

CHAPTER VIII.¹

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 69-71). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Joseph shall be consecrate to Christ, and take charge of His flesh and blood (p. 71-2). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 72); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 72). And how holy men of White Britain, now called England, descended from Galahad (p. 72).

OR vous lairons a tant ester del roi, Si vous parlerons de ioseph qui se gist en son lit moult pensis & moult angoisseus del roi eualach, comment il le porroit tourner a la creanche ihesu crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera iamais mis. Car il a or en droit *trop grant* mestier & de l'aie de dieu & del conseil as sages gens, pour chou ke il ne garde l'eure qu'il ait pierdu ou la millour partie de sa terre ou toute, par che que tous li mieus de son barnage li est faillis a son grant hesoing. De cheste cose estoit ioseph en si grant quisencon, qu'il ne pooit dormir del oel, ne ne faisoit se penser non. Et quant il eut geu vne grant pieche en tel maniere ke il n'i eut ne dormi ne repose, si sali hors de son lit, & si se coucha a la terre a nus keustes & a nus genous, & commencha moult piteusement a souspirer del cuer & a plorer des iex. Et si commencha en ses plours & en ses soupirs vne orison en tel maniere *com vous* porres oir. "Biaus sire diex, *tous poissans peres, fontaine de confort, habundans de misericorde, qui desis a pule d'israel par la bouche moysi ton saint ministre cheste parole: 'Ysaihel,² se tu veus faire che que ie te commanderai, tu n'establiras

Joseph lies in bed, and sorrows over king Evalach's state.

Joseph leaps out of bed, and kneels bare-kneed on the floor,

and calls on God. [* leaf 14, col. 2]

by his promises to the Israelites,

¹ Illustration here, of Joseph praying. ² ? for Yarahel.

mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li tiens dieus qui tu dois aourer, qui te ieta de la signourie pharaon qui te tenoit en seruage.' Biaux sire, ensi *com* il est noirs qu'il n'est autres diex *que* tu, & ke on ne, doit autrui aourer, ensi uoirement demoustres tu ta *grant* poissanche & ta *grant* misericorde sour chel roi pecheour, & sour les autres de cheste chite, qui si sont desuoiet de la uoie de uerite, ke il ne counoissent lor creatour, anchois aourent les ymages de pierre & de fust qui ne lor poent aidier; & il i ont mise lor creanche ke eles les deffendent de lor maus, & eles les maintent a lor perdurable mort. Biaux sire, glorieus rois de toutes choses, qui, pour sauuer le mont qui *perissoit*, daignas angoisse de mort souffrir en la crois ou iou te vi claufchie. Sire, qui par ta poissanche me ietas sain & sauf de la prison ou ie demourai .xliij. ans ke onques n'i goustai de nule terriene viande. Glorieus sire, plains de toutes pites, qui sauuas le roy dauid ton sergant contre gouliax le *grant*¹ qui tant maus auoit fait a ton pule. Sire diex *perdurables*, sans *commencement* & sans fin, qui garandis daniel ton prophete en la fosse ou il fu mis entre les lyons; Qui a la glorieuse pecheresse marie magdalaine *perdounas* ses pechies en la maison symon le liepreus. Sire, qui susanne la feme ioachim deliuras del faus tesmoing ke li doi viellart portoient encontre li. Sire, glorieus peres esperitueus, qui ietas les fiex ysrael del seruage pharaon, & les passas outre la mer rouge a sech, & qui les menas el desiert ou tu fesis plus

[* leaf 14, col. 5] pour *aus qu'il ne deseruient vers toi; car tu le raemplisoies de toutes iches choses *que* lor cuer desiroient, & il ne se gardoient mie de toutes lor desloiautes faire uoiant toi, anchois te courchierent pluseur[s] fies, & tu toutes voies les deliuras de toutes lor tribulations, & mesis tous lor anemis desous lor pies. Sire, plains de misericorde, ensi *com* nous creons ke tu iches choses

¹ ? geant (not in B, leaf 8, col. 1).

fesis, & qu'il n'est autres diex que tu seus: Ensi
noirement enuoies tu hastieu conseil au roi eualach,
qui tant est desconsillies pechieres qu'il ne puet estre
ramenes a la noie de uerite, se tu par ta grant
poissanche ne l'en enuoies le corage & la uolente par
le raemplissement de ton saint esperit qui est confors
& consaus as desconsillies. Sire, ia desis tu a moi
qui sui tes sergans quant ie issi de ma naete par ton
commandement, que tu ne m'escondiroies de rien que ie
te requesisse de boin cuer & de boine uolente pour ke
ie vausisse seruir loiaument a ton commandement.
Orre, enten[d] donques la priere que tes sergans qui
chi est, fait a toi, & si i met conseil selonc ta grant
misericorde & selonc ta grande poissanche. Ne pour
moi, biaux sire diex, ne le faches tu mie, mais pour ton
non essauchier & aleuer, & pour demoustrer as gens ke
tu seus ies li tres haus dieus qui as pooir & signourie
deseur toutes les creatures. Glorieuus sire dies, che est
drois que tu rendes a sainte eglise che ke tu li as
promis. Car tu le dois essauchier & acroistre par tout
le monde, & il est ore endroit bien tans & lieus ke ele
soit essauchie & acreue, & tes sains nons soit aoures en
cheeste biele chite desconsillie, qui si grant mestier a de
ton conseil & de t'aie." Ensi fu ioseph grant pieche de
la nuit en plours et en larmes et en orisons & en
proieres, a keustes nus, & a genous. Et quant il eut sa
priere finee, Si oi vne vois qui li dist: "Ioseph, lieue
sus, car tes proieres sont oies & recheues de ton
creatour. Et bien sachiez tu de uoir ke li rois mandra
toi prochainement. Car il a anuit veue vne grant
partie de mes demoustranches & de mes merueilles.
Et il t'enuoiera le matin querre, pour espondre & pour
deuiser che ke il a anuit veu & oi. Et tu vien le
matin tantost com l'aube aparistra, & tu & ta compaignie,
si me rendra orisons & proieres chascun endroit soi, &
si verres .i. nouiel establisement ke ie ne vous ai pas

to send counsel to
King Evalach.

'Hear thy serv-
ant's prayer,

not for himself,
but to exalt Thy
name,

and increase
Thy church in
this fine but
misguided city.'

A voice tells
Joseph that

[* leaf 14, back]

the king will send
for him to explain
his dream,

and that Joseph shall be consecrated to God and take charge of His flesh and blood.

Joseph arises and goes to bed with his wife Helyab, but not from carnal desire.

How Joseph and his wife lived purely together,

and had no lust when they begat Galahad, their youngest son,

[* 17 14, bk, col. 2]

the ancestor of the holy men

who honoured the land of White Britain, now called England.

encore done. Car ie sacrerai ton fil iosephe, & le ferai si haut menistrè *comme prouoire*. Car ie li ballerai ma char & mon sanc en garde & en ballie, tout autrestant *com* tu en despendis de la crois quant tu m'enportas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheueront de lui *par* toutes les terres ou ie menrai & toi & ta semenche." A tant laissa la uois a parler, si se teut. et ioseph remest moult lies & moult ioians de che qu'il auoit oi, si s'en rala couchier quant vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxurieuse, Mais gens *comme* plains de religion. Car il ne iurent onques tant ensamble entre aus deus, puis chele eure ke il issirent hors de lor pais par le commandement ihesu crist, que onques chele fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou mener ke il souffrissent les caitis de cors auoir carnel compaignie ensamble ensi *comme* nature le requiert d'ichele maniere. Anchois estoient ambedoi si espris de la souuraine amour au sauueour ke de chele partie ne lor pooit corages venir. Ne lors n'en orent il mie corage quant il engenerent galaad lor darrain enfant par le commandement nostre signour, qui le commanda qu'il li apparillast de sa semenche .i. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le commandement chelui fu engennes galaad. Et quant il fu engennes, n'assemblerent il mie *par* couuoitise qu'il eurent de nule luxure, mais pour acomplir le commandement de son signour, qui semenche auoit demande a ioseph. De chestui galaad descendi la haute lignie dont tout li plusour furent saint home & religieux en lor vies, & essauchierent le non nostre signeur ihesu crist a lor pooirs, & si hounerent la terre de la bloie bertaigne qui ore est apielee engleterre,

& les autres contrees en uiron, de lors sains cors precieus: qui i reposent ensi *com* cheste estoire le contera es paroles qui chi apres vienent. Or parlerons de ioseph, si laisserons a tout de ses oirs iusc'a tant ke il en soit lieus & tans ke on redoie *conter* d'aus.

CHAPTER IX.¹

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 74.) How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 74-6). He tells Josephes to draw near and take charge of his flesh and blood (p. 76). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 77-8). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 78), and how he is stopped from entering it (p. 79). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 79-80), and Jesus clad in sacramental robes (p. 81). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 81-2). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 82). How the proper episcopal garments are brought out of the Ark (p. 83); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 83). How Josephes is consecrated (p. 84), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (a Guide from Evil, p. 84), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 85), the green garment (Suffering), that above it (Justice), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 86), the staff (Vengeance and Mercy), the ring (Marriage to Holy Church, p. 87), and the horned hat (Confession, 1. Re-

¹ Illustration, the worshippers of the Grail, with the Holy Ghost's head in the top right corner, sending red lines (of fire) to the worshippers' mouths.

penitance, 2. Satisfaction, and what they are, p. 88). And how Christ tells Joseph his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

Joseph and his company worship before the Ark.

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel;

[* leaf 14, back, col. 3]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

AV matin si tost *com* ioseph vit l'aube apparoir, si se leua, il & sa compaignie, Si uinrent tout orer deuant l'arche. Et quant il furent tout agenouillie deuant, si oirent vn mout grant escrois qui vint de haut. Et quant il orent oi l'escrois, si sentirent la terre, qui trambloit desous aus moult durement. Ichil lieus ou il estoient herbergie & ou il ouroient, si estoit vns palais qui estoit apieles li palais esperiteus. Et chest non li auoit mis danyel li prophetes quant il repairoit de la baillie nabugodonosor le roi, *qui l'auoit pris entre les autres iuis quant il le mena en babyloine. En che repaire passa danyel par chele chite. Et quant il vit le palais, si escrit en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais esperiteus.' Chis nons fu acoustumes a dire ke onques n'en chai, & tant *com* li palais sera en estant sera il apieles esperiteuls. Mais deuant che que ioseph i fust herbergies n'auoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores comment. Quant la terre eut tramble desous les crestiens qui el palais estoient a orisons ensi *com* uous aues oi, Si descendi li sains esperis tantost laiens,¹ & vint en samblanche d'espert vns rais de fu par deuant chascun d'aus. Et li uns regardoit l'autre a grant merueille, si veoit li vns que li rais du fu entroit a l'autre dedens la bouche;¹ ne ne disoient mot nus d'aus, Anchois quidoient estre tout enfantosme pour le fu qu'il veoient qui lor entroit es cors. Ensi furent vne grant pieche que onques nus d'aus ne dit mot de la bouche, tant durement estoient esbahi; Tant qu'il vint par laiens autresi comme vns

¹ & vint en samblanche de fu: si fu auis a chascun que vns rais de feu li entroit el cors par mi la bouce. MS Add. 10,292, leaf 8, col. 3.

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu aus qu'il fuissent entre toutes les boines espices du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi *com vous* pores oir. "Escoutes, mi nouiel fil. Ie sui diex *nostre sires, vostre peres esperiteuls, qui vous ai calengies & gaaignies* encontre tout le monde par ma char *que* ie souffri a desrompre & a perchier pour *vous* racater, & par mon sanc *que* ie vauch esandre. Et pour che *que* ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres *terriens* ne fesist a son fil, pour chou me deues *vous* bien samblant moustrer ke *vous* m'ames de grignour amour ke nus fiex *terriens* n'aime son pere. 'OR escoutes donques *que* iou, diex *nostre sires, vostre peres, vous* dirai. Enten cha crestientes, tu qui es nouuiaus pules, au urai cruchefije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour hounour & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor dounai .xl. ans tout chou ke lor cuer desiroient. Mais encor te¹ tien iou a plus aaise ke il n'estoient. Car ie t'ai dounei mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felonies. Car ie lor fis tous les biens, & il me firent tous les maus. Car s'il me faisoient honour de la bouche, il ne m'amerent onques del cuer. Et si le me moustrent bien en la fin. Car ie les uenoie semondre & apieler a ma haute feste, a ma grant ioie de mes nueches *que* ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent ²[uen]ir, ne onques ne me v³urent connoistre que tous les biens lor auoie fais. Et pour chou *que* ie ving pourement entr' aus, Si dis-

A soft sweet
wind comes.

and a voice,—

Christ says that
as he bought
them with his
flesh and blood,

they should
love Him with
more than filial
love.

[* leaf 15]

He has given
them his Holy
Spirit,

and put them
in greater
honour than
the Israelites
in the Desert;

they must not
then fall into
the Jews' sins,

who were called
to the Marriage-
Feast

and would not
come;

¹ MS le.

² a hole in the MS.

who said He was
not their God,

who took Him
like a thief and
scourged Him,

mocked Him and
gave Him bitter
drink and then
death.

[* leaf 15, col. 2]
Beware that ye
be not like
them ;

If ye will be my
sons, I will be
your Father,

you shall have
my Spirit,

and I will dwell
bodily with you,

though you see
me not.
Come then,
Josephes, my
servant, thou
art worthy to
take charge of
thy Saviour's
flesh and blood,

for thou art free
from covetousness
and all evil, and
full of all purity.

rent ke lor diex n'estoie iou mie. Et si eurent si grant despit de che que ie osai dire, que ie estoie lor diex, qu'il me present comme laron en repost, & si me desrompirent ma char & perchierent mes membrens¹ & mon cors. Et pour les grans honeurs ke ie lor auoie faites, me rendirent il guerredon d'escopir & de bufoier. Et pour les dous² boire ke ie lor auoie dones el desert, me donerent il en la crois le plus vil boire & plus angoisseus ke il peurent trouer. Et apres me donerent il la mort, qui lor auoie donee la terriene vie, & la perdurable lor prometoie. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoie tous iours este dous peres. Mais gar'des vous moult bien ke vous ne soies samblant a la felenesse lignie. Car bien deues auoir cangie la maniere de cheus de qui vous aues cangie la vie. Se vous vous contenes vers moi comme mi loial fil, Je me conterrai vers vous comme vestres deboinaires peres. Et si ferai plus pour uous ke ie n'ai fait pour mes prophetes qui si m'ont serui cha en ariere de boin cuer & de boine volente. Car se il orent mon saint esperit auoec aus, autresi l'aures vous. Et si aures encore autre chose. Car ie morrai corporelment chascun iour en vostre compaignie, tout autresi com iou estoie corporelment en terre. Mais tant i ara de differenche, ke ie estoie veus en terre : mais ore ne me uerres vous mie en chele samblanche. Vien auant, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si haute chose auoir en baillie comme est li chars & li sans de ton sauueour. Car ie t'ai esproue, & conneu plus net & plus monde de tous natureus pechieus ke nule morteus chars ne porroit penser. Et pour chou ke iou couoite & sai qui tu ies mieus ke tu meismes ne fais—Car ie te sai uuit de couoitise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaeste,

¹ ? membres.

² MS dons.

—pour chou voel iou ke tu rechoiues de la moie main la plus grant hautheche que nus hom morteus puist auoir. Ne nus de tous les autres ne l'auera de ma main ke tu seulement, anchois l'aront de toi chil qui des ore mais l'aront." A tant se traist iosephes auant, moult tramblans & moult peureus, & commencha a plourer moult durement, & a rendre graces a son creatour qui l'apieloit a si grant honneur, recheuoir de quoi nus hom morteus ne pooit estre dignes par deserte qu'il onques eust faite selonc son auis, se diex seulement par la sieue grasse ne li otrioint. Et quant il fu uenus iusc'a l'arche,¹ 'si ne soies mie esbahis de chou ke tu uerras.' Lors ouuri iosephes l'uis de l'arche a moult grant paour & a moult grant doutanche. Et quant il eut ouuert, si vit vn homme vestu d'une reube plus rouge & plus hideuse a cent doubles que n'est foudres ardans. Et si piet estoient tout autrestel, & ses mains, & ses viaires. Et en tour chel home si estoient .v. angele tout vestu d'autrestel reube & d'autrestel samblanche. Et si auoit chascun d'aus .vi. eles qui sambloient ke eles fuissent de fu ardent. Et chascuns d'aus tenoit en la senestre main vne espee toute sanglente. Et li premiers tenoit en la main destre vne grant crois tout sanglente, Mais que chose fust a counoistre de quel fust la crois estoit. Et li angeles secons tenoit en sa main destre trois claus tous sanglens, Si qu'il li estoit auis ke li sans en degoutast en-chore tous vermaus. Et li tiers angeles tenoit en la main destre vne grant lanche dont li fiers estoit tous sanglens, & la hanste estoit toute sanglente ausi iusque par la ou li angeles le tenoit empoignie. Et li quars angeles tenoit par deuant le uiaire al home, vne esponge toute droite, qui restoit autresi tainte de sanc de l'un chief iusk'en l'autre. Et li quins angeles tenoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges torses loies ensamble. Et chascuns de ches .v. angeles tenoit en

Josephes draws near, trembling,

weeps and thanks God.

[* leaf 15, col. 8]

[? la voie dist]

He opens the door of the ark, and sees a man (Christ) all red,

and five angels in red,

each with six wings as of fire, and a bloody sword in his left hand,

and in his right the first angel held a bloody cross, the second three bloody nails,

the third a long bloody lance,

the fourth a sponge stained with blood,

the fifth a bloody scourge,

and each had a

roll, 'These are
the arms by
which our Judge
conquered death.'
The writing on
Christ's fore-
head.

[* (di-^odisoient)
leaf 15, back]
His feet and
hands run blood.

How the Ark
seemed of
immense size.

[1 MS II ne]

[2 MS & la]
How Josephes
sees Christ
nailed to the
cross, and the
sponge put to
His chin,

and the lance
pierce His side,
and a stream of
blood and water
pour out; and
the Grail-Dish
under his feet,

and blood
dropping in and
filling it.

How Christ
seems as if He'd
fall from the
cross,
and Josephes
runs to the
door of the
Ark to catch
Him,

vn rolet, escrites lettres qui disoient: "Che sont les
armes par quoi li iugieres qui chi est, uencui la mort
& destruisit." Et chil hom entour qui li angele estoient,
si auoit escrit en mi le front en ebrieu de lettres
blanches: "En cheste samblanche uenrai iou iugier
toutes choses au felon iour espoentable." Ensi di'soient
les lettres. Et si estoit auis ke de ses pies & de ses
mains couroit sangle[n]te rousee contreual, si que la
terre en sambloit estre toute vermelle. Et si estoit
auis a iosephe ke l'arche estoit bien a quatre doubles
plus grans & plus lee k'ele ne soloit estre. Car li hom
que il¹ veoit estoit dedens, & li .v. angele; si en fu
si durement esbahis de la meruelle ke il veoit, ke il ne
sauoit ke dire ne que faire. Anchois s'enclina vers
terre, si commencha moult durement a penser. Ensi
com il pensoit tous enclins, ²la vois le rapiela. Et il
esgarda, si vit chel home crucefije en la crois ke li
angeles tenoit, & les cleus qu'il auoit veu tenir a l'autre
angele vit es pies & es mains del home. & si uit ke
l'esponge si estoit apoie au menton, & il sambloit
moult bien home qui a chele eure fust en angoisse de
mort. Apres esgarda iosephes, si vit ke la lance qu'il
auoit veue en la main au tierch angele estoit fichie tres
parmi le coste del home crucefijet. Si en degoutoit tout
contreual la hanste vns ruisseles qui n'estoit ne tous sans
ne toute iaue, & nepourquant il sambloit estre de sanc
& d'iaue. Et desous les pies au crucefjis vit ichele
escuele ke ioseph ses peres auoit fait apporter en l'arche.
Si li estoit auis ke li sans des pies au crucefije degoutoit
en chele escuele que ele estoit ia pres plaine, si sambloit
a iosephe ke ele vausist verser, & ke li sans en deust
espandre. Apres li estoit auis ke li hom voloit choir
a terre, & que li doi brach li estoient ia escape des
cleus si que li cors s'en uenoit a terre, la teste desous.
Quant il vit chou, si uant courre auant pour lui redre-
chier. Et quant il dut metre le premier pie dedens

l'arche, si vit les .v. angeles a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, & li 'autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou qu'il ne vausist outre passer, tant desiroit a redrechier chelui qui il creoit qui estoit ses diex et ses sauueres. Et quant il vaut metre l'autre pie dedens, si ne peut, anchois li couuint arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en auant. & il se regarda, si vit que doi angele le tenoient chascuns a vne main, & en l'autre main tenoit li vns vne ampule, & li autres .i. enchensier & vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emeruilla moult de che ke il eut tant longement este al huis de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant iosephe[s] le vit si pres de lui, si mist sa main encontre, & li commencha a crier: "Ha, biaux pere ioseph, ne touche pas a moi, ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des esperitueus demonstanches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus & si espris de ches meruelles veoir, ke il n'i garda onques deffense, anchois se laissa chaoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couuert de blans dras, & par desus tous les blans dras si i auoit .i. moult riche drap, & vermeil & moult biel autrestel comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iiij. cleus tous degoutans de sanc, & .i. fer de lance tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit aportee. Et en mi lieu del autel si auoit .i. moult riche vaissiel d'or en samblanche d'un hanap, & .i. couuercle deseure qui estoit d'or au'tresi. Ne le couuercle ne peut il mie veoir a

but three angels
point their
swords at him,
and the other
[* leaf 15, back,
col. 2]
two raise theirs
to strike.
He still tries to
enter,

but cannot,

for two angels
hold him by
the arms; and
one has a jar,
and the other a
censer and box.

Joseph wonders
at his son's
trance.

Josephes telle
him not to touch
him, as he is in
the spirit.

Joseph kneels
before the Ark,
and looks in,
and sees an
altar covered
with white
cloths, and
beneath a red
one like samite,
covering
three nails and
a lance-head,
all bloody,

and the Grail-
Dish,

[* leaf 15, back,
col. 3]

deliure, ne *quanques* il auoit desus. Car il estoit couuers d'un blanc drap ke on ne le pooit veoir ke par deuant. Et tout outre l'autel si vit vne main qui tenoit vne crois moult biele, toute *vermeille*. Mais chelui dont la mains estoit, ne vit il mie.¹ Et si uit deuant l'autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[oult du]rement flatir. & il tourne ses iex vers la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orchuel tout plain d'iaue, & li autres tenoit .i. jetoir en sa main destre. Et apres ches .ij. en uenoient doi autre qui portoient en lor mains .ij. grans vaissiaus d'or autresteus *comme* .ij. bachins, & a lor caus² auoit .ij. touailles qui estoient de si *grant* biaute *comme* cheles qui onques hom morteus n'auoit baillies. Quant chil doi furent hors de la cambre, si en issirent troi autre apres qui portoient .iiij. enchensiers d'or, enlumines de si riches pierres *precieuses* qu'il sambloit de uoir ke il fuissent tout espris de fu ardant. Et en l'autre main tenoit chascuns d'*aus* vne boiste plaine d'enchens, & de mierre, & de maintes autres *precieuses* espises qui rendoient laiens si douche odour & si *grant* suatume qu'il estoit tres bien auis ke la mai'sons en fust toute plaine. Apres en vit issir .j. autre, qui auoit letres el front escrites, & si disoient, 'ie sui apieles forche del tres haut *signour*.' Ichil portoit sour ses .ij. mains .i. drap autresi *verdoiant* *com* esmeraude, & sour che drap estoit mise la sainte escuele. En coste de chelui drap, & .i. angele *deuers* destre, en auoit .i. qui portoit vn teste, *com* *ques* si riches ne si biaux ne fu veus par iex de nul home *terrien* se chil meismes ne. Et *deuers* senestre en i auoit .i. qui portoit vne espee dont li poins estoit d'or, & li heudure d'argent. Et toute l'alumele estoit autresi *vermeille* *comme* vns rais

and above the altar a hand holding a red cross, and before the altar two hands holding candles.

He hears a door open, and there come out

two angels with water and a sprinkler;

two others with two gold basins and two towels,

three more with three gold censers,

and boxes full of incense, and most sweet spices.

[* leaf 16]

Another angel with letters on his forehead,

carrying the Grail-Dish; another carrying a head;

on the left another angel with a sword.

¹ Here an illustration, of a hand holding a cross; and below, three bloody nails, the Grail vessel, &c. ² *L. collum*, neck.

de fu en brases. Et quant chil troi estoient issu hors, si venoient deuant aus troi autre qui portoient trois chierges de toutes les couleurs que morteus langue porroit noumer. Apres esgardoit ioseph, si ueoit issir hors ihesu crist, en autrestel samblanche com il li apparut en la chartre ou il estoit enprisonnes, quant il fu issus del sepulcre, & en cors & en esperit, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors, fors tant seulement ke il auoit ore vestus tous les vestemens ke prestres doit uestir quant il veut faire le sacrement nostre signeur. Et li angeles primiers qui portoit le ietoir, puchoit en l'iaue, & si aloit ietant par desus les crestijens qui estoient laiens. Mais nus d'aus tous ne ueoit chelui qui l'iaue ietoit, fors que ioseph seulement & iosephes ses fiex; ichil doi le veoient tout apertement. Lors prist ioseph son fil par la main, & si li dist, "biaus fiex, counois tu encore ne aperchois qui chist hom est, qui si biele maisnie maine en sa compaignie, & va si hounourement?" Et iosephe li dist: "par foi, biaux pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn vers 'ke diex commande as angeles qu'il le gardent par tous les lieus ou il ira.' Ne nus hom ne porroit estre si seruis ne si honeres par angeles que il seulement." A tant passa toute la compaignie par deuant aus, si alerent auironnant tout le palais dedens, & par tout leu il aloient ietoit li angeles l'iaue au ietoir. Et quant il venoient deuant l'arche, si n'i aloit nus d'aus qui n'enclinast a ihesu crist auant, & puis apres a l'arche. Et quant il orent auirounnee toute la maison par dedens, si reuinrent tout deuant l'arche. Lors apiela nostres sires iosephe. Et iosephes li respondi: "Sire, vees chi vostre sergant tout apparilliet a vostre uolente faire." Et nostre sires li dist: "Ses tu ke cheste iaue senefie, ke tu as veu espandre par chaiens? Che est netoieimens des lieus ou mauuais esperis a conuerse. Car cheste maisons a

Three other angels, with three coloured tapers; then Jesus,

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, yes.

[* leaf 16, col. 2]
The company of angels go all round the house

sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the

house, which
had been the
habitation of
devils.

Christ explains
how holy water
purifies,

and tells
Josephes that
he is to receive
the Sacrament,

[^o leaf 16, col. 5]

and he made
Sovrain Bishop
of his new
Christendom.

Christ takes
Josephes by
the hand and
draws him to
Him.

este tous iours habitacles des dyables, Si doit estre auant mondees & netoies ke mes seruiches i soit fais. Et nepourquant ele est toute mondee & espurgie des ke li sains esperis i descendi qui iou i enuoiai, mais ie l'ai arousee de cheste iauue por che *que* ie voel *que* tu faches autresi par tous les lieux ou mes nons doit estre apieles & mes seruiches fais." Et iosephes li dist : " sire, en quel maniere puet l'iaue espurgier si ele n'est auant espurgie ? " " Tout autrestel beneichon, dist nostre sires, en l'iaue del purefjement comme en l'iaue del baptesme. Car tu i feras le signe de la grant raenchon, che est li signes de la crois sainte, & si diras ke che soit el non du pere & du fil & du saint esperit. Et qui aura creanche enterine en la forche de cheste beneichon, ja maunais esperis n'abitera en liu ou cheste iauue soit expandue. Car tous li peurs & la paine au dyable si est en oir le *coniurement* de la sainte trinite, & en ueoir le signe de la sainte crois, par qui sa poestes fu destruite. Des ore mais voel ke tu rechoiues la hauteche ke ie t'ai promise a doner. Che est li sacremens de ma char & de mon sanc, & si le verra tous mes pules apertement. Car ie voel qu'il te soient tesmoing deuant rois et deuant contes, ke il ont veu la sainte enunction ke ie t'ai mise sour toi pour toi establir souurain pasteur apres moi de mes nouuieles berbis, Ch'est souurain eueske de ma nouuiele crestiente. Et tout autresi *com* moyses mes loiaus sergans estoit meneres & conduisieres des fiex israel par la poeste *que* ie l'en auoie donnee, Tout autresi seras tu garderes de chest mien pule. Car il aprenderont de la toie bouche comment il me deuront seruir, & comment il tenront la nouuiele loy, & garderont la creanche." Lors le prist nostre sires par la destre main, si le traist pres de lui, si ke tous li pules des crestiens qui laiens estoient virent apertement la samblanche de lui. Et si ueoient tout comment iosephes estoit en estant deuant lui, et

comment il faisoit le signe sour lui de la crois. Et quant il eut este vne pieche deuant lui, a tant es uous que vns hom vint hors de l'arche tous kenus, si aporloit sour son col les plus riches uestemens, & les plus biaux ke nus hom *terriens* eust onques veus ne baillies. Et apres chelui issi vns autres qui estoit biaux a meruelle, & de moult biel eage, si portoit en son poing vne croche, & en l'autre vne mitre toute blanche, & la croche estoit toute blanche ausi, & la hanste toute vermelle. Quant chil doi furent venu hors, si uestirent iosephe tous les uestemens; les sandales *premierement*, & puis les autres choses qui *conuient* a eueske. Et quant il fu tous reuestus, si l'assirent en vne kaiere qui estoit illuec, toute apparellie par la uolente *nostre signour*, qui de toutes chose le voloit aaisier. Chele kaiere estoit de si grant rikeche ke onques nus hom qui le ueist ne seut a dire certainete de quoi ele peust estre. Et tout cil qui faisoient les riches oeures, dont il le uinrent puis veoir maint, disoient ke en tout le monde n'auoit maniere de si riche pirre¹ dont il n'eust en la kaiere. Et che dient encore tout chil ki le voient. Car ele ne fu onques puis ietee hors de la chite, anchois fu tous iours tenue pour saintewaire puis ke iosephes en fu partis. Ne onques puis hom ne s'i assist que n'en fust leues tous mors, ou qui n'i mehaignast de son cors anchois qu'il en fust leues. Et puis en auint il moult biaux miracles quant la chites fu prise par vn roi des sarrasins qui guerrioit la terre. Car, quant il eut trouuee la kaiere, & il le vit si riche, si dist ke il le prisoit plus ke toute la chite, & dist qu'il l'emporteroit en egypte dont il estoit rois, & si serroit dedens tous les iours ke il porteroit coroune. Et quant il l'en quida porter, si ne le peut onques nus hom remuer de son lieu ou ele estoit. Et il dist ke toutes voies serroit il dedens, puis ke il porter ne l'en pooit. Et maintenant

A grey-haired man comes out of the Ark carrying rich garments,

and a young one with a crook and mitre,

and they clothe Josephes in a bishop's vestments and set him in a chair

of great richness,

[* leaf 16, back]

still kept in the city.

Of the subsequent miracle wrought by the Chair. How it made a sacrilegious Saracen king's eyes fly out of his head.

¹ *piere, pierre, pero, pierre, pierrerie.*—Burguy.

ke il s'i fu assis, si en prist *nostre sires* si grant uen-
 ianche *que* ambedoi li oel li uolent hors de la teste.
 Ensi demoustra *nostre sires que* che n'estoit pas sieges
 a home mortel, se a cheli non pour qui il l'auoit ap-
 parillie. Et maintes autres uirtus i demoustra il, dont
 li contes ne *parlera* mie chi orendroit, Mais quant li
 lieus venra, & li tans. Quant iosephes fu assis en la
 kaiere, si uinrent tout li angele deuant lui, & *nostre*
sires l'enoinst & sacra en chele maniere ke on doit
 eueske sacrer & enoindre, si ke tous li pules le vit
 apertement. Et chele onctions dont il fu enoins si fu
 prise en l'ampule ke li angeles portoit, qui le prist &
 traist a soi par l'espaule quant il vaut entrer dedens
 l'arche si *com* aues oi cha en arriere. Et de chele
 onction meisme furent enoint tout li roi deske la
 crestientes vint en engleterre insqu'a uter pandragon,
 qui fu peres le roi artu, de qui tout chil qui *content* les
 auentures ne seuent mie tres bien *pour* quoi il fu apieles
 pandragons 'en son sournon. Car che set on bien, ke
 il eut a non vters en baptesame. Mais l'estoire de chest
 liure lor dira cha en auant tout esclaiement *pour* quoi
 il fu apieles ensi, & *comment* ichele unctions fu perdue
 quant il dut *premierement* estre courones. Quant
 iosephes fu enoins & sacres ensi *com* vous aues oi, si li
 assist *nostre sires* la croche en la main & sa mitt[r]e en
 la teste, & si li mist el doit vn anel dont nus hom
 morteus ne porroit l'euure contrefaire, ne la forche de la
 pierre deuiser. Et quant il eut de toutes choses ensi
 atourne *com* vous aues oi, si l'apiela, & si li dist:
 "Joseph, ie t'ai sacre & enoint a eueske si hautement
 ke tu as veu, & mes autres pules ke chi est. Or te
 dirai ke chist vestement senefient ke tu as vestus.
 Car nus ne les doit porter s'il ne fait chou ke la senefianche
 requiert. Chil sauler *que* tu as cauchies, senefie ke tu
 doit tes pies tenir si nes ke il ne voisent en nule ceuvre
 de malisse, mais en orison, et en pre-

How Christ
 anoints and
 consecrates
 Josephes.

The holy oil is
 put by the angel
 into the Ark.

And all the
 kings of Eng-
 land till Uther
 Pendragon,
 Arthur's father,
 were anointed
 with it.

[P leaf 16, back,
 col 2]

Christ puts a
 ring on Jo-
 sephes' finger.

Christ tells
 Josephes the
 meaning of
 his episcopal
 vestments.

His shoes to
 keep his feet
 from the paths
 of evil.

chement, & en conseil donner as desconsillies. En tel maniere dois tu traullier tes pies. Car ie voel que tu aies part en l'escripture qui dist: 'Li hom est boineu-
 reus qui ne vaut estre consenteres del *consel* as felons, & qui ne naut porter ses pies en la uoie par ou li pecheour & li desloial aloient, & qui ne sist mie en la kaiere de destruisement. Mais il mist sa uolente & sa poissanche toute a parfaire les *commandemens* de la loy *nostre signour*, & en cheste chose furent tout si pense, & par nuit & par iour.' En tel maniere doivent aler ti pie. Car il ne doivent la faire nul pas sans pourfit. Apres te dirai des autres uestemens. Chil ke¹ tu as vestu desus ta cote, si senefie chaeste. Car ch'est vne *virtus par* qui l'ame quant ele depart del cors s'en ua blanche & nete, & si s'acorde a tous les biens de l'ame, che est, a toutes les *virtus*. Ensi dois tu premierement chaaste dedens toi auoir, pour faire de li fondement as autres uirtus edefier. Li autres uestemens desour chelui est autresi blans, & si senefie *virginitei*. Et tout autresi *com* uirginites ne puet estre en nul lieu ke caestes ne soit en sa *compaignie*, Tout autresi ne puet nus prestres ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestemens dont li chies est couuers, si senefie humelite, qui est contraire a orguel. Car orgieus vent tous iours aler fierement, teste leuee. Mais humelites va douchement, tout souef, le chief enclin. Autresi doit aler li prestres a grant humelite, le chief enclin. Non pas autresi *com* li pharisjens el temple quant il oroit, qui dist, 'biaus sire diex, ie te rences grasces & merchis de che ke ie ne sui mie autresi desloiaus *com* sont mi autre voisin!' Mais ausi *com* li publicans qui n'osoit mie nis regarder vers le chiel, tel paour auoit il ke diex ne se courechast de che qu'il estoit si pechieres; anchois estoit repuns loing de

Psalm 1, 1, 2.

The under garment means Chastity.

[* leaf 16, back, col. 8]

The upper means Virginitie.

The head-covering means Humility.

Priests ought to walk humbly, not like the Pharisee in the Temple,

but like the Publican.

¹ Chel uestiment ke, MS Addit. 10,292, leaf 10, col. 1.

l'autel, & batoit son pis de son poing, & disoit, 'Diex, sire, aies pitie de chest pecheour.' En tel maniere se doit *contenir*, qui veut *acomplir* les oeures d'umilite. Or te dirai ke chil apres senefie qui est tous *vers*, & si ne l' doit nus prestres vestir, ne lui ne chel autre desus, se il n'est eueskes. Et chil qui est si uers senefie souffranche, qui ia ne sera vencue, tous iours est verdoians, tous iours est en vne forche, ne nus ne ua encontre qui ele n'emport la victoire & l'onour. Car nus ne puet si bien vaincre son anemi *comme par souffrir*. Chil autres uestemens desus chestui, qui est si blans, senefie droiture. Car tout chil qui uoelent droiture de sainte eglise garder loiaument maintient droiture. Droiture est vne vertu de si grant haute'che ke par li sont toutes choses tenues en lor droit point; ne ia nule fois ne se cangera, a chascun rendra chou qu'il ara deserui. Droiture ne doune a nului pour amour, ne ne taut a nului pour haine. Ensi se doit mener qui ueut maintenir d[r]oiture. Chil loijens qui te pent el brach senestre, si senefie abstinence. ¹Car li cors doit estre lojes a abstinence autresi *com* li bras est de chel loijen, & che est ¹ vne des *grans* virtus d'estre en abstinence en *grant* plente de *bien*, & cheste uirtus si est vns des membres de droiture. Et se tu ueus sauoir pour quoi chil loiens est *plus* el brach senestre ke el destre, Je le te dirai : pour ke la destre ne doit seruir se d'espandre non, ne la senestre se de retenir non. Or t'ai dit del loien del brach. *Après* te dirai de chelui qui est entour le col, si senefie obediencie. Car autresi *com* li bues porte le gieu au gaignour, autresi deues vous porter le gieu de *notre* signour dame dieu, & deues estre obeissant a son *commandement*, autresi *com* li bues obeist au gaignour pa[r] la forche du gieu. Chil daarrains nestemens qui est desus tous les autres, si senefie carite. Car ele est tout *vermelle*;

The green garment means Suffering invincible.

The one above it means Justice or Righteousness.

[* leaf 17] The qualities of Justice.

The band on the left arm means Abstinence.

Why is it on the left arm rather than the right?

The necklet means Obedience. For we ought to bear the yoke like the ox.

The uppermost garment means Love, or Charity.

¹—¹ c'est, MS Addit. 10,292, leaf 10, col. 2, middle.

& qui a carite en soi, il est caus autresi *com* li carbons ardans est *vermaus*, & si est volentieux & curieus de tenir chier chou qu'il doit. Che est, d'amer dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apres d'amer son proisme autresi *com* soi meisma. ¹ Charites met toutes choses en vn pris, & aime toutes choses ouniement, nule chose ne tient a estrange, autant aime la chose a son uoisin *comme* la soie.¹ Ensi vit, qui garder veut carite. Chil bastons ke tu tiens en ta main senefie .ij. choses, venianche & misericorde; venianche, *pour* chou ke il est poignans par desous, & misericorde, *pour* chou qu'il est courbes par deseure. Car li chies deseure doit premierement apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, & semondre de *confession*, & mener tant par douches paroles ke il li ait fait son pechiet regehier a honneur de dieu & a honte del dyable. Et quant il a oint de ses douches paroles tant qu'il ait mene a misericorde, lors si le doit poindre du chief du baston desous. Che est a dire, ke quant li prestres a tant adouchie le pecheour ke il li a fait recounoistre son creatour & renouier le dyable, lors si le doit poindre, car il li doit encargier le fais de la *grant* penitanche par quoi il soit poins & aguillounes pour espanir en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieler a misericorde, et chil desous sert de prendre venianche. Or te dirai ke senefie li a[n]iaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres, si est ioins a sainte eglise par mariage. Car, quant li eueskes est sacres, si est ioins a dieu, & des lors en auant la doit il garder saine & enferme *comme* sa loial espouse. Et la u il rechoit le mariage, ne le doit il *puis* werpir,² ne en prosperite ne en aduersite; Ch'est a dire, ne en bien

The qualities of Charity.

The staff means Vengeance and Mercy.

[^o leaf 17, col. 2]

Mercy, as it is crooked a-top; the Bishop ought first to use gentle words

and then the sharp point of Repentance.

The Ring on his finger means Marriage, and the Bishop is married to Holy Church,

and must keep to her through good and bad

¹ Car carite met toutes choses en .i. point & aime toutes choses ouniement; si aime autant les choses son uoisin *comme* la soie. MS Add. 10,292, leaf 10, col. 3, at top.

² puis ne le doit on deguerpir. MS Add. 10,292, leaf 10, col. 3.

and share her sorrows.

The horned hat means Confession.

[* leaf 17, col. 2]

Why there are two horns. The first is Repentance; the second Satisfaction.

What Satisfaction is.

The head and two limbs of Confession.

ne en mal. Et se sainte eglise sueffre tribulations ne mescheanches, il en doit estre *parchouniers*. Car l'ewangile dist¹ ke chil sont boineure qui soustientent les paines & les anuis *pour* droiture. En tel maniere se doit contenir qui veut estre loiaus espous en sainte eglise. Et qui autrement s'i contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. Apres, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & pour chou est il blans; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, 'ne si enuenimes, se il a vraie confession veut repairier, ke ele ne le fache tout blanch & tout net. Et ses tu pour quoi il i a .ij. cornes? Pour chou qu'il i a .ij. membres en confession. Li premiers de ches .ij. membres est repentanche, & li autres est satisfasions. Repentanche est, quant vns vient au prouoire, & il li regehist son pechie, & le *partist* du tout si ke il n'i repaire plus. Ichil vient a repentanche, mais pour chou n'est il mie vrais *confes*; Anchois li *conuient* faire auant satisfaision. Satisfasions est, quant vns pechieres a son pechie recounu, de faire la penitanche itele *com* li prestres li encarche, & de souffrir la paine de boin cuer, de boine volente. Ensi pues entendre ke nus ne puet estre *confes* se il n'a confession le chief, & les deus membres. Li chies est de son pechie regehir. Li vns des membres est de tenir soi de pechie. Lij autres est de mener a chief la penitanche encarchie. Ne ia nus hom ne sera urais *confes pour* ke il defaille en *quel* ke soit de ches trois. Et pour chou ke confessions [est] la plus haute chose qui soit, *comme* chele qui restore a vn caup tous les damages & toutes les pierres, *pour* chou est ele senefije *par* che chapiel qui est li plus haus de tous les uestemens. Or ies tu enoins & sacres, & ie t'ai doune

¹ MS repeats *car l'ewangile dist*.

l'ordene & la hauteche d'eueske, a mon pule ensegnier & confermer en ma [no]uiel[e]¹ loy. Et ie voel ke tu soies garde des ames d'aus, & quanque ie i perderai par defaute de toi, ie te demanderai tout, & a toi m'enprendrai au grant iour espoentable quant ie uenrai prendre venianche & iustiche de tous les meffais, quant toutes les respoistailles des cuers seront descouertes. Et se ie te truis loial sergant de chest petit pule nouiel dont ie te commant les ames, ie te donrai a chent doubles grignour baillie, ensi com le ewangile le promet a chiaus ki laissent lor propriete pour amour de moi. Et pour chou te commanch iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit² pourueres & despensiers de ches choses qui as cors besoigneront. Or, vien auant, & si feras le sacrement de ma char et de mon sanc, si ke tous² mes pules les verra apiertement."

Now that Josephes is consecrated, he is to teach and confirm Christ's people, guard their souls, and be accountable for them at the Awful Day.

His reward if he is a loyal servant.

[* leaf 17, back]

CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 90). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 89-90). He receives the wine. The angels take the vessels out of the ark (p. 91). Christ tells the people he sends them his flesh and blood (p. 91). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests and bishops in every city (p. 92); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets (p. 92-3). How Josephes appoints his cousin-german Leucam to guard the Ark, as Treasurers do now Churches' treasures (p. 93).

A tant enmena nostre sires Iosephe iusc'a l'arche, si ke tous li pules le uit entrer dedens. Et si uirent

Josephes goes into the Ark,

¹ nouela. MS Add. 10,292, leaf 10, back, col. 1.

² MS ke tu tous. ³ ? for 'tu sois.'

which grows larger, and celebrates the Sacrament,

using only Christ's words at the Last Supper,

and forthwith the bread becomes flesh, and the wine blood, as of a child.

Christ tells Josephes to divide the bread into three parts. Josephes remonstrates, [* leaf 17, back, col. 2]

but does it.

tout ke ele crut tant & eslargi, ke il estoient tout largement dedens, & veoient les anges venir & aler pardeuant l'uis. Laiens fist iosephes le premier sacrement qui onques fust fais en chelui pule. Mais il l'ot moult tost accompli. Car il n'i dist ke ches paroles seulement ke ihesus cris dist a ses disciples en la chaine,¹ Quant il lor dist, "tenes, si mangies, che est li miens cors qui pour vous & pour maintes gens sera liures a tourment." Et autresi lor dist il du vin, "tenes tout, & si bues; car che est li sans de le nouiele loy, li miens sans meismes qui pour vous sera espendus en remission des pechies." Ches paroles dist iosephes sour le pain ke il trouua tout aparilliet sour la platine du calice, ensi *com* li contes a dit la u il parla del autel qui estoit en l'arche. Et quant il les eut dites sour le pain & sour le vin qui el calisce estoit, si deuint tantost li pains chars & li vins sans. & lor vit iosephes tout apiertement ke il tenoit vn enfant, & li sanloit ke chil sans qui uenoit el calisce fust cheus del cors a l'enfant. Et quant il le uit ensi, si en fu moult durement esbahis, si ke il ne sauoit sous chiel ke il peust faire. Anchois se tint tous cois, & *commencha* moult angoisseusement a soupirer du cuer & a plourer des iex, pour la grant paour ke il auoit. Lors li dist nostre sires: "Josephe, il te conuient desmembrer chou ke tu tiens, si ke il i ait trois pieches." [Et iosephe li respondi: "Ha, sire, aies pitie de uostre serf. Car mes cuers ne porroit souffrir a desmembrer si biele figure." Et nostres sires li dist, "se tu ne fais mes *commandemens*, tu n'aras point de part en mon hyretage." Lors prist iosephes le cors, se mist la teste a vne part, & desseura del bu tout autresi legierement *comme* se la chars de l'enfant fust toute quite en tel maniere *com* onquist char ke on a oublie sour le fu. Apres chou, fist .ij. parties du remenant a

¹ Fr. *cène*, L. *cœna*.

moult grant paour *comme* chil qui moult durement sou-
piroit & plouroit. Ensi *com* il *commencha* a faire les
parties, Si chairent tout li angele qui laiens estoient
deuant l'autel a terre, & furent tout acoutes & a genous
tant ke *nostre* sires dist a iosephe: "Quel chose atens
tu? rechoif chou qui est deuant toi, & si l'use, car che
est tes sauuemens." Et iosephes se mist a genous, &
bati son pis, & cria merchi, en plorant de tous ses
pechies. Et quant il fu redrechies, si ne vi deuant
soi *sour* la platine ke vne pieche a samblanche de pain,
& si le prist, si le leua en haut. Et quant il eut rendu
grasces a son creatour, si ouuri la bouche & vaut metre
dedens. Et il regarde, si uoit ke che restoit vns cors
tous entiers. & quant il le vaut traire arriere, si ne paut,
ains sentoit *c'on* li metoit tout dedens la bouche
anchois qu'il le peust clore. Et quant il l'eut use, si li
fu auis ke toutes les douchours & les suautumes ke on
porroit nomer de langhe li fuissent entrees el cors.
Après rechut vne partie del saint boire sacre qui estoit
el calisce. Et quant il eut¹ che fait, si uit ke uns
angeles prist la platine & le calisce, si les mist am-
bedeus en la sainte escuele, l'un *sour* l'autre. Et *sour*
chele platine si vit plusours pieches en samblanche de
pain. Et quant li angeles eut prise l'escuele, si vint
vns autres, si leua la platine en haut & che qui estoit
sus auoc, si l'enportoit entre ses .ij. mains hors de
l'arche. & li tiers angeles prist le calisce, si le porta apres
chelui en autrestel maniere. et chil qui portoit la sainte
escuele, fu tous li daarrains. Et quant il furent hors de
l'arche tout troi, si ke tout li pules les veoit, si parla
vne vois qui dist: "Mes petis pules nouielement tenes²
de l'esperitel naissenche, ie t'enuoi ton sauuement. Che
est mes cors qui *pour* toi souffri corporel naissenche &
corporel mort. Or garde dont ke tu aies vraie creanche

The angels all
kneel down.

Christ tells
Josephes to
receiue what is
before him:

he takes the
bread,

and on putting
it into his mouth
finds it one body,

sweeter than can
be told by tongue
of man.

Josephes receiues
the wine.

An angel puts
the plate and
cup into the
Grail-Dish.
[* leaf 17, back,
col. 8]
Another carries
them out of the
Ark.

Christ tells the
people that he
sends them
their salvation,
His body and
blood,

¹ MS repeats *Et quant il eut.*

² *nea.* MS Add. 10,292, leaf 11, col. 1.

and that they
who receive it
worthily shall
be saved, and
they who
receive it
unworthily,
damned.

Joseph and his
company receive
the sacrament.

Each thinks a
child has gone
into his mouth.

The angels re-
place the vessels
in the Ark.

[* leaf 18]

Christ tells
Joseph to
celebrate the Sa-
crament daily.

And directs
him how to

ordain priests,
and bishops,
who shall have
the apostles'
power to bind
and loose,

[² MS serront]
and tells him to
make a bishop in
every city,

and anoint them,
and all converted
kings, with the
holy anointing.

Christ tells him
that Eualach's
messengers are
at hand,

a *une* si haute chose recevoir & user. Car se tu crois *parfitement* ke che soit tes sauueres, dont le recevoiras tu au perdurable sauement de l'ame. Et se tu ne crois enterinement, tu le recevoiras au perdurable dampnement del cors & de l'ame.¹ Car qui usera mon cors, et buuera mon sanc, & il n'en sera dignes, il mangera son destruisement & buuera, ne nus n'en puet estre dignes se il n'est urais creana. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine devant ioseph. & ioseph s'agenoilla, si rechet, iointes mains, son saueour, tout inalement, & chascuns des autres autresi. Et si estoit a cascun auis quant on li metoit en la bouche la pieche en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angele en l'arche, & misrent sour l'autel les vaissies ke il portoit. Lors apiela *nostres* sires iosephe, & si li dist, "Joseph, ensi me seruiras chascun iour des ore en auant, & tu & tout chil ke tu establiras a ordene de prouoire & d'eueske. Et se tu ordenes prouoire, tu li metras ta main sour le chief, & li feras le signe de la crois el non de la trinite. Mais a l'eueske sacrer *conuient* tout chou que iou ai fait sour toi. Car eueskes doit estre sour prouoire. Et tout chil qui a cheste hounour serront² establi, aront ausi grant poir de loijer & de desloijer comme mi apostle eurent en terre. Desormais establiras vn eueske en chascune chite ou mes nons sera recheus par ta parole. & si serra enoins de cheste sainte onction, & tout li roi qui par toi venront a ma creanche. Ore approche l'eure ke li rois eualach laira le desuoieiment des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li *chivaler* sont pries qui viennent querre ioseph pour lui chertefijer d'une grant meruelle ke ie li ai anuit movstree en auision. Or

¹ Illustration of Joseph and six others taking the sacrament.

oste ces¹ uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmajet se vous vees venir encontre vous tous les boins clers de sa loy ; car tu les uaineras tous, Si que ia a tes paroles ne porront contrestre. Et si te donrai si biele grasce es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de cachier hors les ma[uua]jis esperis par tous les lieus ou il venront." A tant s'ala iosephes desuestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela i. sien cousin germain qui estoit en chele compagnie, si estoit apieles leucana. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del eglise : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins,² mais pour chou ke il se³ tenoit plus religieux ke nul des autres.³

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them,

and find grace in Evalach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucam to watch the Ark night and day.

And this custom still exists in great churches which have a [* leaf 18, col. 8] Treasurer.

[* MS 'the' altered]

CHAPTER XI.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Josephes answers,—Evalach shall be given up to his enemy for three days and nights (p. 95), and the heathen clerk is struck dumb and blind (p. 97). Evalach asks if he can escape (p. 98). Yes ; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Evalach asks the devil why it has done this (—because

¹ MS cest.

²⁻³ mais por ce qu'il estoit plus religieux que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.

Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians (p. 100). The devil confesses he knows nothing about it (p. 101).

The King's messenger comes.

A tant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant li issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en proieres pour le roi eualach, que diex, qui estoit auoie mens des desuoies, li dounast venir a la voie de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois personnes & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex pooit estre concheus sans carnal couuine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist ichele meisme raison que il li auoit dite a l'autre fois, & en chele meisme manieere¹ li prouua. Et quant il eut che dit, si se drecha vns clers. Chil estoit tenu s a plus sages & a plus fondes de la loy. Chil pafla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambedeus cascade sa deite enterine, dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en noir, ke nule des trois personnes n'eust entiere deite en lui, ou nule des autres fust amenteus. Car la ou on dit ke li sains esperis est parfaits dies² &

Eualach asks Joseph to prove first, how the Trinity can be Unity;

2. of the Virgin's virginity;
3. of Christ's conception without carnal assemblage. Joseph repeats his former proof (Ch. VI.). A clerk objects,

that if all three are only one deity,

then each cannot be perfect God;

and if each has entire Godhead, then there are three Gods.

[* leaf 18, col. 5]

If the Holy Ghost is perfect

¹ So in MS. ² diex, MS Addit. 10,292, leaf 11, col. 3.

entiers, ne [que¹] li troi n'ont c'une seule deite en lui ou nule des autres, par chou moustre on *que* li vns vaut autrestant *comme* li troi. Et se ch'est voirs ke li vns vaille autrestant *comme* li troi, dont est il voirs *que* li troi sont noiens en lieu ou li tiers est amenteus. Et puis ke les .ij. personnes pierdent ensi lor forche par la tierche, dont puet tous li mons veoir et counoistre apiertement ke chascune de les trois n'a mie deite *par-faite* ne entiere." Quant chil eut si durement *parle* encontre la trinite, si fu ioseph moult esbahis de fauses proeues ke chil li a auant traites, si ne seut mie maintenant respondre a fauser² chou k'il auoit dit, car nostre signour ne plot mie. Lors se drecha iosephes, & si *parla* haut si ke de tous fu clerement ois, & si dist au roi *premierement*: "Rois, escoute ke ie te dirai. Che te mande *par* moi le diex de israel, li crieres de toutes choses, & si dist a toi: 'Pour chou *que* tu as amenes tes faus plaideors encontre ma creanche, pour chou ai iou establi a prendre si grant venianche de ton cors *que* tu cherras anchois *que* li tiers iours soit passes en vne si grant mesaventure *que* tu ne quideras *que* nule riens viuans te puisse garandir de perdre toute terriene hauteche *premierement*, & ton cors *apres*.' Et si *prendra* diex cheste iustiche de toi, pour chou *que* tu ne veus recheuoir la creanche de son glorieus non, Anchois as despite & mise auers la demonstranche *que* il te fist anuit de ses secretes & de ses miracles *que* il te descouuri en auision. Pour chou te mande li diex des crestijens *par* la bouche de son sergant qui *parole* a toi, qu'il donra a ton anemi mortel gloire et honour & essauchement sour toi trois iours & trois nuis. Car ta forche ne porra contrester, ne tes cors n'osera atendre celui qui onkes forche ne peut auoir mais encontre toi, ne mais de cheste fois qu'il t'a desconfit, *par* le traison de tes consilleurs qui se sont a lui tourne *par* les dons.

¹ sauser, MS Reg.; fausser, MS Addit. 10,292, lf 11, col. 3, at foot.

God and one, surely the other two are nobodies.

[¹ que, MS Add.]

And if the two are nothing, then each cannot be perfect God.

Joséph is confounded;

but Josephes addresses Evalach,

and tells him that because he has brought his false pleaders against His truth He will bring sore disaster on him within three days.

And because he has despised the revelation of God's secrets to him in his dream, God will give his mortal enemy power over him for three days and three nights.

[² leaf 18, back]

Ensi te mousterra li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son *commandement*. Ne ia ne recouerras la grant hauteche ke tu *commenches* a *perdere*, se *par* l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras *par* tans teles nouieles *par* quoi tu porras sauoir *que* *nostres* sires m'a demoustre aucune chose de tes auentures. Et si saches *bien* de uoir, ke tholomes li fuitis, qui *est* rois de babyloines, a tout son effort apparelliet, & vient sour toi *moult* ireement. Et si dist li rois des crestijens : 'En la main au felon egyptijen *li*errai iou le roi mescouneu, *par* chou ke il me fuit & mescounoist. Et chil qui tous iours a este fuitis, encachera chelui qui tous iours l'a cachie, & si le menra iusc'a paour de mort. Car ie li voel faire esprouer ke ie seus sui li rois des rois & la forteche de tous les pules.'" *Après* se tourna iosephes *vers* chelui qui auoit si durement *parle* encontre la trinite, & si li dist : "Escoute, tu qui as *parle* encontre la sainte creanche au dieu des crestijens. Or enten ke il te demande *par* la bouche de son¹ serf qui a toi *parole*. 'Tu, fait il, qui ies ma creature, & qui en tous lieus deusses obeir a mon *commandement*, tu as ma creanche blasmee & mon non deshonne. Et *pour* chou ke ie voel ke tu saches ke tu as *parle* encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir uns desbatemens de ma iustiche *terriene* ; Si ke tu le soufferras, & li autre se castieront *par* toi. Car tu as en tous iours la *terriene* scienche, ne onques l'*esperitel* ne 'vausis counoistre, ne goute n'i pooies veoir ; et se tu en uausisses *parle*, tu n'*en* seus onques dire uoir. Et pour chou ke tu as este mus & awles en l'*esperitel* science, qui tu deusses cler veoir, & de qui tu deusses tenir toute la *parole*, pour chou te mousterrai iou ke la *terriene* scienche ne puet riens encontre l'*esperitel*. Car ie te taurai, voiant tous chiaus qui sont chaines, la

And to verify it Josephes says,

that Tholomes, King of Babylon, has made ready his forces and will attack Evalach,

and pursue him and put him in fear of death.

Josephes next tells the objecting heathen clerk,

[MS ton]

that, as he has blasphemed God's creed and dishonoured His name,

[* leaf 18, back, col. 2] and has been dumb and blind in spiritual knowledge,

God will strike him dumb and blind.

terriane parole & la veue. Car mes esperis est de tel forche, ke il fera les bien emparles a muir, & les cler veans awlir ; si fera les mus bien parler, & les awles cler veoir." Tantost ke ioseph[es] eut che dit, si perdi chil la parole, & quant il vaut parler, si senti deuant sa bouche vne main qui li lioit la langhe ; Mais il ne le pooit veoir. Et il se drecha pour plus efforchier de parler ; Mais si tost *com* il fu leues, Si ne vit nule goute des ieux. Et quant il senti chou, si *commencha* si durement a muir *que* on l'ooit tout clerement d'ausi loing *com* on porroit traire vne saiete. Et si estoit auis a tous chiaus qui l'ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle, si en furent moult courechiet, & coururent tout sus iosephe, si l'eussent tout depechie a lor pooirs. Mais li rois eualach sailli en pies, & prist vne espee toute nue, si iura la poissanche jous qu'il feroit tous chiaus destruire & liurer a mort qui en lui meteroient la main. Car dont l'aroit il trai, se il l'auoit mande en sa maison, & il ne le garandissoit. Ensi leua le tumulte par la sale. & li rois apiela iosephe, & li demanda qui il estoit. Et ioseph se traist auant, si dist qu'il estoit ses fiex. Et li rois respondi ke moult parloit bien, & qu'il estoit voir disans en maintes choses. Apres li demanda comment il auoit tolue la parole & la veue a chelui qui auoit parle encontre lui. Et iosephes respondi qu'il ne l'en auoit rien tolu ; Mais li diex des crestiens contre qui il auoit parle, Ichil li auoit tolu & parole & veue. Car che estoit li diex de qui la parole ne seroit ia fausee pour nului ; Ensi *com* il *commandoit*, couuenoit toutes choses a estre. " Coument, dist eualach, est il dont voirs ke tholomes li fuitis m'enmerra iusc'a paour de mort, & ara sour moi pooir & forche .iiij. iours & .iiij. nuis ? " " Chertes, dist iosephes, il est uoirs qu'il n'est nus hom viuans par qui il puist estre fauses." Et li rois li demanda comment il pooit chou sauoir. " Dont, n'as

The clerk becomes dumb

and blind.

The people are angry and rush at Josephes.

Eualach seizes a sword and swears he'll put to death all who lay hands on Josephes.

He asks Josephes who he is,

and how he took speech and sight from his opponent, [^o leaf 18, back, col. 8]

and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights.

tu oi, dist iosephes, *que* li esperis au dieu des crestijens est de si grant forche, ke il fait les mus parler & les awles veoir cler? Ch'est a dire, ke chil qui n'ont rien seu de clergie counistront toute la forche des escriptures par le grasse de son saint esperit." "Par foi, dist li rois, s'il auient ensi *com* tu as chi conte, Ie vauroie asses miex estre mors ke vis. Mais il n'est nule riens ke iou en peusse croire. Ne pour quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, quant tu verras qu'il serra auenu, dont m'en croi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oil, par vne seule chose." "Et quele sera ele?" dist li rois. "Je le te dirai, dist iosephes. Se tu rechois la creanche ihesu crist, *que* tu le croies parfitement, de quele eure que tu le rechoiues, tu aras secours & deliuranche. Mais bien saches de uoir, *que* ia pour chose ke la bouche die, se li cuers n'i est, ne sera deliures. Car diex n'est pas hom qu'on puisse engingnier ne decheuoir par samblant; Anchois est de si parfaite sapiense qu'il counoist tous les penses des gens, & uoit parmi les cuers toutes les repostailles qui i sont." Lors li demanda li rois comment il estoit apieles. & li dist qu'il estoit apieles iosephes. Et li rois li redist: "Ore me di, iosephe, de che'lui qui a perdue la parole & la veue, se il reconuerra iamais." "Rois, dist iosephes, Ore le fai porter deuant tous les diex ke tu aoures; et si orra[s] ke il te responderont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meismes, & iosephes, & ses peres. Et quant li prouoire de la loy l'eurent offert al autel appolin qui il apiellent le dieu de sapiense, si demanderent al ymage qui estoit sour l'autel comment chil gariroit iamais. Mais onques tant ne seurent demander a chele ymage ke il onques en peussent parole traire. Et li rois vint auant, si li demanda qu'il li dist a quel fin il uenroit de cheste guerre. Mais il n'en puet onques auoir respons ne ke

Eyalach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word, but in heart.

[* leaf 49]

The clerk struck dumb and blind is taken to the heathen temple, to the image of Apollo.

li autre. Et vns dyables qui estoit en l'ymage martis, ke il claiment le dieu de bataille, *commença* a crier : "Foles gens, ke ales vous atendant ? il a en nostre *compaignie* vn crestijen ki a si loie apolin par le *coniurement* de ihesu crist son dieu, qu'il n'a nul pooir de vous respondre. Ne ia nus diex en lieu ou il soit n'osera donner respons, ne ne porra, puis ke il ara *coniure*." & maintenant *que* li dyables eut che dit, si *commença* si durement a crier ke il fu auis a tous chiaus qui estoient el temple qu'il fust en vn fu ardent. Ensi disoit, "ha, Josephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, & ie m'enfuirai de si la u tu *commanderas*." Ensi crioit li dyables qui estoit en l'ymage martis par le *coniurement que* iosephes li auoit fait. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, & voiant tous chiaus qui estoient el temple, abati l'ymage a terre, & si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist vn aigle d'or moult grant, qui estoit sour l'autel au *consel*, si en feri si durement l'ymage appolin en mi le vis, ke il li pechoia le nes & le brach destre. Apres s'en ala par toutes les ymages del temple, si n'i remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens moult espoente qui estoient el temple ; Car il veoient les meruelles *que* ichele aigle faisoit, Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus esbahi. Lors apiela li rois Josephe, & si li demanda *que* che pooit estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il l'alaist demander al autel martis. Et il j ala, si vaut sacrefier, mais josephes ne li laissa ; ains dist *que* s'il faisoit tel sacrefisse, il morroit de mort soubite. Et quant li rois eut demande respons a l'autel, Si dist li dyables qu'il n'osoit a lui parler pour

A devil in the image of Mars cries out that a Christian there has bound Apollo, so that he cannot speak.

The devil offers to go out, whenever Josephes orders.

It goes out, knocks down the image of Mars, and breaks it in pieces ;

then the devil hits the image of Apollo on the nose and breaks [* leaf 19, col. 2] it and its right arm ; and destroys the other images.

The people are dismayed.

Evalach asks Josephes who has broken the images.

Josephes tells him to ask at the altar of Mars.

He does, and the devil says Josephes stops him.

Josephes gives the devil leave to speak; and it telle Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross, and they have made it break all the images.

The king asks the devil whether the man struck dumb and blind will recover. The devil says, 'Not by my power.

[Corpus MS, leaf 197, col. 1] I have none to make him whole.'

Evalach asks, "How shall I get on if I fight the Egyptians?"

iosepha. Et li rois li demanda s'il auoit si grant pooir sour les dieus. Et li dyables li dist *que* nus diex ne pooit parler deuant lui se il ne l'en dounoit congie. Et li rois pria iosephe *que* il li dounoit congie de parler. & iosephes li douna. Et li dyables dist au roi: "Rois, veus tu sauoir *pour* quoi il a si grant pooir? Il a .ij. angeles auoec lui qui le conduisent & gardent *par* tous les lieux ou il va, si tient li vns vne espee toute nue, & li autres vne crois. Et li doi m'ont tenu en tel destroit *par* son commandement *qu'il* m'ont fait depechier toutes ches ymages ensi *com* tu vois. Ne iamais nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done¹ *ihesus* cris ses diex." Apres li demanda li rois se chil qui auoit pierdu la parole & les iex recouuerroit iamais sante. Et li dyables li dist, "rois, se il garist, che ne sera mie *par* nostre uirtu;²

"For that power haven not we³
Him hol to Maken In non degre;
But helthe Azen to him Most gon
Be him that him it leide vppon;
And elles but he wele him hele sende,
Be vs get he non In non Ende."

4

Thanne Axede him the king Anon tho
'Howgh Azens the Egipcians he scholde do;

8

¹ MS dona, altered.

² The Royal MS xiv. E 3 continues—"Et nous n'en i poons point auoir: anchois *conuenra* ke chil le garisse *par* qui *commandement* il a eu le mal, ou se che non, il n'en garira iamais." Lors li demanda li rois, 'a *quel* fin il ueuroit se il se combatoit as egypcijens.' Et li dyables dist, '*que* il n'auoit nul pooir del' dire tant *com* li hom dieu i serroit.' Et iosephes salli auant, & si li dist: "Je te coniuir de *par* la forche de la sainte trinite, ke tu li dies uoir." Et respondi li dyables, '*que* il n'en sauoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se *par* *ihesu* crist non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

[* leaf 19, col 3]

³ The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.

- 3if with hem heeld he Ony bataille,
 In what Manere it myhte him Availle.
 Thanne the devel him Answerid ful sone,
 "þere-Offen Answers mown we 3even þ^e none : 12
 Tyl that goddis Man be Owt past,
 Of vs An Answere non thow hast."
 Thanne spak Josephes there Anon Ryht,
 "I Conioure the be the vertu of God Almyht, 16
 And be the myht Also Of the Trenite,
 That the sothe here thou schewe to me."
 And the devel him Answerid Agein
 "That he ne Cowde not In Certein ; 20
 Of thing that was to Come, he Cowde not telle,
 What Aventure so that him Euer^e befelle."

The Devil says,
'We can't answer
you till God's
man has gone.'

Josephes conjures
the devil to tell
him the truth.

And the devil
confesses that he
knows nothing of
things to come.

CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land ; Evalach's summons to his vassals (p. 103) ; Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Meaux, in France (p. 104), was sent to Rome as part of the hostage demanded by Augustus (p. 105), then on to Erl Felis of Svlie, whose son he slew (p. 106), and fled to Tholomes King of Babyloyn, for whom he conquered all the land of Sarras (p. 106-7), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 107-8, 110) ; Evalach asks for the means of victory (p. 108-9) ; Josephes tacks a cross of red cloth on to his shield (p. 109), and tells him to look on it in his need, and pray to God, and he shall be saved (p. 110). Evalach marches to Tarabel and Valachim (p. 111). The Castle Valachim described (p. 112). Evalach's army enter a forest, and send out a spy (p. 113) ; they attack Tholomes, but lose men, and flee to Castle Comes (p. 114). Tholomes pursues (p. 114) ; while Evalach's men plunder his tents (p. 115). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 116), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachim (p. 117).

A messenger comes to King Evalach	And In the mene while Of this talking Cometh A messenger tho to the king, And knelid to-forn him vpon kis kne :	
with news	"Sire kyng, newe tydinges I bringe to þ" That ben bothe Evel and perylous, Of Tholomes king so dispetous ; Into thi lond now Entred he Is, And with him gret strengthe with-owten Mis ; And Oriable thi Cite they han take, And Abowtes In-virown thei don wrake,	4 8
that Tholomes has invaded his land,	That so the Contre distroied is be him Into the Castel Of valachim. For On hors-bak with him don Ride	12
and wasted it up to Castle Vale- chim,	Twenty thousand be his side, And On foote Also there ben	
with 20,000 horse	Fourti thowsend Men harneysed Clen ; ¹ And ȝif that Castel he mown haue, Nothing Of thi lond wil he save ; Ne thens wil he non fote gon Til they ben ȝolden Euerichon ; [Fo]r that Is now the stre gest hold [In] thi lond be Manye a fold.	16 20
and 40,000 foot,	And ȝit his Avow Made he there (That Alle his Meyne gan it to here) That Owt Of that Contre wold he not pas Tyl he were Crowned king In sarras,"— Whiche that was the Chef Cite Of king Eualach his lond, I telle the.—	24 28
and has sworn that	And whanne the king herde him thus sein, Sore he him Abaschte In Certain ; And ȝit the more Abascht was he pleinli For the wordis that Iosephes spak Openli, 'That thre dayes & thre Nyht In his Enemyes daunger to be Owtriht,	32
he'll be crowned King in Sarras.		
Evalach is cast down in heart,		

¹ MS Reg. xiv E 3 reads 's. xxx. mille homes a pie.' [MS Add. '... chivalers, et a .ii. hommes a pie': 90,000 in all.]

And that to the prikke Of deth he schold be browht ;'	
And this Euere was In Eualache thowht ;	36
But for þat he was A man Of so gret prowesse,	
He made non semblaunt Of non distresse,	but makes no sign of distress.
But Aȝens herte he made good Chere,	
[S]eeunge Alle tho that there were,	40
[A]nd swor Anon be his Creauunce,	He swears he'll turn Tholomes
'That what so him Euere happede be chaunce,	[leaf 197, col. 2] out,
ȝif At that sege he myhte him fynde,	
He wold don him Remeve be som kynde.'	44
Anon his sonde he dide to sende	and then sends to all his vassals
Ouer Al tho, Into Euerich ende,	
To Alle tho that Of him took Ony fe,	
'Anon with him that thei scholden be,	48
And On the Morwe to ben Gadering	to meet him at Castle Tarabel.
Atte Castel Of Tarabe ¹ with-owten Taryenge,'	
That twenty Miles from sarras Is,	
And fro valachim Sixtene, More ne Mis,	52
Where As Tholomes Atte Sege was.	
Thus Abowten sent Eualach Into Everi plas ;	
Thus Abowtes be his sel he sente,	
'That Eche man scholde don his Ente[n]te],	56
That weren weldy Armes to bere,	every man able to bear arms,
Aȝens here Enemyes to fensen hem there.	
And ho that Aȝens his Comandementis were,	
What so he be that it doth there,	60
His lordschepe from him wil he take,	under pain of losing his land.
And but Ryht A povre Man him Make.'	
And On the Morwe the king gan to remeve,	As Evalach is going to march,
And Iosephes to him Cam to taken his leve ;	64 Josephes tells him
'Sire kyng, hennes thou gynnest to Go,	
But thow ne wost what forto do ;	he doesn't know what the end will be.
For thou ne Art seker to Comen Agein,	
But there forto dyen In Certain.	68

¹ MS Reg. 'tarabel'; Add. 'carabel' (leaf 12, col. 3 at foot).

God bids him	But thus My God sente Onto the Be me his Servaunt, As thou myht se,	
remember whence he sprang;	' That thow scholdest Remembren the wel Of whom thow Come Everydel, And of what Maner kynde & of lynage Thow Art I-Come to this high parage. But thou supposist that noman it knowe ; But I Can the tellen Al be Rowe. Be the grace Of my God Almyht I schal the telle, I the A-plyht ; For Conceil may pere non heled be From him that Sit In Maieste.	72 76 80
he was born in France,	Thow were born In fravnce lond, As the holi gost me doth vndirstond, In A Old Cite Of fraunce, As I wene,	
at Meaux, a poor shoemaker's son.	That Miaux is Called there bedene ; And there thow were A pore Maznes sone, That to Maken schon was thanne his wone ; And this Owghtest thow to knowen ful wel, For thow it hast Sein this Everydel.	84 88
For when Au- gustus was emperor,	For whanne Augustus Cesar Emperour was Of Rome xxxij yer ; In that plas He wende king Of Alle kinges haue ben ; And so it him thowhte that it was sen ;	92
and Christ was born,	But Crist of Marie was born In his tyme, that I Rehersed beforn, That tho king Of Alle kynges was Thorwgh the world In Every plas.	96
he feared he should lose his empire.	And whanne here-Offen herde Augustus Cesar Be hise Clerkis that weren bothe wis & war, Thanne he gan to wexen Gretly In dowte Lest Of his Empire to putten him Owte, And that Al the Contre Of Rome Abowte, To that lord scholden worschepen & dowte. Thanne Niste he Not what forto don, But Abowtes Al Rome he sente Anon ;	100 104

Thorugh Owt Al that Contre [If 197, bk, col. 1]
 Anon his Messengers sente he,
 ' That Euery man & womman Also So he ordered all
folk to pay him a
penny as tribute.
 To him A peny scholde zelden tho, 108
 As In Manere Of A knowelechinge,
 As In weye Of Soiettis to here kyng.
 And, bencheson¹ that Fraunce was thanne But of France he
required
 Of Anothir Maner kende Of Manne, 112
 To hem he sente In this Manere
 As, Sire, I the schal now tellen here :
 An hundred knyhtes be trews Aftir he sente, 100 knyghts, and
100 knyghts'
daughters, vir-
gins,
 And Aftir An hundred knyhtes dowghtren presente, 117
 That Maidenis scholde ben Everichon,—
 And thus his Messages Gonne forth to gon,—
 And An hundred knave children Al In fere, and 100 boys not
over five years
old.
 Not passeng the Age thanne of fyve zere, 120
 But Rathere lasse thanne Ony More ;
 That time this was his Comaundement thore.
 And whanne these tydinges weren Comen Intofraunce, Then in every
French city
 Mochel they Merveilled thanne Of this Chaunce ; 124
 And thanne Chosen they In Euery Cite
 Be lot, As that time here hap myhte be. lots were cast ;
 So thanne it happed, As I telle now the,
 That Owt Of Miaux that Cite, 128
 That tweyne Maydenes Chosen weren for sothe, and out of Meaux
were chosen two
maidens, the Earl
of Sivayn's
daughters,
 And that An Erlis dowghtren weren thei bothe
 Hos Name was Erl Of Siuayn,
 That lord of Miaux was, & Of the Contre Certain. 132
 And whanne the lot on hem þus gan falle,
 Thanne mosten thei forth nedis with Alle ;
 And vpon the,² tho, fyl the tother lot, and you, Evalsch,
 Where þou myhtest ben Excused not, 136
 For thow were At the Age Of fyve zere,
 And Also these Maidenis bothe briht & Cler ;

¹ 'be encheson,' by occasion, because.

² 'thee' is often written 'the.' See l. 114, 140, 149, 157, &c.

- and all three of
you were sent to
Rome. That so wit these Maydenes forth were þou led,
As to-fore I haue here now to the Seid. 140
- And whanne that to Rome 3e weren I-Come,
The peple Abowtes 3ow Cam On A throme,
And 3ow gonne faste to beholde :
3e hadden tho Of Bewte so Manifolde. 144
- You were very
beautiful.
- At 20, both
maidens died.
- And whanne thow were comen to twenty¹ 3ere,
Thanne bothe Maidenes deyden Ryht there ;
For the ton ne lyved After the tothir
But thre Monthes, It was non Othir. 148
- Then Tiberius
- Thanne Aftyr, the took Tiberius Sesar,
That Aftir Augustus was emperour thar,
And the hadde tho Ryht In gret Cherte,
- sent you to Earl
Fells of Syria,
- And to An Erl the sente for thi bewte— 152
- Erl Felys he hyghte Of Svlie,—
To him were thow lad In hie :
- And whanne that thow to him were browht,
Ful mochel thow were Euere In his thowht, 156
- who held you
dear.
- For the ful dere to him he held ;
And After ful Evele didest thou him 3eld.
- But you slew his
eldest son in a
quarrel,
- For it befil that vppon A day
His Eldest sone & thou wenten to play, 160
- That so In Anger 3e fillen tho bothe,
That there thow slowe his sone forsothe.
And whanne thou haddes thus him alo,
- and then went to
Tholomes of
Bablon,
- Thanne to Tholomes² gonne thou go, 164
- That Of babiloyne thilke time king was,
And werre he held Azens Olifernus ;
For Olifernus king was riht tho *with-outen* d[owte]
There As now thow Art Of Al the Contre Abowte. 168
- And Anon As thow to him were gon,
There A knyht he made the Anon ;
And so moche love thanne he Caste to the,
That Amonge Al his Ost he 3af the powste ; 172

¹ MS Reg., 'xx.'; MS Add. 'xii.'² MS Reg. 'tholome cerastre'; MS Add. 'tholomes ce iastre.'

And Aboven Alle Othere he ʒaf the powere,
 Ouer Alle his Ost to Gouvernen there,
 For that thow were Of so gret prowesse
 Of Manhod, & ful Of hardnesse, 176
 So that On his Enemys Avenged he was,
 And hem distroiede In that plas.
 And thanne to the ʒaf he that lond,
 And there holich put it Into thin hond. 180
 Now myhtest [thou] knowen & vndyrstonde,
 That I knowe whennes & of what londe
 That thou were bothen bigeten & born,—
 Lik As I haue the Rehersed befor,— 184
 And from so gret povert to hy dignete;
 Remembre the wel what I telle the;
 And therefore the sente to sein be me
 The grete God of Al Cristiente, 188
 That Of thi self thow schost han Minde;
 And though þat vnder, þou hast men of gret kynde,
 And Moche peple In bataille þ° Abowte,
 In herte scholdest thou not be prowte; 192
 For thi lyges, they¹ nothing ben,
 But As A wardein hem to besen;
 And therefore haue thou this In Mende,
 For but As On Man thow Art Of kende, 196
 And As sone² deyen thow schal
 As the porest Man doth Ouer-al;
 Therefore scholdest thow be powre & Mek,
 And vppon thi Creatour beleven Ek, 200
 That Into this world þ° made forth go,
 For with-Owten him thow myht not do;
 And ʒif thou like not him for thi kyng to holde,
 Owt Of thi regne þou gost Ryht Mani-folde: 204
 For wel may he be Clepid A kyng,
 That Endeles lasteth euere his Reyneng;
 This is Crist Goddis sone Of hevене,
 That Into þ° Maide Alyhte be thaungelis stevene. 208

set you over all
his host, and, as
you beat his foe,

put his land
wholly in your
care.

You see that I
know who you
are.

And God has
therefore sent me
to remind

you not to be
proud in heart,
[¹ thine. Fr. ele
n'est mie tote
lige; ne tu n'en
es ke garde.]

for you shall die
as soon as the
poorest;
[² MS Assonc]

and if you will
not take God as
your King, out of
your throne you
go.

And but thow him worschepe As me þou seest, In body & sowle destroyed thou beest Of him that Of Alle thinges Is domes man ; The helpen & socoure ful wel he Can."	248	you'll be de- stroyed, body and soul."
" Now Certein," quod this Eualach þ ^e king, " And 3e wolden 3even me swich conseilling That Of Myn Enemyes victorie to haue, And therto my lif that he wolde save,— On him Onliche I wolde beleve, ¹ And Al my Creauce I wele Repreve."	252	'If you'll make me beat my foes, and God 'll save my life,
Thanne spak Anon Iosephes to the kyng : " Now herkeneth, Sire, to my talkyng. Do bringe now thi scheld to-fore me, And Anothir Maner thing schalt thow se." And whanne this scheld to-fore Iosephes was, Anon he Comanded In that plas	256	I'll certainly believe on him.'
A lytel pece thanne Of cloth so red To-fore him be browht Into that sted. And the kyng Anon with þat biddinge A pece Of Red Silk he dyde him bringe, And kutte there-offe two peces Anon In the sihte of hem Echon,— Eche pece A Fote of lengthe was,— Wher-offen A Crois he made In that plas, And takked it vppon the kynges scheld, Wherwith he Rod thanne Into þ ^e feld. And whanne thus he hadde don, To kyng Eualach thanne spak he Anon :	260	Josephes tells Eualach to bring his shield,
" Syxt thow now this signe that I haue Mad ?" " 3e forsothe," thanne kyng Eualach Said. " Certes," quod Iosephes, ² " I telle it the, What Manere Of Man so Ewere he be, And he wele stedfastli belevene On this, Were he neuere in so moche sorwe Oper distres,	264	and a bit of red cloth.
	268	Of this, Josephes makes a cross, tacks it on Eualach's shield,
	272	
	276	and tells him,

¹ MS beleve.² MS Iosep.

	That he ne schal Anon deliuered be Of Alle Manere deseisse And Aduersite.	280
	And therefore, honoure thou this, I Charge the, In worsche[pe] Of him that deyde On tre ;	
when he is in great need to pray to Christ,	And whanne that thou Art In gret Nede, Loke Of helpe & socour that thow him bede,	284
	And that thow sey In this Manere As I the Schal now Rehersen here, 'O thow god that deydest vppon the Crois, Of me, Synnere, here thow my vois ;	288
begging Him, by the sign of the cross, to grant him victory, and time to believe;	And On the signe Of this thow suffredest ded Vppon the tre In thin Manhed, So graunt me Of victorie the grace, And to thi beleve therto hauen space,	292
[leaf 198, col. 5]	Er that this world departe from Me.' And ȝif thow this fulliche wilt beleve,	
and then he shall win.	Thanne A trewe man schalt þou me preve ; For thanne In bataille schalt thow not dye, But bothe to geten Worschepe & victoria. And now that thus I haue the told, To gon to bataille thow myht be bold,	296 300
The Cross shall keep him from death,	For from deth thi waraunt this schal be, And from Alle presonementis, I telle it the. ȝit not-withstonding, not forthan	304
though Tholomes shall imprison him three days and three nights.	That Tholomes, this Crwel Man, In distresse schal he putten the Thre dayes and thre Niht Sekerle, For so be me sente the to seye That Myhtful god & verraye.	308
	And wete thow wel, ȝif thow beleve On this, Thow Schalt neuere thanne don Amys ; For to the schal it ben Redempcioun, And to the devel sorwe & distruccioun."	312
Eualach promises	Thanne seide he to Iosephes Agein These wordes tho In Certein,	

“ Iosephes, that thou woldest now preyen for me
 To kyng of Cristene In Eche degre, 316 *Josephes to turn*
 Me to helpe, and Euere me to save;
 And trewly his Creauce wil I have,
 3if it be As now thow behotest Me,
 Trewre Cristen Man thanne wil I be, 320 *Christian if he*
 Of thyn hond to Resceyven In this plas *wins.*
 3if Euere I Come A3en Into Sarras.”

And thanne An Old Serjaunt he gan to Calle,
 And there him Comaunded Amonges hem Alle, 324 *He ordereth the*
 ‘The Cristene to kepen *with* ful gret honour, *Christians to be*
 With-Owten Ony Angwysch Other labour; *held in honour.*
 And that Iosephes haue his Comaundement,
 Of Alle Manere thinges wit good Entent. 328

Thanne took the kyng his leve Ryht there
 Of Iosephes & Of his Compenie In fere,
 With Ryht A gret Compemye Of knyhtes
 And Mochel Other peple tho Anon Ryhtes, 332
 And Evene to the Cite Of Tarabel *Eualach marches*
 They token the Ryht weie Eueridel, *to Tarabel,*
 And there Abod he fully vj dayes, *and stays there*
 As the Storie Of this book vs sayes. 336 *six days*

And be the tyme the Sixe dayes were gon,¹
 So moche peple Of his Owne hadde he sein non,
 What Of So manie knyhtes & barown
 Hadde he not Sein At Anof In his town; 340 *without his*
 But be the tyme that heyghte dayes were gon,² *barons coming,*
 Mochel peple to him Cam Anon.

Thanne Owt Of Tarabel thei gone Ride
 To-ward valachin At that same Tyde, 344 *but they come by*
 Where that Tholomes beseged the Castel *the 8th day, and*
 That kyng Eualach tho lovede ful wel, *then all ride*
 For him Self there-Offen Fowndur³ he was, *towards Castle*
 And there it let Setten In that plas. 348 *Valachin, which*
Tholomes is be-
siging.

[³ Valachin =
 Eualach-in. See
 p. 113, note, l. 11]

¹ & quant uint au sietisme ior. MS Reg.

² Au witisime iour mut li rois de tarabel, mowls matin, a
 toutes ses es. MS Reg. leaf 20, col. 3.

This castle is very strong,	For it was On of the Strengest pyl That Euere Man Sawgh in Ony Exyl ; For it Myhte neuere I-wonnë be But Only thorwgh Enfamyne, I telle it the.	352
with a gate a stone's throw high,	Where-vppon A gate on þat Castel was thore, From the plein Erthe A stones Cast & More ; And vndir wheche gate Ran there	
over a river	Ryht A wondir dyspetous Ryvere ; And that Rever, As brod it was ✓	356
an arrow-flight broad.	As the schot Of An Arwe In eche A plas, So that gate Asailed ne Myhte not ben Of hem with-Owte, As men Myht sen,	360
[fr 198, bk, col. 1]	But It were Only be An Navye, Thane Coude that neuere hem stroye For schot, And Cast Owt of that Castel, It was devised so wondirly wel.	364
Only one other little gate is there.	And no Mo gate[es] weren there-vppon Where that [Ma]n Mihte Owht owt gon, But A litel g[ate] In A Corner That there-vppon was devised ther.	368
It was a pile of great strength.	And Of plein Erthe to-forn þat gate was, For two Chariettes to Meten On In þat plas, The whiche but xxx pas was Of lengthe ; For it was A pyl Of ful riht gret strengthe. But Alle the strengthis Of this to discryve, It were to long, be my lyve ; ¹	372

¹ MS Reg. xiv E 3, says—" Et li chastiaus en haut estoit entouré de moult riches murs tous quareles de marbre vert et vermeil & bis & blanc. Et se li mur seioient bien et haut, encor estoit la tours plus haut assise a quatre doubles. & si seoit sour vne roche * tele que onques si bien seans, ne si defensaule, ne fu veue. Desour chele roche seoit la tours marbrine † ai tres durement haute, ke on en veoit blanchoyer les murs de baudas, & ondoier l'iaue del vil, qui est en egypte ; † De tel forche estoit li chastiaus, & de tel blaute, ne ia si grant chaut ne fesist en nul este, ke chil du chastel n'eussent iaue douche & froide d'une fontaine, si courroit li ruissiaus en .i. plain moult

†—† MS Add.—si estoit si haut com en pooit ueoir l'eue del nil, qui si estoit bele et rice, et cele aigue que ie vous di, courroit mult parfout en egypte.

Therefore to passen Over In schort Matere	
Of declareng Of this Castel I wile now here :	376
And In this place king Eualach this Castel made	
For the strengest plot In þ ^e world þat he hadde.	
Now whanne kyng Eualach thus Redy was,	
Forth Took he his Iorne In that plas,	380
And Entrede Into A ful fair Forest ;	
Thus he Comandede bothe lest & Mest,	
And Comanded Alle his Men there Anon riht	
Hem Redy to Armen forto fyht,	384
For he hadde Sent forth A spye	
In that Morwening thanne ful Erlye,	
To Asprien Tholomes & his Ost	
There that they lien <i>with</i> so gret bost.	388
And whanne the Spie Cam Agein,	
He tolde kyng Eualach thanne In certain	
'That In the Ost It was dyneng tyme,	
Fore it was ny noon, And passed þ ^e pryme.'	392
Thanne weren this Meyne Al Redy Anon,	
And Owt Of that Forest gonne they gon,	
And Entrede thanne In-to A gret valey.	
Thanne whanne vppon the hil Comen they,	396
They Syen Alle the Ost Of Tholome,	
How that they leyen In Al Manere degre ;	
And Also Al the Castel Of valachin	
Where that his Meyne weren <i>with</i> -In.	400

Eualach marches
his men into a
forest, and bids
them arm.

Finding from a
spy that Tho-
lomes's host is at
dinner,

Eualach ad-
vances, and

comes in sight of
Tholomes's army
and of Castle
Valachin.

biel qui estoit entre les murs del chastiel, & la tour ; si chaoit en chel plain *par* .i. tuel de coiure qui cheoit en vne cuue de marbre, en quoi chil du chastiel prenoient isue a lor besoignes. Chil plains en quoi l'iaue chaoit *par* le tuel, si estoit li abuurroirs as cheaus du chastel, si estoit tous paues de marbre, & clos enuiron bien le haut de deus coutes & demi, & desour tout l'autre pauement. Ensi estoit li chastiaus saisia, & si richement fermes *com vous* aues oi, tant qu'il ne doutoit nul home viuant *par* forche d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit onques si forte pieche de terre veue. Et *pour* chou li auoit il mis non eualachin ; ke il voloit ke tout chil ki iamais le noumeroient, i ramenteussent le non de lui en ramembranche de che qu'il i auoit fait."

