THE HISTORY
OF
THE HOLY GRAIL.

[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.

1 Chil 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 premiërement 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 joie ki dura sans fin. El saint

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 pecor du monde, Mande salus au commencement de ceste estoire A tos cheaux ki lor eners 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 joie qui dure sans fin. El saint esperit par qui

GRAIL.
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.

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

espirit, par qui toutes les boînes choses sont mondees & saintefees. 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 apercevoir & counoisir le non de lui, & sa uie, & son anchiestre. Mais en chest commencement ne le vent il descouur. 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 atournais-sent a muntanche. L’autre raisons est pour chou, ke eus peust oir son non qui le comueust, si emprisait mains l’estoire pour chou *que* par si poure personne eust este mise en escrit. Car il se tient pour la plus poure personne *&* pour la plus despiete 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 uide des escrinens qui apres le translataiissent 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 cheelles ki bien dient. Et plus est vns toutes choses *sont* hors mises des mains au maligne esperit, & rempliess de joie par l’enluminement de lui que est vrais enlumineres & vrais confor. Li nons de celui qui ceste estoire eserist n’est pas nommes ne esclairies el commencement. Mais par les paroles qui chi apries 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 vent pas descouur: & se i a iiij. raisons por quoi. La premiere si est por ce que se il se nousmast & desist que diex eust descouert por lui si haute estoire *comme* est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li enuieus le formant en vieult. L’autre raison si est por ce que tels peroit oir son non qui le connistroit, si empriscroit mains l’estoire por ce que si poure personne eust mis en escrit ceste estoire. L’autre [== la tierche] raison si est por ce que si l’eut mis son non en l’estoire & on i tronast aucune cose meuaenant on parvisse de maluais escrinain qui apres le translatast d’un liure en autre, tous li blasmes en fust sour son non. Car il sont ore en ne tans plus de bouches qui mal dient que bien. Et plus est vns homs
He will tell how he got the history of the Holy Grail.

homs blasmes de faire vn seul mal, ke il n'est loes de faire cent bens. Pour ches uiij. choses, ne neut ke ses nons soit de tout en tout descouyiers. Car ia soit che ke il le voelle moudt couurir et cheler, si sera il plus apercheus qu'il ne nauroit. Mais il descouyerra & dira tout en apert comment la haute estoire del saint graal li fu commandee & baillie, & en quel termine, & qui li bailla.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et por che ne veut 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 curing a devil-possesst 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).

Il aint apres la passion il a su crist xviij. cens & xvij. ans ke ie. Li plus pechieres des autres phecheurs, me gisioie en j. petit habitacle endroit ichele eure ki est apicke la tierche vigile de le nuit. Ichil lieus ou iou me gisioie en tel maniere,—com dius seif, ki tous les pensees comoinist,—esoit lontiues et destornes de toutes gens. Et tant en plus iou bien dire ki il estoit en j. des plus sannages lieus ki fust en toute la bloie ber-
taigne.1 Mais ne pour quant mondt m'estoit delitables

1 The other MS, 10.292, says nothing about 'bloie ber-
taigne,' having only after ' pecceors,' ' estoie en j. lieu le plus
An other mile, "As11 Et T T. Omitted • T

m'esgarda, nul biautes puet De nioiu Ensi on benoit, parler, crestiens. 1 quant Et tranlant, quant que tms ne

pnis le nostre est saluages, souage cliai me vn si entre crestien, Ensi closes & auoie me seriiiche plaisans.

apele esgardai •^ ilo??ime

prt7'ole trois. lio??nne lio??nne

gaires constme ne non, com prist le

signoz<r THE il

il si tout este

yiess di
dit

Endul si

vons il

sil estoit pas gisoie auesdi.

les trois.

3Ne les trois naturelment ne sont autre case ke vne."3 A chel mot m'esuellai, si esgardai entour moi, et ui si grant clarte ke nule si

grans ne peust issir de nule terriere lumiere. Apres ui

vu homme ester deuant moi, si biel & si delitable ke sa

biautes ne porroiet estre contee ne descrite par lange de

mul homme mortel. Et quant ie le vi, si fui si esbahis

que ie ne sench 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 conniassanche de la trinitei

que ie t'ai raportee." Et che dist il pour chou que

l'anoie este en doutanche comment che pooit estre ke la

sonage que iou ne voel faire comnoistre & eslongies de toutes

crestiens. Mais itant vous puis ie bien dire que li liens est moult

saluages. Mais moult estoit delitables & plaisans. Car home qui

est del tout en dieu il a a contraric toutes les seculers cases. Ensi comme ie me gisoie en cel lieu dont vos manes oi

parler, si fu au ieucl absolu. Et quant vint au vendredi beneoit, si anoie dit (se a nostre seignor plaisoit,) le service que

on apede tenebres.' Add. 10,292, leaf 1, col. 3.

1 & il ne demora pas grantment que vue vois m'apela.—B.

An illustration, with the rubric 'Ensi que dieus en une

mce parole a i hermite qui est devant senautel.'—A.

3—5 Omitted in B.
Christ reveals himself to the writer-monk.

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 creance, que seulement en chesm point. Après me dist, “pues tu encore connoistre ne apercehnoir ki ic sui?” Et ie dis:

“Sire, mi oel sont mortel, si n’ont pas pooir d’esgarder entiere la clarte de toutes les autres clartes, ne la bouche ne puet encore anoir la forche de dire chou dont toutes les pecereses langues serroient encombrées.”

Et il s’abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis que i’ai les iex a cent doubles plus clers ke onques mais n’auoie ens, et ke ie sentoie dedens ma bouche vne grant mœrelle de langues. Et il me redist, “pues tu encore connoistre qui ic sui?” Et quant ic ouï la bouche pour responder, si vi que vns brandons me saloit hors du cors autrestens com de fu ardant. Si en ench si grant paour quant ic li vi, que onques n’oi pooir de dire mot. Et quant il me vit si espoente, si me dist, “N’ai es mie paour: car la fontaine de toute seurte est chi demant toi. Et bien sachies que ic sui chi uenu pour toi apprendre & ensengier de toute te dountanche. Car ic sui de toutes dountanches 1 vrais enseignieres. Ie sui chil por qui toutes les boines scienses sont aprîses. Car ic sui li grans maistres par qui tout li terien maistre seuent tant de bien com il ont apris. 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 savons que vous estes venus de dieu.’ Ie sui chil de qui l’escripture dist, ‘Toute sapiense vient de dieu nostre signeur,’ & si est auoee

1—1 certains, Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, ‘Maistres, nos connonions qui vous estes.’ Ie sui chil de qui l’escripture dist, ‘toute sapiense vient de nostre signeur.’ Iou sui li parfais maistres, si sui venus a toi por ce que ic voell que tu receheine enseignement de toutes les choses dont tu as este en dountance & ic en ferai chertain. Et por toi sera oumer a vos chius que l’oront conter.”—B (MS 10,202).
CHRIST GIVES THE MONK THE BOOK OF THE HOLY GRAIL.

"lui & tous iours i a este deuant tous les eages. Et pour chou que ic sui li parfais maistres comme chill qui sui fontaine de toute sapiens, pour chou sui iouuen a toi. Car ic voel que tu rechoyies par moi enseignement de toutes ichelles choses dont tu seras en doutanche. Et si te fera certain & sage d'une cose dont onques nus hom morteens ne fu certains. Et par toi sera ele descouvrette et esclaire a tous chians qui iamais l'orront conter ne deuier."¹ 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 je ting le liuret, si me dist, "veus tu saoir ke ic t'ai baiiliset?" Et ic dis ke ic le sauroie moult volentiers: et il me dist, "Ch'est li liures v quel tu troueraras si grues meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies² par chest liuret. Et si i sont mi secret, ke ic meisme escris 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 iaue.³ ³ Et apres che les doit il en tel maniere dire, ki les die de la langle du cuer, si ke ia chele de la bouche n'i parauit.⁴ Car il n'i puent estre nomme par nule langue mortel, que tout li quatre element n'en soient commen, car li chieus en pleurnera et fera autres signes. Li airs en tourbelera apiertement. Li tierre en erolera, et l'aie⁵ en cangra sa couleur. Tout chou auerna 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 conduire les iij. 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

¹ n'en soies adrecies.—B. ⁴ Et en tel maniere le dois dire comme par langue de cuer, si que la chele de la bouche n'i parol,—B. ⁵ l'aigue.—B.

² n'en soies adrecies.—B. ³—³ not in B.

³ The joy of the body.

⁴ The elements shall be moved when the Book's secrets are spoken by mortal tongue.

⁵ in which are greater wonders than mortal heart can conceive.
il puert dedens vœoir ententieuellement ensi comme vœoir i
deuera, que ia maintenant ne soit ses cœurs deliures de
toutes icles et plains de toutes les ioies ke cœurs morteins
puet aoir, tant sont plaisant & delitable les paroles qui
i sont. Ch’est la ioie du cors. Et d’autre part il
esprendra si durement petit & petit si durement del
esperitusuel amour, que se il bains est as terrienes cases, si
sera chou pour metre & pour despendre en l’ceuere & en la
besoigne a son creator. Ne ia par pechie qu’il ait fait
en chest siecle ne morra de mort soubite qui chest liuret
ara vne fois veu ou temu. Ch’est la ioie de l’ame.”

Et quant il et che dit, si cria vne vois autresi comme
vne burgeise. Et quant ele et erie, si vint vns si grans
escrois de haut, ke il me fu anis que tous li firmamens
osant kens, & ke la terre fast fonduce iusk’en abisme.
Et se clartes eut este grans deuant, lors fu granindre a
chent doubles. Car i’en fui si esbahis ke bien en
quidai avoir pierdu la vœue, & si cai a terre autresi
comme passmes. 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 mule riens vivant. Ne
onques ne me soi a quoi tenir de quan que ic auoie vœu;
ancohis tenoie tout a songe, quant ie trouuai en ma main
le liuret ensi com li grans maistres le mi auoit mis. A
tant me leua moulte lies & moulte ioieus, et ting toutes
ioies le liuret entre mes .ij. mains. Et si fui si en
orisons & en proieres tant ke diens enuoua le iour qui
moulte durement me tardeit. Et quant li iours fu si
clers ke ic peuch la letre connoistre, si commencheai a
rire ; & si trouuai ci commenchement .i. title qui disoit,
‘Chi est li commenchemens de ton lianeige.’ Et quant
ie yi chou, si en fui moulte lies. Car il n’estoit mule rien
terricene que ie tant desiraisse a oir comme la comn-
sanche de mon lianeige. Et quant ic ai garde tant ke
ia estoit primie passe, si me fut auis ke ic n’i auioie

1 MS terricene.
2 MS fui.
rien leu, tant i anoit encore a lire. Car ie i ui tant de lettre ke ie en fui tons esbahis comment si granz plentes 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 veoie, se chil ne le m'eust baillie qui grant plente de choses puert mettre en petit de lieu, & ki grant lieu puert amplier de peu de choses. Ensi gardai el liuret iusques viers tierche, tant que i'oi coumment grant partie de mon lignage. Si i ni les nons & la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne coumoistre que ie fuiisse d'aus descendus. Car quant ie veoie lor boine vie, & les granz gries k'il auoient souffiert en terre pour lor creatour, si ne poie pas penes comment ie puesso tant amender ma vie qu'elle fust digne d'estre aumecte aueuc les leur. Ne il ne m'estoit pas auis que i'ei fuiisse hom enuius aus, mais faulture d'omme & reproches. En che pense demourai moint longement, mais toutes uoies retourna au liure, & commencha a lire tant ke ie oi leu iusq'en la fin de mon lignage. 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 paours.' Et quant ie i che title passe, si commencha a lire, & vi teus choses qui moint estoient peureuses & espocentables a uoir. Et sache diex ke a si grant dou-tanche les veoie, Ne ia emuair 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 coses merueilleuses, si trouuai le quart title qui disoit: 'Chi commencheent les meruelles.' Et lors commencha

1 ne ia veoir ne les osaisse.—B.
2 par qui toutes coses sont commandees & gouernees.—B.
A STORM BREAKS. VOICES SING HYMNS OF PRAISE TO CHRIST.

[mord] durement a penser, ensi *com* ie pensoie a cheste cose, vns1 rais autresteu *comme* de fu ardant descendi de ners le chiel & vint tres *par* denuant mes iex autresi bruians *comme* foudres. Et *mord* durement sambloit espars de tournoire, fors tant que la clartes endura plus, & fu granidres & plus espoentables, et si descendii *par* denuant moi si soudainement ke tout li oel m'estincheleton en la teste, che me fu a-uis *que* ie cusse la ceruele espandue, 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 mais d'inuer. Et *quant* ches tenebres orent dure tant ke on peust bien auoir ale chent pas, si plot a dieu que eles trespasserent. & lors *commenc* a esclarchir petit & petit, si ke li *solaus* reuint tous en sa propre clarte. Et maintenant descendii 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 soonautume, si *com* ie quit. Apries oi entour moi j, si douch chant & vne si *gront* loenge, ke tout li estrument & toutes les melodies *que* on porroiet oir en *terre* serroient fins niens a esconter, enuers chelui chant ke ie oi. Car tant i anoit vois *que* nule riens morteus au mienc quidier n'en porroiet le nombre dire. Et si estoient au *mien* ensiant si pries de moi ke se che fuissent *coses* veables ie les peusse atouchier a ma main. Mais *onques* tant esgarder n'ii 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 : "Honours & gloire & poestes & empires soit *par* durablemente au destruseour de la mort & au restorecour de la vie *pardurable*." Icheste loenge

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1 vs = verses
entendioie ie bien. Mais de tout l'autre chant ne poeie
ie pas entendre que il voloit dire; mais sour toutes riens
estoit doux & plaisans a oir. Et quant il anoient chou
chante, si sounoient en haut vne grant meruelle, ne sai
de ques estrumens, qui resambloient escheletes\(^1\) au
souner. Et quant eles laisoient a sone, si recommen-
choient a canter les nois. En cheste maniere cante-ter
bi en iusk' a vij. fois. Et quant vint a la sictisme\(^2\) fois,
si rompirent lor chant si soudainement qu'il me fu ausis
que il fuissent tout keu en abisme. Et lors me sam-
bloit que toutes les eles des oisians ki sont en l'air s'en-
uolaissent par deuant moi. Et maintenant que les vois
laissierent 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 plaisier nostre signeur fuss. Ensi
remes,\(^3\) si commenchei moult durement a penser a cheste
meruelle que ie anoie oie. Et lors vint vne vois d'en
haut ki me dist : "Laisse a penser, si liche sus, & si nu-
rendre a dieu che que tu li dois. Car bien est huimais
tans & cure." 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 sont\(^5\) a
dire a che bol. Et quant ie les oi dites, si com-
menchei le seruiche si douche & si piteus comme de la
mort ihesu crist. Car a chel iour fu il uraiement mors.
Et pour chou ne sacresi on mie son cors a chel iour.
Car la ou la ucrites vient avant, la figure doit estre

1 MS 10,292, vnnes champeneles.
2 witisme, MS 10,292 (or B).
3 remest li chanters, 10,292, leaf 3, col. 1.
4 matin, por ce que iou anoie esgardet el liuret qui tant me plaisoit.— B.
5 MS font.
The writer-monk is raised in spirit to the third heaven.

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 1, back, col. 2]

The angel takes him to another stage.

ariere mise.¹ Mais a tous les autres iours le sacrefie on,² en seneflanche ke il fu sacrefies pour nous. Et a chel iour ke il fu vrayement sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,³ car il n'i a mai point de seneflanche, puis ke li iours est venus que il fu vrayement sacrefies. Et quant ic oich fait le scriuche a l'aie⁴ de dieu, jusques la on li prestres fait les .ij. parties del sacrement, & ie vauch rechoyier mon saumeur, si vint vns angeles denant moi, qui me prist par andeus mes mains, & me dist, "Ches .ij. parties te sont deueces a rechenoiyier denant ke ic t'ai demonstre apiertement pour quoi tu les as faites d'une seule cose, & ke ic t'arai de toutes tes douumances chertifijet." A chest mot me leu en haut, non mie en cors, mais en esperit. Et si m'emporta el plus delitable lieu ke oiques hom est uen a mon ensient. Car nus eners ne porroit tant penser de ioie, ne langue n'en porroit tant dire, ne oreille escouter, ke la n'en est encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou sains paws fu portes par le saint esperit : espoir ie diroie noir. Mais tost seroit tenu a nantanche & a menchongne. Et ne pour quant tant en dirai ge, ke la me furent monstre & descouuert li secre dont sains paws dist que nule langue d'homme mortel ne doit descouuir. Et quant iloi longe'ment esgarder les merueilles dont ic veoie tant que nule bouche ne porroit conter, si m'apiela li angeles, & me dist : "As tu chi grans merueilles venes?" Et ic respondi, ke ic ne pensoie mie ke nules si grans puissent estre. Et il me dist que il me monesterroit gringnoirs encore. Lors me prist, & si me meula en vn autre estage qui estoit a chent doubles plus cers que voirres. Et precieusement estoit coulour, si que nus hom certainement ne deuisast la coulour, tant por estoit soutiens &

¹ & por ce nel sacref on mie. Car la figure doit estre ariere mise dusques al diemence.—B.
² Mais on le sacref tous les autres iors.—B.
³ ne le sacref on pas.—B.
⁴ a l'aide.—B.
esbaissans. Illuue me monstra apiertement la forche de la trinite. Car ie i ui deuiseement le Pere & le fil & le saint esperit, si que ie peuch connouistre l'unc persone et l'autre. Et si vi ont apertement comment ches iij, persones reparoivent apertement a vne sustanche & vne deitei & a vne poissaanche. Et ne por quant se i'ai dit que i'aire veu les iij, persones et deuisees 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'aire parle contre l'autorite saint iehan le haut euangeliste. Car il dist que nus hom ne vit enques le pere, ne veoir ne le puert. 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'homme ke la chars. Mais puis que li hom est desnustus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. Pur che poes connouistre ke li sains Ichans vaut dire des homnes morteus, ke nus ne pooit veoir la maieste del pere. Endemantiers ke ie estoie ententicus & enuieus de remirer chele grant meruelle, si soua autresi com vns escoirs de toumoire, & si trambla, che me fu anis, trestous li firmamens. Et maintenant uint illuques tant de 'celestiens virtus ke li nombres n'en porroit estre sens ne dis. Et quant ie me regardai, si se laisserent tout chachor souin tout emiron la maiestei ausi com s'il fuissent cheu de paumi-sons. Et quant ie vi chou, si fui trop durement esbahis & peureus. Et li angeles me prist, & si me remena la ou il mauiot pris premiement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu graus merneilles?" Et ie dis ke eles estoient si graus 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
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.

The Writer's Spirit is Put Back into His Body.

For the retainer not to range the dire. Et il me redist:
"Et tu encore bien certains de che dont tu as tant doute!" Et ic li dis ke il n'estoit el siecle nus hom si mescreans, se il me voloit deboinairement esconter, ke ic ne li fesisse apiertement entendre les poins de la trinite, par che ke ic en auoie veu & aprius. El il me dist lors: "Or te mettrai dont la ou ic te pris. Et lors si rechearas ton sauour plus certainement ke tu ne fesis deuant. Car tu ne dois pas herbergier oste ke tu ne connoisses. Et se tu as veues grans mercuelles, tu en trouneras el liure de teles ke tu ne tenras mie a menours. Mais tu n'i garderas, mais deuant ke tu aras celebre la surrection ihesu crist." A tant remist mon esperit dedens le cors. Et ic m'esperi autresi com chil ki a dormi qui s'excuelle, si quidai l'angele veoir, mais il s'en estoit ia ales. Et ic egardai, si ui mon sauour deuant moi, tout en tel maniere com il i estoit quant li angeles m'enporta. Et ic le pris, si le rechui, & vsai a boine creançe & a grant denotion. Et quant li serviouches fu fenis, si pris le liure, & si l'ostoiai en une petite casse ou la boiste estoit en lequele corpus domini reposoit. Et quant ic l'i mis dedens, si frema la casse moult bien a une clef, Car ic me voloie du perdre garder. 'Ne ic ne le sauoe ou metre plus honestement, Car moult i anoit biel lieu & net. Et quant ic issi de la capiele, si vi ke il estoit ia si basse eure qu'il anmitoit. Et lors entrai en ma maisonnete, & mangai tel viande ke nostres sires m'anoit prestee. Ensi passai chel iour & l'endemain, tant ke uint au iour de la surrection au sauure. Et quant il li plot ke ic oi fait le serviuche de l'iour qui si est haus com de nostre sauour, chelui meisme qui le iour saujetcia, entrai a garant que ic courti1 anchois au liure pour les saintes paroles veoir que ic ne fesisse a la viande prendre. Tant estoient douches & plaisans a oir, ke eles me faisoient oublier la fin du cors. Et quant ic ving a la casse ou ic l'auoie mis, & ic le
desfremai, si n'en trouuai point. Et quant ie vi che, si fui si dolans ke ie ne sauoi prendre nul conroie de moi; Anchois quideo bien que ie ne fuisse jamais lies a nul iour. si commencchai a penser comment il pooit estre ietes hors de chel lieu; Car ie l'auoie troue ferne en tel maniere com ie l'auoie laisse. Endementieres que ie pensoie a cheste cose, si oi vne vois qui me dist: "Pour quoi es tu esbahis, & de quoi te mervuelles tu? T’esmeruelles tu de che que li liures est ietes hors de son lieu sans desfremet? Tout en tel maniere issi ihesus cris du sepulcre sans la pierre remuer. Mais or te conforte, & si va mangier; ke anchois te couenra paine souffrir ke tu te liees mais." Et quant ie oi ke ie encore le porroie anoir pier paime souffrir, si m'en tinc a bien paises. Lors alai mangier. Et quant ie oi mangie, si m'en retourai en la capicle, & priai nostre signour ke il pier sa pitiie me douast auoient de che que ie tant desiroie. Et maintenent reuint vne vois qui me dist: "Che te mande li grans maistres: quant tu aras le matin celebrie la messe, si te desiuneras, & si t'en iras maintenent en sa besoigne la ou ic te dirai. Et quant tu seras issus de chaieiens, 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 che- min, si enterras en j. sentier a diestre qui maie au quarrefour de vij. voies es plains de walescog. Et quant tu venras a la fontaine del plour, illuce ou la grans occisions fu iadis, Si trouueras vne beste comques tele ne uois. Et si garde ke tu le sieues la u ele te menra. Et quant tu faras perdue, si enterras en la terre de norweghe; & illuce achieneras de ta queste." A tant laissa la vois a parler. Et quant vint a l'ende- main, Ie me leuai matin. & quant ie oi la messe cante, 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

He is to go on a journey

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, if 2, bk, col. 1.

2 que omques mais ne vis etre. — B.

3 perdue en la terre de negue, illuce achiurias ton oirre. — B.
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.

The monk follows the Beast.

At even he comes to a thick-wooded vale,

and sees an old monk,

si me desjainai. 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'avoiit nounce 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. Chelai ual deuoie ie bien sauoir : car ie i avoie veu iadis vne bataille des ij. milleurs ch\'inaders du monde. 1 Et quant ie fui issus du ual, si alai bien encontre denie lieue galeske,\(^2\) tant que ie ving de-sous le quarrefour. 1 Si esgardiainuant mi, si vi vne crois sour la riue de la fontaine, & desous chele crois se gisoit la beste ke la uois m'avoiit dit. Et maintenant ke ele me vit, si se leua, si me commencha a regarder, & ie li. Mais quant plus le regardoie et mains poie sauoir quel beste c'estoit. Et si sachies k'ele estoit diu\'e\'se en toutes cases. Car ele auoit teste & col de brebis, & blanc comme noif negie.\(^3\) Et si auoit pis de chien, & gambes, & quisses, & tout chou estoit noir comme carbon. Et si auoit le pis & le cors & la cruepe de woupl, & la kene de lyon. Et si estoit la beste de diu\'e\'se\'s semblanches. Et quant ie l'oi mout esgare\'e, '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 nielleche & flebetez me destourboient. Et quant nous eumes ale iuske a cure de nesper\', si issi la beste hors du chemin, et entra en vne mout espesse caurroie. Et tant ala auant, \& ie apres, qu'il commencha a anuitier. Et lors issimes hors de la caurroie, \& entrames en vne profonde valee plaine de mout haut\'e forest espesse. Et quant ie fui el fons de la valee, si vi deuant moi vne loge, \& deuant l'uis estoit vns vies hom nestus de reube de

\(^1\) Lors alai tant que jon ving al quarrefor.—B.  
\(^2\) Welsh.  
\(^3\) Car ele estoit blanche comme noif, \& auoit teste \& col de berbis.—B.
blessing, who asks his blessing, and takes him into his dwelling. They sup and chat.

The second day of the journey.

The Beast reappears.

relegation. Et quant ie le vi, si en fui moult lies: & rendi grases 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 priai qu'il se leuast, car i'estoie vs hom pechieres, si ne deuoie pas beneichon done. ke vous diroi ie? Onques tant ne li soi prier k'il se vausist leuer, deuant que ie li oii beneichon dounee, dont moult durement me pesa. Car diex le seit que ie n'en fuisse mie dignes. Et quant il fut1 leues, si me mena par la main en sa loge. Et quant nous cunes cantees toutes nos eures, si mangames tele viande com diex auoit au saint homme preste. Et quant nous cunes soupe, si m'enquist moult li boins hom de mon estre, & de ma noie. Et ie l'en respondi au mieux ke ie soi, Tant, diex le seit, ke il quida asses plus bien en moi qu'il n'i auoit. Car il est costume des boins hommes 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 poot. Au matin me pr'a li sains hom ke ie cantaisse. Et quant nous cunes cantei, si pris congie. Et il dist que il me conuoieroit. Et quant nous cumes hors du postis, si vi la beste qui me conduisoit: & si ne l'anoie mais vene des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom inscau chemin. 3Et 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 doumast demeurer insca la fin. Ichest don otriaumes li vns a l'autre.3 A tant nous

1 MS fu. 2 that it would bethink me.
3—3 ' & au departir, me pria il que ie priasse por li; & ion li ottrai, si li priai 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.

He goes on his journey.

18 THE PINE OF ADVENTURES, AND THE WONDROUS FOUNTAIN.

entrebaisames, si le commandai a dieu, & il moi. Si errames entre mo & la beste toute la [ma]tinee tres par mi la forest c'onques n'encontrames ne homme ne feme, Tant qu'il fu bien miedis. Lors si entrames en une moult bieie lande. En mi chele lande anoit i. pin qui anoit non li pins des auncunes. Desous chel pin anoit vne fontaine la plus bieie ke nus pesst onques veoir, au mien quidier. Et si anoit vne constume que onques autre fontaine n'ot dont l'oisse parler. Car la graude estoit vermelie comme sans, & caude comme fus. Et l'iaue estoit autresi froide comme glache. 1 Et si estoit autresi verde comme esmeraude ,iij. fois le iour, & ausi amere comme la mers tant comme la verdeurs duroit.1 Quant la beste vint au pin, si se coucha desous, & fist samblant 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 descendii du cheval, & traitii de son col vne touaille, & s'agenoilla denant moi, & si me dist: “Sire, ma dame vous salve: chele qui li chivalers au cherele d'or rescouest de sa terre perdre, le iour ke la grants merwille fu vene d. cheli que vous saues. Et si vous envoie a mangier itel viande com ele a.” Lors desuolepa la touaille, si en traitii oes & .i. 3wastel mout blane, tout caunt. Et si traitii auant .i. bareil plain de cernoise, & .i. petit hanap.3 Et ie mangai volontiers, car l'estoie tous famillens pour la voie qui m'anoit greve. Et quant i'oe 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 alla li valles, & ie m'en alai mon chemin eutre moi & la beste. Et alames toute iour, tant qu'il commencha a

---1 & cancoit sa color ,iij. fois le ior. Car ele decenoit verde, & estoit amere comme la grande mer. 10,292, leaf 2, back, col. 3.

---2 j. marlet.

---3 gastel muit bel et muit boin, et il me bailla plain pot de cernoise. MS 10,292.
At even he stops at a cross, and a knight comes to him, and takes him home, and treats him nobly.

The third day’s journey.

He comes to the Queen’s Lake.
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 possesset with a devil.
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 conuirai le dyable de par lhesu crist ke il s'en issist. Et il me respondi que par lhesu crist i estoit il entres, & par lui s'en istroit. Et ie dis qu'il m'i auoit ennouf pour lui mettre hors. Et il dist qu'il ne veoit pas encore le message par qui il s'en issist. Et ic soi bien qu'il disoit voir, si m'en entrat en la capicle, & trouvaï sur l'autel le liuret que ic queroie. Lors si m'agenoullai, & le pris. Et ic ving hors, a tout si n'oistes onques rien si crier com li anemis croit. Et disoit "ne vien plus anant; bien voi ke issir me con-
uiet. Ne il na 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 ic i anouie faït. Et il reconnemencha a dire en criant: "Se tu ueus ke ic m'en isse, si me destoupe la voie." Et ic li demandai, comment. Et il dist qu'il n'en istroit mie tant com li liures serroiet si pries. Et ic dis qu'il n'en istroit mie par la bouche anchois com uenroit, qu'il s'en issist par desous. Et quant il oi chou, si commencha si hideuse-
ment a crier ke il me fu auis que on le deust oir par tout le pais. Et tantost vint illuce vue si grans com-
paignie de dyables que ic ne quidai mie qu'en tout le mont en est tant. Et quant il virent les paroles du liuret que ic tenoie ouvert, Si ne veistes onques nul estourbillon si tost ne si hideusement ater com il s'en alerent. Et ic 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 ic esrachast tous les bos par la ou il aloit. Et lors remest li hom tous autrei comme mors. Et ic le pris entre mes bras, si le portai a l'ai de dieu deuant l'autel, si le gardai toute nuit illue jusc'an iour. Et quant ic fu aijorne, si ving deuant lui & demandai se il mengeroit. Et ic me demanda qui iou estoie. Et ic dis
The possessed man is a hermit, and will not eat meat.

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.

ke n'eust pas pour: car i' estoie venue pour son preu. 1 
Et il dist qu'il mangeroit tel viande com il auoit acons-
tumee. Et il iura sacrifianche qu'il auoit xxxiiij. ans 
& demi ke il estoit hermites, & si auoit passe ix. ans &
ij. mois & demi k'il n'auoit mangiet se herbes non &
fruit & racines. Ne jamais pour tant qu'il auoit a
uiure ne gouteroit d'autre viande se diex proprement
ne li envoioit. A tant le laissai gisant tout vain com-
me chelui qui n'auoit mangiet de nule viande puis que li
anemis le commenche premierement a traueiller. 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 deionste lui sour i. escamel, si commenchenchait
a soumeller. Et lors me vint en a vision que restoie au
pie du tertre desous vne fontaine, si passoit par illuce
vns vies hom qui portait en son geron pumes & poires
a grant plentei, & si les versoit el mien. A tant me
levai, si alai aual le tertre & si trouuai quanks ie auoie
veu en n'avisioin. Et quant li preudom eut mis le
fruit en mon g[e]ron, si me dist : "Chasen ior troueras
chi ta viande apparellie par le grant maistre." Lors
me returnai, si trouuai le frere esuillie, si li baillai du
fruit, & il en manga moult volentiers comme chil qui
tant auoit ilue qu'il ne se soustenist sour ses pies pour
tout le monde. Tant demourai en sa compaignie que il
fu tous garis & respasses. Et chasen ior trouuiens
moult viande apparellie a la fontaine ensi comme li
sains esperis le nous amenistroit. Et quant vint au
nouuisme iour, che fu au ioesdi apres le witaules, 2 si
m'en parti. Et quant ie pris congie du boin homme, si
commenche a plourer, et dist, ke ore estoit il moult

1 et ion li demandai quel viande il mangeroit.—B.
2 Et quant ce nuit as octauces de la paske, si nous de-
partimes. 10,292, leaf 3, col. 3.
3 MS dosous.
esmaies quant ie m'en aloie. Apres me conta coument c'estoit auenu que li dyables l'auoit ensi tranillie. Et che auoit este par i. pechic ke il auoit fait. Ne ne se recordoit pas qu'il eust fait pechic dont chars morteus se peust garder, ke seulement chelui, puis qu'il auoit rechenu abit de relegation. Et quant il se fu rendus confés, si me requist ke ie priais notre signour ke il par sa pitie le garlast de faire pechic: par quoi il jamais conquiesit son mauitalent. A tant nous entre-baisames, si nous departimes andui a grands plours & a grant destreche. Et se on peust iugier home par veoir, le 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 seruicihes 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 seruicihes li est a cent doubles guerredoumes. 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 une seule oeure, qui l'auoit tous iours fui & eskieue. Chiertes, moudt boin le fait seruir & mauuais courechter. A tant pris congiet. Et quant il m'eut convooie iusca son penstis, si neismes la beste qui n'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auoie eu autre contredit: & k'ele estoit de par dieu. Et il dist, ke bien faisoit li sires a seruir qui si bien saoitt conduiure ses sergans en sa besoinge. Ne oqunes ne poi apercheuoir ke nus en toute la voie veise la beste, que il seulement. Lors me departi du boin home, si m'en reuing tout autresi com ie i estoie ales; tant ke ie ning au samedi au soir a mon hermitage. Mais le liuret ne

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

Why the devil possesses the hermit.

How God is a hard judge, and

The Beast reappears.

The monk reaches home on Saturday evening.
laissai ie mie, anchois l'en aportai. Car trog desiroie le compagnie des saintes paroles qui i estoient. Et quant ie l'ai estoie la u ie l'anoie mis premierement, si fis le serviche de nespres & de complie. Apres mangai che que nostre signour plot, & si m'alai couehier, car l'estoie moult las. Ichele nuit m'auoit vne auiisons, ke li grans maistres nenoit deuant mo en autel habit com il auoit fait a l'autre fois. Et si me disoit "au premier jour ouuraule de la semaine qui enterra demain, te convient a commenchier a escrire en autre lieu le liure que ie te baillai, si ke tu laies escrit 'ains l'asencion. Car il n'iert ia veus en terre puis que l'ecure uenra que ie montai el chiel a chiel eure meisme. Et toutes les coses qui te convierront a l'escrire, trouerass en l'auinaire qui est el mur derrier ton autel. Et ne t'esmaie pas do che ke tu ne fesis onques tel mestier. Car nule eure ne puet estre maualte qui par moi soit commenchie." A tant s'en partit. Et au matin quant ie fut leues, si alai a l'auinaire pour espruer se m'avisions estoit uaeie ; Si trouuai toutes les coses qui covernoient a escriuent.1 Et quant li dimenches fu passes, & ie oi au lundi la messe chantee, si pris le liure & le parchemin, & commenchai a escriere tout droit au lundi de la quinsaine de pasques. Et li commenchemens de l'escripture si fu pris del cruciefiement iheu crist ensi comme vous orres.2

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

How few believed on Christ at his crucifixion.

1—1 fu mors destruite, et nostre uie restorec.—B.
2—1 over an erasure in A. 3 MS estois.
How Joseph of Arimathea was a secret believer in Jesus Christ,

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

How good he was,

The first Psalm speaks of him.

1—1 aussi comme cil qui enelle l’esteule et taus de moisson.—B, leaf 3, back, col. 2.

2—2 d’arimathie qui moult estoit bele. En cele terre & en cele eyte estoit ioseph nes.—B.
Et qui ne vaut aler par la voie as pe'cheurs." Ichis
ioseph estoit en iherusalem, et sa femme, & vns siens fiex
qui ot non iosephes. Et sachiès que che ne fu mie chil
iosephes qui l'escriture trait si souuent a tesmoing, an-
chois fu vns autres qui ne fu mie mains lettres de chelui.
Ichis iosephes passa le lignage ioseph son pere outre
mer iusqu'en la bloie bertaigne, qui ore a a non engle-
terre. 1Et si les passa sans auiron & sans gounernal,
& onques n'i ot uoile ke le geron de sa chemise, sans
plus, ensi com l'estoire le dira cha en avant. 1 Et quant
vint au ior ke ihesus fu mis en crois, ioseph, qui toute
s'amour auoit en lui mise, en eut moult grant duel. Et
si se pensa ke toutes les cosas qui a lui apartenroient
essaucheroient moult volentiers & honerroit. Car il ne
l'eust pas ame a la vie se il ne l'amast a la mort. Et
pour chou dist la lettre que 'nule auersites ne puet de-
partir loial amour.' Quant ioseph vit chelui en la crois
qui il creoit a fil dieu & a sauueur du monde, si ne fu
pas esbahis ne mesereans pour chou que il le vit mourir.
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 cosas a quoi
il auoit touche corporelment en sa vie. Lors en vint
en la maison ou ihesus auoit tenue sa chaine, la u il
manga l'aigiel de pasques auoces ses disciples. Et
quant il vint en la maison, si demanda a neoir le lieu
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
fiex dieu auoit mangie, soi tresine, deuant che qu'il
dounast as onse sa char & son sanc a vser. Et quant
il le tint, si en fu moult lies, si l'enporta en sa maison
& si l'estoia en moult honeste lieu & en moult biel. Et
quant il "seut que li sauueres du monde estoit mors, &
ke chil l'auoient trouue mort qui li voloient brisier les

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

*leaf 7*

Joseph (of
Arimathia)

has a son Josephes

(who comes to
White Britain
or England over
sea, with the
front of his shirt
for a sail).

When Joseph
sees the Saviour
dead,

he goes to the
house where
Jesus eat the
Last Supper,

finds the dish in
which He had
eaten,

and carries it
home.

*leaf 7, col. 2*
Joseph is one of Pilate's knights [soldiers, B.],
and begs a cheap gift of him,
How great the gift really was,

Joseph weeps at the Cross;

[* leaf 7, col. 3]

Taking 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 desbloial qui le meserecoient le
despendissent ne le mesissent ins de la crois a lor ordes
mains cunghijes. Anchois vint il a pilate, qui chr\ualeys
terriens il estoit; Car il aoit este ses saudoiers .vij.
ans tons plains. Et quant il vint deuant lui, si li pria
en guerredon de tous les seruiches qu’il li aoit fait,
li otriast i. don qui de moult petit costement li serroit.
Et pilates, qui moult\ amoi & lui & son seruiche, li re-
spendi ke il l’aroit; Car il le devoi bien aoit plus
riche qu’il n’aoit dit. Et ioseph li demanda le cors
lhesu, et pilates li dona comme chil qui ne saoiet ke il
li dounoit. Car il li quidoit doner le cors d’un pourre
pecheur; & il li dounoit le pardon des pecheurs &
le pain de vie. Il li quida doner vne pourre carounge
pour don: & il li donna le douneour de tous les gran-
& le resusciteme de toutes les karoignes qui en forme
humaine sont fournees. Che fu li plus riches dons
que nus hom morteus donast orques. Mais pour chou
que la conscience pilate fu tele ke il ne saoiet qu’il li
donna, pour chou le doit on mieux apicler despit ke don.
Car se il creist la grant hautece & la puissanche dont
chil estoit qui cors il aoit done, il n’en presist pas
toute la rikeche & la signourie du monde. Et ioseph
qui la grant hauteche du don conmissoit bien, en fu
moult ioians quant il li fu otroies. Et si s’en tint bien
apacit moult plus que pylates ne s’en tint a bien paian.
Et quant il vint a la crois on il pendoit encore, si com-
mencha a plouter moult trenement pour les granz dolours
ke il veoit qu’il aoit souffertes. Et quant il l’eut de-
spendu a ’grandz souspirs & a granz plours, si le coucha
en vn sepulcre qu’il aoit fait trencher en la roche, ou
il meismes deuoit estre mis a sa mort. Puis alla 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 conquellie le degout du
sance tant com il en peut aouir & si le mist en l'es-
cuele. Puis reporta l'escuele en sa maison, par qui diex
fist & monstaire puis maintes virtus & en terre de promis-
sion & en maintes autres terres. Et quant il l'eut mise
el plus net lieu ke il sauoi, si prist de ses plus riches
dras, & s'en tourna au sepulcre, si ensenueli le cors de
son signeur si richement & a grant hounour com il peut
plus. Et quant il l'eut enseqnei, si le coucha el sepul-
cre, et si mist a l'entree vne pierre moulit grant & moulit
pesant, pour chou qu'il ne voloit que nus entrest el lieu
ou si haute cose gisoi com estoit li cors del fil dieu.
Mais quant li nuif virent ke ioseph anoi despendu de
la crois cheli qui il auoient iugiet a mort & dampne,
& qu'il l'auoit si hautement enseqnei, si en furent moulit
courchie & moulit le tinrent a grant orguel. Si prisen
consel ensemble, & disent ke bien estoit drois ke ioseph
comparast che ke il anoit fait, & contre dieu & encon-
tre le loy. Si pourpavlerent 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 con-
seil se 'tinrent tout; si murent la nuit del premier
somme & feri l'uns d'aus a l'uis. Et quant il fu ouuers,
si entrevrent tuit ens a vne bruie, et prisen ioseph tout
dormi, si l'enmenerent loing de iherusalem bien v.n.
lieues en vne fort maison qui estoit l'ueske chayphas.

* leaf 7, back

The Jews' anger.

of the blood-gathering. The heading is—"Ensi que iosephs re-
coilli le degout du sance qui issoit des plaiijs nostra seigneur qui
puis fu apeces li saims grailz." 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'en-
menroient."
Ichele maisons estoit en vne mout grant mareschiere: si i aoit i. pilier tout crues qui sambloit estre massis. Dedens che pilier aoit la plus hidense chartre qui onques fust venue, et la plus orde. Ne nus ne s'en aperchust se il ne li fust dit auant, tant soutiement estoit ouure. Quant il orent ioseph mis hors de iherusalem, si le liurent a deus seulement qui aoient iure ke ia nus par ans n'en saroit noueues. Chil le menerent en la chartre, & defendirent au chartrier ke il n'est a manger ke vne piecke de pain le iour, & plain hanap d'iane.1 Et maintenant s'en retournerent en iherusalem, si qu'il i furent anchois qu'il auornast. Et lors si oirent le tumulte & la grant plainte, de ioseph qui pendus est.2 Et quant pilates le seut, si en fu mout dolens, mais il n'en sent que faire. car il pensoit bien que che aoient fait li iuif par le consei des maistres de la loy; si n'en saoit que faire. Et quant uint au diomenche ke ihesus fu resussites, & les gardes orent dit as iuis comment il aoient pierdu ihesu: si manda chayphas a son chartrier qu'il no li dounast jamais a manger, anchois le laissast morir de faim. Mais li sires pour qui servische li iuif pour cachoient sa mort, ne le vaut pas werpir en sa meschanche; Anchois li guerredouna a chent doubles son serviche. Car maintenant ke ses cors fu issus du sepulchre, vint il a lui en la chartre ou il estoit, & si li porta por compagnie & pour confort la sainte escuele que ioseph auoit ostoie en sa maison a tot le sanc qu'il auoit requelli. Et quant ioseph le vit, si en fu mout lies; et lors sent il vraiement ke ch'estoit diex. si ne s'en repentoit mie de son serviche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compagnie de son signour. Ensi aparut li saueres

1 & vne hanapee d'aigue. 10,292, leaf 4, col. 1.
2 ? for pendus.
3 Et maintenant fu la noueule espadand que ioseph estoit pendus.—B.
Et si le conforta moult, & dist que 'bien fust il seurs qu'il ne morroit pas en la prison, ains en istroit tous saius & tout saus, ne ia mal ne dolcour n'i auroit, & si seroit tous jours en sa compaigne. Et quant il en istroit, il tourneroit a merueille tout le mont qui le uerroit. Et apres serroit ses nons portes en estrainges lieus, & par lui & par ses oirs. Mais encore ne estoit pas li termes que il en issist, ains demourroit grant piece tant que tous li siecles quiderait qu'il fust mors. Et quant il l'en uerroit issir, si en serroit ses nons gloresies 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 fiex ioseph[s] qui n'anoit 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 deuant k'ele seust certaine nouuelle de son mari; Car el l'amoit seur toute creature. Et quant li enfes uint a age de marier, si li enorterent 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 creoient andoi, & auoient recheu baptisme en la main saint Takeme le menor, qui fu eueskes de ihesalcem grant tans puis la mort ihesu crist. Et ioseph fu en la prison, ensi com vous aues ois, tant qu'il i demoura xlj. ans, & lors l'en geta vaspasiens li empereres de rone. Et si orres comment il demoura xlj. ans. Au iour que ihesus fu crucesies, tenoit tyberius cesar l'empire de rone, 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 rone xiiij. ans. Apres claudiens regna norrons, sous qui sains pierres fu crucesies 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. 3] and how he was delivered out of it.

The reigns of the Roman Emperors after Christ.
After Nero, Titus regnus over Rome, que xiiiij. ans. Apres noiron regna tytus & vaspasi- jens ses fies, qui fu mesiaus. Et au tie arch an que titus rechut l'empire, fu ioseph ietes de prison. E si poes conter xlij. ans del cruchefiennent ihesu crist insc'au deliurement de ioseph. Et si ores comment il fu de- liures. Il auint le premier an ke titus fu empereres que ses fies vaspasijens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose cuit titus si grant duel, qu'il n'en pooit estre confortes. Et fist saoir 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 cuit par tout fait saoir, si ne trouua home qui l'en saest garir. Tant qu'il auint cote c'un chiualers de uers capharnaum vint a rome, qui en oI la parole. Et quant il vint deuant l'emperceur, si dist qu'il parleroit volentiers 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 pusaine qui de lui issoit. Et quant il cuit 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 de- manda tantost se il saoir aucune cose qui li peust anoir mestier. Et li chiualers li dist: "Sire, certes ie nous y avoie, pour che ke ie fu ia mesiaus en m'enflanche." "Ha, biais sire, dist chil, comment en garistes vous donques?" "Chertes, dit cil, par i. prophete qui fu en iuic ke il uif oehisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Comment, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li chiualers, encore faisait il plus; Car il resuscitoit les mors." Et il demanda pour quoi il auoit este oebis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

1 MS osoroit.
ke il reprennoit les iuis de lor felonies. 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 leche, & si fist ennoier quere son pere. Et si li
fist conter la parole, car il ne pooit mais gaires parler.
Et titus dist qu'il enuoieroit saoir se on porroit riens
trouner ki a lui eust touchie. "Sire, dist uaspieniens,
pries eut chest chinuler qui est de la terre. Et si li
doues tant du nostre 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 venianche
de la honte ke li iuif li fisent." Tant pria titus le
chinuler 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 quanque il
commanderoit. Lors en uint li chinulers en iudee, si
trouua en iherusalen vn roman qui auoit non felis, 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 chinulers le seel l'em-
perceur. Et quant chil ot leu les letres, si dist qu'il
commandast son plaisir, & il seroit fais. Et li chinulers
dist, ke il fesist crier par toute la terre, ke qui aroiet
mule 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 com-
manda, ensi fu crie, & en iherusalen tout premericement.
Mais onques ne vint auant qui riens en reconceust, Fors
que vne femme de moult grant age qui auoit nom marie
la uenissiene.1 Chele vint a felis, & si li porta vne
pieche de toille k'ele auoit garde moult honorement puis
le cruchesiement de ihesu; Et si le dist : "Sire, au
iour que li sains prophetes fu menes cruchetiuer, si
passoie ie deuant lui, si portoie vne pieche de toille
nendre. Et il m'apiela, si me pria ke ie li prestaisse

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

__GRAAL._

and that anything that Christ has touched would
cure Vespasian.

Titus says he
will send for
something.

Titus asks the
knight to under-
take the task.

The knight finds
Felix, governor
of Jerusalem,

and orders him to
have proclamation
made for any-
thing Christ has
touched.

Mary the Phen-
ician brings the
Veronica cloth,
and the knight
takes it to Rome.

__* leaf 8, col. 2_
VESPASIAN IS CURED OF HIS LEPROSY BY THE VERONICA.

chele toille pour son vis essuer qui li degoutoit tous de suour. Et quant ie l'en oi essue, si l'emnolepai & l'em-porta[.] en maison. Et quant ie le desuolepai, si trouuai la figure iseua autresi parant ke se on l'eust painte en vne paroit. Des la en cha l'ai gardee, si ne fui onques plais si malade, se ie le poi veoir ke maintenant ne puisse toute garie." Et cle desploya la toile, si sambla k'ele fist toute nulelement tissue, & la figure i paroit autresi bien com s'ele i cust este lors emprinctee. Chele toille on aporta li chienlers a rome. Et la nuit deuant che qu'il i uenist, si songoit vespasijens ke vns hom venoit de urs le chiel, si le prenoit as ongles, si l'escor-choit tout. Et quant il estoit eschornichis, si garloit en i. miroir s'il se pooit connoiestre. Et tous li siecles couroit apres lui & disoient "venes veoir l'homme mort qui est renescens!" Au matin quant il fu leues, si nint ses peres deuant lui com chill qui l'amoiit sour toute riens. Et quant vespasijens le vit, si li dist: "Sire, faites vous lie, car ie sai de noir que ie garirai," & lors si li dist son songe. A ches paroles vint li chienlers. Et quant vespasijens le vit, qui encore estoit a la fenestre, si senti que tout li membre li alegoiest. Si commencha a huchier de si loing com il le 'vit: "Vous soijes li bien venus, car vous aportes ma sante." Et li chienlers desploya tantost la toille sans plus dire. Et maintenant que vespasijens vit l'empriente de la figure, si fu plus bians & plus sains ke il n'anoit onques este nul iour. Et quant ses peres le vit, & les autres gens, si fu la ivoie si grans que nus ne le kerroit qui veue ne l'eust. Et lors prist vespasien la visiere, si l'ostoia au plus houneraulment que il peut. Et si dist qu'il ne fineroit jamais deuant che qu'il eust nengiet la houte au signeur qui sante li auoit rendue. Maintenant fist atournir son oierre, et nut pour aler en indee, & si emmena le chienler auoec lui. & si le fist signour de toute sa maison. Et quant il fu uenus en iherusalem,
si fist venir deuant lui marie la nenissiene. Et chele
li nouma tous chius qui enchore vinoient par qui
forche & par qui conseil ihesus auoit recheu mort. Et
vaspasienz les fist tous prendre, & si fist faire i. grant
fu, & dist que la les ardroit tous. Et quant la feme
ioseph oï ches nouueles, si vint auant entre li & son fil.
Et si se clama de son singnoun 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 respon-
dirent 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 i.j. qui le menerent
en la prison n'i auoit il mais c'un seul vif. Car li
autres eut la teste caupee dedens la semaine ke il l'orent
enprisoune. Et li cartriers chai des fenestres de la tour
a terre l'endemain ke il li laissa a donner a manger.
Ensi ne remest que li vns vis, che fu chayphas qui
 estoit euesques des inis 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 uoirs qu'il auoient pris ioseph. Mais il
l'anoient bailliet a deus d'aus, pour chou qu'il ne voloient
pas ke il seussent tuit ou il serroit en prison. De ches
i.j. estoit chayphas li vns. Et se chil ne l' sauoit, dont
n'en orroit il iamais nouuiles par nule homme. Lors
demanda chayphas a vcoir. 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 inuistiche qui onques fuss fai-
de oue si il ne li rendoit ioseph. Et chayphas respon-
doit que ' dont en pooit il faire la inuistic tele com lui
plairoit, ke se tout chil du monde l'auoient iure, ne l'
porroient il rendre vif, se diec meisme non. Mais il
li enseigneroit 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.

Calaphas
brought up,
and the others
are burnt.

Calaphas agrees
to show where
Joseph was
imprisoned, if he
is not to be burnt
or slain.
VESPASIAN GOES DOWN INTO JOSEPH’S PRISON, TO FREE HIM.

He takes them to the prison,

but refuses to enter it himself.

["leaf", back, ed. 2]

VESPASIAN GOES DOWN INTO IT.

VESPASIAN TELLS JOSEPH WHO HE IS,

and that he has come to deliver him.

Car de sa vie ne sanoit il rieurs. Mais ke che fist par tel convient qu’il ne fist ars ne oehis.’ Et vaspasiens respondi que tous seurs fist, car il li creantoit loaument ke il ne le feroit ne ardoir ne oiharre. 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 cruchefiges que il n’anoie mie .xxxiiij. ans qui ore sui si viens con vous pois 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 qu’es scrui ne l’anoie, a il gari de plus vil mal qui soit.”

Lors commanda a chayphas ke il entraist en la chartre, et se il ne le trouoit vil, si en aportast les os. Et chayphas respondi ke il n’i entercoit s’il le denoit tous desmembrer. Et uspasiens respondi ke il n’anoit “pas tort, car il n’estoit pas raisons que si desloiaus pechieres entrest en lieu ou si preudom fist com chil estoit qui de la crois aoit despendu le saunecour du monde. Lors dist qu’il meismes i entercoit. Si le fist analer ens a cheus ou il plus se croit. Et quant il vint a ual, si vit entour lui si grant clartie, ke s’il i cust .e. chieres alumes ele n’i fist pas si grans. Et il se tint a vne part tous cois, si fu tous esbalis de la grant clarte qu’il uoit. 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, uspasijens li fix l’emperiour.”

Et ioseph s’esmerueilla, car il ne quidoit auoir demoure en la prison com tant com il aoit du uenredi inse’au dimenehe. Et au dimenehe li apparut ihesus cris, si ne quidoit pas ke en si peu de tans i cust emperiour cangie. Car la clartes ke ihesus cris i aparta quant il li apparut, ne estoit ouques puis falie, si ne quidoit pas qu’il li fist ouques puis anjuic. Lors demanda a uspasijen, qu’il uoloit faire de lui. Et uspasiens li dist, ke il l’estoit uenuus delierer, et uengier son signour des grans hontes com li aoit faites. Et quant ioseph
l'oi, si en eut moul$t grant ioie. Lors se fist traire vas-
pasijens a mont tout premiersemen't pour dire la sus la
grant meruelle de la ioie qui eut a nul. Endemantiers
vint vne vois a ioseph qui li dist : "Ne t'esmaie mie,
mais soies tous seurs, car li terreins vengieres est nennu.
Chil te uengera de tes anemis corporelment. Mais
l'esperituenes uenianche serra asses plus grics. Et quant
tu aras veu quel uenianche il en aura prise, si te mons-
terrai com grans paines il te conuenra souffrir pour mon
non porter par les estranges terres." Et ioseph li re-
spendi : "Sire, vos sержans est apparellies a souffrir
toutes les coses ke vos tre bouche li daignera commannder,
mais que ferai ie de no sainte esseule ! Car ie vauroie
moul$t qu'ele penst estre celee, & ke ia nus ne le veist."
Et la vois li respondi, "Ne t'esmaie de l'esseule. Car
quant tu uenras en ta maison, tu le trouueras en cheli
lieu ou tu l'auoies mise quant ie le te aportai chaiau.
Or t'en va, car ie te preu en garde et en conduit vers
tous homes." A tant s'en teut la vois, & vaspasijens
qui ia estoit en haut, le relist traire a mont. Et quant
chayphas le vit, qui estoit illueques, si ne li fu mie auis
ke il fist emuiellis ne tant ne quant; Anchois dist
qu'il ne l'auoit onques veu plus bien qu'il estoit ore. Et
ioseph, quant il le uit, ne le peust connoiestre, tant
estoit emuiellies & debrisies. Ne son il meisme quant
il le vint baisier, ne l' commun il mie : anchois demanda
qui il estoit. Et chil qui entour estoient, li disent qu'il
estoit ses fiens: & il ne l' crei mie. Apres le courut sa
feme acoler & baisier, & il le commencha a regarder pour
que che trop estoit cangie. Et ele li dist, "Sire, dont
ne me connissies vous? Je sui elyab vos tre femme, &
chis est iosephe[s] vos tre 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 quildies vous
auoir este en cheste prison?" Et ioseph li dist, "Sire,
ie i quit auoir demoure des nemedi iusch'a huj, & ie

A heavenly voice tells Joseph not to fear.

He asks after the Holy Dish:
[" Leaf 8, back, col. 3]

the voice says it
will be in his
house.

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;
vespasian burns those who abetted christ's death.

but Vespasian tells him he has been there 12 years.

Joseph returns to Jerusalem,

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

What is to be done with Caiaphas?

38
qu'il soit lui diemenches. Et uenredi despendi iou le vrai prophete de la crois, pour qui ie fui en prison mis." Et quant il eut che dit, Si commenchierent 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 aouoit tant uescu sans boire & sans mangier. Et vaspasijens li dist, "Por foi, il me font entendant ke il a .xlij. ans ke li pro'phetes fu mis en crois, & ke vous aues este .xlij. ans en prison. Et quant vous fustes emprisonues tyberius cesar estoit empereres de rome, & puis en i a en trois. Ore est mes peres li quars." Quant ioseph che oi, si s'esmeruella trop. Et vaspasijens li amena cayplias deuant li, si li demawda se il le cunissoit. Et il ne le conut 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 inceau pie de la tour, si le laissierent si durement chaoir a terre, ke il eut vne plaie sor le sourcil. Iches enseignes comut bien ioseph, si lor monstra la plaie. & quant il vint en iherusalem, si li coururent si ami encontre, & les autres gens ensemble. Mais monst en i eut peu qui il peust cunoir, ne des siens ne des estranges. Et vaspasijens fist prendre tous chiaus qu'en peut trouver, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui aouoient estre en aide & en consentement de ihesu crucifier, si les fasoit tous ardoir sans raechon prendre. Et quant il eut tout ars cheus qui estoient vif ke ioseph peust cunoir, si fu tenus li plais de cayphas. Et vaspasijens apiela ioseph et chiaus de sa maison, si lor demanda comment il exploiteroit sauf son creant. Car il li aouoit creante qu'il ne seroit

1 & il li dist: "ie fui cayphas qui vous fis metre en prison; a cheus enseignes que vous nos laissames si chaoir que vous en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.
ars ne oehis. Si i ent de teus qui iugierent ke il le
fesist mettre en la prison ou ioseph awoit este, si mourast
illuce 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'ochiere. Et s'il le faisoit noier,
il ne serroit ne oehis ne ars. Et ioseph li dist: "Sire,
la forche & la signorie est en vous de lui faire morir.
Mais, pour dien, ne l' faictes 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 anennis. Et par aventure 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 grunt masse fait par vostre conseil;
Car ie ne le ferai pas morir. Mais en aucune maniere
convient il ke ie prene uenianche de la mort au signeur
qu'il fist crucesfier 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'euuse
uengie a mon pooir del tort & de la honte qui en cheste
vile li fu faite. Et ie l'en doi moudt bien uengier; Car il
me gari de la grignour meselerie que onques cors d'homme
soustenist au mieu espoir. Mais quant ie fui venus en
cheste vile, & ie fis ardoir les premiers iuis par le con-
sceil marie la venissiene qui m'ennuiais la visiere dont ie
gari, si vint la clamours a moi des iuis qui vous auoient
mis en prison. Et casphias me dist qu'il m'enseigneroit
le lieu ou vous avies est mis, par couuent ke ie li
creantaisse loiaument qu'il ne serroit ars ne oehis. Et
ie, qui vous désirroie a uoir plus ke nul home, li otriai.
Car l'esperoie bien que li sires pour qui vous esties en
prison ne vous auoit pas si mauvais guerredon rendu
qu'il vous est aissi morir en l'ordure de chele chartre.
Et pour chou que ie li otriai, convienit il ke ie li tienge
son couuent, ne ie ne le ferai pas mourir. Mais pour
chou que j'en doi le haut signour en aucune maniere

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

Joseph asks that
he may be spared.

[\* leaf 2, 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
Caiaphas not to
burn or slay him,
CAIAPHAS IS PUT OUT TO SEA IN A BOAT.

uengier, vous dirai que j'en feroi. Je le ferai metre en mer en i. batiel. Et quant ie l'arai fait eslongier de terre as autres nes, si le laissero en aler ensme comme il plaira a dien qu'il aut. Se diex vent qu'il viue, il vinera; et se il vent 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 ic 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 fenli conseus. Et vaspasiens le fist maintenant metre en i. batiel, & se le fist as marouiers eslongier des rinages, Tant qu'il le laissierent aler la ou auenture le menroit.1

The contrast between the Pagans and Jews.

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).

A pres s'en dut vaspasiens retourner a rome. Et la nuit deuant qu'il s'en dut repairier, estoit joseph 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.
Christ appears to Joseph in a vision, and says He has chosen him to fill foreign lands with his spiritual seed:

Joseph is to be baptized, and go forth without money, or anything but the Dish; but all that they want they shall have.

Joseph is baptized by St Philip.

Vespasian is baptized,
VESPASIAN KEEPS HIS BAPTISM SECRET.

and all his company; but it is kept secret.

Of the destructions of Jerusalem.

[*leaf 2, 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 estu enquis de lui meismes si li plaisoit la creanche a rechenu ou non. Et ne pour quant il fist toute sa compagnie baptisier auoce lui. Ne onques ne fu desceoueret ke il fist baptisies deuant ke il vinrent entre lui & son pere destruere ilhersalem de la grant destruction qui fu anchois ke li crestijen s'en faissent en la terre agrippe le fil herode agipple. Car dont fu 'la grans destructions. Mais a cheste destrucion 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 piper sour autre. Ne li contes n'en parole en auant fors que tant que tytus & vaspasijens ses fiex orent assis ilhersalem, ke il assirent dedens l'an ke ioseph[h] fu mis hors de prison, si auint cose que vaspasiens assalot moulit durement. Car il estoit plains de moulit grant preucche & de grant hardement. Et uns cleris qui auoit este a lui baptsier, le couunt, si li commencha a crier: 'Alii vaspasiens, desloiaus sarrasins & puis crestiens renoies, pour quoi guerroies tu celui qui te gari de la meselerie, & qui baptesme tu rechus?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che que li cleris auoit dit, & si le cacha hors de son lien grant pieche. Mais che ne contet pas les estoires des empereours. Or repaire li contes la u vaspasijens se part de ioseph & de ilhersalem, 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).

A tant se taist li contes de vaspasijen, ke il n’en parole plus; & si commenche de Ioseph. Et dist ke ioseph ennoie quere tous ses parens & ses amis, & si lor anoncha la creanche ensi com nostre sires l’auoit commande. Si lor preceha tant de ihesu crist qu’il en converti lx. & xv.; dont il i auoit de teus qui estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre qui baptisie n’amoient este, Se fisent maintenant baptisijer. 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 noie qui aloit a effrate ensi com nostre sires l’auoit commande. Et quant il vint a bethanie, si commenchema a anesprir. Et lors si li disent ses gens: “Bians sire, ou herbergerons nous? se nous passons cheste uile nous ne trouverons 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, 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 servir comme si crestijen, vostre cuer

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

2 native land: ‘car li sires por qui nos somes men de no pais.’—B, leaf 5, back, col. 2.
ne penseront rien au matin que vous n'aies ains la nuit. Ne onques ne monstra tant d'amour a nos peres el desert com il monstra a nous se nous le servons ensi comme peres doit estre servis de ses enfans. Mais se nous le servons comme fillastre, aussi comme nostre pere le seruient 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."

A tant laissa ioseph a parler, si alerent tant ke il vinrent a i. petit bos qui estoit a demie liene de bethanie, si auloit non li bos des agais. Et si estoit apieles par chel non pour chou que en che bos fa agaities herodes thetrarches quant li iuis le liururent a retre le roi de damas pour sa fille ke il auloit laissie quant il prist la feme philippe son frere. Quant il fureut 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 demonstranches. Je lor passai la mer rouge a sech, & les menai el desert ou lor euer auoient quaekte il voloient desiver. Illuce me couecchièrent il en mainte maniere, a l'iane de comtredit, & au uel qu'il firent pour auuer. Et ie toutes voies lor aidai & defendi viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques pour chou ne se recorderent ke ie lor cuses bien fait, ne plus volentiers ne m'en seruiren. Anchois me rendirent en la fin si felon loiier qu'il me dampnerent el fust. Et se li pere m'ont man servii, pour che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai care de mort. Et pour chou ke ie ne voel espadarre ma misericorde sous les fiex as felons peres, pour chou t'ai esteu a porter mon non & ma creanche pour les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. & par toi

1 MS aidrai et defendrai: ' & iva li aidai.'—B.
Joseph has an Ark Made for the Holy Grail.

45

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 vaurnent auoir, cascuns en son habitacle. Et anchois que tu issoes de cest bos, feras a m'escuele que tu as vne petite arche de fist en quoi tu le porteras. Et chascon iour feres nos afflictions de double gemoil deuant chele arche, & dires vos orisons pour auoir l'amour de dieu nostre seignour. Et quant tu vauras a moi parler, si ouuerras l'arche en quel lieu que tu soies, si ke tu seus noies l'escuele apertemenent. 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 ke t'ai commande."

A
t 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 osteuns fai, si alerent a orisons. Et quant il ruminent d'orisons, si trouva 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 sauneour. Et quant tous li pules cut este a orison deuant l'arche, Si com nostre sires li auoit commande, si uint deuant l'escuele au sauneour. Et quant tous li pules cut este a orison deuant l'arche, si s'en partirent du bos, & entrent en lor chemin. Si errerent tant par lor iournees ke il vinrent a vne chite qui auoit non sarras; 1 Si estoit entre babilone & sanauandre. 1 De chele chite issirent premierement sarras, & de sarras furent il premierement sarrasin apiecle. Ne ne sont 2 pas a croire chil qui dient que sarrasin furent apiecle de sarr la feme abraham. 3 Car che fu controuaille, ne raisons ne samble che pas a estre, 3 Ne che n'est pas chose mesconue, ke sarra ne fust iuisse, et ses fiex ysaac fu iuis; 3 & iuis furent chil

—1, 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 uisif de sarra, dont ne samble il pas raisons ke li sarrasin presissent lor non de li. Mais de chele chite qui anoit non sarras furent apiele sarrasin, pour che que che fu la premiere chites ou icles gens present certainete de saunoir ke il auroient. Et la fu controunee & establir la secte ke sarrasin maintinrent puis isca la nemme de mahoumet, qui fu ennoies pour aus sauuer. Mais il dampana soi auant, & aus apres, pour sa glouternie. Car deuant che ke la secte fost qui establir fu en sarras, n’auoient ches gens mule certainete d’aourer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu’il auroient i. iour n’auroient il pas a l’autre. Mais lors establirent il a aourer le soleil & la lune & les autres planetes. En chele citei vint ioseph & sa compaignie a l’onsine iour qu’il issi de iberusalem. Et quant il vint a l’en’tree de la vile, si l’apieca nostres sires, & si li dist : “Joseph, tu t’en iras en chele chite, si precheras mon non. Et tous chians qui la creanche recheneront, si les baptiseras el non del persone & del fil et del saint esperit.” Et lors respondi ioseph : “Sire, comment saurai ie si bien precher? 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 oumir, & ie metrai dedens grant plente de paroles. Ne ia ne trouveras 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 virtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant com tu sarras vrais creans, ne m’oseras tu riens requerre ke tu n’ais a ton besoing. Ore t’en ua, & si pense de ma besoinge si bien faire ke tu en soijes paies comme loians sergaus. Ne ia de manaches que tu oies, ne soijes peuercus. Car ie te garderai et deffenderai en quel lieu ke tu soijes.”
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).

Atant s'en partit Joseph, si entra en la chitei, entre lui et sa compagnie. Et quant li cytoien les virent uenir tant ensamble—car il estoient lxxx.—& il les virent ater tous nus pies, si se muerellent que gens che pouoient estre. Et ioseph ne fina onques d'aler par la vile entre lui & ses discipies tant qu'il vint devant le temple au soleil. Et che estoit li plus haus temples qui fust en la chite: & si le tenoient li sarrasins 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 aoit vnys loges moult riches & moult bieles qui estoient faites & establies a che ke li per de la chite i tenoient lor plais & lor afaire. Et ches loges *estoient apielees li siege des ingemens. En ches loges entra ioseph, & li lxxx. ke ie vous ai dit qu'i estoient en sa compagnie. Et vne moult grant tumulte du pule sarrasinois les sieuoient, pour che que a grant meruelle resamblouient bien estrange gent, ne onques mais si diuerse n'auoient ven. Quant ioseph fu entres es loges, si trouua moult grant assemblee de sarrasins, & le signour de la chite meismes, qui estoit apicles cualach li mescounceus. Et si estoit apicles li mescounceus pour chou ke nus hom de toute sa terre ne sauoit de quel
Joseph is glad that he is come at the time of the king's need.

The Counsellors advise that peace be made with the Egyptians,

terre il estoit nes, ne de quel lieu il estoit venus, ne enques par nului n'en auoient oi enseignes en la terre.
Mais il auoit esté de si grant proeche ke il auoit par sa chevalerie conquise toute la terre insk'en l'entree de egypte. Et encore estoit il moult preus & moult corageus, mais il estoit ia si vjeus ke ses aages ne pooit mais souffrir qu'il soustenist le travail de porter armes. Si n'estoit mais tant redoutes ne tant cremus com il auoit esté en sa iouenche. Anchois le guerrioient li egyptijen, si li auoient grant partie telne 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 vouloit demander conseil, comment il se porroit vengier de la grant honte ke li egyptijen li auoient faite.

A ches paroles vint ioseph, si entendi bien & oi ke par laiens tenoient lor paroles de la desconforture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en cur moult grant ioie. Car il se pensoit ke ore estoit venue l'eure & li taus ke sa parole porroit estre oie & mise a ocure par le grant besoing 'ke li rois evalach a de la aide nostre signour. Si encomenchia a rendre grassee a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois cur parle a tous ses barons, si ni puet trouer 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 paroit, ke disoient, qu'vne fois lor en estoit il ia mes-auencu si laiement ke il ne quidoient mic que iamais peust estre amende. Ensi com nous poes oir, li falirent tout, & dirent, ke tel pais com il peust, quesist vers les egyptijens : car de la guerre ne s'oscroient il mie entremetre.
De chest chose tu li rois molt esbahis et molt espoentes, tant ke il ne sent que dire ne que faire.

Lors vint ioseph demant lui, & quant il le vit si tristre & si pensieu, si dist: "Rois evalach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie & uictoire de tous tes anemis, & conquerras auoce chou vne ioie autre, qui iamais ne prendra fin." Quant evalach l'oi ensi parler, si le regarda molt fierement, & si li dist: "Qui es tu, na, 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 conseil, tu auroies & la victoire & la ioie sans fin, pour le don & pour le grace de chelui qui de toutes coses est poissans." Et evalach li respondi, "Je esconterei molt uolontiers ques tes consans porra estre. Mais se tu me dis conseil qui ne fache a otroijer, li damages en retournera sour ton cors." Et ioseph li respondi: "Rois, che sera tes consans qui te sera a hounour de cors & a 'pourfit de l'ame. Car tu en seras homeres a ton vianant, & t'am en sera sauue apres ta mort." "Par foi," che dist li rois, "Ichis consans ne fait mie a refuser. Or pues dont deusier 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 coses ke tu me vauras consiller." "Rois," che dist ioseph, "or enten donques comment tu seras conseillies. Il te conuendra 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.

Evalach 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 Evalach to destroy his images, for they can neither help nor hurt any one.

1 tristre is a known form, though the r is inorganic.

GRAAL.
lor peussent aider, sont perdu perdurablement pour qu'il i soient pris au jour de la mort. Ne nus hom ne

EVALACH DOUBTS CHRIST'S POWER TO SAVE HIM.
doit en chou mettre sa creanche, ke vne pieche de fist
ne de pierre outrace par main d'ome le puisse garandir
de mort ne de mal. Mais celui doit on aourer, qui

How can one

Joseph explains.

[* leaf 11*]

Evaluah's doubts.

Evaluah's further
ed questions and
Joseph's answers.

lor peussent aider, sont perdu perdurablement pour
qu'il i soient pris au jour de la mort. Ne nus hom ne
doit en chou mettre sa creanche, ke vne pieche de fist
ne de pierre outrace par main d'ome le puisse garandir
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Evaluah's doubts.

Evaluah's further
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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 An illustration of Joseph discoursing to Evalach heads this chapter.

2 MS ibc.
JOSEPH TELLS EVALACH ABOUT CHRIST'S BIRTH,

son plaisir de mi comme de s'anchoie, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descend li sains esperis dedens li, & si enchainta. Et quant ele et le fruit porte insca son droit terme, si enfanta i.e. vallet qui fu apieles ihesus, ensi com li angeles l'anoit dit. Chil enfes fu de si grant hanteche & de si grant pooir ke troi roi d'orient le vinrent aouer au tresime iour de sa natuuite. Et si aporta caseuns del plus chier auoit qu'il puet trouver en toute sa terre. Ne onques n'i orient conduit ne aoiememt ke seulement vne estoile, qui aparant si tost com il fu nes, ne onques mais n'anoit este veune. Et quant herodes (qui estoit roi de iudéee) seut ke vns tans enfes estoit nes qui serroit rois des iuus, 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 oehis .e. mille, & .x. mile; & en cheste maniere se quida herodes nengier del enfant. Mais li hans sires qui de tout est poissans saoioit bien son manuvs pense, Si garda li soi mesme des mains as felons qu'il ne porent auoir de lui ballie. Anchois l'enporta la vierge puichlie sa mere en egyp[t]e, & si i demoura insc apres la mort herode par l'amonestement d'un angele. Et quant il fu portes en egypie, & il commench a entrer en la terre, si fist si grant demonstration de sa venue ke il n'ent temple en toute le terre de egypie dont aneune ymage ne chaist a terre, & debrisoient toutes de teus en i anoit. Itens sinifianches faisoit li uairis diuens en sa petiche. Et quant il fu raportes de egypie, & il cru tant qu'il vint en aage de .xxx. ans, si rechut baptesme, & lors commench a il a faire les grans miracles en apiert. Car il rendoit as amules lor vene. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & ager tous sains. Il garissoit de si vil enfermete com de meselerie. Il faisoit les souris oir cler. Il faisoit
Christ's death, visit to hell, resurrection, and ascension. 53

les mors reuerir en vie. Iteus miracles faisoit li vrais diez en apert, uoiant toutes les gens. Et quant il eut ensi oure en maint lieus & par maintes fois, si en orent enui li iuis. Si parlerent a .i. de ses discipes ke il prist d'aus .xxx. deniers, si le vendi. Et chil le priset, si le cruceifierent el fust. Et quant l'ame fu issue de son glorieus cors, si ala en infer, & si en ieta hors tous chians qui son seruiche anoiuent fait en tere puis le commencement du monde. Et quant vint au tierch iour apres che qu'il eut este mis el sepuichre—car iou meismes li mis, & le despendi de la crois—Si resuscita, & s'en issi del sepuichre tous en 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 sepuichres autresi fermes com li iuif l'auoient laissie quant il l'eurent fait garder. Car il l'auoient mis desous vne moutl grant pierre & moutl grosse : si fu trouee en tout autrestel maniere com ele i auoit este mise. Et quant il fu resu'scites, si apparut puis maintes fois a ses amis qui moutl estoient dolent & esbahie de la mort de lui. Et puis fist il deuant aus plusieurs miracles, par quoi il sauoient de uoir ke il estoit vrais diez. Et quant il eut estre xl. iours en tere apres sa resurrection, si monta au quaran-tisme iour el chiel, voiant ses discipes. 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 per 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).

