

The Legend of the Holy Grail.

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*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
197, col. 1]
*I have none to
make him whole.'*

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

[* leaf 19, col. 3]

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

"For that power haven not we³
Him hol to Maken In non degré ;
But helthe Aȝen 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 Aȝens the Egipciens he scholde do ;' 8

¹ MS dona, altered.

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

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.

ȝif with hem heeld he Ony bataille,
 In what Manere it myhte him Availle.'
 Thanne the devel him Answerid ful sone,
 "þere-Offen Answere mown we ȝeven þe none :
 Tyl that goddis Man be Owt past,
 Of vs An Answere non thou 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 schewe 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 Euere befelle."

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

12 16 Josephes conjures
 the devil to tell
 him the truth.

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

CHAPTER XII.

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

A messenger
comes to King
Evalach

with news

that Tholomes
has invaded his
land,

and wasted it up
to Castle Vala-
chim,

with 20,000 horse

and 40,000 foot,

and has sworn
that

he'll be crowned
King in Sarras.

Evalach is cast
down in heart,

And In the mene while Of this talking
Cometh A messenger tho to the king,
And knelid to-forn him vpon his kne :
“ Sire kyng, newe tydinges I bringe to þr” 4
That ben bothe Evel and perylous,
Of Tholomes king so dispetous ;
Into thi lond now Entred he Is,
And with him gret strengthe with-owten Mis ; 8
And Oriable thi Cite they han take,
And Abowtes In-virown thei don wrape,
That so the Contre distroied is be him
Into the Castel Of valachim. 12
For On hors-bak with him don Ride
Twenty thousand be his side,
And On foote Also there ben
Fourti thowsend Men harneyed Clen ; 16
And ȝif that Castel he mown haue,
Nothing Of thi lond wil he save ;
Ne thens wil he non fote gon
Til they ben ȝolden Euerichon ;
[Fo]r that Is now the stre gest hold 20
[In] thi lond be Manye a fold.
And ȝit his Avow Made he there
(That Alle his Meyne gan it to here) 24
That Owt Of that Contre wold he not pas
Tyl he were Crowned king In sarras,—
Whiche that was the Chef Cite
Of king Eualach his lond, I telle the.— 28
And whanne the king herde him thus sein,
Sore he him Abaschte In Certein ;
And ȝit the more Abascht was he pleinli
For the wordis that Iosephes spak Openli, 32
‘ That thre dayes & thie Nyht
In his Enemyes daunger to be Owtriht,

¹ MS Reg. xiv E 3 reads ‘ a. xxx. mille homes a pie.’ [MS Add. ‘ ~~M~~ chiualers, et a ~~N~~ hommes a pie’: 90,000 in all.]

- And that to the prikke Of deth he schold be browht ;'
 And this Euere was In Eualache thowht ; 36
 But for þat he was A man Of so gret prowesse,
 He made non semblaunt Of non distresse,
 But Aȝens herte he made good Chere,
 [S]jeenge Alle tho that there were, 40
 [A]nd swor Anon be his Creaunce,
 ' That what so him Euere happede be chaunce,
 ȝif At that sege he myhte him fynde,
 He wold don him Remeve be som kynde.' 44
 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, 48
 And On the Morwe to ben Gadering
 Atte Castel Of Tarabe¹ with-owten Taryenge,'
 That twenty Miles from sarras Is,
 And fro valachim Sixtene, More ne Mis, 52
 Where As Tholomes Atte Sege was.
 Thus Abowten sent Eualach Into Everi plas ;
 Thus Abowtes be his sel he sente,
 ' That Eche man scholde don his Ente[nte], 56
 That weren weldy Armes to bere,
 Aȝens here Enemyes to fensen hem there.
 And ho that Aȝens 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. 68

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

but makes no
sign of distress.

He swears he'll
turn Tholomes
[leaf 197, col. 2]
out,

and then sends to
all his vassals

to meet him
at Castle Tarabel.

every man able to
bear arms,

under pain of
losing his land.

As Evalach is
going to march,
Josephes tells him

he doesn't know
what the end will
be.

- God bids him But thus My God sente Onto the
remember whence he sprang; Be me his Servaunt, As thou myht se,
 ' That thow scholdest Remembren the wel
 Of whom thow Come Everydel, 72
 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. 76
 Be the grace Of my God Almyht
 I schal the telle, I the A-plyht ;
 For Conceil may þere non heled be
 From him that Sit In Maieste. 80
- he was born in France,* Thow were born In fravnce lond,
 As the holi gost me doth vndirstond,
 In A Old Cite Of fraunce, As I wene,
 That Miaux is Called there bedene ; 84
 And there thow were A pore Mannes sone,
 That to Maken schon was thanne his wone ;
 And this Owghtest thow to knownen ful wel,
 For thow it hast Sein this Everydel. 88
- at Meaux, a poor shoemaker's son.* For whanne Augustus Cesar Emperour was
 Of Rome xxxij ȝer ; In that plas
 He wende king Of Alle kinges haue ben ;
 And so it him thowhte that it was sen ; 92
 But Crist of Marie was born
 In his tyme, that I Rehersed beforne,
 That tho king Of Alle kynges was
 Thorwgh the world In Every plas. 96
- For when Augustus was emperor,* And whanne here-Offen herde Augustus Cesar
 Be hise Clerkis that weren bothe wis & war,
 Thanne he gan to wexen Gretly In dowte
 Lest Of his Empire to putten him Owte, 100
 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 ; 104
- and Christ was born,*
- he feared he should lose his empire.*

- Thorwgh Owt Al that Contre [If 197, bk. col. 1]
 Anon his Messengeres sente he,
 'That Euery man & womman Also
 To him A peny scholde ȝelden tho,
 As In Manere Of A knowelechinge,
 As In weye Of Soiettis to here kynge.
 And, bencheson¹ that Fraunce was thanne
 Of Another 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 dowgħtren presente,
 That Maidenis scholde ben Everichon,— 117
 100 knights, and
 100 knyghtes'
 daughters, vir-
 gins,
 And thus his Messages Gonne forth to gon,—
 And An hundred knave children Al In fere,
 Not passeng the Age thanne of fyve ȝere,
 But Rathere lasse thanne Ony More ; 120
 120 and 100 boys not
 over five years
 old.
 That time this was his Comaundement thore.
 Andwhanne these tydinges weren Comen Into fraunce, Then in every
 Mochel they Merveilled thanne Of this Chaunce ; 124
 And thanne Chosen they In Euery Cite
 Be lot, As that time here hap myhte be. lots were cast ;
 So thanne it happed, As I telle now the,
 That Owt Of Miaux that Cite, 128
 128 and out of Meaux
 That tweyne Maydenes Chosen weren for sothe
 And that An Erlis dowgħtren 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, 136
 136 and you, Evalach,
 For thow were At the Age Of fyve ȝer,
 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
Fella of Syria,

who held you
dear.

But you slew his
eldest son in a
quarrel,

and then went to
Tholomes of
Babilon,

[If 197, bk. 2]

who knighted
you,

That so wit these Maydenes forth were þou led,
As to-fore I haue here now to the Seid. 140

And whanne that to Rome ȝe weren I-Come,
The peple Abowtes ȝow Cam On A throme,
And ȝow gonne faste to beholde :
ȝe hadden tho Of Bewte so Manifolde. 144

And whanne thow were comen to twenty¹ ȝere,
Thanne bothe Maidenes deyden Ryht there ;
For the ton ne lyved After the tothir
But thre Monthes, It was non Othir. 148

Thanne Aftyr, the took Tiberius Sesar,
That Aftir Augustus was emperor thar,
And the hadde tho Ryht In gret Cherte,
And to An Erl the sente for thi bewte— 152
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 Euere In his thowht,
For the ful dere to him he held ;
And After ful Evele didest thou him ȝeld. 156

For it befil that vpon A day
His Eldest sone & thou wenten to play, 160
That so In Anger ȝe fillen tho bothe,
That there thow slowe his sone forsothe.
And whanne thou haddest thus him slo,

Thanne to Tholomes² gonnes thou go,
That Of babiloyne thilke time king was, 164

And werre he held Aȝens Olfernus ;
For Olfernus king was riht tho with-outen d[owte]
There As now thow Art Of Al the Contre Abowte. 168
And Anon As thow to him were gon,
There A knyght he made the Anon ;
And so moche love thanne he Caste to the,
That Amonge Al his Ost he ȝaf the powste ; 172

¹ MS Reg., 'xx.'; MS Add. 'xii.'

² MS Reg. 'tholome cerastre'; MS Add. 'tholomes ce fastre.'

- And Aboven Alle Othere he ȝaf the powere,
 Ouer Alle his Ost to Gouernen there,
 For that thou were Of so gret prowesse
 Of Manhod, & ful Of hardinesse, 176
 So that On his Enemys Avenged he was,
 And hem distroide In that plas.
 And thanne to the ȝaf he that lond,
 And there holich put it Into thin hond. 180
- Now mytest [thou] knownen & vndyrstonde,
 That I knowe whennes & of what londe
 That thou were bothen bigeten & born,—
 Lik As I haue the Rehersed befor,— • 184
 And from so gret povert to hy dignete ;
 Remembre the wel what I telle the ;
 And therfore the sente to sein be me
 The grete God of Al Cristiente,
 That Of thi self thow schost han Minde ; 188
 And thowgh þat vnder, þou hast men of gret kynde,
 And Moche peple In bataille þe 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 sone² deyen thow schal
 As the porest Man doth Ouer-al ; 192
 Therfore scholdest thou be powre & Mek,
 And vpon thi Creatour beleven Ek,
 That Into this world þe made forth go,
 For with-Owten him thow myht not do ;
 And ȝif thou like not him for thi kyng to holde,
 Owt Of thi regne þou gost Ryht Mani-folde : 200
 For wel may he be Clepid A kyng,
 That Endeles lasteth euere his Reyneng ;
 This is Crist Goddis sone Of hevene,
 That Into þe Maide Alyhte be thaungelis stevene. 208
- set you over all
his host, and, as
you beat his foes.
- put his land
wholly in your
care.
- You see that I
know who you
are.
- 196 for you shall die
as soon as the
poorest ;
[¹ MS Assonc]
- 204 and if you will
not take God as
your King, out of
your throne you
go.

- For Alle Mennes hertes he doth knowe,
 And Alle here thowghtes vppon A rowe ;
 & þat the schal putten Into thin Enemyes hond,
 And Aftir the deliueren, thou vndirstond ; 212
 For that ther nys non lord neþer God but he
 To whom Ony honour longeth to be.
 Wherfore, as Only On god & Almynty,
 Thow Owest him to worschepyn al Only ; 216
 For bothe this torment & this Noysance
 He the now sendeth, for his Creunce
 Thow hast Refused, & Ek his lore
 That he in Avicion hath schewed before." 220
- Thanne seide king Eualach Anon Agein,
 " Maister Iosephes, I preie þe telle me plein
 What that Avisioun was forto Mene,
 That thou it woldest declaren me Clene." 224
 " Certes," quod Iosephes, " nay how so befalle,
 Tyl thow haue broken thy Mawmettis alle,
 And that in theke high lord to hauen ful Creunce
 That the May deliueren from Alle Noysance. 228
- And Alle lyveng thing enstabisched Is,
 Wheche that þe heyst king is of blys."
 " [B]e my Creance," quod Eualach tho,
 " This Bataylle myn herte goth sore vnto ; 232
 And bothe ȝoure fadyr & Ek ȝe
 Of Riht good Conceyl behygten me ;
 ȝyf that I wolde On ȝow beleve,
 ȝe seiden Ryht wel that I scholde preve 236
 Be wheche victorie of myne Enemys to have,
 And Aftir my deth my sowle to save."
 " Certein, Sire," quod Iosephes tho,
 " That Conceil I the ȝaf, & ȝit Mo, 240
 ȝif thow wilt On him beleven stedfastly,
 And him worschepen As Almynty.
 And ȝif thow wilt not don As I the teche,
 Be war lest god wele taken wresche ; 244

*He shall put you
into your foes'
hands, and then
deliver you,*

*because you
refused to believe
his doctrine
shown to you in a
vision,*

*which I'll
explain when
you've broken
your idols, and
believe in God.'*

*[leaf 196, col. 1]
Evalach : 'You
said that if I'd
believe on you,
you'd give me
victory, and save
my soul.'*

"So God will.

*And if you don't
believe,*

And but thow him worschepe As me þou seest,
In body & sowle distroyed thou beest
Of him that Of Alle thinges Is domes man ;
The helpen & socoure ful wel he Can."

you'll be de-
stroyed, body and
soul."

248

" Now Certein," quod this Eualach þe king,
" And þe wolden ȝeven me swich conseilling
That Of Myn Enemyes victorie to haue,
And therto my lif that he wolde save,—
On him Onliche I wolde beleve,¹
And Al my Creunce I wele Repreve."

'If you'll make
me beat my foes,
and God 'll save
my life,

252

I'll certainly
believe on him.'

Thanne spak Anon Iosephes to the kyng :
" Now herkeneth, Sire, to my talkyng.
Do bringe now thi scheld to-fore me,
And Anothir Maner thing schalt thou se."
And whanne this scheld to-fore Iosephes was,
Anon he Comanded In that plas

Josephes tells
Evalach to bring
his shield,

260

and a bit of red
cloth.

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,

264

And kutte there-offe two peces Anon
In the sihte of hem Echon,—
Eche pece A Fote of lengthe was,—

268 Of this, Josephes
makes a cross,
tacks it on
Evalach's shield,

Wher-offen A Crois he made In that plas,
And tacked it vppon the kynges scheld,
Wherwith he Rod thanne Into þe feld.

And whanne thus he hadde don,
To kyng Eualach thanne spak he Anon :

272

" Syxt thow now this signe that I haue Mad ?"
" ȝe forsothe," thanne kyng Eualach Said.

and tells him,

" 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 neuere in so moche sorwe Oþer distres,

276

¹ MS beleuve.

² MS Iosep.

- That he ne schal Anon deliuered be
Of Alle Manere deseisse And Aduersite. 280
- And therfore, honoure thou this, I Charge the,
In worsche[pe] Of him that deyde On tre ;
And whanne that thou Art In gret Nede,
Loke Of helpe & socour that thow him bede, 284
- And that thow sey In this Manere
As I the Schal now Rehersen here,
'O thow god that deydest vppon the Crois,
Of me, Synnere, here thow my vois ; 288
- when he is in
great need to
pray to Christ,*
- And On the signe Of this thow suffredest ded
Vppon the tre In thin Manhed,
So graunt me Of victorie the grace,
And to thi beleve therto hauen space, 292
- begging Him, by
the sign of the
cross, to grant
him victory, and
time to believe;*
- And that thy man that I Moot be
Er that this world departe from Me.'
And ȝif thow this fulliche wilt beleve,
Thanne A trewe man schalt þou me preve ; 296
- [leaf 198, col. 2]*
- And now that thus I haue the told,
To gon to bataille thow myht be bold, 300
- and then he shall
win.*
- For thanne In bataille schalt thow not dye,
But bothe to geten Worschepe & victorie.
And for to the schal it ben Redempcioun,
And to the devel sorwe & distruccioun." 304
- The Cross shall
keep him from
death,*
- 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 308
- though Tholomes
shall imprison
him three days
and three nights.*
- That Myhtful god & verraye.
And wete thow wel, ȝif thow beleve On this,
Thow Schalt neuere thanne don Amys ;
For to the schal it ben Redempcioun,
And to the devel sorwe & distruccioun." 312
- Evalach promises*
- Thanne seide he to Iosephes Agein
These wordes tho In Certein,

"Iosephes, that thou woldest now preyen for me
To kyng of Cristene In Eche degré,Josephes to turn
316

Me to helpe, and Euere me to save ;
And trewly his Creaunce wil I have,
ȝif it be As now thow behotest Me,
Trewe Cristen Man thanne wil I be,320 Christian if he
wins.
Of thynd hond to Resceyven In this plas
ȝif Euere I Come Aȝen Into Sarras."

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

Thanne took the kyng his leve Ryht there
Of Iosephes & Of his Compenie In fere,
With Ryht A gret Compenye Of knyghtes
And Mochel Other peple tho Anon Ryhtes,332
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.336

And be the tyme the Sixe dayes were gon,¹
So moche peple Of his Owne hadde he sein non,
What Of So manie knyghtes & barown
Hadde he not Sein At Anof In his town ;340

But be the tyme that heyghte 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 Eualach tho lovede ful wel,
For him Self there-Offen Fowndur³ he was,344
And there it let Setten In that plas.348

Evalach marches
to Tarabel,

and stays there
six days

without his
barons coming,

but they come by
the 8th day, and
then all ride
towards Castle
Valachim, which
Tholomes is be-
sieging.

[¹ Valachin =
Eualach-in. See
p. 118, note, l. 11]

¹ & quant uint au sietisme ior. MS Reg.
² Au wittisme iour mut li rois de tarabel, moult matin, a
toutes ses oa. MS Reg. leaf 20, col. 3.

This castle is
very strong,

with a gate a
stone's throw
high,

over a river

an arrow-flight
broad.

[lf 198, bk, col. 1]

Only one other
little gate is there.

It was a pile of
great strength.

[* leaf 20, back]

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

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

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

- Therfore to passen Over In schort Matere
Of declareng Of this Castel I wile now here : 376
And In this place king Eualach this Castel made
For the strengest plot In þe world þat he hadde.
- Now whanne kyng Eualach 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, 384
For he hadde Sent forth A spye
In that Morwening thanne ful Erlye,
To Aspien Tholomes & his Ost
There that they lien with so gret bost.
And whanne the Spie Cam Agein,
He tolde kyng Eualach 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 gonue they gon,
And Entrede thanne In-to A gret valey.
Thanne whanne vpon the hil Comen they, 396
They Syen Alle the Ost Of Tholome,
How that they leyen In Al Manere degré ;
And Also Al the Castel Of valachin
Where that his Meyne weren with-In.

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

384

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

392

Evalach ad-
vances, and

396

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

400

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

- But whanne this Ost Gan hem Aspye,
 Tholomes's men cry 'Treason!' and arun.
 "Tresown ! tresown !" thei gonue to Crye ;
 And Anon to Armes they ronne ful faste,
 For Of here lyves they weren Agaste ; 404
 But fewe of hem there ne ben
 That they weren Redy Armed Clen,
 For Evere they hadden A supposenge
 That kyng Eualach wolde for Ony thinge 408
 That Sege Remeven ȝif he myhte ;
 And that he it wolde don he susposid ful rihte.
 Thanne kyng Eualach his men In that tyde
 Evalach's knights attack them.
 To-ward this Ost Faste gonue they Ride,— 412
 More vigeryously neuere Reden Men
 Into non place thanne they diden then,—
 And Tholomes men that On foote were,
 but get their horses slain by Tholomes's men.
 Eualach his men here hors Slowen there ; 416
 So thanne, bothe parties On foote thei be ;
 There grete Manslawghtre Men Miht se,
 How that Eualache men Tholomes men slowe,
 For ther was Sorwe & grynteng of teth Inowe, 420
 So that Of bothe partyes ded there been
 Bet than Fifteene thowsend,¹ As men miht seen ;
 And there manye Of his men lost Eualach :
 Evalach and his men flee to
 15,000 men are killed.
 And whanne this he sawgh, he torned his bak ; 424
 Thanne he & his Meyne that On lyve were,
 Toward A Castel fledden tho there,
 Wheche Name Of that Castel was,
 [If 198, bk. col. 2] Castle Comes,
 IClepid was 'Comes'² In Every plas,— 428
 And thedir ful faste gonnен they hye,
 He & his Meine ful Sekerlye ;
 That from theke bataille no more it Nas
 two miles off. Tholomes pur-
 sues them.
 But As twey Miles In that plas, 432
 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. 'laoines.'

- Whertherwgh Manye Of hisc Men
 Loste this Tholome In the Chas then ; 436 and loses many
 For tho that fledden knewen ful wel
 The next weye to Comes Castel,
 Whertherwgh Eualach his men gotten socour sone,
 And Tholome In that Chas lost Manione ; 440 in the chase.
 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 harneis beleft þer was,
 It was Clene I-spoiled Owt of that plas
 Be the while Of Eualach men
 That¹ In the Castel of valachin weren then,
 That, whiles the bataille & þe Chas dyde laste,
 Eualach his men the harneys browht In faste ;
 For they that In þe Castel were,
 With Tholomes men so fowhten þere, 452
 And put hem Alle to discomfiture
 That þere the harneys kepte þat Owre.
 And whanne this Tholomes Resorted Aȝen,
 And Alle his harneys dispoilled Clen,
 His tentis and his pavylons to-broke,
 And whanne this Tholome þer-onne gan loke,
 Ful mochel deseisse 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 460
- Next dawn
- 464
- Tholomes swears
he'll never leave
the castle till he's
starved it out.
- 468

¹ MS Thhat.

- That him tolde tho newe tydinge,
Al Of kyng Eualache beenge,
- a spy tells Tholomes that* "Syre Tholome," seide this Spie tho,
"So good tydinges Cam neuere man vnto 472
As now Sire Tholomes Is Comenge to the,
But ȝif it thorwgh sinne distroied be."
"Now sey me, Bewfys," quod Tholome,
"What maner Of tydinges mown tho be." 476
"Sire Tholome," Seyde the spie Anon,
"Kyng Eualach Is Into A castel gon¹
But with A fewe Of his Meyne,
There schalt thou him hauen, Sire, sekerle, 480
And thanne, Ended thi bataille it is;
That I seye, it is trewe with-owten Mis."
"Sey me," quod Tholomes, "thou belamy,
How knowest thou this so Certainly?" 484
"For On him Only I hadde A spie
That sawh him entren þe Castel sekerlye;
For At the ȝates so longe Abod he there,
Er he myht Entren In Oni Manere, 488
The space Of Ryht A long Mile,
So Abod þerowte A gret while."
Quod Tholomes "In peine of thi lif lesinge
Loke thou bringe me non fals tydinge;" 492
And yf thou do, with-Owten More
[Delay,³] deth schalt thou Suffren therfore."
"[Sir]e, ȝif it be not so As I haue the told,
[D]es-membre thou me, Sire, Manifold." 496
Tholomes resolves Anon Tholomes his knyghtes gan calle,
And told hem what Aventure gan be-falle,
And how that Eualach In A Castel was
But with A litel Meine In that plas; 500

¹ Il rois eualach est entre en 'lacoine,' MS Reg. MS Add.
'lycone.'

² End of MS on the sheets misplaced.

³ The letters are quite invisible.

- Wherfore to besegen that Castel he wolde be-gynne
 With half his Meyne, neþer more ne Mynne ;
 And the tother halvendel schold leven stille .
- At valachin, for the drede Of More ille, 504
 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. 508
- Thanne his steward to Clepen gan he fonde,
 That hyghte vabus As I vndirstonde,
 And Comaunded him there Anon Ryht,
 ' As that he was A gentyl knyght, 512
 The Remenaunt Of his Men to kepen stille,
 Lest that Ellis to hem Miht Comen som ille ;'
 " So schalt thou kepen there with the
 Of knyghtes and Seriauntes half my Mene." 516
- Thanne his Steward vabus Anon
 His Comaundement was Redy to don,
 And kept there Stille half his Meyne,
 As wel Footmen As Othere there to be ; 520
 And Tholomes the Remnaunt with him ladde
 Into that place As the Spie him badde ;
 And So Rod he forth Al the Nyhte,
 For he wolde have ben Aforn day-lyhte 524
 At the Castel that hynt Comes,¹
 There he Supposid kyng Eualach was.

to besiege Evalach
 with half his
 force, while the
 other half stays
 at Valachim,

under the com-
 mand of his
 steward Vabus.

So Vabus re-
 mains with half
 the army,

and Tholomes
 with the other
 half marches all
 night for Comes.

¹ Iacoine. MS Reg.

CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachin 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 *Orkanz*. Evalach goes to *Orkanz*, 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. *Eralach*. He charges *Jeconias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Archemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

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

*Evalach sends
out a spy*

4

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
 Where¹ that Tholomes were there Nye,
 Other to valachin Azen that he was gon
 With his Meyne thedir Euerichon.

8

to find out where
 Tholomes is.

Thanne this Seriaunt tho forth gan Ryde,
 And sewed Tholomes In that tyde
 Evene to valachin Castel tho,
 There 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 Retorned Agein,
 And of these tydinges tolde him ful plein,
 And Of the pray his Men hadden take ;
 Where-of Eualach gret Ioye gan Make,
 And swoor thanne be his Creunce,
 'That, what so behapped him in Oni Chaunce,
 With him hond be hond wolde he fyhte,
 And vpon him to preven his Myhte ;
 That, ryht Anon As his men sembled were,
 From that Sege he scholde him Rere,
 That so hastely neuere kyng I-Rered was
 From non sege I non maner plas.'

12

The spy rides to
 Valachim,

Owt Of that Castel thanne gan he gon
 From thens thre Milës Ryht Anon,
 And with him sevene hundred knyghtes & seriauns
 That Alle worthy men weren & vaylauns ;
 And On foote Nyne hundred ther were²
 Of Ryht bolde men & hardy there ;

16

and hears how
 the men there
 have carried off

[leaf 1, col. 2]

20 Tholomes's arms.
 He reports this to
 Eualach,

24 who is greatly
 rejoiced,
 swears that

28

he'll make
 Tholomes raise
 the siege in no
 time,

32

and at once
 marches out with
 700 horse

36

and 800 foot.

¹ Whether.

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

So that from the Castel weren they gon
Fyve Miles¹ er that day Cam hem vppon. 40

He is met by a messenger from his wife,

with letters

And In the Mene while that thei thus gonnew gon,

On A palfrey Cam prekyng A messengere Anon

Al² so Swiftly As the hors myht him bere ;

Kyng Eualach he sowhte Everi-where ; 44

And thanne with the kyng mette he Anon,

Thanne thus his Arende he gan to don :

“Sire,” he seide, “ my lady the qweene gr[e]teth þ wel,

And thus the³ sente to seyne Eche del 48

As this lettre doth Spesephie,

Where-with sche bad me faste to hye.”

begging him

to leave Comes,

as Tholomes is about to besiege it.

Evalach can't understand how his wife knew he was in Comes.

“The old Christian Master told her, Sire,

Anon king Eualach this lettres took,

And hem Radde, & not forsook, 52

And there In his lettre tho he radde

‘That his Qweene On him faste gradde,

And, As Euere sche his Soiet myhte be,

Owt Of the Castel Of Come þat he wolde Te, 56

For Tholomes that Crwel kyng

There-Abowtes wil leyn his Seieng.’

And whanne this lettre thus he hadde rad,

To him forto Come the Messenger he bad, 60

& of these tydinges Abassched was he,

How that this knowlechinge to hire myhte be ;

And to that Messenger he seide Anon

“How wylste sche that I Into Comë was gon ?” 64

“Sire,” quod the Messenger witterly,

“I ne Can not ȝow tellen Certeinly ;

But An Old Man In Sarras is there

That Of Certein thinges doth here lere, 68

That Maister Of Cristene Called Is he ;

A wondirful Man he semeth to be ;

And whanne sche hath with him spoke,

Sche wepeth As thou hire herte were broke ; 72

¹ bien .v. lieues. MS Reg.

² MS As. See ‘Also faste,’ l. 76, p. 121. But see l. 385, p. 129; l. 542, p. 134. ³ they (? sche).

- And thanne Cleped sche me forth Anon,
That this Message were sone don,
And that A palfrey I scholde be-stride
Also faste As I Myhte preken Other Ryde." 76
- Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
'That Iosephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure ; 80
- And that he his qweene these tydynges schold telle,
How that thike day it him befelle ;
And how Into the Castel Of Come he was fledde,
And tholomes Me to besegen In that stede.' 84 [leaf 1, bk, col. 1]
- And thus As they gonnen forto talke,
Aftyr theke Rowte Cam A seriaunt walke,
Faste preking vpon A destrere
Also hastely As he myhte Ryden there, 88
- Prekyng with A bowe In his hond,—
And thus he seide, As I vndirstond,—
" And [they] be me Sente to ȝow gretynge
That in ȝoure Castel of Come ben dwellenge, 92
- ' That ȝe scholden Governe ȝow wel & wysly,
And Owt Of Tholomes weye to kepen ȝow pleinly ;
For he is now At Comes Castel,
& hath beseged it now Every del, 96
- For he hopeth ȝow with-Inne to take,
And there ȝow to don bothe tene & wrake ;
And there with him Is half his Meyne ;
Al the Remnaunt, At valachin they be.'" 100
- And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Acord ;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there ; 104
- ' For there nas non thing Seid ne don
That theke Iosephes ne wiste it Anon,
For ther nas neu're tonge So Certein
That Of his dedis Cowde tellen it plein ;' 108

*and then she sent
me off to you.'*

*Eualach tells his
knights how
Josephes knew all
that had hap-
pened.*

*A horseman from
Comes rides up*

and tells Eualach

*to keep out of the
way of Tholomes,
who has just
besieged Comes.*

*Eualach tells his
knights*

*how Josephes
knows everything
that's said or
done,*

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

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

And that In ȝowre howshold it schal be sene,
And Amonges Alle ȝoure baronage be-dene."

Seraphes advises
Evalach to go to
Orkauz,

" ȝe, I schal ȝow tellen what ȝe scholen do,

184

To ȝowre Cite Of Arkauz scholen we go,

And there we scholen Abiden A stownde

Tyl Mo Of ȝoure peple to ȝow Comen sownde ;

For it is the beste Cite Of ȝoure lond,

And best vitailed, As I vndirstond ;

188

And there ȝoure Meine Abyden scholen ȝe

Til that to ȝow Alle Comen they be,

And Also there scholen we sonnere knowe

Alle the tydinges vppon A rowe

192

Thanne And we weren At Sarras Cite :

Sire, this is best, As thinketh to Me."

So they all ride to
Orkauz.

Kyng Eualach held wel with this Conseille,

196

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 Everichoone.

200

Evalach then
sends for his
barons,

Thanne kyng Eualach Abowtes gan sende

Astyr his barowns Into Euery Ende,

'That ho that howghte him Ony worldly honour

Scholde Comen to helpen him In that stour.'

204

And the Messengeres diden wel here Arende þat tyme ;

For On the Morwe, Er it was pryme,

To Orkauz Comen Of the kynges Retenw

Ful xvij thowsend, As I telle it ȝow,

208

What On hors-bak and On foote,

So manie þer were wel I woote,

With-Owten tho that king Eualach hadde,

And with-owten þo that Seraphes with him ladde.

212

And whanne that kyng Eualach this Meine hadde,

Thanne was he bothe Ioyful And Gladde,

And thanne to Come he Coveyted Forto gon,

There forto han Met with Tholome Anon

216

[Leaf 2, col. 1]
Evalach wants to
march against
Tholomes at once,

Thanne to him Answerid his knyghtes sone,
" It were non wisdom zit thedir forto gone,
For to Meten with kyng Tholome,
Sire, tyl that thou haue here more Meyne ; 220
But let vs here Abyde thre dayes Or fowre,
And be that tyme Getest thou More socowre ;
And thus tyl thou thi power have,
With him Mihest þou not fyhten, And be save." 224
And so be the Conseil Of his barouns Certein
Anon to that Cite he tornede Agein.

but is persuaded
to wait till more
help arrives.

And be the tyme that it was lyht Of day,
“ Treson ! treson !” thei gornen Crien in fay.
Thanne wente the kyng In-to the towr An hy,
And there sawgh he Tholomes host pleinly ;
And Anon, “ As Armez ” they gonnen 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 .
Prisoneres with hem that weren with-Owte ;
And here-Offen Eualach hadde gret dowte.
Thanne hym - English Comended Anon

By daylight

Thanne kyng Edanach Comanded Alon
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 vigerous issw Myhte be
Nevere Owt Of Castel ne Of Cite.'

Tholomes's host
is seen.

232 Evalach's men

236

Thanne kyng Eualach Comanded Anon
His Men to Armure thanne Euerichon,
' And that Owt Of that Cite they scholden g
Also vigorowsly As Evere Men Myhten do,
That Neuere so vigerous issw Myhte be
Nevere Owt Of Castel ne Of Cite.'

and he orders
them to sally out
on the foes.

Thanne Clepid he forth An Old knyght there
That to him was bothe ful leef & dere,
And ȝaf him charge with that Cite
'It wisly to kepen In Alle degré,
That astyr whanne he were Owt gon,
And with him his Meine Everichon,

248 He puts an old knight in charge of the city.

That no Man In thedir scholde Entren Agein—
 Were it Erl, knyht, baroun, Other sweyn,—
 For non kende ne for non Entent,
 But ȝif it be thorwgh myn Comandement.'

256

Evalach's horse,

And thus thanne Owt gonне they passe

Owt Of that Cyte A ful wilde Rase,—
 For so wilde Rasynг was neuere lyown
 As they thanne Isswed Owt of that town,—

260

So that to-Fore Owt Of that town wente

*led by Seraphe
and him,*

Seraphe and the kyng presente,

The wheche the ferste bataille hadde,

*rush on Tholo-
mes's men*

And On Tholomes Men ful lowde thei gradde,

264

And vppon hem they gonnen so faste to Ride
 For with hem was non Abide Abyde ; [sic]
 But with speris faste to-gederis they schoke,
 That scheldes & hawberkis Al to-broke,

268

That they llen down In the feld,

So wel they Gonне there hem beweld ;

And Also here highe hors that here sadeles bere,
 Down On the grownde weren throwe þere ;

272

and rout them,

So that thanne king Tholomes Men

The wers hadden, Er they wenten then.

*(though they
made sure of
victory)*

For whanne they Comen Owt of þat Cite

Swich A gret And lusty Meyne,—

276

For they not wist that be the Fourthe del
 Hadde not there ben, they supposed wel,—

Where-Offe Abascht wondir sore they were

Of that Rowte that isswede there,

280

And the surere they wende han be ful sekerly,

For twies discomfited him hadden they.

[leaf 2, col. 2]

But there, At the Ferste Assemble,

Mochel peple lost this kyng Tholome :

284

*as they had ridden
all night, and
taken no rest.*

Ful al the Nyht to-Fore I-Reden they hadde,

And Non Restō non Of hem Nadde,

Where[with] alle distempred they were,

And that was Sene vppon hem there.

288

- And Eualach 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. 292
- Mani Merveilles wrowthen Eualache Men ; *Evalach and*
But As for On Man, he dyde sweche ten ;
For was there neuere Man Of his Old Age
That half so ful was tho Of Corage. 296
- And Also was Sire Seraphë,
That A worthi werrour hath Euere be ; *Seraphë fight*
For he there bar him so wel that day,
That so Moche worschepe he bar Away, *wonderfully well.*
That Of his lyve, In Alle his dayes,
So Mochel worschepe men Of him sayes ;
And Also Aftir whanne he was ded,
Of him Men bothë spoken & Red. 304
- But Mochel deseisse suffrede Tholomes Men,—
And zit, Ažens Eualache On Man hadden thei ten,— *Though Tholomes's men are*
So that they Tornede here bak Anon,
And from hem ward faste gonne to gon ; *10 to 1 against*
Thanne Sewede faste Euelach the kyng,
And so dyde Seraphe In that Chasing ; *Evalach's, they*
And there they Sewed hem thanne so faste
Into A ful streit passage Atte laste, *flee.*
Whiche was An hy Roche Of ston,
The moste perilous þat 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 lefste partie it Ran Evene west,
Into Babyloigne that Riuere wente ful prest. 308
- And [by] Alle that Roche passage was non
But On, that ful streit was there-vpon,
Whiche was non largere In non wise
Thanne As ten Men, As I Cowde devise, 312
- Evalach and*
Seraphë pursue
them
- to a narrow
passage
- 316 by a rock
4-bowshots' high,
- 320
- through which
only 10 men could
pass abreast.

128 THOLOMES'S MEN ARE CHASED PAST THE ROCK OF BLOOD. [CH. XIII.

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

- | | | |
|---|-----|--|
| Anon Comanded he In hye,
'The Armure Of the hurt men hastelye
Of hem to taken, and hem þer-with dyhte,
That they myhten ben Redy forto fyhte.' | 364 | |
| Thanne this Tholomes ferst gan owt Ryde
Afore Al the pres At that Tyde,
And Axede his men that fled tho were,
'What Manere Of thing that thei sien there ;' | 368 | He rides out,
and asks what
happened. |
| And they him Answerid tho sone Anon,
And tolde him Al how it gan gon,
'That In Orkauz they fownden Eualach king,
And there with him A gret gadering,' | 372 | They tell him
that Eavalach
attackt them, |
| "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 | 376 | and slew many of
them, |
| That no man kan nombre In þat sted."
"What, how goth this ?" thanne quod Tholome,
"Is Eualach isswed owt Of that Cite ?" | 380 | |
| "Je sire," quod they, "—be Owre lewte,
And that Ryht sone scholen je se,—
Prekyng vpon his destrer,
And with him Al his power ;
As ¹ so faste As he may hye, | 384 | and that he'll
soon see Eavalach |
| Here he soleweth vs faste bye."
And whanne Tholome herde Al this,
Fol sore Abaisched he was I-wys,
And his Meyne Comanded to stondyn stille,
For to herkenen what was tho his wille,— | 388 | [¹ ? Al : see p. 120,
note 2]
pursuing the rest. |
| He preyde hem holy Alle in this degré
'That Neuere non Of hem ne scholden fle,
What Aventure that henge Ouer here hed,
Tyl that to-Forn hem they sien him ded.'
"Sire," quod they, "thanne were late to flee, | 392 | Tholomes rallies
his men,
prays them not
to flee |
| And thow to-forn vs slain there be." | 396 | till they see him
dead. |

- He will help them,**
- "Lordynges," quod Tholome, "I schal this day
 ȝow helpen & Socoue what that I May ;
 Not-withstonding myn hy parage,
 And þerto two & thrytty winter of age, 400
 ȝit stormes and batailles haue I seen
 As Manye As somme that here now been ;
 And therfore, As that ȝe loven ȝoure bodily honour,
 So beth Of goode herte now In this stoure." 404
- Evalach,**
- And whanne Eualach this gan to beholde,
 He him bethowhte In Manifolde
 What was the Cawse Of the Restreyneng
 Of the Meyne of Tholomes the kyng. 408
- seeing that Tholomes's men hold back,**
- Thanne thowhte he As A wis werrour
 That Abyden hadde Mani An hard stour,
 'That Sum gret Strengthe Of peple þere was
 Aȝens him Comeng Into that plas.' 412
- tells his barons that Tholomes is near,**
- That king Eualach his barons dide Calle,
 And hem tolde what Aventures myht befalle,
 'And how that kyng Tholomes was there ny,
 With Ryht a strong Meyne þere faste by.' 416
- and they march up to him.**
- 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 Eualach & Al his strengthe. 420
- [leaf 2, bk. col. 2]**
- Evalach divides his force into 4 battalions, under**
- And thanne there Eualach devised Anon
 His Meyne Into fowre batailles to be don,
 Of the wheche the ferste bataille be-took he
 To that ful worthy werrour Sire Seraphe, 424
- 1. Seraphe,**
- That So worthily hadde him ferst born,
 Lyk As I haue ȝow rehersed here-beforn.
 And his Steward, that An hardy man was,
 The seconde bataille hadde In that plas ; 428
- 2. under the Steward,**
- And to Anothir Old worthi werrour
 þe thridde bataille he betook In that strowr,
 Hos Name was Cleped Archymedes,
 As I ȝow here telle with-Owten les ; 432

And him Self the Fourthe bataille hadde,
That In theke tyme so wel koundeed & ladde.

4. Evalach him-self.

And whanne thus his batailles diuysed weren Alle,

An Old knyht to him thanne gan he Calle,

436 Evalach then puts
an old knight,
Jeconias,

That was bothe ful trewe & hardy,

That Ieconomyas was Cleped trewly ;

And to him thanne for riht gret trost

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 þere paste,

Ne non Other, for non haste.

440 In charge of the
passage by the
Rock of Blood, to

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,—

444 stop Tholomes's
men from attack-
ing Orcauz.

Not passeng Of Men Six score

Be þe grete hundred, lasse ne more,—

And An Old knyht here wardein to be,

Sire Iekonyas, As I telle it the ;

448

And therfore that non passe be thin hond,

That Cyte to don Schame Þper schond."

That Iekonyas tho forth him wente,

His lordis Comaundement to don presente.

452

And whanne Tholome Al this beheld,

That Eualach Enbatailled him In the feeld,

Thanne Anon he Ordyned viij batailles

Of his Meyne with-Owten Failles,

Of the wheche tweyn þe ferst Ordyned were

Vppon the steward to Assemblen there ;

And the Secund bataille devised he

Vppon Eualachs Nevev forto be,—

The wheche hyht Archymedes

A worthy Man In stour & pres,

For the thridde bataille hadde he In honde

Of Eualach, As I vndirstonde ;—

456

Tholomes forms
his men into
8 battalions,

460

2 to attack Eva-
lach's Steward,

464 2 to attack
Archymedes,

468

1 (under himself) to attack Eualach,	And I my self In the vijthe ¹ bataille wil be Vppon Eualach that Is so fre ; And the Rereward schal be the vijthe bataille, Vppon Seraphe with-Owten Faille,	472
1 to attack Seraphe, and	That worthy Conqwerour Evere he was, Therfore he dred him In that plas.	
2 to form a Reserve.	And ȝit kepte Tholome to his Availles, In his Refrescheng, twey batailles,	476
The armies engage,	That vppon Eualach Scholden Come Aftyr that the gret storm were done. And so to-gedere Faste they Ronne, And this storm tho they be-gonne,	480
two of Tholomes's against each of Eualach's;	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase That more Meyne Of his ther was	484
10 men (that is, 3 & one-tenth) of [leaf 3, col. 1] Tholomes's to Eualach's 1,	That In that feld gan there gon, Ten Men of his Aȝens Eualache On. Thus bothe batailles devised weren there In Maner As I ȝow haue Reherced Ere,	488
Eualach having 10,000 in each of his 4 battalions (= 41,200),	Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ; So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene,	492
	What On hors and Ek On Foote, So Manye he hadde I wel woote ;	

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

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

And In Eche Of Tholomes batailles were Sixtene thowsend, As it Reherseth here ; ² And ȝit Manie Of his Men weren lost to-Fore At theke streite passage, As I tolde ȝow Ore.	496	and Tholomes 16,000 in each of his 8 (= 128,000).
Now Eualach his knyhtes Calleth, Of what manere Aventure that him befallith ; He Clepeth forth lord, dwk, Erl, and bachelere, And Al his peple that was there :	500	Eualach encour- ages his knights :
“ Lo, sires ! ” he seide, “ worthi men ȝe be, And Mochel han knownen Of Chyvalre ; ȝonder Tholome hath Ten Aȝens Oure On, And [ȝit] hopen we Ryht wel to don,	504	‘Tho’ Tholomes has ten against our one, yet
& therfore Of good Comfort let vs now be ; And thenketh what wrong he doth ȝow & me ; Iato My lond to Entren with-Owten leve, Me thinketh he doth me gret Repreve ;	508	as he has wronged us,
Therfore, And ȝe 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 conne krave ;	512	be good men, and we shall beat him. [ȝe ? we]
& þerto the Egipcien neuere schal ȝow Abyde In bataylle, neþer In feld, At non Tyde.	516	The Egyptians can’t stand against you.
And this I preie ȝow Enterly, That ȝe wolden strong & Myhtly Tweyne the ferste schowres Oþer thre ; ³ And be that tyme here haste schal past be,	520	Bear their first 3 attacks; then they’ll tire,
And thanne fresch scholen ȝe be to fyght Whanne they han lost Al here Myht, And thus discomfite hem Schole we In this Manere, As ȝe mown Se.	524	and we shall discomfit them.
Now behold what worschepe it were Hem to discomfite In this Manere !		

³ Je vous pri et requier que vous souffres moult au commencement; et si vous les poes souffrir .ij. caus ou trois, bien sachies vraiment ke ia si tost ne lor courres sus, com vous les verres d'autre maniere ke il n'aront este au commencement.—A.

- And beholdeth now, As þe Mown se,
What Meyne that he hath more thanne we. 528
- I not what I schal sein More trewelye ;
þe knownen bothe worschepe & velonye ;
And therfore I Conceille ȝow Echon,
That for drede Of deth nothing ȝe don, 532
Fear not death or imprisonment!
Nethir for presonement In no weye,
That ȝow Myht Torne to velonye,
Ne that Aftir be vs Oure Children reproved be,
Whanne Owt Of this world passed ben we." 536
- And whanne that he thus hadde told his tale,
He Sawgh twey batailles comen In A vale,
That weren Redy to the Assemblyng.
Anon Seraphe was ware Of þat thing, 540
And Aȝens hem faste gan he to Ryde
As¹ so faste As the hors Myht gon þat tyde ;
And Owt he sprang As fyr Offe brond,
With a boystous Tool In his hond, 544
Tyl that Aproched they weren so Ner
As the Mowntaunce Of A bowedrawht þer.
To-gederis Faste tho they Ronne,
And there they newe game be-gonne ; 548
Eche, Other down there threw wel faste,
An Many On bothe sides to therthe were caste.
And Eualach kyng be-held Al this,
That In the Rere-warde was I-wis, 552
[leaf 8, col. 2]
And hadde ful gret Rowthe & pyte
That for him his brother distroied schold be,
Other be slayn, Oiher taken prisoner ;
Ful moche Sorwe In herte hadde he ther,
And with his herte he sighed wel sore, 556
And with his Eyen wepte he thore ;
Thanne his helm vp he Caste tho,
& bothe scheld & spere gan from him do,
And down he Enclynede Of his destrere,
& In this Maner seide As ȝe mown here :

Two of Tholomes's battalions draw near.

Seraphe and

his men

attack them.

King Eualach fears for his

brother-in-law's safety.

528

532

536

540

544

548

552

556

560

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

- "Alas, that I so Cursed A kaytyf,
 That for me my broþer scholde lesen his lyf ! 564
 Alas, how schold it I qwyten to the,
 Thowh my lyf thy gwerdon scholde be !
 For this kendenesse that þou dost for Me,
 I ne hadde neuere good to qwiten it to the ; 568
 Therfore it is seid ful trewelye
 That In trewe herte was neuere trecherye.
 Now mote the kepen, Seraphe, Every-where,
 That Lord that I the Signe bere Of here !
 And ȝif he be verray god, As they tellen me,
 Into his Governance holich I betake the,
 Thy body from peryl & schame to kepen
 In Alle places where-so ȝe ben,
 And þat to þe heyst worschepe ȝow bringe,
 That Evere hadde Man On Erthe levyng."
- Now beholde here and se
 How ful Of Mercy & Of pyte
 That is the blisful king of hevene,
 How sone he herde the Synful stevene !
 Lo ! for that so hertely he made his preiere,
 How sone that the goode lord gan him here,
 And grauntid him Al his hol Entent ; 584
 The wheche was þere Anon sene verement ;
 For Aftir tyme that Eualach hadde thus preid,—
 As that to-Fore ȝe han herd me Seid,—
 Aftirward, dureng that bataille,
 Alle Maner Of men that him gonre Asaille,
 To grownde wenten thei Everichon,
 And his Enemyes Of him hadde power non,
 Ne non dedly wondre þat day Cam him to,
 For Owht þat his Enemyes Cowden do ;
 For that day gat he So mochel worldy honour,
 That Alle þat him beheld In that stour
 Sien neuere swich Another worldy man
 To smyten the strokes that he smot than,
- and curses him-self for endanger-ing Seraphe's life.
- He commits Seraphe to the God of the Christians,
- to keep his body from peril,
- and bring him to high honour.
- See how full of mercy that King of Heaven is !
- For, after Eavalach's prayer to him,
- heenables Seraphe to ground all his foes,
- and take no deadly wound,

- so that men say
Seraphē has saved
Eualach and his
land.

Hear how Seraphē
fights.

The two battalions
think they'll take
him:

they break a
forest of spears
about it,

then pull out their
swords, kniven,
and axes,

go against
Seraphē,

[leaf 8, bk. col. 1]
and make such
slaughter

that the bodies
look like a moun-
tain of men,
horses, and arms.

God alone can
descriue the sight.
[I ? can]
- So that they seide Al In fere,
'That Eualach were scomfyt ȝif he ne were, 600
And bothe his worschepē & his lond
That day hadde be Rest Owt Of his hond.'

But Go we now to the Ryhte weye,
And herkene how Seraphē gan to pleye: 604
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 seemed to Alle þe in theke plas 608
That Al A forest hadde borsten In sunder,
So hidous was the Noise, & so ful of wonder;
And whanne here speris thus to-broken were,
Here swerdis they pulden Owt Al in fere, 612
Here knyves and here Gesarmes bothe,
And grete Axes Also forsothe,
And Othir wepenis Mani On Mo.
And thus Aȝens Seraphē gonue they to go, 616
There forto preven here Maistre
Vp-On Seraphē with-Owten lye;
That so gret Occision Of Men there was
Ifeld to Grounde Annon In that plas 620
With the hydous wepenis that weren there,
For so wondirful strokes were neuer scin Ere,
What vpon helmes, & vpon scheldes,
And vpon hawberkes that floweren into feldes, 624
So that it seemed 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
That no tonge ne Myhte it thanne telle,
But Only he that Alle thing gan¹ spelle,
Of whom that Cometh Alle Connenge
From begynneng Into the Endenge. 628
And now scholen ȝe heren More In Eche degré
How that Aftir it fyl Of this Semble:

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

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

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

¹ MS discrye, or dristrye. *for* 'descrye,' describe.² Si lor envoia les autres .ij. batailles.—A.

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

They stand firm
as a stone,

then turn on their
foes, and slay
many.

[¹ ðeðth]

But at last
Seraph's men

give way and flee.

Seraphe

however turns on
the enemy,

and splits their
helms

and heads ;

no man can abide
his blows.

Also King Evalach's Steward

rides up to

help Seraphe,

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

[*one, p. 132, l. 1.*]

*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 whanne kyng Eualach steward this beheld,
That to seraphe were Comen two batailles In þe feeld,
And how freshly they fowhten him Agein, 741
Where-Offen he was A-drad Certein—
For non Er sawgh Eualache Steward
Ony Nede To gon to him ward, 744
And Seraphe to socouren In that plas—
To him ward Rod he A ful gret pas.
“ Now Certein,” quod this Steward,
“ With Seraphe it stond so hard 748
That Al the world him helpe ne may,
So mochel peple vpon him lay ;
And ȝif I Ony lengere Abyde,
He nis but ded At this Tyde ;” 752
And Anon with that word there
He prekede forth On his destrere,
And Al his Meyne holyche with him ;
There began Anon bataille ful Grym ; 756
And to the tweyne batailles¹ Comen they Anon,
That vpon kyng Eualach scholde hauen gon.
And whanne they sy þe steward thus Comenge,
Aȝens hem tho batailles Comen prekyng 760
Lik As the tothere diden before
To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be, 764
“ Now,” quod Eualach, “ God, for thy Myht,
So sped Seraphe that Gentyl knyht !”
Thanne this Steward, to his lordis seid he,
“ Lokeþ stedfastly that to-Gederis ȝe be ; 768
For ȝif we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke ;
For I ne thenke neuere Er to blynne
Til that I kyng Tholomes bataille be with-Inne ; 772
And there I thenke him forto sle,
Ryht Among Al his Owne Meyne.”

- So wenten thei forth be that Ordenaunce
 To knownen how that myht ben here Chaunce, 776
 And fulfilden his Comaundement,
 And Redin forth with riht good Entent.
 But that schowr was As scharpe As A dart,
 For there many Mo weren On Tholomes part
 Thanne On the Stewardis Serly ;
 Therfore was that stour ful Stordy ;
 But zit Comen they neuere so faste vppon,
 That the stewardis Men Aȝens hem gonne gon, 784
 Til that to-gederis they weren Met
 The lengthe of A Gleyve with-owten let ;
 but Euere the Steward let hem pase
 Ty! that with CCC knyhtes Entred he wase—
 And somewhat Mo Of his Meyne—
 With-Inne Tholomes bataille Entred he,
 That Fyve thowsend hadde he with him
 Of noble knyhtes both stownt & Grym. 792
 And whanne thus to-Gederis weren they Met,
 Many A sterne st[r]ok there was Set
 Be-twenen bothë partyes there,
 So that Of Tholomes lost Manie þer were 796
 As thowh they hadden falle In-to the se,
 So mani Of Tholomes Men lost there be.
- So that forth prekyd the steward In þat pres
 Even 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 ; 804
 And there he Trosted him forto han Slayn,
 Where-Offen the Steward was ful fayn,
 And At the Erthe tho stille him held,
 And wend han slayn him vndir his scheld.
 Thanne Cam þere On Of Tholomes knuyhtes,
 That Myhti & strong was In fyghtes,
- The shock of the
hosts is sharp,
as Tholomes has
most men;
- but the Steward
with 300 knights
- breaks through
the Egyptian
line, 5000 strong,
- right up to
Tholomes,
- hurls him to the
ground, both
horse and man,
- and hopes to slay
him.
- But one of Tholo-
mes's knights

smites the
Steward between
his shoulders.
[¹ Fr. 'si cou ']

This knight the
Steward knocks
on to Tholomes,

whose men rush
to rescue him.

King Eualach

seeing the strug-
gle, and the

Steward's danger

orders his nephew
Archimedes
(p. 130, l. 431) to
go with him and
succour his
Steward's men,
while he helps
the Steward
himself.

And smot this Steward, there he lay
Vpon Tholome his lord In fay. 812

Betwene bothe scholdres be him thorwh smot,
As¹ he On Tholome lay tho foot-hot ;
So þat Anon this steward Torned Agein,

And so that knyht smot In Certein, 816
And vpon Tholome he made him to falle,

That Anon tho Creaunt he Gan to Calle ;

And that Sawgh the stewardes Meyne,
And faste to him there gonue they fle, 820

This Tholome to han kept Oþer han Slayn ;
This was here purpos thanne In Certayn.

And Tholomes Men that gonnas Aspie,
And to here lord they gonue faste hie, 824

Him forto deliueren from his Fon,
Also Faste As they Mihten gon.

And whanne king eualach this Melle gan beholde,
Ful sone his herte be-gan to Colde ; 828

And whanne that he Sawgh this Mellë
In thre diuers places thus thanne to be,
How that the peple Of Seraphee

With fourre bataylles fowghten hee, 832
And Of the Meyne Of his Stewarde

That with tweyne batailles fowghten wel harde,
And Also for his Stewardis body,

He was ful of Sorwen Sekerly, 836
That Aȝens Tholomeres bataille

Whiche that he gan so sore to Asaille ;
So Eualach Comanded his nevew tho

The stewardis Men Socour forto do, 840
" And I his Body now wele Socoure,
Oþer with him to deyen In that schowre."

Anon bothe these batailles gonnen Owt Glide
As Sparkles owt Of fyr doth Ony tyde, 844

And vpon here Enemyes they gonue to go,
Kyng Eualach and Archemedes Also ;

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

¹ The MS has *Tholome*.

144 THOLOMES KILLS THE STEWARD, AND FIGHTS EVALACH. [CH. XIII.]

- [¶ him] And to the Erthe there they hem¹ Caste.
 Tholomes draws his sword to cut off the Steward's head,
 Anon he drowgh his Sword So Feer,
 The stewardis hed to han smeten Of ther; 884
 For Erthly Man was non leveng In londe
 That so moche he hated, ne wolde schonde. [hed,
 And whanne that Tholomez scholde han smeten Of his
 And he myht han had leyser In that sted, 888
 He Sawgh kyng Eualach So faste Comenge
 That he was let Of his purposinge;
 And whanne he Sawh þat it myht not be so,
 Thanne Otherwise he gan forto do, 892
 Vnder his hawberk In-lawnced he
 Thorwgh the body, And that was pyte.
 And whanne he hadde So I-do,
 Anon to his hors tho gan he to go; 896
 And Aȝens kyng Eualach gan he Ryde,
 And Eualach Aȝens him with gret prydye;
 And so sore there to-gederis they Mette,
 & There so sore strokes Ech On Other sette. 900
 That bothe here scheldes [flowe] Into þe feld,
 And Ech Of hem bad Other ȝeld.
 And whanne to-broken weren here lawnces,
 Thanne Aftyr behappid many harde Chaunces; 904
 Thanne On foote gonne they Alyghte,
 And there began A wondir strong Fyghte;
 Thanne gonnen they there A scharp Schowr
 That was Angwyschsches & ful Of dolowr, 908
 So that Mochel peple was there ded,
 Of Men And Ek hors In that sted.
 And Evere kyng Eualach enforced him faste
 Thorwgh Tholomes pres Forto han paste 912
 Into the place there that his Steward lay,
 ȝif he myhte it Recovere that day;
 But Euere they putten him of with gret strengthe
 That Entren he ne Myhte In brede ne lengthe, 916

Tholomes then charges at Evalach;

their shields and lances break;

and they fight on foot.

Their men fight fiercely too.

Evalach cannot break through to his Steward.

Tyl bothe batailles weren discomfit that tyde, That Ferst Archemedes [aʒens] ¹ gan to Ryde. And whanne this Bataille discomfit was Thorwgh Eualache Meyne In that plas, And flowen to here lord Tholome, And After Of Eualache Meyne gret plente, & whanne that Tholome Sawgh thus his Ost Ouer-thrownen & Slayn with gret bost, And Eualache Men After hem purswen tho,— Ful Mochel sorwe In his herte gan to go ; Thanne Tholomes his Men gan to Ascrye With A lowd voys, And Ryht An hye, “ On Eualache Men torneth ȝe Aȝen, And vpon him proveth that ȝe men ben ! ” And So Torned they the hedes Of here hors Thanne Aȝens here Enemyes with gret fors ; And they On foote schotten faste Wit venymed Arwes whiles they wolde laste, So that Manye hors there they Slowe, And moche Othir peple In that Rowe ; Ful hard & strong was the Mellē, & Mochel peple lost In Eche degré, Of bothe partyes there Mani On To the deth on bothe sides were they don, But Only Of Eualache Meyne There was persched gret plente.	<p>Tholomes, seeing his men routed by Archimedes, and others by Evalach,</p> <p>920</p> <p>shouts to them</p> <p>924</p> <p>to turn on Evalach's men.</p> <p>928</p> <p>They do so,</p> <p>932</p> <p>shoot poison'd arrows,</p> <p>936</p> <p>and slay many of Evalach's men.</p> <p>940</p> <p>Tholomes is thus winning,</p> <p>944</p> <p>and sends orders to his Reserve not</p> <p>948</p> <p>to attack till he bids it.</p>
Thanne whanne Tholome gan beholde That he hadde the bettere be manifolde, Anon A Massage tho he Owt sente To him that the viijthe bataille kepte presente, ‘ That In non wise Asemblen Scholde he, Tyl that Comaundement he hadde Of Me,’ Thus to him he sente Anon ful Ryf, Non Other wyse to don, In peyne Of his [l]if.	

¹ See p. 143, l. 849-851. French, ‘Tant ke les .ij. batailles a qui archimedes auoit assamble, furent desconfites.’—A.

CHAPTER XIV.

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

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

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

Now lete vs Speken Of Seraphë,
Of his worthiness, & Of his Meyne
That ȝit 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 wondir Storye
That Euere was Rad In Ony book,
Owther In Storye, As Men Cowden look,
For so lytel A peple & so vigerous
Aȝens so Manye & so therto dispetous ;
For ther myhte neuere Man hem with-stonde
Whiles they hadden Ony wepone On honde,
So that Seraphes Men On horse & Foote
Heiden Tholomes Men wondir hote.

But that storm ne dured neuer han Myhte,
Ne hadde ben thorgwh Seraphes Fyhte ;
For So mochel prowesse was neuere In Man—
As for the Meyne that he hadde than—
As was In him Seyn that day there,
For so they seiden that At þe stowr were.
For so worthy A knyght 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 Gonnen forto stonde.
With his Ax he wrowhte hem Mochel schonde ;
For here hedes he smot Of Faste,
Here schedlis & hawberkes Alto-braste,
And leyd hem ded there In the feeld,
Many A knyght there vndir his Scheld ;

Seraphe and his
men hold their
own against 4
Egyptian
battalions.

4

So few never

12 could have
withstood so
many,

16 but for Seraphe's
prowess :

20

he made all his
foes bend their
backs,

24

smote off their
heads,

32

- Helmes, hawberkes, & ventaylles Also,
Alle to the Grownde he dyde hem go ;
legs, and arms,
Legges & Armes Of smot he there,
And thus mochel peple slowgh In diuers Manere, 36
That his Ax he bathede In Mennes blood
From the point to the hylt, there As he stood ;
And Al this Of him Suffred this Meyne
þat Aȝens him fowhten, & weren with Tholome. 40
For þat day ne myhten they distroyen his powere
For non thing that they Cowden don there ;
But Al that day heeld him In On degré ;
And yet he never grew weary,
And not wery[er] thanne Semed he 44
Thanne he was whanne he gan ferst to fyht,
Nether no More he lakked his Myhte,—
Of wheche him self vndirstonding he took,
As tellith the storye Of this book ;— 48
[leaf 5, col. 1] [For] wery Of his Armure was he not thore,
[N]o more thanne he was In the Morneng before,
[A]nd As fresh he was Evere Forto fyhte
As In the Morwneng he was, I the plyhte, 52
And As vigerows he was Onne forto se
As though non thing to-forn him hadde be.
though his men did,
And there As his Men ful wery they were,
& Al forfowghten In that place there, 56
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 ; 64
For Elles myhten they neuere han kept þat plase,
For the Multitude Of [tho] that Aȝens hem wase ;
But from Seraphe they fledden Euerichon—
Alle Tholomes Meyne be On And be On,— 68

*so that all
Tholomes's host
fled from him.*

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

Thanne gan there A Messenger forth to gon
To kyng Tholome, there he was Anon,
And seide to him In this Manere,
“ Sire, A wondirful knyht Is now there,
That Al this day hath kept the Iorrnē
Aȝens thy fowre batailles, Sire Tholome ;
And ȝit discomfit Neucre they been
In non thing that we Conne seen,
And Euere Aȝens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes
And Mo Sire, ȝif I Scholde Say,
Thanne I Cowde Certeinly Rekene parfay ;
And, Sire Tholome, As I the now seye,
They ne doren not Comen In Seraphēs weye.”

72 Tholomes is told
how Seraphe
stands against
four battalions,

76

80 though they
outnumber his
men, two to one.

84

Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillous 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 gretynge,
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 prowesse
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distroccioun As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting.”

88

Tholomes sends
to his brother
Manarcus

92

96 to attack Seraphe.

100

Manarcus

And whanne Manarcus here-Offen herde telle,
That with that worth knyht he scholde Melle,

104

- [I]n herte he was bothe glad & blithe,
And Tholome thanked ful Mani A sithe.
That tyme Anon was Manarcus Redy,
and his men And Alle his Meyne that weren him by ; 108
And so faste they Comen vppon,
With dyvers wepenis Manion,
And there Maden they here Assembling
attack Seraphe's tired ones, [V]ppon Seraphe, that wery was Of Fyhting. 112
Now be-gan there A myschefful stour
That was Angwisschous And Ful Of dolowr ;
For Seraphe, Scars there he hadde
Twenty thowsend¹ Men that he with him ladde, 116
And Manarcus browhte with him
Fowry thowsend bothe Stowte & Grym,
And In his Rerewarde thowsendes fiftene
Of faire harneissed Men, wel piked & Clene ; 120
And Seraphes Meyne, So wery they were,
And so forfowhten toforetymes there,
That non lengere ne Myhten they fylte,
But Torned here bakkës þere Anon Ryhte. 124
And whanne Seraphë that beheeld,
His Meyne As-scomfited In the feld,
Ful tendirly thanne there wepte he tho,
And mochel Morneng & sorwe he Made þerto : 128
“ Alas ! ” quod he, “ what is now myn Aventure,
For nedis I most Abyden this schowre,
And my Meyne thus from Me go !
Now what Is best for me to do ? 132
For non Other helpe here Nys Certein,
But be taken, Oþer ded, vppon this pleyn ! ”
And At that word his Ax he took In honde,
His Meyne to Rescrys, ȝif he myhte fonde ; 136
But so Fer weren they I-fled than,
That tornen Aȝen wolde they for non Man ;

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

but then takes hold of his axe,

Seraphe weeps at their flight,

40,000 fresh men (with 15,000 in reserve)

against 20,000 weary ones.

Seraphe's men flee.

And so fer wenten they Evene streyht Anon
To the passage Of the blogy Roch Of ston. 140

And whanne Alle this beheld tho Seraphë
And that it thanne Myhte non Othirwise be,
His hors hed he torned tho Ageyn,
And with him but Enlevene knyghtes Certein.
And there As was the thykkest pres,
He with his knyghtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde ; 148

144 and with 11
knights charges
Manarcus's host.

In the Midde weye As he gan go,
To-Gederes they metten bothe two ;
And there left [he] vpe his Ax tho Anon,
And to this Manarcus he gan to gon ; 152
There his hed he Clef down Ryht
Evene to the Scholdres, I the plyht,
That ded he fyl down there Anon,
That Alle his Meyne It Syen Echon. 156

Seraph cleaves
Manarcus to the
shoulders,

And Alle that Evere Cam in his weye,
Of hem spared he non tho Certeinlye,
But Other to the deth he wonded was,
Other Elles dismembred In that plas ; 160
For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon.

and slays many
of his men.

And whanne Manarcus men this beheld,—
That here Cheventein was slain In the feld, 164
And Of.here felawes ded Also,—
Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry 168
That Into Eualache Ost was herd Clerly,
There As he fawght with Tholome.
Ful wel Al this Cry tho herde he ;
But zit ne knew tho not Seraphë
Whom he hadde slain, ne what was he. 172
And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho forto Awake,

The rest set up
a huge cry,

but Seraph
doesn't know
whom he has
killed.

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

[leaf 5, back,
col. 1]

*they set vigor-
ously on Seraphe,*

*and slay his
horse and 7 of
his 11 knights.*

*Seraphe fights
on foot,*

*and slays knights
and bachelors.*

*He and his 4
knights make
great heaps of
corpses.*

*At last the 4
Knights are
slain.*

- And forth he prekede Into that pres,
And with him his knyhtes, & wolde not ses ; 176
And there here grownd he made hem forsake,
And Manye Of hem Slowgh, and dyde moche wrake.
And whanne Manarcus bataille say
That but twelve Of hem weren parfay, 180
For ful sore thanne Aschamed they were
That they Of so fewe scholden han fere,
And Anon vpon him Retorned Azen,
That bothe doel and gret pete it was to sen.; 184
And ful vegorously On him they sette,
So that with stronge Strokes they Mette
That his hors vndir him was Slayn,
And therto vij Of his knyhtes In Certayn. 188
Thanne weren there left but fowre & he,
Whiche was gret doel thanne forto se.

Now Is seraphe In the place On foote Alone,
But foure of his knyhtes, him self þe fy[ft]he persone.
And manye Merveilles there wrowth Seraphë, 193
As here-Aftyr Me heren tellen schole ȝe :
He slowgh down Ryht bothe hors & Men,
Helmes and hawberkis to-kraked he then ; 196
Bothe knyhtes and bacheloris vpon A rowe,
In that Feld he gan hem down throwe ;
Bothe palettes & scheldes he to-Craked Asondir,
That Among So moche Multitude it was gret wondir
That he And his fowre knyhtes dyden there, 201
So that grete hepes Of dede Men there were,
Of dede hors and wepene that there lay,
So Mochel Moordre Of peple was that day. 204
And whanne his Fowre knyhtes this beheld,
That he was so Manful In the feld,
On they leyden, & Fowhten ful faste,
Til alle foure weren slain Atte laste ; 208
Thanne was there non Other boote
But that Nedys Seraphe besteren him Mote ;

And whanne that his felawes he sawgh ded,
 Thanne Cowde he non Other Red,
 But vpon bothen his feet stood ther,
 And beheld the hepes that Abowten him were ;
 Ek Also he loked ȝit ferthere Abowte,
 And Al Abowtes him was A ful gret Rowte.

212

Anon his Ax the[n] took he On honde,
 Ryht forth Into the pres tho gan he fonde,
 And to A knyht there gan he to glyde
 That Many speris hadde Cast In that tyde,
 But ȝit Manie mo hadde he forto Caste ;
 But Seraphe him lette tho Atte laste ;
 Seraphe Anon there Mette him with his Ax,
 But Neuere, Astir that, ful litel he wax,

216

Seraphē

220 picks out a
Knight who has
cast many spears,

For the Ryht Arm he smot Of Clene
 Thorwgh hawberk and haberiown, þer was it sene,
 That down to the brest the strok tho wente,
 And the Arm Into the Feel[de] þere fley presente ; 228
 His scheld from him Also smot he there ;
 As thowgh that the body Asondir were,

cleaves him to
the breast,

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,

232 so that his heart
falls out of his
body ;

Non Of hem ne was So hardy
 To Entren his place, ne Comen him Ny ;
 And that ded mannes hors he took Anon,
 And lyhtly Into the sadel he gan to gon,

then jumps on
his horse,

As thowgh him hadde Elyd non thing,
 Ne non point Of Al his Armeng. 240

And whanne On hors that he was set,
 Thanne hadde he gret lust to Fyhten bet,
 And there his body putte In bawndoun,
 To the tothere peple ful mochel distroccioun ;

244

charges anew
into the throng,

And forth Into the pres he wente ;
 There Nas non that he myhte hente,

slays right
and left,

That here Armes from the body he smot tho,
Here hedēs Offe, here lemes Also ; 248

[leaf 5, back,
col. 2]
and drives his
foes to the
narrow passage
by the Rock of
Blood,
where they
are all taken
prisoners.

Here helmes, here harberions, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,

So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye, 252

Where As was the streyte passage ;
Thanne weren there take, bothe bacheler & page,
And As fele As the keperes wolde have
Of that Roch, and wolde hem save. 256

And whanne tho that behinden were
At the Roch [sien] here felaws slayn there,
And the Remnant presoners take,
Thanne Amonges hem was moche wrake. 260

But others of
Manarcus's men
turn on Seraphe,

And whanne they Seyen Al this fare,
That Eualach swich knyhtes hadde thare,
Ful Irowsly torned they Into that pres,
And for nothing ne wolden they ses 264

kill his horse,
[1 Phan]

Tyl that to Seraphe the Comen Agayn,
And vndir him his hors has¹ Slayn ;
& Er that he Myht Relevyn Azen tho,
Two hundred hors Ouer him gonue go, 268

and trample
over him till
he is nigh dead.

Ouer his Body there In that plase,
So that Ny ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng ; 272

And thanne wenden they he hadde be ded,
For whom they Moornede In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht, 276

That they ne hadde taken him presonere
3if that his lif Myht have be saved there.

But Seraphe
awakes from
his swoon,

Alle this while lay Seraphe In Swowneng
Whiles these knyhtes weren thus In talkyng ; 280
And whanne Of his Swowneng tho he Awook,
Anon there Into A Sadel he Schook ;

springs into a
saddle,

- His Ax Anon On honde took he,
 Swich merveilles werkyng þat wondir was to se. 284
- He Mette A knyht Anon hastedly 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
chops off one knight's arm,
- Thanne Another there him Mette Redily,
 And Seraphe to him was ful hasty,
 & there so him hitte vppon the hed
 That his body he toclaf In that sted,
 Evene to his Sadelis Arsown,
 That he In the Feld fyl ded Adown.
 Thanne theke hors be the bridel he took,
 And his ferst hors tho he forsook ;
 His Foot In the sterope Anon he sette,
 & sprang Into þe sadel, & not ne lette ;
 ȝit, As forbrosed As he was,
 He prekyd forth Into that plas.
 And whanne tho knyghtes behelden, Echone
 That beforn tymes 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 neuere to recoueren Agein. 308
who wonder that he has recoverd.
 Anon forth he gan him dresse
 To the grettest maister of þat presse ;
 And with his Ax to him he Ran ;
 Vppon the helm he smot him than
 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, 316
 So that with An Arwe they him tho smot,
 That Evene thorw the Scholdere it bot,
Seraphe kills the strongest man opposed to him.
He is wounded by an arrow,

- That the schaft thorwgh him gan go
Ful halfendel the Schaft & Mo. 320
- [leaf 6, col. 1] And whanne he Felte þat so hurt he was,
Ful [vr]sably he Rod Into that plas,
And him Sterede As he ferst began ;
But he was hurt Of Mani A man ; 324
and with spears, Bothe with Arwes and with Speris
They diden hym ful many gret deris,
And to the Erthe there down him threwe,
And his hors vndir him they Slewe. 328
And whanne that he Sawgh he myht not Abide,
Vp In that pres he Recouerid that Tyde,
but not mortally. And Felte that he hadde non dedly wounde ;
so he starts up, Anon vp he Stirte In that Stownde, 332
And Anothir hors he sawh where stood ;
There Anon vp into the Sadel he ȝood,—
Wheche hors was bothe Fre and kende,—
Evene streyht toward Eualache þe wey gan wende, 336
That him Ofte he bemente ful sore,
In his herte neuere Man leveng More,
That so lefte he Neuere with-Owten les
Til that he Cam Into the grettest pres, 340
Eualaches Signe there Forto have sein ;
But Aftyr him they gonnen preken Certein,
And him forbarred they the weye there
That he Eualach Mihte not Comen Nere. 344
but his foes bar his way. And that Sien tho the Men of Seraphë ;
Anon towarde him they gonne faste fle ;
Towardis Tholomes Ost gon they gon,
And there Merveilles they wrowhten Anon ; 348
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 & ȝing, 352
there's a fierce fight; many are slain, But Amonges hem kyng Eualach was lost,
That they ne wiste Into what Cost ;—

For Tholome kepte him Owt Of that rowte
 More thanne tweyne boweschotes with-Owte. 356

And whanne Seraphe there-Offen herde, Seraphe rides
 Into that gret pres tho forth he Ferde,
 And there Sawgh he where Eualach lay, to rescue Eualach
 And his swerd On honde drawen parfay ; 360
 For his hors vndir him was there ded, whose horse has
 Whiche was to Eualach A sorweful Red.
 And Sixty knyhtes hym gonne Reskewe, 60 to 500 they
 There Azenst .v. hundrid they fowghten Al newe, 364
 So that they kyng Eualach Rescwed Agein are.
 With here grete Escryes tho In Certein ; But they rescue
 And On horsbak sone was he Set ; Evalach,
 Thanne there Anon with his Enemyes he Met. 368
 And whanne they that him to-foren took,
 On him behelden, & Connen to look,
 Thanne On Eualach they sormownted Aȝene
 Ful Irowsleche there Alle be-dene ; 372
 And Eualach¹ his Ax there took On honde, Evalach fights,
 And departed with hem þat Abowtes him gon stonde,
 So that anon there he was betrapped
 Amonges two thowsend, As it tho happed, 376
 That so the Syht Of him his Meyne lost there,
 And ne kowde not weten In what place ne where.

And whanne Seraphe Saw he myht him [not] finde,² When Seraphe
 Al his Meyne he lefte him there behinde, cannot find
 There prekyng forth Into that pres Evalach,
 That for non Of hem wolde he not Ses, he turns on
 For ded Rathere wolde he han be
 Thanne owt of that bataille forto Fle ; 384
 Tyl king Eualach hadde he Fownde,
 He nolde neuere parten from that Grownde ;

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

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

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

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
Tholomeus.

bruised.

beaten.

the blood running out of his mouth, ears, and wounds,

so that he is
nigh dead.

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

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

and prays to
God, Three in
One,

to enable him
to receive true
belief,

and proclaim
Him

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.

"O verray God that Sittest In Maieste,
As it is told,—On God & persones thre—
Of whiche I bere the Signe Of his passioune !

So, Goode lord, take me to savacioun, 460

That I Moot Resceyven ȝowre Creunce,

And In Stedfast beleve, with-Owten variawnce,

Thin holy name Forto proclame,

That thou Art most Sothfast God Of Name, 464

And Most Mihtful god In Alle degré,

And non god ne lord but Only Euere ȝe !

So Save me, Goode lord, In this grete schowr,

From Angwich, deth, and Alle dolowr !" 468

And whanne this woord he hadde I-seyd,

Abowtes him he lokede In A breyd ;

And he Sawgh Comen Owt Of that forest

A semly knyht there, arayed with the best,

And Clene Armed from Tope to the too,

There thus Ryaly 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 Lylle Flowr,

And he A worthy knyht and of gret valowr ; 476

In his Scheld a spere ful Redylich leyd,

With Alle hem to Meten, As it Is Seyd.

And whanne þe knyht his hors with his Spores he took,

On hym Tholomes Meyne ganne forto look, 484

And to Tholome kyng he Cam ful sone,

And him Torned Agein there Anone¹ ;

Toward the Cite Of Orkauz tho

This white knyht ladde Tholome tho, 488

And towardis tholomes Ost they wente ;

But Tholome knew not here Entente.

si iete les mains, si prent tholome par le frain, et s'en-tourne à tout arrière vers la chite tout droit.—A.

- | | | |
|---|-----|---|
| And Euere Saraphes fawht strong & hardo
Azens Tholomes kyng his Rerewardre,
So þat Alle that Evere Azens him fowghte
Wondred that he So duren þere Mowghte ;
And Atte laste Eualachs signe he gan to Ascrye
With A wondirful voys & Ryht ¹ An hye,
That bothe Eualach & Tholome it herde
Into that plase how that it þe Ferde.
And thanne Seide kyng Tholome Anon,
" Let vs Ordeyne oure Meyne, & fast hennes gon, 500
For discryed now alle we been
Thorgwh this Chasing, As I kan seen."
Thanne destreris with spores gonne they prikke,
And Amongis that Chasing Redyn ful thykke, 504
And 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 508
Hym Azen forto Restreyne.
But Evere wende Tholome In Certeine
That the Forest Al day to-Forn hym was, 511
Tyl that to the streyt of the Roch hee Comen be Cas ;—
But there say no man that white knyht,
Saufe Only Eualach, In his Syht.— | 492 | Serape fights on against Tholomes's rear-guard. |
| He shouts at Eualach's standard so loudly that Tholomes hears it, | 496 | |
| and spurs off. | 504 | |
| But the White Knight leads Tholomes's horse by the bridle, | 508 | |
| till they come to the narrows of the Rock of Blood, | 511 | |
| [leaf 6, back, col. 2] | 516 | |
| where Eualach's men let them pass | 520 | |
| When they get into the open, | 524 | |

¹ and Ryht, repeated in the MS by mistake.

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

And therto I-Maymed Manye Of his Men,
 And ȝit Aȝens Eualachs On hadde he ten.
 Thanne this Tholome heeld vpe his swerd Anon,
 And to kyng Eualach homage gan he don,
 And there he be-Cam his presonere,
 And therto Al his Meyne In fere.

till Tholomes

submitte,

564

and becomes his
prisoner.

Whanne Tholome to Eualach hadde mad fiaunce,
 Thanne Iekonias Clepid he, with-Owten variaunce, 568 Jeconias
 That the blody Roche hadde In keping ;
 And him he Comaundered Ouer Alle thinge,
 ' To taken Anon this kyng Tholome,
 Hym forto ledan to Orkaus Cyte,' 572
 " And worschepfully that thou him kepe there
 As A worthi kyng In Alle Manere."

takes Tholomes

That thus thanne be Ieconyas
 Kyng Tholome Into this Cite I-lai he was.
 And king eualach Abod stille In the feld
 Til Alle tholomes gonne hem ȝeld ;
 And euere As he took his Meyne,
 He dide hem ledan to Orcaus Cite. 580

576 to Orkaus,

whither his
men are led
captive too.

And whanne that Alle Itaken they were
 [T]hat Of Tholomes Men weren there,
 He gan to Resorte to that bataylle
 [T]here Seraphe fawht with-Owten Faille ; 584
 And with him ȝit ladde he there Mo,
 Alle that the passage kepte tho,
 Sauf Only An hundred Of his Men

[leaf 7, col. 1]

Eualach goes to
help Seraphé.

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. 588
 And Anon As they sien Sire Seraphé,
 To that bataille thanne faste prekid he,
 There As Seraphe manie Merveilles wrowhte,
 That In-possible swiche Merueilles don Mowhte, 596

The White
Knight joins
them.

- That Euere the body Of On Manne
Scholdë don that he dide thanne.

The White Knight charges up to Seraphe,
 Anon this white knyht prekid Into þat pres,
And for non thing ne wolde he Ses 600
Til that To Seraphe he gan gon,
Where as he Sawh sevene knyhtes Anon
That Abowtes Seraphe there stooðe,
And On him leyden as they weren wode; 604
Tweyne be the brydel hym þere heeld,
Tweyne be the he'm to maken him ȝeeld;
And tweyne Aȝens the herte leide hym vpon
Wit hevy Maces Of Irne As hard As ston, 608
So that his Flesch they Alto-Rente
With here Mases there presente.
And whanne the white knyht þis beheld,

The White Knight spears one of Seraphe's foes,
 Ful sore he prekyde In that Feeld 612
To On Of hem that Seraphe heeld;
And him thorwgh the body he bar vndir his scheld,
That ded he was Anon ryht thare;
And thus sone to Anoþer gan he fare, 616
& with his swerd smot Of his hed
þat of it fley, and he lay ded,
Amyddes the Feld there it lay.
And thanne to the tothere he wente In fay, 620
And Made hem to dyen vpon his poynþ,
And Made here bodyes In Evele Ioynt,
So that they forsoken this Seraphë
That from here lyves gonnен they fle. 624

 And whanne these Other two þat him held
Be his helm there In the Feeld,
On Of hem drowgh Owt A lite knyf,
And wolde han be-Reved Seraphe his lif, 628
Fortho han smeten him AMiddes the Fase
Thorwh the Oylettes of his helm In that plase.
But Ouercomen so was tho Seraphë
That Comfort with him Myhte non be, 632

One knight tries to stick Seraphe through the eye-holes of his helmet.

For he was Ouercomen so with his blood
 So it was Merveille that [he] vpe stood,
 For, On hors, power hadde he non to sitte,
 Ne Of that stede there Onys to flytte ;

636

But for febelte that he Inne was,
 Ouer the hors nekke he bowede In that plas,
 That power vp to Sitte non hadde he,
 So that Of his purpos Failed his Eneme.

640

Seraphe is so
weak from loss
of blood,

And thus gan In Swownenge seraphe to falle
 Amonges his Enemyes bothe gret & smalle ;
 So that they failedde, his Enemyes, tho,
 Of the harm that they him wolde han do.

644

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

648 to support
Seraphe.

[leaf 7, col. 2]

And thanne Anon there with this word
 Prekyd the white knyht 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.

656 The White
Knight keeps
Seraphe from
falling.

660

And Eualach bar him ful worthily tho,
 For Into the pres forth gan he go,
 And Mette there with A worthi knyht
 Wich that was Scomfit Anon In fyght,

664 King Eualach

668

- grounds a knight, And kyng Eualach to the Erthe him Caste,
 And hym from his hors Anon he wraste,
 And Cawht it In his hond there Anon ;
 Therewith toward Seraphe he gan to gon : 672
and gives his horse to Seraphe,
 " Haue now here, my dere Freend," seide he,
 " This litel present now Of Me,
 For thow bowhest Neuere so dere A thing¹
 From begynne[n]g In-to the Endyng." 676
- Whanne that Seraphe this gan beholde,
 In his herte he Ioyede ful Mani-folde,
 That Alle his Sorwes forȝat he there
 Whiche that his Enemyes dyden him Ere ; 680
who at once jumps on it, as fresh as ever.
 And vp Into the sadel he sprang Anon,
 As Fresch & As lusty In flesch & In bon,
 And As lusty was there forto fyhte,
 And therto him thowhte As of Strong Mihte, 684
 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 Aȝens Me stonde." 683
- The White Knight gives Seraphe a fresh axe from God
 Thanne Anon Cam forth the white knyght,
 And seide, " here is On, Al Redy dyht ;
 And lo, Sere, by me it Is the sent
 From that God Lord Omnipotent." 692
handier than his old one.
 And whanne Seraphe this felt In his hond,
 Thanne gan he wel Forto vndirstond
 That lyhgtere and more hondsom it was
 Thanne his Owen to-foren In that plas ; 696
 There-by wyst he, whanne he Cam Owt Of swowne,
 That theke Ax Ferst was not his Owne.
 So thanne Ryden they In-to that pres,
 And for non Men ne wolden they ses ; 700
 And Eualach On Tholomes hors Rod,
 So that with him was there non Abod.

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

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

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

- That Neuere Man that was Of his Age
 I trowe hadde neuere So Mochel Corage ; 776
 And the white knyht there bar him so
 That Neuere Erthly man mo Merveilles myht do ;
 For In that Feeld Scheldes he schatered,
 And Speris & helmes Alto-Claterid, 780
 Knythes & hors he slowh down riht,
 Hedis, Armes, and legges In that fyht,
 That non man hym there Askapen ne Myhte,
 So vigerows and fel he was In fyhte,
 That thus be his Chevalrie & knyhthod
 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
 Wher-Offen that weren ful fawe,
 And wenden that non Man hadde þere be,
 The passage to han kept In non degré,
 And wenden forto A Recouered þat passage,
 That Eualach, for Al his Owtrage, 796
 Ne scholde not han past be theke weye,—
 This was here Entent tho Sekerlye,—
 Where-thorgwh 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 non mo On front myhte Entren ther
 But ten men At Ones, As I seyde Er ; 800
 For they wenden tho ful wel
 þat there Eualache keperis hadde left non del ;
 And so As men that weren wery for-fowhte,
 Vpe to the Roche wenten As they mowhte,
 For there Supposed they forto han Reste.
 But it fil not hem for the beste,

The White
Knightslays men and
horses,no one can
escape him.

Tholomes's men

draw back to
the narrow pass
of the Rock
of Blood,

796

800

804

thinking that
Eualach has
left no guards
there.

808

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

- And his Armure he dide Of Caste,
His hed to han smeten Of atte laste. 848
- And thanne Cam forth Sire Seraphë :
“ A, Sire ! what thinken to done ȝe ?
ȝif ȝoure steward ded now be,
Tholome hath lost, Sire, swich thre ; 852
And his Owne brother so dere,
That he loved As mochel there
As ȝe ȝowre Steward trewly ;
Therefore, Sire, On þis man haveth Mercy ; 856 to have mercy
Fo[r] I him Slowgh with Myn hond,
Sire, I do ȝow to vndirstond ;
Therfore, sire, I preie to þe
That Of this Man thou have pite.” 860
So þat there gentil Sire Seraphë
This man Savede, As ȝe mown se.
- Ful Mochel & gret was the discomfiture
As that tyme be-happed be Aventure ; 864
And the Nyht drowgh On ful faste,
For the day It was Ny paste ;
Whiche was ful deseysy to Eualachs Men,
But ȝit 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, 872 that not 2000
That Tholomes¹ Men ne distroied Echon—
So þat tyme with Eualach the grace gan gon,—
Of wheche at the begynneng were
Sixty thowzend wel harneised there.
And thus the Egipcian, be goddis Myht,
At theke tyme weren distroyed be fyht.
- Thanne to Orcaus ward wente Eualach,—
Alle the Egipciens to Mochel wrak,—
And with him Alle his Meyne
That At theke tyme hadde he,
- [leaf 8, col. 1]
Seraphë begs
Eualach
- 868 So many of
Tholomes's men
are slain at the
Pass of the
Rock of Blood,
- 872 [^? Eualach's]
- 876 out of 60,000.
- 880 Eualach marches
back to Orkauz.

- For þere nas no Man Of Non degré
That thorwgh theke bataille holpen was he ; **884**
 All Evalach's men get plunder from the Egyptians ;
 Bothe duk, knyht, and bachelere,
 Alle weren Encresid that weren there,
 ȝe, And also bothe ȝomen and page ;
 For Alle here lyves hadden they Gage. **888**
- And whanne Eualach Into the Cite Entred was,
 So Manie prisoners he fond In that plas,
 And Of here Maistres that with hem were,
 That non Spas was to walken In there, **892**
 Nether On hors, nethir On Foote ;
 But Owt Aȝen Nedys he Moote ;
 And aforn the Cite he let pichchen Anon
 Alle his pavilouns there thanne Everichon, **896**
 In A fair plase that was so pleyn
 To-forn that Cite tho In Certein ;
 And there al that Niht herberwed he,
 And with him al his Meyne. **900**

CHAPTER XV.

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

DEC 20 1918

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,

[leaf 8, col. 2]
Let's leave
King Evalach,
and speak of
the 75 Christians
in Sarras,

And Of these Cristene Speke we bedene

4

That In Sarras ben, Sixty & Fyftene,

Lik As vs tellith the Storye

Of Eualachs wif here Sekerlye,

and of Eualach's
Queen

That A wondir fair womman sche was,

And ful worschepful In Every plas,

8

And 'Sarracynte' was that qwenes Name,

Sarracynte.

A worschepful lady, and Of Noble Fame.

And whanne that Eualach with his Ost forth wente,

When Evalach
went to battle,

So moche Mone sche Made, sche was Ny Schente, 12

For Eualach, that was Most In hire Mynde

Of al Erthly thing, and that was kynde.

Therfore sche sente For Iosephe Anon,

she sent for
Joseph, to
know how her
husband would
prosper.

To weten how that the Cause scholde gon,

16

In As Mochel As that Er he seide

'That hire lord scholde han Abreide,

And perto thre dayes & thre Nyhtes to be

Vndir his Enemyes powste,

20

12 *

And that to the Prikke of deth thorwgh Tholome
 He scholde ben browht,—thus seyde he—
 ‘ And ȝif it scholde Ony lengere laste
 Thānne thre dayes & thre Nyhtes weren paste.’ 24
 And this was the Cawse Certeinle
 That sche for Iosephe sente, I telle it the.

*Joseph comes to
Sarracynte,
and she asks
him how
Evalach has sped.*

Thanne Iosephe to-Fore hire Gan gon,
 And with him his sone Ryht Anon ; 28
 Thanne sche him Axed there In haste,
 “ Whether the Iorne with hire lord were paste ;
 And how he spedde In the bataille,”
 Hire forto telle sche preyde not Faille. 32

He answers that.

Thanne to Sarracinte spak Iosephe 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, 36
 And Of Al this world Saviour Is he

*as the kings of
the earth will
not know God.*

Sekerly, As I telle it the.
 And For As Mochel as these Erthly kynges
 Ne welen non knownen In here werkynge, 40
 Nethir Resceyven My Creunce,
 I schal hem sende ful hard chaunse ;
 For Into bataille I wele hem do,
 And there here Enemyes scholen hem slo ; 44
 And here londis ȝeven wile I
 In-to the hondes of strawngeris sothfastly.

*He will have
them slain,
and their lands
given to
strangers,*

For I wele that they knownen Me
 As fore here Souereyn lord god In Al d[eg]re,¹ 48
 Nethir Of non Othir kyng to holde,
 But Only Of Me, In Manye Folde ;
 For bothe to prowde and Ek to Felowns,
 I schal hem sende Manie distrucciouns ;
 Thus be my Spyrit I schal hem sende,
 And In this degré I wele hem schende ; 52

*that they may
know Him as
their Lord.*

¹ MS. dre.

And therfore the Grete I wyle down take ;
 And þe Feble & powre, lordis wil I Make ;
 More-Over, kynges flesch ȝoven schal be
 To Fowles Of Raveyne, that Abowten fle
 Forto Finden Sum Careyne :
 Thus schal it ben In Certeine.

56 The weak and
poor, God will
make Lords,

60

And the bodyes that Of pore Men scolen be
 Worthily I-byried In Eche degré ;
 For the Ryhte weyes alle they knowe,
 And my Comandementis they welen bowe
 Wit good herte And good Entenciowne,
 This welen they Rescyeven with good devociown."

and bury them:
worthily,

64 because they
obey His com-
mandments.

And whanne Iosephe this tale hadde told,

Sarracinte gan to wepen Mani-fold, 68 Queen Sarracynte
 And preyde bothe Iosephe & his sone,
 For Eualach to here god to bydden som bone,
 'That Eualach with worschepe Myhte retornen Azen,
 That sche with hire Eyen it Myhte Ones Sen, 72
 And forto be turned to the Ryhtful Creunce,
 That the god Of Crystene wolde senden him swich
 chaunce.'

weeps, and begs
Joseph to pray
to God to save
[leaf 8, back,
col. 1]
Evalach,

"And I hope thanne Tornen wold he,

Aftir, A good Man for Euere to be." 76

and make him
turn to the belief

Thanne Iosephes Ganne hire Answere,
 'How there-Offen the Certeyn knew sche there ;'
 And sche Answerid Iosephes Agein :
 "Of that Surawfice Am I, In Certein." 80 which she holds.
 "How there-offen, dame, Sure Mihtest thou 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. 81

Josephes asks
her how that
can be, as she
believes in idols.

And In Iesu Crist he wil

Now Myltes thought he
 And as forf Of Al the
 So I wold here-After declaren to the." 88

*Josephes tells
Sarracynte the
Christian belief.*

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

*and explains
that her mother
was a Christian,*

*and was Duchess
of Orbery.*

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

- That In Owre Contre An holy man there was
In An Ermytage, As god ȝaf him gras,
That Moche dide for goddis Sake,
And God for him Manie Merveilles gan Make, 128
And his Name ' Salustine ' Gonne they Calle ;
In him Manie vertwes gonne there falle.
So thanne My Modir hadde An Infirmite—
Certeinly Iosephes as I telle the— 132
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, 136
And Alle hire Membres weren wasted Eke,
And þerto sche was ful feble & syke.
So herde sche tellen Of this good Man,
What Merveilles that God wrowth In him than, 140
And thowhte with him sche wolde Gon speke,¹
And somwhat Of hire herte to him breke,
To tellen him Of hire Infirmite,
ȝif Ony Socour there-offen Mihte be ; 144
For sonnere sche hopede to ben ded
Thanne to live to tornen In that sted.
- Whanne þat tofore this good man sche gan to gon, She goes to him,
Down On hire knees sche Fyl Anon, 148
And there down sche fil to his feet,
And preide him Of Socour Also skeet.
Tho this good Man On here there loked faste,
And Seide, " O womman, womman, Atte laste 152 He tells her
Wherto Of helpe Axest thou Me,
That hast Swich An Infirmyte ?
Certes thou Art," quod this good Man,
" Dedlich, and þerto Sinful womman ; 156
And I dedlich Am Also,
And thereto Sinful with-Owten Mo ;

In Orbery was a
holy hermit,

named
Salustine,

and to him,
Sarracynte's
mother,

who was
bloodless,

and had wasted
limbs,

for help of her
disease.

¹ MS. speke.

<p>Christ alone saves those who love him.</p>	<p>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 welen love."</p>	<p>160</p>
<p>Sarracynte's mother begs the hermit to pray for her;</p>	<p>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 scheide¹ sche in alle thing To this goode man ful sore weping,</p>	<p>164</p>
<p>[¹ So MS. for 'seide.'</p>	<p>"For I hope thi God ne wile not werne þe Ony thing that thou Axest Certeinle." "Dame, til to Morwe this May not be, Certeinli I telle it the."</p>	<p>168</p>
<p>she will give him silver and gold.</p>	<p>"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 & Golde." Thanne answerid this good man tho :</p>	<p>172</p>
<p>He wants only Repentance and Belief.</p>	<p>"Of thin Tresowr wile he non, Lo, But Only Of trewe herte Repentance, And stedfast beleve & ful Creaunce."</p>	<p>176</p>
<p>She promises anything for the cure of her malady.</p>	<p>And tho spak sche with good semblawnt To him that was goddis seriawnt, "What thing On Erthe thou bidde me do, I schal it fulfille for peyne Other wo, And he wele me helpen Of thys Maledye That doth me now so gret Anoye." Thanne Answerid this goodman agein, "And thou wilt fulliche beleven Certein In Iesu Crist, that verray lord, I schal behoten the hele at On word ; Er that thou Owt of this plase wende, Thow schalt ben helid with-Owten Ende."</p>	<p>180</p>
	<p>Thanne to his Feet sche knelid A-down,</p>	<p>184</p>
		<p>192</p>

- | | | |
|--|-----|---|
| And hem kiste with good devociown,
“ Sire ! ȝif that hele he wel me sende,
On him wile I beleven with-Owten Ende.” | 196 | Sarracynte's
mother kisses the
hermit's feet, |
| Thanne seide to hire this good Man,
“ ȝif stedfastli wilt þou beleve,” quod he þan,
“ Anon Riht helyd schalt thou be | | |
| Of thin Maladie Certeinle ; | 200 | |
| For hele Is there non so sone
As In god beleve, hos wil it done.” | | |
| Thanne seide my modir Anon Ageyn,
“ Sire ! I beleve it fully In Certein,
That Onliche verray God Is he | | |
| That me schal helpen Of myn Infirmite.” | | 204 and declares her
belief in the God
who will heal her. |
| And Anon this Goode Man took
In his hond Anon A litel book, | 208 | |
| And there-vppon ful faste gan Rede
[Al so faste as he cowde spede,]
In A Corner al be him Selve ; | | [leaf 9, col. 1] |
| There preide he God and thapostelis twelve,
‘ That God wolde sende his Mercy & Grase
To that Synful womman In that plase,
And to keveren here Of that Maladye | | 212 The Hermit prays
to God. |
| That xvij ȝer Contenwelye
Here hadde holden In that degré,
Goode lord, þat koverid myhte sche now be.’ | 216 | |
| And whanne his preyere thus hadde he do,
Anon to My Modir he Cam sone tho, | 220 | |
| Thus Seyenge to hire, “ Aryse vp here
Also hol As Evere thou Er were,
In the Name of the Fadir, Sone, & holigost,
Wiche that Is Of Myhtes Evere Most ! ” | | bids Sarracynte's
mother rise
whole, |
| 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 : | 224 | in the name of
the Trinity, |
| | | and she at once
is cured. |
| | 228 | |

And the strengthe Of hire Membres Anon
Sche hadde Aȝen there tho Everichon.

Anon whanne sche felte this riht tho,
That helthe Aȝen was Comen hire to, 232

"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 236
More thanne xv thowsend besaunz,
This Maladie wit-Owten variaunz,

& ȝit neuere be non Of hem hele myhte I have ;
But þou, blessed lord, now dost me Save." 240

Thanne seide to hire this Good man Anon,
"Baptesme to Resceiuen er ȝe hens now gon."

And thanne sche Axede him ful sone,
'What that baptesme Mihte done.' 244

And [he] hire Answered Sone Agein,
"It Is thyn hol Savacioun In Certein."
Thanne Answerid sche with good wille,

"I wile it Rescyeven bothe Mekly & stille." 248
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 mythes Most ; 252
And thus My Modyr there he Cristened Anon.

Thanne Owt Of the Chambre sche com gon
There As I Abod with-Owten the dore,

And Al Owre Meyne In the Flore ; 256
So my Modir took me be the hond,
And with hire to gon I myhte not withstand,

And thus me to-forn the good man browhte,
That I ne wiste what I seyn Mowhte ; 260
"My swete dowghter, Com now hider to Me,

Now koverid I am Of Myn Infirmitie ;
þerfore, swete dowghter, I wolde that þou wost don

As I schal the here Comaunden Anon." 264

Sarracynte's
mother confesses
God's might.

She's spent over
15,000 besants on
doctors,

but only God has
cured her.

The Hermit
Salustine
baptizes her.

She brings
Sarracynte to
the Hermit
Salustine,

Thanne Answerid I with herte qwakynge,
 " Modir, I wele don Alle ȝowre biddinge ;"
 So that I hadde gret wondir tho
 What my Modir wolde with me do.

268

" Faire swete dowghter, I wolde that ȝe
 Wolde worschepen him that myn Infirmite
 Me hol hath Mad, and taken clene Away ;
 So, swete dowghter, so worschepe þat man þis day."

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

And I wende sche hadde ment that Old Man, 273
 And therfore I ne dorste not Sekerly than ;
 And My Modir Axede me " wherfore ? "

" For Certein he hath A long berd, & An hore ; 276
 And Euere whanne I lokede vpon his berd,
 Sekir, Modir, I scholde ben Aferd."

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

Thanne Anon lowgh this good Old Man
 For that I Seyde Of him than,

280

" Nay, faire dowghter, it Nam not I
 That thi Modir Speketh Of trewely ;
 But Anoþer it Is, that is¹ ful Of Bewte
 And Of Alle goodnessse In Eche degré." 284
 And I axed him, " where that he was,
 ȝif I myht Owht sen him In this plas ;
 And, ȝif he fairere thanne my broþer be,
 Him I wele loven In Alle degré ;
 For my broþir, so fair he Is,
 That of bewte hath he non pere I-wis."

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

And whanne to him thus hadde I told,
 To speken to Me he was ful bold : 292
 " With-Inne A litel while here schalt þou Se
 Him Of whom þat I speke to the,
 Whiche is Fairere thanne thi broþir Is
 In Alle degrees, and In More blis
 Oþer thanne thy broþir Evere thow sye,
 Owther Euere thow schalt with thin Eye."

296

¹ MS that if that is.

Sarracynte
perceives a
wonderful
clearness and
sweetness;

and amidst them
the fairest person
that ever eye
saw,

with a red cross
in his hand.

She falls to
the ground.

The Hermit lifts
her up.

She agrees to
receive this Man's
belief, and
the Hermit
christens her.

And Anon As this word hadde he Seid,

A wondir Clerte toforn me was leyd 300

Sodeynly there In that Chapel ;

Many wondirful swetnesse Aforne fyl,

And the hows So ful there-Offen was,

And therto swich delicasie In that plas. 304

Amyddis þat liht & swetnesse þer gan forth gon

The fairest Creature Of flesch & bon,

The Clearest and the fairest persone

That Evere Ony earthly Eye myhte loken vppone. 308

This Man gan holden In his Ryht hond

The Signe Of A red Cross, I vndirstond,

And bothe his Eyen Me thowhte ferden there

Also Cleer brennenge As Ony Fere. 312

And thus A 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, 316

For On him non More thanne Mihte I loke,

So that for drede myn hertë qwoke,

But to the Erthe I fil plat Adown

As thowh I hadde ben In A swon; 320

Thanne the Ermyt took me be þe honde,

And Made me vp be him stonde ;

Of wheche Sihte hadde I gret Merveilleng ;

And sauf my Modir & thermit Saw I non thing. 324

Thanine this good man Seide to Me,

“ Now, my faire dowhter, how thinketh the ? ”

And thanne I Answerid so Ageyn,

“ This Mannes Creunce I wele resceyven fayn.” 328

And Anon there he Cristenede Me

In the holë¹ Name Of the Trenite ;

So þat aftir he told vs, but not be-forn,

‘ How þat Iesus Crist was Conceyved & born 332

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

Of An holy virgine, Modir & Maide,
As be Old tyme the prophetis saide ;
And how þat On 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 Endeles peyne ;
Thanne Aftir, with the xlthe day,
Streyht to hevene he wente his way ;
And the xj day Aftir, with-Owten fantem,
He sente to his dissiples, Into Ierusalem,
His holy gost, Anon there Ryht,
In liknesse of flawmes of fir so briht ;
& told hem Also how that they scholde
His bodi sacren to ȝong and Olde,
As he hem tawhte At his sene,
The[r] Alle his apostelis weren Clene
The Niht to-fore he suffrede passiown ;'
And thus tolde vs thermyt. Al & som.

Thanne whanne this to vs hadde he told,
To that Awter he wente ful bold,
And there made he þat holy Sacrament
With hy devocioun and good Entent ;
And to my Modir there it tho took,
And sche it Resceyvede, & not forsook.
Thanne After to me he Cam Anon,
And In My Mowth he wold han it don ;
Thanne thus to me he gan to seyn :
' That I scholde beleven 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 Offen Abascht ful sore.

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

336

resurrection.

340 ascension.

344 and gift of the
Holy Ghost to
his apostles,

and charge to
celebrate the
Sacrament.

352 The Hermit then
makes the
Sacrament,

gives it to
Sarracynte's
mother,

and then to
Sarracynte,

360 telling her to
believe it is
Christ's body.