But whanne this Ost Gan hem Aspye,
 Tholomes's men cry 'Treason!' and arm. "Tresown! tresown!" thei gonne to Crye ;
 And Anon to Armes they ronne ful faste,
 For Of here lyves they weren Agaste ; 404
 But fewe of hem there ne ben
 That they weren Redy Armed Clen,
 For Evere they hadden A supposenge
 That kyng Eualach wolde for Ony thinge 408
 That Sege Remeven zif he myhte ;
 And that he it wolde don he susposid ful rihte.
 Thanne kyng Eualach his men In that tyde
 Eualach's knights attack them, To-ward this Ost Faste gonne they Ride,— 412
 More vigeryously neuere Reden Men
 Into non place thanne they diden then,—
 And Tholomes men that On foote were,
 but got their horses slain by Tholomes's men. Eualach his men here hors Slowen there ; 416
 So thanne, bothe parties On foote thei be ;
 There grete Manlawghtre Men Miht se,
 There is great slaughte ; There grete Manlawghtre Men Miht se,
 How that Eualache men Tholomes men slowe, 420
 For ther was Sorwe & grynteng of teth Inowe,
 So that Of bothe partyes ded there been
 15,000 men are killed. Bet than Fiftene thowsend,¹ As men miht seen ;
 And there manye Of his men lost Eualach :
 Eualach and his men flee to And whanne this he sawgh, he torded his bak ; 424
 Thanne he & his Meyne that On lyve were,
 Toward A Castel fledden tho there,
 Wheche Name Of that Castel was,
 [If 196, bk. col. 2] IClepid was 'Comes'² In Every plas,— 428
 Castle Comes, And thedir ful faste gonnen they hye,
 He & his Meine ful Sekerlye ;
 That from theke bataille no more it Nas
 two miles off. Tholomes pursues them, But As twey Miles In that plas, 432
 So that Tholomes Chased him so faste
 That it wax nyht thanne Attë laste ;

¹ The Royal MS says 'xv. milliers,' but the Additional only 'v. M.' ² MS Reg. 'laoincs.'

Wherthorwgh Many Of hise Men
 Loste this Tholome In the Chas then ; 436 and loses many
 For tho that fledden knewen ful wel of his men
 The next weye to Comes Castel,
 Wherthorwgh Eualach his men *goten* socour sone,
 And Tholome In that Chas lost Manione ; 440 in the chace.
 So that Tholomes, bencheson Of the Nyht,
 From that Chas departid Anon Ryht,
 And to his loggeng homward he wente.
 And whanne that he Cam *pere* present, 444 Moreover, on
 There Al his harneis beleft *per* was, returning, he
 It was Clene I-spoiled Owt of that plas finds that all his
 Be the while Of Eualach men harness has been
 That¹ In the Castel of valachin weren then, 448 Evalach's men
 That, whiles the bataille & *p*° Chas dyde laste, from Castle
 Eualach his men the harneys browht In faste ; Valachin,
 For they that In *p*° Castel were, 448
 With Tholomes men so fowhten *pere*, 452
 And put hem Alle to discomfiture
 That *pere* the harneys kepte *pat* Owre.
 And whanne this Tholomes Resorted A₃en,
 And Alle his harneys dispoiled Clen, 456
 His tentis and his pavylons to-broke, and his tents and
 And whanne this Tholome *per-onne* gan loke, pavilions smasht.
 Ful mochel deseisse he took In herte
 For theke dispit, It was so smerte ; 460
 And thanne A gret Oth swor he there Anon,
 'That he scholde neuere from *pat* Castel gon,
 Though he scholde lesen half his Meyne,
 Tyl that they wyth-ynne Enfamyned be.' 464
 And there Abod he Al that Nyht
 In sweche loggeng As he *geten* Myht.
 And whanne the spring Of day was Comen, Next dawn
 To him there Cam A spie Anon 468

¹ MS Thhat.

	That him tolde tho newe tydinge, Al Of kyng Eualache beenge,	
a spy tells Tholomes that	“Syre Tholome,” seide this Spie tho, “So good tydinges Cam neuere man vnto As now Sire Tholomes Is Comenge to the, But 3if it thorwgh sinne distroied be.”	472
	“Now sey me, Bewfys,” quod Tholome, “What maner Of tydinges mown tho be.”	476
Eualach is in Comes with but few men, and can be easily taken.	“Sire Tholome,” Seyde the spie Anon, “Kyng Eualach Is Into A castel gon ¹ But with A fewe Of his Meyne, There schalt thow him hauen, Sire, sekerle, And thanne, Ended thi bataille it is ; That I seye, it is trewe with-owten Mis.”	480
	“Sey me,” quod Tholomes, “thou belamy, How knowest thou this so Certainly ?”	484
The spy saw Eualach enter the castle.	“For On him Only I hadde A spie That sawh him entren þ ^e Castel sekerlye ; For At the gates so longe Abod he there, Er he myht Entren In Oni Manere, The space Of Ryht A long Mile, So Abod þerowte A gret while.”	488
	Quod Tholomes “In peine of thi lif lesinge Loke thou bringe me non fals tydinge ; ²	492
[leaf 1, col. 1]	And yf thou do, with-Owten More [Delay, ³] deth schalt thow Suffren therefore.” “[Sir]e, 3if it be not so As I haue the told, [D]es-membre thow me, Sire, Manifold.”	496
Tholomes resolves	Anon Tholomes his knyhtes gan calle, And told hem what Aventure gan be-falle, And how that Eualach In A Castel was But with A litel Meine In that plas ;	500

¹ li rois eualach est entre en ‘lacoine,’ MS Reg. MS Add. ‘lycone.’

² End of MS on the sheets misplaced.

³ The letters are quite invisible.

<p>Wherefore to besegen that Castel he wolde be-gynne With half his Meyne, neþer more ne Mynne ; And the tother halvendel schold leven stille At valachin, for the drede Of More ille, That was him left to kepen there A litel bettere thanne they diden Ere. That so this Ordenaunce thus he Made, Where-Offen his Meyne weren ful glade.</p>	<p>504</p> <p>508</p>	<p>to beslege Evalach with half his force, while the other half stays at Valachin,</p> <p>under the com- mand of his steward Vabus.</p>
<p> Thanne his styward to Clepen gan he fonde, That hyghte vabus As I vndirstonde, And Comaunded him there Anon Ryht, ‘As that he was A gentyl knyht, The Remenaunt Of his Men to kepen stille, Lest that Ellis to hem Miht Comen som ille ;’ “So schalt thow kepen there with the Of knyhtes and Seriauntes half my Mene.”</p>	<p>512</p> <p>516</p>	<p>So Vabus re- mains with half the army,</p>
<p> Thanne his Steward vabus Anon His Comaundement was Redy to don, And kept there Stille half his Meyne, As wel Footmen As Othere there to be ; And Tholomes the Remnaunt with him ladde Into that place As the Spie him badde ; And So Rod he forth Al the Nyhte, For he wolde have ben Aforne day-lyhte At the Castel that hyht Comes,¹ There he Supposid kyng Eualach was.</p>	<p>520</p> <p>524</p>	<p>and Tholomes with the other half marches all night for Comes.</p>

¹ Iacoinc. MS Reg.

CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valschin man reports success; Evalach is cheered up, and marches (p. 119). He meets the queen's messenger, reads her letter, and asks explanations (p. 120). The man says Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 121); Evalach goes towards Sarraas; a host meets him, that of his brother-in-law Seraphe, who comes and greets him (p. 122), and says he is come to help him; Evalach's answer (p. 123); Seraphe's advice to Evalach to go to his city *Orkauz*. Evalach goes to *Orkauz*, and summons more knights (p. 124); he wants to go and fight Tholomes, but is counselled to wait (p. 125); he is besieged by Tholomes, and orders a sortie (p. 125); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 126). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone (p. 127), from the slaughter called *The Bloody Rock*; Tholomes comes to the rescue (p. 129), asks his men what is the matter, and encourages them (p. 130). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes* (p. 130), 4. *Evalach*. He charges *Jeconias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Archemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

Now leven we Alle Of Tholomes,
 And that At this tyme Of him we ses;
 And Of kyng Eualach let vs now speke,
 That On his Enemyes wold him Awreke,

Evalach sends
 out a spy

And that Into the Castel Of Come was gon Hym forto socoure from his Fon ; So that An Old Seriaunt he Callid Anon, And bad that he Anon Scholde gon	8	
Owt Of that Castel Riden, forto Aspie Where ¹ that Tholomes were there Nye, Other to valachin Aȝen that he was gon With his Meyne thedir Euerichon.	12	to find out where Tholomes is.
Thanne this Seriaunt tho forth gan Ryde, And sewed Tholomes In that tyde Evene to valachin Castel tho, There Aȝ newe tydinges herde he Mo,	16	The spy rides to Valachim,
'That the Meynie Of valachyn Castel Hadde born hem ful wondirly wel, That In the tyme Of the chas Alle Tholomes harneis Itrised was.'	20	and hears how the men there have carried off [leaf 1, col. 2]
And Anon To Eualach he Retorned Agein, And of these tydinges tolde him ful plein, And Of the pray his Men hadden take ; Where-of Eualach gret Ioye gan Make,	24	who is greatly rejoiced, swears that
And swoor thanne be his Creauce, 'That, what so behapped him in Oni Chaunce, With him hond be hond wolde he fyhte, And vppon him to preven his Myhte ;	28	
That, ryht Anon As his men sembled were, From that Seges he scholde him Rere, That so hastely neuere kyng I-Rered was From non sege I non maner plas.'	32	he'll make Tholomes raise the siege in no time,
Owt Of that Castel thanne gan he gon From thens thre Milés Ryht Anon, And with him sevene hundred knyhtes & seriaunts That Alle worthy men weren & vaylaunts ;	36	and at once marches out with 700 horse
And On foote Nyne hundred ther were ² Of Ryht bolde men & hardy there ;		and 900 foot.

¹ Whether.² et bien .x. et ix. chens de gent a piet. MS Reg.

So that from the Castel weren they gon
 Fyve Miles¹ er that day Cam hem vppon. 40
 And In the Mene while that thei thus gonme gon,
 On A palfrey Cam prekyng A messengere Anon
 Al² so Swiftly As the hors myht him bere ;
 Kyng Eualach he sowhte Everi-where ; 44
 And thanne with the kyng mette he Anon,
 Thanne thus his Arende he gan to don :
 "Sire," he seide, "my lady the qweene gr[e]teth þ^e wel,
 with letters And thus the³ sente to seyne Eche del 48
 As this lettre doth Spesephie,
 Where-with sche bad me faste to hye."
 Anon king Eualach this lettres took,
 And hem Radde, & not forsook, 52
 And there In his lettre tho he radde
 begging him 'That his Qweene On him faste gradde,
 And, As Euere sche his Soiet myhte be,
 to leave Comes, Owt Of the Castel Of Come þat he wolde Te, 56
 as Tholomes is about to beslege it.
 For Tholomes that Crwel kyng
 There-Abowtes wil leyn his Seieng.'
 And whanne this lettre thus he hadde rad,
 To him forto Come the Messenger he bad, 60
 & of these tydinges Abassched was he,
 How that this knowlechinge to hire myhte be ;
 Evalach can't understand how his wife knew he was in Comes.
 And to that Messenger he seide Anon
 "How wyste sche that I Into Comē was gon ?" 64
 "Sire," quod the Messenger witterly,
 "I ne Can not ȝow tellen Certainly ;
 But An Old Man In Sarras is there
 The old Christian Master told her, Sire,
 That Of Certein thinges doth here lere, 68
 That Maister Of Cristene Called Is he ;
 A wondirful Man he semeth to be ;
 And whanne sche hath with him spoke,
 Sche wepeth As thow hire herte were broke ; 72

¹ bien .v. lieues. MS Reg.² MS As. See 'Also faste,' l. 76, p. 121. But see l. 385, p. 129 ; l. 542, p. 134. ³ they (?sche).

And thanne Cleped sche me forth Anon, and then she sent
me off to you.'
 That this Message were sone don,
 And that A palfrey I scholde be-stride
 Also faste As I Myhte preken Other Ryde." 76

 Thanne kyng Eualach clepid his knyhtes Anone, Evalach tells his
knights how
Josephes knew all
that had hap-
pened.
 And there told hem Of this Merveil sone,
 'That Iosephes Cowde tellen of his discomfiture
 The wheche be-fil In that same Oure ; 80
 And that he his qweene these tydynges schold telle,
 How that thike day it him befelle ;
 And how Into the Castel Of Come he was fledde,
 And tholomes Me to besegen In that stede.' 84 [leaf 1, bk, col. 1]

 And thus As they gonnen forto talke,
 Aftyr theke Rowte Cam A seriaunt walke, A horseman from
Comes rides up
 Faste preking vppon A destrere
 Also hastily As he myhte Ryden there, 88
 Prekyng with A bowe In his hond,—
 And thus he seide, As I vndirstond,—
 " And [they] be me Sente to 3ow gretynge and tells Evalach
 That in 3oure Castel of Come ben dwellege, 92
 'That 3e scholden Gouverne 3ow wel & wysly,
 And Owt Of Tholomes weye to kepen 3ow plainly ; to keep out of the
way of Tholomes,
who has just
besieged Comes.
 For he is now At Comes Castel, 96
 & hath beseged it now Every del,
 For he hopeth 3ow with-Inne to take,
 And there 3ow to don bothe tene & wrake ;
 And there with him Is half his Meyne ;
 Al the Remnaunt, At valachin they be.' " 100

 And whanne king Eualach herd this word, Evalach tells his
knights
 Thus thanne dide he be his Owne Acord ;
 There Cleped he bothe knyhtes & bachelere,
 And told hem Of that Merveil there ; 104
 ' For there nas non thing Seid ne don
 That theke Iosephes ne wiste it Anon,
 For ther nas neuere tonge So Certain how Josephes
knows everything
that's said or
done,
 That Of his dedis Cowde tellen it plein ;' 108

and had foretold all that's hap- pened to them.	“ And Alle thing As he to me gan telle, What Aventure Me be-Felle ; And now mown 3e knowe the sothe here, That Tholomes Come besegeth there,	112
Evalach turns off to Sarras,	Thanne kyng Eualach torned his way Streyht to Sarras that Ilke same day. And whanne he with his Rowte hadde Riden two Mile, His Meyne gan to beholden with-Inne A while, They Sawen Comen Isswe Owt Of A forest	116
and falls in with a body of 4000 men	A fair Meyne, And Armed with the best, What On hors And Of Footmen Fowre thousand weren I-Rekened then. And whanne this peple that gan Asprie, To here lord they it tolde In hye ;	120 124
under the com- mand of his	And whanne he that Meyne loked vpon, His Meyne he Comaunded to Armes Anon ; And As king Eualach In Ordenaunce was there, Owt of þ ^e oþer Ost Cam On A destrer, Also faste As the hors Myht Gon Toward kyng Eualach he prekede Anon, And vp his helm there he Caste,	128
brother-in-law (Seraphe),	And toward him Eualach prekid wel faste ; And whanne that Eualach this knyht beheld Bothe vndir his helm & vndir his scheld, Thanne was it his Owne wyvës brothir That of Men he lovede passing Al Othir,— “ Sire Eualach, it was Certefied to me That Al discomfyt scholdest thou be, And that Tholomes, Of Babiloyne kyng, Abowtes Come hath there leid Asegeng ;	132 136 140
who, by his Queen's entreaty,	Thus me sente to seine my soster þ ^e qweene That ful mochel sorwe hath, As I wene, And preide me, for Alle loves that euere were Be-twene soster And brothir dere,	144

3ow to Avengen vpon 3oure foon	has come to help Evalach.
Be Alle the power that I myhte don.	
And this Is now my Comenge,	[leaf 1, bk. col. 2]
I sey 3ow, Sire, with-Owten lesynge,	148
That So As hastely As I Myhte Ride	
To 3ow Am I Comen At this Tide ;	
But it is better thazne I wende it hadde be,	
For I wende In Come to han sein the."	152
Thanne kyng Eualach him thanked sone	Eualach thanks Seraphie, and prays him
Of the grete kendenesse that he hadde done ;	
But 3it he him preide ful hertly,	
' That he wolde Abyden him by	156
Forto Avengen him Of his foon,	
And til that his Iorne were doon ;'	
" For there may no man fully knowe	
What Frendes he hath In Ony Rowe,	160
But Euere At Nede A man May se ✓	
What men that welen his Frendes be ;	to be a friend in need,
But he that doth In this gret nede	
Me forto helpen hym so to spede,	164
Me thinketh Amonges Al erthly thing	
It is A trewe brotheris doying ;	
For 3e knowen wel that I haue be	
I-Chaced from places two Oþer thre,	168
Where-Offen I preie 3ow, In my gret nede,	
Me to helpen with wit & dede,	and help him with wit and deed,
And helpe to defenden 3oure sostres lond	
That I haue longe kept In Myn hond,	172
And Of My schame Avenged to be,	
Now goode brother I preye to the ;	
And dowble Amendis I schal 3ow Make,	for which his reward
Aftr that the Angwisch that 3e for my sake	176
Scholen soffren with-inne these viij dayes,	
I schal it 3ow 3elden be Mani wayes ;	
And 3if Euere I Mowe rekeuere to sarras,	
I schal 3ow hyghly qwyten Er that 3e pas,	180 shall be high.

	And that In 3owre howshold it schal be sene, And Amonges Alle 3oure baronage be-dene."	
Seraphe advises Eyalach to go to Orkauz,	" 3e, I schal 3ow tellen what 3e scholen do, To 3owre Cite Of Arkauz scholen we go, And there we scholen Abiden A stownde Tyl Mo Of 3oure peple to 3ow Comen sownde ;	184
his strongest city,	For it is the beste Cite Of 3oure lond, And best vitailed, As I vndirstond ;	188
and abide there till all his men join him.	And there 3oure Meine Abyden scholen 3e Til that to 3ow Alle Comen they be, And Also there scholen we sonnere knowe Alle the tydinges vppon A rowe	192
So they all ride to Orkauz.	Thanne And we weren At Sarras Cite : Sire, this is best, As thinketh to Me." Kyng Eualach held wel with this Conseille, And to Orkauz they Reden with-Owten faille, And Alle here Meine with hem wente Into that Cyte there presente ; But It was fer passed the Noon Er they weren Entred Everichoon.	196 200
Eyalach then sends for his barons,	Thanne kyng Eualach Abowtes gan sende Aftyr his barowns Into Euery Ende, 'That ho that howghte him Ony worldly honour Scholde Comen to helpen him In that stour.'	204
and next morning 17,000 of them come to him.	And the Messengers diden wel here Arende þat tyme ; For On the Morwe, Er it was pryme, To Orkauz Comen Of the kynges Retenw Ful xvij thowsend, As I telle it 3ow, What On hors-bak and On foote, So manie þer were wel I woote, With-Owten tho that king Eualach hadde, And with-owten þ ^o that Seraphe with him ladde.	208 212
[leaf 3, col. 1] Eyalach wants to march against Tholomee at once,	And whanne that kyng Eualach this Meine hadde, Thanne was he bothe Ioyful And Gladde, And thanne to Come he Coveyted Forto gon, There forto han Met with Tholome Anon	216

- Thanne to him Answerid his knyhtes sone,
 "It were non wisdoom ȝit thedir forto gone,
 For to Meten with kyng Tholome,
 Sire, tyl that thou haue here more Meyne ; 220
 But let vs here Abyde thre dayes Or fowre,
 And be that tyme Getest thou More socowre ;
 And thus tyl thou thi power have,
 With him Mihtest þou not fyhten, And be save." 224
 And so be the Conseil Of his barouns Certain
 Anon to that Cite he tornede Agein.
 And be the tyme that it was lyht Of day,
 "Treson ! treson !" thei gonnen Crien in fay. 228
 Thanne wente the kyng In-to the towr An hy,
 And there sawgh he Tholomes host plainly ;
 And Anon, "As Armez" they gonnen to Crie,
 That Every man to harneys wente hastelye. 232
 And whanne he say that þ^e Cite beseged was
 Oueral Abowtes In Euerich A plas,
 Mochel was the Mone that there he Made,
 And Also gret Anger & thowlit he hade 236
 For his Men that to him scholden gon,
 Lest they were taken there Euerichon
 Presoneres with hem that weren with-Owte ;
 And here-Offen Eualach hadde gret dowte. 240
 Thanne kyng Eualach Comanded Anon
 His Men to Armure thanne Euerichon,
 'And that Owt Of that Cite they scholden go
 Also vigorowsly As Evers Men Myhten do, 244
 That Neuere so vigerous issw Myhte be
 Nevere Owt Of Castel ne Of Cite.'
 Thanne Clepid he forth An Old knyht there
 That to him was bothe ful leef & dere, 248
 And ȝaf him charge with that Cite
 'It wisly to kepen In Alle degre,
 That aftyr whanne he were Owt gon,
 And with him his Meine Everichon, 252

but is persuaded
to wait till more
help arrives.

By daylight

Tholomes's host
is seen.

Eualach's men
arm,

and he orders
them to sally out
on the foe.

He puts an old
knight in charge
of the city.

- That no Man In thedir scholde Entren Agein—
 Wers it Erl, knyht, baroun, Other sweyn,—
 For non kende ne for non Entent,
 But 3if it be thorwgh myn Comandement.' 256
- Evalach's horse,* And thus thanne Owt gonne they pase
 Owt Of that Cyte A ful wilde Rase,—
 For so wilde Rasyng was neuere lyown ✓
 As they thanne Isswed Owt of that town,— 260
 So that to-Fore Owt Of that town wente
- led by Seraphe
and him,* Seraphe and the kyng presente,
 The wheche the ferste bataille hadde,
 And On Tholomes Men ful lowde thei gradde, 264
 And vppon hem they gonnen so faste to Ride
 For with hem was non Abide Abyde; [*sic*]
 But with speris faste to-gederis they schoke,
 That scheldes & hawberkis Al to-broke, 268
 That they fillen down In the feld,
 So wel they Gonne there hem beweld ;
 And Also here highe hors that here sadeles bere,
 Down On the grownde weren throwe pere ; 272
- and rout them,* So that thanne king Tholomes Men
 The wers hadden, Er they wenten then.
 For whanne they Comen Owt of pat Cite
 Swich A gret And lusty Meyne,— 276
 For they not wist that be the Fourthe del
 Hadde not there ben, they supposed wel,—
- (though they
made sure of
victory)* Where-Offe Abascht wondir sore they were
 Of that Rowte that isswede there, 280
 And the surere they wende han be ful sekerly,
 For twies discomfited him hadden they.
- [leaf 2, col. 2]* But there, At the Ferste Assemble,
 Mochel peple lost this kyng Tholome : 284
- as they had ridden
all night, and
taken no rest.* Ful al the Nyht to-Fore I-Reden they hadde,
 And Non Restä non Of hem Nadde,
 Where[with] alle distempred they were,
 And that was Sene vppon hem there. 288

- And Eualach Men Alle Restö took,
 For Alle Nyht they slepten, & not ne wook ;
 Wherefore On hem It was tho Sene,
 For they weren bothe fers and kene. 292
- Mani Merveilles wrowhten Eualache Men ;
 But As for On Man, he dyde sweche ten ;
 For was there neuere Man Of his Old Age
 That half so ful was tho Of Corage. 296
- And Also was Sire Seraphë,
 That A worthi werroure hath Euere be ;
 For he there bar him so wel that day,
 That so Moche worschepe he bar Away, 300
- That Of his lyve, In Alle his dayes,
 So Mochel worschepe men Of him sayes ;
 And Also Aftir whanne he was ded,
 Of him Men bothö spoken & Red. 304
- But Mochel deseisse suffrede Tholomes Men,—
 And 3it, Azens Eualache On Man hadden thei ten,—
 So that they Tornede here bak Anon,
 And from hem ward faste gone to gon ; 308
- Thanne Sewede faste Euelach the kyng,
 And so dyde Seraphe In that Chasing ;
 And there they Sewed hem thazne so faste
 Into A ful streit passage Atte laste, 312
- Whiche was An hy Roche Of ston,
 The mooste perilows pat man Mihte bi gon :—
 For the Roche In him self was so hy,
 More than fowre bowschote trewely, 316
- And Into the Ryht side it laste Evene ryht
 Down to the water Of Orkauz, I the plyht ;
 And the lefte partie it Ran Evene west,
 Into Babyloigne that Riunere wente ful prest. 320
- And [by] Alle that Roche passage was non
 But On, that ful streit was there-vppon,
 Whiche was non largere In non wise
 Thanne As ten Men, As I Cowde devise, 324

Eualach and

Seraphe fight
wonderfully well.Though Tholo-
mes's men are
10 to 1 against
Eualach's, they
flee.Eualach and
Seraphe pursue
themto a narrow
passageby a rock
4-bowshots' high,through which
only 10 men could
pass abreast.

- There Afront myht passen therby,
 So streyt was that passage trewly ;—
 And Into that passage the men Of Eualach
 Sewed tholomes Men that Torned the bak ; 328
- Here so much
 blood is shed
 And there was sched so mochel blood
 That On bothe Sydes it Ran Into the flood,
 And so Mochel blood vppon that Roche lay
 That ȝit the Colour is sene Into this day, 332
 And for slawhtre Of peple þere so manifold
 'The Roche Of blood' Into this day is told ;
 For At that Entre they fowhten so sore
 That men weren there slain Mani A score ; 336
 And As they mihte, they biden that stour
 Til that hem Cam Ony more socour,
 So that the grettere partie weren forth paste
 Thorw gret distresse Atte laste ; 340
 So that Mochel peple was there slayn
 Of bothe parties there In Certain.
 And for that bataille þere so sore was Of distres,
 "The bloody Roche" Evere is cleped *with-uten* les. 344
- Two miles beyond
 this rock do
 Eualach's men
 chase Tholomes's.
 And beyonde this Chas Chased thei were
 Be-ȝonde that passage two milis there ;
 Onhorsed weren Manie Of tholomes Men tho,
 And faste On Foote there gonne they to go, 348
 And Eualache Men hem Sewede ful faste
 On horsbak whiles that Chas wolde laste.
 Thanne here Eyen vpe they Caste,
 & sien there Tholome Comen Atte laste, 352
 That Comeng was tho to the segeward.
- But then they
 meet Tholomes
 [leaf 2, bk. col. 1]
 with the rest of
 his foros.
 And the battle
 begins anew.
 Now he begynneth bataille strong & hard ;
 For he sente his Men there forth to-forne,
 Weneng to him non of hem to han lorn,— 356
 For he wende that Of Men so gret plente
With-Inne the Cite Of Orkauz hadden not be.
 And whanne Tholome his mes-men he sawh so fle,
 And Also Men vn-Armed with him hadde he, 360

- Anon Comanded he In hye,
 'The Armure Of the hurt men hastelye
 Of hem to taken, and hem þer-with dyhte,
 That they myhten ben Redy forto fyhte.' 364
 Thanne this Tholomes ferst gan owt Ryde He rides out,
 Afore Al the pres At that Tyde,
 And Axede his men that fled tho were, and asks what
 'What Manere Of thing that thei sien there;' 368 happened.
 And they him Answerid tho sone Anon,
 And tolde him Al how it gan gon,
 'That In Orkauz they fownden Eualach king,
 And there with him A gret gadering,' 372
 "That So Manie werroures we wender not han be
 In Al his lond, Sire kyng, Certainle;
 And there, At A ryht streit passage,
 On thi men dide he mochel Damage, 376 and slew many of
 For so Manie men ther ben ded them,
 That no man kan nombre In þat sted."
 "What, how goth this?" thanne quod Tholome,
 "Is Eualach isswed owt Of that Cite?" 380
 "3e sire," quod they, "—be Owre lewte,
 And that Ryht sone scholen 3e se,—
 Prekyng vppon his destrer,
 And with him Al his power; 384
 As¹ so faste As he may hye,
 Here he foleweth vs faste bye."
 And whanne Tholome herde Al this,
 Fol sore Abaisched he was I-wys, 388
 And his Meyne Comanded to stondyn stille,
 For to herkenen what was tho his wille,—
 He preyde hem holy Alle in this degre
 'That Neuzere non Of hem ne scholden fle, 392
 What Aventure that henge Ouer here hed,
 Tyl that to-Forn hem they sien him ded.'
 "Sire," quod they, "thanne were late to fle,
 And thow to-forn vs slayn there be." 396 till they see him
dead.

	“Lordynges,” quod Tholome, “I schal this day 3ow helpen & Socoure what that I May ; Not-wythstonding myn hy parage, And þerto two & thrytty winter of age,	400
He will help them,	3it stormes and batailles haue I seen As Many As somme that here now been ; And therefore, As that 3e loven 3oure bodily honour, So beth Of goode herte now In this stoure.”	404
let them be of good heart.	And whanne Eualach this gan to beholde, He him bethowhte In Manifolde What was the Cawse Of the Restreyneng Of the Meyne of Tholomes the kyng.	408
Eualach,	Thanne thowhte he As A wis werroure That Abyden hadde Mani An hard stour, ‘That Sum gret Strengthe Of peple þere was A3ens him Comeng Into that plas.’	412
seeing that Tho- lomes’s men hold back,	That king Eualach his barons dide Calle, And hem tolde what Aventures myht befaller, ‘And how that kyng Tholomes was there ny, With Ryht a strong Meyne þere faste by.’	416
tells his barons that Tholomes is near,	So thanne hol to gederis thanne wente they tho, Tyl that they ny Tholomes Ost were Comen to : Into tweyne bowe-drawhtes lengthe,	
and they march up to him.	So Fer Assembled Eualach & Al his strengthe.	420
[leaf 2, bk, col. 2]	And thanne there Eualach devised Anon His Meyne Into fowre batailles to be don, Of the wheche the ferste bataille be-took he To that ful worthy werroure Sire Seraphe,	424
Eualach divides his force into 4 battalions, under	That So worthily hadde him ferst born, Lyk As I haue 3ow rehersed here-beforn. And his Steward, that An hardy man was, The seconde bataille hadde In that plas ;	428
1. Seraphe,	And to Anothir Old worthi werroure þ ^r thridde bataille he betook In that stowr, Hos Name was Cleped Archymedes, As I 3ow here telle with-Owten les ;	432
2. under the Steward,		
3. Archymedes, (his nephew)		

1 (under himself) to attack Eualach,	And I my self In the vijthe ¹ bataille wil be Vppon Eualach that Is so fre ;	
1 to attack Seraphe, and	And the Rereward schal be the vijithe bataille, Vppon Seraphe with-Owten Faille,	472
2 to form a Reserve.	That worthy Conqwerour Ewere he was, Therefore he dred him In that plas. And zit kepte Tholome to his Availles, In his Refrescheng, twey batailles,	476
The armies engage,	That vppon Eualach Scholden Come Aftyr that the gret storm were done. And so to-gedere Faste they Ronne, And this storm tho they be-gonne,	480
two of Tholomes's against each of Eualach's ;	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase That more Meyne Of his ther was That In that feld gan there gon,	484
10 men (that is, 3 & one-tenth) of [see p. 3, col. 1] Tholomes's to Eualach's 1,	Ten Men of his Azens Eualache On. Thus bothe batailles devised weren there In Maner As I 3ow haue Reherced Ere,	488
Eualach having 10,000 in each of his 4 battalions (= 41,000),	Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ; ² So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene, What On hors and Ek On Foote, So Manye he hadde I wel woote ;	492

¹ The 5th, this should be ; and 'vijithe' in l. 471 should be 6th. See lines 476, 481, on Lonelich's wrong arrangement of keeping two battalions for the Reserve. The French text does it better. "Et si dist ke les .ij. premieres assambleroient a la bataille ke li serourges eualach conduisoit, et les autres deus assambleroient a la bataille le senescal. Et les .ij. comanda, ke eles assaimblaissent au neuu eualach qui auoit la tierche bataille. Et il dist, que il seroit en la sietisme bataille, et si assambleroit a eualach ; et le witiame bataille feroit l'arriere garde, si uenroit sour eus quant il aroient grant pieche souffiert l'estour."

² Si eut bien en chascune des batailles eualach .ij. mil et .ij. chens, que a pie, que a cheual. Et a chascune des tholomes en eut bien .v. mile, ou plus.

And In Eche Of Tholomes batailles were Sixtene thowsend, As it Reherseth here ; ²	496	and Tholomes 16,000 in each of his 8 (= 128,000).
And 3it Manie Of his Men weren lost to-Fore At theke streite passage, As I tolde 3ow Ore.		
Now Eualach his knyhtes Calleth, Of what manere Aventure that him befallith ;	500	Eualach encour- ages his knyghts :
He Clepeth forth lord, dwk, Erl, and bachelere, And Al his peple that was there :		
"Lo, sires !" he seide, " worthi men 3e be, And Mochel han knowen Of Chyvalre ;	504	
3onder Tholome hath Ten A3ens Oure On, And [3it] hopen we Ryht wel to don, & therfore Of good Comfort let vs now be ;		'Tho' Tholomes has ten agalnst our one, yet
And thenketh what wrong he doth 3ow & me ; Into My lond to Entren with-Owten leve, Me thinketh he doth me gret Reprëve ;	508	as he has wronged us,
Therefore, And 3e ben goode men this day, Ful wel his Mede Qwyten me ¹ May,	512	be good men, and we shall beat him. [1 f we]
And the victorie Of the bataille this day to have, And therto More worschepe thanne we conne krave ; & 3erto the Egipcien neuere schal 3ow Abyde In bataylle, ne3er In feld, At non Tyde.	516	The Egyptians can't stand agalnst you.
And this I preie 3ow Enterly, That 3e wolden strong & Myhtly Tweyne the ferste schowres Oper thre ; ³		
And be that tyme here haste schal past be, And thanne fresch scholen 3e be to fyht Whanne they han lost Al here Myht, And thus discomfite hem Schole we In this Manere, As 3e mown Se.	520	Bear their first 3 attacks ; then they'll tire,
Now behold what worschepe it were Hem to discomfite In this Manere !	524	and we shall discomfite them.

² Je vous pri et requier que vous souffres moult au commencement ; et si vous les poes souffrir .ij. caus ou trois, bien sachiez vraiment ke ia si tost ne lor courres sus, com vous les verres d'autre maniere ke il n'aront este au com-menchier.—A.

And beholdeth now, As 3e Mown se,
 What Meyne that he hath more thanne we. 528
 I not what I schal sein More trewelye ;
 3e knowen bothe worschepe & velonye ;
 And therefore I Conceille 3ow Echon,
 Fear not death or That for drede Of deth nothing 3e don, 532
 imprisonment!¹
 Nethir for prasonement In no weye,
 That 3ow Myht Torne to velonye,
 Ne that Aftir be vs Oure Children reproved be,
 Whanne Owt Of this world passed ben we." 536
 And whanne that he thus hadde told his tale,
 Two of Tholo- He Sawgh twey batailles comen In A vale,
 mes's battallons draw near.
 Seraphe and Anon Seraphe was ware Of þat thing, 540
 And A3ens hem faste gan he to Ryde
 As¹ so faste As the hors Myht gon þat tyde ;
 And Owt he sprang As fyr Offe brond,
 With a boystous Tool In his hond, 544
 Tyl that Aproched they weren so Ner
 his men As the Mowntaunce Of A bowedrawht þer.
 attack them. To-gederis Faste tho they Ronne,
 And there they newe game be-gonne ; 548
 Eche, Other down there threw wel faste,
 An Many On bothe sides to therthe were caste.
 King Eualach King Eualach kyng be-held Al this,
 fears for his That In the Rere-ward was I-wis, 552
 [leaf 2, col. 2] And hadde ful gret Rowthe & pyte
 brother-in-law's That for him his brother distroied schold be,
 safety, Other be slayn, Other taken prasoner ;
 Ful moche Sorwe In herte hadde he ther, 556
 And with his herte he sighed wel sore,
 And with his Eyen wepte he thore ;
 Thanne his helm vp he Caste tho,
 & bothe scheld & spere gan from him do, 560
 And down he Enclynede Of his destrere,
 & In this Maner seide As 3e mown here :

¹ ? Al. See note 2, p. 120 ; and l. 385, p. 129.

"Alas, that I so Cursed A kaytyf,
 That for me my broþer scholde lesen his lyf !
 Alas, how schold it I qwyten to the,
 Thowh my lyf thy gwerdon scholde be !
 For this kendenesse that þou dost for Me,
 I ne hadde neuere good to qwiten it to the ;
 Therefore it is seid ful trewelye
 That In trewe herte was neuere trecherye.
 Now mote the kepen, Seraphe, Every-where,
 That Lord that I the Signe bere Of here !
 And jif he be verray god, As they tellen me,
 Into his Governsaunce holich I betake the,
 Thy body from peryl & schame to kepen
 In Alle places where-so ȝe ben,
 And þat to þ^e heyest worschepe ȝow bringe,
 That Evere hadde Man On Erthe levyngē."
 Now beholde here and se
 How ful Of Mercy & Of pyte
 That is the blisful king of hevene,
 How sone he herde the Synful stevene !
 Lo ! for that so hertely he made his preiere,
 How sone that the goode lord gan him here,
 And grauntid him Al his hol Entent ;
 The wheche was þere Anon sene verement ;
 For Aftir tyme that Eualach hadde thus preid,—
 As that to-Fore ȝe han herd me Seid,—
 Aftirward, durenȝ that bataille,
 Alle Maner Of men that him gonne Assaille,
 To grownde wenten thei Everichon,
 And his Enemyes Of him hadde power non,
 Ne non dedly wownde þat day Cam him to,
 For Owht þat his Enemyes Cowden do ;
 For that day gat he So mochel worldly honour,
 That Alle þat him beheld In that stour
 Sien neuere swich Anothir worldly man
 To smytē the strokes that he smot than,

and curses him-
self for endanger-
ing Seraphe's life.

564

568

He commits
Seraphe to the
God of the
Christians,

572

to keep his body
from peril,

576

and bring him to
high honour.

580

See how full of
mercy that King
of Heaven is !

584

For, after Eva-
lach's prayer to
him,

588

he enables Seraphe
to ground all his
foes,

592

and take no
deadly wound,

596

- so that men say
Seraphe has saved
Eualach and his
land. So that they seide Al In fere,
'That Eualach were scomfyt ȝif he ne were, 600
And bothe his worschepe & his lond
That day hadde be Rest Owt Of his hond.'
But Go we now to the Ryhte weye,
- Hear how Seraphe
fights. And herkene how Seraphës gan to pleye : 604
Whanne the tweye batailles On him were set,
- The two battalions
think they'll take
him: They wenden han put him to gret thret,
For so many speris broken there was,
That It semed to Alle þ° in theke plas 608
That Al A forest hadde borsten In sunder,
So hidous was the Noise, & so ful of wonder ;
And whanne here speris thus to-broken were,
- they break a
forest of spears
about it, Here swerdis they pulden Owt Al in fere, 612
Here knyves and here Gesarmes bothe,
And grete Axes Also forsothe,
And Othir wepenis Mani On Mo.
- then pull out their
swords, knives,
and axes, And thus Aȝens Seraphe gonne they to go, 616
There forto preven here Maistrye
- go against
Seraphe, [leaf 3, bk. col. 1] Vp-On Seraphe with-Owten lye ;
and make such
slaughter That so gret Occision Of Men there was 620
Ifeld to Grounde Annon In that plas
With the hydous wepenis that weren there,
For so wondirful strokes were neuer sein Era,
What vppon helmes, & vppon scheldes,
- that the bodies
look like a moun-
tain of men,
horses, and arms. And vppon hawberkes that flower into feldes, 624
So that it semed there A gret Mownteyn
Of hors & Men that there weren Slayn,
And Of here wepenis that lyen hem by ;
So wonderful sihte it was tho trewly 628
- God alone can
describe the sight.
[! P can] That no tonge ne Myhte it thanne telle,
But Only he that Alle thing gan¹ spelle,
Of whom that Cometh Alle Connenge
From begynneng Into the Endenge. 632
And now scholen ȝe heren More In Eche degre
How that Aftir it fyl Of this Semble :

Ful wondirfulli wel diden Seraphes Men		Seraphe's men
Whanne Into that Semble they entred then ;	636	fought wonder- fully well,
But Of the prowesse and the worthi dede,		
Of the hardynesse And Of the Manhede		
That Seraphe dide with his Owne hond,		but he wrought
It is ful hard to Ony man forto vndirstond ;	640	
And Of the Merveilles that be him wrowht was,		such marvels as
Weren neuere Of Man Sein In non plas ;		man never saw.
For A gret Ax took he betwene both his honde,		He had a big axe,
Where-with he wrowghte ful Mochel schonde,	644	
Whiche that was trenchaut Scharpe & Merveillous,		a hideous tool,
Riht A merveillous tool & an hidous,		and he was a big
And therto him self was A large Man,		man,
With grete thyes, As I discryven kan,	648	
And in the Scholdres bothe strong & large,		with strong
Where-vpon he scholde beren his targe,		shoulers,
With grete stepe ¹ Eyen In his hed Also,		
And strongliche boned he was therto,	652	and bones.
With smale handes And fyngres longe,		
And therto gret strengthe Euere Amonge ;		
So that A merveillous siht it was to se		
Him thus On horsbak, As thinketh Me,	656	
And A good hors that him bar,		He rode a good
Whanne Into that semble he prekid thar,		horse ; and when
So that he Ferde lik A man ful Of prowesse		he charged into
Whanne that his scheld he threw down in that presse,		his foes,
And his hors bridel he fastened Ful wel,	661	
And gan to sterin him with his Ax Of Stel,		
So that theke day ne Failed he nowht		he felled all that
That Allé tho to Grownde he browht	664	stood in his way,
That to-forin him stoden In his weye,		
Wherfore Of him they hadden gret Eye ;		
Somme, the hed from the body he smot ;		smiting off heads
Somme, the Armes ; somme þ ^e scholdres, foot-hot ;	668	and armes,

¹ There is no French for this word or line, to help to settle the meaning of this much-discusst 'stepe' (? prominent) eyes.

cleaving man in twain, And somme the legges, And somme þ^e body On sondir,
 And somme he so Claf As Strok Of thondir ;
 And Manie hors Slowgh he ded In the feld,
 slaying knights and foot-men, And be him Many knyht ded vndir his scheld, 672
 And Many A footman he slowh that stownde,
 And Manie Of here hors he browhte to Grownde,
 That so Manie Merveilles wrowhte he that day
 so that yet his Manhood is talkt of. That Into this tyme ȝit of him speken we May ; 676
 Of his Manhod & his Chevalrye
 It were I-nowgh An herowde to discrye,¹
 Yet he (Seraphe) knew not But To him self It was vnknowenge
 Of his Owne Merveillous werkyng, 680
 For he supposed not withInne him selve
 That he hadde the Myht Of ten Men Oper twelve ;
 of the prowess that he did, For þ^e prowess that he dyde, ne knew he nowht.
 Lo what for him he wrowht that him bowht ! 684
 [leaf 3, bk. col. 2] or that it came from Evalach's prayer. And he thowht ful litel that be Eualache preyer
 Was the prowess that he hadde there,
 The wheche was A man bothe Ioyful & Glad,
 Evalach and his knights rejoice at Seraphe's deeds. And Alle his knyhtes thanne beholden he bad 688
 The prowess Of this Seraphü,
 And Of the Merveilles that did he,
 And of the world he was the worthiest knyht
 As that day tho semede be his fyht ; 692
 For Tholomes Men he made to fle,
 And of hem Slowgh ful gret plente.
 But Tholomes And whanne Tholomes beheld this Cas,
 And how þat his Men losten here plas, 696
 Thanne gret sorwe & schame he hadde ;
 sends up his 2nd pair of battalions. Anon the secund bataille he gon forth badde.²
 And whanne Seraphes Sawgh hem Comen Ny,
 With hem he thowhte to Meten Sadly ; 700
 Seraphe bids his men await the attack. Anon he seide to his knyhtes bolde,
 'That stedfaste to-Gederis scholde they hem holde ;

¹ MS driscrye, or dristrye, for 'descrye,' describe.² Si lor envola les autres ij. batailles.—A.

- And that A good stert they scholden Abyde,
 And leten hem Come vppon hem Ride.' 704
 So that they Comen In gret haste A-down
 Abowtes Seraphes Men In-virown,
 And On hem broken they here lawnces faste,
 And 3it remeved not Seraphes Men til At þ^e laste ; 708
 And here scheldes they leiden faste vppon,
 And 3it stooden they stille As Ony ston,
 And rested hem stille In that place
 Til they Sien the tyme whanne nede was ; 712
 And thanne Atte the laste they torned Again,
 So that Many A man was there slayn,
 Where-Offen was gret ¹breth Of hors men,
 But scars On Of Seraphes A3ens of Tholomes ten, 716
 The wheche that discomfited were,
 And In that feeld lyen still there.
 But Atte laste þ^e two fresch batailles
 Seraphes Men ful sore Asaylles, 720
 And strokes On hem leide ful sore,
 So that they myht Suffren no More,
 But torned here bak And goznen to fle,
 And forsoken the grownd of Seraphë. 724
 And whanne Seraphe gan this beholde,
 Seraphe gan hem Ascrie Mani-folde ;
 3it Seraphe left not for than,
 But Torned A3en As A worthi Man, 728
 And his Ax in his hondys he bar,
 And Manie Of hem þer-with slowghe thar ;
 He to-Clef bothe habiriown & hawberk,
 And Amonges hem Made A sory werk : 732
 Here helmes he to-Clef A-two,
 Here Scheldis he Alto-schatered Also,
 Here hedis he Clef Into the teth,—
 Thus hem he serveth that A3ens him beth,— 736
 So that non Man his dyntes Myhte Abyde
 They weren so Merveillous At that tyde.

They stand firm
as a stone,

then turn on their
foes, and slay
many.

[¹ ? deth]

But at last
Seraphe's men

give way and flee.

Seraphe

however turns on
the enemy,

and splits their
helms

and heads ;

no man can abide
his blows.

Also King Evalach's Steward	And whanne kyng Eualach steward this beheld, That to seraphe were Comen two batailles In þ ^e feeld, And how freschly they fowhten him Agein, 741 Where-Offen he was A-drad Certain— For non Er sawgh Eualache Steward Ony Nede To gon to him ward, 744 And Seraphe to socouren In that plas—	
rides up to	To him ward Rod he A ful gret pas. "Now Certain," quod this Steward, "With Seraphe it stond so hard 748	
help Seraphe,	That Al the world him helpe ne may, So mochel peple vppon him lay ; And 3if I Ony lengere Abyde, He nis but ded At this Tyde ;" 752 And Anon with that word there He prekede forth On his destrere,	
and his men (the 2nd battalion, p. 180) follow him. [1 one, p. 132, l. 1]	And Al his Meyne holyche with him ; There began Anon bataille ful Grym ; 756 And to the tweyne batailles ¹ Comen they Anon, That vppon kyng Eualach scholde hauen gon. And whanne they sy þ ^e steward thus Comenge,	
Tholomes's two battallions attack that of Evalach's Steward.	Azens hem tho batailles Comen prekyng 760 Lik As the tothere diden before To Seraphe, whereby thei han lore Mochel Of Tholomes Meyne, That be Seraphe Slayn there be, 764 "Now," quod Eualach, "God, for thy Myht, So spede Seraphe that Gentyl knyht !"	
The Steward bids his men keep close,	Thanne this Steward, to his lordis seid he, "Lokeþ stedfastly that to-Gederis 3e be ; 768 For 3if we these two batailles mown breke, I hope Of Tholome kyng to ben Awreke ; For I ne thenke neuere Er to blynne	
as he hopes to break through to Tholomes, and slay him.	Til that I kyng Tholomes bataille be with-Inne ; 772 And there I thenke him forto sle, Ryht Among Al his Owne Meyne."	

So wenten thei forth be that Ordenaunce
 To knowen how that myht ben here Chaunce, 776
 And fulfilden his Comaundement,
 And Redin forth with riht good Entent.
 But that schowr was As scharpe As A dart, ✓
 For there many Mo weren On Tholomes part 780
 Thanne On the Stewardis Serly ;
 Therefore was that stour ful Sturdy ;
 But 3it Comen they neuere so faste vppon,
 That the stewardis Men A3ens hem gonne gon, 784
 Til that to-gederis they weren Met
 The lengthe of A Gleyve with-owten let ;
 but Euere the Steward let hem pase
 Ty! that with CCC knyhtes Entred he wase— 788
 And somewhat Mo Of his Meyne—
 With-Inne Tholomes bataille Entred he,
 That Fyve thowsend hadde he with him
 Of noble knyhtes both stowt & Grym. 792
 And whanne thus to-Gederis weren they Met,
 Many A sterne st[r]ok there was Set
 Be-tweenen bothē partyes there,
 So that Of Tholomes lost Manie þer were 796
 As thowh they haddē falle In-to the se,
 So mani Of Tholomes Men lost there be.
 So that forth prekyd the steward In þat pres
 Evens Ryht to Tholome ; er wolde he not ses. 800
 And Amonges his Men him smot he so,
 That down to the erthe he gan to Go,
 This kyng Tholome, both hors & Man,
 Thus to therthe the steward smot him than ; 804
 And there he Trosted him forto han Slayn,
 Where-Offen the Steward was ful fayn,
 And At the Erthe tho stille him held,
 And wend han slayn him vndir his scheld. 808
 Thanne Cam þere On Of Tholomes knyhtes,
 That Myhti & strong was In fyhtes,

The shock of the
 hosts is sharp,
 as Tholomes has
 most men ;

but the Steward
 with 300 knyghts

breaks through
 the Egyptian
 line, 5000 strong,

right up to
 Tholomes,

huris him to the
 ground, both
 horse and man,

and hopes to slay
 him.

But one of Tholo-
 mes's knyghts

	And smot this Steward, there he lay Vppon Tholome his lord In fay.	812
smites the Steward between his shoulders. [¹ Fr. 'al com']	Betwene bothe scholdres he him thorw smot, As ¹ he On Tholome lay tho foot-hot ; So þat Anon this steward Torned Agein,	
This knight the Steward knocks ou to Tholomes,	And so that knyht smot In Certein, And vppon Tholome he made him to falle, That Anon tho Creaut he Gan to Calle ; And that Sawgh the stewardes Meyne, And faste to him there gonne they fle,	816 820
whose men rush to rescue him.	This Tholome to han kept Oþer han Slayn ; This was here purpos thanne In Certayn. And Tholomes Men that gonne Aspie, And to here lord they gonne faste hie,	824
King Eualach	Him forto deliueren from his Fon, Also Faste As they Mihten gon. And whanne king eualach this Melle gan beholde, Ful sone his herte be-gan to Colde ;	828
seeing the strug- gle, and the	And whanne that he Sawgh this Mellé In thre diuers places thus thanne to be, How that the peple Of Seraphee With fourre bataylles fowghten hee,	832
Steward's danger	And Of the Meyne Of his Stewarde That with tweyne batailles fowhten wel harde, And Also for his Stewardis body, He was ful of Sorwen Sekerly, That Aþens Tholomeres bataille Whiche that he gan so sore to Asaille ;	836
orders his nephew Archimedes (p. 130, l. 431) to go with him and succour his Steward's men, while he helps the Steward himself.	So Eualach Comanded his newew tho The stewardis Men Socour forto do, " And I his Body now wele Socoure, Oþer with him to deyen In that schowre." Anon bothe these batailles gonne Owt Glide As Sparkles owt Of fyr doth Ony tyde, And vppon here Enemyes they gonne to go, Kyng Eualach and Archemedes Also ;	840 844

Wheche Archemedes tho semblen be-gan Forto Refreschen there the stewardis Men.	848	On Archimedes's attack,
Thanne wolden þese batailles non longere Abyde, But to here lord Tholome tho gonnen thei Glyde ; For thei flowen to him tho ful faste, So Archymedes Men On hem gonne thraste ;	852	Tholomes's bat- talions give way, and flee to their lord.
So fledde they to here lord for socour, For the grete Angwich Of that stour. And Eualach—that to Tholome was gone, His Steward forto don socour sone,—	856	Eualach sees
He saugh, & stood, & there beheld, How, with as grete Mases As they myht weld, On his Steward [they] leiden strokes Mani-folde, That pite & Rowthe it was to be-holde,	860	his Steward beaten with maces
With here Mases Coroneled with Stel,— And Al this beheld Eualach ful wel,— And Thre wowndes On his body were,	864	headed with steel, and wounded
That Tholomes Foot-men hadde ȝoven hem there ; For so with Arwes was he hyrt, Wheche hyrt tho Mihte he not Astyrt. And whanne Eualach ¹ thus Saugh him be-stad, And Amonges hem thanne forth So there lad,	868	with arrows.
And therto his Meyne So wownded were, That Sore Agresyd was he there, So that Anon he gan forth to Ryde, And Alle his knyhtes be his syde ;	872	But before he can reach him, the
And Er that he to his Steward Myht wyzne, Fowl betrayed so was he hem with-Inne, They him hadde taken As presonere, And with hem forth gonne leden there.	876	Steward is led off, as a prisoner,
And whanne that he Cam In-to the plase There As his Steward so Taken wase, His helm Of taken they hadde, And to-forn Tholomes they him ladde,	880	to Tholomes

¹ The MS has *Tholome*.

[? him] And to the Erthe there they hem¹ Caste.
 Tholomes draws his sword to cut off the Steward's head,
 And thanne Cam forth Tholome Atte laste ;
 Anon he drowgh his Sword So Feer,
 The stewardis hed to han smeten Of ther ; 884
 For Erthly Man was non leveng In londe
 That so moche he hated, ne wolde schonde. [hed,
 And whanne that Tholomez scholde han smeten Of his
 but, not having time, as Evalach comes up,
 And he myht han had leyser In that sted, 888
 He Sawgh kyng Eualach So faste Comenge
 That he was let Of his purposinge ;
 And whanne he Sawh þat it myht not be so,
 Thanne Otherwise he gan forto do, 892
 Vnder his hawberk In-lawnced he
 Thorgh the body, And that was pyte.
 And whanne he hadde So I-do,
 Anon to his hors tho gan he to go ; 896
 Tholomes then charges at Evalach ;
 And Aȝens kyng Eualach gan he Ryde,
 And Eualach Aȝens him with gret pryde ;
 And so sore there to-gederis they Mette,
 & There so sore strokes Ech On Other sette, 900
 their shields and lances break ;
 That bothe here scheldes [flowe] Into þ^e feld,
 And Ech Of hem bad Other ȝeld.
 And whanne to-broken weren here lawnces,
 Thanne Aftyr behappid many harde Chaunces ; 904
 and they fight on foot.
 Thanne On foote gonne they Alyghte,
 And there began A wondir strong Fyghte ;
 Their men fight fiercely too.
 Thanne gonnen they there A scharp Schowr
 That was Angwyschschows & ful Of dolowr, 908
 So that Mochel peple was there ded,
 Of Men And Ek hors In that sted.
 And Evere kyng Eualach enforsed him faste
 Thorgh Tholomes pres Forto han paste 912
 Into the place there that his Steward lay,
 ȝif he myhte it Recovere that day ;
 But Euere they putten him of with gret strengthe
 That Entren he ne Myhte In brede ne lengthe, 916

<p>Tyl bothe batailles weren discomfit that tyde, That Ferst Archemedes [aʒens]¹ gan to Ryde. And whanne this Bataille discomfit was Thorwgh Eualache Meyne In that plas, And flowen to here lord Tholome, And After Of Eualache Meyne gret plente, & whanne that Tholome Sawgh thus his Ost Ouer-thrown & Slayn with gret boost, And Eualache Men After hem purswen tho,— Ful Mochel sorwe In his herte gan to go ; Thanne Tholomes his Men gan to Ascrye With A lowd voys, And Ryht An hye, " On Eualache Men torneth ʒe Aʒen, And vppon him proveth that ʒe men ben !" And So Torned they the hedes Of here hors Thanne Aʒens here Enemyes with gret fors ; And they On foote schotten faste Wit venymed Arwes whiles they wolde laste, So that Manye hors there they Slowe, And moche Othir peple In that Rowe ; Ful hard & strong was the Mellë, & Mochel peple lost In Eche degre, Of bothe partyes there Mani On To the deth on bothe sides were they don, But Only Of Eualache Meyne There was persched gret plente. Thanne whanne Tholome gan beholde That he hadde the bettere be manifolde, Anon A Massage tho he Owt sente To him that the viijthe bataille kepte presente, ' That In non wise Asemblen Scholde he, Tyl that Comauzement he hadde Of Me,' Thus to him he sente Anon ful Ryf, Non Other wyse to don, In peyne Of his [i]f.</p>	<p>920</p> <p>924</p> <p>928</p> <p>932</p> <p>936</p> <p>940</p> <p>944</p> <p>948</p>	<p>Tholomes, seeing his men routed by Archimedes, and others by Eualach,</p> <p>shouts to them</p> <p>to turn on Eualach's men.</p> <p>They do so,</p> <p>shoot poisoned arrows,</p> <p>and slay many of Eualach's men.</p> <p>Tholomes is thus winning,</p> <p>and sends orders to his Reserve not to attack till he bids it.</p>
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¹ See p. 143, l. 849-851. French, 'Tant ke les .ij. batailles
 a qui archimedes auoit assamble, furent desconfites.'—A.

CHAPTER XIV.

SERAPHE'S DEEDS, AND THE END OF THE BATTLE.

Of Seraphe; the valour of him and his men (p. 147); his deeds with his axe (p. 147-8); how he did not tire, and all fled from him (p. 148); so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for *Manarcus* to fight Seraphe (p. 149); *Manarcus* comes with 55,000 men, and routs Seraphe's 20,000 (p. 150); Seraphe weeps; cannot rally his men (p. 150); but he and eleven knights still fight on, and he kills *Manarcus*, whose men make a great cry (p. 151); Seraphe kills on, but *Manarcus's* men kill seven of Seraphe's eleven knights and his horse (p. 152); and then the other four knights (p. 152); Seraphe kills a knight who throws spears (p. 153); takes his horse, and kills away (p. 153-4); Seraphe's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him; but he mounts again, and tries to get to *Evalach's* cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue *Evalach* from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraphe rides to his rescue, but cannot reach him (p. 157-8). *Evalach* is taken prisoner, beaten (p. 158), and carried to a wood; he looks on his shield and the cross on it; sees Christ crucified (p. 159), and prays to God (p. 160); a White Knight with a cross on his shield comes out of the forest (p. 160); Seraphe fights on, he sees *Evalach's* standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161); charges at him, and unhorses him. *Evalach's* knights take all Tholomes's knights but eleven (p. 162); Tholomes surrenders to *Evalach*; *Jekonias* takes him to *Orkaus*; and *Evalach* takes the rest of Tholomes's division (p. 163). The White Knight helps Seraphe (p. 163); Seraphe's danger; the White Knight kills two of his opponents (p. 164); Seraphe swoons; *Evalach* and the White Knight help him (p. 165); *Evalach* unhorses a knight, and gives the horse to Seraphe; Seraphe mounts, and is as fresh as ever; the White Knight gives him an axe from God (p. 164); *Evalach*, on Tholomes's horse, re-assembles his men and makes two divisions of them; they renew the fight (p. 167); Tholomes's men are in distress for their master (p. 168); they are slain, maimed, and taken. How well *Evalach*, Seraphe, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169); but it is, and *Evalach's* men pursue and slay them (p. 170); *Narbus*, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphe intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkaux, where there are so many prisoners, that the king tents outside the city (p. 172).

Now lete vs Speken Of Seraphö, Of his worthinesse, & Of his Meyne That 3it with fowre batailles don fyhte, And kepen here Owne As men Of Myhte ;	4	Seraphe and his men hold their own against & Egyptian battalions.
For As it is put Into Memorye For On Of the most wondir Storye That Euere was Rad In Ony book, Owther In Storye, As Men Cowden look,	8	So few never
For so lytel A peple & so vigerous Ajens so Manye & so therto dispetous ; For ther myhte neuere Man hem with-stonde Whiles they hadden Ony wepone On honde, So that Seraphes Men On horse & Foote Heelden Tholomes Men wondir hote.	12	could have withstood so many,
But that storm ne dured neuer han Myhte, Ne hadde ben thorgwh Seraphes Fyhte ; For So mochel prowessse was neuere In Man— As for the Meyne that he hadde than— As was In him Seyn that day there, For so they seiden that At þ ^e stowr were.	16	but for Seraphe's prowess :
For so worthy A knyht In non plase Neuere to-forn there sein wase ; For his plase wolde he not forgo, That he and his Feleschepe hadde taken hem to ;	20	
Alle Made he here bakkes forto bende, And Of here lyves browht hem to Ende That In his weye Gonnen forto stonde. With his Ax he wrowhte hem Mochel schonde ;	24	he made all his foes bend their backs,
For here hedes he smot Of Faste, Here scheldis & hawberkes Alto-braste, And leyd ham ded there In the feald, Many A knyht there vudir his Scheld ;	28	smote off their heads,
	32	

	Helmes, hawberkes, & ventaylles Also, Alle to the Grownde he dyde hem go ;	
legs, and arms,	Legges & Armes Of smot he there, And thus mochel peple slowgh In diuers Manere,	36
and bathed his axe in blood to the hilt.	That his Ax he bathede In Mennes blood From the point to the hylt, there As he stood ; And Al this Of him Suffred this Meyne þat Azens him fowhten, & weren with Tholome.	40
	For þat day ne myhten they distroyen his powere For non thing that they Cowden don there ; But Al that day heeld him In On degre ;	
And yet he never grew weary,	And not wery[er] thanne Semed he Thanne he was whanne he gan ferst to fyht, Nether no More he lakked his Myhte,— Of wheche him self vndirstonding he took, As tellith the storge Of this book ;—	44
[leaf 3, col. 1]	[For] wery Of his Armure was he not thore, [N]o more thanne he was In the Morneng before, [A]nd As fresch he was Ewere Forto fyhte As In the Morwneng he was, I the plyhte,	48
	And As vigerows he was Onne forto se As though non thing to-forn him hadde be.	52
though his men did,	And there As his Men ful wery they were, & Al forfowghten In that place there, He hem Comforted with Al his Myht, And Of Al that stowr he ne took but lyht, And hem Reqwered ful vegerously That be him they scholden Abyden by,	56
	For As mochel grace In him was Alone As In Alle here bodyes Every-Chone ; For, ne hadde Only the myht Of him ne be, Clene hadde ben lost Al his Meyne ;	60
	For Elles myhten they neuere han kept þat plase, For the Multitude Of [tho] that Azens hem wase ; But from Seraphe they fledden Euerichon—	64
so that all Tholomes's host fled from him.	Alle Tholomes Meyne be On And he On,—	68

And thus dured Seraphe Al that day
Til it was past for noon tho In fay.

Thanne gan there A Messenger forth to gon

To kyng Tholome, there he was Anon,
And seide to him In this Manere,

72 Tholomes is told
how Seraphe
stands against
four battalions,

“Sire, A wondirful knyht Is now there,
That Al this day hath kept the Iornë
Azens thy fowre batailles, Sire Tholome ;

76

And 3it discomfit Neuere they been
In non thing that we Conne seen,
And Euere Azens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes

80 though they
outnumber his
men, two to one.

And Mo Sire, 3if I Scholde Say,
Thanne I Cowde Certeinly Rekene parfay ;

And, Sire Tholome, As I the now seye,

They ne doren not Comen In Seraphës weye.”

84

Whanne Tholome herde here-Offen tho telle,

Wel Mochel wonder In his herte tho Felle,
What Mervellous knyht that it scholde be

That so Mochel hadde Of powste :

88

“Go Faste now,” quod thanne Tholome,

“To Manarcus, My brothir so fre,

Tholomes sends
to his brother
Manarcus

And Seye that I sent him gretyng,

Him Forto hyen Ouer Alle thing

92

With Al the bataille that is with him,

That he Come Adown Also sterne & Grim,

And that Of his bataille [he] ne leve not On,

But with him bringen thedir Euerichon,

96 to attack Seraphe.

And, as vigorously & with As gret prowessse

As Euere Entred men Into Ony presse,

That he On that Entren Anon,

And As moche distrocciouz As he may don,

100

That he ne spare for non thing,

But with that knyht to haue Meting.”

And whanne Manarcus here-Offen herde telle,

Manarcus

That with that worth knyht he scholde Melle,

104

[I]n herte he was bothe glad & blithe,
 And Tholome thanked ful Mani A sithe.
 That tyme Anon was Manarcus Redy,
 and his men And Alle his Meyne that weren him by ; 108
 And so faste they Comen vppon,
 With dyvers wepenis Manion,
 attack Seraphe's And there Maden they here Assembling
 tired ones, [V]ppon Seraphe, that wery was Of Fyhting. 112
 Now be-gan there A myschefful stour
 That was Angwisschous And Ful Of dolowr ;
 For Seraphe, Scars there he hadde
 Twenty thowsend¹ Men that he with him ladde, 116
 And Manarcus browhte with him
 Fowrty thowsend bothe Stowte & Grym,
 40,000 fresh men And In his Rerewarde thowsendes fiftene
 (with 15,000 in reserve)
 Of faire harnessed Men, wel piked & Clene ; 120
 against 20,000 And Seraphes Meyne, So wery they were,
 weary ones,
 And so forfowhten toferetymes there,
 That non lengere ne Myhten they fyhte,
 Seraphe's men But Torned here bakkés þere Anon Ryhte. 124
 fle.
 And whanne Seraphè that beheeld,
 His Meyne As-scomfited In the feld,
 Seraphe weeps Ful tendirly thanne there wepte he tho,
 at their flight,
 And mochel Morneng & sorwe he Made þerto : 128
 "Alas !" quod he, " what is now myn Aventure,
 For nedis I most Abyden this schowre,
 And my Meyne thus from Me go !
 Now what Is best for me to do ? 132
 For non Other helpe here Nys Certain,
 But be taken, Oþer ded, vppon this pleyn !"
 but then takes And At that word his Ax he took In honde,
 hold of his axe,
 His Meyne to Rescrye, 3if he myhte fonde ; 136
 But so Fer weren they I-fled than,
 That tornen A3en wolde they for non Man ;

¹ Car les gens seraphe n'estoient mie plus de .viij. mile. et li autre estoient plus de .xxx. mile. Car en la darraine bataille auoit bien .xv. mil homes et plus.—A.

- And so for wenten they Evene streyht Anon
To the passage Of the bloody Roch Of ston. 140
- And whanne Alle this beheld tho Seraphé
And that it thanne Myhte non Othirwise be,
His hors hed he torned tho Ageyn,
And with him but Enlevens knyhtes Certain. 144
- And there As was the thykkeest pres,
He with his knyhtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde ; 148
- In the Midde weye As he gan go,
To-Gederes they metten bothe two ;
And there left [he] vpe his Ax tho Anon,
And to this Manarcus he gan to gon ; 152
- There his hed he Clef down Ryht
Evens to the Scholdres, I the plyht,
That ded he fyl down there Anon,
That Alle his Meyne It Syen Echon. 156
- And Alle that Evere Cam in his weye,
Of hem spared he non tho Certainlye,
But Other to the deth he wownded was,
Othere Elles dismembred In that plas ; 160
- For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon.
- And whanne Manarcus men this beheld,—
That here Cheventein was slayn In the feld, 164
And Of here felawes ded Also,—
Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry
That Into Eualache Ost was herd Clerly, 168
There As he fawght with Tholome.
- Ful wel Al this Cry tho herde he ;
But zit ne knew tho not Seraphé
Whom he hadde slayn, ne what was he. 172
- And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho forto Awake,

and with 11
knights charges
Manarcus's host.

Seraphe cleaves
Manarcus to the
shoulders,

and slays many
of his men.

The rest set up
a huge cry.

but Seraphe
doesn't know
whom he has
killed.

- And forth he prekede Into that pres,
 And with him his knyhtes, & wolde not ses ; 176
 And there here grownd he made hem forsake,
 And Manye Of hem Slowgh, and dyde moche wrake.
 And whanne Manarcus bataille say
 That but twelve Of hem weren parfay, 180
 For ful sore thanne Aschamed they were
 That they Of so fewe scholden han fere,
 And Anon vppon him Retorned A3en,
 That bothe doel and gret pete it was to sen; 184
 And ful vegorously On him they sette,
 So that with stronge Strokes they Mette
 That his hors vndir him was Slayn,
 And therto vij Of his knyhtes In Certayn. 188
 Thanne weren there left but fowre & he,
 Whiche was gret doel thanne forto se.
 Now Is seraphe In the place On foote Alone,
 But foure of his knyhtes, him self þ^e fy[ft]he persone.
 And manye Merveilles there wrowht Seraphè, 193
 As here-Afyt Me heren tellen schole 3e :
 He slowgh down Ryht bothe hors & Men,
 Helmes and hawberkis to-kraked he then ; 196
 Bothe knyhtes and bachelers vppon A rowe,
 In that Feld he gan hem down throwe ;
 Bothe palettes & scheldes he to-Craked Asondir,
 That Among So moche Multitude it was gret wondir
 That he And his fowre knyhtes dyden there, 201
 So that grete hepes Of dede Men there were,
 Of dede hors and wepene that there lay,
 So Mochel Moordre Of peple was that day. 204
 And whanne his Fowre knyhtes this beheld,
 That he was so Manful In the feld,
 On they leyden, & Fowhten ful faste,
 Til alle foure weren slayn Atte laste ; 208
 Thanne was there non Other boote
 But that Nedys Seraphe besteren him Mote ;

When Manarcus's
men see that
only 12 oppose
them,

[leaf 8, back,
col. 1]

they set vigor-
ously on Seraphe,

and slay his
horse and 7 of
his 11 knights.

Seraphe fights
on foot,

and slays knights
and bachelers.

He and his 4
knights make
great heaps of
corpses.

At last the 4
Knights are
slain.

And whanne that his felawes he sawgh ded,
 Thanne Cowde he non Other Red, 212
 But vpon bothen his feet stood ther,
 And beheld the hepes that Abowten him were ;
 Ek Also he loked ȝit ferthere Abowte,
 And Al Abowtes him was A ful gret Rowte. 216
 Anon his Ax the[n] took he On honde, Seraphe
 Ryht forth Into the pres tho gan he fonde,
 And to A knyht there gan he to glyde
 That Many speris hadde Cast In that tyde, 220
 But ȝit Manie mo hadde he forto Caste ;
 But Seraphe him lette tho Atte laste ;
 Seraphe Anon there Mette him *with* his Ax,
 But Neuere, Aftir that, ful litel he wax, 224
 For the Ryht Arm he smot Of Clene
 Thorwgh hawberk and haberiown, *þer* was it sene,
 That down to the brest the strok tho wente,
 And the Arm Into the Feel[de] *þere* fleȝ presente ; 228
 His scheld from him Also smot he there ;
 As thowgh that the body Asondir were,
 His herte Owt Of his body ther fyl,
 And he In the Feeld ded there-tyl. 232
 And whanne the Remnaunt behelden him tho,
 That sweche Merveilles he gan to do,
 Non Of hem ne was So hardy
 To Entren his place, ne Comen him Ny ; 236
 And that ded mannes hors he took Anon,
 And lyhtly Into the sadel he gan to gon,
 As thowgh him hadde Eylyd non thing,
 Ne non point Of Al his Armeng. 240
 And whanne On hors that he was set,
 Thanne hadde he gret lust to Fyhten bet,
 And there his body putte In bawndoun,
 To the tothere peple ful mochel distroccioun ; 244
 And forth Into the pres he wente ;
 There Nas non that he myhte hente,

picks out a
 Knight who has
 cast many spears,

cleaves him to
 the brest,

so that his heart
 falls out of his
 body ;

then jumps on
 his horse,

charges anew
 into the throng,

slays right and left,	That here Armes from the body he smot tho, Here hedës Offe, here lemes Also ;	248
	Here helmes, here harberions, he barst On sondir, He[re] Scheldes, here speris, that it was wondir, So that he drof hem forth In his weye	
[leaf 5, back, col. 2] and drives his foes to the narrow passage by the Rock of Blood, where they are all taken prisoners.	Til to the Roch they Come, As this doth seye, Where As was the streyte passage ; Thanne weren there take, bothe bachelor & page, And As fele As the keperes wolde have Of that Roch, and wolde hem save.	252 256
	And whanne tho that behinden were At the Roch [sien] here felaws slayn there, And the Remnant presoners take, Thanne Amonges hem was moche wrake.	260
But others of Manarcus's men turn on Seraphe,	And whanne they Seyen Al this fare, That Eualach swich knyhtes hadde thare, Ful Irowsly torned they Into that pres, And for nothing ne wolden they ses	264
kill his horse, [? Phan]	Tyl that to Seraphe the Comen Agayn, And vndir him his hors has' Slayn ; & Er that he Myht Relevyn Azen tho,	268
and trample over him till he is nigh dead.	Two hundred hors Ouer him gonne go, Ouer his Body there In that plase, So that Ny ded forsothe he was, So that he lay Stille In swownyng	272
	The Spas Of tweyne bowe-drawhtes schetyng ; And thanne wenden they he hadde be ded, For whom they Moornede In that sted, For that he was So worthi A knyht,	276
	And there so wel hadde born him In fyht, That they ne hadde taken him presonere zif that his lif Myht have be saved there.	
But Seraphe awakes from his swoon,	Alle this while lay Seraphe In Swowneng Whiles these knyhtes weren thus In talkyng ; And whanne Of his Swowneng tho he Awook, Anon there Into A Sadel he Schook ;	280
springs into a saddle,		

- His Ax Anon On honde took he,
 Swich merveilles werkyng þat wondir was to se. 284
 He Mette A knyht Anon hastely there,
 Of whom he ne hadde but lytel fere ;
 With his Ax he Rewardid him tho, chops off one
 That his left Arm Into the feld gan go. 288 knight's arm,
 Thanne Anothir there him Mette Redily,
 And Seraphe to him was ful hasty,
 & there so him hitte vpon the hed cleaves another
 That his body he toclaf In that sted, 292 knight to his
 Evene to his Sadelis Arsown, saddle-bow,
 That he In the Feld fyl ded Adown.
 Thanne theke hors be the bridel he took,
 And his ferst hors tho he forsook ; 296 takes this
 His Foot In the sterope Anon he sette, knight's horse,
 & sprang Into þ^e sadel, & not ne lette ;
 þit, As forbrosed As he was,
 He prekyd forth Into that plas. 300 and charges agayn
 And whanne tho knyhtes behelden, Echone his foes,
 That beforu tymes for him Made Mone,
 That he was On horsbak Ageyn, 304
 Thanne Amonges hem gonne they seyn,
 And Ech Of hem to Othir gan Schewe
 That wondirful Merveille On A rowe, who wonder
 For they wenden tho In Certain that he has
 Owt Of that place neuere to recouren Agein. 308 recoverd.
 Anon forth he gan him dresse
 To the grettest maister of þat presse ;
 And with his Ax to him he Ran ;
 Vpon the helm he smot him than 312
 That he fyl down there In the plas,
 So Of that strok Astoned he was.
 Thanne Arwes to him gonne they schete,
 And Many Speris that weren grete, 316
 So that with An Arwe they him tho smot,
 That Evene thorw the Scholders it bot, He is wounded
by an arrow,

	That the schaft thorwgh him gan go Ful halfendel the Schaft & Mo.	320
[leaf 6, col. 1]	And whanne he Felte þat so hurt he was, Ful [vr]sably he Rod Into that plas, And him Sterede As he ferst began ; But he was hurt Of Mani A man ;	324
and with spears,	Bothe with Arwes and with Speris They diden hym ful many gret deris, And to the Erthe there down him threwe, And his hors vndir him they Slewe.	328
but not mortally.	And Felte that he hadde non dedly wounde ;	
So he starts up,	Anon vp he Stirte In that Stownde, And Anothir hors he sawh where stood ; There Anon vp into the Sadel he ȝood,— Wheche hors was bothe Fre and kende,— Evene streyht toward Eualache þ ^e wey gan wende,	332
mounts another horse, and rides off towards king Evalach,	That him Ofte he bemente ful sore, In his herte neuere Man leving More, That so lefte he Neuere with-Owten les Til that he Cam Into the grettest pres, Eualaches Signe there Forto have sein ;	340
but his foes bar his way.	But Aftyr him they gonnen preken Certain, And him forbarred they the weye there That he Eualach Mihte not Comen Nere.	344
Seraphe's men rush towards him ;	And that Sien tho the Men of Seraphë ; Anon towarde him they gonne faste fle ; Towardis Tholomes Ost gonne they gon, And there Merveilles they wrowhten Anon ;	348
there's a fierce fight ; many are slain,	That On bothe sides was gret discomfiture Bothe Of Tholomes Men & Eualachs þe kyng ; Many weren there dede, bothe Old & ȝing,	352
and Evalach is lost.	But Amonges hem kyng Eualach was lost, That they ne wiste Into what Cost ;—	

For Tholome kepte him Owt Of that rowte More thanne tweyne boweschotes <i>with</i> -Owte.	356	
And whanne Seraphe there-Offen herde, Into that gret pres tho forth he Ferde, And there Sawgh he where Eualach lay, And his swerd On honde drawen parfay ;	360	Seraphe rides to rescue Eualach
For his hors vndir him was there ded, Whiche was to Eualach A sorweful Red. And Sixty knyhtes hym gonne Reskewe, There Azenst .v. hundrid they fowhten Al newe,	364	whose horse has been killd. 60 to 500 they are.
So that they kyng Eualach Rescwed Agein <i>With</i> here grete Escryes tho In Certain ; And On horsbak sone was he Set ; Thanne there Anon <i>with</i> his Enemyes he Met.	368	But they rescue Eualach, and remount him.
And whanne they that him to-foren took, On him behelden, & Connen to look, Thanne On Eualach they sormownted Azene Ful Irowsleche there Alle be-dene ;	372	
And Eualach ¹ his Ax there took On honde, And departed <i>with</i> hem þat Abowtes him gon stonde, So that anon there he was betrayed Amonges two thowsend, As it tho happed,	376	Eualach fights, [leaf 6, col. 2] but gets sur- rounded by 2000 of his foes.
That so the Syht Of him his Meyne lost there, And ne kowde not weten In what place ne where. And whanne Seraphe Saw he myht him [not] finde, ² Al his Meyne he lefte him there behinde,	380	When Seraphe cannot find Eualach, he turns on Tholomes's men,
There prekyng forth Into that pres That for non Of hem wolde he not Ses, For ded Rathere wolde he han be Thanne owt of that bataille forto Fle ;	384	
Tyl king Eualach hadde he Fownde, He nolde neuere parten from that Grownde ;		

¹ The French makes Seraphe do this: "Quant il [Seraphe] les vit venir, si fu mult iries, et laisse eualach, si prent la hache a deus mains, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li orent ia fourclos."—A.

² et quant il vit que il ne le troueroit.—A.

	For him to lesen In that Manere tho He ne wolde, And Othirwise Myht it go ;	388
but they are so strong and dense	But the strengthe Abowtes him was So Merveillous there In Many A plas, That him Neghen not he ne Myhte, Nethir Of him to hauen non Syhte,	392
that he cannot break through them.	For the Melle & the peple there was so strong, That Enduren Seraphe ne myht not long. And thus As Seraphe was Evere Abowte To han broken the scheltrom Of that Rowte,	396
On the other side of them is Evalach,	And Euere they him withstoden than, 3it Neueretheles Slowgh Seraphe Mani A man ; But Eualach was vpon the tothir Syde Betrapped ful sore In that Tyde,	400
run through the body with 3 swords,	For hvrt he was thorw his body With thre Gleyvës Sekerly ;	
and taken prisoner by Tholome,	And him presoner hadde taken Tholome, And be the brydel forth him ladde he ;—	404
	3it what with strif, & what with Othir, Euere Eualachs men fowghten A gret fothir ;— So that At the laste this Tholome, With xv knyhtes Of his Meyne,	408
bruised,	So Ferden they with kyng Eualach That they tobrosed him bothe body & bak, So wery that they weren forfowghte, That no more defenden hem ne Mowghte ;	412
beaten,	And so Eualach tho forth they ladde As that kyng Tholome hem badde, That so was he forbrosed and forbete That Of his lif he nowht ne leete.	416
the blood run- ning out of his mouth, ears, and wounds,	So that the blood Ran Owt At his Mowth & At his Eren, that was Selcowth ; For so Mochel blood he hadde there loste That In what plase he was he ne woste ;	420
so that he is nigh dead.	His wouzdes tho hadden So Sore I-bled, That In that place he was Ny ded.	

And so from his Meyne they him drowe
 Ful fer thens Into A lowe,¹ 424
 And him there ladden Into A woode
 That there besides tho hem Stoode, He and his
 And Ek his felawes him beside, fellow-captives
 are led into
 a wood
 That with him were taken In that Tyde ; 428
 And to this woode hem ladde Euerichon
 There Forto Onarmen hem Alle Anon ; to be unarmd.
 For ȝit Armed weren they Alle,
 That So Many Men they dyden down falle. 432
 And whanne Eualach Sawgh þis grete Mischof, Evalach
 That he was fallen Into so gret Repref,
 And Euere with-oute Recoueringe to be,
 Thanne Moche Sorwe & Mone Made he. 436 makes much
 sorrow and
 moan.
 Whanne Eualach to the woode Aproche be-gan,
 Thanne wax he A wondir Sory Man,
 And Caste his Eyz vppon his Scheld, He casts his eyes
 on his shield,
 And the vigowr Of the Cros þere he beheld, 440
 That In his Scheld there was it set ;
 And Euere þ^e holy Signe he beheld bet,
 That so longe there he be-held
 Vppon the Rede Crois In his Scheld ; 444 and looks so long
 on Joseph's
 Red Cross
 So longe beheld he that Crois thanne,
 That In theke Crois he Sawgh þ^e forme of A Mazne that he sees in
 it the form of
 a man crucified.
 Vppon that same Crois Crucified to be,— 448
 Thus In that Crois him thowghte Sawgh he,—
 And Feet & hondis him thowghte Also,
 That vppon A Red blood Ronne they tho.
 And whanne Eualach this Sawgh In his Scheld, [leaf 6, back,
 col. 1]
 And these Merveilles there he beheld, 452
 Thanne gan he Forto Syghen wel Sore, He sighs and
 weeps,
 And ȝit to wepen wel Mochel More ;
 & bothe with Mowth & herte tho he thowghte,
 But for febilte myhte he speke nowghte, 456

¹ et il l'auoient ia eslongie de la bataille bien demie lieue.
 —A.

and prays to God, Three in One,	“ O verray God that Sittest In Maieste, As it is told,—On God & persones thre— Of whiche I bere the Signe Of his passioun !	
to enable him to receive true belief,	So, Goode lord, take me to savacioun, That I Moot Resceyven þowre Creauunce, And In Stedfast beleve, <i>with-Owten</i> variawnce,	460
and proclaim Him	Thin holy name Forto proclame, That thou Art most Sothfast God Of Name, And Most Mihtful god In Alle degre,	464
as the only God !	And non god ne lord but Only Euere þe !	
“ Save me from death ! ”	So Save me, Goode lord, In this grete schowr, From Angwich, deth, and Alle dolowr ! ”	468
	And whanne this woord he hadde I-seyd, Abowtes him he lokede In A breyd ; And he Sawgh Comen Owt Of that forest	
At once a Knight comes out of the forest,	A semly knyht there, araied <i>with</i> the best, And Clene Armed from Tope to the too, There thus Ryaly gan he Owt Go,	472
bearing a white shield with a red cross,	And Abowte his Nekke heng A whyt scheld Whiche that was seyn Ouer Al that Feeld—	476
	In whiche Scheld was A Crois so Red, In Signe Of him that Suffrede ded ;	
riding a white horse.	Therto his hors As whit As the Lylve Flowr, And he A worthy knyht and of gret valowr ;	480
	In his Scheld a spere ful Redylich leyd, <i>With</i> Alle hem to Meten, As it Is Seyd. And whanne þ ^e knyht his hors <i>with</i> his Spores he took, On hym Tholomes Meyne ganne forto look,	484
This knight turns Tholomes towards Orkauz.	And to Tholome kyng he Cam ful sone, And him Torned Agein there Anone ¹ ; Toward the Cite Of Orkauz tho	
	This white knyht ladde Tholome tho, And towardis tholomes Ost they wente ; But Tholome knew not here Entente.	488

¹ si iete les mains, si prent tholome par le frain, et s'an-
tourne a tout ariere vers la chite tout droit.—A.

- And Euere Saraphes fawht strong & harde
 Azens Tholomes kyng his Rerewarde, 492 Scraphs fights
on against
Tholomes's
rear-guard.
 So þat Alle that Ewere Azens him fowghte
 Wondred that he So duren þere Mowghte ;
 And Atte laste Eualachs signe he gan to Ascrye
 With A wondirful voys & Ryht¹ An hye, 496 He shouts at
Eualach's stand-
ard so loudly
that Tholomes
hears it,
 That bothe Eualach & Tholome it herde
 Into that plase how that it þ^o Ferde.
 And thanne Seide kyng Tholome Anon,
 "Let vs Ordeyne oure Meyne, & fast heznes gon, 500
 For discryed now alle we been
 Thorgwh this Chasing, As I kan seen."
 Thanne destreris with spores gonne they prikke,
 And Amongis that Chasing Redyn ful thykke, 504 and spurs off.
 And the white knyht Rood Anon
 To Tholome As faste As he Cowde gon ;
 And this white knyht Tholome be þ^o bridel ladde,
 That non Of his Meyne no powere ne hadde 508 But the White
Knight leads
Tholomes's horse
by the bridle,
 Hym Azen forto Restreyne.
 But Ewere wende Tholome In Certeine
 That the Forest Al day to-Forn hym was, 511
 Tyl that to the streyt of the Roch hee Comen be Cas ;— till they come
to the narrows
of the Rock
of Blood,
 But there say no man that white knyht,
 Saufe Only Eualach, In his Syht.—
 And whanne they comen to that Streit passage
 There As to-Forn was don So Moche Rage, 516 [leaf 6, back,
col. 2]
 Tho that theke time the passage kepte,
 Ful sore For Eualach han they wepte ;
 And whan they him In this Maner sy him gon,
 They leten hym thorwgh passe riht Anon. 520 where Eualach's
men let them pass,
 But it was wondirful In ðere syht,
 The werkyng Of this white knyht ;
 And [whanne] this passage weren they past,
 In the Middis Of that Feld Anon In hast 524 When they get
into the open,

¹ and Ryht, repeated in the MS by mistake.

- the White Knight
lets Tholomes go,
There this white knyht lefte Tholome,
That but fewe Of his Meine him Miht se,
And gan wel fast Alowd To Crye,
"Goth to now, Goth to, And þat In hye." 528
And whanne this Cry herde Tholome,
He gan to baschen, and al his Meyne,
And to him he Ran A ful gret Cowrs,
charges at him,
and unhorses
him.
& that knyht Tholome gan vn-hors,
532
And down to therthe there him Caste
Bothe hors & Man, Er he thens paste.
Whanne that Eualach tho this beheld,
Eualach, seeing
this, draws his
sword, and goes
to Tholomes.
How that Tholome was feld In the feld, 536
Tho Owt his swerd he drowgh Anon,
And to-ward this Tholome gonne to gon.
Eualach's men
And whanne they that the passage kepte
Syen this, thanne Anon forth they lepte 540
To king Eualach here Owne Lord,
There Alle Anon Redy At On word,
And after with lawnces gonnen they Chase
chase Tholomes's,
To tholomes Men tho In that plase, 544
and kill all
And Anon with here Speris down hem Caste,
Tholomes Men in þat plase þere Atte laste,
but eleven,
Everichon, Sauf Only Enlevene,—
548
Which was the moste wondir vndir þe hevene
How that they In theke feld Come
That To-fortyme Atte forest weren Al some.—
And whanne they seyen thei scholde thus be take,
Thanne Amonges hem there was mochel wrake ; 552
Not-withstondyng ;it Azen they fowhte
Also longe As that they there Mowhte ;
whom they
capture.
But here defens here Angwisch Miht not Slake,
For it was Goddis wille they scholden be take. 556
Eualach keeps
Tholomes down
on the ground,
And Eualach vppon this king Tholome
There lay, As alle his Men Mihte Se,
Wheche the white knyht hadde down throwe ;
Kyng Eualach him kepte tho ful lowe ; 560

- And therto I-Maymed Manye Of his Men,
 And ȝit Aȝens Eualachs On hadde he ten.
 Thanne this Tholome heeld vpe his swerd Anon, till Tholomes
subtille;
 And to kyng Eualach homage gan he don, 564
 And there he be-Cam his presonere, and becomes his
prisoner.
 And therto Al his Meyne In fere.
- Whanne Tholome to Eualach hadde mad fianuce,
 Thanne Iekonias Clepid he, with-Owten variaunce, 568 Jeconias
 That the bloody Roche hadde In keping ;
 And him he Comaunded Ouer Alle thinge, .
 'To taken Anon this kyng Tholome, takes Tholomes
 Hym forto leden to Orkaus Cyte,' 572
 "And worschepfully that thow him kepe there
 As A worthi kyng In Alle Manere."
 That thus thanne be Ieconyas
 Kyng Tholome Into this Cite I-lad he was. 576 to Orkaus,
 And king eualach Abod stille In the feld .
 Til Alle tholomes gonne hem ȝeld ; whither his
men are led
captive too.
 And euere As he took his Meyne,
 He dide hem leden to Orcaus Cite. 580
- And whanne that Alle Itaken they were [leaf 7, col. 1]
 [T]hat Of Tholomes Men weren there,
 He gan to Resorte to that bataylle
 [T]here Seraphe fawht with-Owten Faille ; 584 Eualach goes to
help Seraphe.
 And with him ȝit ladde he there Mo,
 Alle that the passage kepte tho,
 Sauf Only An hundred Of his Men
 That Ful Fresch to Fyhten were they then. 588
 And whanne they weren past that passage,
 Anon the whyte knyht was to-forn here visage,
 And In his hond that knyht bar A banere
 Of Eualachs Armes, Evene Riht there. 592
 And Anon As they sien Sire Seraphé,
 To that bataille thanne faste prekid he,
 There As Seraphe manie Merueilles wrowhte,
 That In-possible swiche Merueilles don Mowhte, 596

The White
Knight joins
them.

	That Euere the body Of On Manne Scholdē don that he dide thanne.	
The White Knight charges up to Seraphe,	Anon this white knyht prekid Into þat pres, And for non thing ne wolde he Ses Til that To Seraphe he gan gon,	600
who is attackt by seven knyghts,	Where as he Sawh sevene knyhtes Anon That Abowtes Seraphe there stoode, And On him leyden as they weren wode ;	604
and sorely man- gled by iron maces.	Tweyne be the brydel hym þere heeld, Tweyne be the he'm to maken him zeeld ; And tweyne Azens the herte leide hym vpon Wit hevy Maces Of Irne As hard As ston, · So that his Flesch they Alto-Rente With here Mases there presente. And whanne the white knyht þis beheld,	608
The White Knight spears one of Seraphe's foes,	Ful sore he prekyde In that Feeld To On Of hem that Seraphe heeld ; And him thorwgh the body he bar vndir his scheld, That ded he was Anon ryht thare ;	612
chops the second's head off,	And thus sone to Anoper gan he fare, & with his swerd smot Of his hed þat of it fley, and he lay ded, Amyddes the Feld there it lay.	616
and kills three more.	And thanne to the tothere he wente In fay, And Made hem to dyen vpon his poynt, And Made here bodyes In Evele Ioynt, So that they forsoken this Seraphē That from here lyves gonnen they fle.	620 624
One knight tries to stick Seraphe through the eye-holes of his helmet.	And whanne these Other two þat him held Be his helm there In the Feeld, On Of hem drowgh Owt A lite knyf, And wolde han be-Reved Seraphe his lif, Forto han smeten him AMiddes the Fase Thorwh the Oylettes of his helm In that plase. But Ouercomen so was tho Seraphē That Comfort with him Myhte non be,	628 632

For he was Ouercomen so with his blood
 So it was Merveille that [he] vpe stood,
 For, On hors, power hadde he non to sitte,
 Ne Of that stede there Onys to flytte; 636
 But for febelte that he Inne was,
 Ouer the hors nekke he bowede In that plas,
 That power vp to Sitte non hadde he,
 So that Of his purpos Failed his Eneme. 640
 And thus gan In Swownenge seraphe to falle
 Amonges his Enemyes bothe gret & smalle ;
 So that they faillede, his Enemyes, tho,
 Of the harm that they him wolde han do. 644
 And Anon As that this kyng Eualach
 Sawgh Sire Seraphe In Al this wrak,
 To him ward ful faste he gan to Ride
 Forto supporten him at that Tyde ; 648
 For sekir he wende that he ded hadde been,
 And Neuere On lyve him forto have seen.
 Thanne wit A sorweful herte he gan to Crye
 Ful Petowsly, and that Ryht hye, 652
 "A wrechche ! to longe now have I be,
 That thus have lost now Sire Seraphe !"
 And thanne Anon there with this word
 Prekyd the white knyht be his Owne Acord, 656
 And Susteyned Seraphe from fallynge,
 That theke tyme there was In Swownenge.
 And whanne Of his swownenge that he Awook,
 Thanne ful mochel Mone to him he took, 660
 For he ne wiste where that he was,
 In what stede, ne In what plas ;
 For wende he tho ful Sekerly
 To han ben In the hondis Of his Enemy. 664
 And Eualach bar him ful worthily tho,
 For Into the pres forth gan he go,
 And Mette there with A worthi knyht
 Wich that was Scornfit Anon In fyht, 668

Seraphe is so weak from loss of blood,

that he swoons.