1 A chest mot respondi evalach, & si li dist:

"Coment dina, testmoignes tu donques ke chil diex qui tu tiens a si poissant ke tu l'apieles signour de toutes choses, cuit pere & mere?" “voirement, che dist ioseph, testmo[j]g iou, & di pour voir, ke il cuit & l'au & l'autre.” "Et puis ke il cuit, che dist evalach, & pere & mere, dont ne nascui il mie sans assamblement d'ome & de feme. Car de feme ne pu et ensfes naistre se il n'est engenres dedens par acompaignement d'ome. Et se ensfes estoit en autre maniere coucheus, che seroit contre nature & contre acoustumancie." “Rois, dist ioseph, ie te mousterrai apertement & te ferai connaistre comment il fu coucheus sans nulle carnel compaigne. Et comment il nascui de la puchicle sans le puchelaigne maumetre ne empirier.” “Cheste pronanche, dist li rois, escouterai iou moudt volentiers.”

"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

1 At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le foi au roi evalac."
dans sires se pensa ke che n’estoit pas raisons ke li mal
fuisissent parci as biens, ne li pseudom comparast la folie
au mauvais. Si dist qu’il raiemberroit home de
doleurs d’infer. Si prist son fil & si l’ennouia en terre
pour acomplir toutes les choses qui apartenoient a
nature d’ome, lors que pechiet seulement. Et quant
il fu nestus de mortel char, pour chou ne laissa il mie
a estre diex si com il auoit tous jours este. Mais il
prist chou qu’il n’auoit onques en, che fu mortalites.
Et pour chou que li pere uit qu’il ne pooit raiembre
tout le monde par i, home qui fist sambians 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 pecquieres
rachataist les autres pecheours. Ne puis qu’il estoient
tout entechie, comment pooit ne deuoit garderil li vns
l’autre, ne delierer? 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 preceius cors.” “Pour
chou, dist Evalach, ke ie ne te ting pour jure", 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 engenres de carnel com-
paigne, & che ne puert auenir, ne raisons ne verites ne
samble che mie.” “Rois, dist ioseph, tu m’as en con-
vent ke tu m’esconteras a prouer comment il puert
maistre de char de feme sans assambllement de char
d’ome, & sans maumetm le puchelaige de sa mere qui
tous jours fu puchile, & apres & deuant, & comment
il puert auoir pere sans estre engenres carnelment.”
“Tout chou, dit le rois, doi iou escontar sans faille.
Et ie l’escontarai volentiers, Se tu le me sauoies faire
entendre. Mais tu ne sambles pas hom qui soit si
durement aondes de haute clergie que tu puisses
prouer cose qui si grant meruelle est a dire que ele est

and, to rescue men from hell, sent His son to fulfill all belong-
ing to man’s nature; but he remained

The world could not be redeemed

by a sinner,

but as Christ

was clean from

sin, he could re-
deein men from
eternal death.”

Joseph tells him
he has agreed to
hear his proof.

Joseph hardly
learned enough
to prove his
point.
encontre nature et encontre acoustumance, ne onques mais oie ne fu." "Rois, fait ioseph, ore m'escoute, & je te mousticra comment il nasceu de la puchiele sans carnel compagnie. Iche te mousticra, mais tu oras avant comment il eut pere, qui fiex il fu sans carnel engenrure. Il est ouoirs 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 anoir a nul tans. Chil est apicles 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 euer ensi com la bouche le dist. Car comment que la bouche paraut, del euer muta la boine creanche & la maumaise. Ichil diex si est apicles peres, pour chou ke chil de qui ie te parole est ses fieu, car il l'engenra desdeuant le commenchement de tous les ages. Et si ne l'engenra il mie carnelment, mais esperituelment. Ne li peres ne fu onques fals ne eries ne engenres, ne onques ne nasceu. Ne li fiex meismes ne fu onques fals ne eries, mais il fu engenres si com vous aues oie ke j'ai dit, de l'esperitel engenrure. Et si fu puis nes de la virgene. Mais chele natuities ne fu mie selone la deite, mais selone l'humanite. Ensii poes entendre, & deues, ke la natuities de par sa mere fu faite carnelment, mais 'la natuities ke il eut de par son pere fu esperitelment. Chele de par la mere fu morteus. Car chele humanites morut ke il priet 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 oie com ment li fiex diex fu engenres & nes del pere esperitelment, & comment il fu nes carnelment de la mere. Apres oras comment li puchelages de la glorieuuse puchiele qui fu sa mere remest autresi saims apres
comme devant, & autresi entirs sans manometre & sans entamer. Mais ie vous dirai auant d'une persone qui de ches deus issi & qui est parcelle et ingaus as autres deus persones. Che est li sains esperis. Ichil sains esperis ne fu onques faits, ne cryes, ne engenres par le pere ne par le fil. Mais il est issu & de l'un & de l'autre. Chil sains esperis est conforter, & consillieres, & espuremens des cuers & des pensees. Chil sains esperis faisoit as prophetes parler che ke il disent de dieu, & si ne sauoiuent ke il disoiuent, nient plus ke li hom foresenes porroit faire estables les paroles qui li uolent hors de la bouche. Toutes ches choses ouu roi li sains esperis en ans, & qui uerais creans est, il croit & aoure le saint esperit autresi com le pere & le fil. Li peres est parfaits diex par soi, & si a parfaite diete enterine & perdurable sans fin et sans commencement, & de toutes choses est poissans. Li fieus autresi est parfaits diex & perdurables, & si est paraus au pere; selone l'umanite est il plus bas ke li peres. Mais li fieus selone l'umanite est morteus. Li sains esperis est parfaits diex en soi misme, & selone la diete est tous paraus au pere & au fil. Ens est li peres diex, & li fieus diex, & 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 sens. Car soit que que li peres & li fieus & 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 grandech che est li sains esperis com est li peres & li fieus. Ens uienent 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,

P* 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 Sun 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 saving 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.

...autre chose naturellement ke vne. Ches trois personnes apieant li vrai creant, trinite; & le seul dieu apieant il unite; & si aourent les trois persons. Ches trois persons furent mout biem ramentenus au commencement du monde quant li peres cria toutes choses, car il dist 'Faisons home a nostre ymage, a nostre samblanche.' Cheste parole dist li peres a son chier fil. Car il saoit bien, comme chil qui toutes choses a defant ses iex, ke li iexi souentroin encore angoisse de mort pour homme rachater des graus doleurs ou il cairoit par son mesfait. Pour che apiea li peres la persone del fil a faire si haute chose comme li hom deuoit estre, qui il ne voloit fourner ne establir ke seulement pour restaurer la disime legion des angeles qui estoit cheu du chiel par son orguel. Et quant li hom ent 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 mout felenesse parole. Car ses sires qui l'aoit fait a sa samblanche, li repron la grant aisse ke il aoiot perdue par son mesfait, & li nonna le grant damaige qu'il en auroit. car il li dist: 'Pour chou ke tu as plus obei a ta feme ke ie t'anoie done, ke a moi qui t'anoie fait, pour chou soufferras tous iours mais tel paine, & tu & ti oir, ke vous mangeres vosstre pain en travaul & en souur.' Et tu,' dist il a la feme, 'enfanteras ta porteure en tristeche & en doleur.' Cheste promesse a mout bien rendue a tous cheus qui d'homme sont puis issu. Car nus n'esterra ia en chest siecle, tant soit de grant poissanche, qui ia soit deliures de travaul & de paine des ichele cure ke il s'en ist. Ne ia feme n'i enfantera a si petit de dolour k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa large 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 bienfais en sa vie, ke l'ame de lui n'en alast en infer si tost cumme ele partoit du cors. Tant que li fiex dieu ne vaut plus souffrir cheste grant doleur, si descendhi 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 voloit pas maintenant aler quere en infer, & traire hors a forche, sans raison montrer. Anchois entra pour lui en vne chartre qui moults estoit escarse & estroite a herbergier si haut home & si riche comme chelui qui estoit si propose de toutes choses. Che fu li uentre 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 cure de naistre, ensi comme l'humanites le requeroit. Et ne pour quant de tout en tout ne fu il mie concueus ne nes si com humanites requiert. Humanites requiert sans faille, ke hom naisse, & ke il soit concueus, & en cheste maniere acompli il humanite, d'estre concueus & de naistre. Mais humanites requiert plus. Ele requiert ke hom naisse en doleur & en tristeche, & ke il soit carnelment concueus d'omme & de feme. En cheste maniere n'acompli il mie humanite. Car il ne fu mie concueus par assembllement d'ome & de feme, Mais par l'ambrement del saint esperit qui descendhi par l'orelle de la puchele dedens le glorieus vaissel de son beneoit uentre. En chelui vaissiel ke li sains esperis vint purefijer, se herberga li fiex dieu, & si naseni si sagement ke onques li puchelages de sa glorieuse mere n'en fu mauniss, ne a l'entrer ne a l'issir. Mais tout autresi com li rais du soleil luist parmi la clere iane si qu'il est uexus usc'au fons, sans che qu'il ne deseoure mie les ondes de l'aine ne ne depart, anchois remaint autresi clere & autresi

To rescue men from sorrow, Christ descended on earth, entered a strait and narrow prison, the Virgin's womb; and was there nine months, and then came out;
biele com ele a deuant este. Tout autresi entra li fiex diex dieu dedens leuentre de la puchiele sans son puchelage maunetre ne empirier. Et en son conceheuemnt si eut .iiij. maniieres qui onques mais oies n'auoient este en conceheuemnt d'homme & de feme. Car il fut tout premiernent conceheus sans pechier. Che est la pre-
mierie maniere. L'autre maniere si est, qu'il fu conce-
cheus sans carmel compagnie, 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
conceheur ne au naistre. Anchois le laissa chil qui
l'eslut a estre sa mere autresi saine & autresi entiere
com il l'auoit trounce. Et a son naistre fu depichie la
maleichous qui fu faite a la premiere feme quant il li
fu dit 'tu enfanteras ta porteure en doleur.' Car il
nascui si saintement ke onques sa mere n'en ent ne
doleur ne angoisse. Ieches manieres meruilleuses aporta
li fiex dieu, & a son conceheur & a son naistre. Et
quant il fu nes, pour chou ne 'vaut il mie tantost
rachater l'homme ke il estoit venu querre, anchois
demoura xxxij. ans en terre, & conuersa en samblanche
d'ome auoce les autres homes. Et quant vint au chief
de xxx. ans, si rchut tous premiers nostre saumement.
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 baptisement, si souffri angoisse de mort. Car il
udoit accomplir toutes les coses qui aparthenoient a
humanite, fors seulement pechier. Et quant il eut
souffiert si grant angoisse comme de mort pour l'amour
de homme, si en ala en infer il meisme, & si en traist
trestous chiaus & trestoutes cheles qui ses oeures
anoient faites en lor vies. Si grant amour monstra
diex a l'homme: car il ne le vaut onques rachater des
doleurs ke il souffroit par autrui mort ke par la soie
Ore poes auoir entendu comment il eut pere sans carnel engenurement, & comment il nasqui de feme sans com-paignie d'ome, & comment il nasqui de la puchicile sans son puchelage maumetre ne empirier."

CHAPTER VII.


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 plucked 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 evalach & si dist: "Tu me fais entend...ant vnes coses ke nus ne porroit metre en uoir, ne en nule maniere ne samble raisons. Car tu dis ke il ne fu pas engenres en la feme dont il nas cui, & ke ele estoit puchicile, ne onques ses puchelages n'en empira. Apres me dis, ke li peres & li iex & li sains esperis ne sort ke vns sens diex, & si est chascuns d'aus iij. diex par soi."

"Lors, dist ioseph, tu l'as bien recorde ensi com ie le t'ai dit, & ensi le tesmoigne iou bien encore."

"Par foi, dist li rois, tu tesmoignes chou ke tu uens. Mais tu ne dis nule cose qui par samblant puisse estre uoire." A tant fist li rois enuoier querre tous les cleris

Joseph sums up his speech.

Evaluach thinks Joseph's sayings neither true nor reasonable; he has said what he likes.
JOSEPH CONFOUND THE LEARNED SARACENS.

* leaf 13, back, ed. 3

The learned of the city come, and Joseph confounds them.

Evalach asks Why he is named Joseph of Arimathien.

Evalach promises to house Joseph, and to hear him next day.

Joseph tells him he has 75 companions 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. Josephus (Joseph's son) says, 'for the love of Christ.'

* leaf 13

* de la chite. & quant il furent tout nenu, si commenchem apophis a parler a aus si durement, & travaoit si auant tous les fors mos des escriptures, ke chil s'en esba-

Buchissoient tout, et disirent en la fin ke il ne li responderaient mais demain l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda comment il estoit apicles ioseph de arimathie. Et li rois esgarda les pies qu'il aoiyt mus, si les vit moutt blancs et mout blancs, si li sambla meruelles bien hom qui est est a grant aaise, & soupechoumoit dedens son cuer ke il fist de haute gent nes, si l'on prist moutt grant pites. Lors l'apiela, & si li dist: "Ioseph, ie te ferai herbergier annit mais, & si aras pour toi aaisier tout quanke denescras de bouche. Et demain parleras a moi. Car ie t'ai anuit moutt volentiers escoute, & plus volentiers t'escouterai iou demain, car ie serai de grignour loisir que ie n'ai lui est." "Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchoois i a en ma compagnie en-chore Jxxv. ke hommes ke femes. Et si sachieus de voir, ke il n'en i a vn ne vne qui pour l'amour ihenu crist nait laisses toutes les terriences richoise. Si me vont siewant sans or & sans argent, ensi pourment com vous me poes veoir. Mais ne pour quant se il vont ensi pourment, pour chou ne meurent il mie de faim ; ains eout il assase de la rikeche au glorios signour en qui ilcroi, ke lor cuer ne desirvoient nule viande terrience dont il n'ainoient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou i estoient areste, si les fist venir devant lui. Et quant li rois les vit venir tous mus pies & si pourment vestus, si en eut moutt grant pite selone sa creanche. Si les apiela, & lor demanda pour quoi il soufroient si grant peni-
tanche, d'alor mus pies & d'estre vieument vestu & pourment. Lors li respondi li fex ioseph, qui estoit apicles iosephes, 'et si li dist: "Rois, nous souffrons
cheste petite penitanch e pour l'amour del glorieus fil dieu, qui si grant & si angoisuse le souffri pour nous, ke il en eut tresperchiet le cors & les membres si nieument & a si grant honte comme chil qui fu detrachies & mesames et crudefijes en mi lieu de deus larrons, & tout chou souffri il pour nous de son boingre & de boine volente. En quel serui che li porriens nous mieux rendre qui peust che serui che guerrredouner. Se nous nous souffriences a crudefijer autresi com il fist soi, ne l'auriennes nous pas guerrredone asses, car il commencha. La bontes commencha du plus haut au plus bas, ch'est de dieu a home. Il est bien drois k'eleli soit guerrredone a double. Ensions nous commenroif mortidetufois pour lui se nous li voliens sa bonte guerrredouner. Chertes, moult seroit de boine care nes qui cent fois porroit morir, & cent fois morroit, puy conuent ke sa mors fist au plaisir & a la volente del glorieus signour; & ke il tenist sa bonte a bien guerreredone." 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 feix, et si est apicles iosephes." Et il demanda se il saoit de letres. Et ioseph li resondi ke il en sauoit tant que nos cleris de son cegne n'en pootis plus sauoir, & si parloit si bien et si beel com il auoit oi. Lors apida li rois vn sien sergent, & si li commanda que il herbergest ioseph el plus aaisie ostel de la uile, et si gardast ke il ne li faisist nule riens, ne a lui ne a sa compaignie. Ensii 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 li onques puis ke il auoient est me de lor osteus.

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 evalach qui gist en sa cambre who was crucified between two thieves, for whom we ought to die twice over.
moult pensieux, & moult entrepris de deus pensees. Li premiers est, de sa terre desfendre encontre les egypt- tijens qui moult durement li avoient 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 savoit ke faire. Anchois avoit moult grant peur ke il ne perdist & sa terre et toute s'oumour terrience, par che ke si baron li estoient tout failli. D'autre part estoit si pensis de che que joseph li aovoit 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 poot faire entendre comment li peres & li siex & li suins esperis estoient trois personnes, & si n'estoit c'une seule cose. Et si ne poot croire ke la virge cust coucheu & enfante sans son puchelage manmetre. Iches den seules choses ne li poot nus faire entendre ne coumoistre. Endementiers ke il pensoi a ches dens choses coumoistre & apercheuoir, primes a l'une & puis a l'autre, si li auint vne anisions, ke il veoit en mi lieu de sa maison la choke d'un grant arbre. Mais il ne poot apercheuoir ques arbres c'estoit, ne de quel nature. De chele choke naissoiens iij. iij. iij. grant & moult droit & moult haut, & si estoient tout iij. d'un grant & d'un gros & d'une maniere, Ne mais iant ke li moiens estoit couuers d'une laide escorche oscure, & li autre doi l'avoient autresi clere comme cristaus. Desous le premier ieton a destre si avoit gens de toutes manieres, & de ches gens sen departoiens doi de la compagnie, si s'en aloient iuse'a vne fosse qui estoit vn peu loing. Et quant il venoiens 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 cust encore plus. Quant chil doi estoient dedens, si commenoit a fine forche que tout li autre alaisent apres, & il i aloient tout & saloient ens,
EVALACH'S VISION OF THE TRINITY-TREES.

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 vna de cheus qui remes furent, Si coururent a l'arbre qui auoit la laide escorche, si le commenchierent a decaucer tout enuiron ; & quant il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois le perchoient a tareles en iiij. brankeis qui i estoient. Et quant il l'orent ensi melaignie ke des plaies ke il li eurent faites enuiron, ke des pertuis que il li orent fays as tareles, si en issi vns si graus russians de sanc, ke tot chil qui i estoient s'i puissent 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 iluue tout en i' monchiel. Mais li fuis dedens qui estoit plus biaus & plus clerz ke ie ne vous sauroie contier, fist si grant saut au koir que il se lancha iusques dedens la fosse ou les gens estoient chenes. Et quant li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entraicennoit apres lui moult grant partie de la gent qui dedens la fosse estoient, & se tenoient as rains & as brankeis enuiron. Apres chou reuenoit li arbres en son lieu, & si se reuestoit de l'escorche ke il auoit deuant eue, mais ele uinoiot toute, & deuenoit si clere & si resplendissans que nus hom qui deuant l'eust esgarde ne peust quelqu'iel ne croire ke che fast ele. Apres esgarde 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 lauoient le cors. Et maintenant qu'il s'en estoient lane, si cangeoient tout leur samblanches *et lor figures. Et l'autre partie pronoient les rains de l'arbre & les fuelles, si en decaupoient vne partie & en ardoient. Cheste meruelle esgarde li rois moult longement, & de la grant meruelle que il en auoit fu si esbahis, que il quidoit tout uraient dormir, & ke che

but some run to the ugly-lauked 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, drawing 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;

[leaved leaf & back] the others cut off branches and leaves from the tree

and burn them.

1 MS: pertrus.
He thinks it must be a dream, 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.

fust songs ke il veoit. Et quant il eut moulit longe-
ment este en chest quidier, si se tourna & retourna, & aperchut, & seut uraiement que il neilloit, & que il ne songoit mie. Et lors fu il asses plus esbalhis 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 foit moulit. Si se pensa ke a chesti seul mousteroit s'avisian, & ke ia autres ne le nveroit que il peust. Et quant il l'euat esuille moulit coiement, que li autre ne l'oisent qui gisoint entour, si le traist d'une part, & si le mena insques pres des arbres. Et chil, quant il les vit, si durement fu esbalhis que il ne peut onques parler d'une moulit grant pieche. Quant li rois evalach le vit si durement esbali, si le prist par le main, & si le commencha moulit 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 pooiest estre. Mais tant commut il bien que il estoient troy, & que li moien, qui anoit en 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 casem 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 aouoit letres qui disoient: “chist saune.” Et les letres del tierch arbre disoient: “Chist puretie.” 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 peut deusier le commencheent, tant durement i auisast. Et si estoit la tige si haute que nus hom, tant cust clere esgarderne, n'en peut mie la fin vooir pour nule paine qu'il i mesist. Mais tant estoient soutiel li enlachement
EVALACH'S VISION OF A LIKENESS OF CHRIST'S CONCEPTION.

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 13, bk, col. 3

The chamberlain lies on the ground as if he were dead,

[1] but at last speaks to the king.

des trois arbres que quant il estoit au roi amis ke il eust
deuises tous trois uraîment, & connue l'un del l'autre,
Apres li estoit auis qu'il n'i veoit ke une seule maniere
de fuelles, & de fast, & de fruit, & ke li troi arbre
qu'il aouit auant deuises en trois choses n'estoient c'une
seule chose ore en droit. Ensi desdisoit chou qu'il
aouit deuant iugie, Si en estoit si esbahis qu'il ne se
saouit a quoi tenir. Endementiers qu'il pensoit a
cheste meruelle qu'il ne pooit connoistre du tout en
tout, Si regar'da vers vn mur d'une siewe cambre dont
li huis estoit de marbre, seeles dedens le mur si soutien-
ment qu'a paines peust estre apercheu ke il i eust luis
ne entree, tant i seust on esgarder ententieument. Ne
il meisme ne quidoit mie ke nus de sa maison le seust
ke il i tout seulement. Et quant il regarda vers luis, si
vit ke vns petis enfes estoit dedens, qui mouît eostoi &
biaux & blons. Et si entroît en tel maniere ke li huis
n'ouuroit ne tant ne quant, Anchois remanoit autresi
seres & autresi clos com il estoit deuant chou qu'il i
entras. Et quant il eut vn peu demoure, si reuint
hors isnel le pas tout autresi com il i estoit entres sans
l'uis ouuir, ne onques n'i parut eu nule maniere qu'il
i fust entres ne isus. Et quant li rois vit cheste
chose, si fu asses plus esbahis de cheste meruelle qu'il
n'auoit est de toutes les autres. Car il ne quidoit ke
diex ne autres peust dedens si fort mvr entrer qu'en
aucune maniere n'i parust. Lors commencha mondt
dure'ment a penser li rois, & ses camerledens qui estoit
anoc lui estoit si esbahis & si peureus qu'il n'osoit
mot dire de la bouche, anchois gisost tous estendus a
terre autresi que se il fust tous mors. Et li rois vint a
lui & si le lena par la main destre en haut, & si li dist
se il auoit toutes ches meruelles veues, & ke il l'en
estoit auis. Et chil regar'da 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,
68 EVALACH'S WONDERS OVER THE MIRACULOUS CONCEPTION OF CHRIST.

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 of thunder;

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

mais menes moi en tel lieu que ic ne voie autrestens meruelles comme ion ai veues. Car ic ne porroie viure en mule maniere pour que ic les veisse." A tant le prist li rois, si l'ennenoit 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. Ensì com il aloit pensant & meruel-lant dedens son cuer comment che pooit estre aucunn, si oi vne vois qui dist : "Evalach, de quoi te meruelles tu ? autresi comme li enfes est entres dedens ta cambre noians tes iex, et com il en est issu ariere sans l'uis ouuir ne depichier, autresi entra li salueres du monde dedens le uentre de la virge sans son pachelage empinir ne muametere, & autresi s'en issi." Quant li camber-lens oi la vois parler, lors parceut si grant paour qu'il ne se peut onques soustener, anchois chai tous pasmes a terre, & qu'ila bien de noir 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'eat home ne cheualier ne servant qui ne s'en esuillast, tel nois & tel effrois oirent par le palais.

Et quant il eurent demande au roi, qui il trouuerent leue, quel cose che peust estre. Si respondi li rois que che auoit este vns eff'rois de toumorie. Et che dist il, pour chou qu'il ne uloit micque nus d'aus seust sa-vision, se cil non qui il l'auoit moustre. A tant s'en rala couchier li rois, & tout li autre se recouchierent.

Mais li rois n'i dormiu onques del oel, anchois li tardoit moudt que li iours fust nenus. Car il parlast moudt uolentiers a ioseph priuement de chele vision qui li estoit aparc.
CHAPTER VIII.

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 Josephes 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 par-leron de joseph qui se gist en son lit moudt pensis & moudt angoisseeus del roi eualach, comment il le porroit tourner a la creanche iheau crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera jamais mis. Car il a or en droit trop grant mestier & de laie de dieu & del conseil as sages gens, pour chou ke il ne garde l'heure qu'il ait pierdu ou la millour partie de sa terre ou toute, par che que tous li mieux de son barnage li est faillis a son grant besoing. De cheste cose estoit ioseph en si grant quiseneon, qu'il ne pooit dormir del oel, ne ne fuisoit 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, & commença moudt piteusement a souspirer del cuer & a plorer des iex. Et si commença 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

1 Illustration here, of Joseph praying. 2 ? for Ysrahel.
JOSEPH PRAYS TO GOD TO SUCCOUR EVALACH.

miec dieu nouiel, ne n'ayras dieu estrange. Car ie sui li tiens dieus qui tu dois aourer, qui te ieta de la signourie pharaon qui te tenuoit en seruage. Bians sire, ensi com il est uoirs qu'il n'est autres dieux que tu, & ke on ne doit autru aourer, ensi noirement demonstres 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 creator, anchois aourant les ymage de pierre & de fist qui ne lor pount aidier; & il i ont mise lor creanche ke eles les desdent de lor maus, & eles les mainent a lor perdurable mort. Bians sire, glorieu rois de toutes choses, qui, pour saumer le mont qui perissoit, daignas angoisse de mort souffrir en la crois ou iou te vi claniichie. Sire, qui par ta poissanche me ietas saii & saii de la prison ou ie demorui .xlij. ans ke ouques n'i goustai de nule terrine viande. Glorieu sire, plains de toutes pites, qui saunas le roy daniud ton seryant contre goulia le grant 1 qui tant maus anoit fait a ton pule. Sire dieux perdurbles, sans commencement & sans fin, qui garandis daniel ton prophete en la fosse ou il fu mis entre les lyons; Qui a la glorieu 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, glorieu peres esperitueus, qui ietas le ix saint del seruage pharaon, & les passas outre la mer rouge a sech, & qui les menas el desiert ou tu fesis plus pour 'ans qu'il ne desenirent vers toi; car tu le ramplisoies de toutes iches choses que lor enuer desiroient. & il ne se garbioient mie de toutes lor desloiantes faire uoiant toi, anchois te courechierent plusieur[s] fies, & tu toutes voies les deliuras de toutes lor tribulations, & mosis tous lor amenis desous lor pies. Sire, plains de misericorde, ensi com nous creons ke tu iches choses

1 ?geant (not in B, leaf 8, col. 1).
Ensi, & qu'il n'est autres diez que tu seus: Ensi "losepb, T tant's 'misguided, p1., KiiiB1, Et but non moisericorde ie la ton le proieres, clieste c?4mandeme?it, qui toi sus, proieres drois d'eseur Orre, & partie creatour. le matin deuiser l>oissanclie ramenes si si ffsis, uoirement ve?'res me monde, i-iieniplissement req^tesisse sens nuit. vausisse consaus il sui co??sel ilient Joseph's biaus car t'enuoiera Car tes proieres sont oies & recheues de ton creatour. Et 'bi'en sachies tu de noir ke li rois mandra toi prochainement. Car il a anuit veue vne grant partic de mes demonstranches & 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 compaigne, si me rendra orisons & proieres chascun endroit soi, & si verres .i. nouiel establishment 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,
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,

[If 14, bk. col. 2]

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

encore done. Car ie sacrerai ton fil iosephe, & le ferai si haut meniste comme pronoire. Car ie li ballerai ma char & mon sanc en garde & en baillie, tout autrestant com tu en despendis de la crois quant tu m'envoratas el sepulcre entre tes bras. Et cheste signourie donei roi a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la rechueuront de lui par toutes les terres ou ie meurai & toi & ta semence." A tant laissa la nois a parler, si se teut. et ioseph remest mout lies & mout ioians de que qu'il avoit oi, si s'en rala couchier quant vint au chief de pieche anoee sa feme heliyab. Mais il ne gisoiert mie ensamble a guise de gent luxurieuse, Mais gens comme plains de religion. Car il ne iurent omques tant ensamble entre aus deus, puis chele cure ke il issirent hors de lor pais par le commandement ihesu crist, que omques chele fragilites dont tous li humains lignages est concheus lese saufast tant ke ele les peust vne fois a chou mener ke il souffrisent les caitis de cors anoir carnel compaignie ensamble ensi comme nature le requiert d'ichele maniere. Anchois estoient ambedoi si espris de la sou- uraine amour au saumeur ke de chele partie ne lor pooit corages venir. Ne lors n'en orent il mie corage quant il engueurerten galaad lor darrain enfant par le com- mandement nostre signour, qui le commanda qu'il li apparillast de sa semen'che. i. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le commandement chelui fu engenres galaad. Et quant il fu engenres, n'assemblerent il mie par couvoitise qu'il eurent de nule luxure, mais pour acomplir le commandement de son signour, qui semenehe anoit demande a ioseph. De chesui galaad descendi la haute lignie dont tout li plusour furent saint home & religiens en lor vies, & essauchierent le non nostre signeur ihesu crist a lor pooirs, & si hounierent la terre de la bloie bertaigne qui ore est apielec engletere,
& les autres contrees en uiron, de lors sains cors precieux: qui i reposent ensi com cheste estoire le contera es paroles qui chi apres viennent. Or porlerons de ioseph, si laisserons a tout de ses oirs iusc'a tant ke il en soit liens & tens ke on redoie contier 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. 81), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 83), 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.
pentence, 2. Satisfaction, and what they are, p. 88). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

At matin si tost com ioseph vit l’aube apparoir, si se leua, il & sa compagnie, Si uinrent tout orer devant l’arche. Et quant il furent tout agenoillie devant, si oirent vn mont grant escrois qui vint de haut. Et quant il orent oi l’escrois, si sentirent la terre, qui trambloiet desous aus mout 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 danyl li prophètes quant il repairoit de la baillie nabugodonosor le roi, qui l’anoit pris entre les autres inus quant il le mena en babyleoine. En che repaire passa danyl 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 nous fu acostumnes a dire ke onques n’en chai, & tant com li palais sera en estant sera il apieles esperiteuls. Mais devant che que ioseph i fust herbergies n’anoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores comment. Quant la terre cut tramble desous les crestiens qui el palais estoient a orisons ensi com nous aues oi, Si descendi li sains esperis tantost laiens, & vint en samblanche d’espart vns rais de fu par devant chascun d’aus. Et li uns regardoit l’autre a grant meraille, si veoit li vns que li rais du fu entroit a l’autre dedens la bouche; ne ne disoient mot nus d’aus. Anchois quiduoient 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—1 & vint en samblance de fu: si fu auis a chasen que vns rais de feu li entroit el cors par mi la bouche. MS Add, 16,292, leaf 8, col. 3.
soufflemens de vent douch & souwef, qui rendoit si
grant odour ke il lor fu auis qu'il fuissent entre toutes
les boines espisées 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. Le sui
diex nostre sires, vostre peres esperiteuls, qui vous aï
calengies & gaiagnies entouare tout le monde par
ma char que ie souffri a desrompre & a perchier
pour vous racater, & par mon sance que ie vauch es-
pandre. Et pour che que ie uous aï si grant amour
montree ke ie vous racatay de ma char & de mon
sance, che ke nus peres terriens ne fesist a son fil,
por chou me deues vous bien samblant montrer
ke vous m'aames de grignour amour ke nus fiex terriens
n'aime son pere. 'OR escoutes donques que iou,
diex nostre sires, nostre peres, vous dirai. Enten cha
crestientes, tu qu'i es nouuius puls, au urai cruchefije,
ie [t'ai] tant ame & tenu chier ke i'ai mis en toi
mon saint esperit, qui t'ai envoie 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 housnour & en
grignour signourie ke ti anchiseur ne furent el desert,
or je lor douain .xl. ans tout chou ke lor cuer desiroient.
Mais encor te \(^1\) tien iou a plus aaise ke il n'estoient.
Car ie t'ai douanci mon saint esperit, dont ie ne lor fis
onques don ne baillie. Ore gardes donques ke tu ne
retraies a lor felounies. Car ie lor fis tous les biens, &
il me firent tous les manus. Car s'il me faisoient honour
de la bouche, il ne m'amèrent onques del cuer. Et si
le me monstrenent bien en la fin. Car ie les uenoie
semoniere & apieler a ma haute feste, a ma grant ioie de
mes nueches que ie uoloie faire de moï & de sainte
eglise. Et il n'i daignierent \(^2\)[uen]ir, ne onques ne me
vaurent connoistre que tous les biens lor anoie fais.
Et pour chou que ie ving pourement entr'aus, Si dis-

\(^1\) MS le. \(^2\) a hole in the MS.
Josephes is called to the Charge of the Holy Grail.

He was not their God,

like a thief and

mocked Him and
gave Him bitter

drink and then

death.

[Leaf 15, col. 2]

Beware that ye
le not like them;

sions, 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 ion mie. Et si eurent si grant despit de que que ie osai dire, que ie estoie lor diex, qu'il me present comme laron en repost, & si me desrompient ma char & perchierent mes membres & mon cors. Et pour les grans honours ke ie lor anoie faites, me rendirent il guerredon d'escopir & de bufoier. Et pour les dous boire ke ie lor anoie dones el desert, me donnerent il en la crois le plus vil boire & plus angoissons ke il peurent troner. Et apres me donnerent il la mort, qui lor anoie donee la terrine vie, & la per-durable lor prometooie. Ensii troua[i] cheus de tout en tout cruces fillastres, a qui ion anoie tous jours este dous peres. Mais gar'des vous moult bien ke vous ne soies samblant a la felenesse lignie. Car bien dones anoir cangie la maniere de cheus de qui vous aues cangie la vie. Se vous vous contenes vers moi comme mi lotal fil, Je me conterrai vers vous comme vostres deboinaires peres. Et si ferai plus pour nous ke ie n'ai fait pour mes prophetes qui si m'ont serui cha en ariee de boin cuer & de boine volente. Car se il orent mon saint esperit auoee aus, autresi l'aurees vous. Et si aures encore autre chose. Car ie morrai corporel-
ment chasien iour en nostre compaignie, tout autresi com ion estoie corporelment en terre. Mais tant i ara de difference, ke ie estoie veus en terre: mais ore ne me nerres vous mie en cheue samblanche. Vien avaut, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si haute chose anoir en baillie comme est li char & li sans de ton sauneour. Car ie t'ai esprone, & comene plus net & plus monde de tous naturez pechies ke nuile morteus char ne porroit penser. Et pour chou ke ion conoite & sai qui tu iers miens ke tu meusmes ne fais—Car ie te sai uuit de conoitise, et monde d'ennie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaeste,
—pour chou voel iou ke tu rechoines de la moie main la plus grant hauteche que nus hom morteus puist auoir. Ne nus de tous les autres ne l'aucra de ma main ke tu seulement, anchois l'aront de toi chil qui des ore mais l'aront." A tant se traist iosephes anant, moult trambilans & moult peureus, & commenche a plourer moult durement, & a rendre grases a son creatour qui l'apieloit a si grant houneur, recheuoir de quoi nus hom morteus ne poot estre dignes par deserte qu'il onques eust faite selone son ausis, se diex seulement par la sieue grasse ne li otruoit. Et quant il fu vemens iusca l'arche, 'si ne soies mie esbahiis de chou ke tu uerras.'

Lors ouuiri iosephes l'uis de l'arche a moult grant paour & a moult grant dountanche. Et quant il eut ouuert, si vit vn homme vestu d'une reube plus rouge & plus hideuse a cent doubles que n'est foudres arlans. Et si piet estoient tout autrestel, & ses mains, & ses viaires. Et en tour chel home si estoient v.s. angele tout vestu d'autrestel reube & d'autrestel sanblanche. Et si auoit chasceu d'aus, vi. eles qui sambloient ke eles fuissent de fu arlant. Et chasceu d'aus tienoit en la senestre main vile espee toute sanglente. Et li premiers tienoit en la main destre vne grant croiz tout sanglente, Mais que chose fust a conmoiste de quel fust la croiz estoit. Et li angeles secons tienoit en sa main destre trois claus tous sanglens, Si qu'il li estoit ausis ke li sans en degoutast en-chore tous vormans. Et li tiers angeles tienoit 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 tienoit empoignie. Et li quars angeles tienoit par devant le uiarie al home, vne esponje toute droite, qui restoit autresi tainte de sanc de l'un chief iusken l'autre. Et li quins angeles tienoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges tortes loies ensamble. Et chasceu de ches, v.s. angeles tienoit en 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 ange 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 forehead.

*dioient (di- diced) leaf 15, back
His feet and hands ran blood.

How the Ark seemed of immense size.

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,

vu rolet, escrites letres qui disoient: ‘Che sont les armes par quoi li ingieres qui chi est, neneui la mort & destruiist.’ Et chil hom entour qui li angele estoient, si anoit escrit en mi le front en ebrien de letres blanches: ‘En cheste samblanche uenrai iou ingier toutes choses au felon iour espoentable.’ Ensi disoient les lettres. Et si estoit aios ke de ses pies & de ses mains couroit sangle[me]te rousee contreual, si que la terre en samboit estre toute vermelle. Et si estoit aios 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 sanoit ke dire ne que faire. Anchois s’enclina vers terre, si commencha moudt durement a penser. Ensi com il pensoit tous enclins, 2 la vois le rapiela. Et il esgarda, si vit chel home crucofeige en la crois ke li angeles tenoit, & les cleus qu’il auoit veu tenir a l’autre angele vit es pies & es maims del home. & si uit ke l’esponge si estoit apoie au menton, & il samboit moudt bien home qui a chele eure fust en angoisse de mort. Apres esgarda iosephes, si vit ke la lanche qu’il auoit veue en la main au tierch angele estoit fichie tres parmi le coste del home crucifijet. Si en degoutoit tout contreual la hanste vns ruissailes qui n’estoit ne tous sans ne toute iane, & nepourquant il samboit estre de sanc & d’iane. Et desous les pies au cruchesis vit ichele escuene ke ioseph ses peres anoit fait aporter en l’arche. Si li estoit aios ke li sans des pies au crucifeige degoutoit en chele escuene que ele estoit ia pres plaine, si samboit a iosephe ke ele vausist verser, & ke li sans en deust espandre. Apres li estoit aios ke li hom voloit chaoir a terre. & que li doi brach li estoient ia escape des cleus si que li cors s’en menoit a terre, la teste desons. Quant il vit chou, si nant courre avant pour lui redrechier. Et qu’ont il dut metre le premier pie dedens
l'arche, si vit les .v. angeles a tout lor especes en l'entree de luis. Si tendoient li troi encontre li les pointes de lor especes, & li autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou quil ne vansist outre passer, tant desirait a redrechter chelui qui il creoit qui estoit ses diez et ses sauueres. Et quant il vaut mettre l'autre pie dedens, si ne peut, anchois li comnient arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en avant, & il se regarde, si vit que doi angele le tenoient chacuns 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'emecruilla mondé de che il eut tant longement estre al huis de l'arche sans plus faire & dire, & quel coss il pooit tant anoir esgarde. Lors se leu a 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 communencha a crier: "Ha, bians pere ioseph, ne touche pas a moi, ke tu ne me toilles la grand gloire ou ie sui. Car ie sui si eillumines des esperituens demonstranches, que ie ne sui mais en terre." Quent ioseph oi cheste parole, si fu si angelesse & si espir de ches meruelles vooir, ke il n'i garda onques defense, anchois se laissa chaoir denant luis de l'arche a genons. Et il esgarda, si vit dedens l'arche .i. petit autel tout couwert de blans dras, & par dessus tous les blans dras si i auoit .i. monté riche drap, & vermeil & monté bie autreste comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iiij. elens tous degoutans de same, & .i. fer de lauche tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escnede quil auoit aportee. Et en mi lieu del autel si auoit .i. monté riche vaissiel d'or en samblanche d'un hanap, & .i. couuercle deseure qui estoit d'or autresi. Ne le couuercle ne peut il mie vooir a

but three angels point their swords at him, and the other [* leaf 14, 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 tells 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]
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 10"]

Another angel with letters on his forehead, carrying the Grail-dish; another carrying a head; on the left another angel with a sword,
deliure, ne quanques il aouit desus. Car il estoit couners d'un blane drap ke on ne le pooit veoir ke par deuant. Et tout outre l'autel si vit vne main qui tenoit vne crois mondt bielc, 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. Endementeriers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[onlt du]remen flatir. & il tourne ses iex vers la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orcheul 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 autreuste com[me].ij. bachins, & a lor caus2 auoit .ij. touailles qui estoient de si grant biaute com[me] cheles qui onques hom morteurs n'auoit baillies. Quant chil doi furent hors de la cambre, si en issirent troi autre apres qui portoient .ij. encensiers d'or, en-lumines de si riches pierres precieuses qu'il samblait de noir ke il faissen tout espris de fu ardat. Et en l'autre main tenoit chasems d'aus vne boiste plaine d'enches, & de mierre, & de maintes autres precieuses espises qui rendoient laiens si douche odour & si grant suatume qu'il estoit tres bien anis ke la ma'isens en fost 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 esmerande, & sour che drap estoit mise la sainte escudle. En coste de chelui drap, & .i. angle deuers destre, en aouit .i. qui portoit vn teste, com ques si riches ne si biaus ne fu vens par iex de mul home terrien se chil meimses ne. Et deuers senestre en il aouit .i. qui portoit vne espec dont li poins estoit d'or, & li heudure d'argent. Et toute l'alumele estoit autresi vermeille comme vns rais

1 Here an illustration, of a hand holding a cross: and below, three bloody nails, the Grail vessel, &c.
2 L. coltum, neck.
de fu en brases. Et *quant* chil troî estoient issu hors, si venoient deuant ans troî autre qui portoient trois chierges de toutes les couleurs que morteus langue porroit noumer. *Après* esgardoit ioseph, si uoït issir hors ilèsu crist, en autrestel samblanche *com* il li apparut en la chartre ou il estoit enprisones, *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 sacrament *nostre* signeur. Et li angeles *primiers* qui portoit le ietoir, puchoït en l'iaue, & si aloït ietant *par* Jesus les crestijens qui estoient laiens. Mais nus d'aus tous ne uoït chelui qui l'iaue ietoit, fors que ioseph seulement & iosephes ses fiex; ichil doi le veoïent 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 bile maisnie maine en sa *compaignie*, & va si hounour cement?" Et iosephe li dist: "*par* foi, biaus pere, ie sai de noier ke ch'est chil de qui dauid dist el santier en vn vers 'ke diex *compaigne* as angeles qu'il le gardent par tous les lieus ou il ira.' Ne nus hom ne porroït estre si seruis ne si honeres 'par angeles que il seulement." A tant passa toute la *compaignie* *par* deuant aus, si alerent auironuant tout le palais dedens, & par tout leu il aloïent ietoiit li angeles l'iaue au ietoir. Et *quant* il venoient deuant l'arche, si n'i aloït nus d'aus qui n'enclinast a ilèsu crist avant, & puis apres a l'arche. Et *quant* il orent auironcue toute la maison *par* dedens, si reuinrent tout deuant l'arche. Lors apiela *nostres* sires iosephe. Et iosephes li respondi: "Sire, vees chi *nostre* sergent tout apparilliet a *nostre* volente faire." Et *nostre* sires li dist: "Ses tu ke cheste iane senefie, ke tu as veu espandre *par* chaiens? Che est netoïemens des lieus ou mauvais esperis a *conuerc*.

Car cheste maisons a

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

[\* leaf 16, col. 3]

and be made Souvrain Bishop of his new Christendom.

Christ takes Josephes by the hand and draws him to Him.
comment il faisoit le signe sour lui de la crois. Et
quant il eut este vne pieche devant lui, a tant es nous
que vns hom vint hors de l'arche tous kenus, si aportoit
sour son col les plus riches nestemens, & les plus biaus
ke nus hom terriens eust onques veus ne baullies. Et
apres chelui issi vns autres qui estoit biaus a meruelle,
& de moult biel eage, si portoit en son poing vne croche,
& en l'autre vne mittre toute blanche, & la crocho
estoit toute blanche aussi, & la hanste toute vermelle.
Quant chil doi furent venu hors, si uesirient joespehe
tous les nestemens; les sandales premiersment, & puis
les autres choses qui conviennent a cueske. Et quant il
fu tous reuestus, si l'assirent en vne kaiere qui estoit
illue, toute apparellie par la volente 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 certaintete de quoi ele peust estre.
Et tout eil qui faisoient les riches oeures, dont il le
uinrent puis vcoir maint, disoient ke en tout le monde
n'aioit 'maniere de si riche pirre 1 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 saintenance puis ke iosephe
en fu partis. Ne onques puis hom ne s'i assist que n'en
fust leues tous mors, ou qui n'i maaignast de son cors
anchois qu'il en fut leues. Et puis en auint il moult
biaus miracles quant la chites fu prise par vn roi des
sarrasins qui guerrioit la terre. Car, quant il eut
trounee 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 servoit il
dedens, puis ke il porter ne l'en pooit. Et maintenant

1 pierre, pierre, pere, pierre, pierrerie.—Burguy.
How Christ anoints and consecrates Josephes, the holy oil is put by the angel into the Ark. And all the kings of England till Uther Pendragon, Arthur’s father, were anointed with it. Christ puts a ring on Josephes’ finger. Christ tells Josephes the meaning of his episcopal vestments. His shoes to keep his feet from the paths of evil.

ke il s’i fu assis, si en prist nostro sires si grant uenianche que ambedoi li oel li uolerent hors de la teste. Ensi demonstra nostro sires que che n’estoit pas sieges a home mortel, se a cheli non pour qui il l’auoit apparillie. Et maintes autres uirts i demonstra il, dont li contes ne parlera mie chi orendroit, Mais quant li lieus veura, & li tans. Quant iosephes fu assis en la kaire, si uinrent tout li angele deuant lui, & nostro 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 engletere iusqu’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 apielles pandragons ’en son sournon. Car che set on bien, ke il eut a non vters en baptesme. Mais l’estoire de chest liure lor dira cha en avant tout esclaiirement pour quoi il fu apielles ensi, & comment ichele unctions fu perdue quant il dut premierement estre eourones. Quant iosephes fu enoins & sacres ensi com vous aues oi, si li assist nostro 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’euvre contrefaire, ne la forche de la pierre desiner. Et quant il eut de toutes choses ensi atourne com vous aues oi, si l’apiela, & si li dist: “Josephe, 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 senebianche requiert. Chil sauler que tu as eanchies, senefie ke tu doit tes pies tenir si nes ke il ne voisent en nule oeuvre de malisse, mais en orison, et en pre-
The under garment means Chastity.

The upper means Virginity.

The head-covering means Humility.

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

Chel uuestiment ke, MS Addit. 10,232, leaf 10, col. 1.
The green garment means Abstinence.

The one above it means Justice or Righteousness.

The qualities of Justice.

The hand 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.

The Meaning of the Bishop's Robes and Necklet. [CH. IX.

The green garment means Abstinence.

The one above it means Justice or Righteousness.

The qualities of Justice.

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.

The autel, & batoit son pis de son poing, & disoit, 'Dieu, sire, aies pitie de chest pechouer.' En tel maniere se doit contenir, qui veut acomplir les oeuvres d'umilite. Or te dirai ke chil apres senechie 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 urs senechie souffranchie, qui ia ne sera vencue, tous iours est verdoians, tous iours est en vne forche, ne nus ne ua encontre qui cle n'emport la victoire & l'onom. Car nus ne puot si bien vaincre son anemi comme par souffrir. Chil autres uestemens desus chestui, qui est si blans, senechie droiture. Car tout chil qui nocelent droiture de sainte eglise garder loiaument maintiennent droiture. Droiture est vne virtus de si grant hauteche ke par li sont toutes choses tenues en lor droit point, ne ia nule fois se ne cangera, a chasceu rendra chou qu'il ara deserui. Droiture ne doune a nului pour amour, ne ne taut a nului pour laine. Ensi se doit mener qui uent maintenir d[r]oiture. Chil loijens qui te pent el brach senestre, si senechie abstinenench. Car li cors doit estre loijes a abstinenench autresi com li bras est de chel loijen, & che est vne des grams virtus d'estre en abstinenench en grant plente de bien, & chestie virtus si est vns des membres de droiture. Et se tu neus saour 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. Apres te dirai de chelui qui est entour le col, si senechie obedienench. Car autresi com li bues porte le gieu au gaignour, autresi deues vous porter le gieu de nostre signour dame dieu, & deues estre obeissant a son commandement, autresi com li bues obeist au gaignour pa[r] la forche du gieu. Chil daarrains uestemens qui est desus tous les autres, si senechie carite. Car cle est tout vermelle;
& qui a carite en soi, il est cause autresi com li carbous ardans est vermaus, & si est volentiens & curiens des tenir chier chou qu'il doit. Che est, d'amor dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apres d'amor son proisme autresi com soi meisme. 1 Charites met toutes choses en vu 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. Chili 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 cour'bes par deseure. Car li chies deseure doit premierement apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheur, & semonre de confession, & mener tant par douches paroles ke il li ait fait son pechiet regehier a honore 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 pecheur ke il li ait recounoistre son creatour & renoijer le dyable, lors si le doit poindre, car il li doit encargar le fais de la grant penitanche par quoi il doit poins & aguillounes pour esparin en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieier a misericorde, et chil desous sert de prendre venianche. Or tu 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.

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

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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. 3]

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'evangelie dist¹ ke chil sont boineure qui sostienent les paines & les amis 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 anoutres, car il fause son mariage ke il deust loiaument garder. Apres, dois savoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & pour chou est il blaus ; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, "ne si esuenimes, se il a vraie confession vent repairier, ke ele ne le fache tout blanc & 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 satisfaisons. Repentanche est, quant vns vient au prouoire, & il li regelhit son pechie, & le partist du tout si ke il n'i repaira plus. Ichil vient a repentanche, mais pour chou n'est il mie vrais confes; Anchois li conviennent faire avant satisfaison. Satisfaisons est, quant vns pechiers a son pechie recouun, de faire la penitanche itele com li prestres li encarche, & de souffrir la paine de boin cuer, de boine volente. Ensui pues entendre ke nus ne puett 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. Li autres est de mener a chief la penitanche encarche. 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 damanges & toutes les pieres, pour chou est ele senefie par che chapiel qui est li plus haus de tous les ueste-mens. Or ies tu enoins & sacres, & ie t'ai doune

¹ MS repeats car l'evangelie dist.
CH. X.] THE DUTY OF JOSEPHES AS THE FIRST CHRISTIAN BISHOP. 89

l'ordene & la hauteche d'eueske, a mon pule enseigner & 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 & instiche de tous les meffais, quant toutes les respoistales des cuers seront descouuertes. Et se ie te truis loial sergent de chiest 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 amor de moi. Et pour chou te commanch iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit3 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.

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 Josephe insc'a l'arche, si ke tous li pules le uit entrer dedens. Et si uirent

1 noeule. MS Add. 10,92, leaf 10, back, col. 1.
2 MS ke tu tous.
3 ? for 'tu sois.'
treatise has been ascribed to him, and his name is mentioned by several authors to have been a name of particular honor in the Church in his time, and his works have been preserved in the Liber Melis.exprimentum qui omnes futur sit in chelui pule. Maiis il l'ot moudt tost aecomi. Car il ni dist ke ches paroles seulement ke iheus 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 bunes; car che est li sans de le nouiele loy, li miens sans meismes qui pour vous sera espandus en remission des pechies." Ches paroles dist iosephes sour le pain ke il trouva tout aparilllet sou 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 ent 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 sauloit ke chil sans qui uenoit el calisse fust cheus del cors a l'enfant. Et quant il le uit ensi, si en fu moudt durement esbahis, si ke il ne saoit sous chiel ke il peust faire. Anchois se tint tous cois, & commenucha moudt angoissemence a souspirer du cuer & a plourer des iex, pour la grant paour ke il nuoit. Lors li dist nostre sires : "Josephe, il te conuent desmenbrer chou ke tu tiens, si ke il i ait trois pechies." Et iosephe li respondi : "Ha, sire, aics pitie de nostre serf. Car mes cuers ne porroit souffrir a desmenbrer si biele figure." Et nostris 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 legiereement comme se la chars de l'enfant fust toute quitte en tel maniere com on quist char ke on a oublie sour le fu. Apres chou, fist .ij. parties du remenant a

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\(^1\) Fr. eìne, L. eoena.
moult grant paour comme chil qui moult durement sous-
pireoit & plouroit. Ensi com il commencha a faire les
parties, Si chairent tout li angele qui laiens estoient
denant 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 sauumemens.” Et iosephes se mist a genous, &
baton 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’ou li metoit tout dedens la bouche
anchois qu’il le peust cloure. Et quant il l’eut use, si li
fu aus ke toutes les douchours & les saunatumes ke on
porroit nomer de langhe li fuissent entrees e cors.
Apres rechut vne partie del saint boire sacre qui estoit
el calisce. Et quant il eut1 che fait, si uit ke uns
angeles prist laplatine & le calisce, si les mist am-
bedens en la sainte escuele, l’un sous l’autre. Et sour
chele platine si vit plusieurs 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 auoece, 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 voiz qui dist: “Mes petis pules nouielement tenes2
de l’esperitel naissenche, ie t’enouo ton sauuement. Che
est mes cors qui pour toi souffri corporel naissenche &
corporel mort. Or garde dont ke tu aies vraie creanche

1 MS repeats Et quant il eut.
2 nes. 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 replace the vessels in the Ark.

[* leaf 18]

Christ tells Josephs to celebrate the Sacrament daily.

And directs him how to ordain priests, and bishops, who shall have the apostles' power to bind and loose,

[† MS soront]

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 Evalach's messengers are at hand,

a une si haute chose recheyoir & vser. Car se tu crois parfitement ke che soit tes saunueres, dont le recheueras tu au perdurable sauuenent de l'ame. Et se tu ne crois enterinemen, tu le recheueras au perdurable dempresa- ment del cors & de l'ame. Car qui usera mon cors, et buuera mon sanc, & il n'en sera dignes, il mangera son destruizement & buuera, ne nus n'en puet estre dignes se il n'est urais creans. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine deuant ioseph. & ioseph s'agenoilla, si rechut, jointes mains, son saunecour, tout isnelement, & chasçuns des autres autresi. Et si estoit a casecun alius 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 retourneterent li troi angeles en l'arche, & misrent sor l'autel les *vaissiues ke il portoient. Lors apicla nostres sires ioseph, & si li dist, "Josephe, ensi me seruiras chasçun iour des ore en auant, & tu & tout chil ke tu establiras a ordene de prouioe & d'eueske. Et se tu ordenes prouoir, tu li metras ta main sour le chief, & li feras le signe de la crois el non de la trinite. Mais a l'eueske saerer contiuent tout chou que iou ai fait sour toi. Car eueskes doit etre sour prouoir. Et tout chil qui a cheste honour serront establ, aront aussi grant poupir de loijer & de desloijer comme mi apostle eurent en terre. Desormais establiras vn eueske en chascune chite ou mes nons sera recheuus 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 desuoimiento des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li chiuiler sont pries qui viennent querre ioseph pour lui chertesijer d'une grant meruelle ke ie li ai anuit movstree en auision. Or

Illustration of Joseph and six others taking the sacrament.
CH. XI.] JOSEPHES APPOINTS LEUCAM TO GUARD THE GRAIL-ARK. 93

oste ces ¹ 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 esmaiujet se vous vees venir encontre vous tous les boins cler de sa loy ; car tu les uainteras tous, Si que ia a tes paroles ne porront contrester. Et si te donrai si biele grasce es iex le roi evalach, 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]is esperis par tous les lieus ou il venront." A tant s'ala iosephes desnester, si laissa tous les uestemens en l'arche sous l'autel. Apres apiel a.i. sien cousin germain qui estoit en chele compaigne, si estoit apiccles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes egli'ses. Car li vns garde tout le tresor del egli'ose : si est apiccles 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, ²mais pour chou ke il se ³ tenoit plus religieu ke nul des autres.²

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—² mais por ce qu'il estoit plus religieu 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 devant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commandèrent as autres ke il fuissent en orisons et en prières pour le roi evalach, quod diex, qui estoit auoiemens des desuoies, li donnast venir a la voie de uerite. Et quant il furent venu devant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit icr dit del pere & del fil & del saint esperit, comment il poissaient estre trois personnes & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex poict estre concheus sans carnal commine d'ome & de feme. Quant li rois eut che dit, si se dreecha ioseph, & li dist ichele meisme raison que il li auoit dite a l'autre fois, & en chele meisme maniere1 li proua. Et quant il eut che dit, si se dreecha vns cler. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla 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 personne du fil & du sains esperit. Et se eles auoient ambedeus cascunsa deite enterine, dont serroient chou tres 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 persones n'eust entire deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfaits dies2 &

1 So in MS.  2 diex, MS Addit. 10,292, leaf 11, col. 3.
entiers, ne [que\(^1\)] li troi n'ont c'une seule deite en lui ou
nule des autres, par chou moustre on que li vns vaunt
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 amanteus. Et
puis ke les .ij. persones pierdent ensi lor forche par la
tierche, dont puet tous li mons veoir et counoistre
apiertement ke chasenene de les trois n'a mie deite par-
faite ne entiere." Quant chil eut si durement parle
encontre la trinite, si fu ioseph mont esbahis de fauses
proeues ke chil li a autant traiate, si ne seut mie main-
tenant respondre a fauser\(^2\) 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 premiernement: "Rois, escente ke ie te dirai.
Che te mande par moi le diex de israel, li criere 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 mesauenture que tu ne quideras
que nule riens viuans te puisse garandir de perdlere toute
terriene hauteche premiernement, & ton cors apres.' Et
si prendre diex cheste iustiche de toi, pour chou que tu
ne veus rechenuir la creanche de son glorieus non,
Anchois as despite & mise auers la demonstranche que
il te fist anuit de ses secre & de ses miracles que il te
descouuri en auision. Pour chou te mande li diex des
crestijens par la bouche de son servagent qui parole a
toi, qu'il donra a ton anemi mortal gloire et honoure &
esaanchement sour toi trois iours & trois nuis. Car ta
forche ne porra contrester, ne tes cors n'osera atender
celui qui onkes forche ne peut auoir mais encontre toi,
ne mais de cheste fois qu'il t'a desconsit, par le traison
de tes consilieurs qui se sont a lui tourne par les dons.

\(^1\) que, MS Add.

And if the two
are nothing,
then each can-
not be perfect
God.

Joseph is con-
founded;

but Joseph
addresses Eva-
lach,

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

And because he
has despired 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.

\(^2\) sauser, MS Reg.; fauser, MS Addit, 10,292, II 11, col. 3. at foot.
And to verify it
Josephes says,

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 commences 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 nouicles par quoi tu porras sauoir que nostres sires m'a demoustre aucune chose de tes aventures. Et si saches bien de uoir, ke tholomes li fuitis, qui est rois de babylones, a tout son effort apparelliet, & vient sour toi moult ireement. Et si dist li rois des crestiens: 'En la main an felon egypgien liuerrai iou le roi mesceouneu, par chou ke il me fuit & mesceoonist. Et chil qui tous iours a este fuitis, encachera chelui qui tous iours la cachie, & si le menra iuse'a paour de mort. Car ie li voel faire espronuer ke ie seus sui li rois des rois & la forteche de tous les pules.' Apres se tourna iosephes vers chelui qui auroit si durement parle encontre la trinite, & si li dist: 'Escoute, tu qui as parle encontre la saincte creanche au dieu des crestiens. Or enten ke il te demande par la bouche de son serf qui a toii parole. 'Tu, fait il, qui ies ma creature, & qui en tous lieus deusses obeir a mon commandement, tu as ma creanche blasme & mon non deshonre. 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 terriere; Si ke tu le soufferras, & li autre se castieront par toi. Car tu as en tous iours la terriere science, ne onques l'esperitel ne 'vainsis comoiostre, ne goute n'i poories veoir; et se tu en uausisses parler, tu n'en seus onques dire noir. Et pour chou ke tu as este mus & awles en l'esperitel science, qui tu deusses eler veoir, & de qui tu deusses tenir toute la parole, pour chou te mousterrai iou ke la terriere science ne puet riens encontre l'esperitel. Car ie te taurai, voiant tous chiaus qui sont chaiens, la
terriene 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 loit la langhe; Mais il ne le pooit veoir. Et il se drescha pour plus efforcher 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 ains a tous chiaux qui l'ooient, ke che fust vns torians. 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 euallach sailli en pies, & prist vne espee toute nue, si iura la poissanche jouis qu'il feroit tous chiaux 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. Ens leua le tumalte par la sale. & li rois apicla 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 creistencontre qui il auoit parle, Ichil li auoit tolu & parle & veue. Car che estoit li diex de qui la parole ne seroit ia fauese pour nului; Ens com il commandoit, couuenoit toutes choses a estre. "Comment, dist euallach, est il dont voirs ke tholomes li fuitis m'enmerra iusca paour de mort, & ara soux moi pooir & forche .iij. iours & iij. nuis?" "Chertes, dist iosephes, il est uoires qu'il n'est nus hom viuans par qui il puist estre faues." Et li rois li demanda comment il pooit chou saoir. "Dont, n'as 

The clerk becomes dumb and blind.

The people are angry and rush at Josephes.

He asks Josephes who he is, and how he took speech and sight from his opponent.

Graal
Eralach 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.

The clerk struck dumb and blind is taken to the heathen temple, to the image of Apollo.
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, wherever 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 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 tells 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 107, col. 1
I have none to make him whole.'

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

The king replies, 'Rois, veus tu saurir pour quoi il a si grant power? Il a ij. anges aucoq qui le conduisent & gardent par tous les lieux ou il va, si tient li vns vne espec toute nue, & li autres vne crois. Et li dois m'ont tenu en tel destroit par son commandement qu'il m'ont fait depecher toutes ches ymages ensi com tu vois, Ne jamais nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done ihesus cris ses diex.' Apres li demanda li rois se chil qui aouit pkerdu la parole & les iex recommerroit jamais sante. Et li dyables li dist, 'rois, se il garist, che ne sera mie par nostre uirtu.'

"For that power haven not we\(^1\) Him hol to Make In non degre; But helthe A\(\text{\'}\)sen 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.'

Thanne Axede him the king Anon tho 'Howgh A\(\text{\'}\)sens the Egipciens he schokde do;' 4

1 MS dona, altered.
2 The Royal MS xiv. E 3 continues—'Et nous n'en i poons point auir : anchois conuenra ke chil le garisse par qui com-

mandement li a en le mal, ou se che non, il n'en garira jamais.' Lors li demanda li 'rois, 'a quel fin il menroit se il se combaitoit as egypciens.' Et li dyables dist, 'que il n'auoit nul pooir del' dire tant com li hom dieu i seroit.' Et iosephes salliuant, & si li dist : 'Je te couir de par la forche de la sainte trinite, ke tu li dies noir.' Et respondi li dyables, 'que il n'en sauito rien de che qu'il li estoit a aneir. Ne nus ne le puert saurir, se par ihesu crist non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

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,
"Pere-Offen Answere mown we seue[n] ple none :
Tyl that goddis Man be Owt past,
Of vs Answere now thow hast."
Thanne spak Josephes there Anon Ryht,
"I Conioure the be the vertu of God Almyht,
And be the myht Also Of the Trenite,
That the sothe here thou scheve to me."
And the devel him Answerid Agein
"That he ne Cowde not In Certein ;
Of thing that was to Come, he Cowde not telle,
What Aventure so that him Enere befelle."

**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 Sylie, whose son he slew (p. 106), and fled to Tholomes King of Babylouyne, 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. 111). 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).
And In the mene while Of this talking
Cometh A messenger tho to the king,
And kneild to-forn him yppon kis kne:
“Sire kyng, newe tydinges I bringe to you
That ben bothe Evel and perylous,
Of Tholomes king so dispetons;
Into thi lond now Entred he is,
And with him gret strengthe with-often Mis;
And Oriable thi Cite they han take,
And Abowtes In-virown thei don wrake,
That so the Contre distroied is be him
Into the Castel Of valachim.
For On hors-bak with him don Ride
Twenty thousand be his side,
And On foote Also there ben
Fourti thouhend Men harneyesd Clen;¹
And zif that Castel he mown haue,
Nothing Of thi lond wil he save;
Ne thenis wil he non fote gon
Til they ben golden Euerichon;
[For] that Is now the stre gest hold
[In] thi lond be Manye a fould.
And hit 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 Evalach his lond, I telle the.—
And whanne the king herde him thus sein,
Sore he him Abaschte In Certein;
And zit the more Abascht was he pleini
For the wordis that Iosephes spak Openli,
‘That thre dayes & thre Nyht
In his Enemies daunger to be Owtriht,

¹ MS Reg. xiv E 3 reads ‘a. xxx. mille homes a pie,’ [MS Add. ‘XXX, chinalers, 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;
But for put he was A man Of so gret prowesse,
He made non semblauut Of non distresse,
But Azens herte he made good Chere,
[S]eenge Alle tho that there were,
[And] swor Anon be his Creance,
‘That what so him Euere happede be chaunce,
3if At that sege he myhte him fynde,
He wold don him Remeve be som kynde.’
Anon his sonde he dide to sende
Ouer Al tho, Into Euerich ende,
To Alle tho that Of him took Ony fe,
‘Anon with him that thei scholden be,
And On the Morwe to ben Gadering
Atte Castel Of Tarabe with-owten Taryenge,’
That twenty Miles from sarras Is,
And fro valachim Sixtene, More ne Mis,
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[nte],
That weren weldy Armes to bere,
Azens here Enemyes to fensen hem there.
And ho that Azens his Comandementis were,
What so he be that it doth there,
His lordschepe from him wil he take,
And but Ryht A povre Man him Make.’
And On the Morwe the king gan to remeve,
And Iosephes to him Cam to taken his leve;
“Sire kyng, hennes thou gynnest to Go,
But thow ne wost what forto do;
For thou ne Art seker to Comen Agein,
But there forto dyen In Certein.

1 MS Reg. ‘tarabiel’; Add. ‘carabel’ (leaf 12, col. 3 at foot).
JOSEPHES TELLS EVALACH HE WAS A SHOEMAKER'S SON, [CH. XII.

But thus My God sente Unto the
Be me his Servaunt, As thou myht se.
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.
Thow were born In fraunce lond,
As the holi gost me doth vndirstond,
In A Old Cite Of fraunce, As I wene,
That Miaux is Called there bedene;
And there thow were A pore Maunes sone,
That to Maken schon was thanne his wone;
And this Owghtest thow to knownen ful wel,
For thow it hast Sein this Everydel.
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 thowhite that it was sen;
But Crist of Marie was born
In his tyme, that I Bheresed beforne,
That the king Of Alle kynges was
Thorwgh the world In Every plas.
And whanne here-Ollen 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;
And chosen by lot in France to be sent to Rome.

Thorwgh Owt Al that Contre

Anon his Messengeres sente he,

' That Every man & woman Also
To him A peny scholde yelden tho,
As In Manere Of A knowelechinge,
As In weye Of Soiettis to here kynge.
And, bencheson\(^1\) that Fraunce was thanne
Of Anothir Maner kende Of Manne,
To hem he sente In this Manere
As, Sire, I the schal now tellen here:

An hundred knyhtes be trews Aftir he sente,
And Aftir An hundred knyhtes dowghtren presente,
That Maidenis scholde ben Everichon,—
And thus his Messages Come forth to gon,—
And An hundred knave children Al In fere,
Not passeng the Age thanne of fyve 3ere,
But Rathere lasse thanne Ony More;
That time this was his Comau/;demerit thore.

Andwhanne these tydings were Comen Intofrau/ce,
Mochel they Merveilled thanne Of this Chaunce; 124
And thanne Chosen they In Every Cite
Be lot, As that time here hap myhte be.
So thanne it happed, As I telle now the,
That Owt Of Miaux that Cite,
That tweyne Maydenes Chosen weren for sothe,
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,
Where þou myhtest ben Excused not,
For thou were At the Age Of fyve 3er,
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.

You were very beautiful.

At 20, both maidens died.

Then Tiberius sent you to Earl Felis of Syria,

who held you dear.

But you slew his eldest son in a quarrel,

and then went to Tholomes of Babylon,

[If 197, bk. 2]

who knighted you,

That so wit these Maydenes forth were pou led,

As to-fore I haue here now to the Seid.

And whanne that to Rome 3e were I-Come,

The peple Abowtes 30w Cam On A thorne,

And 3ow gonnen faste to beholde:

3e hadden tho Of Bewte so Manifolde.

And whanne thow were comen to twenty 1 3ere,

Thanne bothe Maidenes deyden Ryht there;

For the ton ne lyved After the tothir

But thre Monthes, It was non Othir.

Thanne Aftyr, the took Tiberius Sesar,

That Aftir Augustus was emperour thar,

And the hadde tho Ryht In gret Cherte,

And to An Erl the sente for thi bewte—

Erl Felys he hyghte Of Sylie,—

To him were thow lad In hie:

And whanne that thow to him were browht,

Ful mochel thow were Ere In his thowht,

For the ful dere to him he held;

And After ful Evele didest thou him 3eld.

For it befyl that yppon A day

His Eldest sone & thou wenten to play,

That so In Anger 3e fillen tho bothe,

That there thow slowe his sone forsothe.

And whanne thou haddes thus him slo,

Thanne to Tholomes 2 gonne thou go,

That Of babiloyne thilke time king was,

And weere he held Azens Olifernus;

For Olifernus king was riht tho with-outen d[owte]

There As now thou Art Of Al the Contre Abowte.

And Anon As thou to him were gon,

There A knyht he made the Anon;

And so moche love thanne he Caste to the,

That Amoigne Al his Ost he yat the powste;

1 MS Reg., ‘.xx.’; MS Add., ‘.xii.’
2 MS Reg., ‘tholome cerastre’; MS Add., ‘tholomes co iastre.’
And Aboven Alle Othere he 3af the powers,  
Ouer Alle his Ost to Gouernen there,  
For that thou were Of so gret prowesse  
Of Manhod, & ful Of hardinesse,  
So that On his Enemys Avenged he was,  
And hem distroiede In that plas.  
And thanne to the 3af he that lond,  
And there holich put it Into thin hond.

Now myhtest [thou] knowen & vndyrstone,  
That I knowe whennes & of what londe  
That thou were bothen bigetyn & born,—  
Lik As I haue the Rehersed befor,—  
And from so gret povert to hy dignete ;  
Remembre the wel what I telle the ;  
And therfore the sente to sein be me  
The grete God of Al Cristiente,  
That Of thi self thow schost han Minde ;  
And though put vnder, pou hast men of gret kynde,  
And Moche peple In bataille â€™ Abowte,  
In herte scholdest thou not be prowte ;  
For thi lyges, they1 nothing ben,  
But As A wardein hem to besen ;  
And therfore haue thou this In Mende,  
For but As On Man thow Art Of kende,  
And As some2 deyen thow schal  
As the porest Man doth Ouer-al ;  
Therfore scholdest thow be powre & Mek,  
And vppon thiCreatour beleven Ek,  
That Into this world ë® made forth go,  
For with-Owten him thow myght not do ;  
And ëﬁ thou like not him for thi kyng to holde,  
Owt Of thi regne pou gost Ryht Mani-folde ;  
For wel may he be Clepid A kyng,  
That Endeles lasteth euer his Reyneng ;  
This is Crist Goddis sone Of hevene,  
That Into ë® Maide Alyhte be thanangelis stevene.
For Alle Mennes herties he doth knowe, 212
And Alle here thoughtes vpon A rowe; 216
& he the schal putten Into thin Enemyes hond,
And Aftir the delinuere, thou vndirstond; 220
For that ther nys non lord neuer God but he
To whom Ony honour longeth to be.
Wherfore, as Only On god & Almyhty,
Thow Owest him to worschepeyn al Only;
For bothe this torment & this Noysance
He the now sendeth, for his Creauence
Thow hast Refused, & Ek his lore
That he in Avicion hath schewed before.” 224
That he in Avicion hath schewed before.”

“Maister Iosephes, I preie p take me pleyn
What that Avisioun was forto Mene,
That thou it woldest declaren me Clene.”

“Certes,” quod Iosephes, “nay how so befalle,
Tyl thow haue broken thy Mawmettis alle,
And that in theke high lord to haue en ful Creauence
That the May delinueren from Alle Noysance.
And Alle lyveng thing enstablisched Is,
Wheche that p heyest king is of blys.”

“[B]e my Creauence,” quod Evalach tho,
“This Bataylle myn herte goth sore vnto;
And bothe 3oure fadyr & Ek 3e
Of Riht good Conceyl behygten me;
3yf that I wolde On 3ow beleve,
3e seiden Ryht wel that I scholde preve
Be wheche victorie of myne Enemys to have,
And Aftir my deth my sowle to save.”

“So God will.

And if you don’t believe,
And but thow him worschepe As me thou seest,
In body & sole destroyed thou beest
Of him that Of Alle thinges Is domes man ;
The helpen & socoure ful wel he Can.'" 248

"Now Certein," quod this Evalach þ' king,
"And 3e wolden 3even me swich conseilling
That Of Myn Enemies victorie to haue,
And therto my lif that he wolde save,—
On him Onliche I wolde beleve,^1
And Al my Creame I wele Repreve."

Thanne spak Anon Iosephes to the kyng :
"Now herkeneth, Sire, to my talkynge,
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
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 vpon the kynges scheld,
Wherwith he Rod thanne Into þ' feld.
And whanne thus he hadde don,
To kyng Evalach thanne spak he Anon:
"Syxt thow now this signe that I haue Mad?"
"3e forsothe," thanne kyng Evalach Said.
"Certes," quod Iosephes;^2 "I telle it the,
What Manere Of Man so Evere he be,
And he wele stedfastli belevene On this,
Were he neuer in so moche sorwe Oþer distres,

^1 MS beleve.
^2 MS Iosep.
That he ne schal Anon deliuered be
Of Alle Manere deseisse And Aduersite.
And therafore, honoure thou this, I Charge thee,
In worsche[pe] Of him that deyde On tre;
And whanne that thou Art In gret Nede,
Looke Of helpe & socour that thow him bede,
And that thow sey In this Manere
As I the Schal now Rehersen here,
'O thow god that deydest vpon the Crois,
Of me, Synnere, here thow my vois;
And On the signe Of this thou suffredest ded
Vpon the tre In thin Manhed,
So graunte me Of victorie the grace,
And to thi believe theerto hauen space,
And that thy man that I Moot be
Er that this world departe from Me.'
And 3if thow this fulliche wilt beleve,
Thanne A trewe man schalt pou me preve;
For thanne In bataille schalt thow not dye,
But bothe to geten Worschepe & victorie.
And now that thus I haue the told,
To gon to bataille thow myht be bold,
For from deth thi waraunt this schal be,
And from Alle presonements, I telle it the.
3it not-withstonding, not forthan
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.
And wete thow wel, 3if thow beleve On this,
Thow Schalt neuere thanne don Amys;
For to the schal it ben Redempcioun,
And to the devel sorwe & distruccioun.”
Thanne seide he to Iosephes Agein
These wordes tho In Certein,
CH. XII.] EVALACH PROMISES TO BE A CHRISTIAN, IF HE WINS. 111

"Iosephes, that thou woldest now preyen for me To kyng of Cristene In Eche degre,
Me to helpe, and Enere me to save;
And trewly his Creunce wil I have, 316
3if it be As now thow behotest Me,
Tewe Cristen Man thanne wil I be,
Of thyn hond to Resceyven In this plas 320
3if Euere I Come Azen Into Sarras."

And thanne An Old Serjaunt he gan to Calle,
And there him Comauended Amonges hem Alle, 324
'The Cristene to kepen with ful gret honour,
With-Owten Ony Angwysch Other labour;
And that Iosephes haue his Comauendement,
Of Alle Manere thinges wit good Entent.