364

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

368

- 372
- Thanne seide I to him Anon there,
 “Sire, I beleve As thou seidest Ere.”
 So that from him we departed Anon,
 Homward In Oure weye forto gon.
- 376
- Thanne charged he vs In Alle wise,
 ‘That we scholde don non More S[a]crifise :’
 “To þe fals ymages of tre ne ston,
 Be no weye Sacrifice Make þe non.”
- 380
- And thanne we Answerid him Ageyn,
 ‘That On God wolde we beleven Certeyn,
 And Comfort and Ioye Of him to have,
 And that At Owre Endeng he wele vs save.’
- 384
- In this Maner Ferst Of Iesu Cristes lawe
 Thus lerned we, & there-Offen weren fawe.
- 388
- And whanne that we weren comen to Orbery,
 Thanne herden we A wondir Noise, & a gret Cry,
 Of A savage wilde beste
- 392
- That was broken Owt of a foreste ;
 And Al the Contre it gan to chase,
 It Forto distroyen In som plase ;
- 396
- For it was so dyvers A beste of kynde,
 That þere hadde non Man wit ne Mynde
 To tellen what thike beste was
- 400
- That they Chaced In theke plas ;
 For that beste was so dispetous,
 So feers And so Angwischous,
- 404
- That he distroiede theke Contre,
 An Ete schepe & Children In Eche degré ;
 Men & hors he gan to distroye,
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Sarracynte and
her mother

promise not to
sacrifice to idols,

but to believe
on God.

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

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,— well armed,
 As behoved A ȝong knyht Forto were,
 For A litel to-fore knyht was he mad þere,— 408
 For there dorste non Man that beste Chase,
 But he were Armed In that plase ;
 For the beste was wondirful In that stede,
 For thre hornes hadde [he] In his hede, 412 to fight this
 That So trenchaunt An scharpe were,
 Scharpere than swerd, knyf, Oþer spere,— wonderful three-
 For they wolden perschen bothe Irne & steel
 Thow it were wrowht neuere so wel,— 416
 Wheche beste mi brother gan to chase
 Aforn Alle the men þat weren In that plase,
 So that In tweyne plases he it smot
 With A scharpe swerd that wel bot ; 420 He smites the
 And fowre hors he Slowgh vndir hym,
 The beste, it was so spetous & grym.
 And whanne this beste Chased was So sore,
 To the Forest he wente Alle hem before,
 As it was Sekerely thus Me told,— 424 so that it flees
 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 womman
 That Of him Ony tydinges tellen kan,
 Ne Neuere Sethen In-to this day
 We ne herden neuere Of him tydinges In fay.
 Thanne seide my Modir Anon to Me,
 “ Behold, dowhter, here now and se 436
 How that þe Ermyt, this holy Man,
 That schal befallen, tellen he Can.”
 So that I held him with Crist prevē,
 For that he Seide I scholde neuere se 440 Sarracynte
 thinks the
 Hermit privy
 with Christ,

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

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

- Thanne Axede sche water to hire hond,
Hem to waschen, As I Cowde vndirstonde. 476
 And whanne hire hondis I-waschen were,
 The boist Anon sche Opened there ;
 Owt of that boist there Isswed Anon
 Owre holy Saviour bothe In flesch and bon,
 In forme Of bred there In hire Syht,—
 For so was the wil Of god Almyht,—
 And with Manie teres and sore sighenge
 There Resceived sche that holy thinge.
 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 and Alle My Fon,—
 And I am Seker to hevene to gon,
 For I have Resceived of Alle Siknesse þe boote,
 And helthe of alle Angwicsch, boþe 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. 496
 For this that I have Rescveyved here,
 Is¹ Oure Saviour here & elles-where ;
 For On God In thre persones it is,
 And thre persones In On God I-wis ; 500
 And loke ȝe that this ȝe kepen riht wel,
 And loke þat ȝe wraththen þat God neuere A del ;
 Loke that ȝe taken this holy In Remembraunse,
 And thinketh Algate vppon this Chaunse ; 504
 Thenke ȝe how he Cam Into this word,
 And In Mannes kende here dweld be his owne Acord,
 And alle thing suffrede as dyde Man,
 Sauf Only Of synne neuere knewe he þan, 508
- Out of her White
Box comes the
[leaf 10, col. 1]
Saviour in form
of bread.
- says she's
sure to go to
heaven,
- charges her
daughter to keep
the Box secretly,
- and take Christ's
body in re-
membrance
- of his sufferings.

' MS Iis.

Where-offen that he was Evere klene,
& neuere þerwith spottid, with-Owten wene.
Loke that þe have Euere this In Mynde,
How good that lord was, & how kynde, 512
That for vs he suffrede ded,
Mannes sowle to beyen from þe qwed ;
And loke that Al this In Memorie þe haue
In ȝowre herte, And ȝe wil be save, 516
And that Every day In ȝowre Compeni he be.
Now, goode swete dowhter, so thinketh On me !
For, sethen that I Crestened was,
Everiday I him worschepid In this plas, 520
& Euery day in my Compenie mi saviour I hadde,
Therwhilles was I of non man Adradde ;
But, swete dowhter, this wot I wel,
That here-Offen knew ȝe nevere A del ; 524
For I it kepte In previte,—
The Cawse why I schal telle þe,—
For ȝif thou haddest deid In this world er I,
Thow schost it han Resceyved trewly ; 528
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 532
Where we resceyved Oure holy Creaunce,
And telleth him Of Al this chavnce,
And preieth that holy blessid Man,
My sowle In Comendacion to haven than, 536
That Only Goddis Seriawnt Is,
For me to preyen to the kyng [of] blis.
And, swete dowhter, thow to him go,
And for Ony thing that thow this do, 540
Loke that ȝe taken Of him ȝoure saviour
That ȝow schal saven In Everi stour,
So that Owt Of this world neuere ȝe passe
But ȝe him han to-forn ȝowre fase, 544

Sarracynte's
mother bids her

have Christ every
day in her
company,

as she herself
has had.

And when she
is dead,
Sarracynte is to
go and tell the
Hermit,
Salustine,

and mind to
get Christ from
him,

- To Resceiuen ȝoure euere-lasting savement ; and so receive everlasting salvation,
 For I wot wel þat he wele, with good Entent,
 ȝow it taken In this degré,
 And ȝe it him Axen for Charite. 548 [leaf 10, col. 2]
- “ And whanne that to ȝow he hath it take,
 Loke ȝe that An Onest place þerfore ȝe make,
 ȝowre Saviour to kepen Inne deyntele,
 In A worschepful place & A preve, 552
 So that from Alle leveng Creature
 ȝe mown it kepen bothe sauf & sure ;
 And this white boist take with the,—
 For he him self ȝaf it to Me,— 556
- And Into this boist thanne putteth Anon
 Swich thing as he wele there-Inne don.
 And whanne ȝe haven it In ȝowre keping,
 Loketh that Everi day, Ouer Alle thing, 560
 That to this holy Boyst þat ȝe go,
 And ȝoure devocions doth therto
 With weeping & with sore syghenge,
 With bonching On brest, and Repentinge 564
 Of alle the sinnes that ȝe hauen I-do,
 With high Contricioun, dowhter, Euere-Mo ;
 And he wolde sende ȝow swich grace & powere,
 Neuere Oper God to worschepen here, 568
 But Only him that Is ȝowre saviour,
 Wheche schal ȝow kepen In Every stour.”
- Lo, Sire, thus My Modir tawhte tho Me
 How I scholde me governe in eche degré,
 Lik as this storie doth me now telle,
 And as ȝe me heren to ȝow now spel : 572
- Swich thing as to my sowle profitable scholde be,
 Alle sweche Manere thinges my Moder told me ; 576
 And alle thing þat scholde don me Noysaunce,
 Hem scholde I flen for Ony Chawnce.
- And whanne these wordis weren spoken Echon,
 Sche bad me Opene the chambre dore Anon ; 580

- Sarracynte Thanne Comen In the gentil wommen Alle,
 As to A dwchesse gan to befalle ;
 And thanne Rowned sche In Myn Ere,
 And Axed me, "whom I sawgh there, 584
 Abowtes hire bed Ony Man stondynge ;"
 Where-Offen I Merveylled Ouer alle thinge.

sees Christ
hold her mother's
hand.
 Thanne saw I there the same Man
 That to-forn tyme In the Chapel saw I than ; 588
 And my Modir he held be the hond,
 And to-forn hire bed there gan he stand.
 And whanne the same I sawh there
 That the Ernyt In þe Chapel schewed me Ere, 592
 Neuere so sore abasched I was
 As I was tho In that same plas.
 And thanne my Modir Axed me tho,
 "What that I sawh to-Forn me go ?" 596
 Thanne I hire tolde it was Owre Saviour ;
 And sche him dide ful gret honour :
 More-Ouer sche seide, "blessid mot he be
 That Into this Erthe wil discende to me ; 600
 Now wot I wel that I schal go
 With him to blisse for Euere Mo.

leaf 10, back,
col. 1]
kisses her,
 Now, goode swete dowghter, Er that I go,
 Kysseth me er that we now departen Atwo, 604
 For to god I schal Comaunden ȝow here ;
 And therfore, dowhter, loke þat In Alle Manere
 That ȝe don lik As I have ȝow tawht,
 And pleynly that ȝe forȝeten it nowht ; 608
 For this lord with him wile ledn Me
 Into A plase þat is ful Of prosperite,
 And þerto ful of Ioye and delicasie."
 Thus told me my Modir Sekerlye ; 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

bids her do as
she has taught
her,

and then dies.

Sarracynte
goes to the

There he me tho took My saviour Anon Riht, My God, my Lord, & þerto man most Of Miht. And whanne he to me hadde longe I-spoke, And wel of this world to me his herte I-broke,	620	Hermit Salustine, receives Christ from him (in her White Box),
Thanne schewed he me þe knoweng of þe trenite, And how þat In this world I schold Governe Me, & Comaunded me to Fadir & Sone & holigost,		with counsel how to rule herself,
Whiche that Is lord Of Mihtes Most,	624	
And preide me that I scholde Retournen tho Into the plase Azen that I Cam fro ; For non lengere ne speken to Me he Myhte, So feble he was tho as to My Syhte.	628	and leaves him very feeble.
And whanne Owt Of his Ermytage I was gon, A wondirful swete Noise thanne herde I Anon, And my white boyst I held In Myn hond : To heren this Noise ful stille gan I stond ;	632	She hears a sweet noise,
And Me thowghte tho As In My Syht In that song, thre On that Chapel gonne A-liht. And whanne from that Chapel that I was gon The spase of half A myle, thanne Mette I Anon	636	and sees Three Beings alight in the Hermit's Chapel.
A man that was Clothed In a Robe Of blak, That was bothe Megre and pale with-Owten lak ; Ful whit and long was his berd and her— Of the man that I tho Mette thanne ther,—	640	Half a mile on, a man in black meets her,
& swich Abit me thowhte he hadde As the man In Chapel was In Cladde,— So sone was torned his Clothing That me Merveilled In Alle thing ;—	644	
And so faste and Sore tho gan he to gon That he was Al On Swot þere Anon. And Anon As he loked On Me He wepte ful sore with gret pite,	648	
And thus he seide Anon to Me thore, “ A ! Cristene womman, thou hastest Sore ; For þou were neuere so sone past from þat good Man, That his Sperit Owt Of his body wente than.”	652	and tells her that Salustine is dead.

The Man in
Black tells
Sarracynte

he is sent to
her by the
Holy Ghost,

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

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

[lf 10, bk. col. 2]

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

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

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

And I him Answerid, "Sire, For Certein
From him Ryht now Cam I ful pleyn,
And On lyve Sire lefte I him there,
But þat with siknesse he was Charged sore." 668
"How may this ben, faire dowhter," seide he,
"Whanne thou herdest þat Melodie and Aungeles thre,
How In that Chapel they gonnent to A-lihte,
And boren his Sowle to-forn God AlMihte :" 672

And whanne this he tolde to Me,
Thanne wepte I ful gret plente,
And Cleped I My men¹ to Me Anon,
Wheche þat with me þe dir gonne gon,— 676
For In hem bothe I trosted ful wel,
For Of myn Norture weren they Eueridel,
And therto On Of hem My Cosin was,
And A Clene Maiden, and ful of Gras,—
That so Alle thre we Retorned Agein
Aȝen to thermitage tho In Certein.
And whanne that thedir we Comen Agein,
The good man was to god past In Certein : 684

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

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

The Man in
Black weeps,

688

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 þere forto Maken thanne gan he fonde,
 That the ded body there-Inne Moot Reste :
 Thus this pyt Made he with the beste.

692

Whanne this pit thus Ended was,
 He lift vp his hand Anon In that plas,
 And with the signe of þe Cros þe body blessed he,

696 digs a grave
before the
Altar in the
hermitage,

Er Into the pit It pvt schold be,
 And þat body took be the hed anon,
 Into that pit for to have don,
 And Me the Feet he bad taken tho,

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

Into the pyt forto have do ;
 “A ! Sire !” quod I, and to him Seide,
 “It were not worthi On him hond þat I leide,

708 At first she says
she is too sinful,

For I am Synful womman,
 And On this Craft non thing I ne kan,
 Nethir to towchen So holy A body ;
 Trewly, Sire, I nam not worthy.”

712

“A ! leve soster, whi sey ȝe so here ?
 A more holy thing with ȝow ȝe bere
 Thanne Evere was this holy body ;
 Therfore taketh the feet ful softly.”

716

Thanne wiste I wel that he was an holy man,
 That So prevy thinges Cowde tellen than.
 Thanne took I the body be the Feet,
 And he be the hed, and down it leet

720 but then takes
the feet, and
lets the corpse
down

GRAAL.

13

into the grave.

Into that pyt there thanne Anon,—
That holy body, bothe flesch and bon ;—
And thanne with Erthe he keuered it sone,
And seid there Ouer what was to done.

724

The Man in Black

Thanne of Iesu Crist spak he to Me
In Mani Maners & In dyvers degré,
And Aposed me Of my saviour.

728

[leaf 11, col. 1]
rebukes Sarra-
cynte's two
heathen servants,

And Of my two seriawntes In þat stour,
Thanne seide [he] to vs ful wondirfully,
[" How dore] ȝe ben so bold, Other So hardy,
Swiche tweyne Seriawntes with ȝow to bringe,
That with-Inne this holy plase Scholden haven non
Entringe ?

732

for worshiping
the devil.

For ȝe Scholden not Entren here with-Inne,
That liven In wretchednesse and In synne,
And worschepen the devel bothe day & Nyht,
And him ȝe Serven, that fowlë wyht."

736

They pray
him to baptize
them,

There sweche wordis to vs Spak he Anon,
That to his Feet we fallen Echon.
Thanne preyde iche him with riht good wille,
The Ryht Creunce On hem to fulfille,
And Cristendom that they myhten take
In worschepe Of that Goode lordis sake,
For non lengere that they myhten dwelle
In Servise Of the devel Of helle.

740

which he does.

744
And whanne that he hem herde þere speken
so,
Riht Anon water than fette he tho,
And Anon hem Cristeneden with-Owten bost
In the Name Of the fadir & sone & holi gost ;
And he hem preide ful tentifly
That Creunce to kepe ful worthily,
And that ymages so fals Evere to dispise,
That So fals ben In Al Manere wise.
748
And he me preide hem forto kenne,
That they myhten becomen good Cristene Menne ;

752

- And there to God he Comanded vs,
And we him to swete Iesus, 756
For thens owt of þat plase wolde he Neuere go,
But there wolde dwellen for Evere Mo.
- And God for him wrowhte In that plase
Mani Faire Miracles In litel spase ; 760
But I ne Cowde weten ȝit what was his Name,
Of him that was so good Of fame ;
And ȝit God graunted 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 ȝit hider-to
I have belevid In God ȝit Euere Mo.” 768
- And Iosephes Abod Alle hire Answere
Evene to the Ende that sche seide þere,
And hire Answerid ful sone tho,
“Sey me, dame, how myhtest þou don so,
A Cristene woman þat thou schost be,
And dost not þere-aftir In non degré,
And that thou him worschepest nowht,
That so dere In this world the bowht ?” 772
- “Sertes, sire,” thanne Answerid sche,
“My lord Is so spetows and so Angre,
That Everi day I moste Awaiten Myn Owr
Whanne I May worschepen my saviowr ;
For, And Ony thing he Mihte Aspien with me
That him scholde misplese In Ony degré,
Anon he wolde me Confownde,
And distroyen me Into the harde grownde ;
But now I hope Oure lord wil to him se, 776
In the Ryht believe that he mot be ;
And I the preie, that Art Goddis Seriawnt,
Him from bodily deth that he wolde grawnt,
And him hom In worschape forto bringe,
And [in] his Creawnce to Maken his Endenge ; 780
- ‘Because my husband is so angry,
and if I were to displease him, he'd kill me.’ 784
- I pray God
788 to keep him
and convert him.

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

Josephes tells
Sarracynte
how Evalach
has sped.

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

CHAPTER XVI.

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

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 killd Tholomes (p. 206-7), *Mordraynes* orders his people to be baptized or to leave the country (p. 208); some are killd 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 ordaind (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procurd for the Churches in Sarras and Orbery (p. 213).

- | | | |
|--|----|---|
| Thus Iosephes and his Compenie, | | Josephes and his
friends are well
lookt after by
Sarracynte. |
| In Sarras weren they Sekerlye, | 4 | |
| 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 throme ;' | | |
| 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 ; | 12 | |
| And ȝit 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 becomen was he, | | |
| And seiden 'that Glad scholden thei neuere he, | | |
| Til of him they knewen som Certeinte.' | 20 | |
| 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 Conqwering ; | 24 | |
| And thus leften they not Of talkyng | | |
| Til bothe weren Fallen in sleping, | | |
| For Wery of fyhteng Alle they Were, | | |
| And Al here Compeni þat with hem was there. | 28 | |

about whom:
Evalach and
Seraphe are
both wondering
outside Orcauz.

- Evalach goes into Orcauz to see Tholomes,**
- Erly on the Morwe, whanne þe kyng Aros,
Streyht Into Orcauz thanne he Gos
For to speken With tholome the kyng,
And to knownen & sen of his governyng. **32**
- who falls down before him,**
- And whanne Tholome Eualach Say Com,
To his Feet he Fil Anon þere A-down,
For ful gret drede hadde Tholome
That kyng Eualach Wolde don him sle. **36**
- and bids his knights do so too.**
- Thanne king Eualach took him be the honde,
And made him vp-Riht forto stonde,
Be Encheson that A kyng he was,
And Most Of worschepe In that plas. **40**
- Evalach rides towards Sarras,**
- Thanne Anon kyng Tholome
Clepid forth [his] knihtes¹ & his Meyne,
And bad hem down fallen to here lord,
And him Worschepen with on Acord. **44**
- Whanne they hadden thus Alle I-do,
- Kyng Eualach from hem gan to go,
And toward Sarras gan forto Ryde,
He & his Meyne be his Side, **48**
And with hym Sire Seraphe he ladde,
That Manye A gret wounde there hadde ;
And thanne seide Sire Seraphë,
'That hom Into his Owne Contre wolde he, **52**
Where that he Scholde more Esed ben
Thanne In Sarras, As he tho Cowde sen.'
- and asks Seraphe to come too, and see Joseph.**
- Thanne seide king Eualach to him tho,
"Sire, with me to Sarras Scholen ȝe go, **56**
And there grete Merveilles scholen ȝe se,
Of the moste wondirful Man that may be,
That tolde me how that it schold be-falle
Of my bataille, begynneng and Alle."
And thanne Answerid Sire Seraphe,
'That gladliche theke Man wold he se.'
- Seraphe agrees.**

¹ knihtest in the MS.

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

¹ The marks of contraction over the *p* of *Iosep* and *lep* are the same, and, though this *Iosep'* has been printed *Iosephus* 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 you now, brother Sire Seraphe,
That be this Man I have Conquest & my degree, 96
Whiche that I wele that ye knowe,
And Al my peple vpon A rowe.”
- Joseph says
that God, not he,
gave Evalach
the victory.
- “Nay, sire,” quod Iosephe thanne,
“It Miht neuere Comen be Erthly Manne, 100
But be him In whom thou hast Creaunce;
He hath the sent Al this good Chaunce.”
- Thanne Axede Sire Seraphe Anon thanne,
“What Manere of powere hath that Manne 104
That he is of so gret powste;
I preie the, Belamy, telle thou me.”
- He tells Seraphe
- Thanne Answerid tho Iosephe Ageyn:
“I Schal þe Sein, Seraphe, In Certeyn; 108
And what he sente the to seyne by me,
I schal the now tellen, Sire Seraphë.
This lord that kyng Of Cristene Is,
Be his Mowth he seide to Me I-wis, 112
That he was the Same Man
That from Sevene knyghtes deliuered þe than
Whanne atte the prikke of deth þou were I-browht:
Seraphe, thorwh thy Myht wos it Nowht. 116
And ȝif thou Supposist that Al thi Chevalrye
Come of thy self,—Nay, Certeinlye.
And ȝif thou beleve now so,
Al it is Folye þat thou dost do. 120
But knowe thou wel, Sire, for Certeine,
That whanne Eualach the saw In sorwe and peine,
And there he Made his preiere Anon
To þat lord of whom he bar signe vpon, 124
“That, as his dere broþer, the In bataille scholde defende
From peril of deth, & to þe victorie to sende.”
And whanne Iosephes thus tho hadde I-seid,
Thanne Seraphe, that vpon A Cowche was leid, 128
Of his wordis ful sore Abasched he was,
Of wheche no man knew tho in that plas.
- that God
delivered him
from seven
Knights who'd
brought him
to the point
of death;
- and this, because
Evalach prayd
to Him.

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

132

*Josephes calls
for Evalach's
shield;*

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

136 *and upon the
red Cross on it*

*they see a
crucified man.*

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

144 *A diseased man*

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.

152

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

ȝit a gretttere 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.

156

*Then the Cross
vanishes.*

Of this thing Alle Sore abashed they were
That in theke plase þat tyme weren there.

160

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

164

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

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

That Me Certefyeth Of Myn Creavnce,
& how that I schal leven with-owten variaunce ;
That to Owre mete ne gon not we
With hondes vnwaschen In non degré ;
And him there worschepen scholen we thanne,
That Most Worthy Lord that becam Manne."

[leaf 12]

204
he tells men
never to eat
food with
unwashed
hands.

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.

208
By God's grace
too, Tholome
then dies in pain
(see p. 206).

And thus him Schewed the holy gost
That Evere Is lord Of Myhtes Most.

212

So longe thanne there Spak Sire Nasciens ,
Of goddis Myht and of his presens,
That king Eualach Ran Cristened to be ;

Nasciens converts
Evalach,

And Also that Man In the same degré

216

Whiche that his Arm was ny Offe go,
To Cristendom faste Ran he tho.

and the heald
man,

And Anon As that they Cristened were,
Here Names In here Forehed were wreten þere ;
Eualach to 'Mordraynes' Torned was,

220
who are baptized,
and call'd
MORDRAYNES
and Clamacides.

And the hurt Man to 'Clamacides ;'

Thus bothe here Names I-torned they were

224

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,

228
Mordrains
tells his wife
Sarracynte to
be baptized :

"That it Were Nethir Skele ne Reson :

For on body, twyes baptised forto be,

232

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

236
but she says
she's been a
Christian 27
years.

204 JOSEPH BAPTIZES THE SARRAS MEN, AND BREAKS THEIR IDOLS.

- That I Crestened womman haue be,
Sire kyng, forsothe As I telle the."
And the kyng Axede here how it was.
240
- Sarracynte
tells Evalach
the story of her
conversion.**
- Anon sche him tolde Al the Cas :
Evene As sche to Iosephe tolde,
Sche him Rehersid þere Manifolde,
And seid the holy man that hire Cristened þere,
Here Name Nolde chonge In non Manere, **244**
- Her name means
'full of faith.'**
- " But seid to Me In his talkyng,
'Thy Name 'ful of faith' Is signefieng.'"
And whanne that they thus Cristened were,
Alle the Remuaunt that weren there **248**
- Josephes baptizes**
- Comen Alle ful faste Rennenge
Forte Resceyven there baptisenge ;
And Iosephes took A basyn with water Anon,
And Amongs hem Faste he gan to gon ; **252**
- over 500,000
folk of Sarras.**
- There Anon he Made hem Alle knelynge,
And there ȝaf he to hem Baptisenge,
And vpon here hedis water threw he Abowte,
Vpon that Meyne In theke grete Rowte, **256**
- In that same plase Cristened be² tho
In the Name of the fadir & Sone & holigost,
Wheche that Is lord of Myhtēs Most. **260**
- Thanne On the Morwe Nasciens wolde gon
Into Furthere Contres Anon,
And Ioseph with him wolde he have,
The Contre to sauntefie & to save. **264**
- and refuses to
leave the place
till he's broken
all the idols
there,**
- 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, **268**
- which he does.**
- As Oure lord him Comaunderd be his mowth pre-
sente ;"
& so he dide, Er he thens wente.

¹ .v. mile et .iiij. cens.—MS Reg. ² ? cut out 'be.'

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

Joseph leaves
three men in
Sarras,

Enacore,
Manasses,
Lucan,

[see p. 93]

to look after
the Ark of the
Grail.

[xlii. French]

Joseph reaches
Orcauz,
and goes into
the Temple.

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

**Joseph conjures
a Devil (Ascelabas
l. 376) out of an
idol,** And him Anon Coniowred there. 308
And the devel there Anon forth Ryht
Owt of the ymage isswed In Al here siht.

And whanne that Owt of the ymage he was gon,
Ioseph thanne took his Girdel Anon, 312

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

Thanne Axede him Nasciens Anon Riht there,
“Whi that so sore Iustefyed he were¹? ”

Thanne Iosephe to him Sone Agein :
“ In time Comeng thou schalt weten Certein.” 320

Thanne Axed Iosephe of þe devel A-forn hem Alle þere,
‘Why he hadde so ferd with kyng Tholomere,’

" And whi thou Madist him so to fallen A-down
Atte the wyndowe Of þe towr to his Confucioun ? " 324

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 Tholomer, þat þou clepist A knyht." 328

Thanne Iosephe his Girdil tho gan to vndon
From the schrewes Nekke 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.' 333

Thanne Answerid that schrewe sone him Ageyn,
And seide, " Ioseph, I knowe it wel for Certeyn 336

The Devil says: And seide, " Ioseph, I knowe it wel for Certeyn 336
What Merveilles that God hath for the wrowth ;

[. no gap in the MS.]
For In Sarras there God wrowhte fore the,

The Man that was Mayned,³ þere hol forto be ; 340
‘pour quoi il le justichoit si, et ke il li auoit fourfai’t’—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 thou kyng Eualach,
That Alle Oure lawe there gan he Forsak ; | 344 |
| And so I supposed thou wost han don here,
To Cristendom han browht kyng Tholomere.
And for I suppesid that thou wost don so,
In liknesse of Man I gan to hym go, | 348 |
| And told him there a newe tyding,
‘ That on the Morwe, Sire Eualach the kyng
Wolde him don bothe hangen & drawe,
And him to bringe Owt of his lif dawe.’ | 352 |
| Thanne whanne thus I hadde hym told,
Anon his herte gan to wexen ful cold,
And he me preide him forto helpe.
There thus Of My Self I gan to ȝelpe, | 356 |
| For I tolde him, ‘ Certeinle
I Cowde him helpe in Al degré ;
And Owt of þat Castel Forto gon,
I him Wolde helpe Riht Anon.’ | 360 |
| Thanne torned I Me In semblaunce of a Grifown,
Owt of that towr him to helpen A-down ;
And vpon my bak I Made him Sitten there,
Til that he Owt of that Cite were ; | 364 |
| And whanne On My bak I-set was he,
I let him falle, & to-breste on pecis thre.” | 368 |
| Thanne Ioseph Aȝen took þat schrewe Anon Riht,
And bond him Aȝen In Alle Mennes Siht,
And him so ladde thorwgh Al the Cite
That al the peple him Mihte there Se, | 372 |
| And seide, “ ȝe Caytives, now, Everichon,
Here Is ȝoure god that ȝe beleven vpon.” | 376 |
| 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 ; | My name is
Aselabas : |

208 JOSEPH CONVERTS AND BAPTIZES MANY MEN OF ORCAUZ. [CH. XVI.]

**and my work is,
by false tales to
corrupt and
destroy men ?**

**Many folk of
Orcauz are
baptized by
Joseph.**

**Mordraynes
orders all who
won't turn
Christians to
quit his land.**

Many do so,

**who won't change
their faith ;**

**but several die as
they leave the
city.**

And, Ioseph, I telle the what is Myn Offis :
Men thorwgh false tales to bringen In to vis ;
And thorwh my fals tydynge
Thus bringe I hem to schort Endenge." 380

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 ; 384

And Iosephe was Euere 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 banes Crye
Thorwhe Al his lond ful Certeinlye,
That Al his lond Cristendom Scholde take,
Only For Iesus Cristes Sake ;
And alle tho that wolde not Cristened ben,
Anon Owt his lond that [they] Scholde fleen,
And neuere thedir Inne to Retornen Agein ;
This was this Comandement Certein.

And whanne this cry was thus don,
To Cristeneng wente there Mani On ; 400

But Mochel peple ȝit tho there were
That Owt of theke Cite fledden there ;
For th  ne wolden not Chongen here lay,
Mochel of that peple thens wente that day. 404

And whanne Ioseph beheld al this,
Ful mochel mone he Made I-wis.
Thanne spak the devel to Ioseph tho,
" Behold what Venyaunce I wil now do, 408

For tho that Cristened wold not han had,
Owt At the ȝates the devel hem lad,
Of whom deyden sodeinly Manion
[As Owt of þe ȝates they wolde han gon ;] 412

- And somme the devel hurte wondir sore,
And Owt of here wittes ȝit Mani More.
Alle the Remnaunt that Asckapen Mihte,
Ronnen to Ioseph there Anon Ryhte,
There that the Miscreawntes Cristened be.
And whanne this Merveille Iosephe sawh he,
Thedirward faste wente he Anon—
Also Faste he hyede As he myht gon.—
- And aboven the dede bodyes saw he þere Sitte
The devel that Owt of þe Cite Made hem flytte.
“A ! thow Cursid gost,” quod Ioseph tho,
“Whi hast thow this veniaunce thus do ?
- And to this, ho that Comanded the,
Telle me, thow devel, er thow hens fle.”
Thanne the devel Answerid him Agein,
“Be Cristes Comaundement In Certein.”
- “Tho[u] lyest Falsly,” quod Ioseph tho,
“His Comaundement was it Nevere so.”
- And Ioseph to him ward faste gan gon,
Him forto han taken & bownden Anon ;
In his Girdel, as he to-foren was,
Fortho 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 þis manere,
- For his vesage As brenneng Fyr it was
To him there semeng, neþer more ne las.
Ful sore abascht was he þer-offen tho,
That he ne wiste what he myhte do,
- And wondred what it schold signefie,
Thaungel that loked so vegerowslye.
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,
- 416 The rest go back
 to Joseph,
 and he baptizes
 them.
- 420 Joseph sees the
 Devil Aselabas
 sitting over the
 dead bodies.
- 424
- 428 He is going to
 bind this Devil,
- 432
- 436 when he sees an
 Angel before him.
- 440
- 444
- 448 who drives a
 spear into his
 hip up to the
 bone,

and leaves the
spear and head
there,

because Joseph
didn't baptize the
dead Orcoux men.

Joseph draws out
the shaft of the
spear; but its
head stops in his
hip,

which bleeds
daily.

Joseph walks out,

and says his
wound is to
bring people out
of the Devil's
micht.

- And there lefte he the spere and þe hed
Stille In his hype In that¹ Sted : 452
 “Lo, Iosephe, this is to Signefie
 For hem thou leftest Onchristened Sekerlye ;
 Therfore this thy mark Schal be,
 & it Contenuwe schal with the.”
 Thanne thaungel thens gan to gon,
 And Ioseph drowgh ow[t] þe spere schaft anon ; 456
 But the hed In his hype lefte þere stille,
 For that was only goddis wille ;
 But it Greved him but litel thing,
 For it was only Goddis warneng ; 460
 But the blood Cowde he staunchen In non wise,
 But every day newe it gan forto Reprise,
 As longe as with-Inne was the hed,
 Thus it bledde In Every sted. 464
 But thaungel bad him non Merveille have :
 “That God wold han saved, wile he save,”
 As in tyme Comeng ȝe scholen here
 In this same storie, and ȝe welen lere. 468
 Thanne Ioseph walked forth Anon,
 And his Menie with him Everichon ;
 And of his wounde hadde he non gret dolowr,
 But he was in gret drede of Oure saviour. 472
 Thanne here-Offen Merveilled gretly the kyng,
 What that this be In to Signefieng.
 Thanne seide Iosephe to him Anon there,
 “Of this, Merveille ȝe not In non Manere ; 476
 Sire, it is, I telle the now Ryht,
 The peple to bringe Owt of the develes Miht.”
 Thanne whanne þe peple him so herde speken þere,
 Ful Ioyful they weren that Cristened were ; 480
 And alle that vncristened weren to,
 To Cristendom faste gonue they go.
 Thus Ioseph wrowhte at Orcau[z] Cite ;
 Sekerlych there baptised he gret Meyne ; 484

¹ MS. thast.

- And his felawes there weren with hem,
That they browhten owt of Ierusalem.
So that Crist there so faire for him wrowhte,
That alle the peple of Orcaus to Cristendom he browghte,
And with-Inne thre dayes Everichon. 489
*Joseph turns all
the Orcauz folk
Christian,*
- Thus Goddis wille fulfild he Anon,
So that lefte there nethir gret ne smal
That to goddis lawe [ne] weren torned al. 492
 And what be the holy wordis that he þere spak,
And be the holi gost with-Owten lak,
Mochel peple of the Contre tornede he,
Goode Men & Cristened Forto be : 496
 And alle the ymages that In the temples were,
He dide brenne & to-brast Every where : 501
*burns and
smashes their
idols,*
 Al thus wrowhte Ioseph In that Contre,
In the temples and to the peiple,¹ where-so went he ; 501
 And Into the Contre of Nascien, 501
*and then converts
all Nasciens's
people.*
 He made hem alle tho Cristene Men.
 And thanne Aȝen to sarras Ioseph gan to go,
And Nasciens with him tho Cam Also ; 504
 For Ioiful In herte was he thanne,
For he Converted there Manie A manne,
And fulfilled goddis Comandement,
The wheche was holy his Entent. 508
 Thanne Ioseph of his feleschepe þere ches ful sone,
And bisschoppee² hem Ordred there Anone,
And sente hem Abowte Into Eche Contre,
Goddis lawe forto prechen ful openle. 512
*Joseph chooses
33 bishops,
orders them to
preach every-
where;*
 Somme of hem dwelde In Nasciens lond,
And somme In Mordrayns, As I vndirstond,
Whiche was a lord of gret Seignourie,
And Mochel peple hadde In his baillye ; 516
 So that Ioseph ches Owt thre & thrytty,
And Sixtene with him left pleynly.

¹ MS. pleipie.² si lor dona l'ordene et la hauteche de prouoire.—A.

- The wheche xxxij, bischopes gan he to Make
In forme lik As god him Ordre Gan take ; **520**
- Joseph sends his
16 bishops to
preach about the
country.*
- And Also the xvij that with him were,
Bisschopes he Made anon Riht there ;
And Al Abowtes the Contre they wente,
Only to fulfillen goddis Entente. **524**
- And whanne Alle the Contre was Cristened abowte,
And in Euery Cite A bisschope with-Owten dowte,
And deliuered hem from the develis chaunce,
And hem fullich browhte Into Goddis Creawnce, **528**
- Be supportacion Of these goode Men,
Kyng Mordrayns And Of Sire Nascien,
Thens wente thanne Iosephe Ryht Anon,
And his Meyne with him gan to gon **532**
- He and his
people then go
to seek for the
two Hermit-
Saints' bodies.*
- To seken where these holy Ermynes lyen,
And Of here good lyvenge forto Aspien,
Where-Offen they preiden Oure lord, of grace,
Therto forto haven bothe lif and spase, **536**
- And that here Names he Mihte knowe
Er he thens paste Ony throwe.
- He finds a little
book*
- Thanne fonde he there A lytel lyveret¹
Where-Inne that these names weren set ; **540**
- And the Meritez that god gan for hem do,
In that litel leveret he fond Ryht tho.
- The Ferste liueret thus gan it sein :
'Here lith Salutes In certein, **544**
- saying, 'Here
lies Salutes who
servd God*
- Wheche that was Goddis trewe Seriawnt,
Of whom the lif Of him Makeþ semblawnt,
- 36 years, and eat*
- That xxxvi wynter hermyt hadde he be,
And that neuere worldly viaunde sawh he **548**
- That Euero was mad with mannis hond,—
Thus this liueret doth vs to vndirstond—
'But Erbes & Rotes that In Erthe were ;
Thus lyved he xxxvi ful ȝere.' **552**
- only herbs and
roots.'*

¹ et si trouua en chascune fosse vn liuret, ou la vie del boin home estoit escripte, et li nons de lui el commencement.—A.

- And furthermore I-wreten þere was :
- 'Here lith Ermonies In this plas ;'
And thus his lif gan for to telle,
'That xxx wynter & viij Monthes snelle
Sethen that ferst Ermyt becam he'—
As In this liueret here mown ȝe se—
'That Neuere Othir clothing he hadde
But swich as ferst 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 toþer In bedlem, þat I Rehersed beforn.
- 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 thermit 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 gonне Calle,
And the ȝongest at Orbery, thus seiden thei Alle. 584
- ' And here lies
Ermonies, who
was a hermit for
30 years and 8
months,
- 556
- and had no more
clothes than he
at first wore.'
- 560
- 564
- Joseph carries
the two saints'
bodies to Sarras ;
- 568
- 572
- and lets Nasciens
have Ermonies's
body at Orbery
church,
- 576
- leaving Salustes's
at Sarras church.
- 580
- He appoints 12
Priests for each
church.

¹ et si disoit enchoire sa vie, 'ke il estoit de tarsenes : et salustes estoit de la chite de bethleem.'—A.

² Et li eueskes qui fu establis en sarras si fu apieles 'anatistes.' Et chil d'orberike fu apieles 'iuuenaus.'—A.

Thus Joseph
honoured both
Cities with
saints' corpes.

Thus thanne Joseph worschede there
Bothe Citez with holy bodyes in fere,
Where as they grete Myracles do
Everi day dureng ȝit hidirto.¹
Thus the Contre Of Sarras & Nascien
Weren Clene becomen Cristene men.

588

CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is filled 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-bark 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 crucified Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Fyrmer*, *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).

Mordreins and
Nasciens want to
see where the
Christians pray.

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

4

¹ Car li glorieus fiex dieu i fait et fera iusk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.

Anon thanne Ioseph with-Owten lettengē To the Arch hem browhte, & made non tarienge, And schewede there to the kyng	Joseph takes them to the Grail-Ark,
In the Arch there ful precious thing : And there the king beheld In that plas	8
The vestements that Ioseph Sacred with was Bisschop of Cristes Owne hond ;	and shows them his Bishop's vestments and chair,
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 Ordeyned was for Erthly man.'	12 16
Thanne Ioseph schewed hem the holy disch Anon, Where-Inne that Sank Ryal was I-don. And whanne that Nasciens lokē ther vppon, Ful passeng gret Ioye hadde [he] Anon, And seide, 'Of Alle the sihtes þat Euere ȝit he say, Likē him neuere non so moche In-to þat day ;' Ne neuere so Ioyful was he of siht, As that tyme was Nascien, I the plyht.	and the holy Grail-Dish. 20 Nasciens is rejoict, 24
Now hadde he holy his Entent : That he desired to sen, was þere present. " Now wot I wel that fulfilde it is in me, Sire, A thing that I now schal tellen the : For whanne I was A ȝong Sqwyer, An gret hert I chasede wilde wher. Whanne I haſſe lost the Noyse of myn howndes, And Also Alle my men with-Inne fewe stowndes,	28 when he was a young squire, out hunting,
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.	32 he lost his dogs and men,
And as thus I In this thowht was, To me a vois Cam In that plas, ' Seraphe ! merveille thow not so, For ȝit thi thowht ne may comen the to,	36 and then heard a voice telling him 40

- he should see the Tyl thou mo Merveilles schalt se with-al,
Saint Graal. And Also thing that is Clepid saint Graal.'
 And therfore now wot I ful well
 He recognizes it, That this [is] Saint Graal Everidel ; 44
 Now know I wel that my pensifnesse
 Is fulfilled with Alle Goodnesse."
 3it thouwht More Sire Nasciens than,
 And that tyme wrowhte As non wis man, 48
 and lifts up the But there lefte he vp the plateyne Anon
 cover of the Grail. That vpon this glorious vessel was don ;
 Then he quakes And whanne with-Inne he gan to looke,
 for dread, He him withdrawh, & for drede he qwooke. 52
 And thanne the kyng Axede him Anon,
 "Sire Nascien, what han ȝe at the Arch don ?"
 "Sire," quod he there Anon Ryht tho,
 "He is a fool that don wele as I have do, 56
 To knownen the Secrees of his Saviour,
 Him forto Greven In ony Owr."
 "Why," quod thanne kyng Mordreins tho,
 "Haven ȝe now Iesu Crist I-Greved so ?" 60
 "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." 64
 Thanne Axede the kyng, Ioseph Anon,
 How that this Cawse Mihte Gon ;
 And thanne Answerid Nasciens Agein,
 "Come thens, Ioseph, now In Certein ; 68
 Beholde it Not, I preie now to the,
 That semblawnce that was schewed to Me,
 Where-thorwgh that I have now lost my sight
 Be the Ordenaunce of God Almyht, 72
 and has lost his Whiche that I schal neuere Recoveren Aȝen
 sight, not to recover it till the Til the spere-hed Owt of thin hype be clen,
 spearhead is drawn out of Joseph's hip. Where-with the Aungel At Oreauz Cite
 With that Spere there smot the." 76

Thanne Ioseph tho him heeld ful stille,
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns
There faste Enqweren Of Sire Nasciens,
'What Manere of thing that he had Seye ;'
Hym it to schewen he preide Openlye.

Quod Nasciens, "I haue sein so moche thing
That þere-Offen to tellen it is non Endyng,
Ne non tonge kan It now discrie,
I sey to the, Sire Kyng, Certeinlie.

I have sein," quod tho sire Nasciens,
"Of Alle Manere of wykkednesse the defens ;
[Of alle Boldnesse^{1]}] I have Seyn the begynneng,
Of Alle wittes the Fowndyng,
I have sein the begynneng of Religeown
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 thanne Everichon.
The kyng of him thanne Enqwered there
'How his siht was lost, And In what Manere.'
And Sire Nasciens Answerid him Agein,

"I wot Neuere, Sire, for Certein,
But for that I lokede on þat 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,

Mordreins asks
Nasciens what
he saw in the
Grail.

80

Nasciens says,

84

the Founding of
Knowledge, and
the Beginning of
Religion.

12

96

Mordreins asks
how he lost his
sight.

100

Nasciens says,
because he lookt
on the Grail.

104

¹ "I'ai," dist il, "veu la commenchaile des grans hardemens, L'ocoison des grans proueches, l'enquerrement des grans sauoirs."—A. Hardiment, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

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

And whanne thus to-fore the Arch hadde þei ben,
Ioseph In gret thowht was, as they myhten sen ; 112

A voice from the
Grail-Ark speaks.

And thus sone A vois there gan to Crye,
That Al the peple it herde Sekerlye,—

With in that Arch the vois it was,
That thus there Sownede In that plas,— 116

" My grete veniaunce & my gret discipline,
With my strengthe to ȝow it schal propine."¹

An Angel comes
forth

And thus sone as this vois was gon,

An Aungel Owt Of the Arch þere isswed Anon, 120
And Al In whit I-Clothed was he,

with the Lance
that wounded
Joseph,

In A ful fayr Robe Certeinle ;

And In his hond he heeld that lawnce þer
Where-with that Iosep was smeten Er. 124

and with it
draws the spear-
head out of
Joseph's thigh.

That lawnce, In sihte of Kyng and qwene,

The Awngel to Ioseph it bar bedene,

And there put it Into the same plase

There As to Fore tymes I-hurt he wase. 128

He anoints
Joseph's wound;

And whanne the Awngel drew owt þe lawnce Agein,

The hed thanne folwede In Certein ;

And the Awngel took A boist with Oynement Anon,

And to that wownde gan he gon, 132

And it Anoynt ful Softely

With that Oynement ful tenderly ;

And thanne the hed on the lawnce he putte Aȝen,

Where-from Ran down blood ful Clen ; 136

and with Joseph's
blood anoints
Nasciens's eyes,

Wheche blood the Awngel In the boist putte,

And there-Inne ful worthily he it schytte,

And with the same blood Anoynted Iosephs wounde

And Sire Nasciens Eyen, In that stownde. 140

and restores his
sight.

Thus sone as Cleer his Eyen were

As Evere Ony tyme weren they Ere.

¹ " Apres ma grant venianche, ma grant mediciné ; et apres
ma foursenerie, mon apalement."—A.

- Thanne Axede Nasciens to Ioseph In hye
 'What that lawnce Mihte Signefye.' 144
- Thanne Ioseph him Answerid Ageyn :
 "It signefieth, Nasciens, In Certein,
 Of the grete merveilles that scholen befallen
 Openly to ȝowre Syhtes Alle ; 148
- For sweche merveilles as ȝe scholen sen,
 And sweche Merveilles as to ȝow schol schewed ben,
 To Cristes verray knyhtes discouered schal be ;
 Whanne that tym Cometh, this scholen ȝe se ; 152
- For Erthly knyhtes, hevenly scholen been,
 That with ȝowre Eyen this scholen ȝe seen ;
 Of wheche schal Neuere Man tellen þe Certeinte
 Tyl it be fallen In Eche degré. 156
- And ȝif thou wilt here-Offen haven som knowyng,
 Tak kepe of this lawnce atte begynneng,
 And whanne this lawnce gynneth to blede
 Dropes Of Blood In Ony stede, 160
- Thanne Aftir Sone scholen ȝe sen there
 Of the Merveilles that I Rehersed ȝowe Ere ;
 And Aftir that Merveille I. Agon,
 Blood on the lawnce Schole ȝe neuere sen non ; 164
- Thanne Scholen ȝe sen of diuers Aventure
 Riht Merveillous, I the Ensure,
 Be the signeficacioun Of this lawnce,
 That Al the Contre schal ben In dowtawnce ; 168
- And thanne scholen ȝe haven knowleching
 Of Sank Ryal, & Many An Othir thinge.
 For the Secretis of Seint Graal,
 That Somme men it Clepin 'sanc Ryal,' 172
- There may non dedlych Man there Se
 But I alone, As I telle the ;
 For so Mochel Of Bownte it is,
 And there-Inne so mochel worthynes, 176
- That it is likyng wondirly wel,
 And to the world schal ben Every del,

*Joseph [but in
the French '*les
anges*'] tells
Nasciens what
the Lance means.*

*and that when
it drops blood,
[leaf 14]
marvels will
follow,*

*and the secrets
of the Holy
Grail or 'Sanc
Ryal' shall be
disclosed.*

Heresafter a
Knight, full of
charity and
chastity, shall
be smitten with
the Lance as
Joseph was.

And this Knight
shall be the last
who shall see the
Marvels of the
Holy Grail.

- As thike that is ful Of Bownte,
And of prowesses ful gret plente ; 180
For he moste ben ful of Charite,
Of Religioun, & also of Chastite,
That wit the lawnce Smetyn schal be
As thow me here Sye to-Fore the, 184
And that schal there Neuere Man be non
But the Kyng, I telle it the Alon ;
For he Schal be the laste Man
That there-with schal be smeten than, 188
Ryht In A wondir-ful Manere,
As Afterward þe scholen here ;
But a Merveillous lawnce it schal be
Where-with he schal be smeten, as i telle the. 192
 “ For these Merveilles schal no Man se
But he be Ful of Alle Bownte ;
Wheche schal ben the laste man
That Evere of this ligne schal be than. 196
And lik as to Nasciens ferst publisched was,
So schal he be the laste In Ony plas
That the Merveilles of the Sank Rial schal se.
Thus be þe Crwcfied kyng it is certefied Me : 200
 ‘ Therefore bothe begynneng And Endeng
Of My Merveilles they scholen haven knowleching ;
And on hem to, my veniaunce shal I Caste,
That they two scholen knownen Me Atte laste, 204
And Of My strok Me witnesse to bere,
That I to the herte wasse stonge with A spere,
Thorw wheche strok & opere, þe fals Iewes certainli
On the Crois Me Slowen, hangeng On hy.’ 208
& knowe thow wel, Ioseph, with-owten dowtaunce,
That as longe as thow hast born this lawnce,
So long scholen the Merveillez duren to thende
Into that londe where I schal the sende.” 212
 Thanne the Aungel torned Aȝen Anon ;
But Abasched weren they Everichon,

The Angel from
the Grail-Ark
vanishes.

JOSEPH INTERPRETS MORDREINS'S VISION OF THE 3 TREES, &c., p. 64-7. 221

For they ne hadden not non Cler knowlichenge,
Sauf Only of Nasciens Certifienge.

216

Thanne Ioseph 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.

Joseph had the Lance-head in his hip 12 days.

220

Thanne Anon wente kyng Mordreyns,
And to his paleys ladde alle Cristiens,
Sauf Only thre that leften Of that hep,
The wheche Abyde there with Joseph.

224

Thanne clepid the kyng, Joseph anon,
Or Ony Fote Furthere wolde he gon,
‘ That of theke A-visiowns he wolde him Schewe,
That In his chambre he saw Al on Rewe,’
“ The Nyht to-Fore I wente to Bataille,
What shing it was that Me Gan so to saille,
Neuertheles ȝit wot I of som what how it ferde,
But I wolde that Nascien of ȝowre mowth it herde.”

Mordreins asks Joseph to interpret the Vision he saw the night before he went to battle. (Chap. vii, pp. 64-7.)

Thanne of these Merveilles Ioseph gan telle ; 233 *Joseph does so :*

Aforn Mordreyns and Nasciens he gan to spelle :
“ Sire king ! ferst In thi Chombre there þou Sye

236 *of the Three Trees,*

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 vpon,

the foul-barkt one was Christ ;

That signefied verray Goddis sone ;

240

The tother 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 other two, the Father and Holy Ghost.

244

The tweyne that partid from hem thanne,
Was Adam & Eve the ferste Manne,

The two folk who jumpt into the ditch, were Adam and Eve going to Hell.

That to helle wenten down Ryht

248

After here deth, I the plyht,

And Alle the Remnawnt þat fillen In tho :
So dyden they Tyl God on the Cros was do.

222 JOSEPH INTERPRETS MORDREINS'S VISION OF THE 3 TREES, &c., p. 64-7.

The folk who hewd the branches (p. 65) were the Jews.	“ And tho that the brawnches gonnен forto hewe, It weren the Fals Iewes vppon A rewe, That persched bothe his hondes & Feet, And non hol stiche On him they leet. And whanne the Tre Fyl A-down, Alle the Bark there lefte In virown ;	252
The inside of the Tree that fell into the ditch,	The body that was the Bark with-Inne, In-to þe dich it fil, and nold not blynne, Where alle the peple fil In be-fore, And Elles hadden Al the peple be lore ; And whanne A while there hadde he been, .	260
and then jumpst out into its bark again,	Owt of that diche he Cam Aȝen, And Into his bark Aȝen 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.	264
was Christ's soul leaving its body in the Sepulchre,	“ Of Alle this thing the Signefiawnce I schal ȝow declaren with-Owten variaunce : Whanne the holigost from the Body was gon, The Body In the Sepulcre was leid Anon ; As A thing that ded tho was, So lay the Body in that plas ;	268
while it, the Soul, harrowd Hell.	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 Clere And Al so Bryht As Evere the Godhede was In Syht.	272
Then the soul went into the Sepulchre again,	“ And the peple that heng vppon the brawnches, Signefied the sowles where-offen he wolde not stawnche, But hem forth Browhte Everichon, And Of his welbeloved he left non On ; And the leves of that Tre don Signefie The Membres of God, I sey the Certeynlye.	276
bringing with it the souls of Christ's well- beloved out of Hell.		284

"And be these thre trees Vndirstonde thou wel The blessed Trenite Everidel,	288	The Three Trees meant the Trinity,
Fadir & Sone & holy gost, iii. persones, & but On god Of Mihtes Most.		Three Persons, but one God.
But on Godhed & but on deyete Signefien tho persones thre ;	292	
So Is On god I thre persones, And but on deyete In the wones ;		
Ne nethir Of hem More thanne othere Is, Nethir strengere ne feblere with-Owten Mys."	296	
"Joseph," seyde thanne the kyng Anon, "These vndirstonde Ich wel Everichon ;		
But now Riht fain wolde I wete of the, What þe Signifaunce of theke thre wordis mown be."		Of the Three Words (p. 86).
"Ful gladly Sire," quod Joseph tho,	301	
"Theke thre wordis I schal the undo ;— The Ferste that 'Formere' wreten Is there,		1. 'Former,' meant God the Father and Creator of all things.
Betokeneth the Fadir In this Manere, For he Formed Ferst Alle thing	304	
From begynneng Into the Endyng. And, For the persone of the sone Into Erthe Alyhte,		2. 'Saviour,' meant God the Son who saved mankind.
To saven Mankende thorwgh his Owne Mihte,	308	
There-fore 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.	312	
And, for the holigost discendid Adown At pentecost to the disciples In virown,		3. 'Cleanser,' meant the Holy Ghost
For to Clensen, And forto Maken Clene, And hem Forto Enflawmen Al bedene ;	316	
And, for alle pvrifiments bc-longen to þe holigost, Therfore as 'Clensere' it signefiet, As it nedis Most.		who purifies all men.
Now the lettture of these persones thre, I haue declared, As ȝe Mown se,	320	
That but On deyete And On pvsauance Hauen they thre with-Owten variaunce."		

	“ Now vndirstonde I this Riht wel, From gynneng 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,	328
	That I wende Neuere to-forn theke day	
	Into Swich An hows non Man ne entren May.”	
	“ A ! Sire,” quod Ioseph thanne Anon,	
	“ þat wele I declaren Er I hens gon ;	332
	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	336
	With-Owten Ony wal oper dore brekyng,	
	Thus it is to thin & to oure Alther vndirstondinge ;	
	It signefieth only Goddis Sone,	
	That In the Maydeins wombe dide wone,	340
	Where as he In alihte, & Owt he cam	
	Be his Owne Miht as God & Man ;	
	And lik as he owt of þat Chambre isswed to fore þe,	
	So dide he owt of the virginite,	344
	And neuere hire Maidenhot was put Away,	
	Nether to-forn ne After, As I the say.”	
	“ Thanne telle me, Ioseph,” quod the kyng tho,	
	“ What was that child that Into þe Chambre entred so ? ”	
	“ Sire kyng, that Child was the holigost,	349
	On God of Mihtes Most,	
	That Into that chambre Entred thanne,	
	In the savacioun of Alle kynde of Manne.	352
	“ There-fore sendeth the to Sein be Me	
	That highe lord God þat is In Maieste,	
	‘ That thou schost Anon putten Away	
	Thike fals simylitude þat thou hast kept Mani day,	
	And that trow do hem brennen Anon Riht	357
	Openly Iw Al the peplis siht ;	

That semblawnce that so longe þou hast had In kepinge, that thou hast so long kept and
Thow Schalt it don brenne Ouer Alle thinge.' 360

Where thow hast don fowl dedly Synne,
sinnd with.

In tho pointes that thow hast Trespaced Inne,

The holigost wele þat it be declared Openly,

Thi Falsnesse And thin fowle folly,

364 Confess thy foul folly."

That Alle the world it Mowen knowe,

Of thi meyne, bothe hyghe and lowe."

This Semblaunce that I have spoken of here,

Lesteneth to Me, and ȝe Mown lere ;

368 In fact,

What Maner of semblaunce that worschephe he,

ȝe scholen Mown¹ bothe heren and se.

[¹ i.e. Now]

He hadde don him Mad A fair ymage

Mordreins had
a lovely statue of
372 a woman,

In forme Of a woman of high parage,—

And A fairere ymage ne Mihte non ben

Of tre ne ston I-Mad, As men Mihten sen,—

And with hire the king lay Euery oþer nyght ;

And thereto In Ryal Robes sche was diht,

And In al so Riche & worthi Aray

As ony man Cowde devyne oþer say ;

And a chambre for hire he let Ordeyne,

The most Merveillous that men herd of seyne,

That non Man Cowde knowen the openinge,

Nethir thentre ne Owt-Goyng.

which he slept
with every other
376 night,

Thanne Anon Clepid he forth Sire Nascien

and kept it in a
most wonderful
380 chamber.

And his qwene, to-Foren him to Comen then,

Mordreins calls
forth Nasciens,

And seide 'that he wolde hem Alle Schewe

384

His fals leveng, with-Inne A thrawe,

That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad,

388 and bids his folk
make a great fire.

'A gret Feer Forto Maken Anon

In his paleys, Amongis hem Echon ;'

And whanne þat feir was brennenge briht,

392

Anon he Comaundered 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 qweene in fere. 396
- Mordreins takes Joseph and Nasciens into his marble house,*
- Thanne the kyng ladde hem forth Anon
To a sotyl hows was mad of Marbre ston,
And Alle of divers Colowres it was,
Ful seteli I-wrowth In that plas, 400
And the Schettynge was Mad so previly
That non Man Miht it knownen Apertly,
With a sotil barre with-Inne I-wrowth,
That non man thentre ne knewe nowht. 404
- with an iron key,*
- And whanne the kyng it Opene scholde,
A sotyl Ernen keye In his hond gan holde,
The wheche the Iointours he gan vnschitte,
So wel of that For-knew he itte. 408
- And thus thei Entreden Everichon
There that ymage was Riht Anon,
Where that disloyalte & synne he hadde I-do
With that ymage þat In the hows was so. 412
- takes out his beautiful statue,*
- 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, 416
Evene thus dide he In alle mennes Siht
Thike Ymage to don brennen ful briht.
“O,” quod the kyng, “goode lord God, moche is þi Miht,
That me Sendest grace nowe In thi Siht 420
- and throws it and its rich robes into the fire,*
- 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
- and there forsakes his sin.*
- Thanne merveilled Alle that Meyne
What theke semblawnce myht be,
For there-offen herden they Neuere speken be-fore
Of non Man that Evere ȝit was I-bore. 428
- Alle this was thorwghl Iosephes techinge,
Him self and Al his Rem In good lif to bringe,

[leaf 15]

- Thorwgh the Comandement of Oure lord ;
Thus was the semblaunce brend at on word. 432
- And whanne Ioseph hadde Alle this I-do,
And thike ymage dide brenne þere Also,
And al the lond browht In good beleve,
From Sarras ward he gan to meve, 436
And took his leve at kyng and knyht,
At Nasciens, and Of that qweene so briht.
Thanne the kyng, the qwene, & Sire Nascien,
Cowndied Ioseph A gret weye then, 440
And Alle that weren In his Compenye
Forth with Ioseph thei gonnен hem Gye,
Wheche that A gret Meine it was,
That to Iosephe Seiden In thike plas, 444
'That ȝif Ioseph wolde In here Compenie go,
From him departen¹ wolde they neuere mo.'
- And Ioseph Resceived hem Everichon
That In his Compenye gonnен to gon, 448
So As be nombre it was I-Rekened to me
Two hundred & Sevēne of theke Meyne.
And so of the kyng his leve there he took,
And Alle the Compenie that he not forsook, 452
& Charged þe kyng, 'holi chirche to sosteyne,
And Neuere to his fals levenge to tornen Ageyne ;
More-Ouer, to kepen Cristes lawes,
My techeng, And þerto Alle my sawes.' 456
- Thus departed the kyng and they tho
With wepinges, syghenges, & Manion mo ;
For hem thowghte forloren they were,
Whanne Iosephe departed from hem there, 460
As ȝe scholen heren here Aftirward,
What happes & Chaunses befillen hem hard.
And whanne that Ioseph forth wente,
Into what Contre he ne wiste veramente, 464
But As be Goddis Comandement
He it Fulfillede tho verayment.

Joseph prepares
to leave Sarras.He takes leave of
Mordreins and
Nasciens.[¹ MS departen
they]207 men of
Sarras go with
Joseph.He charges
Mordreins to
keep Christ's
laws.Mordreins and
his people weep
at Joseph's
departing.

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 troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231) ; and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitude to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph 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).

Joseph and his
company go
forth.

Now goth forth Ioseph & 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 vyaunde ;
But nothing hem lakked, I vndirstonde.

4

We'll leave them,
and take up
King Mordreins.

Now from Ioseph A while let vs twynne
And of kyng Mordreins we Moste be-gynne, 8
And of the Compenie that Is in Sarras Cite,
That Ioseph there lefte of his Meyne.
Thus begynneth this storie forto telle
What Aventure king Mordreins Aftir befelle.

12

One night in bed

In bedde as he lay vpon A Nyht,
In his slepe was there wondirly afryht ;

And there A gret dreme Cam him vppon,
 As after scholen ȝe 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 ferde More & More ;
 So that þe qwene, that by him lay,
 To hire herte it was a ful gret fray ;
 But Sche myhte not Enqweren for non thing
 Of him what Amownted this Metyng,
 For sche dorste not Aȝens his wille
 Hym there-Offen freyne, for good ne ylle ;
 For he was bothe feers & Crwel,
 Therfore sche ne dorste him Aȝen neuere a del.

Thus Abod the kyng In this trowble Owt riht
 Til it was passed middes of the nyght ;
 And thanne In a softe Sleepe¹ fil he,
 For werinessse of travaille he hadde Inne be ;
 And thus In dremeng thowhte he,
 'That he was In Sarras, þat faire Cite,
 And there In his Cowrt that was so Riche
 And so worthi, that non was liche.
 To that Cowrt him thowghte comen there
 Manye lordis & ladyes Of gret powere,
 That weren Arayed & Rialy dyht,—
 So Ryal Saw he Neuere In his siht ;
 And to Mete Seten they Alle,
 As to kyng, lordes, & ladyes, don befalle.
 Him thowhte At his mete þere that he sat ;
 His mowht he opened, A morsel putting In þere-at ;
 Him thowghte 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 ;

Mordreins dreams
a wonderful
dream

16

that makes him
weep and sigh,

20

and frightens
his Queen,

24

who daren't
ask him what
his trouble is.

28

[¹ MS. Stereps]

His dream is,
'that he's in
Sarras,

36

with many
Lords and Ladies
at his Court.

44

At a meal,
a thunder blast
knocks a bit of
food out of his
hand,

48

and throws his
crown on the
ground.

- And whanne he stowpede the Crowne to take,
 A boistous wynd there gan to wake ; 52
 Hym thowghte he was born Into A straunge place
 A fer wey thennes, & þere was a long space.
 And ȝit him thowhte there wel More,
 That A liown & A lioness to him Comen thore ; 56
 Everi day the lyown mete to him¹ browghte,
 And the lionesse Awey it Cawhte,
 Sauf scarsly half his lyvenge
 That the liown dide him bringe. 60
- ^[1] MS hire]
 'A strong wind carries him to a strange place.
 A Lion brings him food.
 A Lioness takes half of it away,
 till he punches her.
 He finds his lost Crown,
 out with far more precious stones in it than before.
 An eagle bears Nasciens's son into a far country,
 the people of which kneel to him.
- And Atte laste him thowghte 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. 64
- ' Thanne him thowghte his Crowne he fond ;
 And vp he took it þere In his hond,
 And set it Aȝen vppon his hed ;
 Thus thowghte him there In that sted. 68
 But it was Chonged thanne wondirly,
 The stones of that Crowne Certeinly ;
 For the stones weren so preciowse to his eye,
 That neuere non So precious stones he sye. 72
- ' And whanne on his hed it was set Aȝein,
 Thanne Cam his Nevew, Nasciens sone, Certein ;
 Him thowhte that An Egle him there bar
 Ryht Fer with-Inne the Se thar ; 76
 Ful fer Into a stravnge contre
 His Nevew him thowghte þere bar he ;
 And there the Egle lefte him a-down
 Ryht fer Into a strawnge Regiown.
 And whanne he was there set In þat plase,
 The peple that In the Contre wase,
 To him alle they knelid a down
 In that plase Abowtes In-virown ; 80
 And whanne thus alle they hadden don,
 To him so Enclyned Everichon,

- And gret Ioie of him they made,
And of him weren they wondir glade. 88
- ' Thanne thowghte him that veraillye
That he Sawgh with his bodilich Eye
A gret Flood Owt of his body Gon ;
Of wheche flood becomen there Nyne Anon, 92
Where-Offen the viij Reveres were
Of on clernesse, of on depthe & bred, him þowghte þere ;
But the laste flood that there was, 96
Most deppest, Most Trowblest, semed In that plas ;
The water was as fowl As Ony chanel,
Riht hydows Therto, & ful stordy Ech del ;
Thus Evene ferd it Atte the begynneng :
But In the Middis was thanne Anothir thing, 100
For the water Also Cler was there
As ony preciouuse stones Owghere,
Not-with-standing it was boystows & scharpe
As here to-Foren ȝe herden Me Carpe ; 104
And ȝit In the Ende was it in A-nothir Manere,—
ȝif ȝe welen lestene ȝe scholen here ;—
For it was More Cleer An hundred fold
Thanne here to-fore ȝe han herd me told, 108
And More Fairere thanne In the Middles it was,
And as swete to drinnen In ony plas ;
And so delicious it was to drinke,
That More delicious Cowde non Man thenke ; 112
In wheche Ende the Cowrs was so softe,
þat there-offen was non Noise on lofte.
ȝit more him thowghte þat he Sawgh tho
A Fair Man that From the hevene gan go ; 116 **A fair man**
And as he lokede, him thowghte, An hy
In his hondis he Sawgh the verray Crucyf ;
And to a lake he Gan to Gon ;
His hondes & Feet he weesch there-Inne Anon ; 120
And thre of the floodis wheche þat were
Departid from the Nynthe there ;
- Out of Nasciens's
son's body flow
9 rivers,
- of which the last
is most foul and
noisy at its
source,
- clear as a gem
in its middle,
- and at its mouth
- 100-fold clearer
- than in its
midst,
- and more
delicious than
can be thought.
- washes his feet
and hands in a
lake and 3 of the
other 8 streames.

- Into Alle thre he Entrede, wete þou wel,
Hondes, feet, and body he weesch Eche del.' 124
 This Avicioun & this dremenge
 Sawgh the kyng In his Slepinge,
 Wheche that lasted Ny to the day,
 Lik As this Storye vs now doth say. 128
- Mordreins wakes,*
and is abasht.
His Queen,
Sarracynite,
is troublid,
- Thanne A-wook this kyng Anon,
 And Remembred him of these viciouns Echon,
 Where-often Abasched ful sore he was,
 Of that wonderful A[nd] merveillous Cas. 132
 And the qweene that beheeld his fare,
 In hire herte hadde sche ful gret Care,
 How sche Myhte Owght knowen of the lif
 Why that hire lord was so thanne pensyf. 136
- goes to her*
brother Nasciens,
tells him how
Mordreins has
mournd all
night,
- Anon As sche myhte parceyven 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-Freyned with Al his herte,
 'Why that sche hadde So manye peynes smerte.'
 Thanne tolde sche him of hire lord the kyng
 That Al Niht 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 ȝe wolden of him Enqwere
 For what Cawse he hadde Al his fere,
 And for Iesus love hevene kyng,
 For whom we hauen taken Cristeneng, 156
 That ȝe wolden streyht to him gon,
 And a boone Axen Of hym þere Anon,

'That he wolde graunten ȝow ȝowre Askyngh,
What so Evere it be, of Alle thing,' 160

And whanne þat he hath graunted to ȝow þat boone,
Thanne that ȝe wolden Axen him ful sone

'Why that he Ferde So that Nyht,
& why In his sleepe he was so afryht ;' 164
For I ne desire so sore non thing
As there Offen to haven som knoweng."

Thanne Ros him vpe this Nasciens Anon,
And to the kynges chambre gan to gon ;
And be that tyme he comen thedir was,
The kyng was Resen in that plas ;
•And Nasciens him grette þere Anon riht,
And seide, "Sire ! as thow art bothe kyng & knyht, 172 asks him to grant him a boon,
One bone, sire kyng, þat thow grawnte me
With-Owten lettynge Owthir Adversite."

Thanne þe king Answerid him Agein,
"Dere brothe[r], ȝe knownen wel In Certein, 176

That nothing wheche Is In Myn bandown
That Al Redy schal been at ȝowre peticioun."

And whanne Naciens vndirstood al this,
That be his Creawnse he wolde not Mis, 180
But fulfillen his bone Al hol & pleyn,
Thanne to him thus seide he In Certein,
'No more for his boone wolde he Crave,
But knowliching of his pensifnesse to have ;
Why Al that Nyht he ferde tho so,
This wolde I wete Er that I go.'

And whanne the kyng herde him thus seye,
Thanne wiste he wel his qweene gan him be-wreye, 188

So that Anon Ryht to Sire Nasciens
He tolde his trowblynge with-owten Offens,
And told him clene his Aviciowun,
And of his Nevew Al & som ; 192
"But ȝit neuertheles not for than
I ne have not ȝow told how it began ;

Nasciens goes to Mordreins,

168

176

180

and that is, to tell him what his night's trouble was.

184

Mordreins at once tells his dream to Nasciens.

192

Mordreins says
his trouble has
come on him

because he didn't
fulfil his promise
to reward
Nasciens for
his help.

This is the
cause of his
distress.

[leaf 16]

At Tarabel,

at Castle Comee,

Nasciens helps
him,

- For of this *ȝifte* that *ȝe* han Axed me,
Riht ful vntrewe to *ȝow* have I be ; 196
For I swor to *ȝow* with-Inne þ^e viij day,
Whanne *ȝe* token for me that iornay,
I scholde *ȝow* so worthily qwiten Ageyn
Thal al *ȝoure* baronage scholde it knownen Certein. 200
Where-offen vntrewe to *ȝow* I am,
And thus this pensifnesse On me it Cam.
Fortheremore, As by my qweene I lay,
I bethowghte me how Mani.A day 204
That I hadde leyn In fowl sinne,
The fowlest þat Man Myhte leven Inne ;
And myn Consciense me gan to Repreve
Of myn fals levenge & Of myn beleve. 208
And as I lay thus, & me be-thowghte
ȝif to Ony Man I hadde behyght Owghte ;
And I ne Cowde not thenken, sauf Only to þ^e,
To whom that I haue so longe vntrewe be ; 212
And for wheche thing is most myn hevynesse
That bringeth myn herte In al this distresse.
For there nis now no man lyvenge
That I am so moche bownden to In Alle thinge, 216
Ne that so moche that I haue trespaced vnto,
As to *ȝowre* persone now that I have I-do.
And what this vntrowthe it is to mene,
I schal *ȝow* tellen ful wel & Clene. 220
It is ful trewe, As *ȝe* don vndirstonde,
Whanne I was discomfyt be myn Enemyes honde
At Tarabel, As *ȝe* wel knowe,
Where as *ȝe* Comen with-Inne A throwe 224
Aȝens Myn Enemyes to socowren there,
Of whom þat I hadde Riht gret Fere,
Whanne to the Castel of Come þat I was gon,—
That tyme Oþer Socour hadde I non ;— 228
Thanne Comen *ȝe* prekyng with *ȝowre* Meyne
In Socowringe, fortheringe, & helpinge of me ;

- Thanne behyghte I ȝow tho In Certein,
 'That ȝif euere to Sarras I Myhte Rekeueren Agein 232
 In worschepe & In prosperite ;
 With-Innen .vij. dayes aftir Certeinle,
 I scholde ȝow so worthily Gwerdone thanne,
 That bettere gwerdoned nas neuere Manne ;' 236
 Where-offen the schame is Fallen On Me
 Only, Sire, & not vpon the.
 And for Cawse of this grete thowght,
 Into this Avicioun thus was I browght,
 As I have told ȝow, bothe Crope & Roote ; 240 Hence his
 But the signefiawnce, how to knowen, I ne woote ; which he knows
 Now sethen that Ioseph 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 viciown scholde be browht. 248
 And thanne be-spak tho Sire Nasciens,
 That thike tyme was In the kynges presens,
 " For, sire, this viciown May Signefie
 That ȝe scholen In-to Anothir Seignorie ; 252 Nasciens say,
 But ȝe neten whanne, ne what day,
 That this sodeynly behappen ȝow May.
 For, lik As ȝe han chonged ȝoure lif,
 So scholen ȝe ȝowre Regne with-owten strif ; 256
 For Every Evel wil & wikked Cownsaille,
 Eche man Owghte Forsaken Sawn faille ,
 And Ellis diden we Contrariously
 To Owre newe feith ful Sekerly, 260
 Into hos Creaunse we han vs bownde
 Bothe body and Sowle In this stownde.
 Where-fore, As of ȝoure Aviciown, now semeth me,
 To non Evel may it torne In non degre. 264 tho' this may
 But I rede ȝow that ȝe now do,
 Counseil Of holy Chirche to Clepen ȝow to,

236 THE CHRISTIAN PRIESTS CAN'T EXPLAIN MORDREINS'S DREAM.

Mordreins had
better take
counsel of
Holy Church.

Wheche that Ioseph left In his stede,
Good Counsel there-Offen ȝow now to hede. 268

For ȝe knowen wel be vndirstondyng,
That Ioseph Comanded ȝow Ouer Alle thing
'Holy Chirche to kepen an Susteyne,
And In Every nede to hem scholde ȝe Compleyne, 272
That Nedy were to sowle oþer to body ;'
Thus Comanded he ȝow, ȝe weten wel soþly."

He and Nasciens

And whanne Nasciens this wordis had seid þ°,
Anon bothe to-Gederis thanne gonnen they go 276

To the paleys Anon Of Spiritwelte—
As to-forn Rehersid han ȝe herd Me—
That Enstablyscht & Ordeyned weren Echone,
Holy Goddis Servise there-Inne to done ; 280

go and hear
the Christian
Service and Mass.

So that there herden they goddis Servise,
And Afterward that Glorious Sacrifice,
As Ioseph hem Comaunded before,
In what maner to Swen Cristes lore, 284

And Every day for the More part Comowned to be ;
Thus Comanded Ioseph tho Certeynle.

And whanne this Servise was Al I-don,
To-forn him he Comanded to Comen Anon 288

Mordreins tells
the Church-pro-
vosts his dream,

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. 292

but none of them
can explain it.

But Of hem was there not On tho
That theke Avisiown Cowde him vndo ;
For they Seyden him Certeinly,
'That there ne Cowde non Man but God Only 296

That Avicioon to declar伦 In Ony place,
Sawfe Only God thorgh his grete grace.'

And whanne the kyng & Nasciens herden of this,
Anon thens they wenten with Owten Mys. 300

Thanne wente the kyng & Nasciens forth boþe
More hevyere thanne Er they weren forsoþe,

And [seide] that neuere In Ese they scholde bene
 Tyl here-Offen they hadden vndirstonding clene ; 304
 And thus pensif to the paleys Aȝen 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, 308
 And non More Feleschepe but they two.

Mordreins and
Nasciens go buck,
pensive, to Sarras
Palace.

Thanne felten they Anon Merveilles Mo,
 How that Al the paleys Clene Alto-schook,
 Sawfe þe Sovereyn vowtis, As they Gonue look ; 312
 And thanne loked they furthermore ;

Then begin
Marvels.

Hem thowghte Al to-scheverid it was thore.
 And In Every Chene hem thowghte 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 þe world hadde be come,
 And that it hadde ben the day of dome ;

316 The Palace
 quakes ;

So that Alle the wyndowes & walles to-brook,
 So Merveillously tho this Noise Ontook.
 Also hem thowghte the paleis schold han down falle,
 And there Sonken Into the Ottrest walle. 324

in every chink
burning brands
appear ;

a hideous noise
is heard,

320 as if Doomsday
 had come ;

And Amongs Alle this Merveillous thing,
 There Cam On hem the wondrest dirkeneng,
 That hem thowghte here sighte was gon Certein,
 And that it neuere to Recouerin Ageyn.

328

and the
wondrest
darkness falls
over them.

And non Men Of that Cite Certeinly
 Theke Merveilles sien, neþer herden, but they
 That with-Inne the paleis were ;
 And herden they, ne sien, no more there 332
 But Onliche Of that gret thondringe,
 Where-Offen they hadden gret Merveillenge.
 And Othir thinges syen they nowht ;
 But, As hem semede In here thowht,
 A fewe sparkelis At the Openyng
 Of the Paleys wyndowes, they Syen Comenge ;

But only within
the Palace.

336

And zit they Abaschten ful sore of this,
What it Myhte Amow[n]ten, with-Owten Mis. 340

Mordreins and
Nasciens hear
a tremendous
blast of a Horn,

And As the kyng & Nasciens lien In this trawunce,
zit herden they A more wondirful Chawnce.
Hem thowghte they herde the Sown of An horn
That neuere they herden there beforne ; 344
And the sown was so wondirful & so hy,
That ouer al the world they supposed trewly
The Noise Of that horn myht hauen ben herde,
So wondirfully that noise tho þere Ferde. 348

and a voice cries

"Here is the
Beginning of
Dread."

They fall flat
down,

and Mordreins
is borne-off 17
days' journey
out of his bed.

Thanne Anon A vois there Gan to Crie,
"Here is begynneng of drede Certeinlye."
And whanne this Nois they herde thus seyn,
Evene plat A down they fillen ful pleyn, 352
Lik bothe dede As they hadde þere been ;
Non lif In hem non Mihte Seen.

Thanne was the prophecie fulfil'd tho
That be Olde dayes was knownen to Mo, 356
Wheche þat 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. 360
And it was wel the thridde Oure of the day
Whanne to the kyng was Al this Affray ;
And whanne the holy gost hym left ful sone,
It was the hy Owre Of None. 364

But of him talketh now non lengere this storie ;
But to the qweene & Nascien Mosten we hye,
That bothe weren beleft In sarras,
As woful peple In that same plas. 368

CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 239). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreins (or Evalach) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreins is safe (p. 242). The barons consult about Mordreins's absence (p. 242-3). Calafier, a traitor, suggests that Nasciens kill'd him (p. 243). The others adopt this notion ; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grieved, but cannot help her brother (p. 245) ; who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

Lo thus tellith this Story now here,
How Nasciens And the kyng, In A bed they were,
And how that the kyng was born Away,
And stille In ſwowneng this Nasciens lay ;
And swich A Moreyne As In that paleis was,
Was Neuere Sein In non plas ;
And In the Cite Was herd no More
But the thondir & þe sown of the trompe thore. 8

While Mordreins
is borne away,
4 Nasciens lies
swooning.

Thanne it happed In this Mene tyme—

The tyde Of þe day Was Owr Of pryme—

That the qwene gan forto gon,

A faire Chirche Werk to beholden Anon,

12 Queen Sarracynte
comes back from
seeing a church,

That In Worschepe Of Oure lady begonnen was there ;

And that chirche to sen wente sche In this Manere.

And whanne thorwgh that paleys sche gan to goon,

A wondirful Syhte Sawgh sche þere Anon,—

16

Alle the Seriawntes lyen there plat adown

and finds all the
servants flat on
the floor,

Ful dedlich & pale Al In virown ;

And sche wende On Slepe þat alle hadde ben tho,

So that Furthermore sche gan to Go ;

20

Thanne Fonde sche Alle the knyhtes & Sqwiere,

and knights and
squires so too.

In that Same Manere they lyen tho there.

Thanne Merveilled the qwene mochel of this,

What it scholde Amownten with-Owten Mis ;

24

- The Queen calls
the men,

but they are
dumbfounded.
- Anon Somme of hem sche gan to Calle,
But thei mihten neþer heren ne sen, so gan it fal,
For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Certeynlye. 28
And whanne sche say, that not sche Myhte
Of hem nethir haven word ne syhte,
Thanne with A gret Cowrs torned sche Anon,
And to the kynges Chambre gan to gon. 32
And whanne sche was Inne Atte Chambre dore,
There, Merveyllies Gan sche beholden More ;
Sche beheld hire brother sire Nascien
Sat In his bed wepinge than, 36
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 40
For the Noise 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 wexen Colde ; 44
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 Creaunce ; 48
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. 52
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, 56
And Swowneng to the Erthe fyl sche there.
Thanne sire Nasciens Gan hire to Chere,
And brased hire In his Armes two,
And hire there kyste & Cherede tho . 60
- She goes to the
King's chamber,

and sees Nasciens

moaning.

Her heart grows
cold ;

she cries aloud,

and falls swoon-
ing to the earth.

- “A, swete soster!” he gan to Say,
 “What may ȝow be to Maken this fray?”
 And whanne sche Aros Of hire Swowneng;
 Thanne Axede sche of þat Merveilleng; 64
 With Sorewful herte & hevy Chere
 Sche gan Axen where hire lord were.
 And whanne Nasciens this vndirstood,
 Ful Clene thanne Nasciens Chonged his mood, 68
 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 vppon his Crown. 72
- Whanne the qweene Say him so taken vppon,
 Sche Axede what he hadde with hire lord doon;
 Thanne gan sche forto Swownen ageyn
 In that place there Certein Certein, 76
 And wende Owt of hire wit sche scholde han gon,
 Swich Sorwe sche Made, & so gret Mon.
 Whanne Of hire Swowneng sche A-wook, but recovers,
 Sche qwaked, sche trembled, sche wepe, sche schook, 80
 And with a deolful vois sche gan to Crye,
 “Swete Brother Nasciens!” Certeinlye
 Evene thus As A wood womman
 In this Gyse took sche vppon, 84
 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 þere se, 88
 And how the kyng from him was taken there,
 And forth born, & In what Manere:
 But Into what place þat he was I-bore,
 Nasciens ne Cowde not tellen there. 92
 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 gonnefalle. 96
 A great cry
 is raised.

- And swich Sorwe þe qweene there Made,
That Erthly thing myhte hire non Glade.
- Nasciens comforts
Sarracynte,**
- Thanne Cam Nasciens to hire Agein,
And In his Armes he hire embraced ful pleyn, 100
And hire Comforted In this degré,
“ Now, goode dere Soster, lesteneth to Me ;
The kyng he is bothe Sawf & Sownde
As we ben here In this Stownde, 104
And bothen heyl In Sowle and In body,
I Sey ȝow, Sostir, now, Certeynly.
This knowe I wel be that tydyinge
That the voys to vs gan bringe.” 108
- Mordreins is
safe and sound,
- Thanne Axede Sche Nasciens with-Owten lak,
‘ Ho it myhte be that to him tho spak.’
Thanne Nasciens hire Answerid Ageyn,
And seide it was Cristes Messenger Certein. 112
So gret Sorwe & Mone Made þe qweene,
That for non Erthly man Seced myhte bene.
- because it was
Christ's Mes-
senger who spoke
to them.
- Thus sone this tydinge Gan forto springe
Ouer Al the Contre with-Owten lettyng,
How that the kyng thus was I-lore,
And how sodeynly he was A-Wey I-bore.
- Mordreins's
Barons consult
about the King's
disappearance.
- Thanne the baronage to-gederis Comen Anon,
And of this Conseilleden what they myht don, 120
And how the kyng Avey thus Scholde fare ;
Where-Offen they hadde ful gret Care.
So Amonges Alle Othere there was On
That longe with the kyng hadde Igon,— 124
- A cursed knight,
Sir Calaphere,
- A malicious knyht In Alle Manere,
His name Was clepid Sire Calaphere—
For he was so Crwel, & so Felowns,
So fals, so Cvrslid, so wikked of Condicouns, 128
That in dedly herte ne Myhte Synke
So moche Tretorye forto thenke,
As that Cursed Calaphere
In his herte Imagyned there : 132

- For there he seide ful Openlye tho,
 'That be treson Nasciens the king dide slo,
 For he wolde hauen þe Rem In gouerninge,'—
 This was Openly his talkyng—
- says Nasciens
killd Mordreins
to get his
kingdom.
- 136
- 'For In that place weren there no Mo
 Sauf Only the kyng & sire Nasciens tho ;
 How myht it thanne Otherwise be,
 But that Sire Nasciens dide him sle ?'
- 140
- Thanne Answerid the baronage Aȝen,
 'That it is ful lyk thus forto ben.'
- Thanne taken they here Conseyl Anon,
 That Into Strong warde he scholde be don,
- They consult to
put Nasciens in
prison.
- Til that they knewen In word & dede tho
 Whethir the kyng lyvede, oþer how it myhte go.
 And to this Conseil thanne Everychon
 Sworen alle to holden there Anon ;
- 148 and swear they'll
do it.
- And thus Of Nasciens demed they there,
 That 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 Neuere Man that was' lyvenge
 Herde neuere half so moche weynenting ;
- 152 The Barons
go to Nasciens
and the Queen
- And this was the thridde day
 Afyr the kyng was Ravischt Away.
 Thanne thus to þe qweene gonnen they gone,
 And of this Aventure Enqwerid Anone.
- 156
- 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 ;
- the 3rd day after
Mordreins was
carrid off.
- And Also of the kynges Swevenyng,
 What he Mette In his dremenge.
 Thus to Nasciens they weren Enqweringe,
 & of Al thing he ȝaf hem Answeringe,
- 160
- 164
- 168 and question
Nasciens.

- And seide to hem ful Sekerliche tho,
 ' That In the Chambre Neren but they two
 Whanne this Chaunce there gan to falle ;'
 And thus he tolde Amongs hem Alle. 172
- The Barons seize**
Nasciens,
- Thanne Anon there they him tooke,
 And Grevously On him gonnен to loke.
 And sire Nasciens hem Axede tho,
 ' Why with him they Farden so.' 176
- and cast him**
into prison,
- Thanne they Answerede, & forth him ladde,
 ' That suspcion to him Of the kyng they hadde.'
 And thus In preson thanne they him Caste,
 & Sesid Alle his londis Atte laste. 180
- by the counsel**
of Calaphere,
- 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, þat fals Tretowr.— 184
- This Calafer made good semblaunce
 As a man Of good Creawnce,
 But fals he was In dede & thowght,
 For Cristene manne was he nowht ; 188
- who hated all**
Christians.
- For whanne Cristened he schold han be,
 Ful faste Awey he gan to fle,
 For he ne hateth non Creature
 So moche As Cristene, I the Enswre ;— 192
- So that he Cam to þe barouns Agein,
 And hem thus Conceilled In Certein,
 ' That Into the tyme that they myhten knowe
 Begynneng And Endeng Vpon A rowe,
 Nasciens In presown scholde Abyde :'
 Swich Conseil ȝaf that tretour this tyde.
 And thus be the Conseil Of fals Calaphere,
 Nasciens In presown kepten thei there,
 That him & his londis bothe, they hadde
 In here Award, bothe good & badde. 196
- And whanne þe qweene beheeld Al this,
 ȝhe thowhte In hire herte it wente Amys, 200
- 204

- That hire lord thus was Agon,
And þerto hire brother In presoun don.
It is non nede to tellen the Mone
That þe queene þere made ful sone,
For there nas non Erthly thing—
Aftir hire lord that was the kyng—
That so moche was In hire herte,
As of hire brothir his peynes smerte.
Ful fain wolde thanne this gode qwene,
That hire brothir Owt Of preson hadde bene ;
But sche was tho A lone womman,
And ful litel Reed of this sche kan ;
To stryven Aȝens hire Baronye,
Sche ne hadde non strengthe Certeinlie.
- And Evere was Nasciens In preson strong,
And tempted he was with the devel Among
Forte forsaken there his trewe Creawnse ;
But he ne wolde, for non Maner Of Chawnse,
Forsaken his god for non peyne ;
But Euere to his God he gan Compleyne,
And Cride Merci For his grete Synne,
Of þe wikkednesse that he hadde lyved Inne :
“ For moche more thanne this deservid I have ;
Where-fore, goode lord Iesus, thow me save !
For A gret Fool trewly I was,
Thy secrees to sen In that holy plas,
Wich that non Man scholde han seyn there,
But ȝif Clene Of Synne I-clensið he were ;
And so, goode lord, ne was not I ;
Where-fore, Iesus, I crie the Mercy !”
And in this holy Entenciown
Stille belefte Nascien In presown,
In gret Angwisch & gret Anoye,
Thus lyvede Nasciens, As I ȝow seye ;
Bothe be nyht and Ek be day
In this Angwisch thus Nasciens lay ;
- Sarracynte
grieves greatly.
- 208
- 212
- but cannot help
her brother
Nasciens.
- 216
- Nasciens is
tempted by
the Devil,
- 220
- but will not
forsake God.
- 224
- He asks mercy
for his sins,
- 228
- and says
he was a great
fool to try to
pry into the
secrets of the
Holy Grail.
- 232
- 236
- 240

And Evere Cried God Of Mercy
That he hadde leved so Folily.

The Story leaves
Nasciens,
and turns to King
Mordreins. And now torneth this Storie Ageyn
To kyng Mordreins now In Certein,
The wheche lest þat he ded hadde be ;
And thus is he In A Roch with-Inne the se.

244

CHAPTER XX.

The description and history of the Island to which King Mordreins was carrid; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon ; and Wales and Spain could be seen from it (p. 247) ; and how it was all bare rock, and was calld *The Roche Perilous* (p. 248) ; and on it was formerly a house built by a pirate, Fowcairs, who enticed ships ashore, and destroyd them and their crews (p. 248-9) ; till Pompey heard of him, and prepar'd a ship (p. 249) ; and attackt him (p. 250). The account of the fight¹ (p. 250-5) ;—how the pirates let down a quarter of a ship on Pompey's knights (p. 251) ; and the attack is put off (p. 252). Pompey then determins to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253) ; the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254) ; his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255) ; and how he was rebukt by Peter for it (p. 255).

Mordreins is on
a Rock in the
sea,

put there by the
Holy Ghost.

Now here be-gynneth kyng Mordreins Storie,
that vpon a Roche In the se is Certeinlye ;
that Owt of his Regiown xvii. Iornees was,
With-Inne the se In A perilous plas.

Abowtes the Owr of Noon it was tho
whanne the holigoost In þat Roche put him tho ;
And there the holigost Schewed him thanne
Al so mochel richesse as evere Sawgh Manne ;

4

8

¹ The French account for lines 244-334 differs considerably from the English one : it gives more detail and incidents.

- And whanne vpon this Roche he was alyht,
In his herte he was wondirly Afryght.
Whanne Abowtes vpon the Roche he lookede tho,
And beheld how Into A straunge Contre he was I-do,
Where-Offen he thowghte tho In his herte 13
Neuere that deseisse forto Asterte ;
And there-fore but litel wondir it were
Thowgh Sore Abasched were he there, 16
For ȝit hadde he non ful knoweng
That In the paleys he hadde of his svevenyng ;
And Evere he Merveilled In his¹ thowht [1 MS this]
How that he thedir was tho browht, 20
And In him Self hadde gret Merveillinge
Ho that thedir dide him tho bringe.
And thus longe he gan to beholde,
That Al his herte gan wexen Colde, 24
For non thing he ne Sawh abowtes hym
But the wilde Se, bothe Stowt & Grym,
And no more lond there ne was
Thanne þere the Roche stood In that spas. 28
This Roche stont A-Middes the se,
Al this Storie now telleth to Me,
Erene from Scotlond the Ryhte weye
Into Babiloyne, As I the Seye, 32
And from Erlond the weye Also
Streyht to babyloyne it doth go.
And So hygh the Roche is there,
That Ouer the Se I[s] sein Every where ; 36
And to Wales there Mihte he se,
And Into Spayne Into that partee ;
So hygh is the Roche In that stounde
That kyng Mordreins there hap I-fownde, 40
For it is On of the most heyest plase
That In Ony Se Evere ȝit sein wase ;
And this yl So wastful Is,
That of non Maner viaunde there-Inne þere nys, 44
Mordreins is
terrified when
he is set on the
Rock.
- 24 His heart grows
cold at seeing
nothing but the
wild sea round
him.
- 32 The Rock stands
between Scotland,
Ireland, and
Babylon.
- 36 From it you
can see into
Wales and Spain,
so high is it.
- 44 But it is all
waste;

	Ne non Erthe that is Mevable, But Al Clene Roche hard & stable ; Except þe space Of A mannes hond, In þat place Is there non Erable lond ;	48
all pure rock, and no arable land.	Except þe space Of A mannes hond, In þat place Is there non Erable lond ; And Elles Into the harde Se, Clenë Roche As it May be.	
It is callid <i>The Rock Perilous.</i>	And for that Roche Is so perilows, So hygh, so straunge, & so Merveillous, That "the Roche perilows" is the Name, For it is of So perilous A fame.	52
Formerly a sea-thief,	Vppon wheche roche sumtyme was diht A Certein habitacle with gret Miht, That A lerrers of the Se hyt Made, ¹ And Fowcairs to his name he hadde.	56
Fowcairs, built there a big house that held 20 men ; but they livd in a galley on the sea, and were pirates. They'd light a great fire on the Rock	This lerrers was of so passing Mesure, And of so gret strengthe, I the Ensure, That non Man his gretnesse Cowde discrie, Ne his strengthe to haven In Memorie ; So that In this Roche, for certein, His habitacle he made ful pleyn ; That So with Verry 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 galeye In the Se,— He, & hise felawes Also,— Vppon the Se felonie to do. And Oþer whiles In Certein ² Vppon that Roche they wolden ful plein, A ful gret feir wolden they make, Here pray there-with forto take ;	60 64 68 72 76

¹ Et si li frema vns leres de mer qui estoit apieles fowcaires.—A. French 'Lerre : m. A theefe.'—Cotgrave.

² Et quant il faisoit la nuit bien oœur, si metoient sur la roche i. grant brandon du su ardant.—A.

- So that it semede to Ony Marchawnt
That thekē plas dide Owht hawnt,
That Som Resteng place it hadde be ;
But here distroction it was, As ȝe mown Se ;
For Aȝens that Roch they hurtelid so sore,
That Alle to-borsten weren they thore ;
Thanne Owt of here galeyes gonue 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 Marchaunt & Mariners. 80
- 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 seillede tho,
Toward Cecyle he gan to go.
And thus As he seillede Abowte,
And took many Garisouns, bothe strong & stowte, 96
That Abowtes be the Se stoode
In Ony place be þe salt Floode ;
Thus Cam he toward babyloyne,
And thidirward of this thef herde he seyne. 100
- Thanne seide this pompee with-Owten faille,
' That theke strong theef ȝe scholen asaille.'
And thus to his peple gan he Seyn,
" We scholen him Asayen In Certeyn." 104
- Anon there Redily dide he dyhte
A riht strong galeie, & Of gret Myhte,
And put it ful of good vitaille,
And Of goode knyghtes, that thef to Asaille. 108
- Anon whanne this was Redely dyht,
The Se he took Anon there Riht.
And fowry goode knyghtes be¹ ordeyned there,
And twenty grete grapelis of Erne þere were, 112
- to tempt merchantmen there.
- The ships got dasht to pieces.
- 84 and the sea-thieves plunderd the cargo,
- while the men drownd.
- Then Pompey, Emperor of the Romans,
- sailing from Greece
- towards Babylon
- resolvd to attack Fowcairs.
- [! ? he] took 40 knyghts and 20 iron grapples.

The Galeyes to the Schipe forto holde,—
Of yrne weren Mad bothe strong & bolde ;—

and said to the Rock.

And thus they gonnен to seylen Anon
As faste to the Roche as they myhte gon, 116
Bothe be day & Eke be Nyht,
Tyl of a hard roche they hadden a syght.

[leaf 18]

And whanne the Roche they gonne to Aspie,

It to Aprochen they Seiled ful Nye ; 120

There they cast anchor.

And whanee faste by they weren gon,
Heren Ancres they Casten þere Anon,
Fortho Abyden there that Nyht,

Til of the Roche they myhte han better Syht. 124

And whanne þe Nyht was wel Apast,

To-ward the Roche they Comen In hast ;

As Ny As a man Mihte Casten A ston,

Thus Ny to the Roche Gonne they gon. 128

Their Captain wouldn't go where the fire was lighted;

but on another side.

Then, a pirate galley attackt them,

but Pompey's ship drove it back to the Rock.

And whanne these thevis gonnен Aspie,
Redeliche they Raped hem, & In hye.

But þe maister Mariner that was with pompee,
Of that Roch knew Al the Sotelte ;

And þere As the feer the thevis gonne Make,
That partie of the Roche wolde he not take,

But be Anothir side they wente,

þere As they fownden presente

A strong galeye, that there lay

Be-twene þe Roch & hem, þe sothe to say ;

And they Comen with so gret A wille

That there mani men gonnен to spille,

And fallen down Into þe Se,

Of Men & good, ful gret plente.

Thanne they that In þe toþere galeyes were,

Wenden the grete schipe hadde persched þere ;

So was there tho A ful hard stowr

Betwene these Felowns and the Emperour.

And wanee they sien it gan so to go,

The Emperour to withstande non power hadden tho,

- Be litel and litel they Gon*ne* to gon,
Til that þe 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 vndirstood,
Non lengere there they ne Abood,
But to the heithe of the Roche Sekerlye,
Ful faste these thevis gonnem hem hye ;
And After hem xxx knyghtes goode,
That departed Owt of that floode ;
So with-Owten, thritty there were,
And with-Inne, xix theves In fere ;
For alle the Remnaunt of þese theves tho
Werent 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 þat broken was,
That hevy & boistous it was to be-holde ;
And down it Cam with strengthe manifolde,
And fil Anon down Into the Se,
Where-with xi. of Pompees knyghtes 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 knyghtes
At thike same tyme with here fyghtes.'
- Thanne On of his knyghtes 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 ȝow Certefien Everidel
How On these theves to ben Avenged wel ;
- 149
- 152 Pompey vowed vengeance on the Pirates.
- 156 They retir'd to the top of the Rock ;
- 160 19 Thieves pursued by 30 Knights.
- 164
- 168 The Thieves roll'd down a quarter of a galley,
- 172 and kill'd 11 of Pompey's Knights.
- 176
- 180 Another Knight advise'd him to put off his attack.
- 184

- Thanne scholen *ȝe* non men lese,
Ne putten *ȝowre* self Into non gret deseissee."
Thanne Pompey Axede him Anon,
In What Manere that it Mihte gon. 188
- "Sire, of this sawt *ȝe* scholen A while reste ;
I hope it schal be for *ȝoure* beste."
[¹ P he]
- But Evere they¹ maden sorwe & wo,
For hise goode knyhtes weren slain so. 192
He forto lesen so mani goode knyhtes
For A fewe theves In tho fyhtes,
Ful gret schame to him he thowhte it was,
His knyhtes so to lesen In theke Cas. 196
- Next morning 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 ; 200
'And non wondir it hadde ben,' seide he Anon,
'Thowgh his knyhtes hadde ben slain Echon.'
- he consulted
his Knights.
Thanne of his knyhtes he Axede Counsaille,
ȝif to that Roche they Cowden Owght Availle ; 204
But non Of hem that was there
Cowde him Counseillen In non Manere ;
For they seiden to him Certeinle
But ȝif be Enfamyne it² wolde not be.³ 208
- [² MS in] Whanne þe kyng of hem hadde non Oþer chere,
He be-thowghte him In Another Manere,
That hem he wolde distroyen Anon
Be Angwisch Of fyr þere Euerychon. 212
- But Pompey had a great
fire lighted,
to smoke the
Pirates out of
their cave,
Anon A gret fere he let there dyhte
Of Olde schepes And Galeyes, þat brenden so bryhte,
That At theke Roche persched hadde been,
As all the peple there Myhte it seen ; 216
So that this feer there brende so longe tho,
That Alle the smolder Into þat kave gan go ;

³ Car il ne quidoient pas ke ele peust estre prise sans afamer.—A.

For that feir to stawnchen hadden they non miht,
But Euere this feir brende ful lyht.

220

And they benethe gonnew hem defende
With Arwes & stones that they gonnent vp sende ;
And they Aboven defensed hem thore
With speris & cleyves wondirly Sore.

while his men
shot at them.

224

And whanne this feir gan brennen so briht,

The Pirates
threw water on
the fire.

The thevis tooken fresch water Anon riht—

Where-Offen they hadden Som plente tho—

And In-to that Feir they gonnent it do ;

228

Thanne Alle the smoke & þe flawme, I þe plyht,

This made the
smoke in their
cave worse.

Into that Cave wente there Anon Ryht,

And they benethe schetten ful sore,

And stones vp threw with Engynes thore,

232

So that they slowen fowre of the felowns

Pompey's men
then slew four
Thieves.

That hadden don sweche distroctionis.

And whanne these thevis Syen this,

Aȝen to þe Cave þey wenten with-Owten Mys ;

236

But þere weren they not wel at Ese,

So Evel this Feir it dide hem plese.

And whanne they seyen it Miht not be,

Alle Anon Owt of that kave gonnent they fle,

240

The rest came
out of the Cave
to put the fire
out,

And with Alle here myht And strengthe ther

They purposed to stawnchen this feir.

And thanne these knyghtes to hem Ronne,

And there sore begeringe they begonne ;¹

244

And the Felowns hem defendid sore,

As they that Maymed & Greved wore.

And whanne this pompee gan this beholde,

but Pompey

For deol his herte gan wexen ful Colde ;

248

And to that Rooch he hentred Anon,

To-ward þe feir, As faste As he Cowde Gon.

Anon Aȝen to the Cave they gonnent to Ronne,

drove them
back into it.

For non lengere nolden they blynne ;

252

¹ Et li chiualer lor laissent courre : si se combatoient moulte
durement a aus.—A.

Pompey slew 5
more Thieves.

The others
wounded him.

But he and his
Knights drove

the Thieves
back into their
cave.

They soon
sallid out,

and Fowcairs
tried to thrust
Pompey into
the fire.

Pompey swoond.

Fowcairs arms
broke,

and he was taken
prisoner.

- And Pompe After hem tho sewede faste—
For to hem hadde he ful gret haste—
Where that he of hem Slow there fyve ;
Thanne leften there but xiiii On lyve¹ ; 256
To wheche they benethen² schotten ful sore,
& Manie of hem horten thore,
So that Pompe him-self hurt with hem was
In thre stedis In that Same plas. 260
And whanne that this beheld Pompees knyghtes,
That he was so vegerous In fyhtes,
Vppe to the Roche they gonnен to wynne,³
To sosteine here Lord Azens hem with-Inne ; 264
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. 268
- And whanne this lerrers bethowhte him tho
That they xiiiij Of On Man dispised weren so,
Owt they Comen Al On Abrest ;
And this lerrers On pompees Faste threst, 272
And took pompees be bothe scholdres tho,
There In that Fer him forto hauen do ;
But he myhte not Allyng for his knyghtes,
But down Fillen they bothe Anon Ryhtes. 276
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, 280
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. 284
And Alle this whille fowghten the knyghtes
Vpon the Roche, and slowgh down Ryhtes.
- And In this mene whille Of fyhgting,
Awook Pompe Owt Of his swowneng, 288
¹ So that 19 - 4 - 5 = 14 (!). ² ? aboven. ³ MS wynee.

Where-offen his Meyne ful glad they were,
Whanne that he was Recouered there.
Thanne Merveilled Pompe wondir sore
How that In the Schipe he Cam thore ;
Thanne his Meyne gan him to telle,
In what Maner and how þat he felle.

Pompey revivd
on board his
ship;

Thanne this pompee vp Ros Anon,
And Azen to that Roche gan he to gon
With a ful good strong Spere In honde,
Where-with he wrowhte þe 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.

292

296 went again to
the Rock,

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 the.

300

and threw all the
Pirates into the
sea.

And to Rome seilled he streyht Agein,
As I telle ȝow now for certein ;
And from Rome to Jerusalem he wente,
Where that he stablede his hors presente
In the holy temple Of Owre lord.

304

Then he had
Fowcairs's thighs
and his back
broken,

308 and his body cast
into the sea.

Thanne to him Cam saint Petir At On word, 316
And seide to hym In this Manere :
“ Pompee, thou 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 heyst hows, that for goddis Sake
Was mad to don Inne his Servise.
Now thou þat hows gynnest to dispise,

312

Pompey then
sailed to Rome ;

and then
to Jerusalem,
where he stabld
his horses in the
Temple.

320

St Peter
rebuk't him
for it,
and said he was
worse than
Fowcairs.

324

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

Pompey then
left Jerusalem,

and bade his
men not talk
of his vengeance
on the Pirate
Fowcairs.

Thanne from Jerusalem þis pompe wente,
And charged Al his Men wit goode Ente[n]te], 328

'They scholden neuere Of this forcaus speke,
In what maner On him he was A-wreke ;
For to him hadde it ben gret velonie,

Vppon A thef to han set his hol Navye ;' 332

For it was On of the grettest prowesse
That Evere dide þe Emperowr In Ony distresse. 334

CHAPTER XXI.