Eualach rides

to support Seraphe.

[leaf 7, col. 2]

The White Knight keeps Seraphe from falling.

King Eualach

- grounds a knight, And kyng Eualach to the Erthe him Caste,
 And hym from his hors Anon he wraste,
 And Cawht it In his hond there Anon ;
 Therewith toward Seraphe he gan to gon : 672
- and gives his
 horse to Seraphe, "Haue now here, my dere Freend," seide he,
 "This litel present now Of Me,
 For thow bowhtest Neuere so dere A thing¹
 From begyne[n]g In-to the Endyng." 676
- Whanne that Seraphe this gan beholde,
 In his herte he Ioyede ful Mani-folde,
 That Alle his Sorwes forȝat he there
 Whiche that his Enemyes dyden him Ere ; 680
- who at once
 jumps on it,
 as fresh as ever. And vp Into the sadel he sprang Anon,
 As Fresch & As lusty In flesch & In bon,
 And As lusty was there forto fyhte,
 And therto him thowhte As of Strong Mihte, 684
- Thanne seide he, "Certes, And I hadde my Ax On honde,
 There scholde no man Aȝens Me stonde." 688
- The White
 Knight gives
 Seraphe a fresh
 axe from God Thanne Anon Cam forth the white knyht,
 And seide, "here is On, Al Redy dyht ;
 And lo, Sere, by me it Is the sent
 From that God Lord Omnipotent." 692
- handier than
 his old one. And whanne Seraphe this felt In his hond,
 Thanne gan he wel Forto vndirstond
 That lyghtere and more hondsom it was
 Thanne his Owen to-foren In that plas ; 696
- There-by wyst he, whanne he Cam Owt Of swowne,
 That theke Ax Ferst was not his Owne.
 So thanne Ryden they In-to that pres,
 And for non Men ne wolden they ses ; 700
- And Eualach On Tholomes hors Rod,
 So that with him was there non Abod.

¹ onques mais n'eustes don qui si chierement fust achates.
—A.

And whanne Al this beheld Tholomes Meyne,
 Amonges hem was sorwe ful gret plente, 704 Tholomes's men
sorrow at seeing
him a prisoner,
 Be Encheson that Eualach ferst they sye,
 With Tholome In warde, hem faste bye,
 And now Eualach On Tholomes hors doth Ryde ;
 Wherefore they maden sorwe that Tyde ; 708
 And therto Nabure, Tholomes Steward, and his steward
Narbus [p. 170-1]
too.
 Kyng Eualach hadde taken In ward.
 3it More, this Eualach, with-Inne A throwe,
 With An horn he gan to blowe, 712 Eualach
recalls his host,
 And Made his Meyne to Resemble A3en ;
 And tho that weren left, Retornede ful Cleen.
 Thanne Aftir, whanne Assembled weren they Alle,
 His signe he hem Schewed as gan befalle, 716
 Whiche was fastenid vppon his scheld—
 To his Meyne he it Schewede In that Feeld. [leaf 7, back,
col. 1]
 Thanne his Meyne On two batailles he sette,
 And with Tholomes Meyne sone they Mette ; 720 to fall on
Tholomes's,
 And Comanded and preide tho to Seraphë
 "That whanne he hym Sawgh in þ^e Moste Mellë,
 That Seraphe In the Rere-ward scholde Falle
 On tholomes Men, And On hem there Calle, 724 while Seraphe
takes them
in rear.
 And with his Bataille to preven his Myht,
 As he was bothe worthi and gentil knyht."
 Thanne Gonnen they to preken here destreris
 As vaylount knyhtes, bothe worthi & Ferss, 728
 And Evere the white knyht to-forn hem was
 With the baner On honde In that plas, The White
Knight is
always in
front,
 And his swerd with the tothir hond I-drawe, 732 slaying man.
 With wheche Manye A man was Slawe.
 Thanne gan kyng Eualach lowde forto Crie
 "As Armes ! knyht bacheler, and belamyne !
 For now hath kyng Tholome lost his Men Alle,
 Swich Aventure Is now to him befalle ! 736
 For Of hem Schal Skapyn not On,
 For Al the Myht that they konne don."

- Tholomes's men And whazne this herden Tholomes Meyne,
 They Niste what to dope In non degre, 740
 But hem thowhte hit scholde be trewe,
 For Eualach hadde Chongid his hors newe,
 For On Tholomes hors thanne Rod he,
 As Alle his Men there Myhte thanne se ; 744
- fear for their
 king. Thanne the dredë that they hadde
 Was, lest Tholome to presoun hadden be ladde,
 Owther ellis In the Feld there Slayn ;
 Of wheche Of these they weren no Certayn. 748
- Eualach's men Kyng Eualachs Men Amonges hem thiraste,
 That Of theke pres but fewe there paste—
 Whiche that weren kyng Tholomes Men—
- take or slay
 nearly all of
 them, Oper taken Oper Slayn Er they wente then ; 752
 And lik As Men that Amased were,
 In that plase So stooden they there.
- with Seraphe's
 help. And whanne Seraphe beheld this bekering,
 Non lengere he ne Abod For non thing, 756
 And Tholomes Men Closed Al with-Inne,
 So pat from hem myhten they not twynne ;
 So that Angwisschously Ascryed they were,
 And slayn, takyn, & Maymed, Many weren there ; 760
 For In distresse & Sorewe weren they Alle tho,
 For here lord & Governours weren Alle Ago,
 And they ne wiste whedir to Springe,
 For In theke Contre knew they non thinge ; 764
 And wel Askapen Myht they not there,
 For On Eche Syde here Enemyes were ;—
- Where the
 head is gone,
 the limbe fall. So that it semeth ' there the hed is Gon, ,
 The Membres Fayllen thanne Everichon,'— 768
 For there say neuere Man So fayr A begynneng ✓
 As hadde kyng Tholome, ne so fow[1] An Endyng ;
 For vj dowble Meyne hadde kyng Tholome
 Thanne kyng Eualach In Every degre. 772
- Seraphe does
 wonders. There wondirly wel dyde Sire Seraphë,
 And so dide king Eualach with his Meynë,

That Neuere Man that was Of his Age	
I trowe hadde neuere So Mochel Corage ;	776
And the white knyht there bar him so	The White Knight
That Neuere Erthly man mo Merveilles myht do ;	
For In that Feeld Scheldes he schatered,	
And Speris & helmes Alto-Claterid,	780
Knyhtes & hors he slowh down riht,	slays men and horses,
Hedis, Armes, and legges In that fyht,	
That non man hym there Askapen ne Myhte,	no one can escape him.
So vigerows and fel he was In fyhte,	784
That thus be his Chevalrie & knyhthod	
He hem In-gaderede As he Rod,	
And browhte hem to Eualach þ° kyng,	
And to-ward the passage, with-Owten lettyng.	788
Whanne kyng Tholomes men had Aspied	Tholomes's men
That thus Sore they weren Anoyed,	
To that streit passage gonne they drawe	draw back to the narrow pass of the Rock of Blood,
Where-Ofen that weren ful fawe,	792
And wenden that non Man hadde þere be,	
The passage to han kept In non degre,	
And wenden forto A Recouered þat passage,	
That Eualach, for Al his Owtrage,	796
Ne scholde not han past be theke weye,—	
This was here Entent tho Sekerlye,—	
Where-thorgwh þ° Cite he Schold not have,	
Where tholome & his Meyne weren ful save ;	800
For An hundred men myht han kept þat pas	
From Al the world, so strong it was ;	
For non mo On front myhte Entren ther	
But ten men At Ones, As I seyde Er ;	804
For they wenden tho ful wel	thinking that Eualach has left no guards there.
þat there Eualache keperis hadde left non del ;	
And so As men that weren wery for-fowhte,	
Vpe to the Roche wenten As they mowhte,	808
For there Supposed they forto han Reste.	
But it fil not hem for the beste,	

	For whanne they that kepten the pas Syen to that Roche so manye gonnen tras,	812
	Hem thowhte Mo thanne M ^r there were, And At p ^r Roch but .C. that it kepte there ;	
But they find at the Pass, Eualach's men,	And whanne they sien Men kepten the pas, Thanne newe sorwe to hem Comen was ;	816
	And Azenward they wolde han gon, But there-Inne Socour was there non.	
who chase,	For tho that On hem folwed so faste, And they Atte pas schotten Atte laste,	820
slay, and take them :	So that they slowen & token Of that Rowte As Manie As weren hem Abowte ; Thanne was there Mad so gret dolowr That neuere was sein swich A stowr ;	824
the bloodshed is terrible.	For so moche blood was In that plas More thanne Owher Euere seyn was ; For Men, hors, and scheldis, that In p ^r blood lye, For multitude of blood no man hem eye.	828
Narbus, Tholomes's steward,	And there was beten On Narbus, pat steward was to king Tholemus, And there to Eualach him zald Anon, So he him wolden saven body & bon ;	832
yields up his sword to Eualach,	And there his swerd vp gan to zelde To kyng Eualach In that felde. But Eualach him ne wolde not save For non thing that he Cowde Crave ;	836
and prays that he may be ransomed.	But his hors dismembred he Anon, And also him he wolde han slon. And he tho knelid Anon pere down That he myhte be taken to Raunsown ;	840
Eualach says No: he	"Nai," quod Eualach, "that schal not be ; Swich Mercy getist thou non Of me ; For my steward haven ze Slayn, & so schal I the here In Certeyn ;	844
must die.	Therefore the Chonge it is ful hard, For I wele haven steward for steward."	
Steward for Steward.		

And his Armure he dide Of Caste, His hed to han smeten Of atte laste.	848	
And thanne Cam forth Sire Seraphè :		[leaf 8, col. 1] Seraphe begs Evalach
"A, Sire! what thinken to done 3e? 3if 3oure steward ded now be, Tholome hath lost, Sire, swich thre ;	852	
And his Owne brother so dere, That he loved As mochel there As 3e 3owre Steward trewly ; Therefore, Sire, On þis man haveth Mercy ;	856	to have mercy on Narbus,
Fo[r] I him Slowgh with Myn hond, Sire, I do 3ow to vndirstond ; Therefore, sire, I preie to þ" That Of this Man thow have pite."	860	
So þat there gentil Sire Seraphè This man Savede, As 3e mown se.		and so saves his life.
Ful Mochel & gret was the discomfiture As that tyme be-happed be Aventure ;	864	
And the Nyht drowgh On ful faste, For the day It was Ny paste ; Whiche was ful deseysy to Eualachs Men, But 3it Atte hardest not for then,	868	Night draws on.
For so Manye thei slowen And token that tyde Atte passage Of the ' Roche Of blood ' beside, That Of hem ne pasten not þere Away Two thousand, what hurt & hol that day, That Tholomes ¹ Men ne distroied Echon—	872	So many of Tholomes's men are slain at the Pass of the Rock of Blood,
So þat tyme with Eualach the grace gan gon,— Of wheche at the begynneng were Sixty thowsend wel harneised there.	876	that not 2000 get off [1 ? Evalach's]
And thus the Egipcian, be goddis Myht, At theke tyme weren destroyed be fyht.		out of 60,000.
Thanne to Orcaus ward wente Eualach,— Alle the Egipcians to Mochel wrak,— And with him Alle his Meyne That At theke tyme hadde he,	880	Eualach marches back to Orkaus.

	For þere nas no Man Of Non degre	
All Evalach's men get plunder from the Egyp- tians;	That thorwgh theke bataille holpen was he ;	884 -
	Bothe duk, knyht, and bachelere,	
	Alle weren Encresid that weren there,	
	3e, And also bothe 3omen and page ;	
	For Alle here lyves hadden they Gage.	888
	And whanne Eualach Into the Cite Entred was,	
so many of whom are imprisoned in Orkauz	So Manie presoners he fond In that plas,	
	And Of here Maistres that with hem were,.	
	That non Spas was to walken In there,	892
	Nether On hors, nethir On Foote ;	
	But Owt A3en Nedys he Moote ;	
that Evalach is obliged to pitch his tents outside the city.	And afor the Cite he let pichchen Anon	
	Alle his pavilouns there thanne Everichon,	896
	In A fair plase that was so pleyn	
	To-for that Cite tho In Certein ;	
	And there al that Niht herberwed he,	
	And with him al his Meyne.	900

CHAPTER XV.

Of Evalach's Queen (Sarracynte) in Sarras. She sends for Joseph, and asks how Evalach has got on (p. 173); Joseph's answer (p. 174); the heathen kings, &c. are to be cast down, and the poor exalted (p. 175). Sarracynte cries; she asks Joseph to pray for Evalach (p. 175); and to expound Christianity to her (p. 176). Sarracynte is a Christian, and tells Josephes of her Christian mother, and her father, who was a brute (p. 176-7); also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178); she says, 'Ask God for me, I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole; she is (p. 179); thanks God; and is baptized (p. 180). She takes Sarracynte to the hermit. Sarracynte says she cannot worship him on account of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears; Sarracynte is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and Sarracynte does so too (p. 184); both go

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home, and hear of a great beast (p. 185). Sarracynte's brother goes to hunt it, and is lost in the forest (p. 185). Her mother says the hermit is a true prophet (p. 185). They rejoice in their faith (p. 186). Her mother sends the attendants out, and tells Sarracynte to get a box (p. 186); Christ comes out as bread (p. 187). She charges Sarracynte to keep the box, and think on Christ (p. 187-8); and go and tell the hermit of her mother's death (p. 188); and get him to put bread in the box, and look at it every day (p. 189). Christ appears over the mother's bed. Her mother dies, and Sarracynte goes to the hermit (p. 190), who gives her Christ (p. 191). She goes away, and meets a man, who tells her the hermit is dead (p. 191), and asks her to ride back to his cell (p. 192); they go back; the man mourns; then digs a grave (p. 193); takes the head of the corpse, and tells her to take the feet; she excuses herself (p. 193); they bury the body. He scolds her servants, and then baptizes them (p. 194); and remains in the cell. The end of Sarracynte's answer (p. 195). Josephes says, 'Why don't you worship Christ now?' she answers, 'My husband is so angry; convert him' (p. 195). She asks how her husband has sped in the battle, and Joseph tells her (p. 196).

Now let vs beleven Of kyng Eualach,	
And Firtherre Into this Mater now let vs walk,	[leaf 8, col. 2]
And Of these Cristene Speke we bedene	Let's leave
That In Sarras ben, Sixty & Fyftene,	King Eualach,
Lik As vs tellith the Storye	and speak of
Of Eualachs wif here Sekerlye,	the 75 Christians
That A wondir fair womman sche was,	in Sarras,
And ful worschepful In Every plas,	4
And 'Sarracynte' was that qwenes Name,	
A worschepful lady, and Of Noble Fame.	
And whanne that Eualach with his Ost forth wente,	and of Eualach's
So moche Mone sche Made, sche was Ny Schente,	Queen
For Eualach, that was Most In hire Mynde	
Of al Erthly thing, and that was kynde.	
Therefore sche sente For Iosephe Anon,	
To weten how that the Cause scholde gon,	8
In As Mochel As that Er he seide	Sarracynte.
'That hire lord scholde han Abreide,	
And perto thre dayes & thre Nyhtes to be	
Vndir his Enemyes powste,	12
	When Eualach went to battle,
	she sent for Joseph, to know how her husband would proseper.

And that to the Prikke of deth thorwgh Tholome
 He scholde ben browht,—thus seyde he—
 ‘And ȝif it scholde Ony lengere laste
 Thāñne thre dayes & thre Nyhtes weren paste.’ 24
 And this was the Cawse Certainle
 That sche for Iosephe sente, I telle it the.
 Joseph comes to
 Sarracynthe,
 and she asks
 him how
 Eualach has sped. Thanne Iosephe to-Fore hire Gan gon,
 And with him his sone Ryht Anon ; 28
 Thanne sche him Axed there In haste,
 “Whether the Iorne *wit* hire lord were paste ;
 And how he spedde In the bataille,”
 Hire forto telle sche preyde not Faille. 32
 He answers that, Thanne to Sarracinte spak Iosephe Certainle
 “Thus sente the to seine the kyng Of Cristene (be Me,)
 That Of Alle thing knoweth the begynneng,
 And demen schal Atte laste Endyng, 36
 And Of Al this world Saviour Is he
 Sekerly, As I telle it the.
 as the kinge of
 the earth will
 not know God, And For As Mochel as these Erthly kynges
 Ne welen non knowen In here werkynges, 40
 Nethir Resceyven My Creauce,
 I schal hem sende ful hard chaunse ;
 He will have
 them slain,
 and their lands
 given to
 strangers, For Into bataille I wele hem do,
 And there here Enemyes scholen hem slo ; 44
 And here londis ȝeven wile I
 In-to the hondes of strawngeris sothfastly.
 that they may
 know Him as
 their Lord. For I wele that they knowen Me
 As fore here Souereyn lord god In Al d[eg]re,¹ 48
 Nethir Of non Othir kyng to holde,
 But Only Of Me, In Many Folde ;
 For bothe to prowde and Ek to Felowns,
 I schal hem sende Manie distruccious ; 52
 Thus be my Spyrit I schal hem sende,
 And In this degre I wele hem schende ;

¹ MS. dre.

- And therefore the Grete I wyle down take ;
 And þ^o Feble & powre, lordis wil I Make ; 56 The weak and
 More-Over, kynges flesch ʒoven schal be poor, God will
 To Fowles Of Raveyne, that Abowten fle make Lords,
 Forto Finden Sum Careyne :
 Thus schal it ben In Certeine. 60
 And the bodyes that Of pore Men scolen be
 Worthily I-byried In Eche degre ; and bury them
 For the Ryhte weyes alle they knowe, worthily,
 And my Comandementis they welen bowe 64 because they
 Wit good herte And good Entenciowne, obey His com-
 This welen they Resceyven with good devociowne." mandments.
- And whanne Ioseph^e this tale hadde told,
 Sarracinte gan to wepen Mani-fold, 68 Queen Sarracynthe
 And preyde bothe Ioseph^e & his sone, weeps, and begs
 For Eualach to here god to bydden som bone, Joseph to pray
 'That Eualach with worschepe Myhte retornen Aʒen, to God to save
 That sche with hire Eyen it Myhte Ones Sen, 72 [leaf 8, back,
 And forto be turned to the Ryhtful Creauce, col. 1]
 That the god Of Crysten^e wolde senden him swich Evalach,
 chaunse.' and make him
 turn to the belief
- "And I hope thanne Tornen wold he,
 Aftir, A good Man for Euere to be." 76
 Thanne Iosephes Ganne hire Answere,
 'How there-Offen the Certeyn knew sche there ;'
 And sche Answerid Iosephes Agein :
 "Of that Surawñce Am I, In Certain." 80 which she holds.
 "How there-offen, dame, Sure Mihtest thow be, Josephes asks
 Whanne thou beleves on ymages of ston & tre ; her how that
 For they mowen nethir meven ne stonde, can be, as she
 Ne hem to helpen haven thei nethir leg ne honde, 84 believes in idola.
 And In Iesu Crist he wil not beleve,—
 How Myhtest thow thanne this preve—
 That is lord Of Alle Cristiente,
 As I schal here-After declaren to the." 88

- Thanne Axede sche him Ryht Anon
 The pointes Of Cristendom forto Ondon.
 Thanne Iosephes began Anon forto telle
 The Creavnse of þ^e Trenite, and þereof gan spelle ; 92
 And the qweene behel[de] him faste,
 And Axede 'what he hyhte' Atte laste.
 Thanne Answerid he 'that he Cristened was
 And I-Clepid "Iosephes" In that plas ; 96
 And there-Offen Is there non Man
 That Me that Name bereven kan.'
- Thanne Comanded the qweene Anon
 Alle hire Owne Meyne from hire to gon. 100
 And Anon Alle the poyntes Of the Trenite
 To Iosephes sche gan to declaren Certainle,
 So that there was non Clerk levynge
 That there-Inne scholde han schewed more kornenge ;
 So ferforth that Iosephes Merveillen began 105
 That so moche wit myht ben In womman,
 And whers sche hadde this kornenge Cawht,
 Oper what Maner Of Man that it here tawht. 108
- Thanne Answered this Qweene Agein,
 " Ful ten 3er My Modir In Certain
 Fulliche & hol was In this Creauce,—
 As I the telle Iosephes—with-Owten variaunce, 112
 And 3it My Fadir there-offen Neuere wiste,
 Ne non Of his lyne, thow Mihtest wel Tryste,
 Saufe Onliche Mine Owne Modir and I ;
 I Sey the Iosephes ful Certainly, 116
- My Modir, duchesse Of Orbery was,
 As In thike tyme happed be Cas,
 Whiche that good womman was, & trewe,
 And therto worschepful & Of good thewe ; 120
 My Fadyr was Crwel and dispetows,
 And therto Angry & Riht Malicious ;
 And So it behappede with-Owten Mo,
 That Ouer hens Sevene & twenti winter Ago, 124

Josephes tells
Sarracynthe the
Christian belieef.

She orders all
her attendants
out, tells
Josephes all
the doctrine of
the Trinity,

and explains
that her mother
was a Christian,

and was Duchesse
of Orbery.

That In Owre Contre An holy man there was		In Orbery was a holy hermit,
In An Ermytage, As god ʒaf him gras,		
That Moche dide for goddis Sake,		
And God for him Manie Merveilles gan Make,	128	named Salustine,
And his Name 'Salustine' Gonne they Calle ;		
In him Manie vertwes gonne there falle.		
So thanne My Modir hadde An Infirmite—		and to him, Sarracynte's
Certainly Iosephes as I telle the—	132	mother,
That theke tyme xix Monthes hadde holde,		
Sche was In sorwe and wo Manie-Folde,		
That hire Colowr and blood was Al ago,		who was bloodless,
So Ful sche was Of peyne and wo,	136	
And Alle hire Membres weren wasted Eke,		and had wasted limbs,
And þerto sche was ful feble & syke.		
So herde sche tellen Of this good Man,		
What Merveilles that God wrowht In him than,	140	
And thowhte with him sche wolde Gon speke, ¹		resolved to go
And somewhat Of hire herte to him breke,		
To tellen him Of hire Infirmite,		
ʒif Ony Socour there-offen Mihte be ;	144	for help of her disease.
For sonnere sche hopede to ben ded		
Thanne to live to tornen In that sted.		
Whanne þat tofore this good man sche gan to gon,		She goes to him,
Down On hire knees sche Fyl Anon,	148	
And there down sche fil to his feet,		
And preide him Of Socour Also skeet.		and prays him for succour.
Tho this good Man On here there loked faste,		
And Seide, " O womman, womman, Atte laste	152	He tells her
Wherto Of helpe Axest thow Me,		
That hast Swich An Infirmyte ?		
Certes thou Art," quod this good Man,		
" Dedlich, and þerto Sinful womman ;	156	
And I dedlich Am Also,		he is mortal and sinful ;
And therto Sinful with-Owten Mo ;		

¹ MS. speke.

	For saker I non power ne have,	
	Nethir Man ne womman forto save,	160
Christ alone saves those who love him.	But Onliche it is Crist & god Above That hem doth Save that him welen love."	
	Thanne Answerid my modir " Certeinle,	
Sarracynte's mother begs the hermit to pray for her;	Good sire, so preye thy lord for me That he wolde taken Me to his grace, And helthe to sende me In this place."	164
[¹ So MS, for 'scede.']	Thus thanne scheid ¹ sche in alle thing To this goode man ful sore weping,	168
	" For I hope thi God ne wile not werne þ ^o Ony thing that thow Axest Certeinle."	
	" Dame, til to Morwe this May not be, Certeinli I telle it the."	172
she will give him silver and gold.	" Sire, thanne schal I Comen Agein, And tresowr I-nowh to bringen Certein, þif that he me now helpen wolde, Tresowr I-nowh Of Siluer & Golde."	176
He wants only Repentance and Belief.	Thanne answerid this good man tho : " Of thin Tresowr wile he non, Lo, But Only Of trewe herte Repentance, And stedfast beleve & ful Creauunce."	180
	And tho spak sche with good semblawnt To him that was goddis seriawnt,	
She promises anything for the cure of her malady.	" What thing On Erthe thow bidde me do, I schal it fulfille for peyne Other wo, And he wele me helpen Of thys Maledye That doth me now so gret Anoye."	184
	Thanne Answerid this goodman agein, " And thow wilt fulliche beleven Certein	188
	In Iesu Crist, that verray lord, I schal behoten the hele at On word ; Er that thow Owt of this plase wende, Thow schalt ben helid with-Owten Ende."	192
	Thanne to his Feet sche knelid A-down,	

- And hem kiste with good devocioun,
 "Sire! ȝif that hele he wel me sende,
 On him wile I beleven *with-Owten* Ende." 196
 Thanne seide to hire this good Man,
 "ȝif stedfastli wilt þou beleve," quod he þan,
 "Anon Riht helyd schalt thow be
 Of thin Maladie Certainle ; 200
 For hele Is there non so sone
 As In god beleve, hos wil it done."
 Thanne seide my modir Anon Ageyn,
 "Sire! I beleve it fully In Certain,
 That Onliche verray God Is he
 That me schal helpen Of myn Infirmite." 204
 And Anon this Goode Man took
 In his hond Anon A litel book, 208
 And there-vppon ful faste gan Rede
 [Al so faste as he cowde spede,]
 In A Corner al be him Selve ;
 There preide he God and thapostelis twelwe, 212
 'That God wolde sende his Mercy & Grase
 To that Synful womman In that plase,
 And to keveren here Of that Maladye
 That xvij ȝer Contenwelye 216
 Here hadde holden In that degre,
 Goode lord, þat koverid myhte sche now be.'
 And whanne his preyere thus hadde he do,
 Anon to My Modir he Cam sone tho, 220
 Thus Seyenge to hire, "Aryse vp here
 Also hol As Evere thow Er were,
 In the Name of the Fadir, Sone, & holigost,
 Wiche that Is Of Myhtes Evere Most!" 224
 Thanne felte My Moder there Anon,
 That As hol sche was In flesch and bon
 As Evere Ony tyme sche was before,
 Sethen sche was Of hire Modir I-bore ; 228

Sarracyn's
 mother kisses the
 hermit's feet,

and declares her
 belief in the God
 who will heal her.

[leaf 9, col. 1]

The Hermit prays
 to God,

bids Sarracyn's
 mother rise
 whole,
 in the name of
 the Trinity,

and she at once
 is cured.

- And the strengthe Of hire Membres Anon
Sche hadde Azen there tho Everichon.
Anon whanne sche felte this riht tho,
That helthe Azen was Comen hire to, 233
- Sarracynte's
mother confesses
God's might.* "Now May I sen," sche seide, "verraily,
That thi lord Is Strong & ful Myhti
That me hath helyd of My gret Maladye.
For it hath me Cost Certainlye 236
More thanne xv thowsend besaunz,
This Maladie wit-Owten variaunz,
& 3it neuere be non Of hem hele myhte I have ;
But þou, blessed lord, now dost me Save." 240
- but only God has
cured her.* Thanne seide to hire this Good man Anon,
"Baptisme to Resceiuen er 3e hens now gon"
And thanne sche Axede him ful sone,
'What that baptesme Mihte done.' 244
And [he] hire Answered Sone Agein,
"It Is thyn hol Savacioun In Certain."
Thanne Answerid sche with good wille,
"I wile it Resceyven bothe Mekly & stille." 248
- The Hermit
Salustine
baptizes her.* Thanne the Goode Man hire Cristened Anon there
In his Name that was Of Most powere,
Whiche Is Fadir, and sone, And holy gost,
On God and thre persones, Of myhtes Most ; 252
And thus My Modyr there he Cristened Anon.
Thanne Owt Of the Chambre sche com gon
There As I Abod with-Owten the dore,
And Al Owre Meyne In the Flore ; 256
So my Modir took me be the hond,
And with hire to gon I myhte not withstond,
And thus me to-form the good man browhte,
That I ne wiste what I seyn Mowhte ; 260
"My swete dowghter, Com now hider to Me,
Now koverid I am Of Myn Infirmite ;
þerfore, swete dowhter, I woldes that þou wost don
As I schal the here Comaunden Anon." 264

- Thanne Answerid I *wit* herte qwakyngē,
 " Modir, I wele don Alle ȝowre biddinge ;"
 So that I hadde gret wondir tho
 What my Modir wolde *wit* me do. 268
- " Faire swete dowghter, I wolde that ȝe
 Wolde worschepeⁿ him that myn Infirmite
 Me hol hath Mad, and taken clene Away ;
 So, swete dowghter, so worschepe þat man þis day."
 And I wende sche hadde ment that Old Man, 273
 And therefore I ne dorste not Sekerly than ;
 And My Modir Axede me " wherfore ?"
 " For Certein he hath A long berd, & An hore ; 276
 And Euere whanne I lokede vpon his berd,
 Sekir, Modir, I scholde ben Aferd."
 Thanne Anon lowgh this good Old Man
 For that I Seyde Of him than, 280
 " Nay, faire dowghter, it Nam not I
 That thi Modir Speketh Of trewely ;
 But Anoper it Is, that is¹ ful Of Bewte
 And Of Alle goodnesse In Eche degre." 284
 And I axed him, " where that he was,
 ȝif I myht Owht sen him In this plas ;
 And, ȝif he fairere thanne my broþer be,
 Him I wele loven In Alle degre ; 288
 For my brothir, so fair he Is,
 That of bewte hath he non pere I-wis."
 And whanne to him thus hadde I told,
 To speken to Me he was ful bold : 292
 " With-Inne A litel while here schalt þou Se
 Him Of whom þat I speke to the,
 Whiche is Fairere thanne thi brothir Is
 In Alle degres, and In More blis 296
 Oþer thanne thy brothir Evere thow sye,
 Owther Euere thow schalt *wit* thin Eye."

and asks her to
 worship Him who
 has cured her
 mother.

Sarracynte
 says she
 can't worship
 the Hermit
 because of his
 beard ;
 [leaf 9, col. 2]

but if God is
 fairer than her
 brother, then
 she'll love Him.

¹ MS that if that is.

- Sarracynthe perceives a wonderful clearness and sweetness;
- And Anon As this word hadde he Seid,
A wondir Clerte toform me was leyd 300
Sodeynly there In that Chapel ;
Many wondirful swetnesse Aforne me fyl,
And the hows So ful there-Offen was,
And therto swich delicacie In that plas. 304
- and amidst them the fairest person that ever eye saw,
- Amyddis þat liht & swetnesse þer gan forth gon
The fairest Creature Of flesh & bon,
The Clerest and the fairest persone
That Evers Ony ertthly Eye myhte loken vppone. 308
This Man gan holden In his Ryht hond
The Signe Of A red Cross, I vndirstond,
And bothe his Eyen Me thowhte ferden there
Also Cleer brennenge As Ony Fere. ✓ 312
And thus A while Stood he thore ;
Where-Offen I was Abasched wel sore,
Of the wondris that I On him gan beholde ;
Wherefore myn herte wax wondir Colde, 316
For On him now More thanne Mihte I loke,
So that for drede myn hertē qwoke,
But to the Erthe I fil plat Adown
As thowh I hadde ben In A swon ; 320
- She falls to the ground.
- The Hermit lifts her up.
- Thanne the Ermyt took me be þ^e honde,
And Made me vp be him stonde ;
Of wheche Silte hadde I gret Merveilleng ;
And sauf my Modir & thermit Saw I non thing. 324
Thanne this good man Seide to Me,
“ Now, my faire dowhter, how thinketh the ? ”
And thanne I Answerid so Ageyn,
“ This Mannes Creauunce I wele resceyven fayn.” 328
And Anon there he Cristenede Me
In the holē¹ Name Of the Trenite ;
So þat affir he told vs, but not be-forne,
‘ How þat Iesus Crist was Conceyved & born 332
- She agrees to receive this Man's belief, and the Hermit christens her.

¹ Et il me baptisa maintenant el non de la sainte trinite.—A.

- Of An holy virgine, Modir & Maide,
 As be Old tyme the prophetis saide ;
 And how þat On þ^e Cros he gan to dye,
 Man To beien from endles felonye ; 336
 And how þ^e thridde day he Ros Ageyne,
 And deliuered his frendis from Endeles peyne ;
 Thanne Aftir, with the xlthe day,
 Streyht to hevene he wente his way ; 340
 And the xj day Aftir, with-Owten fantem,
 He sente to his dissiples, Into Ierusalem,
 His holy gost, Anon there Ryht,
 In liknesse of flawmes of fir so briht ; 344
 & told hem Also how that they scholde
 His bodi sacren to ʒong and Olde,
 As he hem tawhte At his sene,
 The[r] Alle his apostelis weren Clene 348
 The Niht to-fore he suffrede passiown ;
 And thus tolde vs thermyt, Al & som.
- Thanne whanne this to vs hadde he told,
 To that Awter he wente ful bold, 352
 And there made he þat holy Sacrament
 With hy devocioun and good Entent ;
 And to my Modir there it tho took,
 And sche it Resceyvede, & not forsook. 356
 Thanne After to me he Cam Anon,
 And In My Mowth he wold han it don ;
 Thanne thus to me he gan to seyn :
 ‘ That I scholde beleven Certain,
 That theke same body it was 360
 The wheche In the virgine took his plas.’
 Where that thanne I taried Anon Ryht,
 That to beleven hadde I non Myht ; 364
 So thanne thowhte me Anon In My siht,
 That it was theke Selve Faire wyht
 Wheche In the Chapel I sawgh to-fore,
 That I was Offen Abascht ful sore. 368

The Hermit tells
 Sarracynte and
 her mother about
 Christ's death,

resurrection,

ascension,

and gift of the
 Holy Ghost to
 his apostles,

[leaf 9, back,
 col. 1]
 and charge to
 celebrate the
 Sacrament.

The Hermit then
 makes the
 Sacrament,

gives it to
 Sarracynte's
 mother,
 and then to
 Sarracynte,

telling her to
 believe it is
 Christ's body.

She thinks it's
 the fair Man
 she saw in the
 Chapel.

	Thanne seide I to him Anon there, "Sire, I beleve As thow seidest Ere."	
Sarracynte and her mother	So that from him we departed Anon, Homward In Oure weye forto gon.	372
promis not to sacrifice to idols,	Thanne charged he vs In Alle wise, 'That we scholde don non More S[a]crifise :' "To þ'se fals ymages of tre ne ston, Be no weye Sacrifise Make 3e non."	376
but to believe on God.	And thanne we Answerid him Ageyn, 'That On God wolde we beleven Certeyn, And Comfort and Ioye Of him to have, And that At Owre Endeng he wele vs save.'	380
When they reach Orbery, their home, they hear a wild Beast has broken out,	Thus lerned we, & there-Offen weren fawe. And whanne that we weren comen to Orbery, Thanne herden we A wondir Noise, & a gret Cry,	384
	Of A savage wilde beste That was broken Owt of a foreste ; And Al the Contre it gan to chase,	388
	It Forto distroyen In som plase ; For it was so dyvers A beste of kynde, That þere hadde non Man wit ne Mynde To tellen what thike beste was	392
so ferce that	That they Chaced In theke plas ; For that beste was so dispetous, So feers And so Angwischous, That he distroiede theke Contre,	
he eats sheep, children, men, and horses,	An Ete schepe & Children In Eche degre ; Men & hors he gan to distroye, And to wommen with Childe he dyde gret Anoye.	396
	The same tyme þat we from þis good man gonne gon, Theke tyme fel this Chawnce Anon,	400
and that Sarracynte's fair brother has gone forth,	That the peple Gonnen to gaderen faste, And my brothir In that pres forth paste,— That so fair and so hardy he was,— With hem he forth wente In that plas,	404

And A good hors there he be-strod,
 And wel Armed he was, & non lengere Abod,— well armed,
 As behoved A 3ong knyht Forto were,
 For A litel to-fore knyht was he mad *pers*,— 408
 For there dorste non Man that beste Chase,
 But he were Armed In that plase ;
 For the beste was wondirful In that stede, to fight this
wonderful three-
horned Beast.
 For thre hornes hadde [he] In his hede, 412
 That So trenchaunt An scharpe were,
 Scharpere than swerd, knyf, O^{per} spere,—
 For they wolden perschen bothe Irne & steel
 Thow it were wrowht neuere so wel,— 416
 Wheche beste mi brother gan to chase
 Afor Alle the men *pat* weren In that plase,
 So that In tweyne plases he it smot He smites the
Beast in two
places,
 With A scharpe swerd that wel bot ; 420
 And fowre hors he Slowgh vndir hym,
 The beste, it was so spetous & grym.
 And whanne this beste Chased was So sore,
 To the Forest he wente Alle hem before, 424 so that it flees
to the forest,
 As it was Sekerely thus Me told,—
 For I was not there it to behold,—
 And my brothir Aftir him prekede faste,
 To the Forest he Entrede atte laste : 428 whither he
pursues it,
 And sethen that to theke Forest he wente,
 And Folewede the beste there presente,
 Sethen was there Neuere Man ne womman
 That Of him Ony tydinges tellen kan, 432 and he is never
heard of again.
 Ne Neuere Sethen In-to this day
 We ne herden neuere Of him tydinges In fay.
 Thanne seide my Modir Anon to Me,
 “ Behold, dowhter, here now and se 436
 How that þ^r Ermyt, this holy Man,
 That schal befallen, tellen he Can.”
 So that I held him with Crist prevü,
 For that he Seide I scholde neuere se 440 Sarracynte
thinks the
Hermit privy
with Christ,

- as he told her she
should never see
her brother
again.
- My brothir, as it fil be Cas,
So fair as him as in the Chapel was ;
And therefore ful soth seide he,
For aftir that day I mihte him neuere se. 444
And we so with Cristes passiouz enspired were,
That Al his deth forgotten we there,
- In the joy of their
Christianity
Sarracynte and
her mother forget
her brother's
death.
- For the grete Ioye, And Oure Creawnce
That we hadde Resceyved to his plesauunce ; 448
Whiche Creawnce my Modir kepte ful wel,
And Neuere aspied was non del
Into the day and tyme Of hire deth,
That sche scholde dyen, & zeven upe the breth. 452
Thanne Comaunded sche there Ryht Anon
That Alle the peple Owt Of þ^e chambre schold gon,
Sauf Onliche Alone sche and I ;
This was hire Comandement trewly. 456
And whanne they weren al Owte I-gon,
Sche bad me Schette the dore Anon ;
And whanne to hire that I was Comen Agein,
Thanne seide sche to me In Certain, 460
'That owt Of this world that Nyht scholde sche go ;'
Thus sche me tolde with-Owten Mo,
"Now, faire dowhter, go ze now Into the wones
There As lyn Alle myn precious stones, 464
And Also A whit Booyst and A Ryng,
And that loke ze bringen me Ouzer alle thyng."
Whanne that this to hire I hadde I-browht,
Thanne vpe sche hire dressid As sche Mowht, 468
And On hire knees sche dressid hire down
To-forn hire bed In Orisown,
And there gan sche to wepen ful sore,
In Sighenges, and bunching On brest wel more.¹ 472
And whanne In this Contenaunce longe hadde sche be,
Aftir the boist Anon sche Axede Of Me ;
- and bids her
daughter go to
her jewel stores,
and bring her a
White Box and a
Ring.
- She prays,
weeps, sighs,
and thumps her
brest.

¹ Et batoit son pis de son poing, mult angoisseusement.—A.



- Thanne Axede sche water to hire hond,
 Hem to waschen, As I Cowde vndirstonde. 476
 And whanne hire hondis I-waschen were,
 The boist Anon sche Opened there ;
 Owt of that boist there Isswed Anon
 Owre holy Saviour bothe In flesch and bon, 480
 In forme Of bred there In hire Syht,—
 For so was the wil Of god Almyht,—
 And with Manie teres and sore sighenge
 There Resceived sche that holy thinge. 484
 And whanne that thus hadde sche doon,
 Thanne seide sche to Me Anon,
 " Now that I have Resceived my saviour,
 I am sekir From Alle deseises & dolour— 488
 From the devel and Alle My Fon,—
 And I am Seker to hevене to gon,
 For I have Resceived of Alle Siknesse þ^e boote,
 And helthe of alle Angwisch, boþ^e Crop & Roote. 492
 Lo! dowhter, this boist kepen thow schal
 In A ful prevē plase with-al,
 And that It Come In non Mannes hond
 But In thin, I do the to vndirstond. 496
 For this that I have Resceyved here,
 Is¹ Oure Saviour here & elles-where ;
 For On God In thre persones it is,
 And thre persones In On God I-wis ; 500
 And loke 3e that this 3e kepen riht wel,
 And loke þat 3e wraththen þat God neuere A del ;
 Loke that 3e taken this holy In Remembraunse,
 And thinketh Algate vpon this Chaunse ; 504
 Thenke 3e how he Cam Into this word,
 And In Mannes kende here dweld be his owne Acord,
 And alle thing suffrede as dyde Man,
 Sauf Only Of synne neuere knewe he þan, 508

Out of her White
Box comes the
[leaf 16, col. 1]
Saviour in form
of bread.

Sarracynte's
mother receives
it, the Sacrament,

says she's
sure to go to
heaven,

charges her
daughter to keep
the Box secretly,

and take Christ's
body in re-
membrance

of his sufferings.

¹ MS Iis.

	Where-offen that he was Evere klene, & neuere <i>per</i> with spottid; with-Owten wene.	
Sarracynte's mother bids her	Loke that 3e have Euere this In Mynde, How good that lord was, & how kynde, That for vs he suffrede ded, Mannes sowle to beyen from þ' qwed ; And loke that Al this In Memorie 3e haue In 3owre herte, And 3e wil be save,	512 516
have Christ every day in her company,	And that Every day In 3owre Compeni he be. Now, goode swete dowhter, so thinketh On me ! For, sethen that I Crestened was, Everiday I him worschepid In this plas, & Euery day in my Compenie mi saviour I hadde, Therwhilles was I of non man Adradde ; But, swete dowhter, this wot I wel, That here-Offen knew 3e neuere A del ; For I it kepte In previte,— The Cawse why I schal telle þ',— For 3if thow haddest deid In this world er I, Thow schost it han Resceyved trewly ; But sethen I deien schal to-Forn the, I have it Resceyved, As thow myht se.	520 524 528
as she herself has had.	And therefore, Anon As I am ded, To the holy man þou go, Into that sted Where we resceyved Oure holy Creauce, And telleth him Of Al this chavnce, And preieth that holy blessid Man, My sowle In Comendacion to haven than, That Only Goddis Seriawnt Is, For me to preyen to the kyng [of] blis. And, swete dowhter, thow to him go, And for Ony thing that thow this do, Loke that 3e taken Of him 3oure saviour That 3ow schal saven In Everi stour, So that Owt Of this world neuere 3e passe But 3e him han to-forn 3owre fase,	532 536 540 544
And when she is dead, Sarracynte is to go and tell the Hermit, Salustine,		
and mind to get Christ from him,		

- To Resceiuen 3oure euere-lasting savement ;
 For I wot wel þat he wele, with good Entent,
 3ow it taken In this degre,
 And 3e it him Axen for Charite. 548 (leaf 10, col. 1)
 " And whanne that to 3ow he hath it take,
 Loke 3e that An Onest place þerfore 3e make,
 3owre Saviour to kepen Inne deyntele,
 In A worschepful place & A preve, 552
 So that from Alle leveng Creature
 3e mown it kepen bothe sauf & sure ;
 And this white boist take with the,—
 For he him self 3af it to Me,— 556
 And Into this boist thanne putteth Anon
 Swich thing as he wele there-Inne don.
 And whanne 3e haven it In 3owre keping,
 Loketh that Everi day, Ouer Alle thing, 560
 That to this holy Boyst þat 3e go,
 And 3oure devociions doth therto
 With weping & with sore syghenge,
 With bonching On brest, and Repentinge 564
 Of alle the sinnes that 3e hauen I-do,
 With high Contricioun, dowhter, Euere-Mo ;
 And he wolde sende 3ow swich grace & powere,
 Neuere Oper God to worschepen here, 568
 But Only him that Is 3owre saviour,
 Wheche schal 3ow kepen In Every stour."
 Lo, Sire, thus My Modir tawhte tho Me
 How I scholde me governe in eche degre, 572
 Lik as this storie doth me now telle,
 And as 3e me heren to 3ow now spelle :
 Swich thing as to my sowle profitable scholde be,
 Alle sweche Manere thinges my Moder told me ; 576
 And alle thing þat scholde don me Noysaunce,
 Hem scholde I fien for Ony Chawfice.
 And whanne these wordis weren spoken Echon,
 Sche bad me Opene the chambre dore Anon ; 580

and so receive
 everlasting
 salvation,

and put Christ
 in her White Box,

and daily do her
 devotions to it
 with weeping

and contrition.

Thus did Sarracynte's mother
 tell her how to
 guide herself.

	Thanne Comen In the gentil wommen Alle, As to A dwchesse gan to befallē ;	
Sarracynte	And thanne Rownd sche In Myn Ere, And Axed me, "whom I sawgh there, Abowtes hire bed Ony Man stonyngē ;" Where-Offen I Merveylled Ouer alle thinge.	584
sees Christ hold her mother's hand.	Thanne saw I there the same Man That to-forn tyme In the Chapel saw I than ; And my Modir he held be the hond, And to-forn hire bed there gan he stond. And whanne the same I sawh there That the Ermyt In þ ^e Chapel schewed me Ere, Neuere so sore abasched I was As I was tho In that same plas. And thanne my Modir Axed me tho, "What that I sawh to-Forn me go!"	588
	Thanne I hire tolde it was Owre Saviour ; And sche him dide ful gret honour :	596
Her mother blesses Christ,	More-Ouer sche seide, "blessid mot he be That Into this Erthe wil discende to me ; Now wot I wel that I schal go With him to bliise for Euere Mo.	600
[leaf 10, back, col. 1] kisses her,	Now, goode swete dowghter, Er that I go, Kysseth me er that we now departen Atwo, For to god I schal Comaunden þow here ; And therefore, dowhter, loke þat In Alle Manere	604
bide her do as she has taught her,	That þe don lik As I have þow tawht, And pleynly that þe forȝeten it nowht ; For this lord wif ^h him wile leden Me Into A plase þat is ful Of prosperite, And þerto ful of Ioye and delicasia."	608
	Thus told me my Modir Sekerlye ; And with this word, Sire, Certainly	612
and then dies.	Departid the Sperit Owt Of hire body. & anon I fulfilled hire Comaundement,	
Sarracynte goes to the	And to that holy man I wente wif ^h good entent ;	618

There he me tho took My saviour Anon Riht,
 My God, my Lord, & þerto man most Of Miht.
 And whanne he to me hadde longe I-spoke,
 And wel of this world to me his herte I-broke, 620
 Thanne schewed he me þ^e knoweng of þ^e trenite,
 And how þat In this world I schold Governe Me,
 & Comaunded me to Fadir & Sone & hologicost,
 Whiche that Is lord Of Mihtës Most, 624
 And preide me that I scholde Retournen tho
 Into the plase Aȝen that I Cam fro ;
 For non lengere ne speken to Me he Myhte,
 So feble he was tho as to My Syhte. 628
 And whanne Owt Of his Ermytage I was gon,
 A wondirful swete Noise thanne herde I Anon,
 And my white boyst I held In Myn hond :
 To heren this Noise ful stille gan I stond ; 632
 And Me thowghte tho As In My Syht
 In that song, thre On that Chapel gonnen A-liht.
 And whanne from that Chapel that I was gon
 The spase of half A myle, thanne Mette I Anon 636
 A man that was Clothed In a Robe Of blak,
 That was bothe Megre and pale with-Owten lak ;
 Ful whit and long was his berd and her—
 Of the man that I tho Mette thanne ther,— 640
 & swich Abit me thowhte he hadde
 As the man In Chapel was In Cladde,—
 So sone was torned his Clothing
 That me Merveilled In Alle thing ;— 644
 And so faste and Sore tho gan he to gon
 That he was Al On Swot þere Anon.
 And Anon As he loked On Me
 He wepte ful sore with gret pite, 648
 And thus he seide Anon to Me thore,
 “ A ! Cristene womman, thow hastest Sore ;
 For þou were neuere so sone past from þat good Man,
 That his Sperit Owt Of his body wente than.” 652

Hermit Salustine,
receives Christ
from him (in her
White Box),

with counsel how
to rule herself,

and leaves him
very feeble.

She hears a
sweet noise,

and sees Three
Beings alight in
the Hermit's
Chapel.

Half a mile
on, a man
in black meets
her,

and tells her
that Salustine is
dead.

The Man in
Black tells
Sarracynte

And whanne that Cristene he gan me to Calle,
Anon Of my palfrey I gan down falle,
And Mekliche I axede him Anon,
' Whens he Cam, and whedir he scholde gon.' 656

Thanne he me Answerid there Anon Ryht :
Quod he, " I Am the Seriawnt Of god Almyht ;
For 3ow ful sore I desire now to se,
For bothe to-gederis A3en scholen we— 660

he is sent to
her by the
Holy Ghost,

As be the Schewyng Of the holy gost—
Bothe A3en to-gederis gon we Most ;
For Owt of this world his sowle is past ;
Therefore thedyr Go we In hast." 664

[If 10, bk. col. 2]

And I him Answerid, " Sire, For Certain
From him Ryht now Cam I ful pleyn,
And On lyve Sire lefte I him there,
But þat with siknesse he was Charged sore." 668

and that three
angels bore
Salustine's soul
to God.

" Whanne thow herdest þat Melodie and Aungeles thre,
How In that Chapel they gonnen to A-lihte,
And boren his Sowle to-forn God AlMihte : " 672

And whanne this he tolde to Me,
Thanne wepte I ful gret plente,
And Cleped I My men¹ to Me Anon,
Wheche þat with me þ'dir gonne gon,— 676

For In hem bothe I trosted ful wel,
For Of myn Norture weren they Eueridel,
And therto On Of hem My Cosin was,
And A Clene Maiden, and ful of Gras,— 680
That so Alle thre we Retorned Agein

She and the
Man go back
to Salustine's
hermitage.

A3en to thermitage tho In Certain.
And whanne that thedir we Comen Agein,
The good man was to god past In Certain : 684

¹ et apielai .ij. de mes sers qui auoec moi estoient uenu, en qui ie me fioie mult. Car ie les auoie acates petis enfans, et nourris les auoie tant qu'il estoient grant et sage, et bien conuenable a seruir en vne haute maison. Chil doi estoient en ma compaignie, et vne moie cousine sans plus, qui estoit puchiele, et est enchore.—A.

And whanne this goode Man saw him þere lye,
 Anon he wepte tho ful tendirlye,
 And vpon that dede body fil a-down,
 And there lay he ful longe In swown. 688

Thus whanne there longe hadde he leyn,
 Vp he Ros thanne In Certain,
 And behinde the Awter gan he gon,
 And thens with him browhte he Anon 692
 Sweche maner Of Instrumens, As thouht me,
 That A pyt with, Mad scholde be.
 Thanne tofore the Awter gan he stonde ;
 A pit þere forto Maken thanne gan he fonde, 696
 That the ded body there-Inne Moot Reste :
 Thus this pyt Made he with the beste.
 Whanne this pit thus Ended was,
 He lift vp his hand Anon In that plas, 700
 And with the signe of þ^e Cros þ^e body blessed he,
 Er Into the pit It pvt schold be,
 And þat body took be the hed anon,
 Into that pit for to have don, 704
 And Me the Feet he bad taken tho,
 Into the pyt forto have do ;
 " A ! Sire ! " quod I, and to him Seide,
 " It were not worthi On him hond þat I leide, 708
 For I am Synful womman,
 And On this Craft non thing I ne kan,
 Nethir to towchen So holy A body ;
 Trewly, Sire, I nam not worthy." 712
 " A ! leve soster, whi sey ȝe so here ?
 A more holy thing with ȝow ȝe bere
 Thanne Ewere was this holy body ;
 Therefore taketh the feet ful softly." 716
 Thanne wiste I wel that he was an holy man,
 That So prevy thinges Cowde tellen than.
 Thanne took I the body be the Feet,
 And he be the hed, and down it leet 720

The Man in
Black weeps,

digs a grave
before the
Altar in the
hermitage,

takes Salustine's
corpe by the
head, and bids
Sarracynte take
its feet.

At first she says
she is too sinful,

but then takes
the feet, and
lets the corpe
down

- into the grave. Into that pyt there thanne Anon,—
That holy body, bothe flesch and bon ;—
And thanne with Erthe he keuered it sone,
And seid there Ouer what was to done. 724
- The Man in Black Thanne of Iesu Crist spak he to Me
In Mani Maners & In dyvers degre,
And Aposed me Of my saviour.
And Of my two seriwntes In þat stour, 728
Thanne seide [he] to vs ful woudirfully,
[leaf 11, col. 1] [“ How dore] 3e ben so bold, Other So hardy,
rebukes Sarra- Swiche tweyne Seriwntes with 3ow to bringe,
cynthe's two heathen servants, That with-Inne this holy plase Scholden haven non
Entringe ? 732
For 3e Scholden not Entren here with-Inne,
That liven In wrechednesse and In synne,
And worschepen the devel bothe day & Nyht,
And him 3e Serven, that fowlë wyht.” 736
- for worshiping the devil. There sweche wordis to vs Spak he Anon,
That to his Feet we fillen Echon.
Thanne preyde iche him with riht good wille,
The Ryht Creaunce On hem to fulfille, 740
And Cristendom that they myhten take
In worschepe Of that Goode lordis sake,
For non lengers that they myhten dwelle
In Servise Of the devel Of helle. 744
And whanne that he hem herde þere speken
so,
Riht Anon water than fette he tho,
And Anon hem Cristeneden with-Owten bost
In the Name Of the fadir & sone & holi gost ; 748
And he hem preide ful tentify
That Creaunce to kepe ful worthily,
And that ymages so fals Ewere to dispise,
That So fals ben In Al Manere wise. 752
And he me preide hem forto kenne,
That they myhten becomen good Cristene Menne ;
- They pray him to baptize them,
which he does.

And there to God he Comanded vs, And we him to swete Iesus,	756	
For thens owt of þat plase wolde he Neuere go, But there wolde dwellen for Evere Mo.		The Man in Black stays in Salustine's hermitage, working miracles,
And God for him wrowhte In that plase Mani Faire Miracles In litel spase ;	760	
But I ne Cowde weten 3it what was his Name, Of him that was so good Of fame ; And 3it God graunted me that faire grase, That I At his Owne beryng wase	764	and Sarracynte afterwards burles him there.
In the same Maner As I at the tothir was Er, Riht so [I] beried him bothe Faire & Cler ; And from that day 3it hider-to I have belevid In God 3it Euere Mo."	768	
And Iosephes Abod Alle hire Answers Evene to the Ende that sche seide pere, And hire Answerid ful sone tho, " Sey me, dame, how myhtest þou don so,	772	
A Cristene woman þat thow schost be, And dost not pere-aftir In non degre, And that thow him worschepest nowht, That so dere In this world the bowht?"	776	he asks her why she doesn't worship Christ.
" Sertes, sire," thanne Answerid sche, " My lord Is so spetows and so Angre, That Everi day I moste Awaiten Myn Owr Whanne I May worschepen my saviowr ;	780	' Because my husband is so angry,
For, And Ony thing he Mihte Aspien with me That him scholde misplese In Ony degre, Anon he wolde me Confownde, And distroyen me Into the harde grownde ;	784	and if I were to displease him, he'd kill me.
But now I hope Oure lord wil to him se, In the Ryht beleve that he mot be ; And I the preie, that Art Goddis Seriwnt, Him from bodily deth that he wolde grawnt,	788	I pray God to keep him
And him hom In worschepe forto bringe, And [in] his Creawnce to Maken his Endenge ;		and convert him.

& 3if this Ones I Mihte knowe,
 There nis non Creature, neþer hy ne lowe, 792
 In this world schold me disseise,
 So mochel myn herte it scholde plese ;
 But Evere, Iosephes, I drede me sore
 Of þ^e wordis that 3e han seide before, 796
 That thre dayes & thre Nyht
 His Enemy Of him scholde han Myht."
 "That is ful soth," quod Iosephes thanne,
 "For there nys non Erthly Manne 800
 That his word ne may with-seye,
 Ne his Comandement, In non weye."
 "Sire ! 3it 3e Mown don this for me,
 To preien to that God In Maieste, 804
 That he wolde schewen 3ow with-Owten faille
 How my lord hath sped In his bataille."
 So longe that lady preide Iosephes tho,
 That Everi point he told hire to ; 808
 And how he hadde I-spel from day to day,
 There Al the sothe he gan here Say.

I drede your
words that he
(Evalach) shall
be three days
in his enemy's
power."

Josephes tells
Sarracynte
how Evalach
has sped.

 CHAPTER XVI.

Josephes tells Sarracynte of the White Knight, whom Evalach and Seraphe cannot make out (p. 197). Evalach goes to see Tholomes (p. 198), and then returns to Sarras, taking Seraphe with him (p. 198). His Queen receiveth them with great delight, and he at once asks after the Christians (p. 199). Joseph comes (p. 199); he tells Seraphe that it was Evalach's prayer that gave him his great strength (p. 200). Joseph orders Evalach's shield to be uncoverd (p. 201). A crucified man is seen on it (p. 201). A man with a wounded arm is heald by it; and then the cross vanishes (p. 201). Seraphe declares that he will turn Christian, and Joseph baptizes him, and changes his name to *Nascions* (p. 202); he is heald at once, and so preaches to Evalach, that he and the wounded man are baptizd too, and Evalach's name changd to *Mordraynes*, or "Slow-of-Belief" (p. 203). The rest of the people are baptizd; and Joseph destroys the images, and converts all Sarras (p. 204).

Evalach goes into Orcauz to see Tholomes,	Erly on the Morwe, whanne þe kyng Aros, Streyht Into Orcauz thanne he Gos For to speken With tholome the kyng, And to knowen & sen of his governyng.	32
who falls down before him,	And whanne Tholome Eualach Say Com, To his Feet he Fil Anon þere A-down, For ful gret drede hadde Tholome That kyng Eualach Wolde don him sle.	36
and bids his knights do so too.	Thanne king Eualach took him be the honde, And made him vp·Riht forto stonde, Be Encheson that A kyng he was, And Most Of worschepe In that plas. Thanne Anon kyng Tholome Clepid forth [his] knihtes ¹ & his Meyne, And bad hem down fallen to here lord, And him Worschepen with on Acord.	40 44
Evalach rides towards Sarras,	Whanne they hadden thus Alle I-do, Kyng Eualach from hem gan to go, And toward Sarras gan forto Ryde, He & his Meyne be his Side, And with hym Sire Seraphe he ladde, That Manye A gret wounde there hadde ; And thanne seide Sire Seraphë, 'That hom Into his Owne Contre wolde he, Where that he Scholde more Esed ben Thanne In Sarras, As he tho Cowde sen.'	48 52
and asks Seraphe to come too, and see Joseph.	Thanne seide king Eualach to him tho, 'Sire, with me to Sarras Scholen 3e go, And there grete Merveilles scholen 3e se, Of the moste wondirful Man that may be, That tolde me how that it schold be-falle Of my bataille, begynneng and Alle." And thanne Answerid Sire Seraphe, 'That gladliche theke Man wold he se.'	56 60
Seraphe agrees.		

¹ *knihtest* in the MS.

So that bothe Sire Seraphe & þe kyng, To Sarras Comen with Owten lettyng ;	64	Evalach and Seraphe reach Sarras.
And Alle the tothere Meyne, Eche tornede to his Contre, As the king hem 3af license Forto gon from his precense.	68	
And whanne the king to Sarras was Gone, With gret Ioy ^e þe Qweene him Mette Anone, And Also hire dere brother Sire Seraphe, Of hym gret Ioye Made tho sche,	72	Sarracynte meets them with joy.
And so dide Al that Cite tho, Gret Ioye Made Of hem two ; For they Supposed In Certain, To that Cite Neuere to have Comen Ageyn.	76	
And Anon As the kyng On-horsed was, After the Cristenmen he Axede In þat plas ; And the qwene, that wolde not vndirstonde ; But 3it Anon the kyng Sente his sonde	80	Evalach asks after the Christians,
To Seken thanne Iosephe & his Meyne, " For, dame, it Is Al trewe that he tolde me." And whanne the qwene him herde so sayn, Thanne In herte was sche bothe Ioyful & fayn,	84	
And sente to seken Iosephe anon Also faste As they myhten gon. And Anon As Evere the king saw Iosepe, Ryht Anon to him he gan forto lepe, ¹	88	
And seide ' that he was the beste welcomed Man Thanne Evere was Oni prophete,' he seide than. And be him he made him to sittin A-down ; And thanne to Seraphe seide he this Resown,—	92	and welcomes Joseph.
That Sik vppon A Cowche he lay, As was hurt vppon the Formers day,—		

¹ The marks of contraction over the *p* of *Iosep* and *lepe* are the same, and, though this *Iosep* has been printed *Iosephe* elsewhere in the text—as *Ioseph* occurs in the MS so often—yet here it is printed *Iosepe* on account of the rhyme.

- “ I sey to 3ow now, brother Sire Seraphe,
That be this Man I have Conqwest & my degre, 96
Whiche that I wele that 3e knowe,
And Al my peple vppon A rowe.”
- Joseph says
that God, not he,
gave Eualach
the victory. “ Nay, sire,” quod Iosephe thanne,
“ It Miht neuers Comen be Erthly Manne, 100
But be him In whom thou hast Craunce ;
He hath the sent Al this good Chaunce.”
Thanne Axede Sire Seraphe Anon thanne,
“ What Manere of powere hath that Manne 104
That he is of so gret powste ;
I preie the, Belamy, telle thou me.”
- He tells Seraphe Thanne Answerid tho Iosephe Ageyn :
“ I Schal þ^e Sein, Seraphe, In Certeyn ; 108
And what he sente the to seyne by me,
I schal the now tellen, Sire Seraphë.
This lord that kyng Of Cristene Is,
Be his Mowth he seide to Me I-wis, 112
That he was the Same Man
That from Sevene knyhtes deliuered þ^e than
Whanne atte the prikke of deth þou were I-browht :
- that God
dellverd him
from seven
Knights who'd
brought him
to the point
of death ; Seraphe, thorwh thy Myht wos it Nowht. 116
And 3if thou Supposist that Al thi Chevalrye
Come of thy self,—Nay, Certainlye.
And 3if thou beleve now so,
Al it is Folye þat thou dost do. 120
But knowe thou wel, Sire, for Certeine,
That whanne Eualach the saw In sorwe and peine,
And there he Made his preiere Anon
To þat lord of whom he bar signe vppon, 124
“ That, as his dere broþer, the In bataille scholde defende
From peril of deth, & to þ^e victorie to sende.”
And whanne Iosephes thus tho hadde I-seid,
Thanne Seraphe, that vppon A Cowche was leid, 128
Of his wordis ful sore Abasched he was,
Of wheche no man knew tho in that plas.
- and this, because
Eualach prayd
to Him.

And Seide thanne Anon king Eualach tho,
 "Certes, dere brother, It was Ryht So." 132

Thanne Axede Iosephes the Signe Anon
 Of þ^e Cros þat he hadde In his scheld doon ;
 And whanne this scheld was vndon,
 The signe of the Crois they behelden Anon ; 136
 And there anon it semed there In Al here siht
 A wondirful Red Cros, & Merveillously dyht ;
 And vpon that Crois hem thowhte they sie
 A man In manere on þat cros was Crucifie. 140

In the Mene whille þat this Sihte was,
 happed A man to comen Into that plas ;
 And Iosephes him Clepide there Anon,¹
 For his Arm Ny from his body was gon ; 144
 "Certes," quod Iosephe, "this lord is of so gret powere,
 That thin sore putte to him here,
 As heil & sownd thanne schalt thou be
 As euer is Oni Man In Cristiente." 148

And this Man dide Anon As he him bad,
 And Riht Anon there his hele he had.
 Thanne alle the hurte men þat weren present
 Seiden it was don be Enchaument ; 152
 And his Arm be-Cam As hol Anon ;
 As was fisch that bar A bon.

þit a grettere Merveille was in that plas,
 Of the Cros that In the Scheld tho was : 156
 It vanschid Away there tho sodeinly
 That neuere man ne wiste whedir ne whi,
 So that it was neuere More Sein
 In that Scheld Aftir Certain. 160
 Of this thing Alle Sore abasched they were
 That in theke plase þat tyme weren there.

And whanne Seraphe this gan beholde,
 Non lengere thanne Abiden he wolde, 164

Joseph calls
for Evalach's
shield ;

and upon the
red Cross on it

they see a
crucified man.

A diseased man

puts his bad
arm to the Cross,
and it is at once
heald.

Then the Cross
vanishes.

¹ The French makes Seraphes propose to Josephes the cure of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.

- Seraphe But Anon Cristened he wolde be,
& On him to beleve, In Eche degre,
That hath so moche strengthe & power,
Sike Men Forto keveren there. 168
- falls at Joseph's
feet and begs
to be baptizd. And he him there dressed vppe al so skeet,
And fyl adown Anon to Iosephes Feet ;
There Axede he Ioseph, for charite,
Anon A Cristene man that he Mihte be. 172
- Joseph baptizes
him and calls
him NASCIENS. " In the name of þ^e Fadir, sone, & holi gost,
Whiche that Is lord of Mihtës Most,
I the cristene," quod Ioseph thanne,
" And loke þat thou be true cristenne Manne." 176
- In his Cristendom, his Name chonched he,
And Clepid him ' Nasciens,' that men myhte se.
And Anon As he tho Cristened was,
Swich A Clerte On him fil In þat plas, 180
- Seenge to hem that stood Abowte,
Of diuers meine a ful gret Rowte,
And hem besemed ful verrayly
That alle his Clothes weren taken Away ; 184
- A burning fire-
brand seems to
enter his mouth,
a Voice says he
is purified, Hem thowhte they sien A brennenge brond of fer
Into his Mowth how it Entrede ther.
Thanne herden they there A wondir vois anon,
That thus to hem seide þere Everichon : 188
- " The last of þ^e ferst hath taken Away
Alle filthhedis this ilke day.
Be his Owne stedfaste Creavnce
Him is be-happed this ilke Chaunce." 192
- And whanne this vois tho was past,
Thanne vppe him Stirte Seraphe In hast ;
And Felt him Self As heyl & qwerte,
And as hol A man In body & herte. 196
- And Anon fulfillid there he was
With the holi gost tho In that plas ;
And thanne be-spak sire Nasciens :
" The holi gost is in my presens, 200
- and filld with
the Holy Ghost ;

- That Me Certefyeth Of Myn Creavnce,
& how that I schal leven with-owten variaunce ;
- That to Owre mete ne gon not we
With hondes vnwaschen In non degre ;
- And him there worschepen scholen we thanne,
That Most Worthy Lord that becam Manne."
- And behold what God Schewed to Eualach tho
For the grete Affiaunce he hadde him vnto,
That Tholome theke same Owr
Owt of this world was past with dolowr.
- And thus him Schewed the holy gost
That Evere Is lord Of Myhtes Most.
- So longe thanne there Spak Sire Nasciens,
Of goddis Myht and of his presens,
That king Eualach Ran Cristened to be ;
And Also that Man In the same degre
Whiche that his Arm was ny Offe go,
To Cristendom faste Ran he tho.
- And Anon As that they Cristened were,
Here Names In here Forhed were wreten here ;
Eualach to 'Mordraynes' Torned was,
And the hurt Man to 'Clamacides ;'
Thus bothe here Names I-torned they were
Be strengthe and vertw Of baptism there,
As banarers Of that hye kyng
The wheche hem browhte to baptising.
- Thanne seide Sire Mordrains to his qwene,
'That sche scholde Comen, Cristened to bene ;'
Thanne Answerid [sche] to hire lord Anon,
'That it Were Nethir Skele ne Reson :
For on body, twyes baptised forto be,
Sire, it were non Resoun, So thinketh Me."
- Thanne Axede hire the kyng Anon
How that this Cause Mihte thus gon.
'Sire,' sche seide thanne, " Certeinlye
xxvij wynter Agon it is fullye
- [leaf 121]
- he tells men
never to eat
food with
unwashed
hands.
- By God's grace
too, Tholome
then dies in pain
(see p. 206).
- Nasciens converts
Eualach,
- and the heald
man,
- who are baptisd,
and callid
MORDRAYNES
and CLACACIDES.
- Mordrains
tells his wife
Sarracynite to
be baptizid :
- but she says
she's been a
Christian 27
years.

	That I Crestened womman haue be, Sire kyng, forsothe As I telle the.” And the kyng Axede here how it was.	
Sarracynte tells Evalach the story of her conversion.	Anon sche him tolde Al the Cas : Evene As sche to Iosephe tolde, Sche him Rehersid þere Manifolde, And seid the holy man that hire Cristened þere, Here Name Nolde chonge In non Manere, “ But seid to Me In his talkyng, ‘ Thy Name ‘ ful of faith ’ Is signefieng.’ ” And whanne that they thus Cristened were, Alle the Remnaut that weren there Comen Alle ful faste Rennenge Forto Resceyven there baptisenge ;	240 244 248
Her name means ‘ full of faith.’	And Iosephes took A basyn with water Anon, And Amongs hem Faste he gan to gon ; There Anon he Made hem Alle knelynge, And there 3af he to hem Baptisenge, And vpon here hedis water threw he Abowte, Vpon that Meyne In theke grete Rowte, Where As was v hundred thowsend & Mo, ¹ In that same plase Cristened be ² tho In the Name of the fadir & Sone & holigost, Wheche that Is lord of Myhtës Most.	252 256 260
Josephes baptizes	Thanne On the Morwe Nasciens wolde gon Into Furtherre Contres Anon, And Ioseph with him wolde he have, The Contre to saunctefie & to save. But Ioseph him tho Answerid Anon, “ That Owt of Sarras wold he not gon Til the ymages weren broken Echone, And the temples Sanctified er he þens wold gone, As Oure lord him Comaunded be his mowth pre- sente ; ” & so he dide, Er he thens wente.	264 268
over 500,000 folk of Sarras,		
and refuses to leave the place till he’s broken all the idols there,		
which he does.		

¹ .v. mile et .ijj. cens.—MS Reg.² ? cut out ‘ be.’

And whanne Alle this peple thus hadde he wonne,
 And Goddis ful Creauce there begonne, 272
 Thanne Abowtes In Virown Al that Contre
 The peple to torne, thanne so labowred he.
 Whanne that Sarras to Cristendom was browht,
 Ful mochel Ioye was In his thowht. 276
 Thanne Alle tho gan he with him take
 That Owt of Ierusalem weren his Make,
 Except Only persones thanne thre—
 That he lefte with the Arche forto be, 280
 And that holy disch that was there-Inne,
 It savely to kepen from More Oper Mynne;—
 Whiche On of hem 'Enacore' gonne they Calle,
 The tother 'Manasses,' As tho gan falle; 284
 The thridde was clepid 'Lwcan,'
 Thike same Tyme of Every man,
 That Ioseph took the Arch In kepinge
 To his purpos, As to A man of best leveng. 288
 And thus these thre leften there
 To kepen this holy Arch In this Manere;
 And Alle the tothere gonnen forth to gon,
 Cristes Name to sanctefien Anon, 292
 And the peple to 3even baptiseng;
 And this was alle here labowreng.
 But of hem At theke time was non there
 But that the holigost in hem spak Every where, 296
 And Alle Maner of langage thanne dide hem have;
 Where-thorvh the peple that they myhten save.
 And with-owten Iosephe and his sone
 Weren lxxij that to-gederis dide wone. 300
 Thanne Iosephe to Orcauz gan to gon,
 And there Into the temple he Entred Anon,
 And In ful gret thowht there was he,
 But Evere his herte was vpon the Trenite. 304
 And his letherne Gyrdel tho took he anon,
 And to An ymage there Gan he to gon,

Joseph leaves
three men in
Sarras,

Enacore,
Manasses,
Lucan,

[see p. 93]

to look after
the Ark of the
Grail.

[xlx. French]

Joseph reaches
Orcauz,
and goes into
the Temple.

That stood In the temple vppon the chief Awter,
 And him Anon Coniowred there. 308

Joseph conjures
 a Devil (Aselabas
 l. 876) out of an
 idol,
 And the devel there Anon forth Ryht
 Owt of the ymage isswed In Al here siht.
 And whanne that Owt of the ymage he was gon,
 Ioseph thanne took his Girdel Anon, 312

and drags him
 before Nasciens,
 And Abowte his Nekke he Made it fast,
 And it drowgh to-Fore the king In hast ;
 So In þat Manere he drow it thorwgh the Cite
 That Al the peple therc him Mihte thanne se. 316

Thanne Axede him Nasciens Anon Riht there,
 " Whi that so sore Iustefyed he were¹ ?"
 Thanne Iosephe to him Sone Agein :
 " In time Comeng thow schalt weten Certain." 320

Joseph asks the
 Devil why he
 made Tholomes
 fall out of the
 tower;
 Thanne Axed Iosephe of þ^e devel A-forn hem Alle þere,
 ' Why he hadde so ferd with kyng Tholomere,'
 " And whi thow Madist him so to fallen A-down
 Atte the wyndowe Of þ^e towr to his Confucioun ?" 324

Thanne spak the devel to Ioseph tho Certainle :
 " Goddes Seriawnt, A while that þou wost lesen² Me,
 And I schal to the tellen Anon Ryht
 Of kyng Tholomer, þat þou clepist A knyht." 328

Thanne Iosephe his Girdil the gan to vndon
 From the schrewes Nekke there Anon,
 And so wente he forth there Al Abowte.

and bids him
 answer.
 And Ioseph him Comanded Among Al that Rowte,
 ' That Openly the sothe to tellen there, 333
 How it So happed Of kyng Tholomere.'
 Thanne Answerid that schrewe sone him Ageyn,

The Devil says :
 And seide, " Ioseph, I knowe it wel for Certeyn 336
 What Merveilles that God hath for the wrowht ;
 [. no gap in the MS.]
 For In Sarras there God wrowhte fore the,
 The Man that was Mayned,³ þere hol forto be ; 340

¹ 'pour quoi il le iustichoit si, et ke il li auoit fourfait.'—A.
² loosen, free. ³ l'ome qui auoit le brach caupe.—A.

- Thorwh Signe of the Crois that he towched there,
 Anon was he Mad bothe hol & Fere ;
 Also there Cristenedest thow kyng Eualach,
 That Alle Oure lawe there gan he Forsak ; 344
 And so I supposed thow wost han don here,
 To Cristendom han browht kyng Tholomere.
 And for I suppeid that thow wost don so,
 In liknesse of Man I gan to hym go, 348
 And told him there a newe tyding,
 ' That on the Morwe, Sire Eualach the kyng
 Wolde him don bothe hangen & drawe,
 And him to bringe Owt of his lif dawe.' 352
 Thanne whanne thus I hadde hym told,
 Anon his herte gan to wexen ful cold,
 And he me preide him forto helpe.
 There thus Of My Self I gan to 3elpe, 356
 For I tolde him, ' Certainle
 I Cowde him helpe in Al degre ;
 And Owt of þat Castel Forto gon,
 I him Wolde helpe Riht Anon.' 360
 Thanne torned I Me In semblaunce of a Grifown,
 Owt of that towr him to helpen A-down ;
 And vpon my bak I Made him Sitten there,
 Til that he Owt of that Cite were ; 364
 And whanne On My bak I-set was he,
 I let him falle, & to-breste on pecis thre."
 Thanne Ioseph A3en took þat schrewe Anon Riht,
 And bond him A3en In Alle Mennes Siht, 368
 And him so ladde thorwgh Al the Cite
 That al the peple him Mihte there Se,
 And seide, " 3e Caytives, now, Everichon,
 Here Is 3oure god that 3e beleven vpon." 372
 Thanne Axede him Ioseph In that plas,
 In what Manere that he Clepid was.
 Thanne the schrewe Answerid him Ageyn,
 " Aselabas, My name is Clepid In Certain ; 376

' I thought you'd
convert
Tholomes ;

so I told him
Eualach meant to
hang him next
day ;

and then I offerd
to help him
escape.

I turnd myself
into a Griffin,

and when
Tholomes got on
my back, I
dropt him ; and
he broke into 3
pieces.

My name is
Aselabas ;

and my work is, by false tales to corrupt and destroy men ?	And, Ioseph, I telle the what is Myn Offis : Men thorwgh false tales to bringen In to vis ; And thorwh my fals tydyng Thus bringe I hem to schort Endenge." 380 And whanne the peple herden Al this Ado,	
Many folk of Orcaux are baptisid by Joseph.	On him there wondrede Mani-on tho ; To Cristeneng Alle ronnen they Riht faste, As longe as that It Myhte laste ; 384 And Ioseph ^{he} was Euere Redy Anon, And there hem Baptised Everichon. Thanne Ioseph ^{he} Coniowred the devel Anon, And Owt Of his bondes let him gon, 388 That he Scholde Neuere Noyen Man ne womman That the signe Of the holy Cros hadde vppon.	
Mortraynes orders all who won't turn Christians to quit his land.	Thanne Anon the kyng let the banes Crye Thorwhe Al his lond ful Certainlye, 392 That Al his lond Cristendom Scholde take, Only For Iesus Cristes Sake ; And alle tho that wolde not Cristened ben, Anon Owt his lond that [they] Scholde fleen, 396 And neuere thedir Inne to Retornen Agein ; This was this Comandement Certain. And whanne this cry was thus don, To Cristeneng wente there Mani On ; 400	
Many do so,	But Mochel peple 3it tho there were That Owt of theke Cite fledden there ;	
who won't change their faith ;	For thé ne wolden not Chongen here lay, Mochel of that peple thens wente that day. 404 And whanne Ioseph beheld al this, Ful mochel mone he Made I-wis. Thanne spak the devel to Ioseph tho, " Behold what Venyaunce I wil now do, 408 For tho that Cristened wold not han had,	
but several die as they leave the city.	Owt At the 3ates the devel hem lad, Of whom deyden sodeinly Manion [As Owt of þe 3ates they wolde han gon ;] 412	

And *somme* the devel hurte wondir sore,
 And Owt of here wittes 3it Mani More.
 Alle the Remnaunt that Asckapen Mihte,
 Ronnen to Ioseph there Anon Ryhte, 416 The rest go back
to Joseph,
 There that the Miscreawntes Cristened be.
 And whanne this Merveille Iosephe sawh he,
 Thedirward faste wente he Anon—
 Also Faste he hyede As he myht gon.— 420
 And aboven the dede bodyes saw he pere Sitte
 The devel that Owt of þ^e Cite Made hem flytte.
 “A! thow Cursid gost,” quod Ioseph tho,
 “Whi hast thow this veniaunce thus do? 424
 And to this, ho that Comanded the,
 Telle me, thow devel, er thow hens fle.”
 Thanne the devel Answerid him Agein,
 “Be Cristes Comaundement In Certain.” 428
 “Tho[u] lyst Falsly,” quod Ioseph tho,
 “His Comaundement was it Nevere so.”
 And Ioseph to him ward faste gan gon,
 Him forto han taken & bownden Anon ; 432
 In his Girdel, as he to-foren was,
 Forto han bownden him In that plas.
 And as Ioseph loked him tho Abowte,
 In his herte he hadde gret dowte ; 436
 An Aungel to-Forn him Sawh he there
 With a merveillews contenance In þis manere,
 For his vesage As brenneng Fyr it was ✓
 To him there semeng, neþer more ne las. 440
 Ful sore abascht was he þer-offen tho,
 That he ne wiste what he myhte do,
 And wondred what it schold signefie,
 Thaungel that loked so vegerowslye. 444
 And in this Mene whille of thinkenge,
 Thaungel with a spere he dide him stinge ;
 In tho to the hipe, to the harde bon,
 This Angel him stang there Anon, 448 who drives a
spear into his
hip up to the
bone,

- and leaves the
spear and head
there,
because Joseph
didn't baptize the
dead Orcauz men.
- And there lefte he the spere and þ^e hed
Stille In his hype In that¹ Sted :
" Lo, Iosephe, this is to Signefie
For hem thou leftest Oncristened Sekerlye ; 452
Therefore this thy mark Schal be,
& it Contenuwe schal with the."
Thanne thaungel thens gan to gon,
- Joseph draws out
the shaft of the
spear ; but its
head stops in his
hip,
- And Ioseph drowgh ow[t] þ^e spere schaft anon ; 456
But the hed In his hype lefte þere stille,
For that was only goddis wille ;
But it Greved him but litel thing,
For it was only Goddis warneng ; 460
But the blood Cowde he staunchen In non wise,
But every day newe it gan forto Reprise,
As longe as with-Inne was the hed,
Thus it bledde In Every sted. 464
But thaungel bad him non Merveille have :
" That God wold han saved, wile he save,"
As in tyme Comeng 3e scholen here
In this same storie, and 3e welen lere. 468
- Joseph walks out,
- Thanne Ioseph walked forth Anon,
And his Menie with him Everichon ;
And of his wounde hadde he non gret dolowr,
But he was in gret drede of Oure saviour. 472
Thanne here-Offen Merveilled gretly the kyng,
What that this be In to Signefieng.
- and says his
wound is to
bring people out
of the Devil's
might.
- Thanne seide Iosephe to him Anon there,
" Of this, Merveille 3e not In non Manere ; 476
Sire, it is, I telle the now Ryht,
The peple to bringe Owt of the develes Miht."
Thanne whanne þ^e peple him so herde speken þere,
Ful Ioyful they weren that Cristened were ; 480
And alle that vncristened weren to,
To Cristendom faste gonne they go.
Thus Ioseph wrowhte at Orcau[z] Cite ;
Sekerlych there baptised he gret Meyne ; 484

¹ MS. thast.

And his felawes there weren with hem,
 That they browhten owt of Ierusalem.
 So that Crist there so faire for him wrowhte,
 That alle the peple of Orcaus to Cristendom he browhte, Joseph turns all
the Orcaus folk
Christian,
 And with-Inne thre dayes Everichon. 489
 Thus Goddis wille fulfild he Anon,
 So that lefte there nethir gret ne smal
 That to goddis lawe [ne] weren torned al. 492
 And what be the holy wordis that he pere spak,
 And be the holi gost with-Owten lak,
 Mochel peple of the Contre tornede he,
 Goode Men & Cristened Forto be : 496
 And alle the ymages that In the temples were,
 He dide brenne & to-brast Every where : burns and
smashes their
idols,
 Al thus wrowhte Ioseph In that Contre,
 In the temples and to the peiple,¹ where-so went he ; and then converts
all Nasciens's
people.
 And Into the Contre of Nascien, 501
 He made hem alle tho Cristene Men.
 And thanne Ajen to sarras Ioseph gan to go,
 And Nasciens with him tho Cam Also ; 504
 For Ioiful In herte was he thanne,
 For he Converted there Manie A manne,
 And fulfilled goddis Comandement,
 The wheche was holy his Entent. 508
 Thanne Ioseph of his feleschepe pere ches ful sone,
 And bisschopees² hem Ordred there Anone, Joseph chooses
33 bishope,
orders them to
preach every-
where ;
 And sente hem Abowte Into Eche Contre,
 Goddis lawe forto prechen ful openle. 512
 Somme of hem dwelde In Nasciens lond,
 And somme In Mordrayns, As I vndirstond,
 Whiche was a lord of gret Seignourie,
 And Mochel peple hadde In his baillye ; 516
 So that Ioseph ches Owt thre & thrytty,
 And Sixtene with him left pleynty. but leaves 16
with him.

¹ MS. pleiple.² si lor dona l'ordene et la hauteche de prouoire.—A.

- The wheche xxxij, bischopes gan he to Make
 In forme lik As god him Ordre Gan take ; 520
- Joseph sends his
 16 bishope to
 preach about the
 country. And Also the xvj that with him were,
 Bisschopes he Made anon Riht there ;
 And Al Abowtes the Contre they wente,
 Only to fulfillen goddis Entente. 524
- And whanne Alle the Contre was Cristened abowte,
 And in Euery Cite A bisschope with-Owten dowte,
 And deliuered hem from the deuelis chaunce,
 And hem fullich browhte Into Goddis Creawnce, 528
- Be supportacion Of these goode Men,
 Kyng Mordrayns And Of Sire Nascien,
 Thens wente thanne Iosephe Ryht Anon,
 And his Meyne with him gan to gon 532
- He and his
 people then go
 to seek for the
 two Hermit-
 Saints' bodies. To seken where these holy Ermytes lyen,
 And Of here good lyvenge forto Asprien,
 Where-Offen they preiden Oure lord, of grace,
 Therto forto haven bothe lif and spase, 536
- And that here Names he Mihte knowe
 Er he thens paste Ony throwe.
- He finds a little
 book. Thanne fonde he there A lytel lyveret¹
 Where-Inne that these names weren set ; 540
- And the Meritez that god gan for hem do,
 In that lital leveret he fond Ryht tho.
- saying, 'Here
 lies Salustes who
 seruid God. The Ferste liueret thus gan it sein :
 ' Here lith Salustes In certein, 544
- Wheche that was Goddis trewe Seriawnt,
 Of whom the lif Of him Makeþ semblawnt,
 That xxxvi wynter hermyt hadde he be,
 And that neuere worldly viaunde sawh he 548
- 36 years, and eat That Euere was mad with mannis hond, —
 Thus this liueret doth vs to vndirstond —
- only herbs and
 roots. ' But Erbes & Rotes that In Erthe were ;
 Thus lyved he xxxvi ful ȝere. ' 552

¹ et si trouua en chascune fosse vn liuret, ou la vie del boin home estoit escrite, et li nons de lui el commencement.—A.

And furthermore I-wreten þere was :

'Here lith Ermonies In this plas ;'
 And thus his lif gan for to telle,
 'That xxx wynter & viij Monthes snelle 556
 Sethen that ferst Ermyt becam he'—
 As In this liueret here mown 3e se—
 'That Neuere Othir clothing he hadde
 But swich as ferst to his Ermitage he ladde, 560
 Nethir In hosinge, nethir I schon,
 Ne non Othir thing On him to doon.
 Othir viaunde hadde he non verament,
 But Everiday swich As God him Sente ;'— 564
 And of Tasse he was born ;¹
 The toþer In bedlem, þat I Rehersed befor.

And whanne Iosephe gan this to vndirstonde,
 Vpe hem took he with his honde, 568
 And bar hem Into the Cite of Sarras,
 Where-offen Many a man Glad þere was.
 'Thanne Nascien preide Ioseph tho,
 That with him to Orbery wolde he Go, 572
 And that On Of hem that he myhte have,—
 Holy hermoine thermit he gan to Crave,—
 Where that worthily his Body beried he,
 And a Ryal Chirche Mad there be ; 576
 And In Sarras Cite ful Certainly
 He let Reren a Chirche ful solempnely,
 And In eche of these Chirches two
 Twelwe prestes he dide there do, 580
 For the bisschope Of nethir plase there
 Mihte not Suffisen, so moche peple were.
 The Ermyt At Sarras, the Eldest² they gonne Calle,
 And the 3ongest at Orbery, thus seiden thei Alle. 584

'And here lles
Ermonies, who
was a hermit for
30 years and 8
months,

and had no more
clothes than he
at first wore.'

Joseph carries
the two saints'
bodies to Sarras ;

and lets Nascien
have Ermonies's
body at Orbery
church,

leaving Salustes's
at Sarras church.

He appoints 12
Priests for each
church.

¹ et si disoit enchore sa vie, 'ke il estoit de tarsenes : et salustes estoit de la cite de bethleem.'—A.

² Et li eueskes qui fu establis en sarras si fu apieles 'anastetes.' Et chil d'orberike fu apieles 'iuuenaus.'—A.

Thus Joseph
honour'd both
Cities with
saints' corpses.

Thus thanne Joseph worsched there
Bothe Citez with holy bodyes in fere,
Where as they grete Myracles do
Everi day dureng jit hidirto.¹
Thus the Contre Of Sarras & Nascien
Weren Clene becomen Cristene men.

588

CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is filld with joy, and tells them how a vision of his youth is now fulfilled (p. 215). He then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 216). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 217). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 218). With the blood from the wound he restores Nasciens's sight (p. 218). Joseph says that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graal*, shall be known (p. 219), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 220). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 64-7], and Joseph does so (p. 221-224). The ugly-barkt tree was Christ; the other two trees, the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewd the branches were the Jews who crucifi'd Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Fvrmer*, *Sa-riour*, *Cleanser* (p. 223). The Immaculate Conception and Birth of Christ (p. 224). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 225). Mordreins shows the hidden chamber where he kept the image, and then burns it (p. 226). Joseph departs from Sarras, and 207 Saracens with him (p. 227). His last charge to King Mordreins (p. 227).

Mordreins and
Nasciens want to
see where the
Christians pray.

Thanne seide the kyng and Nascien tho,
'That with Ioseph thanne wolde they go,
To seen where that they made here priers :
Thus seiden the king & Nascien there.

4

¹ Car li glorieus flex dieu i fait et fera iusk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.