Thenne took the kyng his leve Ryht there
Of Iosephes & Of his Compenie In fere,
With Ryht A gret Compenye Of knyhtes
And Mochel Other peple tho Anon Ryhtes,
And Evene to the Cite Of Tarabel
They token the Ryht weie Eueridel,
And there Abod he fully vj dayes,
As the Storie Of this book vs sayes.
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
Hadd he not Sein At Anof In his town;
But be the tyme that hegyhte dayes were gon,2
Mochel peple to him Cam Anon,
Thanne Owt Of Tarabel thei gonne Ride
To-ward valachin At that same Tyde,
Where that Tholomes beseged the Castel
That kyng Evalach tho lovede ful wel,
For him Self there-Ofen Fowndur3 he was,
And there it let Setten In that plas.

1 & quant uint au sietisme ior. MS Reg.
2 Au witisme iour mut li rois de tarabiel, mondt matin, a toutes ses os. MS Reg. leaf 20, col. 3.
3 Valachin = Evalach-in. See p. 113, note, l. 11]
This castle is very strong, for it was on of the strongest pyl. That Enere Man Sawgh in Ony Exyl; For it Myhte neuere I-wonni be, But Only thorwgh Enfamyne, I telle it the. Where-vppon A gate on pat Castel was thore, From the plein Erthe A stones Cast & More; And vndir wheche gate Ran there. Ryht A wondir dyspetous Ryvere; And that Rever, As brod it was.

With a gate a stone’s throw high, As the schot Of An Arwe In eche A pas, So that gate Asailed ne Myhte not ben Of hem with-Owte, As men Myht sen, 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. And no Mo 3at[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. And Of plein Erthe to-form pat gate was, For two Chariettes to Meten On In pat plas, The whiche but xxx pas was Of lengthe; For it was A pyl Of ful rihet gret strength. But Alle the strengthis Of this to diseryve, It were to long, be my lyve; ¹

1 MS Reg. xiv E 3, says—“Et li chastiaus en haut estoit auiromes de moult riches nuris tous quareles de marbre vert et vermel & bis & blane. Et se li nur secient bien et haut, encor estoit la tours plus haut assise a quatre doubles, & si seoit sour vne roche * tele que enques si bien seans, ne si desfensaule, ne fu vne. Desour chele roche seoit la tours marbrine † si tres durement haute, ke on en veoit blanoier les murs de baudas, & ondoier l’iaue del vil, qui est en egypte; † De tel forche estoit li chastiaus, & de tel biaute, ne la si grant chaut ne fessit en nul este, ke chil du chasteel n’eusent iauu douche & froide d’une fontaine, si couroit li ruissaus en i. plain moult.

†—† MS Add.—si estoit si haut com en pooit uer l’iue del nil, qui si estoit bela et ric, et cele aigne que le vous di, couroit molt par forte en egypte.
Therfore to passen Over In schort Matere
Of declareng Of this Castel I wile now here:
And In this place king Evalach this Castel made
For the strengest plot In þe world þat he hadde.

Now whanne kyng Evalachi thus Redy was,
Forth Took he his Iorne In that plas,
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,
For he hadde Sent forth A spyce
In that Morwening thanne ful Erlye,
To Aspien Tholomes & his Ost
There that they lien with so gret bost.
And whanne the Spic Cam Agein,
He tolde kyng Evalach thanne In certein
‘That In the Ost It was dyneng tyme,
Fore it was ny noon, And passed þe pryme.’
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,
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 with-In.

Evalach marches his men into a forest, and bids them arm.
Finding from a spy that Tholomes's host is at dinner,
Evalach advances, and comes in sight of Tholomes's army and of Castle Valachim.
EVALACH ATTACKS THOLOMES, BUT HAS TO FLEE.  [CH. XII.

Tholomes's men cry 'Treason!' and flee.

But whanne this Ost Gan hem Aspye, "Tresown! tresown!" thei gonne to Crye;
And Anon to Armes they ronne ful faste, For Of here lyves they were Agaste;
But fewe of hem there ne ben That they were Redy Armed Clen,
That they were Eualach wolde for Ony thinge That kynge Eualach wolde for Ony thinge;
And that he it wolde don he suspesid ful rihte.

Thanne kynge Eualach his men In that tyde
To-ward this Ost Faste gonne they Ride,—
More vigeryously neuere Reden Men
Into non place thanne they didden then,—
And Tholomes men that On foote were, Eualach his men here hors Slowen there;
So thanne, bothe parties On foote thei be;
There grete Manslawghtre Men Miht se,
How that Eualach men Tholomes men slowe,
For ther was Sowe & grynteng of teth Inowe,
So that Of bothe partyes ded there been
Bet than Fiftene thowsend,1 As men miht seen;
And there manye Of his men lost Eualach:
And whanne this he sawgh, he turned his bak;
Thanne he & his Meyne that On lyve were,
Toward A Castel fledden tho there,
Wheche Name Of that Castel was,
Iclepid was 'Comes'2 In Every plas,—
And thedir ful faste gonnen they hye,
He & his Meine ful Sekerlye;
That from theke bataille no more it Nas
But As towy Miles In that plas,
So that Tholomes Chased him so faste
That it wax nyht thanne Attē laste;

1 The Royal MS says 'xv. milliers,' but the Additional only 'v. M.'  2 MS Reg. 'laiones.'
Wherthorwgh Manye Of hise Men
Loste this Tholome In the Chas then ;
For tho that fledden knewen ful wel
The next weye to Comes Castel,
Wherthorwgh Eualach his men goten socour sone,
And Tholome In that Chas lost Manione ;
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 þere present,
There Al his harnes beleft þer was,
It was Clene I-spoilled Owt of that plas
Be the while Of Eualach men
That In the Castel of valachin weron then,
That, whiles the bataillo & þe Chas dyde laste,
Eualach his men the harneys broAvht In faste ;
For they that In þe Castel were,
With Tholomes men so fowhten þere,
And put hem Alle to discomfiture
That þere the harneys kepte þat Owre.
And whanne this Tholomes Resorted Aßen,
And Alle his harneys dispoUed Clen,
His tentis and his pavylons to-broke,
And whanne this Tholome þer-onne gan loke,
Ful mochel descisse he took In herte
For theke dispit, It was so smerte ;
And thanne A gret Oth swor he there Anon,
‘That he scholde neuere from þat Castel gon,
Thowgh he scholde lesen half his Meyne,
Tyl that they wyth-ynne Enfamyned be.’

And there Abod he Al that Nyht
In sweche loggeng As he geten Myht.

And whanne the spring Of day was Comen,
To him there Cam A spie Anon

\[1\] MS Thhat.
THOLOMES HEARS EVALACH IS IN COMES WITH FEW MEN. [CH. XII.

That him tolde tho newe tydinge;
Al Of kyng Evalache beenge,
"Syre Tholome," seide this Spie tho,
"So good tydinges Cam neuere man vnto
As now Sire Tholomes Is Comenge to the,
But zif it thorwgh siame distroied be."
"Now sey me, Bewlys," quod Tholome,
"What maner Of tydinges mown tho be."
"Sire Tholome," Seyde the spie Anon,
"Kyng Evalach Is Into A castel gon"1
But with A fewe Of his Meyne,
There schalt thow him haucen, Sire, sekerle,
And thanne, Ended thi bataille it is;
That I seye, it is trewe with-owten Mis."
"Sey me," quod Tholomes, "thou behamy,
How knowest thou this so Certeynly?"
"For On him Only I hadde A spie
That sawh him entren þe Castel sekerlye;
For At the yates 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."
Quod Tholomes "In peine of thi lif lesinge
Looke thou bringe me non fals tydinge;2
And yt thou do, with-owten More
[Delay,3] deth schalt thow Suffren therfore."
"[Sire], zif it be not so As I hawe the told,
[Des-membre thow me, Sire, Manifold."
Tholomes resolves
Anon Tholomes his knyhtes gan calle,
And told hem what Aventure gan be-falle,
And how that Evalach In A Castel was
But with A litle Meine In that plas; 500

1 li rois euilach est entre en 'lacoine,' MS Reg. MS Add. 'lycone.'
2 End of MS on the sheets misplaced.
3 The letters are quite invisible.
Wherfore to besegen that Castel he wolde be-gynne
With half his Meyne, never more ne Mynne;
And the other half-velld 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.

Thanne his styward to Clepen gan he fonde,
That hyghte vabus As I vndirstonde,
And Comau?d him there Anon Ryht,
‘As that he was A gentyl knyht,
The Remenaunt Of his Men to kepen stille,
Lest that Ellis to hem Mihth Comen som ille;’
“So schalt thow kepen there with the
Of knythes and Serianutes half my Mene.”

Thanne his Steward vabus Anon
His Comaundemement was Redy to don,
And kept there Stille half his Meyne,
As wel Footmen As Othere there to be;
And Tholomes the Remuanta 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 kying Evalach was.

¹ lacoinc. MS Reg.
CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachiu 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 Sarras; 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 Jovonius to guard the passage, and to keep the city too (p. 131). Tholomes ordinates 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 raffles 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 Evalach let vs now spoke,
That On his Enemyes wold him Awreke,
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
Owt Of that Castel Riden, fortO Aspie
Where\(^1\) that Tholomes were there Nye,
Other to valachin A\(\text{\textcircled{}}\)en that he was gon
With his Meyne thedir Euerichon.

Thanne this Seriaunt tho forth gan Ryde,
And sewed Tholomes In that tyde
Evene to valachin Castel tho,
There As newe tydinges herde he Mo,
‘That the Meynie Of valachyn Castel
Hadde born hem ful wondirly wel,
That In the tyme Of the chas
Alle Tholomes harneis Itrised was.’
And Anon To Eualach he Returned Agein,
And of these tydinges tolde him ful plein,
And Of the pray his Men hadden take;
Where-of Eualach gret Ioye gan Make,
And swoor thanne be his Creaunce,
‘That, what so behapped him in Oni Chauce,
With him hond be hond wolde he fyhte,
And vppon him to preven his Myhte;
That, ryht Anon As his men sembled were,
From that Sege he scholde him Rere,
That so hastely nueere kyng I-Rered was
From non sege I non maner plas.’

Owt Of that Castel thanne gan he gon
From thens thre Mil\(\text{\textcircled{}}\)s Ryht Anon,
And with him sev\(\text{\textcircled{}}\)ne hundred knyhtes \& seriauns
That Alle worthy men weren \& vaylaus;
And On foote Nyne hundred ther were\(^2\)
Of Ryht bolde men \& hardy there;

\(^1\) Whether.
\(^2\) et bien .x. et ix. chens de gent a pict. MS Reg.
EVALACH GETS WORD FROM HIS QUEEN, THAT  [CH. XIII.

So that from the Castel weren they gon
Fyve Miles\(^1\) er that day Cam hem vppon.  40

And In the Mene while that thei thus gonne gon,
On A palfrey Cam prekynge A messengere Anon
Al\(^2\) so Swiftly As the hors myght him bere;
Kyng Evalach he sowhte Everi-where;
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 jj’ wel,
And thus the\(^3\) sente to seyne Eche del
As this lettre doth Spesephie,
Where-with sche bad me faste to hye.”
Anon king Evalach this lettre took,
And hem Radde, & not forsook,
And there In his lettre tho he radde
‘That his Qweene On him faste gradde,
And, As Evere sche his Soiet myhte be,
Owt Of the Castel Of Come pat he wolde Te,
For Tholomes that Crwel kyng
There-Abowtes wil leyn his Scieeng.’

And whanne this lettre thus he hadde rad,
To him forto Come the Messenger he bad,
& of these tydinges Abassched was he,
How that this knowlechinge to hire myhte be;
And to that Messenger he seide Anon
“How wyste sche that I Into Comé was gon?”
“Sire,” quod the Messenger wittyrly,
“I ne Can not sow tellen Certeinly;
But An Old Man In Sarras is there
That Of Certein things doth here lere,
That Maister Of Cristene Called Is he;
A woundirful Man he semeth to be;
And whanne sche hath with him spoke,
Sche wepeth As thow hirv herte were broke;

\(^1\) bien v. lienes, 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,
That this Message were sene don,
And that A palfrey I scholde be-stride
Also faster As I Myhte preken Other Ryde.”

Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
‘That Josephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure ;
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 fledge,
And tholomes Me to besegen In that stede.’

And thus As they gommen forto talke,
Aftyr theke Rowte Cam A seriaunt walke,
Faste prekynge vpon A destrere
Also hastely As he myhte Ryden there,
Prekynge with A bowe In his hond,—
And thus he seide, As I vndirstond,—
“And [they] be me Sente to 3ow gretynge
That in 3ours Castel of Come ben dwellenge,
‘That 3e scholden Governe 3ow wel & wysly,
And Owt Of Tholomes weye to kepen 3ow pleynly ;
For he is now At Comes Castel,
& 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 Remnount, At valachin they be.’ ”

And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Acord ;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there ;
‘For there nas non thing Seid ne don
That theke Josephes ne wiste it Anon,
For ther’ nas neuere tonge So Certein
That Of his dedis Cowde tellen it plein ;’
And Seraphie, who, by his Queen's enraty, 122
under the com-
mand of his brother-in-law (Seraphe),
and had foretold all that's happened to them.

Evalach turns off to Sarras,

and falls in with a body of 4000 men

\[\text{And Alle thing As he to me gan telle,} \]
\[\text{What Aventure Me be-Felle;} \]
\[\text{And now mown ye knowe the sothe here,} \]
\[\text{That Tholomes Come besegeth there,} \]
\[\text{Lik As my Qwene dide me to vndirstonde} \]
\[\text{Be A lettre I-wrerten Of hire honde.} \]

Thanne kyng Evalach torned his way
Streyht to Sarras that Ilke same day.
And whanne he with his Routede Riden two Mile,
His Meyne gan to beholden with-Inne A while,
They Sawen Comen Issue Owt Of A forest
A fair Meyne, And Armed with the best,
What On hory And Of Footmen
Fowre thousand weren I-Rekened then.
And whanne this peple that gan Aspie,
To here lord they it tolde In hye;
And whanne he that Meyne loked vppon,
His Meyne he Cellungen to Armes Anon;
And As king Evalach In Ordenqueue was there,
Owt of p° opcr Ost Cam On A destrer,
Also faste As the hors Myht Gon
Toward kyng Evalach he prokede Anon,
And vp his helm there he Caste,
And toward him Evalach prekid wel faste;
And whanne that Evalach this knyht beheld
Bothe vndir his helm & vndir his scheld,
Thanne was it his Owne wyvés brothir
That of Men he lovede passing Al Othir,—
"Sire Evalach, it was Certesfied to me
That Al discomfyt scholdest thou be,
And that Tholomes, Of Babiloyne kyng,
Abowtes Come hath there lei Asegeng;
Thus me sente to seine my soster p° qweene
That ful mochel sorwe hath, As I wene,
And preide me, for Alle loves that euere were
Be-twene soster And brothir dere,
3ow to Avengen upon 3oure soon
Be Alle the power that I myht don.
And this Is now my Comeenge,
I sey 3ow, Sire, with-Owten lesynge,
That So As hastyely As I Myhle Ride
To 3ow Am I Comen At this Tide ;
But it is better thanne I wende it hadde be,
For I wende In Come to han sein the."

Thanne kyng Evalach him thanked sone
Of the grete kendenesse that he hadde done ;
But 3it he him preide ful hertly,
"That he wolde Abyden him by
Forto Avengen him Of his soon,
And til that his Iorne were doon ;'
"For there may no man fully knowe
What Frendes he hath In Ony Rowe,
But Euere At Nede A man May se
What men that welen his Frendës be;
But he that doth In this gret nede
Me forto helpen hym so to spede,
Me thinketh Amonges Al erthly thing
It is A trewe brotheris doyng ;
For 3e knowen wel that I haue be
I-Chaced from places two Oper thre,
Where-Offen I preie 3ow, In my gret nede,
Me to helpen with wit & dede,
And helpe to defenden 3oure sostres loud
That I haue longe kept In Myn hond,
And Of My schame Avengëd to be,
Now goode brother I preye to the ;
And dowble Amendis I schal 3ow Make,
Aftyr that the Angwisch that 3e for my sake
Scholen soffren with-inne these viij dayes,
I schal it 3ow yelden be Mani wayes ;
And 3if Euere I Mowe rekeuer to sarras,
I schal 3ow hyghly qwyten Er that 3e pas,
And that In sowe re household it schal be sene, 184
And Amonges Alle sowe re baronage be-dene."

"Ye, I schal sowe re tellyn what ye scholen do,
To sowe re Cite Of Arkauz scholen we go,
And there we scholen Abiden A stownde
Tyl Mo Of sowe re peple to sowe Comen sowne ;
For it is the beste Cite Of sowe re lond,
And best vitaille, As I vndirstond ;
And there sowe re Meine Abiden scholen ye
Til that to sowe Alle Comen they be,
And Also there scholen we sommere knowe
Alle the tydinges yppon A rowe
Thanne And we weren At Sarras Cite:
Sire, this is best, As thinketh to Me."

Kyng Evalach 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.

Thanne kyng Evalach Abowtes gan sende
Afyr his barowns Into Every Ende,
'That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that stour.'

And the Messengeres diden wel here Arende that tyme ;
For On the Morwe, Er it was pryme,
To Orkauz Comen Of the kynges Retenw
Ful xvij thousand, As I telle it sowe,
What On hors-bak and On foote,
So manie werel I woote,
With-Owten tho that king Evalach hadde,
And with-Owten that Seraph with him ladde.

And whanne that kyng Evalach this Meine hadde,
Thanne was he bothe Ioyful And Gladde,
And thanne to Come he Coveyted Foro gon,
There forto han Met with Tholome Anon.
Thanne to him Answerid his knythes sone,
"It were non wis doom ȝit thedir forto gone,
For to Meten with kyng Tholome,
Sire, tyl that thow haue here more Meyne;
But let vs here Abyde thre dayes Or fowre,
And be that tyme Getest thow More socowre;
And thus tyl thow thi power have,
With him Mïhest þon not fyhten, And be save."
And so be the Conseil Of his barouns Certein
Anon to that Cite he tornde Agein.

And be the tyme that it was lyht Of day,
"Treson! treson!" thei gonne Crien in fay.
Thanne wente the kyng In-to the towr An hy,
And there sawgh he Tholomes host pleinely;
And Anon, "As Armez" they gonne to Crie,
That Every man to harneys wente hastelye.
And whanne he say that þe Cite beseged was
Oueral Abowtes In Euerich A plas,
Mochel was the Mone that there he Made,
And Also gret Anger & thowht he hade
For his Men that to him scholden gon,
Lest they were taken there Euerichon
Presonerer with hem that weren with-Owte;
And here-Offen Evalach hadde gret dowte.
Thanne kyng Evalach Comanded Anon
His Men to Armure thanne Euerichon,
'And that Owt Of that Cite they scholden go
Also vigorowsly As Evere Men Myhten do,
That Neuere so vigorous 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,
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,
That no Man In thedir scholde Entren Agein—  
Wore it Erl, knyht, baroun, Other sweyn,—  
For non kende ne for non Entent,  
But 3if it be thorwgh myn Comandement.’

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,—  
So that to-Fore Owt Of that town wente
Seraph and the kyng presente,  
The wheche the ferste bataille hadde,  
And On Tholomes Men ful lowde thei gradde,  
And vpon 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,  
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;  
So that thanne king Tholomes Men  
The wers hadden, Er they wenten then.  
For whanne they Comen Owt of pat Cite  
Swich A grete And lusty Meyne,—  
For they not wist that be the Fourthe del  
Hadde not there ben, they supposed wel,—  
Where-Offe Abaseht wondir sore they were  
Of that Rowte that isswede there,  
And the suere they wende han be ful sekerly,  
For twies discomfited him hadden they.  
But there, At the Ferste Assemble,  
Mochel peple lost this kyng Tholome:

Ful al the Nyht to-Fore I-Reden they hadde,  
And Non Rest: non Of hem Nadde,  
Where[with] alle distempred they were,  
And that was Sene vpon hem there.
And Evalach Men Alle Restë took,
For Alle Nyht they slepten, & not ne wook;
Wherfore On hem It was tho Sene,
For they weren bothe fers and kene.  

Mani Merveilles wroghten Evalache 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.
And Also was Sire Seraphë,
That A worthi werrour hath Euere be;
For he there bar him so wel that day,
That so Moche worschepe he bar Away,
That Of his lyve, In Alle his dayes,
So Mochel worschepe men Of him sayes;
And Also Affir whanne he was ded,
Of him Men bothë spoken & Red.

But Mochel deseisse suffrede Tholomes Men,—
And zit, Azens Evalache On Man hadde they ten,—
So that they Tornede here bak Anon,
And from hem ward faste gonne to gon;
Thanne Sewede faste Euelach the kyng,
And so dyde Seraphe In that Chasing;
And there they Sewed hem thanne so faste
Into A ful streit passage Atte laste,
Whiche was An hy Roche Of ston,
The moste perilows pat man Mihte bi gon:—
For the Roche In him self was so hy,
More than fowre bowschote trewely,
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 Rivere wente ful prest.
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,
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;
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 hit the Colour is sene Into this day,
And for slawhtre Of peple pere so manifold
' The Roche Of blood' Into this day is told;
For At that Entre they fowhten so sore
That men were there slain Mani A score;
And As they milhte, they biden that stour
Til that hem Cam Ony more socour,
So that the grettere partic were forth paste
Thorw gret distresse Atte laste;
So that Mochel peple was there slayn
Of bothe partics there In Certain.
And for that bataille pere so sore was Of distres,
"The blody Roche" Evre is cleped with-oute les.
And beyonde this Chas Chased thei were
Be-yonde that passage two mile's there;
Onhorsed were Manie Of tholomes Men tho,
And faste On Foote there gonne they to go,
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,
That Comeng was tho to the segeward.
Now he begynneth bataille strong & hard;
For he sente his Men there forth to-forn,
Weneng to him non of hem to han lorn,—
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,
He rides out, and asks what happened.

They tell him that Evalach attackt them.

And tolde him Al how it gan gon, 'That In Orkanz they fownden Evalach king, And there with him A gret gadering,' 372

"That So Manie werrours we wenden not han be In Al his lond, Sire kyng, Certeinle ; And there, At A ryht streit passage, On thi men dide he mochel Damage, 376 and slew many of them,

For so Manie men ther ben ded That no man kan nombre In pat sted."

"What, how goth this?" thanne quod Tholome, "Is Evalach isswed owt Of that Cite?" 380

"He 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 foloweth 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 Neure 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

THOLOMES RALLIES AND COMFORTS HIS MEN. 129

Anon Comanded he In hye, 'The Armure Of the hurt men hastelye Of hem to taken, and hem per-with dyhte, That they mynten ben Redy forto fyhte.'

Thanne this Tholomes ferst gan owt Ryde Afore Al the pres At that Tyde, And Axede his men that fled tho were, 'What Manere Of thing that thei sien there ;' 368

And they him Anwered tho sone Anon, And tolde him Al how it gan gon, 'That In Orkanz they fownden Evalach king, And there with him A gret gadering,' 372

"That So Manie werrours we wenden not han be In Al his lond, Sire kyng, Certeinle ; And there, At A ryht streit passage, On thi men dide he mochel Damage, For so Manie men ther ben ded That no man kan nombre In pat sted."

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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
"Lordynges," quod Tholome, "I shal this day
3ow helpen & Socoure what that I May;
Not-withstanding myn hy parage,
And pert two & thrytty winter of age,
3it stormes and batailles hau e I seen
As Manye As somme that here now been;
And thercfor, As that 3e loven yowre bodily honour,
So beth Of goode herte now In this stoure."

And whanne Evalach this gan to beholde,
He him bethowhte In Manifold
Seeing that Tholomes's men hold
back,
What was the Caunce Of the Restreyng
Of the Meyne of Tholomes the kyng.
Thanne thowhte he As A wis werrour
That Abyden hadde Mani An hard stour,
'That Sum gret Strengthe Of peple þere was
Azens him Comeng Into that plas.'
That king Evalach his barons dide Calle,
And hem tolde what Aventures myht befall
'And how that kyng Tholomes was there ny,
With Ryht a strong Meyne þere faste by.'
So thanne hol to gederis thanne wente they tho,
Tyl that they ny Tholomes Ost were Comen to :
Into tweyne bowe-drawhtes lengthe,

So Fer Assembled Evalach & Al his strengthe.
And thanne there Evalach devised Anon
His Meyne Into fowre batailles to be don,
Of the wheche the ferste bataille be-took he
To that ful worthy werrour Sire Seraphe,
That So worthily hadde him first born,
Lyk As I haue 3ow rehearsed her-beforn.
And his Steward, that An hardy man was,
The seconde bataille hadde In that plas ;
And to Anothir Old worthi werrour
þe thridde bataille he betook In that strowr,
Hos Name was Cleped Archymedes,
As I 3ow here telle with-Owten les ;
And him Self the Fourthe bataille hadde, 
That In theke tyme so wel hounedde & ladde. 

And whanne thus his batailles diuysed weren Alle, 
An Old knyht to him thanne gan he Calle, 
That was bothe ful trewe & hardy, 
That Jeconyas was Cleped trewly; 
And to him thanne for rihent grete tryst 
The passage he be-tok, As nedis he most, 
In keping it to deliuere to On Man, 
So moche Of werre wel Cowde he than, 
That non Of Tholomes men here paste, 
Ne non Other, for non haste. 
And Also there Charged him he 
That he scholde taken kepe to that Cite, 
"For there-Inne I lefte but fewe Meyne 
It forto kepen, As I telle the,— 
Not passeng Of Men Six score 
Be P® grete hundred, lasse ne more,— 
And An Old knyht here wardein to be, 
Sire Iekonyas, As I telle it the; 
And therfore that non passe be thin hond, 
That Cyte to don Schame Oper schond." 
That Iekonyas tho forth him wente, 
His lordis Comandement to don presente. 

And whanne Tholome Al this beheld, 
That Eualach Enbatailled him In the feeld, 
Thanne Anon he Ordeyned viij batailles 
Of his Meyne with-Owten Failles, 
Of the wheche tweyn P® first Ordeyned were 
Vpon the steward to Assemblen there; 
And the Second bataille devised he 
Vpon Eualachs Nevev forto be,— 
The wheche hyht Archemedes 
A worthy Man In stour & pres, 
For the thridde bataille hadde he In honde 
Of Eualach, As I vndirstonde;—
And I my self In the vijthe bataille will be
Vpon Evalach that Is so fre ;
And the Rereward schal be the vijjthe bataille,
Vppon Seraphe with-Owten Faille,
That worthy Conquerour Everee he was,
Therfore he dreed him In that plas.
And hit kepte Tholome to his Availles,
In his Refresheng, tewe batailles,
That vppon Evalach Scholden Come
Aftyr that the gret storm were done.

And so to-gedere Faste they Rome,
And this storm tho they be-gonne,
Vppon Ech of Euahache, bataylles two,
And thus to-gedere they gonnew go.
Thanne sawgh Tholomes In that phase
That more Meyne Of his ther was
That In that feld gan ther gon,
Ten Men of his Azens Euahache On.
Thus bothe batailles devised weren there
In Maner As I 3ow haue Reherced Ere,
Bothe On the ton Syde An vppon the tothir,
So that vnder hem bothe was there fair fothir ;
2So that Euahach hadde in eche bataille, I wene,
Ten thousend and thre hundred men bedene,
What On hors and Ek On Foote,
So Manye he hadde I wel woote ;

1 The 5th, this should be ; and ‘vijjthe’ in 1. 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. premiers assambleroient a la battaille ke li serourges euahach condisoiet, et les autres deus assambleroient a la bataille le senesal. Et les .ij. comanda, ke eles assaimblaissent au neuen euahach qui auoit la tierche bataille. Et il dist, que il seroit en la sietisme bataille, et si assambleroit a euahach ; et le wittisme bataille feroi leariere garde, si ienroit sour eus quant il aroi ont grant pieche souffiet l’estour."

2—3 Si ent bien en chaseme des batailles euahach .ij. mil et .ij. chens, que a pie, que a cheual. Et a chaseme des tholomes en ent bien .v. mile, on plus.
And In Eche Of Tholomes batailles were
Sixtene thowsend, As it Reherseth here ; 2
And 3it Manie Of his Men were lost to-Fore
At theke strete passage, As I tolde 3ow Ore.

Now Evalach his knyghtes Calleth,
Of what manere Aventure that him befallith ;
He Clepeth forth lord, dwk, Erl, and bachelere,
And Al his peple that was there :
"Lo, sires !" he seide, "worthi men ye be,
And Mochel han knowen Of Chyvalre ;
Tholome hath Ten A3eHs Oure On,
And [3it] hopen we Ryht wel to don,
& therfore Of good Comfort let vs now be ;
And thenketh what wrong he doth 3ow & me ;
Into My lond to Entren with-Owten leve,
Me thinketh he doth me gret Repreve ;
Therfore, And 3e ben goode men this day,
Ful wel his Mede Qwyten me 1 May,
And the victorie Of the bataille this day to have,
And therto More worschepe thanne we come krave ;
& pert to the Egipcien neuere schal 3ow Abyde
In bataylle, neper In feld, At non Tyde.
And this I preie 3ow Enterly,
That 3e wolden strong & Myhtly
Twyne the ferste schowres Op or 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.
Now behold what worschepe it were
Hem to discomfite In this Manere !

16,000 in each of his 8 (= 128,000).

"Tho' Tholomes has ten against our one, yet
as he has wronged us,
be good men, and we shall beat him.
The Egyptians can't stand against you.
Bear their first attacks; then they'll tire,
and we shall discomfit them.

Le vous pri et requier que vous souffres moul au commenchement; et si vous les poes souffrir ,ij. caus ou trois, bien sachies vraiment ke ia si tost ne bor courres sus, com vous les verres d' autre maniere ke il n'aront est ou commenchier.—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 known bothe worshepe & velonye;
And thersore I Conceille 3ow Echon,
That for drede Of deth nothing 3e don,
Nethir for presonement In no weye,
That 3ow Myht Torne to velonye,
Ne that Aftir be vs Oure Children reproved be,
Whaunce Owt Of this world passed ben we." 536
And whanne that he thus hadde told his tale,
He Sawgh tvey batailles comen In A vale,
That weren Redy to the Assemblyng.
Anon Seraphe was ware Of pat thing, 540
And A3ens hem faste gan he to Ryde
As1 so faste As the hors Myht gon pat tyde;
And Owt he sprang As fyr Olfe brond,
With a boystous Tool In his hond,
Tyl that Aproched they weren so Ner
As the Mowntaunce Of A bowedrawht per.
To-gederis Faste tho they Ronnie,
And there they newe game be-gonne; 548
Eche, Other down there threw wel faste,
An Many On bothe sides to therthe were caste.
And Eualach kyng be-held Al this,
That In the Rere-warde was I-wis, 552
[leaf 3, col. 2] And hadde ful grete Rowthe & pyte
That for him his brother distroied schold be,
Other be slayn, Other taken presoner;
Ful moche Sorwe In herte hadde he ther,
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, 556
And down he Eucelynede Of his destrec,
& In this Maner seide As 3e mown here:

1 ? Al. See note 2, p. 120; and l. 355, p. 120.
"Alas, that I so Cursed A kaytyf, 564
That for me my brother scholde lesen his lyf! and curses himself for endangering Seraph's life.
Alas, how shold it I quyten to the,
Thowh my lyf thy gwerdon scholde be!
For this kendenesse that pon dost for Me,
I ne hadde neuere good to quyten it to the;
Therfore it is seid ful trewelye
That In trewe herte was neuere trecherye.
Now mote the kepen, Seraph, Every-where, 572
That Lord that I the Signe here Of here!
And if he be verray god, As they telled me,
Into his Governance holich I betake the,
Thy body from peryl & schame to kepen 576
to keep his body from peril,
In Alle places where-so 3e ben,
And pet to perchey worschepe 30w bringe,
That Evere hadde Man On Erthe levynge."

Now beholde here and se 580
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, 584
And graunteid him Al his hol Entent;
The wheche was pete Anon sene verement 
For After tyme that Eualach hadde thus preid,— 588
As that to-Fore 3e han herd me Seid,—
Afterward, dureng that bataille,
Alle Maner Of men that him gonne Asaille, to ground all his foes,
To groundide wenten thei Everichon, 592
And his Enemies Of him hadde power non, and take no deadly wound,
Ne non dedly wownde pet day Cam him to,
For Owht pet his Enemies Cowden do;
For that day gat he So mochel worldly honour, 596
That Alle pet him beheld In that stour
Sien neuere swich Anothir worldly man
To smyten the strokes that he smot than,
So that they seide Al In fere, 600
'That Euakhe were seomfyt jif he ne were, And bothe his worschepe & his lond
That day hadde be Reft Owt Of his hond.'

But Go we now to the Ryhte weye, 604
And herkene how Seraphis gan to playe :
Whanne the tweye batailles On him were set, They wenden han put him to gret thret,
For so many speris broken there was, That It semed to Alle p° in theke plas
That Al A forest hadde borsten In sundre, So hidous was the Noise, & so ful of wonder ;
And whanne here speris thus to-broken were, Here swordis they pulden Owt Al in fere, 612
Here knyves and here Gesarmes bothe, And grete Axes Also forsothe,
And Othir wepenis Mani On Mo, There forto preven here Maistrye
And thus Azens Seraphe gonne they to go, 616

Vp-On Seraph with-Owten lye ;
That so gret Occision Of Men there was
Ifeld to Grounde Annou In that plas 620
With the hydous wepenis that weren there, For so wonderful strokes were never sein Ere,
What vppon helmes, & vppon scheldes, And vppon hawberkes that floweren into feeldes, 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
That no tongue ne Myhte it thanne telle, But Only he that Aile thing gan1 spelle, 629
Of whom that Cometh Alle Connenge From begynneng Into the Endenge.

And now scholen 3e here More In Eche deger How that Aftir it fyl Of this Semble ;
Ful wondirfulli wel diden Seraphes Men
Whanne Into that Semble they entred then;
But Of the provesse and the worthi dede,
Of the hardynesse And Of the Manhede
That Seraphe dide with his Owne hond,
It is ful hard to Ony man forto vndirstond;
And Of the Merveilles that be him rowght was,
Weren neure Of Man Sein In non plas;
For A gret Ax took he between both his honde,
Where-with he rowghte ful Mochel schonde,
Whiche that was trenchaunt Scharpe & Merveillous,
Rhyt A merveillous tool & an hidous,
And thereto him self was A large Man,
With grete thyes, As I discryven kan,
And in the Scholdres bothe strong & large,
Where-vpon he scholdie beren his targe,
With grete stepe Eyen In his hed Also,
And strongliche boned he was thereto,
With smale handes And fyngres longe,
And thereto gret strengthse Evere Amonge;
So that A merveillous sith it was to se
Him thus On horsbak, As thinketh Me,
And A good hors that him bar,
Whanne Into that semble he prvked thar,
So that he Ferde lik A man ful Of provesse
Whanne that his scheld he threw down in that presse,
And his hors bridel he fastened Ful wel,
And gan to sterin him with his Ax Of Stel,
So that theke day ne Failled he nowht
That Allë tho to Grownde he browht
That to-forn him stoden In his weye,
Wherfore Of him they hadden gret Eye;
Somme, the hed from the body he smot;
Somme, the Armes; somme p' scholdres, foot-hot;

1 There is no French for this word or line, to help to settle the meaning of this much-discuss 'stepe' (? prominent) eyes.
And some the legges, And some the body On sondir,  
And some he so Claf As Strok Of thondir;  
And Manie hors Slowgh he decl In the feld,  
And be him Many knyght dec vndir his scheld,  
And Many A footman he slowh that stownde,  
That so Manie Merveilles wrowhte he that day  
That Into this tyne 3it of him speken we May;  
Of his Manhood & his Chevalrye  
It were I-nowgh An herowde to desirye,  
But To him self It was vnknowenge  
Of his Owne Merveillous werkynge,  
For he supposed not withe him selve  
That he hadde the Myht Of ten Men Oper twelve;  
For the prowesse that he dyde, he knew he nowht.  
Lo what for him he wrowhte that him bowht!  
And he thowht ful litel that be Eualache preyer  
Was the prowesse that he hadde there,  
The wheche was A man bothe Joyful & Glad,  
And Alle his knyhtes thanne beholden he bad  
The prowesse Of this Seraphé,  
And Of the Merveilles that did he,  
And of the world he was the worthiest knyht  
As that day tho semede be his fyght;  
For Tholomes Men he made to ile,  
And of hem Slowgh ful gret plente.  
And whanne Tholomes beheld this Cas,  
And how put his Men losten here plas,  
Tianne gret sorwe & schame he hadde;  
Anon the secund bataille he gon forth badde,  
And whanne Seraphes Sawgh hem Comen Ny,  
With hem he thowhte to Meten Sadly;  
Anon he scide to his knyhte's bolde,  
'That stedfaste to-Gederis scholde they hem holde;
And that A good stert they scholden Abide,
And leten hem Come vpon 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 removed not Seraphes Men til At \( \frac{3}{4} \) laste; 708
And here scheldes they leiden faste vpon,
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 \( \frac{1}{4} \) breth Of hors men,
But sears On Of Seraphes \( \frac{3}{4} \)ens of Tholomes ten, 716
The wheche that discomfited were,
And In that feeld lyen still there.
But Atte laste \( \frac{3}{4} \) two fresch batailles
Seraphes Men ful sore Asaylles,
And strokes On hem leide ful sore,
So that they myht Suffren no More,
But torned here bak And gone to fle,
And forsoken the grownd of Seraphë.
And whanne Seraphë gan this beholde,
Seraphë gan hem Aserie Mani-folde;
3it Seraphë left not for than,
But Torned \( \frac{3}{4} \)en As A worthi Man,
And his Ax in his hondys he bar,
And Manie Of hem \( \frac{3}{4} \)er-with slowghe thar;
He to-Clef bothe habirion & hawberk,
And Amonges hem Made A sory werk:
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 \( \frac{3}{4} \)ens him beth,—
So that non Man his dyntes Myhte Abide
They weren so Merveillous At that tyde.
Also King Evalach’s Steward
And whan he kyng Evalach steward this beheld,
That to Seraphe were Comen two batailles In þe field,
And how frescly they fowhten him Agein,
Where-Offen he was Æ-drad Certein—
For non Er sawgh Evalache Steward
Ony Nede To gon to him ward,
And Seraphe to socoure In that plas—
To him ward Rod he A ful gret pas.
“Now Certein,” quod this Steward,
“With Seraphe it stond so hard
That Al the world him helpe ne may,
So mochel peple vppon him lay;
And ʒif I Ony lengere Abye,
He nis but ded At this Tyde;”
And Anon with that word there
He prekede forth On his destre,
And Al his Meyne holyche with him;
There began Anon bataille ful Grym;
And to the twyne batailles Comen they Anon,
That vppon kyng Evalach scholde hauen gon.
And whanne they sy þe steward thus Comenge,
Aʒens hem tho batailles Comen prekyngo
Lik As the tothære diden before
To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be,
“Now,” quod Evalach, “God, for thy Myht,
So spede Seraphe that Gentyl knyht!”
Thanne this Steward, to his lordis seid he,
“Lokeþ stedfastly that to-Gederis þe be;
For ʒif we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke;
For I ne thenke neuere Er to blyynne
Til that I kyng Tholomes bataille be with-Inne;
And ther I thenke him for to sle,
Ryht Among Al his Owne Meyne.”
Tholomes’s two battalions attack that of Evalach’s Steward.

The Steward bids his men keep close,
as he hopes to break through to Tholomes, and slay him.

and his men (the 2nd battalion, p. 139). follow him.

Also King Evalach's Steward
And whan he kyng Evalach steward this beheld,
That to Seraphe were Comen two batailles In þe field,
And how frescly they fowhten him Agein,
Where-Offen he was Æ-drad Certein—
For non Er sawgh Evalache Steward
Ony Nede To gon to him ward,
And Seraphe to socoure In that plas—
To him ward Rod he A ful gret pas.
“Now Certein,” quod this Steward,
“With Seraphe it stond so hard
That Al the world him helpe ne may,
So mochel peple vppon him lay;
And ʒif I Ony lengere Abye,
He nis but ded At this Tyde;”
And Anon with that word there
He prekede forth On his destre,
And Al his Meyne holyche with him;
There began Anon bataille ful Grym;
And to the twyne batailles Comen they Anon,
That vppon kyng Evalach scholde hauen gon.
And whanne they sy þe steward thus Comenge,
Aʒens hem tho batailles Comen prekyngo
Lik As the tothære diden before
To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be,
“Now,” quod Evalach, “God, for thy Myht,
So spede Seraphe that Gentyl knyht!”
Thanne this Steward, to his lordis seid he,
“Lokeþ stedfastly that to-Gederis þe be;
For ʒif we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke;
For I ne thenke neuere Er to blyynne
Til that I kyng Tholomes bataille be with-Inne;
And ther I thenke him for to sle,
Ryht Among Al his Owne Meyne.”

Also King Evalach's Steward
And whan he kyng Evalach steward this beheld,
That to Seraphe were Comen two batailles In þe field,
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Where-Offen he was Æ-drad Certein—
For non Er sawgh Evalache Steward
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And ʒif I Ony lengere Abye,
He nis but ded At this Tyde;”
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He prekede forth On his destre,
And Al his Meyne holyche with him;
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And to the twyne batailles Comen they Anon,
That vppon kyng Evalach scholde hauen gon.
And whanne they sy þe steward thus Comenge,
Aʒens hem tho batailles Comen prekyngo
Lik As the tothære diden before
To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be,
“Now,” quod Evalach, “God, for thy Myht,
So spede Seraphe that Gentyl knyht!”
Thanne this Steward, to his lordis seid he,
“Lokeþ stedfastly that to-Gederis þe be;
For ʒif we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke;
For I ne thenke neuere Er to blyynne
Til that I kyng Tholomes bataille be with-Inne;
And ther I thenke him for to sle,
Ryht Among Al his Owne Meyne.”
So wenten they forth be that Ordenaunce
To knowen how that myght ben here Chaunce,
And fulfilden his Comaundement,
And Redin forth with riht good Entent.
But that schouwr was As scharpe As A dart,
For there many Mo weren On Tholomes part
Thanne On the Stewardis Serly;
Therfore was that stour ful Stordy;
But 3it Comen they neuere so feste vpon,
That the stewardis Men A;ens hem gonne gon,
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—
And somwhat Mo Of his Meyne—
With-Inne Tholomes bataille Entred he,
That Fyve thowsend hadde he with him
Of noble knyhtes both stowt & Grym.
And whanne thus to-Gederis weren they Met,
Many A sterne st[r]ok there was Set
Be-twene bothë partyes there,
So that Of Tholomes lost Manie þer were
As thowh they hadden falle In-to the se,
So mani Of Tholomes Men lost there be.

So that forth prekyd the steward In but pres
Evene Ryht to Tholome; er wolde he not ses.
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;
And there he Trosted him forto han Slayn,
Where-Ofsen the Steward was ful fayn,
And At the Erthe tho stille him held,
And wend han slayn him vndir his scheld.
Thanne Cam þere On Of Tholomes knyhtes,
That Myhti & strong was In fyhtes,
TILOMES IS RESCUED BY HIS MEN. [CH. XIII.

And smot this Steward, there he lay
Vpon Tholome his lord In fay.
Betwene bothe scholdres he him thorwh smot,
As he On Tholome lay tho foot-hot;
So jat Anou this steward Torned Agein,
And so that knyght smot In Certen,
And vpon Tholome he made him to falle,
That Anou tho Creauat he Gan to Calle;
And that Sawgh the stewardes Meyne,
And faste to him there gonne they lle,
This Tholome to han kept Opér han Slayn;
This was here purpos thanne In Certayn.
And Tholomes Men that gommen Aspie,
And to here lord they gonne faste hie,
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;
And whanne that he Sawgh this Mellié
In thre diners places thus thane to be,
How that the peple Of Seraphae
With fourre bataylles fowghten hee,
And Of the Meyne Of his Stewarde
That with tweyne bataillcs fowghten wel harde,
And Also for his Stewardis body,
He was ful of Sorwen Sekeryl,
That Azens Tholomeres bataille
Whiche that he gan so sore to Asaille;
So Eualach Comanded his nevew tho
The stewardis Men Socour forto do,
"And I his Body nowe wele Socoure,
Opér with him to deyen In that schowre."
Anou bothe these batailles gommen Owt Glide
As Sparkles owt Of fyr doth Ony tyde,
And vpon here Enemyes they gonne to go,
Kyng Eualach and Archemedes Also;
Wheche Archimedes the semblen be-gan
Forto Refreschen there the stewardis Men.
Thanne wolden jese batallies non longere Abyde,
But to here lord Tholome tho gommen thei Glyde;
For thei flowen to him tho ful faste,
So Archimedes Men On hem gommen thraste;
So fledde they to here lord for socour,
For the grete Angwicli Of that stour.

And Evalach—that to Tholome was gone,
His Steward forto don socour sone,—
He saugh, & stood, & there beheld,
How, with as grete Mases As they myht weld,
On his Steward [they] leiden strokes Mani-foldle,
That pite & Rowthe it was to be-holde,
With here Mases Coronaled with Stel,—
And Al this beheld Evalach ful wel,—
And Thre woundes On his body were,
That Tholomes Foot-men hadde 3oven hem there;
For so with Arwes was he hyrt,
Wheche hyrt tho Mihte he not Astyrte.
And whanne Evalach¹ thus Saugh him be-stad,
And Amonges hem thanne forth So there lad,
And thereto his Meyne So wounded were,
That Sore Agresyd was he there,
So that Anon he gan forth to Ryde,
And Alle his knyhtes be his syde;
And Er that he to his Steward Myht wyne,
Fowl betrapped so was he hem with-Inne,
They him hadde taken As presonere,
And with hem forth gonne leden there.
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,

¹ The MS has Tholome.
Tholomes draws his sword to cut off the Steward's head,

and to the Erthe there they hem Cast.

And thanne Cam forth Tholome Atte laste;

Anon he drowgh his Sword So Feer,

The stewardis hed to han smeten Of ther;

For Erthly Man was non leveng In londe

That so moche he hated, he wold scheonde.

but, not having time, as Evalach comes up,

And whanne that Tholomez scholde han smeten Of his

And he myht han had leyser In that sted,

He Sawgh kyng Evalach So faste Comenge

That he was let Of his purposinge;

And whanne he Sawh pet it myht not be so,

Thanne Otherwise he gan forto do,

Vnder his hawberk In-lawnced he

Thorwgh the body, And that was pyte.

And whanne he hadde So I-do,

Anon to his hors tho gan he to go;

And Ayzens kyng Evalach gan he Ryde,

And Evalach Ayzens him with gret pryde;

And so sore there to-gederis they Mette,

& There so sore strokes Ech On Other sette,

That bothe here scheldes [flowe] Into þe feld,

And Ech Of hem bad Other 3eld.

And whanne to-broken weren here lawnces,

Thanne Aftyr behappid many harde Channees;

Thanne On foote gonne they Alyghte,

And there began A wondir strong Fyghte;

Thanne gommen they there A scharp Schowr

That was Angwyscheschows & ful Of dolowr,

So that Mochel peple was there ded,

Of Men And Ek hors In that sted.

And Evere kyng Evalach enforsed him faste

Thorwgh Tholomes pres Foro han paste

Into the place there that his Steward lay,

3if he myhte it Recovere that day;

But Evere they putten him of with gret strengthe

That Entren he ne Myhte In brede ne lengthe,
Tholomes, seeing his men routed by Archimedes, and others by Evalach,

Tholomes, seeing his men routed by Archimedes, and others by Evalach,

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Tholomes, seeing his men routed by Archimedes, and others by Evalach,
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 unhoreses him. Evalach's knights take all Tholomes's knights but eleven (p. 162); Tholomes surrenders to Evalach; Jekonias takes him to Orkauz; 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, mainud, 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 Orkauz, where there are so many prisoners, that the king tents outside the city (p. 172).

Now let us Speken Of Seraphe,
Of his worthinesse, & Of his Meyne
That 3it with fowre batailles don fyhte,
And kepen here Owne As men Of Myhte;
For As it is put Into Memorye
For On Of the most wonder Storye
That Euere was Rad In Ony book,
Owther In Storye, As Men Cowden look,
For so lytel A peple & so vigorous
Azens so Manye & so therto dispetous;
For ther myhte euere Man hem with-stonde
While they hadden Ony wepone On homde,
So that Seraphes Men On horse & Foote
Heelden Tholomes Men wonder hote.

But that storm ne dured euere han Myhte,
Ne hadde ben thorgwh Seraphes Fyhte;
For so mochel prowess was euere In Man—
As for the Meyne that he hadde than—
As was In him Seyn that day there,
For so they seiden that At p' stowr were.
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;
Alle Made he here bakkes forto bende,
And Of here lyves browht hem to Ende
That In his weye Gonneu forto stonde.
With his Ax he worshte hem Mochel schonde;
For here hedes he smot Of Faste,
Here scheldis & hawberkes Alto-braste,
And leyd hem ded there In the feeld,
Many A knyht there vnadir his Scheld;
Helmes, hawberkes, & ventaylles Also,
Alle to the Grownde he dyde hem go;
Legges & Armes Of smot he there,
And thus mochel peple slowgh In diuers Manere,
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
\[pat A\]zens him fowhten, \& weren with Tholome.

For \[pat\] 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 not wery[er] thanne Semed he
Thanne he was whazne he gan ferst to fyht,
Nether no More he lakked his Myhte,—
Of wheche him self vndirstonding he took,
As tellith the storye Of this book ;—

[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 Evere Forto fylthe
As In the Morwneng he was, I the plyhte,
And As vigerows he was Onne forto se
As thougii non thing to-forn him hadde be.
And there As his Men ful wery they were,
& Al forsoughten 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,
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 ;
For Elles myhten they neuere han kept \[pat\] plase,
For the Multitude Of [tho] that A\[zens\] hem wase ;
But from Seraphe they fledden Euerichon—
Alle Tholomes Meyne be On And be On,—

so that all
Tholomes's host
fled from him.
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 kyn Tholome, there he was Anon,
And seide to him In this Manere,
"Sire, 'A wonderful knyht Is now there,
That Al this day hath kept the Iormé
A3ens thy fourre batailles, Sire Tholome ;
And 3it discomfit Nene they been
In non thing that we Conne seen,
And Euere A3ens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes
And Mo Sire, if I Scholde Say,
Thanne I Cowde Certeinly Rekene parfay ;
And, Sire Tholome, As I the now seye,
They ne doren not Comeu In Seraphés weye."

Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillons knyht that it scholde be
That so Mochel hadde Of powste :
"Go Faste now," quod thanne Tholome,
"To Manarcus, My brothir so fre,
And Seye that I sent him gretyng,
Him Forto hyen Ouer Alle thing
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,
And, as vigorously & with As gret provesse
As Eure Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distrocciou As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting."

And whanne Manarcus here-Offen herde telle,
That with that worth knyht he scholde Melle,
attack Seraph's tired ones,

40,000 fresh men (with 15,000 in reserve) against 20,000 weary ones.

Seraph's men flee.

Seraph weeps at their flight, but then takes hold of his axe,
And so fer wenten they Evene streyht Anon To the passage Of the blody Roch Of ston.

And whanne Alle this beheld tho Seraphè And that it thanne Myhte non Othirwise be, His hors hed he torned tho Ageyn, And with him but Enlevene knyhtes Certein. And there As was the thykkest pres, He with his knyhtes Entrede, & wolde not ses. And so it happede, As he gan forth Ryde, He mette Manarkus At that Tyde;

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;

There his hed he Clef down Ryht

Evene to the Scholdres, I the plyht,

That ded he fyl down there Anon,

That Alle his Meyne It Syen Echon.

And Alle that Evere Cam in his weye,

Of hem spared he non tho Certeinlye,

But Other to the deth he wounded was,

Othere Elles dismembred In that plas;

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,

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,

There As he fawght with Tholome.

Ful wel Al this Cry tho herde he;

But 3it ne knew tho not Seraphè

Whom he hadde slayn, ne what was he.

And whanne so Mochel sorwe they gan to Make,

Thaune gan his herte tho forto Awake,
And forth he preked Into that pres,
And with him his knyhtes, & wolde not ses ;
And there here ground he made hem forsake,
And Manye Of hem Slowgh, and dyde moche wrake.

And whanne Manarens bataille say
That but twelve Of hem weren parfay,
For ful sore thanne Aeschamed they were
That they Of so fewe scholden han fere,

And Anon vppon him Returned Azen,
That bothe doel and gret pete it was to sen ;
And ful vegorously On him they sette,
So that with stronge Strokes they Mette
That his hors vnadir him was Slayn,
And therto vij Of his knyhtes In Certayn.

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 þe fy[ft]he persone.
And manye Merveilles there wrowht Seraphë,
As here-After Me heren tellen schole 3e ;
He slowgh down Ryht bothe hors & Men,
Helmes and hawberkis to-kraked he then ;

Bothe knyhtes and bacheloris 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 foure knyhtes dyden there,
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.

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 ;
Thanne was there non Other boote
But that Nedys Seraphe besteren him Mote ;
And whan that his felawes he sawgh ded,
Thanne Cowde he non Other Red,
But yppon bothen his feet stood ther,
And beheld the hepes that Abowten him were;
Ek Also he loked 3it ferthere Abowte,
And Al Abowtes him was A ful gret Rowte.
Anon his Ax the[n] took he On honde,
Ryht forth Into the pres tho gan he foude,
And to A knyht there gan he to glyde
That Many speris hadde Cast In that tyde,
But 3it 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,
For the Ryht Arm he smot Of Clene
Thorwgh hawberk and haberiown, per was it sene,
That down to the brest the strok tho wente,
And the Arm Into the Feel[de] pere fley presente;
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.
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;
And that ded mannes hors he took Anon,
And lyghtly Into the sadel he gan to gon,
As thowgh him hadde Elyyd non thing,
Xe non point Of Al his Armeng.
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;
And forth Into the pres he wente;
There Nas non that he myhte hente,
That here Armes from the body he smot tho, 248
Here hedes Offe, here lemes Also;
Here helmes, here harberious, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,
So that he drof hem forth In his weye
Til to the Roch they Come, As this doeth seye, 252
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.
And whanne tho that behinden were
At the Roch [sien] here felaws slayn there,
And the Remnant prisoners take,
Thanne Amonges hem was moche wrake. 260
And whanne they Seyen Al this fare,
That Euallach swich knyhtes hadde thare,
Ful Irowsly torned they Into that pres,
And for nothing ne wolden they ses
Tyl that to Seraphe the Comen Agayn,
And vndir him his hors has' Slayn;
& Er that he Myht Relevyn Azen tho,
Two hundred hors Over him gone go, 268
Over his Body there In that plase,
So that Xy ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng;
And thanne wenden they he hadde be ded,
For whom they Moorne In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht,
That they ne hadde taken him presonere
3if that his lif Myht have be saved there.
All this while lay Seraph In Swowneng
While these knyhtes weren thus In talkyng; 280
And whanne Of his Swowneng tho he Awook,
Anon there Into A Sadel he Schook;
His Ax Anon On honde took he,
Swich merveilles werkyng put 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,
That his left Arm Into the feld gan go. 288
Thanne Anothir there him Mette Redily,
And Seraphe to him was ful hasty,
& there so him hitte vppon the hed
That his body he toccl In that sted, 292
Evene to his Sadelis Arsonw,
That he In the Feld fyl ded Adown.
Thanne theke hors be the bridel he took,
And his fyrst hors tho he forsook; 296
His Foot In the sterope Anon he sette,
& sprang Into þe sadel, & not ne lette;
þit, As forbrosed As he was,
He prekyd forth Into that plas. 300
And whanne tho knyhtes behelden, Echone
That beforne tyme for him Made Mone,
That he was On horsbak Ageyn,
Thanne Amonges hem gonne they seyn, 304
And Ech Of hem to Othir gan Schewe
That wondirful Merveille On A rowe,
For they wenden tho In Certein
Owt Of that place newere to reconueren Agaun. 308
Anon forth he gan him dresse
To the grettest maister of þet presse;
And with his Ax to him he Ran;
Vppon 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 Manye Speris that weren grete,
So that with An Arwe they hum tho smot,
That Evene thowr the Scholdere it bot,
SERAPHE TRIES IN VAIN TO RESCUE KING EVALACH. [CH. XIV.

That the schaft thorwgh him gan go
Ful halfendel the Schaft & Mo.

And whanne he Felte pot so hurt he was,
Ful [yr]sably he Rod Into that plas,
And him Sterede As he first began;
But he was hurt Of Mani A man;

Bothe with Arwes and with Speris
They diden hym ful many greter disis,
And to the Erthe there down him threwwe,
And his hors vndir him they Slewe.
And whanne that he Sawgh he myht not Abide,
Vp In that pres he Recoverid that Tyde.

And Felte that he hadde non dedly wounde;

Anon vp he Stirte In that Stownde,
And Anothir hors he sawh where stood;
There Anon vp into the Sadel he 3ood,—
Wheeche hors was bothe Fre and kende,—
Evene streyht toward Eualache ñe wey gan wende,

That him Ofte he bemente ful sore,
In his herte neure Man leveng More,
That so lefte he Neure with-Owten les
Til that he Cam Into the grettest pres,
Eualaches Signe there Forto have sein;
But Aftyr him they gonnen preken Certein,
And him forbarred they the weye there
That he Eualach Milte not Comen Nexe.

And that Sien tho the Men of Seraphë:
Anon towardë him they gonne faste fife;
Towardis Tholomes Ost gonne they gon,
And there Merveilles they wrowhten Anon;
And so hardelich they fowhten, & so sure,
That On bothe sides was gret discomfiture
Bothe Of Tholomes Men & Eualachs þe kyng;
Many weren there dede, bothe Old & ñing,

But Amonges hem kyng Eualach was lost,
That they ne wiste Into what Cost;—
For Tholome kepte him Owt Of that rowte 356
More thane twyne boweschoates with-Owte.

And whanne Seraphe there-Offen herde, to rescue Evalach
Into that gret pres tho forth he Ferde,
And there Sawgh he where Eualach lay, whose horse has
And his sword On honde drawen parfay ; been killed,
For his hors vndir him was there ded, 60 to 500 they
Whiche was to Eualach A sorweful Red.
And Sixty knyhtes hym gonne Reskewe, But they rescue
There Azenst v. hundrid they fowhten Al newe, Evalach,
So that they kyng Eualach Rescued Agein and remount
With here gret Eseryes tho In Certein ;
And On horsbak sone was he Set;
Thanne there Anon with his Enemyes he Met. 363
And whanne they that him to-foren took,
On him behelden, & Connen to look,
Thanne On Eualach they sormounted Azenue
Ful Irowsleche there Alle be-dene ;
And Eualach1 his Ax there took On honde, Evalach fights,
And departed with hem pat Abowtes him gon stonde, 372
So that anon there he was betrapped
Amonges two thousend, As it tho happed,
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 myght him [not] finde,2
Al his Meyne he lefte him there behinde,
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 ;
Ty1 king Eualach hadde he Fownde,
He nolde neuere parten from that Grownde ;

1 The French makes Seraph do this: "Quant il [Seraph] les vit venir, si fu mult iries, et laisse eualach, si pret la hache a deus mains, si lor keurt seure. . . Et quant il quida retourner a eualach, si li orent ia foureclos.”—A.
2 et quant il vit que il ne le troucroit.—A.
but they are so strong and dense that he cannot break through them.

On the other side of them is Evalach, run through the body with 3 swords, and taken prisoner by Tholomes, bruised, beaten, the blood running out of his mouth, ears, and wounds, so that he is nigh dead.

For him to lesen In that Manere tho
He ne wolde, And Othirwise Myht it go; 388
But the strengthe Abowtes him was
So Merveillous there In Many A plas,
That him Neughen not he ne Myhte,
Nethir Of him to haueon non Syhte, 392
For the Melle & the peple there was so strong,
That Enduren Seraphne ne myht not long.
And thus As Seraphre was Evere Abowte
To han broken the scheltrom Of that Rowte, 396
And Eure they him withstoden than,
3it Nearetheles Slowgh Seraphre Mani A man;
But Evalach was yppon the tothir Syde
Betrapped ful sore In that Tyde,
For hvrty he was thorw his body
With thre Gleyvès Sekerly;
And him presoner hadde taken Tholome,
And be the brydel forth him hadde he:— 404
3it what with strif, & what with Othir,
Eure Eualachs men fowghten A gret fothir;—
So that At the laste this Tholome,
With xv knyhtes Of his Meyne,
So Ferden they with kyng Evalach
That they tobrosed him bothe body & bak,
So wery that they weren forfowghte,
That no more defenden hem ne Mowghte; 412
And so Eualach tho forth they hadde
As that kyng Tholome hem badde,
That so was he forbrosed and forbete
That Of his lif he nowht ne leete, 416
So that the blood Ran Owt At his Mowth
& At his Eren, that was Selcowth;
For so Mochel blood he hadde there lest;
That In what plase he was he ne woste; 420
His woundes tho hadden So Sore I-bled,
That In that place he was Ny de. 388
And so from his Meyne they him drowe
Ful fer thens Into A lowe,¹
And him there ladden Into A woode
That there besidé the hem Stoode,
And Ek his felawes him beside,
That with him were taken In that Tyde ;
And to this woode hem ladde Euerichon
There Forto Onarmen hem Alle Anon ;
For ȝit Armed weren they Alle,
That So Manye Men they dyden down falle.
And whanne Evalach Sawgh þis grete Mischef,
That he was fallen Into so gret Repref,
And Euer with-oute Recoveringe to be,
Thanne Moche Sorwe & Mone Made he.
Whanne Evalach to the woode Aproche be-gan,
Thanne wax he A wondir Sory Man,
And Caste his Eyen vppon his Scheld,
And the vigowr Of the Cros þere he beheld,
That In his Scheld there was it set ;
And Euer þe holy Signe he beheld bet,
That so longe there he be-held
Vppon the Rede Crois In his Scheld ;
So longe beheld he that Crois thanne,
That In theke Crois he Sawgh þe forme of A Manne
Vppon that same Crois Crucified to be,—
Thus In that Crois him thoughte Sawgh he,—
And Feet & hondis him thoughte Also,
That vppon A Red blood Ronne they tho.

And whanne Evalach this Sawgh In his Scheld,
And these Merveilles there he beheld,
Thanne gan he Forto Syghen wel Sore,
And ȝit to wepen wel Mochel More ;
& bothé with Mowth & herte tho he thoughte,
But for febilte mylhte he spake nowghte,

¹ et il l'avoient ia eslongie de la bataille bien demie lieue.

—A.
and prays to
God, Three in
One,

“O verry God that Sittest In Maieste,
As it is told,—On God & persones thre—
Of whiche I bere the Signe Of his passion!
So, Goode lord, take me to savacioun,
That I Moot Resceyven 3owre Creauenee,
And In Stedfast beleve, with-Owten variawnce,
Thin holy name Forto proclame,
That thow Art most Sothfast God Of Name,
And Most Mihtful god In Alle degre,
as the only God:"
“Save me from
death!”

At once a
Knight comes
out of the forest,
bearing a white
shield with a
red cross,
riding a white
horse,

This knight
turns Tholomes
towards Orkauz,

and proclaim
Him

So Save me, Goode lord, In this grete schowr,
From Angwich, deth, and Alle dolowr!"

And whanne this woord he hadde I-seyd,
Abowtes him he lokede In A breyd;
And he Sawgh Comen Owt Of that forest
A semly knyht there, araied with the best,
And Clene Armed from Tope to the too,
There thus Iryaly gan he Owt Go,
And Abowte his Nekke heng A whyt scheld
Whiche that was seyn Ouer Al that Feeld—
In whiche Scheld was A Crois so Red,
In Signe Of him that Suffrede ded;
Therto his hors As whit As the Lylye Flowr,
And he A worthy knyht and of gret valowr;
In his Scheld a spere ful Redylich leyd,
With Alle hem to Meten, As it Is Seyd,
And whanne p’ knyht his hors with his Spores he took,
On hym Tholomes Meyne game forto look,
And to Tholome kyng he Cam ful sone,
And him Torned Agein there Anone;  
Toward the Cite Of Orkauz tho
This white knyht ladde Tholome tho,
And towards tholomes Ost they wente;
But Tholome knew not here Entente.

1 si iete les mains, si prent tholome par le frain, et s’en-tourne a tout ariere vers la chite tout droit.—A.
THE WHITE KNIGHT LEADS THOLOMES AWAY.

And Euere Saraphes fawht strong & harde
Aȝens Tholomes kyng his Rerewarde,
Set Alle that Evere Aȝens him fowghte
Wondred that he So duren þere Moughte;
And Atte laste Evalachs signe he gan to Aserye
With A wonderful voys & Ryht! An hye,
That bothe Evalach & Tholome it herde
Into that plase how that it þe Ferde.
And thanne Seide kyng Tholome Anon,
"Let vs Ordeyne oure Meyne, & fast heynes gon.
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,
And the white knyht Rood Anon
To Tholome As faste As he Cowde gon;
And this white knyht Tholome be þe bridel ladde,
That non Of his Meyne no powere ne hadde
Hym Aȝen forto Restreyne.
But Evere wende Tholome In Certeine
That the Forest Al day to-Forn hym was,
Tyl that to the streyt of the Rock hee Comen be Cas;—
But there say no mane that white knyht,
Saufe Only Evalach, In his Syht.—
And whanne they come to that Streit passage
There As to-Forn was don So Moche Rage,
The that theke time the passage kepte,
Ful sore For Evalach han they wepte;
And whan they him In this Maner sy him gon,
They leten hym thorwgh passe riht Anon.
But it was wonderful In here syht,
The werkyng Of this white knyht;
And [whanne] this passage weren they past,
In the Middis Of that Feld Anon In hast

1 and Ryht, repeated in the MS by mistake.

11
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 put In hye."

And whanne this Cry herde Tholome,  
He gan to baschen, and al his Meyne,  
And to him he Ran A ful gret Cowys,  
& that knyht Tholome gan vn-hors,  
And down to therthe there him Caste  
Bothe hors & Man, Er he thens paste.

Evalach, seeing this, draws h's  
swerd, and goes to Tholomes.

Evalach's men
And whanne they that the passage kepte  
Syen this, thanne Anon forth they lepte  
To king Evalach here Owne Lord,  
There Alle Anon Redy At On word.

chase Tholomes's,  
And after with lawnces gonne they Chase  
To tholomes Men tho In that plase,  
And Anon with here Speris down hem Caste,  
Tholomes Men in pat plase perere Atte laste,  
Everichon, Sauf Only Enelevene,—  
Which was the moste wondir vndir * 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;  
Not-withstondlynge sít Ayen they fowhte  
Also longe As that they there Mowhte;  
But here defens here Angwisch Miht not Slake,  
For it was Goddis wille they scholden be take.

Evalach keeps  
Tholomes down on the ground,  
There lay, As alle his Men Mihte Se,  
Wheche the white knyht hadde down throwe;  
Kyng Evalach him kepte tho ful lowe;
And therto I-Maymed Manye Of his Men,
And ȝit Aȝens Eualachs On hadde he ten.
Thanne this Tholome heeld ype his swerd Anon,
And to kyng Eualach homage gan he don,
And there he be-Cam his presonere,
And therto Al his Meyne In fere.

Whanne Tholome to Eualach hadde mad fiaunce,
Thanne Iekonias Clepid he, with-Owten variaunce,
That the blody Roche hadde In keping;
And him he Comauended Ouer Alle thinge,
'To taken Anon this kyng Tholome,
Hym forto leden to Orkaus Cyte,'
"And worschefpfully that thow him kepe there
As A worthi kyng In Alle Manere."

That thus thanne be Ieconyas
Kyng Tholome Into this Cite I-lal he was.
And king eualach Abod stille In the feld
Til Alle tholomes gone hem yeld;
And eure As he took his Meyne,
He dide hem leden to Oreaus Cite.

And whanne that Alle Itaken they were
[That Of Tholomes Men weren there,
He gan to Resorte to that bataylle
[Here Seraphe fawht with-Owten Faille ;
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.
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.
And Anon As they sien Sire Seraphic;
To that bataille thanne faste prokid he,
There As Seraphic manie Merveilles wrowhte,
That In-possible swiche Merueilles don Mowhte,
That Evre the body Of On Manne
Scholden don that he dide thanne.

Anon this white knyht preked Into that pres,
And for non thing ne wolde he Ses
Til that To Seraphie he gan gon,
Where as he Sawh sevne knyhtes Anon
That Abowtes Seraphie there stoode,
And On him leyden as they weren wode;
Twayne be the brydel hym pree heeld,
Twayne be the hem to maken him yeeld;
And twyne Amen the herte leide hym vppon
Wit heavy Maces Of Irne As hard As ston,
So that his Flesch they Alto-Rente
With here Mases there presente.
And whanne the white knyht his beheld,
Ful sore he prekyde In that Feeld
To On Of hem that Seraphie heeld;
And him thorwgh the bodye he bar vpdir his scheld,
That ded he was Anon ryht thare;
And thus sone to Anoper gan he fare,
& with his swerd smot Of his hed
pat of it sley, and he lay ded,
Amyddes the Feld there it lay.
And thanne to the tothere he wente In fay,
And Made hem to dyen vppon his poynt,
And Made here bodyes In Evele Ioynt,
So that they forsoken this Seraphie
That from here lyves gommen they sle.

And whanne these Other two pat him held
Be his helm there In the Feeld,
On Of hem drowgh Owt A lite knyf,
And wolde han be-Reved Seraphie his lif,
Forto han smeten him AMiddles the Fase
Thorwh the Oylettes of his helm In that plase.
But Overcomen so was tho Seraphie
That Comfort with him Myhte non be,
For he was Overcomen 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;
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 Failled his Eneme.

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.
And Anon As that this kyng Evalach
Sawgh Sire Seraphe In Al this wrak,
To him ward ful faste he gan to Ride
Forto supporten him at that Tyde;
For seikr he wende that he ded hadde been,
And Neure On lyve him forto have seen.
Thanne wit A sorweful herte he gan to Crye
Ful Petowsly, and that Ryht hye,
"A wreche! to longe now have I be,
That thus have lost now Sire Seraphe!"

And thanne Anon there with this word
Prekyl the white knyght be his Owne Acord,
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,
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.

And Evalach bar him ful worthily tho,
For Into the pres forth gan he go,
And Mette there with A worthi knyht
Wich that was Scomfit Anon In fyht,
grounds a knight,  
And kyng Enalach 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:  
"Haue now here, my dere Freend," seide he,  
"This litel present now Of Me,  
For thow bowhetest Neuere so dere A thing  
From begyn[e]g In-to the Endyng."  
Whanne that Seraphe this gan beholde,  
In his herte he Ioyste ful Mani-folde,  
That Alle his Sorwes forsat he there  
Whiche that his Enemyes dyden him Ere;  
And vp Into the sadel he sprang Anon,  
As Fresch & As lusty In flesch & In bon,  
And As lusty was there forto fylhte,  
And therto him thowhte As of Strong Mيته,  
As that he was Ony tyme be-Forn;  
But thanne his Ax hadde he lorn.  
Thanne seide he, "Certes, And I hadde my Ax On honde,  
There scholde no man Azens Me stonde."  
Thanne Anon Cam forth the white knyght,  
And seide, "here is On, Al Redy dyht;  
And Io, Sere, by me it Is the sent  
From that God Lord Omnipotent."  
And whanne Seraphe this felt In his hond,  
Thanne gan he wel Forto vndirstond  
That lyhtgere and more hondsom it was  
Thanne his Owen to-foren In that plas;  
There-by wyst he, whanne he Cam Owt Of sowyne,  
That theke Ax Ferst was not his Owne.  
So thanne Ryden they In-to that pres,  
And for non Men ne wolden they ses;  
And Eualach On Tholomes hors Rod,  
So that with him was there non Abod.

—A.

1 onques mais n'eustes don qui si chierement fust achates.
And whanne Al this beheld Tholomes Meyne, 704 Tholomes's men Tholomes's men
Amonges hem was sorwe ful grete plente, sorrow at seeing him a prisoner,
Be Encheson that Evalach first they sye, 708 and his steward
With Tholome In warde, hem faste bye, Narbus [p. 176-1]
And now Evalach On Tholomes hors doth Ryde; too.
Wherfore they mader sorwe that Tyde; Evalach Evalach
And therto Nabure, Tholomes Steward, recalls his host,
Kyng Evalach hadde taken In ward.
3it More, this Evalach, with-lyne A throwe, 
With An horn he gan to blowe,
And Made his Meyne to Resembe Asen;
And tho that weren left, Retorneide ful Cleen.

Thanne Aftir, whanne Assembled weren they Alle, 712 Evalach Evalach recalls his host,
His signage he hem Schewed as gan befall, 
Whiche was fastenid upon his scheld——
To his Meyne he it Schewedede In that Feeld. [leaf 7, back, to fall on
Thanne his Meyne On two batailles he sette, Tholomess',
And with Tholomes Meyne some they Mette ;
And Comanded and preide tho to Seraphe
"That whanne he hym Sawgh in p Moste Mellè, while Seraphe
That Seraphe In the Rere-ward scholde Falle takes them in rear.
On tholomes Men, And On hem there Calle,
And with his Bataille to preven his Myht,
As he was bothe worthi and gentil knyht."

Thanne Gonne they to preken here destrieris 720 to fall on
As vaylauMt knyhtes, bothe worthi & Ferss, Tholomes's,
And Evere the white knyht to-form hem was
With the baner On honde In that plas, while Seraphe
And his sword with the tothir hond I-drawe, takes them in rear.
With wheche Manye A man was Slawe.
Thanne gan kyng Evalach bowde forto Crie
"As Armes! knyht bachelour, and belameye!
The White The White
Knight is Knight is
always in always in
front,
Swich Aventure Is now to him befallie!
For Of hem Schal Skapyn not On,
For Al the Myht that they konne don."
Tholomes's men  And whanne this herden Tholomes Meyne,  They Niste what to done In non degre,  But hem thowlhte 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 ;

Evalach's men  Thanne the dredo that they hadde  Was, lest Tholome to presoun hadden be ladde,  Owther ellis In the Feld there Slayn ;

Evalach's men  Of wheche Of these they weren no Certayn.

Evalach's men  Kyng Evalachs Men Amonges hem thraste,  That Of theke pres but fewe there paste—  Whiche that weren kyng Tholomes Men—

Evalach's men  Oper taken Oper Slayn Er they wente then ;

Evalach's men  And lik As Men that Amased were,  In that plase So stooden they there.

Evalach's men  And whanne Seraphe beheld this bekering,  Non lengere he ne Abod For non thing,

Evalach's men  And Tholomes Men Closed Al with-Inne,  So pat from hem myhten they not twyane ;

Evalach's men  So that Angvisschously Aseryd they were,

Evalach's men  And slayn, takyn, & Maymed, Many weren there ;

Evalach's men  For In distresse & Sorewe weren they Alle tho,  For here lord & Governours weren Alle Ago,

Evalach's men  And they ne wiste whedir to Springe,

Evalach's men  For In theke Contre knew they non thinge ;

Evalach's men  And wel Askapos Myht they not there,

Evalach's men  For On Eche Syde here Enemyes were ;—

Evalach's men  So that it semeth ‘there the hed is Gon,

Evalach's men  The Membres Fayllen thanne Everichon,’—

Evalach's men  For there say neuer Man So fayr A begymeng

Evalach's men  As hadde kyng Tholome, ne so fow[1] An Endyng ;

Evalach's men  For vj dowble Meyne hadde kyng Tholome

Evalach's men  Thanne kyng Evalach In Every degre.