Of Mordreins (Evalach) on "The Rock Perilous," and the wonders he saw there (p. 256). How Mordreins is in great sorrow (p. 257), and while he is weeping he sees a silver ship approach, with a fair man on board (p. 257), who lands, and talks to him; says he is a crafty man (p. 258); and his name is 'On. & Al. Only.' (p. 259). He comforts the King (p. 259); and tells him that God has not forgotten him, but will give him all he asks for (p. 260). The King is so joyful that he is almost in a trance till the ship and the good man vanish (p. 261). Mordreins concludes that the man came from God (p. 261). He then sees another gorgeously coverd ship arrive (p. 262), from which a lovely woman lands (p. 262), who talks with him, and asks him to be lord of herself and her lands (p. 263), and tempts him to forsake his new faith, telling him of the danger Nasciens (Seraphe) is in (p. 264), and of the evils that will beset him—Mordreins—if he stops in the island (p. 265).

Now Of this Emperour let we now be,
King Mordreins
And Aȝen to this kyng now torne we,
That into this Roche Is now I-browht,
And In what Maner ne Wot he nowht. 4

sits, miserable,
on his Rock,

sky and sea alone
about him.

And there sit he In pensifnesse & In deseise,
& With him non thing þat may him plese ;
And faste Abowtes he loked him there,
But hevene & the se he ne sawh nowhere . 8

Ne non sustenance there ne was,
But Al isolat In that same plas ;

- Also, dwelling was there non,
 But hydows & sterne that Roch of ston ; 12
 And On þat Rock was there non weye
 But A path that to þe Cave wenten sothlye.
 Thanne loked he vpon the tothir side ;
 He ne sawh non Comfort In that tyde,
 But dirkenesse & hard Roche there.
 Thanne set he him down with hevy Chere,
 And be-gan to sighen ful sore,
 To wepen & wringen zit wel more.
 Thanne Anon thowghte he In his herte—
 Whiche thowght him myhte not Asterte—
 That Owre lord him hadde forgeten Clene,
 That he there so Was browht In tene.
- And thus as he was In this morneng,
 The water Of his Eyen Cam renneng :
 Him thowghte þat the wawes of þe se,
 A wondirful Noise Maden hee ; 28
 And as he lokede tho him Abowte,
 He saw Come seilling A schipe wel stowte ;
 The wheche schipe was ful of 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. 36
 The schipe, Al Of Silver it was,
 The Naylles Of gold In that plas ;
 And In Middis Of that schipe was there
 A fair Crois In that Manere. 40
- And whanne this schip to þe 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. 44
 And whanne the Crois he gan to Aspie,
 Anon In his herte he thowhte In hye,

There's only one
path on the Rock.

16

Mordreins sighs
and weeps,

thinks God has
clean forgotten
him.

20

Then he sees a
beautiful ship,

32 with a most
fair man on
board,

come to the Rock.

36

Amid the ship
is a Cross.

40

The fair man
lands.

Mordreins
welcomes him,
[leaf 19]

and asks him
who he is.

A Crafty Man,

who can make
foul, fair;

fools, wise;

poor, rich;

- That non wikked thing ne myhte be
In plas þere the Cros was Certeinle. 48
- Owt of the schipe Cam this faire man tho,
And the kyng Aȝens him gan go :
“ Sire,” he seide, “ welcome ȝe be
Into this plase now Certeinle ! ” 52
- And with that he knelid a-down,
“ Welcome Sire, hidir, Of Renown ! ”
Thanne Axede this fair Man Certeinle,
“ Sire, Of what Contre now be ȝe ? ” 56
- Thanne Answerid the kyng, & seide tho,
“ A Cristen Man, Sire, I am here, lo.”
Thanne Axede him this goode man tho,
‘ In what Maner he gan thedir to go.’ 60
- Thanne Answerid the kyng Ageyn,
“ Sire, I wot Neuere now In Certein.”
- Thanne the king Axede him ful snelle,
Whens þat he was, he Wold him telle. 64
- Thanne Answerid the goodman him Agein,
“ Sire, A Crafty Man I am Certein,
That nowher non swich Is, in non Contre,
So sotel A man As ȝe here now Se ; 68
- For sweche Craftes As I kan do,
Of Alle men In Erthe konnen it no mo.”
Thanne Axede the kyng Of him there,
‘ What Maner thinges tho Craftes were.’ 72
- He seide, “ that Owther fowl man Oper 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 ; 76
- 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 Wondirful werkynge :
Now, worthi Sire, And it ȝowre plesing wolde be,
ȝowre Name that ȝe wolden tellen me.” 80

“ 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.”

84 and my name is
 “One and All
 Only.”

Thanne quod the king, “sire, Certainly

That is a Fair Name, and A ful hy. 88

Sire,” quod the king with mylde vois,

“ Me semeth, as be the signe Of þe Crois

That ȝe haven In ȝowre Compenie here,

That to Jesus Crist Affiawnce ȝe bere.” 92

“ That is soth,” quod this good man tho,

“ For with-Owten him non goodnessse May be do ;

And ho þat the signe Of the Crois In his Compeni have,

From Alle perilles he may ben Save. 96

Therfore be war, I rede now to the,

That what peple so Evere thou se,

But ȝif the signe of þe Cros be hem Amo.ing,

With hem thow talke, I Rede, not long.” 100

Ful Mochel spak this goodman tho

To the kyng that In the Roche was I-do ;

Sweche wordis Of Comfort to him he spak,

That Alle his hevynesse he gan to forsak ; 104

Nethir Of Mete ne drinke he ne thowhte ;

In so mochel Joye this good man him browhte.

Beware that you
 talk to no folk
 who haven't the
 sign of the Cross
 among 'em.

Thanne Axede him the kyng tho,

‘ In what Maner he scholde do, 108

And whethir he scholde þere long Abyde,

Owther thens to Gon with-In schort tyde.’

“ Ne seist thou,” quod this good man Ageyn,

“ That thou belevest In God Certeyn ? ”

“ ȝe forsothe, Sire,” quod the Kyng,

“ And that I do Ouer Alle thing,

Only & Al In him I beleve,

Of wheche schal non man me Repreve.”

And as you
 believe in God,

112

“ Sethen thanne that thou dost so,”

Quod the good man Aȝen to him tho,

116

be sure that
He will not
forget you.

"Ful Sekir thanne Mihtest þou be,
That he ne wel Not Forȝeten the," 120

Whoever puts his
trust in God,

Ne non that In him hath Remeinbraunce,
In what degré he be, Other In what stawnse,
In sekir, sere king, I telle it to the,
That God ne¹ wil not forȝeten the ; 124
And therto, what thing þat thou wilt Crave.
Sekir to be, thou myht it have.
Sire, tak thou al this for verite,
Al that Euere now I haue told to the ; 128

shall have
whatever he
prays for.

For who that In God doth putten his Creaunce,
Him may not faille with-Owten variance,
That he ne schal haue, At his nede,
Of Alle thing that he wele him bede ; 132
For man hath he In so gret Cherte,
Of non thing so moche, I telle it the.
Therefore man, On him to taken non thing I rede,
But swich thing As God him bede ; 136

Let him not
be anxious,

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 Chaunce." 140
"Now, good sire," quod the King tho,
"May I thanne Only to God trosten vnto,
Of alle thing that me nedith to have,
Other what thing that I wele krave ; 144
And that God wele thenken On Me,
Trowe ȝe, sere, that this wil be ?"

or he'll fall into
despair,

"A, sire," quod this goode man tho,
"Lo, now In disperaunce þou Art I-do,
That thenkest & seist As thou dost here,
In-to A fowl disperawnce þou fallest there.
Therefore I rede the, Ouer Alle thing,
That Into bettere Conseille þin herte þou bring," 148

as you have
done.

And Ouer Alle thing I rede the,
Thin mynde thou sette vpon þe Trenite ; 152

But change
your mood,

set your heart on
the Trinity.

¹ MS we

And have Minde how Salomon the kyng
To his Sone Evere ȝaf teching,
'That Evere God to worschepe scholde he,
In what maner place that so Evere he be:
Thanne dar the dredyn Of non thing :'
Thus ȝaf Sampson to his son lerneng."

156 Remember Solomon's words,

"Worship God everywhere;

and you need fear nothing."

160

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

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

168

And thus A long tyme he him thowhte
In what maner that he thedir was browhte,
Of wheche he Cowde knownen non Certeinte
Of this Mater ȝit In non manere degré.

172

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,
Whech that to him Aperid that day.

And when he wakes up,

176 he can't tell how the Good Man has passed away.

And whanne bothe Schipe & man was Agon,
Into A gret Morneng he fyl Anon ;
But In his herte he thowghte 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 dedly man,
He Cowde not han Spoken As he dide than.
And Also he wiste Ful Sekerly,
He Cowde not han gon Awey so previly
ȝyf Erthlich Man he hadde I-ben,
Other wise he scholde han him seen ;

180

But he thinks the Man came from God,

184

and was not mortal.

188

	Wherfore his herte was moche the more On god In Al his werkis thore.	192
Mordreins	Ful longe In this thowght þ ^e kyng Abod ; Other whiles he sat, & Oþer whiles he stood. He gan to loken vppon the lefte partye, And thus Sone he gan to Aspie,	196
then sees another Ship coming to his Rock,	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 ;	200
royally adornd,	And þer nas non thing Abowte, But Rialy keuered with-Inne & with-Owte : Into the harde wawes Of the Se That Schipe was keuered ful Certeinle ;	204
but no one see- able on board.	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.	208
However, when it gets to the Rock,	And whanne the king gan this beholde, He merueilled þer-offen Mani folde, What thike Schipe Miht signefie, That to the Roche so faste gan hic,	212
the loveliest woman on feet steps out of it,	And what maner of thing it sowhte there, That thedir Cam In swich Manere ; And Evere this Schipe he beheld there, And of the Aray Alle the manere.	216
and greets Mordreins sweetly.	Thanne sawh he there isswen Anon The fairest womman that of feet myht gon : Thanne the kyng Abaisched he was Of thike Merveille In that plas ;	220
	Neuertheles ȝit he seide, “ Welcome ȝe be. Faire womman, Into this Contre.” Thanne Answerid sche Agein, “ And ȝe ben welcome, Sire, Certein,	224
	As man that I most desire to se Of Alle men levenge, I telle it the.	

- | | |
|--|-----------------------|
| Eualach," seide this lady tho, | The Fair Woman offers |
| " Al my lyve ȝit hider-to, | 228 |
| 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 ; | 232 |
| I schal the lede, and thou wilt gon with me, | |
| Into þe fairest place that euer man May se." | |
| " Now Certes, dame," quod the kyng, | |
| " I merveille me mochel Of myn hider Comeng, | 236 |
| For I not ho that hedir me browhte, | |
| Ne nethir sen him neuere I ne mowhte, | |
| Ne neuere hennes ne wil I go, | |
| That til Aȝen he me wil Comen to, | 240 |
| That me In to this place browhte ; | |
| Oþer wise cam It not In to My thowhte." | |
| " Be my trowthe, sire," quod sche thanne, | |
| " ȝit spekist thou As A trewe Manne, | 244 |
| For I the browhte Into this plase, | |
| To speken with the, for I wolde han space ; | |
| And be me hens schalt thou go, | |
| And be non Other, troste wel therto. | 248 |
| And ȝif thou wilt not forsaken my Compenye, | |
| I schal the bringen to hygh seignourie, | |
| And maken the Lord Ouer Al my lond, | |
| Which that I holde In Min honde." | 252 |
| " Dame," quod the Kyng to hire Agayn, | |
| " Of this wolde I weten ful fayn, | |
| What myht ȝe han forto do | |
| Az now ȝe sein me vnto." | 256 |
| " Be my feith," quod sche, " Sire," Again, | |
| " Of that power I Am Certein, | |
| To beren A body where þat my liking Is, | |
| And thens him to fetten with-Owten Mis." | 260 |
| " Dame, I vndirstond thy talkyng ; | |
| But a man of a more wondirful werkynge | |

- Have I herd Sein Certein there is,
That kan don moche more than this, 264
For he kan Maken of Fowle men faire ;
Of Folis, wise men & debonaire ;
And Pore Men, to ben Riche In Ech degré :
This Man A Maister, me thinketh, is he ; 268
And this May non Man don, Certeinle,
But ȝif þe signe of þe holy Cros with him be."
"A ! Eualach," quod¹ this womman thanne,
"Thow Art A fool, & non wis Manne ! 272
Thow Art desceued In thy beleve ;
And that Anon I wele the preve.
For As longe As thou holdest this Creunce
Of wheche thow hast Mad variawnce, 276
In pes ne Reste Schat thow neuere be
Whiles that beleve Is In the ;
For thou knowest not ȝit the Endyng
Of thi Sorewe, nether the begynneng ; 280
For thi Brothir, Sire Seraphe,
In thi paleis lith in ful hard degré,
That it Asckapen neuere schal he,
But ȝif it the more wondir be." 284
"A ! dame," quod the kyng Anon,
"How mown ȝe knownen swich thing be don ?"
"For," quod sche, "I knowe this As wel
As thi selven Everidel, 288
How thow were left Owt of thi bed,
& he A-bod stille In that sted."
Thanne the kyng Abasched him sore
For þe wordes he herde thore, 292
And was Aferd lest his brother scholde die,
For tokenis that sche seide so Certeinlye.
Thanne King Eualach Anon with-Alle
Nygh In wanhope hadde I-falle, 296
And wende that God had him forgote,
So this womman Made him tho dote.

^{[1] MS quod}
Eualach]
She says
Mordreins is a
fool to be a
Christian.

He'll never be
in peace while
he is one.

Nasciens is
dangerously ill.

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

Mordreins nearly
falls into despair.

Thanne seide this womman to him tho :
 “ Eualach, and thow my wille wilt do,
 I schal the setten Aȝen In-to thi lond,
 And Al welthes bringen Into thin hond.
 For wete thow, Eualach, In Certein,
 Owt of this plase gost þou not heyn,
 But ȝif it be Onlich by me,
 Owt of this plase schalt þou neuere fle ;
 And here schalt thou Enfamyned be,
 And many mo wondris ȝit schalt þou se ;
 For ȝif thou longe here Abyde,
 Thy wittes schalt þou lesen þis tyde.
 And ȝif that thou wilt gon with me,
 A gret lord schal I Maken the ;
 And ȝif thou wilt here lengere dwelle,
 Thow schalt be lost, bothe flesch & felle.”

300 The Fair Woman
offers Mordreins
safe return home
and wealth,

304

if he'll but do
her will.

308

If not, he'll
be starvd.

312

CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266); but he will not go with her; and how she sails away. How he sees a great tempest rise (p. 267); and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave; but, on trying to enter it, is struck down (p. 268). How he sees a great tempest; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awoke by the rays of the sun; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270); and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271); of how God helps his servants (p. 271-272); of the difference between the flesh and the spirit (p. 273); and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275); and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).

[leaf 20]

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 Eualach Clepid this womman tho,
And Axede hire 'zif sche Cowde Owht do
To tellen him In what plase þat he were ;
And how fer from his londis there.'
"ze," quod this womman tho Anon Riht,
"Al this schal I the tellen Astyht.

Of port peryl this Roche bereth the name,
A perilous Roch, And Of gret Fame ;
And Owt of thy kyngdom Art thou here

xvii. dayes Iornees, Al In fere ;

For A gret Iorne for A schipe it were,
In a Monthe & .ix. dayes from thens to ben here.

So that there schalt thou neuere haue dwellynge
But zif so be that I thedyr þe 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 þere made mochel Morneng.

Thanne seide this womman to him tho,

"Sire Eualach, wherto thenken ze so ?

zif ze wilens don Aftir My biddinge,
Into a ful delitable plase I schal the bringe ;
And zif thou wilt not don as I the seye,

Many wondir happes schalt þou han In feye ;

And so Manie Combrawnces scholen Comen to þe,
That with-Inne ful schort tyme schalt þou se,

¹ et qui de si grant sapienche estoit plaine, ke ele li disoit chou qui li estoit auenu, et chou qui li deuoit enchore auenir.—A. ? wede, l. 6, *for semede or zede*.

4

8

12

16

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24

28

32

So þat þou wost ben hid in þe most Caytifes plase
That Evere On Erthe ȝit Mad wase." 36

Thanne the kyng Abasched him sore,

Mordreins won't
answer the Fair
Woman's appeals.

That to hire wordis mihte he speke no more.

And whanne sche say þat it wolde not be,

That Answere mihte non Getten sche,

40

Sche torned hire Schipe, and Gan to go

So she sails
away.

Streyht Aȝen Into the highe se tho.

Thanne Anon the king Cast vp his hed,

And saw where sche seillede In that sted

44

Fer Amyddis the grete throwenge se,

Where that grete Merveilles Anon say he ;—

The grettest tempest him thowte was there,

A terrific tempest
rises,

And the Moste wondirful that was o-where ;

48

So that him thowghte þat Al the Se

Ouer Al the world schold han be ;

And In Middis Of that tempest,

There was the Schipe Althermest.

52

Thus Sone there Cam A wyndes blast,

And that Schipe there Ouer Cast.

and upsets her
ship.

And As the kyng On þe Roch there sat,

With his Eyen he beheld Al that,

56

And wondred mochel In his thowht

What schipe it was that the womman browht.

Thanne this kyng bethowhte him tho,

Mordreins

That Of him self it was Evel I-do

60

That he ne hadde Enqwered what sche hadde be,

& what hire Name was, & Of what Contre ;

For he here supposed neuere to se,

Therfore here Name haven knownen wolde he.

64

Thanne of hire wordes sore he thowghte,

thinks over
her words,
that as long as
he's a Christian,
he'll never be in
peace.

How that In Reste he scholde be nowhþe

As long as he held that Creaunse ;

Ful Often he thowghte vpon this Chaunce ;

68

And For sorwe of this tydinge

He ne wiste to don non thing.

268 MORDREINS GOES INTO THE CAVE, AND IS STRUCK DOWN. [CH. XXII.]

Thanne gan he to Remembren him Anon
 How worthily he was wont to Gon, 72
 Mordreins thinks over his former riches and honour,
 Of his Richesse, & Of his honoure,
 And On his lordschepis In that stowur ;
 And sethen he thowhte thanne Aȝen
 In what persecucioun he hadde ben
 Sethen Cristen Man that he was, 76
 and his sufferings since he's been a Christian.
 What he hadde Suffred In diuers plas ;
 And thus In disperawnce he gan to falle
 Tyl Aȝens the Niht Sore with Alle. 80

Thanne he bethowhte him Anon,
 How that Ony wyse he myhte don ;
 For the Roche was A wastable plase,
 And non Resteng there-Inne Nas. 84

He goes into the Cave on the Rock,
 Thanne fond the king the grees there riht
 That to thike Cave wente ful streith,
 Whiche was bothe ful dirk & blak,
 & hidows On to looken with many A lak ; 88
 For long tyme was it past be-fore
 That Evere Ony levying man was thore.
 And to hym self he gan to seye,
 " Sekerly, with-Owten wile I not lye, 92
 But entren I wiele Into this Cave,
 There-Inne Min herberwe forto have."
 and at the first step is smitten to the ground,
 And the ferste foot that with-Inne he sette,
 Plat to the Grownnd he was smette ; 96
 For him thowhte that On with two hondis him took,
 And Evene to therthe there him schook.
 And thus lay the king In swowneng In þis Manere
 Thorwgh the Fal that he hadde there. 100

where he lies swooning.
 When he revives
 he sees a wonder-ful tempest.

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, 104
 That him thowghte the wawes of þe sa
 Into the hevene wolden fle,

- And Al to-berste bothe lond & ston :
Thus him thowghte there Ryht Anon. 108
 Thanne Cam there so grete A dirknesse
That browhte him in moche distresse,
That him self he ne myhte not se
No more thanne In A pit he hadde I-be. 112
 And whanne Of alle thinge he hadde lost þe siht,
And þat non thing he sen ne myht,
More Abasched thanne he tho was,
Was neuere Man ȝit In non plas ; 116
 But Aftir this gret drede Anon,
Good Comfort to him was sent ful son.
 And whanne In this dirknesse he hadde longe be,
And for drede lost bothe wit & Memore, 120
 He ne wiste for drede what to do,
And In this thowht longe Abod he so.
 And al the nyht lay this kyng 124
 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 fulfillie,
And the bemes of the sonne Bryht
Into¹ Alle the Erthe it schon ful lyht,
The kyng that vpon the Grees lay
To-fore the Cave dore, As I the Say, 132
 Vpon his Face the sonne þere schon,
Where-with he A-wook Ryht Anon,
And he A-wook Ryht Anon, 136
 And his Eyen Open he gan to Caste,
And Abowtes him he loked ful faste ;
 And whanne that the Se he loked vpon,
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 then a thick
darkness.
- He is terribly
frightend
- all night.
- But in the
morning the
sun-beams
- wake him,
- and he makes
the sign of the
Cross.

- MS. A. 9. 1. fol. 270v
- And kneling, to God made his preyere
In this Maner As ȝe scholen here : 144
- Then Mordreins
prays to God*
- “ 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 hevynesse ; 148
And Of Mani hevynesses which¹ weren Comenge,
Thow me deliueredest, thow Glorious kynge !
O goode lord god, I am thi Creature
To whom thou hast ben ful deboneure, 152
And to me hast Schewed gret Mercy,
To Me, lord, that ne Am no thing worthi ;
And my Sowle to helle Scholde han went,
Ne hadde ben thy Mercy, God lord Omnipotent ; 156
And thy Mercy from helle it gan to withdrawe,
And browtest it Into the Cristene lawe ;
So, goode lord, me kepe & defende,
And Euere thy Grace that thou me Sende ; 160
And that the devel ne tempte not me,
Whom I haue forsaken, & Only taken me to the ;
Whose werkis & him I have forsake,
And to thy mercy Onlich, lord, I me betake.” 164
- Whanne he thus his preyere hadde I-do,
Ful faste Abowte him loked he tho.
Owt Of the Est he Saw Comen thore
The fair Schip that he say þ^o day before, 168
- to keep and
defend him from
the temptations
of the Devil.*
- Where-Inne that was the goode man
That of so mochel goodnessse to him spak than.
And whanne he Saw that it was he,
Ful glad and blithe he gan forto be, 172
And alle his Sorewes forȝat he thanne,
For Joye to speken with this good Manne.
Thanne ful faste he gan to Crie
Of Alle his trespass there to god Mercye.
- He sees the
Good Man's
ship coming*
- And whanne he Say the Schipe to the Roche gon,
Evere to the foot of the Roch he Cam Anon,
- MS. A. 9. 1. fol. 271r

to the Rock.

MS. A. 9. 1. fol. 271r

And Into that Schipe he lokede there,
 And Say there-Inne thinges of diuers Manere, 180
 Bothe Richesse, Jowelles, & vitaille Also,
 That to Ony lyveng Man belonged to.

And whanne the Same good man he Say,
 That to him hadde spoken the formere day, 184
 And seide, "Sire, Ryht welcome þe be
 Into this Roche ful Certeinle!"
 Thanne this goodman Owt of þe schipe wente
 Vp to the Roche tho, veramente, 188
 And Axed the kyng how he dide fare
 Sithen þe tyme that he was thare.
 "Forsothe, sire," quod the king tho,
 "I Was neuere so ful of Sorwe & Wo
 As that, Goode sire, I have I-be,
 Sethen the tyme þe partid from me."

Thanne gan he him forto telle
 What Aventures that him befelle,
 And Of that Fairre wommans Comeng,
 And of mani Anothir Aventures thing.
 Thanne Answerid him tho this good Man
 With a smylen Chere Anon than :
 "O thou 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 ; 204
 For And thou wost thenken on hem þat the bowht,

Troste thou wel, he forgeteth the nowht ;
 And ȝif thou Attenden wilt to his Servise,
 He nele the forgeten In non wise ; 208
 As dauid seith In the Sawter book—
 Hos wele there aftir there-Inne look—
 'Owre lord is Redy In Alle wise
 To hem that hym Clepen In his Servise.'
 In this loke thou have stedfast Creauance,
 And thanne schalt thou, with-Owten variaunce,

Mordreins
welcomes the
Good Man;

188

192 and tells him of
his sorrows

196 and adventures.

The Good Man
reproves him for
his want of faith,

and bids him
remember

that God is
always ready
to help His
servants.

The Good Man
tells Mordreins
that God will
take him from
the Rock.

God looses those
that are bound.

Sin comes from
the flesh,

not from the
Heart,
which is spiritual.

[Have al] where vpon thin herte wil thenke,
Redy to the, whethir þou wake Oper wynke. 216

And thowgh A whille that here thou be
Here In preson, As thou Miht Se,
Abasche the not for thy beyng ;
Ful wel hens he wyl the bringe, 220

And qwiten the A hundred fold More
Thanne for him dist thou Owht fore ;
And more Gwerdoun schalt thou have
Thanne Evere thin herte kan thenken oper krave, 224

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 ; 228
For God, the hurte men he keuereth sone,
And þe wikked to goodnesse torneth Anone,
Ours God, þe Ryhtwos loveth Ryht Wel,
The Orphanees he gouerneth Ech del.' 232

"This Owhtest thou to have In knowenge,
And holych In thy sperit Remembringe :
¹ And thou In thyn herte that þou Synne,
It Cometh on of him self More ne mynne, 236
But On Of thy flesches frelte ;
Here-offen Sekyr Myhtest þou be ;
For the Flesch, dedlich it is,
And so thin herte sekerly It Nis ;
For thin herte, it is speritwel, 240

¹—¹ Et nepourquant, se il auient aucune fie que li cuers
peche, pour chou ne dois tu mie quidier que che soit de la cure
de lui. Mais che li auient par la grant fragilité de la char
dont il est cargies. Car la char est morteus, si ne puet naturel-
lement a nule chose penser qui ne soit morteus. Mais li cuers
est esperiteus ; si doit as esperiteus choses entendre. Mais or
dois donques sauoir ke est li cuers, pour che ke ie te fai en-
tendant ke il est esperiteus. Li cuers n'est nule autre chose ke
la connissanche de bien et de mal. Et pour chou ke il est con-
nissans de l'un et de l'autre, pour chou doit il estre apieles 'la
veue de l'ame.' Ensi rent li tres haus rois 'la veue du cuer' a
cheus qui es morteus choses sont awles, quant il voelent re-
querre sa medicine et son conseil.—A.

- And speritwel thing to don Ech del ;
 For thine herte is thing of speritwelte
 The goode from Evel to knownen, I telle the. 244
- And this is Only hise Mesteere,
 þerfore 'the Sihte of þe sowle' he is cleped there ; 248
 Thus sendeth the goode lord Above,
 'Sihte of sowle' to hem that him love,
- That dedly thinges wile forsake,
 & Only to his Conseil hem take ;¹
 Ful seker of welthe mown they be,
 And Owt of al Maner Aduersite ; 252
- For thus witnesseth the profecie
 Of holy prophetis that don not lye.²
 [It is ful trewe] with-owten lesing,
 [He that] In Synne is dwellyng,
 In ful strong preson he is I-Caste
 Whiles that he In Synne doth laste,
 For thanne he is bownden In strong peine
 With the develis Combrauns, in Certeine.
- And ȝif Owt Of preson he wil ben vnbownde,
 To the welle of Cownseil he moste In a stownde,
 The wheche is openly now Confessiown,
 That is to the devel Riht fowl Confuciown ; 264
 Anon Of presown he is vnbownde
 Thorwgh Confesciown that ilke stownde ;
 Thanne the develis Cownseil 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 presown 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, 276

'The Sight of
the Soul.'

[leaf 21]

256 The Sinner is
in prison,

bound with the
Devil's hin-
drances.

Confession alone
can unbind him.

268

By Confession,
Christ brings His
servants out of
prison.

272

¹ End of a Chapter in the English MS. ³ MS wolrd

- Sinners have
lost the limbs of
their souls.
- The Limbs of
the Soul are
sweetness,
religion,
reverence,
innocence, mercy.
- These are the
hands and feet
of men's souls.
- [² ? Redresceth]
- Thus the Good
Man comforts
Mordreins.
- And so harde 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, 280
And þe Swetnesse of þe herte with-drawe
Be worldly lustes they they han hem slawe ;
But Otherwise scholden they do,
As I schal the seye, now herkene me to, 284
What the swetnesse of the sowle it is,
Ful delitable thing, & ful Of blis.
“ The membres of the sowle these bene :¹
Swetnesse of herte Is On ful schene, 288
Good Religiows, with pyte,
Lowliche reuerence to God, & divinite,
Innocense, & ful therto of Mercye :
These ben the Membres of þe sawle sekerlye ; 292
For the sowle, sostained 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 296
That to Mannes 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 ; 300
Ful wel is that body At Reste & Ese
That with the membres of þe sowle can him plesse
Lo thus Redesteth² God of hevene³
Hem that him loven woth Milde stevene.” 304
Sweche wordis, & Other Mo,
The goode 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. 308

¹ Che sont les boines tekes del cuer. Si comme relegions,
pites, reuerenche, concorde, Innocense, misericorde.—A.

³ Ensi redreche li tous poissans, et garist, chiaus qui par
l'ordure de lor cors sont contrait et mehaignie en ame.—A.

Thanne the kyng this good man gan to refreine,¹
 And Axede him of that faire womman Certaine,
 That with him was the formere day,
 And with hire him wolde han had Away.

312

Anon the goode man him Answerid thanne :
 "Ful wel know I that ilke wommanne

The Good Man
tells Mordreins

That to the Semede so fair and Riche,
 And In alle the world the thowhte non swich ;
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Since then,
she's striven to
anger him.

And she only
came to Mor-
dreins to do her
wicked will on
him.

"And from that tyme ȝit hidirto,
Alle hire Miht and power hath sche do,
Me to wraththen what sche May ;
The wheche is hire labour bothe i Nyht & day. 348
And for that sche sawh that I Cam to the,
The to visite & Comforde In this degre,
It was the Cawse Of hire Comenge,
Owt of this plase the forto brenge, 352
And Al hire wyl thanne to fulfille,—
Thus ful of wikkednesse sche is, & ille,—
And to don the forsaken thi Creatour
That the Supported & holpen In Mani a stowr. 356
Therfore As longe As to thi Saviour thow kepist þ,
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, 360
That to the it schal Anon I-grawntid be
Ful Sekerley, Sere, As I tellet the."

CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII. p. 231] that he saw (p. 279); but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280); and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock; and is told, 'till the devil takes him off by the left hand' (p. 282). He is 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 *Scipilions*, or the Phœnix, 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 thanne,
And with so Manie wordes swete

The Good Man
having taught
Mordreins to
leave the Devil's
lore,

Thus tawhte him the develes lore to lete. 4

And the kyng Alle his tales wel Abod,
& ful wel hem likede, & stille he stod,
For so Wel him liked his Talkyng,
That it was ful Ioyful to the kyng. 8

Thanne this Goodman took him be the hond,
And be his Name him Cleped, I vndirstond,
That he took be his Crestenenge,
Sire Mordreins, that was ferst Eualach þe kynge. 12

Thanne Axede this goode Man there Anon,
'ȝif he hadde Ony honger him vpon.' asks him whether
he's hungry,

Thanne the kyng Answerid Anon there
With faire wordes In this Manere, 16
'That ȝif In his Compenie he wolde Abyde,
And not from him gon At that tyde,
Al his hevynesse he Scholde Forgete,
And bothe hunger & thurst scholde he lete.' 20

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

takes him down
to the Ship,

And there him schewed Alle Maner Of Richesse¹

¹ et si li moustra la grant rikeche des bieles viandes dont il
i auoit a moult grant plente, de toutes les manieres dont cuers
porroit penser et langue parler.—A.

<i>shows him plenty of food and drink,</i>	Of Mete, & Of drink gret pletevousnesse, That Ony herte On kowde bethenke, In that Schipe was Of mete & drinke. Thanne seide to þe king this good man Anon, “ Lo ! Alle these deintes In thi wil wile I don, 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.”	24
<i>and puts it all at his disposal.</i>	And whanne þe 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.	32
<i>Mordreins tells the Good Man that his sweet words, and the sight of the food</i>	ȝit More seide the kyng to this good man tho, “ Sire, I wele ȝe wete that it be So,— That with ȝowre wordis that ben so swete, & Of þe Sihte of this drinke & Mete Wheche that ben In this present plase, That In this Schipe Schewed þou me has,— That Sihte So fulfilleth Me, And maketh me ful Of delicase,	40
<i>have taken away all desire in him to eat and drink.</i>	That to Eten ne drinken have I non lust ; For so Mochel In thy wordis I trust. And sethen ȝe sein that ȝe knowe Alle Mennes thowhtes vpon A rowe, Thanne knownen ȝe Myn with-Owten faille ; Wherfore I preye ȝow Of good Cownsaille.”	44
<i>The Good Man knows that Mordreins is thinking of Nasciens,</i>	Than Answerid this good Man Anon, “ Thy thowhtes I knowe Wel Echon ; Thow thenkest On Nascien, thy brother drec, That the Womman tolde the of here. For him wele I not Forgete, neþer vpe ne down ; Thow schalt him Seen In A-visiown Decende from the hevene Adown ful Rathe,	52
<i>and his Vision about him.</i>		56

¹ (l. 36, Thanne = than if.) si fu si sooles seulement del
veoir, ke il ne sentoit mais nul faim, nient plus ke se il eust lues
droit mengie.—A.

And In the Nynthe Flood he schal him bathe,
That largere and deppere it is to Seye,
Thanne the toþere viij. ben In feye." 60

And whanne the kyng herd him Sein so,
Ful sore Abasched was he thanne tho,
And Merveilled mochel what this Man were
That sweche wordes Spak to him there,
How that he Scholde haven knowenge
Of Sweche A Maner Strawnge thinge.
There-by he thowghte Certeinly
That he was *non* Man to ben dedly ;
But so bold dorste he not thanne ben thore
Of him to Enqweren there Ony More.

And whanne he hadde Avised him In this Manere,
Anon him preide, And gan to Enqwre,
" That he wolde tellen him Alle & Som
The Signefiawnce Of his Avisiown,
And that ȝe 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 thou neuere weten In Certein
Into the tyme & Into that day
That this viande owt Of this plase the bringe away.¹
And thanne Schalt thou knownen [the certeinte]
What that thy vicioun doth signefe,
Al from begynneng to the Ende ;
Thanne schalt thou knownen how it schal wende.
" And be this I Chastise the wel,²
But from hens-forward, neuere Adel,

Mordreins
wonders

how the Good
Man

64

can know his
thoughts.

68

72 He asks the
Good Man
to tell him the
meaning of
his Vision.

76

80 But he is not
to know it till he
beats the Lion
who'll take away
his food.

84

88

¹ Che ne trouueras tu ia qui te die deuant a chele eure ke
tu aras vaincu et cache ensus de toi le leu ki ta boine viande
te vaura tolir. Et lors saras tu chertainement qui chis leus est,
et pour quoi il te vaura tolir ta viande.—A.

² Mais de tant te castie iou bien, ke ia de nule chose ke tu
uoies, ne soies esmniaes ne espoentes.—A.

The Good Man
bids Mordreins
never fear,
whatever Marvels
he may see.

All those fore-
told by the Voice
in Sarras Palace
(p. 238)

shall happen.

But if Mordreins
will hold firm
in his belief,

he'll keep himself
from the Devil.

He's never to
part from his
Creator.

- What **Maner** Merveilles that Euere thou se,
Loke that abasched no more thou be.
ȝit Merveilles here-Aftir schalt thou se,
As the vois In thy paleys told to the 92
Whanne Nasciens and thou On bedde were,
Vppon on Cowche ligging there,
Where that ȝe fillen In Swownenge
For gret drede of that Noise herenge ; 96
Where **As** the vois Seide In this manere,
'Of more dredes & Merveilles scholen ȝe here
Thanne Euere ȝe diden to-fore this day :'
And thus the vois to ȝow gan Say. 100
Wheche is the wille of goddis sone,
That Alle these thinges scholen ben done,
And that here-After he wele Schewe
Swiche Merveilles vppon A rewe,— 104
To hem that him liketh ful wel,
They scholen hem sen Every del,—
The wheche, Alle Othere Merveille scholen pase
That Euere ȝit to forn tyme of ȝow sein wase ; 108
And ȝif þou wilt In trewe Creaunce the holde,
And In herte stedfast stable and bolde ;
What so euere hens-forward that thou se,
Ful wel from þe devel þou myht kepen the, 112
And more Stedfast to be In thi Creaunce,
What so befalle the In Ony Chawunce.
And hens-forward ȝif Oni Aventure Come to the
Be man Other womman, what so he be, 116
That faire Casten the forto deceyve,
Loke In Alle weye from hem thou weyve,
That nethir for ȝiftes ne for beheste,
Loke þou ne troste to leste ne mest ; 120
Nethir for fair speche, ne Glosing,
From thi Creatour Make þou non parting.
“ And loke that thou have Evere In thy Mynde
The dede of Adam þi forin fadir be kynde, 124

How that be the devel deceyved he was,
And owt of paradis Cast, þat blessid plas ;
For he fulfilled the devellis wylle
Be Counseil of his wif, wheche was ylle.

128

" And loke that thou have this In Remembrawnce, The Good Man
tells Mordreins
What so the behappe In Oni Chaunce ;
And therby myhest thou knownen ful wel
Alle Manere of Cownseilles Everidel,

132

Whethir it be for good Oþer for ille,
Oþer the forto save, Owther forto spille.

" And for thow scholdest knownen Alle thing
That scholde ben to thi lordes plesing,
Therfore schalt thou leven non Cownsaille
That to his wille scholde dis-Availle ;
And thowh they the behoten ȝiftes & Richesse,
Be war, putte not þe in distresse

136

Forto don Aȝens his plesinge ;
Be war þere-offen Ouer Alle thinge.
And bethenke the Alwey In thy Mynde,
That Erthly ȝiftes ben not so kynde

to believe no
advice that'll
displease God,
tho' he's promist
gifts and riches
for it.

144 Earthly gifts

As ben the ȝiftes Of heavenly good,
Hos that it wel vndirstood ;
For Erthely ȝiftes ben frell & Mevable,
& hevenely ben stedfast & Euere durable.
And loke thow that now hens-forward,
Of these ȝiftes that thou take good Award,

148

are frail and
moveable;
heavenly ones
durable.

[leaf 22]

And thou take not On ȝifte for Anothir,
Be war ther-Offen for Ony Othir ;
Sethen thou knowest whiche ther be,
The goode thou take, the Evele thou fle.

Take the good
and flee the evil.

And be this, Alle wikked temptaciouns
From the Scholen passen, and trebulaciouns ;
And to Evere lastyng Consail þou schalt be take,
And be browht from wo & wrake."

156

And there Ryht thus In this Manere
This goode Man of the schipe to hym spak there ; 160

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 Axede hym the kyng,
' How long In that Roche scholde ben his dwellyng.'
Thanne Answerid the good man A-gayn, 165
" In this Roche Schalt thou byden Certain
Tyl that the devel Owt the take be þe left hond,
And the Roche to forsake, thou it vndirstond ; 168
For Erst Owt Of this Roche shalt þou not fle ;
And of Al this, Sekir Mihtest now thow be."
Thanne was the kyng Abasched ful sore,
Of the wordis that he thanne spak thore : 172
That the devel Owt Of the Roche him scholde brynge :
It was to him tho An hevy tydynge ;
Thannece to the Erthe he fil Anon,¹
And ful gret Morneng him fil vppon. 176
And In this Mene whille tho
This good man to the schipe gan go.
Anon As he Owt of his thowht Awook.
Vp gan he stonde, and Abowtes him look, 180
And Nethir Man ne Schipe Sawh he,
As fer As he loked Into the Se ;
For In the same Maner As he to-fore wente,
Riht so dide he tho to his Entente. 184
Thanne this kyng Merveilled wondir sore
What Manere Of Man that this were
That so him Certefyed Of Alle thing,
As wel Of begynneng As Of the Endyng. 188
Thanne ful sore him self he gan to blame,
That he ne hadde Enqwered his Name,
And Enserched what he hadde be,
Owther God, Owther Man In Ony degré ; 192
Evere vppon this point ful sore he thowhte,
That theke Man to knownen Myhte he Nowhte.
ȝit Anothir thing him Rewede sore tho,
Whanne that this good man was Ago, 196

¹ Lors s'enbronka vers terre.—A. Thannece = thence.

That he ne hadde Enqwerid of him there,
 ' ȝif he scholde han lyved In that Manere,
 Tyl that to him he hadde Comen Ageine,'
 And this of him forgat he to Refreine.

200

Al thus the kyng longe to him Self spak,
 Til Atte laste he herde A gret Noise with-owten lak,
 Cryeng of wawes Of the se ;
 But ful gretly he Merveilled what it myhte be.

204

Mordreins hears
a great noise
at sea,

Thanne he gan him to dressen Anone
 Vpward, & Into the Se he loked ful sone,
 And westward him thowhte Cam seilyng 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 stoode,
 That sche ne Cam for none Goode.

208

and sees the Fair
Woman's ship
coming.

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, wher hard Oper 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.

216

He prays to God
to preserve his
soul,

And whanne his Orisown thus was I-do,
 Into the Est Anon he torned him tho,
 And there Anon Made he his devocioun—
 In Minde of Ierusalem, that worthy town
 Where-Inne thei gonnen Crist Crucifye,
 That blesid body, the Sone Of Marye,—
 Owt Of his Caytvyite him forto bringe,
 & deliueraunce of the womman that was Comenge. 228

224

and makes his
devotions to
the East.

With this Cam þe Schipe to þe Roche Anon
 Also faste As it Myhte gon,
 Also & as Riche As it was Ere ;
 Thus there him thowhte In Alle Manere.

232

- And whanne to the Roche Aryved sche was,
 Owt of þe schipe sche Cometh a ful gret pas ;
 But the king ȝaf hire þere non Greting,
 Ne non Word to hire spak At here Comeng. 236
- The Fair Woman lands.*
- Mordreins won't speak to her.
- And whanne sche Sawh þat he wolde not speke,
 Anon there sche gan to him¹ Reke,
 And gan him Axen ' how he hadde fare
 Sethen the tyme sche was last thare.' 240
- Anon he seide, ' sche ne hadde not to do
 Of no thing him to Refreinen so ;'
 And Óper Answe're tho hadde sche non ;
 Ches whethir sche wolde Abyden Óper gon. 244
- She laughs, and bids him remember what*
- And whanne sche him herde thus Answe're,
 Anon to lawhen be-gan sche there :
 " Kyng Eualach," sche seide, " I se by the,
 Thow hast lost bothe mynde & Memore ; 248
- great sorrow and tribulation he's had since he was a Christian.*
- For sethen that thou took this CreAunce,
 The hath behapped ful Mochel Noisaunce,
 Ful Mochel sorwe and trebulaciown,
 And ȝit Mochel More is the forto Com , 252
- And ȝit there-offen ȝevest þou neuere Adel,
 But, As me Semeth, it liketh the wel
 As Ony worschep þat Evere haddest þou,
 And as moche it were for thy prow. 256
- Neuertheles thanne, I kan the telle
 Tydinges newe, bothe fresch & snelle,
 That I have sein with bothe Myn Eyen ;
 For it is ful soth I schal the seyen. 260
- Moreover, Nasciens and Queen Sarracynte are both dead.*
- Streyht 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 ; 264
- For Neuere 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 ; 268

¹ MS to him to hym.

- But ȝit Neuertheles he ne leved it Nowht,
So Mochel On Jesus Crist was his thowht ;
But for the grete love þat he hadde to his wif
And to his brothir, with-Owten Strif, 272
That Cawsed him moche more mone to Make
For his Qweene & sire Nasciens Sake.
But for Owht that sche Cowde sein him to,
Owt [from] that Roche Nolde he not Go. 276
And whanne sche Saw that with non falsnesse
Him Ouercome ne bringen In distresse,
Sche bad him 'Come sen the Riche thinge
That In that schipe sche dide him bringe.' 280
Thanne to hire seide the kyng Ageyn,
þat "In the Schipe I ne wele not Comen Certein,
Ne for non thing that thou kanst do,
Owt from this Roch I wele nowht go." 284
Thanne Onkeuered sche the schipe In haste,
And preide him loken Atte laste.
Thanne the kyng loked In for the Nones,
Where-Inne he sawh many preciows stones, 288
As that him thowhte there to his Eye,
And mochel Other Richesse Sekerlye.
"Lo, kyng Eualach, thou wenest that I be
For non goodnesse I-comen to the ;
But ful wel mystest¹ thou weten & knowe,
That Al this Richesse þat here Is On A rowe
May Not Comen from non Evel plase,—
For ful mochel Ioie there is, there this wase,— 292
And ȝif thou wilt with me now go,
Owther My Cownseil Assentyn vnto,
Al this Richesse schalt thou have,
And ȝit Mochel more ȝif þou wilt Crave." 296
Lo Al this Counseil ȝaf this wommanne
To this kyng Eualach there thanne ;
But for alle hire wordis & hire faire promyse,
Thens wold he not Gon In non wyse ; 300
304
- Mordreins is
grieved,

but won't leave
the Rock.
- The Fair Woman
asks him to look
at the rich things
in her ship.
- She uncovers
them ;
- and Mordreins
sees many
precious stones.
- She offers 'em all
- [¹ for mytest]
- to him if he'll
do her will.
- But he'll not
move.

- And ȝit ful moche distorbeled he was
For his qweene & Seraphe In that plas.
And whanne sche beheld him Atte laste,
That In his Creaunce he was so stedfaste, 308
- Mordreins will
not answer to
his heathen
name 'Evalach.'*
- So whanne that Eualach sche Cald him there,
For that Name he wolde not Answere ;
For, he seide, the devel he hadde forsake,
And Onlych to God be baptem him take ; 312
- Thanne Gan sche to lawghen Eft sone,
And seide, " Eualach, litel hast thou to done ;
For be that Name, I the now Say,
Worschepe and Conqwest hast þou geten mani day ;
But be that whiche now thow hast to Name, 317
- Ne Gote thow neuere but thowht, sorewe, & schame."
- Ful longe it lasted, this temptacioun
Toward this kyng with gret tribulaciown, 320
- Notwithstanding
all the Fair
Woman's
temptings,*
- That so sche him Reproved of his distresse,
Of his Angwisch, & of his porenesse.
And Euere Answerid this kyng Agein,
Onlich Of goddis myht tho In Certein, 324
- And Also of Goddis Rihtful Creaunce,
" Whiche that I wil holden with-Owten variaunce ;
And for Alle the ȝiftes & the beheste,
Neþer for Alle the Richesse, lest ne Meste, 328
- Mordreins refuses*
- Ne schal me tornen Owt Of my thowht
From him that me dere hath bowht."
Whanne þat sche sawgh that in non degre
Owt Of that Roche to don him fle, 332
- Neþir for ȝiftes ne non qweintise,
Ne for non thing þat sche Cowde devise,
Thanne Anon to þe Schipe sche torned Agein,
As to fore tymes sche dide ful pleyn. 336
- Anon Riht thanne As sche was Gon,
A fowl strong tempest there Ros Anon,
Riht As fowl & hidows it was thore
As it was the tother day there before. 340
- to turn from
Christ.*
- So the Fair
Woman sails off,*
- and a tempest
rises as before
(p. 267).*

- Thanne here-Offen Merveilled þe kyng Anon
 How that this womman was so gon,
 And that Al the Richesse hadde him browht,
 Whethir that it were Owht Oþer nowht,
 And that In schort while sche hadde I-be
 At Sarras, & to him I-comen thedir Aȝe,
 "The wheche xvij dayes iourne scholde be
 As to forn tymes sche told it to Me." 348
- And whanne this tempest he Sawh thus fare,
 In his herte he hadde ful Mochel care ;
 And so gret dirknesse fil him vpon,
 That sihte there myhte he sen non,
 But ȝif it were tyme of lyghteneneng
 That to him Cam beforne the thondring ;
 And Evere this tempest trowbled faste,
 That seker, Euere he wende it wold han laste. 352
- And whiles he was In this thenkyng,
 Him thowhte he herde A wondir sowneng
 Wheche that scholde Comen from An hy.
 As tho him thowhte ful trewely ; 360
- So, what for ferd & for that sown
 Streikt to the Erthe he fyl Adown,
 That he ne myht sterren 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 degré,
 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 þat there wase ; 364
- And the Remnaunt that was smeten Away,
 Was neuere more sein Into this day.
 Anon the kyng for drede fil there A-down,
- Mordreins wonders over the Fair Woman,
 and her coming so swiftly from Sarras.
- The tempest continues.
- Mordreins hears a wondrous sound,
- and falls to the ground.
- A thunderbolt knocks off the top of his Rock.

¹ Fors itant seulement ke il s'ahert a deus mains si com il peut.—A.

Ful longe there liggeng In a swown. 376

When Mordreins revives,

*the tempest has past,
and all is still.*

Whanne Owt of his swowneng Awaked was he

Thorgwh the Comforteng Of the Maiestie,

Al the tempest was Ouer gon,

That noise ne thondring herde he non ;

380

Therto the See, In pesible stat it was,

That to fore tyme was hidows in þat plas,

So that of tempest herd he neuere A del,

Wheche to forn times he herde ful wel.

384

Thanne Abowtes him loked he ful faste,

And the Roche he Missede atte laste,

Whiche þat was the heyest partye ;

Thanne In his herte hadde he gret Anoye,

388

And In his Mynde was gretly Abascht,

How that Roche was so de-dascht.

He crosses himself,

Thanne Anon gan he forto Make

The signe Of the Crois, for Owre lordis sake ;

392

Bothe vpon his hed and vpon his body

He made the Signe of God Almyghty,

And besowhte God, for his special grace,

Him to Comforde & kepen, In that place,

396

In Riht wit, Mynde, & Memorye ;

Thus this kyng tho to God gan Crye.

says his prayers,

And whanne thus his preieres he hadde I-do,

A wondirful lust thanne Cam him to,

400

That he moste slepen Nedelye,

As here vs telleth this storie ;

and goes to sleep.

So that On the Roche there he slepte,

Vppon swich A spas As him was lefte ;

404

And whanne Of his slepe þat he A-wook,

Swich An hunger there him took,

That him thowghte ded forto be,

But ȝif of Mete he hadde plente.

408

And whanne thus longe ne had mad his Mone

To him Self there Al Alone

Of his Misaise and hunger ful strong,

So þat lyven him thowghte myhte he not long : 412

*When he wakes,
he's so hungry
that he thinks
he shall die if
[leaf 28]
he doesn't get
food.*

And as Abowtes him he lokede there,
 He say, him thowghte, In a qweynt Manere,
 Ligeng vppon A grees Of ston,
 A wondir blak lof there Anon ; Mordreins sees
a black loaf on a
stone step.
416

And whanne this lof beheld he tho,
 A wondir strong pas he gan forto 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 thereto hadde he no Miht ;
 But al hol to his Mowth Anon riht 424 He puts it to
his mouth to
bite it.

He it there putte, to han biten vppon ;
 And thereto his Mowth he Openede Anon.

And In the Mene whille him thowghte he herde
 A wondirful noise, and qweyntely Ferde, 428
 As thowgh Alle the fowles of the Eyr

To him ward they gonnent Repeire ;
 For wheche gret drede In that Manere
 Anon his hed he lefste vp there ; 432

And to him there Cam discending¹ Adown
 A merveillous fowl with a wondirful sown ; A wonderful bird
swoops down.

For so wondirful he was, & so divers,
 That neuere to forn tyme tonge Cowde Rehers ; 436
 The hed of him was as blak As pitch,
 Ne non Othir Colowr was it lich ;

And thereto, bothe his Eyen & his teeth,
 As brennenge Fir forsothe they beth ; 440 its eyes like fire.

But the schape Of his hed, it was
 Lik An Orible dragon In that plas,
 And thereto two hornes In his hed ; Its head's like a
dragon's,
with 2 horns and

It was A wondirful sihte In that sted : 444
 Also A ful long nekke like to a dragown ;
 A wondirful brid, & of a qweynte faciown ;

His brest lik a lyown Schapen was there ; a long neck.
 His feet like an Egle In A qweynt Manere ; 448 It has a lion's
breast,
and an eagle's
feet.

¹ MS distending.

290 THE BIRD *SCIPILIONS* (THE PHœNIX) THAT ATTACKS MORDREINS.

And from þ^e Joyntes Of his feet to þ^e scholdres vpriht,
 with swift wings, Wondirful wynges, & swyft to flyht,—

As swift they weren In alle thing
 As to-form the thondir is the lyghtenyng— 452

as hard and sharp
as a razor. And therto As hard As Ony steel,
 As scharpe As A Rasowr bytyng ful wel ;
 Therto his fetheris white weren Also,
 As scharpe as storm Of hail therto ; 456
 And whanne that scharply he fyl A-down,
 This ilke brid made A wondirful sown.

Its beak is as
sharp as a spear. And therto the bek of his hed that was there,
 It was as scharpe As Ony spere, 460
 And Also brennenge, vppon forto se,
 As lyghteneng that to-fore þ^e thondir doth fle.

Upon this Maner, lik As ȝe here,
 Was this brid On this Manere, 464
 As Recordeth 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 þ^e Saviour Of al this world
 In this brid scheweth, be his Owen Acord,
 Bothe his miht & Ek his drede ;
 And alle Creatures of hym took hede ; 472
 For that brid is so dowted, I telle it the,
 That be what weye that Evere he fle,
 Bothe brid & beste they don him fle,
 Lik as be figiure I schal Schewen to þ^e :
 Behold, how þat derknesse to forn þ^e sonne doth fle,
 Riht so Alle briddes & bestes, I telle it the,
 So fleen the sihte Of this brid, lo,
 That to forn tymes I declared ȝow so. 480

All birds dread
this Bird,—
the Phœnix that
typifies our
Saviour,—

and flee from it.

And of swich kynde this brid it is,
 That As thre to-gederes² with-Owten Mis—

¹ en qui li sauueres de monde vieut sa crieme et son paour
espandre.—A.

² Et si est de tel nature ke il n'en puet estre ke .ij. ensam-

As the Scripture Recordith now here—

That As thre Oueral he flieth In fere,

484

This Phœnix
always bears
trins (three at a
birth),

Lik as he that of a womman was born

With-Owten compeine of Man, As I have rehersed

beforn ;

And whanne Redy to ben born they be,

Of A wondirful 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,

Wihche is a brid of a Merveillous fame ;

492

and when the
young are ready
to be born,
they're so cold

For whanne this long suffred hath sche,

And non lengere with that Cold may sche be,

Hire Eyren sche leveth, & taketh hire flyht

Into a fer Contre there Anon Ryht,

496

that their mother
has to fly to

Where that sche hopeth forto fynde

A precious ston of Merveillous kynde,

a wonderful hot
stone in the Vale
of Ebron.

Wheche In the vale of Ebron is at alle dayes,

Of a wondirful kynde, as the storye sayes ;

500

For Of his owne kynde he is so hot,

That non man therwith him self dar¹ frot

[¹ MS drar]

Til it gynne Chawfe Of his Owne kynde,²

Thus fareth theke ston So good & hende.

504

For there as Cold is, it loketh pale,

As kynde telleth vs be Olde tale ;

And whanne Cold thing A-chawfed is Owht,

which, when
rubd, turns red.

Anon to Red Colowr it is I-browht ;

508

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

² Chele pierre si est de si caude nature, ke ele ne puet a nule chose froier, ke tantost ne s'eprengne la chose a quoi ele froiera. Mais tous iours le porroit on tenir en sa main, anchois que la mains en escaufast sans froier. Mais tantost com on la froie a aucune chose, si mue sa coulour de chele part ou on le froie. Car ele est naturelment toute blanche ; Et tantost com ele froie, si deuint toute vermelle comme sans, deuers la froiure. Et lors esperent sans estaindre toute la chose a quoi ele touche, ne ia la flambe n'i parra.—A.

292 THE BIRD SCIPILIONS (THE PHÆNIX) THAT ATTACKS MORDREINS.

- And thus be frotyng Of that ston,
It be-Cometh Red as Ony Blood Anon.
And whanne this brid this ston hath fownde,
**With this stone
the Phœnix-
mother** Therwith sche hire Chafeth In that stownde ; 512
And litel & litel sche schawfeth hire so,
Til that hire Cold be ful nygh Ago.
And ȝit In hire beek sche taketh it thore,
warms herself And hire self doth chawfe ȝit wel more ; 516
And ȝit sche thinketh ful litel there
For the grete Cold þat sche soffred Ere ;
And whanne that hete sche feleth plente,
Aȝen to hire Eyren thanne doth sche fle. 520
- Whanne that In place sche cometh there
As to forn tymes hire Eyren were,
So hot sche semeth to been with-Inne,
**till she seems
an fire,** That Al hire body on fyr doth brenne, 524
That hire Self helpen sche ne May,
So hot sche is with-Inne, þo sothe to say ;
And therfore thanne weneth sche
That hire Eyren Alle I-brend scholde be, 528
So that sche withdraweth hire there fro,
And with hire body not neigheth hem tho,
But þat A good spas from hire nest,
As hire self it liketh hire best ; 532
So þat be the hete of hire body so fer fro,
Hire briddes sche bringeth forth Alle þo,
That for Cold scholden Ellis dye :
This is here kynde ful Certeinlie. 536
- And thus, thorwgh Chawfyng of this ston,
The Modir to powdir is brend Anon.
And whanne hire briddes thus browht forth be,
**and is burnt to
powder herself.** Abowtes the Asches of hire Modir gonne they fle, 540
And there-Offen taken here sustenawnce
That was theke tyme to here plesaunce,
Tyl that they haven bothe lif & membres :
The young birds Thus Eten they of here Moder Syndres. 544
- eat their mother's
ashes.**

And whanne Alle they ben Eton Echon,
 The Syndres Of here Modir, & not þeroffen left on.
 Anon So proude they wexen Alle thre,
 That prowdere briddes ne Mown neuere be ; 548
 Thanne Comen the tweyne that males be,
 That neither Other may suffre In non degré ;
 And whanne here ful strengthe fully they have,
 Eche of hem Of þe thridde, Maistrie doth Crave,
 To han the femele At his owne wille ;
 Thus to Othir forseth him vntille,
 So that Anon, thorwgh gret pride,
 The ton the tothir Sleth that tyde.
 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 Merveillows Manere.

And whanne he hadde so I-do,
 He took his flyht, & fleygh him fro ;
 And Aftirwardis he torned Ageyn,
 And the kyng to the Erthe was fallen pleyn ; 568
 And with his Ryht 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 bot ;
 And thanne this brid took forth his flyht
 From that kyng Anon Tho Ryht.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre.
 Ensi s'entrochient li doi malle ; si n'en remaint 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 uesture iusc'a la char.—A.

and then grow
so proud,

548

552 that the two
males
fight for the
female,

till one kills the
other.

556

This bird's name
is *Scipilions*.

560

It knocks out of
Mordreins's
mouth the black
loaf he's just
going to bite.

564

and then hits
him with its
right wing,
cutting him from
shoulder to foot.

572

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-Offen to Ete he ne myhte Certein. 584

He wakes in the
morning,

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

thanks God
for delivering
him from his
sorrows,

Many thankynge to God he ȝaf that day, 592
And seide, " lord God, I-worschede thou be,
That from Alle these sorwes hast deliuered me,
& wilt that I do bigge my synne

and says he has
lost his bodily
hunger.

Ere than I Owt Of this world twynne ; 596
For swiche wordis Of solace ȝe han me sent,
That Of hunger have I lost myn talent,
Sowfe Only hunger Of sowle to susteyne ;
Therfore, lord, I me to the Compleyne.

He will rather
die than eat
any bread but
what God sends.

Now knowe I wel that this Maner thing
To me hidir Cam for non forthering,
But me to deceyven be weye of Richesse,
Be ȝifstes, Owther be fayr promesse ; 600
And þerfore schal I neuere, In tyme comenenge,

My Mowth to Opene for non Swich thing,
Thowgh the body Scholde suffren ded
Rathere thanne to Eten Ony bred, 608
But ȝif it be, lord, thorwgh thy sonde,
Ony to handelyn with Myn honde ;

- Ne neuere Owt of this Roch wele I gone,
 But evere here dwellen Alone, 612
 Tyl that, lord, thy wille It be,
 Owt of this Roche to taken Me."
- And thus vi dayes beleft the kyng
 In that Roche, with-Owten lesyng ; 616
 And Eche Of these dayes Cam this good man,
 And him comforted As he wel kan :
 Thanne swed the womman After, Eche day,
 Of him to fonde to geten hire pray. 620
- 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. 624
- And whanne it was Comer to þe seventhe day, On the 7th day
 This good man to him Cam with-Owten delay,
 And thus to him seide there in haste,
 "Thin Owr of deliueraunce Aprocheth faste, 628 his hour of
 ȝif thou wilt hennes-forward
 The kepen from temptaciou[n]s hard
 Of the devel, whiche he wil Asaye
 In many weyes the to be-traye." 632
- Thanne Axede him the kyng 'In what Manere
 From him he myhte defenden him there.'
 Thanne seide Aȝen this goodman tho,
 "Wrath-the not thy God, what so thou do, 636
 And Owt Of this Roch deliuered schalt þou be
 With-Inne schort tyme Certeinle ;
 But ȝit Manye dredes schalt thou se
 Er that owt of þis Roche taken thou be." 640
- Thanne thus partid this good man Away ;
 The kyng there lefte, sothe to say.
 Ful glad & Joyful he was In herte,
 That non thing ne myhte him smerte, 644
 And thowhte, 'thowgh that he schold dye,
 Owt Of that Roche wolde he not hye,

Mordreins is
visited daily by
the Good Man,

and then the
Fair Woman.

On the 7th day

his hour of
deliverance is
announst,

and the Good
Man leaves him.

- But Rathere ded there he wolde be,
Thanne Owt of that Roche forto fle.' 648
- Mordreins sees**
Thus longe In this thowht gan he dwelle,
That Aftir tyme So it be-felle
He loked ful fer Into the See :
- coming a ship**
A fair Schipe Cam þere seylleng, thowht he ; 652
bothe gret & Riche him thowghte it was ;
bote neþer man ne womman In that plas
that Schipe to Governe, nethir to Gye,
thus him thowhte ful Certeinlye. 656
- and whanne longe it hadde so go
In the hyghe See bothe to & fro,
atte laste towardis the Roche he drowgh
A ful gret speed, & faste I-nowgh. 660
- Wondrous tempests rise,**
and thus sone began there In the see
wondirful tempestes þere Anon to be,
So hidous & so Angwischous in eche Manere,
that so hidows tempest saw he neuere ère. 664
this tempest this Schipe to the Roche browhte,
that it scholde Alto-breken him thowghte ;
It snew, & hailled, & thondrede faste,
So that þere was manie A bitter blaste, 668
So that it Semede that Al the firmament
On peces hadden borsten verament ;
For he wende the Ende Of þe world þat day had be ;
thus thowghte the kyng thanne ful sekerle. 672
- snow, hail, and thunder,**
And the kyng in þat Roche had non sted
Where that he Myhte hyden In his hed,
For the part Of the Cave was blowen Away
Into the See, As ȝe han herd me Say. 676
- [leaf 24]**
And this faire Schipe beheld he thanne ;
but he say nethir Man ne wommanne.
and so thikke Abowtes him Cam the thondring,
and Many A wondirful lyghteneng, 680
that Neuere he wende to asckapen thenne,
so wondirfully þe lyghtenyng gan to brenne ;

and Mordreins
has no place to
hide his head in.

thus Suffrede the kyng Al that tempest,
whiche After it torned him for the best ; 684
Al this was disseisse to his herte,
for he soffred peynes Many & smerte ;
but for alle the peynes he suffrede tho,
to the Schipe from the Roche wolde he not go. 688

And whanne this tempest hadde longe be,
thanne Atte laste gan stillen the See,
and the wedir to Cleren faire,
and the sonne to Schewen vpon the Ayre ; 692
and whanne he sawgh the wedir thus slake,
Ful gret Ioye he gan tho to Make.
At last the storm
stills,

than ne the Sonne there vpon him Schon,
and thanne the kyng lokid vp Anon, 696
and sawh his Clothes Al to-Rent,
where-Offen he Merveilled verament.

and thanne so sore the Sonne chawfed him þere,
that he wende Al the Roche hadde ben on fere, 700
so fiercely that
the Rock seems
on fire.
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 þe kyng Into the Schipe wolde han go, 704
But neither for
storm nor heat
will Mordreins
leave the Rock
in the ship.
Ferst for Cold, and sethen for hete ;
but for nethir the kyng þe Roch wolde not lete ;
for Rathere ded there wolde he han be,
than ne his lord to wraththen In Ony degré ; 708
Oper that from þe Roche he wolde gon,
Rathere the deth to suffren Anon.

and thus In this Angwisch longe bod he there,
and In swowneng fyl In hard manere ; 712 He swoons,
and so longe lay he Stille As A ston,
That wit, syghte, ne Mynde, haddē non.
And whanne that he of swowneng A-wook, wakes,
For drede & sorewe ful sore he qwook,
and lift vpe his hed, and beheld ful faste
3if that strong hete ȝit dide Owht laste. 716 and quakes for
fear.

Mordreins sees
the day is
temperate,

and Whanne he sawh the day þat mesurable was,
and but Mesurable hete In that plas, 720

As betwenes noon & hevesong scholde be,
bothe glad & Ioyful thanne was he ;
thanne Asaied he Anon vpe forto stonde,
For the vanite In his hed that hadde ben longe ; 724
And whanne þat he gan vpe forto dresse,
In hed, body, ne Membres, felt he non Siknesse.

wonders at his
adventures,

thanne stood he vp On his feet,
and there abowtes him loked ful sket, 728

and Merveilled Of the grete Aventours
That he hadde there suffred Of dolours ;
and Of Alle this thanne felte he Ryht nowht,
Where-Offen he Merveillede In his thowht ; 732
and Otherwhille he thowghte A dremenge to be,
and Otherwhilles he thowhte it for Certeinte,
and Otherwhilles he Cowde Remembren him wel
Of the Aventures thanne Everidel. 736

and doubts
whether they
were dreams
or realities.

CHAPTER XXIV.

Still of Mordreins on *The Roche Perilous*. How he sees a ship approach the Rock with his own and Nasciens's shields on board, and the horse he won from Tholomes at Orcaus (p. 299). A knight lands, and tells him that Nasciens is dead (p. 300). He goes on board, sees a corpse like Nasciens's, swoons, and on waking finds himself far from the Rock (p. 301). He makes the sign of the Cross ; and man, horse, and corpse vanish. He prays to God. The Good Man comes to him again (p. 302), and tells him that he shall not be deliverd till Nasciens comes to him alive (p. 303) ; and explains that it was the Devil who had tempted him as the Knight, the Lioness, and the Fair Woman, who had appeared to him (p. 303). The Good Man exhorts him to be wiser and warier than he had been, and then vanishes (p. 303). The ship drives on (p. 304) ; the King sees a man coming on the sea, borne up by two birds under his feet, who sprinkles the ship with water, and announces himself as Salustes, in whose honour Mordreins had built the church in Sarras (p. 304). He explains the vision of the Lioness (p. 304), and that of

the Streams flowing out of Mordreins's Nephew (p. 305); and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreins how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thowghte the kyng al In his herte
Of Manie trebulacions & of peynes smerte ;
that the day was past, & wax to Eve,
thanne the kyng ful sore gan him Meve. 4

Anon thanne lokede he fer Into the See ;
A fair schipe fast seillyng Comen sawgh he,
thereto so Richely arayed him thowhite it was,
but he nyste Of his Comeng what was þe cas, 8
for so Riche A schipe, him thowghte, sawgh he neuere non
To fore tymes On non water nethir Seylen ne gon.

and whanne the Schipe Aproched him ny,
Anon Into þat Schipe he lokede An hy, 12 In its fore-castle
and Sawgh where that hengen scheldes two ;
In þe forcastel Of the Schipe they weren I-do,
Where-Inne was A towr ful Rialy I-dyht,
As semed þat tyme to the kyng In Syt ; 16
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 : 20
thus him thowghte wondirly Sore,
but Evere he Merveilled how they Comen thore.

And whiles that he stood In this thowght,
to þe Roche this Schip Anon was browght : 24
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 thowghte the schipe to bersten In þat fleet. 28
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, 32

King Mordreins

sees a rich ship
coming.12 In its fore-castle
hang 2 Shields,one his; the
other, Nasciens's.On it is a horse,
which neighs and
stamps.

The horse is that
which Mordreins
won from Tho-
lome at Orcaus.

- And wiste wel that it was the same hors
that from kyng Tholome he gat At Orcaus,
Whiche that In the bataille he wan there ;
And the same hors he wende it were, 36
what be Neyenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mochel In his thowght,
how hors & scheldes thedir weren browght. 40
- thanне to the Roche it Aplyede Anon ;
and tho to the schipward the kyng gan gon,
To beholden what peple and what Meyne
In that Schipe that he Cowde se. 44
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folde.
- And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon ; 48
and whanne that he gan the kyng to Aprochen Ny,
the kyng him beheld ful witterly ;
hym thowghte that be his persone & figure
an hygh Old knyght of his, I the Ensure,
that Brothir to his steward schold han be,
that Slayn was at Orcaws ful sekerle. 52
- and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon ; 56
and the kyng Ran to him ful faste,
and thanne him Axede atte laste,
'Why that so Sore Abasched he was ;
he scholde him tellen Al the Cas.' 60
- "A, sire," Anon quod this kniht tho,
"For the hevy tydinges ȝow Comen vnto !"
"Sey me," quod the kyng, "what May it be,
Belamy, I preie the that thou telle it to me." 64
- "Certes, Sire," quod this knyht Anon,
"the beste friend þat ȝe hadden is now Agon,
the wheche is Nasciens, ȝowre brother dere,
that In this Schipe he lith ded here." 68

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 þat 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.

72

Mordreins asks
to see Nasciens's
corpse.

The knyht to the kyng gan him dresse,
 that him hadde browht In this distresse,
 and the kyng took þere be the left hond,
 to þe schipward to ledan he gan to fond ;
 So that the kyng Niste what he dede,
 So ful of sorewe he was In that stede.

76

The Knight leads

him by the left
hand into the
80 ship.

and whanne the kyng þe schipe was with-Inne,
 he Ran to the bere, & nolde not blynne,
 and the Cloth anon vp he Caste,—
 to beholden that body hadde he gret haste ;—
 There Anon thanne Sawgh he there
 his brother Nasciens, As that it were,
 be face, semblawnce, & body Also,
 as whanne on lyve þat he dide go.
 thanne Anon fyl he down In swowneng there,
 hardere thanne euere to-fore dide he Ere,
 that Neuere to Asckapen wende þan he,
 but Certein ded forto han be.

84

Mordreins thinks
the corpse is
88 Nasciens's,

and swoons.

92

When he wakes,

96

Whanne he was waked of his Swowneng,
 Of this hadde he gret Merveilleng,
 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.

100 he is far from
the Rock.

104

- and whanne of his swowneng þat he Wok,
- Mordreins makes
the sign of the
Cross,**
- Anon vp his Riht hond he took,
And the Signe of the Crois he Made Anon ;
thanне thus sone Alle weren they Agon, 108
that nethir bere, hors, ne Man,
In that schipe cowde he Se than.
and thanне gan he to wepen ful sore,
And Morneng & wringeng he made wel More, 112
“ A ! Merciful God In Maiestie,
Now Wot I wel that I have Greved the.”
- and Whanne he hadde thus I-Spoke,
- and corpse, horse,
and knight,
vanish.**
- Forth Into the See he gan to loke ; 116
there sawgh he to-forn hym Comen Anon
the goode man that In the Schipe gan gon,
wheche that him Comforted Often Sithe,
and with his goode wordis Made him blithe. 120
and whanne he sawgh him In that Manere,
Wel ful he was Of Sorwe & Fere :
“ A, sire ! ” quod he, “ I am deserved Sekerly
Of that þe boden me to kepen trewly ; 124
For ful Certeinly þe tolden Me Ere,
that the devel In this Manere
Me scholde Owt taken be þe left hond,
As thow didst me to vndirstond.” 128
- anon gan he for to wepen tho :
- The Good Man
comes on board**
- And whanne this good man say him do so,
he seide, “ Sire kyng, wepe thou no More ;
he hath the tempted Often tymes sore, 132
but here-Aftir the behoveth Eft-sone
To taken good keepe that Is to done.”
- Thanne seide the kyng to this good man tho,
- and warns Mor-
dreins to take care
what he does.**
- “ Now, goode sire, telle me what I schal do ; 136
and as thow knowest Alle thing,
So wisse me Of begynneng & Endeng,
And how that I schal Governen Me ;
For Goddis love, Sire, this preie I the.” 140

thanне this good [man] seide to him Aȝe,
 “ȝit manie spitful Merveilles schalt þou se ;
 and Eten Ne drynken schalt þou neuere Moi
 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 degre,
 thanне After, thy leveraunce Sone schal be.

“ For wete þou wel ful Certeinle,
 It was the devel that was with the,
 that told the how that Nasciens was ded,
 and that ȝaf the Swich Conceyl & Red ;
 For he is Redy, In feld & In town,
 Goddis schep to don distrocciown.

“ and the devel it was Also
 that In thin Avisiown Cam þe to ;
 the Mete that þe lyown þe browghte,
 he it Awey bar, & lefte the Nowghte.
 and ȝit I wele that þou knowe More Also,
 that it was the devel that Cam the to
 In liknesse Of A womman,
 and sweche wordes to þe spak than ;
 Also the devel ful Sekir was he
 that Owt of the Roche he browhte þe.

“ Therfore hens forward I warne the,
 that bothe wisere & warere þat thou be ;
 For swich thinges here-After schalt þou se,
 that to Endeles deth wolden bringen the,
 ȝif¹ thou the bettir wit ne have,
 thy body [&] thi sowle forto save.”

and 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.

144 Till Nasciens
comes to him,

148 Mordreins shall
not be deliverd.

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

156

and who took
away his food
(p. 230, 293),

160 tempted him as
the Fair Womman,

164 and brought him
off the Rock.

168

[¹ MS ȝit]

172 The Good Man
vanishes.

176

Mordreins's ship
is blown about
the sea.

the wynd him blew, now here, & now there ;
thus Nyht and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwe it was passed noon.

180

He sees a Man
coming to him.

thanне the kynge vpe him dressed tho,
And to-ward the forschipe he gan to go,
and loke ful fer Into the See ;

The Man is borne
up by two birds
under his feet,

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

comes on board
Mordreins's ship,
makes the sign of
the cross, and
takes up water in
his hands,

²sour l'iae ausi *com* tout a pie. Et quant il fu
pries, si vit desous ses .ij. pies, deus oisiaus qui le
soustenoient et le portoient si tost et si isnelement *com*
nul oisiel peussent plus tost uoler. Et quant il vint a
la nef, si s'aresta, et commencha a faire le signe de la
sainte crois sour la mer, *et* prenoit a ses deus mains
l'iae de la mer, sans dire mot. Et li rois l'egardoit,
si se meruilloit moult durement qui il pooit estre, et
pour quoi il faisoit chel arousement par la nef. Et
quant li hom eut toute la nef arousee, si parla au roi,
et si li dist, "Mogdanis!" Et li rois se meruilla moult
quant il s'oii apieler *par* son non de baptesme ; Si re-
spondi, "sire :" Et li boins hom li dist, "Je sui tes
deffenderes, tes garans, apres ihesu crist. Je sui sa-
lutes, chil en qui non *et* en qui honeur tu as estableie la
riche eglise en la chite de sarras ; si te sui venus con-
sillier *et* conforter. Et si te mande li aigniaus *par* moi,
chil qui en³ t'autision t'aportoit les boines viandes ke
li leus te toloit, chil te mande *par* moi, pour chou
ke il veut ke tu le saches mieus ke tu as le leu uencu.
Et che fu par le signe de la crois ke tu fesis sour toi,
quant tu te veis si eslombie de la roche. Lors te laissa

sprinkles the
ship,

and tells the King
that he is his de-
fender Salustes,

whose church he
built in Sarras,

and that the Wolf
who took his food
away

¹ There is no break in the English MS, but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.

² MS XIV. E. iii. leaf 41, back, col. 2, at foot.

³ MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant was the Devil,
 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, and that the
 qui en t'avision t'aportoit les boines viandes. Et Lamb who
 saches que ch'est chis aigniaus qui pour l'umain lignaige
 meat was Jesus
 fu crucefijes, et ch'est ihesu crist, li fiex de la uirge.
 chil qui chascun iour te uenoit conforter, Chil m'a chi
 enuoiet a toi, pour descouurir t'auision, ensi com il le
 te demoustra, Si ke tu saches ke ele senefie. Tu ueis
 de ton neueu issir .i. grant lac, et de che lach si nais-
 soient .ix. flun. si estoient li .vij. parel, d'un grant et
 d'une samblanche. Et li nueuismes, qui tout daerrains
 sourdoit, estoit ausi grans et aussi biaus com tout li
 autre ensamble. Li las estoit moult clers et mult
 biaus. Et tu esgardes en haut, si veis .j. homme venir
 qui auoit le samblanche del urai cruchefi. Et quant il
 fu descendus a terre, si entra el lac, tous nus pies, et
 ses gambes el lac, Et en tout les .vij. fluns ausi. Et
 quant il auoit en tout les .vij. fluns fait ensi com uous
 aues oi, si uenoit au nuefuisme ; Lors se despoilloit
 tous nus, et si se baignoit trestous desdens. Chil las
 ki de ton neueu naissoit, senefie vn fil qui de lui
 istra ; Et en lui baignera ihesu 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 descenderont. Et si ne seront il mie
 tout .ix. si fil, anchois descendront par droite engen-
 reure, li vns del autre. Et tout li .viii. seront auques
 parel de boine vie ; Mais li nueuismes sera asses de to the 9th of
 grignour hauteche et de grignour merite. Et pour whom
 chou qu'il vaintra tous les autres de toutes bontes, pour
 chou se baignera en lui ihesu cris trestous. Et si n'i
 baignera pas uestus, mais tous nus ; Car il se despol-
 lera deuant lui en tel maniere ke il li descouuera ses Christ shall dis-
 close his hidden
 secrets.

Salustes explains
 Mordreins's
 vision of the
 Lake and Nine
 Streams (ch. 18,
 p. 230-2).

The Lake means
 a Son of Mor-
 dreins's nephew.

[* leaf 42]

and the 9 streams,
 9 successors of
 his,

to the 9th of
 whom

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Of this nephew's
descendant, the
Angel who pierct
Joseph spoke,

and his body
shall work
miracles.

Salustes next
explains why he
sprinkled the
ship :

to purify it from
the Devil.

For Devils fear
the sign of the
Cross.

At any bad place,
Mordreins is to
bless water,

and wherever it
is sprinkled,
no Devil will go.

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 soustenir; Et si en passera tous chiaus qui deuant lui aront este, Et tous chiaus qui apres lui seront, qui de porter armes s'en-tremetront. Che sera chil de qui li angeles parla a sarras, quant il feri iosephe de la lanche uengerasse, Quant il dist 'ke iamais les meruelles del graal ne seroient descouertes a homme mortel fors ch'a .i. tout seul.' Chil sera li nueuismes des oirs qui descendront del fil a ton neueu ; Et si sera teus *com* tu m'as oi deuiser. Mais les grans miracles *et* les bieles uirtus qui *par* lui auenront en la *terre* ou ses cors girra, ne seront pas seues qu'il auiegnent *par* lui ; Car a chel tans sera moult peu de cheus ki sachent uraies nouieles ne enseignes de sa sepulture. Or t'ai auques parle de t'auision. Ore te parlerai de cheste nef, pour quoi iou l'ai arousee ensi *com* tu as 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 fust mondee. mais ore est ele toute purefijee des ordures *et* des malices qui conuerse i ont, *par* l'arousement de l'iaue, qui *par* le signe de la sainte crois est saintefije, *et* *par* le coniurement de la sainte trinite. Ne iamais nus mais esperis n'i enterra ; Car il ne doutent tant nule riens *com* il font le signe de la crois *et* le coniurement de la sainte creanche. Et se tu uiens en lieu ki soit doutables a entrer, si pren de l'iaue, *et* si le purifie tout auant *par* le signe de la sainte crois, *et* en apres *par* le coniurement du pere *et* du fil *et* du saint esperit. Et *par* cheste beneichon sera l'iaue toute netoie *et* mondee de toutes ordures. Et en quelconques lieu ke ele soit espandue *par* boine creanche, ia dyables ne sera si oses *que* il aille, anchois fuirra tous iours le lieu, *et* eslongera. En cheste maniere fai ; si porras estre seurs ke ia, en

lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'aime de toi soit dampnee."

A tant se teut li sains hom, si s'en parti. Et li rois Mordreins stays
remest en la nef ensi *com vous l'aues oi.* si se taist The tale goes to
atant li contes de lui, *et parole de nascien.* Nasciens.

CHAPTER XXV.

Of Nasciens. How, when he was imprisond, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappeard, and the moon and the stars shone clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, 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 proclaimd from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHII 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 deuise 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'eut en sa baillie, si fu moult orguilleus vers lui, *et lui fist* How Calafere has charge of Nasciens in prison
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
Celidoine,

that is, 'given
to heaven;'

and at whose
birth

at mid-day in
July

the sun became
as at dawn,

and the moon
and stars shone
clear.

moult dure prison *et moult felenesse.* Il fu mis el fons d'une fosse noire *et tenebrouse.* Il fu destournes de toute la *compaignie et del solas as gens.* Il manga peu, *et but.* Il ne se poot aidier de nul membre que il eust, Car il auoit les mains ausi enchainees *comme les pies.* Toutes eures estoit d'une seule contenanche, *sans estre desuestus ne descauchies;* anchois gisoit par nuit en sa reube *et en sa caucheure.* Et quant il ot mis en si angoisseuse prison, encor ne li fu il pas asses de lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui moult estoit de iouene eage, Car il n'auoit enchore ke .vij. ans *et .v.* mois . Chil estoit moult biaus, *et moult sambloit estre de gentil lignage estrais;* Si estoit apieles el baptesme 'celidoines.' Et chil nons fu moult bien conuenables a l'enfant, selonc la vie ke il mena puis ; Car 'celidoines' vaut autrestant a dire *et a senefijer en latin comme 'dounes au chiel;*' Car il eut toute sa uie son cuer *et s'entente mise en celestiaus oeures,* Et seit d'astrenomie tant *com* nus en peut plus sauoir en boine entension *et en droite.* Et a son naissement auint en la chite d'orberike une moult grant meruelle qui n'estoit mie acoustumee a auenir. 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 auint chose tout maintenant, ke li solaus, qui en sa grignour caleur deuoit estre, a chel eure s'aparut ausi apertement *com* il fait au matin quant il lieue ; Et la lune fu ausi clerement veue *comme s'il fust nus, et les estoiles tout ensement.* En che fu chertaine senefianche ke il serroit de toutes les celestienes uirtus curieus *et encherkieres et urais counissieres.* Par icheles demoustranches fu la natiuites a l'enfant senefije. Et il fu raisons ; Car sa vie fu puis tele com la senefianche demoustra. Et les paroles qui chi apres venront en esclairont la verite.

and this Child, had Calefere In prisown þere
Ful xvii dayes In that Manere.¹

This Celidoine,
Calafere keeps in
prison with Nas-
ciens for 17 days.

So it be-happed, that the Sevententhe Nyht
As he there sat, I telle the Ryht, 4
Vpon his Cowche to Slombren hym list,—
he was so hevy, what to don he Nyst,—
and as he was In his Slombrenge,
hym thowghte he hadde a wondir Metenge,
So that hym þouhte An hond there was,
that be bothen Armes him held In that plas ;
and, As A man that Slepte ful sore,
the hond he wolde han put Awey thore ; 12
and the Same hond him Cawht Ageyn,
And Aȝen In his Slepe he it voided ful pleyn.

On the 17th night
Nasciens dreams
8 that a hand

thannte thowghte him that the hond tho
alle his Chenes to-barst vnto, 16 bursts his chains.
Mochel mawgre Of him that there lay,
Where-Offen he hadde A ful gret fray.

and whanne he felte that it was so,
Nethir Cryen ne speke ne myhte he tho ; 20
thannte Abasched was he ful sore

Of the noyse that he herde thore.
and whanne that vpe he gan him dresse,

He rises, feels
that he's free,

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 ; 24
thannte thanked he god ful Solempnie.

20
24

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 thowt it were of A lyghtenyng so briht ; 32
thannte loket he Aboven his hed,
And him thowghte he sawgh In þat sted,

and comes to the
prison door.

¹ Chelui enfant eut calafier en prison auoec son pere nascien. Si demoura nasciens bien .xvij. iours en tel prison com vous aues oi.—A.

- Owt of the hevene there Aperid An hy
 A white hand from heaven,
 A fair whit hond, hym thowhte Trewly, 36
 Whiche that him bar, as him thowhte,
 and Owt of that preson there him browhte
 Sowfe : the arm, Red as feer it was,
 as thike tyme him thowhte In that plas,
 Whiche hond him took by his her, 40
 and Owt of that presown bar him ther ;
 and the sleve lokede as be semblaunse
 As Red as fir with-Owten variaunce ;
 but nonthing Ellis ne Myhte he Se, 44
 but Onlyche the hond there Sekerle,
 Sowf be the Arm, him thowghte, I-voluped was
 the semblaunce of a body In that plas ;
 but the body Openly ne was not sein, 48
 As I sey ȝow In Certein ;
 and In this manere sawh Nasciens tho
 hond and body to-Gederis bothe two. 52
- lifts Nasciens out of the prison by his hair,
 and bears him through the air
 And whanne that Aboven the Erthe he was there,
 that the Erthe he felte in non Manere,
 Wondirly Abasched he was Certeinlye,
 that what to done he Ne wiste trwlye. 56
 and thus the hand On lofte it bar him thar,
 that he ne wiste whedir-ward ne whar,
 Wheche that greved him Nothing,
 Nethir hire ne there In non thing ;
 Nethir be the beryng Of his her, 60
 It Greved him ryht nowher.
 and whanne In the Eir he was so hye,
 that Onne-the to þe preson he myhte sen trwlye, 64
 þane 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. 68
- to Calafere's bedside.
 and whanne to the dore that he gan gon,
 Azens him it Opened there Anon,

bothe dore posterne, and Ek the gate,
and Owt this hond lad him there-Ate ;
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 thowghte 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 Calafer Awook Sekerly,
and Open he fond bothe dore & Gate,
As Nasciens was gon Owt there-Ate,
anon thanne to the presown dore he wente,
that Al Open there was veramente ;
Wondirly abashed 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.

thanue was browght to him An hors there,
and Into the Sadel sprang Calafere,
With a scharpe Swerd On honde ;
and Al his Meyne that there gonne stonde,
hem he Charged Aftir to hye,
Euery Man be his weys sekerlye ;

72 The Hand leads

Nasciens through
Calafer's gate.

76

80

Calafer, finding
that Nasciens has
escaped,

88

92

96

100

rides after him.

104

- So that a path there fond he Anon,
And In-to that path gan he to gon, 108
& Evere was the hond Schineng to-fore,—
a Wondirful licht As him thouhte thore ;—
the nyht, Pesible and fair it was,
Ne A softere Nyht neuere there Nas. 112
- Calafere sees
Nasciens,*
- his hors he prekid wondirly faste,
& loked forth to forn hem atte laste,
and saugh where that Nasciens wente,
for him he knew ful wel veramente,
as he him Often to forne hadde sein,
him thouhte it was he In Certein. 116
- and whanne Nasciens Say him come thanne,
Anon wax Nasciens A ful sory Manne ; 120
but Evere the hond him held ful faste,
And him Ouer spradde there In haste,
that Openly thowght tho Nascien
the body to the hond Sawh he then ; 124
and so faste him thowhte it took him ther,
that Neuere Erthly tonge Cowde telle Er ;
For it Was Of so Merveillous Clarte tho,
so ful of brihtenesse, & hot Schineng therto, 128
that In the hattest day Of the ȝer
þe sonne not so briht is as the body was ther,
Not be An hundred part Of Clernesse ;
this putte Nasciens In Moche sekernesse. 132
but Natheles ful wondirfulli sore Adrad he was,
that he fyl In Swowneng In that plas,
So that nethir he ne saw ne felte non thing,
So sore was this Nasciens In Swowneng. 136
- but the Hand
hides and protects
him.*
- thanне prekid ful faste this Calafere,
and loked Abowtes bothe here and there,
and In plase where þat he say Nasciens ;
But tho was not he In his presens ; 140
and Evere Abowtes he loked faste,
and Nothing he ne Say til at the laste,
- The Hand is
wondrouly
brighter than
the sun.*
- Calafere cannot
find Nasciens.*

- thow A man scholde han smeten Of his hed,
he ne myhte meven non lyme In that sted. 180
- Calafere's face is
stampt, on the
right with a hand,*
- and than behelden they In his face,
And On the Riht side þere was a space,
As it were the forme Of An hond
that him hadde towched, I vndirstond ; 184
- and on the left
with a foot :*
- And On the lefte side hem þouhte they sye
the forme Of A foot wel Sekerly,
that Ioyned to the hond it was,
Wondirfully Red In that plas, 188
- the hand-mark as
red as fire,*
- As Owt Of the Forneys Comen flawmes of fire ;
So thowht hem the Markes of Calafere ;
¹but Only the Mark that Of the foot was,
As blak As pich was In that plas : 192
- the foot-mark as
black as pitch.*
- and his Nose, as ys it was Cold ;¹
Al thus his Meine On him gonне behold.
For whanne he was Comen to his Ostel,
and Adawed he was Eche del, 196
- he cowde wel tellen Of Al thing,
Where-Offen he hadde gret Merveillyng.
- Calafere's men
bear him home-
wards,*
- and whanne they him fownde In this Manere,
they gonне him dresse hom forto bere, 200
- but In gret drede they weren Echon
that membre ne Meven Myhte he non—
Nether Eye to Opene, ne mowth to speke ;
lo ! thus god On him Nasciens gan wreke ;— 204
- but he neither
moves a limb,
nor speaks.*
- but Sekir they wende he hadde ben ded,
For Of him ne Cowden they non Òþer Red.
And thus they boren him In this Manere
hom to his plase with drede & fere, 208
- that neuere spak word be Al the weye,
neþer Eye ne Opened Certeinlye,
Ne Nethir foot ne hond myhte to him drawe ;
this was to hem A wonderful Sawe. 212

^{1—1} Et li sains del pie estoit tout ausi noirs com est pois.
Et si estoit li noirs ausi frois com est glache ; et li vermaus ert
ausi caus comme fus.—A.

- and whanne to his howws with him they Come,
Wif, Child, & his Meyne Al & some,
Abowtes him gannen to drawen wel faste,
and Alle Of him weren sore Agaste, 216
that ded In the plase he hadde I-be,
Ne non Othir thing Of him ne Cowde they se ;
So that In A bed they dyden him leye Calafere is laid
Al so Eselye As they Cowde Certeinlye ; 220
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 þere Anon ; 224 wakes, and cries,
and his wif to him Ran ful faste,
as a womman that hadde gret haste,
and wondirly Sore Afrayed ȝhe was
Of his noise sche herde In that plas. 228
- And whanne he of his swowneng Awook,
he Opened his Eyen, & gan vpe to look ;
and abowtes him thanne he loked pure faste,
and water bad bringen At the laste,
Fortho qwenchen that fer so stronge
that In his faze hadde brend so longe.
thanne Ronnen forth his Seriawntes Anon,
And Astir water they gonue to gon, 236
And Casten it On bothe Sides Of his face
To quenchyn þe fyre in þat place.
thanne it semed to hem Euerichon
that thike side was brent In to þe bon ; 240 but it is burnt to
And the bon, As whit it lay
Lik as doth Chalk In þe Clay ;¹ which looks like
And the flesch that was þere Abowte,
It semed ful Rosted with Owten dowte. 244

in bed,

228

and asks for
water to quench
the burning of
the hand-mark
on his face ;

236

240 but it is burnt to
the bone,

which looks like
chalk in clay.

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.

Calafer's left-cheek mark is black and cold.

When water is thrown on it,

he swoons.

He is wroth at his coming death.

He asks about Nasciens.

And, on finding that he is not caught,

orders Celidoyne to be brought before him,

And thanne the lefte Side they gonне beholde,
wheche þat was bothe blak & Colde,

Of wheche he myhte suffren non towcheng
For non good Of Erthly thing ;

248

and whanne þe water On that side they gonне to caste,
A wondirful Cry he made atte laste,

& with that he fyl In Swowneng,
So that Of lif of him hadde non man supposing,

252

but that fully ded he hadde I-be
Euere with-Owten Ony Recouere.

and whanne Of swowneng he Cam Agayn,
his Eyen Opened he thanne Certein,

256

and seide, & pleynede him wel More,
and seide that deth negheden him wel sore.

thanne gan he to wrathen Anon,
And seide, " schal I deyen thus son,

260

that thus am fallen In Maledye,
and neuere In better poynet I was trewlye

to han lyved be ȝeres and be day ;
and now I trowe I passe my way ;"

264

thanne Cursed he the tyme that he was bore,
that In Swich manere Scholde deyen thore.

thanne whanne he was Awaked wondirly wel,
after Nasciens Enqwered he Every del.

268

thanne they Of his howshold ful Snelle
Of him non tydinges ne Cowden they telle,

Nethir tokene ne Signe In non degre ;
and thus him they tolde thanne Certeinlie.

272

and whanne that he herde this tyding,
Anon he fil Aȝen there tho In swowneng.

and whanne Of his swowneng Awook he þere,
he Comaunded Anon þat In Alle Manere

276

Anon Nasciens sone to-foren him bringe,
and he scholde tellen him newe tydinge.

And whanne to forn him this Child gan gon,
Thanne seide this Calafer to him Anon,

280

- | | | |
|---|-----|--|
| • That On him he wolde Avenged be,
For his fader from him wente In that degre ;
and for his deseisse he Suffred therfore,
On hym Avenged he wolde ben thore.' | 284 | and swears he'll
take vengeance
[leaf 28]
on him. |
| thanne Comanded Sire Calafere
that Child Anon forto Slen there.

thanne fil down Calaferes wif Anon,
and preyde him this thing not forto don ;
“and ȝif Algates ȝe welen him Sle,
In presoun stille so let him be,
and Rathere hym Enfamyne there,
thanne him to slain In this Manere.” | 288 | Calafere's wife
prays him not to
kill Celidoyne, |
| And he that was ful Of Coruptioun
as Ony tigre, Other wille lyown,
Owther Ony Other Savage beste
that han non Resoun, neþer lest ne mest,
‘ but algates On him Avenged wolde he be,
thowh that him self there scholde [him] Sle.’ | 292 | |
| thanne Cleped he his Seriawntes Anon þere,
And Comaunded þat In to þe towr they scholde him bere Calafere has
In his bed ; Al so sik as that he was,
he wolde be born In to that hye plas ;
and he Comanded Aftir him to bringe
Nasciens Sone with-Owten tarienge. | 296 | but he declares
he will. |
| 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,
Calafer, this Terant, for-gat it nowht
there that Child forto spille,
Wit venamous herte & Evel wille. | 304 | himself carried
up the tower of
his castle, |
| thanne Anon his seriawntes he gan to Calle,
And Comanded the Child to throwen ouer the walle,
that with his Eyen he myhte it sen,
For sekir non Othirwise ne scholde it ben. | 308 | |
| and orders his
men to throw
Celidoyne off it. | 312 | |
| | 316 | |

	Wherfore deol & Sorwe they maden Echon	
	For that dede that they scholden don ;	
	but they ne dorste not Offenden his Comaundement,	
	but Anon it fulilde there present.	320
Calaferes men	they token vpe this Child Anon,	
	And lefsten him Above Alle þe werk Of ston ;	
	and whanne Calafer him Sawh so hye,	
	down him to Caste he bad hem hye ;	324
	Anon his biddeng fulfil they there,	
	and threwen him down In here Manere ;	
throw Celidoyne over the battle- ments.	thanне this tyraunt gan vp to Rise	
	To sen this Child taken his I-wise,—	328
	So ful he was Of Crwelte	
	As Evere Ony tyraunt myht be ;—	
When he is in mid-air,	And whanne þe Child was Middis his fallynge,	332
	Alle Aftir him loked with-Owten tarienge,	
	and wende that to þe Erthe he schold haue gon,	
	and his lemes to-borsten Everichon ;	
9 snow-white hands catch him,	but Anon As that they lokeden Owte,	
	they sien ix. hondes that child Comen Abowte,	336
	that lik As Snow they weren so whit—	
	Whiche to soimme Of hem was gret delyt ;—	
	and this Child they henten Anon	
	In this Maner tho Everichon,	340
	two hondes to the Ryht Arm they wente,	
	and tweyne to þe left Arm veramente,	
	tweyne to the left leg, & tweyne to þe Ryhte,	
	and On to hed Openly In here syhte ;	344
	And In this Manere these Nyne hondis	
	browhte Celidoyne Ow[t] Of Califoris bondis	
	With-Owten Ony Of the Erthe towching :	
and bear him away.	this was to Calafer gret Merveillyng ;	348
	and Evere he lay and beheld ful faste	
	tyl that the Child was fer from him paste ;	
	and whanne this beheld Sire Calafere,	
	that this Child was boreن so fer,	352

For sorwe he fil In swowneng Anon.

thanне Owt Of that towr Gan þer gon,
of wondirful dirknesse gret plente,
that non Of hem Mihte Óþer there se ;
and aftir this dirknesse there spak A voysse,
that Alle they herden A wondirful Noisse,
that ' to him whiche was Goddis Enemy,
veniawnce to him scholde Neyhen ful ny.'

Thick darkness
comes.

356

A voice proclaims

and Anon As this word was seide there,
Ful wondirfol Noise, & In dredful Manere.
It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-berste,
and that it were ful domesday ;
thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere
that stille lay swowneng In that tour ;
hym they forsoken with mochel dolour.

vengeance against
God's enemy.

360

Thunder and
lightning come.

364

And Anon As from him they weren I-went,
A Fyr from hevne Com there present,
and Of that towr hit smot the left partie
down Into the Middes ful Sekerlye,
In whiche partie that lay Sire Calafere.
So 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 degré,
Sawf Only for drede In here syht,
that In here hertes they weren Afryht ;
for Cristened thei weren Everichon,
and Chosen his plesaunce 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 !

A fire-bolt from
heaven splits the
left of the Tower

372

and shatters
Calafere's body
to pieces.

376

380

His Christian
attendants are
not hurt.

384

388

- And thus, now As ȝe han herd here told,
paste this Calafer, that was So bold,
From worldly lif to Evere-lastyng peyne,
As this storie thus doth vs to seyne. 392
- News of the
escapes of Nas-
ciens and Cell-
doyne get about.
- Sarracynte
rejoices at it.
- The Barons hear
it too,
- and come to
excuse to Sarr-
acynte
- their consent to
Calafer's counsel
to imprison
Nasciens.
- And thus sone thorw al the Contre.
this word gan Springe Certeinle,
how that Nasciens Owt of preson was gon—
Where-Offen weren glad ful Manion,— 396
- And Of his Sone Also there,
how that he Aschaped, & in what Manere.
- And whanne Saracynte herde Of this tydyng,
Ful Ioyful sche was In Alle thing, 400
- 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 ; 404
- Wel wiste sche be Crist it Was I-don,
Alle these poyntes thanne Everichon.
- thannte Alle the Barowns that Of þe Rem were,
To Sarras to qwene Saracynte Comen there, 408
- Whanne they wisten the trewthe Of deliueraunce,
That Nasciens was happed Swich A chaunce,
and Of the veniaunce Of Calafere
That God Sodeinly On him took there ; 412
- thannte thus they dowted hem Everychon,
lest God veniaunce hem Wolde senden vppon,
For here fals Wil and Concentyng,
Of Nasciens & his sones presoneng. 416
- thannte Comen Alle to the qweene Anon,
and Criden hire Mercy Everichon,
that hire Brother En-prisoned so was
be here Consentyn In that plas ; 420
- And seyden 'þat it was Only Al & som,
Only be Calaferis ymaginacioun ;
Wherfor, God hath veniaunce on him take
Openly, As we knownen, for Nasciens sake.' 424

- and for they Syen that God Of his Myht
hadde schewed swich miracle to Alle Mennes siht,
there-fore Mercy they gonne to Crye
To qwene Saracynte ful lowlye : 428
“ Now, goode lady, ȝoure brother don seken ȝe,
In what Contre that So Evere he be,
And we scholen putten vs In his Mercy—
bothe Owre bodyes, & Owre Good pleynly,— 432
With vs to done At his plesaunce,
To what presown, or to what Noisaunce.”
- *and whanne qwene Saracinte herde hem thus seye, *Saracinte*
Wel gladed hire herte was Certeinlye. 436
- Anon sent sche Messangeris fyve,
And Charged hem Alle vpon here lyve, sends five Mes-
And took hem I-nowh of gold & Fee,
& Charged hem to Serchen In Eche Contre, 440
Al so longe As Good & hors wolde Endure,
To sechen hire Brothir sche made hem Ensure ;
And for non man Schold han hem In Suspescioune,
lettres Enseled with Good Entencioun, 444 with letters
Enseled vndir hire Owne Sel,
the bettere men hem to knowen & leven wel ;
And In that lettre dide sche don wryte
As wel as that sche Cowde Endytle, 448
Of hire lordis Avicion Certefyenge,
þat he hadde the Niht to-foren his goynge.
thus the Messengeris here leve took,
- that Iorne to done, & it not forsook ; 452
Forte fulfillen hire Comaunderement,
Alle forth they wenten with good entent.
- Now Mosten we leven A while this storye,
And to Anothir Storye We Mosten hye, 456
Whiche that Certefieth Of Nasciens Wif,
That leveth In Wo, bothe Sorwe & stryf.

The Barons cry
mercy for their
cruelty to Nas-
ciens,

and offer to make
atonement for it.

sends five Mes-
sengers to seek

for her brother
Nasciens,

describing Mor-
dreine's Vision
(p. 229—232).

The Story turns
to Nasciens's
Wife.

CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is disposesst of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal ; but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 324) ; but she refuses, so Sarracynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325) ; but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escapt 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 Arecuse, lodge near the Castle of Emelianz (p. 334), and enter Calamyne (p. 335).¹

Thus this Storie fortherre gynneth procede,
that whanne Nasciens to preson gon they lede,
and his sone there-Inne with him I-do,
Whiche was to him bothe peyne & wo, 4
And al his lond I-sesid it was tho ;
and his wif Owt put Of Euery plas also,
that an hy born womman was, & of good lyvenghe,
and therto here fadir was a kynge. 8
this lady was So ful Of bewte,
For a fairere womman Myhte non man se,
for thus Of hire telleth the Storye,
that more bewte hadde sche Sekerlye 12
than Alle the wommen Erthly born
that Evere Ony Man Sawh leveng beforne ;

Nasciens's wife
is the

most beautiful

woman that ever
lived.

¹ In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Ensi que j. cheualier amaine j enfant a la duchoise le femme nascien ;” and Helycaors is represented as a small boy.

And to these bewtes sche hadde bownte,
 Corteyns and gentil In Alle Maner degré ;
 lowlich to Every Creature,
 and large to God, I the Ensure ;
 and Aȝens 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 erthly thyng ;
 Non wondir thowh this lady made Morneng ;
 For so gret sorwe & morneng sche Made,
 that non Man ne Myhte hire herte glade.

16 She is courteous,
lowly,

20 true, and chaste.

24 She mourns for
Nasciens.

thus was the Condisciown Of this lady fre,
 as ȝe han herde Rehersed here be me ;
 and this ladyes Name was Flegentyne,
 A ful worthy lady, and A benyngne.
 Wetes wel, whanne sche hadde knowenge þo
 that hire lord was In presown I-do,
 Ful gret sorwe sche took to herte,
 And Manie peynes sche hadde, & smerte.

28

Her name is
Flegentyne.

32

and In the moste Sorwe that sche was Inne,
 This false Calafer ne wolde not blynne,
 but putten hire Owt Of alle hire londis,
 and be-Refte Clene Ow[t] of hire hondis.

36 Calafer turns
her out of all
her lands,

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 prevents her
getting Nasciens
out of prison.