Anon thanne Ioseph with-Owten lettenge To the Arch hem browhte, & made non tarienge, And schewede there to the kyng In the Arch there ful precious thing :	Joseph takes them to the Grail-Ark,	8
And there the king beheld In that plas The vestements that Ioseph Sacred <i>with</i> was Bisschop of Cristes Owne hond ; And Also the Chayere he Say there stound,	and shows them his Bishop's vestments and chair,	12
Whiche Chaier he preisede wondirly faste, And there-offen he seide thanne atte last, 'That It was of Alle the Ryalest Sittyng than That Evere Ordeyned was for Erthly man.'	and the holy Grail-Dish.	16
Thanne Ioseph schewed hem the holy disch Anon, Where-Inne that Sank Ryal was I-don. And whanze that Nasciens loked ther vppon, Ful passeng gret Ioye hadde [he] Anon,	Nasciens is rejoicet,	20
And seide, 'Of Alle the sihtes þat Euere ȝit he say, Liked him neuere non so moche In-to þat day ;' Ne neuere so Ioyful was he of siht, As that tyme was Nascien, I the plyht.		24
Now hadde he holy his Entent : That he desired to sen, was þere present. " Now wot I wel that fulfild it is in me, Sire, A thing that I now schal tellen the :	and tells how,	28
For whanne I was A ȝong Sqwyer, An gret hert I chasede wilde wher. Whanne I hadde lost the Noyse of myn howndes, And Also Alle my men <i>with</i> -Inne fewe stowndes,	when he was a young squire, out hunting, he lost his dogs and man,	32
Thanne In gret thowht there I stod ; And þere was non man that <i>with</i> me bod, Ne Abowhtes me non Man Saw I tho That Ony word I myhte speken vnto.		36
And as thus I In this thowht was, To me a vois Cam In that plas, ' Seraphe ! merveille thow not so, For ȝit thi thowht ne may comen the to,	and then heard a voice telling him	40

<i>he should see the Saint Graal.</i>	Tyl thow mo Merveilles schalt se with-al, And Also thing that is Clepid seint Graal, And therefore now wot I ful well	
He recognizes it,	That this [is] Seint Graal Everidel ; Now know I wel that my pensifnesse Is fulfilled with Alle Goodnesse." 3it thowht More Sire Nasciens than, And that tyme wrowhte As non wis man,	44 48
and lifts up the cover of the Graal.	But there lefte he vp the plateyne Anon That vppon this glorious vessel was don ; And whanne with-Inne he gan to looke, He him withdrowh, & for drede he qwooke.	 52
Then he quakes for drede,	And thanne the kyng Axede him Anon, "Sire Nascien, what han 3e at the Arch don ?" "Sire," quod he there Anon Ryht tho, "He is a fool that don wele as I have do, To knowen the Secrees of his Saviour, Him forto Greven In ony Owr." "Why," quod thanne kyng Mordreins tho, "Haven 3e now Iesu Crist I-Greved so ?" "Be my feyth, Sire," quod Sire Nasciens,	 56
says he has outragd God,	"I knowe wel I have offendid 3it Goddis presens, For that I have sein so moche be Owtraye That non Erthly Man ne Owhte to have saye." Thanne Axede the kyng, Ioseph Anon, How that this Cawse Mihte Gon ; And thanne Answerid Nasciens Agein, "Come thens, Ioseph, now In Certain ; Beholde it Not, I preie now to the, That semblawnce that was schewed to Me, Where-thorwgh that I have now lost my sight	 60 64
and has lost his sight, not to recover it till the spearhead is drawn out of Joseph's hip.	Be the Ordenaunce of God Almyht, Whiche that I schal neuere Recoveren A3en Til the spere-hed Owt of thin hype be clen, Where-with the Aungel At Orcauz Cite With that Spere there smot the."	 68 72 76

Thanne Ioseph tho him heeld ful stille,
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns

There faste Enqweren Of Sire Nasciens,

'What Manere of thing that he had Seye ;'

Hym it to schewen he preide Openlye.

Quod Nasciens, "I haue sein so moche thing

That þere-Offen to tellen it is non Endyng,

Ne non tonge kan It now discrie,

I sey to the, Sire Kyng, Certainlie.

I haue sein," quod tho sire Nasciens,

"Of Alle Manere of wykkednesse the defens ;

[Of alle Boldnesse¹] I have Seyn the begynneng,

Of Alle wittes the Fowndyng,

I haue sein the begynneng of Religeown

And Of Alle Bowntes, bothe Al & som,

And the poyntes of Alle Gentrye,

And a Merveil Of alle Merveilles Certainlye."

Aftir this word thanne Anon

They weren Abaschet thanne Everichon.

The kyng of him thanne Enqwered there

'How his siht was lost, And In what Manere.'

And Sire Nasciens Answerid him Agein,

"I wot Neuere, Sire, for Certain,

But for that I lokede on þat swete thing

That but fewe owhten to don lyvyng,

The wheche a merueille of alle Merveilles is,

Sire king, I the Seye with-owten Mys."

Thanne Enqwerod [he] Of Nasciens Ageyn

What that Merveille scholde ben pleyn :

"Sire," quod Nasciens, "thow gest non other Of Me,

Siker, Sire, An Also In Certeinte,

Mordreins asks
Nasciens what
he saw in the
Grail.

80

84

Nasciens says,

88

the Founding of
Knowledge, and
the Beginning of
Religion.

92

96

Mordreins asks
how he lost his
sight.

100

Nasciens says,
because he lookt
on the Grail.

104

108

¹ "I'ai," dist il, "veu la commenchaille des grans hardemens, L'ocoison des grans proueches, l'enquerrement des grans sauoirs."—A. *Hardiment*, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

For Erthly tonge Is there non On lyve
That Cowde tho *Merveilles* wel discryve."

And whanne thus to-fore the Arch hadde þei ben,
Ioseph In gret thowht was, as they myhten sen; 112

A voice from the
Grail-Ark speaks.

And thus sone A vois there gan to Crye,
That Al the peple it herde Sekerlye,—

With in that Arch the vois it was,
That thus there Sownede In that plas,— 116

"My grete veniaunce & my gret discipline,
With my strengthe to þow it schal propine."¹

And thus sone as this vois was gon,

An Angel comes
forth

An Aungel Owt Of the Arch þere isswed Anon, 120

And Al In whit I-Clothed was he,
In A ful fayr Robe Certainle ;

with the Lance
that wounded
Joseph,

And In his hond he heeld that lawnce þer
Where-with that Iosep was smeten Er. 124

That lawnce, In sihte of Kyng and qwene,
The Awngel to Ioseph it bar bedene,

and with it
draws the spear-
head out of
Joseph's thigh.

And there put it Into the same plase
There As to Fore tymes I-hurt he wase. 128

And whanne the Awngel drow owt þ^e lawnce Agein,
The hed thanne folwede In Certain ;

And the Awngel took A boist with Oynement Anon,

He anoints
Joseph's wound;

And to that wownde gan he gon, 132
And it Anoynt ful Softely

With that Oynement ful tendirly ;

And thanne the hed on the lawnce he putte Aȝen,
Where-from Ran down blood ful Clen ; 136

and with Joseph's
blood anoints
Nasciens's eyes,

Wheche blood the Awngel In the boist putte,

And there-Inne ful worthily he it schytte,
And with the same blood Anoynted Iosephs wounde
And Sire Nasciens Eyen, In that stownde. 140

and restores his
sight.

Thus sone as Cleer his Eyen were
As Evere Ony tyme weren they Ere.

¹ "Après ma grant venianche, ma grant medicine ; et apres
ma foursenerie, mon apaiement."—A.

Thanne Axede Nasciens to Ioseph In hye	
' What that lawnce Mihte Signefye.'	144
Thanne Ioseph him Answerid Ageyn :	
" It signefieth, Nasciens, In Certain,	
Of the grete merveilles that scholen befall	
Openly to 3owre Syhtës Alle ;	148
For sweche merveilles as 3e scholen sen,	
And sweche Merveilles as to 3ow schol schewed ben,	
To Cristes verray knyhtes discouered schal be ;	
Whanne that tyme Cometh, this scholen 3e se ;	152
For Erthly knyhtes, hevenly scholen been,	
That with 3owre Eyen this scholen 3e seen ;	
Of wheche schal Neuere Man tellen þ' Certeinte	
Tyl it be fallen In Eche degre.	156
And 3if thow wilt here-Offen haven som knowyng,	
Tak kepe of this lawnce atte begynneng,	
And whanne this lawnce gynneth to blede	
Dropes Of Blood In Ony stede,	160
Thanne Aftir Sone scholen 3e sen there	
Of the Merveilles that I Rehersed 3owe Ere ;	
And Aftir that Merveille Is Agon,	
Blood on the lawnce Schole 3e neuere sen now ;	164
Thanne Scholen 3e sen of diuers Aventure	
Riht Merveillous, I the Ensure,	
Be the significacioun Of this lawnce,	
That Al the Contre schal ben In doltawnce ;	168
And thanne scholen 3e haven knowleching	
Of Sank Ryal, & Many An Othir thinge.	
For the Secretis of Seint Graal,	
That Somme men it Clepin 'sanc Ryal,'	172
There may non dedlych Man there Se	
But I alone, As I telle the ;	
For so Mochel Of Bownte it is,	
And there-Inne so mochel worthynes,	176
That it is likyng wondirly wel,	
And to the world schal ben Every del,	

Joseph [but in the French '*li angeles*'] tells Nasciens what the Lance means,

and that when it drops blood,

[leaf 14]

marvels will follow,

and the secrets of the Holy Graal or 'Sanc Ryal' shall be disclosed.

Hereafter a Knight, full of charity and chastity, shall be smitten with the Lance as Joseph was.

As thike that is ful Of Bownte,
 And of prowesses ful gret plente ; 180
 For he moste ben ful of Charite,
 Of Religiown, & also of Chastite,
 That wit the lawnce Smetyn schal be
 As thow me here Sye to-Fore the, 184
 And that schal there Neuere Man be non
 But the Kyng, I telle it the Alon ;
 For he Schal be the laste Man
 That there-with schal be smeten than, 188
 Ryht In A wondir-ful Manere,
 As Afterward 3e scholen here ;
 But a Merveillous lawnce it schal be
 Where-with he schal be smeten, as i telle the. 192

“ For these Merveilles schal no Man se

But he be Ful of Alle Bownte ;
 Wheche schal ben the laste man
 That Evere of this ligne schal be than. 196
 And lik as to Nasciens first published was,

And this Knight shall be the last who shall see the Marvels of the Holy Grail.

So schal he be the laste In Ony plas
 That the Merveilles of the Sank Rial schal se.
 Thus be þ^e Crwcified kyng it is certefied Me : 200
 ‘ Therefore bothe begynneng And Endeng
 Of My Merveilles they scholen haven knowleching ;
 And on hem to, my veniaunce shal I Caste,
 That they two scholen knowen Me Atte laste, 204
 And Of My strok Me witnessse to bere,
 That I to the herte wasse stonge with A spere,
 Thorw wheche strok & opere, þ^e fals Iewes certeinli
 On the Crois Me Slowen, hangeng On hy.’ 208
 & knowe thow wel, Ioseph, with-owten dowtaunce,
 That as longe as thow hast born this lawnce,
 So long scholen the Merveillez duren to thende
 Into that londe where I schal the sende.” 212

The Angel from the Grail-Ark vanishes.

Thanne the Angel torned Ajen Anon ;
 But Abasched weren they Everichon,

- For they ne hadden not non Cler knowlichenge,
 Sauf Only of Nasciens Certifenge. 216
- Thanne Ioseph Rekened tho riht Anon
 How longe seth þ^e lawnce was In him don, Joseph had the
 Lance-head in his
 hip 12 days.
- So that it was xii dayes fully
 That the lawnce hadde he born Certainly. 220
- Thanne Anon wente kyng Mordreyns,
 And to his paleys ladde alle Cristiens,
 Sauf Only thre that leften Of that hep,
 The wheche Abyde there with Joseph. 224
- Thanne clepid the kyng, Joseph anon,
 Or Ony Fote Furthere wolde he gon,
 'That of theke A-visiowns he wolde him Schewe,
 That In his chambre he saw Al on Rewe,' 228 Mordreins asks
 Joseph to
 interpret the
 Vision he saw
 the night before
 he went to battle.
 (Chap. vii, pp.
 64-7.)
- "The Nyht to-Fore I wente to Bataille,
 What .hing it was that Me Gan so to saille,
 Neuertheles 3it wot I of som what how it ferde,
 But I wolde that Nascien of 3owre mowth it herde."
- Thanne of these Merveilles Ioseph gan telle ; 233 Joseph does so :
- Afor Mordreyns and Nasciens he gan to spelle :
 "Sire king ! ferst In thi Chombre there þou Sye
 Thre Trees that weren wondirly hye, 236 of the Three
 Trees,
- Alle iij of on gretnesse, And of on lengthe,
 And of on heythe, & of on strengthe ;
 And thike that hadde the Fowle bark vppon,
 That signefied verray Goddis sone ; 240 the foul-barkt
 one was Christ ;
- The tothere tweyne Signefied, I tellet the,
 The Fadir And the holigost In Trenite ;
 And the peple that vndir the Tre was,
 The begynneng of þ^e world it was ; 244
- The tweyne that partid from hem thanne,
 Was Adam & Eve the ferste Manne,
 That to helle wenten down Ryht
 After here deth, I the plyht, 248 The two folk
 who jumpt into
 the ditch,
 were Adam and
 Eve going to
 Hell.
- And Alle the Remnawnt þat fillen In tho :
 So dyden they Tyl God on the Cros was do.

The folk who hewd the branches (p. 65) were the Jews.	<p>“ And tho that the brawnches gonnen forto hewe, It weren the Fals Iewes vppon A rewe, 252 That persched bothe his hondes & Feet, And non hol stiche On him they leet. And whanne the Tre Fyl A-down, Alle the Bark there lefte In virown ; 256</p>
The inside of the Tree that fell into the ditch,	<p>The body that was the Bark with-Inne, In-to þ^e dich it fil, and nold not blynne, Where alle the peple fil In be-fore, And Elles hadden Al the peple be lore ; 260 And whanne A while there hadde he been,</p>
and then jump out into its bark again,	<p>Owt of that diche he Cam Azen, And Into his bark Azen tornede he sone, For wel he wiste what was to done ; 264 And so Cler be-Cam that Tre withal, As Evere dyde ony berylle Othir Cristal.</p>
was Christ's soul leaving its body in the Sepulchre,	<p>“ Of Alle this thing the Signefiawnce I schal þow declaren with-Owten variaunce : 268 Whanne the holigost from the Body was gon, The Body In the Sepulcre was leid Anon ; As A thing that ded tho was, So lay the Body in that plas ; 272</p>
while it, the Soul, harrowd Hell.	<p>And therwhiles was the Sowle In helle, The Fendes bost al forto felle ; And his beloved thanne Everichon, Owt thens with him he browhte Anon ; 276</p>
Then the soul went into the Sepulchre again,	<p>And thanne whanne thus hadde he I-do, Into the Sepulcre the spirit gan go, Al so Clere And Al so Bryht As Evere the Godhede was In Syht. 280</p>
bringing with it the souls of Christ's well- beloved out of Hell.	<p>“ And the peple that heng vppon the brawnches, Signefied the sowles where-offen he wolde not stawnche, But hem forth Browhte Everichon, And Of his welbeloved he left non On ; 284 And the leves of that Tre don Signefie The Membres of God, I sey the Certeynlye.</p>

<p>“ And be these thre trees Vndirstonde thow wel The blessed Trenite Everidel, Fadir & Sone & holy gost, iij. persones, & but On god Of Mihtes Most. But on Godhed & but on deyete Signefien tho persones thre ; So Is On god I thre persones, And but on deyete In tho wones ; Ne nethir Of hem More thanne othere Is, Nethir strengere ne feblere with-Owten Mys.”</p>	<p>288</p>	<p>The Three Trees meant the Trinity, Three Persons, but one God.</p>
<p>“ Joseph,” seyde thanne the kyng Anon, “ These vndirstonde Ich wel Everichon ; But now Riht fain wolde I wete of the, What þ^e Signifaunce of theke thre wordis mown be.” “ Ful gladly Sire,” quod Joseph tho, “ Theke thre wordis I schal the undo ;— The Ferste that ‘ Formere ’ wreten Is there, Betokeneth the Fadir In this Manere, For he Formed Ferst Alle thing From begynneng Into the Endyng. And, For the persone of the sone Into Erthe Alyhte, To saven Mankende thorwgh his Owne Mihte, There-fore to þ^e sone belongeth the savacion of Man, Thus Redely is it, As I the tellen Can ; And for the Cause that it is so, He Calleth him ‘ Saviour ’ with-owten Mo. And, for the holigost discendid Adown At pentecost to the disciples In virown, For to Clensen, And forto Maken Clene, And hem Forto Enflawmen Al bedene ; And, for alle pvrifiments be-longen to þ^e holigost, Therefore as ‘ Clensere ’ it signefiet, As it nedis Most. Now the lettrure of these persones thre, I haue declared, As 3e Mown se, That but On deyete And On pvsauce Hauen they thre with-Owten variaunce.”</p>	<p>292</p> <p>296</p> <p>301</p> <p>304</p> <p>308</p> <p>312</p> <p>316</p> <p>320</p>	<p>Of the Three Words (p. 66), 1. ‘ Former,’ meant God the Father and Creator of all things. 2. ‘ Saviour,’ meant God the Son who savd mankind. 3. ‘ Cleanser,’ meant the Holy Ghost who purifies all men.</p>

That semblawnce that so longe þou hast had In kepinge, that thou hast so long kept and
 Thow Schalt it don brenne Ouer Alle thinge.' 360
 Where thow hast don fowl dedly Synne, sinned with.
 In tho pointes that thow hast Trespaced Inne,
 The holigost wele þat it be declared Openly,
 Thi Falsnesse And thin fowle foly, 364 Confesse thy foul folly."
 That Alle the world it Mowen knowe,
 Of thi meyne, bothe hyghe and lowe."
 This Semblaunce that I have spoken of here,
 Lesteneth to Me, and 3e Mown lere ; 368 In fact,
 What Maner of semblaunce that worschepe he,
 3e scholen Mown¹ bothe heren and se. [¹ ? Now]
 He hadde don him Mad A fair ymage Mordreins had a lovely statue of a woman,
 In forme Of a woman of high parage,— 372
 And A fairere ymage ne Mihte non ben
 Of tre ne ston I-Mad, As men Mihten sen,—
 And with hire the king lay Euery oper nyht ; which he slept with every other night,
 And thereto In Ryal Robes sche was diht, 376
 And In al so Riche & worthi Aray
 As ony man Cowde devyne oper say ;
 And a chambre for hire he let Ordeyne,
 The most Merveillous that men herd of seyne, 380 and kept it in a most wonderful chamber.
 That non Man Cowde knowen the openinge,
 Nethir thentre ne Owt-Goyng.
 Thanne Anon Clepid he forth Sire Nascien
 And his qwene, to-Foren him to Comen then, 384 Mordreins calls furth Nasciens,
 And seide 'that he wolde hem Alle Schewe
 His fals leveng, with-Inne A threwe,
 That so longe he hadde kept And lad.'
 Anon his Meyne he Comanded, & bad, 388 and bids his folk make a great fire.
 'A gret Feer Forto Maken Anon
 In his paleys, Amongis hem Echon ;'
 And whanne þat feer was brennenge briht,
 Anon he Comaunded hem Owt of his Siht 392
 And Owt of the Paleys Forto gon,
 Alle his Meyne Everichon,

- So that In his Compenye ne left not there
But Ioseph, & Nasciens, & his qweene in fere. 396
- Morbreins takes
Joseph and
Nasciens into his
marble house,
Thanne the kyng ladde hem forth Anon
To a sotyl hows was mad of Marbre ston,
And Alle of divers Colowres it was,
Ful seteli I-wrowht In that plas, 400
And the Schettyng was Mad so previly
That non Man Miht it knowen Apertly,
With a sotil barre with-Inne I-wrowht,
That non man thentre ne knewe nowht. 404
And whanne the kyng it Opene scholde,
with an iron key, A sotyl Ernen keye In his hond gan holde,
The wheche the Iointours he gan vnschitte,
So wel of that For-knew he itte. 408
And thus thei Entreden Everichon
There that ymage was Riht Anon,
Where that disloyalte & synne he hadde I-do
With that ymage þat In the hows was so. 412
And that ymage Took he there Anon Ryht,
takes out his
beautiful statue,
And Into that Fyr he let it to ben dyht,
And alle the Riche Robes Also
That vppon thike ymage weren I-do, 416
Evene thus dide he In alle mennes Siht
and throws it
and its rich robes
into the fire,
Thike Ymage to don brennen ful briht.
"O," quod the kyng, "goode lord God, moche is þ' Miht,
That me Sendest grace nowe In thi Siht 420
My fals levenge forto Forsake,
And Only to thi servise me take!"
and there
forsakes his sin.
And there alle his Synne he forsook,
And Onlyche to goddis servise him took. 424
Thanne merveilled Alle that Meyne
[leaf 15] What theke semblawnce myht be,
For there-offen herden they Neuere speken be-fore
Of non Man that Evere ȝit was I-bore. 428
Alle this was thorwgh Iosephes techinge,
Him self and Al his Rem In good lif to bringe,

Thorgh the Comandement of Oure lord ; Thus was the semblaunce brend at on word.	432	
And whanne Ioseph hadde Alle this I-do, And thike ymage dide brenne þere Also, And al the lond browht In good beleve, From Sarras ward he gan to meve,	436	Joseph prepares to leave Sarras.
And took his leve at kyng and knyht, At Nasciens, and Of that qweene so briht. Thanne the kyng, the qwene, & Sire Nascien, Cowndied Ioseph A gret weye then,	440	He takes leve of Mordreins and Nasciens.
And Alle that weren In his Compenye Forth with Ioseph thei gonnen hem Gye, Wheche that A gret Meine it was, That to Iosephe Seiden In thike plas,	444	
‘ That ȝif Ioseph wolde In here Compenie go, From him departen ¹ wolde they neuere mo.’		[MS departen they]
And Ioseph Resceived hem Everichon That In his Compenye gonnen to gon, So As be nombre it was I-Rekened to me Two hundred & Sevene of theke Meyne.	448	
And so of the kyng his leve there he took, And Alle the Compenie that he not forsook, & Charged þe kyng, ‘ holi chirche to sosteyne, And Neuere to his fals levenge to tornen Ageyne ; More-Ouer, to kepen Cristes lawes, My techeng, And þerto Alle my sawes.’	452	207 men of Sarras go with Joseph. He charges Mordreins to keep Christ’s laws.
Thus departed the kyng and they tho With wepinges, syghenges, & Manion mo ; For hem thowghte forloren they were, Whanne Ioseph departed from hem there,	456	Mordreins and his people weep at Joseph’s departing.
As ȝe scholen heren here Aftirward, What happes & Chaunses befillen hem hard. And whanne that Ioseph forth wente, Into what Contre he ne wiste veramente,	460	
But As be Goddis Comandement He it Fulfillede tho verayment.	464	

CHAPTER XVIII.

Of Mordreins (or Evalach). How he has a wonderful dream, which sorely troubles him, to the distress of his queen (p. 229-32), viz. : 'that he is holding his Court in Sarraas, and as he sits at meat a thunderbolt knocks the first morsel out of his mouth, and his crown off his head (p. 229); that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 230); that he finds his crown, but with splendid stones in it; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 230); and then a river flows out of Nasciens's son's belly, and divides into nine streams, of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231); and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitude to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph establish, and hear service, but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 237); then a horn sounds, and a voice proclaims *The Beginning of Dread* (p. 238). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Joseph and his
company go
forth.

Now goth forth Ioseph & his Compemye

Be Goddis Comandement Certainlye,

But Alle here Iornes devisen I ne kan,—

It were to moche for Ony On Man—

4

Nethir here herebegage, ne here vyaunde;

But nothing hem lakked, I vndirstonde.

We'll leave them,
and take up
King Mordreins.

Now from Ioseph A while let vs twynne

And of kyng Mordreins we Moste be-gynne,

8

And of the Compenie that Is in Sarraas Cite,

That Ioseph there left of his Meyne.

Thus begynneth this storie forto telle

What Aventure king Mordreins Aftir befelle.

12

One night in bed

In bedde as he lay vppon A Nyht,

In his slepe was there wondirly afryht;

- And there A gret dreme Cam him vppon,
 As after scholen 3e heren Everichon. 16 Mordreins dreams
a wonderful
dream
- In this wonderful dreme riht longe he lay,
 Til that it was ny liht of the day,
 And with his Eyen So sore he wepte,
 And Evere he lay & faste Slepte, 20 that makes him
weep and sigh,
- In Sighenges and In Storbelings sore,
 Al Evere thus he ferde More & More ;
 So that þ^e qwene, that by him lay,
 To hire herte it was a ful gret fray ; 24 and frightens
his Queen,
- But Sche myhte not Enqweren for non thing
 Of him what Amownted this Metyng,
 For sche dorste not A3ens his wille
 Hym there-Offen freyne, for good ne ylle ; 28
- For he was bothe feers & Crwel,
 Therefore sche ne dorste him A3en neuere a del.
 Thus Abod the kyng In this trowble Owt riht
 Til it was passed middes of the nyht ; 32
- And thanne In a softe Sleepe¹ fil he,
 For werinesse of travaille he hadde Inne be ;
 And thus In dremeng thowhte he,
 'That he was In Sarras, þat faire Cite,
 And there In his Cowrt that was so Riche
 And so worthi, that non was liche.
 To that Cowrt him thowghte comen there
 Manye lordis & ladyes Of gret powere,
 That weren Arayed & Rialy dyht,—
 So Ryal Saw he Neuere In his siht ;
 And to Mete Seten they Alle,
 As to kyng, lordes, & ladyes, don befall. 44
- Him thowhte At his mete þere that he sat ;
 His mowht he opened, A morsel puttyng In þere-at ;
 Him thowghte A thondir blast gan gon,
 That Morsel owt of his hand it smot Anon ; 48 At a meal,
a thunder blast
knocks a bit of
food out of his
hand,
- An the Crowne that was vppon his hed,
 To the Erthe it Caste In that sted ; and throws his
crown on the
ground.

And whanne he stowpede the Crowne to take,
 'A strong wind carries him to a strange place.
 A boistous wynd there gan to wake ; 52
 Hym thowghte he was born Into A straunge place
 A fer wey thennes, & þere was a long space.
 And 3it him thowhte there wel More,
 That A liown & A lioness to him Comen thore ; 56
 [1 MS hire] Everi day the lyown mete to him¹ browghte,
 A Lion brings him food.
 A Lioness takes half of it away,
 And the lionesse Awey it Cawhte,
 Sauf scarsly half his lyvenge
 That the liown dide him bringe. 60
 And Atte laste him thowghte Agein,
 That non lengere he wolde it soffren in sertein ;
 And with his fist smot so the lyonesse
 Till he panches her.
 That sche dide him no More distresse. 64
 He finds his lost Crown,
 ' Thanne him thowghte his Crowne he fond ;
 And vp he took it þere In his hond,
 And set it A3en vpon his hed ;
 Thus thowghte him there In that sted. 68
 But it was Chonged thanne wõndirly,
 The stones of that Crowne Certainly ;
 For the stones weren so preciowse to his eye,
 That neuere non So precious stones he sye. 72
 ' And whanne on his hed it was set A3ein,
 Thanne Cam his Nevew, Nasciens sone, Certein ;
 An eagle bears Nasciens's son into a far country,
 Him thowhte that An Egle him there bar
 Ryht Fer with-Inne the Se thar ; 76
 Ful fer Into a stravnge contre
 His Nevew him thowghte þere bar he ;
 And there the Egle lefte him a-down
 Ryht fer Into a strawnge Regiown. 80
 And whanne he was there set In þat plase,
 The peple that In the Contre wase,
 To him alle they knelid a down
 In that plase Abowtes In-virown ; 84
 And whanne thus alle they hadden don,
 To him so Enclyned Everichon,

And gret Ioie of him they made,
 And of him weren they wondir glade. 88
 'Thanne thowghte him that veraillye
 That he Sawgh with his bodilich Eye Out of Nasciens's
son's body flow
9 rivers,
 A gret Flood Owt of his body Gon ;
 Of wheche flood becomen there Nyne Anon, 92
 Where-Offen the viij Reveres were
 Of on clernesse, of on depthe & bred, him þowghte þere ;
 But the laste flood that there was, of which the last
is most foul and
noisy at its
source,
 Most deppest, Most Trowblest, semed In that plas ; 96
 The water was as fowl As Ony chanel,
 Riht hydows Therto, & ful stordy Ech del ;
 Thus Evene ferd it Attē the begynneng :
 But In the Middis was thanne Anothir thing, 100
 For the water Also Cler was there clear as a gem
in its middle,
 As ony preciouise stones Owghere,
 Not-with-standing it was boystlows & scharpe
 As here to-Foren 3e herden Me Carpe ; 104
 And 3it In the Ende was it in A-nothir Manere,— and at its mouth
 3if 3e welen lestene 3e scholen here ;—
 For it was More Cleer An hundred fold 100-fold clearer
 Thanne here to-fore 3e han herd me told, 108
 And More Fairere thanne In the Middes it was, than in its
midst,
 And as swete to drinken In ony plas ;
 And so delicious it was to drinke, and more
delicious than
can be thought.
 That More delicious Cowde non Man thenke ; 112
 In wheche Ende the Cowrs was so softe,
 þat there-offen was non Noise on lofte.
 3it more him thowghte þat he Sawgh tho
 A Fair Man that From the hevene gan go ; 116 A fair man
 And as he lokede, him thowghte, An hy
 In his hondis he Sawgh the verray Crucyfi ;
 And to a lake he Gan to Gon ;
 His hondes & Feet he weesch there-Inne Anon ; 120 washes his feet
and hands in a
lake and 3 of the
other 8 streams.
 And thre of the floodis wheche þat were
 Departid from the Nynthe there ;

Into Alle thre he Entrede, wete þou wel,
 Hondes, feet, and body he weesch Eche del' 124
 This Avicioun & this dremenge
 Sawgh the kyng In his Slepinge,
 Whcche that lasted Ny to the day,
 Lik As this Storye vs now doth say. 128
 Mordreins wakes, Thanne A-wook this kyng Anon,
 And Remembred him of these viciouns Echon,
 and is abaast. Where-offen Abasched ful sore he was,
 Of that wonderful A[nd] merveillous Cas. 132
 His Queen, And the qweene that beheeld his fare,
 Sarracynte, In hire herte hadde sche ful gret Care,
 is troublid, How sche Myhte Owght knowen of the lif
 Why that hire lord was so thanne pensyf. 136
 goes to her Vpe sche Ros, And to hire brother took the way,
 brother Nasciens, Sore wepinge & sore Syghenge,
 With gret sorwe & lawmentinge, 140
 And so Cam to Nasciens hire brotheris bed,
 And down be him sat In thike sted.
 Anon Ryht vpe this Nasciens Rawghte,
 His Soster there In his armes he Cawghte, 144
 And hire A-Freynd with Al his herte,
 ' Why that sche hadde So manye peynes smerte.'
 Thanne tolde sche him of hire lord the kyng
 tells him how That Al Niht hadde ben In sweche Morneng, 148
 Mordreins has
 mourned all
 night,
 And the Cause for why sche ne wiste,
 " Therefore, dere brothir, as I the tryste,
 Lest he myhte falle In som dispeireng,
 Now, swete dere brothir, for Ony thing 152
 and asks him to
 find out the
 cause of it.
 That 3e wolden of him Enqwere
 For what Cawse he hadde Al his fere,
 And for Iesus love hevene kyng,
 For whom we hauen taken Cristeneng, 156
 That 3e wolden streyht to him gon,
 And a boone Axen Of hym þere Anon,

'That he wolde graunten 3ow 3owre Askyng,
 What so Evere it be, of Alle thing,' 160
 And whanne þat he hath graunted to 3ow þat boone,
 Thanne that 3e wolden Axen him ful sone
 'Why that he Ferde So that Nyht,
 & why In his sleepe he was so afryht ;' 164
 For I ne desire so sore non thing
 As there Offen to haven som knoweng."
 Thanne Ros him vpe this Nasciens Anon, Nasciens goes
to Mordreins,
 And to the kynges chambre gan to gon ; 168
 And be that tyme he comen thedir was,
 The kyng was Resen in that plas ;
 And Nasciens him grette þere Anon riht,
 And seide, "Sire ! as thow art bothe kyng & knyht, 172 saks him to
grant him a boon,
 One bone, sire kyng, þat thow grawnte me
 With-Owten lettynge Owthir Adversite."
 Thanne þ^e king Answerid him Agein,
 "Dere brothe[r], 3e knowen wel In Certein, 176
 That nothing wheche Is In Myn bandown
 That Al Redy schal been at 3owre peticiown."
 And whanne Nasciens vndirstood al this,
 That be his CreawNSE he wolde not Mis, 180
 But fulfillen his bone Al hol & pleyn,
 Thanne to him thus seide he In Certein,
 'No more for his boone wolde he Crave,
 But knowliching of his pensifnesse to have ; 184 and that is,
to tell him what
his night's
trouble was.
 Why Al that Nyht he ferde tho so,
 This wolde I wete Er that I go.'
 And whanne the kyng herde him thus seye,
 Thanne wiste he wel his qweene gan him be-wreye, 188
 So that Anon Ryht to Slre Nasciens Mordreins at
once tells his
dream to
Nasciens.
 He tolde his trowblynge with-owten Offens,
 And told him clene his Aviciowun,
 And of his Nevew Al & som ; 192
 "But 3it neuertheles not for than
 I ne have not 3ow told how it began ;

Mordreins says his trouble has come on him	For of this gifte that 3e han Axed me, Riht ful vntrewe to 3ow have I be ;	196
	For I swor to 3ow <i>with-Inne</i> þ ^r viij day, Whanne 3e token for me that iornay, I scholde 3ow so worthily qwiten Ageyn	
because he didn't fulfil his promise to reward Nasciens for his help.	Thal al 3oure baronage scholde it knowen Certein. 200 Where-offen vntrewe to 3ow I am, And thus this pensifnesse On me it Cam. Fortheremore, As by my qweene I lay, I bethowghte me how Mani A day	204
	That I hadde leyn In fowl sinne, The fowlest þat Man Myhte leven Inne ; And myn Consciense me gan to Repreve Of myn fals levenge & Of myn beleve.	208
	And as I lay thus, & me be-thowghte 3if to Ony Man I hadde behyght Owghte ; And I ne Cowde not thenken, sauf Only to þ ^r , To whom that I haue so longe vntrewe be ;	212
This is the cause of his distresse.	And for wheche thing is most myn hevynesse That bringeth myn herte In al this distresse. For there nis now no man lyvenge That I am so moche bownden to In Alle thinge,	216
[leaf 16]	Ne that so moche that I haue trespaced vnto, As to 3owre persone now that I have I-do. And what this vntrowthe it is to mene, I schal 3ow tellen ful wel & Clene.	220
	It is ful trewe, As 3e don vndirstonde, Whanne I was discomfyt be myn Enemyes honde	
At Tarabel,	At Tarabel, As 3e wel knowe, Where as 3e Comen <i>with-Inne</i> A throwe	224
	A3ens Myn Enemyes to socowren there, Of whom þat I hadde Riht gret Fere,	
at Castle Comes,	Whanne to the Castel of Come þat I was gon,— That tyme Oþer Socour hadde I non ;—	228
Nasciens helpt him,	Thanne Comen 3e prokyngre <i>with 3owre</i> Meyne In Socowringe, fortheringe, & helpinge of me ;	

Thanne behyghte I 3ow tho In Certain, and he promist
 ‘ That 3if euere to Sarras I Myhte Rekeueren Agein 232
 In worschepe & In prosperite ;
 With-Innen .vij. dayes aftir Certainle, to reward him
generously
within 8 days.
 I scholde 3ow so worthily Gwerdone thanne,
 That better gwerdoned nas neuere Manne ;’ 236
 Where-offen the schame is Fallen On Me
 Only, Sire, & not vpon the. But he, Mor-
dreins, didn’t do
so.
 And for Cawse of this grete thought,
 Into this Avicioun thus was I browght, 240 Hence his
troubles Dream,
 As I have told 3ow, bothe Croke & Roote ;
 But the signefawnce, how to knowen, I ne woote ; which he knows
not how to get
interpreted.
 Now sethen that Ioseph is hennes gon, 244
 Man me to declaren now know I non ;
 For, And he were here now present,
 He cowde me declaren Al the hole Entent ;”
 And for this Cause was he in gret thowht,
 To what Ende this viciown scholde be browht. 248
 And thanne be-spak tho Sire Nasciens, Nasciens says
Mordreins’s
Dream may
betoken his being
carried away,
 That thike tyme was In the kynges presens,
 “ For, sire, this viciown May Signefie 252
 That 3e scholen In-to Anothir Seignorie ;
 But 3e neten whanne, ne what day,
 That this sodeynly behappen 3ow May.
 For, lik As 3e han chonged 3oure lif,
 So scholen 3e 3owre Regne *wil-owten* strif ; 256
 For Every Evel wil & wikked Cownsaile,
 Eche man Owghte Forsaken Sawn faille ,
 And Ellis diden we Contrariouly
 To Owre newe feith ful Sekerly, 260
 Into hos Creause we han vs. bownde
 Bothe body and Sowle In this stownde.
 Where-fore, As of 3oure Aviciown, now semeth me, tho’ this may
lead to no harm.
 To non Evel may it torne In non degre. 264
 But I rede 3ow that 3e now do,
 Counseil Of holy Chirche to Clepen 3ow to,

- Mordreins had
better take
counsel of
Holy Church.
- Wheche that Ioseph left In his stede,
Good Counseil there-Offen 3ow now to hede. 268
For 3e knowen wel be vndirstondyng,
That Ioseph Comanded 3ow Ouer Alle thing
' Holy Chirche to kepen an Susteyne,
And In Every nede to hem scholde 3e Compleyne, 272
That Nedy were to sowle oþer to body ;'
Thus Comanded he 3ow, 3e weten wel sothly."
- He and Nasciens
- And whanne Nasciens this wordis had seid þ°,
Anon bothe to-Gederis thanne gonzen they go 276
To the paleys Anon Of Spiritwelte—
As to-forn Rehersid han 3e herd Me—
That Enstablysch & Ordeyned weren Echone,
Holy Goddis Servise there-Inne to done ; 280
- go and hear
the Christian
Service and Mass.
- So that there herden they goddis Servise,
And Afterward that Glorious Sacrifise,
As Ioseph hem Comaunded before,
In what maner to Swen Cristes lore, 284
And Every day for the More part Comowned to be ;
Thus Comanded Ioseph tho Certeynle.
And whanne this Servise was Al I-don,
To-forn him he Comanded to Comen Anon 288
- Mordreins tells
the Church-pro-
voests his dream,
- Alle the provostis of holy Chirche,
And of hem took Counseil how he scholde wirche,
And told hem Clerly Al his Avicioun,
How that he dremede, Al and som. 292
- but none of them
can explain it.
- But Of hem was there not On tho
That theke Avisiown Cowde him vndo ;
For they Seyden him Certainly,
' That there ne Cowde non Man but God Only 296
That Avicioon to declaren In Ony place,
Sawfe Only God thorgh his grete grace.'
And whanne the kyng & Nasciens herden of this,
Anon thens they wenten with Owten Mys. 300
Thanne wente the kyng & Nasciens forth bothe
More hevvere thanne Er they weren forsothe,

- And [seide] that neuere In Ese they scholde bene
 Tyl here-Offen they hadden vndirstonding clene ; 304
 And thus pensif to the paleys Azen gonne they gone, Mordreins and
 Nasclens go back,
 pensive, to Sarra's
 Palace.
 They two togederis, right Alle alone ;
 And there they Rested hem bothe that stownde
 To-Gederis On A Cowche vppon the grownde, 308
 And non More Feleschepe but they two.
- Thanne felten they Anon Merveilles Mo, Then begin
 Marvels.
 How that Al the paleys Clene Alto-schook,
 Sawfe þ^e Sovereyn vowtis, As they Gonne look ; 312
 And thanne loked they furthermore ; The Palace
 quakes ;
 Hem thoughte Al to-scheverid it was thore.
 And In Every Chene hem thoughte they sye
 Ful of brenneng brondis ful wittirlye. 316 in every chink
 burning brands
 appear ;
 Thanne so hydows A noise there be-gan,
 As it was semeng to hem bothe than a hideous noise
 is heard,
 That the Endeng of þ^e world hadde be come, 320 as if Doomsday
 had come ;
 And that it hadde ben the day of dome ;
 So that Alle the wyndowes & walles to-brook,
 So Merveillously tho this Noise Ontook.
 Also hem thoughte the paleis schold han down falle,
 And there Sonken Into the Ottrest walle. 324
 And Amongs Alle this Merveillous thing,
 There Cam On hem the wondrest dirkeneng, and the
 wondrest
 darkness falls
 over them.
 That hem thoughte here sighte was gon Certain, 328
 And that it neuere to Recouerin Ageyn.
- And non Men Of that Cite Certainly
 Theke Merveilles sien, neþer herden, but they But only within
 the Palace.
 That with-Inne the paleis were ;
 And herden they, ne sien, no more there 332
 But Onliche Of that gret thondringe,
 Where-Offen they hadden gret Merveillenge.
 And Othir thinges syen they nowht ;
 But, As hem semede In here thowht, 336
 A fewe sparkelis At the Openynge
 Of the Paleys wyndowes, they Syen Comenge ;

And ȝit they Abaschten ful sore of this,
 What it Myhte Amow[n]ten, with-Owten Mis. 340
 And As the kyng & Nasciens lien In this trawunce,
 ȝit herden they A more wondirful Chawnce.
 Hem thoughte they herde the Sown of An horn
 That neuere they herden there beforu ; 344
 And the sown was so wondirful & so hy,
 That ouer al the world they supposed trewly
 The Noise Of that horn myht hauen ben herde,
 So wondirfully that noise tho þere Ferde. 348
 and a voice cries
 Thanne Anon A vois there Gan to Crie,
 "Here is the
 Beginning of
 Dread."
 "Here is begynneng of drede Certainlye."
 And whanne this Nois they herde thus seyn,
 They fall flat
 down,
 Evene plat A down they fillen ful pleyn, 352
 Lik bothe dede As they hadde þere been ;
 Non lif In hem non Mihte Seen.
 Thanne was the prophecie fulfild tho
 That be Olde dayes was knowen to Mo, 356
 Wheche þat seith, 'Two scholen liggen In a bed,
 On be taken, þ^e toþer leven stille In that sted.'
 and Mordreins
 is borne-off 17
 days' journey
 out of his bed.
 Thus sone the kyng Owt of his bed was bore
 Seventene Iornes, be Goddis Myht thore. 360
 And it was wel the thridde Oure of the day
 Whanne to the kyng was Al this Affray ;
 And whanne the holy gost hym left ful sone,
 It was the hy Owre Of None. 364
 But of him talketh now non lengere this storie ;
 But to the qweene & Nascien Mosten we hye,
 That bothe weren beleft In sarras,
 As woful peple In that same plas. 368

CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 239). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreins (or Evalach) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreins is safe (p. 242). The barons consult about Mordreins's absence (p. 242-3). Calafier, a traitor, suggests that Nasciens kill him (p. 243). The others adopt this notion; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grieved, but cannot help her brother (p. 245); who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

Lo thus tellith this Story now here,
 How Nasciens And the kyng, In A bed they were,
 And how that the kyng was born Away,
 And stille In Swowneng this Nasciens lay ;
 And swich A Moreyne As In that paleis was,
 Was Neuere Sein In non plas ;
 And In the Cite Was herd no More
 But the thondir & þ^e sown of the trompe thore. 8

While Mordreins
 is borne away,
 4 Nasciens lies
 swooning.

Thanne it happed In this Mene tyme—
 The tyde Of þ^e day Was Owr Of pryme—
 That the qwene gan forto gon,
 A faire Chirche Werk to beholden Anon, 12
 That In Worschepe Of Oure lady begonnen was there ;
 And that chirche to sen wente sche In this Manere.
 And whanne thorwgh that paleys sche gan to goon,
 A wondirful Syhte Sawgh sche þere Anon,— 16
 Alle the Seriawntes lyen there plat adown
 Ful dedlich & pale Al In virown ;
 And sche wende On Slepe þat alle hadde ben tho,
 So that Furthermore sche gan to Go ; 20
 Thanne Fonde sche Alle the knyhtes & Sqwiere,
 In that Same Manere they lyen tho there.
 Thanne Merveilled the qwene mochel of this,
 What it scholde Amownten with-Owten Mis ; 24

Queen Sarracynte
 comes back from
 seeing a church,

and finds all the
 servants flat on
 the floor,

and knights and
 squires so too.

The Queen calls the men,	Anon Somme of hem sche gan to Calle, But thei mihten neþer heren ne sen, so gan it fal,	
but they are dumbfounded.	For nethir hadden þei wit ne Memorye Of non worldly thing thanne Certeynlye.	28
She goes to the King's chamber,	And whanne sche say, that not sche Myhte Of hem nethir haven word ne syhte, Thanne with A gret Cowrs torned sche Anon,	
and sees Nasciens	And to the kynges Chambre gan to gon. And whanne sche was Inne Atte Chambre dore, There, Merveylles Gan sche beholden More ; Sche beheld hire brother sire Nascien	32
moaning.	Sat In his bed wepinge than, Owt of wheche bed Mordreins the kyng Was vpe lefte with Owten lesing ; And þere Nasciens Made gret sorwe & Mone,	36
Her heart grows cold ;	As him thowhte nedis he most done For the Noise and þ ^e voys that he herde, That he ne wiste In what maner it Ferde. And whanne the qweene þis began beholde, Anon hire herte gan wexen Colde ;	40
she cries aloud,	And sore tremeling & qwakyng than, To sire Nasciens bed Anon sche Ran, And wend that som wikked Sperit be chawmse Hadd hem put Owt Of here Ryhtful Creauunce ; And to hire brother sche Ran In haste, And him Embracen sche gan ful faste, & the Cawse of him Axede, why it was That he So wepe there In that plas.	44
and falls swoon- ing to the earth.	Thanne gan he wepe wondirly Sore, Fastere and hardere than he dide before. Thanne þ ^e qweene gan lowde to Crye With a lowd vois ful petowslye, And Swowneng to the Erthe fyl sche there. Thanne sire Nasciens Gan hire to Chere, And brased hire In his Armes two, And hire there kyste & Cherede tho .	52
		56
		60

“ A, swete soster !” he gan to Say,

“ What may 3ow be to Maken this fray !”

And whanne sche Aros Of hire Swowneng ;

Thanne Axede sche of þat Merveilleng ;

With Sorewful herte & hevye Chere

Sche gan Axen where hire lord were.

Sarracynte
revives,
64
and asks where
her lord,
Mordreins, is.

And whanne Nasciens this vndirstood,

Ful Clene thanne Nasciens Chonged his mood,

That he ne Mihte non word tho speke,

So him thowhte his herte wolde breke ;

As faste the water Ran from his Eeyen Adown,

As it hadde ben pored vpon his Crown.

68
Nasciens can
only weep.

Whanne the qweene Say him so taken vpon,

Sche Axede what he hadde with hire lord doon ;

Thanne gan sche forto Swownen ageyn

In that place there Certein Certein,

And wende Owt of hire wit sche scholde han gon,

Swich Sorwe sche Made, & so gret Mon.

Whanne Of hire Swowneng sche A-wook,

Sche qwaked, sche trembled, sche wepe, sche schook, 80

And with a deolful vois sche gan to Crye,

“ Swete Brother Nasciens !” Certeinlye

Evene thus As A wood womman

In this Gyse took sche vpon,

And euere Aftir hire lord gan to Crie

With deolful vois, & wonderli hye.

Sarracynte
swoons again,
76

but recovers,

84
and cries after
King Mordreins.

And whanne Nasciens hire tolde Al the verite,

Thanne weping & morneng myhten men þere se,

And how the kyng from him was taken there,

And forth born, & In what Manere ;

But Into what place þat he was I-bore,

Nasciens ne Cowde not tellen there.

Whanne Nasciens this word hadde I-seyd,

Thanne was there manie A deolful breid,

And Owthes & Cry was In that halle,

That bothe Men & wommen In swowneng gonne falle. 96

A great cry
is raised.

	And swich Sorwe þ ^e qweene there Made, That Erthly thing myhte hire now Glade.	
Nasciens comforts Sarracynte,	Thanne Cam Nasciens to hire Agein, And In his Armes he hire embraced ful pleyn, And hire Comforted In this degre,	100
[leaf 17] and assures her	" Now, goode dere Soster, lesteneth to Me ; The kyng he is bothe Sawf & Sownde As we ben here In this Stownde,	104
Mordreins is safe and sound,	And bothen heyl In Sowle and In body, I Sey 3ow, Sostir, now, Certeynly. This knowe I wel be that tydyng That the voys to vs gan bringe."	108
	Thanne Axede Sche Nasciens with-Owten lak, ' Ho it myhte be that to him the spak.'	
because it was Christ's Mes- senger who spoke to them.	Thanne Nasciens hire Answerid Ageyn, And seide it was Cristes Messenger Certain.	112
	So gret Sorwe & Mone Made þ ^e qweene, That for now Erthly man Seced myhte bene. Thus sone this tydinge Gan forto springe Ouer Al the Contre with-Owten lettyng,	116
	How that the kyng thus was I-lore, And how sodeynly he was A-Wey I-bore.	
Mordreins's Barons consult about the King's disappearance.	Thanne the baronage to-gederis Comen Anon, And of this Conseilleden what they myht don, And how the kyng Awey thus Scholde fare ; Where-Offen they hadde ful gret Care. So Amonges Alle Othere there was On That longe with the kyng hadde Igon,—	124
A cursed knight, Sir Calaphere,	A malicious knyht In Alle Manere, His name Was clepid Sire Calaphere— For he was so Crwel, & so Felowns, So fals, so Cvrsid, so wikked of Condiicions,	128
	That in dedly herte ne Myhte Synke So moche Tretorye forto thenke, As that Cursed Calaphere In his herte Imagyned there :	132

- For there he seide ful Openlye tho,
 'That be treson Nasciens the king dide slo,
 For he wolde hauen þ^e Rem In gouerninge,'—
 This was Openly his talkynge— 136 says Nasciens
killd Mordreins
to get his
kingdom.
- 'For In that place weren there no Mo
 Sauf Only the kyng & sire Nasciens tho ;
 How myht it thanne Otherwise be,
 But that Sire Nasciens dide him sle?' 140
- Thanne Answerid the baronage Aȝen,
 'That it is ful lyk thus forto ben.'
 Thanne tooken they here Conseyl Anon,
 That Into Strong warde he scholde be don, 144 They consult to
put Nasciens in
prison,
- Til that they knewen In word & dede tho
 Whethir the kyng lyvede, oþer how it myhte go.
 And to this Conseil thanne Everychon
 Sworen alle to holden there Anon ; 148 and swear they'll
do it.
- And thus Of Nasciens demed they there,
 That þ^e kyng hadde Mordred, but þei niste where.
 And thus to Cowrt they Comen Anon,
 Alle these barowns Everichon, 152 The Barons
go to Nasciens
and the Queen
- And fownden Sire Nasciens & the qweene
 Makenge gret sorwe Al bedene,
 That Neuere Man that was lyvenge
 Herde neuere half so moche weymentinge ; 156
- And this was the thridde day
 Aftyr the kyng was Ravischt Away. the 3rd day after
Mordreins was
carrid off,
- Thanne thus to þ^e qweene gonneu they gone,
 And of this Aventure Enqwerid Anone. 160
- Thanne Anon Nasciens gan forto telle
 Alle the Mater, how it tho befelle ;
 Bothe lik as he hadde herd & sein,
 He gan hem tellen In Certain ; 164
- And Also of the kynges Swevenynge,
 What he Mette In his dremenge.
 Thus to Nasciens they weren Enqweringe,
 & of Al thing he ȝaf hem Answeringe, 168 and question
Nasciens.

	And seide to hem ful Sekerliche tho, 'That In the Chambre Neren but they two Whanne this Chaunce there gan to falle;' And thus he tolde Amongs hem Alle.	172
The Barons seize Nasciens,	Thanne Anon there they him tooke, And Grevously On him gonnen to loke. And sire Nasciens hem Axede tho, 'Why with him they Ferden so.'	176
and cast him into prison,	Thanne they Answerede, & forth him ladde, 'That suspesion to him Of the kyng they hadde.' And thus In preson thanne they him Caste, & Sesid Alle his londis Atte laste.	180
by the counsel of Calaphere,	Thus Nasciens In preson suffrede mani hard schowr, Be conceil of Calapher, þat fals Tretowr.— This Calafar made good semblaunce As a man Of good Creawnce, But fals he was In dede & thowght, For Cristene manne was he nowht;	184
	For whanne Cristened he schold han be, Ful faste Awey he gan to fle, For he ne hateth non Creature So moche As Cristene, I the Enswre;—	188
who hated all Christians.	So that he Cam to þ ^e barouns Agein, And hem thus Conceilled In Certain, 'That Into the tyme that they myhten knowe Begynneng And Endeng Vppon A rowe, Nasciens In presown scholde Abyde :' Swich Conseil ȝaf that tretour this tyde.	192
	And thus be the Counseil Of fals Calaphere, Nasciens In presown kepten thei there, That him & his londis bothe, they hadde In here Award, bothe good & badde.	196
	And whanne þ ^e qweene beheeld Al this, ȝhe thowhte In hire herte it wente Amys,	200
		204

That hire lord thus was Agon,		Sarracynte
And þerto hire broþer In presoun don.		grieves greatly,
It is non nede to tellen the Mone		
That þ ^e qweene þere made ful sone,	208	
For there nas non Erthly thing—		
Aftir hire lord that was the kyng—		
That so moche was In hire herte,		
As of hire brothir his peynes smerte.	212	
Ful fain wolde thanne this gode qwene,		
That hire brothir Owt Of presoun hadde bene ;		
But sche was tho A lone womman,		but cannot help
And ful litel Reed of this sche kan ;	216	her brother
To stryven Azens hire Baronye,		Nasciens.
Sche ne hadde non strengthe Certeinlie.		
And Evere was Nasciens In presoun strong,		Nasciens is
And tempted he was with the devel Among	220	tempted by
Forto forsaken there his trewe Creawnse ;		the Devil,
But he ne wolde, for non Maner Of Chawnse,		
Forsaken his god for non peyne ;		but will not
But Euere to his God he gan Compleyne,	224	forsake God.
And Cride Merci For his grete Synne,		
Of þ ^e wikkednesse that he hadde lyved Inne :		He asks mercy
“ For moche more thanne this deservid I have ;		for his sins,
Where-fore, goode lord Iesus, thow me save !	228	
For A gret Fool trewly I was,		and says
Thy secrees to sen In that holy plas,		he was a great
Wich that non Man scholde han seyn there,		fool to try to
But ȝif Clene Of Synne I-clensid he were ;	232	pry into the
And so, goode lord, ne was not I ;		secrets of the
Where-fore, Iesus, I crie the Mercy !”		Holy Grail.
And in this holy Entenciown		
Stille belefte Nascien In presoun,	236	
In gret Angwisch & gret Anoye,		
Thus lyvede Nasciens, As I ȝow seye ;		
Bothe be nyht and Ek be day		
In this Angwisch thus Nasciens lay ;	240	

And Evere Cried God Of Mercy
That he hadde leved so Folly.

The Story leaves
Nascens,
and turns to King
Mordreins.

And now torneth this Storie Ageyn
To kyng Mordreins now In Certain, 244
The wheche lest þat he ded hadde be ;
And thus is he In A Roch with-Inne the se.

CHAPTER XX.

The description and history of the Island to which King Mordreins was carrid; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon; and Wales and Spain could be seen from it (p. 247); and how it was all bare rock, and was calld *The Roche Perilous* (p. 248); and on it was formerly a house built by a pirate, Fowcairs, who enticed ships ashore, and destroyd them and their crews (p. 248-9); till Pompey heard of him, and prepard a ship (p. 249); and attackt him (p. 250). The account of the fight¹ (p. 250-5);—how the pirates let down a quarter of a ship on Pompey's knights (p. 251); and the attack is put off (p. 252). Pompey then determins to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254); his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255); and how he was rebukt by Peter for it (p. 255).

Mordreins is on
a Rock in the
see,

Now here be-gynneth kyng Mordreins Storie,
that vpon a Roche In the se is Certainlye ;
that Owt of his Regiown xvii. Iornes was,
With-Inne the se In A perilous plas. 4

put there by the
Holy Ghost.

Abowtes the Owr of Noon it was tho
whanze the holigoost In þat Roche put him tho ;
And there the holigost Schewed him thanne
Al so mochel richesse as evere Sawgh Manne ; 8

¹ The French account for lines 244-334 differs considerably from the English one : it gives more detail and incidents.

And whanne vppon this Roche he was alyht,
 In his herte he was wondirly Afryght.
 Whanne Abowtes vppon the Roche he lookede tho,
 And beheld how Into A straunge Contre he was I-do,
 Where-Offen he thoughte tho In his herte 13
 Neuere that deseisse forto Asterte ;
 And there-fore but litel wondir it were
 Though Sore Abasched were he there, 16
 For ȝit hadde he non ful knoweng
 That In the paleys he hadde of his swevenynge ;
 And Evere he Merveilled In his¹ thowht
 How that he thedir was tho browht, 20
 And In him Self hadde gret Merveillinge
 Ho that thedir dide him tho bringe.
 And thus longe he gan to beholde,
 That Al his herte gan wexen Colde, 24
 For non thing he ne Sawh abowtes hym
 But the wilde Se, bothe Stowt & Grym,
 And no more lond there ne was
 Thanne þere the Roche stood In that spas. 28
 This Roche stont A-Middes the se,
 Al this Storie now telleth to Me,
 Evene from Scotlond the Ryhte weye
 Into Babiloyne, As I the Seye, 32
 And from Erlond the weye Also
 Streyht to babyloyne it doth go.
 And So hygh the Roche is there,
 That Ouer the Se I[s] sein Every where ; 36
 And to Wales there Mihte he se,
 And Into Spayne Into that partee ;
 So hygh is the Roche In that stounde
 That kyng Mordreins there hap I-fownde, 40
 For it is On of the most heyest plase
 That In Ony Se Evere ȝit sein wase ;
 And this y^l So wastful Is,
 That of non Maner viauude there-Inne þere nys, 44

Mordreins is
terrified when
he is set on the
Rock.

[¹ MS this]

24 His heart grows
cold at seeing
nothing but the
wild sea round
him.

32 The Rock stands
between Scotland,
Ireland, and
Babylon.

36 From it you
can see into
Wales and Spain,

so high is it.

But it is all
waste;

	Ne non Erthe that is Mevable,	
all pure rock,	But Al Clene Roche hard & stable ;	
	Except þ ^e space Of A mannes hond,	
and no arable land.	In þat place Is there non Erable lond ;	48
	And Elles Into the harde Se,	
	Clenë Roche As it May be.	
It is calld	And for that Roche Is so perilows,	
	So hygh, so strange, & so <i>Merveillous</i> ,	52
<i>The Rock Perilous.</i>	That "the Roche perilows" is the Name,	
	For it is of So perilous A fame.	
Formerly a sea-thief,	Vppon wheche roche sumtyme was diht	
	A Certain habitacle with gret Miht,	56
	That A lerrers of the Se hyt Made, ¹	
Fowcairs,	And Fowcairs to his name he hade.	
	This lerrers was of so passing Mesure,	
	And of so gret strengthe, I the Ensure,	60
	That non Man his gretnesse Cowde discrie,	
	Ne his strengthe to haven In Memorie ;	
	So that In this Roche, for certain,	
built there a big house that	His habitacle he made ful pleyn ;	64
	That So with Verray strengthe & Myht,	
	In that Roche his hows gan he dyht ;	
held 20 men ;	A large hostel for twenty Men,	
	Thus he gan Areyened than ;	68
	But In that Roche lay not he,	
but they livd in a galley on the sea,	But In A galeye In the Se,—	
	He, & hise felawes Also,—	
and were pirates.	Vppon the Se felonie to do.	72
	And Oþer whiles In Certain ²	
They'd light a great fire on the Rock	Vppon that Roche they wolden ful plein,	
	A ful gret feer wolden they make,	
	Here pray there-with forto take ;	76

¹ Et si li frema vns leres de mer qui estoit apicles foucaires.—A. French 'Lerre : m. A theefe.'—Cotgrave.

² Et quant il faisoit la nuit bien ocur, si metoient sur la roche .i. grant brandon du fu ardent.—A.

So that it semede to Ony Marchawnt		to tempt mer-
That thekē plas dide Owht hawnt,		chantmen there.
That Som Resteng place it hadde be ;		
But here distroction it was, As 3e mown Se ;	80	
For Azens that Roch they hurtelid so sore,		The ships got
That Alle to-borsten weren they thore ;		dasht to pieces.
Thanne Owt of here galeyas gonne they go—		
These thevis that this falshed hadden do,—	84	and the sea-
And tooken bothe pere Man & good		thieves plundered
That persched was there In theke flood :		the cargo,
And In this Manere distroied this lerrers		
Mani A Marchaunt & Mariners.	88	while the men
		drownd.
Thanne be-fil A wondir Cas,		
That On, Grete Pompees, that Emperour was		Then Pompey,
Of Romeyns, As happed that day,		Emperor of the
Of Alle these Merveilles herde he say,	92	Romans,
As Owt of grece he seilede tho,		
Toward Cecyle he gan to go.		sailing from
And thus As he seillede Abowte,		Greece
And took many Garisouns, bothe strong & stowte,	96	
That Abowtes be the Se stoode		
In Ony place be þ ^e salt Floode ;		
Thus Cam he toward babyloyne,		towards Babylon
And thidirward of this thef herde he seyne.	100	
Thanne seide this pompee with-Owten faille,		resolved to attack
‘That theke strong theef 3e scholen asaille.’		Fowcairs.
And thus to his peple gan he Seyn,		
“We scholen him Asayen In Certeyn.”	104	
Anon there Redily dide he dyhte		So he fitted out
A riht strong galeie, & Of gret Myhte,		a good galley,
And put it ful of good vitaille,		
And Of goode knyhtes, that thef to Asaille.	108	
Anon whanne this was Redely dyht,		
The Se he took Anon there Riht.		
And fowrty goode knyhtes be ¹ ordeyned there,	[? he]	took 40 knyghts
And twenty grete grapelis of Erne pere were,	112	and 20 iron
		grapelles,

- The Galeyes to the Schips forto holde,—
 Of yrne weren Mad bothe strong & bolde ;—
- and saild to the
 Rock. And thus they gonnen to seylen Anon
 As faste to the Roche as they myhte gon, 116
 Bothe be day & Eke be Nyht,
 [leaf 18] Tyl of a hard roche they haddan a syght.
 And whanne the Roche they gonne to Asprie,
 It to Aprochen they Seiled ful Nye ; 120
 And whanne faste by they weren gon,
 There they
 cast anchor. Heren Ancres they Casten pere Anon,
 Forto Abyden there that Nyht,
 Til of the Roche they myhte han better Syht. 124
 And whanne þ^e Nyht was wel Apast,
 To-ward the Roche they Comen In hast ;
 As Ny As a man Mihte Casten A ston,
 Thus Ny to the Roche Gonne they gon. 128
 And whanne these thevis gonnen Asprie,
 Redeliche they Raped hem, & In hye.
 Their Captain
 wouldn't go
 where the fire
 was lighted ; But þ^e maister Mariner that was with pompee,
 Of that Roch knew Al the Sotalte ; 132
 And pere As the feer the thevis gonne Make,
 That partie of the Roche wolde he not take,
 but on another
 side. But be Anothir side they wente,
 pere As they fownden presente 136
 A strong galeye, that there lay
 Be-twene þ^e Roch & hem, þ^e sothe to say ;
 Then, a pirate
 galley attackt
 them, And they Comen with so gret A wille
 That there mani men gonnen to spille, 140
 And fillen down Into þ^e Se,
 Of Men & good, ful gret plente.
 Thanne they that In þ^e to pere galeyes were,
 Wenden the grete schipe hadde persched pere ; 144
 So was there tho A ful hard stowr
 Betwene these Felowns and the Emperour.
 And wanne they sien it gan so to go,
 The Emperour to withstonde non power haddan tho,

Be litel and litel they Gonne to gon, 149
 Til that þ^e Roche they Entred Anon:
 And whanne pompee gan this to Aspie,
 Ful lowde he gan hem to discrye, 152 Pompey vowe
vengeance ou
the Pirates.
 And swoor that he wolde don his Miht,
 Of tho theves to ben Avenged Ariht.
 And whanne the thevis this vndirstood,
 Non lengere there they ne Abood, 156
 But to the heithe of the Roche Sekerlye,
 Ful faste these thevis gonnen hem hye ;
 And After hem xxx knyhtes goode,
 That departed Owt of that floode ; 160 19 Thieves
pursued by 20
Knights.
 So with-Owten, thritty there were,
 And with-Inne, xix theves In fere ;
 For alle the Remnaut of pese theves tho
 Weren slayn, And In-to the Se I-do. 164
 And whanne this Sawt began to gynne,
 These theves wrowhten A corsid gynne ;
 They Rolled down I that plas
 A quarter Of a galeye þat broken was, 168 The Thieves
rollid down
a quarter of
a galley,
 That hevye & boistous it was to be-holde ;
 And down it Cam with strengthe manifolde,
 And fil Anon down Into the Se,
 Where-with xi. of Pompees knyhtes slow he, 172 and killd 11 of
Pompey's
Knights.
 Where-offen pompee hadde so gret Care,
 Anon him Self to the Roche gan fare,
 And swoor 'that he hadde levere to dye,
 But avenged he Were there Otterlye, 176
 That there so falsly hadde slain his knyhtes
 At thike same tyme with here fyhtes.'
 Thanne On of his knyhtes there Anon,
 That say In what peryl that he wolde gon, 180
 And Conseilled him " forto Abyde
 Til it were more to the day tyde,
 And I schal þow Certefien Everidel
 How On these theves to ben Avenged wel ; 184
Another Knight
advise'd him to
put off his attack.

- Thanne scholen 3e non men lese,
 Ne putten 3owre self Into non gret deseisse."
 Thanne Pompee Axede him Anon,
 In What Manere that it Mihte gon. 188
 "Sire, of this sawt 3e scholen A while reste ;
 I hope it schal be for 3oure beste."
 [1 ? he] But Evere they¹ maden sorwe & wo,
 For hise goode knyhtes weren slayn so. 192
 He forto lesen so mani goode knihtes
 For A fewe theves In tho fyhtes,
 Ful gret schame to him he thowhte it was,
 Pompey was asham'd to lose
 so many knyghts. His knyhtes so to lesen In theke Cas. 196
 Next morning And On the Morwe whanne it was day lyht,
 And Pompee of that Roch hadde A syht,
 So strong A thing say he neuere non
 As thike Roche that he loked vpon ; 200
 ' And non wondir it hadde ben,' seide he Anon,
 ' Thowgh his knyhtes hadde ben slayn Echon.'
 he consulted
 his knyghts. Thanne of his knyhtes he Axede Counsaile,
 3if to that Roche they Cowden Owght Availle ; 204
 But non Of hem that was there
 Cowde him Counseillen In non Manere ;
 They thought the
 Pirates must be
 starvd out. For they seiden to him Certainle
 But 3if be Enfamyne it² wolde not be.³ 208
 [2 MS in] Whanne þ^e kyng of hem hadde non Oper chere,
 He be-thowghte him In Another Manere,
 That hem he wolde distroyen Anon
 Be Angwisch Of fyr þere Euerychon. 212
 But Pompey
 had a great
 fire lighted,
 Anon A gret fere he let there dyhte
 Of Olde schepes And Galeyes, þat brenden so bryhte,
 That At theke Roche perched hadde been,
 As all the peple there Myhte it seen ; 216
 to smoke the
 Pirates out of
 their cave,
 So that this feer there brende so longe tho,
 That Alle the smolder Into þat kave gan go ;
³ Car il ne quidoient pas ke ele peust estre prise sans
 sfamer.—A.

- For that feer to stawnchen hadden they non miht,
 But Euere this feer brende ful lyht. 220
- And they benethe gonne hem defende while his men
shot at them.
- With Arwes & stones that they gonnen vp sende ;
 And they Aboven defended hem thore
 With speris & cleyves wondirly Sore. 224
- And whanne this feer gan brennen so briht,
 The thevis tooken fresch water Anon riht—
 Where-Offen they hadden Som plente tho—
 And In-to that Feer they gonnen it do ; 228
- Thanne Alle the smoke & þ^e flawme, I þ^e plyht,
 Into that Cave wente there Anon Ryht,
 And they benethe schetten ful sore,
 And stones vp threw *with* Engynes thore, 232
- So that they slowen fowre of the felowns
 That hadden don sweche distroctiouns.
 And whanne these thevis Syen this,
 Azen to þ^e Cave þey wenten *with*-Owten Mys ; 236
- But þere weren they not wel at Ese,
 So Evel this Feer it dide hem plese.
 And whanne they seyen it Miht not be,
 Alle Anon Owt of that kave gonnen they fle, 240
- And *with* Alle here myht And strengthe ther
 They purposed to stawnchen this feer.
 And thanne these knyhtes to hem Ronne,
 And there sore begeringe they begonne ;¹ 244
- And the Felowns hem defendid sore,
 As they that Maymed & Greved wore.
 And whanne this pompee gan this beholde, but Pompey
- For deol his herte gan wexen ful Colde ; 248
- And to that Rooch he hentred Anon,
 To-ward þ^e feer, As faste As he Cowde Gon.
 Anon Azen to the Cave they gonnen to Ronne,
 For non lengere nolden they blynne ; 252
- drove them
back into it.

¹ Et li chiualer lor laissent courre : si se combatoient moult durement a aus.—A.

- And Pompe After hem tho sewede faste—
 For to hem hadde he ful gret haste—
 Pompey slew 5
 more Thieves. Where that he of hem Slow there fyve ;
 Thanne leften there but xiiii On lyve¹ ; 256
 To wheche they benethen² schotten ful sore,
 & Manie of hem horten thore,
 The others
 wounded him. So that Pompe him-self hurt with hem was
 In thre stedis In that Same plas. 260
 And whanne that this beheld Pompees knyghtes,
 That he was so vegorous In fyhtes,
 But he and his
 Knights drove Vppe to the Roche they gonnen to wynne,³
 To sosteine here Lord Azens hem with-Inne ; 264
 So that pompee ful Sore gan fyhte,
 the Thieves
 back into their
 cave. And drof these Felouns Into the Cave Anon Ryht,
 And putten hem Alle to Mischef,
 Thike lerrers, that Errawnt thef. 268
 And whanne this lerrers bethowhte him tho
 That they xiiij Of On Man dispised weren so,
 They soon
 sallid out, Owt they Comen Al On Abrest ;
 And this lerrers On pompees Faste threst, 272
 and Fowcairs
 tried to thrust
 Pompey into
 the fire. And took pompees be bothe scholdres tho,
 There In that Fer him forto hauen do ;
 But he myhte not Allyng for his knyhtes,
 But down Fillen they bothe Anon Ryhtes. 276
 Pompey swoond.
 Fowcairs's arms
 broke, But Pompee there in Swowneng lay,
 And bothen Armes of lerrers borsten, in fay.
 Thanne they benethe Gonnen this beholde,
 And to here Lord Ronne Manifolde, 280
 And to the Schip they him gan bere,
 And In a Cowche they leyden hem there.
 and he was taken
 prisoner. Thanne token they thys fals lerrers,
 And him kepte As A thef So fers. 284
 And Alle this whille fowghten the knyhtes
 Vppon the Roche, and slowgh down Ryhtes.
 And In this mene while Of fyhteng,
 Awook Pompee Owt Of his swowneng, 288

¹ So that 19 - 4 - 5 = 14 (!). ² ? aboven. ³ MS wynee.

- Where-offen his Meyne ful glad they were,
 Whanne that he was Recouered there.
 Thanne Merveilled Pompe wondir sore
 How that In the Schipe he Cam thore; 292
 Thanne his Meyne gan him to telle,
 In what Maner and how þat he felle.
- Thanne this pompee vp Ros Anon,
 And Aȝen to that Roche gan he to gon 296
 With a ful good strong Spere In honde,
 Where-with he wrowhte þ^e theves schonde
 And to that Cave he Entred Again,
 And there with-Inne he hath hem Slayn, 300
 And there threw hem Into the Se,
 The Fysches Mete Al forto be.
 Thanne Cam he to the Schipe Again,
 Where-Offen his Meyne was ful fayn. 304
 Thanne Comanded he to taken this lerrers,
 That was a thief So strong and fers,
 To bersten bothe his thyes and Ek his bak,
 And Into the se Casten him with-Owten lak, 308
 Thus deliuered thanne Sire pompee
 That Roche Of felowns, As I telle the.
- And to Rome seilled he streyht Agein,
 As I telle ȝow now for certein; 312
 And from Rome to Jerusalem he wente,
 Where that he stablede his hors presente
 In the holy temple Of Owre lord.
 Thanne to him Cam seint Petir At On word, 316
 And seide to hym In this Manere :
- " Pompee, thow forsakest thi maneres here,
 And dost moche wers thanne dide lerrers,—
 That was a felown bothe strong and fers,— 320
 Thy stable thus here forto Make
 The heyest hows, that for goddis Sake
 Was mad to don Inne his Servise.
 Now thow þat hows gynnest to dispise, 324

Pompey revivd
 on board his
 ship;

went again to
 the Rock,

and threw all the
 Pirates into the
 sea.

Then he had
 Fowcaira's thirthe
 and his back
 broken,

and his body cast
 into the sea.

Pompey then
 saild to Rome;

and then
 to Jerusalem,
 where he stabled
 his horses in the
 Temple.

St Peter
 rebuk't him
 for it,
 and said he was
 worse than
 Fowcaira.

Wherfore I may wel liknez the
 To Forcaus, that felown sire, perde."

Pompey then
 left Jerusalem,
 and bade his
 men not talk
 of his vengeance
 on the Pirate
 Fowcaira.

Thanne from Jerusalem þis pompe wente,
 And charged Al his Men wit goode Ente[n]te], 328
 'They scholden neuere Of this forcaus speke,
 In what maner On him he was A-wreke ;
 For to him hadde it ben gret velonie,
 Vppon A thef to han set his hol Navye ;' 332
 For it was On of the grettest prowesse
 That Evere dide þ^e Emperowr In Ony distresse. 334

CHAPTER XXI.

Of Mordreins (Evalach) on "The Rock Perilous," and the wonders he saw there (p. 256). How Mordreins is in great sorrow (p. 257), and while he is weeping he sees a silver ship approach, with a fair man on board (p. 257), who lands, and talks to him ; says he is a crafty man (p. 258) ; and his name is 'On. & Al. Only.' (p. 259). He comforts the King (p. 259) ; and tells him that God has not forgotten him, but will give him all he asks for (p. 260). The King is so joyful that he is almost in a trance till the ship and the good man vanish (p. 261). Mordreins concludes that the man came from God (p. 261). He then sees another gorgeously coverd ship arrive (p. 262), from which a lovely woman lands (p. 262), who talks with him, and asks him to be lord of herself and her lands (p. 263), and tempts him to forsake his new faith, telling him of the danger Nasciens (Seraphe) is in (p. 264), and of the evils that will befall him—Mordreins—if he stops in the island (p. 265).

King Mordreins

Now Of this Emperour let we now be,
 And Aȝen to this kyng now torne we,
 That into this Roche Is now I-browht,
 And In what Maner ne Wot he nowht. 4

sits, miserable,
 on his Rock,

And there sit he In pensifnesse & In deseise,
 & With him non thing þat may him plese ;
 And faste Abowtes he loked him there,
 But hevене & the se he ne sawh nowhere ; 8
 Ne non sustenance there ne was,
 But Al disolat In that same plas ;

sty and sees alone
 about him.

Also, dwelling was there non,
 But hydows & sterne that Roch of ston ; 12
 And On þat Rock was there non weye There's only one path on the Rock.
 But A path that to þ^e Cave wenten sothlye.
 Thanne loked he vpon the tothir side ;
 He ne sawh non Comfort In that tyde, 16
 But dirkenesse & hard Roche there.
 Thanne set he him down with hevy Chere,
 And be-gan to sighen ful sore, Mordreins sighs and weeps, 20
 To wepen & wringen þit wel more.
 Thanne Anon thoughte he In his herte—
 Whiche thought him myhte not Asterne—
 That Owre lord him hadde forgeten Clene, thinks God has clean forgotten him. 24
 That he there so Was browht In tene.
 And thus as he was In this morneng,
 The water Of his Eyen Cam renneng :
 Him thoughte þat the wawes of þe se,
 A wondirful Noise Maden hee ; 28
 And as he lokede tho him Abowte,
 He saw Come seilling A schipe wel stowte ;
 The wheche schipe was ful of Bowte,
 And A wondir fair Man there-Inne to be, 32 with a most fair man on board,
 That to-for In the schipe him thowhte he was,
 Sitteng Al-gate In that same plas ;
 And toward that Roche he drow ful faste,
 Til that to the Roche he Cam Atte laste. 36 come to the Rock.
 The schipe, Al Of Silver it was,
 The Naylles Of gold In that plas ;
 And In Middis Of that schipe was there
 A fair Crois In that Manere. 40 Amid the ship is a Cross.
 And whanne this schip to þ^e Roche gan Aplye,
 Alle the swete savours him thowhte sekerly
 That Ewere weren groweng In Oni plas,
 Him thowhte that In theke schipe tho was. 44
 And whanne the Crois he gan to Aspie,
 Anon In his herte he thowhte In hye,

	That non wikked thing ne myhte be In plas pere the Cros was Certainle.	48
The fair man lands.	Owt of the schipe Cam this faire man tho, And the kyng Aȝens him gan go :	
Mordreins welcomes him, [leaf 19]	"Sire," he seide, "welcome ȝe be Into this plase now Certainle!"	52
	And with that he knelid a-down, "Welcome Sire, hidir, Of Renown!"	
	Thanne Axede this fair Man Certainle, "Sire, Of what Contre now be ȝe?"	56
	Thanne Answerid the kyng, & seide tho, "A Cristen Man, Sire, I am here, lo."	
	Thanne Axede him this goode man tho, 'In what Maner he gan thedir to go.'	60
	Thanne Answerid the kyng Ageyn, "Sire, I wot Neuere now In Certain."	
and asks him who he is.	Thanne the king Axede him ful snelle, Whens þat he was, he Wold him telle.	64
	Thanne Answerid the goodman him Agein, "Sire, A Crafty Man I am Certain,	
'A Crafty Man,	That nowher non swich Is, in non Contre, So sotel A man As ȝe here now Se ;	68
	For sweche Craftes As I kan do, Of Alle men In Erthe konnen it no mo."	
	Thanne Axede the kyng Of him there, 'What Maner thinges tho Craftes were.'	72
who can make foul, fair ;	He seide, "that Owther fowl man Oper fowl womman, Into Grete bewte he cowde torne than ;	
fools, wise ;	Also A fool, A Wis man kan I Make ;	
poor, rich ;	A pore Man, gret Richesse to take ;	76
	And a low Man kan I Maken hye, I seie the, Sire, Certainlie."	
	"Now Certes, Sire," tho quod the kyng, "This may wel ben A Wondirful werkyng :	80
	Now, worthi Sire, And it ȝowre plesing wolde be, ȝowre Name that ȝe wolden tellen me."	

- "Sire, Gladly, Er I hennes wil gon,
 My name to tellen the Anon,— 84 and my name is
 'On & Al Only' it is Mi Name, "One and All
 Sire, I the seie *with-owten* blame." Only."
- Thanne quod the king, "sire, Certainly
 That is a Fair Name, and A ful hy. 88
 Sire," quod the king *with* mylde vois,
 "Me semeth, as be the signe Of þ^e Crois
 That 3e haven In 3owre Compenie here,
 That to Jesus Crist Affiawnce 3e bere." 92
 "That is soth," quod this good man tho,
 "For with-Owten him non goodnesse May be do ;
 And ho þat the signe Of the Crois In his Compeni have,
 From Alle perilles he may ben Save. 96
 Therefore be war, I rede now to the,
 That what peple so Evere thou se,
 But 3if the signe of þ^e Cros be hem Among,
 With hem thow talke, I Rede, not long." 100
 Ful Mochel spak this goodman tho
 To the kyng that In the Roche was I-do ;
 Sweche wordis Of Comfort to him he spak,
 That Alle his hevynesse he gan to forsak ; 104
 Nethir Of Mete ne drinke he ne thowhte ;
 In so mochel Joye this good man him browhte.
- Thanne Axede him the kyng tho,
 'In what Maner he scholde do, 108
 And whethir he scholde þere long Abyde,
 Owther thens to Gon *with*-In schort tyde.'
 "Ne seist thow," quod this good man Ageyn,
 "That thow belevest In God Certeyn ?" 112
 "3e forsothe, Sire," quod the Kyng,
 "And that I do Ouer Alle thing,
 Only & Al In him I beleve,
 Of wheche schal non man me Repreve." 116
 "Sethen thanne that thow dost so,"
 Quod the good man A3en to him tho,
- Beware that you
 talk to no folk
 who haven't the
 sign of the Cross
 among 'em.
- And as you
 believe in God,

be sure that He will not forget you.	“ Ful Sekir thanne Mihtest þou be, That he ne wel Not Forȝeten the,	120
	Ne non that In him hath Remem̄braunce, In what degre he be, Other In what stawnse, In sekir, sere king, I telle it to the, That God ne ¹ wil not forȝeten the ;	124
	And therto, what thing þat thou wilt Crave, Sekir to be, thou myht it have. Sire, tak thou al this for verite, Al that Euere now I haue told to the ;	128
Whoever puts his trust in God,	For who that In God doth putten his Creaunce, Him may not faille with-Owten variance, That he ne schal haue, At his nede, Of Alle thing that he wele him bede ;	132
shall have whatever he prays for.	For man hath he In so gret Cherte, Of non thing so moche, I telle it the. Therefore man, On him to taken non thing I rede, But swich thing As God him bede ;	136
Let him not be anxious, or he'll fall into despair,	And ȝif A man In him Self to Moche thenke, And with distorbilons Maketh his herte to swenke, So myhte he fallen I[n] desperaunce ; Swich a thing myhte ben his Chaunce.”	140
	“ Now, good sire,” quod the King tho, “ May I thanne Only to God trosten vnto, Of alle thing that me nedith to have, Other what thing that I wele krave ;	144
	And that God wele thenken On Me, Trowe ȝe, sere, that this wil be ?” “ A, sire,” quod this goode man tho,	
as you have done.	“ Lo, now In desperaunce þou Art I-do, That thenkest & seist As thou dost here, In-to A fowl desperawnce þou fallest there.	148
But change your mood,	Therefore I rede the, Ouer Alle thing, That Into bettere Conseille þin herte þou bring,	152
set your heart on the Trinity.	And Ouer Alle thing I rede the, Thin mynde thou sette vpon þ ^o Tranite ;	

¹ MS we

<p>And have Minde how Salamon the kyng To his Sone Evere 3af teching, 'That Evere God to worschepe scholde he, In what maner place that so Evere he be : Thanne dar the dredyn Of non thing :' Thus 3af Sampson to his son lerneng."</p>	<p>Remember Solomon's words, 156 "Worship God everywhere ; and you need fear nothing."</p>
<p>In the mene whille that this good Man Of the Schipe to the kyng Spak than, The kyng so Ioyful Of his worrdis was, As he hem herkenid In that plas, So that he fyl In a gret stodye tho, And Merveilled how this thing myhte go, And whethir It were In A dremenge, Owther where that he was slepinge.</p>	<p>Mordreins is so rejoict that he falls into a browne study. 164</p>
<p>And thus A long tyme he him thowhte In what maner that he thedir was browhte, Of wheche he Cowde knowen non Certeinte Of this Mater 3it In non manere degre.</p>	<p>168</p>
<p>And whanne Owt of this thowht he gan to gon, To his kende Memorie he Cam Anon, And abowtes him he lokede wel faste, But he ne Cowde wetez how he Awey paste, For Nethir Of Schipe ne Man he Say, Whech that to him Aperid that day.</p>	<p>And when he wakes up, 176 he can't tell how the Good Man has paset away.</p>
<p>And whanne bothe Schipe & man was Agon, Into A gret Morneng he fyl Anon ; But In his herte he thowghte ful Certainlye That thike man From God kam An hye ; For he wiste wel be the Signe of the Crois That it was Only be goddis voys ; For And he hadde been A dedly man, He Cowde not han Spoken As he dide than. And Also he wiste Ful Sekerly, He Cowde not han gon Awey so previly 3yf Erthlich Man he hadde I-ben, Other wise he scholde han him seen ;</p>	<p>180 But he thinks the Man came from God, 184 and was not mortal. 188</p>

	Wherefore his herte was moche the more On god In Al his werkis thore.	192
Mordreins	Ful longe In this thought þ ^e kyng Abod ; Other whiles he sat, & Oþer whiles he stood. He gan to loken vppon the lefte partye,	
then sees another Ship coming to his Rock,	And thus Sone he gan to Aspie, He Sawh where Cam a schip Anon Toward the Roche Forto gon ; That Schipe was wondirly faire A-dyht, As him thowhte to his Syht ;	196 200
royally adorned,	And þer nas non thing Abowte, But Rialy keuered with-Inne & with-Owte ; Into the harde wawes Of the Se That Schipe was keuered ful Certainle ;	204
but no one see- able on board.	But nethir Man ne womman Coude he se, That Schip to Gouverne In non degre.	
However, when it gets to the Rock,	And At the Roche it Aryved Anon Also swithe as it Myhte gon.	208
	And whanne the king gan this beholde, He merueilled þer-offen Mani folde, What thike Schipe Miht signefie, That to the Roche so faste gan hie,	212
	And what maner of thing it sowhte there, That thedir Cam In swich Manere ; And Evere this Schipe he beheld there, And of the Aray Alle the manere.	216
the loveliest woman on foot steps out of it,	Thanne sawh he there isswen Anon The fairest womman that of feet myht gon : Thanne the kyng Abaisched he was Of thike Merueille In that plas ; Neuertheles 3it he seide, " Welcome 3e be. Faire womman, Into this Contre." Thanne Answerid sche Agein,	220
and greets Mordreins sweetly.	" And 3e ben welcome, Sire, Certain, As man that I most desire to se Of Alle men levenge, I telle it the.	224

- Eualach," seide this lady tho,
 " Al my lyve zit hider-to, 228 The Fair Woman offers
- So gret lust I haue to speken *wit* the,
 And now Am I glad I may the se ;
 And now thow Art in this plase here,
 With the to speken I schal haue leysere ; 232
 I schal the lede, and thow wilt gon *wit* me,
 Into þ^e fairest place that euer man May se."
 " Now Certes, dame," quod the kyng,
 " I merueille me mochel Of myn hider Comeng, 236
 For I not ho that hedir me browhte,
 Ne nethir sen him neuere I ne mowhte,
 Ne neuere hennes ne wil I go,
 That til Aȝen he me wil Comen to, 240
 That me In to this place browhte ;
 Oþer wise cam It not In to My thowhte."
 " Be my trowthe, sire," quod sche thanne,
 " zit spekist thow As A trewe Manne, 244
 For I the browhte Into this plase,
 To speken with the, for I wolde han space ;
 And be me hens schalt thow go,
 And be non Other, troste wel therto. 248
 And zif thow wilt not forsaken my Compenye,
 I schal the bringen to hygh seignourie,
 And maken the Lord Ouer Al my lond,
 Which that I holde In Min honde." 252
 " Dame," quod the Kyng to hire Agayn,
 " Of this wolde I weten ful fayn,
 What myht ȝe han forto do
 Az now ȝe sein me vnto." 256
 " Be my feith," quod sche, " Sire," Again,
 " Of that power I Am Certein,
 To beren A body where þat my liking Is,
 And thens him to fetten *wit*-Owten Mis." 260
 " Dame, I vndirstond thy talkyng ;
 But a mau of a more wondirful werkyng

to take Mordrerins
away with her.

She says she
brought him to
the Rock to talk
to him ;

and if he'll
hold to her,
she'll bring him
to honour.

She can move a
body where she
likes.

- Have I herd Sein Certain there is,
That kan don nioche more than this, 264
For he kan Maken of Fowle men faire ;
Of Folis, wise men & debonaire ;
And Pore Men, to ben Riche In Ech degre :
This Man A Maister, me thinketh, is he ; 268
And this May non Man don, Certainle,
But 3if þ^o signe of þ^o holy Cros with him be."
" A ! Eualach," quod¹ this womman thanne,
" Thow Art A fool, & non wis Manne ! 272
Thow Art deceiued In thy beleve ;
And that Anon I wele the preve.
For As longe As thou holdest this Creauce
Of wheche thow hast Mad variawnce, 276
In pes ne Reste Schat thow neuere be
Whiles that beleve Is In the ;
For thou knowest not 3it the Endyng
Of thi Sorewe, nether the begynneng ; 280
For thi Brothir, Sire Seraphe,
In thi paleis lith in ful hard degre,
That it Asckapen neuere schal he,
But 3if it the more wondir be." 284
" A ! dame," quod the kyng Anon,
" How mown 3e knowen swich thing be don ?"
" For," quod sche, " I knowe this As wel
As thi selven Everidel, 288
How thow were left Owt of thi bed,
& he A-bod stille In that sted."
Thanne the kyng Abasched him sore
For þ^o wordes he herde thore, 292
And was Aferd lest his brother scholde die,
For tokenis that sche seide so Certainlye.
Thanne King Eualach Anon with-Alle
Nygh In wanhope hadde I-fallo, 296
And wende that God had him forgote,
So this womman Made him tho dote.

[¹ MS quod
Eualach]
She says
Mordreins is a
fool to be a
Christian.

He'll never be
in peace while
he is one.

Nasciens is
dangerously ill.

She knows it
as well as that
Mordreins was
carriid away
from him.

Mordreins nearly
falls into despair.

Thanne seide this womman to him tho :		
"Eualach, and thow my wille wilt do,	300	The Fair Woman offers Mordreins safe return home and wealth,
I schal the setten Azen In-to thi lond,		
And Al welthes bringen Into thin hond.		
For wete thow, Eualach, In Certein,		
Owt of this plase gost þou not heyn,	304	
But ʒif it be Onlich by me,		if he'll but do her will.
Owt of this plase schalt þou neuere fle ;		
And here schalt thow Enfamyned be,		
And many mo wondris ʒit schalt þou se ;	308	
For ʒif thow longe here Abyde,		If not, he'll be starvd.
Thy wittes schalt þou lesen þis tyde.		
And ʒif that thou wilt gon with me,		
A gret lord schal I Maken the ;	312	
And ʒif thow wilt here lengers dwelle,		
Thow schalt be lost, bothe flesch & felle."		

 CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266) ; but he will not go with her ; and how she sails away. How he sees a great tempest rise (p. 267) ; and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave ; but, on trying to enter it, is struck down (p. 268). How he sees a great tempest ; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awoke by the rays of the sun ; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270) ; and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271) ; of how God helps his servants (p. 271-272) ; of the difference between the flesh and the spirit (p. 273) ; and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275) ; and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).