Evalach's men  There wondirly wel dyde Sire Seraphé,  And so dide king Eualach with his Meyné,
That Neure Man that was Of his Age
I trawe hadde neuere So Mochel Corage; 776
The White Knight
And the white knyht there bar him so
That Neure Erthly man mo Merveilles myht do;
For In that Feeld Schedles he schatered,
And Speris & helmes Alto-Claterid,
Knyhtes & hors he slowh dwi rhit,
Hedis, Armes, and legges In that fyht,
That nou man hym there Askapan ne Myhte,
So vigerows and fel he was In fyhte,
That thus be his Chevalric & knyhtbod
He hem In-gaderede As he Rod,
And browhte hem to Eualach þe kyng,
And to-ward the passage, with-Owten lettyng.
Whanne kyng Tholomes men had Aspied
That thus Sore they weren Anoyed,
To that streit passage gonne they drawe
Where-Offen that weren ful fawe,
And wenden that nou 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,
Ne scholde not han past be theke weye,—
This was here Entent tho Sekerlye,—
Where-thorgwh þe Cite he Schold not have,
Where tholome & his Meyne weren ful save;
For An hundred men myht han kept þat pas
From Al the world, so strong it was;
For nou mo On front myhte Entren ther
But ten men At Ones. As I seyde Er;
For they wenden tho ful wel
þat there Eualache keperis hadde left nou del;
And so As men that weren wery for-fowhte,
Vpe to the Roche wenten As they mowhte,
For there Supposed they forto han Reste.
But it fil not hem for the beste,
For whanome they that kepten the pas
Syen to that Roche so manye gonnen tras,
Hem thowhte Mo thanne Mf there were,
And At p° Roch but ,C. that it kepte there ;
And whanne they sien Men kepen the pas,
Thanne newe sorwe to hem Comen was ;
And Azenward they wolde han gon,
But there-Imne Socour was there non.
For tho that On hem folwed so faste,
And they Atte pas schotten Atte laste,
So that they slowen & token Of that Rowte
As Manie As weren hem Abowte ;
Thanne was there Mad so gret dolowr
That neure was sein swich A stowr ;
For so moche blood was In that plas
More thanne Owerh Euere seyn was ;
For Men, hors, and scheldis, that In p° blood lye,
For multitude of blood no man hem sye.
And there was beten On Narbus,
But steward was to king Tholomus,
And there to Eualach him 3ald Anon,
So he him wolden saven body & bon ;
And there his sword vp gan to 3elde
To kyng Eualach In that felde.
But Eualach him ne wolde not save
For non thing that he Cowde Crave ;
But his hors dismembred he Anon,
And also him he wolde han slon.
And he tho kneclid Anon pere down
That he myhte be taken to Ramsonew ;
" Xai," quod Eualach, "that schal not be ;
Swich Morey getist thow non Of me ;
For my steward haven ze Slayn,
& so schal I the here In Certeyn ;
Therefore the Chonge it is ful hard,
For I wele haven steward for steward."

For whanome they that kepten the pas
Syen to that Roche so manye gonnen tras,
And his Armure he dide Of Caste,  
His hed to han smeten Of atte laste.  
And thanne Cam forth Sire Seraphē:  
"A, Sire! what thynken to done 3e?  
3if 3oure steward ded now be,  
Tholome hath lost, Sire, swich thre;  
And his Owne brother so dere,  
That he loved As mochel there  
As 3e 3owre Steward trewly;  
Therefore, Sire, On þis man haveth Mercy;  
Fo[r] I him Slowgh with Myn hond,  
Sire, I do 3ow to vndirstond;  
Therefore, sire, I preie to þe  
That Of this Man thow have pite."  
So þat there gentil Sire Seraphē  
This man Savede, As 3e mown se.  

Ful Mochel & gret was the discomfiture  
As that tyne be-happed be Aventure;  
And the Nyht drowgh On ful faste,  
For the day It was Ny paste;  
Whiche was ful deseysy to Eualachs Men,  
But þit Atte hardest not for then,  
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 Men ne distroyed Echon—  
So þat tyne with Eunalach the grace gan gon,—  
Of wheche at the begynneng were  
Sixty thousand wel harnesised there,  
And thus the Egipciian, be goddis Myht,  
At theke tyne weren distroyed be fyht.  
Thanne to Orcaus ward wente Eunalach,—  
Alle the Egipciens to Mochel wrak,—  
And with him Alle his Meyne  
That At theke tyne hadde he,
For here nas no Man Of Non degre
That thorwgh theke bataille holpen was he;
Bothe duk, knyght, and bachelere,
Alle weren Eneresid that weren there,
3e, And also bothe 3emen and page;
For Alle here lyves hadden they Gage.
888
And whanne Evalach Into the Cite Entred was,
So Manie presoners he fond In that plas,
And Of here Maistres that with hem were,
That now Spas was to walken In there,
Nether On hors, nethir On Foote;
But Owt Azen Nedys he Moote;
And atorn the Cite he let pichchen Anon
Alle his pavilions there thanme Everichon,
896
In A fair plase that was so pleyn
To forall that Cite tho In Certin;
And there al that XIIht herberwed he,
And with him al his Meyne.
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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
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 Firthere Into this Mater now let vs walk,  
And Of these Cristene Speke we bedene  
That In Sarras ben, Sixty & Fyftene,  
Lik As vs tellith the Storye  
Of Eualachs wif here Sekerlye,  
That A wondir fair womman sche was,  
And ful worshepful In Every plas,  
And 'Sarracynte' was that qwenes Name,  
A worshepful lady, and Of Noble Fame,  
And whanne that Eualach with his Ost forth wente,  
So moche Mone sche Made, sche was Ny Schente,  
For Eualach, that was Most In hire Mynde  
Of al Erthy thing, and that was kynde.  
Therfore sche sente For Josephe Anon,  
To weten how that the Cause scholde gon,  
In As Mochel As that Er he seide  
'That hire lord scholde han Abreide,  
And per to thre dayes & thre Nyhtes to be  
Vndir his Enemyes powste,

[leaf 8, col. 2]  
Let's leave  
King Evilach,  
and speak of  
the 75 Christians  
in Sarras,  
and of Evilach's  
Queen  
Sarracynte.  
When Eivalach went to battle,  
she sent for  
Joseph, to  
know how her husband would prosper.
And that to the Prikke of deth thorwgh Tholome
He scholde ben browht,—thus seyde he—
'And zif it scholde Ony lengere laste
Thanne thre dayes & thre Nyhtes wereu paste.'  
And this was the Cawse Certeinle
That sche for Iosephe sente, I telle it the.
Thanne Iosephe to-Fore hire Gan gon,
And with him his sone Ryht Anon;
Thanne sche him Axed there In haste,
"Whether the Iorne with hire lord were paste;
And how he spedde In the bataille,"
Hire forto telle sche preyde not Faille.
32
Thanne to Sarracinte spak Iosephe Certeinle
"Thus sente the to seine the kyng Of Cristene (be Me,)
That Of Alle thing knoweth the begynneng,
And demen schal Atte laste Endyng,
And Of Al this world Saviour Is he
Sekerly, As I telle it the.
And For As Mochel as these Erthly kynges
Ne welen non knownen In here werkynges,
Nethir Recseyven My Creunce,
I schal hem sende ful hard chaunse;
For Into bataille I wele hem do,
And there here Enemyes scholen hem slo;
And here londis 3even wile I
In-to the hondes of strawngeris sothfastly.
For I wele that they knownen Me
As fore here Souereyn lord god In Al d[eg]re,\nNethir Of non Othir kyng to holde,
But Only Of Me, In Manye Folde;
For bothe to prowde and Ek to Felowns,
I schal hem sende Manie distrucciou??s;
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 p' Feble & powre, lordis wil I Make; More-Over, kynges flesh jowen schal be To Fowles Of Raveyne, that Abowten fle Forto Finden Sum Careyne:
Thus schal it ben In Certeine.
And the bodyes that Of pore Men scolen be Worthily I-byried In Eche degre;
For the Ryhte weyes alle they knowe, And my Comandementis they welen bowe Wit good herte And good Entenciowne, This welen they Resceyven with good devociown."
And whanne Iosephe this tale hadde told, Sarracinte gan to wepen Mani-fold, And prayde bothe Iosephe & his sone, For Evalach to here god to bydden som bone, 'That Evalach with worschepe Myhte retornen Azen, That sche with hire Eyen it Myhte Ones Sen, And fort to be turned to the Ryhtful Creunce, That the god Of Crystene wolde senden him swich chaunce.'
"And I hope thanne Tornen wold he, Aftir, A good Man for Euere to be."
Thanne Iosephes Ganne hire Answere, 'How there-Offen the Certeyn knew sche there;'
And sche Answerid Iosephes Agein:
"Of that Surawnce Am I, In Certein." "How there-offen, dame, Sure Mihtest thow be, Whanne thou beleves on ymages of ston & tre; For they mowen nethir meven ne stonde, Ne hem to helpen haven thei nethir leg ne honde, 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."
Thanne Axede sche him Ryht Anon
The pointes Of Cristendom forto Ondon.
Thanne Iosephes began Anon forto telle
The Creavns of \(p\)e Trenite, and \(pereof\) gan spelle;
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;
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 gou.
And Anon Alle the poyntes Of the Trenite
To Iosephes sche gan to declaren Certeinle,
So that there was non Clerk levynge
That there-Inne scholde han schewed more konnenge;
So ferforth that Iosephes Merveillen began
That so moche wit myht ben In woman,
And where sche hadde this konnenge Cawht,
\(Oper\) what Maner Of Man that it here tawht.

Thanne Answered this Qweene Agein,
"Ful ten 3er My Modir In Certein
Fulliche & hol was In this Creavnce.—
As I the telle Iosephes—with-Owten variannce,
And 3it My Fadyr there-offen Neure wiste,
Ne non Of his lyne, thow Milttest wel Tryste,
Saufe Onliche Mine Owne Modir and I;
I Sey the Iosephes ful Certeinly,
My Modir, duchesse Of Orbery was,
As In thike tyme happed be Cas,
Whiche that good woman was, & trewe,
And therto worschepful & Of good thewe;
My Fadyr was Crwel and dispetows,
And therto Angry & Riht Malicious;
And So it behappede with-Owten Mo,
That Oner hens Sevene & twenti winter Ago,
That In Owre Contre An holy man there was
In An Ermytage, As god ʒaf him gras,
That Moche dide for goddis Sake,
And God for him Manie Merveilles gan Make,
And his Name 'Salustine' Gonne they Calle ;
In him Manie vertwes gonne there falle.
So thanne My Modir hadde An Infirmitie—
Certeinly Iosephes as I telle the—
That theke tyme xix Monthes hadde holde,
Sche was In sorwe and wo Manie-Folde,
That hire Colowr and blood was Al ago,
So Ful sche was Of peyne and wo,
And Alle hire Membres weren wasted Eke,
And ʃerto sche was ful feble & syke.

So herde sche tellen Of this good Man,
What Merveilles that God wrowht In him than,
And thowhte with him sche wolde Gon speke,\(^1\)
And somwhat Of hire herte to him breke,
To tellen him Of hire Infirmitie,
3if Ony Socour there-olFen Mihte be ;
For sonnere sche hopede to ben ded
Thanne to live to tornen In that sted.

Whanne ʃat tofore this good man sche gan to gon,
Down On hire knees sche Fyl Anou,
And there down sche fil to his feet,
And pride him Of Socour Also skeet.
Tho this good Man On here there loked faste,
And Seide, "O womman, womman, Atte laste
Wherto Of helpe Axest thow Me,
That hast Swich An Infirmyte ?
Certes thou Art," quod this good Man,
"Dedlich, and ʃerto Sinful womman ;
And I dedlich Am Also,
And therto Sinful with-Owten Mo ;\(^{156}\)

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\(^{1}\) MS. spkeke.
For seker I non power ne have,
Nethir Man ne womman forto save,
But Onliche it is Crist & god Above
That hem doth Save that him welcn love."

Thanne Answerid my modir "Certeinle,
Good sire, so preye thy lord for me
That he wolde taken Me to his grace,
And helthe to sende me In this place."
Thus thanne scheide she in alle thing
To this goode man ful sore weeping,
"For I hope thi God ne wile not wene p'
Ony thing that thou Axest Certeinle."
"Dame, til to Morwe this May not be,
Certeinli I telle it the."
"Sire, thanne schal I Comen Agein,
And tresowr I-nowh to bringen Certein,
3if that he me now helpen wolde,
Tresowr I-nowh Of Siluer & Gölde."
Thanne anserwed this good man tho:
"Of thin Tresowr wile he non, Lo,
But Only Of trewe herte Repentance,
And stedfast beleve & ful Creanuce."
And tho spak sche with good semblawnt
To him that was goddis seriawn, "What thing On Erthe thow bidde me do,
I schal it fulfille for payne Other wo,
And he wele me helpen Of thys Maledeye
That doth me now so gret Anoye."
Thanne Answerid this goodman agein,
"And thow wilt fulliche beleven Certein
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 held with-Owten Ende."
Thanne to his Feet sche knelid A-down,
And hem kiste with good devociown,  
“Sire! 3if that hele he wel me sende,  
On him wile I beleven with-Owten Ende.”

Thanne seide to hire this good Man,  
“3if stedfastli wilt þou beleve,” quod he þan,
“Anon Riht helyd schalt thow be  
Of thin Maladie Certeinle ;
For hele Is there non so sone  
As In god beleve, hos wil it done.”

Thanne seide my modir Ano« Ageyn,  
“Sire! I beleve it fully In Certein,  
That Onliche verray God Is he  
That me schal helpen Of myn Infirmite.”

And Anon this Goode Man took  
In his hond Anon A litel book,  
And there-vppon ful faste gan Rede  
[Al so faste as he cowde spele,]
In A Corner al be him Selve ;
There preide he God and thatapostelis twelve,  
‘That God wolde sende his Mercy & Grase  
To that Synful womann In that plase,  
And to keveren here Of that Maladye  
That xvij þer Contenwelye
Here hadde holden In that degre,  
Goode lord, pat koverid myhete sche now he.’

And whanne his prayere thus hadde he do,  
Anon to My Modir he Cam sone tho,
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 !”

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 ;

Sarracynte’s mother kisses the hermit’s feet,
and declares her belief in the God who will heal her.
The Hermit prays to God,
bids Sarracynte’s mother rise whole,  
in the name of the Trinity,  
and she at once is cured.
And the strength of hire Membres Anon
Sche hadde Azen there tho Everichon.

Anon whanne sche felte this riht tho,
That helthe Azen was Comen hire to,
"Now May I sen," sche seide, "verrailly,
That thi lord Is Strong & ful Myhti
That me hath helyd of My gret Maladye.

For it hath me Cost Certeinlye
More thane xv thousand besaunz,
This Maladie wit-Owten variaunz,
& set nene be non Of hem hele myhte I have;
But pou, blessed lord, now dost me Save."

Thanne seide to hire this Good man Anon,
"Baptesme to Resceiuen er 3e hens now gon."
And thanne sche Axede him ful sone,
'What that baptesme Mihte done.'

And [he] hire Answered Sone Agein,
"It Is thyn hol Savacioun In Certein."

Thanne Answerid sche with good will,
"I wile it Resceyven bothe Mekly & stille."
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;
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;
So my Modir took me be the homd,
And with hire to gon I myhte not withstond,
And thus me to-forn the good man browhte,
That I me wiste what I seyn Mowhte;
"My swete dowghter, Com now hider to Me,
Now koverid I am Of Myn Infirmite;
Perfore, swete dowghter, I wolde that pou wost don
As I schal the here Comaunden Anon."
Thanne Answerid I with herte qwakyng
" Modir, I wele don Alle 3owre biddinge ;"  
So that I hadde gret wondir tho  
What my Modir wolde with me do.  
"Faire swete dowghter, I wolde that 3e
Wolde worschepe.n him that myn Infirmitie
Me hol hath Mad, and taken clene Away ;
So, swete dowghter, so worschepe pat man pis day."
And I wende sehe hadde mezt that Old Man,
And therfore I ne dorste not Sekerly than;
And My Modir Axede me " wherfore ?"  
" For Certein he hath A long berd, & An hore ;  
And Euere whanne I lokede vppon his berd,
Sekir, Modir, I scholde ben Aferd."
Thanne Anon lowgh this good Old Man
For that I Seyde Of him than,
" Nay, faire dowghter, it Nam not I
That thi Modir Speketh Of trewely ;
But Anoper it Is, that is 1 ful Of Dewte
And Of Alle goodnesse In Eche degre."
And I axed him, " where that he was,
3if I myht Owht sen him In this plas ;
And, 3if he fairere thanne my brojer be,
Him I wele loven In Alle degre ;
For my brothir, so fair he Is,
That of bewte hath he non pere L-wis."  
And whanne to him thus hadde I told,
To spoken to Me he was ful bold :  
"With-Inne A litel while here schalt pou Se
Him Of whom pat I speke to the,
Whiche is Fairere thanne thi brothir Is
In Alle degres, and In More blis
oper thanne thy brothir Evere thow sye,
Owther Euere thow schalt with thin Eye."

1 MS that if that is.
Sarracynte sees Christ, and is baptized.

And anon as this word hadde he seid,
A wonderfull clerte to forne me was leyd
Sodeynly there In that Chapel;
Many wonderful swetnesse Aforn me fyl,
And the hows So ful there Offen was,
And thereto swich delicase In that plas.

Amyddis put liht & swetnesse per gan forth gon
The fairest Creature Of flesch & bon,
The Clerest and the fairest persone
That Evere Ony erthly Eye myhte loken vppone.
This Man gan holden In his Ryht bond
The Signe Of A red Cross, I vndirstond,
And bothe his Eyen Me thowhte ferden there
Also Cleer brennenge As Ony Fere.
And thus A whille Stood he thore;
Where-Offen I was Abasched wel sore,
Of the wondris that I On him gan beholde;
Wherfore myn herte wax wondir Colde,
For On him non More thanne Mihte I loke,
So that for drede myn herté qwoke,
Bat to the Erth I fil plat Adown
As thowh I hadde ben In A swon;
Thanne the Ernyt took me be þe honde,
And Made me vp be him stonde;
Of wheche Sibhe hadde I gret Merveilleng;
And sauf my Modir & thermit Saw I non thing.
Thanne this good man Seide to Me,
"Now, my faire dowhter, how thinketh the?"
And thanne I Answerid so Ageyn,
"This Mannes Creatunce I wele rescowyven fayn."
And Anon there he Cristenede Me
In the hole Name Of the Trinite;
So þat aftir he told vs, but not be-form,
'How þat Jesus Crist was Conveyved & born

1 Et il me baptisa maintenant el non de la sainte trinite.—A.
CH. XV. ] SARRACYNTE AND HER MOTHER RECEIVE THE SACRAMENT.  183

Of an holy virgine, Modir & Maike,
As be Old tyme the prophetis saide;
And how set On þe Cros he gan to dye,
Man To beien from endles felonye;
And how þe thridde day he Ros Ageyne,
And deliuered his frendis from Endles payne;
Thanne Aftir, with the xithe day,
Streyht to hevene he wente his way;
And the xj day Aftir, with Owten fantem,
He sente to his dissiples, Into Jerusalem,
His holy gost, Anon there Ryht,
In liknesse of flawmes of fir so briht;
& told hem Also how that they scholde
His bodi sacre to song and Olde,
As he hem tawhte At his sene,
The[r] Alle his apostelis weren Clene
The Ñiht to-fore he suffrede passiown;
And thus tolde vs thermyt, Al & som.

Thanne whanne this to vs hadde he told,
To that Awerter he wente ful bold,
And there made he þat holy Sacrament
With hy devociou and good Entent;
And to my Modir there it tho took,
And sche it Resceyvyde, & not forsook.
Thanne Aftir 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 Certein,
That theke same body it was
The wheche In the virgine took his plas.'
Where that thanne I taried Anon Ryht,
That to beleven hadde I non Myht;
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 Ofen Abascht ful sore.

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.
Sarracynte and her mother come home to Orbery. [CH. XV.

Thanne seide I to him Anon there,
"Sire, I beleve As thow seidest Ere."
So that from him we departed Anon,
Homward In Oure weye forto gon.
Thanne charged he vs In Alle wise,
'That we scholde don non More S[a]crifise:'
"To p'se fals ymages of tre ne ston,
Be no weye Sacrifise Make ye non."
And thanne we Answerid him Ageyn,
' That On God wolde we beleve Certeyn,
And Comfort and Ioye Of him to have,
And that At Owre Endeng he wele vs save.'
In this Maner First Of Iesu Cristes lawe
Thus lerned we, & there-Offen weren fawe.

And whanne that we weren comen to Orbery,
Thanne herden we A wondir Noise, & a gret Cry,
Of A savage wilde beste
That was broken Owt of a foreste;
And Al the Contre it gan to chase,
It Forto distroyen In som plase;
For it was so dyvers A beste of kynde,
That pere hadde non Man wit ne Mynde
To telle what thike beste was
That they Chaced In theke plas;
For that beste was so dispetous,
So feers And so Augwisechous,
That he distroiede theke Contre,
An Ete schepe & Children In Eche degre;
Men & hors he gan to distroye,
And to wommen with Childe he dyde gret Anoye.

The same tyme pet we from p's good man gone gon,
Theke tyme fel this Chawnce Anon,
That the peple Gonne to gaderen faste,
And my brothir In that pres forth past, —
That so fair and so hardly he was, —
With hem he forth wente In that plas,

When they reach Orbery, their home, they hear a wild Beast has broken out,

Sarracynte and her mother

promise not to sacrifice to idols,

but to believe on God.

so fierce that he eats sheep, children, men, and horses,

and that Sarracynte's fair brother has gone forth,
And A good hors there he be-strod,
And wel Armed he was, & non lengere Abod,—
As behoved A 3ong knyht Forto were,
For A litel to-fore knyht was he mad þere,—
For there dorste non Man that beste Chase,
But he were Armed In that plase ;
For the beste was wondirlul In that stede,
For thre horne hadde [he] In his hede,
That So trenchauat An scharpe were,
Scharpere than swerd, knyf, Þep er spere,—
For they wolden perschen bothe Irne & steel
Thow it were wrowht neuere so wel,—
Wheche beste mi brother gan to chase
Aforu All the men þat weren In that plase,
So that In tweyne plases he it smot
With A scharpe swerd that wel bot ;
And fowre hors he Slowgh vndir hym,
The beste, it was so spectous & grym.
And whanne this beste Chased was So sore,
To the Forest he wente Alle hem before,
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 :
And sethen that to theke Forest he wente,
And Folewede the beste there presente,
Sethen was there Neuere Man ne woman
That Of him Ony tydinges tellen kan,
Ne Neuere Sethen In-to this day
We ne herdeu neuere Of him tydinges In fay.

Thanne seide my Modir Anon to Me,
"Behold, dowhter, here now and se
How that þe Ermyt, this holy Man,
That schal befallen, tellen he Can."
So that I held him with Crist prevê,
For that he Seide I scholde neuere se
well armed,
to fight this wonderful three-horned Beast.
He smilis the Beast in two places,
so that it flees to the forest,
whither he pursues it,
and he is never heard of again.
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 therfore ful soth seide he,  
For aftir that day I mihte him neuer se.  
And we so with Cristes passioun enspired were,  
That Al his deth forgotten we there,  
For the grete loye, And Oure Creawnce  
That we hadde Resceyved to his plesaunce ;  
Whiche Creawnce my Modir kepte ful wel,  
And Neure aspired was non del  
Into the day and tyme Of hire deth,  
That she sche scholde dyen, & seven upe the breth.

Thanne Comaunded sche there Ryht Anon  
That Alle the peple Owt Of þe chambre schold gon,  
Sauf Onliche Alone sche and I ;  
This was hire Comandement trewly.  
And whanne they weren al Owte I-gon,  
Sehe bad me Schette the dore Anon ;  
And whanne to hire that I was Comen Agein,  
Thanne seide sche to me In Certein,  
‘That owt Of this world that Nyht scholde sche go ;’  
Thus sche me tolde with-Owten Mo,  
“Now, faire dowhter, go ze now Into tho wones  
There As lyn Alle myn precious stones,  
And Also A whit Booyst and A Ryng,  
And that loke ze bringen me Ouer alle thyng.”  
Whanne that this to hire I hadde I-browht,  
Thanne yeve sche hire dressid As sche Mowht,  
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  
And whanne In this Contemnaunce longe hadde sche be,  
Aftir the boist Anon sche Axede Of Me ;

¹ Et batoit son pis de son poing, mult angoisseusement.— A.
Sarracynte's mother's death-bed profession. 187

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,
In forme Of bred there In hire Sylt,—
For so was the wil Of god Almyht,—
And with Manie teres and sore sighenge
There Resceived sche that holy thinge.
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—
From the devel andAlle My Fon,—
And I am Seker to hevene to gon,
For I have Resceived of Alle Siknesse p[e] boote,
And helthe of alle Angwisch, bo[p]t Crop & Roote. 492
Lo! dowhter, this boist kepen thow schal
In A ful prevë plase with-al,
And that It Come In non Mannes hond
But In thin, I do the to vndirstond.
For this that I have Resceyved here,
Is[1] 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 pat 3e wraththen pat God neuere A del;
Looke that 3e taken this holy In Remembraunse,
And thinketh Algate vppon this Chauuse; 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 pan, 508

1 MS His.
SARRACYLTE'S MOTHER'S DYING CHARGE TO HER. [CH. XV.

Where-offen that he was Evere klene, & neuere þerwith spottid, with-Owten wene. Loke that þe have Evere this In Mynde, How good that lord was, & how kynde, That for vs he suffrede ded, Mæenæ sowle to beyen from þe qwed; And loke that Al this In Memorie þe haue In 3owre herte, And þe wil be save, And that Every day In 3owre Compenie he be. Now, goode swete dowhter, so thinketh On me! For, sethen that I Crestened was, Everiday I him worchepid In this þas, & Every day in my Compenie mi saviour I hadde, Therwhilles was 1 of non man Adradde; But, swete dowhter, this wot I wel, That here-Offen knew þe nevere A del; For I it kepte In previte,— The Caas why I schal telle þe,— For zif thou 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. And therfore, Anon As I am ded, To the holy man þou go, Into that sted Where we resceyved Oure holy Creauunce, And telleth him Of Al this chavnce, And preieth that holy blessid Man, My sowle In Comendacion to haven than, That Only Goddis Seriawat Is, For me to preyen to the kyng [of] blis. And, swete dowhter, thow to him go, And for Ony thing that thou this do, Loke that þe taken Of him 3oure saviour That 3ow schal saven In Everi stour, So that Owt Of this world neuere þe passe But þe him han to-forn 3owre fase,
To receive your ever-lasting salvation;
For I wot well that he were, with good Entent,
3owe it taken in this degree,
And ye it him Axen for Charite.

"And whanne that to 3owe he hath it take,
Loke 3e that an Onest place before 3e make,
3owre Saviour to kepen Inne deynte,
In A worschepful place & A preve,
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,—
And Into this boist thatane putteth Anon
Swich thing as he were there-Inne don.
And whanne 3e have it In 3owre keping,
Loketh that Everi day, Ouer Alle thing,
That to this holy Boyst pat 3e go,
And 3owre devocions doth therto
With weping & with sore syghenge,
With bonching On brest, and Repentinge
Of alle the sinnes that 3e hauen I-do,
With high Contriciouu, dowlter, Eure-Mo;
And he wolde sende 3ow swich grace & powere.
Nueare Ofer God to worschepen here,
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,
Lik as this storie doth me now telle,
And as 3e me heren to 3ow now spelle:
Swich thing as to my sole profitable scholde be.
Alle sweche Manere things my Moder told me;
And alle thing pat scholde don me Noysaunce,
Hem scholde I flen for Ony Chawnece.

And whanne these wordis weren spoken Echon,
Seche bad me Opene the chambrre dore Anon;
Thanne Comen In the gentil women Alle, 584
As to A duchesse gan to befall; 584
And thanne Rownded sche In Myn Ere, 588
And Axed me, "whom I sawgh there,
Abowtes hire bed Ony Man stondynge;"
Where-Offen I Merveyllcd Ouer alle thinges.

Thanne saw I there the same Man
That to-forn tyme In the Chapel saw I than; 592
And my Modir he held be the hond,
And to-forn hire bed there gan he stond.
And thanne the same I sawh there
That the Ermyt In þe Chapel schewed me Ere,
Neure 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?"
Thanne I hire tolde it was Ower Saviour;
And sche him dide ful grete honour:
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 blisse for Euere Mo.

Now, good swete doughter, Er that I go,
Kysseth me er that we now departen Atwo,
For to god I schal Comaunden sow here;
And therfore, doughter, loke þat In Alle Manere
That ȝe don lik As I have sow tawht, 604
And pleynly that ȝe forgeten it nowht;
For this lord with him wile leden Me
Into A plase þat is ful Of prosperite,
And þerto ful of Ioye and delicasie."
Thus told me my Modir Sekerye; 612
And with this word, Sire, Certeinly
Departid the Sperit Owt Of hire body.
& anon I fulfilled hire Comaundement,
And to that holy man I wente with good entent; 616
There he me tho took My saviour Anon Rih,  
My God, my Lord, & perto man most Of Miht.  
And whanne he to me hadde one I spoke,  
And wel of this world to me his herte I broke,  
Thanne schewed he me p's knowen of p's trenite,  
And how pat In this world I schold Governe Me,  
& Comauaded me to Fadir & Sone & holigost,  
Whiche that Is lord Of Mihtes Most;  
And preide me that I scholde Retournen tho  
Into the plase Ayen that I Cam fro;  
For non lengere ne speken to Me he Myhte,  
So feble he was tho as to My Syhte.  

And whanne Owt Of his Ermytage I was gon,  
A wonderful sweite Noise thanne herde I Anon,  
And my white boyst I held In Myn hond;  
To heren this Noise ful stille gan I stond;  
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  
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 herd and her—  
Of the man that I tho Mette thanne ther,—  
& 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;—  
And so faste and Sore tho gan he to gon  
That he was Al On Swot pere Anon.  
And Anon As he loked On Me  
He wepte ful sore with gret pite,  
And thus he seide Anon to Me thore,  
“ A ! Cristene womman, thow hastest Sore;  
For jou were neuere so sone past from pat good Man,  
That his Sperit Owt Of his body wente than.”
The Man in Black tells
Sarracynite

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

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

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

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.’
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—
As be the Schewyng Of the holy gost—
Bothe A3en to-gederis gon we Most;
For Owt of this world his sowle is past;
Therfore thedyr Go we In hast.”
And whanne this goode Man saw him pere lye,  
Anon he wepte tho ful tendirlie, 
And vpon that dede body fil a-down, 
And there lay he ful longe In swown.  
Thus whanne there longe hadde he leyn, 
Vp he Ros thanne In Certein, 
And behinde the Awter gan he gon, 
And thens with him browhte he Anon 
Sweche maner Of Instrumens, As thowht me, 
That A pyt with, Mad scholde be. 
Thanne tofore the Awter gan he stonde; 
A pit pere forto Maken thanne gan he fonde, 
That the ded body there-Inne Moot Reste: 
Thus this pyt Made he with the beste. 
Whanne this pyt thus Ended was, 
He lift vp his hand Anon In that plas, 
And with the signe of p° Cros p° body blessed he, 
Er Into the pit It pyt schold be, 
And pat body took be the hed anon, 
Into that pit for to have don, 
And Me the Feet he bad taken tho, 
Into the pyt forto liave do; 
“A! Sire!” quod I, and to him Seide, 
“It were not worthi On him hond pat I leide, 
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.” 
“A! leve soster, whi sey 3e so here? 
A more holy thing with 3ow 3e here Thanze Evere was this holy body; 
Therfore taketh the feet ful softly.” 
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 

The Man in Black weeps,
Saracynte's two servants are baptized. [CH. XV.

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

Thanne of Iesu Crist spak he to Me
In Mani Maners & In dyvers degre,
And Aposed me Of my savour.
And Of my two seriawntes In pat stour, 728
Thanne seide [he] to vs ful wonderfully,
["How dore] 3e ben so bold, Other So hardy,
Swiche twayne Seriawntes with 3ow to bringe,
That with-Inne this holy plase Scholden haven non

Entringe ?

For 3e Scholden not Entren here with-Inne,
That liven In wrecchednesse and In synne,
And worschepen the devel bothe day & Nyht,
And him 3e Serven, that fowlæ wyht." 736

There sweche wordis to vs Spak he Anon,
That to his Feet we fillen Echon.

Thanne preyde iche him with riht good willæ,
The Ryht Creatunce On hem to fullille, 740
And Cristendom that they myhten take
In worschepæ Of that Goode lordis sake,
For non lengeræ that they myhten dwelle
In Servise Of the devel Of helle. 744

And whanne that he hem herde þere spoken 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 tentisty
That Creatunce to kepe ful worthily,
And that ymages so fals Evere to dispise,
That So fals ben In Al Manere wise. 752
And he me preide hem forto kenne,
That they myhten become good Cristene Menne;

The Man in Black

[leaf 11, col. 1]
rebukes Saracyntes two
heathen servants,

for worshiping
the devil.

They pray
him to baptize
them,

which he does.
And there to God he Comanded vs,
And we him to swete Jesus,
For thens owt of that place wolde he Neure go,
But there wolde dwellen for Evere Mo.
And God for him wrowhte In that place
Mani Faire Miracles In litel spase ;
But I ne Cowde wete 3it what was his Name,
Of him that was so good Of fame ;
And 3it God granted me that faire grase,
That I At his Owne beryeng wase
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."

And Iosephes Abod Alle hire Answere
Evene to the Ende that sche seide 1ere, 756
And hire Answerid ful sone tho,
"Sey me, dame, how myhtest you don so,
A Cristene woman 3at thow schost be,
And dost not 1ere-aftir In non degre,
And that thow him worcshepest nowht,
That so dere In this world the bowht ?"

"Sertes, sire," thanne Answerid sche,
"My lord Is so spectows and so Angre,
That Everi day I moste Awaiten Myn Owr
Whanne I May worcshepen my saviour ;
For, And Ony thing he Mihte Aspieu with me
That him scholde misplese In Ony degre,
Anon he wolde me Confownde,
And distroyen me Into the harde grownde ;
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 Seriawnt,
Him from bodily deth that he wolde grawnt,
And him hom In worcshpe forto bringe,
And [in] his Creawnce to Maken his Endenge ;

The Man in
Black stays
in Sabracl's
hermitage,
working miracles,
and Sarracynte
afterwards buries
him there.

When Iosephes
has heard all
Sarracynte's
story,
he asks her why
she doesn't
worship Christ.

"Because my
husband is so
angry,
and if I were
to displease him,
he'd kill me.

I pray God
to keep him
and convert him.
Josephes tells Sarracynte of the White Knight, whom Evalach and Seraphye cannot make out (p. 197). Evalach goes to see Tholomes (p. 198), and then returns to Sarras, taking Seraphye with him (p. 198). His Queen receives them with great delight, and he at once asks after the Christians (p. 199). Joseph comes (p. 199); he tells Seraphye that it was Evalach's prayer that gave him his great strength (p. 200). Joseph orders Evalach's shield to be uncovered (p. 201). A crucified man is seen on it (p. 201). A man with a wounded arm is healed by it; and then the cross vanishes (p. 201). Seraphye declares that he will turn Christian, and Joseph baptizes him, and changes his name to Nasciens (p. 202); he is healed at once, and so preaches to Evalach, that he and the wounded man are baptized too, and Evalach's name changed to Mordraynes, or "Slow-of-Belief" (p. 203). The rest of the people are baptized; and Joseph destroys the images, and converts all Sarras (p. 204).
CH. XVI. | EVALACH AND SERAPHE WONDER WHO THE WHITE KNIGHT IS. 197

He leaves three of his friends in Sarras in charge of the Grail-Ark, and goes with the rest to Orcauz (p. 205), where he turns out of an image the devil Aselabas, and makes him explain why he had killed Tholomes (p. 206-7). Mordraynes orders his people to be baptized or to leave the country (p. 208); some are killed by the Devil (p. 209), and a spear-head is driven into Joseph's hip for his neglect, and left there (p. 209-10). The whole land is converted (p. 210), bishops are ordained (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procured for the Churches in Sarras and Orbery (p. 213).

Thus Iosephes and his Compenie,  
In Sarras weren they Sekerlye,  
Worthily I-served Of that Qweene  
That Sarracinte was Clepid be-dene.  
And As thus In talkinge they were,  
To Sarracinte goode tydinges told he þere,  
‘That to Orcauz hire lord was Come,  
And with him A ful gret thronne;’

And tolde hire of the white knyht,  
How graciously he bar him In fyht;  
But No man Cowde tellen what he was,  
Of Alle hem that weren In that plas;  
And þit the king wolde han wist ful fayn  
What he hadde ben In Certain,  
And Merveilled Sore Alle that Nyht,  
& lay and thowhte Of that white knyht;  
And so dide Also Sire Seraphe,  
For he ne wiste where become was he,  
And seiden ‘that Glad scholden thei neuere be,  
Til of him they knewen som Certeinte,’  
And thus Al that Niht Spoken they two  
Of the white knyht, and Of no Mo,  
Wheche he lovede Ouer Alle thing,  
And be him gat he Conquering;  
And thus leften they not Of talkyng  
Til bothe were Fallen in sleping,  
For Wery of fyhteng Alle they Were,  
And Al here Compeni þat with hem was there.
Evaluach goes into Orcauz to see Tholomes, who falls down before him, and bids his knights do so too.

Evaluach rides towards Sarras, and asks Seraph to come too, and see Joseph. Seraph agrees.

Early on the Morwe, whanne þe kyng Aros, Streyht Into Orcauz thanne he Gos . For to spoken With tholome the kyng, And to knowen & sen of his governyng. And whanne Tholome Evaluach Say Com, To his Feet he Fil Anon þere A-down, For ful grete drede hadde Tholome That kyng Evaluach Wolde don him sle. Thanne king Evaluach took him be the honde, And made him vp-Riht forto stonde, Be Encheson that A kyng he was, And Most Of worsechepe In that plas. Thanne Anon kyng Tholome Clepid forth [his] knihtes ¹ & his Meyne, And bad hem down fallen to here lord, And him Worsechepe with on Acord.

Whanne they hadden thus Alle I-do, Kyng Evaluach from hem gan to go, And toward Sarras gan forto Ryde, He & his Meyne be his Side, And with hym Sire Seraph he ladde, That Manye A grete wouade there hadde; And thanne seide Sire Seraphê, 'Thanne seide king Evaluach to him tho, "Sire, with me to Sarras Scholen 3e go, And there grete Merveilles scholen 3e se, Of the moste wonderful Man that may be, That tolde me how that it schold be-falle Of my bataille, begynne[ng] and Alle." And thanne Answerid Sire Seraphê, 'That gladliche theke Man wold he se.'

¹ knihtest in the MS.
So that bothe Sire Seraphe & þe kyng, 64
To Sarras Comen with Owten lettyng;
And Alle the tothere Meyne,
Eche tornede to his Contre,
As the king hem þaf license
Forto gon from his precense.

And whanne the king to Sarras was Gone,
With gret Ioy* þe Qweene him Mette Anone,
And Also hire dere brother Sire Seraphe,
Of hym gret Ioye Made tho sche,
And so dide Al that Cite tho,
Gret Ioye Made Of hem two;
For they Supposed In Certein,
To that Cite Neure to have Comen Ageyn.

And Anon As the kyng On-horsed was,
After the Cristeamen he Axede In þat plas;
And the qwene, that wolde not vndirstonde;
But sit Anon the kyng Sente his sonde
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,
And sente to seken Iosephe anon
Also faste As they myghten gon.
And Anon As Evere the king saw Iosepe,
Ryht Anon to him he gan forto lepe,¹
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 Seraphse seide he this Resown,—
That Sik vppon A Cowche he lay,
As was hurt vppon the Formere day,—

¹ The marks of contraction over the p of Iosep and lep 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 ryme.
"I say to now, brother Sir Seraphe,
That be this Man I have Conquest & my degree,
Whiche that I wole that ye knowe,
And Al my peple vpon A rowe."

"Nay, sire," quod Iosephe thanne,
"It Miht neuer Come be Erthly Manne,
But be him In whom thow hast Creatuue;
He hath the sent Al this good Chaunce."

Thanne Axeide Sire Seraphe Anon thanne,
"What Manere of powere hath that Manne
That he is of so gret powste;
I preie the, Belamy, telle thow me."

Thanne Answerid tho Iosephe Ageyn:
"I Schal f Sein, Seraphe, In Certauyn;
And what he sente the to seyne by me,
I schal the now tellen, Sire Seraphè.
This lord that kyng Of Cristene Is,
Be his Mowth he seide to Me I-wis,
That he was the Same Man
That from Sevene knyhtes deliuered f than
Whanne atte the prikke of deth fon were I-browht:
Seraphe, thorwh thy Myht wes it Nowht.
And 3if thow Supposist that Al thi Chevalrye
Come of thy self,—Nay, Certeinlye.
And 3if thow beleve now so,
Al it is Folye pat thow dost do.
But knowe thow wel, Sire, for Certaine,
That whanne Evalach the saw In sorwe and peine,
And there he Made his preiere Anon
To f lord of whom he bar signe vpon,
"That, as his dere broper, the In bataille scholde defende
From peril of deth, & to f victorie to sende."
And whanne Iosephes thus tho hadde I-seid,
Thanne Seraphe, that vpon A Cowche was leid,
Of his wordis ful sore Abasched he was,
Of wheele no man knew tho in that plas.
And Seide thanne Anon king Eualach tho,
"Certes, dere brother, It was Ryht So."

Thanne Axede Iosephes the Signe Anon
Of þt Cros þat he hadde In his scheld doon;
And whanne this scheld was vndon,
The signe of the Crois they behelden Anon;
And there anon it seamed there In Al here siht
A wondirful Red Cros, & Merveillously dyht;
And vpon that Crois hem thowht they sie
A man In manere on þat cros was Crucifie.
In the Mene whille þat this Sihte was,
happed A man to come Into that plas;
And Iosephes him Clepide there Anon,
For his Arm Ny from his body was gon;
"Certes," quod Iosephe, "this lord is of so gret powere,
That thin sore putte to him here,
As heil & sownd thanne schalt thow be
As euere is Oni Man In Cristiente."
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 Enchauntement;
And his Arm be-Cam As hol Anon
As was fisch that bar A bon.

It a grettere Merveille was in that plas,
Of the Cros that In the Scheld tho was:
It vansched Awey there tho sodeinly
That neuere man ne wiste whedir ne whi,
So that it was neuere More Sein
In that Scheld Aftir Certein.
Of this thing Alle Sore abasched they were
That in theke plase þat tyme weren there.
And whanne Seraphes this gan beholde,
Non lengere thanne Abiden he wolde,

The French makes Seraphes propose to Iosephes the cure of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.
But Anon Cristened he wolde be, & On him to beleve, In Eche degre, That hath so moche strengthe & power, Sike Men For to keveren there. And he him there dressed vppe al so sket, And fyl adown Anon to Josephes Feet; There Axede he Josep, for charite, Anon A Cristene man that he Mihte be. “In the name of p° Fadir, sone, & holigost, Whiche that Is lord of Mihtës Most, I the cristene,” quod Josep thanne, “And loke pat thou be true christenne Manne.” 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 pat plas, Seenge to hem that stood Abowte, Of diuers meine a ful gret Rowte, And hem besemedu ful verrayly That alle his Clothes weren taken Away; Hem thowhte they sien A bren»enge 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 : “The last of p° first hath taken Away Alle filthhedis this ilke day. Be his Owne stedfaste Creavnce Him is be-happed this ilke Channce.” And whanne this vois tho was past, Thanne vppw him Stirte Seraphe In hast; And Felt him Self As heyl & qwerte, And as hol A man In body & herte. And Anon fullfillid there he was With the holigost tho In that plas; And thanne be-spak sire Nasciens: “The holigost is in my presens.
That Me Certefyeth Of Myn Creavnce,
& how that I schal leven with-owten variaunce;
That to Ovre mete ne gon not we
With hondes vnwaschen In non degre;
And him there worshipsen scholen we thanze,
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 dolowi.
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 Forehed were wretten 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
That I Crestened woman hane be, 
Sire kyng, forsothe As I telle the.
And the kyng Axede here how it was.
Anon sche him tolde Al the Cas:
Evene As sche to Josephe tolde,
Sche him Rehersid pere Manifolde,
And seid the holy man that hire Cristened pere,
Here Name Nolde chonge In non Manere,
"But seid to Me In his talkyng,
'Thy Name 'ful of faith' Is signeiseng.'"
And whanne that they thus Cristened were,
Alle the Remnanct that weren there
Comen Alle ful faste Remnenge
Forto Resceyven there baptisenge ;
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 zaf he to hem Baptisenge,
And vppon here hedis water threw he Abowte,
Vppon that Meyne In theke grete Rowte,
Where As was v hundred thowsend & Mo,¹
In that same plase Cristened be² tho
In the Name of the fadir & Sone & holigost,
Wheche that Is lord of Myhtes Most.
Thanne On the Morwe Nasciens wolde gon
Into Furthere Contres Anon,
And Ioseph with him wolde he have,
The Contre to saunctifie & 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 Comauended be his mowth presente ;"
& so he dide, Er he thenz wente.

¹ x. mile et jij. cens.—MS Reg. ² ? cut out 'be.'
And whanne Alle this peple thus hadde he wonne, 272
And Goddis ful Creanunce there begonne, 272
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The peple to torne, thanne so labowred he. 280
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Thanne Alle tho gan he with him take 292
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That he lefte with the Arche forto be, 304
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The tother 'Manasses,' As tho gan falle ; 320
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Thike same Tyme of Every man, 328
That Joseph took the Arch In kepinge 332
To his purpos, As to A man of best levenge. 336

And thus these thre leften there 340
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And Alle the tothere gonuen forth to gon, 348
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And the peple to 3even baptiseng ; 356
And this was alle here labowreng. 360
But of hem At theke time was non there 364
But that the holigost in hem spak Every where, 368
And Alle Maner of langage thanne dide hem have ; 372
Where-thorwh the peple that they myhten save. 376
And with-owten Iosephe and his sone 380
Weren lxxij that to-gederis dide wone. 384

Thanne Iosephe to Orcauz gan to gon, 392
And there Into the temple he Entred Anon, 396
And In ful gret thowht there was he, 400
But Evere his herte was vppon the Trenite. 404
And his letherne Gyrdel tho took he anou, 408
And to An ymage there Gan he to gon,
That stood In the temple vpon the chief Awter,
And him Anon Conijowred there.

And the devil there Anon forth Ryht
Owte of the ymage isswed In Al here siht.
And whanne that Owte of the ymage he was gon,
Joseph thanne took his Girdel Anon,

And Abowte his Neckke 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 there him Mihte thanne se.

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

Thanne Axed Iosephe of þþ 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 þþ towr to his Confucion?"

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

Thanne Iosephe his Girdil tho gan to vndon
From the schrewes Neckke there Anon,
And so wente he forth there Al Abowte.
And Ioseph him Comanded Among Al that Rowte,
'That Openly the sothe to tellen there,
How it So happed Of kyng Tholomere.'

Thanne Answerid that schrewes sone him Ageyn,
And seide, "Ioseph, I knowe it wel for Certeyn
What Merveilles that God hath for the wrowht;

For In Sarras there God wrowhte fore the,
The Man that was Mayned,3 þere hol forto be;

1 'pour quoi il le justicijoit 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;
And so I supposed thow wost han don here,
To Cristendom han browht kyng Tholomere.
And for I suppesid that thow wost don so,
In liknesse of Man I gan to hym go,
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.’
Thanne whanne thus I hadde hym told,
Anon his herte gan to wexen ful cold,
And he me preide him forte helpe.
There thus Of My Self I gan to 3elp,
For I tolde him, ‘Certeinle
I Cowde him helpe in Al degre;
And Owt of þat Castel Forto gon,
I him Wolde helpe Riht Anon.’
Thanne torned I Me In semblance of a Grifown,
Owt of that towr him to helpen A-down;
And vppon my bak I Made him Sitten there,
Til that he Owt of that Cite were;
And whanne On My bak I-set was he,
I let him falle, & to-breste on pecis thre.’

Thanne Ioseph Aþen took þat schrewe Anon Riht,
And bond him Aþen In Alle Mennes Siht,
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 vppon.”
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 Certein;
And, Ioseph, I telle the what is Myn Offis:
Men thorwgh false tales to bringen In to vis;
And thorwth my fals tydyinge
Thus bringe I hem to schort Endenge."

And whanne the peple herden Al this Ado,
On him there wondrede Mani-on tho;
To Cristeneng Alle ronnen they Riht faste,
As longe as that It Myhte laste;
And Iosephe was Euerre Redy Anon,
And there hem Baptised Everichon.
Thanne Iosephe Coniowred the devel Anon,
And Owt Of his bondes let him gon,
That he Scholde Neuere Noyen Man ne womman
That the signe Of the holy Cros hadde vppon,
Thanne Anon the kyng let the bances Crye
Thorwhe Al his lond ful Certenlye,
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 flee,
And neuere thedir Inne to Retornen Agein;
This was this Comandement Certein.
And whanne this ery was thus don,
To Cristeneng wents there Mani On;
But Mochel peple zit tho there were
That Owt of theke Cite fledden there;
For thé ne wolden not Chongen here lay,
Mochel of that peple thenz wents that day.
And whanne Ioseph beheld al this,
Ful mochel mone he Made I-wis.
Thanne spak the devel to Ioseph tho,
"Behold what Venyance I wil now do,
For tho that Cristened wold not han had,
Owt At the zates the devel hem lad,
Of whom deyden sodeinly Manion
[As Owt of þe zates they wolde han gon;]
And somme the devel hurte wondir sore,
And Owt of here wittes hit Mani More.
Alle the Remnaunt that Aschaken Mihte,
Ronne to Ioseph there Anon Ryhte,
There that the Miscreawntes Cristened be.
And whanne this Merveille Iosephe sawh he,
The dirward haste wente he Anon—
Also Faste he hyede As he myht gon.—
And aboven the dede bodyes saw he pere Sitte
The devel that Owt of pe Cite Made hem flytte.
“A ! thou Cursid gost,” quod Ioseph tho,
“Whi hast thouw this veniaunce thus do?
And to this, ho that Comanded the,
Telle me, thouw devel, er thouw hens fle.”
Thanne the devel Answerid him Agein,
“Be Cristes Comauedement In Certein.”
“Tho[u] lyest Fals-ly,“ quod Ioseph tho,
“His Comauedement was it Nevere so.”
And Ioseph to him ward haste gan gon,
Him forto han taken & bownden Anon ;
In his Girdel, as he to-foren was,
Forte han bownden him In that plas.
And as Ioseph loked him tho Abowte,
In his herte he hadde gret dowte ;
An Aungel to-Forn him Sawh he there
With a merveillews contenaunce In pis manere,
For his vesage As brenneng Fyr it was
To him there semeng, neper more ne las.
Ful sore abascht was he per-offen tho,
That he ne wiste what he myhte do,
And wondred what it schold signefie,
Thaungel that loked so vegerowslye.
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,
THE SPEAR-HEAD STOPS IN JOSEPH'S HIP. [CH. XVI.

And there lefte he the spere and þe hed
Stille In his hype In that\(^1\) Sted :
"Lo, Iosephe, this is to Signesie
For hem thou lestest Oncristeneth Sekerlye ;
Therfore this thy mark Schal be,
& it Contenuwe schal with the."
Thanne thangel then gan to gon,
And Ioseph drowgh ow[t] þe spere schaft anon ;
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 ;
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.

Thus Godde he hadde hem non Merveille have :
"That God wold han saved, wile he save,"
As in tyme Comeng þe scholen here.
In this same storie, and þe welen lere.

Thanne Ioseph walked forth Anon,
And his Menie with him Everichon ;
And of his wounde hadde he non grete dolowr,
But he was in grete drede of Our saviour.
Thanne here-Offen Merveilled gretyly the kyng,
What that this be In to Signesieng.
Thanne seide Iosephe to him Anon there,
"Of this, Merveille þe not In non Manere ;
Sire, it is, I telle the now Ryht,
The peple to brinde Owt of the debeles Miht."
Thanne whanne þe peple him so herde spoken þere,
Ful Joyful they weren that Cristened were ;
And alle that vneristeneth weren to,
To Cristendom faste gone they go.
Thus Ioseph wrouhte at Oreau[z] Cite ;
Sekerlych there baptised he gret Meyne ;

\(^1\) MS. thast.
And his felawes there weren with hem, 
That they browhten owt of Ierusalem.
So that Crist there so faire for him browhte, 
That alle the peple of Orcaus to Cristendom he browhte, 
And with-Inne thre dayes Everichon.
Thus Goddis wille fulfild he Anon, 
So that lefte there nethir gret ne smal 
That to goddis lawe [ne] weren torned al.
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:
And alle the ymages that In the temples were, 
He did brente & to-brast Every where:
Al thus browhte Joseph In that Contre, 
In the temples and to the peiple, where-so went he;
And Into the Contre of Nascien, 
He made hem alle tho Cristene Men.
And thanne Ayen to sarras Joseph gan to go, 
And Nasciens with him tho Cam Also; 
For loiful In herte was he thanne, 
For he Converted there Manie A manne, 
And fulfilled goddis Comandement, 
The wheche was holy his Entent. 
Thanne Joseph of his feleschepe pere ches ful sone, 
And bisschopec2 hem Ordred there Anone, 
And sente hem Abowte Into Eche Contre, 
Goddis lawe forto prechen ful openle. 
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;
So that Joseph ches Owt thre & thrifty, 
And Sixtene with him left pleynly.

1 MS. pleiple.
2 si lor dona l'ordene et la hauteche de prouoir.—A.
The wheche xxxijj, bischopes gan he to Make
In forme lik As god him Or dre Gan take ;
And Also the xvij that with him were,
Bisschopes he Made anon Rihn there ;
And Al Abowtes the Contre they wente,
Only to fullfen goddis Entente.

And whanne Alle the Contre was Cristened abowte,
And in Evry Cite A bisschope with-Owen dowte,
And deliuered hem from the develis chaunce,
And hem fullich browhte Into Goddis Creawne,
Be supportacion Of these goode Men,
Kyng Mordrayns And Of Sire Nascien,
Thens wente thanne Josephe Ryht Anon,
And his Meyne with him gan to gon
To seken where these holy Ermytes lyen,
And Of here good lyvenge forto Aspien,
Where-Offen they preiden Oure lord, of grace,
Therto forto haven bothe the lif and spase,
And that here Names he Mihte knowe
Er he thens paste Ouy throwe.

Thanne fonde he there A lytel lyveret
Where-Inne that these names weren set ;
And the Meritez that god gan for hem do,
In that litel leveret he fond Ryht tho.

The Ferste lyveret thus gan it sein :
‘Here lith Salustes In certein,
Wheeche that was Goddis trewe Seriawnt,
Of whom the lif Of him Makep semblawnt,
That xxxvi wynter hermyt hadde he be,
And that nene r worldly viaunde sawh he
That Evre was mad with mannis hond, —
Thus this lyveret doth vs to vndirstond —
‘But Erbes & Rotes that In Erthe were ;
Thus lyved he xxxvi ful 3ere.’

1 et si trouua en chasemne fosse vn liuret, ou la vie del boin
home estoit esrite, et li nons de lui et commencheinent.—A.
JOSEPH MOVES TWO SAINTS' BODIES TO SARRAS AND ORBERY. 213

And furthermore I-wreten pere was:

'Here lith Ermonies In this plas;'
And thus his lif gan for to telle,
'That xxx wynter & viij Mouthes snelle
Sethen that first Ermyt becam he)—
As In this linaret here mown 3e se—
'That Neuere Othir clothing he hadde
But swich as first to his Ermitage he ladde,
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; —
And of Tasse he was born; 1
The toper In bedlem, put I Rehersed befor.

Joseph carries the two saints' bodies to Sarras;

And whanne Iosephe gan this to vndirstonde,
Vpe hem took he with his honde,
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,
And that On Of hem that he myhte have,—
Holy hermoine hermit he gan to Crave,—
Where that worthily his Body beried he,
And a Ryal Chirche Mad there be ;
And In Sarras Cite ful Certeinly
He let Reren a Chirche ful solempnely,
And In eche of these Chirches two
Twelfe prestes he dide there do,
For the bisschope Of nethir plase there
Mihte not Suffisen, so moche peple were.
The Ermyt At Sarras, the Eldest2 they gone Calle,
And the jongest at Orbery, thus seiden thei Alle. 584

1 et si disoit enchore sa vie, 'ke il estoit de tarsenes : et
salustes estoit de la chite de bethlecem.'—A.
2 Et li eueskes qui fu establis en sarras si fu apicles 'anatistes.' Et chil d'orberike fu apicles 'iuuenaus.'—A.
Thus Joseph
honoured both
Cities with
saints' corpses.

Thus thanne Joseph worshiped there
Bothe Citez with holy bodyes in fere,
Where as they grete Myracles do
Everi day durenge 3it hidirto. 1
Thus the Contre Of Sarras & Nascien
Weren Cleene becomen Cristene men.

CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraph) 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 hewed the branches were the Jews who crucifid Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, Former, Saviour, 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).

Thus seide the kyng and Nascien tho,
'That with Joseph thanne wolde they go,
To seen where that they made here preiere:
Thus seiden the king & Nascien there.

1 Car li gloriosus fex dieu i fait et fera insk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.
Anon thanne Josep with-Owten lettenge
To the Arch hem browhte, & made non tarienge,
And schewede there to the kyng
In the Arch there ful precious thing:
And there the king beheld In that plas
The vestements that Josep Sacred with was
Bisschop of Cristes Owne hond;
And Also the Chayere he Say there stond,
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 Ordeyne was for Erthly man.'

Thanne Josep schewed hem the holy disch Anon,
Where-Inne that Sank Ryal was I-don.
And whanne that Nasciens loked ther vpon,
Ful passeng gret Ioye hadde [he] Anon,
And seide, 'Of Alle the sihtes put Euere 3it he say,
Liked him neuere non so moche In-to put day,'
Ne neuere so Joyful was he of siht,
As that tyme was Nascien, I the plyht.
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:
For whanne I was A yong Squywer,
An gret hert I chasede wilde wher.
Whanne I hadde lost the Noyse of myn howndes,
And Also Alle my men with-Inne fewe stowndes,
Thanne In gret thowht there I stod ;
And þere was non man that with me bod,
Ne Abowhtes me non Man Saw I tho
That Ony word I myhte speken vnto.
And as thus I In this thowht was,
To me a vois Cam In that plas,
'Seraphe! merveille thow not so,
For 3it thi thowht ne may comen the to,
NASCIENS IS STRUCK BLIND FOR TOUCHING THE GRAIL. [CH. XVII.

He should see the Seint Graal.

Tyl thow mo Merveilles schalt se with-al,
And Also thing that is Clopid seint Graal,
And therfore now wot I ful well
That this [is] Seint Graal Everidel;
Now know I wel that my pensifnesse
Is fulfilled with Alle Goodnesse.

He recognizes it,

3it thowht More Sire Nasciens than,
And that tyme wrowhte As non wis man,
But there lefte he yp the plateyne Anon
That vppon this glorious vessel was don;
And whanne with-Inne he gan to looke,
He him withdrawh, & for drede he qwooke.

and lifts up the cover of the Graal.

Then he quakes for dread,

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 Mondreins tho,
"Haven 3e now Iesu Crist I-Greved so?"
"Be my feyth, Sire," quod Sire Nasciens,
"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 Certein;"
Beholde it Not, I preie now to the,
That semblawne that was schewed to Me,
Where-thorwgh that I have now lost my sight
Be the Ordenaunce of God Almyht,
Whiche that I schal nevere Recoveren Azen
Til the spere-hed Owt of thin hype be elen,
Where-with the Anuel At Orcauz Cite
With that Spere there smot the."
Thanne Joseph tho him heeld ful stille,  
Al holy to fullffen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns
There faste Enqwered 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 pere-Ofsen to tellen it is non Endyng,
Ne non tongue kan It now discrie,
I sey to the, Sire Kyng, Certeinlie.
I haue sein,” quod tho sire Nasciens,
“Of Alle Manere of wykkeynesse the defens ;
[Of alle Boldnesse?] I haue Seyn the begynneng,
Of Alle wittes the Fowndyng,
I haue sein the begynneng of Religyeown
And Of Alle Bowntes, bothe Al & som,
And the poyntes of Alle Gentrye,
And a Merveil Of alle Merveilles Certeinlye.”

Aftir this word thanne Anon
They weren Abaschet thanze 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 Certein,
But for that I lokede on pat swete thing
That but fewe owhten to don lyvyng,
The wheche a merveille of alle Merveilles is,
Sire king, I the Seye with-owten Mys.”

Thanne Enqwered [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,

1 “I’ai,” dist il, “veu la commenchaile des grans harde-
mens, L’ocoison des grans proueches, l’enquerrement des grans
sauoirs.” — A. Hardiment, m. Hardinesse, boldinesse, audacitie,
stoutnesse (an old word). — Cotgrave.
AN ANGEL CURES JOSEPH'S THIGH, AND NASCIENS'S BLINDNESS.

For Erthly tonge Is there non On lyve
That Cowde tho Merveilles wel discryve."

And whanne thus to-fore the Arch hadde þei ben,
Joseph In greth thowht was, as they myhten sen; 112
And thus some A vois there gan to Crye,
That Al the peple it hende Sekerlye,—
With in that Arch the vois it was,
That thus there Sownede In that plas,— 116
"My grete venianunce & my greth discipline,
With my strengthe to þow it schal propine."¹

And thus sone as this vois was gon,
An Angel Owt Of the Arch þere isswed Anon, 120
And Al In whit I-Clothed was he,
In A ful fayr Robe Certeinle;
And In his hond he heeld that lance þer
Where-with that Iosep was smeten Er.
That lawnce, In sichte of Kyng and qwene,
The Angel to Ioseph it bar bedene,
And there put it Into the same plase
There As to Fore tymes I-hurt he wase. 128
And whanne the Angel drow owt þe lawnce Agein,
The hed thanne folwed In Certein ;
And the Angel took A boist with Oynement Anon,
And to that wounde gan he gon, 132
And it Anoynyt ful Softely
With that Oynement ful tendirly ;
And thanne the hed on the lawnce he putte Aþen,
Where-from Ran down blood ful Clen ; 136
Wheche blood the Angel In the boist putte,
And there-Inne ful worthily he it schytte,
And with the same blood Anoyneted Iosephs wounde
And Sire Naschiens Eyen, In that stownde. 140
Thus sone as Cleeer his Eyen were
As Evere Ony tyme wrena they Ere.

¹ "Apres ma grant venianche, ma grant medicine; et apres ma foursenerie, mon apaient."—Δ.
WHEN THE LANCE DOPS BLOOD, THE GRAAL SHALL BE SEEN. 219

Thanne Axede Nasciens to Joseph In hye

'What that lawnce Mihte Signefye.' 144

Thanne Joseph him Answerid Ageyn:

"It signefieth, Nasciens, In Certein,
Of the grete merveilles that scholen befall
Openly to 3owre Syhtës Alle;

For sweche merveilles as 3e scholen sen,
And sweche Merveilles as to 3ow schol schewed ben,
To Cristes verry knyhtes discovered schal be;

Whanne that tyme Cometh, this scholen 3e se;

For Erthly knyhtes, hevenly scholen been,
That with 3owre Eyen this scholen 3e seen;

Of wheche schal Neuere Man tellen Æ Certeinte
Tyl it be fallen In Eche degre.

And 3if thow wilt here-Offen haven som knowyng,

Tak kepe of this lawnce atte begynneng,
And whanne this lawnce gynmeth to blode
Drops Of Blood In Ony stede;

Thanne Aftir Some 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 nou;

Thanne Scholen 3e sen of diuers Aventure
Riht Merveillous, I the Ensure,

Be the signeficaciou Of this lawnce,

That Al the Contre schal ben In dowtawnce;

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,

That it is likyng wondirly wel,

And to the world schal ben Every del,
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;
For he moste ben ful of Charite,
Of Religioun, & also of Chastite,
That wit the lawnce Smctyn schal be
As thow me here Sye to-Fore the,
And that schal there Neuer 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,
Ryht In A wondir-ful Manere,
As Afterward ye scholen here;
But a Merveilous lawnce it schal be
Where-with he schal be smeten, as i telle the.

"For these Merveilles schal no Man se
But he be Ful of Alle Bownte;
Wheeche schal ben the laste man
That Evere of this ligne schal be than.
And lik as to Nasciens first publisched was,
So schal he be the laste In Ony plus
That the Merveilles of the Sank Rial schal se.
Thus be þe Crweyled kyng it is certefied Me:
‘Therefore bothe begymnynge And Endeng
Of My Merveilles they scholen haven knowleching;
And on hem to, my venianee shal I Caste,
That they two scholen knownen Me Atte laste,
And Of My strok Me witnesse to bere,
That I to the herte wasse stonge with A spere,
Thorw wheeche strok & opere, þe fals Iewes certeinli
On the Crois Me Slowen, hangeng On hy.’
& knowe thow wel, Joseph, 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."

Thanne the Aungel torned Azen Anon;
But Abasched weren they Everichon,
For they ne hadden not non Cler knowlichenge,  
Sauf Only of Nasciens Certifienge.  
Thanne Joseph Rekened tho riht Anon  
How longe seth þe lawnce was In him don,  
So that it was xii dayes fully  
That the lawnce hadde he born Certeinly.  
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.  
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,’  
“The Nyht to-Fore I wente to Bataille,  
What shing it was that Me Gan so to saille,  
Neuertheles jyt wot I of som what how it ferde,  
But I wolde that Nascien of 3owre mowth it herde.”  
Thanne of these Merveilles Joseph gan telle ;  
Afor Mordreyns and Nasciens he gan to spelle :  
“Sire king ! ferst In thi Chombre there þou Sye  
Thre Trees that weren wondirly hye,  
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 ;  
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 þe world it was ;  
The tweyne that partid from hem thanne,  
Was Adam & Eve the ferste Manne,  
That to helle wolten down Ryht  
After here deth, I the plyht,  
And Alle the Remnawnt þot fillen In tho :  
So dyden they Tyl God on the Cros was do.
JOSEPH INTERPRETS MORDREIN'S VISION OF THE 3 TREES, &c., p. 64-7.

The folk who hewed the branches (p. 65) were the Jews.

The inside of the Tree that fell into the ditch,

and then jumped out into its bark again,

was Christ's soul leaving its body in the Sepulchre,

while it, the Soul, harrowed Hell.

Then the soul went into the Sepulchre again,

bringing with it the souls of Christ's well-beloved out of Hell.

"And tho that the brawnches gonner fortō hewe,

It wereν the Fals Iewes vppon A rewe,

That perschēd bothe his hondes & Feet,

And non hol stiche On him they lect.

And whanne the Tre Fyl A-down,

Alle the Bark there lefte In virown ;

The body that was the Bark with-Inne,

In-to þe dich it fil, and noild not blynne,

Where alle the peple fil In be-fore,

And Ellēs hadden Al the peple be lore ;

And whanne A while there hadde he been,

Owt of that dichē he Cam Aþen,

And Into his bark Aþen tornede he sone,

For wel he wiste what was to done ;

And so Cler be-Cam that Tre withal,

As Evere dyde ony berylle Othir Cristal.

"Of Alle this thing the Signesfawnce

I schal 3ow declareν with-Owten variaunce :

Whanne the holigost from the Body was gon,

The Body In the Sepulcre was leiđ Anon ;

As A thing that ded tho was,

So lay the Body in that plas ;

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 ;

And thanne whanne thus hadde he I-do,

Into the Sepulcre the spirit gan go,

Al so Cler And Al so Bryht

As Evere the Godhede was In Syht.

"And the peple that heng vppon the brawnches,

Signefied the sowles where-often he wolde not stawnche,

But hem forth Browhte Everichon,

And Of his wellbeloved he left non On ;

And the leves of that Tre don Signefie

The Membres of God, I sey the Certeynlye.
JOSEPH EXPOUNDS THE 3 WORDS OF MORDREINS'S DREAM, p. 66. 223

"And be these thre trees Vndirstonde thow wel
The blessed Trenite Everidel,
Fadir & Sone & holy gost,
ijj. 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."

"Joseph," seyde thanne the kyng Anon,
"These vndirstonde Ich wel Everichon;
But now Riht fain wolde I wete of the,
What þe Signifiaunce of theke thre wordis mown be."
"Ful gladly Sire," quod Joseph tho,
"Theke thre wordis I schal the undo;—
The Ferste that 'Formere' wretten 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-fores to þe 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 descendid Adown
At pentecost to the disciples In virown,
For to Clensen, And forto Maken Clene,
And hem Forto Enflawmen Al bedene;
And, for alle pryfiments be-longen to þe holigost,
Therfore as 'Cleansere' it signefiet, As it nedis Most.
Now the lettture of these persones thre,
I haue declared, As þe Mown se,
That but On deyete And On pvsauence
Hauen they thre with-Owten variauence."
JOSEPH EXPLAINS THE CHILD'S COMING THRO' THE WALL. [CH. XVII.

"Now vndirstonde I this Rhiht wel,
From gymneng to Endeng Everidel; 324
But of More," quod the kyng,
"Thow most don me vndirstonding;
What that chambre doth signefie,"
That with Min Eyen I saw so verralie,
That I wende Neure to-forn theke day
Into Swich An hows non Man ne enten May."
" A ! Sire," quod Joseph thanne Anon,
"put wele I declare Er I hens gon;
For that I wolde with Al my myht
In stedfast beleve to bringen the ryht.
Thike Child that In the Chambre was,
And to-forn the Isswede In that plas
With-Owten Ony wal opor dore brekynge,
Thus it is to thin & to oure Alther vndirstondinge;
It signefeth only Goddis Sone,
That In the Maydeins wombe dide wone,
Where as he In alihte, & Owt he cam
Be his Owne Miht as God & Man;
And lik as he owt of put Chambre isswed to fore p,
So dide he owt of the virgenite,
And neure hire Maidenhot was put Away,
Nether to-forn ne After, As I the say."
" Thanne telle me, Joseph," quod the kyng tho,
"What was that child that Into p Chambre entred so?"
"Sire kyng, that Child was the holigost,
On God of Mihtes Most,
That Into that chambre Entred thanne,
In the savacioum of Alle kynde of Manne.
" There-fore sendeth the to Sein be Me
That highe lord God put is In Maieste,
' That thow schost Anon putten Away
Thike fals simylitude put thow hast kept Mani day,
And that thow do hem brenzen Anon Riht
Openly In Al the peplis siht;"
That semblawnce that so longe 3ou hast had In kepinge, 306
Thow Schalt it don brenne Ouer Alle thinges.'
Where thow hast don fowl dedly Synne,
In tho pointes that thow hast Trespaced Inne,
The holigost wele pat it be declared Openly,
Thi Falsnesse And thin fowle folly,
That Alle the world it Mowe\n knowe,
Of thi meyne, bothe hyghe and lowe.'

This Semblaunce that I have spoken of here,
Lesteneth to Me, and 3e Mown lere;
What Maner of semblaunce that worschepe he,
3e scholen Mown\n bothe heren and se.
He hadde don him Mad A fair ymage
In forme Of a woman of high parage,—
And A fairer ymage ne Mihte non ben
Of tre ne ston I-Mad, As men Mihten sen,—
And with hire the king lay Every oyer nyht;
And thereto In Ryal Robes sche was diht,
And In al so Riche & worthi Aray
As ony ma\n Cowde devyne oyer say;
And a chambe for hire he let Ordeyne,
The most Merveillous that men herd of seyne,
That non Man Cowde knowen the openinge,
Nethir themtre ne Owt-Goyng.

Thanne Anon Clepid he forth Sire Nascien
And his qwene, to-Foren him to Comen then,
And seide 'that he wolde hem Alle Schewe
His fals leveng, with-Inne A throwe,
That so longe he hadde kept And lad.'

Anon his Meyne he Comaued, & bad,
'A gret Feer Forto Maken Anon
In his paleys, Amongis hem Echon ;'
And whanne pat feer was brennenge briht,
Anon he Comaued hem Owt of his Siht
And Owt of the Paleys Forto gon,
Alle his Meyne Everichon,
So that In his Compenye ne left not there
But Ioseph, & Nasciens, & his Queene in seere. 396

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-wroght In that plas, 400
And the Schettynge was Mad so pr鳄ly
That non Man Miht it knowen Aperly,
With a sotil barre with-Inne I-wroght,
That non man there was kneu nowht. 404
And whanne the kyng it Opene scholde,
A sotyl Erneu 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 Entredew Everichon
There that ymage was Riht Anon,
Where that disloyalte & synne he hadde I-do
With that ymage pot In the hows was so.

And that ymage Took he there Anon Ryht,
And Into that Fyr he let it to ben dyht,
And alle the Riche Robes Also
That vpon thike ymage weren I-do, 412
Evene thus dide he In alle menues Sihth
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
My fals levenge forto Forsake,
And Only to thi servise me take!"
And there alle his Synne he forsook,
And Onlyche to goddis servise him took. 424

Thanne merveilled Alle that Meyne
What theke semblawnee myht be,
For there-often herden they Newre spoken be-fore 428
Of non Man that Evere ȝit was I-bore.
Alle this was thorwgh Iosephes techinge,
Him self and Al his Rem In good lif to bringe,
Thorwgh the Comandement of Oure lord;  
Thus was the semblanunce brend at on word.  
And whanne Joseph hadde Alle this I-do,  
And thike ymage dide brene þere Also,  
And al the lond browht In good beleve,  
From Sarras ward he gan to move,  
And took his leve at kyng and knyht,  
At Nasciens, and Of that qweene so briht.  
Thanne the kyng, the qwene, & Sire Nascien,  
Cowndied Joseph A gret weye then,  
And Alle that weren In his Compenye  
Forth with Joseph thei gounen hem Gye,  
Wheche that A gret Meine it was,  
That to Iosephe Seiden In thike plas,  
‘That 3if Joseph wolde In here Compenie go,  
From him departen¹ wolde they neuer mo.’  
And Joseph Reseived hem Everichon  
That In his Compenye gounen to gon,  
So As be nombre it was I-Rekened to me  
Two hundred & Sevene of theke Meyne.  
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 Neuer to his fals lenvege to tornen Ageyne ;  
More-Ouer, to kepen Cristes lawes,  
My techeng, And þerto Alle my sawes.’  
Thus departe the kyng and they tho  
With wepinges, syghenges, & Manion mo ;  
For hem thoughte forloren they were,  
Whanne Iosephe departed from hem there,  
As 3e scholen heren here Aftirward,  
What happes & Chaunses beliffen hem hard.  
And whanne that Joseph forth wente,  
Into what Contre he ne wiste veramente,  
But As be Goddis Comandement  
He it Fulfillede tho verayment.

¹ MS departen they]
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 Sarras, 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 troubled 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). Saracynye, 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 establisht, 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).

Now goth forth Joseph & his Compenye
Be Goddis Comandement Certeinlye,
But Alle here Iornes devisen I ne kan,—
It were to moche for Ony On Man—
Nethir here herebegage, ne here yvaunde;
But nothing hem lakked, I undirstonde.

Now from Joseph A while let vs twynne
And of kyng Mordreins we Moste be-gynne,
And of the Compenie that Is in Sarra Cite,
That Joseph there lefte of his Meyne.
Thus begynneth this storie forto telle
What Aventure king Mordreins Affir befelle.