44

and whanne þis goode lady say it was so,
 That' husbonde Child & lond was a-go,
 thanne was sche In passinge Mornyng
 Whanne sche herde tellen Al this tydying ;

48 [MS Than]

- Flegentyne
consults an old
vavasour (under-
vassal) Carsopines
(p. 332, l. 353),
- whom she trusts
much.
- He puts himself
and his goods at
her service.
- Queen Sarracynte
prays Flegentyne
- [leaf 27]
to come and sor-
row with her.
- Thanne wiste sche neuere what forto do;
but to An hygh good levere sche drowh here vnto, 52
An old vauasour, A ful gentil knyght
that Inne sche trosted with Alle hire Myht,
For norre he was to hire sone so dere,¹
that him tauht bothe norture & Manere, 56
and sche hadde him Encresed Also,
From poverte In to worschepe I-do
And him ȝoven to-forn that Owr
Manie Iwelis of gret honoure; 60
Wherfore In him gan sche hire Affye
Aboven Alle Other tho Sekerlye.
thanne flegentyne to thys vauasour wente,
A sorweful womman, and ful dolente. 64
and whanne this vauasour gan hire Aspie,
that it was his lady Certeinlye,
Anon with herte, body, & thowht,
he thanked God þat thedir hire browht, 68
And Rescleyved hire ful worthily,
As his lady & sovereign ful debonerly,
With herte, Body, & Al his good tho,
At hire Comandement to ben I-do.
but Evere this lady hadde In herte
hire lorde, hire sone, that dide here smerte,
Wheche sche lovede Ouer Alle thing,
So that to hire myhte Comen non Comforteng. 72
Thanne the qweene Sarracynte, hire soster dere,
To flegentyne sente In this Manere,
and preide here, ‘for Alle Gentelnesse,
For sosterhed, & for Alle kedenesse, 80
and In slakyng Of hire peyne & wo,
that sche wolde Comen hire vnto,
that Ech of hem Other myhte Comforte,
and Ech In here Angwisch to Other Resorte.’ 84

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

thanne Flegentyne thanked here of hire message,
 as womman that was of high parage,
 and hire preide ‘þat sche sholde not with hire mysplese,
 For to here it ne were nethir Comfort ne Ese ; 88 but declines to come to her.
 Sethen þat with hire lord sche hadde Ioye & honour,
 It is worthi be hire selves to suffre peyne & dolour ;
 For I ne Am not to good therto,
 For my lord to suffren boþe sorwe & wo ; 92
 and In this Manere sche sente to Say
 To qwene Saracynte this ilke day.
 and whanne the qwene herde of this tydynge,
 that Flegentyne wold Comen for non thinge, 96
 Sche wente hire Self, In hire persone,
 that lady to bringen Owt of hire Mone,
 So that this Sarracynte wente forto seke
 this duchesse Flegentyne that was so meke. 100
 and whanne to-Gederis Metten these ladyes trewe,
 thanne gan Alle here sorwes Renewe ;
 to Grownde bothe In Swowneng fille,
 that non Of hem Myhte speken Other vntille ; 104 Both ladies swoon,
 For so gret sorewe they Maden bothe,
 that to þe peple Abowtes it was ful lothe ;
 For Gretttere Sorwe Sawgh neuere Manne
 than¹ be-twene the two ladyes was thanne ; 108 [¹ MS that]
 Ful mochel was the Cry & the weping,
 that be-twene hem two was, & þe Morneng ;
 And longe it was Er they myhten Speke,
 Oþer Ony word Eiþer myhte Owt-Breke. 112
 ȝit Atte laste this qweene Sarracynte
 Of hire Morneng Som what gan to stynte,
 And, As a wis womman and a Redy,
 To this dwchesse sche spak ful gentelly,
 And hire sche peynd In Alle thing
 To Restreynen hire from weping,
 And spak ful goodly to this dwchesse,
 hire to bringen Owt Of hire distresse ; 116 Then the Queen comforts Flegentyne.
 120

326 FLEGENTYNE RESOLVES TO STAY WITH HER VAVASOUR. [CH. XXVI.]

Sarracynte again
begs Flegentyne
to go home with
her,

and In the Ende sche preide hire So
that sche wold with hire Go,
“ And swich Comfort I wolde ȝow make,
For my dere brothir ȝoure lordis sake
that we ben so mochel bownden to ;
ȝif ony Comfort to ȝow Cowde I do.”

124

but she excuses
herself,
and says she'll
stay with
Carsopines;

but this duchesse, this lady fre,
Nolde therto Assente In non degre,

128

and Excused here ful ladyly,
“ that In non Othir felischipe trewly
thanne In that vauasour, that Olde knyht,
sche nolde not Comen be day ne be nyht ;

132

and Ek to hire were it worschepe non
From that vauasour forto goon,
For my Compenye he Nele forsake,
Ne I ne may his, Anothir to take ;

136

For In his Compenye have I be
Sethen myn Exil was put to Me,
and In his Compenie I wele Abide

Tyl to my ducherie Aȝen I Come som tyde. 140

were she with
Sarracynte

For, goode lady, moche lasse deseisse Sufre I here,
thanne In ȝowre Compenye ȝif I were,

For nether Of vs Other Myhte se

the sorrow of both
of them would
break their hearts.

But Owre sorwe Aȝen renewed scholde be, 144

Ne nethir Of vs Of Oure lordis to speke,
the Sorwe wolde maken Owre hertes breke ;
to heren Ony thing Of here deseisse,

In Alle thinges it scholde vs Misplese ; 148

and therfore, Myn Owne lady & Soster so dere,
haueth me Excused In this Manere.”

Ful Mochel hevynesse & sorwe made this qweenne
Whanne that sche Sawh it wold not bene, 152

and that the vauasour sche nolde forsake,

Ful mochel sorewe sche gan to Make,
and that sche nolde for non preyere

With hire forth gon In non Manere. 156

And whanne non Other wise thanne Myhte it go,
homwardes azen thanne torned sche tho ;

Queen Sarracynte
goes home.

and to hire Self sche Made gret Mone
that þe duchesse non Otherwise wolde done.

160

And Every day thus ferde this qweene,
that sorwen & Weping made bedene ;
and thus ferde sche ful Manye A day,
that Man ne womman hire Comforten may ;

164

Al.d Evere beleft this duchesse stille
With the vauasour, As it was hire wille,

Flegentyne
remains with
Carsopines.

And Evere hire Sorwe was lich newe ;
So good sche was, & Of love so trewe,
that Neuere man ne non womman
In that digre myhte Comforten hire than,
til that it fyl vppon A day
that tydynges to hire Comen verray,
that Nasciens, hire lord So fre,
Owt of prisoun was skaped Certeinlie.

168

Then she hears of
Nasciens's escape,

172

and whanne Of this tydinges herde sche telle,
Somme Comfort In hire herte befelle,
ar ' better Semblaunce sche gan to Make,
that hire lord Owt of preson was take ;
And also that hire Sone so dere
Was Asckaped In that Manere.

176

and Celidoyne's
too.
On the 7th night
after it,

So it be-fyl that the seventhe Nyht
After that Nasciens owt of presown was dyht,
And as In hire bed that Niht sche lay,—
and hadde not slept ful mani A day,
What For gret Mone & for Weping,—
at the last sche fyl In A slombering,
So, what for weping & werynesse,
hire herte hadde longe ben In distresse.

180

184

And as sche lay In hire Slombering,
Sche thowghte sche hadde A Merveillous Metyng ;¹

she dreams

¹ Ensi com ele soumilloit si li auint vne auisions.—A.

that she sees
Nasciens before
her,

telling her that

he is in a far
country to the
west.

Next morning

she goes to church,

and then begs
a dean (?) to

pray God to
tell her the
meaning of her
vision.

Sche thouhte sche Say In hire Avisiown

Nasciens hire lord, bothe hol & sown, 192

stonding to fore hire bed there,

that to hire Seide In this Manere :

“ Swete soster, sixt thou not Me 196

that thus here stonde to fore the ?

Into a fer Contre I am I-browht,

thorw him that vs alle hath bowht,

Into a place fer be weste,

there that goode lord liketh beste ; 200

wheche plase & weche Contre

he hath me Ordeyned In forto be,

and there my seed forth forto bringe,

hym to worschepe & honourenge.” 204

and On the Morwen whanne sche Awook,

Gret merveil Of this Avisioun sche Took ;

and In as moche As sche hadde non ful knoweng

Of that Avisions Signefieng, 208

the firste werke sche dide tho,

To holi chirche sche gan to go,

there forto heren Goddis Servise,

As Everi day it was hire Gyse. 212

And whanne Alle the Servise was I-do,

Anon to A provost sche gan to Go,

And told him Of hire A-visiown,

how þat it was, Al & sown,¹ 216

And preide that provost, for Charite,

For hire to preyen to the Trenite,

‘ that he wolde senden hire som Tokeneng

Of that Avisiouns Signefieng.’ 220

And thus sone sche torned Ageyn

To [the] vauasours hows In Certein,

that hire Comforteth As he Can,

For to hire he was A ful trewe man. 224

¹ For ‘ al & som ; ’ see l. 396.

thannte this ladi this vauasour In Cownseil Gan to Calle,
Flegentyne tells
Carsopines her
vision,

and him tolde how that hire it gan be-falle
 In hire Avisiown this Othir Niht ;
 Al him sche tolde Euene Owtriht.

228

thannte Answered this vauasour to hire Ageyn,
 " that theke Avisiown in Certein—

be the helpe of God and the holy Roode—
 Scholde here torne to worschepe & goode ;

232

Neuertheles, lady, vndirstonde $\exists e$ Me,
 that I wele ben Redy in Eche degré
 to fulfillen $\exists oure$ Comaundement

In alle degrees, And $\exists oure$ Entent." 236

and whanne the lady herde of his benyngnete,
 In Alle things that so profred he,

For Ioye In herte sche gan to wepc,
 that of hire he took so gret kepe ; 240
 thannte Answerid sche, " with herte & wille,
 And myn preceptis thow wilt fulfille,
 the behoveth with me forto¹ go
 Into what plase that I preie $\exists ow$ to." 244

and asks him
to go with her
whither she will.

thannte Answerid this vauasowr Ageyn
 to that worschepful duchesse : " Certein,
 $\exists e$ ne Connен not Seyn, ne Comaunden me,
 that I nel fulfille In eche degré

248

Evere As $\exists oure$ Owne pore Bedeman."
 And thus to hire the vauasour Seide than,
 " And what Compenye that sche wele have,
 I schal $\exists ow$ gete to bringen $\exists ow$ Save." 252

He promises to
do so.

thannte Answered the lady tho,
 " that Compenye wele I no mo
 but Only $\exists oure$ Owne Sengle persone ;
 We tweyne to gederis to gon Alone ; 256
 For I wolde kepen it So prevyle
 That non lyveng man wiste but I & $\exists e$."

She wishes to
take no one else.

¹ MS forto to

Carsopines
counsels Fleg-
entyne to take

his eldest son
with them as
their yeoman.

She ought to
have a servant,

as he, Carsopines,
is old,

and his son can
help them both.

Thanne Answerid this vauasowr :

"lady, I desire ȝowre Grete honour ; 260

I wele ȝow telle now my Cownsaille,

ȝif Owht to ȝowre wit it May Avaylle,

Myn Eldest Sone with vs schal go,

ȝif ȝe thinken best that it be so, 264

and stonden vs In ȝomannes Servise,

In what degre that ȝe welen him devise.

And wete ȝe wel, that In Certeyne

he wolde Suffren As moche peyne 268

As Ony man here myhte Endure,

ȝow to plese, I ȝow Ensure ;

but, lady, take ȝe this speche in non swich degre,

In Ony thing that I scholde wraththen the, 272

but that I wele ben Redy bothe Nyht & day

To don thing that ȝow plesen May,

And for ȝow to suffren peynes & Owtrage

As Ony man May don Of My Age. 276

But, worschepful lady, vndirstonde ȝe me,

that it Fallet nouht for ȝowre degre,

With-Owten A servaunt forto gone

Into Ony plase, ȝe & I Alone. 280

and ȝif with-Owten Servaunt þat we go,

And Ony mysaventure Come ȝow to,

Goode lady, how scholde I ȝowe be-welde,

that Am an Old man, & smeten Into Elde ? 284

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 ȝow & Me to plese. 288

and how so it stonde In Ony Other degre,

ȝoure Man & Servaunt I wil ben sekerle ;

And my sone schal ben Owre Servaunt,

lady, ȝif ȝoure herte Mowe þerto grawnt ;

and I as non knyht ne wil not be,

but as ȝoure Servaunt In Eche degre ; 292

- For what deseissee that I Suffre may,
for ȝow I wele don Every day. 296
- Now that ȝe han herd myn Entent,
Of ȝow now wolde I weten present
how that ȝe thinken be this Cownsaille,
ȝif it Ony thing to ȝow may Availle ;
for, lady, ful fain weten I wolde,
ȝif that to this Cownseil ȝe wolden holde." 300
- thanне Consented that lady ful wel
To this knythes Cownsail Everidel.
- Thanne bespak this¹ lady Anon,
" Sire knyht, I wold that we weren gon ;
For In Ioye schal I neuere ben Sekerlye
tyl that my lord I se with bodily Eye,
therfore this viage now wele I go,
ȝif 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 vauasour thanne,
" that ther nys leveng non Erthly Manne
that more gladly this viage wil vndirtake
thanне I wele, for my lordis Sake ;
and this Cownseil to ȝow I wolde han seid be-fore,
but that Of on thing me dredde ful sore,
that me ȝe wolde not haven In Compenye,
And this I dredde ful Sekerlye." 312
- thanне preide Anon this lady so fre,
" that Anon Redy he wold be,
And him Silver & Gold to Ordeyne,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad ;
that Of Al hire good but litel sche had.' 316
- Neuertheles this Olde gentyl knyht,
To his power dide Al his Miht,

Flegentyne agrees
to take Caro-
pine's son.

She begs him to
start at once to
seek Nasciens,

308

312

316

320

and provide
money for their
journey.

324

328

¹ MS this this

Carsopines gets
money and
jewels,

and purveyed him Of Gold & Of tresowr,
and of Mani A Iewel of gret valowr ;
For At that tyme more hadde he
Thanne Nasciens and flegentyne Certeinle.
Of this the vauasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹

332

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 vauasour 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 vauasour,

And Ek his sone In that stowr—

hos Name was Clepyd helycaors,²

A semly persone Of Membris & Cors ;—

and his Fadir Carsopines hyhte ;

An Awnciel Man, and A vaillaunt knyhte.

344

Thus this lady took leve tho

At the vauasours wif, & forth gan go ;

356

So dide hire howsbonde & hire sone In fere,

and wenten forth with Meri Chere ;

But this vauasour wolde not In non wise

to his wif discoueren his Servise,

360

and that he Scholde non ferthere Go

but to Sarras, to the qweene tho,

start on their
journey,
[leaf 28]

¹ Car nasciens et la douchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

² Et ses fiex li aisnes, qui estoit apieles helicoras, che dist li contes. Et ses peres auoit nom corsapias.—A.

- For Flegentyne hire wolde Se,
What Maner of Comfort with hire myht be ; 364
For non Othirwise ne dorste he do,
For his lady Comaundered him so.
thus sone iiiij hors weren browght forth there,
And Anon they thre weren horsid In fere, 368
and the fourthe hors the Somer bar,¹
the weche wherto was Ordeined thar,
that was Charched with diuers Mone,
With hem to have In Eche Contre. 372
- And whanne Owt Of that town they paste,
Streikt to Sarras they torned Atte laste ;—
and thus dide the vauasour tho,
For they scholden Sen hem toward sarras go ;— 376
and that weye helden they ful Ryht
til they weren A Mile Owt of þe peples Siht.
thanне bespak this vauasowr tho,
and seide, “lady, how wele ȝe now go 380
For to Seken My lord & ȝoure,
Whiche that is Man Of honoure ;
For I suppose In Min Mynde,
ȝe ne weten in what Contre him to fynde ; 384
and Sethen that ȝe knownen non Certeinte
In what Contre that he Scholde be,
So Mosten we Seken be Aventure
In what Contre to fynden him Sure.” 388
- “ For sothe,” quod the lady Ageyn,
“ I n’ wot neuere Into what Contre Certein
Sikerly him forto fynde—
My worthy lord So Goode & kynde ; 392
but In As Moche As that he tolde Me
‘ that westward Algates Scholde he be,’
(thus thowhte me In Myn Avisiown
that he Seido Al & Som ;) 396

with 4 horses,
the 4th bearing
their luggaga.

They first take
the Sarras road,

and then Caro-
pines asks whither
they shall turn.

¹ et li quars fu vns soumies, qui tous estoit cargies de deniers mounées, et d’or et d’argent en plate, et de vaissellemente moult riche et moult biele.—A.

So they turn
westward,

and cross the
river Arecuse,

that runs towards
Orbery.

At night they
stop at a house
next the Castle
of Emelianz,

and in the
morning journey

(on account of
the Saracens)

- Wherfore westward, I telle it the,
My herte falleth Most he Scholde be."
thanне torned they Aweye On þe Ryht hond,
And thus sone a water there they fond ; 400
Anon ful sone that water they paste,
That toward Orbery Ran In gret haste,
Whiche water 'Arecuse' was Cleped tho,
that to Orbery wardis wente tho. 404
So longe they Reden til it was Eve,
For the sonne hire lyht began to leve,
thanне was sche At hire owne londis Ende,
thike gentil lady so good & hende. 408
And there here In they token Anon,¹
In a Rial plase of lym & of ston
that next the Castel of Emelianz stood,
that marched² next to þe dwchie On þat flood. 412
And On the Morewe ful Erly sche Ros,
And In hire weye forth sche gos,
For that Aparceyved sche ne wolde not be,
for sche was there at Swich poverte ; 416
and sche dide it be good Resoun,
³For Al that Contre there In-virown,
they weren Saradynes Everichon,
and hatede alle Cristene be On & On ; 420
and Ek hem Of Orberi & Of Sarras
these Saradines hatede In Every plas.

¹ Si prisent ostel de mult haut eure.—A.

² borderd : 'qui marchisoit a la duchee qui estoit apieles emelians.'—A.

³ Car chil de chel chastiel, et de tout le pais enuiron,
estoiuent sarrasin ; si haient chiaus de sarras et d'orberike
pour chou qu'il s'estoient crestiene. Et quant il orent chel
chastiel eslongie l'errure de .v. lieues, Si entrerent es vaus de
calamine, en vne terre qui mult est plentueuse de nart et de
cynamome et de basme. Tant esrerent ke il vinrent au tierch
iour a vne chite mult riche, qui auoit non 'lussane.' Si estoit
maistres sieges del roiaume le roi de meocide.—A. The names
are 'luisance' and 'meotide' in Addit. MS 10,292, leaf 29,
col. 3.

thanne past they forth owt of that contre tho,
And Into Calamyne they gonue to go.³

424 to Calamyne.

Now Of this dwchesse here leveth this storie ; There we leave
And to the Messageres we Mosten hye,

her

that Sire Nasciens Sowghten Every where,

In Eche Contre, both fer & Nere ;

428

¹but ful longe it is, I vndirstonde,

Er that these Messengeres Sire Nasciens fonde ;

And how Nasciens fond his jonge sone

and turn to
her husband
Nasciens.

that with him in presown was done ;

432

wherfore, of Al Erthly thing,

For his wif & him was his Morneng.¹

CHAPTER XXVII.

Of NASCIENS on the "Yl Torneawnt." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the foul earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willd it should be in the sea ; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *ou a grive*] 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 eouement nasciens vint el lieu ou li message le trouerent, et comment il trouuerent celidone son fil, ke il auoit laissiet en la maison calafier ; dont ses cuers estoit plus a malaise ke de nule riens viuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obligd to. So, when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remaind in the sea, and was calld an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd ; and this is why it was calld *Yl Torneawnt* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abasht, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He 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 explaинд (p. 348-9). Then "what clerk is there so hardye that dar sein . . openlye that God sethen his uprysinge . . made ony wrytyng sauf . . this blessid storye of Seint Graal ?" If any allege the contrary, "they lyen ful pleyn " (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond¹ him hadde I-bore
thens As Calafer was forlore.

4

than ne the hond Sire Nasciens Bar
Into A ful straunge Contre thar ;
Whiche Contre was A Merveillous plas ;
For An yl In the west Se it was,

8

The hand bore
Nasciens to an
Isle in the West
Sea.

¹ A cloud, in the French : 'Ore dist li contes chi endroit, ke quant la nue en eut porte nascien iusc'a la v calafier l'eut aconsieui—ensi com uous l'aues oi deuiser cha arriere el conte,— Et que calafier fu cheus pasmes pour la paour de la nue ver-melle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del seing mortel, Apres che enporta la nue &c.'—A.

that xij Iornes it was of lengthe¹
 thens As Nasciens was In þe presown of strengthe.
 that yl was Of sweche a fame,
 For 'yl Torneawnt' was the name ;
 For be Ryht Resown it is So,
 for Oþer whiles it Torneth bothe to & fro ;
 but In As moche as that the Cause why
 Of his Torneng nis not knownen verayly—
 Of Alle tho þat there of don speken, Other Rede,
 they ne knownen it not In word ne In dede,—
 therfore Resoun & sccele it were
 that this Storye Rehersed [it] here ;
 for, Of Eche thing that is Of dowte,
 he it Reherseteth Er he passe Owte,
 and bringeth it to Clere vndirstondyng
 to Every Mannes wit, bothe Old & ȝong,
 As ȝe Scholen here In tyme Comeng
 how this storie declareth Every thing.

The Isle is 17
 days' journey
 from Calafere's
 prison,

12 and is calld
 'Yl Torneawnt'
 because it turns
 upside down.

16

The cause of the
 turning shall be
 told at once.
 [But The
 Englisher of the
 Story leaves it
 out.]

24

²Orre repaire la parole, *et* raconte la droite maniere
 del isle ou nasciens fu portes, ke li paisant, si *com* ie
 vous ai dit, apient 'l'isle tournoiant.' Il est uerites
 prouee, ke au commencement de toutes choses, quant
 li establisseries del monde deuisa et departi .iiij.
 elemens, qui deuant estoient tout en .j. monchelement,
 et en vne masse ; *et* il ot le chiel, qui li escriptione
 clame le fu, deseure des autres trois, qui de toutes
 clarites est plains, *et* de toutes netetes ; il l'establi el
 plus haut lieu, Car il en fist couverture a tous les
 autres, *et* closture. Et pour chou ke li chieus, *et* li *as a covering,*
 airs, *et* la terre, *et* l'iaue, auoient este en vne masse, Ja
 fust chou ke li vns fust contraires a l'autre, si ne pooit
 mie estre ke li vns ne fust enuolepes de l'autre, *et* en-
 loes des diuerses manieres qui en chascun lieu estoient.

The history of
 the *Yl Torne-*
awnt.

At the beginning
 of all things,
 when God sepa-
 rated the 4
 elements,

he set the heavens
above the earth
and sea

as they were
contrary
to one another,

¹ qui estoit bien .xij. iournees loins del lieu ou nasciens
 auoit este en prison.—A.

² MS XIV E iii, leaf 45, col. 2, middle.

the heavens being hot and light,

and the earth cold and heavy.

And because the foul earth toucht heaven

and dirtid it, (being a mass of rust of earth and scum of sea)

God divided them,

making the heaven clear and warm,
and the earth cold and heavy.

Having purgd the heavens of their dross,

the rust of the earth and the sediment of the sea could not mix with earth and water, nor with the heavens,

for they were foul

and the heavens pure;

Car li chieus estoit *par nature caus ét legiers*; *et la terre estoit par nature froide et pesans*. Et *par che* puet chascuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la *terre*, *et de l'iaeue autresi*. Et chil doi s'entresentoient en aucune guise de la grant calour del *chiel*. Ensi poes entendre les contrarites des vns *et des autres qui s'entrenuisoient*, *et ne se pooient souffrir*. Et de che *que la terre qui pesans¹ est, et froide, et amassemens d'ordure, touchoit au chiel qui est legiers, et caus, et fontaine de toutes netetes*; de che auint *que il en quelli ordure, Si comme amassement de terriene ferrume et de la rieule² de l'iaeue autresi*. Et quant li souuerains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, et desioint, si mist le chiel en sa droite hounour, et amena en sa droite³ honour, et amena en sa droite pure nete[t]e; Car il le fist cler, et luisant, *et legier, de toutes calours plain*; Et la *terre* laissa froide, et pesant, et en fist amassement de toutes choses pesans. Et quant il eut le chiel netie *et monde de la terriene ferrume, et de la rieule de l'iaeue*; *et il ot escousse la terre, et leue de l'arsin du chiel*; Chele ferrume terriene *et chele rieule euage ne peurent mie naturelment conioindre a la terre, et a l'ieuue, dont eles estoient issues*. Ne chele celestiene ardure, *et chil rieulemens qui de la terre et de l'iaeue furent escous, ne peussent mie honestement repairier a si haute chose, et a si nete, com est li chieus*; Car il auoient aucune take *comcuellie de la terre et de l'iaeue, qui sont amassement de toutes ordures*; Et li chieus, che aues *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

plains. Et pour chou, par droite raison, ne deuoit nus d'aus repairier la dont il estoit issus ; Ne la terriene ferrume a la terre ; ne la rieule euage a l'iaue ; par chou ke aucune legierete, *et* aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier—comme chele qui estoit entechie des vilenies de la terre et de l'iaue,—pour chou couuint que ches .iij. choses repairent a une masse. Et pour chou ke aucuns ne desist, ‘ausi estoit li airs amoncheles com chil troi ; pour quoi n'en parole dont chis contes ?’ Il est uoirs proues ke auoec ches trois escoussures ot aucune chose de l'air ; *et* a che s'accorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre parole tenue. Ensi *com vous aues oi*, repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et pour chou que chele masse ne puet naturelment ¹repairier a nul de ches .iiij. elemens, par le raison ke li contes en a deuisee, si conuint ke ele fust en contenchon. Et si fu ele sans faille. Car, tant *com* il i auoit de fu, che est del chiel, fu ele legiere, *et* entendi a monter en haut ; Et tant *com* il i auoit de la terre, apesanti ; Et de tant *com* ele se senti de l'iaue, si fu moiste *et* crollans, Et pau puisa. Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume² des .iiij. elemens est en la terre et en l'iaue, *et* ke chil doi recuellent toutes les pensantes² coses, par che remest ele a ches deus, en tel maniere *com vous* ores. Il fu verites prouee ke par la uolente *et* par le plaisir de chelui a qui toutes choses sont obeissans, chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selonc che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'eut pooir d'aler au fons.² En cheste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

and the flame
from heaven
could not return
to it,

as being
corrupted.

(So little from
the air was in the
mass,

that it need not
be noticed.)

Therefore, as
this mass,

shaken out of
the four elements,

could not go to
any one of its
element-sources,
fire or heaven,
earth or water;

it stopt in two,
earth and water.

For God willd
it should be in
the sea ;

and because one
part was from
heaven it swam
lightly,

¹ leaf 45, back.

² So in MS.

and floated into
the Western Sea,
between Ovagrive
[MS. ou a grive
? for Ouagrive]
and Tigers'
Harbour,
where was great
store of Adamant
or Loadstone,

which
loves iron above
all things,
and will not leave
it when it once
gets hold of it

unless it is
obliged 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
remain'd in the
sea,
and was call'd an
island.

But no herb or
tree or beast
or bird was
on it.

Also the isle
turn'd every time
that the firma-
ment,
or heaven turn'd.

And this is why
it was call'd Y^e
Torneawnt.

peut prendre arrestement, Tant ke ele vint en la mer d'occident, entre l'isle ouagriue et le port as tigres, En vne partie de chele mer qui est entre chel isle et chel port, a grant plente d'aimant el fons¹ aual. Et vous aues oi cha arriere, ke li contes dist ke tant *com il* ot de terre en la masse, Si estoit terrine¹ ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et uolentiers le trait a li. Et se li fiers li est prochains, et ele i puet sa forche ioindre, il n'en est mie legiers a departir; anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier, Se grignour plente n'i a del fier ke de la pierre, ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai parle vint flotant iusc'au lieu ou l'aymans estoit, si s'arestut, Car la forche del aymant le retint, pour chou ke ele estoit ferrouse, ensi *com uous* aues oi. Mais onques la forche del aymant ne seut tant tirer ke ele le peust a li faire ioindre; Non mie pour chou ke il i eust grignour plente de fier ke d'aimant, Mais tant *com il* i auoit de la celestiene calour, le tenoit plus legiere; et si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer, Et fu apielee puis par les paisans "isle", pour chou ke toutes les masses de terre qui perent en mer, et es autres iaues, par ou ke che soit, sont apielees par chest non. Et pour chou ke ele se senti en grant partie de la nature del chiel; pour che auint il ke onques point n'i crut d'erbe, ne arbres ne beste n'i porroit durer, ne oisiaus. Et auoec cheste maniere a ele enchoire vne autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmamens tourne, et l'isle tourne ausi tout *com li* firmamens, che est li chieus. En tel maniere tournoie l'isle *com vous* aues oi: Or nous a li contes deuise la raison pour quoi li paisant l'apielent '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 þe wondirful sightes that he to fore sye ;
 For he ne wiste Certeinlye
 Where he was, ne in what partye. 32
- Anon the hond thens departid thanne,
 And Nasciens there lay as a ded Manne ;
 And whanne Of his Swowneng þere 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 Creunce, swich was his gras. 40
- For Al the drede he hadde Suffred be-fore,
 ȝit God him wolde Asayen wel more ;
 For him weren Comeng Many tormensse,
 ȝit wolde he neuere to his God Offensse,
 Nether for Ioye neþer for ille,
 but Euere In his Creawnce belefte Stille,
 And Evere In his torment stedfast was
 As was Iob In Every plas,
 that In his lif hadde So moche Richesse,
 So Moche welthe & worthynesse,
 and ȝit suffred he with herte & Minde,—
 As A Man that was to God ful kynde,—
 poverte, Misiseise, and Ek distresse,
 Angwich, temptacions, & Siknesse,
 And in poverte vpon a dong hil lay ;
 ȝit herde þere neuere Man Into this day
 that neuere with his Mowth he seide Amys,
 Ne Grochched Aȝens his Creatour I-wis.
 And lik In the same Manere tho
 Suffrede Nasciens bothe Angwisch & wo ;
 With goode wille & debonowre herte 60
- The Hand bears
 Nasciens to the
 Turning Isle,
- and then goes,
 leaving him in a
 dead swoon.
- 36 He wakes,
 and is abasht,
 but keeps firm
 in his belief,
- 44
 and is as sted-
 fast as Job, who
- 48
 suffered willingly
- 52
 poverty and
 distress,
- 56
 and lay on a
 dunghill.

¹ par les meruelles ke il auoit veues.—A.

- Nasciens suffers,
but never
grumbles against
God,
- Suffred he many Angwisches smerte,
and neuere to his God made he grochchenge,
Nethir for tormentis ne non Othir thinge. 64
- only thanks Him
for the trouble He
has sent.
- 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 deseisse thou sendest Me, 68
For moche more, worthy I am to have,
My Sowle ȝif 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 ; 72
And Abowtes him he loked pure faste,
& Al that yl was barein & ful waste,
and so stronge passeng hete there,
that he ne myht it Endure In non Manere. 80
thanne wiste he neuere In what partie
Of that yl how he myht this hete drie ;
but Euere hadde In Remembraunce
Of his thedir Comeng, & Of that Chaunce, 84
and of Celidoine his ȝongest sone
þat with him In preson was done,
Which that was mochel In his Mynde,
That Gentyl Child, that was so kynde. 88
- The Turning Isle
is waste,
and very hot.
- Nasciens's arms
are bruised,
and his limbe
ache.
- For-brosed weren his honden & Armes to ;
his legges, his feet, wrowhten him moche wo ;
his Reynes Oken, his Ribbes they gnowe,
So that Of tormentis he hadde I-nowe ; 92
To the Erthe Anon he leide him thanne,
As A ful wery and A-brosed Manne
that a passing lust hadde forto Slepe,
hof that to his Angwisch took kepe.
thanne down he him leide, As it is told,

- | | |
|--|---|
| In A partie Of the yl that was most Cold ; | |
| For ful hot somer it was with-Owten let, | |
| the Nynthe day Of þe kalendes of Juignet. ¹ | 100 |
| thannte his Ryht hond he left vpe there, | |
| and Made the signe of the Crois In good Manere, | |
| In the Name Of the treuite, | |
| On God & personnes thre, | 104 |
| That it scholde ben his protectour | |
| In alle degrees azens the fals deceyvour, | |
| Whiche is the devel, In Alle wise, | |
| Man to deseyven In dyvers Gyse, | 108 |
| that to goddis beleve hath Ony lust, | |
| him forto tempten he desireth most. | |
| thannte thus this Nasciens to slepen be-gan, | |
| as for Angwichs & a wary Man, | 112 |
| that to Slepen he hadde gret lust, | |
| and there him down lay As he durst ; | |
| and the Mone Schon bothe fair & Cler | |
| vppon Nasciens that Alone lay there, | |
| that so ful wel & longe slept he tho | |
| as A man that gret Nede hadde thereto. | |
| Thus slept Nasciens Al that Nyght | |
| Til on the Morwen it was day lyht, | 116 |
| Where that In Avisioun him thowhte he sye | |
| Merveillous thinges ful Sekerlye : | |
| him thowhte he sawh gret plente | |
| White briddes Abowtes him to be. | |
| And whanne that these briddes he gan beholde, | 120 |
| In his herte he Merveilled Manifolde, | |
| for somme Of hem flowen wondir hye, | |
| and somme wondir lowe Certainlye, | |
| and the tothir partye Of hem tho | |
| From the Erthe ne myhte not go, | |
| ne flen nowher from the grounde ; | |
| | 124 of many White
Birds flying
about. |
| | 128 |

¹ Car ch'estoit en este au nueuisme iour des kalendes en iungnet.—A.

	Where often he Merveilled that stownde.	132
Two of the White Birds	thanне Comen there tweyne of þe grettest of Alle, and down to the Erthe Gonне they falle ; At his two feet they descendyd Adown there,	
lift Nasciens into the air, and bid him fly.	And Into the Eyr they him gonnен bere. thanне whanne he was In the Eir An hy, they seiden, " Nasciens, fle forth boldly."	136
He finds he has white wings, and flies.	thanне Nasciens him self be-gan to beholde ; tho hadde he wenges that lyghtly wolde folde and Aplyen to his flyht thanне therto ; him thowhte he was ful Ioly tho ; Al whit him thowhte his wenges were, and that lightliche he myht fleen there.	140
The Birds leave him, and then come back,	thanне thus Sone him thowhte Anon that these grete briddes weren Agon ; tho that Maden him forto fie so liht, from him weren past Owt Of his siht.	144
and ask him	thanне to Nasciens Aȝen thei gonне Restore, And to him these briddes Seiden thore, And boden him 'ȝeven hem Som Mete, Swiche good As he Cowde Gete.'	152
for his heart to eat.	thanне Answerid this Nasciens Aȝen tho, " What Mete Welen ȝe that I gete ȝow to, And I Wele fulfillen it to my power What So Evere it be, Oþer fer other nere."	156
He pulls it out.	thanне Answerid the briddis Ageyn, " that neuere fulfilled scholen we ben Certein, Ne Neuere Replet with non Mete that thow myht ȝeven vs forto Ete, but thine Owne herte Only vs on to Fede now Certainly."	160
and one Bird flies off joyously with it,	Anon he drowgh Owt his Owne herte, and the brid it ȝaf, and nold it not Asterte.	164
	Anon the Brid Resceyved it Ioyfully, & therwith flew ful fer An hy With ful gret Ioye & melodye ; ¹	

¹ This line in the MS has the pen drawn over it.

- And thus he Seide In his langage, 168
 As A brid for his kynde singeth In a kage :
 "Now Am I fulfild," seide this brid,
 "Of this herte As it is be-tyd ;
 For now I have browht this thing with me 172
 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 176 [leaf 29]
 Vndir him ther kepeth he Certainly.
 and Whanne he hath Ouercomen hem Everichon,
 —thus thowghte Nasciens that he gan don—
 And Alle vndir his feet put hem tho, 180
 ȝit him thowhte he ne hadde not do,
 but In to the hevene he wolde than fle
 With that he hadde thanne Sekerle.
 thanne him thowhte that his flyht took he,
 and that Abouen Alle Mownteynes gan to fle,
 Ek the wawes of the Se, and the depnesse,
 And the hevene Entred with-Owten distresse."
 And thus him thowhte thanne Nascien, 188
 That to him the Brid Seide 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 Tremblyng
 Aftyr the towr of the firmament ;
 thus him thowhte that tyme present.
 thanne Merveilled Nasciens full wondirfully 196
 Of Meving Of þe yl ful trewely ;
 and Ek Abascht Sore he was
 Of that Merveil In that plas.
 thanne gan he to listn vpe his hed, 200
 and loked Abowtes In that sted ;
 And As he gan loken bothe two and fro,
 A wondirful bataille than herle he tho ;
- saying that he
is fulfilld with
Nasciens's heart.
- It is the little
mouse that frees
the Lion.
- And yet when the
Lion has over-
come all beasts.
- he thinks he has
done nothing
till he can fly to
heaven.
- Wings come to
him (the Lion),
and he flies into
heaven by the
chief gate.
[From the
French.]
- Nasciens wakes
from his Vision.
- He feels the Isle
trembling,
after the turning
of the firmament.

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 wondirful & so gret it was, that him thowhte the yl In that plas Scholde han Sonken In to the netheres[t] pyt that Evere was Ordeyned, Oþer Mad ȝit ; 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 strengthe of þe Ademawnt In þat 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 degré Aȝens the Eyr, ful Sekerle ; For the Ademaunt hath no More strengthe Aȝens the Eyr, In brede ne lengthe, Thanne A lytel praty fownteyne Aȝens Al the grete See In Certeine. So that be strengthe of þe Ademaunt Certeinle Restreyneng of Mevyng of the yl ne Miht not be ; but of the firmament it hadde Alle his Myht,	204 208 212 216 220 224 228 232 236
Every bit of the Isle trembles like a leaf on a tree.		
The Loadstone has no power against the Air		
to keep the Isle from turning ; so it dips into the sea.		
	Now So gret was this Melle betwene the Ademaunt & þe Eir sekerle, that there the yl Into the Se gan lawnce,	

¹ MS they² Et il conuenoit par estouoir que l'isle tornoiast al com mandement del firmament, de qui ele auoit la nature retenue en vne partie.—A.

Whiche thowhte hym thanne A wondir Chaunse,
 So that the water Encresid so hye
 Into the heyghthe of the yl Sekerlye,
 So that himi thowhte he hadde grettere Cold
 thanne hete before tymes, be Manifold.

The water gets
higher,

240

and whanne the yl thus Remeved was
 Ferre Into the See be this Cas,
 Ful litel and litel it with-drowgh tho
 Tyl the strengthe of the Ademant was Ago,
 And til he was In his Owne stede Ageyn
 bothe of heyghthe & brede In Certein.
 Whanne 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.

till at last the
Isle is length-
wise on the water
[French].

248

thannte Anon Nasciens vp-dressed him tho,
 And the yl Aȝen gan tremblen Also ;
 Anon he beheld A-bowtes wel faste,
 & þe ton hed of the yl down bowed Atte laste,
 and the toþer hed gan to Rysen þere An hy ;
 thus thowhte him to his sihte Certeinly.
 and ȝit 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.

Then the Isle
trembles.

Its one end turns
down,
and the other
turns up.

And yet the Isle
was 80 miles [Fr.
lieues] round,
and 57 long.

260

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 haue ȝow Often Rehersed beforne ;
 For that holy storye that to therthe Anexed was,
 as Scheweth the Mowth Of trowþe In this plas,
 Which is Jesus Crist, Goddis sone,

The Story of the
Holy Graal sent
down on earth

264

268

*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.*

*'Let him who
is guiltless,
throw the first
stone at her.'*

that for vs on the Roode was done ;
For In him Neuere falsnesse was fownde,
Ne neuere non Errour In non stownde.
For ther Neuere was Creature so hardy 276
that dorste with-sein this holy story,
Whiche Crist him self with his Owne hond
It wrot vs forto don to vndirstond.

And therfore to more worschepe it scholde be take
thanне for Ony Othir Mannes Sake, 281
For we ne Radden neuere In non storуе
that Crist him Self wrot Sekerly
to forn his passiown In Ony stede 284
but In two, As we don Rede,
Whanne to Moises he wrot the lawe,¹
and him it be-took be þe Olde dawe.

the Secund was whanne þe Jewes certeinly 288
a womman hadden take In Avowtry ;
For to proven On hire his dom Anon,
With hire to-fore Jesus Gonе they gon ;
him forto tempten In this wise, 292
to him they hire browhte to haven I-wise.
thanне Crist to the Erthe Enclyned presente,
and wrot In the Erthe Er he furthere wente

With his fynger Evenе Ryht there, 296
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, 300
the Iewes this womman browht him vnto.
thanне Crist to hem tho seide Ageyn,
“ be-holdeth now here what this doth seyn ;
Whiche that is Giltles Of ȝow Alle, 304
the Ferste ston on hire let falle.”

¹ Li premiers escris ke il fesist, si fu la haute orisons qui l'escriture clame l'orison notre signour, Ch'est le patre noster. Cheli escrist il de son pauch en la pierre, quant il enseigna a ses desciples comment il deuoient orer.—A.

- | | | |
|---|-----|--|
| and In this Manere Crist told hem here Sawe
Forte fulfillen here Olde lawe
that Moises hem tawhte be tho dayes,— | 308 | Thus Christ bade
them fulfil the
Old Law, |
| As this holy Storye to vs here Seyes,—
‘zif that a womman do Ony Avowtrye
And with Ony Other man ligge Onlye
thannde be hire Owne husbonde,— | 312 | |
| thus was the lawe In that londe,—
that Anon I-stoned scholde sche be,
Alle swiche that weren taken In Avowtre. | | to stone a woman
taken in adultery, |
| þerfore Crist wiste thanne ful wel
Alle here thowhtes Every del,
That to hym Comen they For tempteng,
and Elles Seker for non Other thing ; | 316 | |
| Therfore Schewed Crist hem In that degré
Alle here Owne Siynnes there Openle,
And Ek Schewed hem there In that Scripture
Alle the lignage Of man, I the Ensure ; | 320 | |
| how that of so gret fowlnesse & vilete
that Man was of Mad, there gonnent they se ;
For tho wordis hadden this Mevynge
holiche as heire to Owre vndirstondynge. | 324 | |
| For thus be-began this Scripture to Seye
Al Openly there to the Jewes Eye,
“ har, Erthe ! why Art thou so hardye & so fre
The Erthe to Acvsen In Ony degré ? ” ¹ | 328 | His writing said
to the Jews, |
| this is so mochel here forto seyne,
‘ O thou Man that of filthe art Mad Certeine.
As of so foul dong & Slym of Clay,
that darst Owther be nyht Øper day ; | 332 | ‘ Earth, why
darst thou accuse
Earth ; |
| Why darst thou ben of sweche mevynge—
Whanne thi self hast forfeited in Alle thinge—
For to susteyne & to holde these dedis ille
Wheche In alle degrees thou dost fulfille ? ’ | 336 | sinful man,
how durst thou
call ill in others
those deeds that
thou doest
thyself ? ’ |

¹ "He, terre ! pour quoi les tu si hardie ke tu accuses, ou oses accuser, la terre ?"—A.

lo, in these two places ful sekerlye We fynden that the sone of Marye— To forn that he wente to his passion, and that he vpon the Crois was don— thus Wrot Al this storie doth Rede, and now here In non Other stede.	340
	344
If any man dares say that Christ, since his rising, wrote anything save this blessed Seint-Graal story (or Sank Ryal)	348
	352
'but what Clerk is there So hardye, 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, boþ 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 ȝif he Conne Aleggen Ony Oþer wyse In Ony degre As for his Repryse, For A leseng it moste be taken Certeine, Of Alle Swich that it don Sosteyne.	356
he lies.	360
All who believe otherwise, lie too.	364
	364

^{1—1} Mais comment ke il esploitast endementiers que il estoit enuolepes de la mortel char, ia ne troueres si hardi cleric 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, eust autre escripture faite de sa propre main, il n'en porroit auant traire nule deuine auctorite, Et pour chou seroit il tenus a menteour. Donques di iou bien que chil seroit de trop fol hardement espris. qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li urais fiex dieu escrist de la soie maiu propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maieste.—A.

CHAPTER XXVIII.

Still of Nasciens on the *Yl Torneawnt*. 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 *Tortenauz*, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are coverd with a red cloth, and on it is declard that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 360), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 392) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but 'al this schal ben declared sauns delay' when the right time and place come (p. 364). Now for another mystery :—How, from the bed where the Sword and Sheath were, Three Spindles came, joind together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And because these things must be explaинд, 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
 Aȝen to the Storye to tornen with-Owten Mis,
 And to this yl to tornen Anon Agein,
 That so brood & so longe Is In Certein;

And ȝit it to vs Scheweth Apressly,
the declarenge Of this holy Storye,
That Nasciens was In the laste Ende,
that Gentyl dwk so good & kende.

8

Nasciens is on the
Isle,

about 7½ miles
from the sea.

Towardis the west partye of the see
This ful trewe dwk thanne was he ;
but ȝit the see not So nygh he was,
that be-twene hem was a ful gret spas,

12

the Mowntawnce Of Sevene Miles bedene,
and An half Mile, with-Owten wene.

Whanne Nasciens the day Gan to dawe,¹

thanne Of that Sihte he was ful fawe,

16

And that he myhte haven Ony knowengen

Of what partie of the see he was, with-Owten variengen ;

And for As Mochel as the day is more Comfortable

thanne is the Nyht, with-Owten Ony fable,

20

For Evere hadde he In ful hopinge,

Be the day to hauen had som Comfortynge.

He kneels to the
East,

and prays to
Jesus

to send him
counsel to amend
his life.

and with this, Nasciens, In-to the Est he knelid
adown,

24

and there Anon to God Made his Orisown,

Preyeng to Jesus that was Maryes sone,

(As Other God than him ne knew he none)

'that he Wolde of his gret Mercye,—

—lik As he was On Only god verraylye,

28

And that non Other god neuere Nas but he,

Most Myhtful god In Maieste,

In whiche On Only god beleved he,

thre persones, but on God in vnite,—

32

that Swich Counseil he wolde him sende,

helthe to his Sowle, his lif to Amende.'

And whanne thus his preyere he hadde I-do,

The Signe Of the holy Cros On him made he tho, 36

and Also he Made it In his face,

the strengere to be thorwh goddis grace.

¹ Et quant il vit au matin siourner.—A.

and whanne he hadde thus I-do, to the nexte party of þe 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 thowh it were,	40	Nasciens walks towards the sea;
A lytel thing him thowhte he say Comen there, No More thanne A swan As thowh it were,	44	and sees coming
That streyht to the yl it gan Aplye— As this Storye vs scheweth ful sekerlye ;— to the same Ende that he Inne was, thedir it Appliede, As happed be Cas.	48	
and whanne he Saw it So faste Comenge, Euere the grettere it wax, to his semenge ; but thanne mihte he not ful wel go ; For so forbrosed his feet weren tho	52	fast towards him
with the Chenes Of his presownenge, that to Walken hadde he non likyng : and Another Skele there was also, that he nas neuere Mochel wont forto go.	56	
ȝit wente he forth with ful gret peyne, And Aftir that thing he loked A-geyne Wheche that he beheld In the Morwenyng, that to-ward the yl Cam flotering ;	60	
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.	64	a Ship, richer than any other in the world.
And whanne this Schipe he gan be-holde, In his herte he Ioyede ful Manyfolde, And peyned him faste thanne forto go To wardis the See, As he myhte tho ; So that With gret peyne & Angwisch Also Atte laste to this Schipe Cam he to.	68	He walks, with great pain,
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-sckorchid were,	72	to this Ship.

- 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 ;
thanwe was he bothe feynt, wery, & fastynge,
and Al distrowbled for his Travaillynge. 80
- Nasciens sees the
Ship close to him.*
- Anon thanne loked he A lytel beside
Vppon the Ryht half of him In that tyde,
thanwe Sawh he A Schipe A-Ryde
Evene fast by him Also blyve ; 84
thanwe thowhte him it was the same thing
that Al day hadde he Sein to his Supposing ;
So to-wardis that Schipe he torned Anon
Also faste As that he Cowde Gon. 88
- It is so rich that
he marvels.*
- [leaf 30]
- the Schipe, So Riche & So fair it was,
And Merveillede how that It Cam In to þat plas.
And whanne he be-gan thus it longe to beholde,
In his herte he Merveilled Many folde ; 92
And Mochel More Merveil thanne hadde he,
For Nethir Man ne womman ne cowde he se
that Schip with-Inne to warde Oþer Gye :
thus telleth this Storie ful Openlye. 96
- He can see no one
in it.*
- thanwe gan he him drawen Neer & Neere,
Til that to the Schipe he was Come there ;
and In han Entred ful fayn wold he,
ȝif Ony Mon there-Inne mihte he Se, 100
and forto proven the trewthe there
Of that Bewte In Alle Manere,
ȝif with-Inne it were As fayre Owt Ryht,
As with-Owten it was there to his syht. 104
- Anon As In-to the Schip Entren Wold he,
In that for-schip he Sawh ful Sekerle
lettres Of Gold, I vndirstonde,
that As Writeng it was of Caldee londe, 108
that As pitous word they gonne to Speke.
thanwe Nasciens Ner to the Schip gan Reke ;
- But in the fore-
ship he sees
Chaldean letters
in gold.*

- For that Word there so dowtable was
To Ony man that Entren wolde Into þat plas. 112
- Lo,** these wordis seide the Scripture
as I the schal Schewe, I the Ensure,
“thow that wilt with-Inne me¹ Entren here,
loke thou be stedfast In alle manere, 116
- And** that thou ful of feyth algates be ;
For with-Innes me nis thing non but feith sekerle ;
therfore I Rede, devise the ful wel
that thow be Clene Everydel, 120 pure, and stedfast
and stedfast In feith & In Creaunce,
Oþer elles the be-happeth Som Meschaunce.
For stedfast feith, Creaunce it is ;
and Anon As thow thy Creaunce dost mis
In Ony partie Or In Ony degré,
I the forsaken Schal ful Sekerle,
that Of me Sostenaunce shalt þou non have,
Neþer non helpe, thowh thou Crye and Crave, 128
but I schal the 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.” 132
- thanне with-stood this Nasciens In that stede,
and these lettres of gold he gan forto Rede ;
and whanne he hadde longe him bethowht
how that Schipe thedir was I-browht, 136
- Into the Schipe he wolde han gon,
but that word him Stoned Anon
that was so dowtful & Charchable,
For they Weren Wordis Of non fable. 140
- and whanne In this thowht he hadde longe I-be,
Other wyse he gan tho him be-se,
and him bethowht In Other Manere
How that he Scholde Governe him there. 144
- Thanne In this manere thus gan he Seyn :

¹ MS with Inne ne

These letters say:

“Thou that wilt
enter this Ship,

be full of faith,

120 pure, and stedfast
in belief.124 If thou faillest in
one point,I will fail thee in
thy most need,and thou shalt
be lost.”At first,
these words stop
Nasciens going on
board the ship.

356 NASCIENS PRAYS, AND THEN BOARDS SOLOMON'S SHIP. [CH. XXVIII.]

Nasciens says,
"Lord God,"

I know this Ship
is sent by Thee.

I believe in Thee,

and in stedfast
belief I shall
enter the Ship."

Nasciens crosses
himself,

and goes on board
the Ship.

"O goode lord God, of Alle thinges Sovereign,
the wordis Of this Schipe Seith here,
that but feyth nys there-Inne in non manere ; 148
and ȝif these lettres now trewe here be,
thanne wot I wel ful certeinle
that this Schipe be ȝow hendir Is I-sent ;
this knowe I wel thanne verament. 152
And ȝif only it be Comen from ȝow,
thanne In My Creunce knowe I now
that non Evel thing there-Inne May be,
Ne Contrariowsness In non degré 156
that scholde Aȝens ȝoure glorious Name
ben Reprof, velenie, Oþer elles schame.
but, lord, I beleve In ȝow ful feithfully ;
wheche Creawnce I took ful devoutly 160
Of thin One Seriaw[n]t so dere,
That þou wost ben worschepid & beleved In alle
manere ;
And In Stedfast beleve, the Ay worschepinge,
I schal In Entren for Ony thinge. 164
For who that Is In thi stedfast beleve,
From Alle Misaventures it doth him Meve,
and Saueth him, and Ek Alle tho
that In thy beleve stedfast go ; 168
In what Maner peryl that so he be,
thi beleve him saveth Sekerle."
thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond, 172
And Entred In to the Schip Anon
Also Faste As he myhte Gon.
And whanne that Entred he was with-Inne,
Fast loked he Abowtes, and nolde not blynne ; 176
In Alle parties loked he ful faste ;
And so faste he loked Atte laste,
So that him thowhte In non Maner of Se
A fairere Schipe ne Myhte be ; 180

And thus to him Selve he gan to seyn,
'That So fair a schip he Sawh neuere Certein,'
Ne so ful of Bewte neþer of Richesse
Sawh he neuere to fore As that, I Gesse, 184
As that Same was to his Avis,
for of Alle Schepis it bar the pris.

And whanne Alle the Corners he hadde Serched Abowte,	188	Nasciens pokes about the Ship,
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.	192	goes into the hulk, sees a white cloth like a curtain,
thanne Anon lefste he vp this Courtyn 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 swerd there was, bothe faire & Riche, Wheche vpon the bed it lay Ouerthwert, Al this, Sire Nasciens, it Sawh Apert—	196	and finds under it the richest Bed he ever saw,
Whiche that Owt of þe Skawberk was drawe half A fote & an handful, thus seith this Sawe. this swerd was of diuers facioun Sekerlye, as here Witnesseth this holy Storye, For the pomel was of swich A ston That Colours it hadde Manyon, As Manye As on the Erthe myhte be To his Sihte there weren vpon, sikerle ; and Ech Of the Colours hadde a Clerte, and Ech Clerte A vertu, as þat storie scheweth me,	204	with a Crown of gold at its head, and a Sword at its foot,
Where As this Storie doth declare	208	drawn 10 inches out of the scabbard.
	212	The pomel of the Sword is a stone of many colours.

Of Mani mo¹ thinges whanne he Cometh thare. 216

The handle of the
Sword is made
of two scales,

thannte to the handyl Of this swerd,
there nas non swich In Middillerd;

For tweyne Skales it hadde, with-Inne the hond,
Of two diuers bestes, as I vndirstond;

220

the 1st of a Ser-
pent of Chaldæa

the ton sckale was In Maner of A Serpent,
that In Caldiens lond was most present

thannte In Ony Oþer lond Certein;

there was his hawntyng I telle ȝow pleyn.

224

callid Papagast,—

and 'papagast' was this Serpentis Name,
Whiche was a Serpent of A wondirful fame.

For this is the kynde of that Serpent,

a bone of which

What man that A bone of his hath verament,

228

him Nedeth neuere non Other hete,

Nethir of sonne, ne of travaille, to don him swete;

but that Evere In Mesurable hete he schal be;

this vertw hath his bon ful Sekerle,

232

Whereoffen the ton sckale of the handele it is,

As I haue ȝow told with-Owten Mys.²

the 2nd of a fish
of the Euphrates

The tothir Skale is Of A fysch of the Se,

That In Ewfrate most wont is forto be;

236

And In Othir water Is it non,

but only In Ewfrate Al Alon.

callid Tortenau.

Tortenav's³ is the Name Of this fysch,

As we it Mown Sownen In Englysch.

240

And his bones of these strengthe ben,

As Me declaren here schole ȝe sen;

For As long As Ony man it hath On honde—

I do ȝow ful wel forto vndirstonde—

244

that nethir of ioye ne of sorwe schal he have In Mende,

but onlich Of that bon, swich is the kende;

and whanne Owt his hond it is I-don,

To his kende Memorie Cometh he Anon

248

As Owhte forto ben In A kendly man.

Lo, swich A vertu this bon hath than!

¹ MS no ² MS Nys ³ Cortnaus—A. Ortenax—B.

behold what vertw Is In these bones tweyne,
Where offen the handele is Mad In Certeine ! 252

Wheche handele & sckales, I-keuered it was
With A Riche Red Cloth In that plas,
I-set wel ful of lettres Of Gold,

The handle and
scales are coverd
with a red cloth
whereon is written

(As he myhte there pleynly behold,) 256

Wheche that Spoken In this degré
ful Openly, As he myht wel Se ;

“ I am Merveillous to beholde On A rowe,
And ȝit moche more Merveillous I Am to knowe ; 260

For me Schal neuere man taken On honde— ‘No man shall

As I do the Forto vndirstonde,—
be his hand neuere So large & gret,
Me schal he not drawen, I the behet ; 264 ever draw me
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,

except the ablest
and best that
ever livd.’

And schal passen Alle þat is bore,
Of prowesse and of konnenge,
Of alle tho that to-forn him weren levenge, 272

Oþer Evere¹ Scholen ben In tyme Comenge ; [I MS Eveusre]
Swich Schal his strengthe ben & his konnenge.”
and thus the lettres of the handelyng spak
To this Sire Nasciens with-Ovten lak. 276

and whanne 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 weren wrowht ; 280

Nasciens is
astonisht.

And what they weren forto Mene,
In his herte he Merveilled be-dene.

than he beheld he the blad of þe swerd
that so drawen lay, As to-fore ȝe han herd ; 284
And there-vpon loked he wonder faste,
And Rede lettre he Aspide þat Onne atte laste,

He looks at the
partly-drawn
blade of the
Sword.

Wheche weren As Red as Any Blood ;
thus him thowhte þere As he stood. 288

Nasciens reads on
the Sword-blade,

'Let no man
draw me but the
boldest of all,
or he shall die.'

thanне took¹ he this swerd A lytel Ner,
And gan to Reden tho lettres In this Maner ;
thanне Rad he how this Resown Mente
As I schal ȝow declaren here presente : 292

It seide that " Neuere man Scholde ben hardy
Me Owt forto drawen ful Sekerly,
but better thanне Anothir he Mowe fyhte,
and more hardiere, & more Of mihte ; 296

And hos Otherwise drawe it In ony sted,
he schal ben the ferst that schal be ded."
(and this proved wel Schal ben,

As astir In this Storie here scholen ȝe sen.) 300
and whanne Nasciens these lettres hadde Red,
he Merveilled him Mochel In that Sted,
Most Of Ony Othir thinge

that he Sawh sethen the begynneng. 304

² And It was on of þe thinges most In his talent,
that Swerd owt to drawen verament,
and Owt of the Sckavberk it forto se,
to knownen what Meneng It Myhte be ; 308
For the lettres that it seide with-Owte,
ȝaf Nasciens Most Talent with-Owten dowte.²

Then he looks at
the Scabbard,

which is as red
as a rose.

thanне Nasciens beheld the Sckawberk tho,
that for Merveille he Niste what to do ; 312

And for Al that he Cowde be-holde,
Benethen, Oþer Aboven, In Ony folde,
and ȝit Nethir In herte, Mynde, ne thowht,
he ne Cowde not weten where-offen it was wrowht ; 316
but wel he wiste it was Al so Red,
and As Ony Red Rose In that sted ;

¹ Lors se traist vn peu auant, si les commencha a lire.—A.

² Car ch'estoit vne chose dont il auoit trop grant talent,
ke de l'espee traire hors del fuerre, et de ueoir quele ele estoit.
Car les meruelles ke les lettres disoient de dehors, l'en faisoient
plus entalente.—A.

- Where-aboven weren lettres of gold,
As he gan there to be-hold ; 320
- Euere On Of Gold, Anothir Of Asure ;
thus weren they set, I the Ensure.
- And A thowsend braunches¹ on this schawberk were, The Scabbard has
(Whiche was so Riche, As I Rehersed ȝow Ere,) 324 1000 hangings,
- that issweden Owt from that Onle,
that Most Merveillous thing it was to se ;
- For Of so fowl Mater they were,
and therto So powre In þat plase there, 328 but of foul and
poor stuff.
- And as of spittynges and Caytyvetes,
Of febelnesses, of filthes, in many degres,
that bothe be Semblaunt & Countenaunce
- It was to hym gret dowtaunce : 332
- For An Our the swerd it myhte not Sosteine,
So feble it was, him thowhte Certeine.
- And the lettres that On sckawberke were,
In this Maner Seiden they there ; 336 On the Scabbard
is written,
- “ hos that Me vppon him doth bere,
Ful Sewr he Schal ben Euery where ;
‘ And more hardy therto schal he be
thanne Ony Øper man In his degre. 340
- ȝif he bere me In that Manere
as the lettres Of þe swerd Rehersed Ere.
- For what man that Abowtes him bereth Me,
he ne schal neuere ben schamed In non degre
as longe as with these braw[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 ; 348 which no man
for him schal happen Manie Misaventure
And Manye Evel dedes, I the Ensure,
that he, ne non Man levenge,
Of him schal tellen non Amendyng ; 352

¹ Et si n'i auoit nules renges ki auenissent a si riche
fuerre com chil estoit. —A.

¹ Ne behoten neuere schal be to Man
So hard as to him Schal be than
that now Is, ne that Neuere schal be,
but ȝif In sauf Ostag he be Sekerle; 356
And ȝit him be-hoveth to ben Osteyed

But the hangings
shall be taken off
by the daughter
of a King and
Queen.'

In the Manere as here Is seide,
Wheche sholde ben be A wommanes hond,
bothe kynges dowhter & qweene, I vndirstond.¹ 360
this womman be þe Riht name schal clepen this swerd,
and Me by my Name Openly & Apert ;
For neuere to-foren In-to that day
Non Creature be oure riht name Clepen ne may." 364

Nasciens turns the Sword,

the Bed quakes.

Ful longe this Nasciens this Skawberk gan beholde,
and in his herte he Merveilled ful Manifolde.

& whanne thus In the Schip he hadde loked Abowte
On Alle partyes with-Inne & with-Owte ; 368
hetten vande faren Gouda den

but heudre so soft he Cowde he gon,
that Al the bed be-gan to qwaken Anon
from the ton Ende to þe toþer, In that plas ;
In this Manere this bed So qwakyng it was. 372

And whanne he tornede, & it be-held,
For discomfort he ne Myhte hym weld ;

For to him it semede tho As Red As blood ;
and þervppon wondirful lettres there stood,
that As Ony Cole so blak they were. 376

[leaf 31]
The other side of
the Sword is
blood-red,

with coal-black
letters on it,

Saying.

'Who praises me

As that tyme I Cowde hem Rede : 380

"hos that Me preiseth most here,
Most Schal I him fynde In Ober Manere.

shall blame me
most in his need

So that In gret Nede blamed schal he not be
In non wise. As I telle it the. 384

ke il en soit osteres. Anchois en douient estre ostes par main de feme, fille de roi et de roine. Et si i metera 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 :

And to him I
should be most
gentle,
I will be most
cruel.

Which schal be-happe but Ony[s], Sekerly,¹

As I the telle here now Openly :

388 But only once.'

For with-Owten faille so moste it be

At that tyme Onys ful Sikerle."

Swiche wordis seide the lettture there

that on þe swerd weren wreten In that manere.

392

and the Skavberk he be-held Agein :

The other side of
the Scabbard is

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 demen of what kynde,

Ne nether to purposen In his Mynde ;

but As him thowhte there be Resoun,

Aftir A maner of tre was the facioun ;

and Oþer whille him thowhte þat it was

Of lether I-mad In that plas,

396 as black as pitch.

but he ne Cowde devise In non degre

Of what Maner Of Beste it Myhte be ;

Anothir tyme him thouhte Of yrne it was,

Nasciens can't
think whether it's

Owthir of sum Oþer Metal In that plas :

400

made of wood,

Thus wolde he han declared it be him selve ;

404 leather,

but ȝit Cowde he not putten the Ex In þe helve.

iron, or metal:

²Thus doth Nasciens with gret Entencioun ;

but Ay he is In ful gret Trebulacioun,

408

but he can't put
the axe in the
helve.

For the Skawberk to haven Offe knowengen,

but he ne Cowde for non manere thinge,

Oþer Whille to On thing In Certeinte,

And Oþerwhille to Anothir ; but it wolde not be.² 416

¹ Et che n'auenra 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 vne chose, et a le fie
desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il
se peust tenir.—A.

- thus nethir the swerd hondel, ne pomel,
 Ne Cowde he declaren Neuere A del ;
 Where-Offen the swerd I-forged was,
 And whens it Cam, & from what plas, 420
 Ne ho that the Swerd schold thedir bringe,
 he ne cowde not weten for non thinge ;
 Nether the strengthe of that schethe þere
 he ne Cowde declaren it In non Manere, 424
 Ne not devisen of what kynd it was
 he ne Cowde for non Maner of Cas,
 Neþer of the grete Merveilles that ben comenge
 In diuers Reawmes with-Owten varyenge ; 428
 And of the grete Breteyne Also,
 What Merveilles that schal Comen hire to :
 Of Alle these thinges that to forn Rehersed be,
 this Storye ȝit declareth not Sekerle. 432
- but whanne that tyme Cometh therto,
 That declareng of þe swerd we scholen gon to ;
 Thanne schal that swerd be knownen ful wel,
 And the propre Name there Offen Everidel, 436
 And the lettres that vpon the schethe be,
 thanne scholen they ben knownen Openle.
 For whanne that Cometh bothe tyme & day,
 Al this schal ben declared sauns delay, 440
 the kynde of the Swerd, and schethe also,
 And Alle the vertwes that longen therto.
 thanne Openly I-schewed scholen they be,
 Lik as this holy Storie telleth Certeinle.¹ 444
- Now beleveth this Storye here
 Of the Swerd and the schethe, In this Manere ;
 and Speketh here of Anothir Entent
 that Oppon the Bed was verament : 448
 A spynede 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.

Nasciens can't
find out where

the Sword or
Sheath come from.

Nor are the
Marvels to happen
in Great Britain

told yet.

But when the
right time comes,

then shall every-
thing be known.

Now we leave the
Sword and Scab-
bard.

One Spindle
shoots out of the
Bed ;

and Anothir Spyndele Ouerthwert was þere do,
that bothen to-Gederis metten they tho ;
and bothe Spindelis, As long they were
As lengthe & brede of þe bed Everywhere.
And to the hed Of the two spyndelis certein
Anoþer spyndele was Ioyned, I sey ȝow pleyn ;
Of these thre, ful Mochel there is to schewe,
Of manie diuers poyntes vpon A Rewe.

452 a second Spindle
 runs across it;

but now this Storye telleth here,
that the ferste spyndle 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 :

460 The 1st Spindle
 is white ;

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 wommane
thedyr ne weren they now browht thanne.

464 the 2nd emerald-
 green.

468
And for As mochel as to the peple it is dowtaunce,
but declareng þere-onne be with-owten variaunce,

And because folk
would think all
this nonsense
unless more were
said about it,

And but þere-offen they knewen more vndirstondeng,
Elles wolden they holden it for A gabbyng,

476

There-fore here turneth this Storye,
and of Anothir thing Maketh Memorye
that is ful swete forto here,

bothe forto lestene & ek to lere ;

480

And In tyme Comeng, this Storye
the thre spyndelis schal declar伦 Openlye,
And Of the Schipe Al the knowlechinge,
Alle this Scholen ȝe knownen In tyme Comenge.¹

this Story 'll tell
'em all about the
Ship, Spindles,
&c.

484

¹ Sir Thomas Maleor's account of Galahad's finding the Ship, and of the Mysteries and their history, is in Chapters 83—88,

CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hut to put it in, 'for at that tyme was no swich in makyng,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370); for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying 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.'

Chapter

- LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*
- LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar], and of a Sword.*
- LXXXV. *Of the Marvels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*
- LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles: Eve's planting the white tree, its change to green; Abel's death; Solomon and his wife].*
- LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*
- LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Carteloise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceivd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe' (p. 378), and,—'vntrewe brother,'—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiscoun of a cursed man to haten a good man what that he can' (p. 379). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).¹

Thus be Aventure As gan be-falle,
that Eve the ferst womman of Alle,
that the ferst Synne Evere wrowhte,
wherhorwh mankynde was browht to Nowhte 4

¹ The Additional MS 10,292, lf. 31, b. 3, heads this chapter,
“Ensi que eue et adam sunt pardevant l'arbre, et adam se prent
par le geule.”

be the Cownseyl Of the moste dedly Enemy,
wheche was the devel, ful Sekerly,
that Envie hadde to Mankynde Anon
For he In paradis was So I-don.

8

The Devil resolv

Thanne bethowhte him the devel In haste
how he myhte hem of paradis Owt Caste,
that dide he Al hys fowl konnenge,
Adam & Eve Owt of paradis to bringe,

12

**to tempt Eve to
eat of the
Forbidden Tree.**

And fondeode to Eve there forto gon,
To Maken here to Eten of that tre Anon
which sche was forboden Ouer all¹ thing
Only of that tre the Neygheng,

16

Wheche sche was forboden of hire Creatoure,
that tre forto Neyghen In non Oure.

to wheche tre the devel hire tempted faste,
tyl that Eve A branch kawhte Atte laste,
and there-Offen An Apelle Anon sche took,
and there-Onne sche gan ful faste to look;

20

**He gets her to
pull off a branch,
to pluck an Apple,**

thannte there Offen sche bot anon,
and faste to hire spowse ward sche gan to gon,

24

bite it,

and Conceilled him there-Offen to Ete,
& that for non thing he scholde it lete.

give it to Adam,
**and he eats of
it too.**

So Adam Ete that Appel Anon,

To his grete peyne, and Owre distroccioun.

28

Whanne Eve had him taken this appell, I vndirstond,

ȝit lefte² the braunch Stille In hire hond;

but it was Aȝens hire knowenge

that the braunch In hire hond was Abydinge.

32

thannte whanne they hadden Eten of this tre—

Wheche dedly froyt wel clepid May be,

For there thorwgh dedlich becam he tho,

and alle that Euere Aftir from him gonnen go;—

36

¹ MS Ouerth² Si auint vne chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souuent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

than ne knew they wel that Naked they were ;
 to-forn hem thowhte Spiritwel In Alle Manere,
 For they weren formed to Everlasting lif ;
 but that fowle Synne browhte vs Alle In Strif.

and know that
they are naked.

40

And whanne hem Self they gonue beholde,
 Aschamed they weren ful Many folde ;
 For Al Naked knewen they þat they were,
 And Aschamed Ech Of Óþer Membres was there ; 44 They cover their
 & with here hondis they kouerided hem tho ;
 So dyde there Eve thanne Also,
 And the braunch Euere stille In hire hond,
 but that Cowde sche not tho vndirstond.

48

Thanne he whiche Alle thowhtes doth knowe, Then God
 To hem Cam there In A throwe,
 and knew here Synneng Everydel,
 Wheche was to hem A sory Mel.

There ferst Adam he gan to Calle,
 that him thowhte most Resoun of Alle¹
 that Ferst Chalanged that he were,
 thanne the womman In Ony Manere ; 56
 For the womman is of so feble Complexioun
 that of Mannes Rib was mad, As Axeth Resoun,
 and that Obeischawnt scholde be to Man ;
 Wherfore Crist ferst clepid Adam than.

60

And whanne god hadde Reproved him of his synne, reproves him,
 thanne to him he seide, & nolde not blynne,
 " thy bred In Swetyng shalt thou Ete ;
 thy liflode with travaille shalt thou gete ; 64 and says he shall
 get his living by
 work and sweat.
 And for thi wif In feleschepe with the was tho,
 With the, compenie to be, schal she go ;"
 and Seide to hire, " that In Sorwe & gret drede
 hire lif in Erthe Scholde sche lede,
 And In gret peyne to beren hire pariture ;²

Christ tells Eve
 she shall bear
 children with
 great pain.

68

¹ Et il estoit bien raisons ke il en fust plus occoisounes que la feme.—A.

² et en doulour enfanteras ta porteure.—A.

- Of this Eve thow schalt ben Seure."
- Adam and Eve
are driven out
of Paradise,**
- thananne 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 sone bothe qwyt ;
And Evere, As þat I vndirstond,
held stille Eve þe braunch In hire hond, 76
and ne left it neuere for non thing ;
And ȝit was it not be hire wetyng.
- thananne Atte laste sche gan beholde
- Eve holding the
branch of the
Tree of Life,**
- Vppon this Braunch ful Manifolde, 80
and Evere lich Grene it was,
As ferst sche it polde Owt of þe plas.
Anon wiste sche thanne certeinly
that they hadden Synned tho dedly, 84
and that it was cawse of here disheritaunce ;
Wherfore that braunch kept sche In remembraunce,
and that she wolde it putten In swich A plase
Often tymes to sen it, In hire fase, 88
there-offen forto haven ful Remembryng
that sche was Cause of here disherytyng.
- thananne bethowhte sche hire on this Manere,
that nothing had sche to putten it In there, 92
Nethir huchche ne non Oþer thing,
For that tyme was non swich In Makyng ;
So thanne this braunch took sche Anon Rylte,
And there In the Erthe Anon sche it pyhte. 96
thanne seide sche 'þat 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. 100
This brawnch that Eve the ferste Synnere
Owt of paradys browht with here there,
Signefied ful Mochel gladnesse
In tyme Comeng, And Ek lyhtnesse. 104
And ȝit al this tyme was Eve
- which is as green
as when it was
first pullid off.**
- Eve then plants
this branch;**
- and it takes root
and grows.**

A Clene Maide, As this storie doth preve ;
 And thanne sche seide “dismaie ȝow nouht ;
 for they out of Oure Eritage we ben browht,
 ȝit for Evere han we it not lost,
 but therto Aȝen Restoren we most.”

Eve is a virgin
all this time.

108

And ȝif ȝe welen E[n]qweren of this storie
 What the Cause was, & the Skele ‘whye 112
 that Man the Braunche Owt of paradis not bar,
 As wel as the womman dide tho thar,
 Sethen that man is Of heighere degré
 than is the Woman ful Sekerle ;’ 116
 To this answerith this Storye,

and seith ‘that to þe Man It¹ belongeth not trewlye,
 but Al only to the womman
 that Owt of paradis brouht it than : 120
 It signefieth that þe womman Owt it browhte,
 that be womman the world was brouht to nowhte ;
 and be A womman Restored schal it be ;
 wheche signefiet be þe blessed virgine Maree.’²

Her bringing the
branch out of
Paradise,

means that the
world shall be
restored by
a woman,

124 the Virgin Mary.

[leaf 32]

Lo Now torneth the Storye here ful pleyn
 to groweng of this braunch Anon here ageyn ;
 and how it Molteplyed So hugely
 that a gret tre it wax trewly,
 and gan to brawnchen & schadwen ful fere ;
 and this was with-Inne riht fewe ȝere.

128 The branch grows
a great tree,

bothe braunches, leves, and bark, as I telle ȝow,
 Was Also whit As ony snow ; 132

with white bark,
leaves, &c.,

Whiche that signefieth virginite,
 that this vertu hath ful Sekerle,
 a mannes body it kepeth Clene,
 and the sowle whit al be-dene. 136

For In as moche as that þe tre whit was,
 It signefieth virginite in that plas ;

signifying
Virginity.

¹ ke li porters de che raim n'apartenoit de noient 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 ; 140
for ȝit At that tyme clene virgine sche was
from Alle thowthes of lecherie In that plas.

Maidenhood
differs from

but Maydenhod and virginite
Ne ben not bothe In on degré ; 144
but gret defferense betwene hem Is,
as ȝe scholen heren with-Owten Mis.
For Maydenhod In non degré

Virginity

Nis not lik to virginite ; 148
and I schal ȝow telle the Resoun why ;

in being bodily
purity,

For Maydenhod is In this maner trewly,
that felte neuere man fleschly,
neþer In weye of lecherie lay hire by.¹ 152
but virginite is An heighere thing,

whereas Virginity
belongs to both
sexes,

And More vertwos to thin vndirstondyng :
For bothe Man & Womman that virgines be,
Ne thowhte neuere Amys In non degré 156
of Bodily lust to ony luxure :
this is virginite bothe good & pure.

Christ bids Adam
'know' his wife.

and thus was Eve In Clene virginite
Whanne Owt Of paradis Cast was sche ; 160
and ȝit the same Our sche plaunted this braunch,
Virginite with-Inne here was ful staunch.

but Aftir Crist Comanded to Adam Anon
that 'to his wif there scholde he gon, 164
and here to knownen there fleschly,
As Man And Womman Scholde trewely' ;
thanne loste sche Anon virginite
thorw desireng of lust, sekerle. 168

He does so, and
they mourn under

and whanne Adam & Eve thus hadden I-do,
and fleschly to-Gederis knewen they tho,

thenne Maden they bothe ful Mochel Mornenge

¹ Puchelages est vne virtus ki tout chil et toutes cheles ont
en aus, qui onques n'orent compaignie ne atouchement de car-
nelle luxure.—A.

Vndir this tre, bothe lementacion & wepinge. 172 *the Tree of Life.*

and whanne that Adam In his herte gan devise
his Exyleng Owt of paradise,
Ful hevy Chere Ech other gan to Make,
And Eche was Sory for Otheris Sake.
thanне Seide Eve to Adam tho,

176 *Adam and Eve grieve under the Tree.*

"Sire, ne merveille ȝe not so gretly so ;
For non wondir it nys In non Manere
thowh Owre trespass [we] Remembren here ;
For ther may non Abiden vndir this tre—
thowh glad & Joyful that he be,—
but ȝif In Moroneng he parte Away ;—
Sire, it were wondir, I ȝow 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."

180

184

She says it may be calld the Tree of Death.

188

Anon As sche hadde this word I-spoke,
Abowtes hem faste they gonue to loke ;
A vois than herden they with here Ere,
That In this Manere to hem Seide there ;
"Sey, ȝe Caytives, why demen ȝe so
Ech Otheris deth, as ȝe now do ?
Ne deme ȝe no more in swich degré
Of disperaunce, I warne ȝow Certeinle ;
but Comforde ȝow In All wise
Ech oþer, As ȝe best Connен devise ;
For the lif Is to ȝow moche Nerre Iustly
thanне Ony deth Certeinly."

192

A voice bids them

196

comfort one another,

200 *for Life is much nearer them than Death.*

Thus Spak the vois to hem riht tho ;
thanне mochel Comfort they token hem to.

thanне Aftirward Clepid they thát tre
'the tre of lyf,' ful Sikerle ;

204

They call the tree 'The Tree of Life.'

For the goode Comforde þat þere-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 plauntid þere-offen Sekerlye ;
and As sone As it was Set In the grownde, 209
bothe it took & Roted with-Inne A stownde ;
and In Alle degre it kepte the Colowr,
As it was the wyl Of Oure Savyowr. 212

than¹ often tymes it be-happid So,
that vndir theke tre gonnen they go,
hem forto Resten ful often Sithe,
whiche Mad hem bothe glad & blythe. 216

Adam and Eve,

So that it happid vpon a day,
that Adam with Eve with-Owten delay
Seten to-gederis bothe tweyne,—
thus þis holy Storie Reporteth Certeine, 220

one Friday,
are resting under
the Tree,

that vpon A fryday it happede so
that vndir theke tre bothe gonnen they go,—
and longe there gonue they hem Reste
til A vois there Cam þat Sowned be Este, 224

and a voice bids
Adam know
his wife.

Whiche vois Seide to hem verrailly,
'that Adam his wif Scholde knownen fleschly.'

They're both
ashamed to do
it there.

thanne So Achamed bothe they were,
Swich Manere of thing forto don there, 228
that Nethir of hem On Othir dorst loke
that dede to don, so seith this boke ;
For as sore Aschamed þe Man was there

As the womman In Alle Manere, 232

So Jesus pities
'em,

For they Nesten thanne In non degre
how here Lordis Comaundement sckapen scholden hee ;
and for be encheson of þe ferst trespass,
they dradden hem of here lordis Gras ; 236
and so Rewfully Ech on Oper loked than
For gret schame, bothe man & womman.

thanne beheld Iesus, Owre worthy lord,
here Schamefullest² & drede be here Owun Acord, 240
that God In hem Anon hadde gret pite
For here Schamfastnesse In that degre ;

¹ MS that

² For 'Schamfastnease,' see l. 242.

- And, for his wille distorbeled ne schold not be,
 For hem he disposede ful worthwhile, 244 and arranges
 that be hem two the lygne of Man
 the tenthe Order of Awngelis Restore scholde than,
 that Owt of hevene weren Cast Adown
 for pride Into helle, that lowe doniown. 248
- And therfore Aȝens here schame Comfort he^l sent
 to hem bothe there Anon presente ;
 and, Al here Schame-fastnesse forto hyde,
 In Maner of A Nyht God sent hem that tyde, 252 He also sends
 that So Mirk it was with hem there
 that non myhte Other sen In non Manere.
- thannte Abasched weren they wondir Sore
 how þat so sodeinly that dirknesse Cam thore. 256
- thus sone the ton the tother gan to Callen tho,
 and to-Gyderis they felten thannte bothe two
 there with-Owten sighte Of Ony day,
 thus to-gederis knewen they with-owten delay. 260 Under its cover
 For it behoveth that Alle thing be do
 they copulate,
- Aftir goddis wille ; he wele þat it be So ;
 and that tyme Ech Other fleschly gan to knowe,
 Only goddys Comandement forto Avowe ; 264
- So that there, thorwh here Comownenge,
 Seed forth browhte to here Synnes Aleggynge.
 For there thoruhe hem bothe was conceyved than and beget Abel
- Whiche that me Clepid Abel, that Rihtwis man, 268
- and the ferste man that to his god dide worthy Servise,
 him to worschepen & plesen In Alle wyse.
- In this Manere was Abel vnder the tre of lyf
 be- gotten of Adam, Conceyved of his wif ; 272 under the Tree
 Wheche was don vppon a fryday,
 As this Storye thus doth here Say.
- thannte there bhelden they bothe Anon
 that thus sone this dirknesse was gon ; 276 The darkness
 thanne knewen they wel ful verrayll,
 then goes.

^l MS be

- that God it dyde ful specyal
 Forto hyden here Schame-fastnesse,
 Where-thorwgh they weren bothe In distresse. 280
- After the copulation,*
- and Anon A gret Merveille to hem þere was,
 that God there schewede In that plas ;
 For As grene be-Cam þe tre In that stede
 As Evere dyde Gras In ony Mede ; 284
- the Tree of Life*
- And so diden Alle that Out of þat tre gonre gon,
 Aftyr that Adam and Eve so hadden I-don ;
 bothen bark, bowh, Ek lef, and tre,
 From whit to Grene I-torned they be. 288
- and all its scions*
- turn from white to green,
- thananne Anon Aftyr Eveny Ryht There
 This tre flowres & froyt began to bere ;
 and whiles þat Tre & braunches weren white Echon,
 thanne nethir flowres ne froyt ne bar it non ; 292
- and bear flowers and fruit,*
- but Aftir that it was woxen Grene,
 It bar bothe flowres & froyt Alle be-dene.
- For the whitnesse of theke tre
 Only betokeneth virginite ; 296
- signifying that*
- but whanne Virginite was Agon,
 thanne be-Cam þis tre Grene Anon ;
 Wheche that signefieth þe seed of Manne
 that vnder thike tre was Conserved thanne, 300
- Abel was chastise,*
- that Chast and trewe was to his Creatour,
 and In Alle tymes dyde him honour ;
 and the froyt of that tre doth Signefie
 that Evere he was Religious Sothfastlye. 304
- and religious.*
- Thus Contenued ful longe this Tre there,
 So that Evere was grene, & In on Manere,
 tyl that Abel was woxen wel of Age,
 and to his god did moche Servage ; 308
- Abel grows,*
- And Euere deboneure to his Creatour he was,
 zeldenge him that his was In Every plas,
 As wel of tithes, As of Offrenge ;
- and worships God with his best.*
- thus to his god dide he worschepinge ; 312
- and of the best thing that his were,

- he offrede to God In Ech Manere.
 but Cayn his brothir ne dide not so ; Cain offers
 For Evere of his werste took he tho,
 and to God there-Offen made his Offring,
 Swich as that to Cayn was fowlest thing.
 Lo, and God to hym sente As gret plente
 As to his brother Abel ; thus þe storie scheweth me.
- So whanne they comen bothe In-to the plase 321
 that for Sacrefyenge be God Ordeyned was ;
 and for to maken there here offreng,
 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,
 Streight vp-ward to hevene thanne gan it go ;
 but Caynes Offreng In that Stede,
 the fwme spred Abowtes al the Mede,
 Which was bothe blak, fowl, & stynkkenge ;
 thus was the Maner of Caynes Offreng. 332
 and thike that of abelis offring was,
 was Cler & swete smellyng In that plas.
- and whanne Cayin beheld this Manere,
 that abelis Offreng Resceived was so there
 passinge his In alle degré,
 thereto gret Envye Anon had he,
 and gret wraththe Aȝens his brothir took,
 that God Abelis Resceyvede, and his forsook.
 thanne Cayin bethouhte him sone Anon
 In what wyse Abel he myht vengen him on :
 thanne to him Self he seide tho,
 ' that Sekerly his brothir wolde he slo,
 So best on Abel avenged Myhte he be ;'
 thus thowhte Cayin In his Memore.
- Thus bar longe Cayin this fowl Envye
 to his brothir abel Gyltleslye ; 348
 ȝit perceyved abel neuere Chere ne Contenaunce

	that Cayin him thouhte Ony Grevaunce. So longe Cayin helede this haterede In his herte, that ilke fowle stede,	352
One day, Abel	tyl that it happed vpon a day that Abel gan to walken, as I ȝow say ; For Owt of his fadris Syhte tho Gan this abel thanne forto go,	356
goes to the Tree of Life, to his sheep,	tyl that he Cam to the tre of lif, For there wenten his schepe with-owten strif. the day gan wexen hot ful faste, and of the sonne strong hete In haste,	360
lies down under it, and sleeps.	So that strong [hete] not suffren myhte he, but wente to schadwen him vndir that tre ; So that gret lust Cam him þere vpon that Nedis moste he Slepen anon,	364
Cain sees Abel, and goes to kill him.	and so vndir this tre he gan him leye— as now that me ȝe heren Seye,— and to slomberen he gan there Anon.	368
Abel welcomes him, but	thanne Gan Cayin forth to gon, that longe hadde thouwt þis felonye : there abel his brothir he gan aspye. thanne beheld Cayin þat selve day Where abel his broþer vndir þe tre lay,	372
Cain stabs him with an upcurvd knife.	and faste hin hyede forto sle, & wende Aparceyved it schold not han be. but Abel ful wel sawh him comen tho, & vp him dressed, and Aȝens him gan go,— For he him lovede wondirly wel	376
	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 gretynge spak Abel to Cayin At here Metyng. Anon this Cayin there to him Ran,	380
	and A op-Courbed knyf he drowh out than, and vndir the pappe smot him Anon	384

Also fer as the knyf wolde gon.

and thus abel Anon ded was there
Of his vntrewe brotheris hond In þis manere.
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.
And Evene lik In the same Manere
as on the Fryday he was begeten there,
Lik So vpon a fryday be Cayin was he ded,
as this holy storye Recordith In this sted.

388

Thus Abel is
slain by Cain
in the
same place
that he was
conceivd in,

392

and on the like
day, Friday.

396

Lo, whanne þat abel suffrede deth be trasown,
In Al thys World ne weren but thre men In-virown ! [leaf 33]
behold how that the deth of Rihtwas Abel
Is likned to Cristes deth Everydel !
Be Cayin signefyed was Iwdas,
the falsest Tretour that Evere was.
For lik As Cayin his brothir gan to heylle,
So dide Iudas to Crist Sawn faille ; 404
So that these tweyne dethes Acorden wel
As be fals tresown Everydel ;
and As Abel vpon A fryday was slain,
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 þat distroctiown,
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,
ther-fore was he ful Of Irfulnesse ; 412
For it is þe Condisciown Of A cursed Man
To haten A good Man, what that he Can.
and Of the tresown þat Cayin to his brothir hath do,
Spekith Jesus Crist, and of Many Mo, 420
be kyng davy In the Sawter book—

Abel's death
typifies Christ's;
and Cain typifies
Judas.

Both Abel and
Christ were slain
on a Friday.

416

A cursed man 'll
always hate a
good one.

Cain's treachery
is spoken of in
David's Psalms.

God asks Cain
where Abel is.

Cain covers the
corpse with
leaves,

and says,
"I don't know."

God curses Cain,

and the earth,
for his sake.

- ho that there-after wile there-Inne look ;—
That A dredful word now speketh there
that thus Seith, and In this Manere, 424
'thow purposist, & seist fals felonye
to thy brothir, & seist al trechorye ;
and to thin Owne Modris sone
swich tretories thou dost As is thy wone ; 428
Wherfore I schal the Chastise,
and the pvnschen In hard wise.'
and thus In the Sawter schole ȝe it fynde
of dauid his enditenge, kyng good & kynde. 432
thanne oure lord, Cayin gan to Calle
Aftir this dede thus was befallie,
and seide, " Kayin, where is thy brother Abel,
that to the trespassed neuere A del ?" 436
Whanne that kayin vndirstood Al this,
that he hadde So fowle don Amys,
and that so gret tresoun he hadde I-wrowth,
Anon it tornede than In his thowht, 440
and kouered Abel with the leves of þe tre
That Aspyd ne schold not than be.
thanne Axede him Owre lord Ageyn,
" Cayin, where is thy brothir, say me pleyn." 444
thanne Kayin Answerid Aȝen Anone,
" With him have I not for to done ;
For I ne haue hym not In kepinge,
Neþer of him I ne Can tellen non tydynge." 448
thanne Answerid Oure lord to hym ful sone,
" that fowle dede that thow hast done,
and slain thyn Brothir So falslye,
Aforn Me veniaunce his blood doth Crye. 452
therfore Acursed schalt thou be
thorwh-Owt Alle the Erthe ful sikerle,
and the Erthe, A-corsed I wel it be do,
that thy brotheris blood hath Resceyved so." 456
thus Crist the Erthe Cursed there ;

but not the tre In non Manere
 Where-vndir that Abel was ded,
 he it not Cursed In non sted. 460

but A wondir Merveille of that tre
 Wondirly befel, hos myhte it se :
 For Anon As Abel there-vndir was Slayn,
 his Grene Colour it torned Anon Certayn,
 And becam As Red as ony blood,
 that same tre, there as it stood,
 In remembranse Of hym that ded was there,
 holy Abel In swich A Manere. 468

and alle his plawntes that Abowtes him were,
 deyden Anon In Schort Manere ;
 but that tre Grew so Merveillously,
 that the fayrest tre it be-Cam trewly 472
 that Evere man Myhte beholde with Eye ;
 So ful of Bewte this tre was Sekerlye,
 Ne Neuere chonged ne peyred nowht there
 Sethen Abel was þer-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-forn,
 bothe flowres and froit of hem ben born ;
 and so these Trees gonnen to Multiplye,
 and the world Encresid ful plentevouslye,
 So alle that of Adam & Eve Comen tho,
 To that tre ful Moche Reuerence they do ;
 and Eche of hem Other doth telle 476

In what Manere that it befelle,
 ' That how here ferste Modir it plaw[n]ted there,
 and how thedir it cam, & In what Manere ; 480
 and they Scholden Restoren agayn
 here ferste Eritage In Certeyn,
 Where-Owt here ferste Modir was Cast,
 but Aȝen we scholen it haven Atte laste.' 484

and whanne they weren In Ony disseise,

After Abel's death,

464 *the Tree of Life turns from green to red,*

and its scions too,

but it never more bears flower or fruit,

480 *tho' its scions do.*

Adam and Eve's descendants reverence the Tree much.

488

492

	That Ony thing here hertes dide Misplesē, and Anon to þat blessed tre they wente, here Conceil to taken veramente ;	496
	whanne that to theke tre they Comen Anon, Comforted they weren thanne Everichon ; and Sethen they Clepeden it 'þe tre of Consaile And the Tre of Comfort' with-Owten faile.	500
	This tre Grew & wex ful faste, and alle that Euere of him Comen Atte laste, bothe that weren of þe Grene tre, and Also of the white Certeinle,	504
	So that the peple Sore Merveilleden tho how that they Endured & woxen so ; and Evere kepten they that Same Bewte Tyl that God sente the flood of Noe,	508
	Where-thorwgh Alle wikkyd peple than Weren distroied, As I tellen ȝow kan, So that on lyve lefte non sikerle but Noe & his wif & here Compene.	512
	For it was Goddis wille tho that the world destroyed scholde be so, Sauf only hem that god trewe fond Aforn Alle Othere, I vndirstond ;	516
	and be hem the world Restored Schold be, that to-forn tyme was lost In swiche degré. but wete ȝe wel for Certeyn,	
	thowh tho trees to here kynde comen Ageyn,	520
after which they	ȝit boreñ they neuere Aftyr so kendly As to fore tymes they dyden vtterly, that they ne losten Clene þe Savoure	
lose their savour and smell, thro' the bitter water that coverd the world.	Of here ferst froit, & the Odowre, thorw the water that so bitter was, that ouerkeuered the world In Every plas ;	524
But the Tree of Life, and its branches planted by Eve,	Sauf Only thike Selve tre of lyf and þe braunches þat þere-of comen, whiche sette Adams wif,	528

of Bewte, froit, 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-cleped they were
 of hem that hem Sien In all Manere ;¹
 For of deth dredden they In non degré
 whiles there-offen they hadden In here compene. 536

never change their
 fruit or colour.

532

CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384), but is deceivd by a woman, and, when much troubl'd by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoict, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi chil qui che uirent, disent, 'que uoirement estoit chil arbres de uie et non de mort.'—A.

without repenting for his deed. A voice promises him that it shall be so (p. 395). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 395), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 396). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife takes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

Thus longe durede this ilke tre,
Of Colour, of Savour, and of Bewte,
Tyl that Salomon Regnede than
Aftir king david his fadir, þat holy Man.

4

To Solomon

Christ sends more

wit than man can understand.

To wheche Salomon Only Crist Sente
Manie passing konnenges aftir hese Entente ;
he sente him more wit & disressiown In his lyve
Thanne ony wit of Erthly man cowde discribe ;
For of Alle Scienses he was konnenge,
Where-offen the peple hadd merveillynge.

8

For he was konnenge In þrecious 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 þere-onne, verament, So that there nas neuere non Erthly man That non discessiovn to him ne kan ; ȝit Neuertheles, be bewte of a womman Ouertaken and disceyved was he than, So that he wrowth Aȝens Goddis wille, that of Sum thinges he dide ful Ille. This womman that with Salomon was, be-thowhte hire in Many diuers Cas hym to disceyve, and bezondis 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, aȝens 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 Concettyng : tak kepe of þe ferst womman that Evere was lyveng.	12
	Solomon knows the course of the firmament,
	16
	but is yet deceivd by a woman.
	20
	24
	28
	And no wonder, for there's no man living can stand against a woman's wife.
	32
	36
	When Solomon sees he's beaten,
	40
	he speaks his Book of Parables,
	44
	says he's searcht the world,

and not found
one good woman.

On good womman to his Supposing."

And thus Seide he for A wondir thing, 48

For he ne Cowde In non Manere

From wyles of his wif to kepen him there;

So that he Merveilled In Alle degré

That so Manie wyles In A womman scholde be, 52

so that he gan dispisen hem ful faste,

and of hem [seide] mochel Evel Atte laste,

And of Speritwel thinges neuere they Come,

but Of Enmyte Al & some. 56

Solomon, one
night, scolds
himself for

As vpon A nyht In his bed he lay,

thvs to him self he gan to say,—

Ful thowhtful he was & ful Mornenge,

that thus to him self he made pleynenge,— 60

“thow man Caytyf, ful of disseise,

why nisse ther non thing that the May plesē ?

Why Merveillest thow so Moche of wommans wile,

that the hass distorbled with-Inne A while, 64

and In Sorwe and Errour hath put the ?

Tak An Ensample, and here now se ;

For Oure ferste Moder lefte neuere hire Engyn,

For owht that Adam cowde devyne, 68

Tyl that owt of Paradis sche was cast,

Thike delitable place thanne atte last,

bothe Into Sorwe and In-to distresse,

From Ioye, Mirthe, and gladsomnesse ; 72

So that alle whiche of hire Owt gonnē gon,

In peyne And Sorwe they leven Echon,

and here bred they Eten with swot & peyn,

And In Caytyvete they lyven certeine.” 76

Eve never left off
scheming till
she'd got Adam
and herself out
of Paradise.

And whanne longe In this thowht salamon lay,

A voys to him spak that he herde verray ;

“ Why hast thow thus womMan despised here

In Manie wises & In riht fowl Manere ?

for thouhe be womman Cam ferst to Man disseise,

Of here Another Schal come, this world to plesē,

A voice rebukes
him, and says

SOLOMON FINDS OUT THAT THE VIRGIN SHALL BEAR CHRIST. 387

and bothe Ioye & mirthe bringen mochel more
than Euere 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."

84 that a woman of
 his line shall
 bring men more
 joy than Eve ever
 lost.

Anon thanne Salamon 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 degré,

88 Solomon thinks
 he was a fool to
 blame women so;

And Also Alle the devyn Secres
that he Cowde fynde In Ony degré ;
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 Almyght
Into þat blessed vessel scholde Alyht.

92

96

and then he finds
out the coming
of the Virgin,
and Christ's birth
from her.

100

And thus that Scripture put him In Mende
Of that blessid virgine so good & kende,
that the froit þat of hire Owt scholde gon,
So gret blessednesse with him scholde comen anon, 104
and Mani More double of swetnesse
thanne be oure ferst Modir cam bitternesse ;
Wherfore the ton, 'Modyr,' Cleped scholde be,
and the tothir Clepid scholde be the 'See.'

108

thanne stodyed Salamon from day to day,
Of this blessed Maiden to knownen more verray,
ȝif that A Modir that Maide scholde be,
and Comen of his lyne, thus merveilled he.

He studies this,

112

thanne was he glad In Alle Manere
that of his Awncestriss swich A spring scholde comen
þere,

and is glad that
the Virgin is to
come from his
line.

¹ ? A mistaken translation of the Hebrew word for Mary, makes it "Star of the Sea." It either means "bitter," like Marah, or "The rebel" or "rebellion," like Miriam.—B. Davies.

- And thus longe he thowhte on this thing,
tyl Atte laste on A Nyht, In his Metyng, 116
To him from An hy Cam the devyne Answerē
Into his Chambre, In bedde as he lay there ;
“ Salomon, On thing I telle now the,
that allyngeſ of thy ſchal ſche not be, 120
Ne not fully the Ende of þe lignage,
but the Ende of Anothir knyhtes of herere parage,
that ſchal paſſen of bowntē & of lif
Alle Othere Knyhtes, with-owten ſtrif, 124
that Evere to-forn him ȝit were,
Oþer after hym ſcholen comen, oþer griues¹ bere.
So mochel ſchal he hem paſſen In alle degré
Asse the ſone the Mone doth, Sikerle ; 128
For whanne the Mone ſchineth moſt briht,
ȝit paſſith it, the Sonne, be Many fold lyht ;
lik ſo this knyht al othere ſchal paſe ;
and as dide Ioswe In Ony place, 132
that paſt alle other In Chevalrye,
So ſchal þis knyht paſſen Ioswe Al oþer ſekerley,
and ȝit Ioswe was told the beſte knyht
that of al þe world was, & moſt of Myht.” 136
and whanne he thiſ thor vndirſtod,
that of hiſ ligne ſchold Comen a knyht ſo good,
Ful Mochel Ioye was in hiſ herte tho,
And Aȝen to hiſ bookis thanne gan he go, 140
And knew wel, & ſawh be vndirſtonding,
þat hiſ ſcholde he not ſen, ne Abyden hiſ comenge ;
For iſ ful long tyme therto,
lik as that hiſ bookeſ ſchewed hiſ tho : 144
“ Now, Certes, thiſ A wondir thiſ to me,
that So long tyme to-forn hiſ perturite
how I ſcholde knownen of hiſ birthe,
that to thiſ world Schal bringen bothe Ioye & Mirth,
As I haue here In vndirſtondyng ; 149

¹ et qui a chel tans porteront armes.—A.

A message comes
from heaven to
Solomon,

that the last of
hiſ line ſhall be
a Knight

who ſhall paſſ all
others as the sun
does the moon.

Solomon rejoices,

and wonders that
he thus knows of
this Knight's
birth.

but ȝit is to me A ful straunge thing,
for from this day ȝit thedir to,
It is two thowsende ȝer & mo." 152

Ful longe thowhte Solamon of this thing,

Tyl his wif it Aspyde, Atte last Endyng,
how that he was fallen In his thowht,

Where-offen Comfort fond he Ryht nowht, 156

So that he was wondirly Evel at Ese,
he Niste non thing that myht him plesc ;
thanne hadde his wif gret drede Anon

that som Manere Evel he wolde hire don ; 160

So that it happed vpon An Niht tho
that In bedde they Iyen bothe two ;

asks him in bed

and whanne hyre tyme sche sawh forto speke,
thanne to hym sche gan Owt-breke, 164

And Anon sche gan hym forto Conioure tho,

For alle the loves betwexen hem two,

that he hire would trewly telle

how of his pensifnesse it be-felle. 168

to tell her what
he's thinking
about.

¹and Salomon, that knew passingly wel
Of hire Coniettyng Every del,

Wyste wel that ther Nas non herte levenge
that Cowde So Mochel of Coniettyng, 172

that, And sche knew of his Menynge,

Anon to the Ende Sche wolde it bringe ;¹

therfore than Anon thouhte Salomon

how that best this Game myhte Gon, 176

For Al the Certeinte tellen he Nolde,

What After there Offen fallen scholde.

thanне discouered he his pensifnesse
To his wif, & al his hertes distresse,

So he tells her all
his troubles.

Of that he² hadde So longe I-thowht,

To what Ende it scholde be browht. 180

^{1—1} Et salemsons, qui le vit plus soutil en mal et en engien
ke nus hom ne peust estre, pensa ke, se cuers morteus pooit
metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

² MS be

Solomon's wife
tells him what to
do for the last
Knight of his
line:

send for car-
penters,

bid 'em build a
ship

that'll last 4000
years.

- "Certes, Sire," quod his wif tho,
"Of this Mater ȝit Can I not do; 184
but with-Inne schort tyme, to My supposinge,
To A good Ende we scholen it bryngē."
So it happede that the thridde Nyht
To-Gederis they weren, as I the plyht,
"Sire," sche seide, "I the now certefye 188
Of this knyht ful Certeinlye,
That schal ben of thy laste lyne;
To my wit it doth now propyne
how that ȝe scholen knownen the verite
Of Al his Comeng, In Eche degré."
"Now Sothly," quod Salomon the kyng,
"this me pleseth Ouer alle thing." 196
"Now ful Gladly I wele ȝow Schewe
holy myn Entent vpon A rewe:
Wel faste Sendeth ȝoure Messengeres Anon
thorwh-Owt ȝoure Rem Everichon, 200
And Alle the Carponteris that they mown fynde,
that to ȝow they hem bringe In Ony Kynde;
And whanne they ben Alle to-gederis I-browht,
A Certein thing ȝe scholen hauen wrowht; 204
And Chargeth hem In Alle wise
Trewly to don here Servise,
'And swich a schipe ȝow forto Ordeyne
Of sweche tre that it may the self susteyne, 208
And that of water it may haven non fere,
Ne Of non thing In non Manere,
That it Mow laste foure thousand ȝer,
Where so Euere it go, Oper fer Or ner.¹ 212
And In the mene while this Schipe they make,
To Another purpos I wele me take,
For to Aparaille Other thinges thereto,

^{1—1} qu'il vous fachent vne nef de tel fust qu'il ne puisse pourrir, ne pour iauue ne pour autre chose, decha .iiij. Mil ans.—A.

Swich As behoveth there-Inne to do, 216

As ȝe scholen Afterward bothe heren & knowe

Al myn hol purpos vppon A rowe."

And Salomon it levede tho ful wel,

And there Aȝens spak Neuere Adel ; 220

but Suffredre hire wille Al that nyht,

Tyl on the Morwe it was day lyht.

On the Morwe Anon as the day gan Ryse,

he Comaunded his Messengeris In Alle wise

Next day Solomon
sends for carpen-
ters.

Into Every partye forto gon,

Carpounters him to bryngen Anon.

So that with-Inne a fewe dayes

these Messengeris Sowhten Many wayes, 228

and Carpounters to the kyng Anon they browhte,

to weten ȝif that with hem he wolde Owhte.

and whanne these Carpenteris weren semblid They come,

Echone,

To hem the kyng Aperede wel sone,

232

& hem Comanded there riht Anon

and he bids 'em
build a ship that'll

'a schip forto maken they Scholde gon,

So Strong, so Myhty, In Alle manere of gyse,

of swich tre As they Cowde devyse,

236

that for water ne Rokkes ne persen scholde

With-Inne iij m' ȝeres,' thus the kyng wolde.

last for 4000 years.

thanне Answered the Carpounters Agayn,

'his wille to fulfulle they wolde ben fayn,

240

To alle here powere & to Alle here Myht

they wolden don that Schipe to dyht.'