- [leaf 20] Thanne sat this kyng in gret stodyng,
 And thowhte what to don of al this thing ;
 Mordreins double whether he shall go with the Fair Woman. Whethir with that lady he scholde go,
 That sche seide so wel him louede tho, 4
 And therto so ful of Sapiense,
 Lyk As sche wede In his presense.¹
 Thanne Eualach Clepid this womman tho,
 He asks her where he is. And Axede hire 'zif sche Cowde Owht do 8
 To tellen him In what plase þat he were ;
 And how fer from his londis there.'
 "ze," quod this womman tho Anon Riht,
 "Al this schal I the tellen Astyht. 12
 Of port peryl this Roche bereth the name,
 A perilows Roch, And Of gret Fame ;
 And Owt of thy kyngdom Art thow here
 "17 days' Journey off your kingdom. xvii. dayes Iornees, Al In fere ; 16
 For A gret Iorne for A schipe it were,
 In a Monthe & .ix. dayes from thens to ben here.
 So that there schalt thow neuere haue dwellynge
 And I alone can take you back. But zif so be that I thedyr þ^e bringe." 20
 Thanne Abasched was he mochel more
 Thanne he was Ony tym be-fore,
 That he was so fer from his kingdom
 I-browht In-to A straunge Regiown : 24
 Thanne In gret thowht sat this kyng,
 And þere made mochel Morneng.
 Thanne seide this womman to him tho,
 "Sire Eualach, wherto thenken ze so ? 28
 zif ze wilen don Aftir My biddinge,
 Into a ful delitable plase I schal the bringe ;
 And zif thow wilt not don as I the seye,
 Many wondir happes schalt þou han In feye ; 32
 And so Manie Combrawnces scholen Comen to þ^e,
 That with-Inne ful schort tyme schalt þou se,
- ¹ et qui de si grant sapienche estoit plaine, ke ele li disoit chou qui li estoit auenu, et chou qui li deuoit enchore auenir.—A. ? wede, l. 6, *fer* semede or zede.

So þat þou wost ben hid in þ ^e most Caytifes plase	
That Evere On Erthe ȝit Mad wase."	36
Thanne the kyng Abasched him sore,	Mordreins won't
That to hire wordis mihte he speke no more.	answer the Fair
And whanne sche say þat it wolde not be,	Woman's appeals.
That Answere mihte non Getten sche,	40
Sche torned hire Schipe, and Gan to go	So she sails
Streyht Aȝen Into the highe se tho.	away.
Thanne Anon the king Cast vp his hed,	
And saw where sche seillede In that sted	44
Fer Amyddis the grete throwenge se,	
Where that grete Merveilles Anon say he ;—	
The grettest tempest him thowte was there,	A terrific tempest
And the Moste wondirful that was o-where ;	rise,
So that him thowghte þat Al the Se	48
Ouer Al the world schold han be ;	
And In Middis Of that tempest,	
There was the Schipe Althermost.	52
Thus Sone there Cam A wyndes blast,	
And that Schipe there Ouer Cast.	and upssets her
And As the kyng On þ ^e Roch there sat,	ship.
With his Eyen he beheld Al that,	56
And wondred mochel In his thowht	
What schipe it was that the womman browht.	
Thanne this kyng bethowhte him tho,	Mordreins
That Of him self it was Evel I-do	60
That he ne hadde Enqwered what sche hadde be,	
& what hire Name was, & Of what Contre ;	
For he here supposed neuere to se,	
Therefore here Name haven knowen wolde he.	64
Thanne of hire wordes sore he thowghte,	thinks over
How that In Reste he scholde be nowhte	her words,
As long as he held that Creause ;	that as long as
Ful Often he thowghte vppon this Chaunce ;	he's a Christian,
And For sorwe of this tydinge	he'll never be in
He ne wiste to don non thing.	68 peace.

	Thanne gan he to Remembren him Anow	
	How worthily he was wont to Gon,	72
Mordreins thinks over his former riches and honour,	Of his Richesse, & Of his honoure, And On his lordschepis In that stowur ; And sethen he thowhte thanne Aȝen In what persecucioun he hadde ben	76
and his sufferings since he's been a Christian.	Sethen Cristen Man that he was, What he hadde Suffred In diuers plas ; And thus In disperawnce he gan to falle Tyl Aȝens the Niht Sore with Alle.	80
	Thanne he bethowhte him Anon, How that Ony wyse he myhte don ; For the Roche was A wastable plase, And non Resteng there-Inne Nas.	84
He goes into the Cave on the Rock,	Thanne fond the king the grees there riht That to thike Cave wente ful streiht, Whiche was bothe ful dirk & blak, & hidows On to looken with many A lak ;	88
	For long tyme was it past be-fore That Evere Ony levyng man was thore. And to hym self he gan to seye, " Sekerly, with-Owten wile I not lye,	92
	But entren I wile Into this Cave, There-Inne Min herberwe forto have."	
and at the first step is smitten to the ground,	And the ferste foot that with-Inne he sette, Plat to the Grownd he was smette ;	96
	For him thowhte that On with two hondis him took, And Evene to therthe there him schook.	
where he lies swooning.	And thus lay the king In swowneng In þis Manere Thorwgh the Fal that he hadde there.	100
When he revives	And whanne of his swowneng he A-wook, Vpon the Entre Of the Cave he gan to look ; And thus As he In this thowht gan dwelle,	
he sees a wonder- ful tempest,	A wondirful tempest there befelle, That him thoughte the waves of þe se Into the hevene wolden fle,	104

And Al to-berste bothe lond & ston :
 Thus him thowghte there Ryht Anon. 108
 Thanne Cam there so grete A dirknesse
 That browhte him in moche distresse, and then a thick
 That him self he ne myhte not se darkness.
 No more thanne In A pit he hadde I-be. 112
 And whanne Of alle thinge he hadde lost þ^e siht,
 And þat non thing he sen ne myht,
 More Abasched thanne he tho was, He is terribly
 Was neuere Man ȝit In non plas ; 116 frightend
 But Aftir this gret drede Anon,
 Good Comfort to him was sent ful son.
 And whanne In this dirknesse he hadde longe be,
 And for drede lost bothe wit & Memore, 120
 He ne wiste for drede what to do,
 And In this thowht longe Abod he so.
 And al the nyht lay this kyng all night.
 As In Maner he hadde ben In Sowneng, 124
 That from him Self he was ful Clene,
 For On him non Otherwise ne was it sene.
 And whanne that it was goddis wille,
 The Clernesse Of day there to fulfille, 128 But in the
 And the bemes of the sonne Bryht morning the
 Into¹ Alle the Erthe it schon ful lyht, sun-beams
 The kyng that vppon the Grees lay
 To-fore the Cave dore, As I the Say, 132
 Vppon his Face the sonne þere schon,
 Where-with he A-wook Ryht Anon, wake him,
 And his Eyen Open he gan to Caste,
 And Abowtes him he loked ful faste ; 136
 And whanne that the Se he loked vppon,
 And Ek the Roch that he lay There on,
 He lefte vpe his Riht hond An hy,
 And the Signe of the Crois made devoutly. 140 and he makes
 Thanne Cam he to his Mynde Agein the sign of the
 As he to-forne was Al In Certain, Cross.

¹ MS into to.

And kneling, to God made his preyere
 In this Maner As 3e scholen here : 144
 Then Morbreins
 prays to God "O thow swete lord God Almyhty,
 That Comfort And Ese dost to Alle Sory,
 And me hast deliuered of Manie gret distresse,
 Of Mani Aventures, & Of Mani heveynesse ; 148
 And Of Mani hevynesses which¹ weren Comenge,
 Thow me deliueredest, thow Glorious kynge !
 O goode lord god, I am thi Creature
 To whom thow hast ben ful deboneure, 152
 And to me hast Schewed gret Mercy,
 To Me, lord, that ne Am no thing worthi ;
 And my Sowle to helle Scholde han went,
 Ne hadde ben thy Mercy, God lord Omnipotent ; 156
 And thy Mercy from helle it gan to withdrawe,
 And browhtest it Into the Cristene lawe ;
 So, goode lord, me kepe & defende,
 And Euere thy Grace that thow me Sende ; 160
 And that the devel ne tempte not me,
 Whom I haue forsaken, & Only taken me to the ;
 Whose werkis & him I have forsake,
 And to thy mercy Onlich, lord, I me betake." 164
 Whanne he thus his preyere hadde I-do,
 Ful faste Abowte him loked he tho.
 He sees the
 Good Man's
 ship coming Owt Of the Est he Saw Comen thore
 The fair Schip that he say þ^e day before, 168
 Where-Inne that was the goode man
 That of so mochel goodnesse to him spak than.
 And whanne he Saw that it was he,
 Ful glad and blithe he gan forto be, 172
 And alle his Sorewes forjat he thanne,
 For Joye to speken with this good Manne.
 Thanne ful faste he gan to Crie
 Of Alle his trespas there to god Mercye. 176
 to the Book. And whanne he Say the Schipe to the Roche gon,
 Evere to the foot of the Roch he Cam Anon,

¹ MS we.

- And Into that Schipe he lokede there,
 And Say there-Inne thinges of diuers Manere, 180
 Bothe Richesse, Jowelles, & vitaille Also,
 That to Ony lyveng Man belonged to.
- And whanne the Same good man he Say,
 That to him hadde spoken the formere day, 184
 And seide, "Sire, Ryht welcome 3e be
 Into this Roche ful Certainle!"
 Thanne this goodman Owt of þ^e schipe wente
 Vp to the Roche tho, veramente, 188
 And Axed the kyng how he dide fare
 Sithen þ^e tyme that he was thare.
 "Forsothe, sire," quod the king tho,
 "I Was neuere so ful of Sorwe & Wo 192
 As that, Goode sire, I have I-be,
 Sethen the tyme 3e partid from me."
- Thanne gan he him forto telle
 196
 What Aventures that him befelle, and adventures.
 And Of that Fairre wommans Comeng,
 And of mani Anothir Aventures thing.
 Thanne Answerid him tho this good Man
 200
 With a smyleng Chere Anon than: The Good Man
 "O thow Man ful litel of beleve, reproves him for
 Ful litel thing May the Greve. his want of faith,
 And thou stedfast In beleve wost be,
 þer nys non thing that myhte Greven the; 204
 For And thow wost thenken on hem þat the bowht,
 Troste thow wel, he forgeteth the nowht;
 And jif thow Attenden wilt to his Servise,
 He nele the forgotten In non wise; 208
 As dauid seith In the Sawter book—
 Hos wele there aftir there-Inne look—
 'Owre lord is Redy In Alle wise
 212
 To hem that hym Clepen In his Servise.' and bids him
 In this loke thow have stedfast Creauance, remember
 And thanne schalt thow, with-Owten variaunce, that God is
 always ready
 to help His
 servants.

- [Have al] where vppon thin herte wil thenke,
 Redy to the, whethir þou wake Oþer wyne. 216
- The Good Man
 tells Mordreins
 that God will
 take him from
 the Rock.
- And though A while that here thow be
 Here In preson, As thow Miht Se,
 Abasche the not for thy beyng ;
 Ful wel hens he wyl the bringe, 220
 And qwiten the A hundred fold More
 Thanne for him dist thow Owht fore ;
 And more Gwerdoun schalt thow have
 Thanne Evere thin herte kan thenken oþer krave, 224
 As witnesseth david the prophete,
 Where As he Seith these wordes swete,
 ' God vnbindeth that is I-bownde,
 & of here paynes hem loseth In a stownde ; 228
 For God, the hurte men he keuereth sone,
 And þ° wikked to goodnesse torneth Anone,
 Oure God, þ° Ryhtwos loveth Ryht Wel,
 The Orphanees he gouerneth Ech del.' 232
- God looses those
 that are bound.
- ' This Owhtest thow to have In knowenge,
 And holych In thy sperit Remembringe :
 ' And thow In thyn herte that þou Synne,
 It Cometh on of him self More ne mynne, 236
 But On Of thy flesches frelte ;
 Here-offen Sekyr Myhtest þou be ;
 For the Flesch, dedlich it is,
 And so thin herte sekerly It Nis ; 240
 For thin herte, it is speritwel,
- Sin comes from
 the flesh,
- not from the
 Heart,
 which is spiritual.

'—' Et nepourquant, se il auient aucune fie que li cuers peche, pour chou ne dois tu mie quidier que che soit de la cure de lui. Mais che li auient par la grant fragilitei de la char dont il est cargies. Car la char est morteus, si ne puet naturellement a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois donques sauoir ke est li cuers, pour che ke ie te fai entendant ke il est esperiteus. Li cuers n'est nule autre chose ke la conuissanche de bien et de mal. Et pour chou ke il est conuissans de l'un et de l'autre, pour chou doit il estre apieles 'la veue de l'ame.' Ensi rent li tres haus rois 'la veue du cuer' a cheus qui es morteus choses sont awles, quant il voelent requerre sa medicine et son conseil.—A.

And speritwel thing to don Ech del ;
 For thine herte is thing of speritwelte
 The goode from Evel to knowen, I telle the. 244
 And this is Only hise Mesteere,
 þerfore 'the Sihte of þ^e sowle' he is cleped there ; 'The Sight of
 Thus sendeth the goode lord Above, the Soul.'
 'Sihte of sowle' to hem that him love, 248
 That dedly thinges wile forsake,
 & Only to his Conseil hem take ;¹
 Ful seker of welthe mown they be,
 And Owt of al Maner Aduersite ; 252
 For thus witnesseth the profecie
 Of holy prophetis that don not lye.²
 [It is ful trewe] with-owten lesing, [leaf 21]
 [He that] In Synne is dwellyng, 256 The Sinner is
 In ful strong preson he is I-Caste in prison,
 Whiles that he In Synne doth laste,
 For thanne he is bownden In strong peine bound with the
 With the develis Combrauzs, in Certseine. 260 Devil's hin-
 And ȝif Owt Of preson he wil ben vnbownde, drances.
 To the welle of Cownseil he moste In a stownde,
 The wheche is openly now Confessiown, Confession alone
 That is to the devel Riht fowl Confuciown ; 264 can unblind him.
 Anon Of presown he is vnbownde
 Thorwgh Confesciown that ilke stownde ;
 Thanne the develis Cownseil forsaketh he,
 And alle þ^e werkes that to him longen to be. 268
 " And In this Manere wele oure Saviour
 His Servauntes bringen owt of dolowr,
 And Owt of presown thus hem bringe
 That to-fore the devel hadde In Challenginge ; 272
 And thus the Brosed, hol doth he Make,
 That Ony thing wele don for his sake.
 For Manie Men In this world³ there be,
 That Maymed In here Membres ben Sekerle, 276

¹ End of a Chapter in the English MS.
 GRAAL.

² MS world

	And so harde here Membres ben hurt Echon,	
Sinners have	That On non foote ne mowen they Gon ;	
	And sweche Men forsothe they be,	
lost the limbs of their soules.	That the Membres of the sowle han lost Sikerle,	280
	And þe Swetnesse of þ ^e herte with-drawe	
	Be worldly lustes they they han hem slawe ;	
	But Otherwise scholden they do,	
	As I schal the seye, now herkene me to,	284
	What the swetnesse of the sowle it is,	
	Ful delitable thing, & ful Of blis.	
The Limbs of the Soul are sweetness, religion, reverence, innocence, mercy.	“ The membres of the sowle these bene : ¹	
	Swetnesse of herte Is On ful schene,	288
	Good Religiows, with pyte,	
	Lowliche reuerence to God, & divinite,	
	Innocense, & ful therto of Mercy :	
	These ben the Membres of þ ^e sawle sekerlye ;	292
	For the sowle, sosteined here-bi et is.	
	“ And what sowle that of these Membres don Mis,	
	It may not wel Governed thanne be,	
These are the hands and feet of men's soules.	For these ben the hondes & feet sekerle	296
	That to Mannes Sowle belongen Echon,	
	And elles May it nethir Meven ne gon ;	
	For Anon As the sowle pese membres hath gete,	
	Thanne to the body it is dressed ful swete ;	300
	Ful wel is that body At Reste & Ese	
	That with the membres of þ ^e sowle can him plese.	
[? Redresoth]	Lo thus Redesteth ² God of hevене ³	
	Hem that him loven woth Milde stevene.”	304
Thus the Good Man comforts Mordreins.	Sweche wordis, & Other Mo,	
	The goode Man of þ ^e schipe the kyng spak vnto,	
	And Comforted the king moche In this Manere	
	With tho wordes þat he to him Spak there.	308

¹ Che sont les boines tekes del cuer. Si comme relegions, pitee, reuerenche, concorde, Innocense, misericorde.—A.

² Enai redreche li tous poisans, et garist, chiaus qui par l'ordure de lor cors sont contrait et mehaignie en ame.—A.

Thanne the kyng this good man gan to refraine,¹
 And Axede him of that faire womman Certaine,
 That with him was the formere day,
 And with hire him wolde han had Away. 312
 Anon the goode man him Answerid thanne :
 " Ful wel know I that ilke wommanne
 That to the Semede so fair and Riche,
 And In alle the world the thowhte non swich ; 316
 3it, whanne sche was In Myn howshold,
 Fairere sche was be an hundred fold,
 And bettere At Ese, thanne sche now Is,
 And moche more In welthe, with-Owten mis. 320
 And whanne sche An-hawnsed so was
 In that ilke delitable plas,
 And whanne Myn hows thus was I-Mad,
 And sche alle delicacies there-Inne sche had, 324
 Anon In herte took sche gret pryde—
 So ful of welthe sche was that tyde—
 And Anon thowhte that sche lady wolde han be,
 As I was Lord In myn Owne Sovereinte, 328
 And that of hire I scholde haven non powste,
 But heyere than I sche thowhte þer to be ;
 For so mochel bewte was hire tho vpon,
 That Erthly man was there neuere non 332
 That Into hire face myght haven a siht ;
 So fair sche was, so Cler, & so briht.
 " And whanne that I knew Al hire thowht—
 As that from me is hid ryht nowht— 336
 And that to me sche thowhte swiche felonye,
 That in thike plase non lengere myht I hire drye ;
 But threw hire owt of myn hows Anon,
 Into A wers plase that sche scholde gon, 340
 Where that non thing so wel At Ese
 Sche ne Is not, ne neiper that doth hire plese,
 Ne so gret bewte hath sche now non
 As that tyme was hire vpon. 344

The Good Man
tells Mordreins

that the Fair
Woman
was once in his
household,
and 100 times
fairer than she
now is.

But she waxt
proud,

and wanted to be
highest—

so great was
her beauty that
no mortal could
look at her—

and so the Good
Man threw her
out of his house
into a worse
place.

¹ Et li rois li demanda.—A. E. E. freyne, ask.

Since then,
she's striven to
anger him.

And she only
came to Mor-
dreins to do her
wicked will on
him.

“ And from that tyme ȝit hidirto,
 Alle hire Miht and power hath sche do,
 Me to wraththen what sche May ;
 The wheche is hire labour bothe i Nyht & day. 348
 And for that sche sawh that I Cam to the,
 The to visite & Comforte In this degre,
 It was the Cawse Of hire Comenge,
 Owt of this plase the forto brenge, 352
 And Al hire wyl thanne to fulfille,—
 Thus ful of wikkednesse sche is, & ille,—
 And to don the forsaken thi Creatour
 That the Supported & holpen In Mani a stowr. 356
 Therefore As longe As to thi Saviour thow kepist þ°,
 And from him ne Flechest in now Manere degre,
 There ne schal non Manere thing the faille
 That to thi body Or Sowle May Availle, 360
 That to the it schal Anon I-grawntid be
 Ful Sekerley, Sere, As I tellet the.”

CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII. p. 231] that he saw (p. 279); but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280); and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock; and is told, 'till the devil takes him off by the left hand' (p. 282). He is distressed at hearing this, and the Good Man disappears (p. 282). Mordreins sees the Fair Woman's ship coming, and prays to God for grace to resist her (p. 283). She tempts him by telling him that his Brother-in-law and Queen are dead (p. 284), and by offering him the precious stones, etc. in her ship (p. 285); but he will not yield to her, and will not answer to his devil-name Evalach (p. 286). She reproaches him, but in vain, and then departs (p. 286). A great tempest rages (p.

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordreins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipillions*, or the Phoenix, a type of Christ (p. 289-293).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 293). The king recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailorless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne	
Ful long with the king In þ ^e Roche thanne,	
And with so Manie wordes swete	
Thus tawhte him the develes lore to lete.	4
And the kyng Alle his tales wel Abod,	
& ful wel hem likede, & stille he stod,	
For so Wel him liked his Talkyng,	
That it was ful Ioyful to the kyng.	8
Thanne this Goodman took him be the hond,	
And be his Name him Cleped, I vndirstond,	
That he took be his Crestenenge,	
Sire Mordreins, that was ferst Eualach þ ^e kyng.	12
Thanne Axede this goode Man there Anon,	
‘zif he hadde Ony hunger him vppon.’	
Thanne the kyng Answerid Anon there	
With faire wordes In this Manere,	16
‘That zif In his Compenie he wolde Abyde,	
And not from him gon At that tyde,	
Al his hevynesse he Scholde Forgete,	
And bothe hunger & thurst scholde he lete.’	20
Anon be the hond he gan him lede	
Down to the Schipe In that stede,	
And there him schewed Alle Maner Of Richesse ¹	

The Good Man
having taught
Mordreins to
leave the Devil's
lore,

asks him whether
he's hungry,

takes him down
to the Ship,

¹ et si li moustra la grant rikeche des bieles viandes dont il i auoit a moult grant plente, de toutes les manieres dont cuers porroit penser et langue parler.—A.

- shows him plenty
of food and drink,
- Of Mete, & Of drink gret pletevousnesse, 24
That Ony herte On kowde bethenke,
In that Schipe was Of mete & drinke.
Thanne seide to þ^e king this good man Anon,
- and puts it all at
his disposal.
- “ Lo ! Alle these deintes In thi wil wile I don, 28
To taken there-Offen what Euere thou liste,
To Eten & drinken Al Of the beste ;
And At thi wille Al this Schal be
In this Manere, as I telle it the.” 32
And whanne þ^e kyng Al this Merveille beheld,
With Alle deyntes Anon he was ful fyld,¹
That hunger ne thorst ne felte he Non,
Thanne streyht from his Mete he hadde gon. 36
- Mordreins tells
the Good Man
- þit More seide the kyng to this good man tho,
“ Sire, I wele 3e wete that it be So,—
That with 3owre wordis that ben so swete,
& Of þ^e Sihte of this drinke & Mete 40
Wheche that ben In this present plase,
That In this Schipe Schewed þou me has,—
That Sihte So fulfilleth Me,
And maketh me ful Of delicase, 44
- that his sweet
words,
and the sight
of the food
- That to Eten ne drinken have I now lust ;
For so Mochel In thy wordis I trust.
And sethen 3e sein that 3e knowe
Alle Mennes thowhtes vppon A rowe, 48
Thanne knowen 3e Myn with-Owten faille ;
Wherfore I preye 3ow Of good Cownsaile.”
Than Answerid this good Man Anon,
- have taken away
all desire in him
to eat and drink.
- “ Thy thowhtes I knowe Wel Echon ; 52
Thow thenkest On Nascien, thy brother dere,
That the Womman tolde the of here.
For him wele I not Forgete, neþer vpe ne down ;
Thow schalt him Seen In A-visiown 56
Decende from the hevene Adown ful Rathe,
- The Good Man
knows that
Mordreins is
thinking of
Nasciens,
- and his Vision
about him.

¹ (l. 36, Thanne = than if.) si fu si sooles seulement del veoir, ke il ne sentoit mais nul fainm, nient plus ke se il eust lues droit mengie.—A.

And In the Nynthe Flood he schal him bathe,
That largere and deppere it is to Seye,
Thanne the toþere viij. ben In feye." 60

And whanne the kyng herd him Sein so,
Ful sore Abasched was he thanne tho,
And Merveilled mochel what this Man were
That sweche wordes Spak to him there, 64
How that he Scholde haven knowenge
Of Sweche A Maner Strawnge thinge.
There-by he thoughte Certainly
That he was non Man to ben dedly ; 68
But so bold dorste he not thanne ben thore
Of him to Enqweren there Ony More.

And whanne he hadde Avised him In this Manere,
Anon him preide, And gan to Enqwere, 72
"That he wolde tellen him Alle & Som
The Signefiawnce Of his Avisiown,
And that 3e Wolden, for god Almyht,
It me declaren now Anon Riht ; 76

For I have Ful longe In gret thowht be,
What signefiawnce it Mihte ben to Me."
Thanne Answerid this good Man Agein,
"That schalt thow neuere weten In Certain 80
Into the tyme & Into that day
That this viande owt Of this plase the bringe away.¹
And thanne Schalt thow knowen [the certeinte]

What that thy vicioun doth signefe, 84
Al from begynneng to the Ende ;
Thanne schalt thow knowen how it schal wende.

"And be this I Chastise the wel,²
But from hens-forward, neuere Adel, 88

¹ Che ne trouueras tu ia qui te die deuant a chele eure ke tu aras vaincu et cachie ensus de toi le leu ki ta boine viande te vaura tolir. Et lors saras tu chertainement qui chis leus est, et pour quoi il te vaura tolir ta viande.—A.

² Mais de tant te castie iou bien, ke ia de nule chose ke tu uoies, ne soies esmales ne espoentes.—A.

- How that be the devel deceived he was,
 And owt of paradys Cast, þat blessid plas ;
 For he fulfilled the devellis wylle
 Be Counseil of his wif, wheche was ylle. 128
- “ And loke that thow have this In Remembrawnce, The Good Man
 tells Mordreins
 What so the behappe In Oni Chaunce ;
 And therby myhtest thow knowen ful wel
 Alle Manere of Cownseilles Everidel, 132
 Whethir it be for good Oþer for ille,
 Oþer the forto save, Owther forto spille.
 “ And for thow scholdest knowen Alle thing
 That scholde ben to thi lordes plesing, 136
 Therefore schalt thow leven non Cownsaile
 That to his wille scholde dis-Availle ; to believe no
 advice that'll
 displease God,
 And thowh they the behoten ȝiftes & Richesse, tho' he's promist
 gifts and riches
 for it.
 Be war, putte not þ^e in distresse 140
 Forto don Aȝens his plesinge ;
 Be war þere-offen Ouer Alle thinge.
 And bethenke the Alwey In thy Mynde,
 That Erthly ȝiftes ben not so kynde 144 Earthly gifts
 As ben the ȝiftes Of heavenly good,
 Hos that it wel vndirstood ;
 For Erthely ȝiftes ben freel & Mevable, are frail and
 moveable ;
 & heavenly ben stedfast & Euere durable. 148 heavenly ones
 durable.
 And loke thow that now hens-forward,
 Of these ȝiftes that thow take good Award, [leaf 22]
 And thow take not On ȝifte for Anothir,
 Be war ther-Offen for Ony Othir ; 152
 Sethen thow knowest whiche ther be,
 The goode thou take, the Evele thow fle. Take the good
 and flee the evil.
 And be this, Alle wikked temptaciouns
 From the Scholen passen, and trebulaciouns ; 156
 And to Evere lastyng Consail þou schalt be take,
 And be browht from wo & wrake.”
 And there Ryht thus In this Manere
 This goode Man of the schipe to hym spak there ; 160

- Ful Mochel his wordis liked him tho,
 And to gret prophit torned hym Also.
 Thanne Atte laste Axede hym the kyng,
 'How long In that Roche scholde ben his dwellyng.'
 Thanne Answerid the good man A-gayn, 165
 "In this Roche Schalt thow byden Certain
 Tyl that the devel Owt the take be þ' left hond,
 And the Roche to forsake, thou it vndirstond; 168
 For Erst Owt Of this Roche shalt þou not fle;
 And of Al this, Sekir Mihtest now thow be."
 Thanne was the kyng Abasched ful sore,
 Of the wordis that he thanne spak thore: 172
 That the devel Owt Of the Roche him scholde brynge;
 It was to him tho An hevy tydyng;
 Thannece to the Erthe he fil Anon,¹
 And ful gret Morneng him fil vppon. 176
 And In this Mene whille tho
 This good man to the schipe gan go.
 Anon As he Owt of his thowht Awook.
 Vp gan he stonde, and Abowtes him look, 180
 And Nethir Man ne Schipe Sawh he,
 As fer As he loked Into the Se;
 For In the same Maner As he to-fore wente,
 Riht so dide he tho to his Entente. 184
 Thanne this kyng Merveilled wondir sore
 What Manere Of Man that this were
 That so him Certefyed Of Alle thing,
 As wel Of begynneng As Of the Endyng. 188
 Thanne ful sore him self he gan to blame,
 That he ne hadde Enqwered his Name,
 And Enserched what he hadde be,
 Owther God, Owther Man In Ony degre; 192
 Evere vppon this point ful sore he thowhte,
 That theke Man to knowen Myhte he Nowhte.
 git Anothir thing him Rewede sore tho,
 Whanne that this good man was Ago, 196
 Lors s'enbronka vers terre.—A. Thannece = thence.

Mordreins is
 to stay on the
 Rock till the
 Devil takes him
 off by his left
 hand.

The Good Man
 goes to his ship,

and vanishes.

Mordreins
 wonders who
 the Good Man is.

That he ne hadde Enqwerid of him there,
 'zif he scholde han lyved In that Manere,
 Tyl that to him he hadde Comen Ageine,'
 And this of him forgat he to Refreine. 200

Al thus the kyng longe to him Self spak,
 Til Atte laste he herde A gret Noise with-owten lak,
 Cryeng of wawes Of the se ;
 But ful gretly he Merveilled what it myhte be. 204

Thanne he gan him to dresen Anone
 Vpward, & Into the Se he loked ful sone,
 And westward him thowhte Cam seilyng þere
 The same schipe, & In the selve Manere, 208
 That the faire womman Cam In to-fore,
 Where-Offen Abasched he was ful sore ;
 For he him dradde sore, as he stooode,
 That sche ne Cam for none Goode. 212

Thanne to God preyde he ful faste,
 His sowle forto kepen, so was he Agaste ;
 What so Evere become Of his flesch
 He ne Rowhte, wheþer hard Oþer Nesch. 216
 And thus In his preieres was he stedfast
 Al the while thar It Myht last,
 That of his goode purpos not left schold he be ;
 Thus preide he to God In Maieste. 220

And whanne his Orisown thus was I-do,
 Into the Est Anon he torned him tho,
 And there Anon Made he his devociown—
 In Minde of Ierusalem, that worthy town 224
 Where-Inne thei gonnæn Crist Crucifye,
 That blessid body, the Sone Of Marye,—
 Owt Of his Caytyvite him forto bringe,
 & deliuerance of the womman that was Comenge. 228

With this Cam þ^e Schipe to þ^e Roche Anon
 Also faste As it Myhte gon,
 Also & as Riche As it was Ere ; ✓
 Thus there him thowhte In Alle Manere. 232

Mordreins hears
 a great noise
 at sea,

and sees the Fair
 Woman's ship
 coming.

He prays to God
 to preserve his
 soul,

and makes his
 devotions to
 the East.

- And whanne to the Roche Aryved sche was,
 Owt of þ^e schipe sche Cometh a ful gret pas ;
 But the king ȝaf hire þere non Greting,
 Ne non Word to hire spak At here Comeng. 236
- And whanne sche Sawh þat he wolde not speke,
 Anon there sche gan to him¹ Reke,
 And gan him Axen 'how he hadde fare
 Sethen the tyme sche was last thare.' 240
- Anon he seide, 'sche ne hadde not to do
 Of no thing him to Refreinen so ;'
 And Oper Answere tho hadde sche non ;
 Ches whethir sche wolde Abyden Oper gon. 244
- And whanne sche him herde thus Answere,
 Anon to lawhen be-gan sche there :
 "Kyng Eualach," sche seide, "I se by the,
 Thow hast lost bothe mynde & Memore ; 248
- For sethen that thou took this CreAunce,
 The hath behapped ful Mochel Noisaunce,
 Ful Mochel sorwe and trebulaciown,
 And ȝit Mochel More is the forto Com , 252
- And ȝit there-offen ȝevest þou neuere Adel,
 But, As me Semeth, it liketh the wel
 As Ony worschepe þat Evere haddest þou,
 And as moche it were for thy prow. 256
- Neuertheles thanne, I kan the telle
 Tydinges newe, bothe fresch & snelle,
 That I have sein with bothe Myn Eyen ;
 For it is ful soth I schal the seyen. 260
- Streyht from sarras I come to the ;
 That I schal Sein, thow myht leven me ; .
 For wete thow wel Ful Certainle,
 That ded Is thi goode frend Seraphe ; 264
- For Neuere schalt thow him se with Eye,
 Neþer Saracynte thy qwene, Certainlie."
- Whanne that the kyng thus herde here seyn,
 Anon fowle Astoned was he tho Certain ; 268

¹ MS to him to hym.

- But ȝit Neuertheles he ne leved it Nowht,
 So Mochel On Jesus Crist was his thowht ;
 But for the grete love þat he hadde to his wif
 And to his brothir, with-Owten Strif, 272
 That Cawsed him moche more mone to Make
 For his Qweene & sire Nasciens Sake. Mordreins is
grievd,
 But for Owht that sche Cowde sein him to,
 Owt [from] that Roche Nolde he not Go. 276 but won't leave
the Rock.
 And whanne sche Saw that with non falsnesse
 Him Overcome ne bringen In distresse,
 Sche bad him ' Come sen the Riche thinge
 That In that schipe sche dide him bringe.' 280 The Fair Woman
asks him to look
at the rich things
in her ship.
 Thanne to hire seide the kyng Ageyn,
 þat " In the Schipe I ne wele not Comen Certain,
 Ne for non thing that thow kanst do,
 Owt from this Roch I wele nowht go." 284
 Thanne Onkeuered sche the schipe In haste,
 And preide him loken Atte laste. She uncovers
them ;
 Thanne the kyng loked In for the Nones,
 Where-Inne he sawh many preciows stones, 288 and Mordreins
sees many
precious stones.
 As that him thowhte there to his Eye,
 And mochel Other Richesse Sekerlye.
 " Lo, kyng Eualach, thow wenest that I be
 For non goodnesse I-comen to the ; 292 She offers 'em all
 But ful wel mystest¹ thow weten & knowe, [¹ for myhtest]
 That Al this Richesse þat here Is On A rowe
 May Not Comen from non Evel plase,—
 For ful mochel Ioie there is, there this wase,— 296
 And ȝif thow wilt with me now go,
 Owther My Cownseil Assentyn vnto,
 Al this Richesse schalt thow have,
 And ȝit Mochel more ȝif þou wilt Crave." 300 to him if he'll
do her will.
 Lo Al this Counseil ȝaf this wommanne
 To this kyng Eualach there thanne ;
 But for alle hire wordis & hire faire promyse,
 Thens wold he not Gon In non wyse ; 304 But he'll not
move.

- And ȝit ful moche disturbeled he was
 For his qweene & Seraphe In that plas.
 And whanne sche beheld him Atte laste,
 That In his Creauunce he was so stedfaste, 308
 So whanne that Eualach sche Cald him there,
 For that Name he wolde not Answer;
 For, he seide, the devel he hadde forsake,
 And Onlych to God be baptem him take; 312
 Thanne Gan sche to lawghen Eft sone,
 And seide, " Eualach, litel hast thou to done;
 For be that Name, I the now Say,
 Worschepe and Conqwest hast þou geten mani day;
 But be that whiche now thow hast to Name, 317
 Ne Gote thow neuere but thowht, sorewe, & schame."
 Ful longe it lasted, this temptacioun
 Toward this kyng with gret tribulacioun, 320
 That so sche him Reproved of his distresse,
 Of his Angwisch, & of his porenesse.
 And Euere Answerid this kyng Agein,
 Onlich Of goddis myht tho In Certain, 324
 And Also of Goddis Rihtful Creauunce,
 " Whiche that I wil holden *with-Owten* variaunce;
 And for Alle the ȝiftes & the beheste,
 Neþer for Alle the Richesse, lest ne Meste, 328
 Ne schal me tornen Owt Of my thowht
 From him that me dere hath bowht."
 Whanne þat sche sawgh that in non degre
 Owt Of that Roche to don him fle, 332
 Nethir for ȝiftes ne non qweintise,
 Ne for non thing þat sche Cowde devise,
 Thanne Anon to þe Schipe sche torned Agein,
 As to fore tymes sche dide ful pleyn. 336
 Anon Riht thanne As sche was Gon,
 A fowl strong tempest there Ros Anon,
 Riht As fowl & hidows it was thore
 As it was the tother day there before. 340

Mordreins will
 not answer to
 his heathen
 name 'Eualach.'

Notwithstanding
 all the Fair
 Woman's
 temptings,

Mordreins refuses

to turn from
 Christ.

So the Fair
 Woman sails off,

and a tempest
 rises as before
 (p. 307).

Thanne here-Offen Merveilled þ^o kyng Anon
 How that this womman was so gon,
 And that Al the Richesse hadde him browht,
 Whethir that it were Owht Oper nowht, 344
 And that In schort while sche hadde I-be
 At Sarras, & to him I-comen thedir Aȝe,
 "The wheche xvij dayes iourne scholde be
 As to forn tymes sche told it to Me." 348
 And whanne this tempest he Sawh thus fare,
 In his herte he hadde ful Mochel care ;
 And so gret dirknesse fil him vpon,
 That sihte there myhte he sen non, 352
 But ȝif it were tyme of lyghteneng
 That to him Cam beforne the thondring ;
 And Evere this tempest trowbled faste,
 That seker, Euere he wende it wold han laste. 356
 And whiles he was In this thenkyng,
 Him thowhte he herde A wondir sowneng
 Wheche that scholde Comen from An hy.
 As tho him thowhte ful trewely ; 360
 So, what for ferd & for that sown
 Streiht to the Erthe he fyl Adown,
 That he ne myht steren foot ne hond,
 Nethir non lyme where-Onne to stonde, 364
 But that Onne this,¹ with his hondis two,
 To the Greces of the Roche he Cleved tho.
 And whiles that he lay In this degre,
 Anon A thondir Clape Cam there fle, 368
 That Al the heyest partye of that Roche Anon
 Into the se-botme gan forto gon,
 So that there lefte but a litel spase
 The kyng Onne to Reste þat there wase ; 372
 And the Remnaunt that was smeten Away,
 Was neuere more sein Into this day.
 Anon the kyng for drede fil there A-down,

Mordreins
wonders over the
Fair Woman,

and her coming
so swiftly from
Sarras.

The tempest
continues.

Mordreins hears
a wondrous
sound,

and falls to the
ground.

A thunderbolt
knocks off the
top of his Rock.

¹ Fors itant seulement ke il s'ahert a deus mains si com il peut.—A.

- Ful longe there liggeng In a swown. 376
- When Mordreins
revives,
the tempest
has passed,
and all is still.
- Whanne Owt of his swowneng Awaked was he
Thorghw the Comforteng Of the Maiestie,
Al the tempest was Ouer gon,
That noise ne thondring herde he non ; 380
Therto the See, In pesible stat it was,
That to fore tyme was hidows in þat plas,
So that of tempest herd he neuere A del,
Wheche to forn times he herde ful wel. 384
- Thanne Abowtes him loked he ful faste,
And the Roche he Missede atte laste,
Whiche þat was the heyest partye ;
Thanne In his herte hadde he gret Anoye, 388
And In his Mynde was gretly Abascht,
How that Roche was so de-dascht.
- He crosses
himself,
- Thanne Anon gan he forto Make
The signe Of the Crois, for Owre lordis sake ; 392
Bothe vppon his hed and vppon his body
He made the Signe of God Almyghty,
And besowhte God, for his special grace,
Him to Comforte & kepen, In that place, 396
In Riht wit, Mynde, & Memorye ;
Thus this kyng tho to God gan Crye.
- says his prayers,
- And whanne thus his preieres he hadde I-do,
A wondirful lust thanne Cam him to, 400
That he moste slepen Nedelye,
As here vs telleth this storrye ;
- and goes to sleep.
- So that On the Roche there he slepte,
Vppon swich A spas As him was lefte ; 404
And whanne Of his slepe þat he A-wook,
Swich An hunger there him took,
That him thowghte ded forto be,
But ʒif of Mete he hadde plente. 408
And whanne thus longe ne had mad his Mone
To him Self there Al Alone
Of his Misaise and hunger ful strong,
So þat lyven him thowghte myhte he not long : 412
- When he wakes,
he's so hungry
that he thinks
he shall die if
[leaf 23]
he doesn't get
food.

- And as Abowtes him he lokede there,
 He say, him thoughte, In a qweynt Manere,
 Ligeng vpon A grees Of ston,
 A wondir blak lof there Anon ; 416 Mordreins sees
a black loaf on a
stone step.
- And whanne this lof beheld he tho,
 A wondir strong pas he gan for'o go
 To-ward thike lof, [it] for to take,
 Lik As gret hunger it gan to Make. 420
- And whanne he hadde it In his hond,
 It forto breken tho gan he fond ;
 But therto hadde he no Miht ;
 But al hol to his Mowth Anon riht 424 He puts it to
his mouth to
bite it.
- He it there putte, to han biten vpon ;
 And therto his Mowth he Openede Anon.
- And In the Mene whille him thoughte he herde
 A wondirful noise, and qweyntely Ferde, 428
 As thowgh Alle the fowles of the Eyr
 To him ward they gonnen Repeire ;
 For wheche gret drede In that Manere
 Anon his hed he lefte vp there ; 432
- And to him there Cam discending¹ Adown
 A merveillous fowl with a wondirful sown ;
 For so wondirful he was, & so divers,
 That neuere to forn tyme tonge Cowde Rehers ; 436
- The hed of him was as blak As pich, ✓ Its head's as
black as pitch ;
 Ne non Othir Colowr was it lich ;
 And therto, bothe his Eyen & his teeth,
 As brenzenge Fir forsothe they beth ; 440 Its eyes like fire.
- But the schape Of his hed, it was
 Lik An Orible dragon In that plas,
 And therto two hornes In his hed ;
 It was A wondirful sihte In that sted : 444 Its head's like a
dragon's,
with 2 horns and
a long neck.
- Also A ful long nekke like to a dragown ;
 A wondirful brid, & of a qweynte faciown ;
 His brest lik a lyown Schapen was there ;
 His feet like an Egle In A qweynte Manere ; 448 It has a lion's
brest,
and an eagle's
feet.

¹ MS distending.

- And from þ^e Joyntes Of his feet to þ^e scholdres vpriht.
 with swift wings, Wondirful wynges, & swyft to flyht,—
 As swift they weren In alle thing
 As to-forn the thondir is the lyhgtenyng— 452
- as hard and sharp
 as a razor. And therto As hard As Ony steel,
 As scharpe As A Rasowr bytyng ful wel ;
 Therto his fetheris white weren Also,
 As scharpe as storm Of hail therto ; 456
 And whanne that scharply he fyl A-down,
 This ilke brid made A wondirful sown.
- Its beak is as
 sharp as a spear. And therto the bek of his hed that was there,
 It was as scharpe As Ony spere, 460
 And Also brennenge, vppon forto se,
 As lyghteneng that to-fore þ^e thondir doth fle.
 Uppon this Maner, lik As 3e here,
 Was this brid On this Manere, 464
 As Recordeth here the devyn storye
 That to vs hath put In Memorye ;
 All birds dread
 this Bird,—
 the Phoenix that
 typifies our
 Saviour,— So that this Bryd ne fleeth be non weye,
 But that alle briddis & bestes of hym haven Eye ; 468
 Be whom,¹ þ^e Saviour Of al this world
 In this brid scheweth, be his Owen Acord,
 Bothe his miht & Ek his drede ;
 And alle Creatures of hym took hede ; 472
 For that brid is so dowed, I telle it the,
 That be what weye that Ewere he fle,
 and flee from it. Bothe brid & beste they don him fle,
 Lik as be figure I schal Schewen to þ^e : 476
 Behold, how þat derknesse to forþ þ^e sonne doth fle,
 Riht so Alle briddes & bestes, I telle it the,
 So fleen the sihte Of this brid, lo,
 That to forþ tymes I declared 3ow so. 480
 And of swich kynde this brid it is,
 That As thre to-gederes² with-Owten Mis—
¹ en qui li sauueres de monde vieut sa crieme et son paour
 expandre.—A.
² Et si est de tel nature ke il n'en puet estre ke .iij. ensam-

As the Scripture Recordith now here—
 That As thre Oneral he flikth In fere, 484 This Phenix
always bears
trins (three at a
birth),
 Lik as he that of a womman was born
 With-Owten compeine of Man, As I have rehersed
 befor ;
 And whanne Redy to ben born they be,
 Of A wondirful kynde this storie scheweth to me ; 488 and when the
young are ready
to be born,
they're so cold
 For so Cold they been In Alle thing there,
 That non wiht duren it May In non Manere,
 Sawfe Only the modir of the same,
 Wihche is a brid of a Merveillous fame ; 492
 For whanne this long suffred hath sche,
 And non lengere with that Cold may sche be,
 Hire Eyren sche leveth, & taketh hire flyht
 Into a fer Contre there Anon Ryht, 496 that their mother
has to fly to
 Where that sche hopeth forto fynde
 A precious ston of Merveillous kynde,
 Wheche In the vale of Ebron is at alle dayes,
 Of a wondirful kynde, as the storye sayes ; 500 a wonderful hot
stone in the Vale
of Ebron,
 For Of his owne kynde he is so hot,
 That non man therwith him self dar¹ frot
 Til it gynne Chawfe Of his Owne kynde,² [¹ MS dar]
 Thus fareth theke ston So good & hende. 504
 For there as Cold is, it loketh pale,
 As kynde telleth vs be Olde tale ;
 And whanne Cold thing A-chawfed is Owht,
 Anon to Red Colowr it is I-browht ; 508 which, when
rubd, turns red.

ble. Car che dist li verites de l'escripture, 'ke il nnaissent de fumiele sans compaignie de marle.'—A. Trins are always born : two males and one female. See l. 549-553.

² Chele pierre si est de si caude nature, ke ele ne puet a nule chose froier, ke tantost ne s'eprengne la chose a quoi ele froiera. Mais tous iours le porroit on tenir en sa main, anchois que la mains en escaufast sans froier. Mais tantost com ou la froie a aucune chose, si mue sa coulour de chele part ou on le froie. Car ele est naturellement toute blanche ; Et tantost com ele froie, si deuint toute vermelle comme sans, deuers la froiure. Et lors esprent sans estaindre toute la chose a quoi ele touche, ne ia la flambe n'i parra.—A.

- And thus be frotyng Of that ston,
It be-Cometh Red as Ony Blood Anon. ✓
- And whanne this brid this ston hath fownde,
 With this stone the Phoenix-mother Therwith sche hire Chafeth In that stownde ; 512
 And litel & litel sche schawfeth hire so,
 Til that hire Cold be ful nygh Ago.
 And ȝit In hire beek sche taketh it thore,
 warms herself And hire self doth chawfe ȝit wel more ; 516
 And ȝit sche thinketh ful litel there
 For the grete Cold þat sche soffred Ere ;
 And whanne that hete sche feleth plente,
 Aȝen to hire Eyren thanne doth sche fle. 520
- Whanne that In place sche cometh there
 As to forn tymes hire Eyren were,
 So hot sche semeth to been with-Inne,
 till she seems on fire, That Al hire body on fyr doth brenne, 524
 That hire Self helpen sche ne May,
 So hot sche is with-Inne, þ^e sothe to say ;
 And therefore thanne weneth sche
 and daren't go too near her eggs for fear of burning them. That hire Eyren Alle I-brend scholde be, 528
 So that sche withdraweth hire there fro,
 And with hire body not neigheth hem tho,
 But þat A good spas from hire nest,
 As hire self it liketh hire best ; 532
 So þat be the hete of hire body so fer fro,
- Then she hatches her young, Hire briddes sche bringeth forth Alle þ^e,
 That for Cold scholden Ellis dye :
 This is here kynde ful Certainlie. 536
- and is burnt to powder herself. And thus, thorwgh Chawfyng of this ston,
 The Modir to powdir is brend Anon.
 And whanne hire briddes thus browht forth be,
 The young birds Abowtes the Asches of hire Modir gonne they fle, 540
 And there-Offen taken here sustenawnce
 That was theke tyme to here plesaunce,
 Tyl that they haven bothe lif & membres :
 eat their mother's ashes, Thus Eten they of here Moder Syndres. 544

And whanne Alle they ben Eton Echon,
 The Syndres Of here Modir, & not peroffen left on,
 Anon So prowde they wexen Alle thre,
 That prowdere briddes ne Mown neuere be ; 548 and then grow
so proud,
 Thanne Comen the tweyne that males be,
 That neither Other may suffre In non degre ;
 And whanne here ful strengthe fully they have,
 Eche of hem Of þ^e thridde, Maistrie doth Crave, 552 that the two
males
fight for the
female,
 To han the femele At his owne wille ;
 Thus to Othir forseth him vntille,
 So that Anon, thorwgh gret pride,
 The ton the tothir Sleth that tyde. 556 till one kills the
other.
 Scipilions, is Clepid this brid,¹
 As thus In this storie it is red. This bird's name
is *Scipillions*.

Swich was the brid that decendid pere
 Down to the kyng In this Manere, 560
 And smot the lof Owt Of his hond,
 That to his mowth to putten gan he fond ;
 And Into the see he threw it there,
 Riht fer In a *Merveillows* Manere. 564 It knocks out of
Mordreins's
mouth the black
loaf he's just
going to bite,

And whanne he hadde so I-do,
 He took his flyht, & fleygh him fro ;
 And Aftirwardis he torned Ageyn,
 And the kyng to the Erthe was fallen pleyn ; 568
 And with his Ryht wyng he smot him so
 That his Clothes & his Skyn he barst vnto,
 And from the haterel In to the foot,²
 Into the harde flesh that strok it bot ; 572 and then hits
him with its
right wing,
cutting him from
shoulder to foot.
 And thanne this brid took forth his flyht
 From that kyng Anon Tho Ryht.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre. Ensi s'entochient li doi malle ; si n'en remaint ke la femele, qui est apielee 'serpolions.' Et la pierre de quoi ele s'art, est apielee 'piratiste.'—A.

² Et il lait la destre ele aler deuant, si le feri si qu'il li rompi toute la crigne res a res du haterel, Et li trencha toute sa uesture iusc'a la char.—A.

Morreins lies
all night in a
swoon.

And þ^e kyng In swowneng at the Erthe lay,
For drede & sorwe of that grete Afray, 576
Tyl that the day was Nygh Agon,
And the Nyht faste Entrede vppon.

And whanne he was waked of his swowneng,
Ful feint & feble he was In alle thing, 580
That of the grete hunger he hadde to fore,
Whiche that him Greved so sore,
Though Alle worldly mete thanne had he sein,
There-Offen to Ete he ne myhte Certain. 584

He wakes in the
morning,

And thus Abod he Al that Nyht
Tyl on the Morwe it was day lyht ;
And whanne the day be-gan to dawe,
Thanne þeroffen was this kyng ful fawe. 588
Thanne he bethowglte him In his mynde
Of that brid so Merveillous of kynde,
That his lof so hadde Casten Away.

thanks God
for delivering
him from his
sorrows,

Many thankynges to God he ȝaf that day, 592
And seide, "lord God, I-worschede thou be,
That from Alle these sorwes hast deliuered me,
& wilt that I do bigge my synne
Ere than I Owt Of this world twynne ; 596

and says he has
lost his bodily
hunger.

For swiche wordis Of solace ȝe han me sent,
That Of hunger have I lost myn talent,
Sowfe Only hunger Of sowle to susteyne ;
Therefore, lord, I me to the Compleyne. 600

He will rather
die than eat
any bread but
what God sende.

Now knowe I wel that this Maner thing
To me hidir Cam for non forthering,
But me to deceyven be weye of Richeese,
Be ȝiftes, Owther be fayr promesse ; 604
And þerfore schal I neuere, In tyme comenge,
My Mowth to Opene for non Swich thing,
Though the body Scholde suffren ded
Rathere thanne to Eten Ony bred, 608
But ȝif it be, lord, thorwgh thy soude,
Ony to handelyn with Myn honde ;

- Ne neuere Owt of this Roch wele I gone,
 But evere here dwellen Alone, 612
 Tyl that, lord, thy wille It be,
 Owt of this Roche to taken Me.”
- And thus vi dayes beleft the kyng
 In that Roche, with-Owten lesyng ; 616
 And Eche Of these dayes Cam this good man,
 And him comforted As he wel kan :
 Thanne swed the womman After, Eche day,
 Of him to fonde to geten hire pray. 620
Mordreins is
 visited daily by
 the Good Man,
 and then the
 Fair Woman.
- This Man Euere him tolde wordis Of Comfort
 As Often As to him he gan Resort,
 And Euere spak the womman of Noysaunce
 To hym, And Euere Of disturbaunce. 624
 And whanne it was Comen to þ^e seventhe day,
 This good man to him Cam with-Owten delay,
 And thus to him seide there in haste,
 “Thin Owr of deliuerance Aprocheth faste,
 3if thou wilt hennes-forward 628
 The kepen from temptaciou[n]s hard
 Of the devel, whiche he wil Asaye
 In many weyes the to be-traye.” 632
his hour of
 deliverance is
 announcst,
- Thanne Axede him the kyng ‘ In what Manere
 From him he myhte defenden him there.’
 Thanne seide A3en this goodman tho,
 “ Wrath-the not thy God, what so thou do, 636
 And Owt Of this Roch deliuered schalt þou be
 With-Inne schort tyme Certainle ;
 But 3it Manye dredes schalt thou se
 Er that owt of þis Roche taken thou be.” 640
and the Good
 Man leaves him.
- Thanne thus partid this good man Away ;
 The kyng there lefte, sothe to say.
 Ful glad & Joyful he was In herte,
 That non thing ne myhte him smerte, 644
 And thowhte, ‘ though that he schold dye,
 Owt Of that Roche wolde he not hye,

	But Rathere ded there he wolde be, Thanne Owt of that Roche forto fle.'	648
Mordreins sees	Thus longe In this thowht gan he dwelle, That Aftir tyme So it be-felle He loked ful fer Into the See :	
coming a ship	A fair Schipe Cam þere seylleng, thowht he ; bothe gret & Riche him thowghte it was ; bote neþer man ne womman In that plas	652
with no seamen.	that Schipe to Governe, nethir to Gye, thus him thowhte ful Certainlye.	656
	and whanne longe it hadde so go In the hyghe See bothe to & fro, atte laste towardis the Roche he drowgh A ful gret speed, & faste I-nowgh.	660
Wondrous tempests rise,	and thus sone began there In the see wondirful tempestes þere Anon to be, So hidous & so Angwischous in eche Manere, that so hidows tempest saw he neuere ere.	664
	this tempest this Schipe to the Roche browhte, that it scholde Alto-breken him thowghte ;	
snow, hail, and thunder,	It snew, & hailedede, & thondrede faste, So that þere was manie A bitter blaste,	668
	So that it Semede that Al the firmament	
[leaf 24]	On peces hadden borsten verament ; For he wende the Ende Of þe world þat day had be ; thus thowghte the kyng thanne ful sekerle.	672
and Mordreins has no place to hide his head in.	And the kyng in þat Roche had non sted Where that he Myhte hyden In his hed, For the part Of the Cave was blowen Away Into the See, As 3e han herd me Say.	676
	And this faire Schipe beheld he thanne ; but he say nethir Man ne wommanne. and so thikke Abowtes him Cam the thondring, and Many A wondirful lyghteneng,	680
	that Neuere he wende to asckapen thenne, so wondirfully þe lyghtenyng gan to brenne ;	

- thus Suffrede the kyng Al that tempest,
 whiche After it tordned him for the best ; 684
 Al this was disseisse to his herte,
 for he soffred peynes Many & smerte ;
 but for alle the peynes he suffrede tho,
 to the Schipe from the Roche wolde he not go. 688
 And whanne this tempest hadde longe be,
 thanne Atte laste gan stillen the See,
 and the wedir to Cleren faire,
 and the sonne to Schewen vppon the Ayre ; 692
 and whanne he sawgh the wedir thus slake,
 Ful gret Ioye he gan tho to Make.
 thanne the Sonne there vppon him Schon,
 and thanne the kyng lokid vp Anon, 696
 and sawh his Clothes Al to-Rent,
 where-Offen he Merveilled verament.
 and thanne so sore the Sonne chawfed him pere,
 that he wende Al the Roche hadde ben on fere, 700
 and that the sonne scholde han brend Alle thing,
 Of this world to han Mad An Endeng.
 and al was don for this Skele tho,
 3if þ^e kyng Into the Schipe wolde han go, 704
 Ferst for Cold, and sethen for hete ;
 but for nethir the kyng þ^e Roch wolde not lete ;
 for Rathere ded there wolde he han be,
 thanne his lord to wraththen In Ony degre ; 708
 Oþer that from þ^e Roche he wolde gon,
 Rathere the deth to suffren Anon.
 and thus In this Angwisch longe bod he there,
 and In swowneng fyl In hard manere ; 712
 and so longe lay he Stille As A ston, ✓
 That wit, syghte, ne Mynde, haddē non.
 And whanne that he of swowneng A-wook,
 For drede & sorewe ful sore he qwook, 716
 and lift vpe his hed, and beheld ful faste
 3if that strong hete 3it dide Owht laste.

At last the storm
 stills,

and then the
 sun shines

so fiercely that
 the Rock seems
 on fire.

But neither for
 storm nor heat
 will Mordreins
 leave the Rock
 in the ship.

He swoons,

wakes,

and quakes for
 fear.

and Whanne he sawh the day þat mesurable was,
 and but Mesurable hete In that plas, 720
 As betwenes noon & hevesong scholde be,
 bothe glad & Ioyful thanne was he ;
 thanne Asaied he Anon vpe forto stonde,
 For the vanite In his hed that hadde ben longe ; 724
 And whanne þat he gan vpe forto dresse,
 In hed, body, ne Membres, felt he non Siknesse.
 thanne stood he vp On his feet,
 and there abowtes him loked ful sket, 728
 and Merveilled Of the grete Aventours
 That he hadde there suffred Of dolours ;
 and Of Alle this thanne felte he Ryht nowht,
 Where-Offen he Merveillede In his thowht ; 732
 and Otherwille he thowghte A dremenge to be,
 and Otherwhilles he thowhte it for Certeinte,
 and Otherwhilles he Cowde Remembren him wel
 Of the Aventures thanne Everidel. 736

Mordreins sees
the day is
temperate,

wonders at his
adventures,

and doubts
whether they
were dreams
or realities.

CHAPTER XXIV.

Still of Mordreins on *The Roche Perilous*. How he sees a
 ship approach the Rock with his own and Nasciens's shields
 on board, and the horse he won from Tholomes at Orcaus
 (p. 299). A knight lands, and tells him that Nasciens is
 dead (p. 300). He goes on board, sees a corpse like
 Nasciens's, swoons, and on waking finds himself far from
 the Rock (p. 301). He makes the sign of the Cross;
 and man, horse, and corpse vanish. He prays to God.
 The Good Man comes to him again (p. 302), and tells
 him that he shall not be deliverd till Nasciens comes to
 him alive (p. 303); and explains that it was the Devil
 who had tempted him as the Knight, the Lioness, and
 the Fair Woman, who had appeared to him (p. 303). The
 Good Man exhorts him to be wiser and warier than he had
 been, and then vanishes (p. 303). The ship drives on (p.
 304); the King sees a man coming on the sea, borne up by
 two birds under his feet, who sprinkles the ship with
 water, and announces himself as Salustes, in whose honour
 Mordreins had built the church in Sarras (p. 304). He
 explains the vision of the Lioness (p. 304), and that of

the Streams flowing out of Mordreins's Nephew (p. 305) ; and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreins how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thowghte the kyng al In his herte	King Mordreins
Of Manie trebulacions & of peynes smerte ;	
that the day was past, & wax to Eve,	
thanne the kyng ful sore gan him Meve.	4
Anon thanne lokede he fer Into the See ;	
A fair schipe fast seillyng Comen sawgh he,	sees a rich ship
therto so Richely arayed him thowhte it was,	coming.
but he nyste Of his Comeng what was þ ^e cas,	8
for so Riche A schipe, him thowghte, sawgh he neuere non	
To fore tymes On now water nethir Seylen ne gon.	
and whanne the Schipe Approched him ny,	
Anon Into þat Schipe he lokede An hy.	12 In its fore-castle
and Sawgh where that hengen scheldes two ;	hang 2 Shields,
In þ ^e forcastel Of the Schipe they weren I-do,	
Where-Inne was A towr ful Rialy I-dyht,	
As semed þat tyme to the kyng In Syht ;	16
On wheche towr, As I vndirstonde,	
bothe scheldes to-gederis diden they honge ;	
Of wheche the ton scheld was his,	one his ; the
the tother Nasciens wit-Owten Mys :	20 other, Nasciens's.
thus him thowghte wondirly Sore,	
but Evere he Merveilled how they Comen thore.	
And whiles that he stood In this thowght,	
to þ ^e Roche this Schip Anon was browght :	24
and as it was to that Roche Comenge,	
Of An hors he herde A wonderful Neyenge,	On it is a horse,
and so bonchede & ferde with his feet	which neighs and
that it thowghte the schipe to bersten In þat fleet.	28 stamps.
Anon the kyng gan to herkene this Neyeng,	
and Merveilled ful Mochel of that thing ;	
For that hors he knew there Anon	
whanne he him herd so taken vppon,	32

The horse is that
which Mordreins
won from Tho-
lome at Orcaus.

And wiste wel that it was the same hors
that from kyng Tholome he gat At Orcaus,
Whiche that In the bataille he wan there ;
And the same hors he wende it were, 36
what be Neyenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mochel In his thought,
how hors & scheldes thedir weren browght. 40
thanne to the Roche it Aplyede Anon ;
and tho to the schipward the kyng gan gon,
To beholden what peple and what Meyne
In that Schipe that he Cowde se. 44
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folde.

From the ship
lands a Knight,

And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon ; 48
and whanne that he gan the kyng to Aprochen Ny,
the kyng him beheld ful witterly ;
hym thowghte that be his persone & figure
an hygh Old knyght of his, I the Ensure, 52
that Brothir to his steward schold han be,
that Slayn was at Orcaus ful sekerle.

like the brother
of Mordreins's
Steward,

and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon ; 56
and the kyng Ran to him ful faste,
and thanne him Axede atte laste,
' Why that so Sore Abasched he was ;
he scholde him tellen Al the Cas.' 60
" A, sire," Anon quod this kniht tho,
" For the hevy tydinges 3ow Comen vnto !"
" Sey me," quod the kyng, " what May it be,
Belamy, I preie the that thow telle it to me." 64

who says that

" Certes, Sire," quod this knyht Anon,
" the beste friend þat 3e hadden is now Agon,
the wheche is Nasciens, 3owre brother dere,
that In this Schipe he lith ded here." 68

Nasciens's corpse
is in the ship.

- and whanne the kyng herde him thus telle,
 Anon In swowneng to the Erthe he felle ;
 and Whanne þat he of his swowneng a-Wook,
 Abowtes him faste he gan to look, 72
 and axede his brothir forto Se,
 if that Sekerly he ded there be ;
 And Evere Criede lik a wood man ;
 So for his brother ferde he than. 76
 The knyht to the kyng gan him dresse,
 that him hadde browht In this distresse,
 and the kyng took þere be the left hond,
 to þ^e schipward to leden he gan to fond ; 80
 So that the kyng Niste what he dede,
 So ful of sorewe he was In that stede.
- and whanne the kyng þ^e schipe was wyl-Inne,
 he Ran to the bere, & nolde not blynne, 84
 and the Cloth anon vp he Caste,—
 to beholden that body hadde he gret haste ;—
 There Anon thanne Sawgh he there
 his brother Nasciens, As that it were, 88
 be face, semblawnce, & body Also,
 as whanne on lyve þat he dide go.
 thanne Anon fyl he down In swowneng there,
 hardere thanne euere to-fore dide he Ere, 92
 that Neuere to Asckapen wende þan he,
 but Certein ded forto han be.
- Whanne he was waked of his Swowneng,
 Of this hadde he gret Merveilleng, 96
 And thowhte to axen of this knyht there
 how this myhte happen, & In what Manere.
 and whanne he loked Abowtes him tho ;
 Ful fer from the Roche thanne was he tho ; 100
 thanne for sorwe he fyl down Anon
 In swowneng, ded as Ony ston ; ✓
 to-fore that bere so lay he there
 ded In swowneng In this Manere. 104

Mordreins asks
to see Nasciens's
corpes.

The Knight leads

him by the left
hand into the
ship.

Mordreins thinks
the corpes is
Nasciens's,

and swoons.

When he wakes,

he is far from
the Rock.

- and whanne of his swowneng þat he Wok,
 Anon vp his Riht hond he took,
 And the Signe of the Crois he Made Anon ;
 thanne thus sone Alle weren they Agon, 108
- Mordreins makes
the sign of the
Cross,
 and corpse, horse,
and knight,
vanish.
- that nethir bere, hors, ne Man,
 In that schipe cowde he Se than.
 and thanne gan he to wepen ful sore,
 And Morneng & wringeng he made wel More, 112
 " A ! Merciful God In Maiestie,
 Now Wot I wel that I have Greved the."
 and Whanne he hadde thus I-Spoke,
 Forth Into the See he gan to loke ; 116
 there sawgh he to-forn hym Comen Anon
 the goode man that In the Schipe gan gon,
 wheche that him Comforted Often Sithe,
 and with his goode wordis Made him blithe. 120
 and whanne he sawgh him In that Manere,
 Wel ful he was Of Sorwe & Fere :
 " A, sire ! " quod he, " I am deserved Sekerly
 Of that ȝe boden me to kepen trewly ; 124
 For ful Certainly ȝe tolden Me Ere,
 that the devel In this Manere
 Me scholde Owt taken be þ' left hond,
 As thow didst me to vndirstond." 128
 anon gan he for to wepen tho :
 And whanne this good man say him do so,
 he seide, " Sire kyng, wepe thow no More ;
 he hath the tempted Often tymes sore, 132
 but here-Aftir the behoveth Eft-sone
 To taken good keepe that Is to done."
and warns Mor-
dreins to take care
what he does.
 Thanne seide the kyng to this good man tho,
 " Now, goode sire, telle me what I schal do ; 136
 and as thow knowest Alle thing,
 So wise me Of begynneng & Endeng,
 And how that I schal Governen Me ;
 For Goddis love, Sire, this preie I the." 140

thanne this good [man] seide to him Aȝe,
 "ȝit manie spitful Merveilles schalt þou se ;
 and Eten Ne drynken schalt þou neuere Mo
 til thy brothir Nasciens Come the before,
 As Cristen Man, and qwyk levenge ;
 Now take þou this for newe tydyng.
 And whanne thou sixt him In that degre,
 thanne After, thy leveraunce Sone schal be.

" For wete þou wel ful Certainle,
 It was the devel that was with the,
 that told the how that Nasciens was ded,
 and that ȝaf the Swich Conceyl & Red ;
 For he is Redy, In feld & In town,
 Goddis schep to don distrocciown.

" and the devel it was Also
 that In thin Avisiown Cam þ^e to ;
 the Mete that þ^e lyown þ^e browghte,
 he it Awey bar, & lefte the Nowghte.
 and ȝit I wele that þou knowe More Also,
 that it was the devel that Cam the to
 In liknesse Of A womman,
 and sweche wordes to þ^e spak than ;
 Also the devel ful Sekir was he
 that Owt of the Roche he browhte þ^e.

" Therefore hens forward I warne the,
 that bothe wisere & warere þat thou be ;
 For swich thinges here-After schalt þou se,
 that to Endeles deth wolden bringen the,
 ȝif¹ thou the bettir wit ne have,
 thy body [&] thi sowle forto save.'

and now More to hym he gan to Say,
 but with that word he partid A-way,
 that he ne wiste where he becom
 Owt of his syhte, bothe Al & som.
 and thus in the Schipe Alone lefte he,
 Floteringe Amyddes the hye Se.

144 Till Nasciens
comes to him,

148 Mordreins shall
not be dellverd.

152 It was the Devil
who told him
Nasciens was
dead,

156

160 and who took
away his food
(p. 230, 235),
tempted him as
the Fair Woman,

164 and brought him
off the Rock.

168

[MS 116]

172 The Good Man
vanishes.

176

Mordreins's ship
is blown about
the sea.

the wynd him blew, now here, & now there ;
thus Nyht and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwe it was passed noon. 180
 thane the kynge vpe him dressed tho,
And to-ward the forschipe he gan to go,
and loke ful fer Into the See ;

He sees a Man
coming to him.

A man there Comeng him thowghte say he, 184
that Of leueng Schold he be bothe good and hye,¹

The Man is borne
up by two birds
under his feet,

²sour l'iaue ausi *com* tout a pic. Et quant il fu
pries, si vit desous ses .ij. pies, deus oisiaus qui le
soustenoient et le portoient si tost et si isnelement *com*
nul oisiel peussent plus tost uoler. Et quant il vint a
la nef, si s'aresta, et *commença* a faire le signe de la
sainte crois sour la mer, et prenoit a ses deus mains
l'iaue de la mer, sans dire mot. Et li rois l'esgardoit,
si se meruilloit moult durement qui il pooit estre, et
pour quoi il faisoit chel arousement par la nef. Et
quant li hom eut toute la nef arousee, si parla au roi,
et si li dist, "Moglanis !" Et li rois se meruilla moult
quant il s'oi apieler *par* son non de baptesme ; Si re-
spondi, "sire : " Et li boins hom li dist, "Je sui tes
deffenderes, tes garans, apres ihesu crist. Je sui sa-
lutes, chil en qui non *et* en qui honneur tu as establie la
riche eglise en la chite de sarras ; si te sui venus con-
sillier *et* conforter. Et si te mande li aigniaus *par* moi,
chil qui en³ t'auision t'aportoit les boines viandes ke
li leus te toloit, chil te mande *par* moi, *pour* chou
ke il veut ke tu le saches mieus ke tu as le leu uencu.
Et che fu par le signe de la crois ke tu fesis sour toi,
quant tu te veis si eslongie de la roche. Lors te lascia

comes on board
Mordreins's ship,
makes the sign of
the cross, and
takes up water in
his hands,

sprinkles the
ship,

and tells the King
that he is his de-
fender Salustes,

whose church he
built in Sarras,

and that the Wolf
who took his food
away

¹ There is no break in the English MS, but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.

² MS XIV. E. iii. leaf 41, back, col. 2, at foot.

³ MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant t'auoit tolues toutes les boines viandes ke li aingniaus t'aportoit ; Ch'estoient les boines paroles ke li hom de la nef te disoit toute iour. Chil home estoit li aigniaus, qui en t'auision t'aportoit les boines viandes. Et saches *que* ch'est chis aigniaus qui pour l'umain lignaige fu crucefijes, *et* ch'est ihesus crist, li fiex de la uirge. chil qui chascun iour te uenoit conforter, Chil m'a chi enuoiet a toi, pour descourrir t'auision, ensi *com* il le te demonstra, Si ke tu saches ke ele senefie. Tu ueis de ton neuueu issir .i. grant lac, *et* de che lach si naissoient .ix. flun. si estoient li .viij. parel, d'un grant *et* d'une samblanche. Et li nueuismes, qui tout daerrains sourdoit, estoit ausi grans *et* ausi biaux *com* tout li autre ensamble. Li las estoit moult clers *et* mult biaux. Et tu esgardes en haut, si veis .j. homme venir qui auoit le samblanche del urai cruchefi. Et quant il fu descendus a terre, si entra el lac, tous nus pies, *et* ses gambes el lac, Et *'en* tout les .viij. fluns ausi. Et quant il auoit en tout les .viij. fluns fait ensi *com* uous aues oi, si uenoit au nueufuisme ; Lors se despoilloit tous nus, *et* si se baignoit trestous desdens. Chil las ki de ton neuueu naissoit, senefie vn fil qui de lui istra ; Et en lui baignera ihesus crist ses pies *et* ses gambes. Che est a dire, ke il sera soustenemens urais, *et* fine colombe de la sainte creanche au sauueour. De chelui istront li .ix. flun : che seront .ix. *persones* d'omes qui de lui descenderont. Et si ne seront il mie tout .ix. si fil, anchois descendent *par* droite engendreure, li vns del autre. Et tout li .viii. seront auques parel de boine vie ; Mais li nueuismes sera asses de grignour hauteche *et* de grignour merite. Et pour chou qu'il vaintra tous les autres de toutes bontes, pour chou se baignera en lui ihesus cris trestous. Et si n'i baignera pas uestus, mais tous nus ; Car il se despoillera deuant lui en tel maniere ke il li descouuera ses

was the Devil,

and that the Lamb who brought him meat was Jesus Christ.

Salustes explains Mordreins's vision of the Lake and Nine Streams (ch. 18, p. 230-2).

The Lake means a Son of Mordreins's nephew.

[* leaf 42]

and the 9 streams, 9 successors of his,

to the 9th of whom

Christ shall disclose his hidden secrets.

Of this nephew's
descendant, the
Angel who pierot
Joseph spoke,

and his body
shall work
miracles.

Salustes next
explains why he
sprinkld the
ship :

to purify it from
the Devil.

For Devils fear
the sign of the
Cross.

At any bad place,
Mordreins is to
bless water,

and wherever it
is sprinkld,
no Devil will go.

grans secres, cheus ke il n'ara onques descouuers a nul homme mortel. Chil sera plains de toutes icheles bontes ke cors d'ome ne cuers doivent soustenir ; Et si en passera tous chiaus qui deuant lui aront este, Et tous chiaus qui apres lui seront, qui de porter armes s'entremetront. Che sera chil de qui li angeles parla a sarras, quant il feri iosephe de la lanche uengeresse, Quant il dist 'ke iamais les meruelles del graal ne seroient descouertes a homme mortel fors ch'a .i. tout seul.' Chil sera li nueuismes des oirs qui descendront del fil a ton neveu ; Et si sera teus *com* tu m'as oi deuiser. Mais les grans miracles *et* les bieles uirtus qui *par* lui auenront en la terre ou ses cors girra, ne seront pas seues qu'il auiegnent *par* lui ; Car a chel tans sera moult peu de cheus ki sachent uraies nonieles ne enseignes de sa sepulture. Or t'ai auques parle de t'auision. Ore te parlerai de cheste nef, pour quoi iou l'ai arousee ensi *com* tu as ven. La nef si fu au dyable, qui la sainte crois encacha quant tu en fesis le signe. Et pour chou *que* ele estoit soie, ne pooit il estre qui n'i reuenist aucune fie, se ele ne fust mondee. mais ore est ele toute purefijee des ordures *et* des malices qui conuerse i ont, *par* l'arousement de l'iaue, qui *par* le signe de la sainte crois est saintefije, *et* *par* le coniurement de la sainte trinite. Ne iamais nus mais esperis n'i enterra ; Car il ne doutent tant nule riens *com* il font le signe de la crois *et* le coniurement de la sainte creanche. Et se tu uiens en lieu ki soit doutables a entrer, si pren de l'iaue, *et* si le purifie tout auant *par* le signe de la sainte crois, *et* en apres *par* le coniurement du pere *et* du fil *et* du saint esperit. Et *par* cheste beneichon sera l'iaue toute netoie *et* mondee de toutes ordures. Et en quelconques lieu ke ele soit espandue *par* boine creanche, ia dyables ne sera si oses *que* il aille, anchois fuira tous iours le lieu, *et* eslongera. En cheste maniere fai ; si porras estre seurs ke ia, en

lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit dampnee."

A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi *com* vous l'aues oi. si se taist atant li contes de lui, *et* parole de nascien.

Mordreins stays in the ship. The tale goes to Nasciens.

CHAPTER XXV.

OF NASCIENS. How, when he was imprisond, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappeard, and the moon and the stars shone clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stamp on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carrid up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaimd from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHI endroit dist li contes, ke nasciens fu mis, en tel maniere *com* vous aues oi, en la prison. Et si le prist en garde chil *chiualers* mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres *comme* li contes a devise cha en arriere. Et par le conseil de chestui fu il pris, plus ke par tous les autres. Chis *chiualers* le prist en garde sour toute se terre auant, *et* sour la vie apres. Et quant il l'eut en sa baillie, si fu moult orgueilleus vers lui, *et* lui fist

How Calafere has charge of Nasciens in prison

and puts him in a dark dungeon,

moult dure prison et moult felenesse. Il fu mis el fons d'une fosse noire et tenebrouse. Il fu destournes de toute la compaignie et del solas as gens. Il manga peu, et but. Il ne se pooit aidier de nul membre que il eust, Car il auoit les mains ausi enchainees comme les piea. Toutes eures estoit d'une seule contenance, sans estre desnestus ne descauchies; anchois gisoit par nuit en sa reube et en sa caucheure. .Et quant il ot mis en si angoisseuse prison, encor ne li fu il pas asses de lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui moult estoit de iouene eage, Car il n'auoit enchose ke .vij. ans et .v. mois. Chil estoit moult biaux, et moult sambloit estre de gentil lignage estrais; Si estoit apieles el baptesme 'celidoines.' Et chil nons fu moult bien conuenables a l'enfant, selonc la vie ke il mena puis; Car 'celidoines' vaut autrestant a dire et a senefier en latin comme 'dounes au chiel;' Car il eut toute sa uie son cuer et s'entente mise en celestiaus oeures, Et seut d'astrenomie tant *com* nus en peut plus sauoir en boine entension et en droite. Et a son naissement auint en la chite d'orberike une moult grant meruelle qui n'estoit mie acoustumees a auenir. Car il nascui en .i. moult caut iour d'este, et mult biel, en droit midi. Et si fu el secont iour des kalendes en iunget (*sic*). Et quant il fu nes a tel eure *com vous* aues oi, Si auint chose tout maintenant, ke li solaus, qui en sa grignour caleur deuoit estre, a chel eure s'aparut ausi apertement *com* il fait au matin quant il lieue; Et la lune fu ausi clerement veue *comme* s'il fust nuis, et les estoiles tout ensement. En che fu chertaine senefianche ke il serroit de toutes les celestienes uirtus curieus et encherkieres et urais counissieres. Par icheles demoustranches fu la natiuites a l'enfant senefije. Et il fu raisons; Car sa vie fu puis tele *com* la senefianche demoustra. Et les paroles qui chi apres venront en esclairont la verite.

and chains him
hand and foot,

and also puts in
prison with him
his young son,

whose name was
Celidoine,

that is, 'given
to heaven;'

and at whose
birth

at mid-day in
July

the sun became
as at dawn,

and the moon
and stars shone
clear.

and this Child, had Calefere In prisown pere
Ful xvii dayes In that Manere.¹

This Cellidome,
Calefere keeps in
prison with Nas-
ciens for 17 days.

So it be-happed, that the Sevententhe Nyht

As he there sat, I telle the Ryht,

4

Vppon his Cowche to Slombren hym list,—

he was so hevy, what to don he Nyst,—

and as he was In his Slombrenge,

hym thoughte he hadde a wondir Metenge,

8

On the 17th night
Nasciens dreams
that a hand

So that hym pouhte An hond there was,

that be bothen Armes him held In that plas ;

and, As A man that Slepte ful sore,

the hond he wolde han put Awey thore ;

12

and the Same hond him Cawht Ageyn,

And A3en In his Slepe he it voided ful pleyn.

thanne thoughte him that the hond tho

alle his Chenes to-barst vnto,

16

bursts his chains.

Mochel mawgre Of him that there lay,

Where-Offen he hadde A ful gret fray.

and whanne he felte that it was so,

Nethir Cryen ne speke ne myhte he tho ;

20

thanne Abasched was he ful sore

Of the noyse that he herde thore.

and whanne that vpe he gan him dresse,

and felte him Self Owt of distresse,

24

He rises, feels
that he's free,

hyse hondes & Feet he gan drawen him to,

and Felte vnbownde that he was tho,

and that Alle his Chenes to-form him lye ;

thanne thanked he god ful Solempnie.

28

Whanne he was Comen to the presown dore,

That ful blak and dirk it was to fore,

there Cam Owt tho A schyneng lyht,

as thowh it were of A lyghtenyng so briht ;

32

thanne loked he Aboven his hed,

And him thoughte he sawgh In þat stel,

¹ Chelui enfant eut calefier en prison auoec son pere nascien. Si demoura nasciens bien .xvij. iours en tel prison com vous aues oi.—A.

	Owt of the hevene there Aperid An hy	
A white hand from heven,	A fair whit hond, hym thowhte Trewly, Whiche that him bar, as him thowhte, and Owt of that preson there him browhte	36
with a red arm,	Sowfe : the arm, Red as feer it was, ✓ as thike tyme him thowhte In that plas,	40
lifts Nasciens out of the prison by his hair,	Whiche hond him took by his her, and Owt of that presown bar him ther ; and the sleve lokede as be semblaunce As Red as fir with-Owten variaunce ; but nonthing Ellis ne Myhte he Se, but Onlyche the hond there Sekerle, Sowf be the Arm, him thoughte, I-voluped was the semblaunce of a body In that plas ; but the body Openly ne was not sein, As I sey 3ow In Certain ; and In this manere sawh Nasciens tho hond and body to-Gederis bothe two.	44 48 52
and bears him through the air	And whanne that Aboven the Erthe he was there, that the Erthe he felte in non Manere, Wondirly Abasched he was Certainlye, that what to done he Ne wiste trewlye. and thus the hand On lofte it bar him thar, that he ne wiste whedir-ward ne whar, Wheche that groved him Nothing, Nethir hire ne there In non thing ; Nethir be the beryng Of his her, It Greved him ryht nowher.	56 60
	and whanne In the Eir he was so hye, that Onne-the to þ ^e preson he myhte sen trwlye, þane lad him forth this hond In hye— lik as this storie doth vs to vndirstond fullye— tyl he Cam to-fore Calafar, In his bed as he lay Sleping ther.	64 68
to Calafere's bedside.	and whanne to the dore that he gan gon, Azens him it Opened there Anon,	

bothe dore posterne, and Ek the gate, and Owt this hond lad him there-Ate ;	72	The Hand leads
and Euere to fore the hond wente, & he it folwede with good Entente til the Maister Gate that he was past, Whiche gate gan to Chirken In hast, as though A man hadde ben there That Owt hadde stalked for drede & Fere. Whanne Nasciens was thens A stones cast, Azen he lokede Anon In hast ;	76	Nasciens through Calafere's gate.
anon him thoughte there In his Mynde that Al On fyre It was him behinde. and whanne the peple Of the plase Aspiden that it On Fire was,	80	
Gret Noise they maden, and deoful Cry, Wherwith Calafere Awook Sekerly, and Open he fond bothe dore & Gate, As Nasciens was gon Owt there-Ate, anon thanne to the presown dore he wente, that Al Open there was veraments ; Wondirly abasched thanne was he tho, that vndir hevене he Niste what to do.	84	
On Of his Seriawntes he Cleped Anon, and bad him Into þ ^e presown to Gon ; and whanne þ ^e presown he was with-Inne, Of Nasciens ne sawh he neþer more ne Mynne ;	88	Calafere, finding that Nasciens has escapt,
and whanne Calafere herde tellen Of this, Owt Of his wit he was with-Owten Mis, and so gret Sorwe he gan to Make, that Neuere Man gan so On take.	92	
thanne was browght to him An hors there, and Into the Sadel sprang Calafere, With a scharpe Swerd On honde ; and Al his Meyne that there gonne stonde,	96	
hem he Charged Aftir to hye, Euery Man be his weys sekerlye ;	100	rides after him.
	104	

- So that a path there fond he Anon,
 And In-to that path gan he to gon, 108
 & Evere was the hond Schineng to-fore,—
 a Wondirful liht As him thouhte thore ;—
 the nyht, Pesible and fair it was,
 Ne A softere Nyht neuere there Nas. 112
- Calafere sees
 Nasciens,* his hors he prekid wondirly faste,
 & loked forth to forn hem atte laste,
 and saugh where that Nasciens wente,
 for him he knew ful wel veramente, 116
 as he him Often to forne hadde sein,
 him thouhte it was he In Certain.
- and whanne Nasciens Say him come thanne,
 Anon wax Nasciens A ful sory Manne ; 120
 but Evere the hond him held ful faste,
 And him Ouer spradde there In haste,
 that Openly thought tho Nascien
 the body to the hond Sawh he then ; 124
 and so faste him thouhte it took him ther,
 that Neuere Erthly tonge Cowde telle Er ;
 For it Was Of so Merveillous Clarte tho,
 so ful of brihgtenesse, & hot Schineng therto, 128
 that In the hattest day Of the 3er
 þ^e sonne not so briht is as the body was ther,
 Not be An hundred part Of Clernesesse ;
 this putte Nasciens In Moche sekernesesse. 132
 but Natheles ful wondirfulli sore Adrad he was,
 that he fyl In Swowneng In that plas,
 So that nethir he ne saw ne felte non thing,
 So sore was this Nasciens In Swowneng. 136
- Calafere cannot
 and Nasciens.* thanne prekid ful faste this Calafere,
 and loked Abowtes bothe here and there,
 and In plase where þat he say Nasciens ;
 But tho was not he In his presens ; 140
 and Evere Abowtes he loked faste,
 and Nothing he ne Say til at the laste,

that Alle the weye & al the plas
 there As him thowhte that Nasciens was, 144
 him thowhte it was On flawmeng fer,—
 As him thouhte that tymes Calafere ;—
 And the Arm that was voluped In Cloth so Red, ✓ Calafere thinks
 him thowhte it brenneng fer In that sted, 148 the Arm is burn-
 that so wondirly Sore Abasched he was, ing fire.
 that for Alle the world he ne dorste In that plas
 Not Ones Owt of his Sadil Alyhte,
 but down I swowneng he fyl anon Ryht. 152 He swoons,
 For Of this Merveille so Sore Abascht he was, and falls off his
 That ded I swowneng lay he In that plas. horse.
 thus lay Calafere long In Swownenge,
 and homward his hors ful faste Rennenge 156 The horse gallops
 From the place that he Cam fro, home.
 A gret pas homward gan he to go.
 And whanne that the peple of the howshold
 this hors thus Comenge Gonne beholde, 160
 And here lord was left behinde ;
 this was gret wondir In here Mynde,
 and Siker wenden here lord hadde ben ded, 164
 be Comeng Of the hors In that Sted.
 and whanne it Was On the Morwe lyht of day,
 Eche man Of his Meyne wente his way
 For to seken hem with here powere,
 3if Ony Of hem myhte him fynden there ; 168
 but they ne Cowde weten In non Manere
 What weye that took this Calafere.
 but it happed, As they sowhten bop^e to & fro,
 that somme of hem there gonne to go 172
 Into the weye there that he lay ;
 Whiche was to hem A gret Afray,
 Whanne they syen here Lord pere ded,
 To Alle here syghtes In that sted ; 176
 There they gonnen him vp dresen Anon,
 but foot On to stonde hadde he neuere On ;

and find him
looking as if dead.

- thow A man scholde han smeten Of his hed,
 he ne myhte meven non lyme In that sted. 180
- Calafere's face is
 stampt, on the
 right with a hand,
 and than behelden they In his face,
 And On the Riht side þere was a space,
 As it were the forme Of An hond
 that him hadde towched, I vndirstond ; 184
- and on the left
 with a foot :
 And On the lefte side hem þouhte they sye
 the forme Of A foot wel Sakerly,
 that Ioyned to the hond it was,
 Wondirfully Red In that plas, ✓ 188
- the hand-mark as
 red as fire,
 As Owt Of the Forneys Comen flawmes of fire ;
 So thowht hem the Markes of Calafere ;
 the foot-mark as
 black as pitch.
¹but Only the Mark that Of the foot was,
 As blak As pich was In that plas : ✓ 192
- and his Nose, as ys it was Cold ;¹
 Al thus his Meine On him gonne behold.
 For whanne he was Comen to his Ostel,
 and Adawed he was Eche del, 196
 he cowde wel tellen Of Al thing,
 Where-Offen he hadde gret Merveillyng.
- Calafere's men
 bear him home-
 wards,
 and whanne they him fownde In this Manere,
 they gonne him dresse hom forto bere, 200
 but In gret drede they weren Echon
 that membre ne Meven Myhte he non—
 Nether Eye to Opene, ne mowth to speke ;
 lo ! thus god On him Nasciens gan wreke ;— 204
 but Sekir they wende he hadde ben ded,
 For Of him ne Cowden they non Oper Red.
 And thus they boren him In this Manere
 hom to his plase with drede & fere, 208
 that neuere spak word be Al the weye,
 neþer Eye ne Opened Certainlye,
 Ne Nethir foot ne hond myhte to him drawe ;
 this was to hem A wonderful Sawe. 212

¹ Et li sains del pie estoit tout aussi noirs com est pois.
 Et si estoit il noirs aussi frois com est glauche ; et li vermaus ert
 aussi caus comme fus.—A.

and whanne to his hows with him they Come,
Wif, Child, & his Meyne Al & some,
Abowtes him gannen to drawen wel faste,
and Alle Of him weren sore Agaste, 216
that ded In the plase he hadde I-be,
Ne non Othir thing Of him ne Cowde they se ; Calafere is laid
So that In A bed they dyden him leye in bed,
Al so Eselye As they Cowde Certainlye ; 220
and alle, gret Mone Abowtes him they made,
For there nas non that Oþer cowde glade.

And whanne it was abowtes the Noun,
Wondirly to Cryen he gan þere Anon ; 224 wakes, and cries,
and his wif to him Ran ful faste,
as a womman that hadde gret haste,
and wondirly Sore Afrayed þe was
Of his noise sche herde In that plas. 228

And whanne he of his swowneng Awook,
he Opened his Eyen, & gan vpe to look ;
and abowtes him thanne he loked pure faste,
and water bad bringen At the laste, 232 and asks for
Forto qwenchen that fer so stronge water to quench
that In his fase hadde brend so longe. the burning of
thanne Ronnen forth his Seriawntes Anon, on his face ;

And Aftir water they gonne to gon, 236
And Casten it On bothe Sides Of his face
To quenchyn þ^e fyr in þat place.
thanne it semed to hem Euerichon
that thike side was brent In to þ^e bon ; 240 but it is burnt to
And the bon, As whit it lay ✓ the bone,
Lik as doth Chalk In þ^e Clay ;¹ which looks like
And the flesch that was þere Abowte, chalk in clay.
It semed ful Rosted with Owten dowte. 244

¹ i. e. Boulder-drift clay ; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.