In bedde as he lay vppon A Nyht,
In his slepe was there wondirly asryht;
And there A gret dreme Cam him vppon,  
As after scholen 3e heren Everichon.  
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,  
In Sighenges and In Storbelings sore,  
Al Evere thus he fende More & More;  
So that þe qwene, that by him lay,  
To hire herte it was a ful gret fray;  
But Sche myhte not Enqwere for non thing  
Of him what Amounted this Metyng,  
For sche dorste not A3ens his wille  
Hym there-Offen freyne, for good ne ylle;  
For he was bothe feers & Crwel,  
Therfore sche ne dorste him A3en neuere a del.  
Thus Abod the kyng In this troublle Owte riht  
Til it was passed middes of the nyht;  
And thanne In a softe Slepe  
For werinesse of travaile he hadde Inne be;  
And thus In dremente thowhte he,  
'That he was In Sarras, but faire Cite,  
And there In his Cowrt that was so Riche  
And so worthi, that non was liche.  
To that Cowrt him thoughte comen there  
Manye lordis & ladyes Of gret powere,  
That werea Arayed & Rialy dyht,—  
So Ryal Saw he Neuere In his silt;  
And to Mete Seten they Alle,  
As to kyng, lordes, & ladyes, don befalle.  
Him thowhte At his mete þere that he sat;  
His mowht he opened, A morsel puttyng In þere-at;  
Him thoughte A thondir blast gan gon,  
That Morsel owt of his hand it smot Anon;  
An the Crowne that was vppon his hed,  
To the Erthe it Caste In that sted;
A strong wind carries him to a strange place.

A Lion brings him food.
A Lioness takes half of it away.

He finds his lost Crown, with far more precious stones in it than before.

An eagle bears Nasciens's son into a far country.

And whanne he stowpede the Crowne to take,
A boistous wyned there gan to wake;
Hym thoughte he was born Into A straungethe place
A fer wye thennes, & þere was a long space.
And þit him thoughte there wel More,
That A liown & A lioness to him Comen thore;
Everi day the lyown mete to him1 browghte,
And the lionesse Ayew it Cawhte,
Sauf scarsly half his lyvenge
That the liown dide him bringe.
And Atte laste him thoughte Agein,
That non lengere he wolde it soffren in sertain;
And with his fist smot so the lyonesse
That sche dide him no More distresse.

Thanne him thoughte his Crowne he fond;
And vp he took it þere In his hond,
And set it Aȝen vpon his hed;
Thus thoughte him there In that sted.
But it was Chonged thanne wonderly,
The stones of that Crowne Certeinly;
For the stones weren so preciouwe to his eye,
That nene þere non So precious stones he sye.

Thanne Cam his Xevey, Nasciens sone, Certein;
Him thoughte that An Egle him there bar
Ryht Fer with-lune the Se thar;
Ful fer Into a straungethe centre
His Xevey him thoughte þere bar he;
And there the Egle lefte him a-down
Ryht fer Into a straungethe Regiown.

And whanne he was there set In þat plase,
The peple that In the Contre wase.
To him alle they kneled a down
In that plase Abowtes In-virown;
And whanne thus alle they hadden don,
To him so Enclyned Everichon.
And greet loie of him they made,
And of him weren they wondir glade.

‘Thanne thoughte him that veraillye
That he Sawgh with his bodilich Eye
A greet Flood Owt of his body Gon;
Of wheche flood becomen there Nyne Anon,
Where-Offen the viij Reveres were
Of on clernesse, of on depthe & bred, him thoughte there;
But the laste flood that there was,
Most deppest, Most Trowblest, semed In that plas;
The water was as fowl As Ony chanel,
Rh0 hydows Therto, & ful stordy Ech del;
Thus Evene ferd it Atte the begynning:
But In the Middis was thanne Anothir thing,
For the water Also Cler was there
As ony precious stones Owghere,
Not-with-stonding it was boystows & scharpe
As here to-Foren 3e herden Me Carpe;
And 3i In the Ende was it in A-nothir Manere,—
3if 3e welen lestene 3e scholen here;—
For it was More Cler An hundred fold
Thanne here to-fore 3e han herd me told,
And More Fairere thanne In the Middles it was,
And as swete to drinken In ony plas;
And so delicious it was to drinke,
That More delicious Cowde non Man thenke;
In wheche Ende the Cows was so softe,
but there-offen was non Noise on loft.
3it more him thoughte but he Sawgh tho
A Fair Man that From the hevene gan go;
And as he lokede, him thoughte, An hy
In his hondis he Sawgh the verry Crucyfi;
And to a lake he Gan to Gon;
His hondes & Feet he weesch there-Inne Anon;
And thre of the floodis wheche but were
Departid from the Nynthe there;
SARRACYNTE SEEKS COMFORT FROM HER BROTHER. [CH. XVIII.

Into Alle thre he Entred, wete pou wel,
Hondes, feet, and body he weesch Eche del.'  124

This Avicioun & this dremenge
Sawgh the kyng In his Slepinge,
Wheche that lasted Ny to the day,
Lik As this Storye vs now doth say.  128

Mordreins wakes,
and is abasht.

His Queen,
Sarracynte,
is troublt,
goes to her
brother Nasciens,
tells him how
Mordreins has
meared all
night,
and asks him to
find out the
cause of it.

This kyng Anon,
And Remembred him of these vicious Echon,
Where-offen Abasched ful sore he was,
Of that wonderful A[nd] mervellous Cas.  132

And the qweene that beheld his fare,
In hire herte hadde sche ful gret Care,
How sche Myhte Ought knowen of the lif
Why that hire lord was so thanne pensyf.  136
Anon As sche myhte parecyven the day,
Vpe sche Ros, And to hire brother took the way,
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
That Al Xiht hadde ben In sweche Morneng,  148
And the Cause for why sche ne wiste,
" Therfore, dere brothir, as I the tryste,
Lest he myhte falle In som dispeireng,
Now, swete dere brothir, for Ony thing  152
That 3e wolden of him Enqwere
For what Cawse he hadde Al his fere,
And for Iesus love hevynne kyng,
For whom we haune taken Cristeneng,  156
That 3e wolden streyht to him gon,
And a boone Axen Of hym fere Anon,
CH. XVIII.] NASCIENS ASKS MORDREINS TO TELL HIS DREAM. 233

'That he wolde graunten 3ow 3owre Askynge,
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 ;'
For I ne desire so sore non thing
As there Oftten to haven som knowenge.'

Thanne Ros him vpe this Nasciens Anon,
And to the kynges chambræ 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, One bone, sire kyng, þat thow graunste me
With-Owten lettynge Owthir Adversite."
Thanne þe 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 wolden not Mis,
But fullifen his bone Al hol & pleyn,
Thanne to him thus seide he In Certein,
'No more for his boone wolden he Crave,
But knowlishing of his pensifnesse to have ;
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 Rhel to Sire Nasciens
He tolde his troublynge 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 ;

Nasciens goes to Mordreins,

Mordreins at once tells his dream to Nasciens.
Mordreins tells Nasciens the reason of his trouble.

Mordreins says his trouble has come on him because he didn't fulfil his promise to reward Nasciens for his help.

For of this gift that ye han Axed me, Right ful vntrewe to 3ow have I be;
For I swor to 3ow with-Inne p viij day, Whane 3e token for me that iornay, I scholde 3ow so worthily quiten Ageyn That al 3oure baronage scholde it knowen Certein. Where-offen vntrewe to 3ow I am, And thus this pensifnesse On me it Cam.

Fortheremore, As by my quene I lay, I bethowghte me how Mani A day That I hadde leyn In fowl sinne, The fowlest 3at Man Myhte leven Inne; And myn Consciense me gan to Repreve Of myn fals levege & Of myn beleve. And as I lay thus, & me be-thowghte 3if to Ony Man I hadde behyght Owghte; And I me Cowde not thenken, sauf Only to p, To whom that I haue so longe vntrewe be; And for wheche thing is most myn hevynesse That bringeth myn herte In al this distresse. For there his now no man lyvenge That I am so moche bownden to In Alle thinge, Ne that so moche that I haue trespassed vnto, As to 3owre persone now that I have I-do. And what this vntrowthe it is to mene, I schal 3ow tullen ful wel & Clene.

It is ful trewe, As ye don vndirstonde, Whanne I was discomfyt be myn Enemyes honde At Tarabel, As ye wel knowe, Where as ye Comen with-Inne A throwe 224 A3ens Myn Enemyes to socowren there, Of whom 3at I hadde Rhiht gret Fere, Whanne to the Castel of Come 3at I was gon,— That tyme Ofer Socour hadde I non;—

Thanne Comen 3e prekynge with 3owre Meyne In Socowringe, fortheringe, & helpinge of me;
Thanne behyghte I sow thw In Certein,
‘That jif euere to Sarras I Myhte Rekeuere Agein 232
In worschepe & In prosperite ;
With-Innen .vij. dayes aftir Certeinle,
I scholde sow so worthily Gwerdone thanne,
That bettere gwerdoned nas neuere Manue ;’ 236
Where-offen the scheme is Fallen On Me
Only, Sire, & not vppon the.
And for Cawse of this grete thowght,
Into this Aviciou? thus was I browght,
As I have told sow, bothe Crepe & Roote ;
But the signefiawnce, how to knowen, I ne woote ;
Now sethen that Joseph is hennes gon,
Man me to declaren now know I non ; 244
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 viciow scholde be browht. 248

And thanne be-spak tho Sire Nasciens,
That thike tyme was In the kynges pre?ens,
“For, sire, this viciown May Signifie
That 3e scholen In-to Anothir Seignorie ;
But 3e neten whanne, ne what day,
That this sodeynly behappen sow May.
For, lik As 3e han chonged 30ure lif,
So scholen 3e 30wre Regne with-owten strif;
For Every Evel wil & wikked Cownsaile,
Eche man Owghte Forsaken Sawn faille ,
And Ellis diden we Contrariously
To Owre newe feith ful Sekerly,
Into hos Creatunse we han vs bownde
Bothe body and Sowle In this stownde.
Where-fore, As of 30ure Aviciou?, now semeth me,
To non Evel may it torne In non dege,
But I rede sow that 3e now do,
Counsel Of holy Chirche to Clepen sow to,
Mordreins had better take counsel of Holy Church. Wheche that Ioseph left In his stede, Good Counsel there-Offen 30w now to hede. 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, That Xedy were to sowle ojer to body;’ Thus Comanded he 3ow, 3e weten wel sothly.”

He and Nasciens Anon bothe to-Gederis thanne gonnen they go To the paleys Anon Of Spiritwelte— As to-forn Rehersid han 3e herd Me— That Enstablyscht & Ordeyned weren Echone, Holy Goddis Servise there-Inne to done ; So that there herden they goddis Servise, And Afterward that Glorious Sacrifice, As Ioseph hem Comanded before. In what maner to Swen Cristes lore, And Every day for the More part Comowned to be ; Thus Comanded Ioseph tho Certeyne. And whanne this Servise was Al I-don, To-forn him he Comanded to Comen Anon Alle the provostis of holy Chirche, And of hem took Counsel how he scholde wirche, And told hem Clerly Al his Avicioun, How that he dremede, Al and som. But Of hem was therre not On tho That theke Avisiown Cowde him vndo ; For they Seyden him Certeynly, ‘That there ne Cowde non Man but God Only That Avicioon to declaren In Ony place, Sawfe Only God thorg his grete grace.’ And whanne the kyng & Nasciens herden of this, Anow thens they werten with Owten Mys.

Thanne wente the kyng & Nasciens forth bothe More heyyere thanne Er they weren forsothe,
CH. XVIII. WONDROUS NOISES IN MORDREINS'S PALACE.

And [scide] that neuere In Ese they scholde bene
Tyl here-Offen they hadden vnderstanding clene;
And thus pensif to the paleys Azen gonne they gone,
They two togederis, right Alle alone;
And there they Rested hem bothe that stownde
To-Gederis On A Cowche vppon the grownde,
And non More Feleschepe but they two.

Thanne felten they Anon Merveilles Mo,
How that Al the paleys Clene Alto-schook,
Sawfe p° Sovereyn vowtis, As they Gonue look;
And thanne loked they furthermore;
Hem thoughte Al to-scheverid it was thore.
And In Every Chene hem thoughte they sye
Ful of brenneng brondis ful wittirlye.
Thanne so hydows A noise there be-gan,
As it was semeng to hem bothe than
That the Endeng of p° world hadde be 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.
And Amongs Alle this Merveillous thing,
There Cam On hem the wondrest dirkeneng,
That hem thoughte here sighte was gon Certain,
And that it neuere to Recoverin Ageyn.

And non Men Of that Cite Certeinly
Theke Merveilles sien, neper herden, but they
That with-Inne the paleis were;
And herden they, ne sien, no more there
But Onliche Of that gret thondringe,
Where-Offen they hadden gret Merveillenge.
And Othir things syen they nowht;
But, As hem semede In here thowht,
A fewe sparkelis At the Openynge
Of the Paleys wyndowes, they Syen Comenge;
And set they Asachten ful sore of this,
What it Myhte Amow[n]ten, with-Owten Mis.

And As the kyng & Nasciens liuen In this trawunce,
set herden they A more wonderful Chawnce.
Hem thoughte they herde the Sown of An horn
That neuere they herden there before;

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.

Thanne Anon A vois there Gan to Crie,
"Here is begynnung of drede Certeinlye."
And whanne this Nois they herde thus seyn,
Evene plait A down they fallen ful pleyn,
Lik bothe dede As they hadde þere been;
Non lif In hem non Mihte Seen.

Thanne was the prophecie fullfild tho
That be Olde dayes was knowen to Mo,
Wheche þet seith, 'Two scholen liggen In a bed,
On be taken, þe toþer leven stille In that sted.'

Thus sone the kyng Owt of his bed was bore
Seventene Iornes, be Goddis Myht thore.

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 Oure Of None.

But of him talketh now non lengere this storie;
But to the qweene & Nascien Mosten we hye,
That bothe weref belef In sarras,
As woful peple In that same plas.
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 awoorn (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 griev'd, 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 Neure Sein In non plas;
And In the Cite Was herd no More
But the thondir & p*e sown of the trompe thore.

Thanne it happed In this Mene tyme—
The tyde Of p*e day Was Owr Of pryme—
That the qwene gan forto gon,
A faire Chirche Werk to beholden Anon,
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 wonderful Syhte Sawgh sche pere Anon,—
Alle the Seriawntes lyen there plat adown
Ful dedlich & pale Al In virown;
And sche wende On Slepe but alle hadde ben tho,
So that Furthermore sche gan to Go;
Thanne Fonde sche Alle the knyhtes & Squiere,
In that Same Manere they lyen tho there.
Thanne Merveilled the qwene mochel of this,
What it scholde Amownte with-Owten Mis;
Anon Somme of hem sche gan to Calle,
But thei milten neper heren ne sen, so gan it fal,
For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Certeynye.
And whanne sche say, that not sche Myhte
Of hem nethir haven word ne syhte,
Thanne with A gret Cowrs turned sche Anon,
And to the kynges Chambre gan to gon.

And whanne sche was Inne Atte Chambre dore,
There, Merveyllles Gan sche beholden More;
Sche beheld hire brother sire Nascien
Sat In his bed weeping than,
Owt of wheche bed Mordreins the kyng
Was vpe lefte with Owten lesing;
And þere Nasciens Made gret sorwe & Mone,
As him thowhte nedis he most done
For the Ñoise and þe voys that he herde,
That he ne wiste In what maner it Ferde.

And whanne the qweene þis began beholde,
Anon hire herte gan waxen Colde;
And sore tremeling & qwakyng than,
To sire Nasciens bed Anon sche Ran,
And wend that som wikked Sperit be chawnse
Hadd hem put Owt Of here Ryhtful Creadne;
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.

Thanne gan he wepe wondirly Sore,
Fastere and hardere than he dide before.
Thanne þe qweene gan lowde to Crye
With a lowd vois ful petowslye,
And Swowneng to the Erithe fyl sche there.
Thanne sire Nasciens Gan hire to Chere,
And brased hire In his Armes two,
And hire there kyste & Cherede tho.
"A, swete soster!" he gan to Say,
"What may zow be to Maken this fray?"

And whanue sche Aros Of hire Swowneng;
Thanne Axede sche of yet Merveilleng;
With Sorewful herte & hevy Chere
Sche gan Axen where hire lord were.

And whanne Nasciens this vendirstood,
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.

Whanne the queene Say him so taken vpon,
Sche Axede what he hadde with hire lord doon;
Thanne gan sche forto Swownen ageyn
In that place there Certeiu 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,
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.

And whanne Nasciens hire tolde Al the verite,
Thanne weping & morneng myhten men pere se,
And how the kyng from him was taken there,
And forth born, & In what Manere:
But Into what place pat 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 gone falle.
And swich Sorwe þe qweene there Made,
That Erthly thing myhte hire non Glade.

Thanne Cam Nasciens to hire Agein,
And In his Armes he hire embraced ful pleyn,
And hire Comforted In this degree,
"Now, goode dere Soster, jesteneth to Me ;
The kyng he is bothe Sawf & Sownde
As we ben here In this Stownde,
And bothen heyl In Sowle and In body,
I Sey 3ow, Sostir, now, Certeynly.
This knowe I wel be that tydynge
That the voys to vs gan bringe."

Thanne Axede Sehe Nasciens with-Owten lak,
'Ho it myyte be that to him tho spak.'
Thanne Nasciens hire Answerid Ageyn,
And seide it was Cristes Messenger Certein.
So gret Sorwe & Mone Made þe qweene,
That for non Erthly man Seced myhte bene.
Thus Gone this tydinge Gan forto springe
Ouer Al the Contre with-Owten lettynge,
How that the kyng thus was I-lore,
And how sodeynly he was A-Wey I-bore.

Thanne the baronage to-gederis Comen Anon,
And of this Consicleden what they myht don,
And how the kyng Avey thus Scholde fare;
Where-Offen they hadde ful gret Care.
So Amongs Alle Othere there was On
That longe with the kyng hadde Igon,—
A malicious knyht In Alle Manere,
His name Was clepid Sire Calaphere—
For he was so Crwel, & so Felowyns,
So fals, so Cvrsid, so wikked of Condiciouns,
That in dedly herte ne Myhte Synke
So moche Tretorye forto thenke,
As that Cursed Calaphere
In his herte Imagyned there:
For there he seide ful Openlye tho,
'That be treson Nasciens the king dide slo,
For he wolde hauen þe Rem In gouerninge,'—
This was Openly his talkynge—
'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 ?'
Thanne Answerid the baronage Azen,
' That it is ful lyk thus forto ben.'
Thanne tooken they here Conseyl Anon,
That Into Strong warde he scholde be don,
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;
And thus Of Nasciens demed they there,
That þe kyng hadde Mordred, but þei niste where.

And thus to Cowrt they Comen Anon,
Alle these barowns Everichon,
And fownden Sire Nasciens & the qweene
Makenge gret sorwe Al bedene,
That Neure Man that was lyvenge
Herde neure half so moche weymæntëng ;
And this was the thridde day
Aftyr the kyng was Ravischt Away.
Thanne thus to þe qweene gonnën they gone,
And of this Aventure Enqwerid Anone.

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 Certein ;
And Also of the kynges Swevenynge,
What he Mette In his dremonge.
Thus to Nasciens they weren Enqweringe,
& of Al thing he 3af hem Answeringe,
And seide to hem ful Sekerliche tho,
That In the Chambre Xeren but they two
Whanne this Chaunce there gan to falle;
And thus he tolde Amongs hem Alle. 172

Thanne Anon there they him tooke,
And Grevously On him gonnen to loke.
And sire Nasciens hem Axede tho,
‘Why with him they Fenlen so.’ 176

Thanne they Answerede, & forth him ladde,
‘That suspacion to him Of the kyng they hadde.’
And thus In preson thanne they him Caste,
& Sesid Alle his londis Atte laste. 180

Thanne senten they Abowtes here & there,
To don seken the kyng Every Where.

Thus Nasciens In preson suffrede mani hard schowr,
Be conceil of Calapher, but fals Treterwe.— 184

This Calafer made good semblance
As a man Of good Creawnee,
But fals he was In dede & thought,
For Cristene manne was he nowht; 188
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 Enswe;— 192
So that he Cam to þe barouns Agein,
And hem thus Conceilled In Certein,
‘That Into the tyme that they myhten knowe
Begynne And Endeng Vppon A rowe,
Nasciens In presown scholde Abyde.’

Swich Conceil þaf that tretour this tyde.
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.

And whanne þe qweene behechd Al this,
3he thowhte In hire herte it wente Amys, 204
That hire lord thus was Agon,  
And \textit{perfo} hire \textit{broper} In presoun don.  
It is non nede to tellen the Mone  
That \textit{p}e \textit{qweene} \textit{per}e made ful sone,  
For there nas non Erthly thing—  
Aftir hire lord that was the kyng—  
That so moche was \textit{In hire} herte,  
As of hire brothir his peynes smerte.  
Ful fain wolde thanne this gode \textit{qwene},  
That hire brothir Owt Of \textit{preson} hadde bene;  
But sche was tho A lone womman,  
And ful litel Reed of this sche kan;  
To stryven A\textit{gens} hire Baronye,  
Sche ne hadde non strengthe Certeinlie.

\begin{itemize}
\item \textit{And Evere} was Nasciens In \textit{preson} strong,  
\item And tempted he was with the \textit{devel} Among  
\item Forto forsaken there his tewe Creawnse;  
\item But he ne wolde, for non Maner Of Chawnse,  
\item Forsaken his god for non peyne;  
\item But Euere to his God he gan Compleyne,  
\item And Cride \textit{Merci} For his grete Synne,  
\item Of \textit{p}e \textit{wikkednesse} that he hadde lyved \textit{Inne}:  
\item \textit{"For moche more thanne this deservid I have;}  
\item Where-fore, gode lord Iesus, thow me save!  
\item For A \textit{gret} Fool trewly I was,  
\item Thy secrees to sen In that holy plas,  
\item Wich that non Man scholde han seyn there,  
\item But 3if Clene Of Synne I-clensid he were;  
\item And so, gode lord, ne was not I;  
\item Where-fore, Iesus, I crie the \textit{Mercy!}"
\item And in this holy Entenciown  
\item Stille belefte Nascien In \textit{presown},  
\item In \textit{gret} Angwisch & \textit{gret} Anoye,  
\item Thus lyvede Nasciens, As I 3ow seye;  
\item Bothe be nyht and Ek be day  
\item In this Angwisch thus Nasciens lay;
\end{itemize}
And Evere Cried God Of Mercy  
That he hadde leved so Folily.  

And now turneth this Storie Ageyn  
To kyng Mordreins now In Certein,  
The wheche lest pat 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 callid The Roche Perilous (p. 248); and on it was formerly a house built by a pirate, Fowcairs, who entied ships ashore, and destroyd them and their crews (p. 248-9); till Pompey heard of him, and prepar'd a ship (p. 249); and attackt him (p. 250). The account of the fight\(^1\) (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).

\(^1\) The French account for lines 244-334 differs considerably from the English one: it gives more detail and incidents.
And whan he vpon this Roche he was alyht,
In his herte he was wonderly Afryght.
Whanne Abowtes vpon the Roche he lookede tho,
And beheld how Into A strange Contre he was 1-do,
Where-Offen he thoughte tho In his herte
Neuere that desesse forto Asterte;
And there-fore but litel wondir it were
Thowgh Sore Abasched were he there,
For 3it hadde he non ful knoweng
That In the paleys he hadde of his swevenyng;
And Evere he Merveilled In his\(^1\) thowht
How that he thedir was tho browht,
And In him Self hadde gret Merveilinge
Ho that thedir dide him tho bringe.
And thus longe he gan to beholde,
That Al his herte gan wexen Colde,
For non thing he ne Sawh abowtes hym
But the wilde Se, bothe Stowt & Grym,
And no more lond there ne was
Thanne pere the Roche stood In that spas.

This Roche stont A-Middles the se,
Al this Storie now telleth to Me,
Evene from Scotlond the Ryhte weye
Into Babiloyne, As I the Seye,
And from Erlond the weye Also
Streyht to bablyoynge it doth go.
And So hygh the Roche is there,
That Ouer the Se I[s] sein Every where ;
And to Wales there Miltte he se,
And Into Spayne Into that partee ;
So hygh is the Roche In that stounde
That kynge Mordreins there hap I-founde,
For it is On of the most heyst plase
That In Ony Se Evere 3it sein wase;
And this yl So wastful Is,
That of non Maner viaunde there-Inne pere nys,
OF MORDREINS’S ROCK, AND THE PIRATE FOWCAIRS. [CH. XX.

Ne non Erthe that is Movable,
But Al Clene Roche hard & stable;
Except p’ space Of A mannes hond,
In p’at place Is there non Erable lond;
And Elles Into the harde Se,
Clene Roche As it May be.

It is called
And for that Roche Is so perilous,
So hygh, so straunge, & so Merveillous,
That “the Roche perilows” is the Name,
For it is of So perilous A fame.

Vppon wheche roche sumtyne was diht
A Certein habitacle with gret Miht,
That A lerrers of the Se hyt Made,¹
And Fowcairs to his name he hade.
This lerrers was of so passing Mesure,
And of so gret strengthe, I the Ensure,
That non Man his gretnesse Cowde diserie,
Ne his strengthe to haven In Memorie;
So that In this Roche, for certein,
His habitacle he made ful pleyn;
That So with Verray strengthe & Myht,
In that Roche his hows gan he dyht;

A large hostel for twenty Men,
Thus he gan Areyened than;
But In that Roche lay not he,
But In A galey In the Se,—
He, & hise felawes Also,—
Vppon the Se felonie to do.
And Ofer whiles In Certein²
Vppon that Roche they wolden ful pleyn,
A ful gret feer wolden they make,
Here pray there-with forto take;

¹ Et si li frema vns leres de mer qui estoit apielres fon-
² Et quant il faisoit la nuit bien oscur, si metoient sur la
roche .i. grant brandon du fu ardant.—A.
So that it semede to Ony Marchawnt
That thekë plas dide Owht hawnt,
That Sum Resteng place it hadde be;
But here distruction it was, As 3e mown Se;
For Azens that Roeh they hurtelid so sore,
That Alle to-borsten weren they thore;
Thanne Owt of here galeyes gomne they go—
These thevis that this falshed hadden do,—
And tooken bothe þere Man & good
That persched was there In theke flood:
And In this Manere distroied this lerrers
Mani A Marchawnt & Mariners.

Thanne be-fil A wondir Cas,
That On, Grete Pompees, that Emperour was
Of Romeyns, As happed that day,
Of Alle these Merveilles herde he say,
As Owt of grece he seilde tho,
Toward Cecyle he gan to go.
And thus As he seilde Abowte,
And took many Garisouns, bothe strong & stowte,
That Abowtes be the Se stooode
In Ony place be þe salt Floode;
Thus Cam he toward babloyne,
And thidirward of this thef herde he seyne.

Thanne seide this pompee with-Owten faillé,
‘That theke strong theef 3e scholen asaille.’
And thus to his peple gan he Seyn,
“We scholen him Asayen In Certeyn.”
Anon there Redily dide he dyhte
A riht strong galeie, & Of gret Myhte,
And put it ful of good vitaille,
And Of goode knyhtes, that thef to Asaille.

Anon whanne this was Redely dyht,
The Se he took Anon there Riht.
And fourty goode knyhtes be† ordeyned there,
And twenty grete grapelis of Erne þere were,
The Galeyes to the Schipe forto holde,—
Of yrne weren Mad bothe strong & bolde;—
And thus they gonne to seylen Anon
As fast to the Roche as they myhte gon,
Bothe be day & Eke be Nyht,
Tyl of a hard roche they hadden a syght.

And whanne the Roche they gonne to Aspie,
It to Aprochen they Seyled ful Nye ;
And whanne faste by they weren gon,
Herere Ancres they Casten pere Anon,
Forte Abyden there that Nyht,
Til of the Roche they myhte han better Syht.

And whanne p[e] Nyht was wel Apast,
To-ward the Roche they Comen In hast ;
As Ny As a man Mihnte Casten A ston,
Thus Ny to the Roche Gonne they gon.

And whanne these thevis gonne Aspie,
Redliche they Raped hem, & In hye.
But p[e] maister Mariner that was with pompee,
Of that Roch knew Al the Sotelte ;
And pere As the feer the thevis gonne Make,
That partie of the Roche wolde he not take,
But be Anothir side they wente,
pere As they fownden presente
A strong galeye, that there lay
Betwene p[e] Roch & hem, p[e] sothe to say ;
And they Comen with so gret A wille
That there mani men gonnen to spille,
And fillen down Into p[e] Se,
Of Men & good, ful gret plente.

Thanne they that In p[e] to pere galeyes were,
Wenden the grete schipe hadde persched pere ;
So was there tho A ful hard stowr
Betwene these Felownes and the Emperour.
And whanne they sien it gan so to go,
The Emperour to withstande non power hadden tho,
CH. XX. | THE PIRATES DEFEND THEMSELVES WELL ON THE ROCK. 251

Be litel and litel they Gone to gon,
Til that p° Roche they Entred Anon.
And whanne pompee gan this to Aspie,
Ful lowde he gan hem to discrye,
And swoor that he wolde don his Miht,
Of tho theves to ben Avenged Ariht.
And whanne the thevis this vudirstood,
Non lengere there they ne Ablood,
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;
So with-Owten, thrifty there were,
And with-Inne, xix theves In fere;
For alle the Remnaunt of þese theves tho
Weren slayn, And In-to the Se I-do.

And whanne this Sawt began to gynne,
These theves wrowhten A corsid gynne;
They Rolled down I that plas
A qwarter Of a galeye put broken was,
That hevy & boistous it was to be-holde;
And down it Cam with strengthe manifolde,
And til Anon down Into the Se,
Where-with xi. of Pompees knyhtes slow he,
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,
That there so falsly hadde slain his knyhtes
At thike same tyme with here fyhtes.'
Thanne On of his knythes there Anon,
That say In what peryl that he wolde gon,
And Conseilled him "forto Abyde
Til it were more to the day tyde,
And I schal 30w Certesien Everidel
How On these theves to ben Avenged wel;
Thanne scholen 3e non men lese,
Ne putten 3owre self Into non gret descisse."
Thanne Pompey Axede him Anon,
In What Manere that it Mihte gon.
"Sire, of this sawt 3e scholen A while reste;
I hope it schal be for 3oure beste."

But Evere they\(^1\) maden sorwe & wo,
For hise goode knyhtes weren slayn so.
He forto lesen so mani goode knihtes
For A fewe theves In tho fyhtes,
Ful gret schame to him he thowhte it was,
His knyhtes so to lesen In theke Cas.
And On the Morwe whanne it was day lyht,
And Pompey of that Roch hadde A syht,
So strong A thing say he neuere non
As thike Roche that he loked vppon;
'And non wondir it hadde ben,' seide he Anon,
'Thowgh his knyhtes hadde ben slayn Echon.'
Thanne of his knyhtes he Axede Counsaille,
\(3\)if to that Roche they Cowden Owght Availle;
But non Of hem that was there
Cowde him Counseillen In non Manere;
For they seiden to him Certeinle
But \(3\)if be Eufamyne it\(^2\) wolde not be.\(^3\)
Whanne \(p^e\) kyng of hem hadde non \(\text{O}p\)\(\text{er}\) chere,
He be-thowghte him In Another Manere,
That hem he wolde distroyen Anon
Be Angwisch Of fyr \(p^e\)\(r\)\(e\)\(r\) Everychon.
Anon A gret fere he let there dyhte
Of Olde schepes And Galeyes, \(p\)\(at\) brende so bryhte,
That At theke Roche persched hadde been,
As all the peple there Myhte it seen;
So that this feer there brende so longe tho,
That Alle the smolder Into \(p\)\(at\) kave gan go;
\(2\) Car il ne quidoient pas ke ele peust estre prise sans afamer.—A.
For that feer to stawnchen hadden they non miht,
But Enere this feer brende ful lyht.
And they benethe gonne hem defende
With Arwes & stones that they gonn en vp sende;
And they Aboven defensed hem thore
With speris & cleyves wondirly Sore.

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 gonn en it do;
Thanne Alle the smoke & p*e flawme, I p*e plyht,
Into that Cave wente there Anon Ryht,
And they benethe schetten ful sore,
And stones vp threw with Engynes thore,
So that they slowen fowre of the felowns
That hadden don sweche distroctiou ns.
And whanne these thevis Syen this,
Azen to p*e Cave jey wenten with-Owen Mys;
But jere 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,
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
And the Felowns hem defendid sore,
As they that Maymed & Greved wore.

And whanne this pompee gan this beholde,
For deol his herte gan wexen ful Colde;
And to that Rooch he hentred Anon,
To-ward p*e feer, As faste As he Cowde Gon.
Anon Azen to the Cave they gonn en to Ronne,
For non lengere nolden they blynne;

¹ Et li chiualer lor laissant courre : si se combatoient moult durement a aus.—A.
And Pompey After hem tho sewede faste—
For to hem hadde he ful gret haste—
Where that he of hem Slow there fyve ;
Thanne lefte there but xiii On lyve;
To wheche they benethen schotten ful sore,
& Manie of hem horten thore,
So that Pompe him-self hurt with hem was
In thre stedis In that Same plas.
And whanne that this beheld Pompees knyghtes,
That he was so vegorous In fyhtes,
Yppe to the Roche they gonnen to wynne,
To sosteine here Lord Azens hem with-Inne ;
So that pompee ful Sore gan fyhte,
And drof these Felouns Into the Cave Anon Ryht,
And putten hem Alle to Mischef,
Thike lerrers, that Errawnt thef.

And whanne this lerrers bethowhte him tho
That they xiiij Of On Man dispised weren so,
Owt they Come Al On Abrest ;
And this lerrers On pompees Faste threth,
And took pompees be bothe scholdres tho,
There In that Fer him forto hanen do ;
But he myhte not Allyng for his knyhtes,
But down Fillen they bothe Anon Ryhte.

But Pompe there in Swowneng lay,
And bothen Armes of lerrers borsten, in fay.
Thanne they benethe Gonnen this beholde,
And to here Lord Ronne Manifolde,
And to the Schip they him gan bere,
And In a Cowche they leyden hem there,
Thanne token they thys fals lerrers,
And him kepte As A thef So fers.
And Alle this whille fowghten the knyhtes
Vpon the Roche, and slowgh down Ryhtes.
And In this mene whille Of fyghteng,
Awook Pompe Owt Of his swowneng,
1 So that $19 - 4 - 5 = 14$ (!).
2 ? aboven.
3 MS wynee.
Where-offen his Meyne ful glad they were, 
Whanne that he was Recovered there. 
Thanne Merveilled Pompe wondir sore 
How that In the Schipe he Cam thore; 
Thanne his Meyne gan him to telle, 
In what Maner and how pot he felle.

Thanne this pompee vp Ros Anon, 
And Az'en to that Roche gan he to gon 
With a ful good strong Spere In honde, 
Where-with he wrowhte pot theves schonde 
And to that Cave he Entred Again, 
And there with-Inne he hath hem Slayn, 
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. 
Thanne Comanded he to taken this lerrers, 
That was a theef So strong and fers, 
To bersten bothen his thyes and Ek his bak, 
And Into the se Casten him with-Owten lak, 
Thus deliuered thanne Sire pompee 
That Roche Of felowns, As I telle thec. 

And to Rome seilled he streyht Agein, 
As I telle 3ow now for certein; 
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, 
And seide to hym In this Manere:\n"Pompey, thow forsakest thi maneres here, 
And dost moche wers thanne dide lerrers,— 
That was a felown bothe strong and fers,— 
Thy stable thus here forto Make 
The heyest hows, that for goddis Sake 
Was mad to don Inne his Servise. 
Now thow pot hows gynnest to dispise,
OF MORDREINS ON "THE ROCK PERILOUS."  [CH. XXI.

Wherfore I may wel liken the
To Forcaus, that felown sire, perde."

Thanne from Jerusalem þis pompe wente,
And charged Al his Men wit goode Ente[nce],
'They scholden neuere Of this forcaus speke,
In what maner On him he was A-wræke;
For to him hadde it ben gret velonie,
Vpon A thef to han set his hol Navye;
For it was On of the grettest prowesse
That Evere did þe Emperour In Ony distresse.

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 Naseiens (Seraph) is in (p. 264), and of the evils that will befal him—Mordreins—if he stops in the island (p. 265).

Now Of this Emperour let we now be,
And Azen to this kyng now torne we,
That into this Roche Is now I-browht,
And In what Maner ne Wot he nowht.

And there sit he In pensifnesse & In deseise,
& With him non thing put may him plese;
And faste Abowtes he loked him there,
But hevene & the se he ne sawh nowhere;
Ne non sustenance there ne was,
But Al disolat In that same plas;
Also, dwelling was there non, 12
But hydows & sterne that Roch of ston; 12
And On pat Rock was there non weye 12
But A path that to pe Cave wenten sothlye. 16
Thanne loked he vpon the tothir side; 16
He ne sawh non Comfort In that tyde, 16
But dirkenesse & hard Roche there. 16
Thanne set he him down with hevy Chere, 20
And began to sighen ful sore,
To wepen & wringen hit wel more.
Thanne Anon thoughte he In his herte—
Whiche thought him myhte not Asterte—
That Owre lord him hadde forgotten Clene,
That he there so Was brouht In tene.
And thus as he was In this morneng,
The water Of his Eyen Cam renneng:
Him thoughte pat the waves of pe se,
A wondirful Noise Maden hee;
And as he lokede tho him Abowte,
He saw Come seilling A schipe wel stowte;
The wheche schipe was ful of Bewte,
And A wondir fair Man there-Inne to be,
That to-forn 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.
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.
And whanne this schip to pe Roche gan Aplye,
Alle the swete savours him thowhte sekerly
That Evere weren groweng In Oni plas,
Him thowhte that In theke schipe tho was.
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 pare the Cros was Certeinle.
Owt of the schipe Cam this faire man tho,
And the kyang Azens him gan go:
"Sire," he seide, "welcome se be
Into this plase now Certeinle!"
And with that he knelid a-down,
"Welcome Sire, hidir, Of Renoun!"
Thanne Axeide this fair Man Certeinle,
"Sire, Of what Contre now be se?"
Thanne Answerid the kyng, & seide tho,
"A Cristen Man, Sire, I am here, lo."
Thanne Axeide him this goode man tho,
'In what Maner he gan thedir to go.'
Thanne Answerid the kyng Ageyn,
"Sire, I wot Neuere now In Certein."

Thanne the king Axeide him ful snelle,
Whens pat he was, he Wold him telle.
Thanne Answerid the goodman him Agein,
"Sire, A Crafty Man I am Certein,
That nowher non swich Is, in non Contre,
So sotel A man As se here now Se;
For sweche Craftes As I kan do,
Of Alle men In Erthe konnen it no mo."
Thanne Axeide the kyng Of him there,
'What Maner thinges tho Craftes were.'

He seide, 'that Owther fowl man Ouer fowl womman,
Into Grete bewte he cowde torne than;
Also A fool, A Wis man kan I Make;
A pore Man, gret Richesse to take;
And a low Man kan I Maken hye,
I seie the, Sire, Certeinlie.'
"Now Certes, Sire," tho quod the kyng.
"This may wel ben A Wonderful werkyng:
Now, worthi Sire, And it seowre plesing wolde be,
seowre Name that se wolden tellen me."
"Sire, Gladly, Er I hennes wil gon;
My name to tellen the Anon,—
'On · & · Al · Only · ' it is Mi Name,
Sire, I the seie with-owten blame."

Thanne quod the king, "sire, Certeinly
That is a Fair Name, and A ful hy.
Sire," quod the king with mylde vois,
"Me semeth, as be the signe Of þ° Crois
That þe haven In 3owre Compenie here,
That to Jesus Crist Asialwnc 3e bere."
"That is soth," quod this good man tho,
"For with-Owten him nou goodnesse May be do;
And ho þat the signe Of the Crois In his Compeni have,
From Alle perilles he may ben Save.
Therfore be war, I rede now to the,
That what peple so Evere thou se,
But þif the signe of þ° Crois be hem Amoig,
With hem thou talke, I Rede, not long."
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;
Nethir Of Mete ne drinke he ne thowhte;
In so mochel Joye this good manu him brouhte.

Thanne Axede him the kyng tho,
'In what Maner he scholde do,
And whethir he scholde þere long Ahyde,
Owther thens to Gon with-In schort tyde.'
"Ne seist thow," quod this good man Ageyn,
"That thow belevest In God Certeyn ?"
"3e forsothe, Sire," quod the Kyng,
"And that I do Ouer Alle thing,
Only & Al In him I beleve,
Of wheche schal nou man me Repreve."
"Sethen thanne that thow dost so,"
Quod the good man A3en to him tho,
THE GOOD MAN GIVES MORDREINS ADVICE. [CH. XXI.

be sure that
He will not
forget you.

Whoever puts his
trust in God,
shall have
whatever he
prays for.

Let him not
be anxious,
or he'll fall into
despair,
as you have
done.

But change
your mood,
set your heart on
the Trinity.

"Ful Sekir thanne Mihtest ȝou be,
That he ne wel Not Forȝeten the,
Ne non that In him hath Remembrance,
In what dege he be, Other In what stawnse,
In sekir, sere king, I telle it to the,
That God ne\(^1\) wil not forȝeten the;
And therto, what thing put thow wilt Crave,
Sekir to be, thow myht it have.
Sire, tak thow al this for verite,
Al that Enere now I haue told to the;
For who that In God doth putten his Creauunce,
Him may not faille with-Owen variance,
That he ne schal haue, At his nede,
Of Alle thing that he wele him bede;
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;
And ȝif A man In him Self to Moche thenke,
And with distorbilons Maketh his herte to swenke,
So myhte he fallen I[n] disperaunce;
Swich a thing myhte ben his Chauunce."
"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;
And that God wele thenken On Me,
Trowe ȝe, sere, that this wil be?
"A, sire," quod this goode man tho,
"Lo, now In disperaunce ȝou Art I-do,
That thankest & seist As thow dost here,
In-to A fowl disperawnce ȝou fallest there.
Therefore I rede the, Ouer Alle thing,
That Into bettere Conseille ȝin herte ȝou bring,
And Ouer Alle thing I rede the,
Thin mynde thou settte vpon ȝe Trenite;
\(^1\) MS we
And have Minde how Salomon the kyng
To his Sone Evere 3af teching,
‘That Evere God to worscshepe 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.”

In the mene whille that this good Man
Of the Schipe to the kyng Spak than,
The kyng so loyful Of his worrdis was,
As he hem herkenid In that plas,
So that he fyl In a gret stodye tho,
And MerveUled how this thing myhte go,
And whethir It were In A dremenge,
Owther where that he was slepinge.
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.

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 weten how he Awey paste,
For Nethir Of Schipe ne Man he Say,
Whecth that to him Aperid that day.

And whanne bothe Schipe & man was Agon,
Into A gret Morneng he fyl Anon;
But In his herte he thoughte ful Certeinlye
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 deelly man,
He Cowde not han Spoken As he didde 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;

Remember
Solomon’s words,

“Worship God everywhere;
and you need
fear nothing.”

Mordreins is so
rejoict that he
falls into a brown
study.

And when he
wakes up,

he can’t tell how
the Good Man has
pased away.

But he thinks
the Man came
from God,

and was not
mortal.
A LOVELY WOMAN VISITS MORDREINS ON HIS ROCK. [CH. XXI.

Wherfore his herte was moche the more
On god In Al his werkis thore.

Ful longe In this thoughtg 3e kyng Abod;
Other whiles he sat, & Oper whiles he stood.
He gan to loken uppon the lette partye,
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;
And 3er nas non thing Abowte,
But Rialy knewred with-Inne & with-Owte;
Into the harde wavws Of the Se
That Schipe was knewred ful Certeinle;
But nethir Man ne womman Cowde he se,
That Schip to Governe In non degre.
And At the Roche it Aryved Anon
Also swithe as it Myhte gon.

And whanne the king gan this beholde,
He merueilled per-offen Mani folde,
What thike Schipe Miht signifie,
That to the Roche so faste gan hie,
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.

Thanne sawh he there iss-wen Anon
The fairest womman that of feet myht gon:
Thanne the kyng Abaisched he was
Of thike Merveille In that plas;
Neevertheles 3it he seide, "Welcome 3e be.
Faire womman, Into this Contre."
Thanne Answerid sche Agein,
"And 3e ben welcome, Sire, Certein,
As man that I most desire to se
Of Alle men leverage, I telle it the.
Eualach," seide this lady tho,
" Al my lyve 3it hider-to,
So gret lust I haue to speken with 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;
I schal the lede, and thow wilt gon with me,
Into p' fairest place that ever man May se."
" Now Certes, dame," quod the kyng,
" I merveille me mochel Of myn hider Comeng,
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 Azen he me wil Comen to,
That me In to this place browhte;
Oper wise cam It not In to My thowhte."
" Be my trowthe, sire," quod sche thanne,
" 3it spekist thow As A trewe Manne,
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.
And 3if thow wilt not forsaken my Compenye,
I schal the bringen to hygh seignourie,
And make the Lord Over Al my lond,
Which that I holde In Min honde."
" Dame," quod the Kyng to hire Agayn,
" Of this wolde I weten ful fayn,
What myht 3e han forto do
Az now 3e sein me vnto."
" Be my feith," quod sche, " Sire," Again,
" Of that power I Am Certein,
To beren A body where put my liking Is,
And thens him to fetten with Owten Mis."
" Dame, I undeirstand thy talkyng;
But a man of a more wonderfull werkyng
THE FAIR WOMAN SAYS NASCIENS IS VERY ILL. [CH. XXI.

Have I herd Sein Certein there is,
That kan don moche more than this,
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;
And this May non Man don, Certeinle,
But zif þe signe of þe holy Cros with him be."
"A! Eualach," quod1 this womman thanne,
"Thow Art A fool, & non wis Manne!" Thow Art desceined
In thy beleve;
And that Anon I wele the preve.
For As longe As thou holdest this Createuce
Of wheche thou hast Mad variawnce,
In pes ne Reste Schat thou neuere be
While that beleve Is In the;
For thou knowest not zif the Endyng
Of thi Sorewe, nether the begynneng;
For thi Brothir, Sire Seraphe,
In thi paleis lith in ful hard degre,
That it Asekpen neuere schal he,
But zif it the more wondir be."
"A! dame," quod the kyng Anon,
"How mown þe knowen swich thing be don?"
"For," quod sche, "I knowe this As wel
As thi selven Everidel,
How thow were left Owt of thi bed,
& he A-bod stille In that sted."
Thanne the kyng Abashed him sore
For þe wordes he herde thore,
And was Aferd lest his brother scholde die,
For tokens that sche seide so Certeinlye.
Thanne King Eualach Anon with-Alle
Nygh In wanhope hadde I-falle,
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.

Naschiens is dangerously ill.

She knows it as well as that Mordreins was carried away from him.

Mordreins nearly falls into despair.

He'll never be in peace while he is one.
Thanne seide this wooman to him thoo :

"Eualach, and thow my wille wilt do, I schal the setten Azan In-to thi lond, And Al welthes bringen Into thin hond. For wete thow, Eualach, In Certein, Owt of this plase gost thou not heyn, But 3if it be Onlich by me, Owt of this plase schalt thou neuere fle; And here schalt thou Enfamyned be, And many mo wondris 3it schalt thou se; For 3if thow longe here Abye, Thy wittes schalt thou lesen pis tyde. And 3if that thou wilt gon with me, A gret lord schal I Maken the; And 3if thow wilt here lengere 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 awoken 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).
Mordreins doubts whether he shall go with the Fair Woman.

He asks her where he is.

"In Port Peril," she says,

"17 days' journey off your kingdom.

And I alone can take you back.

Do my bidding, and I'll bring you to a delightful place."

Thanne sat this kyng in gret stodyng,
And thowhte what to don of al this thing;
Whethir with that lady he scholde go,
That sche seide so wel him louede tho,
And therto so ful of Sapiense,
Lyk As sche wede In his presense.¹

Thanne Enalach Clepid this womman tho,
And Axede hire '3if sche Cowde Owht do
To tellen him In what plase put he were;
And how fer from his londis there.'
"3e," quod this womman tho Anor Riht,
"Al this schal I the tellen Astyht.

Of port peryl this Roche bereth the name,
A perilows Roch, And Of gret Fame;
And Owt of thy kyngdom Art thou here
xvii. dayes Iornees, Al In fere;
For A gret orne for A schipe it were,
In a Monthe & .ix. dayes from thens to ben here.
So that there schalt thow neuere haue dwellynge
But 3if so be that I thedyr ße bringe."
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:
Thanne In gret thowht sat this kyng,
And ßere made mochel Morneng.

Thanne seide this womman to him tho,
"Sire Enalach, wherto thanken 3e so?"
3if 3e wilen don Affir My biddinge,
Into a ful delitable plase I schal the bringe;
And 3if thow wilt not don as I the seye,
Many wondir happes schalt þou han In feye;
And so Manie Combrawnees scholen Comen to ße,
That with-lune ful schort tyme schalt þou se,

¹ et qui de si grant sapienche estoit plaine, ke ele li disoit chou qui li estoit nuem, et chou qui li deuoit enchore auemir.—A. 1 wede, l. 6, for semede or 3ede,
So *pat* *pou* wost ben hid in *p*° most Caytifis plase
That Evere On Erthe *jit* Mad wase."

Thanne the kyng Abasched him sore,
That to hire wordis mihte he speke no more.
And whanne sche say *pat* it wolde not be,
That Answere mihte non Getten sche,
Sche torned hire Schipe, and Gan to go
Streyht Azen Into the highe se thò.
Thanne Anon the king Cast vp his hed,
And saw where sche seillede In that sted
Fer Amyddis the grete throwenge se,
Where that grete *Merceilles Anon* say he;—
The grettest tempest him thowte was there,
And the Moste wondirful that was o-where ;
So that him thowghte *pat* Al the Se
Ouer Al the world schold han be ;
And In Middis Of that tempest,
There was the Schipe Althermest.
Thus Sone there Cam A wyndes blast,
And that Schipe there Ouer Cast,
And As the kyng On *p*° Roch there sat,
With his Eyen he beheld Al that,
And wondred mochel In his thowht
What schipe it was that the womman browht.

Thanne this kyng bethowhte him tho,
That Of him self it was Evel I-do
That he ne hadde Enqwered what sche hadde be,
& what hire Name was, & Of what Contre ;
For he here supposed neuere to se,
Therfore here Name haven knowen wolde he.
Thanne of hire wordes sore he thoughte,
How that In Reste he schold be nouhtie
As long as he held that Creauusse ;
Ful Often he thoughte vppon this Chaunce ;
And For sorwe of this tydinge
He ne wiste to don non thing.
Thanne gan he to Remembren him Anon
How worthily he was wont to Gon,
Of his Richesse, & Of his honoure,
And On his lordschepis In that stowur;
And sethen he thowhte thanne A3en
In what perseucion he hadde ben

Sethen Cristen Man that he was,
What he hadde Suffred In divers plas;
And thus In disperawnce he gan to falle
Tyl A3ens the Nhiht Sore with Alle.

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.
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;
For long tyme was it past be-four
That Evere Ony levyng man was thore.
And to hym self he gan to seye,
"Sekerly, with-Owten wile I not lye,
But entren I wiele Into this Cave,
There-Inne Min herberwe forto have."

And the ferste foot that with-Inne he sette,
Plat to the Grownd he was smette;
For him thowhte that On with two hondis him took,
And Evere to therthe there him schook.
And thus lay the king In swowneng In pis Manere
Thorwgh the Fal that he hadde there.

And whanne of his swowneng he A-wook,
Vppon the Entre Of the Cave he gan to look;
And thus As he In this thowht gan dwelle,
A wondirful tempest there befelle,
That him thoughte the wavses of pse se
Into the hevene wolden fle,
And Al to-berste bothe lond & ston:
Thus him thoughte there Ryht Anon.

Thanne Cam there so grete A dirknesse
That browhte him in moche distresse,
That him self he ne myhtke not se
No more thanze In A pit he hadde I-be.
And whanne Of alle thinge he hadde lost þþ siht,
And þat non thing he sen ne myht,
More Abasched thanne he tho was,
Was neuere Man þit In non plas;
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,
He ne wiste for drede what to do,
And In this thowht longe Abod he so.
And al the nyht lay this kyng
As In Maner he hadde ben In Sowneng,
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,
And the bemes of the sonne Bryht
Into1 Alle the Erthe it schon ful lyht,
The kyng that vppon the Grees lay
To-fore the Cave dore, As I the Say,
Vppon his Face the sonne þere schon,
Where-with he A-wook Ryht Anon,
And his Eyen Open he gan to Caste,
And Abowtes him he loked ful faste;
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.

Thanne Cam he to his Mynde Agein
As he to-forn was Al In Certein,

1 MS into to.
And kneeling, to God made his preyere
In this Maner As ye scholen here:
"O thow swete lord God Almyghty,
That Comfort And Ese dost to Alle Sory,
And me hast deliuered of Manie gret distresse,
Of Mani Aventures, & Of Mani hevynnesse;
And Of Mani hevynesses which I weren Comenge,
Thow me deliuerdest, thow Glorious kynge!
O goode lord god, I am thi Creature
To whom thow hast ben ful deboneure,
And to me hast Schewed gret Mercy,
To Me, lord, that ne Am no thing worthy;
And my Sowie to helle Scholde han went,
Ne hadde ben thy Mercy, God lord Omnipotent;
And thy Mercy from helle it gan to withdrawe,
And browhdest it Into the Cristene lawe;
So, goode lord, me kepe & defende,
And Euer thy Grace that thow me Sende;
And that the devcl 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.)

Whanne he thus his preyere hadde I-do,
Ful faste Abowte him loked he tho.
Owt Of the Est he Saw Comen thore
The fair Schip that he sayd day before,
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,
And alle his Sowres forsæt he thanne,
For Joye to speken with this good Manne.
Thanne ful faste he gan to Crie
Of Alle his trespas there to god Merceye.
And whanne he Say the Schipe to the Roche gon,
Evere to the foot of the Rock he Cam Anon,

1 MS we.
And Into that Schipe he lokede there,
And Say there-Inne thinges of divers 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,
And seide, "Sire, Ryht welcome 3e be
Into this Roche ful Certeinle!"
Thanne this goodman Owt of þe schipe wente
Vp to the Roche tho, veramente,
And Axed the kyng how he dide fare
Sithen þe tyme that he was thare.
"Forsothe, sire," quod the king tho,
"I Was neuer so ful of Sorwe & Wo
As that, Goode sire, I have I-be,
Sethen the tyme 3e partid from me."

Thanne gan he him forto telle
What Aventures that him befelle,
And Of that Faire wommans Comeng,
And of mani Anothir Aventures thing.
Thanne Answerid him tho this good Man
With a smyling Chere Anon than:
"O thow Man ful litel of beleve,
Ful litel thing May the Greve.
And thou stedfast In beleve wost be,
þer nys non thing that myhte Greven the;
For And thow wost thenken on hem þat the bowht,
Trost thow wel, he forgeteth the nowht;
And þif thow Attendeth wilt to his Servise,
He nele the forgeten In non wise;
As danid seith In the Sawter book—
Hos wele there aftir there-Inne look—
'Owre lord is Redy In Alle wise
To hem that hym Clepen In his Servise.'
In this loke thow have stedfast Creaunce,
And thanne schalt thow, with-Owten variaunce,
[Have al] where vppon thin herte wil thenke,
Redy to the, whethir þou wake ðper wynke.
And though Æ while that herc thou be
Here In preson, As thou Miht Se,
Abasche the not for thy beyng;
Ful wel hens he wyl the bringe,
And qwiten the A hundred fold More
Thanne for him dist thow Owht fore;
And more Gwerdoun schalt thow have
Thanne Everse thin herte kan thenken ðer krave,
As witnesseth david the prophete,
Where As he Seith these wordes swete,

"God vnbindeth that is I-bownde,
& of here peynes hem loseth In a stownde ;
For God, the hurte men he keuereth sone,
And þe wikked to goodnesse torneth Anone,
Ours God, þe Ryhtwos loveth Ryht Wel,
The Orphanes he gouneth Ech del."

"This Owhtest thow to Have In knowenge,
And holych In thy sperit Remembringe:
1And thou in thy herte that þou Synne,
It Cometh on of him self More ne mynne,
But On Of thy flesches frelte ;
Here-offen Sekyr Myhdest þou be ;
For the Flesch, dedlich it is,
And so thin herte sekerly It Nis ;
For thin herte, it is speritwel,

1—1 Et nepourquant, se il aient aucune fë que li cuers peche, pour chou ne dois tu mie quidier que che soit de la cure de lui. Mais che li aient par la grant fragilité de la char dont il est cargies. Car la char est morteus, si ne puet naturally a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois donques saurin ke est li cuers, pour que ke ie te fai endentant ke il est esperiteus. Li cuers n’est nule autre chose ke la conissionche de bien et de mal. Et pour chou ke il est conissans de l’un et de l’autre, pour chou doit il estre apicles ‘la vene de l’ame.’ Ensi rent li tres haus rois ‘la vene du cuer’ a cheus qui es morteus choses sont awles, quant il voelent requerre sa medicine et son conseil.—Æ.
And spiritweel thing to don Ech del;
For thine herte is thing of spiritweite
The goode from Prev to knowen, I telle the.
And this is Only hit Mesteere,
perfore 'the Sihte of þe sole' he is cleped there;
Thus sendeth the goode lord Above,
'Sihte of sole' to hem that him love,
That dedly thinges wile forsake,
& Only to his Conseil hem take;
Ful seler of welthe mown they be,
And Owt of al Maner Aduersite;
For thus witnesseth the profecie
Of holy prophetics that don not ly.
[It is ful trewe] with-owten lesing,
[He that] In Synne is dwellyng,
In ful strong preson he is I-Caste
While that he In Synne doth laste,
For thanne he is bownden In strong peine
With the develis Combrauns, in Certeine.
And þif Owt Of preson he wil ben vnbownde,
To the welle of Cowseil he moste In a stownde,
The wheche is openly now Confessiown,
That is to the devel Riht fowl Confuciown;
Anon Of preson he is vnbownde
Thorwgh Confesciown that ilke stownde;
Thanne the develis Cowseil forsaketh he,
And alle þe werkes that to him longen to be.

"And In this Manere wele oure Saviour
His Servauntes bringen owt of dolowr,
And Owt of preson thus hem bringe
That to-fore the devel hadde In Chalenginge;
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,"
And so hard e here Membres ben hurt Echon,
That On non foote ne mowen they Gon;
And sweche Men forsothe they be,
That the Membres of the sowle han lost Sikerle,
And pe Sweetnesse of þe herte with-drawe
Be worldly lustes they han hem slawe;
But Otherwise scholden they do,
As I schal the seye, now herkene me to,
What the sweetnesse of the sowle it is,
Ful delitable thing, & ful Of blis.

"The membres of the sowle these bene: 1
Sweetnesse of herte Is On ful schene,
Good Religiouns, with pyte,
Lowlieh reuerence to God, & divinite,
Innocense, & ful therto of Mereye:
These ben the Membres of þe sawle sekerlye;
For the sowle, sosteined here-bi et is.
"And what sowle that of these Membres don Mis,
It may not wel Governed thanne be,
For these ben the hondes & feet sekerle
That to Maunes Sowle belongen Echon,
And elles May it nethir Meven ne gon;
For Anon As the sowle þese membres hath gete,
Thanne to the body it is dressed ful swete;
Ful wel is that body At Reste & Ese
That with the membres of þe sawle can him plesse
Lo thus Redesteth2 God of hevene3
Hem that him loven woth Milde stevene."  

These are the hundis and feet of men's souls,

And siere the good Man comfortis Mordreins.

[To Redresceth]

Sweche wordis, & Other Mo,
The gooide Man of þe schipe the kyng spak vnto,
And Comforted the king moche In this Manere
With tho wordes þat he to him Spak there.
Thanne the kyng this good man gan to refreine,

And Axede him of that faire womman Certaine,

That with him was the formere day,

And with hire wolde han had Away.

Anon the good man him Answerid thanne:

"Ful wel know I that ilke wommane

That to the Semede so fair and Riche,

And In alle the world the thowhte non swich;

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.
And whanne sche An-hawnsed so was

In that ilke delitable plas,

And whanne Myn hows thus was I-Mad,

And sche alle delicases there-Inne sche had,

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,

And that of hire I scholde haven non powste,
But heyere than I sche thowhte fer to be;
For so mochel bewte was hire tho vppon,
That Erthly man was there neuerc non
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—

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,
Where that non thing so wel At Ese
Sehe ne Is not, ne neiper that doth hire plese,
Ne so gret bewte hath sche now non
As that tynte was hire vppon.
Since then, she's striven to anger him.

And she only came to Mordreins to do her wicked will on him.

"And from that tyme 3it hidirto,
Alle hire Miht and power hath sche do,
Me to wraththen what sche May;
The wheche is hire labour bothe i Nyht & day.
And for that sche sawh that I Cam to the,
The to visite & Comforte In this degre,
It was the Cawse Of hire Comenge,
Owtf of this phace the forto breuge,
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.
Therfore As longe As to thi Saviour thow kepist þª,
And from him ne Flechest in non Manere degre,
There ne schal non Manere thing the faille
That to thi body Or Sowle May Availle,
That to the it schal Anon I-grawntid be
Ful Sekerley, Sere, As I tlet 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 distress 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 Scipiliens, or the Phenix, 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 þe Roche thanve,
And with so Manie wordes swete
Thus tawhte him the develes lore to lete.

And the kyng Alle his tækes wel Abod,
& ful wel hem likede, & stille he stod,
For so Wel him liked his Talkyng,
That it was ful Joyful to the kyng.

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 þe kyng.

Thanne Axede this goode Man there Anon,
'þif he hadde Ony honger him vppon.'
Thanne the kyng Answerid Anon there
With faire wordes In this Manere,

'That þif In his Compenie he wolde Abyde,
And not from him gon At that tyle,
Al his hevynesse he Scholde Forgete,
And bothe hunger & thurst scholde he lete.'

Anon be the hond he gan him lede
Down to the Schipe In that stede,

And there him schewed Alle Maner Of Richesse

1 et si li monstra la grant rikeche des bieles viandes dont il i anoit a moult grant plente, de toutes les manieres dont cuers porroit penser et langue parler.—A.
Of Mete, & Of drink gret pletipvousnesse, 24
That Ony herte On kowde bethenke,
In that Schipe was Of mete & drinke.
Thanne seide to þþ king this good man Anon,
"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."
And whanne þþ 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

3it More seide the kyng to this good man tho,
"Sire, I wele þe wete that it be So,—
That with þowe wordis that ben so swete,
& Of þþ Siht of this drinke & Mete 40
Wheche that ben În this present plase,
That In this Schipe Schewed þou me has,—
That Siht So fulfilleth Me,
And maketh me ful Of delicase,
That to Eten ne drinken have I non lust ;
For so Mochel In thy wordis I trust.
And sethen þe sein that þe knowe
Alle Mennes thowhtes vppon A rowe, 48
Thanne knowen þe Myn with-Owten faille ;
Wherfore I preye þow Of good Cownsaille."

Than Answerid this good Man Anon,
"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 vþe ne down ;
Thow schalt him Seen In A-visiown 56
Decende from the hevene Adown ful Rathe,

1 (l. 36, Thanne = than if.) si fu si sooles seulement del veoir, ke il ne sentoit mais nul fain, nient plus ke se il cust lues droit mengie.—A.
And In the Ynythe Flood he schal him bathe,
That largere and deppere it is to Seye,
Thanne the topere viij. ben In feye."

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,
How that he Scholde havene knowenge
Of Sweche A Maner Strawnge thinge.
There-by he thoughte Certeinly
That he was non Man to ben dedly;
But so bold dorste he not thanne ben thore
Of him to Enqueren there Ony More.

And whanne he hadde Avisid him In this Manere,
Anon him preide, And gan to Euqwere,
"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;
For I have Ful longe In gret thowht be,
What signefiaunce it Mihte ben to Me."
Thanne Answerid this good Man Agein,
"That schalt thow neuere weten In Certein
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,
Al from beginneng 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,

¹ Che ne tromneras tu ia qui te die devant a chede eure ke tu aras vaincu et cachie ensus de toi le feu 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 caste ioi bien, ke ia de nule chose ke tu uoies, ne soles esmaies ne espeentes.—A.
What Maner Merveilles that Euere thow se,
Looke that abased no more thow be.
Sit Merveilles here-After schalt thou se,
As the vois In thy paleys told to the
Whanne Nasciens and thow On bedde were,
Vppon Cowche liggend there,
Where that 3e fillen In Swownenge
For gret drede of that Noise herenge ;
Where As the vois Seide In this manere,
‘Of more dredes & Merveilles scholen 3e here
Thanne Euere 3e diden to-fore this day :
And thus the vois to 3ow gan Say.
Wheeche is the wille of goddis sone,
That Alle these things scholen ben done,
And that here-After he wele Schewe
Swiche Merveilles vppon A rewe, —
To hem that him liketh ful wel,
They scholen hem sen Every del, —
The wheche, Alle Othere Merveille scholen pase
That Euere 3it to form tyme of 3ow sein wase ;
And zif thou wilt In trewe Creaunce the holde,
And In herte stedfast stable and bolde ;
What so euere hens-forward that thow se,
Ful wel from p’ devel thou myht kepen the,
And more Stedfast to be In thi Creaunce,
What so befalle the In Ony Chawunce.
And hens-forward zif Oni Aventure Come to the
Be man Other woman, what so he be,
That faire Casten the forto deceyve,
Looke In Alle weye from hem thow weyve,
That nethir for jiftes ne for beheste,
Looke thou ne troste to leste ne meste ;
Nethir for fair speche, ne Glosing,
From thi Creatour Make thou non parting.
"And loke that thow have Evere In thy Mynde
The dede of Adam p’ form fadir be kynde,
Mordreins is not to give up God's will for any gifts.

How that be the devil deceiverd he was,
And owt of paradis Cast, but blessid plas;
For he fulfilled the devellis wyle
Be Counsell of his wif, wheche was ylle.

"And loke that thow have this In Remembrance, What so the behappe In Oni Chaunce;
And therby myhtest thow knownen ful wel
Alle Manere of Cownscilles Everidel,
Whethir it be for good Ouer for ille,
Ouer the forto save, Owther forto spille.
"And for thow scholdest knownen Alle thing
That scholde ben to thi lorde plesing,
Therfore schalt thow leven non Cownsalile
That to his wille scholde dis-Availle;
And thowth they the behoten ziftes & Richesse,
Be war, putte not p' in distresse
Forto don Azens his plesinge;
Be war perce-offen Ouer Alle thinge.
And bethenke the Alwey In thy Mynde,
That Erthly ziftes ben not so kynde
As ben the zifte Of heavenly good,
Hos that it wel vndirstood;
For Erthely ziftes ben freel & Mevable,
& heavenely ben stedfast & Evere durable.
And loke thow that now hens forward,
Of these ziftes that thow take good Award,
And thow take not On zifte for Anothir,
Be war ther-Offen for Ony Othir;
Sethen thow knowest whiche ther be,
The goode thou take, the Evele thow fle.
And be this, Alle wikked temptaciouns
From the Scholen passen, and trebulaciouns;
And to Evere lastyng Consail thou 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;
The Good Man vanishes from Mordreins.

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.

Ful Mochel his wordis liked him tho,
And to gret prophit torned hym Also.

Thanne Atte laste Axeclde hym the kyng,
'How long In that Roche scholde ben his dwellyng.'

Thanne Answered the good man A-gayn,
"In this Roche Schalt thow bydlen Certain
Tyl that the devel Owt the take be þe left hond,
And the Roche to forsake, thou it vndirstond;
For Erst Owt Of this Roche shalt þou not fle;
And of Al this, Sekir Mihtest now thow be."

Thanne was the kyng Abased ful sore,
Of the wordis that he thanne spak thore:
That the devel Owt Of the Roche him scholde brynge;
It was to him tho An hevy tydlynge;
Thannece to the Erthe he fil Anou,1
And ful gret Morneng him fil yppon.

And In this Mene while 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,
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.

Thanne this kyng Merveilled wondir sore
What Manere Of Man that this were
That so him Certefyed Of Alle thing,
As wel Of begynynge As Of the Endyng.
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;
Evere yppon this point ful sore he thowhte,
That theke Man to knowen Myhte he Nowhte.

Thanne that this good man was Ago,
Lors s'enbronka vers terre.—A. Thannece = thence.
That he ne hadde Enquerid of him there,
"If he scholde han lyved In that Manere,
Tyl that to him he hadde Comen Ageine,"
And this of him forgat he to Refreine.

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 gretyly he Merveilled what it myhte be.

Thanne he gan him to dressen Anone
Upward, & Into the Se he loked ful sone,
And westward him sowhte Cam scilyng þere
The same schipe, & In the selve Manere,
That the faire womman Cam In to-fore,
Where-Offen Abasched he was ful sore;
For he him dradde sore, as he stooe,
That sche ne Cam for none Goode.

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.

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.

And whanne his Orisown thus was I-do,
Into the Est Anon he turned him tho,
And there Anon Made he his devociown—
In Minde of Jerusalem, that worthy town
Where-Inne thei gonnen Crist Crucifiye,
That blessid body, the Sone Of Marye,—
Owt Of his Caytyvite him forto bringe,
& deliuerance of the womman that was Comenge.

With this Cam þþ Schipe to þþ Roche Anon
Also faste As it Myhte gon,
Also & as Riche As it was Ere;
Thus there him thowhte In Alle Manere.
The Fair Woman declares Nasciens is dead.

And whanne to the Roche Aryved sche was,
Owt of þe schipe sche Cometh a ful gret pas;
But the king þat hire þere non Greting,
Ne non Word to hire spak At here Comeng.

And whanne sche Sawh þat he wolde not speke,
Anon there sche gan to him Reke,
And gan him Axen 'how he hadde fare
Sethen the tyme sche was last thare.'
Anon he seide, 'sche ne hadde not to do
Of no thing him to Refreinen so;'
And Oþer Answere tho hadde sche non;
Ches whethir sche wolde Abyden Oþer gon.

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;
For sethen that thou took this CreAunce,
The hath behapped ful Mochel Noisaunce,
Ful Mochel sorwe and trebulaciown,
And þit Mochel More is the forto Com,
And þit there-offen þeves þou neuer þou Adel,
But, As me Semeth, it liketh the wel
As Ony worschepe þat Eyre haddest þou,
And as moche it were for thy prow.
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.
Stryeht from sarras I come to the;
That I schal Sein, thow myht leven me;
For wete thow wel Ful Certeinle,
That ded Is thi goode frend Seraphe;
For Neuer schalt thow him se with Eye,
Neþer Saracynte thy qwene, Certeinlie."

Whanne that the kyng thus herde here seyn,
Anon fowle Astoned was he tho Certein;

She laughs, and bids him remember what

And whanne to the Roche Aryved sche was,
Owt of þe schipe sche Cometh a ful gret pas;
But the king þat hire þere non Greting,
Ne non Word to hire spak At here Comeng.

And whanne sche Sawh þat he wolde not speke,
Anon there sche gan to him Reke,
And gan him Axen 'how he hadde fare
Sethen the tyme sche was last thare.'
Anon he seide, 'sche ne hadde not to do
Of no thing him to Refreinen so;'
And Oþer Answere tho hadde sche non;
Ches whethir sche wolde Abyden Oþer gon.

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;
For sethen that thou took this CreAunce,
The hath behapped ful Mochel Noisaunce,
Ful Mochel sorwe and trebulaciown,
And þit Mochel More is the forto Com,
And þit there-offen þeves þou neuer þou Adel,
But, As me Semeth, it liketh the wel
As Ony worschepe þat Eyre haddest þou,
And as moche it were for thy prow.
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.
Stryeht from sarras I come to the;
That I schal Sein, thow myht leven me;
For wete thow wel Ful Certeinle,
That ded Is thi goode frend Seraphe;
For Neuer schalt thow him se with Eye,
Neþer Saracynte thy qwene, Certeinlie."

Whanne that the kyng thus herde here seyn,
Anon fowle Astoned was he tho Certein;

1 MS to him to hym.
But 3it Neuerthefels 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,
That Cawsed him moche more mone to Make
For his Qweene & sire Nasciens Sake.
But for Owth that sche Cowde sein him to,
Owt [from] that Roche Norle he not Go.

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.'
Thanne to hire seide the kyng Ageyu,
þat "In the Schipe I ne wele not Comen Certein,
Ne for non thing that thow kanst do,
Owt from this Rock I wele nowht go."
Thanne Onkeuered sche the schipe In haste,
And preide him loken Atte laste.
Thanne the kyng loked In for the Xones,
Where-Inne he sawh many precious stones,
As that him thowhite there to his Eye,
And mocel Other Richesse Sekerlye.
"Lo, kyng Eualach, thow wenest that I be
For non goodnesse I-come to the ;
But ful wel mystest¹ thow weten & knowe,
That Al this Richesse þat here Is On A rowe
May Not Comen from non Evel plase,—
For ful mochel Iole there is, there this wase,—
And 3if thow wilt with me now go,
Owther My Cownseil Assentyn vnto,
Al this Richesse schalt thow have,
And 3it Mochel more 3if pou wilt Crave."

Lo Al this Counseil þat this wommanne
To this kyng Eualach there thanne ;
But for alle hire wordis & hire faire promyse,
Thens wold he not Gon In non wyse ;
And 3it ful moche distorbeled he was
For his qweene & Seraphie In that plas.
    And whanne sche beheld him Atte laste,
That In his Creance he was so stedfast,
So whanne that Eualach sche Calde him there,
    For that Name he wolde not Answerwe ;
For, he seide, the devel he hadde forsake,
And Onlych to God be baptem him take ;
Thanne Gan sche to lawghen Eft sone,
And seide, "Eualach, litel hast thou to done ;
    For be that Name, I the now Say,
Worsehepe and Conqwest hast pone geten mani day ;
But be that whiche now thow hast to Name,
    Ne Gote thow neuere but thowht, sorewe, & schame."
    Ful longe it lasted, this temptacion
Toward this kyng with grete tribulaciown,
    That so sche him Reproved of his distressse,
Of his Angwisch, & of his porenesse.
And Enure Answerid this kyng Agein,
Onlich Of goddis myht tho In Certein,
    And Also of Goddis Rihtful Creance,
" Whiche that I wil holde with-Owten variaunce ;
And for Alle the giftes & the beheste,
Neper for Alle the Richesse, lest ne Meste,
Ne schal me tornen Owt Of my thowht
From him that me dere hath bowht ."
Whanne puet sche sawgh that in non degre
Owt Of that Roche to don him fle,
Nethir for giftes ne non qweintise,
Ne for non thing puet sche Cowde devise,
Thanne Anon to pe Schipe sche torned Agein,
As to fore tymes sche dide ful pleyn.
    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.
Thanne here-Offen Merveilled pᵉ kyng Anon
How that this womman was so gon,
And that Al the Richesse hadde him brought,
Whethir that it were Owhet Ofur nowht,
And that In schort while sche hadde I-be
At Sarras, & to him I-comen thedir Aȝe,
"The wheche xvij dayes Ioure scholde be
As to forn tymes sche told it to Me."

And whanue 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,
But jif it were tyme of lyghteneȝg
That to him Cam beforh the thondring;
And Evere this tempest trowbled faste;
That seker, Euerhe he wende it wold havu laste.

And whiles he was In this thankyng,
Him thowhte he herde A wondir sowneng
Wheche that scholde Comen from An hy.
As tho him thowhte ful trewely;
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,
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 degve,
Anon A thondir Clape Cam there fle,
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 put there was ;
And the Remnaunt that was smeten Away,
Was neure more sein Into this day.
Anon the kyng for drede fil there A-down,

¹ Fors itant seulement ke il s'abert a deus mains si com il peut.—A.
When Mordreins revives, the tempest has past, and all is still.