So that to werke they wenten Al In fere,

They set to work,
and build it in
half a year.

that the Schipe was Mad with-Inne half A ȝere. 244

And whanne it was fulliche I-browhte to An ende,

Thanne that lady to Salomon gan wende,

That thike Schip first dide begynne

thorgh hire qweytise and hire Jenne ; 248

"Sire," sche seide, "and it be so As ȝe me telle,

that In tyme Comeng swich A Cas be-felle,

392 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 degré 252
 that In bowunte alle knyhtes scholde passen Echone
 As don bemes of þe sonne passith liht of the Mone,
 And Alle hem that Euere to forn him were,
 Oþer after hym scholen Comen Armes to bere, 256
 It were bothe my Cownseille & my wit,—
 And ȝe wolden Owht concentynt to It,
 and as be good Resoun As thenkith Me,
 Sethen this worthy knyht Of ȝoure ligne suhal be,—
 that ȝe som Manere Of precious Armure 261
 Whiche is bothen passing good & sure,
 (So that ȝow he may haven In remembraunce,
 What so Evere Aftir happe be chaunce,) 264
 Scholen ȝe Ordeyne & Arayen Aȝens his Comenge
 Of hym that ȝe hauen so gret Merveillynge,
 and that the Armure be passinge Merveillous In all
 degree
 As he schal passen Alle Oþer knyhtes In dignete." 268
 "Sey," quod Salomon, "what Armure it schal be;
 and ȝif it be Covenable that I may se,
 I schal it ordeine thanne Anon Riht,
 And Into that Schipe it schal be diht." 272
 thanne Seide this lady Anon Ageyn,
 "Sire, I schal ȝow tellen now In Certein
 On Of the Most Sufficiaunt Armure
 that I knowe, as I ȝow Ensure. 276
 the holy temple wheche ȝe han don Mad
 In the worschepe of oure lord In this sted,
 In wheche temple the beste Armure is on
 that Euere On knyht here was I-don;
 It is the swerd of thy fadir, kyng davy,
 that there-Inne hangeth ful Sekerly;
 For it is On the Richest thing
 That Evere Abowtes heng ony kyng, 280
 the most Merveillous that Evere forged was,
 namely,
 the swerd of his
 father David,

- the Most disgiest¹ In Ony plas,
the Scharpest & the Moste trenchaund
that Evere Ony Knyht took on hand ;— 288
taketh that, & Maketh Ordenaunce
For that swerd with-owten ony variAunce,
And Ordeyneth bothe for hondele & point,
To Setten Every thing In his Ioynt ;
And Aftir for the blad *ȝe* ordeynen Also
As ȝow thinketh best forto do.
and *ȝe* that han of Alle herbes the knoweng,
and of Alle p[recious] stones the konnenge, 296
And the kynde of Alle thinges thereto
that be-longeth ony konnenge to,
Ordeyneth, for the point, of precious stones,
And that they ben Sotely Ioyned for þe Nones, 300
So that non Erthly Man Aftir this day
In non wise hem departen ne May,
but þat they Supposen In Alle thing
that it Nis but On ston In beenge.
and thanne to the pomel Ordeynen *ȝe*
As preciouſ A ston & Merveillous As it may be,
That non so vertwos, so merveillo[u]s, ne so riche,
Of Alle Other stones be non him liche : 308
and thanne A schethe that *ȝe* ordeyne,
tha merveillous blad forto susteyne.
and whanne Alle this *ȝe* han I-wrowth,
thanne wile I werken As cometh In My thowht, 312
and Ranges I wele Maken thereto,
Sweche As me liketh there-Inne to do.”
thanne he that was wisest of Al degré,
And most vertwes In herbis & stones Knew he,— 316
passing Ony oþer Creature
Most Connenge he was, I the Ensure,—
Owt of that temple the swerd they browhte,
the wheche kyng davy his fadyr owhte,
320 David's sword is
brought out of
the Temple.

¹ ? disgniest, or dingniest, worthiest.

Solomon decks
David's sword
with precious
stones,
but puts one only
for the pomel.

Then he makes a
Sheath for it,

puts the Sword
in the sheath,

and says that no
knight ever had
such a sword
made for him.

and that they helden as Riche and As worthy
As Ony thing þat In þe temple was Sekerly.

and thanne wrowhte he Al Aftir hire Avys

With precious stones of gret delys ; 324
but Onliche to the pomel An hy
he putte but on ston Sekerly,
Whiche of Alle Manere Colours it was
that Ony Man Cowde thenken In Ony plas. 328
And thanne Al his hol Entent

the schethe to Maken, he dide verament,
Where Inne that this swerd schold be ;
Ful Coriously his wittes thanne Cast he. 332
but where often the schethe þat he made there,
declareret not ȝit this storie here ;
For it schal ben non gret Mestier
the schethe ȝit to declaren In non Manere ; 336
but the pomel Made he so Ryaly
As here vs doth telle this Story.

And whanne this swerd thus garnysched was,
and be his devis wrowht In that plas, 340

thanne the Swerd Into the Schethe he pytte,
and ful fast be gan to behoden Itte,
bothe the schethe and Ek the swerd ;
Swich anothir nas there In Middlelerd. 344

and whan he Sawh it Aparaylled So Richely,
In Al the world hym thowhte non So worthy
That for Erthly man Euere was Mad ;
thus In his herte to him Self he seid, 348
“ that there nas Neuere non knyght born
In Al this world here be-forn
that for hym swich a Swerd was diht,
Ne non So Riche to non Mannes siht,

ne non so vertwos In Al degré 352

As that is this swerd, as semeth me.”

Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More, 356

- 'that Neuere Man theke swerd scholde drawe,
For lust, for drede, nether for Awe,
but him Repentyn Scholde Ryht Sore,
Sauf only he that it was Mad Fore, 360
What Manere of Knyht So Evere it be,
that non it drawe, but ȝif it be he.'
thannte to hym Cam A vois with-Owten lak—
the Same vois that to fore tymes to him spak— 364
"Salamon, Of this that þou hast Axed before,
Schal non man it drawe, but hym Repente sore,
but ȝif it be the Same persone
for whom this Mater thou hast I-done, 368
and for whom this swerd is dyht ;
It non Man to drawen schal hauen non myht."
And whanne that Salamon herde this,
thannte was his herte In Ioye & blys ; 372
and Anon let wryten with his hond
dyvers lettres, as I vndirstond ;
and, as this Storye doth devyse,
he¹ 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 ; 380
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, 384
As fer forth as Salamon Cowde seyne,
Not An Owr thike swerd to susteyne.²
" What?" quod Salamon to his wyf tho,
" how thenke ȝe now here forto do,
To putten So fowl A thing In Abvcionu

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.

¹ MS het
² —² ains en aporta vnes si laides et si poures comme de
canure, et si febles par samblant ke eles ne peussent l'espee
soustenir.—A.

- To So Riche A thing with-Owten Comparison?"
- Solomon's wife tells him that*
- "*þe, forsothe,*" thanne quod sche,
"At this tyme it schal non Operwyse be, 392
Sowf onliche, and it be goddis plesyng,
That so May happen In tyme Comeng,
That A damysele it Chaungen Schal there,
And Tornen hem Into Anothir Manere, 396
So Faire and so Riche, that wondir schal be
Ony Erthly Man to beholden Certeinle.
and so be this swerd there scholen *þe* knowe
the werkys of two wommen with-Inne A throwe; 400
For lik as *þe* don me to vndirstonde
That A Mayden schal comen In to this londe
Ferto A-Mendyn Al the grete wronge
That oure form Modir dyde A forn ful longe, 404
Ryht So schal the Same Maiden Certeynlye
Amendyn In tyme Comeng Al my folye,
the fowle Raunges that I have the swerd put to,
Fvl Riche & worthy for hem wele sche þere do." 408
- Solomon wonders at her words.*
- Of these wordis thanne hadde Salamon
In his herte gret wondir Anon,
Where sche hadde that wit An discresciown
him forto tellen So straunge A resoun. 412
- Whanne the Schipe was Mad In this manere,
And I-Couered, as the Storye telleth here,
In the Schipe was mad a bed of Tre,
Wondirfully devised, I telle the ; 416
and Ouerthwert ouer the beddis feet
lay this Ryal swerd, I the be-heet :
And Aboven, vppon the beddes hed,
A Crowne of Gold stood In that sted, 420
that Manie *þeris* to-fore his fadir kyng davy
that Crowne hadde werid ful worschepfully ;
wiche Crowne Salamon put In to that plase,
Sethen that knyht neu're non So worthy wase 424
As he of whos ligne scholde Comen that mayde,
- A wooden Bed is made in the Ship,*
- and the Sword laid at its foot,*
- while at its head is a Crown of Gold which David had worn.*

[leaf 35]

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 thyngē. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife
 “ȝit,” sche Seide, “vs behoueth now thinges mo :
 For ȝit to this Schip there failleth Somthing
 That there-Inne Moste ben with-owten faillyng.” 432

And these Carpenters sche took Anon,
 And to the Tre of lyf they gon to gon,
 vndir wheche tre Abel was Slayn,
 As the Storye to forn Reherseth Certein. 436

thanne Seyde sche to hire lord tho,
 “Sire, to this tre now moot we Go,
 And to the Tothir that of hem Come,—
 the Cause I schal tellen ȝow Al & Some,— 440
 Off wheche on Is Red, Anothir is whit,
 The thrydde is grene, A tre of delyt :
 Of these take ȝe now springes thre,
 Whit, Red, & Grene, lik as they be,¹
 Whiche the bed Scholen Envirown Abowte,
 As I schal ȝow 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 vndirstond,
 Ne was it persched with Mannes hond.’²
 thanne Answerid this qwene Anon,
 “but ȝif that ȝe my Comandement wil don,
 ȝe scholen ben blamed Al In hye,
 I-Seye ȝow, Seres, now ful Certeynlye.” 452

Thanne they fulfulden here Comandement
 holiche Aftyr the ladyes Entent ; 456
 and they dradden hem ful Soryly,
 For neuere to fore hadde Man Comen ther Ny.

takes carpenters
to the Tree of
Life,

and bids 'em cut
off ȝ branches,
444 white, red, and
green.

The carpenters
refuse at first,

but then do it,

¹ prenes .ij. 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'enpirast do
riens.’—A.

but ful sore Abascht they weren Atte begynnenge,
 For so fresh blood owt of þe tre gan spryngē, 460
 but the Tree of Life bleeds.

As of A Mannes Arm it hadde be
 that hadde ben of smeten Sekerle
 In bataille, oþer In tornement,
 Lik As it semede to here Entent. 464

The carpenters again refuse to work,

and thanne weren they Abascht so sore,
 that there-Onne wolden they werken no more,
 and so lefsten 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 fulfilden hire Comaundement.

but at last do cut off the 3 Branches.

And whanze these thre brawnches weren I-browht
 To þe Schipe, to fulfillen the ladyes thowht, 476
 þit ful Sorye they weren thereto
 here ladyes wille thanne forto do.

Solomon's wife puts these branches on the bed,
 1 in front, 1 behind, the 3rd across,

thannde devised the lady how it scholde be
 of alle tho Braunches In Eche degré, 480
 On be Fore, the tothir be hynde,
 the thridde Ouerthwert, As Cam to hire Mynde ;
 So that the bed ouer sprad was there
 with these thre trees In this Manere. 484

and tells her husband

that no man shall ever see them

behold now of this merveillous werkynge,
 What it was thanne to Signefieng !
 For it was to a gret Signefyaunce ;
 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 vpon this bed to forn ȝow be !
 Now herkeneth to me what I schal seye : 492
 these Schal Neuere Man Sen ful Certeinlye

But ȝif Abelys deth he schal haven In Mynde,
That Man that so Just was, and to God So kynde." 496

unless he thinks
of Abel's death.

And whiles they spoken of this Matere,
Anon to hem Comen tydynge there,
that tho whiche the Branches hadden Atamed,
Aungeles¹ they weren, that weren not blamed. 500

The carpenters
turn blind.

Thanne be-thowhte ful Mochel Salomon
Of Manye thinges that he wolde don ;
And ȝit to his wif he Seyde Ryht nouht
Of Al that Euere thike tyme he thouht. 504

Thanne Anon Salomon be-gan to write,
and with his wittes it gan to Endite,
A lettre In the Schipe forto be set tho,
In what plase he myhte best it do. 508

Solomon writes a
letter to put in
the Ship,

And this was the be-gynneng of his Resoun,
As ȝe scholen now heren, bothe Al & soun² :
" Behold, thou Knyht, (what I schal Seye ;
Of on thing I warne the Alweye,) 512

warning the
Knight (Galahad)

That schalt ben Ende of Myn lynage,
As I am Certefyed, and of So worthy Corage.

Evere be thow war of wommens Engyne ;
And Also of Many thinges they welen propyne,
loke that thow be wis, & kepe the wel,
and of hem be war thou Evere del,
and that thow leve hem In non wise,
For ȝif thou do, thou lesist thin Aprise ; 520

to beware of
women's wiles,

Ne Neuere prowesse ne non Chevalrye
Schal I the waraunten Certeinlie,
but it torne Reprof to the ;
thus Sente the to Seyne Salomon be Me : 524

And of hym Remembraunce thow took,
Whanne that thow lokist vpon this book."
ȝThys was the begynneng of his writ there,

and to think of
Solomon when
he looks on the
letter.

¹ ke chil qui l'arbre de uie auoient entame, estoient auule
[blind].—A.

² for som

³ Et teus li commandemens du brief ke salemens escrist
pour le chiualer qui fist tant de cheualerie el roiaume de logres,

Whiche Salomon wrot In this Manere ; 528

For of logres that worthy Knyht

Whiche that Into this Schip scholde be dyht,

Wrot Salomon this qwestion Sekerly,

and Into the Schipe it putte trewly. 532

And now of Forein londes scholen ȝe here,

As the storye of Sank Ryal Reherseth In diuers manere.³

And After he Wrot the verite

Of his wif there In Alle degré, 536

how his wif this Schipe gan to Ordeyne,

And Al that Richesse there-Inne put Certeyne,

bothe the Bed, & spyndelis Also

that overthwert the bed weren I-do, 540

of whiche on was whit, Anothir was Rede,

And the thridde was grene In that stede ;

and alle colowred of here kynde they were,

As¹ of the Tres they weren taken Ere. 544

and whanne this writ was thus I-do,

At the beddes hed he leyde it tho ;

vndir the Crowne there As it was,

There he it putte In that Same plas. 548

And whanne this Schipe thus was I-dyht,

Into the Se he it putte Anon Ryht.

thanне to his wif he Seide Anon,

“Lo, dame, now Al this thing [is] don,

and Into the Se I have it pyt,

Neuere weneng more forto Sen it ;

Ne I not neuere to knownen of his Comenge,

of theke worthy Knyht þat me Is put In Mynde.” 556

“ȝis² Certein, Sire,” quod his wif thanne

“Som veryfieng Schole ȝe han of that Manne ;

Charge ȝe ȝoure Meyne Anon Ryht

et mist a fin les auentures qu'el roiaume de la terre foraine et
en maint autre lieu auenoient par l'aventure et par la forche
del saint graal, si com li contes deuisera cha auant.—A.

¹ MS As As

² MS ȝif

Solomon also
wrote (for Gala-
had)

all about his
wife's ordering
the Ship, the Bed,
and the Spindles;

and then put the
letter under the
Crown.

Then he sent the
Ship to sea.

- That ȝowre pavylowns ben Redy dyht,
And be the se Syde that ȝe don hem Sette,
And for non thyng that ȝe ne lette
That ȝe 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-falle."
- 560 Solomon's wife
bids him have
his tents pitcht,
- Thanne this Salomon Anon Ryht
Comanded his pavilowns to ben dyht,
And to ben Set faste¹ vpon the Se Syde,
with-Inne wheche he myhte abyde,
his wif, & with hem A prevy 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.
- 564 to see what'll
become of his
Ship.
- So vpon A tyme As there-Inne they lay,
As this Storye here doth Say,
As it be-happede Abowtes Mydnyht,
In his Sleep he Sawh a wondir siht :
that there Cam from the hevene An hy
A man, & of Aungeles A gret Company
that certein Instrwmentis with hem browhte ;
but what Maner they weren, he knew hem nowhte, 584
- One night
Solomon sees a
man with a com-
pany of Angels
- 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.
- 588
- And Alle Into the Schipe they descendid Anon,
Ech After Oþer there-Inne Gan gon ;
thanne to the water gonne they Reche,
And ther-with dyden as I schal the teche :
and Into that schip it Cast Abowte
- 592 come down from
heaven into his
Ship,
- Into alle parties, with-Owten dowte,
- cast water all
over it,

¹ MS foste

Seyeng there In this Manere
 To his Aviciown, as he myhte here : 596
 and say the Ship
 is a type of God's
 new House.

An Angel writes
 letters

forbidding faith-
 less men to enter
 the Ship.

Solomon wakes,

and sees the
 Angels and the old
 Man in his Ship,

but has no power
 to speak to them.

Seyeng there In this Manere
 To his Aviciown, as he myhte here : 596
 "This Schipe is the Signefiaunce
 Of Myn Newe hows with-Owten variaunce."
 and thanne this old Man gan forth to gon
 to the bordis of þe forschipe there Anon, 600
 And bad on of his Compeny to write
 Sweche lettres as he wolde Endyte.¹
 And whanne these lettres weren I-wrete,
 thus gonue they sein, And thou wilt wete : 604
 "a passing fool thanne schal he be
 that this comaundement passeth In ony degre."
 this beheld Salomon In his Aviciown,
 What this Comaundement spak Al & Som ; 608
 and þerto it was so worthily I-wreten & dyht,
 So that there Cowde non Erthely wyht
 discryve the bewte of that Scripture
 that so wondirful was, I the Ensure. 612
 And al swich wondir he hadde In his Slepinge,
 So that atte laste he barst In wakynge,
 And there his Eyen he Opencede Anon,
 And to-wardis the schip he lokede ful son ; 616
 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. 620
 thanne to hem wolde he han Spoken tho,
 but non power hadde he thereto ;
 he wold han Clepid hem In his Gyse ;
 but power hadde he non forto Rise. 624
 thanne wolde he han Clepid hem þat to-fore him lay,
 but thereto power hadde he non be no way,
 For he ne myht nethir Meve ne Speke,
 Ne with On word ne Myhte Owt breke. 628
 thanne thowhte him that a voys Seide tho,

¹ MS endyde.

“ Salomon, thy desir is fulfyld and do ;
 For the Knyht that the Ende of thy lyne schal be,
 In to this Schip schal Entren ful Sekerle, 632
 And this swerd schal he have In honde
 that þou hast Aparailled ; this thow vndirstonde.
 and here-offen schalt þou knowen the verite,
 that non schal Entren, but ȝif it be he.” 636

An Angel tells
 Solomon that the
 last Knight of his
 line shall enter
 his Ship,
 and have his
 Sword.

And thanne After this word anon,
 Owt [of] this Schip this Compenye gan gon,
 that Salomon ne wiste witterlie 640
 Where they becomen tho Serteynlye.
 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. 644

The Angels
 vanish.

Solomon wants to
 go on board his
 Ship,

and whanne the Schipe he wolde han Entred ther,
 A voys to hym Seyde In this Maner,
 “ Salomon, I the Rede that thou with-drawe,
 and that thou werke Aftyr my Sawe ; 648
 for ȝif thou Into the Schipe Entre otterly,
 Thou schalt ben persched Sothfastly.¹
 but loke the Schipe that thou lete go,
 To Swich place As it is ordeyned to,
 And where that fortune so wele it bringe ; 652
 Forto manie stroung Contres is his goyng,
 wheche that hens ful longe they ben,
 As In tyme Comenge Oper Men scholen sen.” 656

but is warnd by a
 voice that he'll

be killd if he
 does.

Thanne there Salomon with-drowh him Anon,
 And from that Schip faste gan to gon,
 And beheld the lettres wreten vpon the bord,
 that In this Maner they speken Every word : 660
 “ Thow Man that Entren wilt with-Inne Me,
 be war that ful of Feyth that thou be ;
 For In Me is, if non thing Ellis,

So he goes back.

¹ Se tu entres dedens, tu periras.—A.

² et saches ke ele sera encore veue et pres et loing.—A.

No one is to
enter Solomon's
Ship unless he
has faith without
wavering.

- but only feith, (As the Storye tellis,) 664
 and Riht-ful Creaunce, as I telle the.
 þerfore be war, hoso entre with-Inne Me,
 that he have bothe feith & Creaunce
 stedfastly, with-owten variaunce. 668
 and ȝif thou blenche from ony of tho,
 be war, from the than Schal I go,
 And the forsaken In alle degré,
 And Nethir Sustenaunce ne helpe getest þou non of me ;
 In what place that so Evere thou be, 673
 Sodeynly schal I forsaken the."
 and whanne Salomon Radde this Scripture,
 at that Schip myht he non lengere Endure, 676
 and Seyde 'that to Entren, he nas not worthy,
 Into non Swich place Serteinly.'
 thanne Comaunded he his Men Anon
 Forth Into the Se that Schipe to don, 680
 So that it paste ful ferre from hem þ°
 that Owt of here Syhte it gan to go,
 that Nethir Salomon ne his wyf
 Non lengere it Syen, with-Owten strif. 684
 Now leveth this storie here anon,
 And to Nasciens now let vs gon,
 that longe hathe ben In Tornaunt Yl,
 As thowh it were in Maner of an Exyl. 688

Solomon's Ship is
sent to sea,

and soon sails
out of sight.

The story turns
to Nasciens.

CHAPTER 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 refind (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Ivrie londe,' l. 330, the place where he liked to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye

[How] that Nasciens ful Sekerlye

[Beh]eld tho spyn delis that on þe bed lye,

[And] tho thre Tres ful Sekerlye

that Colowred weren of here Owne kynde,

where-Offen he Merveilled Sore In his Mynde;

With wheche Bransches the Bed was spred

bothe Enlonges And Ouerthwert, as it is Seid,

Nasciens looks
at the colour'd
4 Spindles,

8

And Evere this Nasciens beheld hem faste,

And Merveilled In his Mynde Atte laste

Whethir of the[r] Owne kynde it scholde be,

Oþer depeynted with Colours ful Sekerle;

Ne stedfastliche he ne cowde not beleve,

Ne with Alle his wyttes ne Cowde not preve,

how that So I-Colowred they were,

Oþer I-peynted In Othir Manere.

12 and wonders
whether their
colour is their
own, or painted.

16

thanне Anon A word to hym Self gan he say,

Whiche Sore him Repentyd that same day,

- Nasciens then says he thinks the Bed is made by treachery and falsehood.**
- "be my trowthe," quod Nasciens tho ful pleyn,
"Of this bed I not what I schal Seyn, 20
For I ne Can not demyn In My Memorye
but that this bed is Mad Al be trechorye,
And be falsnesse, and be Engyn,
thus thowhte me tho In herte Myn." 24
- At once the Ship splits in two, and he falls into the sea.**
- And Anon As he hadde Seide this werd,
he gan to beholde vppon the Schippes bord,
and Sawh how that It Clef A-two,
So that Into the Se thanne fyl he tho, 28
And there Anon I-dreynt was he ful Ny,
Ne hadde goddis helpe han ben Sekerly.
- And whanne In the water thus was he,
Sore Abascht he was ful sekerle ; 32
For he Niste whethir he slepe oþer wook,
So Sodeynly the watir him took.
and thus Sone he loked him Abowte,
And Sauf Of the Schipe that he was Owte, 36
Beholdyng to-wardis the yl Anon ;
Thedirward ful faste he swam ful son,
tyl Atte laste he Recouerede this yl
Where that he ferst was In Exil. 40
- He swims to the island, sees the writing in the Ship, that Faith only is in it, and reproves himself for his want of belief.**
- And whanne the yl Recouered he hadde,
Ryht ful gret Ioye thanne he Made,
And loked Aftyr this Schip Anon,
And Aftyr tho lettres Everychon 44
that Seiden In this Manere vtterlye,
'In Me Nis but Only feith Certeinlye.'
- And whanne he beheld this Scripture so,
he wiste wel In Synne he was fallen tho
be Miscreaunce & Misbelieve.
þerfore 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, 48
Why were thow Se Ethe for to tornen here,
And of Misbelieve to ben On this Manere. 52

- Of that Schipe that thou were Inne,
 O fals belevere, why wost þou from it twynne ? 56
 Why Art thou Of Misbeleve & Miscreaunce,
 Sethen god the hath Schewed be Many chaunce,
 And be Many Merveilles In that Schipe Also :
 A ! fals Cristen Creature, why wost þou so do ?" 60
- Thanne there to god Cryde he Mercye
 With Sorye herte & weping Eye,
 'That God wolde for-ȝeven his Misdede,
 And Evere him to Socoure In his Nede ; 64
 And that wroth with him he wolde not be,
 but on hym to haven Mercy & pite ;
 And that for his newe Miscreance,
 God On him scholde schewe non veniaunce.' 68
 And thus vpon the yl stood Nasciens there
 Al the live long day In this Manere.
- And whanne to the Eward it gan to drawe,
 And the lyht with-drawen, as be Old Sawe, 72
 And that the Sonne hadde lost his lyht,
 It wax to dymmen & to becomen to Nyht ;
 thanne Made Nasciens his preyere
 With good herte & In devout Manere ; 76
 and whanne he hadde So I-do,
 down he hym leyde Anon Ryht tho ;
 And there he Slepte Al that Nyht
 Tyl On the Morwen it was day lyht. 80
- vpon 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,
 ȝif Owht thanne he Myht sen it there ; 84
 but Nethir Fer Nethir Nye
 he Cowde it non sen Certeinlye. 88

Nasciens prays to
God to forgive
his misdeed.

At nightfall he
prays again.

Next morning

he can see
nothing of the
Ship.

Nasciens prays
again to Christ

to keep him from
all his enemies,

[I did'st to me]

and support him,

as he is so feeble
in the new Faith.

- and whanne that he Sawhe it wold not be
that he ne myht it sen In non partë, 92
thanne wondirly Sore Abaschet he was,
So þat he left vpe his hond In that plas,
and On hym he Made the Signe of the Crois,
thus Cryeng to god with Milde voys : 96
“ Now, Jesu Crist, for thy grete pite,
and for thy Mercy that is so large & fre,
that Me Owt of Calaferis daungere
Into this place hast Browht me here, 100
Wheche that was My Moste Enemy
that Evere ȝit hadde ich here worldly ;
and Sethen, lord, that thou hast don so,
From alle Óþer Enemyes kepe me now fro, 104
that me Asailleth Every day,
Me to deceyven, ȝif that he May,
With his False conspiracye ;
Now, goode lord, from him þou me gye ; 108
And defende me, lord, As A Champiown,
From the wiles of that fals Felown,
That I mot kepen Euere for thy sake
Thike Iowel whiche thou distine¹ betake, 112
Whiche is my Sowle, In Eche degré
It to Kepen, lord, power graunt thow Me.
And ȝif therto I ne haue neþer Strengthe ne powere,
Now, goode lord, that thou Supporte me here, 116
And that Euere My sowle that thou Kepe,
Whethir that Evere I wake Óþer Slepe.
For I Knowe wel In Myn Memorie,
that ȝif that fals thef Owht me Aspye, 120
ȝif I Owht be blenched from holy Chirche,
thanne his Maistres On Me wile he wirche,
And Me to strangelyn ȝif he May,
That ȝit so feble am In the newe fay ; 124
therfore Euere, lord, defende thou me,
Tyl More Stedfast that In beleve there I be.”

Whiles Nasciens Made thus his preyere,
 Euere towardes the See loked he there, 128
 Evene plat Est, ȝif he myhte Aspye
 Ony Schipe Owther fer other Nye.
 And Atte laste he loked So fere
 Tyl A schipe him thowhte he sawh comen there, 132 Nasciens sees a ship coming, with a very old man in it.
 And there-Inne A Man of Ryht gret Age,
 As him Semed be his visage ;
 And streith it Cam to that yl
 there Nasciens was Inne In Exyl; 136
 And So Nyhe to the yl there Gan it gon,
 two spereschaff¹ lengthe there anon ;
 but Non ner it ne kam there,
 nethir not ne wolde In non Manere : 140
 So Riche thike litel vessel was,
 That Sire Nasciens thowhte In non plas—
 Nether vpon the lond ne vpon the See—
 So Riche A vessel that Myhte han be ; 144
 For with-owten it was Set so ful of precious stones,
 Every bord ful thikke for the Nonis,
 So that Nasciens wende ful Sekerly
 that Alle worldly princes, ful Certeynly, 148
 Ne hadden of precious stones so gret plente
 lik As In that Schipe there gan he to se ;
 And ȝit was that Schipe In Other degré
 Anoured² with diuers Iowellis Certeinle. 152 adorned with many jewels.
 thanne beheld Nasciens this Schipe on bothe side,
 And Alle the Ietes sauf xij In that Tyde,
 Alle they weren Echon of Sylver fyn tho,²
 And the poyntes with fyn gold I-garnesch wereñ Also,
 that was Also Cler Schynenge 157
 As the sonne vpon the water whanne it is Glemerynge ;
 And to forn, As scharpe And trenchaunt they were

¹ deus lanches² a sournee d'autres choses dont nasciens ne s'esmeruilloit mie mains ; Car el bort d'une part et d'autre auoit saietes, truskes a .xij., qui toutes estoient d'argent.—A.

As Evere was knyf Owther Ony spere. 160

Whanne Nasciens Sawh this good Man fast by,
and beheld that he wolde Comen No Ny,
Nasciens to-ward hym gan to dresse,
With him to speken In Sekernessee. 164

Nasciens wel-
comes the old
man.

thanne seide Nasciens, "Sire, welcome þe be!"
"Gratunt Mercye, Sire," quod this good man Sekerl.
thanne Axede This good Man Nasciens Anon,
"how that Into this Contre Gonnen ȝe to gon, 168
that Is so fer from Every Man?"
thus Axede he of Nasciens than.

"Now Certes, faire Sire," quod Nasciens tho,
"I ne wot Into this yl how I come to; 172
but wel I wot It was be goddis wille
That this yl I Cam vntille;
And bothe thorwh his grace and his Myht
that me deliuerede from that Crwel Knyht, 176
Owt Of his presown, Sire Calafer,
Where that I was In Riht gret danger."

He tells Nasciens
that Calafer is
dead;

"þe, Sire, Of Calafer have thou non drede,
For he is ded on Ryht Evel dede 180
Al so wykkedly As man Myhte deye,
I telle the, Nasciens, now Certeinlye."
"ha, goode swete Sire," quod Nasciens tho,
"Is this trewe that ȝe seyn me vnto? 184
And how mythen ȝe haven thereoffen knowenge,
this were to Me A Merveillous thinge."
"ȝif, Sire, Sekerely," this good man seyde,
"this day I sawhe whanne that he deyde." 188

he saw him die.

"And this be Soth, Sire, that ȝe me Seye,
And ȝe An Erthly Man Certeinlye,
It may not Acorden, In non degre,
That I so fer from folk scholde be 192
as ȝe diden me ferst to vndirstonde
that I was so fer Owt of londe;
And ȝit is it not past Matyn tyme,

- Neþer no wher ny the Owr of pryme, 196
 And þe so faste scholde han gon,
 For Erthy man myht neuere don it non."
- "Now I the Sey," quod this goode Man tho, The Old Man
 "I sawh hym ded with-Owten Mo. 200
 And ȝit Art thou from thyn Owne Contre
 Ferthere thanne that thou wenest to be ;
 And ȝif thou wilt not Me leven of this,
 Sore Schal the Repenten with-owten mis, 204
 Al so Sore As thou dydest Ere,
 Whanne In the Schipe thou spoke thike wordys
 there,
 thorwh wheche Into the water þou wentest Anon,
 & þere to hauen deid, wistest þou non Othir won." 208
- Whanne Nasciens vndirstood hym tho Nasciens then
 That he So Merveillously Spak him vnto,
 and Remembred him In swich Manere
 Of þe wordis that he In the Schipe spak there, 212
 Whiche that non man vndirstondyn ne Myhte,
 but Only God thorwh his Insihte,
 Thanne supposid he Aboven Alle thing
 that from God it Cam, theke discouereng, 216
 And that God hadde discouered hym tho
 To thike olde Man that to hym Cam so,
 And that to hym was he sent In Comfortynge,
 Somme goode tydylges him forto bryng. 220
 thanne to this good Man Seid Nasciens Agein, so he tells him
 that he believes him,
- "Sire, I leve ȝow ful wel In Certein ;
 Of Alle thinges that ȝe me Seye
 I beleve ȝow wel Certeinlye ; 224
 but of that Schipe that wente fro Me,
 Sire, konne ȝe there offen owht tellen Me,
 ȝif It Euere Owht schold Comen Agein
 Into on[y] place there I am Certein,
 and ȝif Evere Ony More I schal it se
 In ony place where so that I be."
- and asks him
about the Ship
that split.

Nasciens asks
the Old Man

to tell him what
the Ship typifies.

It typifies Holy
Church,

which, like the
Ship,

has only Faith
and Truth in it.

And as the
writing on the
Ship forbids men

- "*þe, thou schalt it sen,*" quod this good Man, 232
 "Better Arayed thanne Euere 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." 236
 "Sire," quod Nasciens to that good Manne,
 "that Schipe that Every day Encresseth thanne,
 It Nis non Schipe As Othere be." 239
 "thou seist soth," quod this goodman, "ful sekerle ;
 but Of A schipe it is the Semblawnce,
 And of the highe god A gred demonstraunce
 that he wolde hedir it to the Sende ; 243
 but of his signefiaunce thou schalt knowen þe Ende,
 and Otherwise thanne A schipe thou schalt it calle
 In tym Comeng, So May be-falle."
 "Certes, Sire," quod Nisciens tho,
 "I beleve wel that *þe* sein me vnto ; 248
 And therfore, sire, I preye *þow* for charite,
 The Signefyaunce that *þe* tellen me."
 "I schal the tellen with Ryht good chere,"
 quod this Good Man Anon Ryht there. 252
 "The Schipe that thow here Sye, Sikerle
 It signefieth holy Chirche, Siker thow be,
 whiche that is the most delitabile thing
 In Al this world with-owten varyeng ; 256
 and lik As the schipe hadde non thing with-inne
 bote feith & Creauunce, neþer more ne Mynne,—
 As vpon the bordys Rehersid the scripture,—
 Ryht so fareth holy Chirche, I the Enswre, 260
 that bothe feith and trowthe, as I the say,
 In holy Chirche it is from day to day ;
 And of these two thinges ferst Sekerly
 holy Chirche was fowndid, I telle the pleynly. 264
 "And the Brefis that on the schipe weren set,
 Signefieth holy Scripture with-owten let,

- wheche defendith that non Man schold Entren there to enter it
 but he be stedfast In feith In Alle Manere ; 268 unless they're
 stedfast in faith,
- Riht so defendith the same Scripture,
 Non man holichirche to Entren but he be pure,
 And of Synne I-clensed that he be,
 [By] confescioun Of mowthe ful Openle 272 [leaf 37]
 And with herte-ful Repentaunce,
 And to God to ben stedfast In Creaunce,
 & there-offen Mevable that he ne be,
 As is the paynym In Eche degré, 276
 That wile Tornen with Everey wynd ;
 For swech is Evere the paynmys kynd.
 But the Cristene owht not forto don so ;
 but As A myghty Bole they scholden do, 280
 that is Sekir of Fote And of fundement,
 whanne that he is asaylded of his Enymyes present ;
 Ryht so stedfastlych In Alle Manere
 Scholde Evere Cristen Man lyven here ; 284 And after,
 And stedfastly beleven In holichirche,
 And there-Inne Alle goode werkys to wirche, and work good
 Forto defenden hem with strengthe & Myht
 Aȝens that Enemy that, bothe day & nyht, 288
 doth what he Can hem forto withdrawe
 bothe from god & from holy Chirche lawe.
 And therfore I Rede now Every Man
 to fownden him In the fadir, what that he kan, 292 and found himself
 the wheche is Crist, Goddis Sone of hevene,
 that Into therthe discended with Mylde stevene.
- “ And lik As the Schipe, Ordeyned it was
 thorwh the See to Gon In Every plas, 296
 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. 300
 “ be the Schipe vndirstonde thou holy Chirche ;
 And be the See, the world, ȝif þou wilt wirche.
- The Ship is Holy
 Church.
 The sea is the
 world.

	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, whethir that they waken other Slepe,	304
Holy Church keeps God's servants, and purifies them.	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 Clernesse be Sevene weyes In Sekernessee, Wheche that Maken hym to Schyne So bryht Aboven Alle Oper Metales that ben more lyht ; And lik As the Sonne passeth the sterre, So doth gold Alle Metales bothe Ny & ferre.	312
The Bed means the Holy Table on which God's Son is con- secrated, the wine turnd to Blood, and the bread to flesh.	" Now of the Schip I hau'e the told the signifaunce ; 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 hevene Is Onne I-Sacred with ful Mylde Stevene ; Where that the wyn Is I-torned blood Red, And the bred to verray flesch In that Sted, be the vertu of the holy wordys there that the blessed man Seyth In his Manere. 324 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, 328 Mannes Sowle to byen from helle,— The develis powste forto felle,— Whiche Every day to forn his ded Wenten to helle, that fowlë Sted.	328
The Bed also means Christ's Cross, that he was crucified on.	" Also zit myghtest thou vndirstondyn More be the Bed what it is to Signefye thore,	336

A thing that Mad is on forto Reste	The Bed also means a place for Christ to rest on when he'd suffered death.
Whanne Crist had Suffred deth, As hym liked beste.	
For Evere Aftir Strong Travaille	341
Behoveth A man to Resten Sawn faylle :	
Riht so Schalt thou vndirstonde, that aftir that god hadde suffred schonde,	344
Rest that Crist took As hym list	
In what place so him liked best.	
“ Now haue I the told the signefiaunce Of Schipe & bed with-owten variaunce.	348
Now of the thre Spyndelis wil y fonde, Owther braunches, whethir ȝe welen vndirstonde ;—	
As to the Spindles,	
For, with-Owten gret Tokenyng, Abowtes that bed Envirownenge	352
was not don, wel myhtes thou wete, As I schal the Openly declarren itte,—	
Of wheche on was whit, Anoþer was Red, the thridde was grene In that Sted :	356
what the Signefyaunce is of these thre, Schortely I wele it declarren to the.	
“ Ferst, be the whit thou schalt vndirstonde, Whanne Crist Cam ferst In to Erthly londe,	360
he Cam Only In virginite,	
the White one means Christ's virginity:	
And Into the blesid virgine so Entred he ; And hire virginite ne dide Neuere schende,	
but Clene virgine Abideth with-owten Ende.	364
For Into hire bosom he Entred As Clos	
As ¹ A ȝate is schet þer that no man In gos ; And As holyche he Isswede Ageyn,	
And Euere the ȝate clos schyt In Certein.	368
So this betokeneth virginite	
In Alle degres, As thou myht se.	
“ The Rede braunch that vppon that bed lay, which of his owne kynde is profay,	
therby schalt thou vndirstonden charite.	372
the Red one	

1 MS As As.

416 THE RED SPINDLE MEANS CHARITY ; THE GREEN, PATIENCE.

	In Crist that So lowliche wolde be, that bowed his body to passiown, For Mannes Sowle to maken Redempcioun.	376
means Christ's humility in giving his body to redeem man's soul.	behold, swich lownesse he schewed þere ! and the grettest ȝifte for man In ony Manere ȝaf Crist there ! his Owne Body, the wheche that is lyf Euere lastyngly.	380
It also means Christ's love.	lo, hire Charite myhtest þou vndirstonde, whanȝe that In dedly flesch he hym wond In the welle of Charite and of pite ; lo, thus dyde Crist for love of the !	384
The Green Spindle	" Be the tothir Spyndele that grene was, wheche On the bed was In that plas, that to An EMeraude I-figured it Is,—	
means Patience,	The wheche that to paciense with-owten Mys Is the Semblaunce Of that ston, As men it knowen ful Manyon ; the wheche Emeraude is Evere Grene, lik so is paciense with Owten wene ;	388
which ensures a Christian victory over his enemies.	the wheche may neuere ben taken Away For non deseisse, I dar wel Say, Nethir for non Maner Adversite, ȝif In A Cristen Mannes herte I-grounded it be.	392
With Virginity, Meekness, and Charity	For be pacyense schalt thou han victory, And with paciense discomfit thyn Enemye ; For there as paciense I-herberwed he ys, There is Evere victorye with Owten Mys.	396
was the Bed coverd.	For thouhe thy Enemy be neuere So wood, and these thre thou wel vndirstood, And kepe hem Sadly In thin herte,— thanȝe schal thyn Enemy neuere the Asterte,—	404
	Whiche is ferst virgynite, Meknesse, and thanȝe Charite ; And with these thre Certeinlye was the bed I-couerid sothfastlye,	
	Whiche the verray Cros doth Signefye,	408

On wheche that Crist gan vpon deye ;
 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]}]

412 These three

416 virtues were with
Christ when he
suffered death.

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.

420 While the Old
Man is explaining
these things,

424

Nasciens falls
asleep,

428

And whanne that he whiche In the vessel was,
 Sawh Nasciens On Slepe In that plas,
 thanne thens Anon he gan to hye,
 And with-Inne A litel while Sekerlye
 he was thennes A gret Iorne,
 Ful fer Abrod Into the Se.

432

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 Asaillede 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 ;

436

and dreams that
a great Serpent
attacks him.

440

^{1—1} a chele angoisse qu'il souffri, li firent compaignie ches
trois choses, virginites, carites, et pascience ; et ensi, garnis de
ches trois choses, uenqui il la mort, et ramena notre vie au
monde.—A.

- and he can't
defend himself,
till a little worm
comes to help
him,
- but his defens Myhte ful litel Avaylle,
Tyl atte the laste thanne saun faille 444
there Can a Werm of lytel powere,
In Socoureng of Nasciens there.
- when the Serpent
flees.
- And whanne þe serpent Sawh þat worm comen tho,
From Nasciens he fledde him fro, 448
wich Cam to him for Socourenge,
thanne In this Serpent was non longere Abydynge.
Thus thowhte Nasciens In his Slepinge.
- Nasciens awakes.
- And whanne he Awok, with-owten varyenge 452
he was Abascht, And wende Sekerly
þat with the Serpent he hadde fowhten Certeinly ;
and fully Awaked thanne was he,
thanne wiste he wel ful Sekerle 456
that verrayly Aslepe he was
thorwh the Swete wordes þat In that plas
that the goode man Seide to him tho,
whiche In the vessel was Ago, 460
that he ne Cowde be non-were Aspye
In Al the See, nether fer ne Nye.
thanne to hym Self he gan to Compleyne,
And thus to hym Self he gan to seyne, 464
'that he was bothe A fool & A Caytyf
that In sweche degré 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 degré,
Of Alle the wordis of this good Man
that In the yl to hym seide he than, 472
And In his Sleepe it was from him gon,
Onne this word Cowde he tellen non.'
- The story turns
to Celidoyne.
- but leve we now of his talkyng,
And Celidoyne his sone let vs forth bringe, . 476
And tellen forth of his Storye,
That to him be-fil ful Certeinlie.

CHAPTER XXXII.¹

Celidoyne's Adventures. How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Nasciens's isle (p. 420); and it is very wild, and 'feeble comfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be calld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is scorcht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an unsading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

¹ The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en oreint porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees 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). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warnd him. And so he falls asleep (p. 437).

When the Nine
hands deliverd
Celidoyne from
Calafere,

they left him 10¹
days' journey off,

in an island.

He was only 7
years and 5
months old.

Now here declarereth in this partye,
how that the Nyne hondis Sekerlye
delyverid Celydeyne Owt of dawngere
From alle the veniaunce of Calafere; 4
With Inne Schort tyme, Er he Cowde knowe,
Ful fer from his Contre was he throwe
Into the Se ful Apertlye;
Al hol x. Iornes ful Sekerlye 8
And half A Iorne,¹—As Seith the book,—
there was he left, ho-so wile it look,
be the wil of the Maister Above,
that on Celidoyne gan preven his love, 12
and lefte him there In An Yle
besides that his fadir was In Exyle;²
properly from his fadir fyve Iorne
this Celydoyne was left ful sekerle. 16
and whanne In this yl he was there,
Amyddes In the See he wiste neuere where,
and therto A Child but of ȝong Age—
vii. ȝere v. Monthes³—and þerto fair of visage, 20

¹ tant com l'espasse de .x. iournees durent.—A.

² sour la riue de mer, en vne isle ou ses peres estoit.—A.

³ iouenes enfes en l'aage de .x. ans seulement.—A.

& therto Closed In A wondir place ;
 In the Same plase þere that he wase,
 vpon the ton side A wylde forest
 Walkyng wel ful of Raveynous beste ;
 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.

On one side of
Celidoyne is a
24 wild-beast forest;

28

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 Oribly ferde that trowbelynge,
 that semede An Ende Al the world to bryinge.

32

It rains, lightens,
and thunders.

36

thannte 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 Comen 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.

40

Celidoyne takes
refuge in a cleft
44 of the rock.

[leaf 38]

48

So longe atte laste loked he there
 Tyl him thowhte, As be his Manere,
 he sawh where Comen, As to his Eye,
 Schepis with Meyne tho Sekerlye,
 So that the wawes of the Se
 To that yl hem drof ful Sikerle.
 thanne they Criden þat with-Inne were,
 " Save vs, oþer we schole perschen here."

He sees ships
coming to his
island.

56

And whilles they Criden, & Maden this fare.

*Two ships come
to the island.*

Tweyn Schepis to þat yl A-Ryved there ;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras. 60

An old mariner

And whanne that they weren Aryved there,
thanne Cam þere forth An Old Marynere
that Knew more thanne Ony Othir
Of Al that Compenye Among þat fothir ; 64
And thus he Seyde ful sore wepinge,
With deolful Noise and Sore Cryenge :
“Sire,” he seide, “this ys A wondir Chaunce,
that of Oure lyves we weren In dowtaunce ; 68

*says they're worse
off on the island
than the sea,*

and now is mochel wers than it was Er,
For we ben In A gretttere daunger ;
For here Nys non thyng but wilde beste
That vs schal devouren, bothe Mest & leste, 72
and Serpentes bolde, and dragouns wilde,
that don devowren bothe Man and Childe.”

*as wild beasts 'll
devour them.*

thanne sterte there forth An Old Knyht,
And Spak to the Maister with Al his Myht ; 76
“Maister,” he seide, “have thow non fere,
Whiles that fyve hundred knyghtes ben here ;
Of the bestes we scholen not drede,
So mochel we trosten In Owre Manhede.” 80

*Celidoyne walks
towards them.*

And In the Mene whille þat thus gonnen talke,
Celydoyne to hem ward gan forto walke,
and Supposed that Cristene they hadde ben,
but paynemes they weren Alle beden, 84

*They are pagan
Persians,*

'and born of the lond of percye,—
thus weren they Alle ful Sekerlye—

*going to fight the
Syrians.*

And wenten toward the Ost of Syre,
that Kyng Samwelis brothir had slayn Sekerle,¹ 88
for that with his wif he hym fond
dishonestly, Aȝens lawe of lond.

¹—¹ et ne de perse, et aloient a ost el roiaume 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 percye, 92
Which that was ȝong man, bothe faire & lel ;
his Name was Clepid there Kyng Label ; Label is King of Persia.
which was A knyht bothe stalworthe and worthy,
And vpon his Enemyes ful Crwel & hardy ; 96
but In Al the world So mochel hatred¹ he than He hates Christians.
As he dyde the trewe Cristene Man.
- And whanne to this Roche Aryved they were,
Anon kyng Label Comanded there— 100
Whanne he Sawh þe wedyr was Ouerpast,
And it Gan to Cleren Atte last,—
he Charged that his pavylouns weren pyht,
For there wolde he Resten Al Nyht. 104
Anon they fulfilden his Comaundement,
And pyhten his pavylouns þere present.
- And whiles they weren Abowten here harneys,
Celydoyne Cometh down In to that pres, 108 Celidoyne asks the Persians who they are.
And hem Grette In his Manere,
And Axed of what Contre þat they were.
And they that of him hadde wondir tho,
Merveylled what Contre that he Cam fro, 112
And thus him Answerid Certeinlye,
'that they weren of the lond of percye :'
And so they token this Child Anon,
And to Kyng Label they gonne to gon. 116
- thanне whanne Kyng label hym behelde King Label
So faire A Child, and of so ȝong Elde,
And therto Clothed So Richely,
In his herte he hadde gret ferly, 120
And thowhte he was Comen of gentyl Kynde,
for this Ran Euere In kyng Labelis Mynde.
And that Child ful gret Chere he Made,
And fayn he was that Child to glade, 124 receives Celidoyne kindly.

¹ ? for 'So moche ne hated :—ne nus ne haoit si mortel-
ment crestiens com il faisoit.'—A.

- 128
- & sore desired he forto knowe
the Childe kenrede vpon A rowe ;
So that this Child he gan to freyne,
And gan to Axen thanne Certeyne
Of what Contre that he was.
- 132
- Celidoyne And thanne þat child so ful of gras,
that Cowde more In his degré
thanne ony oþer Child ful Sekerle,
Told hym Evene the Rihte weye
Of Al his Kynrede ful Sekerlye,
& told hym Ek More ouer therto
and how Nasciens that his fadir newe Cristened was tho,
- 136
- tells him, And Al the lond Abowtes In-virown,
and he, Celidoyne, “ And, sire, Cristened I am *with-owten* More sermown,
& Cristendom I took Certeinie
were christend by Joseph. Of the hyghe bischope Of Cristiente,
the wheche hyght Iosepe, I vndirstonde,
that Crist Sacrid bisschope with his owun honde.”
- 140
- Whanne kyng Label herde of this tydyng,
With-Inne him Self he made Mochel Mornyng, 144
For he knew kyng Eualach ful wel,
And of his prowesse tho Everydel
that Eualach dyde *with* his Owne hond ;
thus dide he Celidoyne to vndirstond ;
- 148
- Label laments that Mordreins and Nasciens have turnd Christians “ Also, Celidoyne, ful Certeinly
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,
- 152
- and forsaken paganism. And han forsaken here Owne lay ;
and Also thy Self, with gret folye,
thy feith hast forsaken vtterlye,
therfore with me schalt thou go,
to Asayen what I kan don the to ;
And ȝit schalt thou tellen Me
how that thou Come Into this Contre,
- 156
- 160

Into So savage and so wilde A plase,
there as Neuere to foren tymes Man I-wase."

And Celydoyne hym tolde Anon,
' how that he Owt of presown was gon,
Owt of the hows of Calafere
that My fadyr & I In presown were,
and how bothe they weren Owt past
thorwh Cristes Myht, and that In hast.'

Celidoyne tells
Label how he and
Nasciens were
deliverd from
Calafere.
164

168

" And whanne Calafer sawh that it was so
that my Fadir owt of presown was go,
thanne Comanded Calafer Anon
that An hy Into þe towr I scholde gon ;
and there, of his hy Crwelte,

172

Of that hye towr down Caste he Me.
but Iesus Crist, of his goodnesse,
Wold me not weten In swich distresse ;
But be his Mynestres there Anon
I was deliuered from Alle my fon.
and whanne I was In myn fallyng,
they me Resceyved with-owten taryenge,
and Into this plase they me browhte ;
but Sekerly I ne sawh hem nowhte.

Christ had him
caught in mid-air,
176

Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Enemye ! "

180 and brought to
this island.

184

King Label con-
sults his men,

Whanne the kyng herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compenye,

188

" Of this Child I Merveille now Certeinlye."

thannte Seide his Cownseil to hym tho,

" Maketh hym A Knyht, we reden ȝow so,

For that, sire, is the manere

Of Cristen peple Everiwhere ;

For An Awntre vs thenketh In oure Mynde,

that A fairere Child schole ȝe neuere fynde."

there the kyng him made knyht Anon tho,

Supposcynge Of his feith to putten hym fro.

192

and then knights
Celidoyne.

196

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. 200

King Label says
he'd like

tho whanne the Child on Slepe was,
 ȝit slepte not the Kyng, As happed be Cas,
 but Axede Of his Conseil there Anon,
 'What were best with that Child to don, 204
 that thus hath Taken Cristiente,
 And his Owne lay forsaketh he.'

"ȝif I Cowde don him it forsake,
 My dowhter his wif thanne wolde I Make ; 208
 For I knowe ful wel In My Mynde
 that he is Comen of ful gentyl kynde,
 So that he may not faille In non wyse ;
 he Moste ben A knyht Of worthy Aprise ; 212
 So thanne my dowhter schal he have,
 And Al my Rem bothe Sownd & save."

to marry his
daughter to Cel-
doyne if he'd turn
heathen.

Thanne Aftyr the kyng was leyd Anon,
 And Every Man to his wachche gan gon, 216
 the kyng On Slepe be-fyl Anone ;
¹And thus sone hym Cam vision vppone.

Label has a Vision

hym thowhte that In A medewe he was,
 Whiche was large & Grene In that plas ; 220
 And In that Medewe A fair Tre there was tho,
 And Many diuers flowres Owt of it Gonnen go,
 that Envirownd this Tre Al Abowte,
 And ful of flowres it heng with-owte, 224
 As it Axeth the kende After A tre ;
 And this Manere wise thus thought he.
 Whiche tre the kyng beheld ful faste,

of a fair Tree full
of flowers,

^{1—1} et maintenant li fu aus qu'il estoit en j. pre, grant, et
 large, et verdoiant, et biel. Et en chel pre auoit vne ouchele
 [*pot*] de terre qui estoit toute nueue, et estoit empie de motes
 de terre. Et ichele ouchele estoit par de-fors toute auriounee
 de flours qui de li issoient ausi comme d'un arbre naissent par
 nature flours et fuelles. Et li rois regardoit l'ouchele, dont il
 se meruilloit moult quant il en ueoit flours issir.—A.

- | | |
|--|--|
| And þer-Offen Merveilled Atte laste
how this tre Swiche flowres scholde bere, ¹
Wher-offen he Merveilled In his Manere. | 228 |
| 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 þere Everichon :
thanne Anon After, I the plyht,
Al this was past Owt of the kynges syht. | 232
and a Serpent that
casts out fire, |
| Thanne on the Morewe whanne it was day,
the wachche to hym Cam with-owten delay,
And tolden hym how they hadden that Nyht
Taken A lyown with ryht gret myht,
So that they thowhten, As I vndirstond,
That lyown to ledn Into here Owne lond.
Thanh to Celydoyne tooken they þe 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. | 236
and burns up the
Tree and its
flowers. |
| And whanne he was Clothed Anon tho,
To the kyng Anon was he browht to ;
thanne the kyng him took be the hond,
And sette hym At his feet, I vndirstond.
thanne Comanded he there anon
that Alle his Conseille to forn him scholde gon.
And the wysest of Alle his Meyne,
to forn hym they sembled ful sekerle. | 240
Label's men tell
him they've
caught a lion. |
| And whanne they weren sembled Everichon,
To hem the kyng thanne seide Anon :
“Lordynges,” quod the kyng tho,
“A wondir avicioun 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, | 244 They wake Cell-
doyne,
248
and take him to
the King. |
| And whanne they weren sembled Everichon,
To hem the kyng thanne seide Anon :
“Lordynges,” quod the kyng tho,
“A wondir avicioun 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, | 252
Label summons
his Council, |
| And whanne they weren sembled Everichon,
To hem the kyng thanne seide Anon :
“Lordynges,” quod the kyng tho,
“A wondir avicioun 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, | 256
and tells them of
his Vision. |

- In herte schal I neuere ben glad parfay. 264
 & this is the Cause that I for ȝow sente,
 [¹ MS Ententente] ȝif Ony of ȝow be ȝoure Entente¹
 Cowde me declaren the verite,
 & what signefiaunce þat this myhte be." 268
 Label tells his
Council his
Vision,
and asks 'em to
explain it.

 So þat he declared to hem his Avisiown,
 Of Al that he hadde Sein, hol & som ;
 And Aftir, hem preide Everichon
 here Avis to schewen þer-offen Anon. 272
 thanne these Men thowhte hem be-twene,
 What Maner of thing it scholde Mene ;
 but they ne Cowden for non thing
 bryngen that vicyown to An Endyng. 276
 And so they seiden to þe kyng Anon,
 'that non Exposisioun Cowde they don.'
 They can't.
 thanne the Kyng Abascht hym sore,
 & seide, "somwhat it tokeneth, with-owten More." 280
 "Sire," they Seiden verament,
 "We konne non oþer knownen in owre Entent."
 Then the boy
Celldoyne

 Whanne that the Child wheche þere sat
 Atte the kynges feet, undirstood Al that 284
 Whiche the kyng hadde Schewed to his Meyne,
 there-offen to han knownen the verite,
 this Child him dressed vp Anon,
 & on his feet stood to forn hem Echon, 288
 [. no gap in the MS.]
 [P wende, turn]
 And forto speken wolde he wonden² for non,
 But spak so lowde to the kyng
 that þere offen þe peple hadde Merveillyng : 292
 "Kyng label, I se wel now here
 that thy Conseil ne Can in non Manere
 the declaren the verite ;
 tells Label that
he'll

 expound the
Vision,
as God enables
him.

 but, sire kyng, I schal schowen it to the, 296
 lik as the grete Maister Above,
 Whos Servaunt I am, & whom I love,
 Me hath schewed In My Mynde,

the goode lord that is so kende.	300	
“ thou sie In thyn Avisiown A grene Medwe, Alle & som, & þere-Inne was A fair Tre þat with flowres Enviownd was he ; And Aftyr thou sye A Serpent, wherhorw Alle the floures weren schent.	304	Celidoyne tells Label he saw a Meadow, a Tree surrounded by Flowers,
“ Now schal I tellen the my Resoun As Cometh to myn ȝonge discessioun, For I nam but ȝong, and litel of wyt, So gret A thing to declaren It. but wete þou wel In Certeyn, that þe holigost fulfilleth pleyn Alle his Servauntes Everychon ; & so be his Miht I schal the it vndon.	308	and a Serpent that destroyd the Flowers.
“ The medewe that was so fair & Grene, signefieth the world ful of treye & tene ; and ȝit is likenge to alle tho that there-Inne Abyden & go, an tho þat there-Inne ben wel at Ese, And Namliche to synneris it doth hem plesse that lyn Evere In gret dedly synne, To hem þe world is plesyng neþer more ne Mynne ; For thus they wenen, with-owten Mo, That the world scholde neuere hem fro, and that Evere In strengthe scholde they be, and the world with hem laste ful Sikerle ; & thus they hopen Algates to dwelle In Ioye & blisse, as I ȝow telle.	312	[leaf 89] The Meadow is the World,
“ but ho so wele vndirstonde the verite, I schal declaren, and ȝe welen herkenen Me ; and Oþer wise it is in signefiaunce here, for the Medwe fareth In this manere : On þe Morwe it is grene, & ful of flowres that fair is to Sylte, & swete of Odours ; and At Even, be hete of the Sonne,	320	
	324	
	328	
	332	which in the morning is green and full of flowers, and at even is

430 THE TREE IS KING LABEL: THE FLOWER, THE VIRGIN MARY.

scorcht and dry,	Forskorchid & drye to-gederis ben Ronne :	336
like man's soul when it's left the body.	Ryht so fareth Mankynde Anon Whanne the Sowle from the body is gon, to this Medwe may likned I-be, as to foren tymes I schew to the.	340
The Tree means man's person,	" and what this tre ¹ doth signefie, Whiche is of feble Nature Sekerlye, Signefieth be mannes persone here, That Is so poure In Alle Manere, and is Comen of so poure kynde, 3if thou wilt here-often taken Mynde ; and of so gret Frelnesse & Caytyvete here often 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 sekerly, kyng label, to this Tre At this tyme I lykne now the. ¹	344 348 352
which to-day is, and to-morrow is not. like King Label.	" and of the flowres that þere Abowtes be, be-thenk with-Inne thi self, and be-hold & se ; but And thou wilt herkene to me, of A blessid flowr I schal tellen the, that Neuere defaded for non thing, whiche is þe virgine Modyr of þe glorous kyng, That bar god & Man, Owre Savyour, whiche is Marye modir & Maide, þat blessid flour. 360 this flour, non thing Apeyren it May, from þe begynneng Into domesday ; and there as Oper flowres boþe dryen & fade, this flowr is Evere bothe Ioyful & glade.	356 364
The unfading Flower is the Virgin Mary.	" but of this flour that is bothe bryht & Cler,	

^{1—1} Si dois apres ueoir la senefianche de l'ouchele [*pot*], qui est feble chose et mauuaise, et de si poure sustenanche ke ele puet maintenant estre brisie, Et ke li potiers le fist de limon [*mud*] vil et mauuais ; senefie home, qui est si poure chose, et com crees de si mauuaise semenche, qu'il est ausi frailles et ausi caitis comme li pos qui de legier est brisies. Ensi frailles est hom, car or endroit est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

In thyn Avicion haddist þou non warneng ther ;
 For that flowr fareth In non degre
As the flowres that weren schewed to the. 368

The flowres that Fadyn so Every day,
Abowtes the, Sire, they ben In fay.
 And wilt thou knowen, sire, what they be ?

Anon, Sire, I schal here declarlen hem the : 372

The ton flowr is bownte, ful Sekerly ;
 The secund prowesse ; the thrydde is Cortesy ;
 and Manye other vertwes ben The Abowte,

Mo thanne Anoþer man hath, sawnz dowte, 376

And bettere Norture In Alle degre
 thanne Manye Oþer ben Sekerle ;

For **As** manie vertwes thou hast, *with*-Owt *n* variaunce, all which,
 As Euere hadde Man that is ful of Mescreaunce ; 380 and others,
 And therto thou Art bothe fair & semly ; Label has;
 but not to god, I sey ȝow pleynly, and is fair,
 but onliche to that fals & strong Enemy but not to God.

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 declarlen¹ Every del
 —and thou wilt vndirstondyn Me wel—
 What signefieth that Ilke tre,

and the floures that þere-Abowtes be ; 392
 and the ²hepe of Erthe that is therby,
 As schal I the declarlen ful Openly.

“ that hepe, it is to vndirstonde,

The Flowers that
fade are

1. bounty ;
 2. prowess ;
 3. courtesy ;

The heap of earth

¹ for ‘have I the declarid’: the French is, “Or t’ai demoustre,” fait li enfes, “ke l’ouchiele senefie, et les flours qui entour estoient.”—A.

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 senefie. La terre amonchelee dedens le pot, senefie la grant cargo des pechies morteus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par mesesrer encontre son creatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.

<i>is mankind fild with mortal sins.</i> <i>This heap of sins is in King Label,</i> <i>who never did good, but always ill, to his Creator.</i> <i>The Serpent is the death of the soul of men who</i> <i>will not turn to everlasting joy,</i> <i>and therefore go to endless death.</i>	<p>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 vpon hepe, þat 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 neþer for Manassyng.²</p> <p>“ and this hepe, sire, Is with-Innen the, and from thy birthe Euere hath be ; For sethen of thy modyr that þou were bore, dideſt thou Nevere good, lasſe ne more, but Euere Contrarye thy Creatour³ thou hast him wraththed In Every Our ; and thus hast þou gaderid with-Inne the, hepe vpon hepe ful Sekerle, and Every day Synne vpon synne, and of this lif noldest þou not blynne ; thanne thus be thin Aviciown thou Art the same, bothe Alle & som.</p> <p>“ Now of this Serpent I schal the telle, and thou wilt leſtene me vntylle : the serpent, the deth of þe sowle doth signefye, Of Man that In this world lyveth bodily, and In the world hath passeng delyt, Where-offen neuere that he wolden ben qwyte ; and for non warneng ne wil not he Tornen to the Ioye that is lastyngle : and for they welen not don so, to Endeles deth therfore they go. of thyn Avicioun this is the signefiaunce,</p>	396 400 404 408 412 416 420 424 428
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³ ne fesist tu riens, ne en parole ne en oeure, qui ne fust contre ton creatour.—A.

as me scheweth the holy gost with-Owten variaunce.

"and for þat in me thou schalt han more Affyaunce, That Celidoyne
I schal the tellen of a more dowtaunce, 432 may be more
of swich A thing As thou hast don
longe tymes hens, & fern Agon,

and thou hast evere In supposing
that þer-offen knoweth non Erthly thing
but thou Alone, ful Certeinle ; 436 he says he'll tel.
but þou art desceyved, I telle it the ;
For he that knoweth Alle thing,
Me hath it put in vndirstondyng." 440

Whanne the kyng herd him thus seye,
Al Red he was for schame Sekerlye :
"Sey on," quod the kyng tho Anon,
"What is that thing whiche I have don, 444
that thou seyst non knoweth but I :
Sey on what it is now, belamy."

"Sire," quod Celydoynes tho,
"that schal I anon gladliche do : 448
And thou wilt, Aforn Al thyn Meyne,
Owther thou wilt Ellis, In prevyte.

'For As I haue be ful supposing
of Enformeng of þat glorious kyng, 452
the prikkes of deth doth signifie
the serpent, I sey the ful sekerlye."¹

The Serpent
means the pricks
of death.

"Schal I thanne dyen ?" quod the kyng.
"þe, with-Inne fowre dayes, with-owten varyeng, 456
Owt of this world schalt thou pace ;
but whedir thou Nost, ne Into what place.
and therfore loke what Conseille thou wilt have,
ȝif that thou thenke thy Sowle to save ; 460
and loke that thou now leve Me,
For thing that I schal tellen to the."

and Label will die
within 4 days.

¹—¹ et si le vous mande par moi li haus maistres, chil qui
set toutes les choses qui sont a uenir, ke li serpens ke vous
veistes en uostre songe, senefie le point de la mort ou vous estes
venus."—A.

- 464
- thanне this kyng took hym on Syde,
to weten what he mente At that tyde.
- Celidoyne tells
Label how*
- 468
- “ Sire kyng, warneng I ȝeve to the,
Anon that Cristene Man that thou be ;
And thus Sente the forto Say,
the hyghe Maister that is god verray ;
- on May 1 he
murderd his
sister because she
wouldn't lie with
him.*
- 472
- And be this Tokene he sente to the,
that non thing to him Is preve :
how that thou, the ferst day of May,
thin Owne Soster thou slowe In fay,
- For Cause sche wolde not suffren the
with hire bodily to done Synne and foolee.*
- 476
- And whanne þou Sye sche wold not don so,
And thy folye Concentyn therto,
Anon thou smotest of here hed,
- & Into the se threw it In that sted ;*
- 480
- Anon the bodi Aftir thou threw Also ;
this Movrdre didest thou *with-owten Mo.*
- And to this wendest þou 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 !”*
- 484
- Whanne the Kyng herde hym tho speken so,
“ Merveilles thou hast me told,” quod þe kyng tho,
- Label confesses
that no earthly
man could have
told him this.*
- 488
- “ For there nys non Man Erthly levenge
that I supposid coude telle me this thinge ;
And of Myn Avicioun hast þou me told
verray trowthes be many fold,
- 492
- And so openly as thou hast declared it to me
Cowde non Erthly man don Certeinle.”
- He oruers his bed
to be made.*
- 496
- thanне he Comaunderd his Meyne ful sone
his bed to Maken, for þerto wolde he gone,
For distempred A lytel he was,
So he hem tolde In that plas

- they fulfilden Anon his byddyng
 In Alle Maner wise, to plesen the kyng ; 500
 And thanne Comaunded he his barouns Anon,
 Good warde of þat child to setten vpon.
 thanne they Answeryd hym Anon,
 And seide his Comaundement scholde be don. 504
- To his Cowche wente the kyng thanne,
 Also hevy As Ony Erthly Manne, King Label goes
 And warned his Barouns Everichon,
 ' that Nyhe hym Comen scholde neuere on ; 508
 Whethir he be freend other kynnes man,
 Ny hym Scholde Comen non Maner of Man.'
 So that they kouered the kynges pavyloun,
 that of non wyht he scholde heren þe sown, 512
 and Also that alle Maner of Clerte
 From that kyng defended scholde be.
- The Kyng on his Cowche was leyd Anone,
 And to hym Self he Made ful gret Mone 516
 For the wordes that Child Celidoyne
 to hym hadde there seid In Certeyne. and moans over
 thanne gan he to wepen wondirly Sore,
 With wryngeng of hondis, & ȝit Mochel more, 520
 that the water of his Eyen Ran by hym Adown,
 Al Abowtes his body there In virown ; He weeps bitterly,
 And thus to his persone he gan Compleyne
 of Manye Caytyvetes tho In Certeyne : 524
- " Ow thou now ful powre Caytyf,
 With owten Counseil, & Cursid Of lyf,
 that Neuere ne woldest Counseilled be
 to non good lyveng, In non Maner degré, 528
 that the myhte Counseille thy sowle to save ; with no one to
 Swich Maner Counseille wost thou not have ! save his soul :
 Now, fals Caytyf, here schalt thou deye
 As the porest man In the world trewlye. 532 he shall die ;
- " Whedir schalt þou go, thou Cursed Caytyf,
 Whanne from thy body Is past thy lyf ? and where shall
 he go ?

King Label says
that he has

no counsellor.

None can tell him
what shall befall
him when he
quits this world.

Now he must
choose joy or
punishment.

- What, trowest thou, Caytyf & wrechche Also,
thy Crowne to have whanne þou dost go, 536
Owther thy Septre In thyn hond ?
What, wenest þou to ben kyng of a lond,
And to haven lordschepe As thou hast here,
And therto so moche welthe In Alle Manere ? 540
A, thou Caytevous kyng In Alle Manere,
With Owten Cownseil that the konne lere !
Now atte ferste myhtest thou knowe
that þou hast non Conseille, neþer hy ne lowe. 544
A, kyng and Caytyf Also,
With owten Ioye Art thou Euere Mo.
For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth,
thanне forsaken Me bothe Modir & wyf, 548
And Alle the peple that Evere boreн 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 ;
Whethir Riche other powre that I schal be,
Owther A man of lowere degré, 556
Owther At Ese, Other At non Ese.
“ O caytevous kyng, ho schal the þere plese ?
O thou wrechche and Ek Caytevous kyng,
that hast here So gret A gaderyng, 560
And so Manye worschepis As thou hast here !
O, powre wrechche, what schalt þou han Ellis where ?
And whanne hens that thou schalt go,
thow nost whether to Ioye oþer elles to wo. 564
Now, Caytevous kyng, Remembre the wel
Of Alle thy lyveng Everydel ;
And ȝit, powre Creature, whiles þou Art here,
Conseille the bettere, and In Other Manere ; 568
For At thine choys now shal it be,
Whethyr to Ioye oþer to peyne þat thou wilt fle,

Whanne Owt of this world thou schalt pace,
thow wost neuer Into what Manere of place. 572

“ For of this worldys Ioye Inowh haue I,
As mochel As Ony Erthly man trewly
that Evere of myn Age was born—

As I have Rehersed here beforne— 576

But for As Mochel As that I have knowen ge

that this worldis Ioye nys but sorwe & mornenge,

And that In Morneng schal ben the Ende,

Alle sweche as I am Euere forto schende, 580

thanне knowe I wel that In Every Owr

the Ioye of this world Nys but dolowr,

Wraththe, Envye, and wrechednesse ;

this hath me thus browht In distresse. 584

thus thanне 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 þou Nost, ne whedyr to, 588

And whethir that sorwe schole Euere hauen Endynge,

Owther Ellis Endelesly to ben lastynge !

O most vnworthy wrechche that Evere was,

Now þe Ende of thy lif Aprocheth In this plas, 592 His end draws
high.
And the begynneng of thy Sorwe & Care

Now hast thou fownden Every whare.

Now bethenke the, the moste wrechche þat euere was born, [leaf 40]
why ne wost thou knownen this here beforne ? 596

For he that knoweth Alle Manere of thing,

God has reprovd
him,

Of hym it is to me ful gret Reprovynge ;

and he that knoweth Alle thing that is Comenge,

and that to me hath now sent this warnenge, 600 and warnd him

Whethir þat I wele Chesen Ioye other peyne,

to choose either
future bliss or
pain.

he hath me warned now In Certeyne.”

And thus In sweche maneres, & In Mornenge,
the kyng there fyl tho On Slepinge ; 604

Al be-wept lik As he there was,

he fil on slepe In that plas.¹

¹ There is no new chapter in the Manuscript.

CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway (p. 440), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 440). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washt in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murderd (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he *must* know the meaning; and he orders Celidoyne to be brought before him (p. 443). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him. Celidoyne promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 444). Label kneels to him, and promises to do all he is told to (p. 445). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helpt by God (p. 446), so is a man on the broad road of sin in which Label has walkt; but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Unction of Baptism. The City is Paradise. The refusal to admit Label, when unwasht, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 449).¹ The dark black house

¹ See in the French text, note ¹, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).¹ Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptizd. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprisd to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).² On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptizd. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
A wondir Aviciown he hadde with-alle ;
that he Entred In to An hy weye
Whiche was brod & large ful Sekerlye,
And so with men it was vsed to fore,
Where-offen he Merveilled wondir sore ;
Where As mochel peple there was
hawntyng that weye and that plas,

King Label has
a second Vision :

4 he is on a broad
highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour ;

¹ And, note¹, p. 450, the reason of Label's sister being in Paradise.

² The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summond before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak; the second took him to a strange house and left him there; but the third went with him to the judge, and produced a writing that cleard him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453); the second friend, the relatives who take a man to the grave, the strange house; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is savd; if not, he goes to the dark house of Hell (p. 454).

whom felons
imprison and
rob.

that þere non Man Mihte Entren ne gon
but that be felouns thei were taken Anon,
And In presown Anon I-do,
and alle here good Itaken hem fro.

12

A seemly man
bears Label
company,

Whanne he was Entred Into this weye,
A man by hym sauwh he faste bye,
Whiche semed A man of gret honour,
A semly persone, & ful of Favour, 16
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 ; 20
And Euere hadde the kyng gret drede
how In that weye he scholde sped.
And As he loked hym there Abowte,
he Sawh of thevys A ful gret Rowte, 24
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.

28

and protects him
from the thieves
who seize other
men.

And whanne In this weye long hadde he gon,
Abowtes hym he lokede thanne Anon,
And that man thanne sawh he nowht,
the whiche theke weye hadde him browht.

32

Label enters on a
little path,

thannte In to A lytel path there Entred he,
The moste delytable that Evere myhte be,
and ful of trees froyt berenge,
Al grene, & ful of flowres, to his semenge.

36

and hears a
voice saying,
'Come, wash,
and go to eat in
the High City,
as God bids you.'

And whanne he was Entred Into this plas,
A wondirful vois him thouhte ther was,
"Cometh & wascheth, ȝe pleple Echon,
And to ȝoure Mete thanne schole ȝe gon 40
Aboven In that hye Cyte ;
For þer þe tables Al redy they be,
and swete Metes for ȝow I-dyht ;
thus sente ȝow to seyne the lord most of myht."

44

- The kyng, that desired sore to knowen of this,
Whethir his sorwe scholde han Ony Ende I-wys ;
And As he wolde han Enqwered of hem tho,
Faste to forn hym thanne Gonnen they go ; 48
and so folwede he faste Certayne
tyl that he Cam to An hy Mowntayne,
the heyest that Evere say he to fore
From the tyme that he was bore ; 52
On whiche Mountayn was A welle,
The fairest that Evere he herde of telle ;
and there they weschen Everychon
that to þe Mete In that Cite scholde gon ; 56
but the kyng, wysch there not he,
but Aftir that Compenye faste gan he fle.
And whanne to the gates they comen Echon,
Of that Cyte, they Entred Anon ; 60
Alle that Evere hadde waschen Atte welle
To that Cite weren welcomed ful snelle,
Where As gret Ioye they hadden there
In Manye A worschepful diuers Manere. 64
Thanne the kyng Anon Entren wolde he,
but therto hadde non Maner of powste.
thanne Axede he of the porter Anon,
'Why that In to the halle he ne myhte gon.'
thanne Answerid the porter Aȝeyn,
"for þou wost not waschen thin hondys In Certein
At the welle, As Other han don,
þerfore here-Inne schalt þou not gon. 72
For non Man, but ȝif 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 ; 80

*Label goes to a
high mountain.*

*His companions
wash;*

but he doesn't.

*At the gates
of the City,*

*all who have
washt are
welcomd.*

64

68 *But Label can't
get in because he
hasn't washt.*

76

*He sees his
sister whom
he murderd,
at the high table.*

80

- And him thouhte hire neuere so fair Er
be A thousandfold As sche was ther.
And whanne sche sawh he beheld hire so,
Sche seide, "go, wasche the As we han do, 84
And þanne schalt þou with vs atte Mete be,
And ben I-servid with alle deynste."
Whanne the kyng beheld Al this Manere,
That he ne myhte not ben Resceyved there, 88
Anon his weye he turnede Ageyn
that same weye that he cam Certein ;
but wardeyn thanne hadde he non,
whanne thoruh this medwe he scholde gon. 92
thanne Cam this peple there Anon,
and vpon hym leyden hond Echon,
that of his deth neuere was he so sore Aferd
Sethen he Cam In-to Middillerd. 96
thanne he Axed hem Everichon,
'Why they leyden hond hym vpon.'
"For we welen so, I telle it the ;
For thou Art Al oure In Every degre, 100
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 ; 104
and be the feet they drowen me faste
to An hows In A valeye Atte laste,
the whiche was wastful & wilde ;
and In that hows, Meyne that was vn-Mylde, 108
For it was so fowl, so hydous, forto be-holde,
that Erthely man was neuere so bolde
that hous to Entren to discrye,
It was so ful of filthe and velonye. 112
and wondir blak it was therto,
Ful of wepinges & Cryenges as it myhte go :"
and Al this the kyng In Avisioun Say,
that for drede he deyde nygh that day. 116

Label's sister
bids him go and
wash.

He turns to go,

but, having no
guardian,

the thieves lay
hold of him,

saying he belongs
to them,

and drag him to
a foul house in a
wild valley,

full of filth,

and weeping
and cryings.

- And whanne him thouhte In his Aviciown
 that Into þat hous they wolden han throwen him down,
 And for drede Anon wook he there,
 And wondirly Cryde, & in An hy Manere, 120
 And Seyde, “ help now, I nam but ded
 but ȝif ich have Ony other Red.”
- And thus Cryde he with so An hy A voys
 that he Made Riht A wondirful Noys, 124
 So that Alle his lordis and Baronye
 herden how wondirly that he gan to Crye,
 And to hym Ronnen they Alle Anon
 Forto weten what so he wolde don.
- there fownden they him In his bed liggenge,
 As A Man that Made wel Mochel Mornenge,—
 Neuere Man So mochel Made to here mynde,—
 which stoned hem Alle In here Kynde, 132
 For Al day Merye they hadden ben.
 But whanne the kyng thus gonne they sen,
 Astoned fowle weren they alle,
 What of this Mater Myhte befalle.
- Thanne tweyne that with him weren most preve,
 To hym they Comen ful Softele,
 and seiden, “ Sire, what may ȝow Aylle,
 Ofþer what Manere thing dyde ȝow Asaille,” 140
 For they knewen, be his Cryenge,
 that he was Aferd In his dremenge.
- thanñe seide he to hem Anon there
 That thike tyme Abowtes him were, 144
 ‘ That there Say Neuere Erthly man
 So Merveillous Syhtes as he Sawh than ;’
 “ where-fore I schal neuere blithe be
 Tyl there offen I knowe the Certeinte.
- Now to fore me bring forth Celidoyne,
 That myn Other Avision declared Certeine ;
 and ȝif of this he telle me As verraylly
 As he of the tother dyde trewly,

Label wakes
with fright,
and cries out
for help.

124

His lords run
to him

128

and find him
mourning in bed.

132

Two ask him
what's the
matter.

140

He says no man
has seen such
sights as he has.

144

Celidoyne must
be fetcht to him
at once.

148

152

what thing he wele Comanden me to
At his Owne wille, I wyle it now do."

Label's lords
wake Celidoyne,

So to this child thanne gonnen they go,
that I[n] A pavilown On slepe was tho; 156

and bring him to
the King,

And him A-woken ful tendirlye,
For that to the kyng he Moste hye.
and the Child him dressed vp Anon,
And to forn the kyng thanne Gan he gon. 160

who asks him to
explain what he
shall tell him.

& 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 wysest manne 164
that euere Sawh I of thin Age,
And that born Is of so hygh parage,
I preye ȝow that ȝe wolden tellen me
Of that I schal ȝow schewen, the Certeinte." 168

Celidoyne says
he will,

by God's help:

"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 Owtest wel forto love. 172
and for thow wost not leven his word be me,
There-fore sore blamed schalt thou be.

but if Label
won't obey him,
he'll go to hell.

For whanne thou Come to that Cite
Which In thy Slepe was schewed to the, 176
ȝif that thow wylt Entren there,
Thou Most don As I schal the lere;
And but thou wilt Aftir me don so,
To Endeles dirknesse elles schalt thou go,
To that dirk hous, ful of teres & sorwe,
Endelesly to dwelle, þat no man schal the borwe."

Label kneels
to Celidoyne,

And whanne the kyng herd hym speken so,
On knes Aforn hym down fyl he tho, 184
& 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[u] Comandest Me,
I schal it fulfyllen ful Certeinle.
For thou hast told me verraillye
That In myn Avicion I sawh Certeynlye." 192
 and vows to do
all he bids him.
- "ȝe," quod Celidoyne Anon ryht tho,
"ȝit More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce
Of Al thin Avicion with-owten variaunce,
So that the bettere thou schalt me leve,
For that swiche thinges I schal þe preve :— 196
 Celidoyne then
expounds Label's
Second Vision :—
- "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 þe peple to lere,
but let hem Gon to Alle wretchednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursed Enemy
To hym hem draweth by and by,
And Casteth hem In to helle anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signefye,
that be the weyes lyn so apartly 200
 the Broad Way
is the Old Law,
- For to taken hem that passen therby,
this signefieth the devel ful trewly. 204
 by which the
Devil casts men
into hell.
- "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. 212
 208
 216
 220
 224
- The Robbers who
seize men,
are the Devil.
- Label's com-
panion is Christ.

- Label once took
pity on Christ,
and so For of him Ones haddest thou pyte,
 there fore so hath he now of the ;
 And wistest thou neuere what pete was
 thike tyme In that same plas. 228
- Christ led him
safely thro' the
thieves. " 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 ; 232
 ȝit A Nothir Resoun I schal the Schewe
 To forn Al this peple vppon A rewe,
 be the grete weye that is so wyde
 I schal the declaren At this tyde. 236
- As a ship with-
out a coxswain " thou sixt wel whanne A schipe is with-Inne,
 And to the Se goth, and may not blynne,
 And hath nethir Maister ne Gouvernour
 That schipe to Steren In that stowr ; 240
 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, 244
 there Nis non Man that him Socoure May,
 Sauf Only God that is verray ;
 This Owhtest thow to vnrdirstondyn here
 Of the weye of Synneris In this Manere. 248
- is at the mercy
of wind and wave, " For Anon As A Cristen man In Ony weye
 Forsaketh his Creatour, Serteinlye
 thanne hath he broken this weye Anon
 that thou Sie Alle the folk Inne gon ; 252
 thanne taken they bothe leve & lycense
 Forto folwen the develis precense,
 And thanne scholen they haven Compenye
 that weye to gon ful Sekerlye, 256
 and here flessches lust to fulfille,
 and leven the goode wey, & taken the ylle
 Aftir the develys Cownsaille,
 that Nothing may hem A-vaylle. 260

And In this weye, Sire kyng label,
hast thou longe gon, thou wost ful wel ;
but now at this Manere of Comenge,
And thow wilt, thou schalt hauen Comfortyngne 264

Of him that the best helpen he May,
[He] Schal the Owt Bringe this selve day.

“ȝit schal I more to the here declare

[leaf 41]

Of the grene weye that thou sye thare :
‘The newe lawe’ it doth Signefye,
that Everiday Encresith certeinlye.

268 The Green Way
is the New Law.

And the streite weye that was there,
Signefieth of hem that there Inne were, 272
[they] hadden [no] leve forth there to gon,
that Goddis Comaundement fulfilden Echon,
And of holy chirche Also thanne,
In þat wey wente swich maner of Manne. 276

“lo, this Goddis Comandement Is,
that non Child of holy chirche Iwys
Scholde Erren Aȝens his Creatour
be non manere of wise, for non dolour, 280
Ne nethir to don non dedly Synne,
Ne vsen non Coveitise neþer more ne Mynne ;
And forsaken Envye Also therto,
ȝif Aftir god & trowthe thou wilt do ; 284
Ne be non thouht to fallen In to synne,
but Evere the Ryht weye hold the with-Inne.

“The Trees that be that grene weye stoden Abowte,
‘pastours of holy Chirche’ it signefien withouten dowte,
that Alle Abowtes the world don gon, 289
The holy vangelye forto vndon.

The Trees by the
Green Way are
Pastors of Holy
Church.

“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. 296

The voice speak-
ing to man is
God’s Mercy.

The Well in the
Mountain is God
on his Throne.

Be that welle, vndirstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to Signefye Euere 'god Alone,'
That Aboven Sitteth In his trone, 300
the wheche is the heyest lord & kyng,
and heyghest he is ouer Alle Maner thing ;
Which is sene be his Bownte,
And be many Miracles In diuers degré 304
Whiche he wrowhte In this world here ;
For ouer Alle Erthly men he hadde powere,
And Aboven Alle Other heyest is he,
lik As þat Mowntayn Aboven oþer semed þe to be : 308
and lik As that Mowntayn Aboven therthe was,
So Is God heyghest In Every plas.

The Well is cald
the Unction of
Baptism.

" & for that Cause the welle Icleped It is
'The vntioun of Baptesme' with-owten Mis, 312
Wheche was be goddis Ordenaunce,
And God it fulfilde to his plesaunce,
There sye thow god In Maieste
that toward this welle browhte the. 316

The High City on
the Mountain is
Paradise.

" And that Cyte that So fair & swete was,
vndirstonde thou 'paradys' In this plas,
Where that god Maketh his hyghe feste
To alle his beloved, bothe leste and Meste. 320

Label's not being
able to get in at
the gates because
he hadn't washt,

" And vndirstonde thou here-by Also,
that whanne In Atte gates thou myghtest not go,
For thou Nost waschschen In non Manere

means that none
can serve God

Atte welle, As other diden there,— 324
þerfore it signefieth In this degré

unless he is
christend.

That Goddis Seriaunt ne myht þou not be,
Nethir non Child of holy Chirche,
but ȝif Oþerwise that þou wilt wirche, 328
And that I-Cristened that thou be,'
ȝif thow wilt Ony of these festes se.

" And for the betterre þou scholdest han me in
creaunce, 331

Al this I the telle with-owten Enqveraunce.
And þen so longe In svevenyng thou hast be,
In schort processe I haue declared it to the ; 334
And there fore leve me ȝif thou wilt,
And but ȝif þou do, thou schalt be spilt.

“ Al this, Sie thow, kyng Label,
In thy Avicioun Everydel,

This Vision of
Label's,

338

Whiche thou woldest neuere to man discure,
for þou wendist that neuere Creature
Of non Manere Erthly londe
Cowde it the don to vndirstonde :
but As the hyghe Maister Enformed hath me,

342 God has enabled
Celidoyne to
explain.

I haue the told In Eche degré.

“ Be the wastful lawndes, haue vndirstondyng

The Desert Lands
are King Label's
wicked works.

‘ Thy wykked werkys’ In Alle thing

346

that thou hast don Al thy lyve
Sethen thou were born In wo & stryve.
therfore Cristened loke that thou be,
ȝif thou wilt ben holpen In Ony degré.¹

350

¹ Par le serpent, dois tu entendre les males oeures, et toi meisme. Car sans faille tu iés 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 iés auules ; Car, se tu ueisses uraient, tu² n'eusses pas tant demoure el pechie com tu as. Et che que li serpens uoloit trusc'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enterras en le sainte eue, et en la boineuree, ke on apiele baptesme, et serras oirs ihesu crist, et fiex ausi, com li autre sont qui au saint baptesme sont uenu.

The serpent
means Label
himself, who has
never done good.

Its not seeing,
means Label's
spiritual blind-
ness.

Its flying to the
Red Sea, means
Label's going to
baptism.

Par la rouge mer ke nostre sires a ouuri iadis as fiex israel, dois tu³ entendre le baptesme ou li se[r]gant ihesu crist sont purefiet, et sont oste des mains as [a]-nemis perdurables, tout ausi com li fil ysrael furent oste des mains es egyptiens. Par la rousee de la mer, dois tu entendre le boineuree sanc qui issi del boineuree coste au prophete dont iou parole. Et tout ausi com li fil ysrael furent peu de l'aumosne qu'il lor enuoia es desers iusc'a tant qu'il vinrent en terre de promission, Ch'est

The bringing the
Israelites through
the Red Sea,

means the rescue
of Christ's
servants from the
Devil by baptism.

The Israelites
reaching the
Promised Land,
means their

² MS ke tu, leaf 55, back, col. 3

³ leaf 57.

**The Dark Black
House is Hell,**

**where Label'll
go for ever unless
he repents.**

King Label

- " Now furthermore I schal the telle,
 that dirk blak hows signefyeth ' helle ' ;
 To wheche place Al Miscreaunt
 Atte the day of dom schal ben here haunt ; 354
 To whiche Ostel that Is so blak,
 At that dom Gost thow with-owten lak ;
 but ȝif it In this world thou it Amende,
 Ellis thedir gost thou with-owten Ende : 358
 And so In this world myht thou don here
 To blisse to Comen, that hath non pere."¹
- " Now, Certes," quod kyng label tho,
 " Merveillously hast þou this vndo. 362
 And ȝit more merveillous is that lord
 that to the hath discouered Every word ;
 And but he were Myhtiere thanne oþer be,
 this Mihte he Neuere han schewed to the. 366

**attaining the joys
of Paradise.**

**The serpent's
change into a
dove means
Label's change,
through Baptism,
from the foe to
the friend of
Christ.**

**Baptism is the
only way to Bliss.**

**Label's sister
was in Paradise
because she died
a Christian,**

**having been
baptized by
Seraphe, who
lived in the
forest of Maube,
in which serpents
us'd to kill
people, till the
hermits' coming
drove out the
vermin.**

a dire, qu'il vendront a la ioie de paradis qui ia ne faura, et ch'est la terre qui lor fu promise. Che que li serpens fu mues en coulon, senefie la muanche qui sera faite de toi se tu viens a baptesme. Car de chest saint lauement seras tu mues d'anemi en ami ihesu crist, et de serf en franc ; Car illuec seras tu mues et deslies des loiens as morteus gaiteours. Or t'ai descouert, rois label, ton songe, ke tu onques ne descouuris a home mortel. Or pues sauoir ke chil seit auques de tes afaires qui che m'a demoustre.

¹ " Et sans recheuoir baptesme," fait li rois, " puet nus venir a chele hauteche ne a la chite ou iou vi mener si grant ioie." " Chertes," fait celidoines, "nenil." " Coument," fait li rois, " fu che dont ma suer, qui faisait ausi grant ioie comme li autre ? " " Che vous dirai iou bien," fait celidoines. " Sachies ke vostre suer mourut crestiene, et rechut baptesme de la main seraphe l'ermite, qui maint en vne forest ke on apiele ' maube.' Et chele forez soloit estre habitee meruilleusement de serpens qui ochioient les gens ; Mais puis .v. ans n'en i fu nus veus. Et seis tu que² ele fu widie de la vermine par la venue des preudomes qui a chel iour se vinrent herbergier en la forest."

² MS quant, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,
And Alle myn Olde werkes I forsake ;
And what that Evere ȝe Comanden me to,
At ȝoure byddyng I wele it do."

turns to God,
 forsakes his
 old works,
 and will do
 whatever Celidoyne bids him.

370

" thanne schal I tellen þe," Celidoyne gan say,

" thus me hath Schewed the Maister varray,

hos Seriawnt I am ful prest,
 that here besides In this forest
 dwelleth An holy Ermyt, and of good lif,
 and þerto A prest with-owten stryf.

374

Celidoyne tells
 Label to get
 baptizd at once
 by a hermit in a
 forest near.

Go we to hym streyht Anon,

Cristendom to don the vpon,¹

378

that I have to the Spoken of to fore,

forto Entren In to that Cite thore,

To that hygh worthy feste,

In paradis to dwellen with lest & meste."

382

" Certes," quod the kyng tho,

" Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht
 Of duk, Erl, barown, And knyht,
 ȝif they wolden Conceillen him þerto,
 this Manere thing Al forto do.

386

Label asks his
 lords if they
 advise him to
 do it :

" For weteth wel In Certayn,

that In Myn herte I schal neuere be fayn

390

he can never be
 happy till he's
 christend.

Tyl I-Cristened that I be,

As Celidoyne here Enfornmeth Me."

thanne Answered they him Aȝeyn,

'that wold they neuere In Certein

394

Label's lords
 refuse to give up
 their old faith.

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 fesissies a forche, il ne vous vauroit mie grantment. Vous remanres ichi comme sergant al anemi et poeure de sens et garni de mal ensient. Et li rois s'en

The barons will
 stay, as servants
 of the devil.

"For Azens here wil it schal not be do." 398

Celidoyne puts
poor clothes on
Label,

Thanne Celidoyne this kyng vnclothed Anon,

and powre Clothes dyde hym vpon;

'For he ne wolde In non Manere

that so to forn him he Come there

402

In non Maner of swich Aray

that signefieth to pride in Ony way,'

"but As In lownesse And In humylite

So to forn him Comen scholen ȝe."

406

Anon the kyng dyde his Comandement,

And with hym wente with good Entent.

And from here pavilouns they partyd Anon,

& forth thorwgh the forest gonne they gon,

410

That so forth to Gederis wenten they faste,

tyl Into A gret valey they comen Atte laste;

And so longe to-Gyveris they wente,

Tyl that the day was Al I-spente;

414

So that it happed hem be Grace

That to thermyt they comen In þat place,

And Clepeden At his dore Anon,

and thus sone he gan it vndon.

418

thanне ful gret Merveille þis hermyt hadde,

What maner of thing thedyr hem ladde,

And what they sowhten In that straunge place,

thike peple that thedir Comen wase;

422

For fully A mounthe to forn that day,

Neuere Man ne womman ne child he ne say.

And whanne the dore was thus vndon,

Celidoyne Entred thanne In Anon,

426

and beknew that Cristened he was,

Whiche was to thermyt A Ioyful Cas;

Celidoyne is
welcomd by the
Hermit,

Label will
depart—the lamb
from the wolves—
as an heir of
Christ.

partira comme fiex et oirs de ihesu, si puis vraiment dire que nostre sires par sa misericorde a oste l'aigniel d'entre les leus, sans che qu'il n'i a este estranles ne deouures." Et il li demandent, "qui sont li leu?" "vous estes," fait il, "li leu ; et chil sont deuenu aigniel qui a dieu se tiennent."

- So Ech of hem Othir Embracen began,
and An hundred Sithes they kisten than. 430
- "Faire sone," quod this Ermyt tho,
"Into Manye stronge place schalt þou go,
And goddis Pyler thow ȝschalt ben,
To helpe forto vndirsette Al cristen." 434
- thanne 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. 438
- thann hadde this Goodman gret Ioye of this,
that he scholde A sowle wynnen to blis,
and seide that he wolde with good wille
on þe Morwen here Axeng to fulfile. 442
- Alle that Nyht hadden they here talkyng,
that to alle holynesse was belongeng ;¹

to whom he tells
King Label's case,
and says that he
must christen
him.

438

442

¹ MS xiv E. III, leaf 56, col. 3 at foot, adds, Et tant que li rois dist, "Sire, pour dieu, d'une auision qui m'auint, n'a pas lonc tans, me dites uerite se vous en estes chertains." "Dites," fait li preudom, "et ie uous enseignerai che que nostre sires m'a enseignie." "Sire," fait il, "il m'estoit auis ke i'estoie semons a plait deuant .i. riche home vers qui i'estoie accuses, iou ne sai de que gens. Et quant iou deuoie aler au plait, iou semounioie tous mes amis et chiaus qui iou auoie seruis, que il me uenissent aidier. Mais tout me falirent ne mais que troi; et li vns de ches trois me prestoit .i. mantiel a afu[b]ler, pour chou ke toutes uoies ne m'escondesist; et li secons me conduisoit trusc'a vne maison ke ie n'auoie onques tele veue, et me laissa dedens. Li tiers venoit auoec moi trusques chies le riche home, et mostroit .i. escrit et vne chartre qui m'aquitoit de toutes les choses ke li riches hom me demandoit, si ke ma pais estoit faite enuers chelui a qui i'estoie accuses. Sire, tele fu m'avisions que ie vi, n'a pas enchoire lonc tans. Or, si vous pri ke vous m'en dites la uerite se vous le sauves." "Chertes," fait li preudom, "volentiers. Li mantiaus ke on te prestoit, rois label, benefie la poure uesteure ke on done a uestir l'omme ke on met en terre. Chou est li darrains mantiaus; et chelui garniment apieloit on 'suaire.' Chelui doit on apieler 'le mortel

Label asks the
hermit to explain
a vision of his.

'Yes,' says the
hermit.
Label tells it.—
'I thought I was
summond before
a rich man to
whom I had been
accusd; so I
sent for my
friends to come
and help me;
but only three
came; of whom
one lent me a
cloak; and the
second took me
to strange house
and left me there;
but the third
went with me to
the rich man,
and produc'd a
writing which
cleard me from
all the charges.'

Tell me the
meaning of this.'

The hermit
answers: 'The
cloak is man's
grave-cloth.'

The Hermit tells
Label of the lives
of martyrs.

The second friend
is the relatives
who take the
corpse to the
grave.

The strange house
is the grave.

The third friend
is the good works
that the dead man
did while he lived,

which are like a
good lawyer who
wins his friend's
cause.
A man's relatives
leave him in the
grave.

Who then shall
answer for him?
He has no riches,
but one writing
of all his deeds
evil and good;
and, if there are
more good than
evil, the good
shall clear him
from all trespass;
but if there are
more evil than
good, the evil
shall drag him to
the dark house
of hell.
Have I not in-
terpreted your
dream right?
Label answers,
'Yes, and no one
could have told
you but Jesus.'

And I know that
He alone is God,

for He alone
knows the truth,
and none can
know it but by
His power.'

So that Al Nyht this good man Gan hem preche,
And of holy mennes lyves he gan hem teche, 446

afublail,' et maintes fois est chis garnimens dones¹ pour cheus qui s'en uont. Li secons amis qui te conuoioit trusc'a la maison, senefie les parens a chelui qui est trespasses, qui conduisent le cors del mort trusc'a la fosse.

La fosse doit bien par droit estre apielee 'maisons descouneue.' Car nous ki en cheste uie sommes, ne sauons ke nous trouuerons, ne ne le counissons enchoire de riens ; et quant nous i entrons, ne sauons enchoire que dire ; et donques doit on bien apieler chele maison, 'maison descouneue,' et maison dont on ne voit nule autreste. Et li tiers amis, rois label, qui au parestroit te faisoit compaignie, et moustroit pour toi une chartre qui t'aquidoit [sic] de toutes les choses que li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, et est ausi com li boins cleris registres qui hardiement deffent le cause son ami, et maine a boine fin. Li fil, et les filles, et li autre parent, laissent en la fosse chelui qui il conuoient a ami, et en auant d'iluec ne li font compaignie. Qui respondera pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il pot ? Il n'en portera riens de sa rikeche deuant lui, fors seulement vne chartre ; et en chele chartre ara escrit quanqu'il onques fist de mal et de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, et le deliuera de quanques on li demandera. Et s'il i a plus du mal ke du bien, li maus qui tous iours apoise et atere l'ome, le traira aual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deusei [sic] si comme iou croi de ton songe la senefianche. Ore me di s'il te samble ke iou en ai uoir dit." "Chertes," fait li rois, " Il n'a home en chest siecle au mien ensient qui mieus le m'eust deuse, se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit ausi com iou l'enteng tout, qui mieus n'en vausist tous les iours de sa vie. Car or sai iou bien qu'il n'est diex fors chil ke vous aoures. Car il seus cunoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sauoir, s'il ne li est descouvert par la uirtu de chest saint signeur qui tout puet sauoir." "Chertes," fait li preudom, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

¹ MS dones pour plus.

that for Crist Suffrede Tormentis harde,
 And to the Blisse of hevene wenten Aftirwarde ;
 So that Evere the kyng for Ioye he wepe,
 That of Al theke Nyht he ne slepe. 450

Vppon the Morwen, whanne it was lyht, Next morning
 Thermyt his Matynes seide Anon Ryht ;
 and whanne his Matynes weren I-do,
 A fair ston ful Redy Made he tho, 454 the Hermit fills a
stone with water,
 And there with water he gan it fille.
 thanne Anon the kyng he Clepid him Tylle,
 & made him don Of his Clothes Anon,
 And there Into that ston forto gon. 458
 Anon there ȝaf he hym ful Crystenyng
 holich after holy Chirches werkynge. and baptizes
Label in it.
 Whanne the kyng thus Cristened was there,
 his Name nolde he Chonge In non Manere ; 462
 For of fairenesse it hadde Semblaunce,
 Wherfore þere offen nolde he maken non variaunce.

Whanne this Good Man hym Cristened haddē so,
 Anon hem gan he forth Clepen tho 466 The Hermit
 that with hym Comen In Compenye,
 And Axede hem there Anon In hye,
 'ȝif that they wolden Cristened be
 lik here lord was, As sche¹ myhte se,' 470
 thanne Answerid they Anon Ageyn,
 'that wolde they Neuere don In Certein ;
 For they wolden Neuere Chongen here lay They refuse.
 That here Fadris helden to forn here day.' 474

thannte this goodman Ryht Anon
 A whit Robe the kyng dide vppon,
 holiche be thermytes Ordenaunce ;
 Swich was thanne the kynges Chaunce. 478

thannte Seide the kyng to Celidoyne tho,
 " Faire child, þou hast me browht Owt of wo ; Label thinks
 For I am becomen So heyl A man
 that non Erthly tongue tellen ne kan. 482

¹ for they

- For me semeth now In My syht,
 he's in the bright
 City where he
 saw the great
 Feast.
 that I am At theke Cyte so bryht
 where that I say the grete feste
 Of manye peple, bothe lest & Meste, 486
 Where As I was put Away Anon Ryht,
 that Into the halle Entren I ne Myht,
 For that I wysch not In Certeyne
 Atte the welle vpon the Mownteyne." 490
- Thanne seide the kyng to his Compenye
 that thedir with hym Comen Certeinlye,
 "Lordynges, that In Myn Compenye han be,
 and In Travaille and In Adversite, 494
 and welen not beren me Compenye
 Now at this tyme feythfullye
 there As I am In a Ioyful lyf,
 And ȝe dwellen stille In wo & stryf ;
 holiche Alle I ȝow forsake, 498
 And to this lif I wele me take ;
 For with ȝow schal I neuere go
 Into the Cuntry that I Cam fro." 502
- And whanne they herde the kyng thus seyn,
 Alle ful wooful they weren In Certeyn,
 And seiden that they hadden lost Alle here pray,¹
 Whanne that the kyng hadde Torned his lay. 506
- So that Owt of this hows they wenten Anon,
 And to Gederis to Conseil gonre they gon,
 And Axeden how that they Scholden do,
 that thus the kyng was parted hem fro. 510
- thanne Answered Anothir there,
 "What Nedith vs lengere to Abyden here ?
 for his lay wile he not forsake,
 that he hath now hym to I-take,
 but of hym that Conseil ȝaf therto,
 Ioke what with hym welen ȝe do." 514

¹ et dient 'qu'il ont tout perdu, quant lor sires est tournes
 a la crestiene loy.'—A.

The lords consult
 what to do.

Label forsakes
 his lords,

and says he'll
 never return to
 Persia.