- Calafere's left-
 cheek mark is
 black and cold.
- And thanne the lefte Side they gonne beholde,
 wheche þat was bothe blak & Colde,
 Of wheche he myhte suffren non towcheng
 For non good Of Erthly thing ; 248
- When water is
 thrown on it,
 he swoons.
- and whanne þ^e water On that side they gonne to caste,
 A wondirful Cry he made atte laste,
 & with that he fyl In Swowneng,
 So that Of lif of him hadde non man supposing, 252
 but that fully ded he hadde I-be
 Euere with-Owten Ony Recouera.
 and whanne Of swowneng he Cam Agayn,
 his Eyen Opened he thanne Certein, 256
 and seide, & pleynede him wel More,
 and seide that deth negheden him wel sore.
 thanne gan he to wrathen Anon,
 He is wroth at
 his coming death.
- And seide, " schal I deyen thus son, 260
 that thus am fallen In Maledye,
 and neuere In better poynt I was trewlye
 to han lyved be ȝeres and be day ;
 and now I trowe I passe my way ;" 264
 thanne Cursed he the tyme that he was bore,
 that In Swich manere Scholde deyen thore.
 He asks about
 Nasciens.
- thanne whanne he was Awaked wondirly wel,
 after Nasciens Enqwered he Every del 268
 thanne they Of his howshold ful Snelle
 Of him non tydinges ne Cowden they talle,
 Nethir tokene ne Signe In non degre ;
 and thus him they tolde thanne Certeinlie. 272
 And, on finding
 that he is not
 caught,
 orders Celldoynes
 to be brought
 before him,
- and whanne that he herde this tyding,
 Anon he fil Aȝen there tho In swowneng.
 and whanne Of his swowneng Awook he þere,
 he Comaunded Anon þat In Alle Manere 276
 Anon Nasciens sone to-foren him bringe,
 and he scholde tellen him newe tydinge.
 And whanne to forn him this Child gan gon,
 Thanne seide this Calafere to him Anon, 280

CALAFERE ORDERS CELIDOYNE TO BE THROWN FROM THE CASTLE. 317

' That On him he wolde Avenged be,
 For his fader from him wente In that degre ;
 and for his deseisse he Suffred therfore,
 On hym Avenged he wolde ben thora.' 284

 thanne Comanded Sire Calafere
 that Child Anon forto Slen there.
 thanne fil down Calaferes wif Anon,
 and preyde him this thing not forto don ; 288
 "and ȝif Algates ȝe welen him Sle,
 In presoun stille so let him be,
 and Rathere hym Enfamyne there,
 thanne him to slen In this Manere." 292

 And he that was ful Of Corruptioun ✓
 as Ony tigre, Other wille lyown,
 Owther Ony Other Savage beste
 that han non Resoun, neȝer lest ne meste, 296
 ' but algates On him Avenged wolde he be,
 thowh that him self there scholde [him] Sle.'
 thanne Cleped he his Seriawntes Anon þere,
 And Comaunded þat In to þ^e towr they scholde him bere 301
 In his bed ; Al so sik as that he was,
 he wolde be born In to that hye plas ;
 and he Comanded Aftir him to bringe
 Nasciens Sone with-Owten tarienge. 304
 and they fulfilden his Comandement ;
 him they vpe boren verament ;
 and Aftyr hym, Celidoyne, Nasciens sone,
 For hym they maden ful gret Mone. 308

 and whanne this Celydoine was vpe I-browht,
 Calafar, this Terant, for-gat it nowht
 there that Child forto spille,
 Wit venamous herte & Evel wille. 312

 thanne Anon his seriawntes he gan to Calle,
 And Comanded the Child to throwen ouer the walle,
 that with his Eyen he myhte it sen,
 For sekir non Othirwise ne scholde it ben. 316

and swears he'll
 take vengeance
 [leaf 28]
 on him.

Calafere's wife
 prays him not to
 kill Celidoyne,

but he declares
 he will.

Calafere has

himself carrid
 up the tower of
 his castle,

and orders his
 men to throw
 Celidoyne off it.

- Wherfore deol & Sorwe they maden Echon
 For that dede that they scholden don ;
 but they ne dorste not Offanden his Comaundement,
 but Anon it fulfide there present. 320
- Calafere's men they token vpe this Child Anon,
 And leften him Above Alle þ^e werk Of ston ;
 and whanne Calafere him Sawh so hye,
 down him to Caste he bad hem hye ; 324
 Anon his biddeng fulfil they there,
 and threwen him down In here Manere ;
 thanne this tyraunt gan vp to Rise
 To sen this Child taken his I-wise,— 328
 So ful he was Of Crwelte
 As Evere Ony tyraunt myht be ;—
- When he is in mid-air,
 And whanne þ^e Child was Middis his fallynge,
 Alle Aftir him loked with-Owten tarienge, 332
 and wende that to þ^e Erthe he schold haue gon,
 and his lemes to-borsten Everichon ;
 but Anon As that they lokeden Owte,
 they sien ix. hondes that child Comen Abowte, 336
 that lik As Snow they weren so whit—
 Whiche to soimme Of hem was gret delyt ;—
 and this Child they henten Anon
 In this Maner tho Everichon, 340
 two hondes to the Ryht Arm they wente,
 and tweyne to þ^e left Arm veramente,
 tweyne to the left leg, & tweyne to þ^e Ryhte,
 and On to hed Openly In here syhte ; 344
 And In this Manere these Nyne hondis
 browhte Celidoyne Ow[t] Of Califeris bondis
 With-Owten Ony Of the Erthe towching :
 this was to Calafere gret Merveillyng ; 348
 and Evere he lay and beheld ful faste
 tyl that the Child was fer from him paste ;
 and whanne this beheld Sire Calafere,
 that this Child was boren so fer, 352
- 9 snow-white hands catch him,
 and bear him away.

For sorwe he fil In swowneng Anon.

thanne Owt Of that towr Gan þer gon,
of wondirful dirknesse gret plente,
that non Of hem Mihte Oper there se ;
and aftir this dirknesse there spak A voyssse,
that Alle they herden A wondirful Noisse,
that ' to him whiche was Goddis Enemy,
veniawnce to him scholde Neyhen ful ny.'

Thick darkness
comes.

356

A voice proclaims

360

vengeance against
God's enemy.

and Anon As this word was seide there,
Ful wondirfol Noisse, & In dredful Manere.
It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-berste,
and that it were ful domesday ;
thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere
that stille lay swowneng In that tour ;
hym they forsoken with mochel dolour.

Thunder and
lightning come.

364

368

And Anon As from him they weren I-went,
A Fyr from hevене Com there present,
and Of that towr hit smot the left partie
down Into the Middes ful Sekerlye,
In whiche partie that lay Sire Calafere.
So veniablye was he Slayn there,
that Er to the Erthe he Cam A-down,
the pecis of his body fledden In-virown,
and non of his Other Meyne
hadden non harm In non degre,
Sawf Only for drede In here syht,
that In here hertes they weren Afryht ;
for Cristened thei weren Everichon,
and Chosen his plesauuse to don,
and to the Trenite they hadden hem take,
And forsaken Alle the develis so blake.

A fire-bolt from
heaven splits the
left of the Tower,

372

376

and shatters
Calafere's body
to pieces.

380

384

His Christian
attendants are
not hurt.

behold what God wile for his man do !
him kepen from Evel for Evere Mo !

388

And thus, now As 3e han herd here told,
 paste this Calafere, that was So bold,
 From worldly lif to Ewere-lastyng peyne,
 As this storie thus doth vs to seyne. 392

News of the
 escapes of Nas-
 ciens and Call-
 doyne get about.

and thus sone thorw al the Contre
 this word gan Springe Certainle,
 how that Nasciens Owt of preson was gon—
 Where-Offen weren glad ful Manion,— 396
 And Of his Sone Also there,
 how that he Aschaped, & in what Manere.

Sarracynte
 rejoices at it.

And whanne Saracynte herde Of this tydyng,
 Ful Ioyful sche was In Alle thing, 400
 And beleved it ful Certainlye
 that it was thorwh goddis Mercye,
 and thorwh him they weren vnbownde
 Where so Ewere they weren that ilke stownde ; 404
 Wel wiste sche be Crist it Was I-don,
 Alle these poyntes thanne Everichon.

The Barons hear
 it too,

thanne Alle the Barowns that Of þ^r Rem were,
 To Sarras to qwene Saracynte Comen there, 408
 Whanne they wisten the trewthe Of deliuerance,
 That Nasciens was happed Swich A chaunce,
 and Of the veniaunce Of Calafere
 That God Sodeinly On him took there ; 412
 thanne thus they dowted hem Everychon,
 lest God veniaunce hem Wolde senden vppon,
 For here fals Wil and Concentyng,
 Of Nasciens & his sones presoneng. 416

and come to
 excuse to Sarracynte

thanne Comen Alle to the qweene Anon,
 and Criden hire Mercy Everichon,
 that hire Brother En-prisoned so was
 be here Consentyn In that plas ; 420
 And seyden ' þat it was Only Al & som,
 Only be Calafere's ymaginacioun ;

their consent to
 Calafere's counsel
 to imprison
 Nasciens.

Wherfor, God hath veniaunce on him take
 Openly, As we knowen, for Nasciens sake.' 424

- and for they Syen that God Of his Myht
hadde schewed swich miracle to Alle Mennes siht,
there-fore Mercy they gonne to Crye
To qwene Saracynte ful lowlye : 428 The Barons cry
mercy for their
cruelty to Nas-
ciens,
- "Now, goode lady, 3oure brother don seken 3e,
In what Contre that So Evere he be,
And we scholen putten vs In his Mercy—
bothe Owre bodyes, & Owre Good pleylny,— 432 and offer to make
atonement for it.
- With vs to done At his plesaunce,
To what presown, or to what Noisauce."
and whanne qwene Saracinte herde hem thus seye, Sarracynte
Wel gladed hire herte was Certainlye. 436
- Anon sent sche Messangeris fyve, sends five Mes-
sengers to seek
And Charged hem Alle vppon here lyve,
And took hem I-nowh of gold & Fee,
& Charged hem to Serchen In Eche Contre, 440 for her brother
Nasciens,
Al so longe As Good & hors wolde Endure,
To sechen hire Brothir sche made hem Ensure ;
And for non man Schold han hem In Suspescioun,
lettres Enseled with Good Entencioun, 444 with letters
Enseled vndir hire Owne Sel,
the bettere men hem to knowen & leven wel ;
And In that lettre dide sche don wryte
As wel as that sche Cowde Endyte, 448
Of hire lordis Avicion Certefyenge,
pat he hadde the Niht to-foren his goynge. describing Mor-
dreins's Vision
(p. 329—332).
- thus the Messengeris here leve took,
that Iorne to done, & it not forsook ; 452
Forte fulfillen hire Comaundement,
Alle forth they wenten with good entent.
- Now Mosten we leven A while this storye,
And to Anothir Storye We Mosten hye, 456 The Story turns
to Nasciens's
Wife.
Whiche that Certefieth Of Nasciens Wif,
That levet In Wo, bothe Sorwe & stryf.

CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossessed of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal; but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarracynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escaped out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 330). Flegentyne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarra, journeying westwards (p. 333): they come to the river Arceuse, lodge near the Castle of Emelianx (p. 334), and enter Calamyne (p. 335).¹

Thus this Storie forthere gynneth procede,
 that whanne Nasciens to preson gon they lede,
 and his sone there-Inne with him I-do,
 Whiche was to him bothe peyne & wo, 4
 And al his lond I-sesid it was tho;
 and his wif Owt put Of Euery pas also,
 that an hy born womman was, & of good lyvenge,
 and therto here fadir was a kyng. 8
 this lady was So ful Of bewte,
 For a fairere womman Myhte non man se,
 for thus Of hire telleth the Storye,
 that more bewte hadde sche Sekerlye 12
 thanne Alle the wommen Erthly born
 that Evere Ony Man Sawh leveng beforn ;

Nasciens's wife
 is the

most beautiful

woman that ever
 livd.

¹ In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Ensi que j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

<p>And to these bewtes sche hadde bownte, Corneys and gentil In Alle Maner degre ; lowlich to Every Creature, and large to God, I the Ensure ; and Azens hire lord & Soverein debonewre & ful trewe Certein, and Chaste Evere In his Absence, bothe humble & Mek In his presence ; therto sche him louede aboven al erthly thyng ; Non wondir thowh this lady made Morneng ; For so gret sorwe & morneng sche Made, that non Man ne Myhte hire herte glade.</p>	<p>16 She is courteous, lowly,</p>
<p>thus was the Condisciown Of this lady fre, as 3e han herde Rehersed here be me ; and this ladyes Name was Flegentyne, A ful worthy lady, and A benyngne. Wetes wel, whanne sche hadde knowenge þ^o that hire lord was In presown I-do, Ful gret sorwe sche took to herte, And Manie peynes sche hadde, & smerte.</p>	<p>20 true, and chaste.</p> <p>24 She mourns for Nasciens.</p>
<p>and In the moste Sorwe that sche was Inne, This false Calafere ne wolde not blynne, but putten hire Owt Of alle hire londis, and be-Refte Clene Ow[t] of hire hondis.</p>	<p>28 Her name is Flegentyne.</p>
<p>thanne was this lady At Orbery tho, In ful mochel deseisse sche was do ; and thedir here Iorne tho sche Mad, Weneng hire lord Owt Of prison han had ; but Euere Calafaris Conseyl was presente, and for nothing thereto wolde assente, As this Storie here After doth telle Al to-gederes how it be-felle.</p>	<p>32</p> <p>36 Calafere turne her out of all her lands,</p>
<p>and whanne þis goode lady say it was so, That¹ husbonde Child & lond was a-go, thanne was sche In passinge Mornyng Whanne sche herde tellen Al this tydyng ;</p>	<p>40 and prevents her getting Nasciens out of prison.</p> <p>44</p> <p>48 [¹ MS Than]</p>

	Thanne wiste sche neuere what forto do ;	
Flegentyne consults an old vauasour (under- vassal) Carcopines (p. 332, l. 353),	but to An hygh good levere sche drowh here vnto, An old vauasour, A ful gentil knyht that Inne sche trosted with Alle hire Myht, For norre he was to hire sone so dere, ¹ that him tauht bothe norture & Manere, and sche hadde him Encrested Also, From poverte In to worschepe I-do And him 3oven to-forn that Owr Manie Iowelis of gret honoure ;	52 60
whom she trusts much.	Wherfore In him gan sche hire Affye Aboven Alle Other tho Sekerlye. thanne flegentyne to thys vauasour wente, A sorweful womman, and ful dolente.	 64
	and whanne this vauasour gan hire Aspie, that it was his lady Certainlye, Anon with herte, body, & thowht, he thanked God þat thedir hire browht, And Resceyved hire ful worthily, As his lady & soverein ful debonerly,	 68
He puts himself and his goods at her service.	With herte, Body, & Al his good tho, At hire Comandement to ben I-do. but Evere this lady hadde In herte hire lorde, hire sone, that dide here smerte, Wheche sche lovede Ouer Alle thing, So that to hire myhte Comen non Comforteng.	 72 76
Queen Sarracynte prays Flegentyne	Thanne the qweene Sarracynte, hire soster dere, To flegentyne sente In this Manere, and preide here, ' for Alle Gentelnesse, For sosterhed, & for Alle kendenesse, and In slakyng Of hire peyne & wo, that sche wolde Comen hire vnto, that Ech of hem Other myhte Comforte, and Ech In here Angwisch to Other Resorte.'	 80 84
[leaf 27] to come and sor- row with her.		

¹ et chil auoit este tous iours maistres a son fil.—A. See p. 332, l. 336.

- thanne Flegentyne thanked here of hire message,
 as womman that was of high parage, Flegentyne
thanks Sarracynte,
 and hire preide 'pat sche sholde not with hire mysplese,
 For to here it ne were nethir Comfort ne Ese ; 88 but declines to
come to her.
 Sethen pat with hire lord sche hadde Ioye & honour,
 It is worthi be hire selves to suffre peyne & dolour ;
 For I ne Am not to good therto,
 For my lord to suffren boþ^e sorwe & wo ;' 92
 and In this Manere sche sente to Say
 To qwene Saracynte this ilke day.
 and whanne the qwene herde of this tydyngge,
 that Flegentyne wold Comen for non thinge, 96
 Sche wente hire Self, In hire persone, So Queen Sarracynte goes to
Flegentyne.
 that lady to bringen Owt of hire Mone,
 So that this Sarracynte wente forto seke
 this duchesse Flegentyne that was so meke. 100
 and whanne to-Gederis Metten these ladyes trewe,
 thanne gan Alle here sorwes Renewe ;
 to Grownde bothe In Swowneng fille,
 that non Of hem Myhte speken Other vntille ; 104 Both ladies
swoon,
 For so gret sorewe they Maden bothe,
 that to þ^e peple Abowtes it was ful lothe ;
 For Grette Sorwe Sawgh neuere Manne
 than¹ be-twene the two ladyes was thanne ; 108 [¹ MS that]
cry, and mourn.
 Ful mochel was the Cry & the weping,
 that be-twene hem two was, & þ^e Morneng ;
 And longe it was Er they myhten Speke,
 Oþer Ony word Eiper myhte Owt-Breke. 112
 3it Atte laste this qweene Sarracynte
 Of hire Morneng Som what gan to stynte,
 And, As a wis womman and a Redy,
 To this dwchesse sche spak ful gentelly, 116 Then the Queen
comforts Fle-
gentyne.
 And hire sche peyned In Alle thing
 To Restreynen hire from weping,
 And spak ful goodly to this dwchesse,
 hire to bringen Owt Of hire distresse ; 120

Sarracynthe again and In the Ende sche preide hire So
 begs Flegentyne that sche wold with hire Go,
 to go home with her, "And swich Comfort I wolde 3ow make,
 For my dere brothir 3ours lordis sake 124
 that we ben so mochel bownden to ;
 3if ony Comfort to 3ow Cowde I do."
 but this duchesse, this lady fre,
 Nolde therto Assente In non degre, 128
 and Excused here ful ladyly,
 "that In non Othir felischipe trewly
 thanne In that vauasour, that Olde knyght,
 sche nolde not Comen be day ne be nyht ; 132
 and Ek to hire were it worschepe non
 From that vauasour forto goon,
 For my Compenye he Nele forsake,
 Ne I ne may his, Anothir to take ; 136
 For In his Compenye have I be
 Sethen myn Exil was put to Me,
 and In his Compenie I wele Abide
 Tyl to my ducherie A3en I Come som tyde. 140
 For, goode lady, moche lasse deseisee Suffre I here,
 thanne In 3owre Compenye 3if I were,
 were she with Sarracynthe
 For nether Of vs Other Myhte se
 the sorrow of both
 of them would
 break their hearts.
 But Owre sorwe A3en renewed scholde be, 144
 Ne nethir Of vs Of Oure lordis to speke,
 the Sorwe wolde maken Owre hertes breke ;
 to heren Ony thing Of here deseisse,
 In Alle thinges it scholde vs Misplese ; 148
 and therefore, Myn Owne lady & Soster so dere,
 haueth me Excused In this Manere."
 Ful Mochel hevynesse & sorwe made this qweenne
 Whanne that sche Sawh it wold not bene, 152
 and that the vauasour sche nolde forsake,
 Ful mochel sorewe sche gan to Make,
 and that sche nolde for non preyere
 With hire forth gon In non Manere. 156

And whanne non Other wise thanne Myhte it go,
 homwardes aȝen thanne torned sche tho ;
 and to hire Self sche Made gret Mone
 that þ^e duchesse non Otherwise wolde done. 160
 And Every day thus ferde this qweene,
 that sorwen & Weping made bedene ;
 and thus ferde sche ful Manye A day,
 that Man ne womman hire Comforten may ; 164
 And Evere beleft this duchesse stille
 With the vauasour, As it was hire wille,
 And Evere hire Sorwe was lich newe ;
 So good sche was, & Of love so trewe, 168
 that Neuere man ne non womman
 In that digre myhte Comforten hire than,
 til that it fyl vppon A day
 that tydynges to hire Comen verray, 172
 that Nasciens, hire lord So fre,
 Owt of prisoun was skaped Certainlie.
 and whanne Of this tydinges herde sche telle,
 Somme Comfort In hire herte befelle, 176
 and better Semblaunce sche gan to Make,
 that hire lord Owt of preson was take ;
 And also that hire Sone so dere
 Was Asckaped In that Manere. 180
 So it be-fyl that the seventhe Nyht
 After that Nasciens owt of presown was dyht,
 And as In hire bed that Niht sche lay,—
 and hadde not slept ful mani A day, 184
 What For gret Mone & for Weping,—
 at the last sche fyl In A slombering,
 So, what for weping & werynesse,
 hire herte hadde longe ben In distresse. 188
 And as sche lay In hire Slombering,
 Sche thoughte sche hadde A Merveillous Metyng ;¹ she dreams

Queen Sarracynne
goes home.

Flegentyne
remains with
Carsopines.

Then she hears of
Nasciens's escape,

and Cellidoyne's
too.

On the 7th night
after it,

¹ Ensi com ele soumilloit si li auint vne auisions.—A.

that she sees Nasciens before her,	Sche thouhte sche Say In hire Avisiown Nasciens hire lord, bothe hol & sown, standing to fore hire bed there,	192
telling her that	that to hire Seide In this Manere : "Swete soster, sixt thow not Me that thus here stonde to fore the ? Into a fer Contre I am I-browht, thorw him that vs alle hath bowht, Into a place fer be weste, there that goode lord liketh beste ; wheche plase & weche Contre he hath me Ordeyned In forto be, and there my seed forth forto bringe, hym to worschepe & honourenge."	196
he is in a far country to the west.	and On the Morwen whanne sche Awook, Gret merveil Of this Avisioun sche Took ; and In as moche As sche hadde non ful knoweng Of that Avisions Signefieng, the firste werke sche dide tho, To holi chirche sche gan to go, there forto heren Goddis Servise, As Everi day it was hire Gyse.	200
Next morning	And whanne Alle the Servise was I-do, Anon to A provost sche gan to Go, And told him Of hire A-visiown, how þat it was, Al & sown, ¹ And preide that provost, for Charite, For hire to preyen to the Trenite, ' that he wolde senden hire som Tokeneng Of that Avisiouns Signefieng.'	204
she goes to church,	And thus sone sche torned Ageyn To [the] vausours hows In Certain, that hire Comforteth As he Can, For to hire he was A ful trewe man.	208
and then begs a dean (?) to	And thus sone sche torned Ageyn To [the] vausours hows In Certain, that hire Comforteth As he Can, For to hire he was A ful trewe man.	212
pray God to tell her the meaning of her vision.	And thus sone sche torned Ageyn To [the] vausours hows In Certain, that hire Comforteth As he Can, For to hire he was A ful trewe man.	216
	And thus sone sche torned Ageyn To [the] vausours hows In Certain, that hire Comforteth As he Can, For to hire he was A ful trewe man.	220
	And thus sone sche torned Ageyn To [the] vausours hows In Certain, that hire Comforteth As he Can, For to hire he was A ful trewe man.	224

¹ For 'al & som ;' see l. 396.

- thanne this ladi this vaasour In Cownseil Gan to
 Calle, Flegentyne tells
Carsopines her
vision,
- and him tolde how that hire it gan be-falle
 In hire Avisiown this Othir Niht ;
 Al him sche tolde Euene Owtriht. 228
- thanne Answered this vaasour to hire Ageyn,
 " that theke Avisiown in Certein—
 be the helpe of God and the holy Roode—
 Scholde here torne to worschepe & goode ; 232
 Neuertheles, lady, vndirstonde 3e Me,
 that I wele ben Redy in Eche degre
 to fulfillen 3oure Comaundement
 In alle degrees, And 3oure Entent." 236
- and whanne the lady herde of his benyngnete,
 In Alle things that so profred he,
 For Ioye In herte sche gan to wepe,
 that of hire he took so gret kepe ; 240
- thanne Answerid sche, " with herte & wille,
 And myn preceptis thow wilt fulfille,
 the behoveth with me forto¹ go
 Into what plase that I preie 3ow to." 244
- thanne Answerid this vaasowr Ageyn
 to that worschepful duchesse : " Certein,
 3e ne Connez not Seyn, ne Comaunden me,
 that I nel fulfille In eche degre 248
 Evere As 3owre Owne pore Bedeman."
 And thus to hire the vaasour Seide than,
 " And what Compenye that sche wele have,
 I schal 3ow gete to bringen 3ow Save." 252
- thanne Answered the lady tho,
 " that Compenye wele I no mo
 but Only 3oure Owne Sengle persone ;
 We tweyne to gederis to gon Alone ; 256
 For I wolde kepen it So prevyle
 That non lyveng man wiste but I & 3e."

and asks him
to go with her
whither she will.

He promises to
do so.

She wishes to
take no one else.

¹ MS forto to

Carspines counsels Fleg-entyne to take	Thanne Answerid this vausasowt :	
	" lady, I desire 3owre Grete honour ;	260
	I wele 3ow telle now my Cownsaile,	
	3if Owht to 3owre wit it May Avaylle,	
his eldest son with them as their yeoman.	Myn Eldest Sone with vs schal go,	
	3if 3e thinken best that it be so,	264
	and stonden vs In 3omannes Servise,	
	In what degre that 3e welen him devise.	
	And wete 3e wel, that In Certeyne	
	he wolde Suffren As moche peyne	268
	As Ony man here myhte Endure,	
	3ow to plese, I 3ow Ensure ;	
	but, lady, take 3e this speche in non swich degre,	
	In Ony thing that I scholde wraththen the,	272
	but that I wele ben Redy bothe Nyht & day	
	To don thing that 3ow plesen May,	
	And for 3ow to suffren peynes & Owtrage	
	As Ony man May don Of My Age.	276
She ought to have a servant,	But, worschepful lady, vndirstonde 3e me,	
	that it Fallet nouht for 3owre degre,	
	With-Owten A servaunt forto gone	
	Into Ony plase, 3e & I Alone.	280
	and 3if with-Owten Servaunt pat we go,	
	And Ony mysaventure Come 3ow to,	
	Goode lady, how scholde I 3owe be-welde,	
as he, Carspines, is old,	that Am an Old man, & smeten Into Elde ?	284
	and whanne we Comen Into Ony straunge Contre,	
	and Ony mys-Aventure befalls to Me,	
and his son can help them both.	thanne my Sone May don vs bothe Ese,	
	lady, bothen 3ow & Me to plese.	288
	and how so it stonde In Ony Other degre,	
	3oure Man & Servaunt I wil ben sekerle ;	
	And my sone schal ben Owre Servaunt,	
	lady, 3if 3oure herte Mowe perto grawnt ;	292
	and I as non knyht ne wil not be,	
	but as 3oure Servaunt In Eche degre ;	

For what deseisse that I Suffre may,
 for 3ow I wele don Every day. 296

Now that 3e han herd myn Entent,
 Of 3ow now wolde I weten present
 how that 3e thinken be this Cownsaile,
 3if it Ony thing to 3ow may Availle ; 300
 for, lady, ful fain weten I wolde,
 3if that to this Cownseil 3e wolden holde."
 thanne Consented that lady ful wel
 To this knyhtes Cownsaile Everidel. 304

Thanne bespak this¹ lady Anon,
 "Sire knyht, I wold that we weren gon ;
 For In Ioye schal I neuere ben Sekerlye
 tyl that my lord I se with bodily Eye, 308
 therefore this viage now wele I go,
 3if God his wille with me wile do ;
 but I ne wolde for non worldly good
 that Non Creature it vndirstood, 312
 but Onliche thi self, thi sone, and I,
 Of this purposeng now trewely."
 "lady," Seide this vauasour thanne,
 "that ther nys leveng non Erthly Manne 316
 that more gladly this viage wil vndirtake
 thanne I wele, for my lordis Sake ;
 and this Cownseil to 3ow I wolde han seid be-fore,
 but that Of on thing me dredde ful sore, 320
 that me 3e wolde not haven In Compenye,
 And this I dredde ful Sekerlye."
 thanne preide Anon this lady so fre,
 'that Anon Redy he wold be, 324
 And him Silver & Gold to Ordeyne,
 And what sche myhte sche wolde hire peyne,
 For bothen pore & Naked was sche Mad ;
 that Of Al hire good but litel sche had.' 328
 Neuertheles this Olde gentyl knyht,
 To his power dide Al his Miht,

Flegentyne agrees
 to take Carso-
 pine's son.

She begs him to
 start at once to
 seek Nascians,

and provide
 money for their
 journey.

¹ MS this this

Carsopines gets
money and
jewels,

and purveied him Of Gold & Of tresowr,
and of Mani A Iewel of gret valowr ; 332

For At that tyme more hadde he
Thanne Nasciens and flegentyne Certainla.

Of this the vauasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹ 336

And On the Morwe whanne it gan dawe,
this goode lady was ful fawe ;

anon to Chirche sche gan to Gon,
As hire Olde Custom was to don ; 340

and tells his wife
that Flegentyne
is going to see
Sarracynte.

And whiles that sche At Chirche was,
this vauasour to his wif told the Cas,—

how that his lady wolde go
to visite qweene sarracynte tho,— 344

So that here Sadelys he did Owt take,
and here hors Redy forto make ;

and as sone as sche from Chirche gan gon,
to here hors they wenten Anon, 348

Flegentyne,
Carsopines, and
als son Helycaors

bothe the lady and the vauasour,

And Ek his sone In that stowr—
hos Name was Clepyd helycaors,² 352

A semly persone Of Membris & Cors ;—

and his Fadir Carsopines hyhte ;

An Awnciel Man, and A vaillaunt knyhta.

Thus this lady took leve tho

At the vauasours wif, & forth gan go ; 356

So dide hire howsbonde & hire sone In fere,

and wenten forth with Meri Chere ;

start on their
journey,
[leaf 28]

But this vauasour wolde not In non wise
to his wif discoureren his Servise, 360

and that he Scholde non ferthere Go

but to Sarras, to the qweene tho,

¹ Car nasciens et la douchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

² Et ses flex li aisnes, qui estoit apieles helicoras, che dist li contes. Et ses peres auoit nom corsapias.—A.

For Flegentyne hire wolde Se,
 What Maner of Comfort *with* hire myht be ; 364
 For non Othirwise ne dorste he do,
 For his lady Comaunded him so.
 thus sone iiij hors weren browght forth there,
 And Anon they thre weren horsid In fere, 368
 and the fourthe hors the Somer bar,¹
 the weche wherto was Ordeined thar,
 that was Charched with diuers Mone,
 With hem to have In Eche Contre. 372

And whanne Owt Of that town they paste,
 Streiht to Sarras they torned Atte laste ;—
 and thus dide the vauasour tho,
 For they scholden *Sen* hem toward sarras go ;— 376
 and that weye helden they ful Ryht
 til they weren A Mile Owt of þ^e peples Siht.
 thanne bespak this vauasowr tho,
 and seide, “ lady, how wele 3e now go 380
 For to Seken My lord & 3oure,
 Whiche that is Man Of honoure ;
 For I suppose In Min Mynde,
 3e ne weten in what Contre him to fynde ; 384
 and Sethen that 3e knowen non Certeinte
 In what Contre that he Scholde be,
 So Mosten we Seken be Aventure
 In what Contre to fynden him Sure.” 388

“ For sothe,” quod the lady Ageyn,
 “ I n’ wot neuere Into what Contre Certain
 Sikerly him forto fynde—
 My worthy lord So Goode & kynde ;— 392
 but In As Moche As that he tolde Me
 ‘ that westward Algates Scholde he be,’
 (thus thowhte me In Myn Avisiown
 that he Seide Al & Som ;) 396

with 4 horses,
 the 4th bearing
 their luggage.

They first take
 the Sarras road,

and then Carro-
 pines asks whither
 they shall turn.

Westward, s.ys
 Flegentyne.

¹ et li quars fu vns soumies, qui tous estoit cargies de deniers mounees, et d’or et d’argent en plate, et de vaisselmente moult riche et moult biels.—A.

- Wherfore westward, I telle it the,
 My herte falleth Most he Scholde be.”
- So they turn westward,
 thanne torned they Aweye On þ^e Ryht hond,
 And thus sone a water there they fond ; 400
 Anon ful sone that water they paste,
 and cross the river Arcuse,
 That toward Orbery Ran In gret haste,
 Whiche water ‘ Arcuse ’ was Cleped tho,
 that runs towards Orbery.
 that to Orbery wardis wente tho. 404
 So longe they Reden til it was Eve,
 For the sonne hire lyht began to leve,
 thanne was sche At hire owne londis Ende,
 thike gentil lady so good & hende. 408
 And there here In they token Anon,¹
 At night they stop at a house next the Castle of Emeliane,
 In a Rial plase of lym & of ston
 that next the Castel of Emelianz stood,
 that marched ² next to þ^e dwchie On þat flood. 412
 and in the morning journey
 And On the Morewe ful Erly sche Ros,
 And In hire weye forth sche gos,
 For that Aparceyved sche ne wolde not be,
 for sche was there at Swich poverte ; 416
 and sche dide it be good Resoun,
 (on account of the Saracens)
³For Al that Contre there In-virown,
 they weren Saradynes Everichon,
 and hatede alle Cristene be On & On ; 420
 and Ek hem Of Orberi & Of Sarras
 these Saradines hatede In Every plas.

¹ Si present ostel de mult haut eure.—A.

² borderd : ‘ qui marchisoit a la duchee qui estoit apieles emeliana.’—A.

³⁻³ Car chil de chel chastiel, et de tout le pais enuiron, estoient sarrasin ; si haoient chiaus de sarras et d’orberike pour chou qu’il s’estoient crestiene. Et quant il orent chel chastiel eslongie l’errure de .v. lieues, Si entrerent es vaus de calamine, en vne terre qui mult est plentieuouse de nart et de cynamome et de basme. Tant esrerent ke il vinrent au tierch iour a vne chite mult riche, qui auoit non ‘ lussane.’ Si estoit maistres sieges del roiaume le roi de meocide.—A. The names are ‘ luisane ’ and ‘ meotide ’ in Addit. MS 10,292, leaf 29, col. 3.

thanne past they forth owt of that contre tho,
 And Into Calamyne they gonne to go.³ 424 to Calamyne.
 Now Of this dwchesse here leveth this storie; There we leave
 And to the Messageres we Mosten hye, her
 that Sire Nasciens Sowghten Every where,
 In Eche Contre, both fer & Nere; 428
¹but ful longe it is, I vndirstonde,
 Er that these Messengeres Sire Nasciens fonde;
 And how Nasciens fond his 3onge sone and turn to
 that with him in presown was done; 432 her husband
 wherfore, of Al Erthly thing, Nasciens.
 For his wif & him was his Morneng.¹

CHAPTER XXVII.

Of NASCIENS on the "*Yl Torneawnt*." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the foul earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willd it should be in the sea; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *on a grius*] and Tigr's Harbour, where was great store of Adamant or Load-

¹⁻¹ Et ne-pourquant anchois ke il die des messages, contera il coument nasciens vint el lieu ou li message le trouerent, et comment il trouerent celidone son fil, ke il auoit laissiet en la maison calafier; dont ses cuers estoit plus a malaise ke de nule riens viuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obligd to. So, when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remaind in the sea, and was calld an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd; and this is why it was calld *Yl Torneawnt* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abasht, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceiveth that he has wings. The birds come again, and ask him for his heart to eat. He giveth it them, and they rejoice (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 345); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven long (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explайд (p. 348-9). Then "what clerk is there so hardye that dar sein . . . openlye that God sethen his upryng . . . made ony wrytynge sauf . . . this blessid storye of Seint Graal?" If any allege the contrary, "they lyen ful pleyn" (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond¹ him hadde I-bore
thens As Calafar was forlore. 4

The hand bore
Nasciens to an
Isle in the West
Sea.

thane the hond Sire Nasciens Bar
Into A ful straunge Contre thar;
Whiche Contre was A Merveillous plas;
For An yl In the west Se it was, 8

¹ A cloud, in the French: 'Ore dist li contes chi Ëndroit, ke quant la nue en eut porte nascien iusc'a la v calafier l'eut aconsieul—ensi com uous l'aues oi deuiser cha arriere el conte,— Et que calafier fu cheus pasmes pour la paour de la nue vermelle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del seing mortel, Apres che enporta la nue &c.'—A.

that xiiij Iornes it was of lengthe¹
 thens As Nasciens was In þ^e presown of strengthe.
 that yl was Of sweche a fame,
 For 'yl Torneawnt' was the name ;
 For be Ryht Resown it is So,
 for Oþer whiles it Torneth bothe to & fro ;
 but In As moche as that the Cause why
 Of his Torneng nis not knowen verayly—
 Of Alle tho þat there of don spoken, Other Rede,
 they ne knowen it not In word ne In dede,—
 therefore Resoun & scelele it were
 that this Storye Rehersed [it] here ;
 for, Of Eche thing that is Of dowte,
 he it Rehersed Er he passe Owte,
 and bringeth it to Clere vndirstondyng
 to Every Mannes wit, bothe Old & zong,
 As 3e Scholen here In tyme Comeng
 how this storie declareth Every thing.

The Isle is 17
 days' journey
 from Calafere's
 prison,

12 and is calld
 'Yl Torneawnt'
 because it turnis
 upside down.

16

20 The cause of the
 turning shall be
 told at once.
 [But The
 Englisher of the
 Story leaves it
 out.]

24

²Orre repaire la parole, et raconte la droite maniere
 del isle ou nasciens fu portes, ke li paisant, si com ie
 vous ai dit, apielent 'l'isle tournoiant.' Il est ucrites
 prouee, ke au commencement de toutes choses, quant
 li establissieres del monde deuisa et departi .iiij.
 elemens, qui deuant estoient tout en .j. monchelement,
 et en vne masse ; et il ot le chiel, qui li escripture
 claime le fu, deseure des autres trois, qui de toutes
 clartes est plains, et de toutes netetes ; il l'establi el
 plus haut lieu, Car il en fist couerture a tous les
 autres, et closture. Et pour chou ke li chieus, et li
 airs, et la terre, et l'iaue, auoient este en vne masse, Ja
 fust chou ke li vns fust contraires a l'autre, si ne pooit
 mie estre ke li vns ne fust enuolepes de l'autre, et en-
 loes des diuerses manieres qui en chascun lieu estoient.

The history of
 the Yl Torne-
 awnt.

At the beginning
 of all things,
 when God separ-
 ated the 4
 elements,

he set the heavens

above the earth
 and sea

as a covering,

as they were
 contrary
 to one another,

¹ qui estoit bien .xiiij. iournees loins del lieu ou nasciens
 auoit este en prison.—A.

² MS XIV E iii, leaf 45, col. 2, middle.

the heavens being hot and light,
 and the earth cold and heavy.

And because the foul earth toucht heaven
 and dirtid it, (being a mass of rust of earth and scum of sea)
 God divided them,
 making the heaven clear and warm,
 and the earth cold and heavy.

Having purgd the heavens of their dross,
 the rust of the earth and the sediment of the sea could not mix with earth and water, nor with the heavens,
 for they were foul
 and the heavens pure;

Car li chieus estoit *par nature caus et legiers*; et la terre estoit *par nature froide et pesans*. Et *par che puet chascuns counoistre*, ke en aucune maniere se sentoit li chieus de la froidour de la terre, et de l'iaue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns et des autres qui s'entrenuisoient, et ne se pooient souffrir. Et de che *que la terre* qui pesans¹ est, et froide, et amassemens d'ordure, touchoit au chiel qui est legiers, et caus, et fontaine de toutes netetes; de che aint *que* il en quelli ordure, Si *comme* amassement de terriene ferrume et de la riuele² de l'iaue autresi. Et quant li souerains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, et desioint, si mist le chiel en sa droite hounour, et amena en sa droite³ honour, et amena en sa droite pure nete[t]e; Car il le fist cler, et luisant, et legier, de toutes calours plain; Et la terre laissa froide, et pesant, et en fist amassement de toutes choses pesans. Et quant il eut le chiel netie et monde de la terriene ferrume, et de la riuele de l'iaue; et il ot escousse la terre, et leue de l'arsin du chiel; Chele ferrume terriene et chele riuele euage ne peurent mie naturellement conioindre a la terre, et a l'ieue, dont eles estoient issues. Ne chele celestiene ardure, et chil riuelemens qui de la terre et de l'iaue furent escous, ne peussent mie honestement repairier a si haute chose, et a si nete, *com* est li chieus; Car il auoient aucune take *comcuellie* de la terre et de l'iaue, qui sont amassement de toutes ordures; Et li chieus, che aues *vous bien oi*, est de toutes netetes

¹ MS pensans² "It is obvious that *riuele* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. *Trevoux* gives *riuele* as the Fr. form of the proper name *Regulus*."—HENSLEIGH WEDGWOOD. ³ MS droise

plains. Et pour chou, par droite raison, ne devoit nus d'aus repairier la dont il estoit issus ; Ne la terriene ferrume a la terre ; ne la rieule euage a l'iaue ; par chou ke aucune legierete, et aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier—*comme* chele qui estoit entechie des vilenies de la terre et de l'iaue,—*pour* chou couuint *que* ches .iij. choses repairaissent a une masse. Et pour chou ke aucuns ne desist, 'ausi estoit li airs amoncheles com chilROI ; *pour* quoi n'en parole dont chis contes ?' Il est noirs proues ke auoec ches trois escoussures ot aucune chose de l'air ; et a che s'acorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre parole tenue. Ensi *com* vous aues oi, repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et *pour* chou *que* chele masse ne puet naturellement ¹repaier a nul de ches .iiij. elemens, par le raison ke li contes en a deuisee, si *conuint* ke ele fust en contenchon. Et si fu ele sans faille. Car, tant *com* il i auoit de fu, che est del chiel, fu ele legiere, et entendi a monter en haut ; Et tant *com* il i auoit de la terre, apesanti ; Et de tant *com* ele se senti de l'iaue, si fu moiste et crollans, Et pau puisa. Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume² des .iiij. elemens est en la terre et en l'iaue, et ke chilROI doi recuellent toutes les pensantes² choses, par che remest ele a ches deus, en tel maniere *com* vous ores. Il fu verites prouees ke par la uolente et par le plaisir de chelui a qui toutes choses sont obeissans, chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selonc che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'eut pooir d'aler au fons.² En cheste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

and the flame from heaven could not return to it,

as being corrupted.

(So little from the air was in the mass,

that it need not be noticed.)

Therefore, as this mass,

shaken out of the four elements,

could not go to any one of its element-sources, fire or heaven, earth or water ;

it stopt in two, earth and water.

For God willed it should be in the sea ;

and because one part was from heaven it swam lightly,

¹ leaf 45, back.

² So in MS.

and floated into
the Western Sea,
between *Ovagrive*
[MS. *on a grive*
? for *Ouagrive*]
and *Tigers*
Harbour,
where was great
store of *Adamant*
or *Loadstone*,

which
loves iron above
all things,

and will not leave
it when it once
gets hold of it

unless it is
oblig'd to.

So, when this
mass of shakings
came to the place
of the *Adamant*,
it stop'd.

And its heavenly
heat made
the whole mass
light,

and the mass
remain'd in the
sea,

and was call'd an
island.

But no herb or
tree or beast
or bird was
on it.

Also the isle
turn'd every time
that the firmam-
ent,
or heaven turn'd.

And this is why
it was call'd *Yl*
Torneawnt.

peut prendre arestement, Tant ke ele vint en la mer d'occident, entre l'isle ouagriue *et* le port as tigres, En vne partie de chele mer qui est entre chel isle *et* chel port, a grant plente d'aimant el fons¹ aual. Et vous aues oi cha arriere, ke li contes dist ke tant *com* il ot de terre en la masse, Si estoit *terrine*¹ ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et uolentiers le trait a li. Et se li fiers li est *prochains*, *et* ele i puet sa forche ioindre, il n'en est mie legiers a *departir*; anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier, Se grignour plente n'i a del fier ke de la pierre, ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai parle vint flotant iusc'au lieu ou l'aymans estoit, si s'arestut, Car la forche del ayment le retint, *pour* chou ke ele estoit ferrouse, ensi *com* uous aues oi. Mais onques la forche del ayment ne seut tant tirer ke ele le peust a li faire ioindre; Non mie pour chou ke il i eust grignour plente de fier ke d'aimant, Mais tant *com* il i auoit de la celestiene calour, le tenoit plus legiere; *et* si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer, Et fu apielee puis par les paisans "isle", pour chou ke toutes les masses de terre qui perent en mer, *et* es autres iaues, par ou ke che soit, sont apierees par chest non. Et pour chou ke ele se senti en grant partie de la nature del chiel; pour che auint il ke onques point n'i crut d'erbe, ne arbres ne beste n'i porroit durer, ne oisiaus. Et auoec cheste maniere a ele enchore vne autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmamens tourne, *et* l'isle tourne ausi tout *com* li firmamens, che est li chieus. En tel maniere tournoie l'isle *com* vous aues oi: Or nous a li contes deuise la raison pour quoi li paisant l'apient 'l'isle tournoiant.'

¹ So in MS.

<p>Into this yl Sire Nasciens the hond bar, & him In Swowneng be-left thar, As man that hadde lost bothe wit & Memorie, For¹ p^o wondirful sightes that he to fore sye ; For he ne wiste Certainlye Where he was, ne in what partye.</p>	<p>The Hand bears Nasciens to the 28 Turning lale,</p>
<p>Anon the hond thens departid thanne, And Nasciens there lay as a ded Manne ; ✓ And whanne Of his Swowneng pere Awook, he lift vp his Eyen, and Abowtes gan to look ; it Nas non nede him to Refreyne Whethir he were Abascht Certaine, but Ewere his herte stedfast was In his Creawnce, swich was his gras. For Al the drede he hadde Suffred be-fore, 3it God him wolde Asayen wel more ; For him weren Comeng Many tormensse, 3it wolde he neuere to his God Offensse, Nether for Loye neper for ille, but Euere In his Creawnce belefte Stille, And Ewere In his torment stedfast was As was Iob In Every plas, that In his lif hadde So moche Richesse, So Moche welthe & worthynesse, and 3it suffred he with herte & Minde,— As A Man that was to God ful kynde,— poverté, Misseise, and Ek distresse, Angwich, temptacions, & Siknesse, And in poverté vppon a dong hil lay ; 3it herde pere neuere Man Into this day that neuere with his Mowth he seide Amys, Ne Grochched Azens his Creatour I-wis. And lik In the same Manere tho Suffrede Nasciens bothe Angwisch & wo ; With goode wille & debonowre herte</p>	<p>32 and then goes, leaving him in a dead swoon.</p> <p>36 He wakes,</p> <p>40 and is abascht, but keeps firm in his belief,</p> <p>44</p> <p>48 and is as sted- fast as Job, who</p> <p>52 suffered willingly</p> <p>56 poverty and distresse, and lay on a dunghill.</p> <p>60</p>

¹ par les meruelles ke il auoit veues.—A.

<i>Nasciens suffers, but never grumbles against God,</i>	Suffrede he many Angwisches smerte, and neuere to his God made he grochchange, Nethir for tormentis ne non Othir thinge.	64
<i>only thanks Him for the trouble He has sent.</i>	And thus to him Self he gan to Speke, And to him self his herte gan breke, And seide, "lord I thanket to the Of alle the descisse thow sendest Me, For moche more, worthy I am to have, My Sowle ȝif I scholde Ony wise save."	68
	And whanne to this yl he was I-browht he loked Abowtes him, & Say Ryht nowht but the Eir, the yl, and the See ; In ful gret Merveyl thanze was he ; for how that thedir he was I-gon, In what Manere ne wiste he non ;	72
<i>The Turning Isle is waste, and very hot.</i>	And Abowtes him he loked pure faste, & Al that yl was barein & ful waste, and so stronge passeng hete there, that he ne myht it Endure In non Manere. thanne wiste he neuere In what partye Of that yl how he myht this hete drie ; but Euere hadde In Remembraunce Of his thedir Comeng, & Of that Chaunce,	76
	and of Celidoine his ȝongest sone ȝat with him In preson was done, Which that was mochel In his Mynde, That Genty l Child, that was so kynde.	80
<i>Nasciens's arms are bruised, and his limbs ache.</i>	For-brosed weren his honden & Armes to ; his legges, his feet, wrowhten him moche wo ; his Reynes Oken, his Ribbes they gnowe, So that Of tormentis he hadde I-nowe ; To the Erthe Anon he leide him thanne, As A ful wery and A-brosed Manne that a passing lust hadde forto Slepe, hof that to his Angwisch took kepe.	84
	thanne down he him leide, As it is told,	88
		92

In A partie Of the yl that was most Cold ;
 For ful hot somer it was with-Owten let,
 the Nynthe day Of þ^e kalendes of Juignet.¹ 100
 thanne his Ryht hond he left vpe there,
 and Made the signe of the Crois In good Manere, .
 In the Name Of the trenite,
 On God & persones thre, 104
 That it scholde ben his protectour
 In alle degrees azens the fals deceyvour,
 Whiche is the devel, In Alle wise,
 Man to deseyven In dyvers Gyse, 108
 that to goddis beleve hath Ony lust,
 him forto tempten he desireth most.
 thanne thus this Nasciens to slepen be-gan,
 as for Angwicks & a wery Man, 112
 that to Slepen he hadde gret lust,
 and there him down lay As he durst ;
 and the Mone Schon bothe fair & Cler
 vpon Nasciens that Alone lay there, 116
 that so ful wel & longe slept he tho
 as A man that gret Nede hadde therto.
 Thus slept Nasciens Al that Nyht
 Til on the Morwen it was day lyht, 120
 Where that In Avisiouz him thowhte he sye
 Merveillous thinges ful Sekerlye :
 him thowhte he sawh gret plente
 White briddes Abowtes him to be. 124
 And whanne that these briddes he gan beholde,
 In his herte he Merveilled Manifolde,
 for somme Of hem flowen wondir hye,
 and somme wondir lowe Certainlye, 128
 and the tothir partye Of hem tho
 From the Erthe ne myhte not go,
 ne fien nowher from the grounde ;

¹ Car ch'estoit en este au nueuisme iour des kalendes en juignet.—A.

	Where often he Merveilled that stownde.	132
Two of the White Birds	thane Comen there tweyne of þ ^e grettest of Alle, and down to the Erthe Gonne they falle; At his two feet they descendyd Adown there,	
hit Nasciens into the air,	And Into the Eyr they him gonnen bere.	136
and bid him fly.	thane whanne he was In the Eir An hy, they seiden, "Nasciens, fle forth boldly." thane Nasciens him self be-gan to beholde;	
He finde he has white wings,	tho hadde he wenges that lytly wolde folde and Aplyen to his flyht thanne therto; him thowhte he was ful Ioly tho;	140
and flies.	Al whit him thowhte his wenges were, and that lightliche he myht fleen there.	144
The Birds leave him,	thane thus Sone him thowhte Anon that these grete briddes weren Agon; tho that Maden him forto fle so liht, from him weren past Owt Of his siht.	148
and then come back,	thane to Nasciens Azen thei gonne Restore, And to him these briddes Seiden thore, And boden him 'zeven hem Som Mete, Swiche good As he Cowde Gete.'	152
	thane Answerid this Nasciens Azen tho, "What Mete Welen ze that I gete zow to, And I Wele fulfillen it to my power What So Evere it be, Oper fer other nere."	156
and ask him	thane Answerid the briddis Ageyn, "that neuere fulfilled scholen we ben Certain, Ne Neuere Replet with non Mete that thow myht zeven vs forto Ete,	160
for his heart to eat.	but thine Owne herte Only vs on to Fede now Certainly."	
He pulls it out,	Anon he drowgh Owt his Owne herte, and the brid it zaf, and nold it not Asterte.	164
and one Bird flies off joyously with it,	Anon the Brid Resceyved it Ioyfully, & therwith flew ful fer An hy With ful gret Ioye & melodye; ¹	

¹ This line in the MS has the pen drawn over it.

- And thus he Seide In his langage, 168
 As A brid for his kynde singeth In a kage :
 " Now Am I fulfild," seide this brid,
 " Of this herte As it is be-tyd ; saying that he
is fulfild with
Nasciens's heart.
 For now I have browht this thing *with* me 172
 That non Wiht knoweth Certainle ;
 For it is but A litel thing ✓ It is the litte
mouse that frees
the Lion.
 that the grete lyown hath Offe knoweng,
 Wheche alle Erthly bestes With Membre & body 176 [leaf 29]
 Vndir him ther kepeth he Certainly.
 and Whanne he hath Ouercomen hem Everichon,
 —thus thowghte Nasciens that he gan don—
 And Alle vndir his feet put hem tho, 180
 jit him thowhte he ne hadde not do,
 but In to the hevene he wolde than fle he thinks he has
done nothing
till he can fly to
heaven.
 With that he hadde thanne Sekerle.
 thanne him thowhte that his flyht took he, 184
 and that Abouen Alle Mownteynes gan to fle, Wings come to
him (the Lion),
and he flies into
heaven by the
chief gate.
[From the
French.]
 Ek the wawes of the Se, and the depnesse,
 And the hevene Entred *with*-Owten distresse."
 And thus him thowhte thanne Nascien, 188
 That to him the Brid Seide Certain.
 Thus sone his Avisiown gan to Enden tho,
 And Al Anon wakenge he Abreide Also. Nasciens wakes
from his Vision.
 Thanne wonderfully In his wakyng 192
 he Felte the yl Anon Tremblyng
 Aftyr the towr of the firmament ;
 thus him thowhte that tyme present.
 thanne Merveilled Nasciens full wondirfully 196
 Of Meving Of þ^e yl ful trewely ;
 and Ek Abascht Sore he was
 Of that Merveil In that plas.
 thanne gan he to liften vpe his hed, 200
 and loked Abowtes In that sted ;
 And As he gan loken bothe two and fro,
 A wondirful bataille than herde he tho ;

- Whiche thowhte hym thanne A wondir Chaunse,
 So that the water Encresid so hye
 Into the heyghthe of the yl Sekerlye,
 So that him thowhte he hadde grettere Cold 240
 thanne hete before tymes, be Manifold.
 and whanne the yl thus Remeved was
 Ferre Into the See be this Cas,
 Ful litel and litel it with-drowgh tho 244
 Tyl the strengthe of the Ademant was Ago,
 And til he was In his Owne stede Ageyn
 bothe of heyghthe & brede In Certain.
 Whanne Nasciens Felt & Sy al this thing, 248
 Ful Mochel he hadde ther-off Merveillyng ;
 But he ne Cowde Aperceyven why
 that the yl So mevede tho trewly.
 thanne Anon Nasciens vp-dressed him tho, 252
 And the yl Azen gan tremblen Also ;
 Anon he beheld A-bowtes wel faste,
 & þ^e ton hed of the yl down bowed Atte laste,
 and the toþer hed gan to Rysen þere An hy ; 256
 thus thowhte him to his sihte Certainly.
 and 3it this yl not ful litel it was,
 For with-Inne it Self it hadde A gret spas,
 For foureskore Miles it was Abowte, 260
 and Sevene & fyfty in length with-Owten dowte ;
 but Rathere More that yl was there
 thanne lasse In Ony other Manere ;
 For it is the Gyse Of this Storye, 264
 In non Manere Of wyse forto lye.
 Ful plain this Storye putteth In Mynde,
 that Al the Certeinte of Sank Ryal is hard to fynde
 for ony Man that Ewere of womman was born, 268
 As I haue 3ow Often Rehersed beforn ;
 For that holy storye that to therthe Anexed was,
 as Scheweth the Mowth Of trowþ^e In this plas,
 Which is Jesus Crist, Goddis sone, 272

The water gets
higher,

till at last the
Isle is length-
wise on the water
[Fresch].

Then the Isle
trembles.

Its one end turns
down,
and the other
turns up.

And yet the Isle
was 80 miles [Fr.
Hesse] round,
and 57 long.

The Story of the
Holy Graal sent
down on earth

	that for vs on the Roode was done ; For In him Neuere falsnesse was fownde, Ne neuere non Errour In non stownde. For ther Neuere was Creature so hardy that dorste with-sein this holy story,	276
was written by Christ himself with his own hand.	Whiche Crist him self with his Owne hond It wrot vs forto don to vndirstond.	
	And therefore to more worschepe it scholde be take thanne for Ony Othir Mannes Sake, For we ne Radden neuere In non storye that Crist him Self wrot Sekerly	281
Before His passion he wrote only twice :	to forn his passiown In Ony stede but In two, As we don Rede,	284
1. The Old Law for Moses ;	Whanne to Moises he wrot the lawe, ¹ and him it be-took be þ ^e Olde dawe.	
2. His judgment on the Woman taken in Adultery,	the Secund was whanne þ ^e Jewes certainly a womman hadden take In Avowtry ; For to proven On hire his dom Anon, With hire to-fore Jesus Gonne they gon ; him forto tempten In this wise, to him they hire browhte to haven I-wise. thanne Crist to the Erthe Enclyned presente,	288
	and wrot In the Erthe Er he furtherere wente With his fynger Evene Ryht there, As Recordeth the Story thus here ; For Crist that tyme ful wel it wiste, al here Entent, and Al here liste ; Only to Asayen what he wolde do, the Iewes this womman browht him vnto. thanne Crist to hem tho seide Ageyn,	292
written on the ground with his finger.	“ be-holdeth now here what this doth seyn ; Whiche that is Giltles Of 3ow Alle, the Ferste ston on hire let falle.”	296
‘ Let him who is guiltless, throw the first stone at her.’		300
		304

¹ Li premiers escriis ke il fesist, si fu la haute orisons qui l'escripture clame l'orison notre signour, Ch'est le patre noster. Cheli escriit il de son pauch en la pierre, quant il enseigna a ses disciples comment il deuoient orer.—A.

and In this Manere Crist told hem here Sawe
 Forto fulfillen here Olde lawe
 that Moises hem tawhte be tho dayes,— 308 Thus Crist bade
 them fulfil the
 Old Law,
 As this holy Storye to vs here Seyes,—
 'zif that a womman do Ony Avowtrye
 And with Ony Other man ligge Onlye
 thanne be hire Owne husbonde,— 312
 thus was the lawe In that londe,—
 that Anon I-stoned scholde sche be,
 Alle swiche that weren taken In Avowtre.
 perfore Crist wiste thanne ful wel 316
 Alle here thowhtes Every del,
 That to hym Comen they For tempteng,
 and Elles Seker for non Other thing ;
 Therefore Schewed Crist hem In that degre 320
 Alle here Owne Siynnes there Openle,
 And Ek Schewed hem there In that Scripture
 Alle the lignage Of man, I the Ensure ;
 how that of so gret fownesse & vilete 324
 that Man was of Mad, there gonnen they se ;
 For tho wordis hadden this Mevyng
 holiche as heire to Owre vndirstondynge.
 For thus be-began this Scripture to Seye 328 His writing said
 to the Jews,
 Al Openly there to the Jewes Eye,
 "har, Erthe! why Art thou so hardye & so fre
 The Erthe to Acvsen In Ony degre?"¹
 this is so mochel here forto seyne, 332
 'O thou Man that of filthe art Mad Certaine,
 As of so foul dong & Slym of Clay,
 that darst Owther be nyht Oper day ;
 Why darst thou ben of sweche mevyng— 336 how darst thou
 call ill in others
 those deeda that
 thou dost
 thyself?'
 Whanne thi self hast forfeted in Alle thinge—
 For to susteyne & to holde these dedis ille
 Wheche In alle degrees thou dost fulfillen!

¹ "He, terre! pour quoi ies tu si hardie ke tu accuses, ou oses accuser, la terre?"—A.

lo, in these two places ful sekerlye 340
 We fynden that the sone of Marye—
 To forn that he wente to his passion,
 and that he vppon the Crois was don—
 thus Wrot Al this storie doth Rede, 344
 and now here In non Other stede.
 If any man dares say that Christ,
 since his rising,
 wrote anything save this blessed
Seint-Graal
story (or Sank
Ryal) ¹but what Clerk is there So hardye,
 that dar sein, Other proven *Opealye*,
 That God, Sethen his vp-Rysinge, 348
 In Ony plase Made Ony wrytynge
 Sauf Only this blessid Storye
 Of Seint Graal ful Sekerlye,
 Whiche that is Clepid 'the Sank Ryal' 352
 Of kyng, lord, bacheler, boþ^o grot & small ;
 ho dar Sein the Contrarie Of this ?—
 Non Erthly man forsothe I-wis,—
 Nethir be non devyn Awtorite 356
 the Contrarie proven In non degre.
 And zif he Conne Alegen Ony *Oþer wyse*
 In Ony degre As for his Repryse,
 he lies. For A leseng it moste be taken Certeine, 360
 Of Alle Swich that it don Sosteyne.
 All who believe otherwise,
 lie too. thanne thus May I ful boldly Seyn :
 that *Oþerwise* beleven, they lyen ful pleyn,
 but that God with his Owne hond 364
 this Storye doth vs forto vndirstond,
 Sethen that he lefte the dedlich flesch here,
 and In hevenly Maiceste was Clothed *witlowten* pere.¹

¹—¹ Mais comment ke il exploitaist endementiers que il estoit enuolepes de la mortel char, ia ne troueres si hardi clero qui die ke il onques feaist escripture puis la resurrection ne mais ke seulement la haut escripture del saint graal ; Et que vauroit dire que il, puis la resurrection, eust autre escriture faite de sa propre main, il n'en porroit auant traire nule deuine auctorite, Et pour chou seroit il tenu a menteour. Donques di iou bien que chil seroit de trop fol hardement espris, qui menchoigne oseroit a croistre a si tres haut chose comme est cheate estoire, que li urais flex dieu escrist de la soie main propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maiceste.—A.

CHAPTER XXVIII.

Still of Nasciens on the *Yl Torneawent*. He prays to God for comfort (p. 352). The day dawns, and he sees on the sea a little thing like a swan. It proves to be a Ship, which comes to the island (p. 353); he walks to it as fast as, in his disabled state, he can (p. 354); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 355). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 356). He looks about every where, and in the hold sees a white cloth, which he lifts up, and finds a Bed, with a Crown of Gold at its head, and a Sword at its feet (p. 357); a wonderful Sword, with two beasta' scales in its handle, 1. of the Serpent *Papagast*, a bone of which will always keep a man warm (p. 358); 2. of the Fish *Turtenaus*, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are coverd with a red cloth, and on it is declar'd that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 360), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 392) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but 'al this schal ben declared sauns delay' when the right time and place come (p. 364). Now for another mystery:—How, from the bed where the Sword and Sheath were, Three Spindles came, joind together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And because these things must be explain'd, therefore the Story proceeds to expound them (p. 365), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this Ship by carpenters for Solomon and his wife, who look on, and then put the Sword, &c. on board the Ship. (*See Chapters 29 and 30.*)

Now bothe Resown & Ryht it is
 A3en to the Storye to tornen *wil-Owten* Mis,
 And to this yl to tornen Anon Agein,
 That so brood & so longe Is In Certain; 4

And ȝit it to vs Scheweth Apressly,
 the declarenge Of this holy Storye,
 That Nasciens was In the laste Ende,
 that Gentył dwk so good & kende. 8
 Towardis the west partye of the see
 This ful trewe dwk thanne was he ;
 but ȝit the see not So nygh he was,
 that be-twene hem was a ful gret spas, 12
 the Mowntawnce Of Sevene Miles bedene,
 and An half Mile, with-Owten wene.
 Whanne Nasciens the day Gan to dawe,¹
 thanne Of that Sihte he was ful fawe, 16
 And that he myhte haven Ony knowenge
 Of what partie of the see he was, with-Owten varienge ;
 And for As Mochel as the day is more Comfortable
 thanne is the Nyht, with-Owten Ony fable, 20
 For Evere hadde he In ful hopinge,
 Be the day to hauen had som Comforynge.
 He kneels to the East,
 and with this, Nasciens, In-to the Est he knelid
 adown,
 and there Anon to God Made his Orisown, 24
 and prays to Jesus
 Preyeng to Jesus that was Maryes sone,
 (As Other God than him ne knew he none)
 'that he Wolde of his gret Mercye,—
 —lik As he was On Only god verraylye, 28
 And that non Other god neuere Nas but he,
 Most Myhtful god In Maieste,
 In whiche On Only god beleved he,
 thre persones, but on God in vnite,— 32
 to send him counsel to amend his life.
 that Swich Counseil he wolde him sende,
 helthe to his Sowle, his lif to Amende.'
 And whanne thus his preyere he hadde I-do,
 The Signe Of the holy Cros On him made he tho, 36
 and Also he Made it In his face,
 the strengere to be thorwh goddis grace.

¹ Et quant il vit au matin aïourner.—A.

and whanne he hadde thus I-do,
 to the nexte party of þ^e Se wente he tho; 40 *Nasciens walks*
 & whanne he hadde gon the spas of half a Myle, *towards the sea;*
 Into the See he gan loken with-Inne A while;
 A lytel thing him thowhte he say Comen there, *and sees coming*
 No More thanne A swan As thowh it were, 44
 That streyht to the yl it gan Aplye—
 As this Storye vs scheweth ful sekerlye;—
 to the same Ende that he Inne was,
 thedir it Appliede, As happed be Cas. 48
 and whanne he Saw it So faste Comenge, *fast towards him*
 Euere the grettere it wax, to his semenge;
 but thanne mihte he not ful wel go;
 For so forbrosed his feet weren tho 52
 with the Chenes Of his presownenge,
 that to Walken hadde he non likyng:
 and Anothir Skele there was also,
 that he nas neuere Mochel wont forto go. 56
 3it wente he forth with ful gret peyne,
 And Aftir that thing he loked A-geyne
 Wheche that he beheld In the Morwenyng,
 that to-ward the yl Cam floting; 60
 and thanne parceyved he Sone In haste,
 That A fair Schipe it was Atte laste,
 the wheche was [so] wondirly fair & Riche, *a Ship,*
 That In Al this world him thowhte non swiche. 64 *richer than any*
other in the
world.
 And whanne this Schipe he gan be-holde,
 In his herte he Ioyede ful Manyfolde,
 And peyned him faste thanne forto go
 To wardis the See, As he myhte tho; 68
 So that With gret peyne & Angwisch Also
 Atte laste to this Schipe Cam he to. *He walks,*
with great pain,
 And whanne thedir he was Comen ful Ryht,
 Ful wery he was, and hadde non Myht. 72
 Thanne sawh he that bothe his feet In fere,
 Alle for hete for-skorchid were,
 Alle for hete for-skorchid were,
 GBAAL. 23

	and Ek for-Rent they weren Also, For the lytel weye that he hadde go ;	76
	So that Er thike vij miles hadde he gon, It was Of the day the tyde Of Noon ; thanne was he bothe feynt, wery, & fastyng, and Al distrowbled for his Travailyng.	80
	Anon thanne loked he A lytel beside Vppon the Ryht half of him In that tyde, thanne Sawh he A Schipe A-Ryde	
Nasciens sees the Schip close to him.	Evene fast by him Also blyve ; thanne thowhte him it was the same thing that Al day hadde he Sein to his Supposing ; So to-wardis that Schipe he torned Anon Also faste As that he Cowde Gon.	84
	the Schipe, So Riche & So fair it was, And Merveilled how that It Cam In to þat plas. And whanne he be-gan thus it longe to beholde, In his herte he Merveilled Many folde ;	92
[leaf 30]	And Mochel More Merveil thanne hadde he, For Nethir Man ne womman ne cowde he se that Schip with-Inne to warde Oþer Gye : thus telleth this Storie ful Openlye.	96
	thanne gan he him drawen Neer & Neere, Til that to the Schipe he was Come there ; and In han Entred ful fayn wold he, ʒif Ony Mon there-Inne mihte he Se,	100
He can see no one in it.	and forto proven the trowthe there Of that Bewte In Alle Manere, ʒif with-Inne it were As fayre Owt Ryht, As with-Owten it was there to his syht.	104
	Anon As In-to the Schip Entren Wold he, In that for-schip he Sawh ful Sekerle lettres Of Gold, I vndirstonde, that As Writeng it was of Caldee londe, that As pitous word they gonne to Speke.	108
But in the fore- ship he sees Chaldean letters in gold.	thanne Nasciens Ner to the Schip gan Reke ;	

For that Word there so dowtable was
 To Ony man that Entren wolde Into þat plas. 112
 Lo, these wordis seide the Scripture These letters say:
 as I the schal Schewe, I the Ensure,
 "thow that wilt with-Inne me¹ Entren here, "Thou that wilt
 loke thou be stedfast In alle manere, 116 enter this ship,
 And that thou ful of feyth algates be ; be full of faith,
 For with-Innes me nis thing non but feith sekerle ;
 therfore I Rede, devise the ful wel
 that thow be Clene Everydel, 120 pure, and stedfast
 and stedfast In feith & In Creauce, in belief.
 Oþer elles the be-happeth Som Meschaunce.
 For stedfast feith, Creauce it is ;
 and Anon As thow thy Creauce dost mis 124 If thou failest in
 In Ony partie Or In Ony degre, one point,
 I the forsaken Schal ful Sekerle,
 that Of me Sostenaunce shalt þou non have,
 Neþer non helpe, thowh thou Crye and Crave, 128
 but I schal the failen In thyn most nede, I will fall thee in
 and leten the fallen with-Owten drede, thy most need,
 So that thou schalt I-lost thanne be
 For fawt of beleve, And thow it fle." 132 and thou shalt
be lost."
 thanne with-stood this Nasciens In that stede,
 and these lettres of gold he gan forto Rede ;
 and whanne he hadde longe him bethowht
 how that Schipe thedir was I-browht, 136
 Into the Schipe he wolde han gon,
 but that word him Stoned Anon
 that was so dowtful & Charchable,
 For they Weren Wordis Of non fable. 140
 and whanne In this thowht he hadde longe I-be,
 Other wyse he gan tho him be-se,
 and him bethowht In Other Manere
 How that he Scholde Governe him there. 144
 Thanne In this manere thus gan he Seyn :

¹ MS with Inne ne

- Nasciens says,
"Lord God,
" O goode lord God, of Alle things Sovereign,
the wordis Of this Schipe Seith here,
that but feyth nys there-Inne in non manere ; 148
and 3if these lettres now trewe here be,
- I know this Ship
is sent by Thee.
thanne wot I wel ful certeinle
that this Schipe be 3ow hedir Is I-sent ;
this knowe I wel thanne verament. 152
And 3if only it be Comen from 3ow,
thanne In My Creaunce knowe I now
that non Evel thing there-Inne May be,
Ne Contrariowsness In non degre 156
that scholde A3ens 3oure glorious Name
- I believe in Thee,
ben Reprof, velenie, O3er elles schame.
but, lord, I beleve In 3ow ful feithfully ;
wheche Creaawnce I took ful devoutly 160
Of thin One Seriaw[n]t so dere,
That 3ou wost ben worschepid & beleved In alle
manere ;
- and in stedfast
belief I shall
enter the Ship."
And In Stedfast beleve, the Ay worschepinge,
I schal In Entren for Ony thinge. 164
For who that Is In thi stedfast beleve,
From Alle Misaventures it doth him Meve,
and Saueth him, and Ek Alle tho
that In thy beleve stedfast go ; 168
In what Maner peryl that so he be,
thi beleve him saveth Sekerle."
- Nasciens crosses
himself,
thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond, 172
- and goes on board
the Ship.
And Entred In to the Schip Anon
Also Faste As he myhte Gon.
And whanne that Entred he was with-Inne,
Fast loked he Abowtes, and nolde not blynnne ; 176
In Alle parties loked he ful faste ;
And so faste he loked Atte laste,
So that him thowhte In non Maner of Se
A fairere Schipe ne Myhte be ; 180

And thus to him Selve he gan to seyn, 'That So fair a schip he Sawh neuere Certain,' Ne so ful of Bewte neper of Richesse Sawh he neuere to fore As that, I Gesse, As that Same was to his Avis, for of Alle Schepis it bar the pris.	184	
And whanne Alle the Corners he hadde Serched Abowte,		Nasciens pokes about the Ship,
Aboven and benethen, with-Owten dowte, thanne to þe bowk of þ ^e schipe gan he gon, and there atte laste he fond Anon ; he beheld Where heng A Cloth of Whit ; it was ful plesaut to his delyt ; and lik A Cowrtyn him thowhte it was, that was hanged In that plas.	188	goes into the hulk, sees a white cloth
thanne Anon lefte he vp this Courtyn In haste ; there-vndir, a faire bed he fond atte laste, the Wheche the fairest & þ ^e Richest bed it was that euere to fore he Saw In Ony plas ; and at the hed of the Same bed was A Crowne of gold In that sted ; and at the beddis feet Sekerliche A swerd there was, bothe faire & Riche, Wheche vppon the bed it lay Ouerthwert, Al this, Sire Nasciens, it Sawh Apert— Whiche that Owt of þ ^e Skawberk was drawe half A fote & an handful, thus seith this Sawe. this swerd was of diuers faciou ⁿ Sekerlye, as here Witnesseth this holy Storye, For the pomel was of swich A ston That Colours it hadde Manyon, As Manye As on the Erthe myhte be To his Sihte there weren vpon, sikerle ; and Ech Of the Colours hadde a Clerte, and Ech Clerte A vertu, as þat storie scheweth me, Where As this Storie doth declare	192	like a curtain,
	196	and finds under it the richest Bed he ever saw,
	200	with a Crown of gold at its head,
	204	and a Sword at its foot,
	208	drawn 10 inches out of the scabbard.
	212	The pomel of the Sword is a stone of many colours.

- Of Mani mo¹ things whanne he Cometh thare. 216
 The handle of the
 Sword is made
 of two scales,
 thanne to the handyl Of this swerd,
 there nas non swich In Middillerd ;
 For tweyne Skales it hadde, with-Inne the hond,
 Of two diuers bestes, as I vndirstond ; 220
 the 1st of a Ser-
 pent of Chaldea
 the ton skale was In Maner of A Serpent,
 that In Caldiens lond was most present
 thanne In Ony Oper lond Certein ;
 there was his hawntyng I telle 3ow pleyn. 224
 calld Papagast,—
 and ' papagast ' was this Serpentis Name,
 Whiche was a Serpent of A wondirful fame.
 For this is the kynde of that Serpent,
 a bone of which
 What man that A bone of his hath verament, 228
 him Nedeth neuere non Other hete,
 Nethir of sonne, ne of travaille, to don him swete ;
 will keep a man
 always in moder-
 ate heat,—
 but that Evere In Mesurable hete he schal be ;
 this vertw hath his bon ful Sekerle, 232
 Whereoffen the ton skale of the handele it is,
 As I haue 3ow told with-Owten Mys.²
 the 2nd of a fish
 of the Euphrates
 The tothir Skale is Of A fysch of the Se,
 That In Ewfrate most wont is forto be ; 236
 And In Othir water Is it non,
 but only In Ewfrate Al Alon.
 calld Tortenaus,
 ' Tortenaus ' ³ is the Name Of this fysch,
 As we it Mown Sownen In Englysch. 240
 a bone of which
 when held in the
 hand suspends a
 man's memory.
 And his bones of these strengthe ben,
 As Me declaren here schole 3e sen ;
 For As long As Ony man it hath On honde—
 I do 3ow ful wel forto vndirstonde— 244
 that nethir of ioye ne of sorwe schal he have In Mende,
 but onlich Of that bon, swich is the kende ;
 and whanne Owt his hond it is I-don,
 To his kende Memorie Cometh he Anon 248
 As Owhte forto ben In A kendly man.
 Lo, swich A vertu this bon hath than !

¹ MS no ² MS Nys ³ Cortnaus—A. Ortenax—B.

- behold what vertw Is In these bones tweyne,
 Where offen the handele is Mad In Certeine ! 252
 Wheche handele & skales, I-keuered it was
 With A Riche Red Cloth In that plas,
 I-set wel ful of lettres Of Gold,
 (As he myhte there pleylnly behold,) 256
 Wheche that Spoken In this degre
 ful Openly, As he myht wel Se ;
 " I am Merveillous to beholde On A rowe,
 And ȝit moche more Merveillous I Am to knowe ; 260
 For me Schal neuere man taken On honde—
 As I do the Forto vndirstonde,—
 be his hand neuere So large & gret,
 Me schal he not drawen, I the behet ; 264
 Ne non Man that is Erthly levenge,
 but Onlich On Man with-Owten varienge.
 And he Schal ben the most worthiest,
 the Most Able, & the Most best, 268
 that Euere was him before,
 And schal passen Alle þat is bore,
 Of prowess and of konnenge,
 Of alle tho that to-forn him weren levenge, 272
 Oþer Ewere¹ Scholen ben In tyme Comenge ;
 Swich Schal his strengthe ben & his konnenge."
 and thus the lettres of the handelyng spak
 To this Sire Nasciens with-Owten lak. 276
 and whanne Sire Nasciens beheld al this,
 Ful Sore he was Astoned with-Owten Mis ;
 and Merveilled ful Mochel In his thowht
 In what Manere these lettres weren wrowht ; 280
 And what they weren forto Mene,
 In his herte he Merveilled be-dene.
 thanne beheld he the blad of þ^e swerd
 that so drawen lay, As to-fore ȝe han herd ; 284
 And there-vppon loked he wonder faste,
 And Rede lettre he Aspide þat Onne atte laste,

The handle and
scales are coverd
with a red cloth
wheroun is written

'No man shall

ever draw me

except the ablest
and best that
ever livd.'

[¹ MS Ewere]

Nasciens is
astoniaht.

He looks at the
partly-drawn
blade of the
Sword.

Wheche weren As Red as Any Blood ; ✓
 thus him thowhte þere As he stood. 288
 Nasciens reads on
 the sword-blade,
 thanne took¹ he this swerd A lytel Ner,
 And gan to Reden tho lettres In this Maner ;
 thanne Rad he how this Resown Mente
 As I schal 3ow declaren here presente : 292
 ' Let no man
 draw me but the
 boldest of all,
 or he shall die.'
 It seide that " Neuere man Scholde ben hardy
 Me Owt forto drawn ful Sekerly,
 but better thanne Anothir he Mowe fyhte,
 and more hardiere, & more Of mihte ; 296
 And hos Otherwise drawe it In ony sted,
 he schal ben the ferst that schal be ded."
 (and this proved wel Schal ben,
 As aftir In this Storie here scholen 3e sen.) 300
 and whanne Nasciens these lettres hadde Red,
 he Merveilled him Mochel In that Sted,
 Most Of Ony Othir thinge
 that he Sawh sethen the begynneng. 304
² And It was on of þ^e thinges most In his talent,
 that Swerd owt to drawn verament,
 and Owt of the Sckavberk it forto se,
 to knowen what Meneng It Myhte be ; 308
 For the lettres that it seide with-Owte,
 3af Nasciens Most Talent with-Owten dowte.²
 Then he looks at
 the Scabbard,
 thanne Nasciens beheld the Sckawberk tho,
 that for Merveille he Niste what to do ; 312
 And for Al that he Cowde be-holde,
 Benethen, Oþer Aboven, In Ony folde,
 and 3it Nethir In herte, Mynde, ne thowht,
 he ne Cowde not weten where-offen it was wrowht ; 316
 which is as red
 as a rose.
 but wel he wiste it was Al so Red, ✓
 and As Ony Red Rose In that sted ;

¹ Lors se traist vn peu auant, si les commencha a lire.—A.

²⁻³ Car oh'estoit vne chose dont il auoit trop grant talent, ke de l'espee traire hors del fuerre, et de ueoir quele ele estoit. Car les meruelles ke les letres disoient de dehors, l'en faisoient plus entalente.—A.

Where-aboven weren lettres of gold,
 As he gan there to be-hold ; 320
 Euere On Of Gold, Anothir Of Asure ;
 thus weren they set, I the Ensure.
 And A thowsend braunches¹ on this schawberk were, The Scabbard has
 1000 hangings, 324
 (Whiche was so Riche, As I Rehersed 3ow Ere,) 324
 that issweden Owt from that Onle,
 that Most Merveillous thing it was to se ;
 For Of so fowl Mater they were,
 and therto So powre In þat plase there, 328
but of foul and
 poor stuff.
 And as of spittynges and Caytyvetes,
 Of febelnesses, of filthes, in many degres,
 that bothe be Semblaunt & Countenaunce
 It was to hym gret dowtaunce : 332
 For An Our the swerd it myhte not Sosteine,
 So feble it was, him thowhte Certaine.
 And the lettres that On sckawberke were,
 In this Maner Seiden they there ; 336
On the Scabbard
 is written,
 " hos that Me vppon him doth bere,
 Ful Sewr he Schal ben Euery where ;
 And more hardy therto schal he be
 thanne Ony Oþer man In his degre. 340
' Whoso bears me
 on him shall be
 safe,
 3if he bere me In that Manere
 as the lettres Of þ^e swerd Rehersed Ere.
 For what man that Abowtes him bereth Me,
 he ne schal neuere ben schamed In non degre 344
and never sham'd
 as long as he's
 girt with these
 hangings,
 as longe as with these braw[n]ches he is gert,
 and that On his body I hange Ouertwert.
 but that neuere non be so hardy
 that the Raunges that here ben to don Away ; 348
which no man
 must ever take
 off.
 for him schal happen Manie Misaventure
 And Many Evel dedes, I the Ensure,
 that he, ne non Man levenge,
 Of him schal tellen non Amendynge ; 352

¹ Et si n'l auoit nules renges ki auenissent a si riche
 fuerre com chil estoit. —A.

1 Ne behoten neuere schal be to Man
 So hard as to him Schal be than
 that now Is, ne that Neuere schal be,
 but jif In sauf Ostag he be Sekerle ; 356
 And jit him be-hoveth to ben Osteyed

But the hangings
 shall be taken off
 by the daughter
 of a King and
 Queen.

In the Manere as here Is seide,
 Wheche sholde ben be A wommannes hond,
 bothe kynges dowhter & qweene, I vndirstond.¹ 360
 this womman be þ^e Riht name schal clepen this sward,
 and Me by my Name Openly & Apert ;
 For neuere to-foren In-to that day
 Non Creature be oure riht name Clepen ne may." 364

Ful longe this Nasciens this Skawberk gan beholde,
 and in his herte he Merveilled ful Manifolde.

Nasciens turns
 the Sword,

& whanne thus In the Schip he hadde loked Abowte
 On Alle partyes with-Inne & with-Owte ; 368
 but neuere so soft ne Cowde he gon,

the Bed quakes.

that Al the bed be-gan to qwaken Anon
 from the ton Ende to þ^e toþer, In that plas ;
 In this Manere this bed So qwakyng it was. 372
 And whanne he tornede, & it be-held,

[leaf 31]
 The other side of
 the Sword is
 blood-red,

For discomfort he ne Myhte hym weld ;
 For to him it semede tho As Red As blood ; ✓
 and þervvpon wondirful lettres there stood, 376

with coal-black
 letters on it,

that As Ony Cole so blak they were, ✓
 the Resoun that was I-weten there ;

saying,

Wheche lettres Seiden In that Stede,
 As that tyme I Cowde hem Rede : 380

Who praises me
 most,

" hos that Me preiseth most here,
 Most Schal I him fynde In Oper Manere,

shall blame me
 most in his need.

So that In gret Nede blamed schal he not be
 In non wise, As I telle it the. 384

¹ Ne il n'est otroie a nul home qui ore soit, ne auenir soit,
 ke il en soit osteres. Anchois en doiuent estre ostes par main
 de feme, fille de roi et de roine. Et si i metera tel escange
 pour chea, ke ele en fera vnes autres de la chose qui sour li
 soit ke ele ara plus chiere, et si le metra en lieu de chea.—A.

- and to hym to whom I scholde ben Most debonayre,
 To him *wit* most Anger I wele Repeire :
 Which schal be-happe but Ony[s], Sekerly,¹
 As I the telle here now Openly : 388 But only once.
 For with-Owten faille so moste it be
 At that tyme Onys ful Sikerle."
 Swiche wordis seide the lettrure there
 that on þ^e swerd weren wreten In that manere. 392
 and the Skavberk he be-held Agein :
 than merveilled he gretly In Certain,
 For that partye was non Othir I-liche,
 but to his Sihte As blak As Ony pich ;
 thaunne Abasched he was ful Sore, 396 as black as pitch.
 that he ne wiste what to sein no More,
 For he ne Cowde demen of what kynde,
 Ne nether to purposen In his Mynde ; 400
 but As him thowhte there be Resoun,
 Aftir A maner of tre was the facioun ;
 and Oper whille him thowhte þat it was
 Of lether I-mad In that plas, 404 leather,
 but he ne Cowde devise In non degre
 Of what Maner Of Beste it Myhte be ;
 Anothir tyme him thouhte Of yrne it was, 408
 Owthir of sum Oper Metal In that plas :
 Thus wolde he han declared it be him selve ;
 but þit Cowde he not putten the Ex In þ^e helve.
²Thus doth Nasciens with gret Entencioun ;
 but Ay he is In ful gret Trebulacioun, 412
 For the Skawberk to haven Offe knowenge,
 but he ne Cowde for non manere thinge,
 Oper Whille to On thing In Certeinte,
 And Operwhille to Anothir ; but it wolde not be.³ 416

¹ Et che n'auenra c'une fois.—A.

²⁻³ Ensi estoit nasciens en tenchon pour le feurre vers soi meisme ; Si ke il en affermoit a le fie vne chose, et a le fie deadisoit, ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.—A.

	thus nethir the swerd hondel, ne pomel,	
Nasciens can't find out where	Ne Cowde he declaren Neuere A del ; Where-Offen the swerd I-forged was,	420
the Sword or Sheath come from.	And whens it Cam, & from what plas, Ne ho that the Swerd schold thedir bringe,	
	he ne cowde not weten for non thinge ; Nether the strengthe of that schethe pere	
	he ne Cowde declaren it In non Manere,	424
	Ne not devisen of what kynd it was he ne Cowde for non Maner of Cas,	
Nor are the Marvels to happen in Great Britain	Neper of the grete Merveilles that ben comenge In diuers Reawmes with-Owten varyenge ;	428
	And of the grete Breteyne Also, What Merveilles that schal Comen hire to :	
	Of Alle these thinges that to forn Rehersed be, this Storye jit declareth not Sekerle.	432
told yet.	but whanne that tyme Cometh therto, That declareng of þ ^e swerd we scholen gon to ;	
But when the right time comes,	Thanne schal that swerd be knowen ful wel, And the propre Name there Offen Everidel,	436
	And the lettres that vpon the schethe be, thanne scholen they ben knowen Openle.	
then shall every- thing be known.	For whanne that Cometh bothe tyme & day, Al this schal ben declared sauns delay,	440
	the kynde of the Swerd, and schethe also, And Alle the vertwes that longen therto.	
	thanne Openly I-schewed scholen they be, Lik as this holy Storie telleth Certainle. ¹	444
Now we leave the Sword and Scab- bard.	Now beleveth this Storye here Of the Swerd and the schethe, In this Manere ; and Speketh here of Anothir Entent	
	that Oppon the Bed was verament :	448
One Spindle shoots out of the Bed ;	A spyndeles was there schoten forth Ryht thorwh the bordis Of the bed, I the plyht ;	

¹ End of a chapter in the English MS. The French runs on.

- and Anothir Spynde le Ouertwert was *pere* do,
 that bothen to-Gederis metten they tho ; 452 a second Spindle
 runs across it ;
- and bothe Spindel is, As long they were
 As lengthe & brede of *p^e* bed Everywhere.
 And to the hed Of the two spyndelis certain
 Anoper spynde le was loyned, I sey *3ow* pleyn ; 456 and a third 's
 joind to the top
 of the other two.
- Of these thre, ful Mochel there is to schewe,
 Of manie diuers poyntes vppon *A Rewe*.
 but now this Storye telleth here,
 that the ferste spyndle was In Alle Manere, 460 The 1st Spindle
 is white ;
- was Also whit As ony snow snewenge ;
 And the laste was as Red as blood bledenge ; the 3rd red ;
- And the ouertwert that Aboven was,
 lik to An Emerawde In that plas ; 464 the 2nd emerald-
 green.
- As Grene As An Emeraude it was there
 To his Syhte In Al Manere :
 Of these thre Colowres Sekerlye
 Weren these iij spyndelis trewelye, 468
- that with-owten Naturel peynting were,
 but Offe here Owne kynde Alle there ;
 For nether be Erthly man ne wommane
 thedyr ne weren they now browht thanne. 472
- And for As mochel as to the peple it is dowtaunce,
 but declaren *pere-onne* be with-owten variaunce,
 And but *pere-offen* they knewen more vndirstondeng,
 Elles wolden they holden it for A gabbyng, 476 And because folk
 would think all
 this nonsense
 unless more were
 said about it,
- Therefore here turneth this Storye,
 and of Anothir thing Maketh Memorye
 that is ful swete forto here,
 bothe forto lestene & ek to lere ; 480
- And In tyme Comeng, this Storye
 the thre spyndelis schal declaren Openlye,
 And Of the Schipe Al the knowlechinge,
 Alle this Scholen *3e* knowen In tyme Comenge.¹ 484 this Story 'll tell
 'em all about the
 Ship, Spindles,
 &c.

¹ Sir Thomas Maleor's account of Galahad's finding the Ship, and of the Mysteries and their history, is in Chapters 83—88,

CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hutch to put it in, 'for at that tyme was no swich in makyng,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370); for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginitie (p. 371). Of the difference between maidenhood, purity of body, and virginitie, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Prince Arthur, King of Britain.'

Chapter

- LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*
- LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar], and of a Sword.*
- LXXXV. *Of the Marvels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*
- LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles: Eve's planting the white tree, its change to green; Abel's death; Solomon and his wife].*
- LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*
- LXXXVIII. *Of the wonderful Tule of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Carteloise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceivd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe' (p. 378), and,—'vntrewe brother,—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiscion of a cursed man to hate a good man what that he can' (p. 379). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).¹

Thus be Aventure As gan be-falle,
 that Eve the ferst womman of Alle,
 that the ferst Synne Evere wrowhte,
 wherthorwh mankynde was browht to Nowhte 4

¹ The Additional MS 10,292, ff. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt pardevant l'arbre, et adam se preut par le geule."

	be the Cownseyl Of the moste dedly Enemy, wheche was the devel, ful Sekerly, that Envie hadde to Mankynde Anon For he In paradis was So I-don.	8
The Devil resolves	Thanne bethowhte him the devel In haste how he myhte hem of paradis Owt Caste, that dide he Al hys fowl konnenge, Adam & Eve Owt of paradis to bringe,	12
to tempt Eve to eat of the Forbidden Tree.	And fondede to Eve there forto gon, To Maken here to Eten of that tre Anon which sche was forboden Ouer all ¹ thing Only of that tre the Neygheng,	16
	Wheche sche was forboden of hire Creatoure, that tre forto Neyghen In non Oure. to wheche tre the devel hire tempted faste, tyl that Eve A branch kawhte Atte laste,	20
He gets her to pull off a branch, to pluck an Apple,	and there-Offen An Apelle Anon sche took, and there-Onne sche gan ful faste to look ;	
bite it,	thanne there Offen sche bot anon, and faste to hire spowse ward sche gan to gon,	24
give it to Adam,	and Concellled him there-Offen to Ete, & that for non thing he scholde it lete.	
and he eats of it too.	So Adam Ete that Appel Anon, To his grete peyne, and Owre distroccioun.	28
	Whanne Eve had him taken this appel, I vndirstond, 3it lefte ² the braunch Stille In hire hond ; but it was Azens hire knowenge that the braunch In hire hond was Abydinge.	32
When they've eaten, they become mortal,	thanne whanne they hadden Eten of this tre— Wheche dedly froyt wel clepid May be, For there thorwgh dedlich becam he tho, and alle that Euere Aftir from him gonnen go ;—	36

¹ MS Ouerth² Si auint vne chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souuent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

thanne knew they wel that Naked they were ;
 to-forn hem thowhte Spiritwel In Alle Manere, and know that
they are naked.
 For they weren formed to Everelasting lif ;
 but that fowle Synne browhte vs Alle In Strif. 40
 And whanne hem Self they gonne beholde,
 Aschamed they weren ful Many folde ;
 For Al Naked knewen they þat they were,
 And Aschamed Ech Of Oper Membres was there ; 44 They cover their
privy members
with their hands.
 & with here hondis they kouerided hem tho ;
 So dyde there Eve thanne Also,
 And the braunch Euere stille In hire hond,
 but that Cowde sche not tho vndirstond. 48
 Thanne he whiche Alle thowhtes doth knowe, Then God
 To hem Cam there In A throwe,
 and knew here Synneng Everydel,
 Wheche was to hem A sory Mel. 52
 There ferst Adam he gan to Calle, calls Adam,
 that him thowhte most Resoun of Alle¹
 that Ferst Chalanged that he were,
 thanne the womman In Ony Manere ; 56
 For the womman is of so feble Complexioun
 that of Mannes Rib was mad, As Axeth Resoun,
 and that Obeischawnt scholde be to Man ;
 Wherfore Crist ferst clepid Adam than. 60
 And whanne god hadde Reproved him of his synne, reproves him,
 thanne to him he seide, & nolde not blyne,
 "thy bred In Swetyng shalt thow Ete ;
 thy lifode *wit*h travaille shalt thou gete ; 64 and says he shall
get his living by
work and sweat.
 And for thi wif In feleschepe *wit*h the was tho,
 With the, compenie to be, schal she go ;"
 and Seide to hire, "that In Sorwe & gret drede
 hire lif in Erthe Scholde sche lede, 68 Christ telle Eve
she shall bear
children with
great pain.
 And In gret peyne to beren hire pariture ;²

¹ Et il estoit bien raisons ke il en fust plus occoisouneus que la feme.—A.