He crosses himself, says his prayers, and goes to sleep.

When he wakes, he's so hungry that he thinks he shall die if he doesn't get food.

Ful longe there liggend In a swown.

Whanne Owt of his swawneng Awaked was he Thorgwth the Comforteng Of the Maiestie, All the tempest was Ouer gon, That noise ne thondring herde he non; 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 torn times he herde ful wel.

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, And In his Mynde was gretly Abascht, How that Roche was so de-dascht.

Thanne Anon gan he forto Make The signe Of the Crois, for Owre lordis sake; 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, In Riht wit, Mynde, & Memorye; Thus this kyng tho to God gan Crye.

And whanne thus his preieres he hadde I-do, A wondersful lust thanne Cam him to, That he moste slepen Nedelye, As here vs telleth this storye; So that On the Roche there he slepte, Vppon swich A spas As him was lefte; And whanne Of his slepe þat he A-wook, Swich An hunger there him took, That him thoughte ded forto be, But jif of Mete he hadde plente. 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 thoughte myhte he not long;
And as Abowtes him he lokede there,
He say, him thoughte, In a qweynt Manere,
Ligeng vpon A grees Of ston,  416
A wonder blak lof there Anon;
And whanne this lof beheld he tho,
A wonder 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 Mhft;
But al holt to his Mowth Anon rilt
He it there putte, to han bitten vpon;
And therto his Mowth he Openede Anon.

And In the Mene whille him thoughte he herde
A wonderful noise, and qweyntely Ferde,
As though Alle the fowles of the Eyr
To him ward they gommen Repere;
For wheche gret drede In that Manere
Anon his hed he lefte vp there;
And to him there Cam descending1 Adown
A mervellous fowl with a wonderful swnn;
For so wonderful he was, & so divers,
That neuere to forn tymc tonge Cowde Rechers;
The hed of him was as blak As pich,
Ne nou Othir Colowr was it lich;
And therto, bothe his Eyen & his teeth,
As brenenge Fir forsothe they beth;
But the schape Of his hed, it was
Lik An Orible dragon In that plas,
And therto two horns In his hed;
It was A wonderful sihte In that sted:
Also A ful long nekke like to a dragown;
A wonderful brid, & of a qweynte faciown;
His brest lik a lyown Schapen was there;
His feet like an Egle In A qweynte Manere;

1 MS distending.
THE BIRD SCIPILIONS (THE PHOENIX) THATAttacks MORDREINS.

And from **p** Joynes Of his feet to **p** scholdres vpriht.

Wondurful wynges, & swyft to flyht,—

As swift they weren In alle thing

As to-forne the thondir is the lyghtenynge—

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;

And whanne that scharply he fyl A-down,

This ilke brid made A wonderful sown.

And therto the bek of his hed that was there,

It was as scharpe As Ony spere,

And Also brennenge, vpon forto se,

As lyghteneng that to-fore **p** thondir doth fle.

Uppon this Maner, lik As 3e here,

Was this brid On this Manere,

As Recondeth here the devyn storye

That to vs hath put In Memorye;

So that this Bryd ne fleeth be non weye,

But that alle briddis & bestes of hym haven Eye; 468

Be whom,1 **p** 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;

For that brid is so dowted, I telle it the,

That be what weye that Evere he fle,

Bothe brid & beste they don him fle,

Lik as be figure I schal Schewen to **p** :

Behold, how prefer derknesse to forne **p** sonne doth fle,

Riht so Alle briddes & bestes, I telle it the,

So fleen the sinte Of this brid, lo,

That to forne tymes I declared ;ow so.

And of swich kynde this brid it is,

That As thre to-gederes2 with Owten Mis—

1 et qui li sauvieres de monde vient sa crieme et son paour espandre.—A.

2 Et si est de tel nature ke il n'en puert estre ke ,iiij. ensam-
As the Scripture Recordith now here—

That As thre Owern he likith In fere,
Lik as he that of a woman was born
With-Owen compeine of Man, As I have rehered befor;

And whanne Redy to ben born they be,

Of A wonderful kynde this storie scheweth to me; 488
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,

Whiche is a brid of a Merveillous fame ;

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,

Where that sche hopeth forto fynde

A precious ston of Merveillous kynde,

Whethe In the vale of Ebron is at alle dayes,

Of a wonderful kynde, as the storye sayes ;

For Of his owne kynde he is so hot,

That non man therwith him self dar! frot
Til it gynne Chawfe Of his Owne kyn le ;

Thus fareth theke ston So good & hende.

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 ;

ble. Car che dist li verites de l'escripture, 'ke il naissent de fumiele sans compaignie de marle.'—A. Trins are always born : two males and one female. See I. 549-553.

2 Chele pierre si est de si caude nature, ke ele ne puett a nule chose froiier, ke tantost ne s'eprenge la chose a quoi ele froierna. Mais tous tours le porroit on teuir en sa main, anchois que la mains en escaufast sans froiier. Mais tantost com ou la froie a aucune chose, si mue sa couleur de chele part ou on le froie. Car ele est naturelment toute blanche ; Et tantost com ele froie, si deuit toute vermelle comme sans, deners la froiure. Et lors esprent sans estaiandre 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,
Therwith sche hire Chafeth In that stownde ;
And litel & litel sche schawfeth hire so,
Til that hire Cold be ful nygh Ago.
And zit In hire beek sche taketh it thore,
And hire self doth chawfe zit wel more ;
And zit sche thinketh ful litel there
For the grete Cold pat sche soffred Ere ;
And whanne that hete sche feleth plente,
A3en to hire Eyren thanne doth sche fle.

Whanne that In place sche cometh there
As to forn tymes hire Eyren were,
So hot sche senmeth to been with-Inne,
That Al hire body on fyr doth brenne,
That hire Self helpen sche ne May,
So hot sche is with-Inne, p e sothe to say ;
And therefore thanne wенeth sche
That hire Eyren Alle I-brend scholde be,
So that sche withdraweth hire there fro,
And with hire body not neigeth hem tho,
But put A good spas from hire nest,
As hire self it liketh hire best ;
So put be the hete of hire body so fer fro,
Hire briddes sche bringeth forth Alle p e,
That for Cold scholden Ellis dye:
This is here kynde ful Certainlie.

And thus, thorwgh Chawfyng of this ston,
The Modir to powdir is brend Anon.

And whanne hire briddes thus browht forth be,
Abowtes the Asches of hire Modir gonne they fle,
And there-Offen taken here sustenawnc
That was theke tyme to here plesaunce,
Tyl that they haven bothe lit & membres :
Thus Eten they of here Moder Syndres.
And whanne Alle they ben Eton Echon,
The Syndres Of here Modir, & not peroffen left on,
Anon So prowde they we xen Alle thre,
That prowdere briddes ne Mown neuere be ;
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 þe thridde, Maiestro doth Crave,
To han the feemale At his owne wille ;
Thus to Othir forseth him vntille,
So that Anon, thorugh gret pride,
The ton the tothir Sleth that tyde.
Scipilions, is Clepid this brid,¹
As thus In this storie it is red.

Swich was the brid that decendid þere
Down to the kyng In this Manere,
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 Merveillow's Manere.

And whanne he hadde so I-do,
He took his flyht, & fleygh him fro ;
And Afterwardis he torned Ageyn,
And the kyng to the Erthe was fallen pleyn ;
And with his Ryht wynge 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 hot ;
And thanne this brid took forth his flyght
From that kyng Anon Tho Ryht.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre.
Ensî s'entrochient li doi malle ; si n'en remaînt ke la femiele,
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 ues-
ture iusc'a la char.—A.
Mordreins lies all night in a swoon.

And þe 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 vpon.  

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,  
Thowgh Alle worldly mete thanne had he sein,  
There-Ofen to Ete he ne mylte Certein.  584  

And thus Abod he At that Nyht  
Tyl on the Morwe it was day lyht;  
And whanne the day be-gan to dawe,  
Thanne þeroften was this kyng ful fawe.  588  
Thanne he bethowghte him In his mynde  
Of that bridel so Merveillous of kynde,  
That his lof so hadde Casten Away.  

Many thankynges to God he þat that Nyht  
And seide, “lord God, I-worshiped thy be,  
That from Alle these sorwes hast deliuered me,  
& wilt that I do bigge my synne  
Ere than I Owt Of this world twynæ ;  592  
For swiche wordis Of solace þe han me sent,  
That Of hunger have I lost myn talent,  
Sowye Only hunger Of sowle to susteyne ;  
Therfore, lord, I me to the Compleyne.  600  
Now knowe I wel that this Maner thing  
To me hidir Cam for non forthering,  
But me to deceyven be weye of Richesse,  
Be þiftes, Owther be fayr promesse ;  604  
And þerfore schal I neuer, In tyme comence,  
My Mowth to Opene for non Swich thing,  
Thowgh the body Scholde suffren ded  
Rathere thanne to Eten Ony bred,  608  
But þif it be, lord, thorwgh thy sonde,  
Ony to handelyn with Myn honde ;  

Mordreins thanks God for protecting him. [CH. XXIII.]
Ne neuere Owt of this Roch wele I gone,
But evere here dwellen Alone,
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 ;
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.

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 distorbaunce.

And whanne it was Comen to °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 thow wilt hennes-forward
The kepen from temptaciou[n]s hard
Of the devel, whiche he wil Asaye
In many weyes the to be-traye.”

Thanne Axede him the kyng ‘In what Manere
From him he myhte defenden him there.’
Thanne seide Azen this goodman tho,
“Wrath-the not thy God, what so thow do,
And Owt Of this Roch deliuered schalt pou be
With-Inne schort tyme Certeinle ;
But 3it Manye dredes schalt thou se
Er that owt of pis Roche taken thow be.”

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,
And thowhte, ‘thowgh that he schold dye,
Owt Of that Roche woldhe he not hye,
But rather ded there he wolde be,
Thanne Owt of that Roche forto ile.'

Thus longe In this thowht gan he dwelle,
That Aftir tyne So it be-felle
He looked ful fer Into the See:

A fair Schipe Cam pere seylleng, thowht he ;
bothe gret & Riche him thoughte it was;
bote neper man ne womman In that plas
that Schipe to Governe, nethir to Gye,
thus him thoughte ful Certeniye.

and whan ne longe it hadde so go
In the hyghe See bothe to & fro,
atte laste towards the Roche he drowgh
A ful gret speed, & faste I-nowgh.

and thus sone began there In the see
wondroful tempestes pere Anon to be,
So hidous & so Anguschous in eche Manere,
that so hidous tempest saw he neuere ere.

this tempest this Schipe to the Roche browhte,
that it schold Alto-brenken him thoughte ;
It snow, & hailde, & thondrede faste,
So that pere was manie A bitter blaste,
So that it Semede that At the firmament
On peces hadden borsten verament ;
For he wende the Ende Of p' world but day had be ;
thus thoughte the kyng thanne ful sekerle.

And the kyng in but 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 zel han hefd me Say.
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 wondroful lyghteneig,
that Neuere he wende to asekpen themne,
so wondrofully p' lyghteneig gan to brenne ;
thus Suffrede the kyng Al that tempest,
whiche After it torned him for the best;
Al this was disseisse to his herte,
for he soffred peynes Many & smerte;
b but for alle the peynes he suffred tho,
to the Schipe from the Roche wolde he not go.

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;
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,
and sawh his Clothes Al to-Rent,
where-Ofsen he Merveilled verament,

 and thanne so sore the Sonne chawfed him pere,
that he wende Al the Roche hadde ben on fere,
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 p° kyng Into the Schipe wolde han go,
Ferst for Cold, and sethen for hete;
but for nethir the kyng p° Roche wolde not lete;
for Rathere ded there wolde he han be,
thanne his lord to wraththen In Ony degre;
O per that from p° Roche he wolde gon,
Rathere the deth to suffren Anon.

and thus In this Angwisch longe bod he there,
and In swownenge fyl In hard manere;
and so longe lay he Stille As A ston.
That wit, syghte, ne Mynde, haddé non.
And whanne that he of swowneng A-wook,
For drede & sorewe ful sore he qwook,
and lift vpe his hed, and beheld ful faste
3if that strong hete 3it dide Owht laste.
and Whanne he sawh the day but mesurable was, and but Mesurable hete In that plas, 720
As betwenes noon & hevesong scholde be, bothe glad & Joyful thanne was he; thanne Asaied he Anon vpe forto stonde, For the vanite In his hed that hadde ben longe; 724
And whanne but 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 Mervelled Of the grete Aventours That he hadde there suftred Of dolours; and Of Alle this thanne felte he Ryht nowht, Where-Often he Merveillede In his thowht; 732
and Otherwhille he thoughte A dremelege to be, and Otherwhilles he thowhte it for Certeinte, and Otherwhilles he Cowde Remembren him wel Of the Aventures thanne Everidel.

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 Orcans (p. 293). 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 thoughte the kyng al In his herte
Of Manie trebalucions & of peynes smerte;
that the day was past, & wax to Eve,
thanne the kyng ful sore gan him Move.

Anon thanne lokede he fer Into the See;
A fair schipe fast seillyng Comen sawgh he,
thero so Richely arayed him thowhte it was,
but he nyste Of his Comeng what was p° cas,
for so Riche A schipe, him thoughte, sawgh he neucrenon
To fore tymes On non water nethir Seylen ne gon,
and whanne the Schipe Approched him ny,
Anon Into pat Schipe he lokede An hy,
and Sawgh where that hengen scheldes two;
In p° forcastel Of the Schipe they weren I-do,
Where-Inne was A towr ful Rialy I-dyht,
As semed pat tyme to the kyng In Syht;
On wheche towr, As I vndirstonde,
bothe scheldes to-gederis diden they honge;
Of wheche the ton scheld was his,
the tother Nasciens wit-Owten Mys:
thus him thoughte woundirly Sore,
but Evere he Merveilled how they Comen thore.

And whiles that he stood In this thought,
to p° Roche this Schip Anon was browght:
and as it was to that Roche Comenge,
Of An hors he herde A wonderful Neyenge,
and so bonchede & ferde with his feet
that it thoughte the schipe to bersten In pat fleet.
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 vpon,
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,
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 brought.

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.
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folde.

And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon;
and whanne that he gan the kyng to Approchen Ny,
the kyng him beheld ful witterly;
hyms thoughte that be his persone & figure
an hygh Old knyght of his, I the Ensure,
that Brothir to his steward schold han be,
that Slayn was at Orcaws ful sekerle.
and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon;
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.'

"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."

"Certes, Sire," quod this knyht Anon,
"the beste friend pat he hadden is now Agon,
the wheche is Nasciens, 3owe brother dere,
that In this Schipe he lith ded here."

The horse is that which Mordreins
won from Tho-

From the ship
lands a Knight,

Like the brother
of Mordreins's
Steward,

who says that

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 put he of his swowneng a-Wook,
Abowtes him faste he gan to look,
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.
The knyht to the kyng gan him dresse,
that him hadde browht In this distresse,
and the kyng took pere be the left hond,
to p's schipward to leden he gan to fond;
So that the kyng Niste what he dede,
So ful of sorewe he was In that stede.

and whanne the kyng p's schipe was with-Inne,
he Ran to the bere, & noilde not blynne,
and the Cloth anon vp he Caste,—
to beholden that body hadde he gret haste;—
There Anon thanane Sawyer he there
his brother Nasciens, As that it were,
be face, semblawnce, & body Also,
as whanne on lyve put he dide go.
thanne Anon fyl he down In swowneng there,
hardere thanne encre to-fore dide he Ere,
that Neure to Asekapen wende pan he,
but Certein ded forto han be.

Whanne he was waked of his Swowneng,
Of this hadde he gret Mervelleng,
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;
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.
Mordreins makes the sign of the Cross.

and corpse, horse, and knight, vanish.

and whanne of his swowneng pat he Wok,

Anon vp his Riht hond he took,
And the Signe of the Crois he Made Anon;

than ne thone Alle weren they Agon,

that nethir here, hrons, ne Man,

In that schipe cowde he Se than,
and thane gan he to wepen ful sore,

And Morneng & wringeng he made wel More,

"A! Mercifull 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;

there sawgh he to-forn hym Comen Anon

the goode man that In the Schipe gan gon,

wheche that him Comforted Oftent Sithe,

and with his goode wordis Made him blithe.

and whanne he sawgh him In that Manere,

Wel ful he was Of Sorwe & Fere:

"A, sire!" quod he, "I am deserved Sckerly

Of that 3e boden me to kepen trewly;

For ful Certeinly 3e tolden Me Ere,

that the devel In this Manere

Me scholde Owt taken be p' left hond,

As thow didst me to vndirstond."

an' 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 Oftent tymes sore,

but here-Aftir the behoveth Eft-sone

To taken good kepe that Is to done."

Thanne seide the kyng to this good man tho,

"Now, goode sire, telle me what I schal do;

and as thow knowest Alle thing,

So wisse me Of begynngen & Endeng,

And how that I schal Governen Me;

For Goddis love, Sirc, this preie I the."
It was the Devil who tempted Mordreins.

Thanne this good [man] seide to him "
"sith manie spitful Merveilles schalt þou se; and Eten Ne drynken schalt þou nenere Mow til thy brothir Nasciens Come the before, As Cristen Man, and qwyk levenge; Now take þou this for newe tydynge And whanne thou sixt him In that degree, thanne After, thy levenene; Some schal be.

"For wete þou wel ful Certeine, It was the devel that was with the, that told the how that Nasciens was ded, and that 3at the Swich Concely & Red; For he is Redy, In feld & In town, Goddis schepl to don distrocciaun.

"and the devel it was Also that In thin Avisioun Cam þe to; the Mete that þe lyown þe broughte, he it Awey bar, & lefte the Nowghte. and 3it 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 þe spik than; Also the devel ful Sekir was he that Owt of the Roche he broughte þe. "Therfore hens forward I warne the, that bothe wisere & warere þat thou be; For swich thinges here-After schalt þou se, that to Endes deth wolden bringen the, 3if thou the bettir wit ne have, thy body [&] thi sowle forte save:" and non 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.

114 Till Nasciens comes to him, Mordreins shall not be deliverd.

148 It was the Devil who told him Nasciens was dead,

152 and who took away his food (p. 239, 255),

156 tempted him as the Fair Woman,

160 and brought him off the Rock.

164 [1 MS ;it] The Good Man vanishes.
the wynd him blew, now here, & now there; thus Nyht and day he ferde In fere, that Resting phase ne fond he non, til On the Norwe it was passed noon.

thanne the kynge vpe him dressed tho, And to-ward the forscheipe he gan to go, and Ioke ful fer Into the See;

A man there Comeng him thoughte say he, 184 that Of leveng Schold he be bothe good and hye, 1

2sour l'haue ausi com tout a pie. Et quant il fu pries, si vit desous ses .ij. pies, deus oisians qui le soutenoient et le portoient si tost et si isnelement com nul oisiel puissent plus tost uoler. Et quant il vint a la nef, si s'aresta, et commencha a faire le signe de la sainte crois sour la mer, et prenoit a ses deus mains l'haue de la mer, sans dire mot. Et li rois l'esgardoit, si se meruilloit mont durement qui il pooit estre, et pour quoi il fairoit chel arousenent par la nef. Et quant li hom eut toute la nef arousce, si parla au roi, et si li dist, "Mogdanis!" Et li rois se meruilla mont quant il s'oi apieler par son non de baptisme; Si respondi, "sire:" Et li boins hom li dist, "Je sui tes defienderes, tes garans, apres ibeo crist. Je sui salutes, chil en qui non et en qui honneur tu as establise la riche eglise en la chite de sarras; si te sui venus consiller et conforter. Et si te mande li aignians par moi, chil qui en3 l'amion t'aportoit les boines viandes ke li leus te toloit, chil te mande par moi, pour chou ke il vent ke tu le saches miens 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 estlongie de la roche. Lors te laissa

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 11, back, col. 2, at foot.
3 MS chil en qui est.
SALUSTES EXPLAINS MORDREINS'S VISION OF THE 9 STREAMS. 305

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'avision t'aportoit les boines viandes. Et saches que ch'est chis aigniaus qui pour l'uman lignaige fu crucejies, et ch'est ihesus crist, li fiex de la urige, chil qui chasceun iour te nenoit conforter, Chil m'a chi enuoiet a toi, pour descouuir t'avision, ensi com il le te demonstra, Si ke tu saches ke ele senefie. Tu veis de ton neuve 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 nueuisimes, qui tout daerrains sourdoit, estoit ausi grants et aussi biaus com tout li autre ensamble. Li las estoit meuot cler et mult biaus. Et tu esgardes en haut, si veis j. homme venir qui auoit le samblanche del urai crucejef, 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 nous aues oi, si nenoit au nuefuisme; Lors se despoilloit tous nus, et si se baignoit trestous desdons. Chil las ki de ton neuve naissot, 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. personnes d'omes qui de lui descendentor. Et si ne seront il mie tout .ix. si fil, anchois descendront par droite engenreure, li vns del autre. Et tout li .viii. seront aques parel de boine vie; Mais li nueuisimes 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 nestus, mais tous nus; Car il se despoillera deuant lui en tel maniere ke il li descouuer a ses

was the Devil, and that the Lamb who brought him ment was Jesus Christ.

Salustes explains Mordreins's vision of the Lake and Nine Streams (ch. 13, p. 239-2).

The Lake means a Son of Mordreins's nephew. [* leaf 42]

and the 9 streams, 9 successors of his,

and the 9 streams, 9 successors of his,

to the 9th of whom

Christ shall disclose his hidden secrets.

GRAAL. 20
grans secrees, cheus ke il n'ara onques descouuers a nul homme mortel. Chil sera plains de toutes icheles bontes ke cors d'ome ne cuers doiuent sostenir; 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 iamaies les merueiles del graal ne seroient descouuertes a homme mortel fors ch'a i. tout seul.' Chil sera li mueismes des oirs qui descendront del fil a ton neuen; Et si sera teus com tu m'as oi deniser. Mais les grans miracles et les bieles virtus qui par lui auenront en la terre on 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 ensegnes de sa sepulture. Or t'ai auques parle de t'union. Ore te parlerai de cheste nef, pour quoi iou l'ai arousee ensi com tu as veu. 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 fast mondee. mais ore est ele toute purefijee des ordures et des malices qui conuerse i ont, par l'arousement de l'iane, qui par le signe de la sainte crois est saintefije, et par le coniurement de la sainte trinite. Ne iamaies nus mais esperis n'i enterra; Car il ne dountent 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'iane, et si le purifie tout auuant 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'iane toute netoie et mondee de toutes ordures. Et en queloques lieu ke ele soit espandue par boine creanche, ia dyables ne sera si eses 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 mule chose a ton cors pour quoi l'ame de toi soit dappnee."

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 confined his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at midday the sun disappeared, 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, stampt 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 proclaimed 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).

HI 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 chivalers mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres *comme* li contes a demise cha en arriere. Et par le conseil de chestui fu il pris, plus ke par tous les autres. Chis chivalers le prist en garde sour toute se terre auant, *et* sour la vie apres. Et quant il l'eat en sa baillie, si fu moult orguilleus vers lui, *et* lui fist and puts him in a dark dungeon,
and chains him hand and foot,

and also puts in prison with him his young son,

whose name was Celidoyne,

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.

moult dure prison et moult felenesse. Il fu mis el fons d'une fosse noire et tenebrouse. Il fu destourmes de toute la compagnie et del solas as gens. Il manga peu, et but. Il ne se poot aidier de nul membre que il eust, Car il auoit les mains ausi enchaînees comme les pies. Toutes eures estoit d'une seule contenananche, sans estre desuestus ne descauchies; anchois gisoit par nuit en sa reube et en sa cauchere. Et quant il ot mis en si angoissuse prison, encor ne li fu il pas asse des lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui moult estoit de iouene cage, Car il n'auoit enchore ke .vij. ans et .v. mois. Chil estoit moult biais, et moult samblol estre de gentil lignage estrais; Si estoit apieles el baptesme 'celidoynes.' Et chil nons fu moult bien conuenables a l'enfant, selon la vie ke il mena puis; Car 'celidoynes' vaut autréstant a dire et a senefjier en latin comme 'doumes au chiel;' Car il eut toute sa uie son cuer et s'entente mise en celestius œuieres, Et seut d'astrenomie tant com nus en peut plus sauoir en boine extension et en droite. Et a son naissance auant en la chite d'orberike une moult grant meruelle qui n'estoit mie aconstumee a aueoir. Car il nascui en .i. moult caut iour d'este, et mult biel, en droit miedi. Et si fu el secont iour des kalendes en iunget (sic). Et quant il fu nes a tel eure com vous aues oi, Si auant chose tout maintenant, ke li solaus, qui en sa grignour cauleur deuoit estre, a chel eure s'aparannt aussi apertement com il fait au matin quant il liene; Et la lune fu aussi clerement venu comme s'il fust nuis, et les estoiles tout ensement. En que fu chertainne senefianche ke il seroit de toutes les celesties uirtus curieus et encherkieres et urais coumissieres. Par icheles demonstranches fu la natiuites a l'enfant senefjier. Et il fu raisons; Car sa vie fu puis tele com la senefianche demonstra. Et les paroles qui chi apres venront en esclairont la verite.
and this Child, had Calefere In priswn Jere
Ful xvii dayes In that Manere.¹

So it be-happed, that the Sevententhe Nyht.
As he there sat, I telle the Ryht,
Vppon his Cowche to Slombreñ hym list,—
he was so hevy, what to don he Nyst,—
and as he was In his Slombreñ,
hym thoughhte he hadde a wondir Metenge,
So that hym thoughte 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 ;
and the Same hond him Cawht Ageyn,
And AZen In his Slepe he it voided ful pleyn.

thanne thoughhte him that the hond tho
alle his Chenes to-barst vnto,
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 ;
thanne Abasched was he ful sore
Of the noyse that he herde thore.

He rises, feels that he's free,
and whanne that vpe he gan him dresse,
and felte him Self Owt of distresse,
hyse hondes & Feet he gan drawen him to,
and Felte vnbownde that he was tho,
and that Alle his Chenes to-forn him lye ;
thanne thanked he god ful Solempnie.

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 lyghtenityng so briht ;
thanne loked he Aboven his hed,

And him thoughhte he sawgh In jat sted,

¹ Chelui enfant ent caluier en prison auoece son pere nascien. Si demoura nasciens bien xvij. jours en tel prison con vous ayes oi.—A.
Owt of the hevene there Aperid An hy
A fair whit hond, hym thowhte Trewly,
Whiche that him bar, as him thowhte,
and Owt of that preson there him browhte
Sowfes: the arm, Red as feer it was,
as thike tyme him thowhte In that plas,
Whiche hond him took by his her,
and Owt of that presown bar him ther;
and the sleve lokede as be semblamse
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 thowghte, I-voluped was
the semblamnce of a body In that plas;
but the body Openly ne was not sein,
As I sey 3ow In Certein;
and In this manere sawh Nasciens tho
hond and body to-Gederis bothe two.

And whanne that Aboven the Erthe he was there,
that the Erthe he felte in non Manere,
Wondirly Abasched he was Certeinlye,
that what to done he Ne wiste trewlye.
and thus the hand On loftie it bar him thar,
that he ne wiste whedir-ward ne whar,
Wheeche that greved him Nothing,
Nethir hire ne there In non thing;
Nethir be the beryng Of his her,
It Greved him ryht nowher.

and whanne In the Eir he was so hye,
that Onne-the to f° preson he myhte sen trwlye,
pane lad him forth this hond In hye—
lik as this storie doth vs to vndirstond fullye—
tyl he Cam to-fore Calafer,
In his bed as he lay Sleping ther.

and whanne to the dore that he gan gon,
A3ens him it Opened there Anon,
bothe dore posterne, and Ek the gate, and Owt this hond lad him there-Ate; 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; 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 wase,  
Gret Noise they maden, and deolful Cry, Wherwith Calafcr Awook Sekery, 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 veramente; Wondirly abasched thanne was he tho, that vndir hevene he Niste what to do. On Of his Seriawntes he Cleped Anon, and bad him Into þe presown to Gon; and whanne þe presown he was with-Inne, Of Nasciens ne sawh he neþer more ne Mynne; and whanne Calafer 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.  
thanne was brought 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, hem he Charged Aftir to hye, Euery Man be his weys sekerye;
So that a path there fond he Anon,
And In-to that path gan he to gon,
& Evere was the hond Schineng to-fore,—
a Wondirful liht As him thouhte there;—
the nyht, Pesible and fair it was,
Ne A softiere Nyht nueere there Nas.

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,
as he him Often to forne hadde sein,
him thouhte it was he In Certein.

and whanne Nasciens Say him come thanne,
Anon wax Nasciens A ful sory Manne;
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;
and so faste him thowhte it took him ther,
that Neuer Erthly tonge Cowde telle Er;
For it Was Of so Merveillous Clarte tho,
so ful of brihgtenesse, & hot Schineng therto,
that In the hattest day Of the 3er
p° somne not so briht is as the body was ther,
Not be An hundred part Of Clernesse;
this putte Nasciens In Moche sekernesse.
but Nathelis 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.

thanne prekid ful faste this Calafere,
and loked Abowtes bothe here and there,
and In plase where pat he say Nasciens;
But tho was not he In his presens;
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,
him thowhte it was On flawmeng fer,—
As him thouhte that tymes Calafere;—
And the Arm that was voluped In Cloth so Red,
him thowhte it brenneng fer In that sted,
that so wondirly Sore Abasched he was,
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.
For Of this Merveille so Sore Abascht he was,
That ded I swowneng lay he In that plas.

thus lay Calafere long In Swownenenge,
and homward his hors ful faste Rennenge
From the place that he Cam fro,
A gret pas homward gan he to go.
And whanne that the peple of the howshold
this hors thus Comenge Gonne beholde,
And here lord was left behinde;
this was gret wondir In here Mynde,
and Siker wenden here lord hadde ben ded,
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;
but they ne Cowde weten In non Manere
What weye that took this Calafere.

but it happed, As they sowhten bop" to & fro,
that somme of hem there gonne to go
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;
There they gonne him vp dressen Anou,
but foot On to stonde hadde he neuere On;
Calafere's face is stampt, on the right with a hand, and on the left with a foot:
The hand-mark as red as fire, the foot-mark as black as pitch.

Calafere's men bear him home-wards, but he neither moves a limb, nor speaks.

thow A man scholde han smeten Of his hed, he ne myhte meven non lyme In that sted. 180
and than behelden they In his face, And On the Rihnt side þere was a space,
As it were the forme Of An hond that him hadde touched, I vndirstond; 184
And On the lefte side hem pouhte they sye the forme Of A foot wel Sekerly,
that Ioyned to the hond it was, Wondirfully Red In that plas,
As Owt Of the Forneys Comen flawnes of fire;
So thowht hem the Markes of Calafere ; 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.

and whanne they him fownde In this Manere, they gonne him dresse hom forto bere,
but In gret drede they weren Echon that membre ne Meven Myhte he non—
Nether Eye to Opene, ne mowth to speke ; 200
Io! thus god On him Nasciens gan wreke ;—
but Sekir they wende he hadde ben ded,
For Of him ne Cowden they non Òper Red.
And thus they boren him In this Manere hom to his plase with drede & fere, 208
that nenere spak word be Al the weye, neþer Eye ne Opened Certeinlye,
Ne Nethir foot ne hond myhte to him drawe ;
this was to hem A wonderful Sawe. 212

1—1 Et li sains del pied estoit tout ausi noirs com est pois.
Et si estoit li noirs ausi frois com est glache; et li vermaus ekt
ausi 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, that ded In the plase he hadde I-be, Ne non Othir thing Of him ne Cowde they se ; So that In A bed they dyden him leye Al so Eselye As they Cowde Certeinlye ; and alle, gret Mone Abowtes him they made, For there nas non that Oper cowde glade.

And whanne it was abowtes the Noun, Wondirly to Cryen he gan *ere Anon ; and his wif to him Ran ful faste, as a womman that hadde gret haste, and wondirly Sore Afrayed ;he was Of his noise sche herde In that plas.

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, 
Forto qwenchen that fer so stronge that In his fase hadde brend so longe. thanne Ronnen forth his Seriawntes Anon, And Aftir water they gonne to gon, And Casten it On bothe Sides Of his face To quenchn *e fy in *et place. thanne it semed to hem Euerichon that thike side was brent In to *e bon ; And the bon, As whit it lay
Lik as doth Chalk In *e Clay ;

And the flesch that was *ere Abowte, It semed ful Rosted with Owten dowte.

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 is furious at his coming death.

And thanne the lefte side they gonne beholde, wheche pat was bothe blak & colde, Of wheche he myhte suffren non towcheng For non good Of Erthly thing; and whanne p° water On that side they gonne to caste, A wonderiful Cry he made atte laste, & with that he fyl In Swowneng, So that Of lif of him hadde non man supposing, but that fully ded he hadde I-be Enere with-Owten Ony Reconere. And whanne Of swowneng he Cam Agayn, his Eyen Opened he thanne Certein, and seide, & pleynede him wel More, and seide that deth negheden him wel sore. thanne gan he to wrathen Anon, And seide, "schal I deyen thus son, that thus am fallen In Maledeye, and neuere In better poyn I was trewlye to han lyved be yeres and be day; and now I trowe I passe my way;" thanne Cursed he the tyme that he was bore, that In Swich manere Scholde deyen thore. thanne whanne he was Awaked wondirly wel, after Nasciens Enquered he Every del. thanne they Of his howshold ful Snelle Of him non tydinges ne Cowden they telle, Nethir tokene ne Signe In non dege; and thus him they tolde thanne Certeinlie. and whanne that he herde this tyding, Anon he fil Azen there tho In swowneng. and whanne Of his swowneng Awook he þere, he Commanded Anon þat In Alle Manere Anon Nasciens sone to-foren him bringe, and he scholde tellel him newe tydinge. And whanne to form him this Child gan gon, Thanne seide this Calafer to him Anon,
'That On him he wolde Avenged be,  
For his fader from him wente In that degre;  
And for his deseis he Suffred therfore,  
On hym Avenged he wolde ben thore.'  

\[284\]

thane Comanded Sire Calafere  
that Child Anon forto Slen there.  
thane fil down Calaferes wif Anon,  
and preyde him this thing not forto don;  
"and zif Algates ze welen him Sle,  
In presoun stille so let him be,  
and Rathere hym Enfamyne there,  
thane him to slen In this Manere."

\[288\]

And he that was ful Of Corruption  
as Ony tigre, Other wil le lyown,  
Owther Ony Other Savage beste  
that han non Resoun, ne\[^{\text{er}}\] lest ne meste,  
' but algates On him Avenged wolde he be,  
thowh that him self there scholde [him] Sle.'  

\[292\]

thane Cleped he his Seriawntes Anon \[^{\text{ere}}\],  
And Comanded \[^{\text{hat}}\] In to \[^{\text{p*}}\] towr they scholde him \[^{\text{bure}}\]  
In his bel; Al so sik as that he was,  
he wolde be born In to that hye plas;  
and he Comanded After him to bringe  
Nasciens Sone with-Owen tarieenge.  
and they fulfilden his Comandement;  
him they vpe boren verament;  
and Aftyr hym, Celidoyne, Nasciens sone,  
For hym they maden ful gret Mone.  

\[301\]

and whanne this Celydoine was vpe I-browht,  
Calafere, this Terant, for-gat it nowht  
there that Child forto spille,  
Wit venamous herte & Evel wille.  

\[312\]

thanne Anon his seriaiwntes he gan to Calle,  
And Comanded the Child to throwen over the walle,  
that with his Eyen he myhte it sen,  
For sekir non Othirwise ne scholde it ben.  

\[316\]
Celidoyne is caught in mid-air by 9 hands. [CH. XXV.]

Wherfore deol & Sorwe they maden Echon
For that dede that they scholden don;
but they ne dorste not Osienden his Comaundement,
but Anon it fullikde there present.
they token vpe this Child Anon,
And lef ten him Above Alle p^e werk Of ston;
and whanne Calafer him Sawh so hye,
down him to Caste he bad hem hye;
Anon his biddeng fulfil they there,
and threwen him down In here Manere;
thanne this tyrant gan vp to Rise
To sen this Child taken his I-wise,—
So ful he was Of Crwelte
As Evere Ony tyrant myht be;—
And whanne p^e Child was Middis his fallynge,
Alle Aftir him loked with-Owten tarienge,
and wende that to p^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,
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,
two hondes to the Ryht Arm they wente,
and tweyne to p^e left Arm veramente,
tweyne to the left leg, & tweyne to p^e Ryhte,
and On to hed Openly In here syhte;
And In this Manere these Nyne hondis
browhte Celidoyne Ow[4] Of Califeris bondis
With-Owten Ony Of the Erthe towching:
this was to Calafer gret Merveillyng;
and Evere he lay and beheld ful faste
tyl that the Child was fer from him paste;
and whanne this beheld Sire Calafer,
that this Child was boren so fer,
Thick darkness comes.

A voice proclaims vengeance against God's enemy.

Thunder and lightning come.

A fire-bolt from heaven splits the left of the Tower, and shatters Calafere's body to pieces.

His Christian attendants are not hurt.

For sorrow he fell In swooning Anon.

than Owt Of that towr Gan per gon, of wonderful dirknesss gret plente,

that non Of hem Mihte Opere there se ;
and aftir this dirknesss there spak A voyssse, that Alle they herd A wonderful Noisee, that 'to him whiche was Goddis Enemy, veniaunnce to him scholde Neyhen ful ny.'

and Anon As this word was seide there, Ful wondirful Noise, & In dreadful 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 swooning In that tour ; hym they forsoken with mochel dolour.

And Anon As from him they weren I-went, A Fyr from hevene Com there present, and Of that towr hit smot the left partie down Into the Middles ful Sekerlye, In whiche partie that lay Sire Calafere. So veniablely 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 plesaunse to don, and to the Trenite they hadden hem take, And forsaken Alle the develis so blake.

behold what God wile for his man do !
him kepen from Evel for Evere Mo !
And thus, now As ye han herd here told, paste this Calafere, that was So bold, From worldly lif to Everelastynge peyne, As this storie thus doth vs to seyne. and thus sone thorw al the Contre this word gan Springe Certeinlye, how that Nasciens Owt of preson was gon— Where-Often weren glad ful Manion,— And Of his Sone Also there, how that he Aschaped, & in what Manere. And whanne Saracynte herde Of this tydyng, Ful Joyful sche was In Alle thing, And beleved it ful Certeinlye that it was thorwh goddis Mercye, and thorwh him they weren vnbownde Where so Evere they weren that ilke stownde; Wel wiste sche be Crist it Was I-don, Alle these poyntes thanne Everichon. thanne Alle the Barowns that Of p' Rem were, To Sarras to qwene Saracynte Come there, Whanne they wisten the trewthe Of delivraunce, That Nasciens was happed Swich A chauice, and Of the veniauce Of Calafere That God Sodeinly On him took there; thanne thus they dowted hem Everychon, lest God veniauce hem Wolde sende vpon, For here fals Wil and Concentying, Of Nasciens & his sones presoneng. thanne Come a Alle to the qwene Anon, and Criden hire Mercy Everichon, that hire Brother En-prisoned so was be here Consentyn In that plas; And seyden 'Fut it was Only Al & som, Only be Calafereis yoimaginacioiu; Wherfor, God hath veniauce on him take Openly, As we knownen, for Nasciens sake.'
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 :
"Now, goode lady, joure 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 pleynly,—
With vs to done At his plesaunce,
To what presown, or to what Noisauncie."

and whanne qwene Saracinte herde hem thus seye, Saracynte
Wel gladed hire herte was Certeinlye.
Anon sent sche Messangeris fyve,
And Charged hem Alle vppon here lyve,
And took hem I-nowh of gold & Fee,
& Charged hem to Serchen In Eche Contre,
Al so longe As Good & hors wolde Endure,
To sechen hire Brothir sche made hem Ensure ;
And for non man Schold han hem In Suspesciou;,
lettres Enseled with Good Entenciou;,
Enseled vndir hire Owne Sel,
the bettere men hem to knowen & leven wel ;
And In that lettre vide sche don wryte
As wel as that sche Cowde Endyte,
Of hire lordis Avicen Certefyenge,
pat he hadde the Niht to-foren his goynge.

thus the Messengers here leve took,
that Iorne to done, & it not forsook ;
Forto fulfillen hire Commandement,
Alle forth they wenten with good entent.

Now Mosten we leven A while this storye,
And to Anothir Storye We Mosten hye,
Whiche that Certefieth Of Nasciens Wif,
That leveth 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 Sarraeynte asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarraeynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarraeynte 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 Sarras, journeying westwards (p. 333): they come to the river Arcens, lodge near the Castle of Emelianz (p. 334), and enter Calamyne (p. 335).  

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,  

And al his loud I-sesid it was tho; and his wif Owt put Of Every plas also, that an by born womman was, & of good lyvenge, and therto here fadir was a kyngye.  

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 thanne Alle the wommen Erthly born that Evere Ony Man Swth leveng beform;  

1 In the Additional MS. 10222, 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.
And to these bewtes sche hadde bownte,
Corteys and gentil In Alle Maner degre;
lowlich to Every Creature,
and large to God, I the Ensure;
and As hire lord & Soverein
debonewre & ful trewe Certein,
and Chaste Evere In his Absence,
bothe humble & Mek In his presence;
thereto sche him louede aboven al earthly thyng;
Non wondir thowh this lady made Morneng;
For so grewe sorwe & morneng sche Made,
that non Man ne Myhte hire herte glade.
thus was the Condisciown Of this lady fre,
as pe han herde Rehersed here be me;
and this ladyes Name was Flegentyne,
A ful worthy lady, and A benyngue.
Wetes wel, whanne sche hadde knowenge þo
that hire lord was In presown I-do,
Ful grewe sorwe sche took to herte,
And Manie peynes sche hadde, & smerte.

and In the moste Sorwe that sche was Inae,
This false Calafer ne wolde not blynne,
but putten hire Owt Of alle hire londis,
and be-Refte Clene Ow[t] of hire hondis.
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 Calaferis Conseyl was presente,
and for nothing thereto wolde assente,
As this Storie here After doth telle
Al to-gederes how it be-felle.

and whanne þis goode lady say it was so,
That! husbonde Child & lond was a-goe,
thanne was sche In passinge Mornynung
Whanne sche herde tellen Al this tydying;
Sarracynte asks Flegentyne to come to her.

Queen Sarracynte prays Flegentyne to come and sorrow with her.

Thanne wiste sche neuer what forto do; but to An hygh good levere sche drowh here vnto, 52
An old vassour, A ful gentil knyght that Inne sche trested with Alle hire Myht,
For noerre he was to hire sone so dero,\(^1\)
that him tauht bothe the nature & Manere,
and sche hadde him Encresed Also,
From povertre In to worschepe I-do
And him 3oven to-torn that Owr
Manie Iowelis of gret honoure;
Wherfore In him gan sche hire Affye
Aboven Alle Other tho Sekerlye.
thanne flegentyne to thyss vassour wente,
A sorweful woman, and ful dolente. 64

and whanne this vassour gan hire Aspie,
that it was his lady Certenlye,
Anon with herte, body, & thowht,
he thanked God pat thedir hire browht, 68
And Resceyved hire ful worthilhy,
As his lady & soverein ful debonelry,
With herte, Body, & Al his good tho,
At hire Comandemert to ben I-do.
but Evere this lady hadde In herte
hire lorde, hire sone. that dice here smerte,
Wheeche sche lovede Over Alle thing,
So that to hire myhte Comen non Comforteng. 76
Thanne the qweene Sarracynte, hire soster dere,
To flegentyne sente In this Manere,
and preide here, 'for Alle Gentelnesse,
For sosterhed, & for Alle kendenesse, 80
and In slakyng Of hire payne & wo,
that sche wolle Comen hire vnto,
that Ech of hem Other myhte Comforte,
and Ech In here Augwisch to Other Resorte.' 84

\(^1\) et chil auoit este tous iours maistres a son fil.—A. See p. 332, l. 336.

Flegentyne consults an old vassour (under-vassal) Carsopincs (p. 332, l. 333),
whom she trusts much.

He puts himself and his goods at her service.
thanne Flegentyne thanked here of hire message, as womman that was of high parage, and hire preide 'pat sche shold e not with hire mysplese, For to here it ne were nethir Comfort ne Ese; but declines to come to her. Sethen 'pat with hire lord sche hadde joye & honour, It is worthi be hire selves to suffre peyne & dolour; For I ne Am not to good ther to, For my lord to suffren bop^e sorwe & wo;' and declines to come to her.

Sche wente hire Self, In hire persone, that lady to bringen Owt of hire Mone, So Queen Sarracynte goes to Flegentyne.

'So that this Sarracynte wente forto seke this duchesse Flegentyne that was so meke, and whanne the qwene herde of this tydynge, that Flegentyne wold Comen for non thinges, So that this Sarracynty wente forto seke this duchesse Flegentyne that was so meke.

and whanne the qwene herde of this tydynge, thanne gan Alle here sorwes Renewe;
to Grownde bothe In Swowneng fille,
that non Of hem Myhte speken Other vntille;
For so gret sorewe they Maden bothe, that to p^e peple Abowtes it was ful lothe;
For Grettere Sorwe Sawgh neuere Manne than^ be-twene the two ladyes was thanne;
Ful mochel was the Cry & the weping, that be-twene hem two was, & p^e Morneng;
And longe it was Er they myghten Speke,
Ofer Ony word Eiper myhte Owt-Breke.

Atte laste this qwene Sarracynte Of hire Morneng Som what gan to stynte, And, As a wis womman and a Redy,
To this duchesse sche spak ful gentelly,
And hire sche peyned In Alle thing To Restreynen hire from weping,
And spak ful goodly to this duchesse, hire to bringen Owt Of hire distresse;
Sarracynte again begs Flegentyne to go home with her, but she excuses herself, and says she'll stay with Carsopines; and In the Ende sche preide hire So that sche wold with hire Go, "And swich Comfort I wolde 3ow make, For my dere brothir 3oure lordis sake 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, and Excused here ful ladyly, "that In non Othir felischipe trewdly thanne In that vauasour, that Olde knyht, sche nolde not Comen be day ne be nyht; and Ek to hire were it worschepe non From that vauasour forto goon, For my Compenye he Xele forsake, Ne I ne may his, Anothir to take; 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 Azen I Come som tyde, For, goode lady, moche lasse deseisse Suffre I here, thanne In 3owre Compenye 3if I were, For nether Of vs Other Myhte se But Owre sorwe Azen renewed scholde be, 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 things it scholde vs Misples; and therfore, Myn Owne lady & Soster so dere, haneth me Excused In this Manere."

Ful Mochel hevynesse & sorwe made this qweenne Whanne that sche Sawn it wold not bene, and that the vauasour sche nolde forsake, Ful mochel sourwe sche gan to Make, and that sche nolde for non preyere With hire forth gon In non Manere.
And whanne non Other wise thanne Myhte it go, homwarde asen thanne torned sche tho; and to hire Self sche Made grete Mone that pe duchesse non Otherwise wolde done.

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; And Evere beleft this duchesse stille With the vanasour, As it was hire wille, And Evere hire Sorwe was lich newe;

So good sche was, & Of love so trewe, that Neure man ne non womman In that digre myhte Comforten hire than, til that it fyl vppon A day that tydynges to hire Comen verry, that Nasciens, hire lord So fre, Owt of prisoun was skaped Certeinlie.

and whanne Of this tydynges herde sche telle, Somme Comfort In hire herte befelle, 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 Mauere. So it be-fyl that the seventhe Nyht After that Nasciens owt of presoun was dyht, And as In hire bed that Xiht sche lay,— and hadde not slept ful mani A day, What For grete Mone & for Weping,— at the last sche fyl In A slombering, So, what for weping & werynesse, hire herte hadde longe ben In distresse.

And as sche lay In hire Slombering, Sche thowghte sche hadde A Merveilous Metyng;\(^1\) she dreams

\(^1\) *Ensi com ele soumilloit si li anint vne ausisons.* —A.
that she sees  
Nasciens before her, 

he is in a far country to the west. 

Next morning 

that she sees 
Nasciens before her, 

Nasciens hire lord, both he hol & sown, 
standing to fore hire bed there, 
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, 
thurw him that vs alle hath bowht, 
Into a place fer be weste, 
there that goode lord liketh beste; 
whelche plase & weche Contre 
he hath me Ordeyned In forto be, 
and there my seed forth forto bringe, 
hym to worschepe & honoureng." 

and On the Morwen whanne sche Awook, 
Gret merveil Of this Avisiouneh sche Took; 
and In as moche As sche hadde non ful knoweng 
Of that Avisions Signefieng, 
the firste werke sche dide tho, 

she goes to church, 

and then begs a dean (?) to 

pray God to 
tell her the 
meaning of her vision. 

To holie chirche sche gan to go, 
there forto heren Goddis Servise, 
As Everi day it was hire Gyse. 

And whanne Alle the Servise was I-do, 
Anon to A provost sche gan to Go, 
And told him Of hire A-visorion, 
how put it was, Al & sown, 
And preide that provost, for Charite, 
For hire to preyen to the Trenite, 
'that he wolde senden hire som Tokeneng 
Of that Avisio nen Signefieng.' 

And thus some sche torned Ageyn 
To [the] vausours hows In Certein, 
that hire Comforteth As he Can, 
For to hire he was A ful trewe man. 

For 'al & som;,' see l. 396.
than this ladi this vauasour In Cownseil Gan to Calle,
and him tolde how that hire it gan be-falle
In hire Avisiown this Othir Xiht;
Al him sche tolde Euene Owtriht.

That theke Avisiown in Certein—
be the helpe of God and the holy Roode—
Scholde here torne to worschepe & goode;
Neuertheles, lady, vndirstonde 3e Me,
that I wele ben Redy in Eche degre
to fulfillen 3oure Comauudement
In alle degrees, And 3oure Entent.”

and whanne the lady herde of his benyngneta,
In Alle things that so profred he,
For Ioye In herte sehe gan to wepe,
that of hire he took so gret kepe;

and asks him to go with her whither she will.
thanne Answerid sche, “with herte & wille,
And myn preceptis thow wilt fullfille,
the behoveth with me forto go
Into what plase that I preie 3ow to.”

than this vauasour Ageyn
to that worschepful duchesse: “Certein,
3e ne Connen not Seyn, ne Comauenden me,
that I nel fullille In eche degre
Evere As 3owre Owne pore Bedeman.”
And thus to hire the vauasour Seide than,
“And what Compenye that sche wele have,
I schal 3ow gete to bringen 3ow Save.”

He promises to do so.

than Answered the lady tho,
“that Compenye wele I no mo
but Only 3oure Owne Sengle persone;
We tweyne to gederis to gon Alone;
For I wolde kepen it So prevyle
That non lyveng man wiste but I & 3e.”

She wishes to take no one else.

1 MS forto to
Thanne Answerid this vauasowr:

"lady, I desire 3owre Grete honour;
I wele 3ow telle now my Cownsaille,
3if Owht to 3owre wit it May Avaylle,
Myn Eldest Sone with vs schal go,
3if 3e thinken best that it be so,
and stonden vs In 30mannes Servise,
In what degre that 3e welen him devise.
And wete 3e wel, that In Cerfeyne
he wolde Suffren As moche peyne
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,
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.
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.
and ,if with-Owten Servaunt but we go,
And Ony mysaventure Come 3ow to,
Goode lady, how scholde I 3owe be-welde,
that Am an Old man, & smeten Into Elde?
and whanne we Comen Into Ony straunge Contre,
and Ony mys-Aventure befalle to Me,
thanne my Sone May don vs bothe Ese,
lady, bothen 3ow & Me to plese.
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 3erto grawnnt;
and I as non knyht ne wil not be,
but as 3oure Servaunt In Eche degre;
For what deseisst that I Suffre may, for 30w I wele don Every day. 296
Now that 3e han herd myn Entent, Of 30w now wolde I weten present
how that 3e thinken be this Cownsaile, 300
3if it Ony thing to 30w may Availle; for, lady, ful fain weten I wolde,
3if that to this Cownseil 3e wolde holde.”

Flegentyne agrees to take Carso-

pines’s son.

Thanne Consented that lady ful wel
To this knyhtes Cownsaile Everidel.

Thanne bespak this1 lady Anon, She begs him to

"Sire knyht, I wold that we weren gon; start at once to

For In Ioye schal I neuere ben Sekerye seek Nascien;
tyl that my lord I se with bodily Eye, 308
therfore 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,
but Onliche thi self, thi sone, and I,
Of this purposeng now trewely.”

"lady,” Seide this vanasour 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 30w I wolde han seid be-fore,
but that Of on thing me drede ful sore,
that me 3e wolde not haven In Compenye,
And this I drede ful Sekerye.”

Thanne preide Anon this lady so fre,

"that Anon Redy he wold be,
And him Silver & Gold to Orleynye,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad;
that Of Al hire good but litel sche had.’

Neuertheles this Olde gentyl knyht,
To his power dide Al his Milht,

and provide
money for their
journey.

1 MS this this
FLEGENTYNE STARTS TO SEEK NASCIENS.  [CH. XXVI.

Carsopines gets money and jewels, and purveyed him Of Gold & Of tresowr, and of Mani A Jewel of grete valowr; For At that tyme more hadde he Thanune Nasciens and flegentyne Certeinle. Of this the vausowr dide Moche thing, be Encheson Of hire sones Norscheng.  

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; And whiles that sche At Chirche was, this vausour to his wif told the Cas,— how that his lady wolde go to visite qweene sarracynte tho,— 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, bothe the lady and the vausour, And Ek his sone In that stowr— hos Name was Clepyd helycaors,  

A semly persone Of Membris & Cors;—  
and his Fadir Carsopines lyhte; An Awnciel Man, and A vaillauent knyhte.  

Thus this lady took leve tho At the vausours wif, & forth gan go; So dide hire hovskynde & hire sone In fere, and wenten forth with Meri Chere; But this vausour wolde not In non wise to his wif discoueren his Servise, and that he Scholde non ferthere Go but to Sarra, to the qweene tho,

1 Car nasciens et la douchoise l'anoient mout enrici, pour l'amour de lor fil ke il nourrisoit.—A.  
2 Et ses fies li ainses, 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;
For non Othirwise ne dorste he do,
For his lady Comaunded him so.
thus sone iiiij hors weren browght forth there,
And Anon they thre weren horsid In fere,
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.
And whanne Owt Of that town they paste,
Streilht to Sarra they tourned Atte laste;—
and thus dide the vaumasour tho,
For they scholden Sen hem toward sarra go;—
and that weye helden they ful Ryht
til they weren A Mile Owt of þe peples Siht.
thanne bespak this vaumaswr tho,
and seide, "lady, how wele 3e now go
For to Seken My lord & þoure,
Whiche that is Man Of honoure;
For I suppose In Min Mynde,
3e ne weten in what Contre him to fynde;
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."
"For sothe," quod the lady Ageyn,
"I n' wot neuere Into what Contre Cernein
Sikerly him forto fynde—
My worthy lord So Goode & kynde;—
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;)
¹ et li quars fu vos sommies, qui tous estoit cargies de
deniers mounnees, et d'or et d'argent en plate, et de vraisele-
ments moul riche et moul biele.—A.
Wherfore westward, I telle it the,
My herte falleth Most he Scholde be."
thanne turned they Aweye On þe Ryht hond,
And thus sone a water there they fond;
Anon ful sone that water they paste,
That toward Orbery Run In gret haste,
Whiche water 'Arcense' was Cleped tho,
that to Orbery wardis wente tho.

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.

And there here In they token Anon,
In a Rial plase of lym & of ston
that next the Castel of Emelianz stood,
that marched2 next to þe dwchie On þat flood.

And On the Morewe ful Erly sche Ros,
And In hire weye forth sche gos,
For that Apareyved sche ne wolde not be,
for sche was there at Swich poverte;
and sche dide it be good Resonn,
3For Al that Contre there In-virown,
they weree Saradynes Everichon,
and hatede alle Cristene be On & On;
and Ek hem Of Orberi & Of Sarras
these Saradines hatede In Every plas.

1 Si prisen ostel de mult haut eure.—A.
2 borderd: 'qui marchisoit a la duchee qui estoit apieles emelians.'—A.
3—3 Car chil de chel chastiel, et de tout le pais environ,
estoient sarrasin; si haoient chians de sarras et d'orberike
pour chou quil s'estoient crestiene. Et quant il orent chel
chastiel eslongie l'errure de x. lienes. Si entrerent es vaus de
calamine, en vne terre qui mult est plentieuse de nart et de
cynamome et de basme. Tant esrent ket il vinrent au tierch
jour a vne chite mult riche, qui anoit non 'lussane.' Si estoit
maistres sieges del roiannce le roi de meocide.—A. The names
are 'lussance' and 'meotide' in Addit. MS 10,292, leaf 29,
col. 3.
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 touched 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. 339); 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 grine] and Tiger'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 anoit laisser 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 obliged to. So, when this mass of shakings came to the place of the Adamant, it stopp. 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 perceivs that he has wings. The birds come again, and ask him for his heart to eat. He givs 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 explained (p. 348-9). Then "what clerk is there so hardye that dar seyn . . . openlye that God sethen his uprytings . . . made ony wrytyng sauf . . . this blesyd storye of Seint Grual?" 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 hound1 him hadde I-bore
thens As Calafer was forlore.

thanne the hound Sire Nasciens Bar
Into A ful straungue Contre thear;
Whiche Contre was A Merveillous plas;
For An yl In the west Se it was,

1 A cloud, in the French: 'Ore dist li contes chi endroit, ke quant la nue en eut porte nascien jusc'a la v calafer l'eut aconsien—ens com nous l'aues el decisione cha arriere el conte,— Et que calafer fn chens pasmes pour la paour de la nue ver-
melle, et ke li cors qui decens la nue estoit eut calafer signie es .ij. iones del seing mortel. Apres che enporta la nue &c.'—A.
that xijij Iornes it was of lengthe
thenas As Nasciens was In p° presown of strengthe.
that yl was Of sweeche a fame,
For 'yl Torneawnt' was the name;
For be Ryht Resoun it is So,
for Ofer whiles it Torneth bothe to & fro;
but In As moche as that the Cause why
Of his Torneng nis not knownen verayly——
Of Alle tho put there of don spoken, Other Rede,
they ne knowen it not In word ne In dede,—
therefore Resoun & sekele it were
that this Storye Rehersed [it] here;
for, Of Eche thing that is Of dowte,
he it Reherseth Er he passe Owte,
and bringeth it to Clere vndiistondyng
to Every Mannes wit, bothe Old & jong,
As se Scholen here In tyme Comeng
how this storie declareth Every thing.

The cause of the turning shall be told at once.
[But The Englisher of the Story leaves it out.]

Orre repaire la parole, et raconte la droite maniere
del isle ou nasciens fu portes, ke li paisant, si com ie
vous ai dit, apientel 'l'isle tournoiant.' Il est uerites
pronuee, ke au commencement de toutes choses, quant
li establissieres del monde denisa et departi iiij.
element, qui deuant estoient tout en j. monchelement,
et en une 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 couverture a tous les
autres, et cloustre. Et pour chou ke li chieus, et li
airs, et la terre, et l'iane, anoient est en une masse, Ja
fust chou ke li vns fust contraires a l'autre, si ne pooit
mie estre ke li vns ne fust ennoplepes de l'autre, et en-
loes des diversees manieres qui en chascun lieu estoient.

1 qui estoit bien ,xiiij. journes loins del lieu ou nasciens
auoit este en prison.—A.
2 MS XIV E iii, leaf 45, col. 2, middle.
Car li chieus estoit par nature caus et legiers; et la terre estoit par nature froide et pesans. Et par che puett chacuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, et de l'iaue autresi. Et chil doi s'entresontoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns et des autres qui s'entremissoient, et ne se pooint souffir. Et de che que la terre qui pesans est, et froide, et amassemens d'ordure, touchoit au chiel qui est legiers, et caus, et fontaine de toutes netetes; de che auint que il en quelli ordure, Si comme amassemant de terrienne ferrume et de la rieule de l'iaue autresi. Et quant li souerains peres, qui est fontaine de toute sapiense, cut l'un departi de l'autre, et desoint, si mist le chiel en sa droite hounour, et amena en sa droite honourre, et amena en sa droite pure nete[e]; Car il le fist cler, et luissant, et legier, de toutes calours plain; Et la terre laissa froide, et pesant, et en fist amassemant de toutes choses pesans. Et quant il eut le chiel netic et monde de la terrienne ferrume, et de la rieule de l'iaue; et il ot escousse la terre, et leue de l'arsin du chiel; Chele ferrume terrienne et chele rieule enage ne peurent mie naturelment conoindre a la terre, et a l'iaue, dont eles estoient issues. Ne chele celestiene ardure, et chil rieulemenz qui de la terre et de l'iaue furent escous, ne peussent mie honestement reparier a si haute chose, et a si nete, con est li chieus; Car il aoinent aucune take comencellie de la terre et de l'iaue, qui sont amassemant de toutes ordures; Et li chieus, che ains vous bien oi, est de toutes netetes

1 MS pensans
2 "It is obvious that rieule 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 rieule as the Fr. form of the proper name Regulus."—Hensleigh Wedgwood.
3 MS droise
CH. XXVII.] HISTORY OF THE YL TORNÆAUNT, OR 'TURNING ISLE.' 339

plains. Et pour chou, par droite raison, ne deuoit nus d'aus reparier la dont il estoit issus; Ne la terricne ferrumne a la terre; ne la ricule enange a l'iaue; par chou ke aucune legierete, et aucune coloar, auoient con-
cheule del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel reparier—comme chele qui estoit entechie des vileuies de la terre et de l'iaue,—pour chou couuint que ches .ij. choses reparraissent a une masse. Et pour chou ke aucuns ne desist, 'aussi estoit li aires amon-
cheles com chil troi; pour quoy n'en parole dont chis contes?' Il est noirs prones ke auoec ches trois escons-
sures ot aucune chose de l'air; et a che s'acorde bien li contes. Mais il dist, ke si petit en i cut, ke ia pour chel mestier n'en deust estre parole tenue. Ensii com vous aues oi, repairent les .ijj. parties a vne masse qui des .ijj. elemens furent escoosses. Et pour chou que chele masse ne puet naturelmen1 reparier a mut de ches .ijj. elemens, par le raison ke li contes en a deuien, si couuient 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 entendii 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 cut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume2 des .ijj. elemens est en la terre et en l'iaue, et ke chil doi recellent toutes les pensantes2 cases, par che remest ele a ches deus, en tel maniere com vous ores.

Il fu verites prouue ke par la volente 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, selone ke che ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'euut pooir d'aler au fons.2 En cheste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

1 leaf 45, back.
2 So in MS.
and floated into the Western Sea, between Ovagrive [MS. on a grise, f for "Ovagrive"] and Tigers’ Harbour, where was great store of Adamant or Loosestone.

which|sors 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 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 turned every time that the firmanment, or heaven turned.

And this is why it was calld Pl. Torneament.

peut prendre aрестement, Tant ke ele vint en la mer d'occident, entre l'isle ouagrine 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 anal. Et vous aues oi cha arrière, ke li contes dist ke tant com il ot de terre en la masse, Si estoit terrine¹ ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et voulentiers le trait a li. Et se li fiers li est prochains, et ele i puict 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 insc'au lieu ou l'aymans estoit, si s'arestut, Car la forche del aymant le retint, pour chou ke ele estoit ferrouse, ensi com vous aues oi. Mais onques la forche del aymant ne seut tant tirer ke ele le penst 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 celestien calor, 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 ianes, par ou ke che soit, sont apieleez 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 porvoit durer, ne oisians. 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, que est li chieus. En tel maniere tournoie l'isle com vous aues oi: Or nous a li contes denise la raison pour quoi li paisant l'apieient l'isle tournoiant.'

¹ So in MS.
Into this yl Sire Nasciens the hond bar,
& him In Swowneng be-left thar,
As man that hadde lost bothe wit & Memorie,
For¹ p° wonderful sightes that he to fore sye;
For he ne wiste Certeinlye
Where he was, ne in what partye.

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 Certeine,
but Evere his herte stedfast was
In his Creawnce, swich was his gras.
For Al the drede he hadde Suffred be-forer
3it God him wolde Asayen wel more;
For him weren Comeng Many tormentes,
3it wolde he neuer to his God Offenss,
Nether for Ioye neuer for ille,
but Evere In his Creawnce belefte Stille,
And Evere In his terrorist 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,—
poverte, Misseise, and Ek distresse,
Angwich, temptacions, & Siknesse,
And in poverte vppon a dong hil lay;
3it herde pere neuer Man Into this day
that neuer with his Mowth he seide Amys,
Xe Groechched Azens his Creavours I-wis.
And lik In the same Manere tho
Suffrede Nasciens bothe Angwishe & wo;
With goode wille & debonowre herte

¹ par les meruelles ke il avoit veues.—A.
Suffred he many Angwisches smerte, and neuere to his God made he grochenge, Nethir for tormentis ne non Othir thinge. 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 if I scholde Ony wise save.” 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 thanne was he; for how that thedir he was I-gon, In what Manere ne wiste he non; 76 And Abowtes him he loked pur:^aste, & Al that yl was baren & ful waste, and so stronge passeng hetne there, that he ne myht it Endure In non Manere. thanne wiste he neuere In what parte Of that yl how he myht this hetne drie; but Enere hadde In Remembrance Of his thedir Comeng, & Of that Chaunce, and of Celidoine his jongest sone put with him In preson was done, Which that was mochel In his Mynde, That Gentyl Child, that was so kynde. 78 For-brosed weren his hodden & 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; 92 To the Erthe Anon he leide him thanne, As A ful wery and A brosed Manne that a passing lust hadde forto Slepe, his that to his Angwisch took kepe, thanne down he him leide, As it is told,
In A partie Of the ye that was most Cold;
For ful hot somer it was with-Owten let,
the Nynteh day Of p° kalendes of Juignet.\(^1\)
\(\text{Nasciems makes the sign of the Cross,}\)
thanne his Ryht hon he left vpe there,
and Made the signe of the Crois In good Manere,
In the Name Of the trente,
On God & persones thare,
That it scholde ben his protectour
In alle degrees aens the fals deceyyour,
Whiche is the devel, In Alle wise,
Man to deseeyen In dyvers Gyse,
that to goddis beleve hath Ony lust,
him fortto tempten he desireth most.
\(\text{thanne thus this Nasciens to slepen be-gan,}\)
as for Angwichts & a wery Man,
that to Slepen he hadde gret lust,
and there him down lay As he durst;
and the Mone Schon bothe fair & Cler
\(\text{lies down to sleep,}\)
\(\text{vppon Nasciens that Alone lay there,}\)
that so ful wel & longe slept he tho
as A man that grete Nede hadde therto.
Thus slept Nasciens Al that Nyht
Til on the Morwen it was day lyht,
Where that In Avisiou he thowhte he sye
\(\text{and has a Vision}\)
Merveillous thingses ful Sekerlye:
\(\text{him thowhte he sawh grete plente}\)
White briddes Abowtes him to be.
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 Certeinlye,
\(\text{of many White Birds flying about.}\)
and the tothir partye Of hem tho
From the Erthe ne myhte not go,
ne flen nowher from the grounde;
\(\text{1 Car ch'estoit en este au nueuisme iour des kalendes en jungnet.—A.}\)
Where oft men he Mervelled that stownde, thanne Comen there twoyne of <p> grettest of Alle, and down to the Erthe Gonne they falle; At his two feet they descendyd Adown there, And Into the Eyr they him gonnew bere, thanne whanne he was In the Eir An hy, they seiden, "Nasciens, fle forth boldly."

thanne Nasciens him self be-gan to beholde; tho hadde he wenges that lyhtly wolde folde and Aplyen to his flyght thanne therto; him thowhte he was ful Ioly tho; Al whit him thowhte his wenges were, and that lightliche he myht fleen there, thanne thus Sone him thowhte Anon that these grete briddes were Agon; tho that Maden him forto fle so liht, from him weren past Owt Of his siht.

thanne to Nasciens Ayen thei gonnew Restore, And to him these briddes Seiden thore, And boden him "seven hem Som Mete, Swiche good As he Cowde Gete."

thanne Answerid this Nasciens Ayen tho, "What Mete Welen ye that I gete sow to, And I Wele fullfilled it to my power What So Evere it be, Oper fer other nere."

thanne Answerid the briddis Ageyn, "that neuer fullfilled scholen we ben Certein, Ne Neuer Replet with non Mete that thow myht seven vs forto Ete, but thine Owne herte Only vs on to Fede now Certeinly."

Anon he drowgh Owt his Owne herte, and the brid it yaf, and nold it not Asterte.

Anon the Brid Resceyved it Joyfully, & therwith flew ful fer An hy With ful gret Ioye & melodye ;

1 This line in the MS has the pen drawn over it.
And thus he Seide In his langage,
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;"
For now I have browht this thing with me
That non Wiht knoweth Certeinle;
For it is but A litel thing
that the grete lyown hath Offe knoweng,
Wheche alle Erthly bestes With Membre & body
Vndir him ther kepeth he Certeinly.
and Whanne he hath Owercomen hem Everichon,
—thus thoughte Nasciens that he gan don—
And Alle vndir his feet put hem tho,
3it him thowhte he ne hadde not do,
but In to the hevene he wolde than fle
With that he hadde thanne Sekerie.
thanne him thowhte that his flyht took he,
and that Abouen Alle Mownteynes gan to fle,
Ek the wavses of the Se, and the depnesse,
And the hevene Entred with-Owten distresse."
And thus him thowhte thanne Nascien,
That to him the Brid Seide Certein.
Thus sone his Avisiown gan to Enden tho,
And Al Anon wakenge he Abreide Also.

Thanne wonderfully In his wakyng
he Felte the yl Anon Tremblynge
Aftyr the towr of the firmament;
thus him thowhte that tyme present.
thanne Merveilled Nasciens full wondirfully
Of Mieving Of p" yl ful trewely;
and Ek Abascht Sore he was
Of that Merveil In that plas.

thanne gan he to listen vpe his hed,
and loked Abowtes In that steed;
And As he gan loken bothe two and fro,
A wondirful bataille than herde he tho;
The Loadstone and Air struggle for mastery over the Island.

As him Semed, In the botme Of the Se
That ilke Batayle scholde be
So wondrful & so gret it was,
that him thowhte the yl In that ples
Scholde han Sonken In to the netheres[t] pyt
that Evere was Ordeyned, Oyer Mad 3it;
For so Angwischhous was that stour,
So ful of tempest And Of doloure,
that for the grettest herted Erthly Man
In his herte scholde had drede than;
For there\(^1\) nas non partie Of that yl tho,
that It ne qwakede and schok Also
As dide Ony lef vpon A tre
that with the wynd Mevede sekerle:
be the depthe of the see and strenkthe it was,
And be strength of \(^{\circ}\) Ademawnt In \(^{\circ}\) plas;
For be Comanding Of the firmament
that yl thanne turnede it verament,
Of wheche One partye he was witholde,\(^2\)
it vnknowenge to alle men vndyr molde;
but the Ademawnt hadde but litel degre
A\(^{\circ}\)ens the Eyr, ful Sekerle;
For the Ademawnt hath no More strengthe
A\(^{\circ}\)ens the Eyr, In brede ne lengthe,
Thanne A lyte praty fownteyne
A\(^{\circ}\)ens Al the grete See In Certeyne.
So that be strengthe of \(^{\circ}\) Ademawnt Certeinle
Restreyneng of Mevyng of the yl ne Miht not be;
but of the firmament it hadde Alle his Myht,
The Mevyng Of the yl, I sey 3ow Ryht.

Now So gret was this Melle
betwene the Ademawnt & \(^{\circ}\) Eir sekerle,
that there the yl Into the Se gan lawnce,

\(^1\) MS they
\(^2\) Et il connueit par estionoir que l'isle tornoist al commande ment del firmament, de qui elle auoit la nature retenue en vne partie.—A.
Whiche thowhte hym thanne A wondir Chaunse,
So that the water Encresid so hye
Into the heythethe of the yl Sekerlye,
So that him thowhte he hadde grettere Cold
thanne hete before tymes, be Manifold.
and whanne the yl thus Removed was
Ferre Into the See be this Cas,
Ful litel and litel it with-drowgh tho
Tyl the strengthe of the Adenmant was Ago,
And til he was In his Owne stede Ageyn
bothe of heythethe & brede In Certein.
Whan Ne Nasciens Felt & Sy al this thing,
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,
And the yl Açon gan tremblen Also ;
Anon he beheld A-bowtes wel faste,
& * ton hed of the yl down bowed Atte laste,
and the toper hed gan to Rysen *ere An hy ;
thus thowhte him to his sihte Certeinly.
and yit this yl not ful litel it was,
For with-Inne it Self it hadde A gret spas,
For foureskore Miles it was Abowte,
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,
In non Manere Of wyse forto lye.

Ful plein this Storye putteth In Mynde,
that Al the Certeinte of Sank Ryal is hard to fynde
for ony Man that Evere of womman was born,
As I hane 3ow Often Rehersed beforne ;
For that holy storye that to therthe Anxed was,
as Scheweth the Mowth Of trowp* In this plas,
Which is Jesus Crist, Goddis sone,
was written by Christ himself with his own hand.

Before His passion he wrote only twice:
1. The Old Law for Moses;
2. His judgment on the Woman taken in Adultery,

written on the ground with his finger.

that for vs on the Roode was done; For in him Neure falsnesse was fownde, Ne neure non Erour In non stownde. For ther Neure was Creature so hardy that dorse with-sein this holy story, Whiche Crist him self with his Owne hond It wrot vs forto don to yndirstond.

And therfore to more worschepe it scholde be take thanne for Ony Othir Mannes Sake, For we ne Radden neure In non storye that Crist him Self wrot Sekerly to form his passiown In Ony stede but In two, As we don Rede, Whanne to Moises he wrot the lawe, and him it be-took be f Olde dawe.

the Secund was whanne f Jewes certeinly a womman hadden take In Ayowtry; 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, and wrot In the Erthe Er he furthere 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 bрошt him vnto. thanne Crist to hem tho seide Ageyn, "he-holdeth now.here what this doth seyn; Whiche that is Guiltes Of Jow Alle, the Ferste ston on hire let falle."

1 Li premiers esris ke il fest, si fu la haute orisons qui l'escripture clai me l'orison notre signour, Ch'est le patre noster. Chel escript il de son pauch en la pierre, quant il enseigna a ses discipies comment il devoient orer.—A.
and In this Manere Crist told hem here Sawe
Forto fulfllen here Olde lawe
that Moises hem tawhte be tho dayes,—
As this holy Storye to vs here Seyes,—
‘if that a woman do Ony Avowtrye
And with Ony Other man ligge Onlye
thanne be hire Owne husbonde,—
thus was the lawe In that londe,—
that Anon I-stoned scholkde sche be,
Alle swiche that weren taken In Avowtre.
perfore Crist wiste thanne ful wel
Alle here thowhtes Every del,
That to hym Comen they For tempteng,
and Elles Seker for non Other thing ;
Thusfere Schewed Crist hem In that degre
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 fowlnesse & vilete
that Man was of Mad, there gonuen they se ;
For tho wordis hadden this Mevynge
holiche as heire to Owre vndirstondynge.
For thus be-began this Scripture to Seye
Al Openly there to the Jewes Eye,
“ har, Erthe ! why Art thow so hardye & so fre
The Erthe to Acvsen In Ony degre?”
this is so mochel here forto seyne,
‘O thow Man that of filthe art Mad Certeine,
As of so foul dong & Slym of Clay,
that darst Owther be nyht Opur day ;
Why darst thow ben of sweche mevynge—
Whanne thi self hast forfeted in Alle thinge—
For to susteyne & to holde these dedis ille
Wheche In alle degrees thow dost fulfille ?’