- thanue wēntēn they Into thermytage,
And token Celidoyne with wilde Rage. 518 They seize
Celidoyne,
- And whethir that he wolde oþer Non,
with hem that Child Moste Nedis gon.
- And the kyng defended hem faste ;
Not withstondyng ȝit forth they paste. 522
- thanue seide Celidoyne to the kyng,
“ Sire, for me Make ȝe No Morneng.
Sire, of on thyng I warne now the :
stylle with this good man that thou be,
whiche schal the ȝeven good Consaille
That to thy Sowle schal Availle.
- And whedir so Evere thy Men Me lede,
Of hem Certein haue I non drede, 530
- For he that I worschepe and Serve,
From alle perylles he wele me swerve.”¹
- And so, be Celidoynes Cownsaylle,
the kyng left Styllle with-owten faille,
and on the Morwe with Mylde stevenne
he deyde, and wente to the blisse of hevenne. 534 Label stays with
the Hermit;
dies next
morning;
- As God wolde haven it, so was it don,
For hens to blisse gan he gon. 538 and goes to the
bliss of heaven.
- ²and sethen for hym Crist Meracle wrowhte
vpon Mochel peple that there hym Sowhte. [storye,
And thowgh this Mater and Oþere longe not to þis
ȝit he that this book Made hath put it in Memorye³
- Forto Maken A Cler Notysyng, 543
- And forto declaren so Everithing
More Openly to mannes Mynde,
Al the mater the bettere to bryngen to an Ende : [leaf 42]
- thus Alle thinges doth he putten In Memorye,
he that ferst Made this holy Storye.² 548

¹ Car chil en qui seruiche ie sui entres, me gardera et
deffendera de tous perieus.—A.

²⁻³ Si fist nostre sires puis pour lui maint biel miracle, dont
li contes se taist, pour chou que chele estoire n'apartient pas du
tout a cheste ; Ains apartient a chel liure qui deuisera les rois
des persis et les estoires.—A. ³ MS memoroye.

CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.¹ How Label's host are angry at Celidoyne's having converted Label; and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calafere, and was carried to an isle where King Label was; and how Label had a vision, and was christened; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465); they see² a ship (p. 466), and find Mordreins there (p. 467). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned 'to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

¹ The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que païens espaignent celidone en la mer en vne nachele, et auoec lui j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et deuse, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidone, si l'emmenerent entre lez roches en leur pauueillons."

² According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466).

the Sword. Mordreins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalmd for four days, and the story returns [in vol. 2] to the five messengers whom Sarracynte sent out to find Nasciens (p. 471).

Thanne passeth forth this storie with-Al

that is Cleped of Som Men "Seynt Graal,"
also the "Sank Ryal" I-Clepid it is

Of Mochel peple with Owten mys;

4

It telleth how that kyng Labelys Men,
Forth with hem Celidoyne ladden him then,
And to here pavilouns Anon hym browhte,
And there hym to selen thus they thowhte.

8

*Label's men take
Celidoyne to their
tents,*

whanne that this tydynge was spred Abrod
thorwgh-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.

12

thanне seiden they, "we haven that persone here
that vs hath browht In Al this dwere;

16

We scholene hym Caste forto Slen

From this Roche Er we gon hen,

And on hym we scholen Avenged be
for that he hath don, ful Sekerle."

*and resolve to be
revengd on him.*

20

thanне Answerede som Øpere Anon,

"that ful ȝong he was to deth to gon;
but Øper-wise Avenged wilens we be,
And ȝit hym Scholen we not Sle."

24

On Many tormentis they hem be-thouhte,
how that he Myhte to deth be browhte.

thanне spak A knyht, and seide ful wel,
that Any kynnesman was to kyng label,¹

*A kinsman of
Label's proposes*

et tant ke vns parens le roi label lor dist.—A.

	"I schal ȝow Certefyen Anon Ryht how that ȝe scholen to deth hym dyht, And vppon hym to leyn non hond. Lesteneth to Me, And vndirstond ;	32
to put Celidoyne out to sea in a little boat, with the lion, and nothing else,	Taketh on of ȝowre Fesselis Anon, the lest ȝe han Amonges Echon, And thedir Inne lete ȝe the Child go ; And the lyown putteth hym vnto,	36
so that when the lion is hungry	With-owten ony Othir thyng that hym Mihte to londe bryng ; And ȝif he ne deye not so, Ellis may þere neuere thing Cristen man slo ;	40
he will eat the boy.	And this schal I feithfully beleve, for the trewthe scholen ȝe sone preve ; for whanne the lyown An hungred is, And that his vyande doth he Mys,	44
This is done.	thanane ful wildely schal he devoure This child, hym with forto Socovre ; and thus Avenged on him scholen ȝe be, As I haue ȝow Schewed ful Certeinle."	48
Celidoyne makes the sign of the Cross,	thanane token they Celidoyne Anon, & In A ful lytel bot was he don, and the lyown was put hym to.	52
	Whanne Celidoyne Say it scholde be so, that theke wilde beste with hym scholde be, þat so wood an spetows was In Eche degré, he left vp his hond thanne there Anon,	56
and tells Label's cursed men	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.	60
	So thanne they putten hym Into the Se. thanane Celidoyne Aȝenward torned he, and spak to that Compenye tho that swich felonye hadde hym I-do,	64
	"ȝe Men ful Cursed, and therto pervert, Enemyes of Crist, Sore schal ȝow smert !	

ȝe wenen to slen me In this Manere.
 but oþer-wise, I troste be my lord so der,
 I schal it Ascapen Ryht ful wel,
 and ȝe scholen perschen Everydel,—
 For there-offen sekir Mown ȝe be—
 Anon As ȝe Entren In to the see ;
 For In Perse scholen ȝe neuere Comen Aȝeyn,
 Whens kyng Label ȝow browhte, In Certeyn.”¹

68 that they shall all
perish,

and never reach
Persia again.

72

Thus sone blew the wynd ful sore,
 that fer Into the se the vessel wente thore,
 So that with-Inne A lytel stownde 75
 they ne Myhte hym sc, that stoden vppon the grownde.
 So that thre dayes to-gideris they were,
 Celidoyne & the lyown In this Manere,
 With-Owten harm, oþer ony descisse,
 So wel the lyown Celidoyne dide plese. 80
 The fowrthe day it happed so,
 A-middis the se, As he was tho,
 The fayre schipe he sawh Anon,
 Where-Inne this Ryal swerd was don ; 84
 So that it happede, As be grace,
 that this bot Cam there this schipe wace ;
 and whanne this bot to þe schipebord was falle,
 thanne beheld Selidoyne these lettres Alle, 88
 and vndirstood hem there Everichon,
 that so Into the Schip he hentrede Anon.

Celidoyne is at
sea for 3 days
with the lion,
who doesn't hurt
him.

On the 4th he
sees Solomon's
Ship,

84

and whanne that he was the Schipe with-Inne,
 he Sawh there Many A wondirful gynne ; 92
 for there fond he the bed, And the Crowne Also,
 and the fowre branches that there-Onne weren do ;
 Alle these behelde he wondirly faste,

goes on board of
it,

and sees the Bed,
Crown, and
Spindles.

¹ A. adds (leaf 57, col. 3), La mer ou *vous* m'aues mis,
vous destruira. Et si i serres noiet *et* peri, *et* enterres es paines
 d'ynfer, en la tenebreuse maison ou toute doleur *et* toute mes-
 saise habite. En chele maison n'enterra pas li rois labiaus,
 Car il s'en est ia ostes; ains enterra en la souuraine maison, et
 en la ioiouse, c'on apiele paradis.

Til it drowth to Nyht thañ Atte laste ; 96
 and so wel it liked hym this Syhte,
 that he was Sory it drowth so Ny the Nyht :

So Atte laste Nyht was it tho,
 that ouer Al the world the schadewe gan go. 100

Thanne Cam he to the Schippes boord ful sone,
 and ouer Al the Se he looked Anone :

The boat and lion
vanish.

he ne Cowde Neyther sen bot ne lyown

Whiche weren put to his distrocciown ; 104
 Wherfore Sory was he tho,

For Mochel comfort þe beste dede hym to.
 thanne loked he bothe vp & down

Al Abowtes the Se In-virown, 108

And non qwarter he ne Cowde Aspie
 Nethir lyown ne bot, ful Sekerlye.

And whanne he sawh In Alle degré
 that Nowher In the water he ne Cowde hem se, 112

Aȝen Into the Schipe he gan to lepe,
 And there vpon A bord he fil On Slepe,
 What for travaille and werynesse,
 and that In the See he hadde distresse. 116

Celidoyne sleeps
in Solomon's
Ship.

Thus Al Nyht Slepte ȝonge Celydoyne
 tyl on the Morwe day lyht Certayne :
 and whanne the day gan forto sprynge,
 Thanne happede Celidoyne In wakenenge, 120

and to the Schippis bord he cam Anone,
 And Into the See he lookede thus sone ;
 thanne was he A-Ryved to forn An yl
 Whiche was A wondir Merveillous straunge pyl. 124

Next day he
comes to an isle,

and sees a man
sleeping there.

He lands,
and then

And As he Into that yle beheld there,
 he Sawh A man In a Merveillous Manere

vpon that yl lay There Sleynge :
 Where offen he hadde gret Merveillynge : 128

And whanne verayly he wiste it was A man,
 Owt of that Schipe Anon wente he than,
 And hym beheld wondirly Sore,

- And Evere the longere More & More. 132
- Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hyhte Sire Nasciens be Name,
A worthy knyht, and of Noble fame ; 136
Where-offen Anon gret Ioye he hadde,
that thorwgh God to his fadyr so was hadde.
And so be hym A-wook ful swetely,
And his Eyen he vpe Caste ful softly : 140
thanne whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas ;
And vp he stirte thanne riht Anon,
And abowtes his Nekke his Armes he leide son, 144 Nasciens clips and
& him Clipte & kyste An hundred Sithe,
So Ioyful he was, so glad and So blithe,
that bothe for Ioye & pytē he wepte
vpon that yl there he hadde Slepte. 148
 “ 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 ? ” 152
 “ lo, fadyr, In this Schip hider gan I gon,
that to forn ȝow lith be the roch of ston.”
thanne Nasciens be-held the schipe ful sore,
and knew wel he hadde I-seyn it be-fore. 156
 Thanne gret Ioye Maden they there,
the Fadir to the sone In dyvers Manere,
And the Sone to the fadir, Aftyr his Myht ;
there was gret Ioye I ȝow plyht. 160
 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.’ 164
 thanne tolde he his fadir Anon,
“ how that he owt of presoun gan gon,
and I-born In to An yl of the Se,
- sees that the man
is his father
Sir Nasciens.
- and asks him how
he got to the Isle.
- They make great
joy together.
- Celldoyne tells his
father his ad-
ventures,

- Wondirly fer from Eche Contre ; 168
 At wheche yl be tempest and be storm
 Aryved kyng label me be-forn,
 With a gret part of his Chevalrye
 thedir weren they dreven Certeinlye." 172
 thanne tolde he his Fadir Also
- and King Label's
Visions,
which he inter-
preted by the
Holy Ghost's help,*
- Of kyng labelis Aviciouns, that cam him to
 be the Revelacioun of the holy gost—
 Whiche is lord of mihtes Most,— 176
 be wheche Revelacion And declarenge
*and how Label
was baptizd.*
- Kyng label Cam to Cristenynge.
 Thanne tolde he his Fadir More Also,
 what Aventures that hym Comen to,
 Sethen to-gederis last they were
 Ful harde In presoun with Calafere.
 thanne blessedede Nasciens the trenite,
 that swich Comfort let hym tho þere se,
 and thanked god Ouer Alle thyng
 that hem hadde browht to so good Endyng. 180
 thanne from this yl they wenten Anon,
 And Into the Schipe they gonne to gon ; 184
 And they weren there-Into, þe 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 þe Se A ful gret Spase. 188
 thanne loked forth Nasciens Anon there
 Forto weten where that they were,
 And he ne Cowde nowher abowtes hym se
 Nethire lond, neþer yl, In Non degré ;
 thanne thanked he god ful hyghly,
 and seide his preyers ful devoutly ; 192
 So As he Cowde In his Manere,
 ful devoutly his preyeres seide he there.
 For 8 days a
 tempest rages,
- Thus thre dayes the tempest lastede there, 200

and In drede of herc deth In Eche Manere ; 204
 And Swich A storm Endurede vpon the se,
 that Nygh here deth hem thowhte to be ;
 And they wayted Every Owr
 Whanne þe schipe schold han sonke be þat stoure. 208
 And so the fowrthe day at Nyht
 the wedyr stawnched, thorwh godlis Myht,
 And At the Clerying of the day
 the wedyr ful Milde and softe he say, 212
 Where-offen Glad & Ioyful bothe they were,
 Whanne they it syen In swich Manere ;
 for to forn tymes it ferde So
 that to the deth they wenden han go. 216

and whanne the day wax bothen lyht & Cler¹

¹ MS xiv E iii, leaf 57, back, col. 2, adds :—il regarderent deuant aus, *et* virrent vne petite isle dedens lequelle il auoit .i. chastiel ferme, qui moult estoit biaus *par* samblant. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent .i. petit esmaiet, car il se doutoient moult qu'il ne caissent en males mains. Et la nef arriua a la rive deuant le chastiel. Quant il furent venu au port, si escouterent ke dedens le chastiel souna .j. cor moult hautement, si ke d'ases loins le peust on oir. “Sire,” fait celidoines, “Or sachies ke laiens a gens.” “voirs est,” fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li graindres de cors *et* li plus meruilleus ke nasciens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor escrie, “Mar i arriuastes en mon isle sans men [sic] congie ; Car mourir vous i couuent.” Quant nasciens voit venir le maufe si grant *et* si espoentable, si ne seit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont il se puisse defendre. Destreche de mort *et* paours l'enmaine a che ke il keurt a l'espee qui tant estoit riche, *et* le trait du fuerre. Et quant il ot fors traite, *et* regarde grant pieche, si le uoit si riche *par* samblant ke il n'auoit onques veu arme ke il prisaist tant enuers cheste. Et pour le grant espoir de la bonte qu'il i quide, le dreche en haut, *et* le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint *par* mauuaiste del espee, ou *par* courous ke nostres sires eut a nascien

GRAAL.

30

but stops on the
4th night.

Nasciens and
Celidoine are glad
of the calm
weather.

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 dis-
tress and terror
will fall on him
who draws the
Marvellous
Sword, he draws
it.

and begins to
brandish it,
when it breaks
in two;
the blade falls to
the ground,

Nasciens and
Celidoyne see a

and the hilt is
left in Nasciens'
hand.

He says it is the
greatest wonder
he has ever seen.

Nasciens leaps
out of the ship,
and goes to fight
the giant.

[* leaf 58]

He finds another
sword at his feet,
takes it up,
and runs the giant
right through
with it.
The giant falls
to the ground
swooning,
then utters a
hideous cry.

Nasciens returns
to his ship and
sails away.

He reproaches the
Sword with failing
him at the time
of need.

Celidoyne justifies
the Sword,

and says it broke
through some ains
of Nasciens.
They talk over
the adventure.

that they myhten sen Every wher,
They syen A schip In the See

219

del traire qu'il auoit fait del espee qui tant estoit biele
et boine par samblant, k'ele brisa par mi aukes pres
del enheudeure, si ke li brans en chai a terre, *et li*
poins a toute l'enheudeure en remest nascien en la
main. Et quant il voit cheste auenture, si est asses
plus esbahis ke deuant; Si s'areste tous tresensis *et*
esbahis. Et quant il fu reuenus de chest penser, si
dist, "par dieu, chi a le grignour merueille ke ion
ueisse piecha." Mais lors remest le poing desus le lit,
et dist 'k'il se metra du tout en la merchi ihesu crist, et
sen [*sic*] cors et le son fil, enuers chel maufe qui si vient
abrieues vers lui." Maintenant saut hors de 'la nef, *et*
dist, "biaus peres ihesu cris, soies moi escus et deffense
encontre chest anemi!" Lors regarda a ses pies, *et* vit
vne espee ke chil de la tour i orent laissie *par* auenture.
Et il le prent maintenant. Lors si s'adreche au gaiant,
et le fier de si grant viertu qu'il li pierche andeus les
costes, Si ke li fers en *parut d'autre part*. Et quant
li gaians se sent ferus si angoisseusement, si n'a tant
de pooir qu'il se tienge en estant, ains chiet a terre si
angoisseus *comme chil qui angoisse de mort sent*. Et
quant il est issus de pamison, si giete .i. grant cri *et*
hideus. Et quant nasciens voit qu'il n'a mais garde de
lui, Il ne ua pas au chastiel *pour* chou qu'il quide ke
il i ait gens, ains s'en retourne, *et entre en sa nef*, si
ke en peu d'eure orent la veue perdue du chastel *et*
del isle. Et quant nasciens vit qu'il estoit estors del
gaiant, si vint a l'espee, *et le commencha a regarder*, *et*
dist a soi meisme (*et che fu si haut ke celidoines le*
peut bien oir), "Ha, espee, tu ies la riens du monde
ke ion onques plus prisaise, fors seulement le saint
vaissiel ke on apiele 'graal.' Si t'ai a tort *et* loe *et*
prisie; Car il m'est ausis ke tu m'as ore si failli au
besoing ke chou est meruelles." "Sire," fait celidoines,
"Sachies ke che n'est pas *par* mal de l'espee; Mais
par aucun pechie dont vous estes entechies, ou *par*
aucune denioustranche de *nostre signeur*;" *et il respont*,
'ke che puet bien estre.' ¹ Endementiers ke nasciens
et celidoines parloient ensi de cheste auenture, si
regardent en mi la mer, et voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Adventure,
leaf 42, col. 3.]

¹ Fresh chapter.

- Towardis hem Cam ful gret Iorne ; 220 ship coming
thanne seide Celidoyne to his fadir “ Certeinle towards them.
- here Comen tydynges, what so they be ;
God graunte Grace that they ben Goode,
that Comen to vs vpon this salt floode.’ 224
- So longe beheld they the Schipe tho
tyl Atte laste it Aproched hem to,
And so Nygh to-gederes gonne they be,
Tyl that Eyther with-Inne myhte Øper se. 228
- Nasciens to the schippes bord gan to gon,
And Into the tothir schipe beheld Anon,
And sawh where that kyng Mordrayn
Ful pensifly there sat In Certayn ; 232
- & Evere Abod he goddis grace,
for he ne wiste whedir to go, ne Into what place.
- And whanne Sire Nasciens kyng Mordrayns say,
ful lowde he Cryde In his lay, 236 He calls to him.
and seide, “ Sere, God Reste with ȝow !
Ryht welcome ȝe ben here to vs now.”
- And the kyng owt of his thowht Abreide,
And to sire Nasciens he wolde han seide, 240
but for Ioye he wepte so sore
that on word ne myhte he speken thore ;
but with-Owten ony word he gan to springe
Into Nasciens Schip, with-Owten lesynge, 244 Mordreins springs
and Abowtes Nasciens Nekke his Arm he Caste,
And An hundred Sithes he kiste him faste ; ship,
“ A, Myn Owne brothir So leef and dere,
I am ful Ioyful I se ȝow here ! 248
a, leve brothir, how haven ȝe fare
Sethen that I lefte ȝow In wo & Care,
and sethen we two departed Asondir
Where-As was tempest & ful gret thondyr ? 252
and how that ȝe Comen In to this Contre,
Now, dere brother, telle ȝe Me.”
- Thanne Nasciens, that was so ful of Ioye

Nasciens sees
King Mordreins
on the new Ship.

Mordreins springs
into Nasciens's
[leaf 43]
ship,

kisses him,
calls him Brother,

and asks him how
he's fared since
they were parted.

- hym thowhte he ne hadde non Maner A-Noye, 256
- Nasciens tells
Mordreins all his
adventures,*
- Tolde kyng Mordrains of his Aventure,
how it be him Ferde, I the Enswe,
And how he was tempested bothe here & there,
And therto In the presown of Calafer,— 260
- “ For ȝowre baronage seide In Certayn
that with-owten dowte I hadde ȝow slayn,”—
- how he was borne
to an Isle*
- And that Certein dayes in presown he was ;
but Atte laste, thorwgh goddis Gras, 264
- Fer Into the west was he browht,
But Into what place ne wiste he nowht,
but In An yl there he was,
fer from Every man In that plas ; 268
- For habitacioun was non there,
but wildernesse Abowtes Eches where,
So that it was the moste hydows place
that Evere Cristen man put In wase ; 272
- And ȝit was he Evere ful sory
that the Name he ne knew trewly :
and ȝit At Alle tymes thowhte hym tho
That the yl him tornede bothe two & fro, 276
- which turnd up-
side down every
day and every
night.*
- bothe Every day and Every Nyht,
thus Openly it Tornede In his Syht.
- And ȝit Aftir More he gan hym telle,
Of that Schip, how it befelle, 280
- and how that there-Inne he entred was,
And how he fyl owt In that plas
but thorwh on word that he spak,
For In his Creounce þere was a lak ; 284
- and tolde he him the Signefyaunce
Of Another Schip with-Owten variaunce,
and of An old Man that there-Inne was,
and how his wordes hym plesed In that plas, 288
- So that on slepe fyl he there
be his wordis In dyvers Manere.
- Sethen Aftyr he hym tolde

*And how an Old
Man came to him;*

- of þe Schipe & the Man so bolde, 292
 that Nevere sethen he hym Sye,
 Nethir fer ne faste Bye.
- Thanne tolde him Nasciens ȝit wel More
 of Mo trebulacions he hadde suffred before, 296 and then all his
 Where often the kyng Merveillede tho,
 And to Nasciens thanne spak he vnto.
- “¹Sire kyng,” thanne quod Nasciens tho,
 “ Of this swerd scholen ȝe heren Merveilles Mo, 300
 that for non Evel thing ne brosed he nowht,
 but As goddis Scharpnesse it is in myn thowht.¹”
- thanne Axede the kyng the swerd forto se,
 That to hym was Merveillous In Al degré. 304 Nasciens shows
 And whanne the kyng had it long beholde,
 In his herte he Merveillede Mani folde,
 And seide to Sire Nasciens there,
 “this is the most merveille that euere sawh I Ere, 308
 The Richesté and the fairest Also
 That Into Ony place myhte be do.”
- Thanne took the kyng this swerd on hond,
 And stille there-with he gan to stonde ; 312 Mordreins takes
 In the ton hond the swerd, the toþer the pomel,
 And hem departyd Every del. It breaks in two,
- And A wondir Aventure behappede tho,
 that Aȝen to Gederis Anon gonneñ they go ; 316 and then joins
 And so faste to-gederis weren they Ioynt,
 that Neuere sethenes In non poynt
 Neuere departed Asonder they were
 For non Man that lyf beere. 320
- 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 ; 324

^{1—1} “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 puet bien estre.”—A.

A wonderful cry is then heard,	And so lyhtly Into þe schethe it Cam, thens As kyng Mordrayns drowh it than	
"Go out of the Ship."	And whanne Alle this they hadden don, A wondirful Scry they herden Anon, As thowh it were A Manere of thondir, Where-Offen Alle hadden they gret wondir, "Owt of the schipe, Cristen Man, thou go, lest gret Synne falle the vnto."	328
Mordreins jumps into his ship; Celidoyne follows;	Anon As the kyng this word herde, Into his owne Schip he Aȝen ferde, And So dide Celidoyne also ; But Nasciens behynde lefte tho.	332
Nasciens stays behind,	they Nere So sone Into the schipe gon, that A swerd to hym Cam Anon, Al fer brennenge As hym thowhte, —but he niste ho that it browhte— that thorwh the left Scholdere it smot, & gret wounde Made, so sore it bot ; So that In the Schipe he fyl Adown, As though it were In Manere of A swown.	336
and is cut through the shoulder with a sword.	thanne herde he there, him thouhte presente, On that to hym Spak there veramente, —but that he ne knew not his Menyng, Neþer what it was to vndirstondyng ; but as him thowhte In this Manere that the Menyng of the vois was there,— "this veniance now is sent to the For draweng of þe swerd, & were not worthë ; therfore Otterly I rede the	344
Nasciens falls to the ground in a swoon.	Another tyme that þou war be to Erren Aȝens 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 grownd fyl he thore ;	356
		360

thanне forth wente they hym forto A-wake,
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas,

364

And say hem for hym wepin than;

thanне In his herte Merveilen he gan,

"A, why wepen ȝe so now for me?

When he wakes,

For now Mowen ȝe wel knownen & se

368

that owre lord halt me A knyht

he rejoices that
God has chastised
him for his sins,

that he wele Chastise thorwh his Miht,

and maken Me knowliche of My sinne,

And of the wikkednesse þat I haue lyved Inne. 372

Wherfore, thankynge now I him do,

that this Chastisynge sente me vnto;

and As my fadir I worschepe hym Anon,

as a father does
his son.

For he me Chastiseth As his sone."

376

Whanne these wordis he hadde seid there,

but Evere¹ he was of stedfast chere,

[¹ MS Eveuere]

As A man ful of paciens & humilitie,

As lik As desesed of the strok was he,

380

that Suffred Angwichs & mochel peyne,

and ȝet but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyht

Nasciens, Celi-
doyne, and Mor-
dreins are 4 day-
s and nights in the
ship.

In the Schipe they weren, I the plyght,

384

that wedir ne wynd ne was there non,

Forthere Into the se to gon.

But now leveth this Storye here, as ȝe mown se,

The story turns
to the Messengers
(see *ol. ii*).

And torneth to the messengeris where so they be, 388

that Nasciens to seken they weren sent,²

but Into what Contre, they Niste verament.

² ke la roine ot enuoies par sa terre pour querre son frere nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58, back, col. 1.]

END OF VOL. I.

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V. 11

THE HISTORY
OF
THE HOLY GRAIL.

CHAPTER XXXV.

THE ADVENTURES OF THE MESSENGERS WHO GO TO
SEEK NASCIENS.

They go backwards and forwards, but can hear no news of Naesciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Tosquean* (Fr. roquehan), and it is the birthplace of the parents of St Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathea appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5).—Next morning he tells his companions, and they agree to go to the sea, get a ship and seek Nasciens (p. 5, 6). They travel shoreward through a hot land (p. 6). One of them dies of thirst, and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 9). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 10). They agree to take her with them, and she consents to go (p. 11). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives

GRAAL.—VOL. II. 1

JAN 28 1914

2

THE FIVE MESSENGERS SEARCH FOR NASCIENS. [CH. XXXV.]

them for three days far out to sea (p. 12, 13). On the fourth day the ship splits into four pieces on a rock ; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 13). They thank God and ask His protection, and then comfort the damsel (p. 14), and tell her of their faith, and how Christ delivers his friends from all evils (p. 15). She promises to be Christ's servant if He will save them from the danger they are in (p. 15). They look about the rock, see a bit of old wall, and sleep under it (p. 16). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 16), and in it a gorgeous bed with four posts of gold and precious stones (p. 17). At the head of the bed is the tomb of 'Ypocras, the beste fesiscien that euere sawh lyvenge ony man' (p. 17). They wonder greatly at the richness of the house, which was made by Hippocras 'for his maner' or dwelling-place (p. 18).

[on leaf 45, back] Now telleth here this Storye Anon,

Five Messengers go to seek for Nasciens,
Whanne the fyve Messengeris weren gon
From the qweene, sire Nasciens to seke
—That Gentyl knyht So good & Meke,—

4

Somtyme towardis they Reden faste,
And somtime bakwardis they prekyd In haste,
for they ne Cowde knownen non Certeinte
In what Contre that he scholde be,
Ne neuere tydynges of hym herden telle,
In what Manere to hym befelle ;
Where often they weren Abascht ful sore
that of hym Cowden they heren no More.

8

12

and whanne longe they hadden Reden so
In diuers londis bothe to & fro,
thorwh Alle payneme & othir Contre
where they Supposid him forto han be ;
and thus sowghten they bothe fer & Ner,
but of hym herden they nowher.
And ful fer they weren Owt of here Contre,
Wherfore Alle ful Sory they be.

16

20

So that it happid vpon A Nyht
that Into A Cite thei Comen ful Ryht
whiche that was In paynem londe,
As I do ȝow to vndirstonde ;

24

In a paynim country,

And happed they Comen to an old vauasour
 that kepte An Ost, & was A Man of honour.
 and whanne they hadde Supped Echon,
 this good man Axede of hem Anon
 Of what Contre and whens they were,
 And what thing that they Sowhten there.
 thanne Answerid the Messengers to hym Agein,
 "Of Sarras we ben Alle In Certein,
 And thus Riden Abowte In Eche Contre
 A knyht to fynden, ȝif it wolde be,
 That is Iclepid Sire Nasciens
 A worthy man & of gret defens,
 that most wondirfully was lost
 that Evere ȝit man wiste be ony Cost."

"What," quod here Ost Azen tho,
 "ȝe ben Cristened, so mot I go."
 Thanne he Answerid sone Ageyn,
 "that is Soth, Sire, now in Certein."
 "haw thanne So hardy dorste ȝe be
 Forto Comen Into this Contre,
 Sethen that ȝe knownen with-owten dowte
 that ȝe ben dedly hated Al A-bowte
 that ben Contrarye to Owre lay :
 Merveille it is to me how ȝe lyven this day."

"Sire," seide On Of the Messengeris tho,
 "Angwisch of wedering Made vs hider to go ;
 be wheche wederyng Oure lord is gon,
 and of vs ne weten where to fynde hym non.
 For we nete whethir Among paynems he be,
 Owther Ellis Among the Cristiente ;
 therfore Supposing to fynden hym here,
 hider we ben comen In this Manere."

"thanne," quod here ost to hem Ageyn,
 "ȝe don gret folye here In Certeyn ;
 For it May Repenten ȝow ful sore,
 And don ȝow Angwisch ful Moche More."

they lodge with
 a vavasour,

28 who asks their
 errand.

32

They say,
 'We seek Sir
 Nasciens.'

36

The Host asks,
 'Are you
 Christians ?'

They confess
 they are,

44

and driven there
 by stress of
 weather.

52

56

He warns them of
 their danger.

60

4 ONE MESSENGER HAS A VISION OF JOSEPH OF ARIMATHEA. [CH. XXXV.]

- thanне to hym Seiden they Everichon
 'that they Ne wiste non Othirwise to don.'
- That Nyht weren they Served ful worschepfully
 with Spices and with Alle delicasy,** 64
- For In that lond is gret plente
 of Alle Manere of spices of deynte ;
 and So wel Iserved hadden they ne be
 Sethen they departyd of here Contre. 68
- thanне Axeden the Messengers of here ost there,
 'In what Manere of Contre that they were.'
 thanне seide here Ost to hem Anon,
 'In the Contre of Egipt ȝe ben Echon ; 72
 and the Name of this Cyte
 Is Clepd Tosquean, vndirstonde now ȝe.
 In whiche Same Tosquean Cyte
 was born bothe fadir & Modir, As I telle the,
 of that goode holy womman 76
 that is Clepid Mary Egipcian."
- As they lyen In here bed that Nyht,
 To the ȝongest of the fyve In his slepe was diht 80
 So that he Say A Certein Avycioun,—
 'that Josephe of Armathie to forn him gan gon,'
 "and Axede of Me what I sowht there.
 and I him Answerid In My Manere, 84
 'Sire, I seke my lord Nasciens with-owten delay,
 that hath be Missed ful many a day.'
 'What?' quod Josephe, 'that Man so hende,
 hopest thou him In this Contre to fynde ?'
 'Sire, trewly I not,' quod this Messenger,
 'And therfore we seken hym fer & Ner.'
 'In this Contre,' quod Josephes tho,
 'thow schat hym not fynde nethir to ne fro. 92
 but A-Rys and go with Me,
 And I schal schewen the where þat he be.'
- Thanne wente Iosephes forth to-fore,
 And this Messenger folwede faste thore. 96

They have a
 great supper.

They ask
 where they are.

In Egypt,

In the town
 Tosquean.'

The youngest has
 a vision of Joseph
 of Arimathie.

who promises to
 show him where
 Nasciens is.

- So longe to gederis they wenten In fere
 Tyl Atte laste vpon A Mownteyn Comen they there,
 And it was the heyest that Evere Men say ;
 thus hym Semede with-owten delay. 100
 Joseph takes the messenger up a high mountain,
- and whanne Aboven that they were,
 An heyghere place zit Syen they there,
 where Onne they myhten wel sen & knowe
 Alle thinges vndir hem, it was so lowe,
 and Al the See, and that there Inne was,
 bothe Schepis & barges In that plas. 104 from which they see all the earth and sea.
- “ Thanne Axed me Ioseph In his Manere,
 ‘ What Manere of thing Sixt thou here ? ’ 108
 ‘ Alle the Erthe now, Sire, here I Se,
 Where Inne the peple En-Abited be ;
 And alle the Sees I se Al-so
 that Schepis or barges Inne Mown go.’ ” 112
 thanne Ioseph gan hym to schewe
 A gret Schipe with-Inne A threwe,
 That fer from hym was In the Se
 To-ward Grece, As he tolde Me. 116
 [leaf 44]
 Joseph shows him a great ship,
 In the Grecian seas,
- “ thanne Ioseph to Me ward drew Nerre,
 ‘ Sixt thou zone schipe that is so ferre ? ’
 ‘ ze, Sire, ful wel that Schipe I se,
 that is so fer Into zone Contre.’ 120
 ‘ lo, In zone Schipe, As I telle the,
 Is thy lord with his Compene.’ ”
 and thus Sone they weren parted Asondir,
 Where offen the messenger hadde gret wondir ; 124
 For he ne wiste whedir he gan to gon,
 So Sodeynly he partyd from hym Anon.
 says Nasciens is there,
 and disappears.
- Vppon the morwe whanne Rysen they were,
 and Al Redy forto Riden forth there,
 & weren I-past Owt of that Cyte,
 thanne this zonge Man to his felawes talked he,
 and tolde hem verrayly with Al his Myht
 whiche A vicioun he hadde that Nyht. 128
 132

The Messenger
tells the vision
to the others,

thananne Anon they Axeden him what it was ;
and he hem gan tellen Alle the Cas.
Whanne they herden him Speken. In this degré,
'It was A fair Aventure,' they seiden Certeinle, 136
'that Owre lord hem Nolde forȝeten In non Manere,
Sethen that here Lord they Sowhten So there ;
and Ek be Ioseph they hadden warnenge,
Into what partyes they scholde gon Sekyng.' 140

who agree to
start at once
to seek Nasciens
by sea.

thananne seiden alle bo on Asent,
'that Evene to þe se to gon was here Entent,
And there forto geten hem A schip Anon,
And so forth Into the Se wolde they gon, 144
The See to Enviowne be day & be Nyht
ȝif that here lord Nasciens fynden they myht.'

The Host advises
them to conceal
their Christianity.

But ȝit Er they from here Ost wente,
he hem Counseilled veramente 148
'that they ne Scholden In non degré
be knownen that they weren of Cristiente ;'
'and ȝif ȝe don oþer wise thanne I ȝow seye,
ȝe scholen ben Alle dedo ful certeynlye ; 152
and þerfore As y conseille ȝow, loke that ȝe do
In Alle þe places where so ȝe go."
thei seiden þerto they wolden don here Myht :
thananne forth they wenten Anon Ryht. 156

They go towards
the sea,

and it is so hot

that one of
them dies,

Thus parted the Messengeris from that Cyte thore
As ȝe herden me tellen here before,
and hem dressedede towardis the Seo
Also faste As they Myhten flee, 160
And Redyn Al day with gret peyne
In An Owtraious Contre Certeyne.
for it was so hot in that Contre,
that Alle Naked, Men wenten, I telle the ;
for there the Monthe of August, so hot it is, 164
hattere thanne oþer Monthis with-owten Mis.

that same day the hete was [so] Strong
that On Of here felawes deide hem Among 168

CH. XXXV.] THE MESSENGERS FIND A CORPSEFUL SHIP AND A FAIR LADY. 7

For thurst That he took tho there ;
and thus he deide In this Manere.
and of Egypt the Chief Cite
they hym beryede ful worschepfull,
Where-offen Alisawndre is the Name,
A worthy Cyte, and of a gret fame.

172 and is buried at Alexandria.

And the Secunde day there After Anon,
Tho that weren left gonnē forth to gon, 176
and helden forth here Iorne
Tyl that they Comen to the See,
And there fownden they A schipe ful sone
That evene streyht to the lond was gone,
the wheche Schipe hadde with-Innes him there
Two hundred Men ded In qweynt Manere.

They reach the sea,
and find a ship

180

with 200 dead men in it,

And Into that Schip they Entrede Anon,
the fowre Messengeris Everichon, 184
and Syen the Manere of this Aray,
Where often they weren Abascht In fay.
thanне loked they A lytel hem beside,
and behelden vndir A planke that tyde,
They syen where that a fair lady lay,

188

and a fair lady,

(As this Storie vs doth here Say,)
and drownen hire owt of that place
To Sen what Maner of womman it wace.
thanне þe messengeres Refreynd hire then
Of the deth of Alle these men,
and why they weren Slayn, & In what Manere,
of hire wolden they weten there.

192

whom they ask
about the dead
men.

thanне Ryht Anon Answerid sche,
“ȝif that ȝe welen Ensuren to Me
that ȝe welen don Me non bodily ded,
I schal ȝow tellen In this Sted.”

196

She answers,
I will tell you
if you do me no
harm.

And they hire Enswrede Ryht Anon,
‘that hire peticiown scholde be don ;
Nethir non thing to hire don scholde be
that hire scholde Misplece In ony degre.’

200

204

8 THE LADY'S STORY OF THE CORPSES OF KING LABEL'S MEN. [CH. XXXV.]

- " thanne schal I tellen ȝow Al the Cas
how they weren ded here In this plas.
- " Vndir-stondeth, the men that here ded be,
they weren Alle of label Cite ; 208
- These were the
men of king
Label,
my father,

And Alle weren they kyng Labelys Men,
that was my fadyr, As y wel ken.
and thus it happede, as I ȝow telle,
that kyng Melohaus how with him befelle, 212
that he wolde Into Surrye go
his Eldest sone forto Sen tho,
that was put Into thike partye
For to Norture, I sey ȝow Sekerlye. 216

who was attackt
at sea,

and whanne he was Entred Into þe Se,
and with hym A fayr Compeyne,
thanne Cam þe kyng of Sarre In þat sted,
that him hated Evenet to the ded, 220

by the king
of Sarre,

and a great force. So that he sente gret Chyvalre
Into the middes of the See,
And Into the Schepis they Entred Anon,
And on Owre [men] Gonnen to gon, 224
that they weren fayn to a Roche to fle
that stood In Myddis of the See,
Where vpon was a Castel
that was bothe fayr, swete, & lel. 228

They fought on
the high sea,

" Thus thanne Semblede bothe Meyne
To-Gederis Amyddis the hyc See,
that so there to-Gederis they fowhte
that Men Merveilles Sen there Mowhte, 232
so that with Inne the Owr of A day
A thowsend Men there ded I say,
For there nas non of hem than
but ȝif he were holden A passyng Man, 236
and A worthy knyht of his hond,
As I do ȝow to vndirstond ;
So that there with-owten faille
My fadir was Slayn In bataylle, 240

so that 1000 men
died in an hour.

My father was
slain,

THE LADY'S STORY OF THE CORPSES. PROPOSAL TO BURY THEM. 9

- And Alle the Remnaunt beheded wero
lik In the forme As ȝe sen here ;
So that there Scaped non persone
Sauf only, Sires, I Alone. and all the rest
beheaded,
- and Siker ded there hadde I be
but that A maiden they fownden me,
and a feble persone of Stature :
this was the Cause, I ȝow Enswre, 244 except myself.
that me my lif they leten have ;
so from hem wente I tho save,
And lefte here with this Compeyne
that ded ȝe sen In this degre. 248
- Now have I ȝow told the Certeinte
of that ȝe me han Axed ful sekerle.”
- they seiden the bataylle, þat soth it was,
For it was wel sene In that plas, 252
So that verray tokenys they myhten so
with Inne the Schipe bord Certeinle.
- Thanne token they Conceil Al In fere
how with that Schipe they myhten don there ;
For ȝif so to haven it Into the Se,
Alle here Confucioun it Myhte be.
thannte Answered on of the fowre tho,
“hereth myn Avis what me thenketh þerto :
these men that here now ded be,
Owre semblaunce they han, As ȝe mown se ;
therfore In worscheping of Owre Creatoure
We scholen hem don Som Maner Onoure ; 256
and here bodyes we scholen berren here,
that non wilde beste ne have non powere
on hem to feden In non manere degre ;
For swich As they weren, so ben we ; 264
Al thowh that Christened not they were,
ȝit Owre semblaunce han they, As we sen here.
And whanne this schipe I-cleansed it Is,
thannte Moste we gon with-owten Mys, 268
- The Messengers
see it is all true,
- and take counsel
what to do with
the ship.
- One advises to
bury the bodies,
- 272
- 276

*and get a sailor
to work the ship.*

And Geten vs Owher A Marynere
that Into þe Se myhte Governe vs here,
and Gyden vs aftyr Goddis wille,
Whethir he wele vs saven oþer Spille : 280
this is my Counsel that ȝe do."
“Forsothe we A-senten wel therto.”

Thanne wenten they Into swich A partyo
Where as helpe to haven Sekerlye. 284
and whanne with the peple they weren present,
they behyten hem with ful good Entent
what manere of gwerdon that they wolden have
Fortho helpen this peple weren Grave. 288

*They bury the
bodies,*

So sore they travailed Alle the day,
And Every Man dyde what he may,
tyl alle these Bodyes Everichon
with-Innen the Erthe weren they don ; 292
Evene faste by the se syde
they leften the Bodyes forto Abyde.
And In the Roche there Al this was,
they leten lettres don Graven In that plas 296
that In Grw weren In this Manere,

*with an inscrip-
tion over them.
[¹ *tarse, Fr.*]*

‘kyng Labelis Men Liggen here
that they of Grace¹ han thus Slayn :
here lyn they Berred In Certayn 300
bothe for Rewthe and Ek pyte
that swich semblaunce hadden they, lik as han we
The messengeris that Nasciens Sowhte,
In this Manere han they wrowhte.’ 304

*They ask the
darnel what she
will do?*

And whanne they hadden thus I-do,
Thanne Axede they of the damysel tho
‘What sche wolde don, & In what Manere,
and hou sche thowhte to Governen hire there. 308

*She does not
know,*

“Seres, I wot Nevere Certeinle,
I am So fer Owt of my Contre,
Nethir here know I non Man,
Nethir of here Maneris nowht I ne kan, 312

THE MESSENGERS WILL TAKE KING LABEL'S DAUGHTER WITH 'EM. 11

Nethir non thing they welen don for me ;
 þerfore Aftir ȝoure Cownseil now wele I be,
 For of my self Cownseil have I non,
 and therto I not what forto don."

316

thanne wepte this damysele wondirly Sore,
 that on word me myhten sche speken no More.
 thanne of hire, pite hadden they with-owten faille,

and weeps,
till they pity her,

And token hem to Gederis In Cownsaylle : 320

' best it weren,' they seiden tho,
 'that thike damysele with hem scholde go
 til they hadden here lord Ifownde,
 ȝif it wolde happen In Oure stownde,
 and thanne Cristene hire forto don ;'

*and agree to take
 her with them,
 and convert her.*

herto they Assented Everychon.
 Thanne seiden they to this Mayden Alle
 Wheche A cas Amongs hem was befalle,
 that with hem Scholde sche go
 And hire wille were to don so.

324

thanne seide this Maiden Anon Ageyn,
 "that wyle I gladlich In Certeyn,
 On this Condiscion, that ȝe ne wille
 Non velenie A-wayten me vntylle."
 and they Answerid, " Nay, ful Sekerly
 that to defenden with myht of Body." 336

*She makes them
 promise to do her
 no harm.*

thanne fil sche down to here feet,
 And wepte for Ioye Also Skeet,
 And seyde 'that sche wolde with-owten variaunce
 Onlich ben at here Governaunce : 340
 thanne to hire seiden they Alle In fero
 hire forto Sosteyne At here powere.

*They agree to
 take care of her.*

thanne spoken they forto have
 A Man that the Schipe Cowde governe & save, 344
 but nowher non Mihten they fynde ;
 Where[for] sory weren they In here Mynde.

*They cannot find
 a sailor.*

That Evenyng to þe schipe they gonnen Ordeyne
 Alle Manere of viandes, hem to susteyne. 348

And whanne the Nyht was Comen vpponne,

*At night they
go on board,*

Alle fyve to the Schipe gonue to Gon,
And lyen with-Inne the schippes bord
there to Resten hem, At On word :
And Evere was the seyl vp an hy,
As it to the Roche Aryvede Sekerly.

352

And so it happede Abowtes Midnyht

*and a great wind
blows them out to
sea,*

A wynd there Ros of ful gret Myht,
and blew the Schip Into the See
ful mochel ferthere than they wenden han be ;
and whanne they wenden han ben At the Ryvage,
With-Inne the See they weren A fer passage ;
and whanne they loked hem Abowte,
In the depe Se weren they with owten dowte.

356

Thanne weren they Abasched ful Sore

without a master,

whanne Amongs the wawes weren they thore ;
and Nethir Mayster ne Governour
hem forto Socouren In that Stoure ;
and the See not pesible, but boistous, was,
So þat ful sore they dredden hem In þat plas.
and thorwh the tempest that was there,
the Seyl to-brast In many A manere

360

And fyl fer from hem In to the Se.

*so that they are
much alarmd,*

thanne ful sore Abascht weren Alle he,
And for-possed with wawes weren they there,
So that of here lyves they hadden gret fere.

368

In this Angwisch, and In this dolour,

thre dayes weren they In this stour
With owten Mete Oþer Ony drynk ;
this was to hem A ful hevy thing.

372

And with Inne these thre dayes, so fer weren they browlit
with-Inne the hye Se, that they wyste nowht ;

380

And ȝit demed they In Al here peyne
that from Egipt they¹ weren fer Certeyne ;
and so they weren, with-owten letting,
ferthere thanne they Cowden han knoweng ;

384

*and do not know
where they are.*

[¹ MS. ther]

For the Schipe wente Evere to fore the wynd
 Swiftere than þe Rakke In þe Eyr be kynd,
 and so fer drof hem In to the Se
 that they ne wiste In to whiche contre.

388

The fowrthe day, the Owr of pryme,
 hem be-happed An hard Chaunce that tyme,
 and fowle Acombred Alle they were,

For to A passing gret Roch they proched wel Nere ; 392
 and the wynd ful harde thedir hem sore drof
 that the Schip on fowre partyes to-Rof ;

The ship strikes
on a rock, and
two of the men
are drowned.

In which of somme Of tho fowre partyes

tweyne weren dreint with-owten lyes,

396

And the damysele floterid In the see,
 Øper Socoure kowde non there sche.

The damsel floats
in the sea, and

And whanne sche beheld that tweyne saved were,
 Ful lowde to hem than Cride sche there, 400
 And preide hem sweteliche In hire Manere
 'For love of here God that they lovede so dere,
 Of whom they helden the newe lay,
 that they wolden hire Socouren that day.'

404

thanne beheld on of the Messengerres two,
 and gret pite hadde on this damysle tho,
 and took vppe his hond & him gan to blesse,
 And In to the Se he gan hym dresse. 408
 tho betook he hym to God Almyht,
 Anon to that damysele he gan hym dyht,
 So that with myht and strengthe of hem two
 Aȝen to the Roche wonnen they tho.

is sav'd by one of
the Messengers.

412 They get to the
rock,

Whanne to the Roche they weren I-gon,
 they thanked Iesus, Maryes sone, Anon,
 that hem hadde Saved from peryl & wo,
 So Ny here deth As they weren tho. 416

In this Manere tweyne of the Messengeres
 Weren perschid for fawt of Maryneris
 as they wenten to sechen Nasciens here lord,—
 thus weren they persched At on word,—

420

14 THEY 'VE NOTHING TO EAT. LABEL'S DAUGHTER MOURNS. [CH. XXXV.]

- And tweyne leften with that damyscale ;
 but the ne hadden neyther to mete ne to Mele,
 For Alle here vyaunde In to the Se fylle,
 As here to fore ȝe herden Me telle. 424
 thanne ful sore Abasched they were
- and have nothing to eat.** that non Maner of viaunde hadden they there ;
 And therto fer In A straunge Contre,
 And fer from peple isolat to be, 428
 that In that yl was there vyaunde non
 to sellen, neþer growenge on Erthe ne ston.
 And this was on of the moste thing
 that hem browhte Into so Mochel Morneng, 432
 For thens supposid they neuerē to han gon
 but ȝif it be thoruh [grace] Of Only god Alon.
 & so In goddis gouernaunce they putten hem Echon,
 To don with hem what he wolde don ; 436
 And knelyng, Cryden hym Mercye
 with weping and teris ful tendirlye ;
 and Cryden to him In this Manere,
- They pray to God to help them.** “ Now, goode lord, thow Socoure vs here, 440
 that we ne fallen In non desperaunce
 thorwh the fals Enemyes Chawnce ;
 but kepe vs lord In thin Servyse,
 that þe fals Enemy of vs Cachche non prise.” 444
 Sweche wordis & swiche preyeris
 Oftyn tymes hadden these messengeris ;
 and Evere this damysele wepte ful sore,
 and Cursid the tyme that sche Cam thore, 448
 From Evel to warse to ben browht,
 Euere thus Compleyned sche In hire thouht.
 And there they hyre Comforted Anon
 Also Mochel As they Cowden don,
- The damsel complains.** And seiden ‘ that God wolde socour hem sende
 [! prochainement] Er Comen Owht fowe dayes¹ to the Ende ;’
 “ and therfore, damysele, wepe ȝe no more,
 For ȝowre Morneng doth vs moche sore.” 452
 456

- Thanne Axede sche hem of here Creaunce,
And they hire tolde with-owten variaunce
how that be Iosephe of Barthamye
they it Resceyveden ful trewelye,
And be Al holy Chirches lawe,
Of wheche Creawnce they weren ful fawe.
thanze tolden they hyre In Eche degré
What powere [Crist hadde¹,] & what dignete,
and how that socouren he wolde his frend,
And from peryles to-bringen him to good End.
“ For who that In hym hath Affyaunce,
he wele hym kepen with-owten variaunce ;
and from Alle perylles, I the Ensware,
hym delyveren, as Seith the holy scripture.”
- “ In feith,” quod this damysele tho,
“ ȝif ȝowre lord sweche Merveilles May do
as ȝe me now tellen here,
on hym wil I trosten In Alle Manere.
ȝif he owt of this peryl vs now bryngē,
and to vs wil owht sende In Socouryngē,
And therto A-sckapen from Al this fere,
I hym promyse In Alle Manere
From this day forward his Servaunt to be,
And hym to Seruen In Alle Manere degré.”
- “ Ha, damysele,” quod they Anon,
“ Now weten we wel Everychon
that with-owten dowte ful Sekerly
we scholen haven Socour Ryht hastely
Al other wyse thanne he wolde han do
Sethen ȝoure promys ȝe han mad so.”
- In this Manere lefsten they Alle thre
In ful grete thowht ful Sekerle ;
For they hadden Neuere be wont þerto,
to suffren swich Angwisch As they hadden tho.
and whanne the Nyht Gan Comen faste,
Abowtes In the yl they loked Attc laste,
- She asks of their
faith.
- 460 They tell her the
laws of the
Church,
- 464 and the power of
Christ.
[¹ auolt li sires]
- 468
- 472 The damsel thinks
she will believe on
Christ,
- 476 If he helps them
out of peril.
- 480
- 484 Then they take
courage,
- 488
- 492

- and Aspiden Ryht Anon there
 find an old wall, An old wal of ston In A qweynte Manere,
 that somtyme of an hows it was,
 and with gret pride I-mad In that plas ; 496
 but be Old tyme it was down throwe,
 but A parcel lefte there vpon a Rowe
 that there vndir Myhten wel Reste
 Sixe persones, other fyve Atte leste. 500
- thanne to thike partyes wenten they anon
 be here wittes thanne Everichon,
 and seide 'that bettere it was þere to Abyde
 vndir that wal thanne be the see syde, 504
 In the Schadewe forto kepen hem,
 thanne forto liggen be the strem.'
 and there Abyden they Al that Nyht
 Tyl on þe Morwen it was day lyht. 508
- On the Morwen Erely, whanne it was day,
 Ful faste here preyeres thanne gonne they say,
 'That God for his pyte & grete Mercy
 hem Som Comfort Scholde sende hastily.' 512
- thanне seiden they that they wolden gon
 to sen what howseng was In that ston.
 and whanne in this Roch they wenten an hy,
 they behelden Abowtes ful Inwardly : 516
- see another wall, thanne Another wal syen they there,
 As thowh of Marbel wrowth it were,
 And A lytel hows there vpon,
 —thus hem thowhte, and thedir gonне gon,— 520
 Whiche was som tyme Richelych dyht
 As that it Semed to here Syht,
 that hem thowhte so Riche myhte non be
 So sotely Mad In that Contre. 524
- They enter this, and In they Entrede, & vpe they wente,
 the Messengeres and þe damysele veramente.
 and whanne they be-helden Al A-bowte,
 thanne Sien they there with-Owten dowte 528

An hostel that som tyme was Rialy dyht,
 As thowh it hadde ben for þe most Man of Myht
 Arayed lik A Ryal Manere,
 Somtyme On lord to han dwelled In there. 532

find it rich and
beautiful,

For there-Inne stoden peleris of Marbil stones,
 Ful Rialy I-wrowth for the Nones ;
 And thre-qwarterid they weren Of Gold & Asure
 and Of Silver, be gret Maistrye, I the Ensure, 536
 As thowh it hadde ben wrowth be Enchauntement,
 So Rialy it was there present.

And with-Innen Atte the Ende of þat hows
 They Syen A bed ful Merveillows, 540
 the Richest and the moste Avenaunt
 That Evere Man Say, As I vndirstond.
 And the fowre postes that it vp Bare,
 Of Bryht Schyneng gold weren they there, 544
 And Of precyous stones they weren ful pyht,
 And therto ful Rialy weren they dyht
 that moche peple it Myhte han Seyn,
 So Merveillously it was wrowth In Certein : 548
 For they wenden it hadde ben In dremeng
 Whanne they syen Al this Riche thyng.

with a wonderful
bed in it,

Aboven this bed, A tombe there was,
 Ful fayr, ful Riche, þer In that plas ; 552

and a tomb above
the bed,

And therto so Merveillously it was wrowth
 that Alle they Merveilleden In here thowht ;
 for it was so delitable In here Syhte tho
 That mochel Comfort it dede hem do. 556

Where-vpon lettres of grw weren wreten there
 that thus Seyden, and In this Manere,
 ' here lith ypcras, the beste Fescian
 That Evere Sawh lyvenge Ony man,
 that be Cawtel of his wyves Red,
 Sodeynly he was browht to his ded :
 and Into this place was he browht trewlye
 Be Antonye the kyng of percy'e.' 564

Inscribed to
Ypcras, the best
of physicians.

Whanne the Messengeris these lettres gonne beholde,
 They gonnен to Reden hem Mani folde,
 and longe Of hym to-gyderes they spoke,
 And seiden that he was A wys man On boke. 568

*They look through
the house, which
is wonderfully
rich.*

ful faste they behelden this hows Abowte
 From the ton Ende to the tothir with-owten dowte,
 And so Manye Riche thinge syen they there
 that Evere to-forn syen they In Ony Manere ; 572
 For Maner was þer Neuere so Ryaly dyht
 that Cowde Comprehende to Manzes Myht.
 For Of Al the world hem thowhte it was þe richest place
 That Evere Erthly man In browht wase ; 576
 and the Richesse that there they fownde
 Miht non man tellen that wenten On grownde.

*Ypocras built it
for himself,*

*but now it is left
desolate.*

But now leveth here this storye
 Ony more of this hows to speken sekerlye, 580
 Whiche that ypocras dyde don Make
 Onlich There for his Owne Sake,
 and for his Maner he let it dyht,
 For he was A man Mochel Of Myht ; 584
 And Enstored ful wel it was
 Of Manye Richesse In that plas ;
 Whiche hows is Now Al forfare,
 but zit Al that Richesse leften thare. 588

CHAPTER XXXVI.

THE HISTORY OF THE PHYSICIAN YPOCRAS.¹

How he was the most learned physician living ; but was once
 ‘ reproved be clergies dome,’ on this wise :—when he
 came to Rome in Augustus’s time, all men were mourn-
 ing for the supposed death of the Emperor’s nephew (p.
 20). Ypocras goes to the corpse, finds life in it, puts the
 juice of a herb into its mouth, and up it gets alive, whole

¹ The Additional MS. 10,292 heads the Chapter : ‘Ensi
 que Ypocras fu pendus en le tour de rome, & tous les gens li
 rewardoient.’

CH. XXXVI.] DOCTOR YPOCRAS RESTORES THE EMPEROR'S NEPHEW. 21

- It was for A Nevew of the Emperour
 (Whiche was A persone of gret honour) 28 The Emperor's nephew is dead.
- that ful longe Syk hath be,
 and now they seyn that ded Is he :
 and therto he was so fayr and so good
 That Every man hym lovede with his Mood. 32
- And this is the Enchesown Sekerlye
 Alle the hevynesse of þe peple trewelye."
 "and where is the Body," quod ypocras tho.
 "Sire, In the Emperowres halle it is I-do." 36
- And whanne this word tho he herde,
 Toward themperoures halle faste he ferde ;
 And ȝif Ony breth In his body be founde,
 he hopede hym to A-Reren that ilke stownde,
 and Onlyche to helthe to bryngen hym Aȝen—
 that Alle the peple there it scholde sen—
 Be his Medicyn And his Craft ;
 thus wolde he don Er that he laft. 44
- Thanne to the paleys gan he gon,
 And to that he presede Anon ;
 but so mochel peple there was,
 Onnethis he myhte Entrcn In to þe plas. 48
- and whanne he was Comen to the Cors,
 Anon he tasted with gret fors
 In what partie he myhte fynden Ony lyf :
 Thys Merveilled themperowr and his wylf. 52
- Anon as he there thus hadde I-do,
 lyf In his Body thanne felte he tho ;
 And Gan to Openen his Mowth Anon,
 And þe Iews Of An Erbe he gan þere-Inne don, 56
- That of so gret vertu was there,
 Of his Siknesse he dide him Arere,
 And there he A-Ros with strengthe & Myht
 Openly there In Alle Mennes Syht,
 Also hol and Also Sownd
 As Evere he Was In Ony stownd.
- 48 Ypocras goes to see the body.
- 52 He reaches the corpse.
- 56 feels life in it, and puts the juice of a herb into its mouth,
- 60 which restores the dead to life.

- And whanne he hadde thus I-do,
the Emperesse to hym gan to go, 64
and Seide, "Sire, ful wel thou be !
A glad womman hast thou Maked me !
What Manere of Gwerdon that þou wilt Crave,
Ful Sekerly, Sere, þe scholen it have." 68
- The Empress asks his name,
- thanне Axede the Emperesse what he hyhte.
he Seyde "yprocas, lady," Anon Ryhte.
"Now know I wel be ȝoure Connenge
that þe ben the worthyest fecyscyan levenge : 72
A Man from deth to lyve Aȝen Arere,
Thus dyde Neuere feciscyan, I trowe, Ere.
Therefore þe Moste worschepe I schal the do
that Evere to Feciscian was don vnto." 76
- [leaf 46]
- An Ymage of Gold Anon let sche Make,
Ryaliche I-dyht, for yprocas his sake.
And Another ymage thanне let sche maken tho
Aftyr that Child þat from Siknesse he rerid so. 80
- And theke ymages bothe In fere
In the heȝhest place of Rome set weren they there,
So that hos Evere Comen, Other wente,
thike ymages myhten they Sen veramente ; 84
and Aboven thike ymages two
A Ryal Tabernacle Made sche tho,
that non Reyn ne scholde Comen therny,
So wel was it Made, and So Sotely. 88
- erects a gold statue in his honour,
- Above Yprocas's image was inscribed,
with a roof, to protect them from the rain.
- That In this Manere wyse Seyden tho :
'Lo, this ymage is yprocas,
'the worthiest Phelesophre þat Evere was, 92
'that In Rome Arerid In Certeine
'A man to lyve Owt of gret peyne
'that ful Ny Was to Augustus Cesar,
'hos ymage stont by him thar.'
and whanne this was Al I-do,
thanне seyde th'emperesse Anon tho, 96
- and another of the restored child,

Above Yprocas's image was inscribed,

'This is Yprocas, the greatest of physicians.'

- 'that For non Manere In no degré
thike ymages Remeved scholde be.' 100
- thanне seiden they to themperesse Anon
'that hire Comandement scholde be don.'
- Anon Mochel made¹ Offen was he tho [1 MS. mad he]
Abowtes Al Rome where he dyde go, 104
- So that Manye Sike Men Keuered he
as he Abowtes wente In Eche Contre,
So that for his grete konnenge
they Cleped hym half A god with-Owten lesynge, 108 that they think
And the moste Sovereyn of Alle Clergye, him a demigod,
- Thus they hym Clepyd ful Certeinlye:
And As Moche worschepe to his fygure gonnen they do and worship his
As to Ony of here goddis dyden they tho. 112 image.
- And so scholden they han don for Evere More,
Ne hadde on thyng At Rome behapped thore:
What it was, I schal now telle,
Swich An Aventure hym befelle. 116
- Thike tyme whanne ypcras At Rome was,
and worschepyd he was In Every plas,
It happed so there be Aventure
that A fair lady, I the Ensure, 120 a fair lady comes
Of the partyes of Galele,
to the Emperour thedir Cam sche.
Sche was holden the fairest womman
That Ony creature discryven Cowde than, 124
And Also Ryaliche sche was A-dyht
As belonged to swich A lady of Myht.
- Whanne this Emperesse Say this lady bryht,
Of hire sche Axede Anon Ryht 128 whom the
'Whens sche Cam, & of what kende.'
And sche hire Answerid As good & hende:
Sche seide that 'Sche was Comen of hy degré,
Of kynges and qwene ful Certeinle.' 132
- Thanne ladyes and damyselis sche Comanded hire there,
hire to don Servyse In alle Manere,

- as that belonged to hyre Astat,
hire forto worschepen bothe Erly & lat. 136
 and whanne fulliche A monthe hadde sche þere be,
thanne Atte laste these ymages beheld sche,
And Anon Axede with-Owten taryenge
 'What theke ymages weren to signefyeng.' 140
 thanne tolden they hyre with-Inne a whyle;
And Anon this lady Gan forto smyle,
and seide, 'that phelesophere was not bore,
From deth to lyve A man to Reren thore:' 144
 "for I dar wel seyn with-Inne a schort day
hym A Fool to preven, So scholen ȝe say;
For of this that ȝe sein to me here,
It may not be trewe In non Manere; 148
 Ne neuere beleven it In my thowht
For non Man that Evere was wrowth."
- This tale was told to forn themperowr,
that thus be ypcras was seid dishonour; 152
 So that it was spoken bothe to & fro
Tyl atte laste ypcras þere-offen herde tho;
Where offen he hadde ful gret disdeyn,
 As I ȝow Seye now In Certeyn, 156
 And seide 'þat he scholde neuere glad ne be
tyl that damysele he myhte se,
that hym A fool wolde make.'
- thanne themperour this word gan take, 160
 And seyde that to forn him scholde sche be.
 "Whanne, sire," quod ypcras, "I prey the?"
 "In the temple to morwe, Atte Owr of pryme,
thanne scholen we¹ Meten Al In good tyme." 164
 Al Nyght lay ypcras, and thowhte
how that this thing Ony weye ben Mowhte;
and On þe Morwe, Er the Owr of pryme,
ypcras at the temple was be tyme. 168
 thanne Cam þere thedyr this lady gent
With A gret Compenyci Of ladys present,

The lady sees
the images.

disbelieves the
story.

and undertakes
to make a fool of
Ypcras.

Ypcras hears
of it.

wants to see the
lady.

[P ye]

goes to see her,
at the temple.

*and he tells his
love to the lady.*

*The lady means
to deceive him,*

*professes much
love for him,*

*but she may not
see him alone,*

*yet will do his
will.*

*Ypocras gets well
immediately.*

- thanne In his herte hadde he gret thowht
howh this Mater Abowtes Scholde ben browht, 208
So that he made hem voiden Everichon
Except this lady Only Alon,
and tolde hire his herte ful pleyn,
'how, for hire, ded scholde he ben In Certeyn 212
but ȝif hire love he Myhte have,
For Othirwise Mihte he not be save.'
- " Whanne that sche hadde herd Al his Compleynt,
Thanne hire wordys Gan sche to peynt, 216
As sche that thouhte thorwh a fals wyle
holycche ypocras forto be-gyle ;
and swiche wordis ȝaf hym tho
that Into A strengere letargye Mad hym to go, 220
" Now, Certes, sire ypocras," quod sche,
" So worthy A man as that ȝe be,
that Only wolde for My sake
Swich diseysse to ȝow now take, 224
Whiche fayn I wolde Amended were
be me, and I wyste In Ony Manere.
For ȝe Conne Not loven Me so wel
That I do to ȝow Aȝen Everydel ; 228
but I ne may not In non Manere wyse
ȝowre wil to fulfille be non Gyse ;
For so gret warde is set On Me
that I ne may not Comen withouten gret Meyne ; 232
and Ek with-Owten leve of the Emperour
I ne may nowher gon, day ne Owre ;
but Rathere than deyen ȝe scholde for me,
At ȝowre owne wille wolde I be ; 236
For gret pite it were of ȝoure ded,
Fortho Many A Man ȝe don good Red."
- Whanne ypocras herde hire wordis tho,
that this lady Concentyn wolde hym vnto,
gret Ioye to his herte was tho dyht
Whanne sche hym kyste with Al hire Myht ; 240

Supposyng to ypoeras with herte goodlye;
but Al was falshod and Trecherye.

244

Lo, behold, the same day tho
Whanne this lady from hym was go,
vp of his Cowche he gan to Ryse,
& to hym took Comfort In operwyse,

248

And to the Cowrt he gan to go.
bothe ladyes & gentel wommen Aȝens hym comen tho,
and gret Ioye of hym Alle they Made;

Ypocras is wel-
comd at court.

but there nas non that Myhte hym glade

252

Sauf only that lady So fre
Wheche falsly mente In Al degré;

Sche made hym loken vpe to the towr
vpon whiche that was hire Bowr,

256

and schewed hym where heng A-down be þe wal
A strong Corde and A long with-Al.

The lady shows
him a cord
hanging down
the wall of a
tower.

"lo, sire," quod this lady thanne,

"Now Mown ȝe ben A Merye Manne;

260

For In ȝone towr ȝondir an hy

Is the kynges sone of Babyloyne trewly,
and there In presown Is he do;

and be that Corde his mete Cometh hym to,

264

In a vessel is I-knyt therby

A vessel is tied
to it.

to hym it is vpe drawen trewely,
and therfore now I schal ȝow say

A noble while this Selvē day:

268

the Corde and the vessel down schal I lete,

She says, 'Get
into the vessel,
and I will pull
you up to me.'

and þere-Inne þat ȝe dressen ȝow ful Metc,

an vp to Me I schal ȝow drawe,—

this sey I to ȝow In prevy sawe;—

272

thanne prevyly Mown ȝe with me speke,

and Al ȝowre herte thanne to me breke;

and whanne the day gynneth to neyghen Nye,

and let you down
before day,
and you may do
it often.'

down scholen we ȝow leten þat non Man schal Aspye,

and thus mown ȝe often Sithes do."

277

thanne ypoeras concented wel therto.

- Ypocras consents.** That same day this ypocras
 at themperours table Iset he was, 280
 and there disported hym al that day
 As a man that In letargye lay.
 and whanne it drowhe toward þe Nyht,
 To his hows his men wolden hym han dyht ; 284
 he hym Excused As hym thowhte beste,
 and seide that Al Nyht he wolde þere Reste ;
 and for he was not wel at Ese,
 his Men weren fayn hym forto plese, 288
 and Ordyned hym A chambre of honour
 there as the lady was to forn that tour.
 When his men
 are asleep,
 he goes out,
- and whanne his Meyne weren leyd Echon,
 Owt of his chambre gan he to gon, 292
 and beheld that the lady was Redy
 at that towr ful Certeynly,
 and let there the Corde down to gon
 Into the Erthe there Riht Anon. 296
 and Riht Anon this Ypocras tho
 a strong vessel he fastenid thereto,
 and sette hym self there with-Inne,—
 Now here was toward A schrewed gynne !— 300
 and to that lady he made A signe,
 and they vpe hym drowh with gret pyne,
 this lady and hire Owne Cosyn
 be whom was wrowht this fals Engyn. 304
 the lady and her
 cousin draw him
 nearly up,
- and whanne thys was drawnen ny vpe An hy,
 the Corde they fastened ful Craftyly
 that heyhere ne lowhere ne myhte he gon,
 but there heng Ypocras Al A lon. 308
 thanne seide this lady to ypocras Anon
 “let se what þoure phelesophie Can don
 Owther vpe to bryng, outher down Agayn ;
 þe scholen it now preven In Certein.” 312
 And whanne that ypocras beheld Al this
 that thus sche hadde hym deceyved I-wys,
- and the lady lets
 down the cord.
- Ypocras gets
 into the vessel,
- and then fasten
 the cord,
- and ask him.
 if his philosophie
 can get him up
 or down.

he ne wiste what forto do,
 Nethir howh down þat he myhte go ;
 for ȝif to the Erthe he fyl A down,
 thanne were it fully his Confuciown :
 So Al Nyht thus Ypocras lefte there
 ful sore I-Angred In divers Manere.
 And on the Morwe whanne it was day,
 themperesse Owt At the ȝate toke hire way
 hire to disporte and forto pleye
 (as I sey ȝow now certeynlye)
 and with hire a gret Meyne,
 but of Al this ȝit wiste not sche.

Ypocras doesn't
 know what to do,
 (being unable to
 swarm up a rope.)

316 320 and is very
 angry.

324

and whanne the peple of Rome town
 Erly vp Rysen al In vyrown,
 And beheld to this towr An hy,
 thanne sien they there ful veraylly
 A man that there heng In a vessel—
 they myhten him sen Everydel,—
 and they supposide Everychon
 that be themperours Comaundement was it don,
 and supposid that it hadde be sum Malfetour
 that was for-Logged vpon that towr ;
 So that non of themperowrs Men
 Nygh that vessel dorste Comen then.

328

All the people see
 him hanging,

332

and suppose him
 to be a malefactor,

336

thanne so ful of schame this Ypocras was
 that Men so vpon him wondrid In that plas,
 So that word dorste he speken non
 To the peple that hym loked vpon,
 and Evere wende the peple Everichon
 that themperour it hadde I-don,
 and for-Iuged hym to his ded
 be a sent of alle the Cowrtes Red.

340

344 hung up by the
 Emperor's orders.

Thus Alle the leve longe day
 Ypocras there heng with-owten delay.
 and at Even whanne themperour Cam hom
 and his Meyne Everychon,

348

- And whanne that he was down Alyht,
Of that vessel he hadde Anon A syht, 352
And Axede ' who that there-Inne was.'
" Sire," they Seiden, " it is ypcras
whom ȝe han don so Mochel honour,
and now he hangeth vppon ȝone tour. 356
and, Sire, we ne weten what he hath Mido
that vppon ȝone towr is fordemed so."
" let him down," quod the Emperour anon,
" and I wile wete how this doth gon ; 360
And ȝif Othere felesophres this han do,
with-owten My leven hym demen so,
they scholen forthenken it Everychon
So that of hem Schal Skapen Neuere on." 364
So wenten they Into the towr Anon,
The Emperours Comaundement forto don,
and leten hym down ful Softelye.
thanne themperour Axede hym In hye ; 368
but for non thyng that he Cowde seyn,
Ypcras Nolde hym tellen In Certein,
" wel Sire," thanne quod the Emperour,
" Sethen I may not Knownen of ȝoure langour 372
[See note², p. 19. *The lady shows-up Ypcras, and he says he'll leave Rome if the images are not taken away.*] [then] themperour forth wente Anon,
and Into his Chambre gan to gon. 376
thanne Anon The Emperour tho
Comanded the Ymages to ben broken en two
Whiche þat there he Made for Ypcras
and for his Nevew In that plas ; 380
but ȝit to-broken ne hadden they not ben
Ne hadde þe damyseles speche ben as I wen.
Thus dwelled ypcras In Rome Stylle,
and Every man was fayn to fulfillen his wille,
Tyl atte laste vppon A day
that a knyght to Rome Cam perfay

The Emperor
asks who it is,
and is told it is
Ypcras.

The Emperor
says,
'Take him down,

[leaf 47]
and if other
philosophers
have done this,
they shall repent
it.'

Ypcras won't
tell how he got
there.

The two images
are broken.

Ypcras stays in
Rome.

- Forte sen there the Emperowr,
Whiche that was A man of gret honour. 388
and whanne this knyht hadde I-Ete,
Anon with the Emperowr gan he Mete ;
And themperour Axede hym Anon
‘Owt of what Contre he was gon.’ 392
and the knyht hym Answerid ful softly
“ Sire, from Ierusalem ful trewely ;
And ȝit Sire More Certeynle
I have ben In þe lond of Galele.” 396
“ what tydynges, Sire, bryngen ȝe thenne,
that ȝe welen vs tellen lik as ȝe kenne.”
“ Sire, I schal ȝow tellen the Moste Merveillous thyng
that Evere was herd of Ony Man leveng.” 400 and tells the Emperor of a marvel.
“ what Merveilles ben they,” quod themperour tho :
 “ Sire, I schal ȝow telle er that I go. ‘There is a poor man in that country, who works many miracles,’
A pore Man there is In that Contre
that manye wondir Merveilles werketh he, 404
For he is of so gret strengthe and Myht
that blynde men he maketh to sen ful bryht ;
the dombe to speke, the lame forte go,
the woode man he Maketh tame Also,
the def to heren, the dede vpe Ryse :
Al thus doth he, sire, In Merveillous wyse.” 408
“ Alle these,” quod ypcras Anon tho,
“ As wel as he I schal hem alle do.”
“ Nay Sikerly, sire,” quod the knyht,
“ that schal neuere lyn In ȝoure Myht ;
For a man blynd born doth he Maken se,
and, sire, grettere thinges I telle it the ;
For laȝarus that was there ded—
thre dayes & thre Nyht he lay In þat sted—
and Owt of his tombe he dyde hym gon
to forn Alle the peple there Anon,
And this doth he be his Owne Myht
And by his wordis Openly In Mennys siht.” 412 Ypcras thinks he could do as much, but the knight tells him he couldn't.
416
420 The poor Jew raised Lazarus after being 3 days in the grave.

- “ Thanne,” quod ypocras, “ sethen it is so
 that so manye Merveilles he Can do, 424
 he passeth alle Erthly Creature
 Of Clennesse of wit so good & pure ;
 I hym wile gon Forto Se
 And he be Swich as ȝe tellen Me.” 428
- Ypocras will go
to see him.*
- “ Sire Knyht,” quod themperour than,
 “ What is his Name tellen me thou kan ? ”
 “ ȝe Sekerly, Sire,” quod the knyht,
 “ Iesus of Nazareth his Name is Ryht, 432
 and they holden hym A verray prophete,
 Certeynly, Sire, As I ȝow here be-hete.”
- His name is Jesus
of Nazareth*
- “ Now Certes,” quod Ypocras tho,
 “ Streight to Galyle now wil I go, 436
 to knownen of his wit & his powere
 ȝif that it be as ȝe seyn now here,
 and there the sothe schal I knowe
 Of hym & of me, with-Inne A throwe.
 and ȝif he konne don More thanne I,
- Ypocras will go
and know the
truth about him.*
- I wele ben his disciple trewely ;
 and ȝif I Conne don More thanne he,
 Myn discyple I wele that he be.” 444
 and for this same Enchesowne
 wente Ypocras owt of Rome,
 and with hym A ful gret Meyne,
 Tyl that he Cam vnto the See. 448
- and be his
disciple,
if he finds him
really wiser.*
- and whanne to the see they weren I-gon,
 the kyng of perse there fownden they Anon
 with gret Compenye of Chevalrye,
 but Moche Mone they Maden trewelye, 452
 and it was only for the kynges Awntonyes sone
 that Owt of this world they wenden hadde ben gone.
- Ypocras meets
Antony, the king
of Persia.*
- whanne Ypocras beheld al this Matere,
 Of his Mule he Alyht A-down there, 456
 and dressed hym Into that partie
 where that theke Cors lay Sekerlye ;
- grieving for his
son Dardanides
[in French MS.],
who is just dead.*

- and In gret sorwe fond he there the kynge,
and Alle his Meyne ful sore Mornenge. 460
and whanne this body he hadde beholde,
Anon the Clothes he dyde On-fold,
And took there A letwarye ful good
that thike Maladye there with-stood,
and Into his Mouth he putte [it] Anon.
And Er he Evere thens gan gon,
With A lowd voys the Child gan to Crye
that Al the peple it herde Sekerlye. 468
thanне Ronne they Alle Abowtes Ypocras,
and seiden that this A fair Miracle was.
- Ypocras cures
Dardanides,
- 464
- Thanne seide Ypocras to the kyng,
“and þou wilt graunten me my ferste Askyng,
be to-Morwen thi sone schal hol be
In Al degres, As thou Schalt se.”
- thanне swor the kyng be his Creunce Anon
‘that Alle his peticions scholden ben don.’ 476
So thanne wrowth this Ypocras
that on the Morewen the Child Al hol it was.
thanне seide the peple there Abowte
that he to god Aperede with-Owten dowte.
- thanне there Abod he ful longe In londe
with the kyng Of perse, as I vndirstonde,
Tyl Atte laste be the kynges wille
the kyng ȝaf his dowhter hym vntylle ;
And there Mad he ful Ryal Maryage
As longed to A lady Of hyre parage,
and As gret worschepe, I vndirstond,
as he hadde ben kyng of Ony lond,
- Thanne Sente ypcras forth anon
Messengeris As faste As they Cowde gon
Aftyr his fadir & Moder Certeyn tho
With his Oper frendis to Comen vnto,
Forte Axen hem Consaille
Into what Contre it myht best Avaylle

and the people
think it a miracle,

472

476

480 and take him for
a god.

He stays with the
king of Persia,
[See note 3, p. 10.]

484 and marries his
daughter.

488

Ypocras sends for
his parents and
friends,

492

to counsel him,
where to go and
live.

*He hears of an
island in the
west,*

*and goes there
with all his
belongings.*

*He builds a castle,
with a splendid
hall,*

and a magic bed,

*which cures
everybody who
is laid on it.*

- that he myhte beste herberwed to be,
Into Most temperable place Abowtes þ^e see, 496
Owther In ony yl that were delitable
be þ^e see oþer be lond with-owten fable.
thanne A Maister Schipman gan forth to gon,
And told hym of An yl In the Se Anon 500
that More temperable than Othere it was,
Fer be west, and In what plas.
Thanne Schepyd ypcras Al his good Anon,
And thedirward gan faste forto gon, 504
and with him his frendes & his wif Also,
To this same Yl Alle gonnen they to go.
and whanne Sawf that he was there,
his wyf, his frendes, and Al his good In fere, 508
and Alle Sauf weren thedyr gon,
Ful Mochel Ioye they Maden Anon.
thanne werkmen let he Ordeynen Anon,
And Made A Castel Of lym & ston ; 512
and with-Inne that Castel An halle he Made,
þere-Inne his frendes forto glade ;
the dore there-offen it was red goold,
As Any Man there it Myhte be-hoold, 516
and ful I-pyht with precyous stones ;
And Ek the pyler with-Inne for þ^e Nones
was of Marbyl, I-kouered with gold & Asure
ful Richely wrowth, I ȝow Ensure. 520
and there-Inne A bed he let dyhte,
the Moste wondirful that Ony man Myhte ;
For there weren In so manye stones of vertwe
whiche that weren bothe good & trewe ; 524
For Ony man that Syk þer onne lith¹, Sekerlyc
he Schal be keuered of Alle Maladye.
Lo this hows made ypcras be this Enchesoun,
That his wyf scholde don hym non distroccioun, 528

¹ This word is added above the line by a later hand.

Nethir be poysown ne be non venym,
that non Maladye Scholde Comen to hym.

He is afraid that
his wife may
poison him; so he
makes a magic
cup,

ȝit Also More there let he tho Make
A Cowpe to drynken In for his Owne Sake,
that ȝif Ony poysown there Inne were don,
Al the Strengthe it scholde lesen Anon.

which destroys
poison.

532

but Evere his wyf was proud In herte,
And of hire hosbonde sche hadde gret smerte,
For that sche was so hygh I-bore,
And sche thowhte On hym sche was but lore;
Therfore sche hated hym ful dedly,
and purposed hym to Slen Al prevly.

536

His wife hates
him, and

Ful strong poysown sche gan to Make,
Only Al for hire lordis Sake,
and took bred, & In the poysown it putte,
And took A dogge for to Eten Itte,
So that the dogge thanne deyde Anon,
and ded lay Styll As ony Ston.

540

makes poison
for him,

544

And whanne his wyf hadde prevyd Al thys,
thanne was hire herte ful of Blys;

548

And took it to hire lord Ypocras

As he At his Sopere was,

And In his Cowpe was it put tho :

552

but Al the strengthe Anon was Ago.

but his cup takes
away its strength.

thanne ypocras took þe Cowpe Anon

and drank þeroffen Amongs hem Echon,

but þere offen hadde he non disseise ;

Wherfore his wyf gan there to mysplesc,

556

And took the Cuppe In hire hond Anon,

and Ryht faste gan loken there vppon.

thanne Axed Sire Ypocras Anon there

' Why sche it beheld In Swich Manere.'

560

" Sire, for it is So Riche A thyng,

therfore I have þer offen so gret Merveilleng."

" Certes, dame," quod Ypocras tho,

He tells her the
power of the cup.

" In Al this world ben Swiche no mo ;

564

For what poysown þat there-Inne be done,
 It leseth al the strengthe Ryht Anone,
 For Neuere Man schal Empeyred be,
 That here-Offen drynketh, Siker mown ȝe be." 568

And whanne sche beheld Al this Cas,
 how that he from deth A-sckaped was ;
 wherfore sche Made ful gret Morneng
 that hire Craft ne hadde non Oper werkynge ; 572
 For As longe As he the Cowpe hadde witt-owten faille,
 wel wyste sche hire werkynge nolde not Availle.

She is very vexed.

One day she
throws the cup
far into the sea.

So that sche Aspyde vpon A day
 whanne non of hire Meyne was In þe way, 576

And Caste this Cowpe In to See
 Also fer As sche myht don it fle.
 and whanne yopocras his Cowpe dyde Mysse,
 thanne was his herte In gret distresse ; 580
 and faste he Axede 'where it was don,'
 but of hem Alle ne wyste neuere on¹.

[¹ The French text
sends him to visit
the King of Persia
in the Castle of
Mastic.]

" So Aftyr it happed vpon A day
 that yopocras In his Chambers wyndowe lay, 584
 and his wyf be hym Also

Lyggeng And talkyng, bothe two.
 And As he loked toward the grownde,
 he Sawh A wylde Sowe In that stownde ; 588

Yopocras shows his
wife a wild sow,

"dame," he seide, " sy ȝe this beste here
 that walketh benethe In this Manere ?"
 " ȝe, Sire," sche seide ful Sekerly,

and says any one
would die,
who ate of its
flesh.

" what Meneth that beste, I ȝow prey ?"
 "dame," he Seide, " I schal the telle :

that beste wolde now Ony man quelle
 that there-offen Etc, it is so vnkynde,
 And þerto so hot as I have In Mynde." 596

She goes to her
cook,

" Now, is that trewe, Sire," thanne quod sche.
 " ȝe, dame," he seide thanne, " ful Sykerlye."

Anon A-down sche gan hire to dresse,
 and to hire Cook wente with Owten Misce. 600

and but ȝif oþer Cownseil ȝe conne me seyn,
for honger here schal I deyen In Certeyn,
Erene to forn ȝow, In ȝowre syht,
here schal I deyen Anon ful Ryht ;
For it is thre dayes ful Agon
that Mete ne drynk hadde I non." 52

48 and expects to die
of hunger.

And whanne they herde hire thus to maken hire Mono,
Certeynly they Nyste what forto done ;
but they Answeryd Anon Agayn,
and seyden, " damysele, In Certayn
beleveth the Makyng of ȝowre Mone,
For Oþerwyse ȝe Mosten done ;
bothe with ȝoure herte & ȝoure Mowthe
ȝe mosten don As we seyn nowthe,
Clepeth to hym that Of Alle Comfort he is,
That of ȝowre peynes he may ȝow lys."
thanне seide the damysele Anon tho,
" there is non Man leveng myht suffren so,
half so gret peyne As I do here,
there-fore helpe wolde I han In som Manere ;
Of what side that Evere it be
I ne Rowhte, and helpe were Comen to Me." 68

The Messengers
know not what to
do for King
Label's daughter,

56

but advise her to
pray.

60

64 She says,
she wouldn't care
who helpt her
now.

And whiles thei weren thus In talkyng,
Into the See weren they beholdyng,
where they Syen A gret flawme of fyr,
And Al the see brenning hem thowlte there ;
Ek Al the see On gret tempest was,
lyk As the devel hadde ben In that plas.
thanне seide On of the Messengeris two
" Sy ȝe now Owht that I here do,
Methinketh the Se On fyre it is,
And As bryht fer it brenneth I-wys."
" In the name of Cryst," quod this Othir tho,
In ȝone fyr A schipe me semeth doth go,
And that gret peple with-Inne there is,
As me Semeth with-owten Mys ;

72 The sea seems to
burn;

76

80 a flaming ship
appears.

- and ȝit me Semeth More verralye
that faste hiderward the schip doth hye." 84
- "Now, par ma fey," quod this damysele tho,
"Som Maner tydynges Comen Us Unto."
- Thanne Anon In this Mene while,
Not fulliche the space of half A Myle, 88
- The flaming ship*
the schipe Al flawmeng to þe Roche Cam
wheche that these thre persones weren vpon.
and whanne they syen it was so Ny,
comes to the rock. down Of the Roche they dyden hem hy ; 92
"Lordynges," quod this damysele tho,
"down to this schipe now let vs go,
And to beholden what it may be,
for this is the same that we gon se." 96
- They go down to it, and the flames vanish.*
down Of the Roche thanne Comen they Anon,
And thus sone al the flawme was Owt don
that in thike schipe was to fore,
Al was A-qweynt whanne they comen thore. 100
And whanne to the Roches poyst they weren gon,
A Schipe they fownden there riht Anon,
And with-Innen A man of dispetous stature,
And lothly to beholde, I ȝow Ensure ; 104
- They find a loathly,*
Ful gret and large be was thereto,
black, man in the ship, And therto As blak As Ony Scho,
And his Eyen brenneng In his hed
As thowh it were flawmes of fir so Red. 108
and whanne this damysele he gan beholde,
he hire grette many folde ;
and sche ȝald hym his gretyng Agayn,
and so dyden the Messengeris In Certein ; 112
but of him ful sore Abascht they were,
For that he loked so spetously there.
Thanne Axede he of hem there
'how thider they Comen, and In what Manere,
that so fer from þe peple it was,
And Ek from the lond In Eche A plas.'
- who asks them how they got there?*

thanне Answerid that damysele Anon,
 “be persecucioun, hider ben we Gon ;
 and for hunger & thurst here scholen we deye
 but ȝif we han Socour hastelye,
 Owther hens that we Mown go,
 And som socour Come vs vnto.”

120

thanне seide this Man to hem there,
 “hider Am I Comen In that Manere
 ȝow to bryngen Owt of this wrape,
 ȝif that so be homage ȝe welen me make.”

124

And whanne these Messengeris herden tho
 That of homage he spak hem vnto,
 Forto becomen his lige men,
 where-offen sore they Merveilled then,
 And Axeden what Manere man þat he were
 that of hem homage Axede there,
 “for homage to ȝow scholen we non do
 tyl we weten whens ȝe Comen fro.”

132

“I Am A man Of fer Contre,
 but My lordschepe is In lond & In see,
 that the moste peple Of this world
 Onylich Obeyen to my word,
 And holden me for here Sovereyn lord,
 Of strenkthe, of myht, be here owne Acord ;
 for there Nis no Mannes lordschepe lyveng
 that lasteth So fer In Al Maner of thinge ;

136 They ask, whence
he comes.
He says he is of a
far country,

And therto I am of so gret powste,
 that non thing is don On lond ne see
 but Anon that I it do knowe,
 Alle swiche things vppon A rowe ;
 Now haven ȝe herd Every del
 Of my power, & what I kan don wel.”

140 but is obeyd all
over the world,

“Sire,” quod these Messengeris tho,
 “And it be As ȝe seyn vs vnto,
 we knowen wel þat there is non man lyvynge
 that hath A qwarter so Mochel Of konnenge,

148

152

144 and knows every-
thing
that happens.

They ask his name.

He is calld the Wise Serpent,

which they think very odd.

He again offers to take them away.

The damsel is afraid,

and thinks they had better stay where they are.

Then the Black Man abuses her,

Sauf only oure lord Cryst, goddis sone,
that In al the world pere hath he none ;

156

but now of on thing to ȝow scholen we spelle,
what is ȝowre Name, that ȝe vs now telle."

" My name Gladliche now wyl I say ;

' The wise Serpent' men me clepen Eche day." 160

" Now Certes," quod thanne this Messengere,

" It is þe most Merveillous Name þat euere herdeich Ere." 160
thanne seide this Man Aȝen tho,

" Hyder Am I now ȝow comen vnto,
of ȝoure disease owt forto bryngē

164

ȝif ȝe welen don me homagynge,

And Into my Schipe ȝow for to take,

And bringen ȝow owt of Al this wrake." 168

" Now Certes," quod this damysele tho,

" ȝowre Countenaunce, ȝowre Chere, doth me gret wo,

That I Am so Aferd ful Sekerlye

To Comen In ȝowre Compenye ;

172

for Rathere here we scholen Abyde,

And here Suffren deth At this tyde,

And ȝit more grettere distorbaunce

thanne to vs come ȝit be Ony chaunce,

Rathere thanne hens we scholen go

Tyl God vs sende tydynge Mo."

Whanne this Man vndirstood this tho,

that thus this damysele spak hym vnto,

180

he Answerid here In dispit Ageyn,

And thus to hire scide anon ful pleyn :

" ha ! thou womman, bothen fool and kaytyf,

that Rekkest now so litel of thy lyf !

184

ha, dispitful Creature,

Vnhappy Aȝens al good Aventure !

What Eyleth the now In this Nedo

thine Owne lif forto forbede ?

188

for it is semeng here now to me

that bettere, Evel than good, louest þou sekirle.

- | | | |
|--|-----|--|
| Nedis mostest thou ben A womman,
that ne lovest not ho þat the helpen kan ; | 192 | |
| and here thou Chesest thyn distroccioun,
And only Refusest here thyn savacioun : | | for refusing her
only chance, |
| Now from ȝow wile I gon,
And leven ȝow here Al Alon, | 196 | |
| Where As ȝe scholen for honger deye,
And In Myseise ful vtterlye ; | | |
| For aftyr this tymē Neuere non
ȝow to Refreshen hider schal gon, | 200 | |
| Wherfor ȝe scholen Repenten ful sore
that ȝe ne welen don Aftyr my lore ;
but ȝoure Repentyng ful late schal be, | | |
| Sethen ȝe welen not Trosten on My seignoure ;
and þerfore As Caytyves scholen ȝo dye, | 204 | |
| As schal this Caytyf womman here sodeinlie.
For at the prykke of deth ben ȝe now here ; | | |
| ȝe scholen it not sckapen In non Mancre
but that fer hunger Scholen ȝe deye,
and vpon this Roche lyn openlye,
and the fowles ȝowre flesch scholen Etc, | 208 | and she and her
companions will
die of hunger. |
| For Other Sepulture non ȝe gete." | 212 | |
| " Now, Sire," quod a Messenger Anon,
" wel weten we þat to this Roche of ston
ȝe comen hydir vs forto Socoure,
And therto A man of welthe & of honoure ; | 216 | One Messenger
declares that |
| but In Certein we hadden leve to deye
thanne forto gon In ȝoure Compenye ;
ȝoure persone and Contenaunce it is so hydows,
And ȝoure lokynge and wordis ben so dispetows ; | 220 | they would
rather die than go
with him,
he is so hideous
and spiteful. |
| For only, Sire, Confownded we ben
Of the wordis that ȝe to vs here seyn,
that here nedis Mosten we dye
For Miseise & honger Otterlye ; | 224 | |
| And, for thy Compenye that we forsake,
therfore to Mercy wilt þou vs not take : | | |

- They will trust in
the mercy of
Christ,** but Only In his Mercy we vs affye
that is Jesus the sone of Marye, 228
And to his Mercy only we vs take,
For his Servauntes Nele he neuere forsake,
but vs to Comforten In this straunge place
there As non Creature Many day ne wase." 232
- who will not
forsake them.**
- The Man goes
away,** And whanne this Man herde here Answere,
that to hym they wolden not concentyne there,
Nethir graunten non of his Axkyng,
Anon thens Made he his departyng, 236
And took forth Riht In to the se
there As to Fore tyme he hadde I-be.
- [leaf 49]
- In storm and
flaining sea,** whanne they In the Roch syen al this,
hem thouhte the Game wente Al Amys ; 240
thanne syen they to forn the schipe there,
Grettere tempestes In divers Manere
be Many fold thanne to forn it was,
where often they bascheden In that plas. 244
- and a horrible
noise, as of hell!** For hem thowhte Al the see A fyre hadde I-be,
So thouhte it to hem tho ful Sekirle ;
And Also In the Se tho they herde
A wondirful Noyse, and merveillously ferde, 248
as thouhe it hadde ben A Noyse of helle,
So gan it to Cryen And to zelle ;
where-offen gret drede they hadden Echon,
And the Signe of the Croys they maden Anon, 252
whiche to hem was gret Comfort
the sonnere to Joye to ben Resort.
- The Messengers
and King Label's
daughter go up
again to the house
of Ypocras,** and whanne they hadden thus longe loked there,
they ne Cowde Aspyen In non Manere, . 256
Nethir In the Se Fer ne Ny
As they cowden Aspyen trewely ;
thanne from the See with-drowen they tho,
and Azen vp to the Roch Gonno they go ; 260
To the hows where-As dwelde ypcras,
Azen they wenten In to that plas,

And there they seten hem to Reste
Evene As hem thre hym liked beiste,

264

and gounen they to talken Anon

and talk.

Of hym þat from the Roche was gon :

"be my trowthe," quod the damysele thanne,

"I was Neuere so sore Aferd of Manne.

268

And, weteth wel, lordynges, In Certeyn,

that nethir honger ne thurst haue I pleyن,

but from me it is Al now A-go,

that there offen ne fele I now no Mo."

272

Thanne seiden the tothir Messengers Ageyn,

"It was non Erthly Man In Certeyn,

but that it was owre dedly Enemy

The messengers
think their visitor
was the Devil.

that vs hyder Cam forto Aspye,

276

And vs to putten owt of Ryhtful Creaunce,

þif he it Cowde han don be his fals variaunce."

whanne they hadden long Spoken of this thing,

Thanne fillen they Alle In Sleepyng,

280

what for travaille and for werynesse,

and what for deseise and gret distresse.

and whanne On Slepe that they were,

Non power hadden they to waken there ;

284

what for fastyng and for febelte,

they weren so Ouercomen In Eche degré.

So vpon the Morwen, whanne it was day,

They sleep till the
hot sun awakes
them,

and the Sonne schon, As Eche Man Say,

288

on hem the Sonne gan forto Schine

there As they lyen thike same tyme,

and þerto the sonne so hot Schon there

vpon here faces that Naked were,

292

So that for the gret hete Anon

there they wakened Everichon.

and whanne Awaked fulliche they were,

To Cryst they Maden here preyere,

and they pray to
Christ for mercy ;

whiche that was kyng of alle kynges,

to hym they maden there here Offrynges

that he would
send them some
comfort.

A fair little ship
comes to the
island,

with an old man
in it,

old, but fair,

who asks how
they came there.

- with wepyng and with terys Sore,
Evere Axeng Crist ' Mercy and Ore, 300
that he wolde, Of his specyal grace,
Som Comfort to senden hem In that place
where As that they weren In gret peryl,
fer with-Inne the See In that Exyl.' 304
- And whanne they hadden thus I-don,
Into the Se they loked þere Anon ;
thanne Sien where that Cam In the See
A Fair litel vessel, As thowhten thanne he, 308
And Evene to the Roches Poynt
that vessel was Comen, and thereto Ioynt ;
And this was Abowtes the Owr of pryme
whanne this they Aspiden thike tyme ; 312
and In the vessel was A fair Old Man,
As thei that tyme behelden than.
- " Now, behold," quod the Messenger tho,
" I hope goode tydynges ben Comen vs to, 316
For here is Aryved An Old Man
that som Comfort tellen vs kan."
- thanne Of the Roch down gonre they go,
and this good Man Comen they vnto ; 320
thanne whanne they gonre this good man Aspye,
An Old Awncyel Man he was Otterlye ;
but ȝit Al this not withstondyng
he was a fair Man with Owten lesyng. 324
- And Anon As they hym Sye,
they hym gretten ful Curteislye ;
And he hem ȝald here Gretyng
Ryht ful Onestly and ful plesyng, 328
and hem Axede Ryht Anon
' how Into þat place they weren gon.'
- And they hym Answeryd Anon Ryht,
' that be adversite thedir weren they dyht, 332
Fer from Men, and from vytaille,
that In poynt Of deth they weren saunȝ faille ;

For but ȝif god do hem Som socour,
we ben not Able to lyven On Owr;
And ȝif he wele to vs his Counseyl sende,
thanne ben we scker of An Ende,
that we scholen Asckapen heyl & Sownd
As Evere we wenten on Ony grownd.'

336

**They tell him of
their trouble.**

Whanne the goode man herde hem thus seyn,
"Forsothe, sires," quod he, "and In Certeyn
And ȝe holden Alwey this Creawnce
Stedfastly with-owten variaunce,
Owt of this yl I schal ȝow don bryngē
ȝif ȝe In ȝowre feyth han non varyenge ;
For trosteth me wel verraylye,
that he wil not ȝow forȝeten sekerlye ;
Ne non that hym don Ony Servyse
he wil not forȝeten In non wyse."

340

**He bids them hold
fast their faith.**

344

" Ha, Sire," quod this damysele tho,
" I believe þat trowthe ȝe sein me vnto ;
but, sire, and we longe dwellen here,
we scholen thanne dyen Al In fere ;
For Sekir, oþer sustenaunce haven we non
but the Eyr, the See, and Roch Of ston."
" ȝe, damysele," quod this goode Man,
" ȝit have thou non drede not for than ;
For forȝeten scholen ȝe not be
And ȝe welen han hym In Memore,
that non Maner of thing ne wil forgete,
Nethir his Servauntes he Wil not lete."

250

The damsel says
they have been a
long time waiting
for help.

356

"Now, swete Sire," quod on of these men tho,
"So telle vs on thyng Er that ze go."
"let se, sey on," quod this good Man,
"And I schal tellen what that I kan."

264

"Sire, Abowtes the hygh Mydnyght
here hadden we a wondirful syht :
To vs here Cam A Mervellous wyht,
and seide 'that he was a Man of Myht.'

Then they tell the
old man

For he is of so fals beheste

—As wel to the leste as to the Meste— 408

For ȝow Into peynes scholde he han browht,
For oþer Socour Cowde he don ȝow nowht.

Now I have ȝow told In Al degre
Of that Enemy, & what is he ; 412

therfore beth war In Alle Manere

ȝif ony More he Come to vysiten ȝow here ;
And beth war þat he disceyve ȝow nowht,
Ne for non thing chonge not ȝowre thowht.”

416

“ Ha, Sire, ȝit,” quod this damysele tho,
“ Telleth me on thing Er that ȝe go.”

The damsel asks
if they shall ever
leave the rock ?

“ Gladlich, Sey on,” quod this good Man,
“ I schal ȝow telle Al that I kan.”

420

“ Sire, owt of this Roche scholde we Euere go,
Owther ony Man to helpen vs Comen vnto.”

“ ȝe,” quod this good man ryht Anon,
“ Owt of this Roche scholen ȝe gon,
and here not longe forto Abyde
ȝif ȝe ben stedfast In Eche tyde,
and defenden ȝow from þe ferst Enemy
That to ȝow wile Comen wel Sotely ; 428

but beth Alweye of stedfast creaunce
Inne hym that is non variaunce,
And he hens will thanne ȝow bryngē
ȝif ȝe dwellyn stille In good levenge.”

424 He says, they
shall, if they keep
their faith.

432

Anon As he this word hadde Seyd,

he was Agon with-Inne A breyd,
that Nether hym ne his vessel

The old man and
his ship vanish,

Ne Cowden they Sen neuere a del ;
but the grettest swetnesse that Evere was,
with hem there lefte In that plas,
As thowh Alle worldly Spycerye

leaving a perfume
behind him.

Amongs hem hadde ben trewelye. 440

Than gonneweyt they to-gederis to speken Anon
Of the good man that from hem was gon,

And seiden that greth Comforted they were
thorwh the goode wordis that he spak there. 444

*The damsel says
her hunger is all
gone,*

“In feith,” quod the damysele tho,
“Alle my Sorwe and kare it is a-go ;
and Of on thing I do ȝow behete,
Thowgh In Al this world were there non Mete, 448
So with his wordis fulfild I am
that he to me seide whanne he Cam ;
For Anon as I loked hym vpon,
Myн hunger and thurst was A-gon, 452
and Al my deseise tho Everydel ;
And þerfore I beleve Ryht wel
that this Is he of whom ȝe spelle,
Jesus Crist, kyng of Erthe and helle, 456
Other Elles On of his Seriaunȝe
that hider Cam vs to Avaunce.”

thanne seiden the Messengeris tho,
“they ne wiste how it myhte go, 460
but that it were goddis sonde
To Maken hem fre that weren bonde ;
For now, aftyr this grete drede,
Comfort we han In this Stede ; 464
and as Mochel as of the ferste we weren Agast,
this good man vs hath comforted In hast.”

Thus Al that dai they gonue to speke
Of thike good Man So lowly & Meke, 468
and seiden hem was happed good Aventure
Of tho tydynges that weren so sure ;
So that Al day Abyden they there
Tyl it gan to dirken Everywhere. 472
and whanne to the Even it was comen Ageyn,
Aȝen vpe to þe Roche they wenten Certeyn,
and wenten Aȝen to the same place
There As Ipocras I-beryed wace : 476
So there Alle thre they gonne hem Reste
In swich place as that hem liked beste.