² et en doulour enfanteras ta porteur.—A.

Of this Eve thow schalt ben Seure."

Adam and Eve
are driven out
of Paradise,

thane Owt of paradys weren they bothe Caste,
And be An Aungel owt dreven Atte laste, 72

Wheche is clopid 'paradys of delyt,'
there-offen weren they sone bothe qwyt ;

And Evere, As þat I vndirstond,
held stille Eve þ^e braunch In hire hond, 76

Eve holding the
branch of the
Tree of Life,

and ne left it neuere for non thing ;
And ȝit was it not be hire wetyng.

thane Atte laste sche gan beholde
Vppon this Braunch ful Manifolde, 80

which is as green
as when it was
first pulld off.

and Evere lich Grene it was,
As ferst sche it polde Owt of þ^e plas.
Anon wiste sche thanne certainly
that they hadden Synned tho dedly, 84

and that it was cawse of here disheritaunce ;
Wherefore that braunch kept sche In remembraunce,
and that she wolde it putten In swich A plase
Often tymes to sen it, In hire fase, 88

there-offen forto haven ful Remembryng
that sche was Cause of here disherytyng.

thane bethowhte sche hire on this Manere,
that nothing had sche to putten it In there, 92

Nethir hucheche ne non Oþer thing,
For that tyme was non swich In Makyng ;

Eve then plants
this branch ;

So thanne this braunch took sche Anon Ryhte,
And there In the Erthe Anon sche it pyhte. 96

thane seide sche ' þat often scholde sche it sen,
For In hire face Ay scholde it ben.'

and it takes root
and grows.

And whanne this Braunch In the Erthe don was,
Anon it wax, & Roted be goddis graa. 100

This brawnych that Eve the ferste Synnere
Owt of paradys browht with here there,
Signefied ful Mochel gladnesse

In tyme Comeng, And Ek lyhtnesse. 104
And ȝit al this tyme was Eve

- A Clene Maide, As this storie doth preve ;
 And thanne sche seide "dismaie 3ow nouht ;
 for they out of Oure Eritage we ben browht, 108
 3it for Evere han we it not lost,
 but therto A3en Restoren we most."
- And 3if 3e welen E[n]qweren of this storie
 What the Cause was, & the Skele ' whye 112
 that Man the Brau3che Owt of paradis not bar,
 As wel as the womman dide tho thar,
 Sethen that man is Of heighere degre
 than is the Woman ful Sekerle ;' 116
 To this answerith this Storye,
 and seith ' that to þ^e Man It¹ belongeth not trewlye,
 but Al only to the womman
 that Owt of paradis brouht it than : 120
 It signefieth that þ^e womman Owt it browhte,
 that be womman the world was brouht to nowhte ;
 and be A womman Restored schal it be ;
 wheche signefiet be þ^e blessed virgine Maree.'² 124
 Lo Now torneth the Storye here ful pleyn
 to groweng of this braunch Anon here ageyn ;
 and how it Molteplyed So hugely
 that a gret tre it wax trewly, 128
 and gan to brawnchen & schadwen ful fere ;
 and this was with-Inne riht fewe 3ere.
 bothe braunches, leves, and bark, as I telle 3ow,
 Was Also whit As ony snow ; ✓ 132
 Whiche that signefyeth virgenite,
 that this vertu hath ful Sekerle,
 a mannes body it kepeth Clene,
 and the sowle whit al be-dene. 136
 For In as moche as that þ^e tre whit was,
 It signefieth virginite in that plas ;

Eve is a virgin
all this time.

Her bringing the
branch out of
Paradise,

means that the
world shall be
restored by
a woman,

the Virgin Mary.

[leaf 32]

The branch grows
a great tree,

with white bark,
leaves, &c.,

signifying
Virginity.

¹ ke li porters de che raim n'apartenoit de nolent a home.—A.

² End of a chapter in the English MS. The French runs on.

Eve was a virgin when she planted the Tree of Life.	For virgine sche was whanne sche it sette ; thus Recordeth the Storye with-Owten lette ; for 3it At that tyme clene virgine sche was for Alle thowhtes of lecherie In that plas.	140
Maidenhood differs from	but Maydenhod and virginite Ne ben not bothe In on degre ; but gret defferense betwene hem Ia, as 3e scholen heren with-Owten Mis. For Maydenhod In non degre	144
Virginity	Nis not lik to virginite ; and I schal 3ow telle the Resown why ; For Maydenhod is In this maner trewly, that felte neuere man fleschly,	148
in being bodily purity,	neper In weye of lecherie lay hire by. ¹ but virginite is An heighere thing,	152
or freedom from copulation,	And More vertwos to thin vndirstondyng : For bothe Man & Womman that virgines be, Ne thowhte neuere Amys In non degre of Bodily lust to ony luxure :	156
whereas Virginity belongs to both sexes, those who've never thought of lechery.	this is virginite bothe good & pure. and thus was Eve In Clene virginite Whanne Owt Of paradis Cast was sche ; and 3it the same Our sche plaunted this braunch, Virginite with-Inne here was ful staunch. but Aftir Crist Comanded to Adam Anon that 'to his wif there scholde he gon, and here to knowen there fleschly, As Man And Womman Scholde trewely' ; thanne loste sche Anon virginite thorw desireng of lust, sekerle.	160 164
Christ bids Adam 'know' his wife.	and whanne Adam & Eve thus hadden I-do, and fleschly to-Gederis knewen they tho, thenne Maden they bothe ful Mochel Mornenge	168
He does so, and they mourn under		

¹ Puchelages est vne virtus ki tout chil et toutes cheles ont en aus, qui onques n'orent compaignie ne atouchement de carnelle luxure.—A.

- Vndir this tre, bothe lementacion & wepinge. 172 the Tree of Life.
 and whanne that Adam In his herte gan devise
 his Exyleng Owt of paradise,
 Ful hevy Chere Ech other gan to Make,
 And Eche was Sory for Otheris Sake. 176 Adam and Eve
 thanne Seide Eve to Adam tho, grieve under the
 "Sire, ne merueille 3e not so gretly so ; Tree.
 For non wondir it nys In non Manere
 thowh Owre trespas [we] Remembren here ; 180
 For ther may non Abiden vndir this tre—
 thowh glad & Joyful that he be,—
 but 3if In Moroneng he parte Away ;—
 Sire, it were wondir, I 3ow Say ;— 184
 For the tre of deth this May wel be,
 as Myn herte Remembreth now me, She says it may
 whiche tre that we resten vndir, be calld the Tree
 Vs Maketh so hevy, it nis non wondire." 188 of Death.
- Anon As sche hadde this word I-spoke,
 Abowtes hem faste they gonne to loke ;
 A vois than herden they with here Ere, A voice bids them
 That In this Manere to hem Seide there ; 192
 "Sey, 3e Caytives, why demen 3e so
 Ech Otheris deth, as 3e now do ?
 Ne deme 3e no more in swich degre
 Of desperaunce, I warne 3ow Certainle ; 196
 but Comforte 3ow In All wise
 Ech oþer, As 3e best Connen devise ;
 For the lif Is to 3ow moche Nerre Iustly
 thanne Ony deth Certainly." 200 for Life is much
 Thus Spak the vois to hem riht tho ; nearer them than
 thanne mochel Comfort they token hem to. Death.
 thanne Aftirward Clepid they that tre
 'the tre of lyf,' ful Sikerle ; 204 They call the
 For the goode Comforte þat þere-on dir hadden they there, tree 'The Tree
 'the tre of lif' they clepid it Every where. of Life.'
 and for the Ioye they hadden of this tre,

They plant
 branches of the
 Tree of Life,
 which take root.

Many brawnches they plauntid þere-offen Sekerlye ;
 and As sone As it was Set In the grownde, 209
 bothe it took & Roted with-Inne A stownde ;
 and In Alle degre it kepte the Colowr,
 As it was the wyl Of Oure Savyowr. 212
 than¹ often tymes it be-happed So,
 that vndir theke tre gonnen they go,
 hem forto Resten ful often Sithe,
 whiche Mad hem bothe glad & blythe. 216
 So that it happid vppon a day,
 Adam and Eve, that Adam with Eve with-Owten delay
 Seten to-gederis bothe tweyne,—
 thus þis holy Storie Reporteth Certeine, 220
 one Friday, that vppon A fryday it happede so
 are resting under
 the Tree, that vndir theke tre bothe gonnen they go,—
 and longe there gonne they hem Reste
 til A vois there Cam þat Sowned be Este, 224
 and a voice bids
 Adam know
 his wife. Whiche vois Seide to hem verrailly,
 ' that Adam his wif Scholde knowen fleeschly.'
 They're both
 ashamed to do
 it there. thanne So Achamed bothe they were,
 Swich Manere of thing forto don there, 228
 that Nethir of hem On Othir dorst loke
 that dede to don, so seith this boke ;
 For as sore Aschamed þ^e Man was there
 As the womman In Alle Manere, 232
 For they Nesten thanne In non degre
 how here Lordis Comaundement skapen scholden hee ;
 and for be encheson of þ^e ferst trespas,
 they dradden hem of here lordis Gras ; 236
 and so Rewfully Ech on Oþer loked than
 For gret schame, bothe man & womman.
 So Jesus pittes
 'em, thanne beheld Iesus, Owre worthy lord,
 here Schamefullest² & drede be here Owun Acord, 240
 that God In hem Anon hadde gret pite
 For here Schamfastnesse In that degre ;

¹ MS that² For 'Schamfastnesse,' see l. 242.

- And, for his wille distorbeled ne schold not be,
 For hem he disposede ful worthile, 244 and arranges
 that be hem two the lygne of Man that they shall
 the tenthe Order of Awngelis Restore scholde than, restore the 10th
 that Owt of hevене weren Cast Adown Legion of Ange'ls.
- for pride Into helle, that lowe doniown. 248
- And therefore Aȝens here schame Comfort he¹ sent
 to hem bothe there Anon presents ;
 and, Al here Schame-fastnesse forto hyde, He also sends
 In Maner of A Nyht God sent hem that tyde, 252 darkness to hille
 that So Mirk it was with hem there their shame.
- that non myhte Other sen In non Manere.
 thanne Abashed weren they wondir Sore
 how þat so sodeinly that dirknesse Cam thore. 256
- thus sone the ton the tother gan to Callen tho,
 and to-Gyderis they felten thanne bothe two
 there with-Owten sighte Of Ony day, Under its cover
 thus to-gederis knewen they with-owten delay. 260 they copulate,
- For it behoveth that Alle thing be do
 Aftir goddis wille ; he wele þat it be So ;
 and that tyme Ech Other fleschly gan to knowe,
 Only goddys Comandement forto Avowe ; 264
- So that there, thorwh here Comownenge,
 Seed forth browhte to here Synnes Aleggyngge.
 For there thoruþe hem bothe was conceyved than and beget Abel
- Whiche that me Clepid Abel, that Rihtwis man, 268
 and the ferste man that to his god dide worthy Service,
 him to worschepen & plesen In Alle wyse.
- In this Manere was Abel vnder the tre of lyf under the Tree
 be-geten of Adam, Conceyved of his wif ; 272 of Life.
- Wheche was don vpon a fryday,
 As this Storye thus doth here Say.
- thanne there behelden they bothe Anon
 that thus sone this dirknesse was gon ; 276 The darkness
 thanne knewen they wel ful verraylly, then goes.

¹ MS be

	that God it dyde ful specyaly Forto hyden here Schame-fastnesse, Where-thorwgh they weren bothe In distresse.	280
After the copulation,	and Anon A gret Merveille to hem þere was, that God there schewede In that plas ;	
the Tree of Life	For As grene be-Cam þ ^e tre In that stede ✓ As Evere dyde Gras In ony Mede ;	284
and all its actions	And so diden Alle that Out of þat tre gonne gon, Aftyр that Adam and Eve so hadden I-don ; bothen bark, bowh, Ek lef, and tre,	
turn from white to green,	From whit to Grene I-torned they be.	288
and bear flowers and fruit,	thanne Anon Aftyр Evene Ryht There This tre flowres & froyt began to bere ; and whiles þat Tre & braunches weren white Echon, thanne nethir flowres ne froyt ne bar it non ;	292
	but Aftir that it was woxen Grene, It bar bothe flowres & froyt Alle be-dene. For the whitnesse of theke tre Only betokeneth virginite ;	296
signifying that	but whanne Virginite was Agon, thanne be-Cam þis tre Grene Anon ; Wheche that signefieth þ ^e seed of Manne that vnder thiike tre was Conserved thanne,	300
Abel was chaste,	that Chast and trewe was to his Creatour, and In Alle tymes dyde him honour ; and the froyt of that tre doth Signefie	
and religious.	that Evere he was Religious Sothfastlye.	304
	Thus Contenued ful longe this Tre there, So that Evere was grene, & In on Manere, tyl that Abel was woxen wel of Age,	
Abel grows,	and to his god did moche Servage ; And Euere deboneure to his Creatour he was, зeldenge him that his was In Every plas, As wel of tithes, As of Offreng ;	308
and worships God with his best.	thus to his god dide he worschepinge ; and of the best thing that his were,	312

he offrede to God In Ech Manere.

but Cayn his brothir ne dide not so ;

For Evere of his werste took he tho,

and to God there-Offen made his Offring,

Swich as that to Cayn was fowlest thing.

Lo, and God to hym sente As gret plente.

As to his brother Abel ; thus þ^e storie scheweth me.

So whanne they comen bothe In-to the plase 321
that for Sacrefyenge be God Ordeyned was ;

and for to maken there here offrenge,

bothe Cayn & Abel weren thedyr Comenge, 324

lyk as it was be Goddis Comandement

Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,

Streyht vp-ward to hevене thanne gan it go ; 328

but Caynes Offreng In that Stede,

the fwme spred Abowtes al the Mede,

Which was bothe blak, fowl, & stynkkenge ;

thus was the Maner of Caynes Offreng. 332

and thike that of abelis offring was,

was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,

that abelis Offreng Resceived was so there 336

passinge his In alle degre,

therto gret Envye Anon had he,

and gret wraththe Aȝens his brothir took,

that God Abelis Resceyvede, and his forsook. 340

thanne Cayin bethouhte him sone Anon

In what wyse Abel he myht vengen him on :

thanne to him Self he seide tho,

' that Sekerly his brothir wolde he slo,

So best on Abel avenged Myhte he be ;'

thus thowhte Cayin In his Memore.

Thus bar longe Cayin this fowl Envye

to his brothir abel Gyltleslye ; 348

ȝit perceyved abel neuere Chere ne Contenance

Cain offers

316

his worst things
to God.

Abel's sacrifice
goes up to
heaven,

328

but the stinking
smoke of Cain's
spreads over the
mead.

332

Cain is angry,

340

that God receive
Abel's sacrifice
and refuses his.

344

He resolves to
slay Abel.

	that Cayin him thouhte Ony Grevaunce. So longe Cayin helede this haterede In his herte, that ilke fowle stede,	352
One day, Abel	tyl that it happed vppon a day that Abel gan to walken, as I ȝow say ; For Owt of his fadris Syhte tho Gan this abel thanne forto go,	356
goes to the Tree of Life, to his sheep,	tyl that he Cam to the tre of lif, For there wenten his schepe with-owten strif. the day gan wexen hot ful faste, and of the sonne strong hete In haste,	360
	So that strong [hete] not suffren myhte he, but wente to schadwen him vndir that tre ; So that gret lust Cam him þere vppon that Nedis moste he Slepem anon,	364
lies down under it, and sleepe.	and so vndir this tre he gan him leye— as now that me ȝe heren Seye,— and to slomberen he gan there Anon. thanne Gan Cayin forth to gon,	368
Cain sees Abel, and goes to kill him.	that longe hadde thowht þis felonye : there abel his brothir he gan aspye. thanne beheld Cayin þat selve day Where abel his broþer vndir þ ^e tre lay, and faste hin hyede forto sle, & wende Aparceyved it schold not han be. but Abel ful wel sawh him comen tho, & vp him dressed, and Aȝens him gan go,—	372 376
Abel welcomes him, but	For he him lovede wondirly wel as it was þere sene Everidel ;— and seide, “ welcome, my brother dere, I am ful glad we ben In fere : ”	380
Cain stabs him with an upcurrd knife.	and Evene In this manere of gretyng spak Abel to Cayin At here Metyng. Anon this Cayin there to him Ran, and A op-Courbed knyf he drowh out than, and vndir the pappe smot him Anon	384

Also fer as the knyf wolde gon.

and thus abel Anon ded was there
Of his vntrewe brotheris hond In þis manere.

388 Thus Abel is
slain by Cain

lo, In the same stede that he Conceyved was

in the
same place
that he was
conceyvd in,

Of his Modir, In that plas

Suffrede he his deth with vnriht,

As was be the Suffraunce of god Almyht.

392

And Evene lik In the same Manere

as on the Fryday he was begeten there,

and on the like
day, Friday.

Lik So vppon a fryday be Cayin was he ded,

as this holy storye Recordith In this sted.

396

Lo, whanne þat abel suffrede deth be trasown,

In Al thys World ne weren but thre men In-virown !

[leaf 55]

behold how that the deth of Rihtwas Abel

Is likned to Cristes deth Everydel !

400 Abel's death
typifies Christ's ;
and Cain typifies
Judas.

Be Cayin signefyed was Iwdas,

the falsest Tretour that Evere was.

For lik As Cayin his brothir gan to heylle,

So dide Iudas to Crist Sawn faille ;

404

So that these tweyne dethes Acorden wel

As be fals tresown Everydel ;

and As Abel vppon A fryday was slayn,

So be tresown was Iesus In Certayn.

408 Both Abel and
Christ were slain
on a Friday.

So that Iudas In alle Manere

To Cayin Is likned Everywhere ;

For Iudas hadde non Maner Enchesown

To don his lord to þat distroctiown,

412

For to him myhte he han non haterede

For Owht that Iesus dyde In Ony dede ;

and for he say neuere In him but goodnesse,

ther-fore was he ful Of Irfulnesse ;

416

For it is þe Condisciown Of A cursed Man ✓

To haten A good Man, what that he Can.

A cursed man 'll
always hate a
good one.

and Of the tresown þat Cayin to his brothir hath do,

Spekith Iesus Crist, and of Many Mo,

420

be kyng davy In the Sawter book—

	ho that there-after wile there-Inne look ;— That A dredful word now speketh there that thus Seith, and In this Manere,	424
Cain's treachery is spoken of in David's Psalms.	'thow purposist, & seist fals felonye to thy brothir, & seist al trechorye ; and to thin Owne Modris sone swich tretories thou dost As is thy wone ; Wherfore I schal the Chastise, and the pvnschen In hard wise.' and thus In the Sawter schole 3e it fynde of dauid his enditenge, kyng good & kynde.	428 432
God asks Cain where Abel is.	thanne oure lord, Cayin gan to Calle Aftir this dede thus was befallē, and seide, " Kayin, where is thy brother Abel, that to the trespased neuere A del ?"	436
	Whanne that kayin vndirstood Al this, that he hadde So fowle don Amys, and that so gret tresoun he hadde I-wrowht, Anon it tornede than In his thowht,	440
Cain covers the corpee with leaves,	and kouered Abel with the leues of þ ^e tre That Aspyd ne schold not than be. thanne Axede him Owre lord Ageyn, " Cayin, where is thy brothir, sey me pleyn."	444
and says, ' I don't know.'	thanne Kayin Answerid A3en Anone, " With him have I not for to done ; For I ne haue hym not In kepinge, Neþer of him I ne Can tellen non tydyngē."	448
God curses Cain,	thanne Answerid Ourfe lord to hym ful sone, " that fowle dede that thow hast done, and slayn thyn Brothir So falslye, Aforne Me veniaunce his blood doth Crye.	452
and the earth, for his sake.	therefore Acursed schalt thow be thorwh-Owt Alle the Erthe ful sikerle, and the Erthe, A-corsed I wel it be do, that thy brotheris blood hath Resceyved so." thus Crist the Erthe Cursed there ;	456

but not the tre In non Manere
 Where-vndir that Abel was ded,
 he it not Cursed In non sted. 460

but A wondir Merveille of that tre
 Wondirly befel, hos myhte it se :
 For Anon As Abel there-vndir was Slayn,
 his Grene Colour it torned Anon Certayn, 464
 And becam As Red as ony blood, ✓
 that same tre, there as it stood,
 In remembrance Of hym that ded was there,
 holy Abel In swich A Manere. 468

and alle his plawntes that Abowtes him were,
 deyden Anon In Schort Manere ;
 but that tre Grew so Merveillously,
 that the fayrest tre it be-Cam trewly 472
 that Evere man Myhte beholde with Eye ;
 So ful of Bewte this tre was Sekerlye,
 Ne Neuere chonged ne peyred nowht there
 Sethen Abel was per-vndir ded, In non Manere, 476
 Saufe that flowr ne froyt ne bar it neuere non
 Sethen there-vndir that fowle dede was don.
 but tho that of him weren I-set to-forn,
 bothe flowres and froit of hem ben born ; 480
 and so these Trees gonnen to Multiplie,
 and the world Encresid ful plentevouslye,
 So alle that of Adam & Eve Comen tho,
 To that tre ful Moche Reuerence they do ; 484
 and Eche of hem Other doth telle
 In what Manere that it befelle,
 'That how here ferste Modir it plaw[n]ted there,
 and how thedir it cam, & In what Manere ; 488
 and they Scholden Restoren agayn
 here ferste Eritage In Certeyn,
 Where-Owt here ferste Modir was Cast,
 but Azen we scholen it haven Atte laste.' 492
 and whanne they weru In Ony disseise,

After Abel's
 death,

the Tree of Life
 turns from green
 to red,

and its scions too,

but it never more
 bears flower or
 fruit,

tho' its scions do.

Adam and Eve's
 descendants
 reverence the
 Tree much.

	That Ony thing here hertes dide Misplesse, and Anon to þat blessed tre they wante, here Conceil to taken veramente ;	496
	whanne that to theke tre they Comen Anon, Comforted they weren thanne Everichon ; and Sethen they Clepeden it ' þ' tre of Consails	
They call it ' The Tree of Counsel and of Comfort.'	And the Tre of Comfort' with-Owten fails.	500
	This tre Grew & wex ful faste, and alle that Euere of him Comen Atte laste, bothe that weren of þ' Grene tre, and Also of the white Certeinle,	504
	So that the peple Sore Merveilleden tho how that they Endured & woxen so ; and Evere kepten they that Same Bewte Tyl that God sente the flood of Noe,	508
Its scions keep their beauty till Noah's flood ;	Where-thorwgh Alle wikkyd peple than Weren distroied, As I tellen þow kan, So that on lyve lefte non sikerle but Noe & his wif & here Compene.	513
	For it was Goddis wille tho that the world distroyed scholde be so, Sauf only hem that god trewe fond Aforne Alle Others, I vndirstond ;	516
	and be hem the world Restored Schold be, that to-forne tyme was lost In swiche degre. but wete þe wel for Certeyn, thowh tho trees to here kynde comen Ageyn,	520
after which they	þit boren they neuere Aftyr so kindly As to fore tymes they dyden vtterly, that they ne losten Clene þ' Savoure	
lose their savour and smell, thro' the bitter water that covered the world.	Of here ferst froit, & the Odowre, thorwh the water that so bitter was, that ouerkeuered the world In Every plas ; Sauf Only thike Selve tre of lyf	524
But the Tree of Life, and its branches planted by Eve,	and þ' braunches þat þere-of comen, whiche Adams wif,	sette 528

of Bewte, froit, ne of Colour,
 ne weren not Chonged In non Ours ;
 For witnesseth they that hem Sye—
 these trees ful openly to here Eye,— 532
 For trees of lif I-cleped they were
 of hem that hem Sien In all Manere ;¹
 For of deth dredden they In non degre
 whiles there-offen they hadden In here compene. 536

never change their
 fruit or colour.

CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384), but is deceivd by a woman, and, when much troubl'd by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoic't, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her ; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath ; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi chil qui che uirent, disent, 'que uoirement estoit chil arbres de vie et non de mort.'—A.

without repenting for his deed. A voice promises him that it shall be so (p. 395). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 395), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 396). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife takes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

Thus longe durede this ilke tre,
 Of Colour, of Savour, and of Bewte,
 To Solomon Tyl that Salamon Regnede than
 Aftir king david his fadir, þat holy Man. 4
 Christ sends more To wheche Salamon Only Crist Sente
 Manie passing konnenges aftir hese Entente;
 wit than man can understand. he sente him more wit & discessiown In his lyve
 Thanne ony wit of Erthly man cowde discrive; 8
 For of Alle Scienses he was konnenge,
 Where-offen the peple hadd merveillynge.

For he was konnenge In precious stones, and knew al here vertwes for the nones ;	12	
and the strengthe of herbes he knew also, And what ther-with he myhte wel do. he knew the Cors of the firmament,		
And of alle the sterres <i>pere-onne</i> , verament, So that there nas neuere non Erthly man That non discessioun to him ne kan ;	16	Solomon knows the course of the firmament,
3it Neuertheles, be bewte of a womman Ouertaken and disceyved was he than, So that he wrowhte Azens Goddis wille, that of Sum thinges he dide ful Ille. This womman that with Salamon was, be-thowhte hire in Many diuers Cas	20	but is yet deceivd by a woman.
hym to disceyve, and beyondis him go, with Alle the deceites sche Cowde do. Where-offen ful lytel wondir it is ;	24	
For there nys non Man that lyveth I-wys that offen Owhten forto Merveille, azens A wommans wile with-Owten faille ;	28	And no wonder, for there's no man living can stand against a woman's wile.
For there sche putteth hire Engyn & hire Entent, that wit of non liveng Man verament	32	
Schal hire withstonde of hire Concettyng : tak kepe of þ ^r first womman that Evere was lyveng. Whanne Salamon Sawh that in non degre To withstonde hire Engyn It nolde not be—	36	When Solomon sees he's beaten,
Where-offen he gan to Merveillen Anon, and wax Right wroth, and forth gan gon— thanne Anon his book he spak that to him was with-Owten lak,	40	
Wheche that ' parables' he Calde the Name, To him A book of ful gret fame :		he speaks his Book of Parables,
" With this Book I have Sirevit þ ^r world Abowte, that there is non Erthly Man with-Owten dowte that to serchen Abowtes the woerld In-virown, Onnethes there-Inne to fynde, be good Resown,	44	says he's searcht the world,

and not find
one good woman.

On good womman to his Supposing."
And thus Seide he for A wondir thing, 48

For he ne Cowde In non Manere
From wyles of his wif to kepen him there ;
So that he Merveilled In Alle degre

That so Manie wyles In A womman scholde be, 52

so that he gan dispisen hem ful faste,
and of hem [seide] mochel Evel Atte laste,
And of Speritwal thinges neuere they Come,
but Of Enmyte Al & some. 56

Solomon, one
night, scolds
himself for

As vppon A nyht In his bed he lay,
thvs to him self he gan to say,—
Ful thowhtful he was & ful Mornenge,
that thus to him self he made pleynenge,— 60

bothering about
his wife's wile
overcoming him.

“thow man Caytyf, ful of disseise,
why nisse ther non thing that the May plese ?
Why Merveillest thow so Moche of wommans wile,
that the hass disturbled with-Inne A while, 64

Eve never left off
scheming till
she'd got Adam
and herself out
of Paradise.

and In Sorwe and Errour hath put the ?
Tak An Ensample, and here now se ;

For Ours ferste Moder lefte neuere hire Engyn,
For owht that Adam cowde devyne, 68

Tyl that owt of Paradis sche was cast,
Thike delitable place thanne atte last,
bothe Into Sorwe and In-to distresse,
From Ioye, Mirthe, and gladsomnesse ; 72

So that alle whiche of hire Owt gonnen gon,
In peyne And Sorwe they leven Echon,
and here bred they Eten with swot & peyn,
And In Caytyvete they lyven certeine.” 76

And whanne longe In this thowht salamon lay,

A voice rebukes
him, and says

A voys to him spak that he herde verray ;
“ Why hast thow thus womMan dispised here
In Manie wises & In riht fowl Manere ? 80

for thouhe be womman Cam ferst to Mān disseise,
Of here Anothir Schal come, this world to plese,

and bothe Ioye & mirthe bringen mochel more
 than Euere Mankynde was gravid before ; 84
 and thus be woman Amendid schal be,
 that to foren tymes to womman was put to velone ;
 and this womman schal Comen Of thy kynde."
 Anon thanne Salamon Cast In his Mynde, 88
 that A fool & vnwis that he was,
 wommen to blamen In Ony plas.
 thanne anon he bethowhte him of Sotylte,
 and Sowhte the scriptures In Eche degre, 92
 And Also Alle the devyn Secres
 that he Cowde fynde In Ony degres ;
 and Atte laste so longe he Sowhte
 Til to his wit that it was browhte, 96
 So that he fond and knew Riht wel
 the Comeng of the virgine Eueridel,
 and that the Soné of god Almyht
 Into þat blessed vessel scholde Alyht. 100
 And thus that Scripture put him In Mende
 Of that blessid virgine so good & kende,
 that the froit þat of hire Owt scholde gon,
 So gret blessednesse with him scholde comen anon, 104
 and Mani More double of swetnesse
 thanne be oure ferst Modir cam bitternesse ;
 Wherefore the ton, ' Modyr,' Cleped scholde be,
 and the tothir Clepid scholde be the ' See.'¹ 108
 thanne stodyed Salamon from day to day,
 Of this blessed Maiden to knowen more verray,
 þif that A Modir that Maide scholde be,
 and Comen of his lyne, thus merveilled he. 112
 thanne was he glad In Alle Manere
 that of his Awnoestris swich A spring scholde comen
 þere,

that a woman of
 his line shall
 bring men more
 joy than Eve ever
 lost.

Solomon thinks
 he was a fool to
 blame women so;

92

96

and then he finds
 out the coming
 of the Virgin,

and Christ's birth
 from her.

100

108

He studies this,

112

and is glad that
 the Virgin is to
 come from his
 line.

¹ A mistaken translation of the Hebrew word for Mary, makes it "Star of the Sea." It either means "bitter," like Marah, or "The rebel" or "rebellion," like Miriam.—B. Davies.

- And thus longe he thowhte on this thing,
 tyl Atte laste on A Nyht, In his Metyng, 116
 To him from An hy Cam the devyne Answere
 Into his Chambre, In bedde as he lay there ;
 " Salamon, On thing I telle now the,
 that allynges of thy schal sche not be, 120
 Ne not fully the Ende of þ^e lignage,
 but the Ende of Anothir knyhtes of herere parage,
 that schal passen of bownte & of lif
 Alle Othere Knyhtes, with-owtea strif, 124
 that Evere to-forn him zit were,
 Oþer after hym scholen comen, oþer griues¹ bere.
 So mochel schal he hem passen In alle degre
 Asse the sone the Mone doth, Sikerle ; 128
 For whanne the Mone schineth most briht,
 zit passith it, the Sonne, be Many fold lyht ;
 lik so this knyht al othere schal pase ;
 and as dide Ioswe In Ony place, 132
 that past alle other In Chevalrye,
 So schal þis knyht passen Ioswe Al oþer sekerley,
 and zit Ioswe was told the beste knyht
 that of al þ^e world was, & most of Myht." 136
 and whanne he this thor vndirstod,
 that of his ligne schold Comen a knyht so good,
 Solomon rejoices, Ful Mochel Ioye was in his herte tho,
 And Ajen to his bookis thanne gan he go, 140
 And knew wel, & sawh be vndirstonding,
 þat him scholde he not sen, ne Abyden his comenge ;
 [leaf 94] For it was ful long tyme therto,
 lik as that his bookes Schewed him tho : 144
 " Now, Certes, this A wondir thing to me,
 and wonders that he thus knows of this Knight's birth,
 that So long tyme to-forn his perturite
 'how I scholde knowen of his birthe,
 that to this world Schal bringen bothe Ioye & Mirthe,
 As I haue here In vndirstondyng ; 149
 ' et qui a chel tans porteront armes.—A.

but ȝit is to me A ful straunge thing,
 for from this day ȝit thedir to,
 It is two thowsende ȝer & mo." 152
 Ful longe thowhte Solamon of this thing,
 Tyl his wif it Aspyde, Atte last Endyng, Solomon's wife
 how that he was fallen In his thowht,
 Where-offen Comfort fond he Ryht nowht, 156
 So that he was wondirly Evel at Ese,
 he Niste non thing that myht him plese ;
 thanne hadde his wif gret drede Anon
 that som Manere Evel he wolde hire don ; 160
 So that it happed vppon An Niht tho
 that In bedde they lyen bothe two ; asks him in bed
 and whanne hyre tyme sche sawh forto speke,
 thanne to hym sche gan Owt-breke, 164
 And Anon sche gan hym forto Conioure tho,
 For alle the loves betwexen hem two,
 that he hire would trewly telle to tell her what
he's thinking
about.
 how of his pensifnesse it be-felle. 168
¹and Salamon, that knew passingly wel
 Of hire Coniettyng Every del,
 Wyste wel that ther Nas non herte levenge
 that Cowde So Mochel of Coniettynge, 172
 that, And sche knew of his Menynge,
 Anon to the Ende Sche wolde it bringe ;¹
 therefore than Anon thouhte Salamon
 how that best this Game myhte Gon, 176
 For Al the Certeinte tellen he Nolde,
 What After there Offen fallen scholde.
 thanne discouered he his pensifnesse So he tells her all
his troubles.
 To his wif, & al his hertes distresse, 180
 Of that he² hadde So longe I-thowht,
 To what Ende it scholde be browht.

¹ Et salemons, qui le vit plus sutil en mal et en engien ke nus hom ne peust estre, pensa ke, se cuers morteus pooit metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

² MS be

- Swich As behoveth there-Inne to do, 216
 As 3e scholen Afterward bothe heren & knowe
 Al myn hol purpos vppon A rowa.”
 And Salomon it levede tho ful wel,
 And there A3ens spak Neuere Adel ; 220
 but Suffrede hire wille Al that nyht,
 Tyl on the Morwe it was day lyht.
 On the Morwe Anon as the day gan Ryse,
 he Comaunded his Messengeris In Alle wise 224
 Into Every partye forto gon,
 Carpenters him to bryngen Anon.
 So that with-Inne a fewe dayes
 these Messengeris Sowhten Many wayes, 228
 and Carpenters to the kyng Anon they browhte,
 to wete3 if that with hem he wolde Owhte.
 and whanne these Carpenteris weren sembli3 They come,
 Echone,
 To hem the kyng Aperede wel sone, 232
 & hem Comanded there riht Anon
 ‘ a schip forto maken they Scholde gon,
 So Strong, so Myhty, In Alle manere of gyse,
 of swich tre As they Cowde devyse, 236
 that for water ne Rokkes ne persen scholde
 With-Inne iij x' 3eres,’ thus the kyng wolde.
 thanne Answered the Carpenters Agayn, 240
 ‘ his wille to fulfulle they wolde ben fayn,
 To alle here powers & to Alle here Myht
 they wolden don that Schipe to dyht.’
 So that to werke they wenten Al In fere,
 that the Schipe was Mad with-Inne half A 3ere. 244
 And whanne it was fulliche I-browhte to An ende,
 Thanne that lady to Salamon gan wende,
 That thike Schip first dide begynne
 thorgh hire qweyntise and hire Jenne ; 248
 “ Sire,” sche seide, “ and it be so As 3e me telle,
 that In tyme Comeng swich A Cas be-felle,

Next day Solomon
sends for carpen-
ters.

and he bids 'em
build a ship that'll

last for 4000 years.

They set to work,
and build it in
half a year.

- and that swich A thing scholde there be,
 So worthy A knyht, and Of so ny degre 252
 that In bowunte alle knyhtes scholde passen Echone
 As don bemes of þ^e sonne passith liht of the Mone,
 And Alle hem that Euere to forn him were,
 Oþer after hym scholen Comen Armes to bare, 256
 It were bothe my Cownseille & my wit,—
 And 3e wolden Owht concentyn to It,
 and as be good Resown As thenkith Me,
 Sethen this worthy knyht Of 3oure ligne schal be,—
 that 3e som Manere Of precious Armure 261
 Whiche is bothen passing good & sure,
 (So that 3ow he may haven In remembraunce,
 What so Evere Aftir happe be chaunce,) 264
 Scholen 3e Ordeyne & Arayen Aȝens his Comenge
 Of hym that 3e hauen so gret Merveillynge,
 and that the Armure be passinge Merveillous In all
 degre
 As he schal passen Alle Oþer knyhtes In dignete." 268
 "Sey," quod Salamon, "what Armure it schal be ;
 and ȝif it be Covenable that I may se,
 I schal it ordeine thanne Anon Riht,
 And Into that Schipe it schal be diht." 272
 thanne Seide this lady Anon Ageyn,
 "Sire, I schal 3ow tellen now In Certain
 On Of the Most Sufficiaunt Armure
 that I knowe, as I 3ow Ensure. 276
 the holy temple wheche 3e han don Mad
 In the worschepe of ours lord In this sted,
 In wheche temple the beste Armure is on
 that Euere On knyht here was I-don ; 280
 It is the sword of thy fadir, kyng davy,
 that there-Inne hangeth ful Sekerly ;
 For it is On the Richest thing
 That Evere Abowtes heng ony kyng, 284
 the most Merveillous that Evere forged was,

Solomon's wife
 advises him

to prepare some
 precious armour
 for his descendant
 Knight,

to be put in the
 ship,

namely,
 the sword of his
 father David,

- the Most disgieſt¹ In Ony plas,
the Scharpeſt & the Moſte trenchaund
that Evere Ony Knyht took on hand ;— 288
taketh that, & Maketh Ordenaunce
For that ſwerd with-owten ony variAunce,
And Ordeyneth bothe for hondele & point,
To Setten Every thing In his Ioynt ; 292
And Aftir for the blad 3e ordeynen Also
As 3ow thinketh beſt forto do.
and 3e that han of Alle herbes the knoweng,
and of Alle precyous ſtones the konnenge, 296
And the kynde of Alle thinges therto
that be-longeth ony konnenge to,
Ordeyneth, for the point, of precious ſtones,
And that they ben Sotely Ioyned for þ^e Nones, 300
So that non Erthly Man Aftir this day
In non wiſe hem departen ne May,
but þat they Suppoſen In Alle thing
that it Niſ but On ſton In beenge. 304
and thanne to the pomel Ordeynen 3e
As precious A ſton & Merveillous As it may be,
That non ſo vertwos, ſo merveillo[u]s, ne ſo riche,
Of Alle Other ſtones be non him liche : 308
and thanne A ſchethe that 3e ordeyne,
tha merveillous blad forto ſuſteyne.
and whanne Alle this 3e han I-wrowht,
thanne wile I werken As cometh In My thowht, 312
and Ranges I wele Maken therto,
Sweche As me liketh there-Inne to do.”
thanne he that was wiſeſt of Al degre,
And moſt vertwes In herbis & ſtones Knew he,— 316
paſſing Ony oþer Creature
Moſt Connenge he was, I the Ensure,—
Owt of that temple the ſwerd they browhte,
the wheche kyng davy hiſ fadyr owhte, 320
David's ſword is
brought out of
the Temple.

¹ ? diſgineſt, or dingnieſt, *northieſt*.

- and that they helden as Riche and As worthy
As Ony thing þat In þ^e temple was Sekerly.
and thanne wrowhte he Al Aftir hire Avys
With precious stones of gret delys ; 324
but Onliche to the pomel An hy
he putte but on ston Sekerly,
Whiche of Alle Manere Colowrs it was
that Ony Man Cowde thenken In Ony plas. 328
And thanne Al his hol Entent
the schethe to Maken, he dide verament,
Where Inne that this swerd schold be ;
Ful Coriously his wittes thanne Cast he. 332
but where often the schethe þat he made there,
declaret not jit this storie here ;
For it schal ben non gret Mestien
the schethe jit to declaren In non Manere ; 336
but the pomel Made he so Ryaly
As here vs doth telle this Story.
And whanne this swerd thus garnysched was,
and be his devis wrowht In that plas, 340
thanne the Swerd Into the Schethe he pytte,
and ful fast be gan to beholden Itte,
bothe the schethe and Ek the swerd ;
Swich anothir nas there In Middlelerd. 344
and whanne he Sawh it Aparaylled So Richely,
In Al the world hym thowhte non So worthy
That for Erthly man Euere was Mad ;
thus In his herte to him Self he seid, 348
“ that there nas Neuere non knyht born
In Al this world here be-forn
that for hym swich a Swerd was diht,
Ne non So Riche to non Mannes siht, 352
ne non so vertwos In Al degre
As that is this swerd, as semeth me.”
Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More, 356

Solomon decks
David's sword
with precious
stones,
but puts one only
for the pomel.

Then he makes a
Sheath for it,

puts the Swerd
in the sheath,

and says that no
knight ever had
such a sword
made for him.

- 'that Neuere Man theke sward scholde drawe,
 For lust, for drede, nether for Awe,
 but him Repentyn Scholde Ryht Sore,
 Sauf only he that it was Mad Fore, 360
 What Manere of Knyht So Evere it be,
 that non it drawe, but zif it be he.'
 thanne to hym Cam A vois with-Owten lak—
 the Same vois that to fore tymes to him spak— 364
 "Salamon, Of this that þou hast Axed before,
 Schal non man it drawe, but hym Repente sore,
 but zif it be the Same persone 368
 for whom this Mater thou hast I-done,
 and for whom this sward is dyht ;
 It non Man to drawen schal hauen non myht."
- And whanne that Salamon herde this,
 thanne was his herte In Ioye & blys ; 372
 and Anon let wryten with his hond
 dyvers lettres, as I vndirstond ;
 and, as this Storye doth deryse,
 he¹ let Ordeyne Rawnges In his Gyse, 376
 And to the schethe he gan hem Ordeyne
 Also Ryaly as he Cowde Certeyne :
 but so wolde not his wif
 In non wyse be here lyf ; 380
²but so fowle Raunges, & so Spyttable,—
 that to so Ryal A thing ne weren not able—
 his wif Ordeynede forto do,
 that non thing weren Able therto, 384
 As fer forth as Salamon Cowde seyne,
 Not An Owr thike sward to susteyne.³
 "What?" quod Salamon to his wyf tho,
 "how thenke ze now here forto do, 388
 To putten So fowl A thing In Abvcious

Solomon desires
that no one shall
draw the sword

but the Knight
it is made for.

A vois assures
him that no one
shall.

Solomon then has
letters written on
the Sheath, &c.,

and wants to put
fine Hangings on
it,

but his wife insists
on putting foul
Hangings to it.

Solomon rebukes
his wife.

¹ MS het

²⁻³ ains en aporta vnes si laides et si poures comme de canure, et si febles par samblant ke eles ne peussent l'espee sustenfr.—A.

- To So Riche A thing *with-Owten* Comparison ?”
- Solomon's wife
tells him that “3e, forsothe,” thanne quod sche,
“ At this tyme it schal non *Operwyse* be, 392
Sowf onliche, and it be goddis plesyng,
That so May happen In tyme Comeng,
That A damysele it Chaungen Schal there,
And Tornen hem Into Anothir Manere, 396
So Faire and so Riche, that wondir schal be
Ony Erthly Man to beholden Certeinle.
and so be this swerd there scholen 3e knowe
the werkys of two wommen *with-Inne* A throwe ; 400
For lik as 3e don me to vndirstonde
That A Mayden schal comen In to this londe
Forto A-Mendyn Al the grete wronge
That oure form Modir dyde A forn ful longe, 404
Ryht So schal the Same Maiden Certeynlye
Amendyn In tyme Comeng Al my folye,
the fowle Raunges that I have the swerd put to,
Fvl Riche & worthy for hem wele sche *pere* do.” 408
- Solomon wonders
at her words. Of these wordis thanne hadde Salamon
In his herte gret wondir Anon,
Where sche hadde that wit An *disresciown*
him forto tellen So straunge A resown. 412
Whanne the Schipe was Mad In this manere,
- A wooden Bed is
made in the Ship, And I-Couered, as the Storye telleth here,
In the Schipe was mad a bed of Tre,
Wondirfully devised, I telle the ; 416
and the Sword
laid at its foot, and Ouerthwert ouer the beddis feet
lay this Ryal swerd, I the be-heet :
- while at its head
is a Crowne of
Gold which David
had worn. And Aboven, vppon the beddes hed,
A Crowne of Gold stood In that sted, 420
that Manie 3eris to-fore his fadir kyng davy
that Crowne hadde werid ful worschepfully ;
wiche Crowne Salamon put In to that plase,
Sethen that knyht neuere non So worthy wase 424
As he of whos ligne scholde Comen that mayde,

As to forn tymes his Bokys had hym Sayde ;
 And on non Man So wel, hym thowht, levenge,
 Myht ben be-stowed So worthy A thyng. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife
 "jit," sche Seide, "vs behoueth now thinges mo :
 For jit to this Schip there failleth Somthing
 That there-Inne Moste ben with-owten faillyng." 432

And these Carponters sche took Anon, takes carpenters
to the Tree of
Life,
 And to the Tre of lyf they gonne to gon,
 vndir wheche tre Abel was Slayn,
 As the Storye to forn Reherseth Certain. 436

thanne Seyde sche to hire lord tho,
 "Sire, to this tre now moot we Go,
 And to the Tothir that of hem Come,—
 the Cause I schal tellen 3ow Al & Some,— 440
 Off wheche on Is Red, Anothir is whit,
 The thrydde is grene, A tre of delyt :

Of these take 3e now springes thre, and bids 'em cut
off 3 branches,
white, red, and
green.
 Whit, Red, & Grene, lik as they be,¹ 444
 Whiche the bed Scholen Envirown Abowte,
 As I schal 3ow tellen with-Owten dowte."

thanne Answerid the Carponteris tho, The carpenters
refuse at first,
 'that the Tre of lyf wolden not they gon to, 448
 For neuere to fore, as they Cowden vndirstond,
 Ne was it persched with Mannes hond.'²
 thanne Answerid this qwene Anon,
 "but jif that 3e my Comandement wil don, 452
 3e scholen ben blamed Al In hye,
 I-Seye 3ow, Seres, now ful Certeynlye."

Thanne they fulfilden here Comandement but then do it,
 holiche Aftyr the ladyes Entent ; 456
 and they dradden hem ful Soryly,
 For neuere to fore hadde Man Comen ther Ny.

¹ prenes .iij. fuissiaus .i. vermel .i. blanc .i. vert.—A.

² Et chil disent 'qu'il douteroient moult a entamer l'arbre de vie, pour chou ke nus n'auoit este si hardis qui l'enpirast de riens.'—A.

- but the Tree of
Life bleed.
- but ful sore Abascht they weren Atte begynnenge,
For so fresch blood owt of þ^e tre gan sprynge, 460
As of A Mannes Arm it hadde be
that hadde ben of smeten Sakerle
In bataille, oþer In tornement,
Lik As it semede to here Entant. 464
and thanne weren they Abascht so sore,
- The carpenters
again refuse to
work,
- that there-Onne wolden they werken no more,
and so leften they Alle here werkyng
that they diden Atte the begynnenge, 468
and Repentyd hem ful Sore
that they wrouhten after the ladyes lora.
But sche wolde it suffren In non wyse
but that sche wolde haven hire owne Gyse ; 472
and whanne they knewen hire Entent,
holiche they fulfilden hire Comaundement.
- but at last do out
off the 3 Branches.
- And whanne these thre brawanches weren I-browht
To þ^e Schipe, to fulfillen the ladyes thowht, 476
þit ful Sorye they weren therto
here ladyes wille thanne forto do.
- Solomon's wife
puts these
branches on the
bed,
1 in front,
1 behind, the
3rd across,
- thanne devised the lady how it scholde be
of alle tho Braunches In Eche degre, 480
On be Fore, the tothir be hynde,
the thridde Ouerthwert, As Cam to hire Mynde ;
So that the bed ouer sprad was there
with these thre trees In this Manere. 484
behold now of this merveillous werkyng,
What it was thanne to Signefieng!
For it was to a gret Signefyaunce ;
As this Storye schal schewen with-owten variaunce. 488
- and tells her
husband
- And whanne sche hadde So I-do,
Thanne to Salamon gan sche to go,
“ Now beholdeth these spyndelis thre
that vppon this bed to forn þow be ! 492
- that no man shall
ever see them
- Now herkeneth to me what I schal seye :
these Schal Neuere Man Sen ful Certainlye .

- But ȝif Abelys deth he schal haven In Mynde,
That Man that so Just was, and to God So kynde." 496 unless he thinks
of Abel's death.
- And whiles they spoken of this Matere,
Anon to hem Comen tydynges there,
that tho whiche the Branches hadden Atamed,
Aungeles¹ they weren, that weren not blamed. 500 The carpenters
turn blind.
- Thanne be-thowhte ful Mochel Salamon
Of Manye thinges that he wolde don ;
And ȝit to his wif he Seyde Ryht nouht
Of Al that Euere thike tyme he thouht. 504
- Thanne Anon Salamon be-gan to write,
and with his wittes it gan to Endite,
A lettre In the Schipe forto be set tho,
In what plase he myhte best it do. 508 Solomon writes a
letter to put in
the Ship,
- And this was the be-gynneng of his Resoun,
As ȝe scholen now heren, bothe Al & soun² :
" Behold, thou Knyht, (what I schal Seye ;
Of on thing I warne the Alweye,) 512 warning the
Knight (Galahad)
- That schalt ben Eade of Myn lynage,
As I am Certefyed, and of So worthy Corage.
Evere be thow war of wommens Engyne ;
And Also of Many thinges they welen propyne, 516 to beware of
women's wiles,
- loke that thow be wis, & kepe the wel,
and of hem be war thou Everey del,
and that thow leve hem In non wise,
For ȝif thou do, thou lesist thin Aprise ; 520
- Ne Neuere prowessse ne non Chevalrye
Schal I the waraunten Certainlie,
but it torne Reprof to the ;
thus Sente the to Seyne Salamon be Me : 524 and to think of
Solomon when
he looks on the
letter.
- Aud o^f hym Remembraunce thow took,
Whanne that thow lokist vpon this book."
- ³Thys was the begynneng of his writ there,

¹ ke chil qui l'arbre de vie auoient entame, estoient auale
[blind].—A.

² for som

³—³. Et tous li commandemens du brief ke salamons escrist
pour le chivaler qui fist tant de cheualerie el royaume de logres,

- Whiche Salamon wrot In this Manere ; 528
 For of logres that worthy Knyht
 Whiche that Into this Schip scholde be dyht,
 Wrot Salamon this qwestion Sekerly,
 and Into the Schipe it putte trewly. 532
 And now of Forein londes scholen 3e here,
 As the storye of Sank Ryal Reherseth In diuers
 manere.³
 And After he Wrot the verite
 Of his wif there In Alle degre, 536
 how his wif this Schipe gan to Ordeyne,
 And Al that Richesse there-Inne put Certeyne,
 bothe the Bed, & spyndelis Also
 that overthwert the bed weren I-do, 540
 of whiche on was whit, Anothir was Rede,
 And the thridde was grene In that stede ;
 and alle colowred of here kynde they were,
 As¹ of the Tres they weren taken Ere. 544
 and whanne this writ was thus I-do,
 At the beddes hed he leyde it tho ;
 vndir the Crowne there As it was,
 There he it putte In that Same plas. 548
 And whanne this Schipe thus was I-dyht,
 Into the Se he it putte Anon Ryht.
 thanne to his wif he Seide Anon,
 "Lo, dame, now Al this thing [is] don, 552
 and Into the Se I have it pyt,
 Neuere weneng more forto Sen it ;
 Ne I not neuere to knowen of his Comenge,
 of theke worthy Knyht þat me Is put In Mynde." 556
 "3is² Certain, Sire," quod his wif thanne
 "Som veryfieng Schole 3e han of that Manne ;
 Charge 3e 3oure Meyne Anon Ryht
 et mist a fin les auentures qu'el roiaume de la terre foraine et
 en maint autre lieu auenoient par l'aenture et par la forche
 del saint graal, si com li contes deuisera cha auant.—A.
¹ MS As As ² MS 3if

That 3owre payylowns ben Redy dyht, 560 Solomon's wife
 And be the se Syde that 3e don hem Sette, bids him have
 And for non thyng that 3e ne lette his tents pitch,
 That 3e And I and somme of oure Meyne
 With-Inne the tentes to-gideres Mown be, 564
 And there to Abyden and to dwelle,
 To seen what this Schipe may be-falle." to see what'll
 become of his
 Ship.
 Thanne this Salamon Anon Ryht
 Comanded his pavilowns to ben dyht, 568
 And to ben Set faste¹ vppon the Se Syde,
 with-Inne wheche he myhte abyde,
 his wif, & with hem A prevy Meyne :
 thus he Comanded that It scholde be. 572
 And anon his comandement was I-do,
 that he and his wif to-gederis Also
 there-Inne Slepten Every Nyht,
 and with hem here Meyne ful ryht. 576
 So vppon A tyme As there-Inne they lay,
 As this Storye here doth Say,
 As it be-happede Abowtes Mydnyht, 580
 In his Sleep he Sawh a wondir siht :
 that there Cam from the hevене An hy
 A man, & of Aungeles A gret Company
 that certein Instrwmentis with hem browhte ;
 but what Maner they weren, he knew hem nowhte, 584
 Ne he ne wiste In non maner degre
 What Man it was that In that Compeyne
 that with the Angelis Cam down there,
 he ne Cowde him knowen In non Manere. 588
 And Alle Into the Schipe they descendid Anon,
 Ech After Oþer there-Inne Gan gon ;
 thanne to the water gonne they Reche,
 And ther-with dyden as I schal the teche : 592
 and Into that schip it Cast Abowte
 Into alle parties, with-Owten dowte,
 cast water all
 over it,

¹ MS foste

	Seyng there In this Manere To his Aviciown, as he myhte here :	596
and say the Ship is a type of God's new House.	"This Schipe is the Signefiaunce Of Myn Newe hows with-Owten variaunce." and thanne this old Man gan forth to gon	
An Angel writes letters	to the bordis of þ ^e forschipe there Anon, And bad on of his Compeny to write Sweche lettres as he wolde Endyte. ¹	600
forbidding faith- less men to enter the Ship.	And whanne these lettres weren I-wrete, thus gonne they sein, And thow wilt wete :	604
	"a passing fool thanne schal he be that this comaundement passeth In ony degre." this beheld Salamon In his Aviciown, What this Comaundement spak Al & Som ;	608
	and þerto it was so worthily I-wreten & dyht, So that there Cowde non Erthely wyht discryve the bewte of that Scripture that so wondirful was, I the Ensure.	612
Solomon wakes,	And al swich wondir he hadde In his Slepinge, So that atte laste he barst In wakyng, And there his Eyen he Openode Anon, And to-wardis the schip he lokede ful son ;	616
and sees the Angels and the old Man in his Ship,	And there Openly Sawh he than the Same Compenye with the olde Man that In his Sleep he Sawh to fore ; Alle thiike hole Compenye him thowhte thore.	620
but has no power to speak to them,	thanne to hem wolde he han Spoken tho, but non power hadde he therto ; he wold han Clepid hem In his Gyse ; but power hadde he non forto Rise.	624
	thanne wolde he han Clepid hem þat to-fore him lay, but therto power hadde he non be no way, For he ne myht nethir Meve ne Speke, Ne with On word ne Myhte Owt breke.	628
	thanne thowhte him that a voys Seide tho,	

¹ MS endyde.

"Salamon, thy desir is fulfyld and do ;
 For the Knyht that the Ende of thy lyne schal be,
 In. to this Schip schal Entren ful Sekerle, 632
 And this swerd schal he have In honde
 that þou hast Aparailled ; this thow vndirstonde.
 and here-offen schalt þou knowen the verite,
 that non schal Entren, but ȝif it be he." 636
 And thanne After this word anon,
 Owt [of] this Schip this Compenye gan gon,
 that Salamon ne wiste witterlie
 Where they becomen tho Serteynlye. 640
 and whanze he hadde power forto speke,
 thanne to his Meyne he gan to reke,
 And to the Schipe he Cam Anon
 Also faste As he Cowde gon. 644
 and whanze the Schipe he wolde han Entred ther,
 A voys to hym Seyde In this Maner,
 "Salamon, I the Rede that thow *with-drawe*,
 and that thou werke Aftyr my Sawe ; 648
 for ȝif thou Into the Schipe Entre otterly,
 Thou schalt ben persched Sothfastly.¹
 but loke the Schipe that thow lete go,
 To Swich place As it is ordeyned to, 652
 And where that fortune so wele it bringe ;
 Forto manie stroung Contres is his goynge,
 wheche that hens ful longe they ben,
 As In tyme Comenge Oper Men scholen sen." 656
 Thanne there Salamon with-drowh him Anon,
 And from that Schip faste gan to gon,
 And beheld the lettres wreten vppon the bord,
 that In this Maner they speken Every word : 660
 "Thow Man that Entren wilt with-Inne Me,
 be war that ful of Feyth that thow be ;
 For In Me is, if non thing Ellis,

An Angel tells
Solomon that the
last Knight of his
line shall enter
his Ship,
and have his
Sword.

The Angels
vanish.

Solomon wants to
go on board his
Ship,

but is warnd by a
voice that he'll

be killd if he
does.

So he goes back.

¹ Se tu entres dedens, tu periras.—A.

² et saches ke ele sera encore veue et pres et loing.—A.

	but only feith, (As the Storye tellis),	664
	and Riht-ful Creauce, as I telle the.	
No one is to enter Solomon's Ship unless he has faith without wavering.	perfore be war, hoso entre with-Inne Me,	
	that he have bothe feith & Creauce	
	stedfastly, with-owten variaunce.	668
	and zif thow blenche from ony of tho,	
	be war, from the than Schal I go,	
	And the forsaken In alle degre,	
	And Nethir Sustenaunce ne helpe getest þou non of me ;	
	In what place that so Evere thou be,	673
	Sodeynly schal I forsaken the."	
	and whanne Salamon Radde this Scripture,	
	at that Schip myht he non lengere Endure,	676
	and Seyde 'that to Entren, he nas not worthy,	
	Into non Swich place Serteinly.'	
Solomon's Ship is sent to see,	thanze Comaunded he his Men Anon	
	Forth Into the Se that Schipe to don,	680
and soon sails out of sight.	So that it paste ful ferre from hem þ ^o	
	that Owt of here Syhte it gan to go,	
	that Nethir Salamon ne his wyf	
	Non lengere it Syen, with-Owten strif.	684
The story turns to Nasciens.	Now leveth this storie here anon,	
	And to Nasciens now let vs gon,	
	that longe hathe ben In Tornaunt Yl,	
	As thowh it were in Maner of an Exyl.	688

 CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens can not make out how the Three Spindles are colourd (p. 405); and says that it is by trick (p. 406); wherent the Ship splits in two, and he is nearly drown'd. But he reaches the isle of his exile (p. 406), sees the letters on the Ship, and prays to God to forgive him his sin (p. 407); then he lies down on the ground and goes to sleep. In the morning he wakes (p. 407), and prays to God to protect him from his enemy (p. 408). He looks to the east, and sees a vessel with an old man in it, which comes

within two lance-lengths of the isle, but no nearer (p. 409). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 413); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Ivrie londe,' l. 330, the place where he likd to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye

[How] that Nasciens ful Sekerlye

[Beh]eld tho spyndelis that on þ^r bed lye,

[And] tho thre Tres ful Sekerlye

that Colowred weren of here Owne kynde,

where-Offen he Merveilled Sore In his Mynde;

With wheche Branches the Bed was spred

bothe Enlonges And Ouertwert, as it is Seid, 8

And Evere this Nasciens beheld hem faste,

And Merveilled In his Mynde Atte laste

Whethir of the[r] Owne kynde it scholde be,

Oþer depeynted with Colours ful Sekerle;

Ne stedfastliche he ne cowde not beleve,

Ne with Alle his wyttes ne Cowde not preve,

how that So I-Colowred they were,

Oþer I-peynted In Othir Manere. 16

thanne Anon A word to hym Self gan he say,

Whiche Sore him Repentyd that same day,

Nasciens looks
at the coloured
4 Spindles,

and wonders
whether their
colour is their
own, or painted.

- Nasciens then
says he thinks
the Bed is made
- “be my trowthe,” quod Nasciens tho ful pleyn,
“Of this bed I not what I schal Seyn,
- 20
- For I ne Can not demyn In My Memorye
but that this bed is Mad Al be trechorye,
And be falsnesse, and be Engyn,
thus thowhte me tho In hertē Myn.”
- 24
- And Anon As he hadde Seide this werd,
he gan to beholde vppon the Schippes bord,
and Sawh how that It Clef A-two,
- At once the Ship
splits in two,
- and he falls into
the sea.
- So that Into the Se thanne fyl he tho,
- 28
- And there Anon I-dreynt was he ful Ny,
Ne hadde goddis helpe han ben Sekerly.
- And whanne In the water thus was he,
Sore Abascht he was ful sekerle ;
- 32
- For he Niste whethir he slepe oper wook,
So Sodeynly the watir him took.
and thus Sone he loked him Abowte,
And Sauf Of the Schipe that he was Owte,
- 36
- Beholdynge to-wardis the yl Anon ;
Thedirward ful faste he swam ful son,
tyl Atte laste he Recouerede this yl
Where that he ferst was In Exil.
- 40
- And whanne the yl Recouered he hadde,
Ryht ful gret Ioye thanne he Made,
And loked Aftyr this Schip Anon,
And Aftyr tho lettres Everychon
- 44
- that Seiden In this Manere vtterlye,
‘In Me Nis but Only feith Certainlye.’
- And whanne he beheld this Scripture so,
he wiste wel In Synne he was fallen tho
- 48
- be Miscreaunce & Misbeleve.
perfore Anon to him Self he gan to Repreve,
And thus to him Self he gan to Seyn,
“Ow thou Man of litel beleve In Certain,
- 53
- Why were thow Se Ethe for to tornen here,
And of Misbeleve to ben On this Manere.
- and reproves
himself for his
want of belief ;

- Of that Schipe that thow were Inne,
 O fals belevre, why wost þou from it twynne? 56
 Why Art thou Of Misbeleve & Miscreaunce,
 Sethen god the hath Schewed be Many chaunce,
 And be Many *Merveilles* In that Schipe Also :
 A ! fals Cristen Creature, why wost þou so do ?" 60
 Thanne there to god Cryde he *Mercye*
 With Sorye herte & weping Eye,
 'That God wolde for-geven his Misdede,
 And Evere him to Socoure In his Nede ; 64
 And that wroth with him he wolde not be,
 but on hym to haven *Mercy* & pite ;
 And that for his newe Miscreance,
 God On him scholde schewe non veniaunce.' 68
 And thus vppon the yl stood *Nasciens* there
 Al the live long day In this Manere.
 And whanne to the Eveward it gan to drawe,
 And the lyht with-drawen, as be Old Sawe, 72
 And that the Sonne hadde lost his lyht,
 It wax to dymmen & to becomen to Nyht ;
 thanne Made *Nasciens* his preyere
 With good herte & In devout Manere ; 76
 and whanne he hadde So I-do,
 down he hym leyde Anon Ryht tho ;
 And there he Slepte Al that Nyht
 Tyl On the Morwen it was day lyht. 80
 vppon the morwe, whanne it was day,
 and that the Sonne it Schewede verray,
 thanne *Nasciens* his Eyen Opened Anon,
 And Abowtes hym he gan loken ful son, 84
 And Into the See he lokede ful Stedfastlye,
 Aftyr that Schipe there ful witterlye
 that he hadde seyn the day to fore,
 3if Owht thanne he Myht sen it there ; 88
 but Nethir Fer Nethir Nye
 he Cowde it non sen Certainlye.

Nasciens prays to
 God to forgive
 his misdeed.

At nightfall he
 prays again.

Next morning

he can see
 nothing of the
 ship.

- and whanne that he Sawhe it wold not be
that he ne myht it sen In non parti, 92
thanne wondirly Sore Abaschet he was,
So þat he left vpe his hond In that plas,
and On hym he Made the Signe of the Crois,
thus Cryeng to god with Milde voys : 96
- Nasolens prays
again to Christ* " Now, Jesu Crist, for thy grete pite,
and for thy Mercy that is so large & fre,
that Me Owte of Califeris daungere
Into this place hast Browht me here, 100
Wheche that was My Moste Enemy
that Evere 3it hadde ich here worldly ;
and Sethen, lord, that thou hast don so,
From alle Oþer Enemyes kepe me now fro, 104
that me Assailleth Every day,
Me to deceyven, 3if that he May,
With his False conspiracye ;
Now, goode lord, from him þou me gye ; 108
And defende me, lord, As A Champiown,
From the wiles of that fals Felown,
That I mot kepen Euere for thy sake
[I did'st to me] Thike Iowel whiche thou distime¹ betake, 112
Whiche is my Sowle, In Eche degre
It to Kepen, lord, power graunt thow Me.
And 3if therto I ne haue neþer Strengthe ne powere,
and support him, Now, goode lord, that thow Supporte me here, 116
And that Euere My sowle that thou Kepe,
Whethir that Evere I wake Oþer Slepe.
For I Knowe wel In Myn Memorie,
that 3if that fals thef Owht me Aspye, 120
3if I Owht be blenched from holy Chirche,
thanne his Maistres On Me wile he wirche,
And Me to strangelyn 3if he May,
as he is so feeble
in the new Faith. That 3it so feeble am In the newe fay ; 124
therefore Euere, lord, defende thou me,
Tyl More Stedfast that In beleve there I be."

Whiles Nasciens Made thus his preyere,
 Euere towards the See loked he there, 128
 Evene plat Est, 3if he myhte Aspye
 Ony Schipe Owther fer other Nye.
 And Atte laste he loked So fere
 Tyl A schipe him thowhte he sawh comen there, 132 Nasciens sees a
 ship coming,
 with a very old
 man in it.
 And there-Inne A Man of Ryht gret Age,
 As him Semed be his visage ;
 And streith it Cam to that yl
 there Nasciens was Inne In Exyl ; 136
 And So Nyhe to the yl there Gan it gon,
 two spereschaft¹ lengthe there anon ;
 but Non ner it ne kam there,
 nethir not ne wolde In non Manere : 140
 So Riche thike litel vessel was, The little ship
 is very rich,
 That Sire Nasciens thowhte In non plas—
 Nether vppon the lond ne vppon the See—
 So Riche A vessel that Myhte han be ; 144
 For with-owten it was Set so ful of precious stones,
 Every bord ful thikke for the Nonis,
 So that Nasciens wende ful Sekerly
 that Alle worldly princes, ful Certeynly, 148
 Ne hadden of precious stones so gret plente
 lik As In that Schipe there gan he to se ;
 And 3it was that Schipe In Other degre
 Anoured² with diuers Iowellis Certainle. 152 adorned with
 many jewels.
 thanne beheld Nasciens this Schipe on bothe side,
 And Alle the Ietes sauf xij In that Tyde,
 Alle they weren Echon of Sylver fyn tho,³
 And the poyntes with fyn gold I-garnesched weren Also,
 that was Also Cler Schynenge 157
 As the sonne vppon the water whanne it is Glemerynge ;
 And to forn, As scharpe And trenchaut they were ;

¹ deus lanches²⁻³ aournée d'autres choses dont nasciens ne s'esmeruilloit mie mains ; Car el bort d'une part et d'autre auoit saietes, truskes a .xij., qui toutes estoient d'argent.—A.

- As Ewere was knyf Owther Ony spere. 160
 Whanne Nasciens Sawh this good Man fast by,
 and beheld that he wolde Comen No Ny,
 Nasciens to-ward hym gan to dresse,
 With him to speken In Sekernesse. 164
- Nasciens wel-comes the old man.
 thanne seide Nasciens, "Sire, welcome 3e be!"
 "Graunt Mercye, Sire," quod this good man Sekerly.
 thanne Axede This good Man Nasciens Anon,
 "how that Into this Contre Gonnen 3e to gon, 168
 that Is so fer from Every Man?"
 thus Axede he of Nasciens than.
 "Now Certes, faire Sire," quod Nasciens tho,
 "I ne wot Into this yl how I come to; 172
 but wel I wot It was be goddis wille
 That this yl I Cam vntille;
 And bothe thorwh his grace and his Myht
 that me deliuerede from that Crwel Knyht, 176
 Owt Of his presown, Sire Calafere,
 Where that I was In Riht gret danger."
 "3e, Sire, Of Calafere have thou non drede,
 For he is ded on Ryht Evel dede 180
 Al so wykkedly As man Myhte deye,
 I telle the, Nasciens, now Certeinlye."
 "ha, goode swete Sire," quod Nasciens tho,
 "Is this trewe that 3e seyn me vnto? 184
 And how myhten 3e haven thereoffen knowenge,
 this were to Me A Merveillous thinge."
 "3if, Sire, Sekerely," this good man seyde,
 he saw him die. "this day I sawhe whanne that he deyde." 188
 "And this be Soth, Sire, that 3e me Seye,
 And 3e An Erthly Man Certeinlye,
 It may not Acorden, In non degre,
 That I so fer from folk scholde be 192
 as 3e diden me ferst to vndirstonde
 that I was so fer Owt of londe;
 And 3it is it not past Matyn tyme,

Neþer no wher ny the Owr of pryme, 196
 And 3e so faste scholde han gon,
 For Erthly man myht neuere don it non."
 "Now I the Sey," quod this goode Man tho, The Old Man
 "I sawh hym ded with-Owten Mo. 200
 And 3it Art thou from thyn Owne Contre
 Ferthere thanne that thow wenest to be ;
 And 3if thow wilt not Me leven of this, tells Nasciens
he'll repent if he
will not believe.
 Sore Schal the Repenten with-owten mis, 204
 Al so Sore As thow dydest Ere,
 Whanne In the Schipe thou spoke thike wordys
 there,
 thorwh wheche Into the water þou wentest Anon,
 & þere to hauen deid, wistest þou non Othir won." 208
 Whanne Nasciens vndirstood hym tho Nasciens then
 That he So Merveillously Spak him vnto,
 and Remembred him In swich Manere
 Of þ^e wordis that he In the Schipe spak there, 212
 Whiche that non man vndirstondyn ne Myhte,
 but Only God thorwh his Insihte,
 Thanne supposid he Aboven Alle thing
 that from God it Cam, theke discouereng, 216
 And that God hadde discouered hym tho
 To thike olde Man that to hym Cam so,
 And that to hym was he sent In Comfortyng,
 Somme goode tydynges him forto bryng. 220 so he telle him
that he believes
him,
 thanne to this good Man Seid Nasciens Agein,
 "Sire, I leve 3ow ful wel In Certein ;
 Of Alle thinges that 3e me Seye
 I beleve 3ow wel Certeinlye ; 224
 but of that Schipe that wente fro Me,
 Sire, konne 3e there offen owht tellen Me,
 3if It Euere Owht schold Comen Agein
 Into on[y] place there I am Certein, 228
 and 3if Evere Ony More I schal it se
 In ony place where so that I be."

- "ȝe, thou schalt it sen," quod this good Man,
 "Better Arayed thanne Euere was it than ; 232
 For it groweth & wexeth Every day
 Bettere thanne other *with-owten* delay,
 And so it schal whiles the world doth Endure,
 Sikerly, Sire Nasciens, I the Enswre." 236
 "Sire," quod Nasciens to that good Manne,
 "that Schipe that Every day Encresseth thanne,
 It Nis non Schipe As Othere be." 239
 "thou seist soth," quod this goodman, "ful sekerle ;
 but Of A schipe it is the Semblawnce,
 And of the highe god A gred demonstraunce
 that he wolde hedir it to the Sende ; 243
 but of his signefiaunce thou schalt knowen þ^e Ende,
 and Otherwise thanne A schipe thou schalt it calle
 In tyme Comeng, So May be-falle."
 "Certes, Sire," quod Nasciens tho,
 "I beleve wel that ȝe sein me vnto ; 248
 And therefore, sire, I preye ȝow for charite,
 The Signefyaunce that ȝe tellen me."
 "I schal the tellen with Ryht good chere,"
 quod this Good Man Anon Ryht there. 252
 "The Schipe that thow here Sye, Sikerle
 It signefieth holy Chirche, Siker thow be,
 whiche that is the most delitable thing
 In Al this world *with-owten* varyeng ; 256
 and lik As the schipe hadde non thing *with-inne*
 bote feith & Creauunce, neþer more ne Mynne,—
 As vpon the bordys Rehersid the scripture,—
 Ryht so fareth holy Chirche, I the Enswre, 260
 that bothe feith and trowthe, as I the say,
 In holy Chirche it is from day to day ;
 And of these two thinges ferst Sikerly
 holy Chirche was fowndid, I telle the pleynly. 264
 "And the Brefs that on the schipe weren set,
 Signefieth holy Scripture *with-owten* let,
- Nasciens asks
the Old Man**
- to tell him what
the Ship typifies.**
- It typifies Holy
Church,**
- which, like the
Ship,**
- has only Faith
and Truth in it.**
- And as the
writing on the
Ship forbids men**

wheche defendith that non Man schold Entren there but he be stedfast In feith In Alle Manere ; Riht so defendith the same Scripture, Non man holichirche to Entren but he be pure, And of Synne I-cleused that he be, [By] confescioun Of mowthe ful Openle. And with herte-ful Repentaunce, And to God to ben stedfast In Creaunce, & there-offen Mevable that he ne be, As is the paynym In Eche degre, That wile Tornen with Everey wynd ; For swech is Evere the paynmys kynd. But the Cristene owht not forto don so ; but As A myhty Bole they scholden do, ✓ that is Sekir of Fote And of fundement, whanne that he is asaylled of his Enymyes present ; Ryht so stedfastlych In Alle Manere Scholde Evere Cristen Man lyven here ; And stedfastly beleven In holichirche, And there-Inne Alle goode werkys to wirche, Forto defenden hem with strengthe & Myht Azens that Enemy that, bothe day & nyht, doth what he Can hem forto withdrawe bothe from god & from holy Chirche lawe. And therefore I Rede now Every Man to fownden him In the fadir, what that he kan, the wheche is Crist, Goddis Sone of hevене, that Into therthe discended with Mylde stevene.	268	<small>to enter it unless they're stedfast in faith,</small>
	272	<small>so no one can enter Holy Church [leaf 87] except by Con- fession and Repentance.</small>
	276	
	280	
	284	<small>And after, he must live stedfastly,</small>
	288	<small>and work good works,</small>
	292	<small>and found himself in the Father, even Christ.</small>
“ And lik As the Schipe, Ordeyned it was thorwh the See to Gon In Every plas, And with-Owten peryl to Comen to londe ; So Is holy Chirche, as þat I vndirstonde, For to Susteyne the Cristene In this world here, That they ne perschen not In non Manere.	296	
“ be the Schipe vndirstonde thow holy Chirche ; And be the See, the world, 3if þou wilt wirche.	300	<small>The Ship is Holy Church. The sea is the world.</small>

	And lyk As the Schipe thorwgh the See Saveth the Men that there Inne be	304
Holy Church keeps God's servants,	From Alle Maneres perilles of here Body, lik So doth holy Chirche ful trewely ; Evere Goddis Servautes doth he kepe, whethir that they waken other Slepe,	308
and purifies them.	From Alle Maner of dedly Synne, That Non Schal Entren hem <i>with</i> -Inne. For holy Chirche povrgeth Also Clene Alle Manere of goddis Servautes bedene,	312
	lik As the Gold Resceyveth his Clernessee be Sevene weyes In Sekernessee, Wheche that Maken hym to Schyne So bryht Aboven Alle O per Metales that ben more lyht ;	316
	And lik As the Sonne passeth the sterre, So doth gold Alle Metales bothe Ny & ferre. " Now of the Schip I haue the told the signifi ance ; And now of the bed I wele <i>with</i> -Owten varia nce . 320	
The Bed means the Holy Table	the Bed Signefyeth In Certain the holy table, I sey the ful pleyn, where that Every day Goddis sone of hevене Is Onne I-Sacred with ful Mylde Stevене ;	324
on which God's Son is con- secrated,	Where that the wyn Is I-torned blood Red, And the bred to verray flesch In that Sted, be the vertu of the holy wordys there that the blessed man Seyth In his Manere.	328
the wine turnd to Blood, and the bread to flesh.	So be this Schalt thou vndirstonde the <i>cross</i> that Crist was on Crucified In Ivrie londe, Where onne I-Sacred that he was, and Made Redempcioun In that plas,	332
The Bed also means Christ's Cross, that he was crucified on.	Mannes Sowle to byen from helle,— The develis powste forto felle,— Whiche Every day to forn his ded Wenten to helle, that fowlē Sted.	336
	" Also 3it myhtest thou vndirstondyn More be the Bed what it is to Signefye thore,	

- A thing that Mad is on forto Reste
 Whanne Crist had Suffred deth, As hym liked beste.
 For Evere Aftir Strong Travaille 341
- Behoveth A man to Resten Sawn faylle :
 Riht so Schalt thou vndirstonde,
 that aftir that god hadde suffred schonde, 344
 Rest that Crist took As hym list
 In what place so him liked best.
- “ Now haue I the told the signefiaunce
 Of Schipe & bed with-owten variaunce. 348
 Now of the thre Spyndelis wil y fonde,
 Owther braunches, whethir 3e welen vndirstonde ;—
 For, with-Owten gret Tokenyng,
 Abowtes that bed Envirownenge 352
 was not don, wel myhtes thou wete,
 As I schal the Openly declaren itte,—
 Of wheche on was whit, Anoper was Red,
 the thridde was grene In that Sted : 356
 what the Signefyaunce is of these thre,
 Schortely I wele it declaren to the.
- “ Ferst, be the whit thou schalt vndirstonde,
 Whanne Crist Cam ferst In to Erthly londe, 360
 he Cam Only In virgenite,
 And Into the blessid virgine so Entred he ;
 And hire virginite ne dide Neuere schende,
 but Clene virgine Abideth with-owten Ende. 364
 For Into hire bosom he Entred As Clos
 As¹ A 3ate is schet per that no man In gos ;
 And As holyche he Iaswede Ageyn,
 And Euere the 3ate clos schyt In Certain. 368
 So this betokeneth virginite
 In Alle degres, As thou myht se.
- “ The Rede braunch that vppon that bed lay,
 which of his owne kynde is profay, 372
 therby schalt thou vndirstonden charite,

The Bed also means a place for Christ to rest on when he'd sufferd death.

As to the Spindles,

the White one means Christ's virginity:

the Red one

¹ MS As As.

	In Crist that So lowliche wolde be, that bowed his body to passiown, For Mannes Sowle to maken Redempcioun. 376	
means Christ's humility in giving his body to redeem man's soul.	behold, swich lownesse he schewed þere! and the grettest ȝifte for man In ony Manere ȝaf Crist there! his Owne Body, the wheche that is lyf Euere lastyngly. 380	
It also means Christ's love.	lo, hire Charite myhtest þou vndirstonde, whanne that In dedly flesch he hym wond In the welle of Charite and of pite; lo, thus dyde Crist for love of the! 384	
The Green Spindle	“ Be the tothir Spyndele that grene was, ✓ wheche On the bed was In that plas, that to An EMeraude I-figured it Is,—	
means Patience,	The wheche that to paciense <i>wit</i> -owten Mys 388 Is the Semblaunce Of that ston, As men it knowen ful Manyon; the wheche Emeraude is Evere Grene, lik so is paciense with Owten wene; 392 the wheche may neuere ben taken Away For non deseisse, I dar wel Say, Nethir for non Maner Adversite, ȝif In A Cristen Mannes herte I-grounded it be. 396	
which ensures a Christian victory over his enemies.	For be paciense schalt thou han victorye, And <i>wit</i> paciense discomfit thyn Enemye; For there as paciense I-herberwed he ys, There is Evere victorye with Owten Mys. 400	
	For thouhe thy Enemy be neuere So wood, and these thre thou wel vndirstood, And kepe hem Sadly In thin herte,— thanne schal thyn Enemy neuere the Asterte,— 404	
With Virgynity, Meekness, and Charity	Whiche is ferst virgynite, Meknesse, and thanne Charite; And with these thre Certainlye	
was the Bed coverd.	was the bed I-couerid sothfastlye, 408 Whiche the verray Cros doth Signefye,	

- On wheche that Crist gan vpon deye ;
 For whanne On the Cros he suffred ded,
 Alle these thre weren In his Manhed ; 412 These three
 For As holy writ it doth Certefye,
¹with-Owten these thre was he not Sekerlye ;
 For these three vertwes weren with him there
 whanne he suffrede deth In Alle Manere ; ; 416
 So with virgynyte, Charite and pacyense,"
 [He conquerd Death, and bought us bliss intense.¹]
 In this Mene while that this good Man
 Of Alle these thinges to Nasciens spak than, 420
 and told hym Al the Signefiaunce
 of Schipe and bed with-owten variaunce,
 that plesed to Nasciens So wondirly wel
 Al that this Man Seide Everydel ; 424
 For so swete and so delicat his wordis were,
 that Nasciens fil on Slepe ryht there,
 And Evere him thowhte, As he lay,
 that this good man to hym talked Alway. 428
 And whanne that he whiche In the vessel was,
 Sawh Nasciens On Slepe In that plas,
 thanne thens Anon he gan to hye,
 And with-Inne A litel while Sekerlye 432
 he was thennes A gret Iorne,
 Ful fer Abrod Into the Se.
 Whanne this good man was forth gon,
 And Nasciens Slept stille as a ston, ✓ 436
 In his sleep he thowhte, be his Entent,
 that to forn him Cam a gret Serpent,
 And him Assillede wonder faste,
 Tyl that he hurt hym Atte laste, 440
 And smot hym sore vndir the lefte syde.
 And sore he defended him At that tyde ;

virtues were with
 Christ when he
 suffered death.

While the Old
 Man is explaining
 these things,

Nasciens falls
 asleep,

and dreams that
 a great Serpent
 attacks him,

¹— a chele angoisse qu'il souffri, li firent compaignie ches trois choses, virginites, carites, et pascienche ; et ensi, garnis de ches trois choses, uenqui il la mort, et ramena notre vie au monde.—A.

- and he can't
 defend himself,
 till a little worm
 comes to help
 him,
- but his defens Myhte ful lital Avaylle,
 Tyl atte the laste thanne sauñ faille 444
 there Can a Werm of lytel powere,
 In Socourenge of Nasciens there.
- when the Serpent
 flees.
- And whanne þ^e serpent Sawh þat werm comes tho,
 From Nasciens he fledde him fro, 448
 wich Cam to him for Socourenge,
 thanne In this Serpent was non longere Abydyng.
 Thus thowhte Nasciens In his Slepynge.
- Nasciens awakes,
- And whanne he Awok, with-owten varyenge 452
 he was Abascht, And wende Sekerly
 þat with the Serpent he hadde fowhten Certainly;
 and fully Awaked thanne was he,
 thanne wiste he wel ful Sekerle 456
 that verrayly Aslepe he was
 thorwh the Swete wordes þat In that plas
 that the goode man Seide to him tho,
 whiche In the vessel was Ago, 460
 that he ne Cowde be non-were Aspye
 In Al the See, nether fer ne Nye.
- and blames him-
 self for forgetting
 all that the Old
 Man had told
 him.
- thanne to hym Self he gan to Coanpleyne,
 And thus to hym Self he gan to seyne, 464
 'that he was bothe A fool & A Caytyf
 that In sweche degre hath led his lif,
 So that In his Slepe was taken Away
 Al that the goodman to hym gan say, 468
 And ful lytel of wit thanne was he
 that this forjat In Alle degre,
 Of Alle the wordis of this good Man
 that In the yl to hym seide he than, 472
 And In his Sleepe it was from him gon,
 Onne this word Cowde he tellen non.'
- but leve we now of his talkynge,
- The story turns
 to Celidoyn.
- And Celidoyns his sone let vs forth bringe, 476
 And tellen forth of his Storye,
 That to him be-fil ful Certainlie.

CHAPTER XXXII.¹

Celidoyne's Adventures. How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Nasciens's isle (p. 420); and it is very wild, and 'feeble comfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be calld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is scorcht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an unfading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

¹ The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en orent porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dura.'

Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murdered his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warn'd him. And so he falls asleep (p. 437).

	Now here declareth in this partye,	
	how that the Nyne hondis Sekerlye	
When the Nyn honds delivred Celidoyne from Calafere,	delyverid Celydeyne Owt of dawngere	
	From alle the veniaunce of Calafere;	4
	With Inne Schort tyme, Er he Cowde knowe,	
	Ful fer from his Contre was he throwe	
	Into the Se ful Apertlye;	
they left him 10 days' journey off,	Al hol x. Iornes ful Sekerlye	8
	And half A Iorne, ¹ —As Seith the book,—	
	there was he left, ho-so wile it look,	
	be the wil of the Maister Above,	
	that on Celidoyne gan preven his love,	12
in an island.	and lefte him there In An Yle	
	besides that his fadir was In Exyle; ²	
	properly from his fadir fyve Iorne	
	this Celydoyne was left ful sekerle.	16
	and whanne In this yl he was there,	
	Amyddes In the See he wiste neuere where,	
He was only 7 years and 5 months old.	and therto A Child but of 3ong Age—	
	vii. jere v. Monthes ³ —and perto fair of visage,	20

¹ tant com l'espasse de .x. iournees durent.—A.

² sour la riue de mer, en vne isle ou ses peres estoit.—A.

³ louenes enfes en l'age de .x. ans seulement.—A.

- & therto Closed In A wondir place ;
 In the Same plase þere that he wase,
 vpon the ton side A wylde forest
 Walkyng wel ful of Raveynous beste ; 24 On one side of
Celldoyne is a
wild-beast forest ;
- the tothyr was the Open see,
 Where as litel Comfort thanne Sawh he
 but hyghe Rokkes & wateres wilde ;
 this was feble Comfort for A Childe : 28 on the other,
rocks and sea.
- but ȝif he hadde had þe More Compenye,
 To A child it was ful gret Anoye.
- Anon As thus In this yl he was,
 The wedyr gan chongen In that plas, 32
 To dyrkene, & to Reyne it gan ful faste,
 And to lyhtene and thondren thanne Atte laste ;
 And So Oribly ferde that trowbelynge,
 that semede An Ende Al the world to bryinge. 36 It rains, lightens,
and thunders.
- thanne this Child of tendir Age
 Sawgh that the See was So savage
 And So spetous onne forto loke,
 that for drede his herte tho quoque 40
 lest that the wawes Of the se
 Scholde han Comen þere he hadde be ;
 And so vpe Into the yl he drowh him faste,
 & In a Rokke he Aspyde Atte laste 44 Celldoyne takes
refuge in a cleft
of the rock.
- Where it was Cloven In part Asondir,
 And thedir In he wente for ferd of thondir
 Also sore Abasched As he Myhte be ;
 And Evere to wardis the see loked he. 48 [leaf 35]
- So longe atte laste loked he there
 Tyl him thowhte, As be his Manere,
 he sawh where Comen, As to his Eye,
 Schepis with Meyne tho Sekerlye, 52 He sees ships
coming to his
island.
- So that the wawes of the Se
 To that yl hem drof ful Sikerle.
 thanne they Criden þat with-Inne were,
 " Save vs, oþer we schole perschen here." 56

- And whilles they Criden, & Maden this fare,
- Two ships come
to the island. Tweyn Schepis to þat yl A-Ryved there ;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras. 60
And whanne that they weren Aryved there,
- An old mariner thanne Cam þere forth An Old Marynere
that Knew more thanne Ony Othir
Of Al that Compemye Among þat fothir ; 64
And thus he Seyde ful sore wepinge,
With deolful Noise and Sore Cryenge :
"Sire," he seide, "this ys A wondir Chaunce,
that of Oure lyves we weren In dowtaunce ; 68
and now is mochel wers than it was Er,
For we ben In A grettere daunger ;
For here Nys non thyng but wilde beste
- as wild bestes 'll
devour them. That vs schal devouren, bothe Mest & leste, 72
and Serpentes bolde, and dragouns wilde,
that don devowren bothe Man and Childe."
thanne sterte there forth An Old Knyht,
And Spak to the Maister with Al his Myht ; 76
"Maister," he seide, "have thow non fere,
Whiles that fyve hundred knyhtes ben here ;
Of the bestes we scholen not drede,
So mochel we trosten In Owre Manhede." 80
And In the Mene while þat thus gonnen talke,
- Celidoyne walks
towards them. Celydoyne to hem ward gan forto walke,
and Supposed that Cristene they hadde ben,
but paynemes they weren Alle beden, 84
- They are pagan
Persians, 'and born of the lond of percye,—
thus weren they Alle ful Sekerlye—
- going to fight the
Syrians. And wenten toward the Ost of Syrre,
that Kyng Samwelis brothir had slayn Sekerle,¹ 88
for that with his wif he hym fond
dishonestly, Azens lawe of lond.

¹—¹ et ne de perse, et aloient a ost el royaume de syre, sour samuel, qui le frere au roi de perse auoit ochia.—A.

So happed, that Amongs this Compenye
 was thike tyme the kyng Of percye, 92
 Which that was 3ong man, bothe faire & lel ;
 his Name was Clepid there Kyng Label ; Label is King of Persia.
 which was A knyht bothe stalworthe and worthy,
 And vppon his Enemyes ful Crwel & hardy ; 96
 but In Al the world So mochel hatred¹ he than He hates Christians.
 As he dyde the trewe Cristene Man.

And whanne to this Roche Aryved they were,
 Anon kyng Label Comanded there— 100
 Whanne he Sawh þ^e wedyr was Ouerpast,
 And it Gan to Cleren Atte last,—
 he Charged that his pavylouns weren pyht,
 For there wolde he Resten Al Nyht. 104
 Anon they fulfilden his Comaundement,
 And pyhten his pavylouns þere present.

And whiles they weren Abowten here harneys,
 Celydoyne Cometh down In to that pres, 108 Celidoyne asks the Persians who they are.
 And hem Grette In his Manere,
 And Axed of what Contre þat they were.
 And they that of him hadde wondir tho,
 Merveylled what Contre that he Cam fro, 112
 And thus him Answerid Certainlye,
 ‘that they weren of the lond of percye :’
 And so they token this Child Anon,
 And to Kyng Label they gonne to gon. 116

thanne whanne Kyng label hym behelde King Label
 So faire A Child, and of so 3ong Elde,
 And therto Clothed So Richely,
 In his herte he hadde gret ferly, 120
 And thowhte he was Comen of gentyl Kynde,
 for this Ran Euere In kyng Labelis Mynde.
 And that Child ful gret Chere he Made, receives Celidoyne kindly.
 And fayn he was that Child to glade, 124

¹ ? for ‘So moche ne hated :’—ne nus ne haoit si mortelment crestiens com il faisoit.”—A.