Thus Christ bade them fulfil the Old Law,
to stone a woman taken in adultery,
and shewn them their own sins.
His writing said to the Jews,
‘Earth, why darst thou accuse Earth ;
sinful man,
how durst thou call ill in others these deeds that thou dost thyself ? ’

1 “He, terre! pour quoi ies tu si hardie ke tu accuses, ou oses accuser, la terre?”—A.
3.30

**CHRIST WROTE THIS BLESSED STORY OF SEINT GRAAL.** [CH. XXVII.

Io, in these two places ful sekerlye
We fynden that the sone of Marye—
To forsa that he wente to his passion,
and that he vppon the Crois was don—
thus Wrot Al this storie doth Rede,
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 Graal)

\[\text{XXYII.}\]

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If any man dares say that Christ,
that dar sein, Other proven Openlye,
That God, Sethen his vp-Rysinge,
In Ony plase Made Ony wrytyng
Sauf Only this blessid Storye
Of Seint Graal ful Sekerlye,
Whiche that is Clepid 'the Sank Ryal'
Of kyng, lord, bacheler, bop' gret & small;
ho dar Sein the Contrarie Of this?—
Non Erthly man forsothe I-wis,—
Nethir be non devyn Awtorite
the Contrarie proven In non degre.
And zif he Conne Aleggen Ony Oper wyse
In Ony degre As for his Repryse,
For A leseng it moste be taken Certeine,
Of Alle Swich that it don Sosteyne.

thanne thus May I ful boldly Seyn:
that Operwise beleven, they lyen ful pleyn,
but that God with his Owne hond
this Storye doth vs forto vndirstond,
Sethen that he lefte the dedilich flesch here,
and In hevenly Maieste was Clothed withowten pere.1

1—1 Mais comment ke il explo thirst endemiantiers que il estoit ennulopes de la mortal char. ia ne troueres si hardi clerq qui die ke il onques fesist escripture puis la resurrection ne mais ke seulement la haut escripture del saint graal: Et que vauroit dire que il, puis la resurrection, est autre escriture faite de sa propre main, il n'en porroit amant traire nue de-une auctorite. Et pour chou seroit il tenus a meneour. Don-ques di iou bien que chil seroit de trop fol hardement espris, qui menchoiynge escrioit a croisstre a si tres haut chose comme est cheste estoire, que li urais fex dieu escript de la soie main propre, puis ke il l'ot ius mis le mortal cors et reuestue la celestiene maieste.—A.
CHAPTER XXVIII.

Still of Nasciens on the Ye Tournecant. 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 beasts' 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 Tortemans, whose bones are so strong, that if a man holds them, he forgets everything but the bone, till he lays it down again (p. 358). The handle and scales are covered with a red cloth, and on it is declared 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. 332) 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 shal 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, joint 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 explained, 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
Azen to the Storye to tornen with-Owen Mis,
And to this yl to tornen Anon Agein,
That so brood & so longe Is In Certein;
And sit it to vs Scheweth Apressly,  
the declarenge Of this holy Storye,  
That Nasciens was In the laste Ende,  
that Gentyl dwk so good & kende.  
Towards the west partye of the see  
This ful trewe dwk thanne was he;  
but sit the see not So nygh he was,  
that be-twene hem was a ful gret spas,  
the Mouwtawnee 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,  
And that he mylyte 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,  
For Evere hadde he In ful hopinge,  
Be the day to haunen had som Comfortynge,  
and with this, Nasciens, In-to the Est he knelid  
adown, 
and there Anon to God Made his OrisoAvn,  
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,  
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,—  
that Swich Counscil 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,  
and Also he Made it In his face,  
the strengere to be thorwh goddis grace.  
\(^1\) Et quant il vit au matin aiourner.—A.
and whanne he hadde thus I-do,
to the nexte party of P" Se wente he tho;
& whanne he hadde gon the spas of half a Myle,
Into the See he gan loken with-Inne A while;
A lytel thing him thowhte he say Comen there,
No More thanne A swan As thowht it were,
That streyht to the yl it gan Aplye—
As this Storye vs scheweth ful sekerlye ;—
to the same Ende that he Inne was,
the dir it Appliede, As happed be Cas.
and whanne he Saw it So faste Comenge,
Euere the grettere it wax, to his semenge ;
but thanne mihte he not ful wel go ;
For so forbrosed his feet weren tho
with the Chenes Of his presownenge,
that to Walken hadde he non likynge :
and Anothir Skele there was also,
that he nas euere Mochel wont forto go.
3it wente he forth with ful gret p:eyne,
And After that thing he loked A-geyne
Wheche that he beheld In the Morwenyng,
that to-ward the yl Cam floterling ;
and thanne parceyved he Sone In haste,
That A fair Schipe it was Atte laste,
the wheche was [so] wondirly fair & Riche,
That In Al this world him thowhte non swiche.
And whanne this Schipe he gan be-holde,
In his herte he loyede ful Manyfolde,
And peyned him faste thanne forto go
To wards the See, As he myhte tho;
So that With gret p:eyne & Angwisch Also
Atte laste to this Schipe Com Cam he to.
And whanne thedir he was Comen ful Ryht,
Ful wery he was, and hadde non Myht.
Thanne sawh he that bothe his feet In fere,
Alle for hete for-sekorchid were,
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, & fastynge,
and Al distrowbled for his Travaillynge. 80

Anon thanne loked he A lytel beside
Vppon the Ryht half of him In that tyde,
thanne Sawh he A Schipe A-Ryde
Evnec fast by him Also blyve; 84

thanne thowhte him it was the same thing
that Al day hadde he Sein to his Supposing;
So to-wardis that Schipe he turned Anon
Also faste As that he Cowde Gon.

the Schipe, So Riche & So fair it was,
And Merveillede how that It Cam In to pat plas.
And whanne he be-gan thus it longe to beholde,
In his herte he Merveilled Many folde; 92

And Mochel More Merveil thanne hadde he,
For Nethir Man ne womman ne cowde he se
that Schip with-Inne to wande Ower 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,
3if Ony Mon there-Inne mihte he Se, 100

and forto proven the trewhie there
Of that Bewte In Alle Manere,
3if 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 Writteng it was of Calde londe, 108
that As pitous word they gonne to Speke.
thanne Nasciens Ner to the Schip gan Reke;
For that Word there so dowtable was
To Ony man that Entren wolde Into put plas.
Lo, these wordis seide the Scripture
as I the schal Schewe, I the Ensure,
“thow that wilt with-Inne me Entren here,
loke thou be stedfast In alle manere,
And that thou ful of feyth algates be;
For with-Innes me nis thing non but feith sekerle;
therefore I Rede, devise the ful wel
that thou be Clene Everydel,
and stedfast In feith & In Creauunce,
oper elles the be-happeth Som Meschaunce.
For stedfast feith, Creauunce it is;
and Anon As thow thy Creauunce dost mis
In Ony parte Or In Ony degre,
I the forsaken Schal ful Sekerle,
that Of me Sostenauence shalt pou non have,
Neper non helpe, thown thou Crye and Crave,
but I schal the faillen In thyn most nede,
and leten the fallen with-Owten drede,
So that thou schalt I-lost thanne be
For fawt of beleve, And thow it fle.”

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,
Into the Schipe he wolde han gan,
but that word him Stoned Anon
that was so dowtful & Charchable,
For they Weren Wordis Of non fable.
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.
Thanne In this manere thus gan he Seyn:

1 MS with Inne ne
Nasciens says,
"Lord God,
O good lord God, of Alle thinges Sovereign,
the wordis Of this Schipe Seith here,
that but feyth nys there-Inne non manere;
and 3if these lettres now trewe here be,
thanne wot I wel ful certeine
that this Schipe be now helid Is I-sent;
this knowe I wel thanne verament.
And 3if only it be Comen from now,
thanne In My Creawnce knowe I now
that non Ewel thing there-Inne May be,
Ne Contrariowsness In non degre
that scholde A3ens 3oure glorious Name
ben Reprof, velenic, Ope r elles schame.
but, lord, I beleve In 3ow ful faithfullly;
where Creawnce I took ful devoutly
Of thin One Seriaw[n]t so dere,
That you wost ben worschepid & beleved In alle
manere;
And In Stedfast beleve, the Ay worschepinge,
I schal In Entren for Ony thinge.
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;
In what Manor peryl that so he be,
thy beleve him saveth Sekerle."

Thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond,
And Entred In to the Schip Anon
Also Faste As he myhte Gon.
And whanne that Entred he was with-Inne,
Faste loked he Abowtes, and nolde not blynn;
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;
And thus to him Selve he gan to seyn,
'That So fair a schip he Sawh neuere Certein,'
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.

And whanne Alle the Corners he hadde Serched
Abowte,

Aboven and benethen, with-Owten dowte,
thanne to þe bowk of þe schipe gan he gon,
and there atte laste he fond Anon;
he beheld Where heng A Cloth of Whit;
it was ful plesaunt to his delyt;
and lik A Cowrtyn him thowhte it was,
that was hanged In that plas.

thanne Anon lefte he vp this Courtyne In haste;
there-vndir, a faire bed he fond atte laste,
the Wheche the fairest & þe 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 sword there was, bothe faire & Riche,
Wheche yppon the bed it lay Ouerthwert,
Al this, Sire Nasciens, it Sawh Apert—
Whiche that Owt of þe Skawberk was drawe
half A fote & an handful, thus seith this Sawe.
this sword was of durers faciouu 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 yppon, sikerle;
and Ech Of the Colours hadde a Clerte,
and Ech Clerte A vertu, as pat storie scheweth me,
Where As this Storie doth declare
The Handle of the Sword on Solomon’s Ship. [CH. XXVIII.

Of Mani mo 1 things whanne he Cometh thare. 216

thanne to the handyl Of this sword,

there nas non swich In Middillerd;

For tweyne Skales it hadde, with-Inne the hond,

Of two dunders bestes, as I vndirstond;

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 hawnyng I telle yow pleyyn. 224

and ‘papagast’ was this Serpentiis Name,

Whiche was a Serpent of A wondrful fame.

For this is the kynde of that Serpent,

What man that A bone of his hath verament,

him Nedeth none non Other het,

Nethir of sonne, ne of travaile, to don him swete;

but that Evere In Mesurable het he schal be;

this vertw hath his bon ful Seekerle,

Whereoften the ton skale of the handele it is,

As I haue yow told with-Owten Mys. 2

The tothir Skale is Of A fysch of the Se,

That In Ewfrate most wont is forto be;

And In Othir water Is it non,

but only In Ewfrate Al Alon.

‘Tortenavs’ 3 is the Name Of this fysch,

As we it Mown Sownen In Engllysch.

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 yow ful wel forto vndirstonde—

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

As Owhte forto ben In A keendlly man.

Lo, swich A vertu this bon hath than!

1 MS no 2 MS Nys 3 Cortnaus—A. Ortenax—B.
behind what vertw Is In these bones tweyne,  
Where offen the handele is Mad In Certeine!  
Wheche handele & sckales, I-keuved it was  
With A Riche Red Cloth In that plas,  
I-set wel ful of lettres Of Gold,  
(As he myhte there pleynly behold,)  
Wheche that Spoken In this degre  
ful Openly, As he myht wel Se;  
"I am Merveillus to beholde On A rowe,  
And jit moche more Merveillus I Am to knowe;  
For me Schal neuer man taken On honde—  
As I do the Forto vndirstonde,—  
be his hand neuer So large & gret,  
Me schal he not drawen, I the behet;  
Ne non Man that is Erthly levenge,  
but Onlich On Man with-Ovten varienge.  
And he Schal ben the most worthiest,  
the Most Able, & the Most best,  
that Euere was him before.  
And schal passen Alle pat is bore,  
Of prowesse and of konnenge,  
Of alle tho that to-forn him were n levenge,  
Oper Evere¹ 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-Ovten lak.  
and whaune Sire Nasciens beheld al this,  
Ful Sore he was Astoned with-Ovten Mis;  
and Merveilled ful Mochel In his thowht  
In what Manere these lettres were n wrowht;  
And what they were n forto Mene,  
In his herte he Merveilled be-dene.  
thanne beheld he the blad of he sword  
that so drawen lay, As to-fore ze han herd;  
And there-vpon loked he wonder faste,  
And Rede lettre he Aspide pat Onne atte laste,
Nasciens reads on the Sword-blade,

'Let no man draw me but the boldest of all, or he shall die.'

Nasciens reads on the Sword-blade,

Then he looks at the Scabbard,

which is as red as a rose.

Wheche weren As Red as Any Blood;
thus him thowhte here As he stood.

than ne took he this sword A lytel Ner,
And gan to Reden tho lettres In this Maner;
than ne Rad he how this Resown Mente
As I schal 3ow declaren here presente:

It seide that "Nouere man Scholde ben hardy
Me Owt forto drawen ful Sekerly,
but better thanne Anothir he Mowe fyhte,
and more hardiere, & more Of mihte;
And hos Otherwise drawe it In ony sted,
he schal ben the fyrst that schal be ded."
(and this proved wel Schal ben,
As aftir In this Storie here scholen 3e sen.)

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.

And It was on of þe thinges most In his talent,
that Swerd owt to drawen verament,
and Owt of the Sekawberk it forto se,
to knowen what Meneng It Myhte be;

For the lettres that it seide with-Owte,
3af Nasciens Most Talent with-Owten dowte.2

thanne Nasciens beheld the Sekawberk tho,
that for Merveille he Niste what to do;

And for Al that he Cowde be-holde,
Benethen, Ofer Aboven, In Ony folde,
and þit Nethir In herte, Mynde, ne thowht,
he ne Cowde not weten where-offen it was wrowht;

but wel he wiste it was Al so Red,
and As Ony Red Rose In that sted;

1 Lors se traiyst vn pen auant, si les commencha a lire.—A.
2—2 Car ch'estoit une chose dont il avoit trop grant talent,
ke de l'espee traire hors del fuerc, et de ucoir quelle elle estoit.
Car les meruelles ke les letres disoieut de dehors, l'en faisoient
plus entalente.—A.
Where-aboven weren lettres of gold,
As he gan there to be-hold;
Euere On Of Gold, Anothir Of Asure;
thus weren they set, I the Ensure.
And A thousend braunc hes¹ on this schawberk were,
(Whiche was so Riche, As I Rehersed 3ow Ere,) 324
that issweden Owt from that Onle,
that Most Merveilous thing it was to se;
For Of so fowl Mater they were,
and therto So powre In ̃hat̃ plase there, 328
And as of spittynges and Caytyvetes,
Of febelnesses, of filthes, in many degres,
that bothe be Semblant & Countenaunce
It was to hym gret dowtaunce:
For An Our the sword it myhte not Sosteine,
So feble it was, him thowhte Certeine.

And the lettres that On skawberke were,
In this Maner Seiden they there; 336
"hos that Me vppon him doth bere,
Ful Sewr he Schal ben Euery where;
And more hardy therto schal he be thanne Ony Opér man In his degre.
3if he bere me In that Manere
as the lettres Of ̃hat̃ sword Rehersed Ere.
For what man that Abowtes him bereth Me,
he ne schal neuere ben schamed In non degre
as longe as with these brau[n]ches he is gert,
and that On his body I hange Ouerthwert.
but that neuere non be so hardy
that the Raunges that here ben to don Awey;
for him schal happen Manie Misaventure
And Manye Evel dedes, I the Ensure,
that he, ne non Man levenge,
Of him schal tellen non Amendyngye;

The Scabbard has 1000 hangings,
but of foul and poor stuff.
On the Scabbard is written,
'Whoso bears me on him shall be safe,
and never sham'd as long as he's girt with these hangings,
which no man must ever take off.

¹ Et si n'i auoit nules renges ki anenissent a si riche fuerre com chil estoit.—Α.
The Writing on the Other Side of the Sword. [Ch. XXVIII.]

1 Ne behoten nenere schal be to Man
So hard as to him Schal be than
that now Is, ne that Nenere schal be,
but 3if In sauf Ostag he be Seekerle;
And 3it him be-hoveth to ben Osteyed
In the Manere as here Is seide,
Wheche sholdke ben be A wommanes hond,
bothe kynges dowhter & qweene, I vndirstond. 1
this woman be p" Riht name schal clepen this sword,
and Me by my Name Openly & Apert;
For nenere to-fore In-to that day
Non Creature be oure riht name Clepen ne may. 3 364
Ful longe this Nasciens this Skawberk gan beholde,
and in his herte he Merveille ful Manifolde.

Nasciens turns the Sword,

the Bed quakes.

The other side of the Sword is blood-red,

with coal-black letters on it,
saying,

'Who praises me most,

shall blame me most in his need,

1 Ne il n'est autre a null home qui ore soit, ne auenir soit,
ke il en soit osteres. Anchois en doivent estre ostes par main
de feme, fille de roi et de roine. Et si i mettra tel escange
pour ches, 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 ches.—A.
and to hym to whom I scholde ben Most debonayre,  
To him with most Anger I wele Repeire:  
Which schal be-happe but Ony[s], Sekerly,  
As I the telle here now Openly:  
For with-Owen faille so moste it be  
At that tyme Onys ful Sekerle."
Swiche wordis seide the lettreure there  
that on þe swerd weren wretèn In that manerc.  
and the Skawberk he be-held Agein:  
than merveilled he gretly In Certein,  
For that partye was non Othir I-liche,  
but to his Sihte As blak As Ony pich;  
thanne Abasched he was ful Sore,  
that he ne wiste what to sein no More,  
For he ne Cowde demean of what kynde,  
Ne nether to purposen In his Mynde;  
but As him thowhte there be Resoun,  
Aftir A maner of tre was the facioune;  
and Oþer whille him thowhte þat it was  
Of lethir I-mad In that plas,  
but he ne Cowde devise In non degre  
Of what Maner Of Beste it Myhte be;  
Aþothir tyme him thouhte Of yrne it was,  
Oþthir of sum Oþer Metal In that plas;  
Thus wolde he han declared it be him selve;  
but þit Cowde he not putten the Ex In þe helve.

2Thus doth Nasciens with gret Enteuncion;  
but Ay he is In ful gret Trebulacion;  
For the Skawberk to haven Offe knowenge,  
but he ne Cowde for non manere thinges,  
Operator Whille to On thing In Certeinte,  
And Operatorwhille to Anothir; but it wolde not be.2

1 Et che n’aueura c’une fois.—A.
2—2 Ensi estoit nasciens en tenchon pour le feurre vers soi meisme; Si ke il en affermoit a le fie vue chose, et a le fie desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.—A.
thus nethir the sword hondel, ne pomel,
Ne Cowde he declaren Neure A del;
Where-Offen the sword I-forged was,
And whens it Cam, & from what plas,
Ne ho that the Sword 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,
Ne not devisen of what kynd it was
he ne Cowde for non Maner of Cas,
Neper of the grete Merveilles that ben comenge
In diuers Reawmes with-Owten varyenge;
And of the grete Breteyne Also,
What Merveilles that schal Comen hire to:
Of Alle these thinges that to forn Rehersed be,
this Storye 3it declareth not Sekerle.
but whanne that tyme Cometh therto,
That declareng of p" sword we scholen gon to;
Thanne schal that sword be knowen ful wel,
And the propre Name there Offen Everidel,
And the lettres that vppon the schethe be,
thanne scholen they ben knowen Openle.
For whanne that Cometh bothe tyme & day,
At this schal ben declared sauns delay,
the kynde of the Sword, and schethe also,
And Alle the vertwes that longen therto.
thanne Openly I-schewed scholen they be,
Lik as this holy Storie telleth Certeinle. ¹

Now we leave the Sword and Scabbard.

Now believeth this Storye here
Of the Sword and the schethe, In this Manere;
and Speketh here of Anothir Entent
that Oppon the Bed was verament:
A spindyde 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 Spyndele Ouethwert was \textit{pere} do, that bothen to-Gederis metten they tho ; and bothe Spindelis, As long they were As lengthe & brede of \textit{p}° bed Everywhere. And to the bed Of the two spyndelis certein Anope spyndele was Ioyned, I sey 3owe pleyn ; Of these thre, ful Mochel there is to schewe, Of manie duiers poyntes vppon A Rewe.

but now this Storye telleth here, that the ferste spyndyle was In Alle Manere, was Also whit As ony snow snewenge ; And the laste was as Red as blood bledenge ; And the ouerth-wert that Aboven was, lik to An Emerawde In that plas ; As Grene As An Emeraude it was there To his Syhte In Al Manere : Of these thre Colowres Sekerlye Weren these iij spindelis trewelye, that with-owten Naturel peyntyng were, but Offe here Owne kynde Alle there ; For nether be Erthly man ne womman thedyr ne weren they now browht thanne.

And for As mochel as to the peple it is dowtance, but declareng \textit{pere-one} be with-owten variaunce, And but \textit{pere-offen} they knewen more vndirstondeng, Elles wolkden they holden it for A gabbyng, There-fore here turneth this Storye, and of Anothir thing Maketh Memorye that is ful swete forto here, bothe forto lestene & ek to lere ; 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.\footnote{Sir Thomas Malor'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 lutech to put it in, 'for that tyne 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 Virginity (p. 371). Of the difference between maidenhood, purity of body, and virginity, 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.'
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 fleshy (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 unperceived, 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 condisciown of a cursed man to hate a good man what that he can’ (p. 379). How Christ condemns Cain ‘be kyang 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 called ‘Trees of Life’ by all who see them (p. 382-3).1

Thus be Aventure As gan be-falle,  
that Eve the first womman of Alle,  
that the first Synne Evere wrowhte,  
wherthorwh mankynde was brouht to Nowhote  

1 The Additional MS 10.292, ff. 31, b. 3, heads this chapter, "Easi que eue et adam sunt pardevant l’arbre, et adam se prent par le geule."
The Devil resolves to tempt Eve to eat of the Forbidden Tree.

He gets her to pull off a branch, to pluck an Apple, bite it, give it to Adam, and he eats of it too.

When they've eaten, they become mortal.

be the Cownseyl! Of the moste dedly Enemy, wheche was the deval, ful Sekelry, that Envie hadde to Mankynde Anon For he In paradis was So I-don.

Thanne bethowhte him the deval In haste how he myhte hem of paradis Owt Caste, that dide he Al hys fowl konnenge, Adam & Eve Owt of paradis to bringe, And fondede to Eve there forto gon, To Maken here to Eten of that tre Anon which sche was forboden Ouer all thing Only of that tre the Neyghen, Wheche sche was forboden of hire Creatoure, that tre forto Neyghen In non Ouer, to wheche tre the deval hire tempted faste, tyl that Eve A branch kawhte Atte laste, and there-Offen An Apelle Anon sche took, and there-Omen sche gan ful faste to look; thanne there Offen sche bot anon, and faste to hire spowse ward sche gan to gon, and Conceiled him there-Offen to Ete, & that for non thing he scholde it lete. So Adam Ete that Appel Anon, To his grete peyne, and Ouer distroceiou\n. Whanne Eve had him taken this appel, I vyndirstond, 3it lefte\n the braunche Stille In hire hond ; but it was Azens hire knowenge that the braunche In hire hond was Abydinge. 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 Ewe Aftir from him gonnen go;—

1 MS Ouerth
2 Si anint vn chose ke li rainsians remest en la main sa feme. Si com il anient asses soument ke on tient aucune chose en sa main, et si n'\'il quide on rics tenir.—A.
and know that they are naked.

They cover their privy members with their hands.

Then God

and says he shall get his living by work and sweat.

Christ tells Eve she shall bear children with great pain.

1 Et il estoit bien raisons ke il en fust plus oceoisouveus que la feme.—A.

2 et en doulour enfanteras ta porteure.—A.
Of this Eve thow shalt ben Seure.”

than new Owt of paradys weren they bothe Caste,
And be An Aungel owt dreven Atte laste, 72
Wheche is clepid ‘paradys of delyt,’
there-offen weren they some bothe quyt;
And Evere, As put I vnwardstond,
held stille Eve þe braunch In hire hond;
and ne left it neuer for non thing;
And 3it was it not be hire wetyng.

thanne Atte laste sche gan beholde

Yppon this Braunch ful Manifolde, 80
and Evere lich Grene it was,
As først sche it polde Owt of þe plas.
Anon wiste sche thanne certeiny
that they hadde Synned tho dedly;
and that it was cause of here disheritaunc;
Wherfore that braunch kept sche In remembrancc,
and that sche wolde it putten In swich A plase
Often tymes to sen it, In hire fase,
there-offen forto haven ful Remembryng
that sche was Cause of here disheryng.

thannew bethowhte sche hire on this Maner,
that nothing had sche to putten it In there,
Nethir huche ne non Oper thing,
For that tyme was non swich In Makyng;
So thannew this braunch took sche Anon Ryhte,
And there In the Erthe Anon sche it pyhte.
thannew seide sche ‘put often scholde sche it sen,
For In hire face Ay scholde it ben.

And whanne this Braunch In the Erthe don was,
Anon it wax, & Roted be goddis gras.
This brawncj that Eve the første Synuere
Owt of paradys brawnt with here there,
Signefid ful Mochel gladnesse
In tymé Comeng, And Ek lyhtnesse.
And 3it 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,
3it for Evere han we it not lost,
but therto Azen Restoreu we most."

And 3if 3e welen E[n]qwere of this storie
What the Cause was, & the Skele 'whye
that Man the Braueache 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;
To this answerith this Storye,
and seith 'that to P Man It1 belongeth not trewlye,
but Al only to the womman
that Owt of paradis browht it than;
It signefieth that P womman Owt it browhte,
that be womman the world was browht to nowhte;
and be A womman Restored schal it be;
whiche signefiet be P blessed virgine Marie.'

Lo Now torneth the Storye here ful pleyn
to groweng of this brauwe Anon here ageyn;
and how it Molteplyed So hugely
that a gre tre it wax trewly,
and gan to brawnchen & schadwen ful fere;
and this was with-Inne riht fewe 3ere.
bothe braunches, leves, and bark, as 1 telle 3ow,
Was Also whit As ony snow;
Whiche that signefyeth virgenite,
that this vertu hath ful Sekerle,
a mannes body it kepeth Clene,
and the sowle whit al be-dene.
For In as moche as that P tre whit was,
It signefieth virginite in that plas;

1 ke li porters de che raem n'apartenoi de noien 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 sit At that tyme clene virgine sche was from Alle thowhtes of lecherie In that plas. but Maydenhod and virginite Ne ben not bothe In on degre; but gret differense betwene hem Is, as ye scholen heren with-Owten Mis. For Maydenhod In non degre Nis not lik to virginite; and I schal 3ow telle the Resown why; For Maydenhod is In this maner trewyly, that felte neuere man fleschly, never In weye of lecherie lay hire by.1 but virginite is An heighere thing, whereas Virginite belongs to both sexes, those who've never thought of lechery, and thus was Eve In Clene virginite Whanne Owt Of paradis Cast was sche; and sit the same Our sche planunted this branche, Virginite with-Inne here was ful stamuch. but Afir 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. and whanne Adam & Eve thus hadden I-do, and fleschly to-Gederis knewen they tho, themne Maden they bothe ful Mochel Mornenge

1 Puchelages est vne virtus ki tout chil et toutes cheles ont en aus, qui onques n'oren compaignie ne atouchement de carnelle luxure. — A.
The tree is called 'the tree of life.'

Under this tree, both lamentation & weeping.

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.

thanne Seide Eve to Adam tho,

"Sire, ne merveille 3e not so gretly so;

For non wondir it nys In non Manere

thowh Owre trespas [we] Remembren here;

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;—

For the tre of deth this May wel be,

as Myn herte Remembreth now me,

whiche tre that we resten vndir,

Vs Maketh so hevy, it nis non wondire."

Anon As sehe hadde this word I-spoke,

Abowtes hem faste they gonne to loke;

A vois than herdun they with here Ere,

That In this Manere to hem Seide there;

"Sey, 3e Caytives, why demen 3e so

Ech Otheris deth, as 3e now do?

Ne deme 3e no more in swich degre

Of disperaunce, I warne 3ow Certeinle;

but Comforte 3ow In All wise

Ech ower, As 3e best Connen devise;

For the lif Is to 3ow moche Xerre Lustly

thanne Ony deth Certeinly."

Thus Spak the vois to hem riht tho;

thanne mochel Comfort they token hem to.

thanne Aftirward Clepid they that tre

'the tre of lyf,' ful Sikerle;

For the goode Comforte pat pere-ondir hadden they there,

'the tre of lif' they clepid it Every where.

and for the Ioye they hadden of this tre,
They plant branches of the Tree of Life, which take root.

Many brawnches they planteid þere-offen Sekerlye; and As sone As it was Set In the grownde, bothe it took & Roted with-Inne A stownde; and In Alle degre it kepte the Colowr, As it was the wyl Of Oure Savyowr.

Many brawnches they planteid þere-offen Sekerlye; and As sone As it was Set In the grownde, bothe it took & Roted with-Inne A stownde; and In Alle degre it kepte the Colowr, As it was the wyl Of Oure Savyowr.

than¹ often tymes it be-happed So, that vndir theke tre gonnen they go, hem fortto Resten ful often Sithe, whiche Mad hem bothe glad & blythe.

So that it happid vpon a day, that Adam with Eve with-Owten delay Seten to-gederis bothe tweyne,— thus þis holy Storic Reporteth Certeine, that vpon A fryday it happede so that vndir theke tre bothe gonnen they go,— and longe there gone they hem Reste til A vois there Cam þat Sowned be Este, Whiche vois Seide to hem verraily, 'that Adam his wif Scholde knownen fleschly.'

They're both ashamed to do it there.

Swich Manere of thing fortto don there, that Nethir of hem On Othir dorste loke that dede to don, so seith this boke; For as sore Aschamed þe Man was there As the womman In Alle Manere, For they Nesten thanne In non degre how here Lordis Comaundement sekapen scholden hee; and for be encheson of þe ferst trespass, they dradden hem of here lordis Gras; and so Rewfully Ech on Þer loked than For gret schame, bothe man & womman.

thanne beheld Iesus, Owre worthy lord, here Schamefullest & drede be here Owyn Acord, 240 that God In hem Anon hadde gret pite For here Schamfastnesse In that degre;

¹ MS that ² For 'Schamfastnesse,' see l. 242.
And, for his wille distorbeled ne schold not be, for hem he disposede ful worthile, that be hem two the lygne of Man the tenth Orde of Aungelis Restore scholde than, that Owt of hevene weren Cast Adown for pride Into helle, that lowe doniown. And therfore Ayens here schame Comfort he\(^1\) sent to hem bothe there Anon presente;

and, Al here Schame-fastnesse forto hyde, In Maner of A Nyht God sent hem that tyde, that So Mirk it was with hem there that non myhte Other sen In non Manere.

thanne Abasched weren they wondir Sore how \(\hat{p}at\) so sodeinly that dirknesse Cam thore. 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, thus to-gederis knewen they with-owten delay. For it behoveth that Alle thing be do Aftir goddis wil; he wele \(\hat{p}at\) it be So; and that tyne Ech Other fleschly gan to knowe, Only goddys Comandement forto Avowe; So that there, thorwh here Comownenge, Seed forth browhte to here Synnes Aleggynge. For there thoruhe hem bothe was conceyved than Whiche that me Clepid Abel, that Rihtwis man, and the fersste man that to his god dide worthy Servise, him to worschepen \& plesen In Alle wyse.

In this Manere was Abel vnder the tre of lyf be-geten of Adam, Conceyved of his wif; Wheche was don vppon a fryday, As this Storye thus doth here Say.

thanne there behelden they bothe Anon that thus sone this dirknesse was gon; thanne knewen they wel ful verrayly,  

\(^{1}\) Ms be
that God it dyde ful speçaly
For to hyden here Schame-fastnesse,
Where-thorwhgh they weren bothe In distresse. 280
and Anon A gret Merveille to hem þere was,
that God there schewedde In that plas; For As grene be-Cam þe tre In that stede
As Evere dyde Gras In ony Mede;
and all its scions
And so diden Alle that Out of þat tre gonne gon,
Aftyr that Adam and Eve so hadden I-don;
bothen bark, bowh, Ek lef, and tre,
From wht to Grene I-torned they be. 288
thanne Anon Aftyr Eveñe Ryht There
turn from white to green,
This tre flowres & froyt began to bere;
and whiles þat Tre & braunches werea white Echon, thanne nethir flowres ne froyt ne bar it non;
but Aftir that it was waxen Grene,
It bar bothe flowres & froyt Alle be-dene.
For the whitnesse of theke tre
Only betokeneth virginitæ;
but whanæ Virginitæ was Agon, thanne be-Cam þe tre Grene Anon:
signifying that Wheche that signifieth þe seed of Manne
that vnder thike tre was Conserved thanne,
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 Signesè
that Evere he was Religious Sothfastlye.
and religious.

Thus Contenued ful longe this Tre there,
Abel grows,
So that Evere was grene, & In on Manere,
tyl that Abel was waxen wel of Age, and to his god did moche Servage;
Abel was chaste,
And Eveñe deboneure to his Creatour he was, 300
yeldenge him that his was In Every plas,
and the froyt of that tre doth Signesè
that Evere he was Religious Sothfastlye.
and religious.

Thus Contenued ful longe this Tre there,
Abel grows,
So that Evere was grene, & In on Manere,
tyl that Abel was waxen wel of Age, and to his god did moche Servage;
Abel was chaste,
And Eveñe deboneure to his Creatour he was, 300
yeldenge him that his was In Every plas,
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So that Evere was grene, & In on Manere,
tyl that Abel was waxen wel of Age, and to his god did moche Servage;
Abel was chaste,
And Eveñe deboneure to his Creatour he was, 300
yeldenge him that his was In Every plas,
and the froyt of that tre doth Signesè
that Evere he was Religious Sothfastlye.
and religious.
Thus Contenued ful longe this Tre there,
Abel grows,
So that Evere was grene, & In on Manere,
tyl that Abel was waxen wel of Age, and to his god did moche Servage;
Abel was chaste,
And Eveñe deboneure to his Creatour he was, 300
yeldenge him that his was In Every plas,
and the froyt of that tre doth Signesè
that Evere he was Religious Sothfastlye.
and religious.
Thus Contenued ful longe this Tre there,
Abel grows,
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 grete plente
As to his brother Abel ; thus þe storie scheweth me.

So whanne they comen bothe in-to the plase
that for Sacrefyenge be God Ordeyned was ;
and for to maken there here offrenge,
bothe Cayn & Abel weren thedyr Comenge,
lyk as it was be Goddis Comandement
Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,
Streyht vp-ward to hevene thanne gan it go ;
but Cayines Offreng In that Stede,
the fyme spred Abowtes at the Mede,
Which was bothe blak, fowl, & stynkkenge ;
thus was the Maner of Cayines Offreng.

and thike that of abelis offring was,
was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,
that abelis Offreng Receyved was so there
passinge his In alle degre,
thero grete Envye Anon had he,
and grete wratithe Aþens his brothir took,
that God Abelis Receyvede, and his forsook.
thanne Cayin bethouhte him sone Anon
In what wyse Abel he myht vengeu him on :
thanne to him Self he sele 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 ;
3it perceyved abel neuere Chere ne Contenannce
that Cayin him thouhte Ony Grevance.
So longe Cayin helede this haterede
In his herte, that ilke fowle stede,
tyl that it happed vppon a day
that Abel gan to walken, as I 3ow say;
For Owt of his fadris Syhte tho
Gan this abel thanne forto go,
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,
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 Slepen anon,
and so vndir this tre he gan him leye—
as now that me 3e heren Seye,—
and to slomberen he gan there Anon.
    thanne Gan Cayin forth to gon.
that longe hadde thowht þis felonye:
there abel his brothir he gan aspye.
    thanne beheld Cayin þat selve day
Where abel his þroþer vndir þe tre lay,
and faste hin hyede forto sle,
& wende Aparecysted it schold not han be.
but Abel ful wel sawh him comen tho,
& vp him dressed, and Aþens him gan go,—
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:"
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
Also fer as the knyf wolde gon, 
and thus abel Anon ded was there
Of his vntrewe brotheris hond In pis manere. 388
lo, In the same stede that he Conceyved was
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,
Lik So vppon a fryday be Cayin was he ded,
as this holy storye Recordith In this sted. 396
Lo, whanne pat abel suffrede deth be trasown,
In Al thyss World ne weren but thre men In-virown !
behold how that the deth of Rihtwas Abel
Is likned to Cristes deth Everydel ! 400
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 ;
So that these tweyne dethes Acorden wel
As be fals tresown Everydel ;
and As Abel vppon A fryday was slayn, 408
So be tresown was Jesus In Certayn.
So that Iudas In alle Manere
To Cayin Is likned Everywhere ;
For Iudas hadde non Maner Enchesown
To don his lord to pat distroctiown, 412
For to him myhte he han non haterede
For Owht that Jesus dyde In Ony dede ;
and for he say neuere In him but goodnesse,
therfore was he ful Of Irfulnesse ;
For it is ß Condisciown Of A cursed Man
To laten A good Man, what that he Can.
and Of the tresown pat Cayin to his brothir hath do,
Spekith Jesus Crist, and of Many Mo, 420
le kyng davy In the Sawter book—
ho that there-after wile there-Inne look;—
That A dreadful word now speketh there
that thus Seith, and In this Manere,
'throw purposist, & seist fals felonye
to thy brothir, & seist al trechorye;
and to thin Owne Modris sone
swich tretories thou dost As is thy won;' 
Wherefore I schal the Chastise,
and the pyschen In hard wise.'
and thus In the Sawter schole 3e it fynde
of danid his enditenge, kyng good & kynde.

thanne our lord, Cayin gan to Calle
Aftir this dede thus was befalle,
and seide, "Kayin, where is thy brother Abel,
that to the trespased nenere A del?"
Whanne that kayin vndirstood Al this,
that he hadde So fowle don Amys,
and that so gret tresoun he hadde I-wrowht,
Anon it torneđe than In his thowht,
and kouered Abel with the leves of p^e tre
That Aspyd ne schold not than be.
thanne Axed him Owre lord Ageyn,
"Cayin, where is thy brothir, sey me pleyn."
thanne Kayin Answerid Ayen Anone,
" With him have I not for to done;
For I ne haue hym not In kepinge,
Neper of him I ne Can tellen non tydynge."
thanne Answerid Oure lord to hym ful sone,
"that fowle dede that thou hast done,
and slayn thy Brothir So falslye,
Afrom Me veniance his blood doth Crye.
therefore Acursed schalt thou be
thorwh-Owt Alle the Erthe ful sikerle,
and the Erthe, A-corssed I wel it be do,
that thy brotheris blood hath Resceyved so."

Thus Crist the Erthe Cursed there;
CH. XXIX. | THE TREE OF LIFE TURNS RED ON ABEL’S DEATH. 381

but not the tre In non Manere
Where-vndir that Abel was ded,
he it not Cursed In non sted.

but A wondir Merveille of that tre
Wondirly befeel, hos myhte it se:
For Anon As Abel there-vndir was Slayn,
his Grene Colour it torned Anon Certayn,
And becam As Red as ony blood,
that same tre, there as it stood,
In remembrance Of hyn that ded was there,
holy Abel In swich A Manere.

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
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,

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-form,
bothe flowres and froit of hem ben born;
and so these Trees gonen to Multiplye,
and the world Eneresid ful plentevouslye,
So alle that of Adam & Eve Comen tho,
To that tre ful Moche Renerece they do;
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;
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.’

and whanne they weren In Ony disseise,
That Ony thing here hertes dide Misplese, 496
and Anon to path blesséd tre they wente, here Conceile to taken veramente;
whanne that to theke tre they Comen Anon, Comforted they were a thanne Everichon;
and Sethen they Clepeden it þe tre of Consaille
And the Tre of Comfort' with-Owten faile.
This tre Grew & wex ful faste, and alle that Eure of him Comen Atte laste, bothe that were of þe Grene tre, and Also of the white Certeinle,
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, Where thorwgh Alle wikkyd peple than Weren distroied, As I tellen 3ow kan, So that on lyve lefte non sikerle
but Noe & his wif & here Compene. 512
For it was Goddis wille tho that the world distroyed scholde be so, Sauf only hem that god trewe fond
Aforne Alle Othere, I vndirstond; 516
and be hem the world Restored Schold be, that to-form tyme was lost In swiche degre.
but wete þe wel for Certeyn, thowli tho trees to here kynde comen Ageyn, 520
3it boren they neure Aftyr so kendly
As to fore tymes they dyden vitterly, that they ne losten Clene þe Savoure
Of here forst frout, & the Odowre, 524
thorwh the water that so bitter was, that onerkenere the world In Every plas;
Sauf Only thike Selve tre of lyf
and þe branches pat þere-of comen, whiche sette
Adams wif,
of Bewie, fruit, ne of Colour,
ne weren not Chonged In non Oure;
For witnesseth they that hem Sye—
these trees ful openly to here Eye,—
For trees of lif I-clepèd they were
of hem that hem Sien In all Manere; 1
For of deth dredden they In non degre
whiles there-often they hadden In here compene. 536

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 deceived by a woman, and, when much troubled 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 rejoiced, 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 uoirent estoit chil arbres de uie et non de mort.' — A.
OF SOLOMON AND HIS SHIP. [CHAP. XXX.

without repenting for his deed. A voice promises him that it shall be so (p. 395). He writes letters on the seaboard, 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 pavilion 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 dawid his fadir, put holy Man.

Christ sends more
Manie passing kornenges aftir hese Entente;
he sente him more wit & discresiown In his lyve
Where-offen the peple hadd merveillynge.
For he was konnenge In precious stones,  
and knew al here vertwes for the nones;  
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 _pere-onne_ verament,  
So that there nas _neuere_ non Erthly man  
That non discressiovn to him ne kan;  
it 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 divers Cas  
hym to discyeve, and beyondis him go,  
with Alle the deceites sche Cowde do.  
Where-offen ful lytel wondir it is;  
For there nys non Man that lyveth I-wys  
that offen Owhten forto Merveille,  
azens A wommans wile with-Owten faille;  
For there sche putteth hire Engyn & hire Entent,  
that wit of non liveng Man verament  
Schal hire withstonde of hire Concetyng:  
tak kepe of þe ferst womman that Evere was lyveng.  
Whanne Salamon Sawh that in non degre  
To withstonden hire Engyn It nolde not be—  
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,  
Wheche that ‘parables’ he Calde the Name,  
To him A book of ful gret fame:  
"With this Book I have Sirevit þe 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,
SOLOMON'S OPINION ON WOMEN. [CH. XXX.

and not found one good woman.

On good womman to his Supposing."
And thus Seide he for A wondir thing,
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,
so that he gan dispisen hem ful faste,
and of hem [seide] mochel Evel Atte taste,
And of Speritwel thinges neuere they Come,
but Of Enmyte Al & some.

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,—
"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 disturbed with-Inne A while,
and In Sorwe and Errore hath put the?
Tak An Ensample, and here now se ;

Eve never left off scheming till she'd got Adam and herself out of Paradise.

For Oure ferste moder lefte neuere hire Engyn,
For owht that Adam cowde devyne,
Tyl that owt of Paradis sche was cast,
Thike delitable place thanne atte last,
bothe Into Sorwe and In-to distresse,
From Ioye, Mirth, and gladsommesse ;
So that alle whiche of hire Owt gonzen gon,
In peyne And Sorwe they leven Echon,
and here bred they Eten with swot & peyn,
And In Caytyvete they lyven certeine."

A voice rebukes him, and says

And whanne longe In this thowht salamon lay,
A voys to him spak that he herde verray ;
"Why hast thow thus womMan Man dispised here
In Manie wises & In riht fowl Manere ?
for thouhe be womman Cam first to Man disseise,
Of here Anothir Schal come, this world to plese,
and bothe Ioye & mirthe bringen mochel more than Evre Mankynde was grevid before; 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 Salomon Cast In his Mynde, 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, 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, So that he fond and knew Riht wel the Comeng of the virgine Eueridel, and that the Sone of god Almyht Into pat blessed vessel scholde Alyht. And thus that Scripture put him In Mende Of that blessid virgine so good & kende, that the froit pat of hire Owt scholde gon, So gret blessednesse with him scholde comen anon, and Mani More double of swetnesse thanne be ours first Modir cam bitternesse; Wherefore the ton, 'Modyr,' Cleped scholde be, and the tothir Clepid scholde be the 'See.'

thanne stodyed Salamon from day to day, Of this blessed Maiden to knewen more verray, 3if that A Modir that Maide scholde be, and Comen of his lyne, thus merveilled he. thanne was he glad In Alle Manere that of his Awncestris swich A spring scholde comen pere,

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,
To him from An hy Cam the devyne Answere
Into his Chambre, In bedde as he lay there ;
"Salomon, On thing I telle now the,
that allyuges of thy schal sche not be,
Ne not fully the Ende of p° lignage,
but the Ende of Anothir knyhtes of herere parage,
that schal passen of bownte & of lif
Alle Othere Knyhtes, with-owten strif,
that Evevre to-forn him 3it were,
Oper after hym scholen commen, oper grines1 bere.
So mochel schal he hem passen In alle degre
Asse the sone the Mone doth, Sikerle ;
For whanne the Mone schineth most briht,
3it passith it, the Sonne, be Many fold lyht ;
lik so this knyht al othere schal pase ;
and as dide Ioswe In Ony place,
that past alle other In Chevalrye,
So schal pis knyht passen Ioswe Al oper sekerley,
and 3it Ioswe was told the beste knyht
that of al p° world was, & most of Myht."
and whanne he this thor vndistod,
that of his ligne schold Comen a knyht so good,
Solomon rejoices,
Ful Mochel Ioye was in his herte tho,
And A3en to his bookis thanze gan he go,
And knew wel, & sawh be vndistonding,
pat him scholde he not sen, ne Abyden his comenge ;
For it was ful long tyme therto,
lik as that his bookes Schewed him tho :
"Now, Certes, this A wondir thing to me,
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 hauhe here In vndistondyng ;

1 et qui a chel tans porteront armes.—A.
but it is to me a ful straunge thing,
for from this day it thedir to,
It is two thowsende yer & mo."
Ful longe thowhte Solamon of this thing,
Tyl his wi'it Aspyde, Atte last Endyng,
how that he was fallen In his thowht,
Where-offen Comfort fond he Ryht nowht,
So that he was wondirly Evel at Ese,
he Niste non thing that myht him plese;
thanne hadde his wi' gret drede Anon
that som Manere Evel he wolde hire don;
So that it happed vpon An Nihlt tho
that In bedde they lyen bothe two;
and whanne hyre tyme sche sawh forto speke,
thanne to hym sche gan Owt-breke,
And Anon sche gan hym forto Conioure tho,
For alle the loves betwexen hem two,
that he hire would trewly telle
how of his pensifnesse it be-felle.

1 and Salamon, that knew passingly wel
Of hire Coniettyng Every del,
Wyste wel that ther Nas non herte levenge
that Cowde So Mochel of Coniettynge,
that, And sche knew of his Menynge,
Anon to the Ende Sche woldde it bringe;1
thefore than Anon thouhte Salamon
how that best this Game myhtte Gon,
For Al the Certeinte tellen he Nolde,
What After there Offen fallen scholde.

thanne discovered he his pensifnesse
To his wif, & al his hertces distresse,
Of that he2 hadde So lange I-thowht,
To what Ende it scholde be browht.

1—1 Et salemons, qui le vit plus soutil en mal et en engien
ke nus hom ne peust estre, pensa ke, se eners morteus poot
metre consel a chou ke il pensoit, cle en venroit a chief.—A.
2 MS be
Solomon's wife tells him what to do for the last Knight of his line:

Solomon's wife tells him to have a ship built,

"Certes, Sire," *quod* his wif tho,

"Of this Mater *sit* Can I not do;

but with-Inne schort tyme, to My supposinge,

To A good Ende we scholen it brynge."

So it happede that the thridde *Nyth*

To-Gederis they weren, as I the plyht,

"Sire," sehe scide, "I the now certefye

Of this knyht ful Certeinlye,

That schal ben of thy laste lyne;

To my wit it doth now propyne

how that 3e scholen knowen the verite

Of Al his Comeng, In Eche degre."

"Now Sothly," *quod* Salamon the kynge,

"this me pleseth Ouer alle thing."

"Now ful Gladly I wele 3ow Schewe

holy myn Entent vppon A rewe:

Wel faste Sendeth 3oure Messengers Anon

thorwh-Owt 3oure Rem Everichon,

And Alle the Carponteris that they mown fynde,

that to 3ow they hem bringe In Ony Kynde;

And whanne they ben Alle to-gederis I-browht,

A Certein thing 3e scholen hauen wrowht;

And Chargeth hem In Alle wise

Trewly to don here Servise,

1And swich a schipe 3ow forto Ordeyne

Of sweche tre that it may the self susteyne,

And that of water it may haven no*ne* fere,

Ne Of non thing In non Manere,

That it Mow laste foure thousand 3er,

Where so Encre it go, *Oper fer Or ner.*

And In the mene while this Schipe they make,

To Another purpos I wele me take,

For to Aparaille Other things therto,

1—1 qu'il vous fachent vne nef de tel fust qu'il ne puisse pourrir, ne pour iane ne pour autre chose, decha .iiiij. Mil ans.—A.
Solomon's ship, 11 for 1000 years, is built.

Swich As behoveth there-Inne to do,
As 3e scholen Afterward bothe heren & knowe
Al myn hol purpos vppon A rowe."

And Salomon it levede tho ful wel,
And there Azens spak Neuere Adel;
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 Comanded his Messengeris In Alle wise
Into Every partye forto gon,
Carponters him to bryngen Anon.
So that with-Inne a fewe dayes
these Messengeris Sowhten Many wayes,
and Carponters to the kyng Anon they browhte,
to weten yif that with hem he woohte.
and whanne these Carpenteris weren semblid

Echone,
To hem the kyng Aperede wel sone,
& 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,
that for water ne Rokkes ne persen scholde
With-Inne iiiij yl 3eres,' thus the kyng wolde.
thanne Answered the Carponters Agayn,
'his wille to fulfulle they wolde ben fayn,
To alle here powere & 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.

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;
"Sire," sche seide, "and it be so As 3e me telle,
that In tyme Comeng swich A Cas be-felle,
Solomon's wife says David's sword's to go in the ship,

and that swich A thing scholde there be,
So worthy A knyht, and Of so ny degr
that In bowunte alle knyhtes scholde passen Echone
As don bemes of pe sonne passith liht of the Mone,
And Alle hem that Euere to forn him were,
Oper after hym scholen Comen Armes to bere,
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 Arnuere
Whiche is bothen passing good & sure,
(So that 3ow he may haven In remembrance,
What so Evere After happe be chancee,) 264
Scholen 3e Ordeyne & Arayen Asens 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 Oper knyhtes In dignete." 268
"Sey," quod Salamon, "what Arnuere it schal be ;
and 3if it be Covenable that I may se,
I schal it ordeine thanne Anon Rihat,
And Into that Schipe it schal be diht.” 272
thanne Seide this lady Anon Ageyn,
"Sire, I schal 3ow tellyn now In Certein
On Of the Most Sufficient Arnuere
that I knowe, as I 3ow Ensure.
the holy temple wheche 3e han don Mad
In the worchepe of oure lord In this sted,
In wheche temple the beste Arnuere is on
that Euere On knyht here was l-don ;
It is the swerd of thy fadir, kyng davv,
that there-Inne hangeth ful Sekerly ;
For it is On the Richest thing
That Evere Abowtes heng ony kyng,
the most Merveillous that Evere forged was,
CH. XXX.] AND SOLOMON'S TO MAKE IT A HANDLE AND SHEATH. 393

the Most disgiest In Ony plac, 288

the Scharpest & the Moste trenchaund
that Evere Ony Knyht took on hand;—

taketh that, & Maketh Ordenaunce
For that swerd with-owten ony variAunce,

And Ordeyneth bothe for hondele & point,
To Setten Every thing In his Ioynt;
And Aftir for the blad 3e ordeyne
Also

As 30w thinketh best forto do.

and 3e that han of Alle herbes the knoweng,

and of Alle precyous stones the konnenge,

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 þe Nones,

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.

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:

and thanne A schethe that 3e ordeyne,
tha mervellous blad forto susteyne.

and whanne Alle this 3e han I-wrowht,
thanne wile I werken As cometh In My thowht,

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,—

passing Ony oþer Creature
Most Connenge he was, I the Ensure,—

Owt of that temple the sword they browhte,
the wheche kyng davy his fadyr owhte,

David's sword is brought out of the Temple.

1 ? disgniest, or digniest, worthiest.
and that they helden as Riche and As worthy
As Ony thing pat In pe temple was Sekerly.
and thanne wroghte he Al Aftir hire Avys
With precious stones of grete delys;
but Onliche to the pomel An hy
he putte but on ston Sekerly,
Whiche of Alle Manere Coloures it was
that Ony Man Cowde thenken In Ony plas.
And thanne Al his hol Entent
the schethe to Maken, he dide verament,
Where Inne that this sword schold be;
Ful Coriously his wittes thanue Cast he,
but where offen the schethe pat he made there,
declaret not sit this storie here;
For it schal ben non gret Mestion
the schethe sit to declare In non Manere;
but the pomel Made he so Rally
As here vs doth telle this Story.

And whanne this sword thus garnysched was,
and be his devis wroght In that plas,
thanne the Sword Into the Schethe he pytte,
and ful fast be gan to beholden Itte,
bothe the schethe and Ek the sword;
Swich anothir nas there In Middlelerd.

and whanne he Sawh it Aparaylled So Richely,
In Al the world hym thowhte non So worthy
That for Erthly man Eucre was Mad;
tius In his herte to him Self he seid,
“that there nas Neuere non knyght born
In Al this world here be-forn
that for hym swich a Sword was diht,
Ne non So Riche to non Mannes siht,
ne non so vertwos In Al degre
As that is this sword, as semeth me.”

Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More,
CH. XXX.] SOLOMON'S WIFE PUTS HANGINGS TO THE SWORD. 395

'that Neure Man theke sword scholde drawe,
For lust, for drede, nether for Awe,
but him Repentyn Scholde Ryht Sore,
Sauf only he that it was Mad Fore,
What Manere of Knyht So Evere it be,
that non it drawe, but 3if it be he,'

thanne to hym Cam A vois with-Owten lak—
the Same vois that to fore tymes to him spak—
"Salamon, Of this that 3ou hast Axed before,
Schal non man it drawe, but hym Repente sore,
but 3if it be the Same persone
for whom this Mater thou hast I-done,
and for whom this sword is dyht;
It non Man to drawen schal haueu non myht."

And whanne that Salomon herde this,
thanne was his herte In Ioye & blys;
and Anon let wryten with his hond
dyvers lettres, as I vndirstond;
and, as this Storye doth devyse,
he\(^1\) let Ordeyne Rawnges In his Gyse,
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;
\(^2\)but so fowle Raunges, & so Spytable,—
that to so Ryal A thing ne weren not able—
his wif Ordeynede forto do,
that non thing weren Able therto,
As fer forth as Salomon Cowde seyne,
Not An Owr thike sword to susteyne.\(^2\)
"What?" quod Salomon to his wyf tho,
"how thenke 3e now here forto do,
To putten So fowl A thing In Abvioun

\(^1\) MS let
\(^2\)—\(^2\) ains en aporta vnes si laides et si pourus comme de canure, et si febles par samblant ke eles ne peussent l'espee soustenir.—A.

Solomon desires that no one shall draw the Sword
-but the Knight it is made for.
A voice 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.
To So Riche A thing with-Owen Comparison?"

"3e, forsothe," thanne quod sehe,

"At this tymne it schal non Owerwyse be,
Sowr onliche, and it be goddis plesynge,
That so May happen In tymne Comeng,
That A damysele it Chaungen Schal thare,
And Tornen hem Into Anothir Manere,
So Faire and so Riche, that wondir schal be
Ony Erthly Man to beholden Certeinle.

and so be this sword there scholen 3e knowe
the werkys of two wommen with-Inne A throwe;

For lik as 3e don me to vndistonde
That A Mayden schal come In to this londe
Forto A-Mendyn Al the grete wronge
That oure form Modir dyde A forn ful longe,
Ryht So schal the Same Maiden Certeynylye
Amendyn In tymne Comeng Al my follye,
the fowle Raunges that I have the sword put to,
Fvl Riche & worthy for hem wele sche per do."

Of these wordis thanne hadde Salamon
In his herte gret wondir Anon,
Where sche hadde that wit An discresciown
him forto tellen So stramnge A resown.

Whanne the Schipe was Mad In this manere,
And I-Covered, as the Storye telleth here,
In the Schipe was mad a bed of Tre,
Wondirfully devised, I telle the;
and Ouerthwert ouer the beddis feet
lay this Ryal sword, I the be-hect:
And Aboven, vpon the beddis hed
A Crowne of Gold stood In that sted,
that Manie zeris to-fore his fadir kyng davy
that Crowne hadde werid ful worscepfully;
wich Crowne Salamon put In to that plase,
Sethen that knyght neure non So worthy wase

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.

And whanne the lady thus hadde Seyn him do,
“3it,” sche Seide, “vs behoueth now thinges mo :
For 3it to this Schip there failleth Somthing
That there-Inne Moste ben with-owten faillyng.”

And these Carpenters sche took Anon,
And to the Tre of lyf they gonne to gon,
vndir wheche tre Abel was Slayn,
As the Storye to forn Reherseth Certein,
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,—
Off wheche on Is Red, Anothir is whit,
The thrydde is grene, A tre of delyt :
Of these take 3e now springes thre,
Whit, Red, & Grene, lik as they be, 1
Whiche the bed Scholen Envirown Abowte,
As I schal 3ow tellen with-Owten dowte.”

thanne Answerid the Carponteris tho,
‘that the Tre of lyf wolden not they gon to,
For neuere to fore, as they Cowden vndirستond,
Xe was it persched with Mannes hond.’
thanne Answerid this qwene Anon,
“but 3f that 3e my Comandement wil don,
3e scholen ben blamed Al In hye,
I-Seye 3ow, Seres, now ful Certeynye.”

Thanne they fulfilden here Comandement
holiche Aftyr the ladyes Entent ;
and they dradden hem ful Soryly,

For neuere to fore hadde Man Comeu ther Ny.

1 prenes ,iiij. fuissiaus ,i. vermel ,i. blanc ,i. vert.—A.
2 Et chil disent ‘qu’il douteroient moult a entamer l’arbre
de uie, pour chou ke nus n’auoit este si hardis qui l’emprast de
riens.’—A.
Solomon’s wife puts the 3 spindles on the bed. [CH. XXX.

but the Tree of Life bleeds.

The carpenters again refuse to work, but at last do cut off the 3 Branches.

Solomon’s wife puts these branches on the bed, 1 in front, 1 behind, the 3rd across, and tells her husband that no man shall ever see them.

but ful sore Abascht they were Atte begynnenge, For so fresch blood owt of þe tre gan sprynge, 460 As of A Mannes Arm it hadde be that hadde ben of smeten Sekerle In bataille, oper In tornement, Lik As it semede to here Entent. 464

and thanne weren they Abascht so sore, that there-Onne wolden they werken no more, and so lesten they Alle here werkynge that they diden Atte the begynnenge, 468 and Repentyd hem ful Sore that they wrouhten after the ladyes lore. 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 fulliden hire Comandement.

And whanne these thre brawnces weren I-browht To þe Schipe, to fulfillen the ladyes thowht, 476 fit ful Sorye they weren therto here ladies wille thanne forto do. thanne devised the lady how it scholde be of alle tho Brawnces In Eche degre, 480 On be Fore, the tothir be hynde, the thridde Owerthwert, 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 merveilous werkyng, What it was thanne to Signesfieng! For it was to a gret Signefaunce; As this Storye schal schewen with-owten variaunce. 488

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 3ow be! 492

Now herkeneth to me what I schal seye: these Schal Ñeure Man Sen ful Certeinlye
But if Abelys deth he schal haven In Mynde, unless he thinks of Abel's death.
That Man that so Just was, and to God So kynde." 496
And whiles they spoken of this Matere,
Anon to hem Comen tydynges there, The carpenters turn blind.
that tho whiche the Branches hadden Atamed,
Aungales¹ they weren, that weren not blamed. 500

Solomon writes to his descendant knight.
Thanne be-thowhte ful Mochel Salamon
Of Manye things that he wolde don ;
And 3it to his wif he Seyde Ryht nouth
Of Al that Euere thiike 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 myyte best it do. 508
And this was the be-gynnung of his Resoun,
As 3e scholen now heren, bothe Al & soune ²:
"Behold, thou Knyht, (what I schal Seye ;
Of on thing I warne the Alweye,) 512
That schalt ben Ende of Myn lynage,
As I am Certefyed, and of So worthy Corage.
Evere be thow war of wommens Engyne ;
And Also of Many things they welen propyne,
loke that thow be wis, & kepe the wel, 516
and of hem be war thou Everey del,
and that thow leve hem In non wise,
For jif thou do, thou lesist thin Aprise ;
Ne Neuere prowesse ne non Chevalrye 520
Schal I the warauuten Certeinlie,
but it torne Reprof to the ;
thus Sente the to Seyne Salamon be Me :
And of hym Remembrance thow took,
Whanne that thow lokist vpon this book."
And ³Thys was the begynnung of his writ there,
³Thys was the begynnung of his writ there,

¹ ke chil qui l'arbre de uie auoient entame, estoient auule [blind].—A.
² for som
³—³ Et teus li commandemens du brief ke salemens eserist pour le chiualer qui fist tant de cheualerie el roiaume de logres,
Whiche Salamon wroght In this Manere;
For of logres that worthy Knyght
Whiche that Into this Schip scholde be dyht,
Wroght Salamon this quesion Sekerly,
and Into the Schipe it putte trewly.
And now of Forein landes scholen ye here,
As the storye of Sank Ryal Reherseth In diuers manere. 3
And After he Wroght the verite
Of his wif there In Alle degre,
how his wif this Schipe gan to Ordeyne,
And Al that Richesse there-Ilne put Certeyne,
bothe the Bed, & spyndelis Also
that overthwert the bed weren I-do,
of whiche on was whit, Anothir was Rede,
And the thride was grene In that stede;
and alle colourd of here kynde they were,
As 1 of the Tres they were taken Ere.
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.
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,
and Into the Se I have it pyt,
Neuer weneng more forto Sen it;
Ne I not neuer to knownen of his Comenge,
of theke worthy Knyght pat me Is put In Mynde."
"Jis 2 Certein, Sire," quod his wif thanne
"Som veryfieng Schole ye han of that Manue; Charge ye joure Meyne Anon Ryht
et mist a fin les aventure qu'el roiannque de la terre foraine et
en maint autre lieu avoient par l'aventure et par la forche
del saint graal, si com li contes deuisera cha avaut.—A.

1 MS As As
2 MS jif
That 3owe pavylouns ben Redy dyht, And be the se Syde that 3e don hem Sette, And for non thynge that 3e ne lette That 3e And I and somme of oure Meyne With Inne the tentes to-gideres Mown be, And there to Abyden and to dwelle, To seen what this Schipe may be-fallo.” Thanne this Salamon Anon Ryht Comanded his pavylouns to ben dyht, And to ben Set faste 1 vppon the Se Syde, with-Inne wheche he myhte abyde, his wif, & with hem A precy Meyne: thus he Comanded that It scholde be. 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.

So vppon A tyme As there-Inne they lay, As this Storye here doth Say, As it be-happe A Bowtes Mydnyht, In his Sleep he Sawh a wondir siht: that there Cam from the hevene An hy A man, & of Augeles A grete Company that certein Instrumentis with hem browhte; but what Maner they weren, he knew hem nowhte,

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 knownen In non Manere. And Alle Into the Schipe they descendid Anon, ECH After Oper there-Inne Can gon; thanne to the water gonne they Reche, And ther-with dyden as I schal the teche: and Into that schip it Cast Abowte Into alle parties, with-Owten dowte,

---

1 MS foste
Seyeng there In this Manere
To his Aviciown, as he myhte here:

"This Schipe is the Signesiaunce
Of Myn Newe hows with-Owten variance."

and thanne this old Man gan forth to gon
to the bordis of þe forschipe there Anon,
And bad on of his Compenye to write
Sweche lettres as he wolde Endyte.¹
And whanne these lettres were I-wrete,
thus gonne they sein, And thow wilt wete:

“a passing fool thanne schal he be
that this comandement passeth In ony degre.”

this beheld Salamon In his Aviciown,
What this Comandement spak Al & Som;
and þerto it was so worthil I-wreten & dyht,
So that there Cowde non Erthely wyht
disceryve the bewte of that Scripture
that so wondirful was, I the Ensure.

And al swich wondir he hadde In his Slepinge,
So that atte laste he barst In wakynge,
And there his Eyen he Openede Anon,
And to-wardis the schip he lekede ful son;
And there Openly Sawh he than
the Same Compenye with the olde Man
that In his Sleep he Sawh to fore;
Alle thike hole Compenye him thowhte thore.

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.

thanne wolde he han Clepid hem þat to-fore him lay,
but therto power hadde he non be no way,
For he ne myht neythir Meve ne Speke,
Ne with On word ne Myhte Owt breke.

thanne thowhte him that a voys Seide tho,

¹ MS endyde.
“Salamon, thy desir is fullyld and do;
For the Knyht that the Ende of thy lyne schal be,
In to this Schip schal Entren ful Sekerle,
And this swerd schal he have In honde
that þou hast Aparaulled; this thou vndirstonde.
and here-offen schalt þou knowen the verite,
that non schal Entren, but 3if it be he.”

And thanne After this word anon,
Owt [of] this Schip this Compenye gan gon,
that Salomon ne wiste witterlie
Where they becomen tho Serteylynge.
and whanne 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.
and whanne 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;
for 3if thou Into the Schipe Entre otterly,
Thou schalt ben persched Sotthfastly,\(^1\)
but loke the Schipe that thow lete go,
To Swich place As it is ordeyned to,
And where that fortune so wele it bringe;
Forte manie strouge Contres is his goynge,
whiche that hens ful longe they ben,
As In tyme Comenge Ofer Men scholen sen.”\(^2\)

Thanne there Salomon with-drowh him Anon,
And from that Schip faste gan to gon,
And beheld the lettres wretene vppon the bord,
that In this Maner they spoken Every word:
“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,

\(^1\) Se tu entre dedens, tu periras.—A.
\(^2\) et saches ke ele sera encore venue et pres et loing.—A.
but only feith, (As the Storye tellis,) and Riht-ful Creanunce, as I telle the.

perfore he war, hoso entre with-Inne Me, that he have bothe feith & Creanunce stedfastly, with-owten varianunce.

664

and zif thou bleuche from ony of tho, be war, from the than Schal I go, And the forsaken In alle degre, And Nethir Sustenaunce ne helpe getest pon non of me ; In what place that so Evere thou be, 668

Sodeynly schal I forsaken the." and whanne Salomon Radde this Scripture, at that Schip myht he non lengere Endure, 673

and Seyde 'that to Entren, he nas not worthy, Into non Swich place Serteynly,' thanne Comaunded he his Men Anon
Forth Into the Se that Schipe to don, 676

So that it paste ful ferre from hem pô that Owt of here Syhte it gan to go, that Nethir Salamon ne his wyf
Non lengere it Syen, with-OWten strif. 680

Now leveth this storie here anon, And to Nasciens now let vs gon, that longe hathe ben In Tornament Yl, As thowh it were in Mancr of an Exyl. 684

CHAPTEE XXXI.

Nasciens's account of his Adventures is resumd. How Nasciens can not make out how the Three Spindles are colourd (p. 405); and says that it is by trick (p. 406); whereat the Ship splits in two, and he is nearly drownd. 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). Therefore men must seek new life in Christ (p. 414), and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414).

Now schew forth this Storye

[How] that Nasciens ful Sekerlye [Beh]eld tho spyndelis that on b° bed lye,
[And] tho thre Tres ful Sekerlye that Colowred weren of here Owne kynde, where-Ofen he Merveilled Sore In his Mynde;
With wheche Brawesches the Bed was spred bothe Enlonges And Ouerthwert, as it is Seid,
And Evere this Nasciens beheld hem faste, And Merveilled In his Mynde Atte laste Whethir of the[r] Owne kynde it scholde be,
Oper depeynted with Colours ful Sekerle; Ne stedfastliche he ne cowde not beleve,
Ne with Alle his wyttes ne Cowde not prove, how that So I-Colowred they were,
Oper I-peynted In Othir Manere.

thanne Anon A word to hym Sefl gan he say,
Whiche Sore him Repentyd that same day,
Nasciens then says he thinks the bed is made by treachery and falseness.

"be my trowthe," quod Nasciens tho ful pleyn, "Of this bed I not what I schal Seyn,

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 herté Myn."

And Anon As he hadde Seide this wern, he gan to beholde vpon the Schippes bord, and Sawh how that It Clef A-two,

So that Into the Se thanne fyl he tho,

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 ;

For he Xiste whethir he slepe opor wook,

So Sodeynly the watir him took.

and thus Sone he loked him Abowte,

And Self Of the Schipe that he was Owte,

Beholdyng to-wardis the yl Anon ;

Thedirward ful faste he swam ful son,

ty Atte laste he Recouerede this yl

Where that he ferst was In Exil.

And whanne the yl Recouered he hadde,

Ryht ful gret loye thanne he Made,

And loked Aftyr this Schip Anon,

And Aftyr tho lettres Everychon

that Seiden In this Manere vtoberlye,

'In Me Nis but Only feith Certeinlye.'

And whanne he beheld this Scripture so,

he wiste wel In Syrne he was fallen tho

be Misceraunce & Misbelove.

before Anon to him Self he gan to Repreve,

And thus to him Self he gan to Seyn,

"Ow thou Man of litel beleve In Certein,

Why were thow Se Ethe for to tourn here,

And of Misbelove to ben On this Manere.
Of that Schipe that thow were Inne,
O fals belevere, why wost ′you′ from it twynne?  56
Why Art thou Of Misbelieve & Miscreance,
Sethen god the hath Schewed be Many chaunce,
And be Many Merveilles In that Schipe Also:
A ! fals Cristen Creature, why wost ′you′ so do?″  60

Thanne there to god Cryde he Mercy
With Sorye herte & weeping Eye,
′That God wolde for-zeven his Misede,
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.′
And thys vpwn the yl stood Nasciens there
Al the live long day In this Manere.

And whanne to the Eyeward it gan to drawe,
And the lyht with-drawn, 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 prayer:
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.

vpwn 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,
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;
but Nethir Fer Nethir Nye
he Cowde it non sen Certeinlye.
and whanne that he Sawde it wold not be
that he ne myght it sen In non partë,
thanne wonderly Sore Abaschet he was,
So þot 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:

"Now, Jesu Crist, for thy grete pite,
and for thy Mercy that is so large & fre,
that Me Owt of Calaferis damngere
Into this place hast Browht me here,
Whiche that was My Moste Enemy
that Evere þit hadde ich here worldly;
and Sethen, lord, that thou hast don so,
From alle Oþer Enemyes kepe me now fro,
that me Asailleth Every day,
Me to deceyven, þif that he May,
With his False conspuracye;
Now, goode lord, from him þou me gye;
And defende me, lord, As A Champiown,
From the wiles of that fals Felown,
That I mot kepyn Enere for thy sake
Thike lowel whiche thou distime1 betake,
Whiche is my Sowle, In Eche degre
It to Kepen, lord, power grauent thow Me.
And þif therto I ne hane neþer Strengthe ne powere,
Now, goode lord, that thow Suppore me here,
And that Enere My sowle that thou Kepe,
Whethir that Evere I wake Oþer Slepe.
For I Knowe wel In Myn Memorie,
that þif that fals thef Owhit me Aspye,
þif I Owhit be bленched from holy Chirche,
thanne his Maistres On Me wile he wirche,
And Me to strangelyn þif he May,
That þit so feble am In the newe fay;
therefore Enere, lord, defende thou me,
Tyl More Stedfast that Í ne believe there I be."
While Nasciens Made thus his preyere,

Enere towards the See loked he there,

Ewest plat Est, 3if he myhte Aspye

Ony Schipe Owther for other Nye.

And Atte laste he loked So fere

Tyl A schipe him thowhte he sawh comen there,

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;

And So Nyhe to the yl there Gan it gon,

two spersedhaft lengthe there anon;

but Non ner it ne kam there,

nethir not ne wolde In non Manere:

So Riche thike litel vessel was,

That Sire Nasciens thowhte In non plas—

Nether vppon the lond ne vppon the See—

So Riche A vessel that Myhte han be;

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,

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 Certeinle,

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,2

And the poyntes with fyn gold I-garneschid weren Also,

that was Also Cler Schynenge

As the sonne vppon the water whanne it is Glemerynge;

And to forn, As scharpe And trenchaunt they were

1 deus lanches

2 aournee d'autres choses dont nasciens ne s'esmeruiilloit mie mains; Car el bort d'une part et d'autre auoit saietes, truskes a xij., qui toutes estoient d'argent.—A.
As Evere was knyf Outher Ony spere, 160

Whanne Nasiens Sawh this good Man fast by, and beheld that he wolde Comen No Ny, Nasiens to-ward hym gan to dresse, With him to speken In Sekernesse, 164

thanne seide Nasiens, "Sire, welcome 3e be!" "Graunt Mercye, Sire," quod this good man Sekerle. thanne Axede This good Man Nasiens Anon, "how that Into this Contre Gonne 3e to gon, 168 that Is so fer from Every Man?" thus Axede he of Nasiens than.

"Now Certes, faire Sire," quod Nasiens 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 Calafer, Where that I was In Riht gret danger."

"3e, Sire, Of Calafer have thou non drede, For he is ded on Ryht Evel dede 180 AI so wykkedly As man Myhte deye, I telle the, Nasiens, now Certeinlye."

"ha, goode swete Sire," quod Nasiens tho, "Is this trewe that 3e seyn me vnto? 184 And how myhten 3e haven thercoven kownenge, this were to Me A Merveillous thinge."

"3if, Sire, Sekerely," this good man seyde, "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 as 3e diden me first to vndirstonde that I was so fer Owt of londe; And 3it is it not past Matyn tyme,
Neper no wher ny the Owre of pryme,
And yc so faste scholde han gon,
For Erthly man myght neuer don it non."

"Now I the Sey," quod this good Man tho,
"I saw hym ded with-Owten Mo.
And 3it Art thou from thyn Owne Contre
Ferthere thanne that thou wenest to be;
And 3if thou wilt not Me leven of this,
Sore Schal the Repenten with-owten mis,
Al so Sore As thou dydest Ere,
Whanne In the Schipe thou spoke thike wordys there,
thorwh wheche Into the water poun wentest Anon,
& pere to hauen deid, wistest poun non Othir won." 208

Whanne Nasciens vndestood hym tho
That he So Merveillously Spak him vnto,
and Remembred him In swich Manere
Of hew wordis that he In the Schipe spak there, 212
Whiche that non man vndestondyn ne Myhte,
but Only God thorwh his Insihte,
Thanne supposid he Aboven Alle thing
that from God it Cam, theke discouereng,
And that God hadde discouered hym tho
To thike olde Man that to hym Cam so,
And that to hym was he sent In Comfortynge,
Somme goode tydynges him forto brynge. 220

so he tells Nasciens
that he believes him,
Nasciens then

"Sire, I leve 3ow ful wel In Certein;
Of Alle thinges that 3e me Seye
I beleve 3ow wel Certeinlye;
but of that Schipe that wente fro Me,
Sire, konne 3e there offen owht tellen Me,
3if It Enere Owht schold Comen Agein
Into on[y] place there I am Certein,
and 3if Evere Ony More I schal it se
In ony place where so that I be."
Solomon’s Ship Typifies Holy Church. [CH. XXXI.