*and she thinks it
must have been
Jesus Christ,*

*or one of his
ministers.*

*They go to rest in
the house of
Ipocras,*

- | | |
|---|-------------------------------------|
| So whanne it was abowtes Midnyght,
the Messengeres Slepten, I the plyht ;
but the damysele Al wakyng was
<i>At theke tyme, so was hire gras ;</i>
For Evere sche lay, & hire bethowhte
how þat Alle this thing ben Mowhle
As towching here deliueraunce,
In what Manere schold ben here chaunce. | 480 |
| | but the damsel
cannot sleep, |
| & as sche thus In thenkenge þere lay,
hire þowhte sche herde A wondir fray
And A wondir despetows Cry,
so þat sche was A-ferd ful Sekerly,
for sche thowhte þat Cry was hire Ner.
and Anon vpward sche dressede here ther,
and heyere on þe Roche gan sche to go,
Ferto weten ho there was tho ;
For owther man owþer wommanne
It was that so ferde thanne. | 484 |
| | 488 and hears a fray,
and a cry, |
| and whanne vppon the Roch sche was An hy,
thanне say sche Atte Roches banke trewly
wondir gret lyht þere In the see,
where-offen sche wondred what it myhte be.
And whanne sche hadde thus I-do,
and to the Messengeris gan sche to go,
and faste vppon hem sche gan to Calle,
and tolde hem what Aventure was befallie,
' how that to hem was comen there
Wondir gret lyht In qweynte Manere ;'
thanне down of the Roch wenten they Alle thre
Ferto weten what it myhte be. | 492 |
| | 500 sees a light in the
sea, |
| and whanne down they were comen Echon,
A wondir fair schip behelden they Anon,
and In Maner as of Manye torches lyht,
—Al thus it Semede there to here siht,—
and ful of Richesse hem thouhte it was,
The worthiest that myhte ben In ony plas ; | 504 |
| | and calls the
messengers. |
| They go down the
rock, and find a
beautiful ship, | 508 |
| — | 512 |

- with a fair lady in and there Inne was A fayr damysele
it, that to hem semede bothe swete & lele ; 516
- And gret lust they hadden hire to beholde,
To hem semed sche so fair Many folde.
[leaf 50] And whanne they hire Gonnen to Se,
Anon they hire gretten Alle thre ; 520
And sche hem ȝald here gretyngh tho
In swich A Manere As sche cowde do.
- thananne Axede sche of hem Anon,
'how In to that place that they weren gon.' 524
- thananne answerid they sone A-geyn,
'be wondirful Aventures, In Certeyn ;
and here Abiden Nedis we Mote
til som Aventure come, Oþer som bote.' 528
- "Certes," quod the damysele of þe schipes tho,
"hard Aventure is Comenge ȝow to,
For hens be ȝe neuere lik to gon
In helthe of body, of flesch, ne bon ; 532
- for ȝe ben so fer from Eche Contre,
Supposing to non Man that here ȝe be ;
but Neuertheles ȝit not for than
(In as moche that ȝe han semblaunce of Man,) 536
- of ȝow I haue now ful gret pyte ;
and ȝif ȝe welen, ȝe scholen gon with Me,
and Into Sauf place with me scholen ȝe go
ȝif myn Comandement welen ȝe do ; 540
- and I wele Axen ȝow non Other thing
but as Alle men to me don þat ben lyveng."
and they seiden that 'with good wille
hire Comandement wolden they fulfille 544
- ȝif it to hem semede thing Reasonable,
and that to hem it Myhte ben profitable.
thananne spak þe damysele of the schip Anon,
"I schal ȝow tellen what ȝe scholen don : 548
- She tells them she
is the Lady of
Athens,
Digitized by Google
- But ferst I do you to vndirstonde
that I am Lady of Atenys Londe,

- | | |
|---|-----|
| And Myn is holiche al that Contre—
bothe Castel & town, lond & See—
so that I knowe wel In Myn Entent,
that In Al this world here present
Nes non so Riche Man ne womman,
Sekerly, As Reherse the now i Can. | 552 |
| therto I am the wisest Creature
that In this world is, I the Ensure ;
For Alle thing that In the world is don,
I hit knowe thanne Riht Anon ; | 556 |
| And ȝif Ony peple In Angwisch be,
I hem Owt bryng ful Certeinle ;
and whanne they ben In peryl of ded,
thanne I hem socoure In that sted ; | 560 |
| thus Alle that Evere that homage will me do,
Riht Anon Socour I sende hem to.
This thing I sey to ȝow now here,—
ȝif ȝe welen don In this Manere, | 564 |
| And homage here me forto don,
In to my schipe I schal ȝow taken Anon,
and leden ȝow thanne In-to swich A place
that is ful of ioye and ful of grace." | 568 |
| and whanze they herden hire thus speke,
Eche to oper here hertes gonnen breke,
and Axeden Cownceyl of this thyng,
what were best fore here leveng. | 572 |
| " be my trowthe," quod the ton Messengere,
" And it be As sche telleth vs here,
and therto and sche be of oure lay,
we scholen hire worschepen this ylke day ; | 576 |
| and with here thanne wele we go
Into what Contre she wele leden vs to ;
but ȝif of Another lay that sche be,
we wilien hire forsaken Sekerle ; | 580 |
| for owre Creunce sche wolde don vs to reneyo,
and to beleven On hire fals feye ;" | 584 |

- for that was the most thing In here thowht,
that here Creaunce forsaken wolden they nowht. 588
- and ask her what
her faith is,*
- thanne Axeden they hire In the schipe thanne,
“Of what Creawnce ben ȝe,” seiden they, “wommanne,
and what with vs ȝe wolden don,
and we to ȝoure homage consenten Anon!” 592
- and what she
would do with
them.*
- “that schal I ȝow seyn with-Inne wordis fewe,
Al myn purpos vpon A rewe:
Ferst I schal ȝow tellen At this tyme
that I am Ryht A worthy Paynyme, 596
- She is a Paynim,*
- The Richest that is In Al that lond,
As I do ȝow here to vndirstond;
and ȝif that homage ȝe welen me do,
with me Into þat Contre scholen ȝe go.” 600
- and wishes to take
them to her coun-
try.*
- “In feyth, damysele,” quod the ton Messengere,
“sethen we knownen so mochel of ȝow here,
that ȝe be not of Oure Creaunce,
we ȝow forsaken with Owten variaunce; 604
- They refuse
to go with her*
- also we forsaken ȝoure Compenye,
For ȝe mowun not socouren vs trewlye.”
- “Thanne,” quod þe damysele of þe schipe tho,
ȝif it so be that I from ȝow go, 608
- for they would
rather die, than go
in her company.*
- Neuere geten ȝe helpe ne Socour
ȝow to bryngen owt of this langour;
For ȝe ben so fer from Eche contre,
that here for honger scholen deyen ȝe.” 612
- thanne answered they Anon Ageyn,
“that lever they hadden to deyen certeyn
thanne to gon In hire compenyne;
here only god to wraththen Sekerlye, 616
- 'Oh cursed
caitiffs,' says the
damsel,*
- hos lawe & hos Creaunce
we welen kepen with Owten variaunce.”
- “O, Cursed kaytyves,” quod this damysele tho,
“what Ese doth ȝowre Creaunce ȝow to, 620
- 'your faith has
only brought you
trouble.'*
- Oper the Cristendom that ȝe han take?
For sethen han ȝe ben In wo & wrake;

	Thanne Anon torned they vp Ageyn	
They sleep in Ypocras's house.	To ypocras hows In Certeyn,	660
	And there slepten Alle thre with owten dowte	
	Tyl on the Morwe they myhten sen hem Abowte.	
	and on the Morwe, whan it was pryme,	
	they Awoken Alle thre thanne In good tyme,	664
	and thanne vpwardis they gonnen hem dresce,	
	and In god they putten here Sekernessee,	
	knelyng a-down vpon here kne	
	Into the Estward ful Sekerle ;	668
The next day they again pray to Christ,	and there they Maden here preyere	
	To Jesus Cryst so leef an dere,	
	' that he wolde of his grete Mercy	
	hem Comfort to senden hastely,	672
not to forget them.	and that he wolde not hem forgete	
	there to dyen for fawt of Mete ;	
	but As the fadyr Socoureth the child,	
	so do þe vs, goode lord, bothe mek & myld.'	676
	and whanne they hadden Mad here preyere,	
	Estward Aȝens the sonne lokeden they there	
	Ful fer Abrod Into the Se ;	
	A lytel thing there thowhte thanne syen hee,	680
	but from hem It was so fer	
	that they ne Cowde knownen In non Maner	
	What it was, ne what it Myhte be,	
	Til Abowtes Midday Sekerle ;	684
	be that tyme it was to hem comen so ny,	
	that they hadden knoweng sekerly	
	that a lytel vessel thanne it was,	
A little vessel comes to the rock,	whiche thedir was comen In to þat plas,	688
	and to the Roche there it dyde Applye ;	
	and they hem down hyede ful hastelye	
	forto Sen what thing it were	
	And what thing þer Inne was there.	692
	and whanne they weren tho comen Adown,	
	Abowtes hem they loked In-virown,	

CH. XXXVII.] AN OLD MAN, WITH A LION, OFFERS TO TAKE THEM OFF. 59

- And behelden this vessel Every del ;
and there Inne An Old man bothe fair & lel ; 696 with an old man,
and with hym browhte In Compenye
A lyown that loked ful Egerlye,— and a lion in it,
and it was the same lyown
that to fore tyme was with Celidoine,
and Also the Same vessel 700 being Celidoine's
That celidoyne in wente Every del.
and whanne they behelden this trewly,
Eche on other lokede ful ferfully ; old ship and lion.
For gret wonder they hadden tho
how that faire man with þ* lyown dorste go.
than ne Axede hem this olde Man Anon,
'how they Into that contre weren gon.' 704
they hym Answerid Anon a-geyn,
'that be goddis wille it was, Certeyn ;
and whanne that Goddis wille it were,
Owt of that Roche scholden they gon there.' 708
"Certein," quod this old Man tho,
"And ȝe with me welen now go
In this vessel with this lyown,
I schal ȝow socoure Al & Som. 712
For his love that ȝe Calangen ȝoure lord
I schal ȝow socowren At on word,
and ȝow leden Into Swich A place
(thorwh helpe & thoruh goddis grase) 716
there as kyng Mordreins scholen ȝe fynde,
and sire Nasciens that knyht so kynde,
for whom ȝe forsoken ȝoure Own londe,
hym forto seken, As I vndirstond." 720
whanne this word thanne they herde,
As Ioyful Men thanne they ferde :
"A, Sire, now knownen we Ryht wel
that bothe Owre lord & ȝowre ȝe knownen Eche del. 728
Now, goode sire, that ȝe welen vs telle
In what Maner with owre lordis befelle,

*and ask where
their master is?*

*King Mordreins
and Nasciens are
in a ship at sea,
and they must go
in this vessel to
find them.*

*They are afraid of
the lion,*

*but the old man
says, if they go in
the ship, he will
stay in the inland.*

- sethen þe knownen where they be ; 732
 Now, good sire, that þe wolen telle Me
 whethir that they ben hol & Sownd,
 oþer owht lyveng Aboven the grownd."
- " I am swich a Man As þe se,
 but I trowe þat þe knownen not Me ; 736
 for I am other Wyse than þe suppose here,
 A Man Merveillous In other Manere ;
 For I kan tellen ȝow Every del
 how with ȝoure lordis it stont ful wel. 740
 the Kyng Mordreyns and Nascyens now be
 In a schipe A Myddis of the See ;
 And ȝif that Evere þe welen hem speke,
 Into this vessel thanne Mosten þe Reke, 744
 And I ȝow Sekerlye schal Cowndeye
 Tyl that þe to hem comen trewelye."
 " Syre, there offen we thanken ȝow hyly,
 with Alle Owre hertes ful stedfastly." 748
 " this to ȝow thus schal I do,"
 Seide this good man to hem tho.
 " thanne Entren, Sire, gladly scholde we,
 but ȝif for drede of the lyown it be, 752
 which is so gret & so Merveylous,
 And to Owre lokyng so dispetous."
 " Thanne Sekerly, now Semeth me,
 but ȝif from this Roch that þe fle, 756
 I suppose that þe don gret folye ;
 For no More Into this partye
 Schal neuere man Comen ȝow to socoure,
 Nether ȝow to bryngen owt of langoure ; 760
 Therfore wolde I with good wille
 that þe this vessel Entred vntyllie,
 and in this Roche that þe leven me.
 and ful wel weteth In Certeinte 764
 that I have don More than this
 For Man to fore tyme with-owten Mis :

Now Entreth here Into my plas Anon,
and for ȝow Into the Roche shal I gon." 768

Thanne Cam this good man Owt of þe vessel,
and þe Messengeris Entred faire & wel ;
and with hem there that faire May
that Only god worschepyd Every day. 772

Thanne seide this goodman to that Mayde
Ful swete wordis ; & thus he sayde,
" Mayden, ȝif thou hast lost A kyng,
And thy fadyr thorwh his begetyng ; 776
Al thouh that he were here Kyng Erthly,
Now hast þou to þi fadyr A kyng that is hevenly,
whiche that is kyng of alle kyngge,
and owt of Alle Sorwes þe to brynge,
and Ek Owt of the develis powste
where Inne þat thou hast longe I-be."
" Sire," quod this Maide, " this schal I do,
and Into port salw thou wilt bryngen me to." 784
thus Into the vessel Entred they Echon,
And this good man to the Roch gan gon.

So thanne Cam þere bothe wynd & wedrynge,
and fer Into the See it gan hem brynge ; 788
ȝo that with Inne a lytel while
they syen Neþer Roch, lond, ne ylle.
Thus Al that day and Al that Nyht
To forn þe wynd they seileden owt Ryht,
For there flewh neuere so swyftly bryd
As thyke tyde was hem betyd ;
and Ek the secunde day Also,
And the Nyht folwenge Ek perto. 792

and vpon the Morwe, the Owre pryme,
They loked forth Into the see be tyme ;
and thanne In the See gonне they to kenne
the same schipe that weren In these Menne :
Mordrayns, Nasciens, and Celidoyne in fere,
Alle In that Schipe weren they there.

They go into the ship,

and the old man says to the damsel,

'If thou hast lost an earthly father and king,

thou hast found a heavenly one.'

A wind sends the ship faster than the birds can fly,

for two days and nights,

796

800 till they reach the ship of Mordreins, Nasciens, and Celidoyne,

- And whanne to-gederis they weren so Ny
 that Eche Myhte Other knownen trewly, 804
 Faste to-gederis tho they grette
 Whanne bothe Schepis to gederis weren Mette.
 And whanne they weren Entrid Echon,
 Ful faste to-gederis Ronnen they Anon, 808
 And Eche gan Other forto Embrace,
 and Faste to kyssen In that place.
 thanne Anon as that Entrid they were,
 Bothen Messengeris and the damysele there, 812
 the lytel vessel wente with þ^e lyown as faste Away
 As Evere flew swalwe In the someris day ;
 So that with-Inne A lytel throwe
 Nethir vessel, ne lyow[n], myhten they knowe. 816
 Thanne Axede Nasciens Of the Messengeris tho
 what Cawsed hem from home forto go.
 Thanne tolden they hym Al In fere,
 'In what manere that they persched were, 820
 and how on a Roch they Aryven that stownde
 where As Ypocras tombe they fownde ;
 and they wenden to han ben ded,
 Ne hadde an Olde Man ne ben In þat sted, 824
 That Neuere to fore we ne hym Syen, ne knewe ;
 So sore vppon vs thanne gan he to Rewe,
 That owt Of the Roch he dyde vs gon,
 and there he for vs lefte Al Alon. 828
 and ȝit seide he that More for man hadde he do
 Thanne At that tyme to vs dyde he tho :
 ȝit More tolde he vs In Certeyn
 where that we scholden fynden ȝow pleyn, 832
 Alle thre In On Schipe In Compenye,
 Alle heyl & Sownd ful Sekerlye.'
 " Now sothly," quod sire Nasciens tho,
 " wel wiste þat good man what he hadde to do ; 836
 And to vs ful welcome ȝe be,
 For we ben glad of ȝoure Compenye :

*Nasciens asks how
they came from
home,*

*Then the little
ship goes away.*

*and they tell him
their story.*

*Nasciens makes
them welcome,*

- Lo, Sethen that Alle departyd we were
 Into dyvers londes Every where, 840
 And to fulfillen his Comandement
 Now Altogederis we ben present.
 lo, this is the grete lord Above,
 That vs hath schewed so moche love ; 844
 let vs hym thanken with Alle oure Myht,
 That Glorious Lord, As it is Ryht." and gives thanks
to God.
- Thanne Axede he Of the damysele tho,
 'Owt of what Contre that sche cam fro, 848
 And how with the Messengeris she gan to Mete.'
 Al sche hym tolde Er sche wolde lete,
 and of what lond sche was I-bore,
 and hos dowhter, As I Rehersed before. 852 The damsel tells
her story..
- Thanne gan Nasciens forto Refreyne
 Of thike Messengeris In Certeyne
 Of his Soster and Of his wyf,
 whethir they hadden helthe and lyf. 856
 thanne Answerid the Messengeris tho,
 "Sire, In good hele ben they bothe two ;
 But Abasched sore they be,
 For of ȝow they ne haven non Certeynte." 860
 "ha, worthy Lord," quod Mordayns the kyng,
 "It were to Me a Joyful tydyng Mordreins wishes
to know where he
is.
 and I wiste how fer In the Se I were,
 Owther Ny Ony lond In Ony Manere." 864 Nasciens says,
- "ȝe, Sire," quod Nasciens to the Kyng,
 "Therefore Make ȝe non Morneng ;
 For be his wille it Moste ben do
 As hit hath ben Al hiderto ; 868
 and whanne it is plesing to God Oure Kynge,
 Into Owre Owne Contre he wele vs brynge ;
 Therfore to hym let vs now preye,
 and leven that Mater that we of seye." 872 they will get home
when it pleases
God.
- Thus to-gederis God his Servauntes browhte,
 that Nethir of Other ne wiste nowhite ;

For Into diuers Contres departed they were,
and, lo, thoruhe his Miht, Azen to-Gederis weren they
þere.

876

CHAPTER XXXVIII.

A Priest clad in white comes walking on the sea (p. 65); with the sign of the Cross he cures Nasciens of his wound (p. 66), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 67). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 67-8). They reach Mor-dreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 68-9). Next day the Barons near arrive; and then the Queen (p. 69). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meotyde (p. 70). She comes to her husband in Sarras; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 70). King Label's daughter (who was afterwards Celidoyne's wife) is christened; as "Myn Sire Robert Boroun" tells us, who translated this story from the Latin of the hermit to whom God gave it (p. 70-1). Nasciens can hear nothing of where Celidoyne is (p. 71), gets anxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 72). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 72-3). He gets a good horse, and rides off (p. 73). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 74). One of them, Nabor (a cruel and felonous old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 74), and finds him utterly exhausted by a battle with the giant Fereyn (p. 75), whom Nabor kills, and then insists on Nasciens's returning home (p. 76). Nasciens refuses; Nabor drags him to the ground (p. 77-8), and draws his sword to kill him, but is struck dead for such unknightly conduct to his liege lord (p. 79-80). Then comes up Nasciens's friend, the Lord of Tarabel (p. 80), and says that Nabor well deserved his death (p. 81); whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 81); and the Lord of Tarabel is there-upon struck dead by a thunderbolt (p. 82). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 83). Nasciens sends messengers to his wife Flegentyne begging her to have this done; and the bodies are put into the earth with many tears and sore weeping (p. 83-4).

Thus twey nyghtes to-gederis Abyden they,
As here Reherseth now this Story,
And vpon the thridde Nyht
The Mone be-gan to schynen wel bryht,
and the See bothe Mek and stable it was,
and with the wynd they seileden A fair pas.
and Abowtes the hye Myd Nyht,
Of a fair Castel they hadden a syht,
of wheche the name, Barne I-clepid it was,
That Mordrayns sone Owhte In that plas,
In the Ottrest partye of his Owne lond
Toward the see, as I vndirstond.

And whanne so Nygh that they were,
and that Castel they knewen wel there,
They blesseden the Kyng of hevene Anon,
And worschepis they ȝeven hym Everichon,
'that he hem thedir browhte In Savfte
From Alle Maner perylles In Eche degré ;
And that they hadden desired so sore,
to the lond thanne that they comen thore,
So that they ne failleden In non degré,
but Evene to port salw tho comen hee.'

Thanne After hem they loked Ageyn,
and they syen vpon the sc Comen ful pleyn
In Manere of A prest I-clothed In whit,
tho As hem Semede, swich was his Abbyt ;
And Al drye to hem he Cam vpon the sec,
As Alle they it syen ful verraylle ;
and as faste vpon the see wente he
As Evere fowl with wenges Myhte fle,
So that the Schip he Overtook Anon
where As Inne they weren Everichon,
Thanne In goddis Name he hem grette,
and they hym thanked, and not ne lette ;
but Alle Abasched sore weren they there,
Lest that it here Enemy tho were

The third night

4

they get a fair wind,

8 and get near the Castle Barne belonging to Mordreins's son.

12

16

They give thanks for their safe arrival.

20

24

A priest, clothed in white,

comes over the sea,

28

32

whereat they are afraid it is the devil,

36

hem forto bryngen Owt of here creaunce,
whiche browhte here hertes inne gret dowtaunce.

Thanne be-spak this good Man tho,

"Lordynges, Abasche ȝow not So, 40

*He comes for no
evil, but to heal
Nasciens's wound.*

For As fore non Evel I Come to ȝow,
but bothe for ȝowre profyt and ȝowre prow."

Thanne seide this man to Nasciens tho,

"Be the grete Maister I am Sente the vnto, 44

There as thou art hurt be thy desert,

The hol to Maken Openly & Apert;

and therfore Anon Aproche þou hider to Me,

For by me hol now schalt thou be." 48

whanne that Nasciens herde hym thus seye,

Anon to the Schippys bord he gan to Aplye,

and knelyd down Anon vpon his kne

To hym be whom he scholde keuered be. 52

*by making the
sign of the cross
over him.*

Anon this Man lifte vpe his hond,

and the signe of the Croys Made, As I vndirstond,

And there Sire Nasciens he gan to blesse;

and Al hol he was In Sekernesse 56

As Evere he was Ony tyme before,

heillere and lyhtere thanne thowhte hym thore.

"ARys vp, Nasciens," quod this good Man,

"and worschepe thy god In what thou kan." 60

whanne Nasciens knew that he hol was

Be the signacle of þ' Man In that plas,

Thanne knelid Nasciens tho down Ageyn,

And to this goodman thus gan to seyn, 64

"Ha : thou holy Man & holy persone,

Now for Charite telle me here Anone

how thou Mihest gon vpon the See

That there Confownded not weren ȝe." 68

*Nasciens asks
who he is?*

*(The French text
says Hermione.)*

*He is the man to
whom Nasciens
built a church,*

"Nasciens," quod this good Man tho,

"That schal I tellen the Er that I go.

wete thou wel that I am he

Of whom that thow In thy Maister Cyte 72

- A Chirche of hym that thou dost Make ;
 hider to the Come I now for his sake ;
 and thus the grete Maister sente me to the
 That thin helthe I scholde be, and has been sent
to warn him not
to sin again,
 And from Adversite the to defende,
 And that to goddis Comandementes þou Attende ;
 ȝif þou wilt his love haven In Ony wyse,
 that thou do non fals Sacrefice. 80
- herkene to me now, I the Rede,
 what Maner of thing I shal the bede,
 that from this tyme forward wele he kepen the
 From Alle Aventures, ful syker thou be. 84
- For Al so strong he is therto
 As vpon the See to Maken Me go,
 And vpon þe wete Se to Maken my weye
 with-Owten Confowndyng, As I the seye. 88
- So lyhtly schal Iosepe of Barithmathie,
 and Josephes the ferste Cristen bischope sekerlyc,
 and with hym his peple Also,
 Alle Bare On the Se scholen they go ; 92
- with-owten Schipe owther Ony Oþer thyng
 Into Grete Breteigne Crist doth hem bryng.
 For it is the grete lordis wille,
 Of his ligne Breteyne to fulfille." 96
- And whiles they Spoken thus In fere,
 They Syen A vessel In the se Comen therow,
 And towardis hem it cam ful faste
 Til bord on bord hit Cam Atte laste,
 And to-Gederis they smeten so sore
 that they wenden han persched thore ;
 but with-Inne non thing there nas
 That they cowden Aspien In that plas. 104
- than ne bespak this good Man Certeyne
 Anon Ryht there to Celidoyne,
 "Now, faire child, ARys vpe here,
 and In this Schipe that thou were ; 108

- and go As Aventure wil the lede :
do, faire Child, now as I the bede ;
Celidoyne is sent away in it,
For thus the sente to seyne be Me
the grete lord inne maieste, 112
which that deleuered [the] from Calafere,
Owt of his presown and his powere."
- Anon As this Child herd hym seyn so,
Owt of the grete Schipe he gan to go 116
In to that lytel vessel Anon,
And betawht hem God Everichon.
And thus sone As he Entred he was,
As Swiftly As sonne Entreth thoruh glas 120
and disappears out of their sight.
I-past he was Owt of here Syht,
that they non lengere sen hym ne Myht.
thanne whanze Nasciens beheld Al this,
For so Abasched he was Iwis, 124
Hermione promises Nasciens that he shall see his son again,
Thanne seide this good man to Nasciens there
"Abasche the not, Sire, In non Manere,
For thy sone here-Aftir Schalt thou se
bothe heyl and qwert In alle degré ; 128
In that lond that god hath behoten the & thyne,
There schalt thou hym Sen ful wel afyne.
Now forth to thy contre that thou go,
To thy wyf and to thy Meyne Al-so ; 132
For this is goddis Comandement
that I the Seye now verrament."
- and then vanishes.
- Thanne this goodman Anon from hem paste
that they ne wiste where he be-Cam In haste ; 136
and thus sone Alle Sawf Aryved they were
vndir the Castel gate tho there,
so Ny, that Alle tho þat weren In the Castel
Myht han herd hem wondirly well 140
But that Alle On Slepe they were,
So that kyng Mordreins Cride lowde there,
and Seyde, "Opene ȝe the ȝates Anon,
and leteth ȝoure lordes here Inne to gon." 144
Mordreins rouses up the castle-folk, and tells them to let him in.

- thanне they with-Inne Rysen vp ful faste,
And to the walles Ronnen in gret haste,
And Seiden, "sires, ho ben ȝe there
that Into this Castel wold Entren here?" 148
- So longe the kyng to hem Spak,
That they hym Knewe with-Owten lak
that it was here Owne Kyng;
And faste bothe torches & tortys weren In lyhteng, 152
and with As gret Ioye Resceyved here kyng
As It hadde be God to here plesyng.
that Nyht gret worschepe the Kyng they don,
Al that Meyne Everychon, 156
- For gret love that to hym they hadde
and ful sore for him weren they Adradde.
and whanne it was the day lyht,
Messengeres faste prekid, ho so gon Miht,
Abowtes In eche contre Rydynge, 160
Of the kyng & Nasciens to beren tydynge.
whanne the Barouns of that Contre
of Kyng Mordreyns knew Certeinte, 164
To that Castel prykeden they ful faste,
ful Manye Barowns, and In gret haste;
For Ioye the wepyng they maden there,
I trowe that neuere man say Ere; 168
there was bothe Mirthe, Ioye, & gret feste,
amonges tho barowns bothe lest and Meste.
and with-Inne the Seventhe day
to that Castel Cam the qwene In fay; 172
and so gret Ioye of hire lord hadde sche thanne,
and of hire brothir that worthy Manne,
that non wyht with mowthe tellen ne Can
the Ioye that Made thike goode womman.
- and whanne that Nasciens to Reste was gon,
thanне herde he tellen Ryht Anon
that his wyf owt of þat Rem was past,
hym forto seken with ful gret hast. 180
- When the people
of the castle know
his voice, they
receive him with
great joy,
- 160 and send out mes-
sengers to carry
the news;
- many people come
to meet him, and
his queen also.
- Nasciens hears his
wife, Flegentyne,
has gone to look
for him;

thannte Messengeris sente he forth Anon,
hos[o] myhte fastere Ryden Other gon,
and not to stynten tyl sche were fownde,
where so they walked be ony grownde. 184

he sends messen-
gers after her,
who find her in
the kingdom of
Meotyde.

So that the Messengeres forth they wente ;
and schortly to bryngen it to oure Entente,
Into the Rem of Meotyde
they Reden Er they wolden Abyde, 188

and with this lady Metten they thore ;
Ful Ioyful and glad weren they therfore.
and whanne of hire lord þat sche herde telle
that heyl he was I flesch & felle, 192

Anon sche Retorned hom Ageyn
as I ȝow telle here now In Certeyn. [lond—

and whanne sche was Entred Into Kyng Mordrayns
As this storie doth ȝow to vndirstond,— 196

thannte fond sche hire lord, & Mordrayns þe kyng,
In þe Cite of Sarras with-Owten lesyng :
thannte Of the Ioye that was hem be-twene,
No Man tho Cowde tellen, as I wene. 200

She rejoins her
husband in the
city of Sarras,

but is distress
that her son is
not there.

but whanne hire sone sche sawh not there,
Thanne wondirfully Chonged sche hire chere ;
but thannte thorough the Kyng & hire lord
they to hem Maden hire Acorde, 204

and tolden hire of Merveilles In ech degré,—
how that with Celidoyne it scholde be,
and what Aventures hym befelle,
Al this they tolden the lady vntylle. 208

King Label's
daughter is bap-
tized,

That same day that they to Sarras wente,
Kyng labelis dowhter was cristened presente ;
In the worschep of god & þe qwene Mordrayn,
There was sche Cristened In Certeyn 212

be the handes of Petro that was thanne
I-Cownted for Ryht an holy Manne ;
And Ek Ioseps kynnes-man for sothe he was,
a blessed man holden In that plas ; 216

- whiche damysele was sethen ful sekerlyc
 Celidoynes wif, as seith now this storie
 . . that myn sire Robert Boroun here
 From latyn Into frensch translated this Matere, 220
 Next Aftyr that holy Ermyt
 that god him Self hadde taken It.
- Ful gret Merveille Among these ladyes was
 Of that fair Aventure, and Of that Gras, 224
 that so be Goddis helpe this socour
 hadden browht here lordis Owt of langour.
 ȝit not-with-stondyng for this fair Aventure,
 Neuer the prowdere weren they, I the Enswre ; 228
 Ne the More bobaunce hadden In herte,
 but to God ȝoven preysenges, and not A-sterte,
 For that socour he hadde hem sent
 here lordis to sen with Eyen present. 232
- Thanne ful fer senten they Abowte
 To seken Iosephe with-owten dowte,
 For they supposeden sekerlye
 that Celidoyne with him was Otterlyc,
 but for non Man that Evere they sente
 herden they non tydynges veramente,
 and that Greved hem ful sore
 that of hym herden they no more. 236
- Thanne seiden they tho hem betwene
 Sethen that they syen it wolde not bene,
 ‘bettere it were Iosephe to scke,
 whiche that is A Man bothe good & Mcke,
 that he better Comforst wolde vs telle
 thanne ȝit Of hym Ony befelle.’
- thus weren they Algates ful of thowht
 For þat of Celidoyne herden they nowht : 244
- Thanne thus In pensifnesse fil Nasciens tho,
 where-thorwh in-to Mal Ese he made hym go,
 that bothe he lefte his drynk & his Mete,
 and Al that to the Body scholde ben Seete ; 252

[leaf 52.]
 and was afterwards
 Celidoyne's wife, as Robert
 Boroun says, who
 translated this
 story from Latin
 into French.

**They send to seek
 for Joseph of
 Arimathea,**

240 **but get no tidings
 of him,**

248 **nor of Celidoyne.**
**Nasciens grieves
 sorely,**

- So that he thowhte vpon non Othir thing,
but that Evere to god he ȝaf gretynge,
and besowhte God for his grete pyte
'that he myhte have Scheweng In som degré 256
where that Iosephe of Armathye,
Owther Celydoyne, to fynden Otterlye.'
- "And ȝit More, Lord, I the beseche,
with ful faire wordis & myldë speche, 260
that Owt Of this world [thou] let me not gon
Tyl Into þat lond passen we Mown,
as it is don me to vndirstonde
that ȝit schal I passen Into strange londe, 264
whiche that Multeplied scholde be
Al holiche Of Myn Meyne."
- Queen Flegentyne thanne flegentyne, Nasciens wyf,
has a vision, Tolde hire lord, with-Owten stryf, 268
Of a certein Aviciown Anon
that to hire In slepe gan to gon,
'that they Anon Into that lond scholde fare
whiche with hem fulfilde scholde ben thare.' 272
- Lo, this preyere Nasciens Made Every day,
and Ek be Nyht As he In bedde lay.
So longe he preyde, and In Eche Owr,
þat Atte laste to hym sente Owre saviour. 276
- One night
Nasciens hears a
voice telling him
that they shall
soon go into the
land, which is to
be fillid with their
descendants.
- On Even[in]g As he In his bed lay ;
A wondir Avicyown hym thowhte he say :—
that In his Chambre A gret Clerke was,
and Ek A voys he herde In that plas— 280
wher-with he Awook Anon there—
that to him seide in this Manere :
" ARis vp Nasciens, now Anon Ryht,
And faste towardis the see the dyht, 284
where thou schalt fynde A schipe Anon ;
and þer-Inne faste Entre thou Anon ;
and what Euere thou se, haue þou non dowte
what Manere of thing be the Abowte ; 288
- to go to sea, in a
ship,

& thedir the riht wey schal it leden the
Of thike that thou desirest to se ;
And sone tydynges schalt thou knowe
Of alle thy peticiouns vppon A rowe."

and he shall be led
where he wants
to go.

292

whanne this Clerte non lengere dide last,
and that the vois from hym was past,
Owt of his bed he aros Anon tho,
and thankynge to god thanne dide he do,
'that God, of hise gret Cortesye,
had hym certefyed so openlye
that Aftir Celidoyne he scholde go
Into a fer strange lond tho,
Forto pubplysche that Contre
that ful of myscreawntes now be.'

296 He thanks God,

thus sone he Clothed hym Anon,
And to his Stable he gan to gon,
And took A good hors And A strong,
And there Into the sadel sone he sprong,
So that Neuere man the wysero was
whedir he wente, ne Into what plas,
Ne non man hym Aparceyven Myhte
whether he wente be day oþer be nyhte.

304

and goes away
without telling
anyone,

308

vppon the Morwe, whanne it was day,
the lady Awook there that sche lay,
and Missid hire lord that lay hire by.
Anon sette sche vpe a sorweful Cry,
so that al hire peple hire Cam Abowte,
And for here weren they In gret dowte,
and Axeden what they myhten do :
So that Anon Acordid they tho
'that Eche man scholde gon be his Contre ;
for fer from hem Myhte he not be,
sethen the tyme he wente his way.'

312

His wife misses
him,

316

Thus Amonges hem they gonue to say.
thanне Eche man took hors Anon,
and Eche man his partye gan to gon,

320

and his servants
go out to look for
him.

and seiden 'zif they myhten hym Mete,
his Compenye they wolden not lete,
but him to bryngen hom A-geyn ;'
thus seide Eche man In Certeyn. 328

So On that was of that Compenye,
In his weye faste gan he hye,
and loked forth to-forn hym tho,
and Aspide where Nasciens hadde go 332
be the Naylles of his hors feet ;
thanne thike weye wolde he not leet.

One man tracks
Nasciens by the
nails in his horse's
shoes.

and he that hem thus gan to Aspyc,
his Name was Nabor ful sekerlye ; 336
whiche was A gret knyht, & A strong,
and In Servage hadde ben long,
and Also In gret Caytyvete ;

Nabor was the
name of this man,

whom Nasciens
had redeemed
from an Indian
king.

but sire Nasciens for Rewthe & pyte 340
hym bowhte of A kyng Of ynde,
For he seide he was Comen Of kynges kynde ;
but trewly Nabor ne was not so ;
for A veleynes sone was he tho, 344
and I-comen of A schrewed streen
lik as he schewed, seker ze ben :
and an old knyht he was thereto,
Sixty zer & ten with-Owten Mo ;
and thereto he was the most felonows Man 348
and Most Crewel þat In the world levede than.

He was a villein's
son,

and cruel and bad.

And whanne he hadde fownden this Redy weye
That Nasciens forth Rod ful sekerlye, 352
Thanne Rood he faste In his Iorne
Al so harde As that hors Mihte fle
whiles he myhten have the day lyht,
that of his lord he myhte haven a syht. 356
And so faste he gan to Ryde,
that Sixty myles & ten he Rod þat tyde,
and so Rod he In ful gret haste
Tyl his wit from him was Ny paste, 360

He rides as fast as
he can,

- And Also he hadde I-lost the syht
Of Nasciens hors feet, as I the plyht.
and whanne it was Abowtes Evesong,
at þe foot of A Mow[n]teyn þat was hyh & long, 364
there mette he with a sarraȝyn thanne,
and Axed hym ȝif he Saw Ony Manne,
A knyht Rydyng al Alone ;
thus hym this Nabor axede sone. 368
and he Answerid Anon ageyn
and seide " Nay, sire, In Certeyn
this day sawh I Man neuer on
On hors here Ryden, but on Alon
that with Fereyn, the stowte Leaunt,
I saw hyn fyhten, as I vndirstood :
And whether he be knyht Oþer bachelere,
Seker, sire, I not In non Manere." 372
And whanne this word he vndirstood,
thanne with the Sarreȝyn non lengere he bod,
but prikede fast forth In his weye
As faste As the hors Myht gon In feye ; 380
and thanne forth ferthere he gan to pace ;
thanne þere he beheld to-forn his face
A sore Melle Of tweyne ful felownesly.
thanne thidirward faste he gan hym hy, 384
and so longe hadde they fowhten In this Manere
So þat for febelnesse they filien bothe there,
and the ton vppon the tothir he lay.
So longe hadden they fowhten þat day
that Onnethis there brethen they myhte,
So wery they weren there bothen of fyhte.
whanne that Nabor his lord tho say
vndir the Icawnt there he lay, 392
ȝit abasched he was ful sore,
al-thowgh An hardy man he wore,
and there drow Owt his swerd Anon,
and to hem ward faste he gan to gon ; 396
- till he loses the
track.
- He meets a
Sarrasin,
- who tells him he
has seen a man
fighting a giant.
- Nabor goes on,
- and finds the
giant and Nas-
ciens both lying
exhausted,
- Nasciens under-
neath.

thanне Of his hors he A-lyhte Certeyne,
 And there it fastened Anon be the Rcyne,
 And on his feet Cam A gret pas
 To hem bothe þere the Melle it was. 400

Nabor goes to help him, and Nasciens keeps the giant from getting up.

and whanne the Ieaunt sawgh On Comen there,
 with a swerd drawen In Swich A manere,
 thanне vp Arysen Anon wolde he ;
 but for Nasciens it Myhte not be, 404
 that anon knew Nabor be sight ;
 he held thanне þe Ieaunt with Al his Myht,
 that vp from hym he myhte not Aryse
 for owht þe Ieaunt Cowde don In non wyse. 408

Nabor kills the giant,

thanне Nabor smot this Ieaunt So,
 that his hed he Clef Evene vntwo
 down Into the harde teth,
 So þat he lost bothe wit and breth. 412
 Anon sire Nasciens Ros vpe thanне,
 As lyht, as Ioyful, as ony Manne,
 and thankede God In Many Manere
 Of that socour he sente hym there. 416

whanne Nabor say his lord hol & sownd,
 and that he stood vpon the grownd,
 “Sire,” he seide, “God, worschepid thou be,
 That from peryl Of deth hath deliuered the. 420

an I says to Nasciens,

Now for all the Servise that I have ȝow do,
 hom ward Azen that ȝe wolden go,
 and Elles Sire In Certayn
 Non of ȝoure Meyne schal Nevere be fayn, 424

Now for my service, go home again,

Nethir In Ioye, nethir in Reste,
 and therfore, sire, me semeth beste,
 and also for my lady ȝoure wyf
 that lyveth In peynë, wo, and stryf, 428

for your wife's sake.

Ne neuere Joye may Comen In hire herte,
 but Evere to lyven In peynes smerte,
 but ȝif ȝe homward tornen agnyn,
 Sertes, sire, schal she neuere be fayn ; 432

and Elles deinen Alle Mosten we,
that þe ben ded In som hard degre."

" Now, Nabor, myn Owne swete frend,
that to me hast been bothe good and kend,—
wete thou wel, Nabor, In Certeyn,
that hom-ward schal I neuere tornen Ageyn
til I have seyn that I Come fore ;
there-fore, Nabor, preye me no more ;
For Sekir, Nabor, In this degre,
It nys non nede forto preyen me."

" No, Sire, quod Nabor, Anon tho ;
and whanne from My compenyne I gan to go,
that ȝow wenten to seken Abowte,
Eche of vs Ensurede with-owten dowte
that which of vs ȝow myhte fynde,
hom Aȝen to Rotorne be ony kynde.
and now sethen that I have ȝow fownde
heil & sownd vpon this grownde,
hom Aȝen with me scholen ȝe gon,
Certes, sire, whethir ȝe wele Oþer non."

" Now, Certes, quod Nasciens to Nabor tho,
I trowe, power hast thou non thereto."

" That I have, quod Nabor to Nasciens Ageyn,
Owther Ellis we schole fyhten In Certeyn."

" What, quod Nasciens to hym thanne,
I wende that thou were My Manne ;
and ȝif tho scholdest fyhten with me,
Me thynketh, Nabor, it myhte not wel be."

" be my trowthe, quod Nabor, tho,
and that Sekerly Schal I do ;
For my trowthe breken I Nylle,
Only ȝowre wil to fulfille."

" Now trewely, quod Sire Nasciens,
that bataille were Of grete Offens,
and Ek Egal it Myhte not be
be non thing, as besemeth me ;

" But, Nabor, I
436

can't go home
till I have done
what I came away
for."

440

Nabor says,

444

448

452 ' You must go
home with me,
whether you like
it or not.'

456

Nasciens says,
" You are my
man, and should
not fight with me."

460

464

468

Also you are
fresh, and I
weary; you are
arm'd,

and I am not."

Nabor says, he
shall go back,

and seizes his
arm.

[leaf 58]

Nasciens is so
tired and faint,

that Nabor throws
him down, and
breaks his head.

For thou art bothe fresch and lyght,
and I am A man wery Of fyht ;
And Ek Armed thou art thereto,
and In non wyse nam I not so.

Therto my lige Man I vndirstond,
and ȝit I made þe knyht with myn hond ;
and therfore hand schost thou non leyn On Me,
as me now semeth, In non degre."

" I schal, quod Nabor, be my fay ;
Aȝen with me schalt þou gon this day ;
Whethir that thou wilt, Owther non,
Aȝen with me schalt thou gon."

" Nay, be the grace of god, quod Nasciens tho,
For non power that thou kanst do."

Thanne Nasciens his weye gan to take,
and faste to the Seward gan he schake ;
thanne this Nabor to-forn hym gan prese,
and of his weye there Made hym Sese,
and be the ton arm hym held ageyn,
That fortherne myhte he not In Certeyn.

" A, quod Nasciens, and thou with strengthe me holde !
I trowe þat thou be not so bolde
To letten at this tyme My Iorne
Of thing that I desire to Se."

Thanne held this Nabor so faste hym there
that he ne myhte Ascapen In non Manere,
For he was bothen feynt and wery
Of þe Bataille Of the Ieawnt trewely,
so that non power he hadde hym to withstonde,

So faste he held hym be the honde.
And this Felown and vntrewe man,
so sore he drowgh On his lord than,

that to the grownd he made hym to falle ;
Anon In swowneng fyl he with-alle,
and to-barst bothen vysage & his forehed,
that the blood Ran Owt In that sted ;

472

476

480

484

488

492

496

500

504

so sore he Astoned tho was
Of that fallyng In that plas.
and this veleyn ne hadde non pyte
Of his lord In non manere degre,
For he was ful Of schrewednesse,
Of vntrowthe, and of al wykkednesse.

508

Whanne Nasciens Of his swowneng Awaked was tho,
thannte this fals Nabor Cryde hym vnto,

512

'that trewly he scholde hym Slen Anon,
but ȝif homwardis he wolde gon.'

and says he will
kill him, if he
won't go home.

and Nasciens so woful was tho

For tweyne thynges with-Owten Mo :

516

On, for that he wolde him ledyn Ageyn,
which Aȝens his wille was pleyn ;

And ȝif that Aȝen he tornede so,

thannte his Comandement myhte he not do.

520

quod Nasciens, "and thou wilt, þou myht me sle,
For Aȝen wile I not In non degre."

Nasciens says he
may kill him, but
he will not go
back.

"Certeynly," quod this Nabor tho,

"And but thow wilt, I schal the slo.

524

For now Onlyche alle thy Meyne,

For the maken sorwe and pyte ;

and Ek thy frendis Everichon,

For the they maken passing Mon.

528

And therfore now, so god helpe Me,

but ȝif thow wilt Comen, I schal slen the."

"Sle me," quod Nasciens, "thannte In this sted,

and I wele forȝeven the my ded."

532

Thanne this Nabor drowh his swerd ful hastely,

Nabor lifts his
sword.

And gan it holden there vp An hy,

For to han Cloven his hed In sondir,

Where-Offen Sire Nasciens hadde wondir.

536

and whanne Nasciens say þe swerd An hy,

when Nasciens
prays for help,

he left vpe his hond to God almyghty,

and seide, "lord, save me thou here

From this false thevis powere."

540

And Anon as he hadde Mad his preyere
 this Nabor Anon ded fyl down there,
 and his swerd Ryht In his hond,
 as the storye vs doth to vndirstond. 544

and Nabor falls dead.
 Nasciens is both glad and sorry.
 Whanne Nasciens beheld that Merveil there,
 bothe sory and glad he was In his Manere :
 Glad, for he was asckaped so ;
 And Ek sory, for his deth tho ; 548
 For In his herte he demed ful sore
 That his sowle ne was but lore.

Then a great company of people comes to him,
 thanne loked Nasciens toward the see,
 And beheld where Cam a gret Compeyne 552
 On hors bak faste prekyng ;
 and to hym wardis they weren Comenge ;
 And al abowtes he loked hym there,
 where he myhte hym hyden In Ony Manere ; 556
 for gret drede thanne hadde he tho,
 that Aȝen with hem scholde he go.
 And whiles he lokede where hym to hyde,
 vpon him they Comen In that tyde ; 560
 and gret ioye they maden Everichon
 whanne they here lord syen there gon.
 For his lige Men weren they Echon,

his vassals and good men.
 That hym sowhten there anon ; 564
 and Of his a Castel hadden In kepyng,
 and goode men they weren, and trewe lovengc ;
 And also newe Cristened weren they alle
 For love of Nasciens, so gan befalle. 568
 and whanne that Ech Of hem say Oþer,
 they Ioyed to-gederis as Brother and brothire ;
 and for the gret love that was hem betwene,
 Ful Often they kysten al be-dene. 572

The Lord of Tarabel asks, how Nabor came by his death ?
 This lord that was Of tarabel
 Axede Of Nasciens Everydel
 ‘how that Nabor so was ded,
 that toforn hem lay in that sted.’ 576

Thanne Nasciens took hym On side Anon,
and tolde hym Onliche how it gan gon,
and how that he wolde han hym Slayn :

Nasciens tells
him,

“but oure lord it nolde suffren In Certayn,
but swich veniaunce took As ȝe mown sc,
and thus ded is he In this degré ;
wheche forthenketh me ful sore,
and Oþerwise goddis wille it wore :

580

For I telle ȝow myn Entent,
It is good to kepen goddes commaundement.”

“Now, trewly,” quod this lord of Tarabel,
“Me Semeth this veniawnce to hym Cam wel,
For, Ma fey, wers ne myhte be not do
Thanne to his lige to werken so ;
and forto Slen his owne lord,
Therto myhte I Neuere Acord.”

584

And whiles they stoden thus In fere,
And talked to-gedere Of this Matere,
A vois betwenes hem herden they there,
that thus there seide In this Manere,
“A, thou Man Of Tarabel !
Enemy to Crist ! þat knowest þou wel ;
And fals Cristene Man Ek therto !
For thou thyn Owne fadir didest slo.

588 and the lord of
Tarabel thinks it
served Nabor
right,

for wanting to
kill his master
592 Nasciens.

Why demest thou this Man here
Wers than thy self In Ony Manere ?
For thou wost haven thy Fadris lond,
thou hym slowh, I do the vndirstond.
therefore gret veniaunce schal Comen to the,
that Al the world therby war schal be.”

596 Then comes a
voice reminding
the lord of
Tarabel

600

And Anon as this vois was gon,
the wedir gan chongen Riht Anon,
and so dirk Amonges hem it be-cam to be,
That non Of hem ne Myhte Othere se.
thanne Amonges hem Cam A strok Of thondir,
Where-Offen the peple hadde [so] gret wondir

604 how he killid his
own father, so
that he was no
better than Nabor,
and should also be
punisht.

608

A thunder bolt
comes.

612

that to the Erthe they fillen Echon,
 that vpon here feet myhte stonden neuer on,
 but lyen As thow they hadden ben dede,
 Everychon In that Stede. 616

and kills the lord
of Tarabel.

and whanne that they Of here swowneng Awook,
 Of here lord thanne kepe they took ;
 and fownden where that he ded lay,
 as Alle that Meyne there it say, 620
 Smeten to the ded with that thondir ;
 and so as he stank, it was gret wondir :
 For there Mihte no man hym Comen Ny,
 So fowle he stank there Certeynly. 624

All his people
lament.

And whanne this Meyne sawhe that it was so,
 They Cryden, & Maden ful Mochel wo,
 lementaciown, and gret weylyng,
 that A Myle Me Myhte heren here Morneng. 628
 And, whiles they Maden this lementacioun,

A religious man
comes,

To hem þere cam A man of Religioun ;
 And al whit was his vesture,
 that he Inne Cam, I the ensure. 632
 and whanne he say Nasciens there,
 As a sory man, and In gret fere,
 and, for best he knew Nasciens tho,
 anon to hym gan he to go, 636

and hears all about
it from Nasciens.

And Axede Of Nasciens Everydel
 How that Aventure there befel.
 thanne Nasciens Certefyed hym Anon
 Al the Mater, ho it was doon. 640

“Forsothe,” quod this good Man,
 “this is A Merveillous Mater than,
 For Of swich anothir Neuere I herde,
 Sethen I Cam Into Middelerde ! 644
 Now god On here sowles Mercy have,
 and his wille be hem to save.”

who asks, what
he shall do with
the bodies (of the

“Now, goode sire,” quod Nasciens tho,
 “that Cowncelyl ȝe wolden ȝeven me vnto, 648

whethir In holy Erthe here bodyes to grave,
Owthir in Other place to Maken hem save."

giant, Nabor,
and the lord of
Tarabel?)?

"I schal ȝow seyn," quod this good Man,
"Swich Conseyl as I therto Can.

652 The good man
advises him to
bury them to-
gether,

ȝe knownen it Cam be goddes veniaunce ;
therfore were it good that this chaunce
thorwgh-Owt al the world were knowe,

bothe Amongis hyc & lowe ;
that Ensample therby they mown take,
Eche man from wikkednesse to Aslakē.

656

And therefore here, be my Cownsaylle,
we scholen hem beryen with-Owten faille ;

660

And wryten vpon here bodyes here
In what Manere that ded they were ;

664 with a memorial
of their fate, to
warn other people.

So that Evere In Remembrawnce

May be knownen here Mischaunce

the bettere to Every Cristene Man

That the lettres Reden wel Can :

And thus me semeth best þat ȝe do,"

quod this goodman to Nasciens tho.

668

Thanne Answerid Sire Nasciens þere Anon,
and seide, " seker, it scholde be don."

thannte Clepide forth Sire Nasciens there,

the Meyne þat with the lord of tarabel were,

672

" Now, lordynges, I preye ȝow Everichon
that these Bodyes Into the Erthe ȝe don ;

Nasciens orders
them to be buried,

On body Of this [side] Of the weye,

676

Anoþer On þe toþer side that ȝe leye ;

and Amyddes hem bothe this Ieawnt,
that here with me bataille gan hawnt.

and whanne In the Erthe ȝe han hem do,

680

To Beyllc, My Castel, that ȝe go,

and sey to Flegentyne, My dwchesse,
that for me sche make non distresse ;

and sends to
Flegentyne

but that sche do here forto Make

684 to build three
tombs over them,

Thre tombes for these Mennes sake ;

And On Every tombe let hire don write
 Swich Mater As ȝe han herd vs Endite,
 that A Remembraunce it Mote be
 To Alle the Men Of Cristyente." 688

which is done,

with much weeping.

They seiden his Comandement scholde be do ;
 and these bodyes Into the Erthe they putten tho,
 With Many Teres And sore Wepynge,
 and all Nyht weren they there dwellynge. 692

CHAPTER XXXIX.

OF NASCIENS'S FURTHER ADVENTURES, AND HIS GENEALOGY.

Nasciens rides off to the sea (p. 85). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 85-6); he tries to, but the ship keeps running away (p. 86), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 86). Then he has a vision : A good man tells him that Celidoyne is in the Land Promist to him, and that he, Nasciens, shall never return to his own country (p. 87-8). Nasciens asks who shall be the last of his line, and is given "a lyttel wryt," to tell him all about it (p. 89). Then Celidoyne appears to him, with Nine Kings, of whom one is feeble and poor (p. 89), and another like a lion, and all kneel to Celidoyne (p. 90). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus; 2. Nasciens; 3. Elyan the grete (or Alains li gros); 4. Ysayes; 5. Jonaanz; 6. Lawnceloz; 7. Baus; 8. Lawncelot (p. 90-1), like a hound; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 91-2). Nasciens awakes rejoicing; reads his Rolette all day (p. 92-3), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 93-4). He prays to God to explain this, and a ship comes close to his (p. 94-5), with, seemingly, no one in it. But he boards the new ship, and finds an old man there (p. 95), who rather snubs him at first for disturbing him (p. 95), and afterwards for wanting to pry into God's secrets, like a great fool (p. 97); but at last explains that the lion typifies a wise man of good life (p. 98-9), and the dog a sinner (p. 99); and the flood, as it was thick at the outset, a man begotten of fornication; and as it was clear in the middle, the virgin knight of greatest

prowess and grace that ever lived (p. 99-100). The good man then vanishes, and Nasciens thanks God for his tidings (p. 100).

Thanne Nasciens Anon, with-Owten dowte,
Chos the beste hors Of that Rowte,
And Into the Sadel he sprang Anon,
and hastede Faste that he were gon,
and told hem of the Iewant Every del,
In what Manere & how it befel :
whiche that the storye not telleth here,
but here-Aftir it schal schewen ȝow more Clerc.

Nasciens takes
horse,

4 and goes away.

8

Thanne whanne On horsbak that he was set,
his weye he took, and non lengere ne let ;
but Al so faste As the hors myhte gon,
Towardis the se he wente Anon,
Whedir as he cam be the spring of day,
And A fair schipe anon there he say ;
The same schipe it was In Certeynte
where-Inne to fore tymes he hadde be,
that the bed and the swerd Inne þere was,
wich that him thowhte a delitable plas.
And to-forn that schip sawh he
The fairest damysele that myhte be,
and the beste Arayed In vesture
that Evere he say, I the Ensuro.

12 He reaches the
sea,

and sees the
same ship he had
been in before.

16

And whanne she say Nasciens Comen there,
Anon sche hym grette with fair Chere,
and vp aȝens hym gan to stonde,
& to hym forto speke gan sche fonde,
and seide, " Welcome, thou goddis knyht,
The besto that Euere was In Ony fyght !
Ha ! Gentyl knyht, I preye the nowe,
For the feith that thou to þ' lord dost owe,
That On thing thou wost don for me
which shal the not Costen In non degré." 28
" Gladliche, quod sire Nasciens tho,
If it lye In My powere for to do."

20 He meets a fair
damsel,

24

who asks him to
do her a favour.

32

Nascions
promised to do
it if he can,

and she asks him
to carry her into
the ship.

He takes her in
his arms, and goes
towards it,

but the ship goes
away,

and on his making
the sign of the
cross,

the damsel turns
into a foul fiend.

"That myhtest þou, quod this damyscle, Anon Ryht,
þif that thou be A gentyl knyht." 36

"Telle me thanne, quod Nasciens Anon,
and to my power I schal it don."

"Gladly, quod sche, and thou woldest it do.
Into this schipe wold I go,"

And I ne may Entren for werynesse ;
For travaille and for gret distresse ;
therfore Into þe schipe thow wost me here ;
now, gentil knyht, I preye the here." 44

"That gladly schal I do, quod the knyht,
and It lye In my powere and Myht."
And In his Armes he took hire tho,
and toward the Schipe gan he go. 48

& Whanne that Inne he wolde han gon,
the schipe from londe it wente Anon ;
and Evere the fastere to the schipe he wente,
The ferthere it was to his Entente. 52

Where-offen he Merveilled ful gretly,
& left that damysele Adown Anon In hy ;
and merveilled Mochel Of that thing
that it so ferde In his werkyng. 56

for so sore Abasched was he tho,
That he ne wyste what forto do ;
and left vp Anon his Ryht hond,
and the signe of the Cros Made, I vndirstond. 60

and whanne he hadde don In this Manere,
Abowtes hym faste lokede he there,
and sawh hire chonge with-Owten Misce
hire forme Into A schrewes liknesse,
lik as sche was In Certeinte, 64
A fowl fend in alle degré.

And whanne he gan þis beholde,
Ful faste his herte gan to Colde,
and blessed hym Evere lengere the More,
So that Of hire he was bascht ful sore. 68

“ Ha ! thou fals traytour, goddis Enemy,
 Me wost thou han deceyved falsly
 In the forme Of A womman here,
 and art A fowl devel In Eche Manere !
 but, fals thief, it schal not be :
 for to god and holy chirche I betake me.”

72

and thus he betook hym to god Anon,
 and Into the Schipe he gan to gon.

76

Whanne Into the Schipe I-Entred he was,
 he loked abowtes hym In that plas.
 there non thing Elles Cowde he se,
 but Only his hors, in non degre ;
 but An Orible Noise there he herde,
 For, lyk As helles Mowth it Ferde.
 And as develis they ferdan Echon—
 and that wiste he ful wel Anon—
 that weren Abowtes him forto take ;
 but Evere On hym the Cros gan he make,
 and his preyeris he gan forto seye,
 And Ek his Orysoun^s thanne ful tentyflye.
 and as he Made thanne his preyere,
 down In Sleepyng Fyl he there ;
 what for drede, and what for travaille,
 There slept he with-Owten faille :
 For ful A gret nede he hadde therto,
 that hadde I-ben In swich travaille and wo.

80

Nasciens gets
into the ship.

Anon as he On slepe there was,
 A viciown ther Cam him to, be goddis gras ;
 him thowhte he saw A man I-Clothid in Red,
 that to forn hym stood In that Sted.
 And Nasciens him Axede Anon Ryht there
 What he was, In fair Manere.
 he Seyde, “ I am Swich A man,
 that what thou hast don, tellen I Can ;
 and Ek what the is forto Come
 I Can the tellen, Al and Some.”

84 He hears a
horrible noise of
fiends,

[leaf 54]

88 but makes the
sign of the cross,
says his prayers,

92 and goes to sleep.

96

He has a vision
of a man,

100

104 who can tell him
the past and
future.

Nasciens asks
where Celidoyne
is.

He is in the
promist land,

with Joseph and
his company.

Nasciens is never
to go back to his
own country,

nor the ship
either,

till the holy Graal
comes.

- Thanne Axede hym Nasciens Riht Anone,
“Where that was Celidoyne his sone.” 108
he seide, “that he was In the same lond
that hym was promysed to, I vndirstond,
Forte Encresen and Multe plye.”
“A, quod Nasciens, ho is there In his Compenye?” 112
“In his Compenye hath he there
Them that Maken hym Ryht gret Chere.
And Amonges hem Is be holden A lord,
I sey the, Nasciens, at On word.” 116
- Thanne Axede Nasciens Of hym Eftstone
“Whedyr that Iosephe and Iosephes weren gone,
and tho þat with hym wente Owt of Sarras,
and owt of Manye Anothyr plas.” 120
thanne answerid this goodman Anon,
“that Iosep Ouer the see was gon,
with-Owten Ony schipe vppon that See,
Into Anothir lond, where that he
and Alle hise scholen there dwelle,
that Contre with newe peple to fulfille
whiche that is grauntyd to ȝow, and hem
that hym with komen Owt Ierusalem.” 128
- “Ha, goode Sire, quod Nasciens tho,
Sethen ȝe knownen what is to do,
Wolde ȝe tellen me On thing In Certein :
ȝif Evere to Myn Owne Contre to gon Ageyn.” 132
thanne Answerid this good Mon tho,
“Into thin Owne Contre schalt thou neuere go
but ȝif it be Onlych In dremenge ;
tak thou this for a sykyr Tydynge.” 136
- Neþer this vessel never the Mo
Into thi Contre ne schal not go,
but hire stille dwellen In this Contre,
Tyl that Of Sarras al the Meyne,” 140
And with hem that vessel to bryngē hol and Al,
Wheche that kepten the saint Graal.

and Aforne that tyme, In Certein,
This ylke Schipe schal not gon heyn. 144

and ȝit thedir it is In alle degré
thre hundred ȝer, As I telle it the."

"Ha! goode Sire, quod Nascien thanne,
Of my lygne ho schal ben the laste Manne?" 148

"that schalt thou weten Ryht hastely,
To the I-schewed ful Openly." [tarienge,

Thanne paste forth this good man with-Owten
and leste there Nasciens ful sore Slepynge; 152

as A man that sore fortravaylled was,
[he] lay Styll Sleping In that plas.

ȝit thowhte Aȝen Sire Nasciens tho,
that Aȝen this goodman to hym Cam to,
and that A lytel wryt he hym browhte,
and In his hond it putte, as he him thowhte,
& seide, "behold now this Scripture here,
Thanne Of thy lyne thou schalt here, 160

but not Of hem that thou ferst Come,
For Otherwise Schalt thou knownen the done;

For it is Of hem that Of the Comen schal,
as this wryt schal Schewen the Al." 164

Thanne with this he partyd Away.

thus sone him thouhte that Celidoyne he say,
and with him broughte On aftyr Anothir,

Nyne persones vpon A fothir.
and In the gyse Of kynges they were,
Alle Sawf the heytthe In his Manere,—
and he lik the kynde Of An hownd was,
For diuers Skelis In that plas.

Therto he was so feble & so pore,
that non power he ne hadde to stonden thore.

The ferste to Celidoine knelide tho,
the second, þe thridde, þe fourthe diden al so ; 176
the fyfthe, þe Sixthe, the Seventhe Ek,
to hym they knelyd ful lowly & Mek;

*Nasciens asks
who shall be the
last of his line.*

156 *The man brings
him a little letter,*

*which will show
him those that
shall follow him.*

*Then Celidoyne
appears,*

168 *with nine people,
all like kings,
but the eighth,
who is like a
hound,
and weak and
feeble.*

172

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- and the heythe and the Ninthe, In here dregre,
thus Alle to Celidoyne kneleden hee. 180
- They all kneel to
Celidoyne: one
is like a lion,*
- Of whiche On was In forme of A lyown,
but that On his hed he ne hadde non Corown.
Whanne that out of this World scholde he go,—
Al this him thowhte Sire Nasciens tho,— 184
- and all the world
regrets him when
he dies.*
- and that alle the world to him gan Compleyne;
Al thus demyd Nasciens In Certeyne:
whiles On slepe In the Schipe he lay,
Al this him thowghte verrayly he say. 188
- thannte Abowtes the Our of Noon,
Sire Nasciens gan waken there Anon,
where as he Anon Redely the writ þere fonde,
Ful faire I-Closed there In his honde, 192
- Nasciens awakes,
finds the writing,*
- whiche the goodman dyde him take;
Redely he it fonde whanne he gan wake.
than Whanne Redelich he gan it be-holde,
þanne ioyede he In his herte Manie folde, 196
- And wiste wel that Fable was it non
whanne he say the writ In his hond I-don;
and thankyd his god with herte & Mende,
that to hym he wolde ben so hende, 200
- and gives thanks
to God.*
- hym Alle swiche thinges forto schewe
In demonstraunce vpon A rewe;
For wel he wiste be goddes wille was it do,
Al that thing that he sawgh tho. 204
- Thanne Opened he that wryt Anon, *the genealogie
Of Nascien[one].*
And Many Merveilles þere behelde he son,
that In Ebrw I-wreten weren there,
and in lattyn, In dyvers Manere; 208
- His descendants
shall be
- And Openly it Tolde of goddis knyhtes,
& of his Ministres Anon there Ryhtes.
The ferst, that Nasciens scholde be,
the Seconde, Celidoyne, as I telle the. 212
- Celidoyne,
“and the ferste that of Celidoyne schal isswe,
schal ben A kyng ful good and trewe:

- hos Name schal be kyng Narpus,
A ful worthy knyht, and an Awntrvs. 216
the secund, Nasciens schal ben his Name,
A worthy knyht, and of good fame.
the thridde, Elyen the grete, scholen they Calle,
A worthy man amonges hem alle, 220
and therto Religows Of lyf,
And Corowne schal beren *with-Owten* stryf.
The fowrthe, Ysayes, Clepid schal be ;
The fyfthe Ionaanz, as ȝe mown se, 224
that schal ben A knyht good & hardy,
and holy chirche vp to beren stedfastly.
the Sixthe, lawnceloz, Inamed ful ryht,
A worthy man, & Mochel Of Myht,
And therto I-Crowned schal he be
In Erthe and In hevene ful Sckerle ;
For In hym herberwed bothe there is
bothe pyte & Charite *with-Owten* Mys. 232
the seventhe, Baus, scholen we Clepe ;
& of him schal Comen *with-Owten* lette
The Eyhtthe, [that] schal ben lawncelot In Certayne,
whiche that suffren schal both travaylle and payne 236
More thanne Ony toforn hym han I-do,
Owther Aftyr hym Scholen Comen Also.
This the kynde Of An hownd schal have,
Tyl at his laste Ende to Maken him save.
Of hym Schal the Nynthe thanne Come,
that is likned to a flood al & some,
that Trowbled As A kanel schal be,
and thikke atte Begynneng, I telle it the ; 244
but In the Midwardis It schal be More Cler
than to-forn it is In alle Manere ;
And in the Ende, and thou wilt knowe,
A hundred fold dowble, vpon a Rowe,
More fairere, More Cleer, & More swete,
thanne In Ony place to-forn, I the behete ;
Narpus, and
Nasciens,
Elyen (French,
'alains li gros'),
Ysayes, and
Ionaanz,
Lawnceloz
(Fr. 'lancelot'),
Baus, and
Lawncelot
(Fr. 'lancelos'),
who is like a dog,
till he mends his
life.

- and so swete to drynken It is¹ Also, [1 MS. u] 252
 that wondir it is to wetene withowten Mo ;
 So that A Man thynketh ful trewele
 that fulfil'd Of þe swetnesse may he not be.
 and In that flood schal I bathen Me
 From top to the too ful Sekerle ; 256
 and this same Man schal ben A kyng,
 And his Name Galath In vndirstondyng.
 For he schal passen Of Bownte
 Alle that Evere to-forn hym han be, 260
 Oþer alle that Evere scholen hym sewe,
 he schal hem passen : hold me for trewe.
 this Man schal Enden alle Aventure
 In that lond, I the here Ensure, 264
 and Aftir my wil he schal it do,
 thus I the telle with-Owten Mo."
- Al this was wreten In thiike lyveret, [Fr. 'el brie'] 268
 the wheche In Nasciens hond was set.
 and whanne he hadde loked Everydel,
 From Ende to Ende as Cowde ful wel,
 and beheld the Ende Of his lyne,
 and whiche that to hym scholde propyne 272
 Aftyr the Schewyng Of this good Man,
 he hit beholdeth lik as he Can ;
 And that Galaaaz it scholde be,
 Ful Of Meknesse and of bownte, 276
 Of knyhthod & of Chevalrye,
 Of Conqwest and Of Victorye ;
 " and this Man the Ende of thy lyne schal be,
 as I the telle ful Certeynle." 280
- thanне for Ioye Gan he to wepe,
 whanne he was Awaked Of his slepe,
 and thankyd God with good Creawnce,
 For schewyng to hym of þat demonstraunce ; 284
 For gret Ioye he hadde to be-holde
 the wryt In his hond ful Manyfolde ;

but clear and
sweet afterwards,

and his name is
Galath.

He is to finish
the adventures of
that land,

and is to be full
of all goodness
and chivalry.

When Nasciens
awaken, he weeps
for joy at the
tidings,

CH. XXXIX.] NASCIENS STUDIES THE EXPLANATION OF HIS VISION. 93

- and there it to be-holde was his Entent,
whiles the day with hym was present, 288
Fore Of Alle day he ne Myhte hym Restreyne
but that writ to beholden In certeyne ; and studies all
For gladdere he was Of that Syhte day the writing
- Thanne Alle the world to han had In his Myhte, 292
Of that Ilke same prophesye
whiche that hym was schewed sekerlye ;
For he wiste wel with-Owten dowte
that it scholde be trewe Al Abowte, 296
lyk as he Fond in that Rolette,
whiche that In his hond was sette.
of the little roll,
- And whanne so longe he hadde loked there On,
Tyl that the day was Al A-gon, 300
that he Cowde knowen non lettrwre,
So dirk it was, I the Ensure ; till it gets dark.
and whanne that letturre Cowde he knowen non,
Into his Bosom he it putte Anon, 304
And Aȝens his brest he gan it to leye
with Al His Mynde ful Enterelye ; He puts the writing
in his breast,
And as Faste he gan that writ to hym folde,
as the Child of the Modir doth to þe pappes holde 308
bothe for pyte and Ek for love,
thus dyde he for the good lord above.
Thanne gan he his preyeris forto seye,
and ek his Orysouns ful devoutlye, 312
' that god of his Mercy & pyte
In his Servise Meynteyned to be,
as the fadir wil kepen the sone,
So me, good lord, bringe to thy won'e.' 316
and prays to be
kept in God's
service.
- And whanne he hadde mad his preyere,
To the Schippes bord gan he go there ;
and al that leve longe Nyht
Into the Se he loked forth Ryht, 320
where that he fyl In a gret thowht,
whiche from hym ne myhte askapen nowht,
He thinks all the
live-long night
over his vision,

- be Encheson þat the Eyhtthe of his lyne there
 Scholde ben Chonged In Swich Manere, 324
 and the hound,
 As to the forme Of An hownd
 whiche that goth vpon the grownd,
 and the tothere the forme Of A lyown,
 "this is to Me Ryht A Wondir Avyciown." 328
 and ȝit gan he to thynken More
 why the nynthe to A lyown was not likned thore,
 but to A flood that In begynneng was
 Trouble and thikke In Every plas, 332
 and In the Endyng bothe Cler & swete,
 For to Every mannys drynkeng it was Mete.
 vpon the wheche ful sore he thowhte,
 and Into gret pe[n]sifnesse þere it hym browhte, 336
 that Of al Nyht non Sleepe he ne slepte,
 but Evere his writ ful wel he kepte ;
 and Al Nyht he lokede Into the se
 vpon the Schippes bord ful Certeinle. 340
 When the day
 returns,
 Nasciens prays
 that these things
 may be explained
 to him.
- thanne whanne he say the day to Spryne,
 To hym it was a Ioyful tydynge ;
 Thanne vp his hondis he gan to holde,
 and thankid his lord ful Manyfolde, 344
 and preide to god, In his Manere,
 'Of Certeyn thinges hym wisse & lere,
 whiche that his herte desireth gretly
 It forto knownen more Openly, 348
 why that On Of his lyne scholde be
 likned to An hownd, "this Merveilleth me,
 and A nothir to a flood
 whiche atte begynneng is trowble, I vndirstood,
 and In the Endyng so swete it is 352
 and so Merveillous, with-Owten Mis :
 þerfore at Ese schal I neuere be
 tyl that here-Offen I knowe þe Certeynte." 356
 Whanne thus his preyere he hadde I-do,
 Aȝen the wryt he took him vnto,

- and there-Onne faste he loked Anon
that Alle his lust was Awey gon ; 360
For nethir to drinken ne to Ete
hadde he non lust, wel ȝe weto ;
but Evere to loken vpon his wryt,
that was þe moste thing Of his delyt.
- He studies the writing again.
364
- and whanne it drowh to-ward the Noon,
Est Into the Se he lokede Anon,
and say A schipe Come seyleng faste
Towardis hym In ful gret haste ;
and Atte laste it Aproched so Ny,
tyl bord On bord they weren sekerly.
and thanne ful faste beheld he there
Both vp & down In his Manere,
- A ship comes to him.
368
- and non lyves body there-Inne he say ;
but Euer he supposede as he lay,
that with-Owten Man ne was it nowht
that thiko schipe there to hym browht ; 372
so that his Owne schipe forsook he Anon,
and Into the tothir he gan forto gon,
and loked Abowtes In Every Corner
ȝif Ony man he [myht] fynden there.
- but he sees nobody in it at first, when he goes into it.
376
- And Atte laste A man there he fond,
as this storye doth ȝow forto vndirstond,
whiche was Ryht An Old Man,
that Governour Of thike schip was than ; 380
- [leaf 65]
- whiche Man lay there In Restyng
In manere As thowgh he were In Sleepyng.
and whanne that Nasciens to hym gan gon,
Vpe he Caste his Eyen there anon ; 384
- Then he finds an old man asleep.
388
- “ What sekest thou, quod this good man, here ? ”
“ A, sire, I wolde witen ȝif that On slepe ȝe were.”
“ What is that to the ? ” quod this good Man,
“ Wheþer I slepe Or wake,” quod he to Nasciens than ;
- who is cross at being waked, but
393
- “ For this is not the ferste Owr
That thou hast don Me moche more langour ;

- Nasciens. presently forgives but this schal I now forȝeven it the ;
be war Eftsones thow greve not Me." 396
- " A, swete sire, Anon quod Nasciens tho,
In what place haue I owht ȝow misdo ?
Siker, and I it wiste In Ony degré,
gret Amendis wolde I Maken the ; 400
after myn symple powerc Certein,
ȝow, sire, Agreeen I wolde ful pleyn."
- " Wel, quod this good man that was present,
Of thy good wille I holde in Contempt." 404
thanne this good man Refreyned hym tho,
'whens he was, & whedir he wolde go ?'
And Nasciens hym tolde al the veryte
Of his trowble and his Adversite. 408
- Nasciens asks him
of what country
he is ? And whanne Nasciens hadde told hym Al this,
thanne Axede he Of hym with-Owten Mys,
'Of what Contre that he was.'
- the goodman him answered In that plas, 412
- He is of a country
where Nasciens
shall never go. " I am Of swich a Contre
that thou neuere Inne Come sekerle,
ne Neuere ne schalt in non Manere
whiles that thou lyvest here. 416
- and bids the latter
understand his
writing. but of the writ þat thou hast in honde,
loke that thou wel vndirstonde."
- Nasciens says,
that's just what
he wants to do, " that schal I, quod Nasciens, with good wille,
For þat myn herte wel mochel falleth vntylle ; 420
For whiles that I there-Onne don thinke
I ne have non lust neþer to Eten ne drynke.
but Of ij thinges fayn wold I knowe
(ȝif I Myhte with-Inne A throwe,) 424
whiche Myn herte myhte gretly Ese,
And I wiste ȝow Not to myspese ;"
and tolde the goodman Every del,
lik as vpon his herte it lay ful wel. 428
- Anon this good man beheld him tho,
and seide, " sire Nasciens, what thenkest þou do

and tells the old
man his diffi-
culties.

For to knownen thy lordis prevyte,
which In non wyse ne scholde be.

432

For he is a gret fool with-Owten les,
that desireth to knownen his lordis secrees
More thanne he Owhte forto do :
be war, sire Nasciens, do þou not so."

436

" Now trewely, Sire, quod Nasciens Ageyn,
þe sein ful soth, Sire, In Certein."

440

" For this Cause syre Nasciens, I telle it the,
that the wysere Evere scholdest thou be,
and Also no More to ben so vnkonneng
Of thy lordis secrees to han knoweng ;
Sethen that god Of his gret pete,
Of his specyal grace and debonewryte,
Hath the schewed be demonstraunce
Of alle the lynes Every chawnche,
how they scholen happe, and what to be ;
and ȝit me thinketh it pleseth not the,
but Evere desirest from day to day
hit forto knownen More verray,
whiche that Non thing Oweth to the,
Sethen that thou art Erthly & Mortalite.
Wherfore it May Neuere schewed be
To non dedly Man In non Manere degré,
but ȝif it be Only be Revelacioun
thorwgh the holigost In publicacioun.

444

448

452

456

464

The man says, He
is a great fool
who tries to pry
into his Lord's
secrets.

The old man
warns Nasciens
not to

which is much
more than he has
been told,

else he may rouse
God's anger.

" Behold how Owre lord In Alle Manere
Of his grete godnesse hath schewed þe here
As Mochel as Eny Creature Cowde devise !

and ȝit kaust þou not leven In Non Maner wyse, 460
but Evere forto Enqweren More & More.

be war lest it greve the ful sore ;

For there-by Myhtest thou Ryht wel sone
Geten his haterede. And that Anone."

Whanne Nasciens vndirstood Al this Resown,
thanне knew he wel be his Owne Enchesown

that he was A synnere ful grette,
and that Of his Synne he ne Cowde not lete ; 468
and to the goodman Seide In this Manere,

Nasciens acknowledges his sin,

“ Now, good Sere, haueth me Excused here,
For it Nis non Merveille Of Myn Axyng
In that I am A synnere In Alle thyng ; 472
and wot Neuere what I Axen Schal
that scholde me Availle, partye and Al ;
and knoweth wel þat synneres In Al degre
knowen not what they Axen Certeynle, 476
Nethir Aftyr God neþer aftyr Resown ;
therfore haueth me now In Excusaciown.”

and prays to be excused.

“ Wherfore, quod the goode man thanne,
desirest thou to knowen the lyne Of Manne 480
that Scholen fallen Of thy degre,
thowgh likenesse Of an hownd þat it be,
and the Nynthe I-lykned to a flood,
lyk as here-to-fore thou vndirstood ? ” 484
“ Sire, and I knew this, quod Nasciens tho,
thanne Al my sorwe were Clene Ago.”

Then the old man tells him,

“ ȝe, quod this goodman to hym Ageyn,
Thanne schal I the it tellen In Certeyn. 488

that his ninth descendant signified by the lion¹ shall be good and faithful;

[¹ See Fr. p. 99, ‘Li
nuevimes qui . . .
pierdoit as forme,
et reuenoit en
forme de lion.’]

“ Thyke that Of the lyown han Sygneſyaunce,
loke that thou take it In ful Remembrawnce—
and Ek of Owre lordis Owne Schewyng,—
that they Scholen ben good In here leveng, 492
And Of feyth bothe pyler and fundement,
and þerto Of Clene lyf In al here Entent.
& for Of Clene lyf that they scholen be,
The lyown they signefie In Eche degre 496
Be Manye Resowns, As I schal the Schewe :
herkene hem now, here vpon A rowe.
For lyk As the lyown Ouer Alle Other bestes

and as the lion reigns over the other beasts,

Is chef lord, and þerto hath alle his hestes, 500
and putteth hem vndir his Subiecciown,
Riht so doth the wyse Man be alle Manere Of Resown,—

so does the wise man over sinners.

- he wil not In synne lyhtly falle,
 thowghe þat be Entysment the devel to hym Calle, 504
 and ȝif it happe as be Mys-Aventure
 that In dedly synne he falle, I the enswre,
 ȝit he hopeth Into the Otterest degré
 thorwgh Celastial thinges saved forto be ; 508
 and that be the holigostes Myht
 From synne to kepen hym bothe day and nyht ;
 And be Goddis Myht thens Owt to A-Ryse,
 lyk as the lyown of Alle bestes hath the prýse : 512
 and thus the goode Man doth hym Restreyne
 Every day from Synne Certeyne
 thorwgh his strengthe and thorwgh his Myht,
 Of the holygost, I telle the ful Ryht. 516
- “The tothir that to an hownd I-lykned Is,
 Signefyeth A Synnere with-Owten Mys,
 that for hunger Renneth to his vyawnde,—
 as I do the now forto vndirstonde,—
 So doth the Synnere thorwgh temptaciowun
 Of the develys quentyse and ymagynaciown,
 that In synne whanne he is falle,
 Evere the devel to hym doth Calle,
 That he ne hath non strenkthe to Ryse
 lyk as the lyown hath, In non wyse ;
 For, And he witte how fowl Synne were,
 and how bytter In Eche Manere,
 and what bytternesse that is there-Inne,
 I trowe that he wolde beleven Of synne ;
 For thanne scholde he knownen Eche Del
 The fylthnesse of Alle Synnes ful wel.
 lo, thus to A flood¹ and to A lyown
 thy ligne is lykned be good Resoun.
- “And how the Nynthe is likned Certeynle
 To A gret Flood,—here hast thou now se,
 that In the begynneng trouble & thikke it is,
 and swete In the Endeng with-Owten Mys.
- If he falls into sin
he hopes to be
restored by the
Holy Spirit.
- 520
- 524
- has no strength
to rise or to know
how foul sin is.
- 528
- else he would
leave it.
- 532 [1 P hownd. But Galahad, Nas- ciens's ninth descendant, was 1. a flood, 2. a lion : see p. 98.]
- 536 Nasciens's ninth descendant (Ga- laith or Galahad, p. 91-2) is like a troubled stream,

*because he was
born in deadly sin,*

" Be enchosown that the flood trowbled schal be,
and thikke atte begynneng In Alle degré, 540
It is for he was begeten In Synne,
be Engendrwre, nethir More ne Mynne ;
and that Mulyer not born he was,
but be lust Of lecherye In Certeine plas ; 544
and not be holy Chirches ymagynacioun,
but Onlyche be fowl fornycaciowun,
and In Othir dedly Synne Also ;
therfore his birthe In begynneng, foul it is, lo, 548
and trowbled As Is a thykke Revere.

*but will grow up a
wise man, full of
prowess,*

" but as In the Midwardis, vndirstonde þou here,
that whanne he Cam to his Middyl Age,
he wax A man bothe sad and Sage, 552
and ful Of prowesse and Chevalrye,
Therto Myhty man, Strong and hardye.
That is ȝit now More for to seyn :
Of Chevalrye he schal passen Alle his fadris pleyn, 556
bothe of Erthly prowesse,
Of bownte, and Of alle godnesse.

*and be a virgin all
his life, and end*

For a virgyne Evere schal he be
alle dayes Of his lyve Certeinle ; 560

*more wonderfully
than any other
man.*

And the Ende Of him More Merveillous schal be
thanne Of Ony Oper Man Certeynle ;

For Of Condiscions he schal han non pero
Of non Erthly Man lyvenge here. 564
For he A More gracious Man schal ben
thanne Evere was Ony Of his stren.
Now have I told the Al the hole decent
Of Alle thy lyne, Sire, verament." 568

*Then the old man
disappears.*

And whanne these wordes he hadde I-told,
Nasciens faste gon to be-hold,
And he ne wyste In non degré
where this Man becam Certeynle. 572
And whanne Nasciens sawgh al this,
thanne thanked he þe kyng Of blys,

and wiste wel þat it was goddis Ordinaunce
 that him sente Swich manere of chaunce, 576
 and þat he hadde verray knowenge
 Of that he was to fore In stodyenge.

Now scholen we tornen here Owre storye,
 and to Flegentyn, Nasciens wyf, scholen we hye. 580

The story goes
back to Flegen-
tyne.

CHAPTER XL.

OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE
THREE TOMBS BUILT AND CARVED.¹

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 102); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 102, and see ch. xxxviii. p. 83); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgement in the contre betwene Tarabel and Babiloine" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 103); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarracynte to do so (p. 103-4).

Whanne that Nasciens from his Castel was go,
 Thanne Flegentyne his wyf made mochel wo
 that he nowgher myhte ben fownde,
 Nethir fer, nethir Nygh, In non stownde : 4
 thanne left sche styllle ful of Morneng,
 Of Sorwe, and of leumentyng,
 as sche that hire lord loved Sovereinly
 Aboven Alle Creatures þat weren Erthly ; 8
 and ȝit Neuere for non temptacioun
 hire herte was Neuere In Mwtacyoun ;
 but Evere As A woman good & Clene
 hire persecucions suffred, As I wene ; 12

Flegentyne is
much distress
at Nasciens's
absence,

¹ The Additional MS. heads the illustration to this chapter,—"Ensi que vne duchoise fit taillier les tombes, et les lettres escrire ;" and begins "Chi endroit dist li contes que quant nasciens se fu partis des homes karabel et de nabor qui en tel maniere estoit mort. comme li contes nous a deuises. li home karabel alerent tant qu'il uindrent a la duchoise flagentine," &c.

*but bears her
grief very meekly.*

And Evere thanked God Of hire trebulacioun,
Of hire deseisse and hire persecuciown,
and Evere As A womman ful Of Meknesse
Sche hire kepte In Al hire distresse ;

16

and thowgh In Ioye Oþer In sorwe sche were,
For hire lord sche preyde In hire Manere,
and for here ȝonge sone Also,
That God hem kepe from peyne & wo,

20

*She prays for her
husband and son,*

and that here Sowlis Myhte Comen to blysse ;
Of this preyere dide sche not Missee.
And thus Morned sche Everyday tho
For that hyre lord was so Ago,

24

*and their salva-
tion.*

and wisten Neuere whider becomen they were,
Into non place, Nethyr Fer ne Nere.

*The men of Sarras
bring her back no
tidings,*

and whanne it was toward the Nyht,

28

and Men Of Sarras Comen hom ful Ryht,
and non tydynges ne Cowden telle
Of hire lord in non wise how it befelle,
thanne Moche sorrere Abasched sche was,

32

More thanne to-fore In Ony Oþer plas.

*and she grieves
all night.*

thanne grettere sorwe hadde sche with-owten variaunce
Othirwyse thanne sche made Offen Semblaunce ;
and thus Al þat Nyht In sorwe sche lay

36

Tyl upon þe Morwen it was lyht Of day.

*The men of Tar-
bel bring Nas-
ciens's greeting,*

On the Morwe Erly, whanne it was lyht,

toward the Chirche this lady took hire way Ryht,

wheche that hire lord Sire Nasciens

Of Godis Modir hadde mad it In reuerens.

40

Thanne Comen the Men of tarabel

To Flegentyne, that lady so lel,

and seide that " ȝowre lorde sente ȝow gretyng

Of good love Aboven Alle thing,"

44

*and tell his wife
Flegentyne of
what happened to
the lord of
Tarabel,
to Nabor,*

and tolden hire Only how þat it was—

as that they Syen In thike plas,—

Of Tarabel the grete lord,

and of Nabor, At On Word,

48

- And Of the grete Ieawnt Also, and the giant.
how þat of hem thre it happede tho.
- Whanne that sche vndirstood Al this tale,
how that hire lord was browht In bale, 52
and how Saved he was be goddis Mercy,
thanne thydirward faste she gan hyre hy,
And took with hire bothe Silvir & Gold
To fulfille that hire lord wold. 56
- and to that Mowntayng wente Anon
there that hire lord the bataille hadde don,
And Aftir werkmen sente sche faste
Tho thre tombes to Maken In haste ; 60 **Flegentyne builds
the three tombs
her husband bade
her (p. 88),**
lyk as hire lord devysed hem hadde,
The werkmen faste sche maken badde :
So that with-Inne thre Month of day
they weren Redy dyht ; and sche wente hire way. 64
- For tho tombes so hy let sche þere Make
that Al the world þeroffe Ensample to take,
And sche let wryten On Every ston
the Cause of here deyeng Anon. 68
- And to Every tombe sche ȝaf A name,
“ the tombes of Iuggement ” with-owten blame ;
and these tombes stonden In the Entre
be-twene Tarabel and babiloine Sikerle. 72
- So that hom aȝen Is sche now gon,
To Belyl hire Castel Of lym & ston,
and there sche Casteth for to Abyde,
And thens to Romowne At no¹ Tyde 76 **[leaf 56]**
tyl that sche have tedynges Of hire lord,
Owther from hym Som Certeyn Word,
Owther Ellis that sche wente be Aventure,
Ellis wolde sche not thens gon, I the Ensure. 80
- Thus this lady In hire Castel stille Abod,
As A good womman ful Of hevenynesse & Mod,
From to-forn Cristemassee Feste
Into past Esterne Atte leste. 84 **from Christmas
to Easter.**

Mordreins and his queen come to see Flegentyne, and want her to go to Sarras,	and In this Mene while Cam Rydyng— That goode lady Into Comfortyng— bothe kyng Mordreyns and his qwene Sarracynte, that lady be-dene;	88
but she won't go	and gladliche with hem hire wold han had, and to Sarras with hem hire wold han lad, but sche ne wolde for non thing	92
without news of her husband.	To Sarras gon with the kyng tyl that sche haue verray knowlechinge Of hire lord, more verray tydynge. but now leveth this storie here	
The story goes to Joseph and his company.	Of kyng Mordrains and the lady In fere, and bothe Of Nasciens & Celidoyne, And of al that lyne there in certeyne, And Aȝen Torneth to Iosephe, ¹ and Iosephes his sone, & to Alle that Feleschepe that with hym gone.	96 100

CHAPTER XLI.

HOW JOSEPH AND HIS COMPANIONS CROSS OVER TO
BRITAIN ON JOSEPHES'S SHIRT.²

How God delivered from prisons, and fed always, Joseph and his companions ; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 105-6). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 106-7). He says, God will take some over at once, but not all (p. 107) ; and why, because, though He kept His promise of help to them, some of them were unchaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 108) ; but the good ones shall (p. 108). These, Josephes kisses (p. 111), and by order of a voice from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry

¹ This, and the same word hereafter, represent the *Iosep* of the MS., the final *p* having a curl over it.

² The Additional MS. heads the illustration to this chapter, —“Ensi que Iosephes le vesque fet passer ses gens la mer sour son chemise, et deus i afondrerent ;” and begins “Orendroit dist li contes, que quant ioseph se fu parti de sarras. il erra entre lui et sa compaignie mainte iournee, et tant qu'il orent passe le flun d' eufratre, et mainte autre terre.”

ground (p. 111-12); then he pulls off his shirt, and calls Joseph first, then Dro (p. 112), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 113). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 113). Josephes prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 114). He tells his companions that Britain is their promist land, and exhorts them to keep God's law and establish it there (p. 115). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 115).

Now telleth here this Story Anon,
 That aftir Josephe from Sarras was gon,
 So that betwene hym and his Compenye
 Manye Jornes wenten they Sekerlye
 tyl they weren past the flowm Of Ewfrate,
 And Manye Othir Jornes bothe Erly and late.
 And as they wenten, Mochel folk they fownde
 that hem Arrested In that stownde ;
 but Evere god deliuered hem Anon
 bothe Owt Of Castel and Owt of ston ;
 So that Nyhtes thanne Manyon
 In Wodes weren they logged Echon,
 and In Every mannes loggenge
 Alle Manere Of vyande bothe of Mete and drink ;
 what that here hertes Cowden Axen Øper Crave,
 with-Owten dowte Anon they it have.
 that Nyht lay Josephe with his wyf,
 A Noble woman to God, and Clene Of lyf ;
 For Of Alle wommen that thike tyme were,
 Of hire degré hadde sche non pere.
 Thanne descendid A vois there Anon,
 and to Josephe there spak thus son,
 and seide "that the grete Maister þe word sent
 thy wyf fleschly to knownen In good Entente ;
 This Niht Only that thou so do,
 For it is goddis will that it be so.

*Joseph and his
companions
make many
journeys,*

4

*are deliverd
from enemies,*

8

*and fed with as
much as they
require.*

16

*Joseph has a wife,
noble, and virtuous,*

20 *and the best of
her time.*

24

*He is to have a
son of her, to be*

called Galaaz,

*who was a good
man,*

*and a worthy
knight.*

*Joseph and his
company pray
before the Graal,*

*then go towards
the sea,*

but find no ship.

So that here thorwgh the seed Of the
this lond may Repleynsched be : 28

and ȝif that it be a knave Chyld,
Galaaz thou him Clepe, bothe mek and Myld,
For thus Commandeth the grete lord
that Alle thing Ordeyneth be his Owne Acord." 32

thanne Answerid Josephe there riht Anon,
"I am Redy his Comandement to don,
but that I am so Feble and so Old
that I not how this thing ben schold." 36
quod this voys, "dismaye the non thing,
For thus Moste it be with-Owten varyeng."

his wyf, Josephe knew that Nyht,
and begat Galaaz thorwgh goddis Myht, 40
whiche was A good man, and Clene of lif,
and the peple kepte from Mochel stryf;
and therto A worthy knyht he was,
which was fulfild be goddis gras. 44

So On the Morwe, whanne it was day,
Josephe and his Meyne taken here way
there that holy arche it was,
And Maden here preyeres In þat plas ; 48
Afore that holy vessel Alle knelynge,
they preiden there ful sore wepinge
And besowhten Oure lord Of good Cowndyt
Ouer that Se to passen ful qwyte 52
Into the lond that was behoten hem,
To Alle here Children, and to here stren.

Thanne whanne here preyers they hadden I-do,
Towardis the Se thanne Gonnes they go, 56
And this be-fyl vpon a satirday
that be-Nyhgedt they weren In fay.
and whanne they weren Come to the see,
Nethir Galeye ne Schipe ne fownden they sekerle 60
where-Inne they myhten Over see gon.
thanne Maden they mone Everichon ;

- and for Sorwe and fol leumentyng
they borsten Alle In Sore wepyng,
and preyden Owre lord Of his Socour
hem forto senden In that langowr;
and for his Mercye & his pyte
Sawf to bryngen hem Over the See. 64
They are much
distresst at this,
- and with this they Comen wepyng ful sore
alle to Josephes the Bischope thore,
“ A, Sire bischope, how scholen we do ?
Ouer this Se mown we not Go,
For here is nethir schipe ne Galeye
That we mown Ouer In gon trewelye;
Wherfore we mosten Abyden stille here
But ȝe konne tellen vs Ony bettyr Chere. 68
and ask the advice
of Josephe,
- “ A, Sire bischope, how scholen we do ?
Ouer this Se mown we not Go,
For here is nethir schipe ne Galeye
That we mown Ouer In gon trewelye;
Wherfore we mosten Abyden stille here
But ȝe konne tellen vs Ony bettyr Chere. 72
what they shall
do,
- Wherefore, Sire, we preyen now the
that thou wost tellen vs som Certeinte,
whethir that we scholen here styllle Abyde,
Owther Ouer the see goon At this tyde
Into the lond that is ȝoven to vs
Be the Specyal grace Of swete Iesus,
that the Remnaunt Of Oure weyes myhte we go
Oure lordis wille to fulfillen Al so.” 76
and how they
shall get to the
land promist
to them?
- Whanne Josephe sawh hem Maken this Mone,
Gret pite he hadde Of hem Everichone
that they here Contre and good hadden forsake,
and Only to Goddis Servise hem take ;
and Ek that Of his kynne they were,
bothe lordis and ladyes that weren there. 80
Josephe pities
them, and tells
them,
- And Anon he seide these wordis Milde,
“ Dismaye ȝow not, neþer lord lady ne Childe,
For he that hath Courveyed vs In Every weye,
Ouer this See he wele vs now Conveye.
But alle, at this tyme, Cowndeye not he wele ;
and why, I schal tellen yow the Skele.
For whanne ȝe Comen Owt Of ȝoure lond,
As I do ȝow here to vndirstond, 84
92
96
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because you
vowd to serve
God and forsake
sin,

and He promist
to protect you,

and give all you
requird;

and His promise
has been kept,

but yours has
been broken;
for though in
Agas Forest

God bade you be
chaste,

- And forsoken Al Worldly Ese,
Onliche that goode lord for to plese, 100
and him behighten good Servise to do
As the Child to þe fadir, with-Owten Mo ;
And that Synne scholden þe don non
From that tyme forward where so þe gon, 104
lik As þe dyden there be-fore
with þoure wyves whanne þe weren thore :
and he ȝow behighte with-Owten drede
he wolde ȝow socoure In al þoure Nede ;
and where-Onne þoure herte would thenke,
þe scholde it hauen, bothe Mete and drynke ;
and Also delyveren ȝow wolde he
From alle Noysaunce and al adversite : 112
And Alle thing that he hath ȝow behyht,
he hath it parfo[r]med with strengthe & myht.
For ȝit me semeth that þe axeden nevere thing
but that Anon that þe hadden ȝowre Askynge. 116
and as Often as that Arest hauen ȝe ben,
he hath ȝow deliuered both faire & Clen.
Thus hath he ȝolden to ȝow his beheste,
To Man womman and Child, both lest and Meste. 120
“ But ful Evel Aqwytyt hym han ȝe
For his kendenesse, As ȝe scholen Se :
Herkeneth me now what I schal say.
“ Whanne he to ȝow spak ȝisterday 124
Atte Entre Of the forest here
That Agas is Clepid In Old Manere,
and there he warned ȝou genneraly
In Chastete to kepen ȝow Only,
and Clene In body and In herte, 128
that non vncleynesse ȝow Asterte ;
Ne not with ȝowre wyves forto Melle
but be his leve, As I ȝow Spelle ;
and this promyse Maden ȝe, 132
As ȝe wel knownen Certeynle :

Now, behold how *þe* han this holden,
þowre promyses lik as *þe* tolden !
 For the More part Of this Compenye,
þe knownen *þowre* wyves In luxvrye !
 And Somme there ben that Repeten ful sore
 that Owt Of here Contre Comen they thore ;
 and so Entasted Alle *þe* been,
 Somme Of lecherye that is vnclen,
 And Somme Of his Contre the Repentaunce
 why they Owt Comen be Ony Chaunce,
 and Sory they ben In alle degré
 here hertes to sette In Swich parfyte.

“ But the tothere that Oþerwise han do,
 here hertes to god Contenwed Euere mo,
 and *þit* Into this day dwellyn they So,—
 Al so hot brenneng Evere In Charyte, lo,
 as Ony licour In vessel boylded May be,
 Thus dwellen they In love and In Charite ;
 and ben fulfilid with the holy gost,
 the wheche that is lord Of myhtes most ;
 For they han kept hem In Chastete
 Aftyr Goddis bydding In Eche degré,
 And In Chastete han they kept here lyf
 Aftyr goddis comandement with-Owten stryf,—
 These, trewely, scholen passen the See
 with-Owten Schipe oþer galeye In Ony degré ;
 and the See hem Susteyne schal also,
 and there-Over Clene forto go.
 For with venom Enfect be they not trewelye,
 Neþer with fylthe Entachched, ne with non velonye ; 164
 These with-Owten Schipe Scholen go
 Over the See with-Owten Mo,
 thorwgh feyth, beleve, and stedfast Creaunce
 that In hem is fownden with-Owten variaunce.

“ But *þe* that ben fallen in Synne,
þe ben not Able to Entren the Se with-Inne

136

*yet some of you
 have been un-
 chaste,
 and some repent
 that they came at
 all.*

144

*But the others
 have their hearts
 full of love,*

152

*and the Holy
 Spirit,*

156

*and these shall
 pass over without
 ship,*

*for they are free
 from sin.*

168

*But you, that
 have sinnd,*

But ȝif ȝe han Owther Schipe oþer Galey
That ȝow Ouer May bryngen Sauflye. 172

and wele ȝe now heren the Cause why ?
I schal it ȝow tellen ful Openly ;
that we from ȝow scholen departen here,
I schal it ȝow Schewen More Openly and Clere. 176
For Oure lord desyreth In non degré
The deth of A Synnere, what so he be ;
but that he lyve and Amenden his lif
Forte lyven In Clennesse with-Owten stryf. 180

" This thing to ȝow now have I told,
ȝowre owne folyes to knownen Manyfold,
Of that ȝe han Mistaken ȝow Ony Owr
I forfetyng Aȝens ȝoure Creatowr,
Neþer neuere Repented ȝow Into this day
Of ȝoure Evele dedis, as I ȝow Say." 184

The guilty ones
begin to lament,
Thanne they that Cowpable were,
herde Josephe Speken In this Manere,
and hem So Acusede Of here trespass,
Ful mochel Sorwe Maden they In that plas,
and begannen so gret deol forto Make
So that for Sorwe they gonue to qwake, 192
that neuere grettore Sorwe Men say
To-forn that tyme Into that day ;
and Cryden In here Owne Conciense,

and accuse
themselves,
" A, Creature vnkende, why wostest þou Offense ? 196
and Of this Condicioun Cursed peple we ben
Ful two hundred & Sixty, as that I wen."

and the innocent
ask how they
shall pass the sea ?
And Of hem that not Acwsed were,
To Iosephes the[y] Rennen al In fere,
and to-forn hym they kneleden Everychon,
and thanne thus to hym they seiden Anon—

" Now, swete Sere Josephes¹, how may this be
that we scholen passen here Ouer the see ? " 204

thanne he hem Answerede Ryht Anon

¹ MS. Josephs, with a line through the h.

"Here Over this See now scholen ȝe gon."

and vpon that Compenye was Certainly
Two hundred persones and ful Fyfty,
and the Moste part Of Alle tho,
kynnes folk to Iosephes weren Also.

There are two
hundred and fifty
of them.
208

That Nyht it was bothe fair and stille,
and the See pesible At here Owne wille
with-Owten tempest Owther distresse ;
and þe Mone schon In alle hire bryhtnesse,
Al so bryht as In Averylle,
thus it schon bothe fair & stille :
and this was the Satyrday Certainly
Aforne Esterne day ful trewly.

The night is fair
and still.
212

And tho Iosephes to his fadir then Cam Anon
And hym kyste to-forn hem Echon,
& so On Aftyr Anothir there
As his Owne bretheren In Eche Manere ;
So Iosephes hem kyste Everychon,
Alle his Compenye be On and On ;
and to hem he scyde In the same degré
As to his Fadir he dyde thanne Certeinle,
"Sweth ȝe me now Everychon
In the Same weye that I schal gon." . 228

220 Josephes kisses
his father,

and all his
company,

224

thannte Iosephes the See wolde han Entred Anone

but that A voys to hym there Cam thus sone,
and Seide, "Iosephes, Entre thou not here,
but werke thou In Other Manere.

and hears a voice
from heaven,

232

Ferst putte to-forn the Everichon
that thou kystest here Anon,
and Setten here feet vppon the se—
For Alle I-Saved scholen they be,
As it is pleynly the be-hote,

telling him to
send the Graal
Bearers first
(The French
makes this point
clear),

236

Over Al Sawf scholen they gon On fote ;
For Alle Sewr Scholen they be
vppon the See to Gon ful Certeinle,
and Over this see scholen they pase

and they shall go
over on foot.

240

Er the day schewe In Ony plase."

[leaf 57]

As the vois to Iosephe[s] Spak, in the same Manere
Riht so forth his peple Cleped he there ; 244
and theym that the holy vessel bore,
Into the Se he dide hem gon thore,
"For the vertw Of this Fessel

3ow schal Cowndyen faire and wel." 248

*Josephes sends
the Graal-bearers
into the sea, and*

they walk as on
dry land.

and thus vpon the see they wenten Anon
with-Owten drede thanne Everychon,
that so vpon that water wenten they there
As thowgh vpon the drye grownd they were ; 252
and with hem boren they In Compenye
the holy vessel, with-Owten lye,
the wheche they Cleped seint Graal
Owthir Øperwyse it is I-Clepid þe sank Ryal. 256

And whanne Iosephes beheld Al this
that On þe water the[y] wenten with-Owten Mys,

*Josephes takes off
his shirt, and*

thanne dide he Of his Schirte there,
and Clothed him In Another Manere, 260
and spradde that Schirte vpon the see
As thowgh that it pleyn lond hadde I-be,
and Seide to his fadir there Anon
his feet that Schirte to setten vpon. 264

*spreads it on the
sea,*

Thanne cleped he forth An Old Man
that Iosephes ful Cosyn was than,
and twelfe Sones he hadde Also ;
but the fadris Name was Clepyd Dro : 268
and he his feet sette vpon the Scherte,
and as Iosephe to-forn him hadde sette.
thanne Aftyr this Iosephes gan to Calle

and his father

An hundred and Fyfty forth with Alle ;
and alle vpon the Scherte Entred Anon, 272
And there vpon the See they stoden Echon.

*and the rest of the
company come
on it.*

Thanne Josephes bothe Schirte and water gan blesse,
And Anon God gan it for to Redresse, 276
and wax moche largere hem vntylle,

God stretches it

- and it fer Abrod spradde Aftyr goddis wylle !
 behold what Meracle god there wrowhte
 For his peple that he hadde I-bowhte ! 280
 that for An hundred and persones Fyfty
 Vppon that schirte Alle weren they trewely !
 Except Only persones tweyne
 whiche weren not worthy In Certeyne, 284
 the whiche was bothe the fadir & þe sone
 that ne hadden not ful wel I-kept here Wone ;
 the Fadris Name, 'Symenx' it was,
 that whanne he scholde Entren In that plas,
 Into the water they sonken there Anon
 As thowgh it hadde ben Owther led Øper ston.
- And whanne Josephes beheld thanne this,
 "þe han don ful Evele with-Owten Mis. 292 because they had
 Now here the werkes don wel schewe
 what feith In þow was In þis throwe."
 And whanne that Into the water weren they Sonke,
 with Alle here strengthes thanne they Swonke 296
 tyl that Aboven the water they were.
 Thanne they that vppon the lond weren left there,
 Faste they Ronne hem to Socoure,
 And to þe lond hem pulde In that Oure. 300
 and Josephes held his scherte be the Sleve
 that So In to the Water he dyde hem Meve,
 and Comaundered hem alle to God Al-Myht,
 that so be goddis governaunce forth wenten they
 ryht ; 304
- So that it happed hem bothe faire and wel
 That vppon the Morwe they Aryvede Ech del,
 and Into grete Bretayne they Entred Anon
 Al that Compenye thanne Everychon ;
 And Syen bothe the lond and Contre there,
 That Alle fulfyld with Sarrasines were,
 and Manye Othere Miscreaunce,
 so happid that tyme was here Chaunce. 312

till it holds 150
people.

Symenx and his
son sink in the
water,

Those left behind
save them.

The shirt goes
over to Britain,

which is full of
sarrasins and
evildoers.