- & sore desired he forto knowe
the Childes kenrede vppon A rowe ;
- King Label asks
Celidoyne whence
he comes. So that this Child he gan to freyne,
And gan to Axen thanne Certeyne 128
Of what Contre that he was.
- Celidoyne And thanne þat child so ful of gras,
that Cowde more In his degre
thanne ony oþer Child ful Sekerle, 132
Told hym Evene the Rihte weye
Of Al his Kynrede ful Sekerlye,
& told hym Ek More ouer therto
- tells him,
and how Nasciens that his fadir newe Cristened was tho, 136
And Al the lond Abowtes In-virown,
and he, Celidoyne, “ And, sire, Cristened I am *with-owten* More sermown,
& Cristendom I took Certainle
- were christend
by Joseph. Of the hyghe bischops Of Cristiente, 140
the wheche hyght Iosepe, I vndirstonde,
that Crist Sacrid bisschops with his owun honde.”
- Whanne kyng Label herde of this tydyng,
With-Inne him Self he made Mochel Mornyng, 144
For he knew kyng Eualach ful wel,
And of his prowesse tho Everydel
that Eualach dyde *with* his Owne hond ;
thus dide he Celidoyne to vndirstond ; 148
- Label laments
that Mordreins
and Nasciens have
turnd Christians “ Also, Celidoyne, ful Certainly
I knowe thy fadir As A knyht worthy ;
Wherefore me Repenteth In Myn herte,
For these tydynges don me smerte, 152
that they ben torned to the wikked fay,
- and forsaken
paganism. And han forsaken here Owne lay ;
and Also thy Self, with gret folye,
thy feith hast forsaken vtterlye, 156
therefore with me schalt thou go,
to Asayen what I kan don the to ;
And jit schalt thou tellen Me
how that thou Come Into this Contre, 160

- Into So savage and so wilde A plase,
there as Neuere to foren tymes Man I-wase."
- And Celydoyne hym tolde Anon,
'how that he Owt of presown was gon,
Owt of the hows of Calafere
that My fadyr & I In presown were,
and how bothe they weren Owt past
thorwh Cristes Myht, and that In hast.' 164
- Christ had him
Label how he and
Nasciens were
delivered from
Calafere.
- "And whanne Calafere sawh that it was so
that my Fadir owt of presown was go,
thanne Comanded Calafere Anon
that An hy Into þ^r towr I scholde gon ;
and there, of his hy Crwelte,
Of that hye towr down Caste he Me.
but Iesus Crist, of his goodnesse,
Wold me not weten In swich distresse ;
But be his Mynestres there Anon
I was deliuered from Alle my fon.
and whanne I was In myn fallyng,
they me Resceyved with-owten taryenge,
and Into this plase they me browhte ;
but Sekerly I ne sawh hem nowhta.
Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Enemye !" 172
- Christ had him
caught in mid-air,
176
- Whanne the kyng herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compenye,
"Of this Child I Merueille now Certainlye."
thanne Seide his Cownseil to hym tho,
"Maketh hym A Knyht, we reden 3ow so,
For that, sire, is the manere
Of Cristen peple Everiwhere ;
For An Awnter vs thenketh In oure Mynde,
that A fairere Child schole 3e neuere fynde."
there the kyng him made knyht Anon tho,
Supposing Of his feith to putten hym fro. 180
- and brought to
this island.
184
- King Label con-
sults his men,
188
- and then knyghts
Celidoyne.
192
- 196

That Nyht the Kyng Ordeynede so,
 that wachche Abowtes hym scholde be do ;
 And Celidoyne he worsched there ouer Alle thing,
 & Al Nyht be hym lay As his derlyng. 200

King Label says
 he'd like tho whanne the Child on Slepe was,
 3it slepte not the Kyng, As happed be Cas,
 but Axede Of his Conseil there Anon,
 ' What were best with that Child to don, 204
 that thus hath Taken Cristiente,
 And his Owne lay forsaketh he.'
 " 3if I Cowde don him it forsake,
 My dowhter his wif thanne wolde I Make ; 208
 For I knowe ful wel In My Mynde
 that he is Comen of ful gentyl kynde,
 So that he may not faille In non wyse ;
 he Moste ben A knyht Of worthy Aprise ; 212
 So thanne my dowhter schal he have,
 And Al my Rem bothe Sownd & save."
 Thanne Aftyr the kyng was leyd Anon,
 And Every Man to his wachche gan gon, 216
 the kyng On Slepe be-fyl Anone ;
¹And thus sone hym Cam vision vppone.
 Label has a Vision hym thowhte that In A medewe he was,
 Whiche was large & Grene In that plas ; 220
 And In that Medewe A fair Tre there was tho,
 And Many diuers flowres Owt of it Gonnen go,
 that Envirownd this Tre Al Abowte,
 And ful of flowres it heng with-owte, 224
 As it Axeth the kende After A tre ;
 And this Manere wise thus thouht he.
 Whiche tre the kyng beheld ful faste,

¹— et maintenant li fu aus qu'il estoit en j. pre, grant, et large, et verdoiant, et biel. Et en chel pre auoit vne ouchele [*pot*] de terre qui estoit toute nueue, et estoit emplie de motes de terra. Et ichel ouchele estoit par de-fors toute auironnee de flours qui de li isoient ausi comme d'un arbre naissent par nature flours et fueilles. Et li rois regardoit l'ouchele, dont il se meruilloit moult quant il en ueoit flours issir.—A.

- And *per-Offen* *Merveilled* *Atte* *laste* 228
how this tre *Swiche* *flowres* *scholde* *bere*,¹
Wher-offen he *Merveilled* *In* his *Manere*.
And besides this Tre Cam *Owt* A *Serpent*,
that there *flawmes* of *fyr* out *Caste* *verament*, 232
and a *Serpent* that
casts out *fire*,
and *burns* up the
Tree and its
flowres.
and *wasted* this *faire* tre *Anon*,
And *Alle* the *flowres* *pere* *Everichon* :
thanne *Anon* *After*, I the *plyht*,
Al this was *past* *Owt* of the *kynges* *syht*. 236
Thanne on the *Morewe* *whanne* it was *day*,
the *wache* to *hym* *Cam* with-*owten* *delay*,
And *tolden* *hym* how they *hadden* that *Nyht*
Taken A *lyown* with *ryht* *gret* *myht*, 240
So that they *thowhten*, *As* I *vndirstond*,
That *lyown* to *leden* *Into* here *Owne* *lond*.
Thann to *Celydoyne* *tooken* they *pe* *way*,
And A-*wooken* the *Child* there he *lay* ; 244
They *wake* *Celi-*
doyne,
for *ful* *sore* *On* *slepe* was he,
that *Al* *nyht* to *fore* *In* *thowht* *had* *be*
For his *fadir* *Sire* *Nasciens*,
That he *ne* *hadde* *ben* *In* his *presens*. 248
And *whanne* he was *Clothed* *Anon* *tho*,
To the *kyng* *Anon* was he *browht* to ;
thanne the *kyng* *him* *took* *be* the *hond*,
And *sette* *hym* *At* his *feet*, I *vndirstond*. 252
thanne *Comanded* he there *anon*
that *Alle* his *Conseille* to *forn* *him* *scholde* *gon*.
And the *wysest* of *Alle* his *Meyne*,
to *forn* *hym* they *sembled* *ful* *sekerle*. 256
Label *summons*
his *Council*,
And *whanne* they *were* *sembled* *Everichon*,
To *hem* the *kyng* *thanne* *seide* *Anon* :
“*Lordynges*,” *quod* the *kyng* *tho*,
“*A* *wondir* *avicious* *this* *Nyht* *Cam* *me* *to* ; 260
and *tells* *them* *of*
his *Vision*.
Wherfore *In* *Ese* *neuere* *schal* I *be*
tyl *there-offen* I *knowne* the *Certeynte*,
And *wherto* that it *Tornen* *May*,

	In herte schal I neuere ben glad parfay.	264
	& this is the Cause that I for 3ow sente,	
[<i>MS Entente</i>]	3if Ony of 3ow be 3oure Entente ¹	
	Cowde me declaren the verite,	
	& what signefiance þat this myhte be."	268
Label tells his Council his Vision,	So þat he declared to hem his Avisiown,	
	Of Al that he hadde Sein, hol & som ;	
and asks 'em to explain it.	And Aftir, hem preide Everichon	
	here Avis to schewen þer-offen Anon.	272
	thanne these Men thowhte hem be-twene,	
	What Maner of thing it scholde Mene ;	
	but they ne Cowden for non thing	
	bryngen that vicyown to An Endyng.	276
	And so they seiden to þ ^e kyng Anon,	
They can't.	' that non Exposiscious Cowde they don.'	
	thanne the Kyng Abascht hym sore,	
	& seide, "somwhat it tokeneth, with-owten Mora."	280
	"Sire," they Seiden verament,	
	"We konne non oþer knowen in owre Entent."	
Then the boy Caldoyne	Whanne that the Child wheche þere sat	
	Atte the kynges feet, undirstood Al that	284
	Whiche the kyng hadde Schewed to his Meyne,	
	there-offen to han knowen the verite,	
	this Child him dressed vp Anon,	
	& on his feet stood to forn hem Echon,	288
	[. no gap in the MS.]	
[<i>2 wende, turn</i>]	And forto speken wolde he wonden ² for non,	
	But spak so lowde to the kyng	
	that þere offen þ ^e peple hadde Merveillyng :	292
tells Label that he'll	"Kyng label, I se wel now here	
	that thy Conseil ne Can in non Manere	
	the declaren the verite ;	
expound the Vision, as God enables him.	but, sire kyng, I schal schowen it to the,	296
	lik as the grete Maister Above,	
	Whos Servaunt I am, & whom I love,	
	Me hath schewed In My Mynde,	

- the goode lord that is so kende. 300
- “ thou sie In thyn Avisiown
A grene Medwe, Alle & som,
& pere-Inne was A fair Tre
pat with flowres Envirownd was he ; 304
And Aftyr thou sye A Serpent,
wherthorw Alle the floures weren schent.
- “ Now schal I tellen the my Resown
As Cometh to myn zonge discessioun, 308
For I nam but zong, and litel of wyt,
So gret A thing to declaren It.
but wete þou wel In Certeyn,
that þ^e holigost fulfilleth pleyn 312
Alle his Servauntes Everychon ;
& so be his Miht I schal the it vndon.
- “ The medewe that was so fair & Grene,
signefieth the world ful of treye & tane ; 316
and ȝit is likenge to alle tho
that there-Inne Abyden & go,
an tho pat there-Inne ben wel at Ese,
And Namliche to synneris it doth hem plesse 320
that lyn Evere In gret dedly synne,
To hem þ^e world is plesyng neþer more ne Mynne ;
For thus they wenen, with-owten Mo, 324
That the world scholde neuere hem fro,
and that Evere In strengthe scholde they be,
and the world with hem laste ful Sikerle ;
& thus they hopen Algates to dwelle 328
In Ioye & blisse, as I zow telle.
- “ but ho so wele vndirstonde the verite,
I schal declaren, and ȝe welen herkenen Me ;
and Oþer wise it is in signefiaunce here,
for the Medwe fareth In this manere : 332
On þ^e Morwe it is grene, & ful of flowres
that fair is to Syhte, & swete of Odours ;
and At Even, be hete of the Sonne,

Celidoyne tells
Label he saw a
Meadow,

a Tree surrounded
by Flowers,

and a Serpent
that destroyd
the Flowers.

[leaf 39]
The Meadow is
the World,

which in the
morning is green
and full of flowers,

and at even is

- scorcht and dry, Forskorchid & drye to-gedaris ben Roune : 336
 Ryht so fareth Mankynde Anon
- like man's soul
 when it's left the
 body. Whanne the Sowle from the body is gon,
 to this Medwe may likned I-be,
 as to foren tymes I schew to the. 340
- The Tree means
 " and what this tre ¹doth signefie,
 Whiche is of feble Nature Sekerlye,
 man's person, Signefieth be mannes persone here,
 That Is so poure In Alle Manere, 344
 and is Comen of so poure kynde,
 jif thou wilt here-offen taken Mynde ;
 and of so gret Freelnease & Caytyvete
 here offen cometh Man, As thou myht se : 348
- which to-day is,
 and to-morrow is
 not, this day A man he Is, to Morwen Is he non :
 & so it schal fare be vs now Everichon.
 like King Label. but sekerly, kyng label, to this Tre
 At this tyme I lykne now the.¹ 352
 " and of the flowres that *pere* Abowtes be,
 be-thenk *wit-Inne* thi self, and be-hold & se ;
 but And thou wilt herkene to me,
 of A blessid flour I schal tellen the, 356
- The unfolding
 Flower is the
 Virgin Mary. that Neuere defaded for non thing,
 whiche is *p^e* virgine Modyr of *p^e* glorious kyng,
 That bar god & Man, Owre Savyour,
 whiche is Marye modir & Maide, *pat* blessid flour. 360
 this flour, non thing Apeyren it May,
 from *p^e* begynneng Into domesday ;
 and there as *Ofer* flowres *boþ* dryen & fade,
 this flour is Evere bothe Ioyful & glade. 364
 " but of this flour that is bothe bryht & Cler,

¹— Si dois apres ueoir la seneflanche de l'ouchele [*pot*],
 qui est feble chose et mauuaise, et de si poure sustenanche ke
 ele puet maintenant estre brisie, Et ke li potiers le fist de li-
 mon [*med*] vil et mauuais ; senefe home, qui est si poure chose,
 et com crees de si mauuaise semenche, qu'il est ausi frailles et
 ausi caitis comme li pos qui de legier est brisie. Ensi frailles
 est hom, car or endroit est, et ore endroit n'est mie. Par
 l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

In thyn Avicion haddist þou non warneng ther ;
 For that flowr fareth In non degre
 As the flowres that weren schewed to the. 368
 The flowres that Fadyn so Every day, The Flowres that
fade are
 Abowtes the, Sire, they ben In fay.
 And wilt thou knowen, sire, what they be ?
 Anon, Sire, I schal here declaren hem the : 372
 The ton flowr is bownte, ful Sekerly ; 1. bounty ;
 The secund prowesse ; the thrydde is Cortesy ; 2. prowess ;
 and Manye other vertwes ben The Abowte, 3. courtesy ;
 Mo thanne Anoper man hath, sawnz dowte, 376
 And bettere Norture In Alle degre
 thanne Manye Oper ben Sekerle ;
 For As manie vertwes thou hast, with-Owt n variaunce, all which,
and others,
Label has;
 As Euere hadde Man that is ful of Mescraunce ; 380
 And therto thou Art bothe fair & semly ; and is fair,
 but not to god, I sey 3ow pleyedly, but not to God.
 but onliche to that fals & strong Enemy
 that Alle dayes of thy lyve thou woschepist only. 384
 For so manye vertwes In the ben
 As Evere In Miscreaunce A man may sen ;
 Wherefore it is gret Rowthe & pyte
 that so gracious vertwes In Miscreaunt schold be. 388
 " Now schal I the declaren¹ Every del
 —and thou wilt vndirstondyn Me wel—
 What signefieth that Ilke tre,
 and the floures that pere-Abowtes be ; 392
 and the ²hepe of Erthe that is therby, The heap of earth
 As schal I the declaren ful Openly.
 " that hepe, it is to vndirstonde,

¹ for 'have I the declarid': the French is, "Or t'ai demoustré," fait li enfes, "ke l'ouchiele senefie, et les flours qui entour estoient."—A.

²⁻³ The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senefie. La terre amonchelee dedens le pot, senefie la grant charge des pechieus mortuus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par mesesrer encontre son creatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.

as me scheweth the holy gost with-Owten variaunce.

“and for þat in me thou schalt han more Affyaunce, That Celidoyne
may be more
trusted,
I schal the tellen of a more dowtaunce, 432

of swich A thing As thou hast don

longe tymes hens, & fern Agon,

and thou hast evere In supposing

that þer-offen knoweth non Erthly thing

436 he says he'll tell
Label a secret
thing.

but thou Alone, ful Certainle ;

but þou art deceyved, I telle it the ;

For he that knoweth Alle thing,

Me hath it put in vndirstondyng.”

440

Whanne the kyng herd him thus seye,

Al Red he was for schame Sekerlye :

“Sey on,” quod the kyng tho Anon,

“What is that thing whiche I have don,

444

that thou seyst non knoweth but I :

Sey on what it is now, belamy.”

“Sire,” quod Celydoynes tho,

“that schal I anon gladliche do :

448

And thou wilt, Aforn Al thyn Meyne,

Owther thou wilt Ellis, In prevyte.

¹For As I haue be ful supposing

of Enformeng of þat glorious kyng,

452

the prikkes of deth doth signefie

the serpent, I sey the ful sekerlye.”¹

The Serpent
means the prickes
of death,

“Schal I thanne dyen ?” quod the kyng.

“ȝe, with-Inne fowre dayes, with-owten varyeng,

456

Owt of this world schalt thou pace ;

and Label will die
within 4 days.

but whedir thou Nost, ne Into what place.

and therefore loke what Conseille thou wilt have,

ȝif that thou thenke thy Sowle to save ;

460

and loke that thou now leve Me,

For thing that I schal tellen to the.”

¹—¹ et si le vous mande par moi li haus maistres, chil qui set toutes les choses qui sont a uenir, ke li serpens ke vous veistes en vostre songe, senefie le point de la mort ou vous estes venus.”—A.

- thanne this kyng took hym on Syde,
 to weten what he mente At that tyde. 464
- Celidoyne tells
 Label how
 " Sire kyng, warneng I ȝeve to the,
 Anon that Cristene Man that thou be ;
 And thus Sente the forto Say,
 the hyghe Maister that is god verray ; 468
 And be this Tokene he sente to the,
 that non thing to him Is preve :
 how that thou, the ferst day of May,
 thin Owne Soster thou slowe In fay, 472
 For Cause sche wolde not suffren the
 with hire bodyly to done Synne and foolee.
 And whanne þou Sye sche wold not don so,
 And thy folye Concentyn therto, 476
 Anon thou smotest of here hed,
 & Into the se threw it In that sted ;
 Anon the bodi Aftir thou threw Also ;
 this Movrdre didest thou *with-owten* Mo. 480
 And to this wendest þou ful Sekerle
 that non Man hadde ben preve ;
 but he that is Aboven Alle thing,
 Of this Madè me to haven vndirstondyng : 484
 therfore, lord, worschepid Mot thou be,
 that sweche thing openly schewest to Me ! "
- Whanne the Kyng herde hym tho speken so,
 " Merveilles thou hast me told," quod þe kyng tho, 488
 " For there nys non Man Erthly levenge
 that I supposid coude telle me this thinge ;
 And of Myn Avicioun hast þou me told
 verray trowthes be many fold, 492
 And so openly as thou hast declared it to me
 Cowde non Erthly man don Certainle."
- He orders his bed
 to be made.
 thanne he Comaunded his Meyne ful sone
 his bed to Maken, for þerto wolde he gone, 496
 For distempred A lytel he was,
 So he hem tolde In that plas

- they fulfilden Anon his byddyng
 In Alle Maner wise, to plesen the kyng ; 500
 And thanne Comaunded he his barouns Anon,
 Good warde of þat child to setten vppon.
 thanne they Answeryd hym Anon,
 And seide his Comaundement scholde be don. 504
- To his Cowche wente the kyng thanne,
 Also hevy As Ony Erthly Manne,
 And warned his Barouns Everichon,
 ' that Nyhe hym Comen scholde neuere on ; 508
 Whethir he be freend other kynnes man,
 Ny hym Scholde Comen non Maner of Man.'
 So that they koured the kynges pavyloun,
 that of non wyht he scholde heren þ^e sown, 512
 and Also that alle Maner of Clerte
 From that kyng defended scholde be.
- The Kyng on his Cowche was leyd Anone,
 And to hym Self he Made ful gret Mone 516
 For the wordes that Child Celidoyne
 to hym hadde there seid In Certeyne. and moans over
what Celidoyne
has told him.
- thanne gan he to wepen wondirly Sore,
 With wryngeng of hondis, & 3it Mochel more, 520
 that the water of his Eyen Ran by hym Adown, He weeps bitterly,
 Al Abowtes his body there In virown ;
 And thus to his persone he gan Complayne
 of Many Caytyvetes tho In Certeyne : 524
- " Ow thou now ful powre Caytyf,
 With owten Counseil, & Cursid Of lyf,
 that Neuere ne woldest Counseilled be
 to non good lyveng, In non Maner degre, 528
 that the myhte Counseille thy sowle to save ;
 Swich Maner Counseille wost thou not have !
 Now, fals Caytyf, here schalt thou deye he shall die ;
 As the porest man In the world trewlye. 532
- " Whedir schalt þou go, thou Cursed Caytyf,
 Whanne from thy body Is past thy lyf ? and where shall
he go ?

- What, trowest thou, Caytyf & wrechche Also,
thy Crowne to have whanne þou dost go, 536
Owther thy Septre In thyn hond?
What, wenest þou to ben kyng of a lond,
And to haven lordschepe As thou hast here,
King Label says
that he has And therto so moche welthe In Alle Manere? 540
A, thou Caytevous kyng In Alle Manere,
With Owten Cownseil that the konne lere!
Now atte ferste myhtest thou knowe
no counsellor. that þou hast non Conseille, neþer hy ne lowe. 544
A, kyng and Caytyf Also,
With owten Ioye Art thou Euere Mo.
For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth, 548
thanne forsaken Me bothe Modir & wyf,
And Alle the peple that Evere boren lyf;
For there kan non of hem Alle
None can tell him
what shall befall
him when he
quite this world. tellen what Aventures me schal be-falle 552
Whanne owt of this world that I schal gon,
What Aventures me scholen fallen vpon;
Whethir Riche other powre that I schal be,
Owther A man of lowere degre, 556
Owther At Ese, Other At non Ese.
"O caytevous kyng, ho schal the þere plese?
O thou wrechche and Ek Caytevous kyng,
that hast here So gret A gaderyng, 560
And so Manye worschepis As thou hast here!
O, powre wrechche, what schalt þou han Ellis where?
And whanne hens that thou schalt go,
thow nost whether to Ioye oþer elles to wo. 564
Now, Caytevous kyng, Remembre the wel
Of Alle thy lyveng Everydel;
And zit, powre Creature, whiles þou Art here,
Conseille the bettere, and In Other Manere; 568
For At thine choys now shal it be,
Now he must
choose joy or
punishment. Whethyr to Ioye oþer to peyne þat thou wilt fle,

- Whanze Owt of this world thou schalt pace,
 thow wost neuer Into what Manere of place. 572
- “ For of this worldys Ioye Inowh. haue I,
 As mochel As Ony Erthly man trewly
 that Ewere of myn Age was born—
 As I have Rehersed here befor— 576
- But for As Mochel As that I have knowenge
 that this worldis Ioye nys but sorwe & mornenge,
 And that In Morneng schal ben the Ende,
 Alle sweche as I am Euere forto schende, 580
- thanne knowe I wel that In Every Owr
 the Ioye of this world Nys but dolowr,
 Wraththe, Envye, and wrechchednesse ;
 this hath me thus browht In distresse. 584
- thus thanne be my self now may I knowe,
 that Alle my Ioyes to sorwe ben torned On A rowe.
- “ A, kyng Caytyf, whanze thou hennest dost go,
 And Into what place þou Nost, ne whedyr to, 588
 And whethir that sorwe schole Euere hauez Endyngge,
 Owther Ellis Endelesly to ben lastyngge !
 O most vnworthy wrechche that Ewere was,
 Now þ* Ende of thy lif Aprocheth In this plas, 592
- And the begynneng of thy Sorwe & Care
 Now hast thou fownden Every whare.
- Now bethenke the, the moste wrechche þat euere was born, [leaf 40]
 why ne wost thou knowen this here befor ? 596
- For he that knoweth Alle Manere of thing,
 Of hym it is to me ful gret Reprovyng ;
 and he that knoweth Alle thing that is Comenge,
 and that to me hath now sent this warnenge, 600
- Whethir þat I wele Chesen Ioye other peyne,
 he hath me warned now In Certeyne.”
- And thus In sweche maneres, & In Mornenge,
 the kyng there fyl tho On Slepinge ; 604
 Al be-wept lik As he there was,
 he fil on slepe In that plas.¹

¹ There is no new chapter in the Manuscript.

CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway (p. 440), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 440). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washt in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murderd (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he *must* know the meaning; and he orders Celidoyne to be brought before him (p. 443). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him. Celidoyne promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 444). Label kneels to him, and promises to do all he is told to (p. 445). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helpt by God (p. 446), so is a man on the broad road of sin in which Label has walkt; but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Uction of Baptism. The City is Paradise. The refusal to admit Label, when unwasht, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 449). The dark black house

¹ See in the French text, note ¹, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).¹ Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptizd. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprisd to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).² On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptizd. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
 A wondir Aviciown he hadde with-alle ;
 that he Entred In to An hy weye
 Whiche was brod & large ful Sekerlye,
 And so with men it was vsed to fore,
 Where-offen he Merveilled wondir sore ;
 Where As mochel peple there was
 lawntynges that weye and that plas,

King Label has
 a second Vision :

4 he is on a broad
 highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour ;

¹ And, note ¹, p. 450, the reason of Label's sister being in Paradise.

² The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summond before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak ; the second took him to a strange house and left him there ; but the third went with him to the judge, and producd a writing that cleard him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453) ; the second friend, the relatives who take a man to the grave, the strange house ; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is savd ; if not, he goes to the dark house of Hell (p. 454).

- that þere non Man Mihte Entren ne gon
 but that be felouns thei were taken Anon,
 And In presown Anon I-do,
 and alle here good Itaken hem fro. 12
- Whanne he was Entred Into this weye,
 A man by hym sawh he faste bye,
 Whiche semed A man of gret honour,
 A semly persone, & ful of Favour, 16
- And seide 'he wolde beren me Compemye,
 tyl that weye I were past ful Sekerlye.'
 So that togederys gonnen they gon ;
 the goodman to fore þ^e kyng folwed son ; 20
- And Euere hadde the kyng gret drede
 how In that weye he scholde spede.
 And As he loked hym there Abowte,
 he Sawh of thevys A ful gret Rowte, 24
- So þat þ^e kynges drede dyde Ewere laste
 Tyl that theke weye he were paste ;
 For þer the thevys token there Every Man
 That they Myhten leyn hond vpon. 28
- And whanne In this weye long hadde he gon,
 Abowtes hym he lokede thanne Anon,
 And that man thanne sawh he nowht,
 the whiche theke weye hadde him browht. 32
- thanne In to A lytel path there Entred he,
 The moste delytable that Ewere myhte be,
 and ful of trees froyt berenge,
 Al grene, & ful of flowres, to his semenge. 36
- And whanne he was Entred Into this plas,
 A wondirful vois him thouhte ther was,
 "Cometh & wascheth, 3e pleple Echon,
 And to 3oure Mete thanne schole 3e gon 40
- Aboven In that hye Cyte ;
 For þer þ^e tables Al redy they be,
 and swete Metes for 3ow I-dylit ;
 thus sente 3ow to seyne the lord most of myht." 44

whom felons
imprison and
rob.

A seemly man
bears Label
company,

and protects him
from the thieves
who seize other
men.

Label enters on a
little path,

and hears a
voice saying,
'Come, wash,
and go to eat in
the High City,
as God bids you.'

- The kyng, that desired sore to knowen of this,
 Whethir his sorwe scholde han Ony Ende I-wys ;
 And As he wolde han Enqwered of hem tho,
 Faste to forn hym thanne Gonnen they go ; 48
 and so folwede he faste Certayne
 tyl that he Cam to An hy Mowntayne,
 the heyest that Evere say he to fore
 From the tyme that he was bore ; 52
 On whiche Mowntayn was A welle,
 The fairest that Evere he herde of telle ;
 and there they weschen Everychon
 that to þ^e Mete In that Cite scholde gon ; 56
 but the kyng, wysch there not he,
 but Aftir that Compenye faste gan he fle.
- And whanne to the gates they comen Echon,
 Of that Cyte, they Entred Anon ; 60
 Alle that Evere hadde waschen Atte welle
 To that Cite weren welcomed ful snelle,
 Where As gret Ioye they hadden there
 In Many A worschepful diuers Manere. 64
- Thanne the kyng Anon Entren wolde he,
 but therto hadde non Maner of powste.
 thanne Axede he of the porter Anon,
 ' Why that In to the halle he ne myhte gon.' 68
 thanne Answerid the porter Aþeyn,
 " for þou wost not waschen thin hondys In Certain
 At the welle, As Other han don,
 þefore here-Inne schalt þou not gon. 72
 For non Man, but þif he Clene be,
 Into this halle Entreth not he."
- And the kyng, that ful of sorwe was,
 Atte A weket loked In to that plas, 76
 and sawh his soster that he hadde slayn,
 Atte the hygh table Sitten Certain,
 And with A chapelet vpon hire hed,
 ful of precious stones In that sted ; 80

Label goes to a
high mountain.

His companions
wash ;

but he doesn't.

At the gates
of the City,

all who have
washt are
welcomed.

But Label can't
get in because he
hasn't washt.

He sees his
sister whom
he murderd,
at the high table.

	And him thouhte hire neuere so fair Er be A thousandfold As sche was ther.	
	And whanne sche sawh he beheld hire so, Sche seide, "go, wasche the As we han do, And panne schalt þou with vs atte Mete be, And ben I-servid with alle deynte."	84
Label's sister bids him go and wash.	Whanne the kyng beheld Al this Manere, That he ne myhte not ben Resceyved there,	88
He turns to go,	Anon his weye he turnede Ageyn that same weye that he cam Certein ;	
but, having no guardian,	but wardeyn thanne hadde he non, whanne thoruh this medwe he scholde gon.	92
the thieves lay hold of him,	thanne Cam this peple there Anon, and vppon hym leyden hond Echon, that of his deth neuere was he so sore Aferd Sethen he Cam In-to Middillerd.	96
	thanne he Axed hem Everichon, 'Why they leyden hond hym vppon.' "For we welen so, I telle it the ;	
saying he belongs to them,	For thou Art Al oure In Every degre, And with vs now schalt thou go, In to what place we welen leden þ ^e to." "thanne drowen they me forth Anon be the her & be þ ^e hondes, & forth gonne gon ; and be the feet they drowen me faste	100
	to An hows In A valeye Atte laste, the whiche was wastful & wilde ; and In that hows, Meyne that was vn-Mylde,	104
and drag him to a foul house in a wild valley,	For it was so fowl, so hydous, forto be-holde, that Erthely man was neuere so bolde that hous to Entren to discrye,	108
full of filth,	It was so ful of filthe and velonye. and wondir blak it was therto,	112
and weepinge and cryinge.	Ful of wepinges & Cryenges as it myhte go :" and Al this the kyng In Avisioun Say, that for drede he deyde nygh that day.	116

And whanne him thouhte In his Aviciown
 that Into þat hous they wolden han throwen him down,
 And for drede Anon wook he there,
 And wondirly Cryde, & in An hy Manere, 120
 And Seyde, " help now, I nam but ded
 but ʒif ich have Ony other Red."
 And thus Cryde he with so An hy A voys
 that he Made Riht A wondirful Noys, 124
 So that Alle his lordis and Baronye
 herden how wondirly that he gan to Crye,
 And to hym Ronnen they Alle Anon
 Forto weten what so he wolde don. 128
 there fownden they him In his bed liggenge,
 As A Man that Made wel Mochel Mornenge,—
 Neuere Man So mochel Made to here mynde,—
 which stoned hem Alle In here Kynde, 132
 For Al day Merye they hadden ben.
 But whanne the kyng thus gonne they sen,
 Astoned fowle weren they alle,
 What of this Mater Myhte befalle. 136
 Thanne tweyne that with him weren most preve,
 To hym they Comen ful Softele,
 and seiden, " Sire, what may ʒow Aylle,
 Oper what Manere thing dyde ʒow Asaille," 140
 For they knewen, be his Cryenge,
 that he was Aferd In his dremenge.
 thanne seide he to hem Anon there
 That thike tyme Abowtes him were, 144
 ' That there Say Neuere Erthly man
 So Merveillous Syhtes as he Sawh than ;'
 " where-fore I schal neuere blithe be
 Tyl there offen I knowe the Certeinte. 148
 Now to fore me bring forth Celidoyne,
 That myn Other Avision declared Certeine ;
 and ʒif of this he telle me As verraylly
 As he of the tother dyde trewly, 152

Label wakes
with fright,
and cries out
for help.

His lords run
to him

and find him
mourning in bed.

Two ask him
what's the
matter.

He says no man
has seen such
sights as he has.

Celidoyne must
be fetcht to him
at once.

	what thing he wele Comanden me to At his Owne wille, I wyle it now do."	
Label's lords wake Celldoyne,	So to this child thanne gonnen they go, that I[n] A pavilown On alepe was tho ; And him A-woken ful tendirlye, For that to the kyng he Moste hye. and the Child him dressed vp Anon,	156
and bring him to the King,	And to forn the kyng thanne Gan he gon. & whanne the kyng on þ ^e child gan looke, Gret Comfort thanne to him he tooke ; "Now, Maister," quod the kyng thanne, "As I holde the, most wysest manne that euere Sawh I of thin Age, And that born Is of so hygh parage,	160
who asks him to explain what he shall tell him.	I preye 3ow that 3e wolden tellen me Of that I schal 3ow schewen, the Certeinte."	168
Celldoyne says he will,	"Sire," quod Celldoyne, "I wele ful gladly ; but not be myn owne wit, sire, trewly,	
by God's help :	but As I am Enformed of the Maister Above, Whiche that thou Owhtest wel forto love. and for thow wost not leuen his word be me, Therefore sore blamed schalt thou be. For whanne thou Come to that Cite Which In thy Slepe was schewed to the, 3if that thow wylt Entren there, Thou Most don As I schal the lere ;	172
	And but thou wilt Aftir me don so, To Endeles dirknesse elles schalt thou go, To that dirk hous, ful of teres & sorwe, Endelesly to dwelle, þat no man schal the borwe."	176
but if Label won't obey him, he'll go to hell.	And whanne the kyng herd hym speken so, On knes Aforne hym down fyl he tho, & seide, "Al that Evers thou seyst me here, I knowe it verrayly In Eche Manere, And that thou Art hy with god Above, I knowe ful wel he doth the love,	180
Label kneels to Celldoyne,		184
		188

- So what that Evere tho[u] Comandest Me,
I schal it fulfyllen ful Certainle. and vows to do
all he bids him.
- For thou hast told me verraillye
That In myn Avicion I sawh Certeynlye." 192
- "3e," quod Celidoyne Anon ryht tho,
"3it More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce
Of Al thin Avicion with-owten variaunce, 196
So that the bettere thou schalt me leve,
For that swiche thinges I schal þ^e preve :—
 " The grete weye that thou there Sye,
Signefieth the old lawe Sekerly, 200
Where that so gret peple to forn han gon
As thou hast herd tellen of Many on ;
and swich As grete Maistres were,
And wolde not vndirstondin þ^e.peple to lere, 204
but let hem Gon to Alle wrechednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursede Enemy
To hym hem draweth by and by, 208
And Casteth hem In to helle anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signefye,
that be the weyes lyn so aparttly 212
For to taken hem that passen therby,
this signefieth the devel ful trewly.
- " Now [be] this weye that thou hast Seyn,
'the olde lawe' vndirstonde thou ful pleyn ; 216
and be the Robberis that ben there,
vndirstonde thou the devel In Ech Manere ;
And be the faire Man that with the wente,
vndirstonde thou Crist veramente ; 220
There God Of the hadde pyte,
And In that dredful weye Governed the,
So that thyn Enemyes hadden non power
In Non wyse forto Neyhen the there. 224

Celidoyne then
expounds Label's
Second Vision :—

the Broad Way
is the Old Law,

by which the
Devil casts men
into hell.

The Robbers who
seize men,
are the Devil.

Label's com-
panion is Christ.

- Label once took
pity on Christ,
and so
- For of him Ones haddest thou pyte,
there fore so hath he now of the ;
And wistest thou neuere what pete was
thike tyme In that same plas. 228
- “ Now haue I told the Al In fere
Of that faire Man, In this Manere,
that In that weye Cowndered the
Among Alle tho theyvs ful Sekerle ; 232
- Christ led him
safely thro' the
thieves.
- 3it A Nothir Resoun I schal the Schewe
To forn Al this peple vppon A rewe,
be the grete weye that is so wyde
I schal the declaren At this tyde. 236
- “ thou sirt wel whanne A schipe is with-Inne,
And to the Se goth, and may not blynne,
And hath nethir Maister ne Governour
That schipe to Steren In that stowr ; 240
- As a ship with-
out a comwain
- and with the wynd beten bothe to & fro,
Tyl Amyddes the see that he be,
that brod & large Is Onne to se, 244
- is at the mercy
of wind and wave,
- there Nis non Man that him Socoure May,
Sauf Only God that is verray ;
This Owhtest thow to vurdirstondyn here
Of the weye of Synneris In this Manere. 248
- “ For Anon As A Cristen man In Ony weye
Forsaketh his Creatour, Serteinlye
thanne hath he broken this weye Anon
that thou Sie Alle the folk Inne gon ; 252
- so is a Christian
who's forsaken
his Creator.
- thanne taken they bothe leve & lycense
Forto folwen the develis precense,
And thanne scholen they haven Compemye
that weye to gon ful Sekerlye, 256
- and here flessches lust to fulfille,
and leven the goode wey, & taken the ylle
Aftir the develys Cownsaile,
that Nothing may hem A-vaylle. 260

- And In this weye, Sire kyng label,
 hast thou longe gon, thou wost ful wel ;
 but now at this Manere of Comenge,
 And thou wilt, thou schalt haue Comfortyng 264
 Of him that the best helpen he May,
 [He] Schal the Owt Bringe this selve day.
 "jit schal I more to the here declare
 Of the grene weye that thou sye there : 268
 'The newe lawe' it doth Signefye,
 that Everiday Encresith certainlye.
 And the streite weye that was there,
 Signefieth of hem that there Inne were, 272
 [they] hadden [no] leve forth there to gon,
 that Goddis Comaundement fulfilden Echon,
 And of holy chirche Also thanne,
 In þat wey wente swich maner of Manne, 276
 "lo, this Goddis Comandement Is,
 that non Child of holy chirche Iwys
 Scholde Erren Aȝens his Creatour
 be non manere of wise, for non dolour, 280
 Ne nethir to don non dedly Synne,
 Ne vsen non Coveitise neȝer more ne Mynne ;
 And forsaken Envye Also therto,
 ȝif Aftir god & trowthe thou wilt do ; 284
 Ne be non thouht to fallen In to synne,
 but Evere the Ryht weye hold the with-Inne.
 "The Trees that be that grene weye stoden Abowte, The Trees by the
 'pastours of holy Chirche' it signefien withowten dowte, The Green Way are
 that Alle Abowtes the world don gon, 289 Pastors of Holy
 The holy vangelye forto vndon. Church.
 "The vois that thou herdest Clepen there, The vois speak-
 Signefieth 'goddis Mercy' In Eche Manere, 292 ing to man is
 that Clepith Synneris that Synne han forsake, God's Mercy.
 And Iust that to his Servise han hem take,
 And behotyth hem Al Manere of delicasye
 That to ony Mannes wyt May Applye. 296

The Well in the
Mountain is God
on his Turme.

Be that welle, vndirstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to Signefye Euere 'god Alone,'
That Aboven Sitteth In his trone, 300
the wheche is the heyest lord & kyng,
and heyghest he is ouer Alle Maner thing ;
Which is sene be his Bownte,
And be many Miracles In diuers degre 304
Whiche he wrowhte In this world here ;
For ouer Alle Erthly men he hadde powere,
And Aboven Alle Other heyest is he,
lik As þat Mowntayn Aboven oper semed þ^e to be : 308
and lik As that Mowntayn Aboven therthe was,
So Is God heyghest In Every plas.

The Well is cald
the Unction of
Baptism.

" & for that Cause the welle Icleped It is
'The vnctiounz of Baptesme' with-owten Mis, 312
Wheche was be goddis Ordenaunce,
And God it fulfide to his plesaunce,
There sye thow god In Maieste
that toward this welle browhte the. 316

The High City on
the Mountain is
Paradise.

" And that Cyte that So fair & swete was,
vndirstonde thou 'paradys' In this plas,
Where that god Maketh his hyghe feste
To alle his beloved, bothe leste and Meste. 320

Label's not being
able to get in at
the gates because
he hadn't washt,

" And vndirstonde thou here-by Also,
that whanne In Atte gates thou myhtest not go,
For thou Nost waschschen In non Manere
Atte welle, As other diden there,— 324
perfore it signefieth In this degre

means that none
can serue God

That Goddis Seriaunt ne myht þou not be,
Nethir non Child of holy Chirche,
but zif Operwise that þou wilt wirche, 328
And that I-Cristened that thou be,'
zif thow wilt Ony of these festes se.

unless he is
christend.

" And for the bettere þou scholdest han me in
creaunce, 331

The Dark Black House is Hell,	" Now furthermore I schal the telle, that dirk blak hows signefyeth 'helle'; To wheche place Al Miscreaunt Atte the day of dom schal ben here haunt ;	354
where Label'll go for ever unless he repents.	At that dom Gost thow with-owten lak ; but zif it In this world thou it Amende, Ellis thedir gost thou with-owten Ende :	358
King Label	" Merveillously hast pou this vndo. And zit more merveillous is that lord that to the hath discourered Every word ; And but he were Myhtiere thanne oper be, this Mihte he Neuere han schewed to the.	362 366

attaining the joys
of Paradise.

The serpent's
change into a
dove means
Label's change,
through Baptism,
from the foe to
the friend of
Christ.

Baptism is the
only way to bliss.

Label's sister
was in Paradise
because she died
a Christian,

having been
baptizd by
Seraphe, who
lived in the
forest of Maube,
in which serpents
us'd to kill
people, till the
hermits' coming
drove out the
vermin.

a dire, qu'il vendront a la ioie de paradis qui ia ne faura, et ch'est la terre qui lor fu promise. Che que li serpens fu mues en coulon, senefie la muanche qui sera faite de toi se tu viens a baptesme. Car de chest saint laument seras tu mues d'anemi en ami ihesu crist, et de serf en franc ; Car illuec seras tu mues et deslies des loiens as morteus gaitours. Or t'ai descouuert, rois label, ton songe, ke tu onques ne descouris a home mortel. Or pues sauoir ke chil seit auques de tes affaires qui che m'a demoustre.

¹ " Et sans recheuoir baptesme," fait li rois, " puet nus venir a chele hauteche ne a la chite ou iou vi mener si grant ioie." " Chertes," fait celidoines, " nenil." " Coument," fait li rois, " fu che dont ma suer, qui faisoit ausi grant ioie comme li autre ?" " Che vous dirai iou bien," fait celidoines. " Sachies ke vostre suer mourut crestiene, et rechlut baptesme de la main seraphe l'ermite, qui maint en vne forest ke on apiele ' maube.' Et chele fores soloit estre habitee merueilleusement de serpens qui ochioient les gens ; Mais puis .v. ans n'en i fu nus veus. Et seis tu que² ele fu widie de la vermine par la venue des preudomes qui a chel iour se vinrent herbergier en la forest."

² MS quant, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,
 And Alle myn Olde werkes I forsake ;
 And what that Evere 3e Comanden me to,
 At 3oure byddyng I wele it do." 370

turns to God,
 forsakes his
 old werks,
 and will do
 whatever Celi-
 doyne bids him.

" thanne schal I tellen þe," Celidoyne gan say,
 " thus me hath Schewed the Maister varray,

hos Seriawnt I am ful prest,
 that here besides In this forest
 dwelleth An holy Ermyt, and of good lif,
 and þerto A prest with-owten stryf. 374

Celidoyne tells
 Label to get
 baptizd at once
 by a hermit in a
 forest near.

Go we to hym streyht Anon,
 Cristendom to don the vppon,¹ 378

that I have to the Spoken of to fore,
 forto Entren In to that Cite thore,
 To that hygh worthy feste,
 In paradis to dwellen with lest & meste." 382

" Certes," quod the kyng tho,
 " Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht
 Of duk, Erl, barown, And knyht, 386
 3if they wolden Conceillen him þerto,
 this Manere thing Al forto do.

Label asks his
 lords if they
 advise him to
 do it :

" For weteth wel In Certayn,
 that In Myn herte I schal neuere be fayn 390
 Tyl I-Cristened that I be,
 As Celidoyne here Enformeth Me."

he can never be
 happy till he's
 christend.

thanne Answered they him A3eyn,
 ' that wold they neuere In Certein 394
 Ne not departen from here lay,
 No more thanne here fadres be Olde day.'
 " leve,² sire kyng," quod Celidoyne tho,

Label's lords
 refuse to give up
 their old faith.

¹ Alons a lui, si te feras baptiser et laver en la sainte onde.—A.

² " Signour," dist celidoines, " or le laissies donques. Car se vous le fesissies a forche, il ne vous vauroit mie grantment. Vous remanres ichi comme sergant al anemi et poeure de sens et garni de mal ensient. Et li rois s'en

The barons will stay, as servants of the devil.

	"For Azens here wil it schal not be do."	398
Celidoyne puts poor clothes on Label,	Thanne Celidoyne this kyng vnclouted Anon, and powre Clothes dyde hym vppon ; ' For he ne wolde In non Manere that so to forn him he Come there In non Maner of swich Aray that signefieth to pride in Ony way,' " but As In lownesse And In humylite So to forn him Comen scholen 3e."	402
	Anon the kyng dyde his Comandement, And with hym wente with good Entent. And from here pavilouns they partyd Anon, & forth thorwgh the forest gonne they gon, That so forth to Gederis wenten they faste, tyl Into A gret valey they comen Atte laste ; And so longe to-Gyveris they wente, Tyl that the day was Al I-spente ; So that it happed hem be Grace	406
and they go together	That to thermyt they comen In þat place, And Clepeden At his dore Anon, and thus sone he gan it vndon.	410
to the hermit's cell.	thanne ful gret Merveille þis hermyt hadde, What maner of thing thedyr hem ladde, And what they sowhten In that straunge place, thike peple that thedir Comen wase ; For fully A mounthe to forn that day, Neuere Man ne womman ne child he ne say. And whanne the dore was thus vndon,	414
	Celidoyne Entred thanne In Anon, and beknew that Cristened he was, Whiche was to thermyt A Ioyful Cas ;	418
Celidoyne is welcomd by the Hermit,	Celidoyne Entred thanne In Anon, and beknew that Cristened he was, Whiche was to thermyt A Ioyful Cas ;	422
Label will depart—the lamb from the wolves— as an heir of Christ.	<i>partira comme fiex et oirs de ihesu, si puis vraiment dire que nostre sires par sa misericorde a oste l'aigniel d'entre les leus, sans che qu'il n'i a este estranles ne deuoures."</i> Et il li demandent, "qui sont li leu?" "vous estes," fait il, "li leu ; et chil sont deuenu aigniel qui a dieu se tienent."	426

So Ech of hem Othir Embracen began,
and An hundred Sithes they kisten than. 430

"Faire sone," quod this Ermyt tho,
"Into Manye stronge place schalt þou go,
And goddis Pyler thow 3chalt ben,
To helpe forto vndirsette Al cristen." 434

thane Celidoyne [spak] Anon Ageyn,
And told him Al the Cas In Certain,
Also Al the cause of here Comenge,
this kyng to Cristendom forto bringe. 438
thann hadde this Goodman gret Ioye of this,
that he scholde A sowle wynnyn to blis,
and seide that he wolde with good wille
on þ^e Morwen here Axeng to fulfillle. 442

to whom he tells
King Label's case,
and says that he
must christen
him.

Alle that Nyht hadden they here talkyng,
that to alle holynesse was belongeng ;¹

¹ MS xiv E. III, leaf 56, col. 3 at foot, adds, *Et tant que li rois dist, "Sire, pour dieu, d'une auision qui m'auint, n'a pas lonc tans, me dites uerite se vous en estes chertains." "Dites," fait li preudom, "et ie vous enseignerai che que nostre sires m'a enseignie." "Sire," fait il, "il m'estoit auis ke i'estoie semons a plait deuant .i. riche home vers qui i'estoie accuses, iou ne sai de ques gens. Et quant iou deuoie aler au plait, iou semounioie tous mes amis et chiaus qui iou auoie seruis, que il me uenissent aidier. Mais tout me falirent ne mais que troi; et li vns de ches trois me prestoit .i. mantiel a afu[b]ler, pour chou ke toutes uoies ne m'escondesist; et li secons me conduisoit trusc'a vne maison ke ie n'auoie onques tele veue, et me laissa dedens. Li tiers venoit auoec moi trusques chies le riche home, et mostroit .i. escrit et vne chartre qui m'aquitoit de toutes les choses ke li riches hom me demandoit, si ke ma pais estoit faite enuers chelui a qui i'estoie acuses. Sire, tele fu m'avisions que ie vi, n'a pas enchore lonc tans. Or, si vous pri ke vous m'en dites la uerite se vous le saues." "Chertes," fait li preudom, "volentiers. Li mantiaus ke on te prestoit, rois label, senefie la poure uesteure ke on done a uestir l'omme ke on met en terre. Chou est li darrains mantiaus; et chelui garniment apieloit on 'suair.' Chelui doit on apieler 'le mortel*

Label asks the
hermit to explain
a vision of his.

"Yes," says the
hermit.
Label tells it,—
"I thought I was
summond before
a rich man to
whom I had been
accusd; so I
sent for my
friends to come
and help me;
but only three
came; of whom
one lent me a
cloak; and the
second took me
to a strange house
and left me there;
but the third
went with me to
the rich man,
and produc'd a
writing which
cleard me from
all the charges.

Tell me the
meaning of this.

The hermit
answers: "The
cloak is man's
grave-cloth.

The Hermit tells
Label of the lives
of martyrs.

So that Al Nyht this good man Gan hem preche,
And of holy mennes lyves he gan hem teche, 446

The second friend
is the relatives
who take the
corpe to the
grave.
The strange house
is the grave.

afublail,' *et* maintes fois est chis garnimens dones¹ pour cheus qui s'en vont. Li secons amis qui te connoioit trusc'a la maison, senefie les parens a chelui qui est trespasses, qui conduisent le cors del mort trusc'a la fosse.

La fosse doit bien par droit estre apielee 'maisons descouneue.' Car nous ki en cheste uie somes, ne sauons ke nous trouerons, ne ne le counissons enchore de riens; et quant nous i entrons, ne sauons enchore que dire; et donques doit on bien apieler chele maison, 'maison descouneue,' *et* maison dont on ne voit nule autreste.

The third friend
is the good works
that the dead man
did while he livd,

Et li tiers amis, rois label, qui au parestroit te faisoit compaignie, *et* moustroit pour toi une chartre qui t'aquidoit [*sic*] de toutes les choses que li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, *et* est ausi com li boins clers registres qui hardiement deffent le cause son ami, *et* maine a boine fin. Li fil, *et* les filles, *et* li autre parent, laissent en la fosse chelui qui il conuoient a ami, *et* en auant d'iluec ne li font compaignie. Qui respondera pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il

which are like a
good lawyer who
wins his friend's
cause.
A man's relatives
leave him in the
grave.

pot? Il n'en portera riens de sa rikeche deuant lui, fors seulement vne chartre; *et* en chele chartre ara escrit quanqu'il onques fist de mal *et* de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, *et* le delienera de quanques on li demandera. Et s'il i a plus du mal ke du bien, li maus qui tous iours apoise *et* atere l'ome, le traيرا aual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deuisei [*sic*] si comme iou croi de ton songe la senefianche. Ore me di s'il te samble ke iou en ai uoir dit." "Chertes," fait li rois, "Il n'a home en chest siecle au mien ensient qui mieus le m'eust deuise, se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit ausi com iou l'enteng tout, qui mieus n'en vausist tous les iours de sa vie. Car or sai iou bien qu'il n'est diex fors chil ke vous aoures. Car il seus counoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sauoir, s'il ne li est descouuert par la uirtu de chest saint signeur qui tout puet sauoir." "Chertes," fait li preudom, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

Who then shall
answer for him?
He has no riches,
but one writing
of all his deeds
evil and good;
and, if there are
more good than
evil, the good
shall clear him
from all trespass;
but if there are
more evil than
good, the evil
shall drag him to
the dark house
of hell.
Have I not in-
terpreted your
dream right?
Label answers,
'Yes, and no one
could have told
you but Jesus.'

And I know that
He alone is God,

for He alone
knows the truth,
and none can
know it but by
His power.'

¹ MS dones pour plus.

- that for Crist Suffrede Tormentis harde,
 And to the Blisse of hevене wenten Aftirwarde;
 So that Evere the kyng for Ioye he wepe,
 That of Al theke Nyht he ne slepe. 450
- Vppon the Morwen, whanne it was lyht,
 Thermyt his Matynes seide Anon Ryht;
 and whanne his Matynes weren I-do,
 A fair ston ful Redy Made he tho, 454
 And there with water he gan it fille.
 thanne Anon the kyng he Clepid him Tylle,
 & made him don Of his Clothes Anon,
 And there Into that ston forto gon. 458
 Anon there ȝaf he hym ful Crystenynge
 holich after holy Chircheȝ werkynge.
 Whanne the kyng thus Cristened was there,
 his Name nolde he Chonge In non Manere; 462
 For of fairenesse it hadde Semblauce,
 Wherefore þere offen nolde he maken non variaunce.
- Whanne this Good Man hym Cristened haddē so,
 Anon hem gan he forth Clepen tho 466
 that with hym Comen In Compenye,
 And Axede hem there Anon In hye,
 'ȝif that they wolden Cristened be
 lik here lord was, As sche¹ myhte se,' 470
 thanne Answerid they Anon Ageyn,
 'that wolde they Neuere don In Certein;
 For they wolden Neuere Chongen here lay
 That here Fadris helden to forn here day.' 474
- thanne this goodman Ryht Anon
 A whit Robe the kyng ȝide vppon,
 holiche be thermytes Ordenaunce;
 Swich was thanne the kynges Chaunce. 478
- thanne Seide the kyng to Celidoyne tho,
 "Faire child, þou hast me browht Owt of wo;
 For I am becomen So heyl A man
 that non Erthly tonge tellen ne kan. 482

¹ for they

- For me semeth now In My syht,
 that I am At theke Cyte so bryht
 where that I say the grete feste
 Of manye peple, bothe lest & Meste, 486
 Where As I was put Away Anon Ryht,
 that Into the halle Entren I ne Myht,
 For that I wysch not In Certeyne
 Atte the welle vppon the Mownteyne." 490
- Thanne seide the kyng to his Compenye
 that thedir with hym Comen Certainlye,
 " Lordynges, that In Myn Compenye han be,
 and In Travaille and In Adversite, 494
 and welen not beren me Compenye
 Now at this tyme feythfullye
 there As I am In a Ioyful lyf,
 And 3e dwellen stille In wo & stryf; 498
- Label forsakes
 his lordis,
 and says he'll
 never return to
 Persia.
 holiche Alle I 3ow forsake,
 And to this lif I wele me take;
 For with 3ow schal I neuere go
 Into the Cuntre that I Cam fro." 502
- And whanne they herde the kyng thus seyn,
 Alle ful wooful they weren In Certeyn,
 And seiden that they hadden lost Alle here pray,¹
 Whanne that the kyng hadde Torned his lay. 506
 So that Owt of this hows they wenten Anon,
 And to-Gederis to Conseil gonne they gon,
 And Axeden how that they Scholden do,
 that thus the kyng was parted hem fro. 510
 thanne Answered Anothir there,
 " What Nedith vs lengere to Abyden here?
 for his lay wile he not forsake,
 that he hath now hym to I-take, 514
 but of hym that Conseil 3af therto,
 I lōke what with hym welen 3e do."

The lords consult
what to do.

¹ et dient 'qu'il ont tout perdu, quant lor sires est tournes a la crestiene loy.'—A.

thanne wēntēn they Into thermytage,
 And token Celidoyne with wilde Rage. 518 They seize
Celidoyne,
 And whethir that he wolde o^{per} Non,
 with hem that Child Moste Nedis gon.
 And the kyng defended hem faste ;
 Not withstondyng jit forth they paste. 522
 thanne seide Celidoyne to the kyng,
 " Sire, for me Make ȝe No Morneng.
 Sire, of on thyng I warne now the :
 styлле with this good man that thou be, 526 who bids Label
not mourn for
him.
 whiche schal the ȝeven good Consaille
 That to thy Sowle schal Availle.
 And whedir so Evere thy Men Me lede,
 Of hem Certein haue I non drede, 530
 For he that I worschepe and Serve,
 From alle perylles he wele me swerve."¹
 And so, be Celidoynes Cownsaylle,
 the kyng left Styлле with-owten faille, 534 Label stays with
the Hermit ;
dies next
mornng ;
 and on the Morwe with Mylde stevenne
 he deyde, and wente to the blisse of hevenne.
 As God wolde haven it, so was it don,
 For hens to blisse gan he gon. 538 and goes to the
bliss of heaven.
²and sethen for hym Crist Meracle wrowlite
 vpon Mochel peple that there hym Sowhte. [storye,
 And though this Mater and O^{pere} longe not to þis
 jit he that this book Made hath put it in Mcmorye³
 Forto Maken A Cler Notysyng, 543
 And forto declaren so Everithing
 More Openly to mannes Mynde,
 Al the mater the bettere to bryngen to an Ende : [leaf 42]
 thus Alle thinges doth he putten In Memorye,
 he that ferst Made this holy Storye.² 548

¹ Car chil en qui seruiche ie sui entres, me gardera et defendera de tous perieus.—A.

²⁻³ Si fist nostre sires puis pour lui maint biel miracle, dont li contes se taist, pour chou que chele estoire n'apartient pas du tout a cheste ; Ains appartient a chel liure qui deuiaera les rois des persis et les estoires.—A. ³ MS memorye.

CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.¹ How Label's host are angry at Celidoyne's having converted Label; and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calafere, and was carried to an isle where King Label was; and how Label had a vision, and was christened; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465); they see² a ship (p. 466), and find Mordreins there (p. 467). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned 'to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

¹ The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que paiens espaignent celidone en la mer en vne nachele, et auoc lui j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et deuisse, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidoine, si l'emmenerent entre lez roches en leur pauillons."

² According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466).

the Sword. Mordreins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalmd for four days, and the story returns [in vol. 2] to the five messengers whom Sarracynte sent out to find Nasciens (p. 471).

Thanne passeth forth this storye with-Al
 that is Cleped of Som Men "Seynt Graal,"
 also the "Sank Ryal" I-Clepid it is
 Of Mochel peple with Owten mys ; 4
 It telleth how that kyng Labelys Men, Label's men take
 Celidoyne to their
 tents,
 Forth with hem Celidoyne ladden him then,
 And to here pavilouns Anon hym browhte,
 And there hym to slen thus they thowhte. 8
 whanne that this tydynges was spred Abrod
 thorwgh-owt the ost of here lord,
 ' that he was becomen Cristene Man,'
 Ful Mochel Sorwe Maden thei than ; 12
 As alle here kyn ded hadden be,
 Swich sorwe they Made As they myhten se.
 thanne seiden they, " we haven that persone here
 that vs hath browht In Al this dwere ; 16
 We scholene hym Caste forto Slen
 From this Roche Er we gon hen,
 And on hym we scholen Avenged le
 for that he hath don, ful Sekerle." 20 and resolve to be
 revenged on him.
 thanne Answerede som Opere Anon,
 " that ful 3ong he was to deth to gon ;
 but Oper-wise Avenged wilen we be,
 And 3it hym Scholen we not Sle." 24
 On Many tormentis they hem be-thouhte,
 how that he Myhte to deth be browhte.
 thanne spak A knyht, and seide ful wel,
 that Any kynnesman was to kyng label,¹ 28 A kinsman of
 Label's proposes
 et tant ke vns parens le roi label lor dist. — A.

	<p>“ I schal 3ow Certefyen Anon Ryht how that 3e scholen to deth hym dyht, And vppon hym to leyn non hond. Lesteneth to Me, And vndirstond ; Taketh on of 3owre Fesselis Anon, the lest 3e han Amonges Echon, And thedir Inne lete 3e the Child go ; And the lyown putteth hym vnto, With-owten ony Othir thyng that hym Mihte to londe bryng ; And 3if he ne deye not so, Ellis may 3ere neuere thing Cristen man alo ; And this schal I feithfully beleve, for the trewth the scholen 3e sone preve ; for whanne the lyown An hungred is, And that his vyande doth he Mys, thanne ful wildely schal he deuoure This child, hym with forto Socovre ; and thus Avenged on him scholen 3e be, As I haue 3ow Schewed ful Certainle.” thanne token they Celidoyne Anon, & In A ful lytel bot was he don, and the lyown was put hym to. Whanne Celidoyne Say it scholde be so, that theke wilde beste with hym scholde be, pat so wood an spetows was In Eche degre, he left vp his hond thanne there Anon, And þ^e Signe of the Crois he made hym vppon, And him there be-took he to god Almyht, that he hym Scholde save bothe day & Nyht. So thanne they putten hym Into the Se. thanne Celidoyne A3enward tornd he, and spak to that Compenye tho that swich felonye hadde hym I-do, “ 3e Men ful Cursed, and therto p^ervert, Enemyes of Crist, Sore schal 3ow smert !</p>	<p>32</p> <p>36</p> <p>40</p> <p>44</p> <p>48</p> <p>52</p> <p>56</p> <p>60</p> <p>64</p>
<p>to put Celidoyne out to sea in a little boat, with the lion, and nothing else,</p>		
<p>so that when the lion is hungry</p>		
<p>he will eat the boy.</p>		
<p>This is done.</p>		
<p>Celidoyne makes the sign of the Croce,</p>		
<p>and tells Label's cursed men</p>		

3e wenen to slen me In this Manere.
 but oper-wise, I troste be my lord so der,
 I schal it Ascapen Ryht ful wel,
 and 3e scholen perschen Everydel,— 68 that they shall all
 For there-offen sekir Mown 3e be— periah,
 Anon As 3e Entren In to the see ;
 For In Perse scholen 3e neuere Comen A3eyn, and never reach
 Whens kyng Label 3ow browhte, In Certeyn."¹ 72 Persia again.
 Thus sone blew the wynd ful sore,
 that fer Into the se the vessel wente thore,
 So that with-Inne A lytel stownde 75
 they ne Myhte hym se, that stoden vpon the grownde.
 So that thre dayes to-gideris they were,
 Celidoyne & the lyown In this Manere,
 With-Owten harm, oper ony deseisse,
 So wel the lyown Celidoyne dide plese. 80
 The fowrthe day it happed so,
 A-middis the se, As he was tho,
 The fayre schipe he sawh Anon,
 Where-Inne this Ryal swerd was don ; 84
 So that it happede, As be grace,
 that this bot Cam there this schipe wace ;
 and whanne this bot to þ^e schipebord was falle,
 thanne beheld Selidoyne these lettres Alle, 88
 and vndirstood hem there Everichon,
 that so Into the Schip he hentrede Anon.
 and whanne that he was the Schipe with-Inne,
 he Sawh there Many A wondirful gynne ; 92
 for there fond he the bed, And the Crowne Also,
 and the fowre branches that there-Onne weren do ;
 Alle these behelde he wondirly faste,
 and sees the Bed,
 Crown, and
 spindles.

¹ A. adds (leaf 57, col. 3), *La mer ou vous m'aues mis, vous destruira. Et si i serres nolet et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute douleur et toute mesaise habite. En chele maison n'enterra pas li rois labiaus, Car il s'en est ia ostes; ains enterra en la souuraine maison, et en la ioiouse, c'on apiele paradis.*

Til it drowh to Nyht than Atte laste ; 95
 and so wel it liked hym this Syhte,
 that he was Sory it drowh so Ny the Nyht :
 So Atte laste Nyht was it tho,
 that ouer Al the world the schadewe gan go. 100

Thanne Cam he to the Schippes boord ful sone,
 and ouer Al the Se he looked Anone :

The boat and lion
 vanish.

he ne Cowde Neyther sen bot ne lyown
 Whiche weren put to his distrocciown ; 104

Wherfore Sory was he tho,
 For Mochel comfort þ^e beste dede hym to.
 thanne loked he bothe vp & down

Al Abowtes the Se In-virown, 108

And non quarter he ne Cowde Aspie
 Nethir lyown ne bot, ful Sekerlye.

And whanne he sawh In Alle degre
 that Nowher In the water he ne Cowde hem se, 112

Celidoyne sleeps
 in Solomon's
 Ship.

Azen Into the Schipe he gan to lepe,
 And there vppon A bord he fil On Slepe,
 What for travaille and werynesse,
 and that In the See he hadde distresse. 116

Thus Al Nyht Slepte jonge Celydoyne
 tyl on the Morwe day lyht Certayne :
 and whanne the day gan forto sprynge,
 Thanne happede Celidoyne In wakenenge, 120

Next day he
 comes to an isle,

and to the Schippis bord he cam Anone,
 And Into the See he lookede thus sone ;
 thanne was he A-Ryved to forn An yl
 Whiche was A wondir Merveillous straunge pyl. 124

and sees a man
 sleeping there.

And As he Into that yle beheld there,
 he Sawh A man In a Merveillous Manere
 vppon that yl lay There Slepynge :
 Where offen he hadde gret Merveyllynge : 128

He lands,
 and thou

And whanne verayly he wiste it was A man,
 Owt of that Schipe Anon wente he than,
 And hym beheld wondirly Sore,

- And Evere the longere More & More. 132
 Atte laste so Nygh he gan to gon,
 that he knew it was his fadir Anon
 that hyhte Sire Nasciens be Name, sees that the man
is his father
Sir Nasciens.
 A worthy knyht, and of Noble fame ; 136
 Where-offen Anon gret Ioye he hadde,
 that thorwgh God to his fadyr so was hadde.
 And so be hym A-wook ful swetely,
 And his Eyen he vpe Caste ful softly : 140
 thanne whanne he sawh his sone it was,
 Ful gret Ioye he Made In that plas ;
 And vp he stirte thanne riht Anon,
 And abowtes his Nekke his Armes he leide son, 144 Nasciens clips and
kisses his son,
 & him Clipte & kyste An hundred Sithe,
 So Ioyful he was, so glad and So blithe,
 that bothe for Ioye & pytë he wepte
 vppon that yl there he hadde Slepte. 148
 "Now, swete sone," quod Nasciens tho, and asks him how
he got to the Isle.
 "how to this yl Cowdest thou Go,
 that from Alle the peple it is so fer,
 and Nethir lond ne place Abowtes nowher?" 152
 "lo, fadyr, In this Schip hider gan I gon,
 that to forn 3ow lith be the roch of ston."
 thanne Nasciens be-held the schipe ful sore,
 and knew wel he hadde I-seyn it be-fore. 156
 Thanne gret Ioye Maden they there,
 the Fadir to the sone In dyvers Manere,
 And the Sone to the fadir, Aftyr his Myht ;
 there was gret Ioye I 3ow plyht. 160
 So the fadir the Sone gan forto frayne,
 And Axede of hym In Certeine
 'how he Askapede, and I what manera,
 Owt of the presoun of Calafere.' 164
 thanne tolde he his fadir Anon, Celldoyne tells his
father his ad-
ventures,
 "how that he owt of presown gan gon,
 and I-born In to An yl of the Se,

	Wondirly fer from Eche Contre ;	168
	At wheche yl be tempest and be storm	
	Aryved kyng label me be-forn,	
	With a gret part of his Chevalrye	
	thedir weren they dreven Certainlye."	172
	thanne tolde he his Fadir Also	
and King Label's Visions, which he inter- prete-l by the Holy Ghost's help,	Of kyng labelis Aviciouns, that cam him to be the Revelacioun of the holy gost—	
	Whiche is lord of mihtes Most,—	176
	be wheche Revelacion And declerenge	
and how Label was baptisid.	Kyng label Cam to Cristenyng.	
	Thanne tolde he his Fadir More Also,	
	what Aventures that hym Comen to,	180
	Sethen to-gederis last they were	
	Ful harde In presoun with Calafere.	
	thanne blessedede Nasciens the trenite,	
	that swich Comfort let hym tho pere se,	184
	and thanked god Ouer Alle thyng	
	that hem hadde browht to so good Endyng.	
	thanne from this yl they wenten Anon,	
Nasciens and Celidoyne go into Solomon's Ship.	And Into the Schipe they gonne to gon ;	188
	And they weren there-Into, þ ^e owr Of Tyera.	
	thanne Cam there A wynd ful fyers,	
	And blew Into that schipe there Anon	
	that fer Into the See the schipe gan gon,	192
	So that from the Roche the schipe gan pase,	
	passeng In-to þ ^e Se A ful gret Spase.	
	thanne loked forth Nasciens Anon there	
	Forto weten where that they were,	196
	And he ne Cowde nowher abowtes hym se	
	Nethire lond, neþer yl, In Non degre ;	
	thanne thanked he god ful hyghly,	
	and seide his prayers ful devoutly ;	200
	So As he Cowde In his Manere,	
	ful devoutly his preyeres seide he there.	
For 3 days a tempest rages,	Thus thre dayes the tempest lasteale there,	

and In drede of here deth In Eche Manere ;	204	
And Swich A storm Endurede vppon the se,		
that Nygh here deth hem thowhte to be ;		
And they wayted Every Owr		
Whanne þ ^e schipe schold han sonke be þat stoure.	208	
And so the fowrthe day at Nyht		but stope on the
the wedyr stawnched, thorwh goddis Myht,		4th night.
And At the Cleryng of the day		
the wedyr ful Milde and softe he say,	212	
Where-offen Glad & Ioyful bothe they were,		Nasciens and
Whanne they it syen In swich Manere ;		Celidoyne are glad
for to forn, tymes it ferde So		of the calm
that to the deth they wenden han go.	216	weather.
and whanne the day wax bothen lyht & Cler ¹		

¹ MS xiv E iii, leaf 57, back, col. 2, adds:—il regarderent deuant aus, et virrent vno petite isle dedens lequele il auoit .i. chastiel ferme, qui moult estoit biaux par samblant. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent .i. petit esmaiet, car il se doutoient moult qu'il ne caissent en males mains. Et la nef arriua a la riuue deuant le chastiel. Quant il furent venu au port, si escouterent ke dedens le chastiel souna .j. cor moult hautement, si ke d'ases loins le peust on oir. "Sire," fait celidoines, "Or sachies ke laiens a gens." "voirs est," fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li graindres de cors et li plus merueilleus ke nasciens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor escrie, "Mar i arriuastes en mon isle sans men [*sic*] congie ; Car mourir vous i couient." Quant nasciens voit venir le maufe si grant et si espoentable, si ne seit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont il se puisse deffendre. Destreche de mort et paours l'enmaine a che ke il keurt a l'espee qui tant estoit riche, et le trait du fuerre. Et quant il ot fors traite, et regarde grant pieche, si le uoit si riche par samblant ke il n'auoit onques veu arme ke il prisaist tant enuers cheste. Et pour le grant espoir de la bonte qu'il i quide, le dreche en haut, et le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint par mauuaiste del espee, ou par courous ke nostres sires eut a nascien

The Adventure of the Broken Sw. and the Giant.

They see an island with a castle on it, but where they are they know not.

They come to the port, and hear a horn sound in the castle. They agree that people are there.

An immense giant comes forth, and tells them they must die.

Nasciens does not know what to do, but, though distress and terror will fall on him who draws the Marvellous Sword, he draws it.

and begins to brandish it, when it breaks in two;

the blade falls to the ground,

Nasciens and
Celdoyne see a
that they myhten sen Every wher,
They syen A schip In the See

219

and the hilt is
left in Nasciens's
hand.

He says it is the
greatest wonder
he has ever seen.

Nasciens leaps
out of the ship,
and goes to fight
the giant.

[* leaf 58]

He finds another
sword at his feet,
takes it up,
and runs the giant
right through
with it.

The giant falls
to the ground
swooning,
then utters a
hideous cry.

Nasciens returns
to his ship and
sails away.

He reproaches the
Sword with falling
him at the time
of need.

Celdoyne justifies
the Sword,

and says it broke
through some sin
of Nasciens.
They talk over
the adventure.

del traire qu'il auoit fait del espee qui tant estoit biele
et boine par samblant, k'ele brisa par mi aukes pres
del enheudeure, si ke li brans en chai a terre, *et li*
poina a toute l'enheudeure en remest nascien en la
main. Et quant il voit cheste auenture, si est asses
plus esbahis ke deuant; Si s'areste tous trespensis *et*
esbahis. Et quant il fu reuenus de chest penser, si
dist, "*par dieu, chi a le grignour merueille ke iou*
ueisse piecha." Mais lors remest le poing desus le lit,
et dist 'k'il se metra du tout en la merchi ihesu crist, et
sen [sic] cors et le son fil, enuers chel maufe qui si vient
abrieues vers lui.' Maintenant saut hors de la nef, et
dist, "biaus peres ihesus cris, soies moi escus et deffense
encontre chest anemi!" Lors regarda a ses pies, *et vit*
vne espee ke chil de la tour i orent laissee par auenture.
Et il le prent maintenant. Lors si s'adrece au gaiant,
et le fiert de si grant viertu qu'il li pierche andeus les
costes, Si ke li fers en parut d'autre part. Et quant
li gaians se sent ferus si angoisseusement, si n'a tant
de pooir qu'il se tienge en estant, ains chiet a terre si
angoisseus *comme chil qui angoisse de mort sent.* Et
quant il est issus de pamison, si gieta .i. grant cri *et*
hideus. Et quant nasciens voit qu'il n'a mais garde de
lui, Il ne ua pas au chastiel *pour chou qu'il quide ke*
il i ait gens, ains s'en retourne, et entre en sa nef, si
ke en peu d'eure orent la veue perdue du chastel et
del isle. Et quant nasciens vit qu'il estoit estors del
gaiant, si vint a l'espee, *et le commencha a regarder, et*
dist a soi meisme (et che fu si haut ke celidoines le
peut bien oir), "Ha, espee, tu ies la riens du monde
ke iou onques plus prisaisse, fors seulement le saint
vaissiel ke on apiele 'graal.' Si t'ai a tort et loe et
prise; Car il m'est auis ke tu m'as ore si failli au
besoing ke chou est meruelles." "Sire," fait celidoines,
"Sachies ke che n'est pas *par mal de l'espee; Mais*
par aucun pechie dont vous estes entechies, ou par
aucune demoustranche de nostre signeur:" et il respont,
'ke che puet bien estre.' ¹Endementiers ke nasciens
et celidoines parloient ensi de cheste auenture, si re-
gardent en mi la mer, et voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Adventure,
leaf 42, col. 3.]

¹ Fresh chapter.

- Towardis hem Cam ful gret Iorne ;
 thanne seide Celidoyne to his fadir " Certainle
 here Comen tydynges, what so they be ;
 God graunte Grace that they ben Goode,
 that Comen to vs vpon this salt floode.' 224
 So longe beheld they the Schipe tho
 tyl Atte laste it Aproched hem to,
 And so Nygh to-gederes gonne they be,
 Tyl that Eyther *with-Inne* myhte O^{per} se. 228
 Nasciens to the schippes bord gan to gon,
 And Into the tothir schipe beheld Anon,
 And sawh where that kyng Mordrayn
 Ful pensify there sat In Certayn ; 232
 & Evere Abod he goddis grace,
 for he ne wiste whedir to go, ne Into what place.
 And whanne Sire Nasciens kyng Mordrayns say,
 ful lowde he Cryde In his lay, 236 He calls to him.
 and seide, " Sere, God Reste with 3ow !
 Ryht welcome 3e ben here to vs now."
 And the kyng owt of his thowht Abreide,
 And to sire Nasciens he wolde han seide, 240
 but for Ioye he wepte so sore
 that on word ne myhte he speken thore ;
 but *with-Owten* ony word he gan to springe
 Into Nasciens Schip, with-Owten lesynge, 244
 and Abowtes Nasciens Nekke his Arm he Caste,
 And An hundred Sithes he kiste him faste ;
 " A, Myn Owne brothir So leef and dere,
 I am ful Ioyful I se 3ow here ! 248
 a, leve brothir, how haven 3e fare
 Sethen that I lefte 3ow In wo & Care,
 and sethen we two departed Asondir
 Where-As was tempest & ful gret thondyr ? 252
 and how that 3e Comen In to this Contre,
 Now, dere brother, telle 3e Me."

Thanne Nasciens, that was so ful of Ioye

220 ship coming
towards them.

224

228

Nasciens sees
King Mordreins
on the new Ship.

232

236 He calls to him.

240

244 Mordreins springs
into Nasciens's
[leaf 48]
ship,

kisses him.

calls him Brother,

248

and asks him how
he's fared since
they were parted.

252

hym thowhte he ne hadde non Maner A-Noye, 256
 Tolde kyng Mordrains of his Aventure,
 how it be him Ferde, I the Enswre,
 And how he was tempested bothe here & there,
 And therto In the presown of Calazer,— 260
 “For 3owre baronage seide In Certayn
 that with-owten dowte I hadde 3ow slayn,”—
 And that Certein dayes in presown he was ;
 but Atte laste, thorwgh goddis Gras, 264
 Fer Into the west was he browht,
 But Into what place ne wiste he nowht,
 but In An yl there he was,
 fer from Every man In that plas ; 268
 For habitacioun was non there,
 but wildernesse Abowtes Eches where,
 So that it was the moste hydows place
 that Evere Cristen man put In wase ; 272
 And 3it was he Evere ful sory
 that the Name he ne knew trewly :
 and 3it At Alle tymes thowhte hym tho
 That the yl him tornede bothe two & fro, 276
 bothe Every day and Every Nyht,
 thus Openly it Tornede In his Syht.
 And 3it Aftir More he gan hym telle,
 Of that Schip, how it befelle, 280
 and how that there-Inne he entred was,
 And how he fyl owt In that plas
 but thorwh on word that he spak,
 For In his Creauunce pere was a lak ; 284
 and tolde he him the Signefyaunce
 Of Anothir Schip with-Owten variaunce,
 and of An old Man that there-Inne was,
 and how his wordes hym plesed In that plas, 288
 So that on slepe fyl he there
 be his wordis In dyvers Manere.
 Sethen Aftyr he hym tolde

Nasciens tells
Mordrains all his
adventares,

how he was borne
to an Isle

which turnd up-
side down every
day and every
night.

And how an Old
Man came to him;

of þ^e Schipe & the Man so bolde, 292
 that Nevere sethen he hym Sye,
 Nethir fer ne faste Bye.
 Thanne tolde him Nasciens ȝit wel More,
 of Mo trebulacions he hadde suffred before, 296 and then all his
 Where often the kyng Merveillede tho, other troubles.
 And to Nasciens thanne spak he vnto.
 "Sire kyng," thanne quod Nasciens tho,
 "Of this swerd scholen ȝe heren Merveilles Mo, 300
 that for non Evel thing ne brosed he nowht,
 but As goddis Scharpnesse it is in myn thowht.¹"
 thanne Axede the kyng the swerd forto se,
 That to hym was Merveillous In Al degre. 304 Nasciens shows
 And whanne the kyng had it long beholde, Mordreins Solo-
 In his herte he Merveillede Mani folde, mon's sword.
 And seide to Sire Nasciens there,
 "this is the most merveille that euere sawh I Ere, 308
 The Richeste and the fairest Also
 That Into Ony place myhte be do."
 Thanne took the kyng this swerd on hond,
 And stille there-with he gan to stonde; 312 Mordreins takes
 In the ton hond the swerd, the toper the pomel, it in his hand.
 And hem departyd Every del. It breaks in two,
 And A wondir Aventure behappede tho,
 that Aȝen to Gederis Anon gonnen they go; 316
 And so faste to-gederis weren they Ioynt, and then join
 that Neuere sethenes In non poynt again.
 Neuere departed Asonder they were
 For non Man that lyf beere. 320
 Now, be my trowthe, Ouer Alle thing
 Many Merveilles werketh hevене kyng,
 Whanne so lyhtly that it broken was,
 And so lyhtly Al hol [becam] In that plas; 324

¹ "Chertes," fait il, "la briseure de l'espee: Car par mauuaise ne brisa ele mie, sins fu aucune demoustranche de nostre signeur." "Par foi," fait li rois, "che puet bien estre."—A.

- And so lyhtly Into þ^e schethe it Cam,
 thens As kyng Mordrayns drowh it than
 And whanne Alle this they hadden don,
- A wonderful cry
 is then heard,* A wondirful Scry they herden Anon, 328
 As thowh it were A Manere of thondir,
 Where-Offen Alle hadden they gret wondir,
- "Go out of the
 Ship."* "Owt of the schipe, Cristen Man, thou go,
 lest gret Synne falle the vnto." 332
 Anon As the kyng this word herde,
 Into his owne Schip he Aȝen ferde,
*Mordreins jumps
 into his ship;
 Celidoyne follows;* And So dide Celidoyne also ; 336
*Nasciens stays
 behind,* But Nasciens behynde lefte tho. 336
 they Nere So sone Into the schipe gon,
 that A swerd to hym Cam Anon,
 Al fer brennenge As hym thowhte,
 —but he niste ho that it browhte— 340
- and is cut through
 the shoulder with
 a sword.* that thorwh the left Scholdere it smot,
 & gret wounde Made, so sore it bot ;
 So that In the Schipe he fyl Adown,
 As though it were In Manere of A swown. 344
 thanne herde he there, him thouhte presente,
 On that to hym Spak there veramente,
 —but that he ne knew not his Menyng,
 Neȝer what it was to vndirstondyng ; 348
 but as him thowhte In this Manere
 that the Menyng of the vois was there,—
 " this veniance now is sent to the
 For draweng of þ^e swerd, & were not worthē ; 352
 therefore Otterly I rede the
 Anothir tyme that þou war be
 to Erren Aȝens thy Creatour,
 Thy Makere, and Ek thi saviour." 356
 the kyng Som-what this vndirstood,
 and so dyde Sire Nasciens In his Mood,
*Nasciens falls to
 the ground in a
 swoon.* but of that strok he was stoned so sore,
 that plat down to the grownd fyl he thore ; 360

thanne forth wente they hym forto A-wake,
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas, 364

And say hem for hym wepin than ;
thanne In his herte Merveillen he gan,

“ A, why wepen 3e so now for me ?
For now Mowen 3e wel knowen & se 368

When he wakes,

that owre lord halt me A knyht
that he wele Chastise thorwh his Miht,
and maken Me knowliche of My sinne,
And of the wikkednesse þat I haue lyved Inne. 372

he rejoices that
God has chastised
him for his sin,

Wherfore, thankynges now I him do,
that this Chastisyng sente me vnto ;
and As my fadir I worschepe hym Anon,
For he me Chastiseth As his sone.” 376

as a father does
his son.

Whanne these wordis he hadde seid there,
but Evere¹ he was of stedfast chere,
As A man ful of paciens & humilite,
As lik As desesed of the strok was he, 380
that Suffred Angwiche & mochel peyne,
and 3et but litel ne wolde he seyne.

[MS Eueure]

Thus fowre dayes and fowre Nyht
In the Schipe they weren, I the plyht, 384
that wedir ne wynd ne was there non,
Forthere Into the se to gon.

Nasciens, Cell-
doyne, and Mor-
dreins are 4 days
and nights in the
ship.

But now levethe this Storye here, as 3e mown se,
And torneth to the messengeris where so they be, 388
that Nasciens to seken they weren sent,²
but Into what Contre, they Niste verament.

The story turns
to the Messengers
(see ol. ii).

² ke la roine ot enuoies par sa terre pour guerre son frere
nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58,
back, col. 1.]

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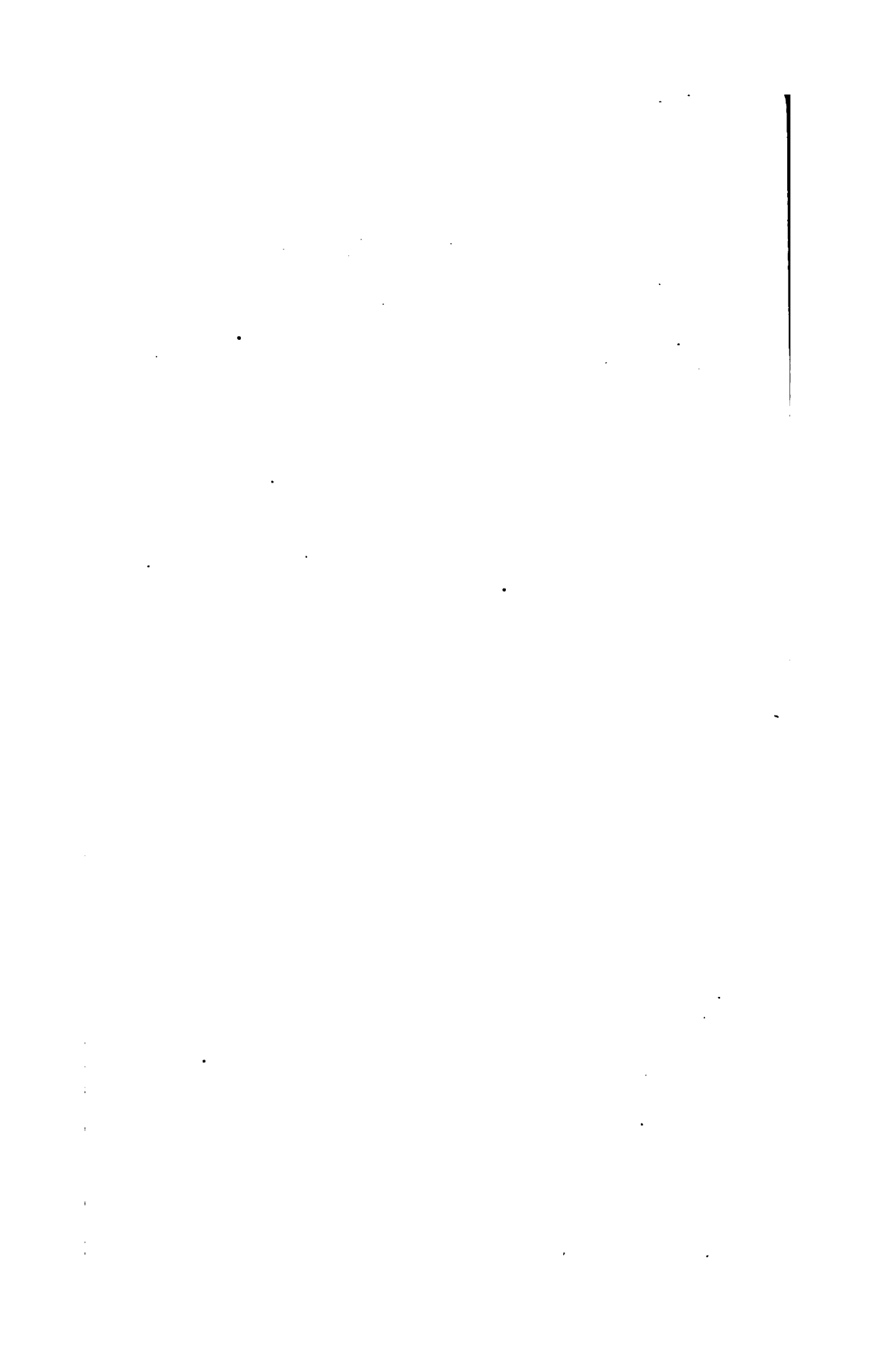
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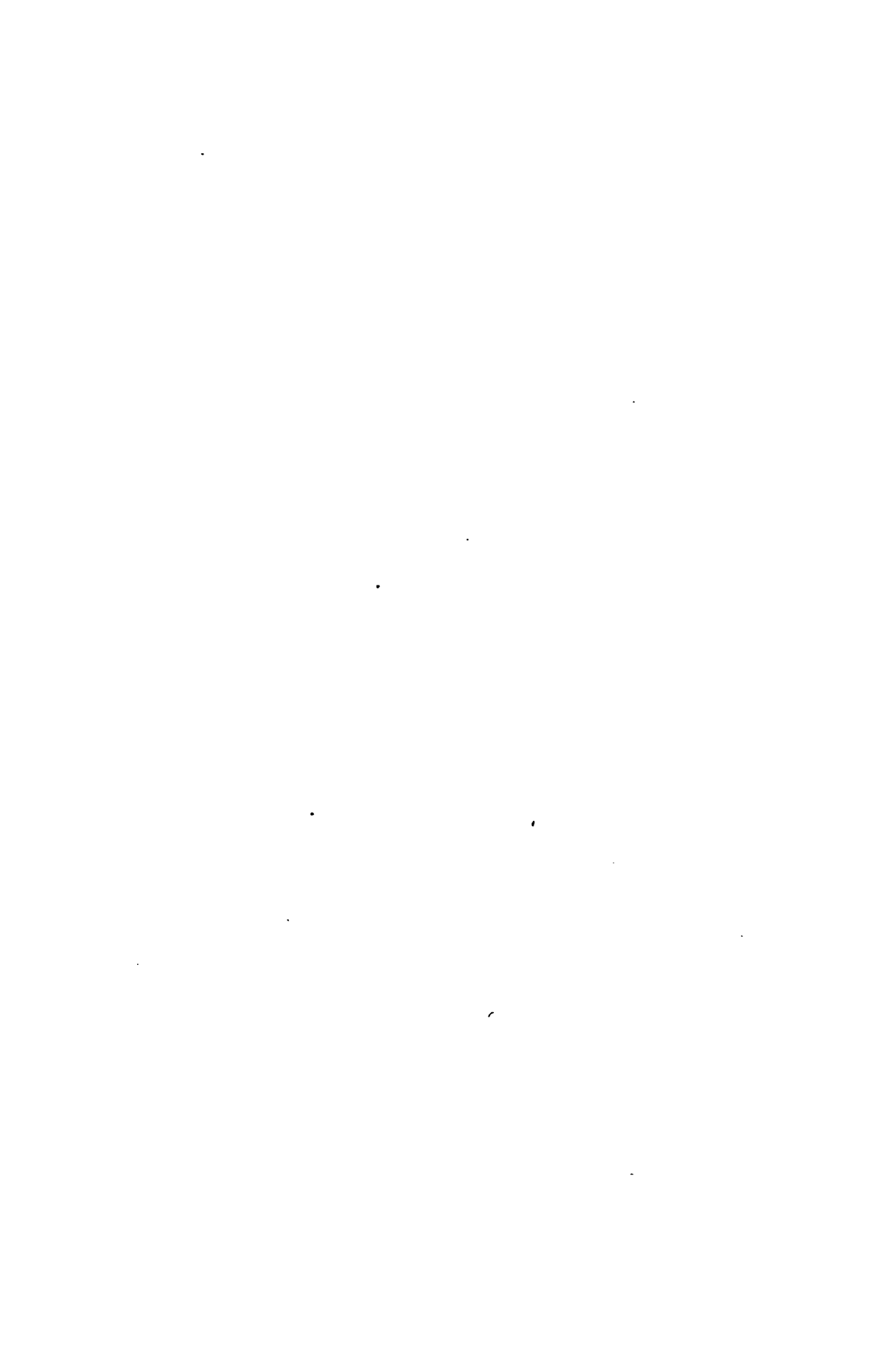
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