"Ie, thou shalt it sen," quod this good Man,
Better Arayed thanne Evere was it than;
For it groweth & wexeth Every day
Bettere thanne other with-owten delay,
And so it schal whiles the world doth Endure,
Sekerly, Sire Nasciens, I the Enswre."

"Sire," quod Nasciens to that good Manne,
"that Schipe that Every day Encreseth thanne,
It Nis non Schipe As Othere be."

"thou seist soth," quod this goodman, "ful sekerle;
but Of A schipe it is the Semblawne,
And of the highe god A gred demonstraunce
that he wolde hediir it to the Sende;
but of his signesiaunce thou schalt knowen þe Ende,
and Otherwise thanne A schipe thou schalt it calle
In tyme Comeng, So May be-falle."
"Certes, Sire," quod Nisciens thu,
"I beleve wel that þe sein me vnto ;
And theryfore, sire, I preye ȝow for charite,
The Signesiaunce that þe tellen me."

"I schal the tellen with Ryht good chere,"
quod this Good Man Anon Ryht there.

"The Schipe that thou here Sye, Sikerle
It signefieth holy Chirche, Siker thou be,
wichie that is the most delitable thing
In Al this world with-owten varyeng;
and lik As the schipe hadde non thing with-tyme
bote feith & Creatiunc, neþer more ne Mynne,—
As vpon the bordys Rehersid the scripture,—
Ryht so far eth holy Chirche, I the Enswre,
that bothe feith and trowthe, as I the say,
In holy Chirche it is from day to day;
And of these two thinges ferst Sekerly
holy Chirche was fowndid, I telle the pleynly.

"And the Breidis that on the schipe weren set,
Signefieth holy Scripture with-owten let,
CH. XXXI. THE WRITING ON THE SHIP IS HOLY SCRIPTURE.

wheche defendith that non Man schold Entren there but he be stedfast In feith In Alle Manere; 268
Riht so defendith the same Scripture, Nou man holichirche to Entren but he be pure, And of Synne I-clensed that he be, [By] confessioun Of mowthe ful Openle And with herte-ful Repentaunce, And to God to ben stedfast In Creunce, & there-offen Movable that he ne be, As is the paynym In Eche degre, That wile Torne with Everey wynd; For swech is Evere the paynynms kynd. But the Cristene owht not forto don so; but As A myhty Boles 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; 272
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 hevene, that Into therthe discended with Mylde stevene.

"And lik As the Schipe, Ordeyned it was thowrth the See to Gon In Every plas, 276
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. 280
And after, he must live stedfastly, and work good works,

"be the Schipe vndirstonde thow holy Chirche; 288
And be the See, the world, ðif þou wilt wirche.

The Ship is Holy Church. The sea is the world.
The Bed signifies the Holy Table and Christ's Cross.

Holy Church keeps God's servants, and purifies them.

The Bed means the Holy Table on which God's Son is consecrated, the wine turned to Blood, and the bread to flesh.

The Bed also means Christ's Cross, that he was crucified on.

And lyk As the Schipe thorwgh the See Saveth the Men that there Inne be From Alle Maneres perilles of here Body, lik So doth holy Chirche ful trewely; Evere Goddis Servauntes doth he kepe, whether that they waken other Slepe, From Alle Maner of dedly Synne, That Non Schal Entren hem with-Inne.

For holy Chirche povrgeth Also Clene Alle Manere of goddis Servauntes bedene, lik As the Gold Resceyveth his Clermesse be Sevene weyes In Sekernesse, Wheche that Maken hym to Schyne So bryht Aboven Alle Opër Metales that ben more lyht; 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 signification; And now of the bed I wele with-Owten variaunce. 320 the Bed Signefyeth In Certein the holy table, I sey the ful pleyn, where that Every day Goddis sone of hevenc Is Onne I-Sacred with ful Mylde Stevenes; Where that the wyn Is t-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. So be this Schalt thou vndirstonde the cros that Crist was on Crucified In Ivrie londe, Where onne I-Sacred that he was, and Made Redempcioun In that plas, Mannes Sowle to byen from helle,— The develis powste forto felle,— Whiche Every day to fom his ded Wenten to helle, that fowlē Sted.

"Also ȝit mylichtest 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
Behoveth A man to Resten Sawn faylle: Riht so Schalt thou vndirstonde, that aftir that god hadde suffred schonde,
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 varianuce. Now of the thre Spyndelis wil y fonde, Owther braunches, whethir 3e welen vndirstonde ;—
For, with-Owten gret Tokenyng,
Abowtes that bed Envirownenge was not don, wel myhtes thou wete,
As I schal the Openly declaren itte,—
Of wheche on was whit, Anowter was Red, the thridde was grene In that Sted : what the Signefyaeunce is of these thre, Schortely I wele it declaren to the.

"Ferst, be the whit thou schalt vndirstonde, Whanne Crist Cam first In to Erthly londe, he Cam Only In virgenite,
And Into the blessid virgine so Entred he ; And hire virginite ne diide Xenere schende, but Clee virgin Abideth with-owten Ende.
For Into hire bosom he Entred As Clos As¹ A 3ate is schet per that no man In gos ; And As holyche he Isswede Ageyn, And Xenere the 3ate clos schyt In Certein. 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, therby schalt thou vndirstonded charite,

¹ MS As As.
In Crist that So lowliche wolde be,
that bowed his body to passiown,
For Manuus Sowle to maken Redempcioun.
behold, swich lownesse he schewed here!
and the grettest gift for man In ony Manere
3af Crist there! his Owne Body,
the wheche that is lyf Eure lastyngly.
lo, hire Charite myhtest pon vndirstonde, whanne that In deedly flesch he hym wond
In the welle of Charite and of pite;
lo, thus dyde Crist for love of the!

"Be the tothir Spyndele that grene was,
which ensures a Christian victory over his enemies.
means Patience, The Green Spindle
means Christ’s humility in giving his body to redeem man’s soul.
It also means Christ’s love.
With Virginity, Meekness, and Charity
was the Bed covered.
In the welle of Charite and of pite;
the wheche that to paciense with-owten Mys
Is the Semblance Of that ston,
As men it knowen ful Manyon ;
the wheche Emeraude is Evere Grene,
ilk so is paciense with Owten wene ;
the wheche may newere ben taken Away
For non descisse, I dar wel Say,
Nethir for non Maner Adversite,
3if In A Cristen Manuus herte I-grounded it be.
For be pacyense schalt thow han victorye,
And with paciense discomfit thyn Enemye ;
For there as paciense I-herberwed he ys,
There is Evere victroye with Owten Mys.
For thouhe thy Enemy be newere So wood,
and these thre thou wel vndirstood,
And kepe hem Sadly In thin herte,—
thanne schal thyn Enemy newere the Asterte,—
Whiche is first virgynite,
Whiche the verray Cros doth Signe,
On wheche that Crist gan vpou dye ;
For whanne On the Cros he suffred ded,
Alle these thre weren In his Manhed ;
For As holy writ it doth Certefye,
with-Owten these thre was he not Sekerlye ;
For these three vertwes weren with him there
whanne he suffrede deth In Alle Manere ;
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,
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 ;
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.

And whanne that he whiche In the vessel was,
Sawh Nasciens On Slepe In that plas,
thanne thens Anon he gan to hye,
And wihte-Inne A litel while Sekerlye
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,
In his sleep he thowhte, be his Entent,
that to forn him Cam a gret Serpent,
And him Asailléde wonder faste,
Tyl that he hurt hym Atte laste,
And smot hym sore vndir the lefte syde.
And sore he defensed him At that tyde ;

\(^1\) a chele angoisse qu'il souffri, li firent compagnie ches trois choses, virginites, carites, et pascienche ; et ensi, garnis de ches trois choses, unqui il la mort, et ramena notre vie au monde.—A.

GRAAL. 27
but his defens Myhte ful litel Avaylle,
Tyl atte the laste thanne saun faille
there Can a Werm of lytel powere,
In Socoureng of Nasciens there.

And whanne þe serpant Sawh þat werm come tho,
From Nasciens he fledde him fro,
wich Cam to him for Socoureng,
thanne In this Serpent was non longere Abydynge.
Thus thowhte Nasciens In his Slepinge.

And whanne he Awok, with-owten varyenge
he was Abascht, And wende Sekerly
þat with the Serpent he hadde fowhten Certinly;
and fully Awaked thanne was he,
thanne wiste he wel ful Sekerle
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,
that he ne Cowde be non-were Aspye
In Al the See, nether fer ne Nye.

thanne to hym Self he gan to Compleyne,
And thus to hym Self he gan to seyne,
‘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,
And ful lytel of wit thanne was he
that this forȝat In Alle degre,
Of Alle the wordis of this good Man
that In the yl to hym seide he than,
And In his Slepe it was from him gon,
Onue this word Cowde he tellen non.’

and he can’t defend himself,
till a little worm comes to help him,

when the Serpent flees.

Nasciens awakes,

and he can’t defend himself,
till a little worm comes to help him,

when the Serpent flees.

Nasciens awakes,

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till a little worm comes to help him,

when the Serpent flees.

Nasciens awakes,
CHAPTER XXXII.

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 describ'd: he hates Christians. He has his pavilions pitch'd 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 chang'd his faith (p. 424). Celidoyne tells Label how he was deliver'd 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 call'd (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 i.x. mains en orent porte cilidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraivement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure,'
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). Celidoyne then tells Label that Ood 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. 436); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, whom shall die like the poorest man. And where shall he then go? (p. 436). 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 warned him. And so he falls asleep (p. 437).

Now here declareth in this partye, how that the Nyne hondis Sekerlye delyverid Celydeyne Owt of dawngere From alle the veniaunce of Calafere;

With Inne Schort tyme, Er he Cowde knowe, Ful fer from his Centre was he throwe Into the Se ful Aperlye;

Al hol x. Iornes ful Sekerlye And half A Iorne,—As Scith 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, 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.

and whanne In this yl he was there, Amyddes In the See he wiste neuere where, and therto A Child but of 3ong Age—

vii. 3ere v. Monthes³—and perto fair of visage,

1 tant com l'espace de .x. journées durent.—A.
2 sour la riuë de mer, en vuo isle ou ses peres estoit.—A.
3 jouënes enfës en l'age de .x. ans seulement.—A.
& therto Closed In A wondir place;
In the Same plase þere that he was,
vpon the ton side A wylde forest
Walkyng wel ful of Raveynous beste;
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:
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,
To dyrkene, & to Reyne it gan ful faste,
And to lyhtene and thondren thanne Atte laste;
And So Oribyly ferde that trowbelynge,
that semede An Ende Al the world to bryinge.
than this Child of tendir Age
Sawgh that the See was So savage
And So spetous onne forto loke,
that for drede his herte tho quoke
lest that the wawes Of the se
Scholde han Comer þere he hadde be;
And so vpe Into the yl he drowh him faste,
& In a Rokke he Aspyde Atte laste
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.

So longe atte laste loked he there
Tyl him thowhte, As be his Manere,
hewas where Comen, As to his Eye,
Schepis with Meyne tho Sekerlye,
So that the wawes of the Se
To that yl hem drof ful Sikerle.
thanne they Criden þat with-Inne were,
"Save vs, opor we schole perschen here."
And whiltes they Criden, & Maden this fare,

Two ships come to the island.

Celidoyne meets part of the Persian host. [CH. XXXII.]

10

Tweyn Schepis to \textit{pat} yl A-Ryved there;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras.

An old mariner

And whanne that they weren Aryved there,
thanne Cam \textit{were} forth An Old Marynere
that Knew more thanne Ony Othir

says they're worse off on the island than the sea,

Of Al that Compenye Among \textit{pat} fothir;

as wild beasts 'll devour them,

And thus he Seyde ful sore wepinge,

with deolful Noise and Sore Cryenge:

"Sire," he seide, "this ys A wonder Chaunce,
that of Oure lyves we weren In dowtaunce;

and now is mochel wers than it was Er,
For we ben In A grettere daunger;
For here Nys non thyng but wilde beste

That vs schal devouren, bothe Mest & leste,

and Serpentes bolde, and dragonus wilde,

that don devowren bothe Man and Childe."

thanne sterte there forth An Old Knyht,

And Spak to the Maister with Al his Myht;

"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."

And In the Mene whille \textit{pat} thus gonn\textit{en} 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,

1 and born of the lond of percye,—

thus weren they Alle ful Sekerlye—

They are pagan Persians,

And wen\textit{en} toward the Ost of Syrre,

going to fight the Syrians,

that Kyng Samwelis brothir had slayn Sekerle,1

for that with his wif he hym fond dishonestly, A\textit{z}ens lawe of lond.

1—1 et ne de perse, et aloient a ost el roiaume \textit{de} syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.
So happed, that Amongs this Compenye
was thike tyme the kyng Of persye, 92
Which that was 3ong man, bothe faire & lel ;
his Name was Clepid there Kyng Label ;
which was A knyht bothe stalworthe and worthy,
And vpon his Enemyes ful Crwel & hardy ; 96
but In Al the world So mochel hatred1 he than
As he dyde the trewe Cristene Man.

And whanne to this Roche Aryved they were,
Anon kyng Label Comanded there— 100
Whanne he Sawh p' wedyr was Overpast,
And it Gan to Cleren Atte last,—
he Charged that his pavylouns weren pyht,
For there wolde he Resten Al Nyht. 104
Anon they fulfilled his Comaundement,
And pyhten his pavylouns pere present.

And whiles they weren Abowten here harneys,
Celydoyne Cometh down In to that pres, 108
And hem Grette In his Manere,
And Axed of what Contre pat they were.
And they that of him hadde wondir tho,
Merveyld what Contre that he Cam fro, 112
And thus him Answerid Certeinlye,
‘that they weren of the lond of persye :’
And so they token this Child Anon,
And to Kyng Label they gonne to gon. 116

thanne whanne kyng label hym behelde
So faire A Child, and of so 3ong Elde,
And therto Clothed So Richely,
In his herte he hadde grete ferly, 120
And thowhte he was Comen of gentyl Kynde,
for this Ran Euere In kyng Labelis Mynde.
And that Child ful grete Chere he Made,
And fayn he was that Child to glade,

1 ? for 'So moche ne hated ;'—ne nus ne haot si mortel-
ment creztiens com il faisoi.——A.
& sore desired he forto knowe
the Childes kenrede vpon A rowe;
So that this Child he gan to freyne,
And gan to Axen thanne Certeyne
Of what Contre that he was.
And thanne that child so ful of gras,
that Cowde more In his degre
than ne any oper Child ful Sekerle,
Told hym Evene the Rihte weye
Of Al his Kynrede ful Sekerlye,
& told hym Ek More ouer thertho
that his fadir newe Cristened was tho,
And Al the loud Abowtes In-virown,
and he, Celidoyne,
"And, sire, Cristened I am with-owten More sermown,
& Cristendom I took Certeinle
Of the hyghe bishope Of Cristiente,
the wheche hyght Iosepe, I vndirstonde,
that Crist Sacrid bisschope with his owne honde."
Whanne kyng Label herde of this tydyng,
With-Inne him Self he made Mochel Mornyg,
For he knew kyng Eualach ful wel,
And of his prowesse the Everydel
that Eualach dyde with his Owne hond;
thus dide he Celidoyne to vndirstond;
"Also, Celidoyne, ful Certeynly
I knowe thy fadir As A knyht worthy;
Wherfore me Repenteth In Myn herte,
For these tydynges don me smerte,
that they ben torned to the wikked fay,
And han forsaken here Owne lay;
and Also thy Self, with gret folye,
thy feith hast forsaken vnterlye,
therefore with me schalt thow go,
to Asayen what I kan don the to;
And zit schalt thow tellen Me
how that thou Come Into this Contre,
Into So savage and so wilde A plase,
there as Neure to forex 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.'

"And whanne Calafer sawh that it was so
that my Fadir owt of presown was go,
thanne Comanded Calafere Anon
that An hy Into p° 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 fallung,
they me Resceyved with-owten taryenge,
and Into this plase they me browhte;
but Sekerly I ne sawh hem nowhite.
Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Emenye!"

Whanne the kying herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compenye,
"Of this Child I Merveille now Certeinlye."
thanne Seide his Counsell to hym tho,
"Maketh hym A Knyght, 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 neure fynde."
there the kying him made knyht Anon tho,
Supposing Of his feith to putten hym fro.
That Nyht the Kyng Ordeynede so,  
that wachche Abowtes hym scholde be do; 
And Celidoyne he worscheped there ouer Alle thing, 
& Al Nyht be hym lay As his derlyng.  

 tho whanne the Child on Slepe was,  
3it slept not the Kyng, As happed be Cas, 
but Axede Of his Conseil there Anon,  
‘What were best with that Child to do, 
that thus hath Taken Cristiente, 
And his Owne lay forsaketh he.’  
“If I Cowde don him it forsake, 
My dowhter his wif thanhe wolde I Make ; 
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 ;  
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, 
the kyng On Slepe be-fyl Anone ; 
And thus sone hym Cam vision vppone.  

 hym thowhte that In A medewe he was,  
Which was large & Grene In that plas ; 
And In that Medewe A fair Tre there was tho, 
And Many dines flowres Owt of it Gonzen go, 
that Envirownd this Tre Al Abowte, 
And ful of flowres it heng with-owte, 
As it Axeth the kende After A tre ;  
And this Manere wise thus thouht he.  
Whiche tre the kyng beheld ful faste, 

1—1 et maintenant li fu avis qu’il estoit en j. pre, grant, et 
large, et verdoiant, et biel. Et en chel pre aouit vne ouechele 
[pet] de terre qui estoit toute nueue, et estoit emplie de motes 
de terre. Et iechle ouechele estoit par de-fors toute aurounce 
de flowrs qui de li isoient aus comme d’un arbre naissent par 
nature flowrs et fuelles. Et li rois reguardoit l’ouechele, dont il 
se meruilloit moult quant il en uoit flowrs issir.—A.
And veryen Merweilled Atte laste
how this tre Swiche flowres scholde bere,
Wher-often he Merweilled In his Manere.
And besides this Tre Cam Owt A Serpent,
that there flawmes of fyr out Caste verament,
and wasted this faire tre Anon,
And Alle the flowres ere Everichon:
Al this was past Owt of the kynges syht.
Thanne on the Morewe whanne it was day,
the wauchce to hym Cam with-owten delay,
And tolden hym how they hadde len that Nyht
Taken A lyown with ryht gret myht,
So that they thowhten, As I vndirstond,
That lyown to leden Into here Owne lond.
Thanne to Celydoyne tooken they pe way,
And A-wooken the Child there he lay;
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.
And whanne he was Clothed Anon tho,
To the kyng Anon was he browht to;
thanze the kyng him took be the hond,
And sette hym At his feet, I vndirstond.
thanne Comanded he there anon
that Alle his Conseille to fornm him scholde gon.
And the wysest of Alle his Meyne,
to fornm hym they sembled ful sekerle.
And whanne they were sembled Everichon,
To hem the kyng thanne seide Anon:
"Lordynges," quod the kyng tho,
"A wondir aviciou this Nyht Cam me to;
Wherfore In Ese neuere schal I be
tyl there-Offen I knowne the Certeynte,
And wherto that it Tornen May,
In herte schal I neuer ben glad parfay.
& this is the Cause that I for 3ow sente,

[1 MS Entente]
3if Ony of 3ow be your Entente
Cowde me declaren the verite,
& what signification pat this myhte be.

Label tells his Council his Vision,

and asks 'em to explain it.

They can't.

Then the boy Celidoyne

Atte the kynges feet, undirstood Al that
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,

[. . . . . . . no gap in the MS.]

And forto speken wolde he worden for non,
But spak so lowde to the kyng
that pere offen pе peple hadde Merveillyng:

"Kyng Label, I se wel now here
that thy Conseil ne Can in non Manere
the declaren the verite;

but, sire kyng, I schal schowen it to the,
lik as the grete Maister Above,
Whos Serverant I am, & whom I love,
Me hath schewed In My Mynde,
Celidoyne tells Label he saw a Meadow, a Tree surrounded by Flowers, and a Serpent that destroyd the Flowers.

Celidoyne tells Label he saw a Meadow, a Tree surrounded by Flowers, and a Serpent that destroyd the Flowers.

The Meadow is the World, which in the morning is green and full of flowers, and at even is

The Meadow is the World, which in the morning is green and full of flowers, and at even is
scoreth and dry,

like man's soul
when it's left the body.

The Tree means

man's person,

which to-day is,
and to-morrow is
not,

like King Label.

The unfading
Flower is the
Virgin Mary.

Forskorchid & drye to-gederis ben Ronne:

Ryht so fareth Mankynde Anon

Whanne the Sowle from the body is gon,
to this Medwe may likned l-be,
as to foren tymes I schew to the.

"and what this tre 1 doth signifie,

Whiche is of feble Nature Sekerlye,

Signefieth be mannnes persone here,

That Is so poure In Alle Manere,

and is Comen of so poure kynde,

3if thou wilt here-offen taken Mynde;

and of so gret Freelvesse & Caytyvete

here offen cometh Man, As thou myht se:

this day A man he Is, to Morwen Is he non:

& so it schal fare be vs now Everichon.

but sekery, kyng label, to this Tre

At this tyme I lykne now the.1

"and of the flowres that pere Abowtes be,

be-thenk with-Inne thi self, and be-hold & se;

but And thou wilt herkene to me,
of A blessid flour I schal tellen the,

that Neure defaded for non thing,

whiche is p° virgine Modyr of p° glorous kyng,

That bar god & Man, Owre Savyour,

whiche is Marye modir & Maide, pot blessid flour.

this flour, non thing Apeyren it May,

from p° begynaeng Into domesday;

and there as Oper flowres bop° dryen & fade,

this flour is Evere bothe Joyful & glade.

"but of this flour that is bothe bryht & Cler,

1—1 Si dois apres ueoir la senesfianche de l'oucele [pot],
qui est feble chose et maunaise, et de si poure sustenanche ke
ele puet maintenant estre brisi, Et ke li potiers le fist de li-
mon [mud] vil et maunais; senefie home, qui est si poure chose,
et com erces de si maunaise semence, qu'il est aussi frailles et
aussi caitis comme li pos qui de legier est brises. Ensi frailles
est hom, car or endroit est, et ore endroit n'est mie. Par
l'oucele ke tu veis en ton songe, es tu senefies, rois labeli.—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,
Abowtes the, Sire, they ben In say.
And wilt thou known, sire, what they be?
Anon, Sire, I schal here declaren hem the: 372
The ton flowr is bowate, ful Sekerly;
The seund prowesse; the thrydde is Cortesy;
and Manye other vertwes ben The Abowte,
Mo thanne Anope man hath, sawnz dowte, 376
And bettere Norture In Alle degre
thanne Manye Opër ben Sekerle;
For As manie vertwes thou hast, with-Owt n variaunce, 380
As Euere hadde Man that is ful of Mescreaunce;
And therto thou Art bothe fair & semly;
but not to god, I sey 3ow pleynly,
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;
Wherfore 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 signesfeth that Ilke tre,
and the flourys that þere-Abowtes be; 392
and the 2hepe of Erthe that is therby,
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 demoustre," fait li enfes, "ke l'ouchiele senecie, et les flours qui entour estoient."

2—2 The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senecie. La terre amonchelee dedens le pot, senecie la grant care des pechies morteus ke li hom maleureus amonchelee chascon iour dedens soi plus et plus par meserser encontre son creatour, quant il ne se uct amender, ne pour parole ne pour amonestement ke on li die.—A.
is mankind filled with mortal sins.

This heap of sins is in King Label, who never did good, but always ill, to his Creator.

The Serpent is the death of the soul of men who will not turn to everlasting joy, and therefore go to endless death.

that mankynde In ony londe be fild so ful of dedly Synne, of filthes of wretchednesse, hem Alle with Inne and Every day they hepen More and More, & gaderen hepe vppon hepe, but doth hem sore, be wretchednesse & Many Othir thing, Everyday to here Owne hyndring, and greven sore here Creatour, Whiche that they Owten don honour; And they welen not Amenden hem for non thing, For speche neper for Manassyng.2

"and this hepe, sire, Is with-Innen the, and from thy birthe Evere hath be ; For sethen of thy modyr that pou were bore, didest thou Neveere good, lasse ne more, but Evere Contrarye thy Creatour3 thou hast him wraththed In Every Our; and thus hast pou gaderid with-Inne the, hepe vppon hepe ful Sekerle, and Every day Synne vppon synne, and of this lif nolest pou not blinne ; thanne thus be thin Aviciown thou Art the same, bothe Alle & som.

"Now of this Serpent I schal the telle, and thou wilt lestene me vntylle :
the serpent, the deth of pe soyle doth signefye, Of Man that In this world lyveth bodily, and In the world hath passeng deylt, Where-offen neuer that he wolden ben qwyt ; and for non warneng ne wil not he Tornen to the Ioye that is lastyngle :
and for they welen not don so, to Eundeles deth therfore they go.

of thyn Avicioun this is the signefiaunce, 3 ne fesis tu rions, ne en parole ne en oeure, qui ne fust contre ton creatour.—A.
as me scheweth the holy gost with-Owten variaunce.  

"and for pat in me thou schalt han more Aliyaunce,  
I schal the tellen of a more dowtaunce,  
of swich A thing As thou hast don  
longe tymes hens, & fern Agon,  
and thou hast evere In supposing  
that per-offen knoweth non Erthly thing  
but thou Alone, ful Certeinle ;  
but pou art desceyved, I telle it the ;  
For he that knoweth Alle thing,  
Me hath it put in vndirstondyng."

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,  
that thou seyst non knoweth but I ;  
Sey on what it is now, belamy."

"Sire," quod Celydoynes tho,  
"that schal I anon gladliche do :  
And thou wilt, Afora Al thyne Meyne,  
Owther thou wilt Ellis, In prevyte.
1For As I haue be ful supposing  
of Enformeng of pat glorious kyng,  
the prikkes of deth doth signifie  
the serpent, I sey the ful sekerye."  

"Schal I thanne dyen?" quod the kyng.  
"3e, with-Inne fowre dayes, with-owten varyeng,  
Owt of this world schalt thou pace ;  
but whedir thou Xost, ne Into what place,  
and therfore loke what Conseille thou wilt have,  
3if that thou thenke thy Sowle to save ;  
and loke that thou now leve Me,  
For thing that I schal tellen to the."

1—"et si le vous mande par moi li haus maistres, chil qui set toutes les choses qui sont a venir, ke li serpens ke vous veistes en nostre songe, seneie le point de la mort ou vous estes venus." — A.

GRAAL.
thanne this kyng took hym on Syde, to weten what he mente At that tyde.

"Sire kyng, warneng I 3eve to the, Anon that Cristene Man that thou be; And thus Sente the forto Say, the hyghe Maister that is god verray; And be this Tokene he sente to the, that non thing to him Is preve:

how that thou, the first day of May, thin Owne Soster thou slowe In fay, For Cause seche wolde not suffren the with hir bodly to done Synne and foolce. And whanne pou Sye seche wold not don so, And thy folye Concentyn therto,

Anon thou smotest of here hed, & Into the se threw it In that sted; Anon the bodi After thou threw Also; this Movrdre didest thou with-owten Mo.

And to this wendest pou ful Sekerle that non Man hadde ben preve; but he that is Aboven Alle thing, of this Made me to haven vndirstondyng: therfore, lord, worschepid Mot thou be, that sweche thing openly schewest to Me!"

Whanne the Kyng herde hym tho speken so, "Morveilles thou hast me told," quod pe kyng tho, "For there nys non Man Erthly levenge that I supposid coude telle me this thinge; And of Myn Avicioun hast pou me told verray trowthes be many told, And so openly as thou hast declared it to me Cowde non Erthly man don Certeinle."

thanne he Commanded his Meyne ful som his bed to Maken, for perto wolde he gone, For distempered A lytel he was, So he hem tolde In that plas
they fulfilde Anon his byddyng
In Alle Maner wise, to plesen the kyng;
And thanne Comaued he his baroues Anon,
Good warde of þat child to setten vpon.
thane they Answeryd hym Anon,
And seide his Comaulement scholde be don.

To his Cowche wente the kyng thanne,
Also hevy As Ony Erthy Manne,
And warned his Baroues Everichon,
‘that Nyhe hym Comen scholde neuere on;
Whethir he be freend other kynnes man,
Ny hym Scholde Comen non Maner of Man.’
So that they kouered the kynges pavyloun,
that of non wyht he scholde heren þe sown,
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 grete Mone
For the wordes that Child Celidoyne
to hym hadde there seid In Certeyne,
thane gan he to wepen wondirly Sore,
With wryngeng of hondis, & þit Mochel more,
that the water of his Eyen Ran by hym Adown,
Al Abowtes his body there In virown;
And thus to his persone he gan Compleyne
of Manye Caytvyetes tho In Certeyne:

"Ow thou now ful powre Caytyf,
With owten Counseil, & Cursid Of lyf,
that Xenere ne woldest Counseilled be
to non good lyveng, In non Maner degre,
that the myhte Counseille thy sowle to save;
Swich Maner Counseille wost thou not have!
Now, fals Caytyf, here schalt thou deye
As the porest man In the world trewlye,

"Whedir schalt þou go, thou Cursed Caytyf,
Whanne from thy body Is past thy lyf?"
KING LABEL MOURNS HIS COMING DEATH. [CH. XXXII.

What, trowest thou, Caytev & wrecche Also, thy Crowne to have whanne thou dost go, 536
Owther thy Septre In thyn hond?
What, wenest thou to ben kyng of a lond,
And to haven lordschepe As thou hast here,
And thereto 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
that thou hast non Conseille, nepur by ne lowe.
A, kyng and Caytevf Also,
With owten Ioye Art thou Enore No.
For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth,
That thanne forsaken Me bothe Modir & wyf,
And Alle the peple that Evere boren lyf;
For there kan non of hem Alle
tellen what Aventures me schal be-falle 552
Whanne owt of this world that I schal gon,
What Aventures me scholen fallen vppon ;
Whethyr Riche other powre that I schal be,
Owther A man of lowere degre,
Owther At Ese, Other At non Ese.

"O caytevous kyng, ho schal the pere plese ?
O thou wrecche and Ek Caytevons kyng,
that hast here So gret A gaderyng, 560
And so Manye worsechepis As thou hast here !
O, powre wrecche, what schalt thou han Ellis where ?
And whanne hens that thou schalt go,
thow nost whether to Ioye oher elles to wo. 564
Now, Caytevons kyng. Remembre the wel
Of Alle thy lyveng Everydel ;
And zit, powre Creature, whiles thou Art here,
Conseille the better, and In Other Manere ; 568
For At thine choys now shal it be,
Whethyr to Ioye oher to peyne fat thou wilt fle,
Whanne Owte of this world thou shalt pace, 572
thow wast neuer Into what Manere of place.

"For of this worldys Ioye Inowth haue I, 576
As mochel As Ony Erthly man trewly
that Evere of myn Age was born—
As I have Rehersed here befor—
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 Enere forto schende,
thanne knowe I wel that In Every Owr
the Ioye of this world Nys but dolowr,
Wraththe, Envye, and wrecchednesse ;
this hath me thus browht In distresse.
thus thanne be my self now may I knowe,
that Alle my Ioyes to sorwe ben torned On A rowe.

"A, kyng Caytyf, whanne thou hennest dost go,
And Into what place þer Nost, ne whedyr to,
And whethir that sorwe schole Enere hauen Endynghe,
Owther Ellis Endelelesly to ben lastynghe !
O most vnworthy wreche that Evere was,
Now þe Ende of thy lif Aprocheth In this plas,
And the begynnynge of thy Sorwe & Care
Now hast thou founden Every whare.
Now bethenkethe, the moste wreche þat enere was born,
why ne wost thou knowen this here befor ?
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,
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 ;
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 washed in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murdered (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 helped by God (p. 446), so is a man on the broad road of sin in which Label has walked; 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 Union of Baptism. The City is Paradise. The refusal to admit Label, when unwashed, 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).  

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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 baptized. 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 surprised 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 baptized. 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 Seekerlye,
And so with men it was vsed to fore,
Where-offen he Merveilled wondir sore;
Where As mochel peple there was
Hawntynge that weye and that plas,
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 summoned 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 produced a writing that cleared 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 saud; if not, he goes to the dark house of Hell (p. 454).
that per non Man Mihte Entren ne gon
but that be felouus thei were taken Anon,
And In presown Anon I-do,
and alle here good Itaken hem fro.

Whanne he was Entred Into this weye,
A man by hym sawwh he faste bye,
Which he semed A man of gret honour,
A semly persone, & ful of Favour,
And seide 'he wolde beren me Compenye,
tyl that weye I were past ful Sekerlye.'
So that togederys gommen they gon;
the goodman to fore þe kyng folwed son;
And Enere 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,
So þat þe kynges drede dyde Evere laste
Tyl that theke weye he were paste;
For þer the thevys token there Every Man
That they Myhten leyn hond vppon.

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.

thanne In to A lytel path there Entred he,
The moste de lytable that Evere myhte be,
and ful of trees froyt berenge,
Al grene, & ful of flowres, to his semenge.

And whanne he was Entred Into this plas,
A wonderfull vois him thouhte ther was,
"Cometh & wascheth, þe pleple Echon,
And to þoure Mete thanne scholde þe gon"
Aboven In that hye Cyte;
For þer þe tables Al reddy they be,
and swete Metes for þow I-dyht;
thus sente þow to seyne the lord most of myht."
The kyng, that desired sore to knowen of this, Whethir his sorwe scholde han Ony Ende I-wys; And As he wolde han Enquiered of hem tho, Faste to forn hym thanne Gonnen they go; 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; On whiche Mountayne was A welle, The fairest that Evere he herde of telle; and there they weschen Everychon that to p° Mete In that Cite scholde gon; 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; Alle that Evere hadde waschen Atte welle To that Cite weren welcomed ful snelle, Where As gret Ioye they hadden there In Manye A woschepful diners Manere. 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.' thanne Answerid the porter A\cyn, “for \ou wost not waschen thin homlys In Certein At the welle, As Other han don, perfere here-Inne schalt \ou not gon. For non Man, but 3if 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, and sawh his soster that he hadde slayn, Atte the hygh table Sitten Certein, And with A chapelet vppon hire hed, ful of precious stones In that sted;
And him thoughte hire never so fair Er be A thousandfold As she was ther.
And whanne shee sawh he beheld hire so,
Sche seide, "go, wasche the As we han do,
And thanne schalt you with vs atte Mete be,
And ben i-servid with alle deyte."

Whanne the kyng beheld Al this Manere,
That he ne myghte not ben Resceyved there,
Anon his weye he turnede Ageyn
that same weye that he cam Certein;
but wardeyn thanne hadde he non,
whanne thorne this medwe he scholde gon.
thanne Cam this peple there Anon,
and vppon hym leyden hond Echon,
that of his deth never was he so sore Aferd
Sethen he Cam In-to Middillerd.
thanhe he Axed hem Everichon,
'Why they leyden hond hym vppon.'
"For we welen so, I telle it the;
For thou Art Al oure In Every degre,
And with vs now schalt thou go,
In to what place we welen leden þe to."
"thanne drowen they me forth Anon
be the her & be þe hondes, & forth gonne gon;
and be the feft they drowen me faste
to An hows In A valeye Atte laste,
the whiche was wastful & wilde;
and In that hows, Mayne that was vn-Mylde,
For it was so fowl, so hydous, forto be-holde,
that Erthely man was never so bolde
that hous to Entren to discrye,
It was so ful of fithe and velonye.
and wondir blak it was therto,
Ful of wepinges & Cryenges as it myhte go:"
and Al this the kyng In Avision Say,
that for drede he deyde nyght that day.
And whanne him thouhte In his Aviciown that Into pat hous they wolden han thrown him down,
And for drede Anon wook he there,
And wonirdy Cryde, & in An hy Manere,
And Seyde, "help now, I nam but ded but þif ich have Ony other Red."
And thus Cryde he with so An hy A voys that he Made Rihht A wonderiful Noys,
So that Alle his lordis and Baronye
herden how wonirdly that he gan to Crye,
And to hym Ronnen they Alle Anon
Forto weten what so he wolde don.

there fownden they him In his bed liggifgenge,
As A Man that Made wel Mochel Mornenge,—
Neuere Man So mochel Made to here mynde,—
which stoned hem Alle In here Kynde,
For Al day Merye they hadden ben.
But whanne the kyng thus gomne they sen,
Astoned fowle weren they alle,
What of this Mater Myhte befalle.

Thanne tweyne that with him weren most preve,
To hym they Comen ful Softele,
and seiden, "Sire, what may 3ow Aylle,
Opér what Manere thing dyde 3ow Asaille,"
For they knewen, be his Cryenge,
that he was Aferd In his dremenge.

thanne seide he to hem Anon there
That thike tymo Abowtes him were,
‘That there Say Neuere Erthly man
So Merveillous Syhtes as he Sawh than ’;
"where-fore I schal neuere blythe be
Tyl there offen I knowe the Certeinte.
Now to fore me bring forth Celidoyne,
That myn Other Avision declared Certeine ;
and þif of this he telle me As verraylly
As he of the tother dyde trewly,
what thing he wele Comanden me to
At his Owne wille, I wyle it now do."

So to this child thanne gommen they go,
that I[n] A pavilown On s[le]pe was tho;
And him A-woken ful tendirlye,
For that to the kyng he Moste hye.
and the Child him dressed vp Anon,
And to form the kyng thanne Gan he gon.

& whanne the kyng on þe child gan looke,
Gret Comfort thanne to him he tooke;
"Now, Maister," quod the kyng thanne,
"As I holde the, most wyseste manne
that euere Sawh I of thin Age,
And that born Is of so hygh parage,
I preye sow that 3e wolden tellen me
Of that I schal sow schewen, the Certeinte."

"Sire," quod Celidoyne, "I wele ful gladly;
but not be myn owne wit, sire, trewly,
but As I am Enformed of the Maister Above,
Whiche that thou Owthest wel forto love.
and for thow wost not leven his word be me,
There-fore sore blamed schalt thou be
For whanne thou Com[e to that Cite
Which In thy Slepe was schewed to the,
3if that thou wylt Entren there,
Thou Most don As I schal the lere;
And but thou wilt Affir 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."

And whanne the kyng herd hym spoken so,

On knes Aforn hym down fyl he tho,
& seide, "Al that Evere 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,
So what that Evere tho[n] Comandest Me,
I schal it fulfyllen ful Certeynle.
For thou hast told me verraillye
That In myn Avicion I sawh Certeynlye.”

“3e,” quod Celidoyne Anon ryht tho,
“jit More schal I tellen the Er that I go :
I schal the schewen the Signe[1]iaucce
Of Al thin Avicion with-owten variaunce,
So that the better thou schalt me leve,
For that swiche things I schal p[e] preve :

“The grete weye that thou there Sye,
Signefieth the old lawe Sekerly,
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 p[e] peple to lere,
but let hem Gon to Alle wrechchednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursede Enemy
To hym hem draweth by and by,
And Casteth hem In to helie anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signefye,
that be the weyes lyn so aporttly
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 ;
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 ;
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.

and vows to do
all he bids him.

Celidorne 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.

"Now haue I told the Al In fere

Of that faire Man, In this Manere, that In that weye Cowndered the

Among Alle tho thevys ful Sekerle;

sit A Notliir Resoun I schal the Schewe

To forn Al this peple vpon A rewe,

be the grete weye that is so wyde

I schal the declaren At this tyde.

"thou sixt 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;

And whanne fer into the Se Is he go,

and with the wynd beten bothe to & fro,

Tyl Amyddes the see that he be,

that brod & large Is Onne to se,

there Nis non Man that him Socoure May,

Sauf Only God that is verray;

This Owtesth thou to vurdirstondyn here

Of the weye of Synneris In this Manere.

"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;

thanne taken they bothe leve & lyicense

Fortal fowren the develis prencense,

And thanne scholien they haven Compenye

that weye to gon ful Sekerlye,

and here flessches lust to fullfille,

and leven the goode wey, & taken the ylle

Aftir the develys Cownsaille,

that Nothing may hem A-vaylle.
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 Comfortynge
Of him that the best helpen he May,

"it schal I more to the here declare
Of the grene weye that thou sye thare:
'The newe lawe' it doth Signefye,
that Everiday Encresith certeinlye.
And the streite weye that was there,
Signefieth of hem that there Inne were,
[they] hadden [no] leve forth there to gon,
that Goddis Comandement fulliden Echon,
And of holy chirche Also thanne,
In pat weye wente swich maner of Manne.

"Io, this Goddis Comandement Is,
that non Child of holy chirche Iwys
Scholde Erren A3ens his Creatour
be non manere of wise, for non dolour,
Ne nethir to don non dedly Synne,
Ne vsen non Coveitise neper more ne Mynne;
And forsaken Envye Also therto,
3if Aftir god & trouthe thou wilt do;
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,
'pastours of holy Chirche' it signefien withowten dowte,
that Alle Abowtes the world don gon,
The holy vangelye forto vndon.

"The vois that thou herdest Clepen there,
Signefieth 'goddis Mercy' In Eche Manere,
that Clepith Synneris that Synne han forsake,
And Iust that to his Servise han hem take,
And behotyth hem Al Manere of delicasye
That to ony Mannes wyt May Applye.
Be that welle, vndirstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to Signebye Enere 'god Alone,'
That Aboveyn Sitteth In his trone,
the wheche is the heyst lord & kyng,
and heysthe is is ouer Alle Maner thing ;
Which is sene be his Bownte,
And be many Miracles In diners degre
Whiche he wrowhte In this world here ;
For ouer Alle Erthly men he hadde powere,
And Aboveyn Alle Other heyst is he,
lik As pat Mowntayn Aboveyn ope r semed p to be : 308
and lik As that Mowntayn Aboveyn therethe was,
So Is God heysthe In Every plas.

"& for that Cause the welle Icleped It is
'The vnctiouz of Baptesme' with-owten Mis,
Wheche was be goddis Ordenaunce,
And God it fulfilde to his plesaunce,
There sye thou god In Maieste
that toward this welle browhte the,

"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.

"And vndirstonde thou here-by Also,
that whanne In Atte gates thou myghtest not go,
For thou Nost waschschen In non Manere
Atte welle, As other diden there,—
perfore it signefieth In this degre
That Goddis Serianaunt ne myht þou not be,
Nethir non Child of holy Chirche,
but ýf Oþerwise that þou wilt wirche,
And that I-Cristened that thou be,'
ýf thou wilt Ony of these festes se.

"And for the bettere þou scholdest han me in
creauunce,
Al this I the telle with-owten Enqwaunce.
And pen so longe In swevenyng thou hast be,
In schort processe I haue declared it to the ;
And there fore leve me 3if thou wilt,
And but 3if thou do, thou schalt be spilt.

"Al this, Sie thou, kyng Label,
In thynd Avicioun Everydel,
Whiche thou woldest neuere to man discure,
for thou wendist that neuere Creature
Of non Manere Erthly londe
Cowde it the don to vndirstonde :
but As the hyghe Maister Enformed hath me,
I haue the told In Eche degre.

"Be the wastful lawndes, haue vndirstondyng
Thy wykked werkys' In Alle thing
that thou hast don Al thy lyve
Sethen thou were born In wo & stryve.
therefore Cristened loke that thou be,
3if thou wilt ben holpen In Ony degre."

1 Pur le serpent, dois tu entendre les maules ocures,
et toi meisme. Car sans faille tu ies drois sarpens et
drois anemis ; Car tu ne fesis onques chose se peu non
qui a nostre signour pleust. Et che que il ne veoit goute,
senefie ke tu ies auelles ; Car, se tu uoisses urailement,
tu n'eau ses pas tant dumore el pechic com tu as. Et
che que li serpens voloit trusca la rouge mer, senefie
toi qui uoleras. Ch'est a dire, ke tu enterras en le
sainte eue, et en la boineure, ke on apiele baptesme,
et serras oirs ihesu crist, et fiex ausi, com li autre sont
qui au saint baptesme sont venu.

Par la rouge mer ke nostre sires a ouuri indis as
fiex israél, dois tu entendre le baptesme ou li se[r]gant
ihesu crist sont purefie, et sont oste des mains as [a]-
nemis perdurable, tout ausi com li fil ysræl furent oste
des mains es egypciens. Par la rousce de la mer, dois
tu entendre le boineure sac qui issi del boineure coste
au prophete dont iou parole. Et tout ausi com li fil
ysraél furent peu de l'aumosne qu'il lor encoua es desers
iuseca tant qu'il vinrent en terre de promission, Ch'est

2 MS ke tu, leaf 55, back, col. 3
3 leaf 57.

This Vision of Label's,
The Desert Lands are King Label's
wicked works.

1 Pur le serpent, dois tu entendre les maules ocures,
et toi meisme. Car sans faille tu ies drois sarpens et
drois anemis ; Car tu ne fesis onques chose se peu non
qui a nostre signour pleust. Et che que il ne veoit goute,
senefie ke tu ies auelles ; Car, se tu uoisses urailement,
tu n'eau ses pas tant dumore el pechic com tu as. Et
che que li serpens voloit trusca la rouge mer, senefie
toi qui uoleras. Ch'est a dire, ke tu enterras en le
sainte eue, et en la boineure, ke on apiele baptesme,
et serras oirs ihesu crist, et fiex ausi, com li autre sont
qui au saint baptesme sont venu.

Par la rouge mer ke nostre sires a ouuri indis as
fiex israél, dois tu entendre le baptesme ou li se[r]gant
ihesu crist sont purefie, et sont oste des mains as [a]-
nemis perdurable, tout ausi com li fil ysræl furent oste
des mains es egypciens. Par la rousce de la mer, dois
tu entendre le boineure sac qui issi del boineure coste
au prophete dont iou parole. Et tout ausi com li fil
ysraél furent peu de l'aumosne qu'il lor encoua es desers
iuseca tant qu'il vinrent en terre de promission, Ch'est

2 MS ke tu, leaf 55, back, col. 3
3 leaf 57.
The Dark Black House is Hell,

“Now furthermore I shall the telle,
that dirk blak hows signegyeth ‘helle’;
To wheche place Al Miscraunt
Atte the day of dom schal ben here hang’t;
To wheche Ostel that Is so blak,
At that dom Gost thow with-owten lak;
but 3if it In this world thou it Amende,
Ellis thedir gost thow with-owten Ende:
And so In this world myht thou don here
To blisse to Comen, that hath non pere.”

"Now, Certes,” quod kyng label tho,
“Merveillously hast pou this vndo.
And 3it more merveillous is that lord
that to the hath discouered Every word;
And but he were Mytihere thanne oper be,
this Mihte he Neure he schewed to the.

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 serpent’s fu mues en coulen, sencie la muanche qui sera faite de toi se tu viens a baptesme. Car de chest saint luurnent seras tu mues d’anemi en ami ihesu crist, et de serf en franc; Car iluc seras tu mues et deslies des loions as mortens gaitecours. Or t’ai descouert, rois label, ton songe, ke tu onques ne descouuris a home mortel. Or puis sauoir ke chil seit anques de tes afaires qui che ma demonstre.

"Et sans rechuenot baptesme,” fait li rois, “puet nus venir a chele hauteche ne a la chite ou iou vi menersi grant ioie.” “Chertes,” fait celidoines, “nenil.” “Comment,” 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 mourunt crestiene, et rechut baptesme de la main seraphe l’ermite, qui maint en vne forest ke ou apiele ‘maube.’ Et chele forses soloit estre habitee merueilleusement de serpens qui ochoient les gens; Mais puis ré. ans n’en i fu mns veus. Et seus tu que ele fu widie de la vermine per la venne des prendomes qui a chel iour se vinrent herbegier en la forest.”

1 MS quant, xiv E iii, leaf 56, col. 2.
Wherefore to him only I me take,  
And Alle myn Olde werkes I forsake;  
And what that Evere 3e Comanden me to,  
At 3oure byddying I wele it do.”

“thanne schal I tellen þ,” 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 ðerto A prest with-owten stryf.

Go we to hym streyht Anon,  
Cristendom to don the vpnon,  
that I have to the Spoken of to fore,  
for to Entren In to that Cite thore,  
To that hygh worthy feste,  
In paradis to dwellen with lest & meste.”

“Certes,” quod the kyng tho,  
“Al this I am Redy forto do.”

Thanne Axede this kyng Anon Ryht  
Of duk, Erl, barown, And knyght,  
3if they wolden Conceillen him ðerto,  
this Manere thing Al forto do.

“For weteth wel In Certayn,  
that In Myn herte I schal neuere be fayn  
Tyl I-Cristened that I be,  
As Celidoyne here Enformeth Me.”

thanne Answered they him Aȝeyn,  
‘that wold they neuere In Certein  
Ne not departen from here lay,  
No more thanne here fadres be Olde day.’

“leve, 2 sire kyng,” quod Celidoyne tho,

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 fessissies a forche, il ne vous vanrobt mie  
grantment. Vous remanres ichi comme sergent al anemi  
et poeure de sens et garni de mal ensient. Et li rois s’en
"For Aens here wil it schal not be do."

Thanne Celidoyne this kyng vnclouched Anon,
and powre Clothes dyde hym vpon;
For he ne wolde In non Manere
that so to forn him he Come there
In non Maner of swich Aray
that siguelieth to pride in Ony way,'
"but As In lownesse And In humylite
So to forn him Comen scholen se."

Anon the kyng dyde his Comandememt,
And with hym wente with good Entent.
And from here pavilouns they partyd Anon,
And forth thorwgh the forest gone 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,
Tyf that the day was Al I-spente;
So that it happeid hem be Grace
That to thermyt they comen In pot place,
And Clepeden At his dore Anon,
and thus sone he gan it vndon.

thanne ful gret Merveille pis hermyt hadde,
What maner of thing thedyr hem ladde,
And what they sowhten In that strange place,
thike peple that thedir Comen was;
For fully A monythe to forn that day,
Xeneere Man ne woman man ne child he ne say.
And whanne the dore was thus vndon,
Celidoyne Entred thanne In Anon,
and beknew that Cristened he was,
Whiche was to thermyt A Joyful Cas;

Label will depart—the lamb from the wolves—as an heir of Christ.
So Ech of hem Othir Embracen began, and An hundred Sithes they kisten than. 430
"Faire sone," quod this Ermyt th0, "Into Manye stronge place schalt you go, And goddis Pyler thow salth ben, To helpe forto vndirsette Al cristen."

thanme Celidoyne [spak] Anon Ageyn, And told him Al the Cas In Certein, Also Al the cause of here Comenge, this kyng to Cristendom forto bringe. thann hadde this Goodman gret Ioye of this, that he scholde A solew wynnen to blis, and seide that he wolde with good wille on poj Morwen here Axeng to fullile. Alle that Nyht hadden they here talkyng, that to alle holynesse was belongeng; 432

1 MS xiv E. III, leaf 56, col. 3 at foot, adds, Et tant que li rois dist, "Sire, pour dieu, d'une anision qui m'auoit, n'a pas l0ne tans, me dites urite se vous en este chertains." "Dites," fait li preudom, "et je nous enseignerai che que nostre sires m'a enseignie." "Sire," fait il, "il m'estoit amis ke l'estoie semons a plait deuant i. riche home vers qui l'estoie accuses, ion ne sai de qnes gens. Et quant ion deuoie aler au plait, ion semoumoie tous mes amis et chiaus qui ion anoie semnis, que il me nennissent aidier. Mais tout me falirent me mais que troi; et li vns de ches trois me pr estoit i. mantiel a afu[bl]er, pour chou ke toutes noies me m'escouedist; et li secons me conduisoit trusc'a maize maison ke ie n'anoie onques tele vve, et me laissa dedens. Li tiers venoit auocz moi trusques chies le riche home, et m'estoit 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 l'estoie accuses. Sire, tele fu m'avisions que le vi, n'a pas enchure l0ne tans. Or, si vous pri ke vous m'en dites la urite se vous le sanes," "Chertes," fait li preudom, "voilentiers. Li mantiaus ke on te pr estoit, rois label, soelement la pourue nesteure ke on done a uuestir l'homme ke on met en torre. Chou est li darrains mantiaus; et chelui garniment apleoit on 'suaire.' Chelui doin en apieler 'le mortel

CH. XXXIII.] CELIDOUYE TELLS THE HERMIT ALL ABOUT KING LABEL. 453

Label asks the hermit to explain a vision of his.

'Yes,' says the hermit.

'1 thought I was summoned before a rich man to whom I had been accustomed; 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 proceed a writing which cleared me from all the charges.

Tell me the meaning of this.'

The hermit answers: 'The cloak is men'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

afablail,' et maintes fois est chis garnimens dones pour cheus qui s'en sont. Li secons amis qui te connuoit trusc'a la maison, senecie les parents a chelui qui est tres-passes, qui conduisent le cors del mort trusc'a la fosse.

La fosse doit bien par droit estre apiecee 'maisons desconneu.' Car nons ki en cheuste nics nomes, ne sanons ke nous trouuiron, ne ne le comisson ensehre de riens; et quant nous i entrons, ne sanons ensehre que dire; et donques doit on bien apier chele maison, 'maison desconneue,' et maison dont on ne voit nuile autrestele. Et li tiers amis, reis label, qui au parestred te faiosoit compaignie, et monstreit pour toi une chartre qui t'aquuidoit [sic] de toutes les choses que li riches hom te demandoit, senecie les boines oeures ke li hom a fait en sa vie, et est aussi com li boins clerz legistres qui hardiemient defient 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 connoiut a ami, et en aiant d'iluec ne li fono compaignie. Qui respondera pour lui de quanqu'il et el sielre, de quanqu'il sot, de quanqu'il pot? Il n'en portera riens de sa rikeche devant lui, lors seulement vero chartre; et en chele chartre ara escrit quanqu'il omques list de mal et de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, et le deluiera de quanques on li demandera. Et s'il i a plus du mal ke du bien, li mans qui tous iours apoise et atere l'ome, le traiera anuul, si ke chil tresbucharra en la tenebreusse maison d'infer. Rois label, or t'ai denisei [sic] si conme ion croi de ton songe la senefance. Ore me di s'il te samble ke ion en ai noir dit." "Chertes," fait li rois, "Il n'a home en chest sielre au mieun ensiuent qui miens le mieust denise, se chil meismez ne li en-seignast ke on apicte ilcest crist. Or n'est il hom el sielre, s'il l'entendoit aussi com ion l'enteng tout, qui miens n'en vanusist tous les iours de sa vie. Car or sai ion bien qu'il n'est diex fors chil ke vous aures. Car il seust connoist la verite de tout le monde. Ne nus autres, au mieun quidier, n'en puot riens savoir, s'il ne li est desconuert par la uirtu de chest saint signeur qui tout puot savoir." "Chertes," fait li prendem, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

1 MS dones pour plus.
that for Crist Suffrede Tormentis harde,
And to the Blisse of hevene wenten Afterwarde;
So that Evere the kyng for Ioye he wepe,
That of Al theke Nyht he ne slepe.

Vpon 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,
And there with water he gan it fille.
thanæ Anon the kyng he Clepid him Tylle,
& made him don Of his Clothes Anon,
And there Into that ston forto gon.
Anon there ȝaf he hym ful Crystenynge
holich after holy Chirches werkyenge.
Whanne the kyng thus Cristened was there,
his Name nolde he Chonge In non Manere;
For of fairenesse it hadde Semblauance,
Wherfore þere offen nolde he maken non variancę.

Whanne this Good Man hym Cristened hadde so,
Anon hem gan he forth Clepen tho
that with hym Comen In Compenye,
And Axede hem there Anon In hye,
‘ȝif that they wolden Cristened be
lik here lord was, As scheȝ myhte se,’
thanæ 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.’
	thanæ this goodman Ryht Anon
A whit Robe the kyng dide vpon,
holiche be thermytes Ordenauence;
Swich was thanne the kynges Chauncę.
	thanæ Seide the kyng to Celidoyne tho,
‘Faire child, þou hast me browht Owt of wo;
For I am become So heyl A man
that non Erthly tonge tellen ne kan.

1 for they
For me semeth now in my sight, 
that I am at theke cyte so bright
where that I say the grete feste
Of manye people, bothe lest & meste,
Where as I was put away anon ryht,
that into the halle entres I ne myht,
for that I wysch not in certeyne
Atte the well vp upon the mounteyne."

Thanne seide the kyng to his compenye
that thedir with hym come certeinlye,
"Lordynges, that in myn compenye han be,
and in travaile and in adversite,
and welen not benen me compenye
Now at this tyme feithfullye
there as I am in a joyful lyf,
And se dwelthen stille in wo & stryf;
holiche alle I sow forsake,
And to this lif I wele me take;
For with sow schal I neuere go
Into the countre that I cam fro."

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 torne his lay.
So that owt of this hows they wenten anon,
And to-Gederis to conseil gon they gon,
And axeden how that they scholden do,
that thus the kyng was parted hem fro.
Thanne answered anothir there,
"What nedith vs lengere to abyden here?
for his lay wile he not forsake,
that he hath now hym to l-take,
but of hym that conseil saf therto,
Loke what with hym welen ze do."

1 et dient 'qu'il out tout perdu, quant lor sires est tournees
a la crestiene loy.'—A.
than weuten they into thermytage,
And token Celidoyne with wilde Rage.
And whethir that he wolde oper Non,
with hem that Child Moste Nedis gon.
And the kyng defended hem faste;
Not withstandyng sit forth they paste.
Thanne seide Celidoyne to the kyng,
“Sire, for me Make ze No Morneng.
Sire, of on thynge I warne now the:
stytle with this good man that thou be,
whiche schal the zeven good Consaille
That to thy Sowle schal Availle.
And whedir so Evere thy Men Me lede,
Of hem Certein haue I non drede,
For he that I worschepe and Serve,
From alle perylles he wele me swerve.”

And so, be Celidoynes Cownsaylle,
the kyng left Stytle with-owten faile,
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.

2 and sethen for hym Crist Meracle wrohnte
vpon Mochel peple that there hym Sowhte. [storye,
And though this Mater and Opere longe not to jis
sit he that this book Made hath put it in Memorye3
Forto Maken A Cler Notysyng,
And forto declaren so Everithing
More Openly to mannes Mynde,
Al the mater the bettere to bryngen to an Ende:
thus Alle thinges doth he putten In Memorye,
he that firstt Made this holy Storye.2
CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.† 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 christend; 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 see 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

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† The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que paisens esaignent celidone en la mer en vue nachele, et anoce lui j. lion, sans sige et sans nauiron." And begins: "Chi dist li contes qui est apcles del saint gral, et denne, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidone, si l'enmencenerent entrez roches en leur panellons."

‡ 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 becalmed for four days, and the story returns [in vol. 2] to the five messengers whom Sarracynnte sent out to find Nasciens (p. 471).

Thanne passeth forth this storye with-All that is Cleped of Som Men "Seynt Graal," also the "Sank Ryal" I-Clepid it is Of Mochel peple with Owten mys; It telleth how that kyng Labelys Men, Forth with hem Celidoyne ladden him then, And to here pavilions Anon hym browhte, And there hym to slen thus they thowhte.

whanne that this tydynges was spred Abrod thorwh-owt the ost of here lord, ‘that he was becomen Cristene Man,’ Ful Mochel Sorwe Maden thei than; 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;
We scholene hym Caste forto Slen From this Roche Er we gon hen, And on hym we scholen Avenged be for that he hath don, ful Sekerle.”
thanne Answerede som Opere Anon, "that ful 3ong he was to deth to gon; but ODer-wise Avenged wilcn we be, And 3it hym Scholen we not Sle.”

On Many tormentis they hem be-thoughte, how that he Myhte to deth brwoute.
thanne spak A knyht, and seide ful wel, that Any kynnesman was to kyng label,¹ et tant ke vns parens le roi label lor dist. — A.
CELIDOYNE IS PUT OUT TO SEA WITH THE LION. [CH. XXXIV.

“I schal 30w Certefyen Anon Ryht how that 3e scholen to deth hym dyght, 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 letete 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 pere neuere thing Cristen man slo; And this schal I feithfully beleve, for the trewthe scholen 3e sone preve; for whanne the lyown An hunred is, And that his vyande doth he Mys, thanne ful wildly schal he devoure This child, hym with forto Socovre; and thus Avenged on him scholen 3e be, As I haue 3ow Schewed ful Certeinle.”

thanze 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 thcke wilde beste with hym scholde be, pat so wood an spetows was In Eche degrte, he left vp his hond thanne there Anon, And þe 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. thanze Celidoyne Aþenward torned he, and spak to that Compenye tho that swich felonye hadde hym I-do,

“3e Men ful Cursed, and thereto pervert, Enemyes of Crist, Sore schal 30w smert!”

Celidoyne makes the sign of the Cross,

and tells Label’s cursed men

so that when the lion is hungry

he will eat the boy.

This Is done.

to put Celidoyne out to sea in a little bot, with the lion, and nothing else,

and that when the

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Celidoyne & the lyown In this Manere, 68
With-Owten harm, oper ony descissse, 72
So wel the lyown Celidoyne dide plese.

Thus sone blew the wynd ful sore, 75
that fer Into the se the vessel wente thore,
So that with-Inne A lytel stownde
they ne Myhte hym se, that stoden vpon the grownde.

So that thre dayes to-gideris they were, 80
Celidoyne & the lyown In this Manere,
With-Owten harm, oper ony descissse,
So wel the lyown Celidoyne dide plese.
The fowrthe day it happed so,
A-middis the se, As he was tho,
The fayre schipe he sawh Anon,
Where-Inne this Ryal swerdt was don;
So that it happede, As be grace,
that this bot Cam there this schipe wace;
and whanne this bot to þe schipebord was falle,
thanne beheld Celidoyne these lettres Alle,
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 gyinne;
for there fond he the bed, And the Crowne Also,
and the fowre branches that there-Onne weren do;
Alle these beheld he wondirly faste,
CELIDOYNE COMES TO A MARVELLOUS ISLE. [CH. XXXIV.

Til it drowh to Nyht than Atte laste;
and so wel it liked hym this Syhtne,
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.

Thanne Cam he to the Schippes boord ful sone,
and ouer Al the Se he looked Anone:
he ne Cowde Neyther sen bot ne lyown
Whiche weren put to his distrocciown;
Wherfore Sory was he tho,
For Mochel comfort þe beste dede hym to.
thane loxed he bothe vp & down
Al Abowtes the Se In-virown,
And non qwaert 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,
Azen Into the Schipe he gan to lepe,
And there vpon A bord he fil On Slepe,
What for travaile and werynnesse,
and that In the See he hadde distresse.

Thus Al Nyht Slepte 3onge Celidoyne
tyl on the Morwe day lyht Certayne:
and whanne the day gan forto sprynge,
Thanne happede Celidoyne In wakenenge,
and to the Schippis bord he cam Anone,
And Into the See he lookede thus sone;
thanne was he A-Ryvcd to form An yl
Whiche was A wondir Merveillous straunge pyl.

And As he Into that yle beheld there,
he Sawh A man In a Merveillous Manere
vpon that yl lay There Slepynge:
Where offen he hadde gret Merveillynge:
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.

Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hyhte Sire Nasciens be Name,
A worthy knyht, and of Noble fame;
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:
thanne whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas;
And vp he stirte thanne rihth Anon,
And abowtes his Nekke his Armes he leide son,
& him Clipte & kyste An hundred Sithe,
So Ioyful he was, so glad and So blithe,
that bothe for Ioye & pytē he wepte
vppon that yl there he hadde Slepte.

"Now, swete sone," quod Nasciens tho,
"how to this yl Cowdest thou Go,
that from Alle the peple it is so fer,
and Nethir lond ne place Abowtes nowher?"

"lo, fadyr, In this Schip hider gan I gon,
thanne Nasciens be-held the schipe ful sore,
and knew wel he hadde I-seyn it be-fore.

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.
So the fadir the Sone gan forto frayne,
And Axede of hym In Certeine
‘how he Askapede, and I what manere,
Owt of the presoun of Calafere.’

thanne tolde he his fadir Anon,
"how that he owt of presown gan gon,
and I-born In to An yl of the Se,
Nasciens and Celidoyne sail from the isle. [CH. XXXIV.

Wondrily fer from Eche Contre;
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 Certeinlye."

thanne tolde he his Fadir Also
Of kyng labelis Avicions, that cam him to
be the Revelacioun of the holy gost—
Whiche is lord of mihtes Most,—
be wheche Revelacion And declarenge
Kyng label Cam to Cristenynge.
Thanne tolde he his Fadir More Also,
what Aventures that hym Comen to,
Sethen to-geredir last they were
Ful harde In presoun with Calafere,
thanne blessed Nasciens the trenite,
that swich Comfort let hym tho pere se,
and thanked god Ouer Alle thyng
that hem hadde browht to so good Endyng.

thanne from this yl they wenten Anon,
And Into the Schipe they gonne to gon;
And they weren there Into p" owr Of Tyers.
thanne Cam there A wynd ful fyers,
And blew Into that schipe there Anon
that fer Into the See the schipe gan gon,
So that from the Roche the schipe gan pase,
passeng In-to p" Se A ful gret Spase.
thanne loked forth Nasciens Anon there
Forto weten where that they were,
And he ne Cowde nowher abowtes hym se
Nethire lond, neper yl, In Non degre;
thanne thanked he god ful hyghly,
and seide his preyers ful devoutly;
So As he Cowde In his Manere,
ful devoutly his preyers seide he there.

Thus thre dayes the tempest lastede 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 p sixe schipe schold han sonke be haw stoure. 208
And so the fowrthe day at Nyht the wedyr stawnched, thorwh goddis Myht,
And At the Clerying of the day the we lyr ful Milde and softe he say,
Where-offen Glad & Joyful bothe they were, Whanne they it sysn In swich Manere;
for to for tymes it ferde So that to the deth they wenden han go. 212
and whanne the day wax bothea lyht & Cler

1 MS xiv E iii, leaf 57, back, col. 2, adds:—il regardeant deuant aus, et virrent vne petite isle dedens lequed il auoit .i. chastiel ferne, qui moult estoit biais par samblant. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent .i. petit esmaie, car il se dontoient moult qu'il ne caissent en males mains. Et la nef arrua a la riue deuant le chastiel. Quant il furent venu au port, si esconterent ke dedens le chastiel sonna .j. cor moult hautement, si ke d'ases loins le peust on oir. "Sire," fait echidoines, "Or saches ke laiens a gens," "voirs est," fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li grandres de cors et li plus mevulliers ke nasiens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor escrife, "Mar i arriuastes en mon isle sans men [sic] congie; Car mourir vous i coumen." Quant nasciens voit venir le maufe si grant et si espoentable, si ne seint que il en puisse faire. Car il n'a ne lanche, ne eseu, ne arme dont il se puisse desfender. Destreche de mort et pauors l'ennaine a che ke il keurt a l'espec qui tant estoit riche, et le trait du fuere. Et quant il ot fors traite, et regarde grant pieche, si le voit si riche par samblant ke il n'auoit onques veu arme ke il prisast tant enuers cheste. Et pour le grant espoir de la bonte qu'il i quade, le droche en haut, et le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint par manuaisie del espec, ou par courous ke nostres sirex eut a nascien

The Adventure of the Broken Sword 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 Marvelles Sword, he draws it.

and begins to brandish it, when it breaks in two; the blade falls to the ground.
They see a ship coming over the sea. [CH. XXXIV.

that they myghten sen Every wher,

They sayen A ship In the See

Nasciens and Celidoine see a

del traire qu'il avoit fait del espec qui tant estoit biele et boine par samblant, k'ele brisa par mi aukes pres del enheudeure, si ke li braus en chai a terre, et li poins a toute l'enheudeure en remest nascien en la main. Et quant il voit cheste aventur, si est asses plus esbahis ke deuant; Si sareste tous trespensis et esbahis. Et quant il fu reuenus de cheste penser, si dist, "par dieu, chi a le grignour merueille ke iou neisse piecha." Mais lors remest le poing desus le lit, et dist 'k'il se metra du tout en la merci iheu crist, et sen [sic] cors et le son fil, enuers chel maufe qui si vient abricues vers lui." Maintenant sant hors de 'la nef, et dist, "biaus peres iheus cris, soies moi escus et defense encontre chest anemi!" Lors regarda a ses ples, et vit vue espec ke chil de la tour i orent laisse par auenture. Et il le pront maintenan. Lors si s'adreche au gaiant, et le fiert de si grant viertu qu'il li picher ances les costes, Si ke li fers en parut d'autre part. Et quant li gaiians se sent ferus si angoiissemente, 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 issu de pamison, si giete ii. grant cri et hidens. Et quant nasciens voit qu'il n'a mais garde de lui, Il ne na 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 vne perdeue du chastel et del isle. Et quant nasciens vit qu'il estoit estors del gaiant, si vint a l'espec, et le commencha a regarder, et dist a soi mesmie (et que fu si haut ke celidoines le peut bien oir), "Ha, espec, tu ies la riens du monde ke iou onques plus praisisse, lors seulement le saint vaissiel ke on aple 'graal!' Si fai a tort et loe et prisie; Car il n'est aisi ke tu mas ore si failli au besoine ke chou est meruelles." "Sire," fait celidoines, "Sachies ke che n'est pas par mal de l'espec; Mais par aucun peche dont vous estes entechies, ou par aucune demonstranche de nostre signeur:" et il responet, 'ke che puet bien estre.' 1Endemenctiers ke nasciens et celidoines parloient ensi de cheste aventur, si regardent en mi la mer, et voient vue 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 "Certeinle thane Camen tydnyges, what so they be; God graunte Grace that they ben Goode, that Camen to vs yppon this salt floode." So louge 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 Opre se. Nasciens to the schippes bord gan to gen, And Into the tothir schipe beheld Anon, And sawh where that kynge Mordrayn Ful pensily there sat In Certayn; & Evere Abod he goddis grace, for he ne wiste whedir to go, ne Into what place.
And whanne Sire Nasciens kynge Mordrayns says, ful lowde he Cryde In his lay, and seide, "Sere, God Reste with 3ow! Ryht welcome 3e ben here to vs now." And the kynge owt of his thowht Abreide, And to sire Nasciens he wolde han seide, but for Ioye he wepte so sore that on word ne myhte he spoken thore; but with-Owten ony word he gan to springe Into Nasciens Schip, with-Owten lesynge, 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! 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? and how that 3e Comen In to this Contre, Now, dere brothir, telle 3e Me." Thanne Nasciens, that was so ful of Ioye
NASCIENS TELLS MORDEINS OF THE TURNING ISLE. [CH. XXXIV.

hym thowhte he ne hadde non Maner A-Noye, 256
Tolde kyng Mordeins of his Aventure,
how it be him Ferde, I the Ensoure,
And how he was tempested bothe here & there,
And therto In the presown of Calafer,— 260
"For 30we baronage seide In Certayn
that with-owten dowte I hadde 30w slayn,"—
And that Certein dayes in presown he was;
but Atte laste, thorwgh goddis Gras,
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;
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;
And zit was he Evere ful sory
that the Name he ne knew trewly:
and zit At Alle tymes thowhte hym tho
That the yl him tornede bothe two & fro,
bothe Every day and Every Nyht,
thus Openly it Tornede In his Syht.
And zit Aftir More he gan hym telle,
Of that Schip, how it befelle,
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 Creauence pere was a lak;
and tolde he him the Signefyauence
Of Anothir Schip with-Owten variauence,
and of An old Man that there-Inne was,
and how his wordes hym plesed In that plas,
So that on slepe fyl he there
be his wordis In dyvers Manere.
Sethen Aftyr he hym tolde
of his Schipe & the Man so bolde,
that Nevere sethen he hym Sye,
Nethir fer ne faste Bye,
Thanne tolde him Nasciens 3it wel More
of Mo trebulacions he hadde suffred before,
Where offen the kyng Merveillede tho,
And to Nasciens thanne spak he vnto.

"Sire kyng," thanne quod Nasciens tho,
"Of this swerd scholen 3e heren Merveilles Mo,
that for non Evel thing ne brosed he nowht,
but As goddis Scharpnesse it is in myn thowht."

thanne Axede the kyng the swerd forto se,
That to hym was Merveillous In Al degre.
And whanne the kyng had it long beholde,
In his herte he Merveillede Mani folde,
And scide to Sire Nasciens there,
"this is the most merveille that euere sawh I Ere,
The Richest 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 ;
In the ton hond the swerd, the toper the pomel,
And hem departyd Every del.
And A wondir Aventure behappede tho,
that Azen to Gederis Anon gonnen they go ;
And so faste to-gederis weren they Ioynt,
that Neure sethenes In non poynt
Neure departed Asonder they were
For non Man that lyf beere.

Now, be my trowthe, Ouer Alle thing
Many Merveilles werketh hevene kyng,
Whanne so lyghtly that it broken was,
And so lyghtly Al hol [becam] In that plas ;

11—"Chertes," fait il, "la briseure de l'espee: Car par mauuaiste ne brisa ele mie, ains fu aucune demoustranche de nostre signeur." "Par foi," fait li rois, "che puert bien estre."—A.
NASCIENS IS WOUNDED BY A SWORD. [CH. XXXIV.

And so lyhtly Into þe schethe it Cam,
thens As kyng Morclrayns drowh it than
And whanne Alle this they hadden don,

A wonderful cry
is then heard,
A wondirful Sery they herden Anon,
As thowh it were A Manere of thondir,
Where-Of Sen Alle hadden they gret wondír,

"Go out of the Ship."

"Owt of the schipe, Cristen Man, thou go,
est gret Synne falle the vnto."
Anon As the kyng this word herde,

Mordreins jumps
into his ship;
Celidoyne follows;

"Ovt of the schipe, Cristen Man, thou go,

And Sod dide Celidoyne also;

Nasciens stays
behind,

And so hadden they gret
wondir,

they Xere So sone Into the schipe gon,
that A sword to hym Cam Anon,
Al fer brennenge As hym thowhte,
— but he niste ho that it browhte—
that thorwh the left Scholdere it smot,
& gret wounde Made, so sore it bot ;
So that In the Schipe he fyl Adown,

Mordreins

As thowgh it were In Manere of A swown.

thanne herde he there, him thouhté presente,
On that to hym Spak there veramente,
— but that he ne knew not his Menyng,
Neþer what it was to vndirstondying ;
but as him thowhte In this Manere
that the Menyng of the voís was there,—

For draweng of þe sword, & were not worthë ;
therefore Otterly I rede the

Nasciens falls to
the ground in a
swoon.

Anothir tyme that þou war be
to Erren Ażens thy Creatour,
Thy Makere, and Ek thi saviour."
the kyng Som-what this vndirstood,
and so dyde Sire Nasciens In his Mood,
but of that strok he was stoned so sore,
that plat down to the ground fyl he there ;
thanne forth wente they hym forto A-wake, 364
and of his swowneng hym vt forto take.
and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas,
And say hem for hym wepin than;
thanne In his herte Morveillen he gan,
"A, why wepen 3e so now for me?"
For now Mowen 3e wel knowen & se
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 pat I haue lyved Inne. 372
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

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,
that Suffred Angwichs & mochel peyne,
and 3et but litel ne wolde he seyne.
Thus fowre dayes and fowre Nyht
In the Schipe they were, I the plyht,
that wedir ne wynd ne was there non,
Forthere Into the se to gon.

But now leveth this Storye here, as 3e mown se, 384
And torneth to the messengers where so they be,
that Nasciens to seken they weren sent,2
but Into what Contre, they Niste verament.

2 ke la roine ot enuoyes par sa terre pour querre son frere
nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58,
back, col. 1.]