- Whanne that Alle Aryved they were,
 Josephes Anon Reuersed hym there,
 and vpon his knes he knelide A-down,
 and to God there he Made his Orisown, **316**
 and ȝald hym graces & thankynge Al so
 Of the Miracle that he for hem hadde I-do.
- Thanne Josephes drowh hym somwhat Afer
 From his Felawes, and wolde Comen non ner, **320**
 and his preyeres gon faste forto Make
 For his Othere felawes sake
 with wepyng and with teres grete,
 For hem that bezonde the Se he lete, **324**
 that God hem Sauf Scholde brynge
 Into here feleschepe *with-owten* blemschenge.
 And whanne his preyeres he hadde I-do,
 A vois to hym Anon Cam tho, **328**
 And seide¹, “ Iosephes, thy preyere
 Of god it is herd In good Manere ;
 For to the Scholen they Comen sauf & sownd
 there that thou stondist, vpon this grownd. **332**
 For this lond is behoten to the
 And to hem þat thou hast In compeyne,
 Forto Multeplyen this lond here
 with Øpere peple thanne þere-Inne were ; **336**
 And therfore thou Most speden the faste,
 Goddis Name to pblysshe In haste ;
 For wete þou wel, thou Mostest here travaille
 Tyl goddis lawe be knownen *with-Owten* faille,
 Over Al Abowtes In this lond,
 and for non thyng that thou wond.”
- Whanne Iosephes herde this vois thus scyn,
 thanne from the Erthe he Ros In Certein, **344**
 And looked vpward to the hevene,
 And Seide, “ lord with Mylde stevene

¹ MS. to ; Fr. *dist.*

behold thy Servaunt Al Redy here
thy wil to fulfille Every where." 348

Thanne Josephes tornede Anon Ageyn
Toward his fadir & his frendis In Certeyn,
and seide, "lordynges, herkeneth to Me ;
Tydynges I schal tellen ȝow now Certeynle.
this is the lond ful sothfastly
that to vs is behoten, and Owre Compeny,
the wheche with Othere plauentes Edified moste be
thannte it is now for Certeynle. 356

*Josephes tells this
to his father and
followers.*

For as the lawe Of Miscreaunce,
It is bothe fals and Eke variaunce ;
therfore Moste Goddis lawe here
Stedfastly ben vp-holden In Ony Manere ; 360
and þerfore In þis lond that lawe Roten welen we,
and the Rootes of þe fals lawe breken sekerle."

Thanne answerid they Alle Anon
that to-forn Iosephes stoden Echon, 364
"lo ! Sire, behold al Redy ben we here
with Owre hertes and bodyes al In fere
To don Al ȝowre Comandement,
lo, vs alle here, Sire, present !
For here ben we Redy Everychon,
Goddis lawe to Reren Aȝens owre fon ;
and the lawe Of the verray Crucyfye,
we scholen it vp-holden to lyve Oþer dye : 372
there-fore Comande vs what we scholen done,
and it schal be sped thus sone,
To Owre poweris and Owre Myht
Goddis lawe to holden upryht."

They answer,

*they will do all
his commands,*

*and live or die for
the law of the
Crucified.*

368

372

376

Thanne answerid Iosephe[s] to hem Ageyn,
"ȝit Schal I Abyden In Certeyn
Tyl that we han Of Owre felawes som tyding,
ȝif God Of his grace hyder wyle hem bryng
that On þe tothir syde Of the see now be,
that God hem kepe for his grete pete." 380

*Josephes thinks
they will wait till
the others come
over to them.*

The story returns
to Nasciens and
Celidoyne.

Now leveth here this story
Of Iosephes and Of Al his Compenye, 384
and Retorneth to Nasciens Ageyn,
and Ek to Celydoyne In Certeyn.

CHAPTER XLII.

NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND IN BRITAIN, MEET JOSEPH, AND THEN CELIDOYN^E.¹

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 117). When he wakes, the book is gone (p. 118). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 118). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 118-19). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 119). They, being orderd from heaven, come on board (p. 119); and when out at sea they find Nasciens (p. 120), wake him, and tell him their story. He recognises among them his knight Clamarides, or Clamacides, from Sarras (p. 121), and gets him to explain how his company came there (p. 122). They all arrive in Britain, are welcomd by Joseph and his company (p. 124), and stay talking, being fed by the Holy Graal (p. 125). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 126), when Josephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 folk miraculously with the loaves (p. 127), so that they leave behind more than the loaves themselves (p. 127). Josephes preaches to them (p. 127), and then they travel on, and enter Castle Galafort, which has the sign of the Cross on the door (p. 128). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 129-30). Nasciens recognises his son, and they embrace (p. 130), and the Duke has the whole company lodgd and fed in his castle (p. 132). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 132).

¹ The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a nacien qui estout tous seuls en j. nef ;" and begins "Qvant li preudoms qui ancisies auoit deuise la senefiance du brief qu 'il tenoit, se fu partis de la nef."

Now this storye telleth here
 Of the Godman and Nasciens In fere,
 how that Nasciens þis writ gan beholde,
 and there-Onne loked ful Many folde ; 4
 and how this goodman was thanne Ago
 From Nasciens, and how he ne wiste tho.
 Nasciens, that was bothe Ioyful and glad,
 On his writ faste loked that he had ; 8
 and to that Schippes bord he Cam Anon,
 and Into his Owne Schipe he gan to gon, he goes back to
 where As was the Bed so Riche,
 and the swerd þat In þe world ne was non swiche, 12
 And no man Abowtes hym nowher he say,
 but Only that Richesse that to-forn hym lay ;
 wherethorwh In his herte he gan to glade
 Of the Goode wordis that þe good man seid hade ; 16
 and thanne Abowtes hym he lokede tho,
 and Sawh non wyht Comeng to ne fro, sees nobody
 Ne nethir man ne womman that he myhte to speke. coming to him,
 Thanne Aȝen to his wryt he gan to Reke 20
 Tyl that the Nyht it Cam hym vppon ;
 thanne down to sleepe he leyd hym Anon. and goes to sleep.
 thanne hym thowhte As long as he In slepe lay
 That this goodman Aȝen to hym Cam In Fay, 24
 and took that writ Owt Of his hond,—
 thus gan he the forto vndirstond,—
 and seide to him thus In Certeyn,
 “this writ gettest thou Neuere ageyn : 28
 tyl that Owt of this world schalt þou go,
 this writ Aȝen Cometh the neuere vnto ;
 and Owt Of this schipe gost þou not In non degre
 Tyl the day of the Resurectioun ful sekerle, 32
 and thanne schalt þou A-Ryven Anon
 Into þe lond there as Is Celidoyne thy son ; and says he shall
 and with þe A-Ryven scholen Also 35
 the Synneris that with Iosephes nc myghten not go.” men Iosephes left
from Nasciens,
when the good-
man vanishes
he goes back to
his own ship,
and goes to sleep.
The man who
gave him the
letter reappears,
takes it away,
and says he shall
soon find Celi-
doyne and the

Al this Sawgh Nasciens In his slepinge,
where-Offen he hadde gret Merveillynge.

- Vppon the Morwen whanne it was day lyht,
Nasciens awakes, vp Ros thanne this Nasciens Anon Riht, 40
and bethowghte hym Of his Aviciown
That he hadde seyn, bothe Alle and som.
misses his writing. Thanne aftir his wryt loked he there,
and he it Cowde fynde In non Manere ; 44
and ȝit loked he bothe vpe and down
Al Abowtes that Schipe In vyrown.
& whanne he Cowde fynden In non wyse,
is much distresst, thanne gan his herte ful sore to Agryse ; 48
thanne woste he wel that thike good Man
thike wryt from hym hadde taken than,
where-Offen Abasched ful sore he was
that his wryt was so gon In that plas ; 52
but hopes it is the will of God. but he hopede that it was be goddis Ordenaunce,
wherfore he was the lasse In dowtaunce,
So that he Comforted hym the More
thorwgh the Avyciown that he hadde thore. 56
- It behapped hym so the same day
That In the see a schipe he say,
(and Cam from Cordres that Cyte,)
where-Inne was a gret Compene, 60
An Amyrawnt, and with hym bothe princes & knyghtes
and many Oþer peple Redy to fyghtes ;
He meets a ship of Cordres, & Into Grece ward they were,
vppon kyng Salarnande to werren there. 64
and whanne sire Nasciens thei gonne to se,
thanne Merveilled Alle this Compene,
and, for aftir hem he was formably,
with hem In here schipe they wolden han had trewly ;
The men in the ship want him to go with them, but Nasciens Nolde In non degré 69
Comen in here Compeyne.
And whanne they syen he Wolde not so,
they seiden he was a fool with-Owten Mo, 72

and that they sien neuere so Nise A man
as þis veray fool Nasciens was than ;
So that to hym þanne for Routhe & pyte
Of here vyandes thanne ȝoven hee ;
and so from hym thanne gonue they gon,
and Of hym spoken Many On,
that they Syen nevere to fore
A man In a schipe Alone to gon Ore.

and think him a fool for refusing,

**but supply him
with food.**

76

And Nasciens that In the se was Abr
Vpp and down laboured as wolde þe good
Now wente forward here A whille,
and now Wente bakwardis Many A myle,
and Into Manye A dyvers Contre
that schipe A-Ryved ful Sekerle ;
and Often Areſt wit Miscreans,
but Euere god delyuered him be chauns.
and atte laste the schipe took In to þe see,
Estward Into A port thanne wente he ;
and Abowtes high Midnyght
he fyl On slepe Anon Ryht ;
and his schipe to lond it wente,
And zit wook he not veramente.

80

But now declareth this storye
at what yl be A-Ryved Sekerlye—
at the devyseng Of Seynt Graal
whiche that this Storye declareth Al,—
It telleth that he Aryved Eveny ryht þere
In the same place as Iosephes felischepe were,
where as they Abyden wel longe
that for synne þe wolde not hem fonge.

84

Nasciens wanders
about on the sea,

88

88

But now declareth this storye
at what yl be A-Ryved Sekerlye—
at the devyseng Of Seynt Graal
whiche that this Storye declareth Al,—
It telleth that he Aryved Eveny ryht þere
In the same place as Iosephes felischepe were,
where as they Abyden wel longe
that for synne þe wolde not hem fonge.

100 at the place where
Josephes's sin-
ning followers
were left.

And whanne the Schipe to the lond was gon,
To hem A voys there Cam Anon,
“ Into this Schipe Entrith Alle ȝe,
and Ouer the Se Cowndyed scholen ȝe be
Into the lond that is to ȝow behote,
there-Inne to Gryffen Many A Rote.

104

120 JOSEPHES'S SINNERS SAIL OFF IN NASCIENS'S SHIP. [CH. XLII.]

and sin no more. for, be war þat þe don non More Synne
 From this day forward but þat þe blynne.
 and ȝif þe don In Ony degré,
 bothe body & sowle distroyed ȝe be." 112

[leaf 58]

*They vow to be
faithful,*
 And whanne they herde that þe vois thus spak tho,
 anon they answereden with-Owten Mo,
 "lord, thyn Owne Men Alle we be
 From this day forward now Sekerle, 116
 In Swich a Manere as be non weye
 thy Comandement not breken feithfullye."

and ȝit A bonet In þe schip there was
 that was not set On In that plas ; 120
 and whanne the bonet was Onne I-don,
 thanne God sente hem wynd Ryht Anon,
 So that with-Inne A schort while
 they Cowden Nethir Sen lond ne yle,
 So fer they weren in the Se.

*sail away, and
pray to be guided
to Josephes.*
 thanne betoken they hem Alle to þe Trenyte,
 and preyden god for his gret Mercye
 "that to theke Contre he wolde don hem Aplye 128
 where that Iosephes and Owre felawes be ;
 Now gracious lord, for thy grete pyte."

And whiles thus they weren In here prey[er]e
 Into A partie Of the Schipe loked they there, 132
 and Syen Nasciens where that he lay,
 that hadde not waked Of Al that day
 For non noyse that they Alle Made,
 Where-Offen Merveille alle they bade. 136

Finding Nasciens, and whanne they gonnen hym thus Aspye,
 Abowtes hym faste they Ronne Sekerlye,
 & thus they spoken Amonges hem Echon,
 "whethir schole we Awaken hym Other non." 140
 thanne Answerid Anon somme ageyn,
 "Awake we him now here In Certein."
 Anon On leyde his hond vpon Nasciens his hed,
they awake him, and there Awook hym In that sted. 144

& Anon whanne he Awaked was,
he blessid hym Often In that plas,
And Merveilled Mochel In his thowht
how that Meyne to hym was browht ;
For whanne to Slepe he leyde hym þat Nyht,
with-Innen his Schipe ne was non wyht.

148 and he is much surprised,

thanне vp Anon he gan hym to dresse,
Amonges hem alle In Sothfastnesse,
As A Man that was ful sore Afrayed,
and Of his wittes thanне Alle dismayed,
and hem grette there Everychon.

152

thanне After, he Axede Of hem Anon
'Whens that they Comen In to that plas,
For with-Inne schort while non with him Nas.'
Thanне answerid they hym Anon Ageyn,
'that somme Of Ierusalem weren Certeyn,
And somme Of galile & Of Other plase ;
Swich was þe Compenye þat there wase ;
and from here londis thus ben they go,
and from here Richesse Clene Also,
be his¹ Comandement that is kyng of kinges—
Wheche is Iesus Crist, lord Ouer al thynges—
• For Into A lond that we scholde go
that vs he hath behoten for Evere Mo,
To vs and to Oure Eyres In fere :'
In this Maner tolden they Nasciens there.

156

and asks whence they come?

And whiles they talkyd of this Matere,
Sire Nasciens thanне beheld Every where,
and Amonges hem alle he sawh a knyght
that to fore tymes he knew ful riht,
as him thowhte be his semblaunce
at that tyme with-Owten varyaunce.

160 They say they are from Jerusalem and Galilee,

thanне wiste he þat it was Clamarides
that hurt was In bataylle amonges þe pres,
and Anon his boote he hadde
thorugh þe Crois þat Mordrayns In his scheld ladde,

164

and seek a land promist them by God.

172 Nasciens recognises a knight

176

callid Clamacides,

179 who was cured by the cross on Mordrayns's shield,

¹ MS. þe.

whiche Cros In his scheld to bataille he bar
whanne with kyng Tholome fawht he thar.

Thanne whanne that this Nasciens knew verailly
that it was Clamacides properly, 184

Non lengere Abyden thanne he ne Myhte,
but hym be his propre Name clepid Anon Ryhte,

*and Clamacides
remembers Nas-
ciens as his own
lord,*

and seide "Clamacides, Art thou not he
that Sumtyme heldist lordschepe Of Me?" 188

and whanne Clamacides herde On clepen hym be name,
he Merveilled thanne gretly Of that fame,
and Aspide that it was Sire Nasciens.

thanne Anon cam he to his presens, 192

and wiste wel it was his Owne lord,
an (*sic*) he his knyht be his Owne acord.

thanne to hym he Ran ful faste,
and abowten his Nekke his Armes he Caste, 196

and hym kyste for Ioye and pyte,
Sore wepyng that Alle men myhten it se,

*and is much de-
lighted to see him.*

and seide "Sire, what Aventure may this be
that thus In this Contre ben now ȝe, 200

And how to me ȝe Comen here,
Fayn wolde I weten, & what Manere."

*They ask each
other how each
came there?*

"And Namly ȝe, sire Clamacides,
how that ȝe Comen in this pres." 204

*Clamacides ex-
plains how he
started with
Josephes from
Sarras,*

"Certes, quod Clamacides tho,
Sethen that Iosephes Owre bischope gan forth go

and his fadyr Iosephe with his Compene,
whanne from Sarras they wente sekerle, 208

thanне left y al my worldly Catel
and swed him forth Everydel,

Iosephs (*sic*) and his Compenye,
Tyl to the Se we Comen trewlye ; 212

*and was left
behind with
others, on account
of their sin,*

and there Al this Compenye lefte for synne,
Man, Womman, and Child, bothe More & Mynne ;

and told hym how þat Iosephes past Ouer the se
Clene be Myracle Certeinle ; 216

and so lefsten we there behynde
 Tyl God vpon vs wolde han som Mende.
 and thus, god worschepid mot he be,
 Into this Schipe ben Entred we ;
 For the Moste desire we have,
 and we Of god dorsten it Crave,
 to Come to Iosephes Oure bischop dere,
 To his Fadyr, an to oure Compenye In fere."

220

and how they
desird to find
Josephes and his
company.

224

"telle me thanne, quod Nasciens anon,
 Is ȝowre feleschepe wit Iosephes gon ?"
 "ȝe, forsothe, Sire, Sikerly,
 And so ben we Of his Compeny ;
 but for Owre Synnes that we han don,
 In his feleschepe Myhte we not Gon.
 Now have I ȝow told Al In fere
 Of Owre beenge & Of Owre Manere ;
 and, good Sire, that ȝe wolden vs telle
 how þat ȝe sethen of Sarras gonne Owte dwelle ;
 and how that ȝe han fare there ȝe han be,
 Now, goode Sire, that ȝe welen tellen Me."

232

236

They ask Nas-
ciens how he
came so far from
home ;
and Nasciens
partly tells them,

240

and says he'll
finish if ever he
gets to Josephes.

And Nasciens to hym gan to Reporte
 In to whiche diuers Contre he gan Resorte,
 and More he wele whanne he hath space,
 ȝif Evere to Iosephes to Comen have I grace.

Thanne alle that Evere weren In the Schipe tho,

Gret Ioye to Nasciens thanne gonne they do,
 and hym kysten¹ Al vpon A rewe,

and Nasciens hem aȝen with-In A threwe ;

244

thus dured that Ioye þat day & that Nyht
 Tyl vpon the Morwe it was day lyht.

and On þe Morwe whanne it was lyht day

Alle gonnei thei knelen, and forto pray

248

"that God here Synnes wolde forȝeten Echon,

and to his Mercye hem take be On & On,

And bringe hem Into the same place

there Iosephes is, Lord, thorwgh þi grace,

They all pray to
be guided to
Josephes,

¹ MS. bysten.

- And Oure Othir Feleschepe Also,
good lord, that we myhte Comen hem to."
- And thus dwelled hee In this preyere
Tyl pryme Of the day Al In fere. 256
and whanne they hadden thus I-do,
they gonnen hem blessem Everichon tho
with the Signe Of the holy Crois,
they thanked Iesus with mylde voys, 260
and forth they gonnen to loken Anon,
And Aspyden the lond Evene thus son;
and faste be the water syde
they syen moche peple þere Abyde; 264
but they Nisten what they were
tyl Somwhat that they Comen Nere.
and whanne they syen the lond verayly,
thanne hadde they bothe Ioye and pley, 268
And Evere thankeden Goddis sonde
that he hem Gyede towardis the londe.
and whanne the schipe to the lond was Comen so Ny
that they Syen here felawes Openly, 272
thanne so gret Ioye was hem Among
that non Erthly man cowde tellen with tong;
& whanne they that On þe water side were,
knewen that here felawes weren there, 276
Ful lowde to hem they gone to Crye,
and seide " welcometh " Al An hye
Al so lowde as they myhte Crye,
" Welcometh " quod Iosephes ful Sekerlye. 280
- Thus the Schipe there Cam to londe,
and Every man Owt gan to fonde.
than Eche man Oþer gan to Embrace,
and for Ioye they kysten In that place, 284
and wepten for Ioye and for pete
As they Alle here frendis ded hadde be.
Anon as that Nasciens Iosephes Say,
Towardis him he took the way, 288

and find them-selves close to shore,

and see people standing on it.

They return thanks,

and recognise their fellows,

who make them very welcome.

And Of hym took knowleching,
and ful Onestly Made hym gretynge.

thanне Iosephes Made hym ful gret Chere,
and was Ryht Ioyful that he was there.

thanне Iosephes Gan hym forto Refreyne
Of his fare, and Of kyng Mordreyne ;
For Iosephes forȝat hym non thyng,
so mochel he hadde hem In Chersyng.

Josephes and
Nasciens greet
each other,

292

296

Thanne tolde hym Nasciens Al In fere
what Aventure hadde behapped hym ther
Sethen the tyme ȝe from vs wente,
what hem hadde happed veramente ; 300
and how that god for hem hadde wrowth,
& how Into diuers places that they weren brouht.
So al day vpon the brynde Abyden they there,
bothe Iosephes and Alle þat with hym were, 304
and thankede God there Everychon
That hem thedyr Sawfly browhte so sone.

and Nasciens tells
Josephes all his
adventures.

That day ne Eten they non vyawnde,
but Resceyved here Saviour, as I vndirstonde,
vpon the Table Of seynt Graal,
Other in oþer wyse Clepid sank Ryal.

They all receive
their Saviour,
on the table of the
St Graal.

vpon the Morwe Alle Repleynsched they were
with swich vyaunde as they desired there, 312

and the thridde day Ek Also
what thing they wolden desiren tho.
thus fowre dayes Abyden they there
vpon the Se side In this Manere.

316

the Fyfthe day they gonnen to remeve,
and walkid Al day tyl that it was Eve ;
& atte laste they Entreden In to A forest,
bothe Olde & ȝong, & lest & Mest :

The fifth day
after, they get
into a forest, and
have no food.

320

And al day and al Nyht Meteles they were,
whiche gret diseisso dyde hem there.

vpon the Morwe an Aventure befelle ;
the storye wele that I it telle.

324

- thus Al that day gonне they go
 Fastyng with peyne and with wo,
 tyl it was Abowtes Mydday,
- till they see an old woman*
- 328
- An Old Womman there they say
 that In An Ovene book hire bred,
 and twelfe loves sche hadde In þat sted ;
 but In soth they weren but smale
 Forto Maken there-Offen Ony tale.
- baking twelve little loaves,*
- 332
- and thus they that forhungred were,
 thike .xij. loves they Bowhten there ;
 wherfore Amonges hem they streven faste,
 and gret Noyse they maden Atte laste,
 & acorden they myhten not In non weye
- which they buy, and begin to quarrel over,*
- 336
- Of these .xij. loves Certeynlye ;
 For On hongred they weren Manyon,
 And but .xij. loves amonges hem Echon,
 where as weren fyve hundred persones
 Of Men & wommen Alle þere At Ones ;
 that so gret stryf amonges hem was,
 Eche Þær wold han slain In that plas
- till Iosephes is appealed to.*
- 340
- 3if they ne hadde I-stilled be.
- thanне faste to Iosephes gonне they fle,
 and seiden, " Certein, with-Owten faille,
 Sire, but ȝif ȝe potten þerto Consaille,
- Joseph sends his son to quiet the people.*
- 344
- Eche man Þær wil now sle
 For A lytel bred, sire, sikerle."
 " Nay, Certes, quod Iosephes tho,
 For bred is it Not, how so it go ;
 but it is for here Owne Synne
- that þe fals Enemy hath tempted hem Inne."
 thanне seyde Iosephe to his sone Anon
- 'that to þe peple he moste gon,
 and stillen hem In that they Cowde Þær Myhte ;
 For A lytel bred they gynnen to fyhte.'
- Thanне Iosephes Cam to hem Anon,
 and Maden hem to Sytten Everychon ;
- 352
- 356
- 360

and so they dyden Al In fere
 vpon that Grownd seten down there.
 and Iosephes took these loves hym selve,
 and hem Brak Anon there Allë twelve,
 And Everich lof he brak On thre,
 And In the holy disch thanne putte it he.

364 *Josephes breaks
the 12 loaves into
three pieces each,
and puts them
into the holy dish,*

there god thanne schewede his Miracle Anon
 On þe bred þat In the holy vessel was don.

368

thanne was this bred aforn hem leyd
 (as Iosephes hadde Comanded and seid,)
 To-forn the fyve hundred persones
 that on tweyne sides seten In the wones,
 halfdendel here, and halfendel there ;
 thus to-forn hem was it leid In this Manere.
 and so mochel plente they hadden Of Mete
 that Nowher Ny they myhten it Ete,
 but ther hem lefte so gret plente
 that þeroffen they Merveilled ful sekerle ;
 and ȝit there lefsten, as hem thowhte,
 More thanne þe .xij. loves that they bowhte.

372

376 *and the bread
becomes more
than enough for
the 500 people,*

Swich Miracles god schewede there
 For the Synneres that with Iosephes were,
 whiche that weren In dedly synne ;
 lo, ȝit God Of his goodnesse ne wolde not blynne ! **384**
 this Miracle In grete Breteyne was do
 abowtes þe Midday with-Owten Mo ;
 whiche day to hem it was ful gret Ese,
 For þe peple ful wel it dide thanne plese.

380

*while more than
twelve loaves are
left.*

388

And whanne they hadden Eten thus Everichon,
 Iosephes gan hem for to prechen Anon,
 and schewed hem the poyntes Of the gospel,
 and to hem declared it bothe faire and wel ;
 And seyden hem that it was for Synne,
 theke Errowr that they weren fallen Inne,
 and Ek thorwgh the develis power,
 be hos Entyseng ȝe trespaced Er.

392

*[leaf 59]
Josephes preaches
to the folk on
their sins,*

396

and says he is
astonishat at
them.

He strives to
teach them how
to live, but they
do not improve
much.

They pass that
night in a wood,

and arrive at a
castle

called Galafort,
with a quaint
cross on the door,

" Me Merveyl leth gretly of ȝoure werkynge
whanne Evere more ȝe hadden Alle ȝoure Askynge,

as wel as ȝoure felawes ȝowre desire,

and ȝit fillen ȝe In the develis powres ; 400

and that myhten ȝe ful wel now se

whanne Ouer the Se ȝe Myhten not gon with me ;

that Causede ȝoure felawes Everychon

Ouer the see with Me to gon, 404

b'enchessoun to god of here goode Servyse ;

And as wikkedly diden ȝe In ȝoure gyse."

Sweche wordis Iosephes to hem seide,

and Often Sithes to fore hem it leide ; 408

and thus he hem tawhte wel forto do

that Aftyr his werkynge they Scholden levene so ;

but ȝit hadden they a lettyng

that they ne Cowden don but litel good thing ; 412

For In hem was wounden with Inne,

Fowr venym that Made hem to Synne.

That Nyht Iosephs and his Compenye,

In A wode they lyen ful Sekerlye ; 416

And vpon the Morwe, whanne it was day,

To that holy vessel token they here way

there as was the Seynt Graal,

Owther Oþer wise it Clepid the sank Ryal. 420

And there Maden they Orysowns

with goode herte and high devociouns ;

and whanne that thus they hadden I-do,

Thanne here weye Chosen they tho ; 424

and thus they wenten al that tyme

tyl that it was the Owr Of pryme.

thanне behelden they Anon there fast bye,

and A Castel aspiden they ful hastelye 428

That to the Sarazines belonged there,

as astirward they dyden Enqwere ;

whiche Castel was Cleped Galafort,

and A qweynte Cros hadden vpon the port, 432

- where-Offen they *Merveyllede* Everichon
Swich A Cros there-Onne was don.
For they supposede In Alle that lond
Non swiche Signe have ben, I vndirstond ; 436
For but paynemys they wenden it hadde be.
Thanne seyde Iosephes ful Sekerle
“ Into this Castel Entren We here ;
For here is a signe Of goddis powere.” 440
Thanne thus forth gonre they to gon
Alle Barefoted there Everichon.
and whanne they Nerre hadden Entred the weye,
the Castel fair semede to here Eye ; 444
and bothe it was strong and fair to Syht,
and therto A place Of ful strong Myht.
but ȝit On Neuer nethir syde
Nethir Man ne womman ne syen that tyde. 448
Wherfore they *Merveillede* wondirly sore
that non peple ne syen they thore ;
thannte seiden they In here Manere
‘that for hem God hadde Ordeyned þat Castel there.’ 452
thannte Entrede they Into that Castel Anon,
but Man ne womman Syen they Non.
and whanne Into the Myddis they weren gon,
they stoden stille and herkened Anon, 456
and hem thowghte as to here heryng
that they herden A gret Noyse Of spekyng ;
Of mochel peple, Where so they were,
Gret Noyse hem thoughte they herden there.
Thanne forthere gonre they to gon ;
Into a fairre halle Entrede they Anon,
where that they fownden Everydel
Alle the meyne of that Castel,
and Alle the wise Clerkis Of that Contre, 460
that best Sarrazines lawe Cowden hee ;
And the dwk of þat plase was there present
at that grete Semble verament ;
464 They find the
people of the
castle,
and wise clerks,
and the Duke
Gaanort,
468

- the whiche semble Ordeyned he
Alle Aȝens Celidoyne ful Sikerle ;
 which dwk was bothe Riche & fort,
 his Name was Clepid Gaanort. 472
- who has promist**
to become a
Christian, if Celidoyne can prove
the Christian law
is better than the
Sarrasin.
- Thus he to Celidoyne he hadde behyht :
 “ ȝif that he Cowde, Owther preven Myht,
 that Cristen lawe paste the Sarrazyn,
 thanne wil I pleynly beleven In thyn, 476
 and anon I-Cristened wil I be,
 Celidoyne, for love Of the.”
- this Cawsede Celidoyne to ben þere Redy
Aȝens tho Sarrazynes ful apertly. 480
- Celidoyne so**
puzzles the Sarra-
sins clerks,
- that they ask for**
another day,
- ȝit Celidoyne In that place
 to hem so spak thorwh goddis grace,
 that they wisten neuere what to Answere,
 Swiche qwestions he put hem there. 484
- and Celidoyne held hem so hote thanne
 that they ne wiste what to sein, non Manne.
 Thanne anon be the lordis preyere
tyl On þe Morwe Celidoyne ȝaf hem day there ; 488
 and ȝif that Celidoyne Cowde not thanne preve,
 he scholde ben distroyed long Er Eve,
 and ȝif the Sarrazines benethe weren Ido,
 they scholde ben Confownded for Evere Mo. 492
- and in departing,**
- Thanne thus departed they Everichon,
 and Eche man to his Ostel hom gan he gon.
 thanne Abowtes hem loket They faste
On Iosephes and his Compenie In haste ; 496
 & how bare foted they wente,
 and how Evel vestured þere presente ;
 wherfore they Merveilleden Everichon
 that swich peple Amonges hem gan to gon. 500
- Nasciens rejoices**
much at seeing
Celidoyne again.
- Whanne Nasciens beheld Celidoyne tho,
 that with the dewk gan forth to go,
 thanne gret Ioye he hadde In herte,
 and Anon to his sone he sterte, 504

and took him In his Armës two,
and Often tymes he kyste him tho,
and wepte for Ioye and for pyte
Whanne that his sone there say he.
And whanne that the Remnaunt syen this,
Eche Aftyr Othir Celydoyne gan to kys.

508

Thanne that beheld this Dewk Gaanort
that they to Celidoyne thus gonnent Resort,
where-Offen he Merveyllede wondir sore
what Maner Of peple that they wore.
and whanne they hadden So Ido,
Anon the Dewk Clepid Celidoyne tho,
And Axed hym what the Compenye were
That¹ so gret Joye he Made to there.

516

Thanne to that Dewk Answeyrd Celidoyne,
“ Sire, this is my Fadyr Certeyn ; ”
and schewed hym to Nasciens þere Anon ryht ;
“ and, sire, this is the pastour Of god Almyht,
and Eke the vpholdere Of holichirche,
that Many goode wirkes doth wirche,
and Alle the tothere, holy peple ben,
the wheche gon barfot, as ȝe mowun sen.
ȝit neuertheles, Sire, I telle it the,
Riche peple they weren In here Contre,
And Al that han forsaken Only
For the love Of god Almyhty,
that as porely clothed In this world went he
as don this peple that ȝe now here se.
Now wot I wel with-Owten Dowte
That ȝoure Clergye, alle the Rowte,
Ful Clene Schal Confownded ben
Toforn ȝow, Sire, As ȝe scholen sen ;
For to-forn this high persone here
they scholen not doren lyen In non Manere.”

520

Duke Gaanort
asks who the new-
comers are?

“ Celidoyne, quod this dewk tho,
Sethen thou hen² knowest so,

524

[¹ Fr. *a qui*]
Celidoyne says
they are his
father,

528

and pastours of
God's church,

532

who have given
up their riches to
serve God,

536

and now the
Sarrasin wise
men will certainly
be confounded.

[² for ‘hem’.
Fr. *les*]

Gaanort has
Joseph and his
people well
entertaind,

for Celidoyne's
sake.

Nasciens asks his
son how he came
there;

and Celidoyne
says the vessel
brought him

more than four
months ago, and
he has livd with
a hermit ever
since.

- lede hem vp Into my paleys Anon ;
and that good Chere my meyne hem don,
and that they ben Esed with the beste,
and that Richely they ben browht to Reste ; 544
and to Morwe Atte pryme Of day
With the to the halle they Comen here way.
and Of On thing thou me Entende ;
but ȝif þe maister of ȝoure lawe Can him defende, 548
Swich Iewyse On hym Schal I do
that it schal be spoken Of for Evere Mo."
thanne Comaunded his seriawntes anon
the Cristene men to herberwen Echon ; 552
and so they weren Alle ful Richely,
And therto Ifed with alle delicasy.
And thus Resceyved alle they were
For the love Of Celidoyne there, 556
and hadde Alle thing that they wolden have,
Owther what here hertes Cowde Crave.
that Nyht Celidoyne be his fadir lay,
and thus to Celidoyne gan he say ; 560
he Axede him In what Manere
that Into that Contre Cam he there ;
and he him tolde ful Sekerly
that his vessel him thedir browhte trewly. 564
thanne quod Nasciens Aȝen tho
"how longe is that now Ago ?"
thanne seide Celidoyne to his fadir Ageyn,
"Fowre Monthis & More, Sire, In Certein." 568
"And where han ȝe dwellid sethen Algat ?"
"Sire, In a forest with An Ermit boþe Erly & late,
whiche is a man Of ful holy lyf ;
there he me kepte with-Owten Stryf,
and gladlich wolde heren Every day
Of the Cristene lawe what I wold say,
In dispiseng of sarrazines lawe,
whiche thing to hym was ful fawe." 572
576

and thus Al Nyht spoken they in fere
Of Manye Aventures to-gederis there.

Now of this Mater leveth this storye,
And to Dewk Gaanort let vs now hye.

The story goes to
Duke Gaanort.

580

CHAPTER XLIII.

OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION.¹

Duke Gaanort has a vision (p. 134), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 135), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackend them typified their sin, and the black valley into which it went typified hell (p. 136). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 137). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 138); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 138). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 139). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 140-1); and out of that, closd as it was, one day came a man, who fought a serpent and slew it (p. 142), and pickt up the fallen roses (p. 142). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 143); and, on his trying to unclose the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 143). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 143-4). Josephes says, that the fleur-de-lys typified Eve (p. 144); the rose-tree the World (p. 145); the fallen roses, prophets in hell whom Christ rescued (p. 145); the precious bud the Virgin Mary (p. 146); the man who

¹ MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque despuite a le clergie le duc Ganor qui pajens estoit;" and begins it thus: "Quant li dus ganors se fu la nuit colcies en sen lit, si commencha a penser mult durement des meruelles qu 'il auoit oies de celydoine."

came from her like a sunbeam through glass, Christ (p. 146), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 146-7). And the Virgin was Virgin ever, and you have never worshiped her, Duke Gaanort (p. 147).

- Now tellith this storie furthermore
 how dewk Gaanort to his bed went thore,
 and Merveillede Gretly In his thowght
 Of the wowndres that Celidoyne wrowht, 4
 the wheche was Evere day be day :
 thus thouhte þe dewk as he lay ;
 that so atte laste he fyl In slepyng,
 and þer-Inne he fyl In a gret dremenge. 8
- hym thowhte that a Cler water say he,
 On þe fareste that mylte be,
 whiche, gret wil he hadde to be-holde,
 and þere-Onne loked manyfolde. 12
- he say where that a peple gan gon,—
 Alle white weren they Everichon,—
 and forth alle gonnen they pase ;
 but he wist neuere Into what plase. 16
- thanne aftir ȝit there say he More :
 vpon Somme that weren thore,
 decended Adown a foul gret Mist,
 that Alle blak becomen they, wel he wyst, 20
- and I-fylthed there Everichon,
 al so manye as there gonne gon :
 and the tothere chonged neuere here Colour
 For non maner thing Of that stour. 24
- and thanne beheld he atte laste
 how the fylthed In to A blak valey paste,
 where they were taken Everichon ;
 and þere Abyden, whethir they wolde oþer non, 28
- And þe tothere Ouere the water they wente
 bothe fair an Clene, with good Entente.
- Al this say the dewk In his Slepyng,
 where-Offen he Merveillede In his wakyng, 32

Duke Gaanort lies
 thinking about
 Celidoyne's
 works,

and has a vision
 of a great clear
 water,

and a crowd of
 people all in
 white.

A foul mist drops
 on some of them,
 and they are all
 solid, and

pass to a black
 valley,

while the others
 remain clean,
 and go on.

that Of al that Niht he myhte Slepen no more,
but lay stille, and On this Mater thowhte sore
that he Sawgh In Aviciown
¹to him was schewed be Relevaciown.

vpon the Morwen, whanne it was day,
vp he Ros, and forth wente his way,
and Comanded therero Ryht Anon
that alle the Maistres to-Forn hym scholde gon.
and whanne they weren Comen alle In fere,
Anon his Aviciown he told hem there,
and there-Offen wolde knowe þ^r signefiaunce,
what it betokened with-Owten variaunce.
and they Answerid him Ageyn
that they Cowden not tellen In Certein ;
but of the Cristene Asken Scholen ȝe,
ȝif they Owht Connен it tellen sekerle.

thus sone the Cristene weren Aftyr sent
to-forn the dewk to Comen present,
and so forth they Comen with good wille,
the dewkis Comandement to fulfille,
and Comen forth In Symple Aray
toforn the peple that hem say,
and seten down vpon the grownde
atte the dewkes Fet that stownde.
thus sone the dewk told hem his dremeng,
where-Offen he preyde hem of alle Òþer thing
there-Offen to knownen the verite,
what Signefiaunce it Myhte be.

Thanne dressed hym Josephes vp Anon,
and spak that they herden Everichon.
“Gaanort, dewk, I schal the Schewe
the Signeficaciouns vpon A rewē.”
“And I schal it Abyde, quod the dewk thanne,
and so schal here now Every Manne ;
For I desire ful gretly here
the sothe ²so knownen al In fere.”

36 [¹ rel. 'that',
understood]

The duke calls for
his wise men,
40

and asks the
meaning of his
vision,

44

but they can't
tell it.

48

He sends for the
Christians,

52

and tells his
dream to them.

56

Josephes says he
can explain it.

64

68 [? to]

The meaning is
partly to punish
his companions.

[leaf 60]

The flood means
the baptism,

which you have
all receivd,

and the foul mist
means the deadly
sin,

into which some
of you have fallen.

The dark valley
signifies hell,

- Thanne torned hym Iosephs riht Anon
Toward his Compenye Everychon,
and seide to hem with-Owten lettynge,
“This Owhte for ȝow to ben Chastysinge ; 72
And this belongeth to ȝow properly.
And wele ȝe sen, I schal tellen ȝow why,
how the flood that this dewk Say
In his slepyng As he lay, 76
Signefieth fulliche the Cristendom
that ȝe han taken Alle and Som,
wherethorwgh I-Cleansed that ȝe be
From Alle Synnes and vylone.
For Al so sone as ȝo Cristened were,
Alle ȝoure Olde Synnes forsoken ȝe there :
and also I-puryfyed weren ȝe Clene
Of ȝowre Synnes Alle be-dene. 84
But sethen that we Owt of oure Contre gonue gon,
Into this Contre to Comen Everychon
that Oure lord hath behoten vs here,
To vs and to alle Oure lygne In fere ; 88
but that On somme Of Owre partye
the dirknesse is fallen sekerlye,
wherethorwh ȝe be comen bothe fowl & blak,
and the fals Enemy of whom I to-fore spak 92
ȝow hath browht Into dedly Synne,
the wheche that ȝe be Ronnen Inne.
and the Synne whiche þat ȝe han do,
It is Riht fowl with-Owten Mo ; 96
and that was Sene attē See
whanne that ȝe myhten not passen with Me,
wherfore that drede Owhte ȝe to have,
ȝif that ȝoure sowles scholen ben save. 100
“This dirke valey, and this depe,
that this dewk say In his slepe,
sygnefieth with-Owten Ony more liknesse
the valey Of helle, where as is distresse ; 104

whennes that neuere man schal pase,
and he be Entred, for þere is non grase.
In wheche valey somme lefsten there,
And somme forth pasten In fair Manere,
whiche that weren good men and trewe,
lyghtly they pasten vppon a Rewe."

out of which no
man escapes.

And whanne thus he hadde Ido,
thanne dewk Gaanort Axede he tho
how him thowhte be his Expowneng,
ȝif that it liked hym Ony thyng.

108 and those who
went on were
good men who
were saved.

"Certes, quod the dewk thanne,
I holde ȝoure wordis as A trewe Manne ;
And that ȝe han Seyd, it plesith Me,
how that Evere there-Offen it be.
For it doth ne more good trewely
thanne Ony thing that I haue herd Certeinly."

112

116

Thanne spak the dewk to þe Maistres Anon
Of the Sarazines lawe Everychon ;
And Seide, "lordynges, ȝe mosten here speke,
And vppon Celidoyne to ben Awreke
Of thike that þe Cristene don Calle
Marye, the virgine Modir of Alle-
Myhty God In Maieste,
how swich A lord Iborn Myht be,
Mayden after, as sche was to fore,
Ere that hire child was Conceyved & bore.
Now wolde I sen to-forn me here
how ȝe konne beren ȝow In this Matere ;
And the Cristene Confownded to be,
whiche that ful wel scholde plesen me."

120 The duke
approves of
Josephes's inter-
pretation of his
dream.

124 and then bids the
Sarrasins dispute
with Celidoyne,

about the Virgin
Mary.

128

132

Whanne that thus he hadde Iseid,
thanne stirte vp A mayster In a breyd,—
the grettest Maister Of alle the lond
Of Phelosophie, as I vndirstond ;—
and thus this Maister him vpe gan dresse
Towardis Iosephes, and gan to reherse.

136

Their wisest man,
Lucan, begins.

140

- thanне Iosephes to him seide there,
- Josephes tells him
to be careful,* "Be War, Lucans, what thou seyst here,"
(For Lucans was the phelesophres Name,
Of Sarrazynes lawe A man of fame), 144
- for if he slanders
the mother of
heaven's king,* "loke thou make here non lesyng
On Marye, þe Modir Of hevene kyng.
and ȝif thou do now, In Certeyne
- he will repent it.* thou schalt Repenten In Every veyne 148
Er that thou part hens trewely,
Amonges here Alle this Compenye."
- Lucan denies her
virginity.* "I ne schal no thing Seyn, quod this lwe can,
but As Openly it is knownen to Every man ; 152
For I telle the, Iosephes, ful Certeynly,
was neuere Child In wommannes body
with-Owten Mannes knowlechinge,
and gret peyne In the Berynge." 156
- Josephes appeals
to the Virgin,* "In the Name Of God, quod Iosephes tho,
Now hast thou Mad A leseng Oþer two.
Now, that gloreous Mayde, specyalys I pray,
Aȝens whom thow hast witnessed this day,— 160
as verrayly as sche Maiden Is
To-forn and aftyr, with-Owten Mys,
And for Child beryng neuere defowlid was,
but Evere Clene virgine be Goddis gras,— 164
So as verrayly as sche clene virgine Is,
thow have non more power to speken Amys
Aȝens hire In non Manere degré,
and that þou hast seid, it sone mot be." 168
- to prevent Lucan
ever speaking
amiss again;* Anon as Iosephes this word hadde spoke,
this lucans Gan Roren In his throte,
and made thereto þe fowlest Cryeng,
as thowh it hadde ben a develes belewyng ; 172
and drowh Owt his tongue with hondis
that brende, him thowhte, as feres brondes,
and pulde it Owt Of his hed,
and Sethen fyl down there stark ded, 176
- and Lucan pulls
out his own
tongue,* and falls dead.

so that neuere Man Mihte Of him stere
hond, leg, ne foot, In non Manere.

Whanne this dewk beheld this tho,
he ne wiste what to don for wo,
and myhte not Abyden his Orible Cry,
but Owt Of his paleys hadde hym trewely.
thanne to Iosephes spak he Anon,
“ Maister, Aftir the now will I don,
For I ne wot what I May say
Of My Selven this Ilke day ;
but ȝif thou me wilt tellen here
Of hire virginite In Alle Manere,
how that Clene virgine ȝe myhte be,
To-forn and Aftyr, In Alle degré—
and ȝif this þou Conne seyn with-Owten faille,
I wele Clene werken Aftyr thin Cownsaille.”
“ Now, Certes, Sire, quod Iosephes tho,
this schal I the tellen Er that I go.

“ whanne thou were A child here be-forn,
Thanne was I neyther begeten ne born,
Ne Sethen Aftyr that ful longe
that thou wondris Sye ful stronge,
whiche that Neuero thou dist discure
To non Creature, I the ensure ;
For the grettest drede haddist þou tho
that Sethen thou haddest, ofer to or fro ;
and ȝit it Is In thin Remembraunce
Of that Merveil and Of that Chaunce.”

Aftyr this word Anon thanne
the Dewk gan lawhen On Every Manne.
thanne Iosephes Axede hym there
“ Why lawhe ȝe, Sire, In swich Manere ? ”
“ I lawhe, quod this dewk, Certainly,
For þat ȝe maken fables so Openly,
and seyn that I Abasched was,
which I nas nevere In non plas.

180

The duke sends
away the body,
and says to
Iosephes,

184

‘ If thou canst
prove to me her
virginity,

192 I will follow thy
counsel.’

Iosephes under-
takes it,
and begins to
remind him of
what happend
before he
(Iosephes) was
born.

200

204

208

The duke laughs
at his inventing
so boldly.

212

'How can you
know what
passt before
your birth?'

'He who knows
all, shoud it to
me,

and I can tell it
thee,
though thou never
toldest it to any-
one.

Thou wast born
in Galilee,
and thy father
was a poor
herdman;

and as thou
watchedst thy
beasts under a
rose-tree in field
Tarsis,

thou sawest a
fleur-de-lys,

and out of it grew
a rose-tree,

but, Iosephes, þe maken a fable here,
that þe sein thyke tyme born þe nere ;
a-forn þoure birthe to knownen Certeinle,
this wolde I weten how this myhte be." 216

"Now, Certein, Sire, quod Joseps tho,
Alle this thing May wel be do ;
For he that Of Alle poyntes hath knowenge,
To me hath discouered this ylke thinge ; 220

and but Of Alle thinges he were wis,
Elles Of konnenge hadde he not þe pris ;
but Alle Maner thinges knoweth he,
that this hath discoveryd to Me. 224

and ȝit tolded (*sic*) thow it Neuere to non Man,
and ȝit to the tellen I it kan,
In Every poynt Ryht As it was,
Openly, Sire, now here In this plas. 228

"Ferst, Sire kyng, I schal tellen it the
That thou were boren In Galele,
And A pore herdeman thy fadir was ;
And there keptest thou bestes In that plas. 232

Anon as thou were foure ȝeres Old,
Fortho kepen the bestes he made þe bold,
So that it happed ones In the Monthe Of May,
as thou keptest thy bestes vpon A day 236

In A feld that was Clepyd Tarsis,—
and vpon a tewsday it was I-wis—
that vndir A Roser thou wentest there
To schonen the hete In alle Manere. 240

And whanne there-vndir I-set thou were,
A fair flowr-delys Sye thow there,
Ful hy and ful fayr Abowtes the ;
For swich Anothir dist thou neuere se. 244

And whanne thou haddest beholden it longe,
from that there Cam A Roser ful stronge,—
thus thowhte the there In this Syht,—
As on tre Owt Of Anothir scholde Alyht. 248

- This Roser hadde Mani Roses vppon,
but of Bewte was there Neuere On ;
and faste thou gonue to beholde
why so fowle they weren in Every foldc. 252
thanne Semed the that Owt of the delys,
A rose Owt sprang Of Riht gret pris,
that Alle the tothere Roses Over spredde,
and down to the Erthe there hem ledde, 256
and fillen Alle down pore and Anoyows,
thus thowhte þe, vndir that Rose so gloryows.
which bore many
poor roses,
- “ And whanne Alle they weren fallen Adown,
That non lefte there Abydyng In-virown, 260
thanne Sye thou On that isswed Owt there,
the fairest Rose that Evere Sye thou Ere,
And Most Merveillous there to Syht,
the wheche Rose þere Abod .ix. dayes Owtriht, 264
and Everich day it Grew ful Sore,
bothe Fairere and grettere, More & More :
That so gret Merveille Of non flowr
haddest thou Neuere to-forn that Owr, 268
For Swich A Rose sie thou neuere Er
In non Contre nether Ny ne Fer.
And Every day thider gonue thou gon
that Rose to beholden Anon, 272
That nethir beste ne non Othir thing
To that faire Rose scholde don hyndreng :
this wost thou wel, Sire, now, Ev rydel
that I the telle, thou knowest ful wel.
and Evere As Clos that Rose it was
As Any botown In ony plas ;
And here-Offen Abasched wondirly thou were
That it Nevere Opened I non Manere.
so that it behapped vppon A day
As thow thon there vndir that Roser lay,
Of A wilde swyn thow were wondid sore
thoruh thin hype, that thou were ny lere ; 284
and one glorious
one,
- and every day
thou didist go to
see it,
- and it was shut
up tight like a
bud ;
- and one day thou
wast hurt by a
wild boar,
under the rose-
tree,

- and so syk thou were, swich was thy gras,
that Remeven thou ne Mihtest Owt of þat plas.
And whanne it was Abowtes Midday,
that Rose beheldest þou as thou þere lay, 288
*and the rose
grew redder and
bigger,*
and thou sye that Moche Reddere it was,
be an hundred fold than Ony In that plas,
and Grettere and largere it was also
thanne An hundred of þe toþere, as þe thouhte tho. 292
and thus as thou haddest here-Of Merveylyng,
thou beheldest Owt Of that Rose Goyng
A Certein thing, what so It was ;
but thou Nistest nowht be non Cas. 296
*and something
came out,*
but I telle the nowe in Alle degré,
the forme Of A man it hadde sekerle ;
And ȝit the Rose Openede neuere the More,
but al Clos and Ioynt Evere was it thore, 300
bothe to-forn and Aftir Also :
this knowest thou wel that it dide do.
and whanne the fegure þat there-Owt gan gon,
A whyle vpon the Erthe went Alon, 304
*having the form
of a man,
though the rose
never open'd;*
thus sone Cam forth a ful gret serpent
that him¹ wolde han devoured verament.
Neuertheless ȝit to-gederis they fowhte
so þat þe serpent was slain and brought to nowhte ; 308
*and this man
killid a great
serpent,*
and thanne Anon to þe flowres he Ran
that weren so fowle & fallen than ;
hem he took vpe thanne Everychon,
and with hym bar þereforth Anon. 312
And whanne Alle this haddist þou seyn,
vpon thyn wounde haddest þou non Mende Certeyn,
but vpe thou Ryse, and bethowhest the
Whethir it were soth Oper vanite. 316
thanne gonne thou forth forto gon
to beholde that faire Rose Anon,
For to sen what were þere with-Inne,

¹ MS. hit.

- and Er woldest thou for Nothing blynne. 320
 So wentest thou forth to that Roser,
 and Anon therto thou kneledist ther,
 and kystest that Rose ful Swetely ;
 thanne thus sone Al hol were thou sekerly, 324
 And Of thy wownde feltest þou non deseysse,
 so Mochel that Roser gan the plesē,
 an fulfld þou were Of so gret swetnesse,
 So that neuere Erthly man More ne lasse 328
 hadde neuere, the thowhte, so gret plente
 Of Swich swetnesse In non degre.
 thanne In thin hond took thou this Rose,
 and be thy power woldest it vnclose ; 332
 but Anon to-forn the decended there
 A man as though it were In flawmes Of fere ;
 And sodeynly to-forn the, As thou thowht,
 this Man from hevene to the was browht,
 and to the Seyde there ful Openly,
 that the signefiaunce there-Of trewly
 Ne scholdest thou not knowen be non chawnce,
 For thou were not Of his Creaunce ; 340
 And so Of this word Abascht sore þou were
 that In to this day þou nost what to don for fere.
 " Now have I the told Every word,
 as I trowe thou wilt to Me Acord, 344
 what thou didest at the Age Of fyve ȝer
 In that Contre whiles thou were ther."
 And whanne the dewk these wordes gan here,
 how Iosephes hadde seyd In swich Manere, 348
 Anon Of his place be gan down to gon
 Amonges his Meyne þere Everichon,
 And knelid Adown vpon his kne,
 and seide, " goddis Mynestre, worscheped þou be. 352
 Now knowe I wel, that Every word
 It is ful trewe þat thou hast me told ;
 Now wot I wel that thou Art he,
- and thy wound
was heald by
kissing that rose.
- Then a man
came from
heaven,
and said
- thou shouldest not
know the meaning
of all this,
for thou wast not
of his faith.
- Duke Gaanort
comes down
- [leaf 61]
- and worships
Josephes, and
says his account
of the adventure
is all true,

	the wisest man Of this world ful sekerle.	356
and prayes him to explain it to him.	Now, for thike lord that thou levest vppon, So telle me þe signefiaunce Of Everichon : For Certes Of Alle worldly thing So mochel to knownen have I desireng ; therfore, sire, now preye I the, So tellen me þeroffen the verite."	360
Josephes warnes him he will repent it, if he does not respect what he is going to hear.	" Dewk Gaanort, quod Iosephes ¹ tho, I schal the telle Er that I go ; but be war Of that I schal tellen the ; but thow it worschepe In Alle degré, wete thou Riht wel with-Owten More that þou the schalt Repente ful sore,	364
-	Sorrere thanne Evere didest þou Of Ony thing ; but thou now worschepe here myn seyeng.	368
The fleur-de-lys represented Eve,	" Herkene now, and I schal the Say the signefiawnce, this Ilke day, bothe Of the flowr delys and the Roser : Of Al these thinges I schal tellen the her.	372
who brought sin into the world;	" The delys that to-foren the Roser thou sye, It signefyeth Eve, oure form Modir, sekerlye, that Of Al this world was the begynneng, and Of Oure lyne the ferste forth bryngeng ; and thoruh the synne that there don was In Paradys, that delitable plas, wherby Alle Synne and wretchednesse vs and Ek Owre hath browht In distresse. thanne Cam there A dew from hevene Adown and watered that Roser Al In-virown ;	376
the roses are the prophets who were before Christ ;	For there as the delis, be Inobedience Fyl In Synne, and dide gret Offence ;— be the Roses vndirstonde schalt þou here the holy prophetes that to-fore Crist were, that Comen Alle Of Oure ferste Rote, whiche was Eve, as I the behote,	380
	¹ MS. Josep.	384
		388

- that Into helle they wenten Echon
After here dethes, ful gret won. 392
For they weren fowle & vnclene,
and for synne thider wente, wel myghtest þou wene.
- & be the Roser, vndirstonden schalt thou
the world Only, as I telle the now ; 396
to wheche Roser men gon ful faste
the flowres to pullen In gret hast.
So fareth this world with-Owten More
to hem that to hit Enclyne so sore : 400
the world to hem it is so delytable,
they connen not it leven with-Owten Fable ;
þerfore to helle they fallen Adown,
alle swich peple In-virown 404
that hem delyten In wor[l]dly thinges here,
and hevenely thinges leven In Alle Manere,
and forsaken hevenlych heritage,
& to worldly thinges hem take, boþe lord and page. 408
wel Mown they for folis Itold be,
and vnwitty & Madde, ful sekerle,
that leveth to taken A precious ston,
and Amongis the swyn to putten it Anon : 412
for More they loven wretchednesse
Thanne hevenely thing, Oþer Ony goodnessse.
- “ Be the Roses that llen adown,
thou schalt vndirstonden Al & Som,—
tho that llen down Of that Rosere,
that So feble and Anentisched were :—
For prophetes and good Men thou it take,
That mochel good diden for goddis sake, 420
that, thorugh synne of Oure ferst modir here,
To helle they wenten alle In fere
aftyr here deth and departysown,
and stille Abyden there In that presown
Tyl that the flowr Of Alle floures
Gan Owt to springe for Owre socours ; 424

the rose-tree is
the world,

which causes
many to fall into
sin ;

and love evil
better than
goodness.

The fallen roses
were the good
men,

who were sent to
hell for Eve's sin,

- till the time of St Mary, the wheche is Oure lady seint Marye,
that is virgyne and Maiden ful trewely, 428
and Of Alle wommen hath moste Bownte.
where-thorwh, sire, As I telle it the,
that God In þat virgine dide Alyhte
as sonne that schineth thorwgh glas so bryht ; 432
and hire virginite neuere put Away,
and so Owte he wente, the sothe to say.
And Evere is this hire virgynyte
As Clos as þe Rose In Eche degré, 436
that so As solely Owt he wente
as þat be Entred by his Owne Entente ;
so at the byrthe as clene virgine sche was
as At hire Conceyveng, thorwh goddis gras ; 440
and thus Evere aftyr and to-fore,
Clene virgine for Evere Abod sche thore,
lyk As the Rose that thou there sye,
Evere Clos On the Roser with thin Eye. 444
- He, who was born of her,
“ Whanne Into this Erthe that he was bore—
as thou sye owt of þat Rose Isswen thore—
thanne dwelled he here, kyng Of kynges,
and In xxxij wynter dide Many thinges ; 448
and so longe abod he here
In povert and In gret Misere,
so that the Enemy suposde wel
A dedly Man he hadde ben Everidel ; 452
and thryes he gan hym forto Asaye
be diuers weyes In On daye ;
but Evere he fond hym so hard & Clene
that he ne wiste what he dyde mene. 456
thanne whanne he say he Cowde not spedē,
died on the cross, Thanne On the Crois Crist Suffred dede ;
there wende he hym forto han Gete,
but his pray there dide he forlete : 460
For In as Moche as God he was,
he Ros Aȝen thorwgh his Owne Gras,
- lived 32 years as a mortal man,
rose again,

and wente to that fowle presown,
and deliuered his frendis Everichon.
This was he that thou Sye verraylye
Owt of the Rose Isswen to-fore thyn Eye ;
and fawht with that fowle Serpent,
wiche was þe fals Enemy verament,
and ladde his frendes to hevene blisse.
Lo, the Signeficacioun of þat Rose it isse.

" Oþer ellis vnderstonde thou Myht here,
that god, þe serpent Ouercam In þis Manere
be his deth vpon the Croys ful ryht,
thus Ouercam he the devel Owtryht.
For be that deth he hym Ouercam,
and purchaced lif to Every Cristen Man.

" And thus, In this Maner degré,
bor was Iesus Of Mare,
that Evere is, & was, a blessed virgine ;
And Al Ioint & Clos In Al mancre tyme
As was the Rose, I telle it the,
but Alle Oþer Opened ben Sekerle ;
and Of this thing Mihtest þou ben Sure,
That Evere was sche virgine good & pure.

" This is the virgine, and thou wylt Wete,
That thou worschedest Neuere ȝyte.
and wilt þou wyte why worschepen hire þou ne May ?
For thou ne Art not ful waschen In Fay,
In the Swete flood, Owther In the wawe
that baptesme Is Clepid be the newe lawe.
Now haue I the told, dewk Gaanore,
Of that thou Axedest me to fore ;
what I haue the seid now, telle þou Me,
how thou likest therby In Alle degré."

464 and delivered his
friends from hell.

468

472 The serpent signi-
fies either death,
or the devil
(the French gives
the two ideas),
both which were
overcome by the
death of Christ.

476

This was the
manner of the
birth of Jesus,
and the virginity
of Mary,

480

484

488 whom thou hast
never worshipt,
because thou art
not yet baptized.

492

CHAPTER XLIV.

OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE.

All Gaanort's men declare that they believe the Virgin kept her Virginity before and after Christ's birth, and therefore they will be christend (p. 149). Gaanort too desires baptism (p. 150), and Josephes baptizes a thousand of the men (p. 150). Gaanort then orders the unbelievers out of the place; and they go on board a ship (p. 151), which soon turns "up so down," and drowns them all (p. 151); and next morning all the bodies are found under the Castle walls (p. 152). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 154), whence in Arthur's time knights shall issue to joust with all comers (p. 154). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's haws the storye, It doth declaren more openly" (p. 155). Gaanort also erects a Church in his Palace, in honour of Mary (p. 155); and Joseph's wife is delivered of her son Galaas, called *Galaas the Fbret*, because he was born in the Castle (p. 155). The people round send and tell the King of Northumberland of Gaanort's Conversion (p. 156), and the King, by the advice of his Barons, orders the Duke to come to him (p. 157); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 157). This Gaanort does (p. 158), and the King of Northumberland at once summons his men to the fair city of Soose (p. 159), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 159). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 160). Nasciens advises a sortie on the King's army while it is encamping (p. 161). This is made, and is very successful, 200 and more being killed (p. 162); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 163), who fights 'as a devel' (p. 164), kills the King's horse, and then the King himself, as he will not yield (p. 165). The Saracens, on seeing their leader dead, flee to the Humber (p. 166), and so the Christians have the victory, and give God thanks for it (p. 167).

Duke Gaanort
says he is quite
satisfied with
Josephes's ex-
planation of his
Vision,

"Now, Certes," quod this Dewk thanne,
"In Al this lond Nys þere non So wys Manne,
Non Manere Of Clerk Of phelesophye,
that thou ne scholdest hem Alle distroye;
So that In gret Ioye thou hast me put Inne,
whiche from myn herte ne schal neuere twynne." 4

and now I haue so fulleche knoweng
 So that I desire neuere non Othir thing."
 thanne torned he toward his Clerkis Anon,
 and thus to hem seide Everichon,
 " wyle þe not seyn that this virgine Marye
 whiche that Conceyved so prevlye,
 and bar Iesus Crist that holy prophete,
 That bothe virgyne and Mayden is ȝete ;
 Is sche not Mayden bothe After and to-fore,
 As this goode Man vs techeth In lore ?"

8

and asks his
clerks

12 If they are not
convinct about
St Mary's virgin-
ity.

" Sire, quothen they Alle Everichon,
 there Aȝens ne seyn we not On.
 For Apertly It was Schewed to ȝow
 As he toforn vs telleth here now ;
 wherefore Alle we trowen it ful wel
 that he hath seid here Everydel.
 and loke ȝe don Ek, Sire, the same,
 and Elles trewly ȝe ben to blame ;
 and þat to ȝoure lawe no more soiet þat ȝe be,
 but Only to the lawe Of Cristyente.
 therfore bethenke ȝe what ȝe welen do,
 For ȝoure lawe we forsaken for Euere Mo ;
 Fo[r] nethir for wraththe ne for stryf
 we scholen Neuere dureng Oure lyf
 but Only On god worschepen Ay,
 the wheche is Jesus Crist, God verray."

16

They advise him
to be converted.

20

Thanne kneled they down Everichon
 To Josephes feet there Anon,
 and preyden hym Alle Of Cristenenge,
 And Ek Of that holy watres waschenge.
 Anon As he thus herde hem Seyn,
 he bad hem Rysen vp A-Geyn :
 Ek he wepte for Ioye and for pyte,
 So gret Mirthe in herte thanne hadde he ;
 and graunted hem there here Askyng,
 the holy water Of Cresteneng.

24

28 as they are,

32

and they ask
Josephes to bap-
tize them.

36

40

- 44
- Thanne spak he to Dewk Gaanor,
And to hym thus seide Ryht thor,
- Josephes asks the duke to do the same,
- “ Faire Sire Gaanor, quod Iosephes Anon,
wilt thou do As thi Clerkes here don,
and As the Maistres don Of thy lawe ;
For Of Cristendom they ben Ryht fawe ? ”
- “ Sire,” quod the dewk to Iosephes thanne,
“ thowgh they forsaken it Every Manne,
Onliche Of baptesme I the beseke,
that Art goddis Mynestre good and Meke ;
- and Gaanort also asks for baptism.
- for though of hem Cristened ben neuere On,
Of Baptesme I praye the, Sire, now Anon.”
- 48
- At that tyme was there An huge Cry
Thorwgh Al that paleys ful trewely,
- Josephes rejoices, sends for a priest and water,
- that Iosephes they hadden Greved So,
they Niste for Mone what to do,
but preiden hym Of Baptesme Everichon
Al so faste As they Myhten Rennen Oper gon.
- And whanne Iosephes Al this beheld there,
he made gret Ioye In his Manere,
- and baptizes more than 1000 of the folk.
- and Comanded there A prest Anon
water to putten In a ston,
and blessed it with his Owne hond,
as I do ȝow to vndirstond,
and Cristened there-Inne dewk Gaanor,
And After Alle that Evere Comen thor,
- Bothe Child, Man, and Womman,
that Baptesme Of hym preide than ;
So that longe Er it was Noon
A thowsand he Cristened Everichon.
- 52
- and whanne that the Even Comen was,
This dewk there putte Owt Of his plas
Alle tho that Cristened wolde not be,
Owt Of his paleys he dyde hem flee,
- The duke sends away those who won't be christened.
- and Alle his Meyne I-Cristened they were,
Sawf an hundred and Fyfty there.
- 56
- 60
- 64
- 68
- 72
- 76

(The dewk wolde neuere chongen his name,
 For that it was Of Ryht gret fame,
 And Ek his Fadyr I-Clepyd was so,
 þerfore non Oberwise Nolde Iosephes do.)

80 Duke Gaanort will
not change his
name in baptism.

Anon he Comanded to Alle tho
 Owt Of his lond thanne forto go. 84
 and they Answeryd hem vntylle
 that they wolden it don with good wille.
 Thanne wenten they Owt Of þe Castel
 To the water side ful faire and wel : 88
 and there fownden they A schipe Anon,
 and there-Inne Maryneris Manyon ;
 and thike Schip they Entred ful sone,
 And Into the See Gonnen they Gone,
 preyenge to the Chef Marynere
 Into A Nothir lond to leden hem there.

The unbaptized
go away in a ship,

And whanne Entred weren they Everychon,
 And from the lond that they weren Gon, 96
 A gret wynd Anon Gan there Aryse
 Owt Of Mesure In Alle Wyse ;
 and the Schipe torned vp so down there
 So that Alle Anon Idrenched they were,
 Alle that Evere Resceyved not Crystente,
 bothen they and Maryneris, I-drenched they be.
 that Nyht the dewk gret Ioye he Made,
 and Iosephes and his felawes Made ful glade ; 104
 and al Nyht spoken Of þat Compenye
 that from hem parted so velenoslye.

which meets a
great wind,

and is capsized,
and they are
drownd.

The dewk, Of Iosephes Asked thanne,
 "Good Sire, what schal fallen Of þese Menne ?" 108 Josephes tells the
duke
 "I schal ȝow tellen, quod Iosephes tho,
 Of that peple how it schal go :
 to Morwen schole ȝe hem Alle Se
 To londe ARyven In A queynte degré,
 whiche to ȝow schal ben gret verefiaunce
 and gret fulfillenge to ȝoure Creaunce :

he shall see the
drownd men
again in a strange
way.

and grettere wondir syen ȝe neuere Non
thanne ȝe scholen to Morwe Of hem Echon."

116

Of which dewk Gaanor abascht hym sore,
and gladly of Iosephes wolde weten More,
but he durst not, lest he wolde hym greve,
þerfore no more to hym wolde he Meve.

120

So wente the dewk to his Reste that Nyht,
And Abod there whiles it was day lyht.

[leaf 62]

The next day,
a yeoman comes
to the duke,

Vppon the Morwe, Whanne it Was Day,
there Comen tydynges with-Owten delay

124

To this Dewk Sire Gaanore,

Of A Messenger cam renneng thore ;
where-Offen Abasched he was non del,
For he supposede Of non thing but wel.

128

there Cam A ȝoman ful faste Rennenge,
And browhte þe dewk Merveillous tydynge.

" What ben tho, quod the dewk thanne,
telle me here Anon, thou ȝomanne."

132

" be my trowthe, Sire, quod he tho,
vndir this Castel As I gan to go,
lyn there Al that peple ded
that hens departyd Owt Of this sted,
whiche that wolde not I-Cristened be ;
ȝonder, Alle ded, ȝe Mown hem se."

136

and Whanne þe dewk herde here-offen telle,
Owt Of his Castel he Cam ful snelle
Forte knownen whethir this soth were,
Owther A lesyng Itold hym there.

140

And whanne that he Cam to þe se side,
Manye Of his Meyne he fond þero that tyde
to beholden this Merveille there
that was befallen In this Manere.

144

and whanne the dewk it gan beholde,
In his herto he Merveilled Many folde
Of so moche peple Ipersched to be.
thanне þero Of his Meyne Anon Axed he

148

and tells him the
unbelievers are all
lying dead,
under the castle.

Duke Gaanort
goes to see about it,

and is much
astonisht at
finding so many
dead bodies.

'What Manere Of peple that it was?'

thanne seide A knyht In that plas, 152

"It ben they that wolden not Cristened be
that here lyn ded As ȝe Mown se;
and forsothe, sire deuk, I haue herd telle
that An hundred and fyfty þere ben full snelle." 156

"Now, serche Abowtes, quod the dewk thanne,
ȝif ȝe fynde here So Manye A Manne."

thanne dyden they the dewkes Comandement,
and there they fownden hem Alle present—

160 They count them,
and a mariner
with them.

An hundred and Fyfty Everichon

ligen alle there vpon harde ston;
and with hem was fownden A Marynere,

And An Ore In hond there. 164

For this Merveille ful trewely

the dewk sent aftyr Iosephes hastely.

thanne thedyr Cam Iosephes Anon,

and his Compenye with hym Everichon. 168

thanne Axede the dewk Of Iosephes þere

Of that Aventure, how it were.

thanne quod Iosephes "Certeinle

It is behapped as it scholde be;

For thou schalt neuere sen synful Man

that the fals Enemy serven Can,

but ȝif he qwite hem thus here Mede

As to hem he hath don In this stede.

For whanne he hath served him al his Age,

be he Neuere Of so hy parage,—

And whanne he weneth Aboven to be,

thanne Cometh the fals Enemy ful sekerle,

And hem so sleth In dedly synue,

and sleth bothe body & sowle with-Innc."

"Sire Iosephes, quod the dewk thenne,
what scholen we don with Alle these Menne."

"Sire, quod Iosephes, I schal ȝow say.

Into this Erthe here let putte hem this day,

Josephes is sent
for,

168

and says this is
the way the
devil's servants
are always
rewarded.

172

180

The duke asks
what is to be done
with the bodies?

184

*Josephes advises
to build a tower
over them,*

*to be callid,
The Tower of
Marvels.*

*For in the time
of King Arthur*

*shall many
knights come out
of this tower,*

*no man knowing
whence they
come,*

*till he arrives,
who shal end
these adventures.*

Evene be the banke faste by ; 188

and Over hem do make A towr ful hy, 188

So that with-Inne the tour Alle Icolen¹ they be,

here bodyes Iberyed ful sekerle ;

And whanne the towr performed Is,

thanne schal it be Clepid with-Owten Mys, 192

“ the towr Of Merveilles ” schal be þe Name,

for, thorwgh alle breteyng, þat schal ben þe fame.

“ In this lond that is called breteyngne,

Arthowr A Kyng schal ben Certeygne, 196

the moste worthy and vaillawnt knyht,

and the Most Merveillous In Ony fyht.

and In that tyme here schal befalle

Many Merveilles wondirful with Alle 200

be the strok Of On swerd Only,

that Al the world þere-Offen schal speken trewly ;

wheche Mervaylles scholen Enduren here

In this lond fulliche fowrtene ȝere ; 204

and this Merveille schal algates laste

til þe laste Of Nasciens lyne Come In haste.

Of the Merveilles I haue ȝow told

þat þere scholen ben wrowth Many fold ; 208

For knyght In Arthures Cowrt ne schal non be

thus Iustes Other bataille Asketh sekerle,

that as a good a knyht here schal he fynde

Owt Of this towr to Entren be kende ; 212

And thowgh that Neuere so Manyc Assemblen here,

Owt Of this tour scholen Comen In fere

Man for Man with hem to fyhte ;

and ȝit schal non Man knownen Aryhte 216

whens they Comen In Non degré,

tyl these Aventures be On persone I-Ended be,

and for this specyal Cause Only

‘ the towr of Merveilles ’ weschole Callen It properly. 220

¹ *Icolen* is the perfect participle of *cole*, conceal, as *iholes* is of *hole*, cover, conceal.

- "Now doth beryn these Men Anon,
and do Make this towr of lym & ston ;
For Alle thing þat I have ȝow told,
ȝe scholen fynden it trewe In Eche fold." 224
 the dewk let beryen these Men Anon,
and let Ordeynen faste lym and ston,
both Masouns and Carpenteris sent After faste,
So that the towr were made In haste ; 228 and builds the
 And whanne that towr Redy was dyht,
"the towr of Merveilles" Anon it hight ;
 the wheche Name longe dide laste,
Tyl that lawncelot thedir Cam In haste
and it dide breken In pecys A-down,
Al that towr Onlich In virown,
as Of Arthures hows the storye
It doth declaren More Openlye. 236
 and whilsts this towr was in Makyng,
þo dewk a fair Chirche hadde In Reryng
In a fair place Of his Castel
which this dewk loved ful wel. 240
 þeke Chirche there Arerid it was
In þo worschepe Of Marye ful Of gras.
 and whilsts this Chirche was In reryng,
Iosephes Modris tyme was Comeng 244
 that hire Child sche scholde bore
In that Castel Evene riht there ;
 and whanne the Child Iborn it was,
A fair knave Child In that plas,
where-Offen gret Ioye there they made,
and Alle the Court they weren ful glade,
and Named that Child Galaas Anon ;
 where-fore gret feste þey maden Echon ; 252
 and for that Child In that Castel was bore,
 "Galaas the fort" they Calden hym thore.
 Whanne they that In virown the Castel were,
 Wysten how that With the Dewk It stood there, 256
 The duke buries
the 150 drownd
sinners,
 which lasts till
Lancelot comes,
 and breaks it
down.
 Gaanort also
builds a church in
honour of the
Virgin.
 Josephes's mother
bears a child,
 callid Galaas the
Fort.
 The duke's
neighbours

156 GAANORT TO BE INVADED FOR TURNING CHRISTIAN. [CH. XLIV.]

*threaten to
destroy his castle,
because he is
converted.*

and that he was torned to Cristendom,
and al his Meyne bothe hol & som,
and gommen to Grosschen Everichon,
& there to hym Sent Massage Anon 260
'that werren they wolden vppon hym þere,
and destroyen his londis Every where.'

*He says he will
defend himself.*

Anon he Answerid þ^e Messengeris Ageyn,
and seide, 'his lond he wolde kepen Certeyn 264
al so longe as that he Myhte,
For sarazines lawe he hadde forsaken Owtrihte,
and to that lawe wolde he neuere tornen Aȝen
Schorly thowh they wolde hym Slen.' 268
whanne they herden his Answere,

*Then the Saracens
send to the King
of Northumber-
land,*

tho that Messengeris weren there
wenten to the kyng of Northhumberlond,
And dide hym Al this to vndirstond,— 272
'that dewk Gaenor hadde deservid wel
his lond to lesen Everidel ;
for he hadde forsaken paynem lawe
and to Cristendom he dide hym drawe.' 276

*and tell him
Gaanort has
turnd Christian.*

*The king is
angry,*

Whanne the kyng of Northhumberlond herde this,
he was Ryht wroth with-Owten Mys ;
For the kyng knew þ^e Dewk so wel
hard Of herte As Evere was stel, 280
and the worthyest knyht In Al bretayne ;
this wiste wel the kyng, he was certayne.
than ne took he Cownseil of his barown,

*and takes counsel
with his barons
what to do.*

*They advise him
to send for
Gaanort,*

Of that cause what is best to don : 284
"Sire, after hym Anon doth sende,
that he to ȝow Come, & not Offende ;
and ȝif he ne Come not At ȝowre sonde,
than Mown ȝe hym Sle, & don him schonde ; 288
And Elles taketh ȝoure Ost ful Clene
& werreth On him Al be-dene,
so mown ȝe alen him, and þ^e Cristene Also
that hym Made this forto do ; 292

thanne scholen the Cristene In non degré
In this Lond not I-Reryd be."

Anon the kyng dyde After here Red,
and sente forth Messageris In that sted,
and 'Comanded hym As his liege Man
Anon to hym he scholde Comen than
For to speken with hym there,
that he ne leve it In non Manere ;
and ȝif that he This withstonde,
that he Nele Comen At Myn sonde,
Schortly he schal Confownded be,
he and alle hise ful Certeynle.'

whanne the dewk herde this tydyng,
To hym it was A gret Affrayeng ;
For he knew the kyng Myhty was
Of londis, Of Body, In Every plas.

So thanne to Iosephes he Cam Anon,
And Axede Cownseil what to don.

"I schal ȝow say, quod Josephes tho,
In this thing what is best to do :
Anon that ȝe sende hym to seyne,
'that his Man ȝe ben not certeyne ;
For Owt Of his Subiection ȝe ben,
and Owt of alle his lordschepis ful Clen ;
and Only I-set In the seignorie
Of Iesus Crist the sone Of Marye,
hos lordschep that ȝe welen holde
For Ony Man, be he Neuere so bolde.'

For, knoweth wel, Sire dewk, In Certein,
That Owre Lord ȝow schal socouren ful pleyn,
and Of him to haven the victorye
Of the Miscreawntes Sekerlye ;
And thowgh algates ȝe scholden deye,
bettere myhten ȝe Neuere Certeinlye
thanne vpon the Enemy Of Iesu Crist,
Sire Dewk, herto thou myht wel tryst :

296

*to come to him as
his liege man,*

300

*and if Gaanort
will not come, he
shall be con-
founded.*

304

308

*Gaanort consults
Josephes.*

312

*Josephes advises
'send to the king,*

and say

*you are no longer
his man,*

316

*but belong to
Jesus Christ only.*

320

*He shall give you
the victory over
these miscreants.'*

328

- For werse thanne howndes, Siker they ben,
al the Compenye, as ȝe scholen wel sen.
this is my Counsaille that ȝe do,
and god honouren Evere Mo. 332
- and but ȝe welen don Aftir Me,
holichirches child art þou not sekerle,
but A wykked servaunt to god Only
but þou Riht thus do vtterly." 336
- " And I wele seker, quod the dewk thanne ;
him schal I serven for Ony Manne."
- The duke tells the messenger**
- Thanne Cam he to þe Messengers Of þe kyng,
and of here bode ȝaf hem Answeryng : 340
- " ȝe mown seyn (*sic*) the kyng vnto,
'with hym to speke will I not go ;
but ȝif he wil Owht In Ony degré,
so lete hym Comen an speken with Me ; 344
- For as longe as he A paynem Is,
For hym I wele don nowht I-wis.' "
- " how goth this, quod þe Messengeris tho,
that ȝe to ȝoure lord ne welen not go,
sethen ȝe holden Of hym ȝoure lond,
as it is don vs to vndirstond." 348
- " that I do Not, with-Owten lettengc,
but Only Of Iesus, hevenc kinge ; 352
- Of hym I holde Al my lond,
as I do ȝow to vndirstond ;
and for his love, sires, Only,
- I have forsaken all other seignoury for that of Christ,**
- I haue forsaken Alle Óþere seignory." 356
- " In feyth, quod the Messageris Ageyn,
ȝe mown be sewr and Certein
that to-forn this Castel scholen ȝe se
to ȝow many A strong Eneme." 360
- and fear no other enemies.'**
- " ȝe, quod þe dewk to hem ful sone,
thowgh they myn Enemyes ben Everichone,
So that God Onlich my frend he be,
Of hem haue I non dredc sekerle." 364

Thus departyd the messengeres Anon,
and toward here lord forth they gon,
& tolde him Evene word for word
that the dewk to hym wolde not Acord.
thanne sente he Messengeris Anon In hie
Abowtes Al his lond bothe fer & Nye,
' that his Meyne to hym scholde Comen ther
In here beste aray In alle Manere,
To A place that is I-Cleped 'soose,'
whiche was þat tyme A fair Cyte.

368

372 The king of
Northumberland
gathers his host
at Soose,

So be the day that he hem sette,
At that Cyte Alle they mette ;
so þat the kyng Isswed Anon
Owt of that Cyte, and his Meyne Echon,—
what On hors bak, & what On foote,
bet than fyve thousand, wel I wote.—
so that his Iorne he took wel faste
Tyl to humber water he Cam Atte laste,
and Entrede Into A priorye,
he and Al his Compenye.

376

380

384

and comes to
besiege Galafort.

The same dai Comen they to-forn þe Castel,
& with hym his Meyne Everydel ;
but Iosephs In that Castel not ne was,
but at Anothir besides In that plas.
Half A dayes Iorne thenne,
whiche ' Caleph ' was Clepid of many Menne.

388

[leaf 63]

Iosephes has gone
to the castle
Caleph.

392

Whanne the dewk sawh þe kyng so þere,
he was afraied In diuers Manere
as A man that neuere beseged was
to-forn that tyme In non Maner of plas ;
For Evere to fore tymes hadde he be
the worthiest knyght ful sekerle
Of Al the world with-Owten drede ;
For dowte hadde he neuere In non stede.
The Castel with-Inne wel Ordeyned was
Of Men of strengthes In Every plas ;

396

Duke Gaanort is
much alarmd
at the king's
force,

400

- For Anon As the Cristene herden telle
 that the kyng was so fers & felle,
 and that he wolde werre begynne ;
 there-fore bethowten they with-Inne, 404
 were it werre, Other were it pes,
 they wolde ben seker Neuertheles ;
 and More siker with-Inne they were
 thanne with-Owten ȝif they hadde ben þere. 408
- The king begins
 to encamp before
 the castle,
- And the Castel In hym self ful strong it was,
 whiche to hem was Comfort In that plas ;
 and the Cristene with Al here Myht
 Stoffed that Castel bothe day and Nyht 412
 to here power, what Myhte Availle
 To that Castel with-Owten faille :
 and this was On Of þe thinges Most
 þat the dewk hym Comforted Aȝens þe Ost. 416
- Whanne the kyng was Comen to-fore þat Castel,
 he gan to loggen bothe faire & wel,
 Supposing to hym In Alle Manere
 that they with-Inne wolde not Isswen there. 420
- The dewk in his Castel lay
 and loked Atte wyndowe, as I ȝow say,
 and lay in ful gret pensifnesse
 As A Man that was In distressc. 424
- & as In his thowht he lay there tho,
 Sire Nasciens to-forn hym say he go,
 Of whom he hadde herd gret Chevalrye
 Of Conqwestes, Of batailles, Of victorye. 428
- thanne seide the dewk to hym Anon,
 “ Sire, Of this Mater how scholen we don ?
 beholde Goddis Enemyes, this peple here,
 how they loggen vs Al In fere, 432
- And Goddis Enemyes Everychon !
 what is best þat we with hem don ?
 hem to disloggen In this plas,
 It were best thorwh goddis gras. 436

and the duke asks
 Nasciens,

what to do with
 the enemy ?

“Nay, Sire dewk, quod Nasciens tho,
For Otherwyse we scholen now do.”

“Now Certes, quod the dewk Ageyn,
aftyr ȝow wele I werken In certeyn.”

440

“thanne don ȝe ȝoure Men Armen Anon,
and to assemblen Everichon

Nasciens advises
him to attack
them,

Er fulliche logged that they be,
the More Ese to vs, Sire, ful Sikerle.

444

And for that I hope now trewely
we scholen hem fynden most besy,

before they are
encampt,

And wers I-purveyed in Eche degré
thanne here Aftyr that they scholen be ;
For now Cometh nothing In here thowht
that we hens Owt scholde Isswen Owht :

448

And therfore, sire, now Ryht Anon
On Goddis Enemyes now let vs gon
In Iesus Name, the sone Of Marye,
that vs wele defenden ful trewelye,
Oure warawunt and Oure Gouvernour,

452

that vs wele Save In Every stour.
And ȝit More, sere, with-owten faylle,
And we dyen In this Bataylle,
to hevene bliss thanne scholen we go
thorw Martirdom for Evere Mo ;
and ȝif that we han victorye,
Endles worschepe Sekerlye.”

456

Whanne the dewk this word herde,
thanne As A Ioyful Man he Ferde,
and Anon In his paleys let Crye
“As Armes, As Armes” faste in hyc.
thanne Every man In his degré
hym to Armen wente besile ;
and so to the Dewk they browhten Anon
ArMure to putten hym vppon,
and Ek to Sire Nasciens Also,
what thing that hym belonged vnto.

464

460

Duke Gaanort
calls his men to
arms,

468

puts on his
armour,

472

- whanne the Dewk and Nasciens In fere
 bothe weren Armed ful sewrly there,
 Into the Cowrt they Comen Anon,
 And to here hors there gonue they gon ; 476
and goes out with
Nasciens.
- And Owt they tooken the Ryhte weye
 Atte the Castel gate ful pleynlye.
 And whanne the Dewk to þe gate gan gon,
 he Comanded the keper Anon 480
 that Open the gate scholde be,
 his Meyne to Isswen with here Compene ;
 So that the dewk Isswed Anon Ryht,
 and aftir, his Meyne with here Myht 484
They rush upon
the enemy,
 al so swefly as they Cowden gon,
 And aftyr Nasciens wente Anon ;
 And Evere Vppon the dewk he sewede faste
 with his Meyne In Ryht gret haste. 488
- And whanne they weren Owt I-gon,
 they prekyd here hors thanne Everichon
 Al so faste As they myhten Renne,
 On goddis Enemyes wolde they not blynne ; 492
who are taken by
surprise,
 And so sodeynly On hem they gonue gon,
 For of hem kepe token they non,
 for þat they weren Abowtes loggeng,
 And token kep Of non Oþer thyng ; 496
and are making
their camp.
 for they supposeden Certeinly
 þat they wolden not han Isswed so sodeynly.
 thanne On hem sodeynly they Come,
 and beeten & slowen Manyone, 500
 so that with-Inne A lytel space
 two hundred weren slain In þat place ;
 And the topere knyghtes þat after hem gonue gon,
 they gonnen so wel to fyhten Anon 504
They slay 200
and more of them,
 that Manye they slowen Of Northhumberlond,
 as this storye doth vs to vndirstond.
 thanne be-gan the Styr Anon,
 and thorwh Al the Ost it gan to gon, 508

what Of dede Men and wounded boþe
the Noyse was wonderfully forsothe.

thanñe whanne this Cry they herden Echon,
To here Armure they Ronnen anon ;
and the kyng hym selve with-Owten lak
Caste An hawberk vpon his bak,
and his helm vpon his hed,
And hyede hym faste In to þat stede ;
So dyden Alle tho that with him were ;
For drede Of deth they Entred there.

Thanne the kyng Al Redy was,
and Ek his Meyne In that plas ;
“ Seweth me, he seyde, Echon ;
for On Owre Enemyes welen we gon.
And ȝif that I Mete dewk Gaanor,
Non Cristendom schal hym Saven thor
þat I ne schal slen hym þere Anon.”

and so forth faste he gan to gon,
And Entred Into the Cristene pres,
& for non Man Nolde he not Ses.
Ful grete strokes gan he ȝeven there,
with Al his Myht and his powere ;
So paste the kyng with his strenkthe
Into the bataylle In brede & lengthe ;
There As he Sawh thikkest pres,
thedyr he wente with-Owten les ;
And beheld to-fore hym there
how Nasciens hym bar, and In what Manere,
and sweche socoures As he there Made,
where-Offen gret Merveille this kyng hade.
So that Nasciens On bothe sides fawht he,
that þe peple fledde that hym gonneñ se ;
for In what place that Nasciens gan gon
Among tho paynemes Many On,
that he Ne Rod thorwgh hem ful bolde,
whethir the paynemis wolde Oþer Nolde ;

512 till the king of
Northumberland
is alarmd,
arms himself,

516

520

and bids his men
follow him,

524 for if he finds
Gaanor,
his Christianity
shall not save him.

528

532

The king presses
into the thickest
of the fight,

536

540 and sees Nasciens
fighting,
so that no one
can stand before
him.

544

- And swiche Strokis ȝaf he there,
that they ne wisten whethir it were
thorwh his Owne Myht And strenkthe,
Owther be goddis grace In brede & lengthe ; 548
- For there ne was hawberk ne helm Non
that his swerd thorwgh bot In to the bon.
And swiche Merveilles there he wrowhite
that Eche Man Merveilled In his thowhte ; 552
- So that no man In al that Rowte
dorst hym Abyde, swich was here dowte.
- And whanne the kyng Al this be-held,
that Nasciens So Ferde In that Feld, 556
- The king thinks
Nasciens must be
a devil, he fights
so well.
- he seide he was non Erthly Man,
but As A devel So fawht he than ;
and Nasciens, that Every Renge he sowhte
In that bataille, and not Of hem Rowhte ; 560
- For he ne dredde for non Man,
were he Neuere so hardy than.
- thus Evere fyhteng vp & down he Rod,
So that No man there hym withstood ; 564
- At last they meet.
- And Atte laste he Mette with the kyng :
and whanne he knew hym be his Armeng,
And ok what harmes that he bar,
To him faste thanne Rod he thar. 568
- Nasciens attacks
the king.
- Thus Nolde Sire Nasciens him refuse,
but faste towardis hym gan he to Muse,
And vpon hym sette his hors hed,
And towardis him prkyde In that sted. 572
- thanне sone to hym Aproched he was,
And lefte vpe his swerd In that plas
For to han smeten therwith the kyng ;
For In Nasciens Nas non Abydyng. 576
- who runs away,
- and whanne the kyng this beheld
That he so fawht In the feld,
and sawh his swerd Aboven his hed,
Anon he fledde In that sted 580

- Al so faste As he Myhte Ryde,
 & Nasciens Aftir hym In that tyde ;
 So that his strok he ne Myhte restreyne,
 but that his hors he smot so sore Certeyne
 that his Chyne he smot In sonder.
 the hors down fyl, it was non wondir,
 and the kyng was þere sone Alyht,
 & Sire Nasciens kythed On hym his Myht ; 588
 and vpon his helm he smot hym so
 that On bothe knes the kyng fyl tho ;
 for non power he ne hadde to Ryse,
 So nyghe was he to his Iwyse.
- and whan Nasciens beheld Al this Cas,
 that he there In Swowneng was,
 he took the kyng be the helm Anon
 Er he wolde Ony ferthere gon,
 and took it Of Anon Of his hed,
 So that Open he lay In that sted.
 and whanne he hym Sawgh In this Manere,
 and hym to slen In his powere,
 ȝif he ne wolde Mercy Crye,
 hym wolde he slen ful sekerlyc.
 “ ȝelde the, sire kyng, ful Certeynle,
 Other Ellis In feyth I schal the Sle
 be the helpe Of Goddis Myht,
 but þou the ȝelde Anon Ryht.”
- “ Sle me thanne, quod this kyng,
 For I have levere with-Owten faillyng
 A paynem To dien In this place,
 thanne Cristene to be, and haue grace.”
- Whanne Nasciens him herde thus tho seyn,
 Anon his swerd he took Certein,
 and smot Of there his hed,
 Evene from the scholdres, In that sted.
 And his hors Anon Azen he took
 Mawgre his Enemyes, As seith the book ; 616
- and Nasciens
after him,
- 584 and kills his
horse,
- and then brings
the king on his
knees,
- 592
- pulls off his
helmet,
- 596
- 600
- 604 and threatens to
kill him if he
doesn't yield.
- 608
- The king won't
yield,
- 612 so Nasciens cuts
his head off,

and goes on fight-
ing again.

and thanne began to fyhten ful sore,
Mochel hardere than he dide to fore :
thus that Bataille ne dide not blynne,
what of hem with-Owten & what Of hem with-Inne. 620

So that with-Inne A whille there
A thowsend Atte Erthe they were,
what dede & wounded In that plas,
As it there happed be goddis Gras. 624

ȝit Moche more peple there was
Of hem with-Owten In that plas ;
Many mo thanne Of hem with-Inne,
but ȝit Of fyhteng wolden they not blynne. 628

When the
Northumbrians
see their king
dead,

but al so sone As the kynges Meyne
Aspiden that here lord ded was he,
and that with-Owten Governour they were ;
thanne sore Abasched weren they there, 632

And aftir that Owr hadden they non Myht
Ferto defenden hem In that fyht ;
but torned the bak thanne Everychon,
and towardis humbre they fledden Anon ; 636

they flee to the
Humber,
but Gnanort's
men follow

and Manye Of hem that fledden there,
Ful wel Iharneysed tho they were,
but they Of þe Castel Of Galafort thanne
Seweden Aftyr Every Manne, 640

and destroy them
all at the river,

So that At the wateris banke Anon
they were Confownded Everychon.
and þerfore ȝe Mown wel vndirstonde
Of so Merveillous A bataille In non londe, 644
but Only it were thorwh goddis Grace
that hem þerto graunted both Myht & space.

and burn their
camp.

Whanne here Enemyes so Ouercomen were,

Anon here loggen brenden they there, 648
And seiden pleynly Anon thenne,
that here good wolden they brenne ;
for Of here good wolden they non,
but þere it brende Amonges hem Echon. 652

thus hadden the Cristene victorie
Of the Sarazines ful sekerlye,
In the Erthe Of grete bretaygne,
this I sey ȝow In Certeyne. 656

So the Christians
get the victory,

thannte seide these Cristene Everichon,
that 'be hem this bataille was Neuere don,
but Onliche, they wisten, be goddis Myht
that hem hadde sosteyned In here fyht.' 660
thannte was this a gret Afermeng
To here Creunce with-Owten letteng ;
Thanne knewen they wel ful verrayly
That He Was Lord God Al Myghty ; 664 [leaf 64]
so that to God weren they ful Meke,
ful stedfast Of feith, and debonere Eke ;
For the grete victore he hadde hem sent,
here thankyng they ȝoven to god verament. 668

and give thanks
to God

for helping them.

Now leveth the storye here Anon Ryht
Of Alle these Meyne, I ȝow plyht,
And Torneth to Josephes now Ageyn,
as I schal ȝow declaren In Certeyn. 672

Now the story
goes to Josephus.

CHAPTER XLV.

HOW JOSEPHES WAS IMPRISONED, AND HOW MORDREINS ARRIVED IN GREAT BRITAIN.

Josephes and his Company go to North Wales (p. 168), the king of which, Crwdelx, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 169). Christ promises them help (p. 170); and also appears, fresh crucified, to Mordreins at Sarras, and orders him to avenge Him on Crwdelx (p. 171). By his provost's advice, Mordreins summons Flegentine, and Label's daughter, and his own host, to Sarras (p. 172); appoints Aganore regent of his kingdom, and his heir (p. 173), and sets out to the sea with 300 Barons and their retinue (p. 174). He sends back for his White Shield [see vol. I. p. 109, 159, &c.], and embarks (p. 174). A great tempest rises, so that they are afraid of perishing (p. 175). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 176). Thereupon

Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 176). Nothing but stench is found in the chamber, though the Captain of Castle Come is misst (p. 177). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 178). He says that this Captain of Come desired the wife of Nasciens, and so the Devil in her likeness came to him (p. 179), and his lust with her created the tempest; after which the Devil flew off with him (p. 180). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 181). Two knights from Nasciens soon meet them (p. 181) and tell them news of Nasciens and Celidoyne (p. 182-3). Mordreins has his tents made ready, and Nasciens and Celidoyne soon arrive, to Flegentyne's great joy (p. 184). Celidoyne then tells them how he got to Britain,—over the sea, companionless, and fed by a bird once a day, till he came to Castle Galefort (p. 185), into which a good man took him (p. 186), and shewed him Duke Gaanort bereft of his mind by a devil, and about to drown his son in a well (p. 187). This son the good man rescued, and christend the child, leaving Celidoyne to teach the father (p. 187). Gaanor then assemblid all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 188). Nasciens then tells Mordreins of his fight with the Giant (p. 189), but will not tell the other wonders he has seen (p. 190).

Josephes, his
father, and
150 of his
company,
leave Galafort,

and take the holy
dish with them
to North Wales.

whanne Iosephes Owt of Galafort was gon,
and his Fadir with hym wente Anon,
and An hundred and fifty of his Meyne
wente forth with hym In Compene ; 4
but forto kepen Ioseps wif,
lefte Nasciens Meyne with-owten stryf,
and Celidoynes, and of his kyn Ober Also,
Ioseps wyf tenden vnto. 8

Thus Iosephes from galafort wente,
and the holy disch with hym presente ;
Thus wente he On Every partie
the peple to preche Seckerlye, 12
Tyl to North wales þat he was gon,
and his compenyne Everychon :
whiche same tyme kyng was there
king Crwdelx, ful fel In Eche Manere,

and An vntrewe paynem Evere he was,
For In his persone was there non Gras.

and whanne that he herde telle
that Into his lond weren Comen ful snelle
Meyne that weren not Of his lay,
but cristened they weren, they gonnew hym say,
and with him browhten An holy vessel,
that ful of grace was Every del ;
but the kyng let this for leseng there,
for he ne trowed In non Manere,
but Scide that ‘thevis that they were,
whiche Into his lond weren Entre[d] in fere ;’
and comanded that Riht Anon
to-forn hym they scholden be browht Echon ;
So that to Cowrt weren they browht Alle,
To forn the kyng Into his halle.

Whanne the kyng this Compenye þere say,
To forn hym Comen In so powre Aray,
barefoted, and In pore Clothenge,—
and whanne hem he Sawh so Comenge,
“This peple, he seide ful Schortly,
Nis non thing Forto tellen by,”
but there hem Comanded to presown,
Iosephes and this Meyne Echon.
“And fowrty Dayes there sc[h]olden they be
with-owten Mete, Oþer drynk, ful Sekerle,
and that No Man scholde ben so hardy
In Al that tyme to Comen hem Ny ;
For that I wolde gladliche knowe
ȝif they myhten leven Ony throwe,
and whethir here lord hem feden scholde,
Oþer the vessel that they so holy it holde ;
For In that place scholen they Abyde
Everych Owr In to that Tyde,
And thanne þe sothe schal I se,
ȝif Alle here Seyenges trewe be ;

The king of North
Wales, Crwdeix,
hears of their
coming,

24

says they are
thieves,

28

and has them
brought before
him.

32

36

He thinks them
of no importance,

40

and puts them
into prison,

44

to stay there 40
days without food,

that he may see
if their lord or
their vessel can
feed them.

48

52

For, be the lord that I On beleve,
 In this wise I schal hem preve,
 For Other vyawnde geten they non,
 but they it gete owt Of the harde ston."

56

Thus there Comaunded this fals paynem
 Only forto destroyen hem,
 And forto bryngen hem to paynem lay,
 And to forsaken Crestene, ȝif þat he may ;
 but for non thing they Nolden it do,
 For non thing he dyde hem to.
 And the Ferste Nyht Anon

60

Iesus to hem sone gan gon,
 and Comforted hem In Alle degré,
 " and þat dismayed Nothing ȝe be ;
 For what thing that ȝoure herte wile Crave,
 Axeth it Redelich, and ȝe scholen it have ;
 and, thowgh that ȝe Abyden here,
 dismaye ȝow not In non Manere,

64

For with-Inne schort tyme I schal ȝow sende
 socoure that hym schal brynge to ende,
 and destroyen that fals hownd and Alle his
 þat ȝow In prisown putte with-Owten Mys ;
 and alle that ȝow Tornementis do,
 they scholen ben browht In sorwe & wo."

72

In this Manere tolde hem the voys that Nyht,
 Wherþorwh they weren boþe Ioyful & lyght ;
 and In more Ioye they weren Also
 For the tydynges they herden tho.

76

That same Nyht kyng Mordrayn
 In his bed At Sarras lay Certeyn,
 bothe his wyf and he In fere,

80

And of Josephes and Nasciens spoken there,
 And In here hertes hadden gret Merveillynge
 that Of hem ne herden they non tydyng,
 Nethir Of Celidoyne ne his Compenye,
 where-Offen they Merveilleden trewelye.

84

88

*Christ comes to
Joseph and his
company in
prison,
and comforts
them,*

*and promises to
release them.*

*Their tormentors
shall be punished.*

*The same night
Mordreins and his
wife talk of
Josephes and
Nasciens,*

*and wonder where
they are.*

For ful fayn wolde the kyng han knowe
 how with hem It stood vpon A rowe,
 thus sone On slepe there fyl the kyng ;—
 him thowhte he sawh to forn him Comeng
 Oure lord ful Angwischous and Al to-Rent,
 And al newe wowndid to his Entent,
 And vpon the Crois Crwcyfyed Ageyn,
 bothe hondis & fet I-naylled In Certeyn.
 and whanne the kyng this gan beholde,
 he wepte and Syhede Many folde,
 “ha ! lord, ho this thyng hath þow I-do ?”
 And he Answerid Anon Ryht tho,
 “kyng Crwdelx, Of North gales kyng,
 Me hath thus put to Crwcyfyeng ;
 forto hym it sufficeth no thing
 Of my ferste Crwcyfyeng ;
 but newe he Crwcyfieh me Ageyn,
 As thou mylt Sen with thin Eyen pleyn.
 Arys vp faste Anon now here,
 And loke thine ArMure Every where,
 And take thy wyf Onliche with the,
 and Nasciens wif In thy Compene,
 and the dowhter of kyng label,
 whiche Maiden thow knowest ful wel,
 and hyeth ȝow faste to the sec,
 And there I-scheped that ȝe be ;
 For Into Grete breteygne thou schalt go,
 there to Avengen me vpon My fo,
 On kyng Crwdelx, that me tormentyth sore.
 Anon kyng Mordrayns Answerid thore,
 ‘that ryht gladliche he wolde it do
 to Avengen his lord vpon his fo.’

On the Morwen, whanne he vp Ros,
 hastily to Chirche thanne he Gos,
 As A man bothe Ioyful & Gladde
 For þeke Aviciown I-sein he hadde ;

92 Mordreins has a
 vision of Christ,

all wounded,
 and newly
 crucified,

96

100
 and hears it is
 Crwdelx of Wales
 who has done this.

104

108

Mordreins is
 bidden to go with
 his wife, and
 Flegentyne (Nas-
 ciens's wife), and
 the daughter of
 King Label

112

116 to punish
 Crwdelx.

120

124

Mordreins tells
the vision to his
provost,

who advises him
to get his men
together, and go
to Wales.

His men arm,
and meet him
at Sarras.

Nasciens's wife
Flegentyne
comes;

and Mordreins
proposes to leave

- there herde he Matynes & Masse bothe ;
thanne Calde he to hym the provost forsothe,
And told hym his Avyciown
Alto-gederis, bothe hol & som. 128
- thanne whanne he hadde seid Everidel,
Anon that provost Answerid ful wel,
“ Sire,” he seide, Make $\text{\textit{ze}}$ non taryeng,
but faste Somowneth $\text{\textit{zoure}}$ Ost to gadering, 132
and that $\text{\textit{ze}}$ hyen $\text{\textit{zow}}$ In Alle wyse
to Avengen Crist of his Mal Eyse,
For it is the fairest demonstraunce
that Evere $\text{\textit{zow}}$ happed In Ony chaunce.” 136
- the kyng ful wel beleved þ^e provost thenne,
& Aftyr Nasciens wif he sente be his Menne,
& Aftyr the dowhter Of kyng label,
which for a Maide he knew ful wel, 140
and aftyr al his Meyne both fer & Ny
That to hym Alle they Comen In hy,
Eche Man Arayed In his beste wyse,
with swich harneis As he cowde best devise ; 144
and thus to hym they hyeden Anon
his Comandement forto don,
And to hym they comen In to Sarras,
To that Cyte As his wille was ; 148
Eche Man In his beste Aray,
To-forn him they Mostred þere þat day.
- and whanne Nasciens wif þedir was gon,
the kyng here took In Cownseyl Anon, 152
And hire there tolde In Confesciown
Al the hol Mater Of his Aviciown,
“ Wherfore that I knowe ful wel
that it is Goddis wyl Everydel 156
that $\text{\textit{ze}}$ with vs thedir scholen go,
and kyng labelis dowhter with vs Also,
and Also My wyf the qweene ;
So þat Al my lond I shal leven bcdene 160

CH. XLV.] MORDREINS LEAVES AGANORE IN CHARGE OF HIS LAND. 173

- To Aganore that ful trewe knyght,
It forto kepen with Al his Myht.
And ȝif that Neuere we comen Ageyn,
Nothir we ne Owre Eyres In Certeyn,
thanne I wile that the lond his be,
As next of my kyn ful sekerle.
And ȝif we Retorne hider Ageyn,
Agen In pocesciown to ben ful pleyn,
And as fre owre owne, the sothe to say,
lyk as it now is this same day."
- And Evene as the Kyng had I-seyd tho,
his comandement he hylte be do,
And sente Anon Aftyr his peple there
that behinde hym scholde leven In Ony Manere,
'That they scholden Alle To Aganore
Ful sewrte and feith to Maken thore,
and hym to holden As for here lord.'
- Thus made he hem Alle ensuren At on word,
"and ȝif it happede In Ony degré
That this Aganore dissesid be,
Oþer while Riden for to Osteye,
that ȝe hym helpe be Ony weye,
As ȝe wolden don ȝowre lige lord,
And þat ȝe ben Alle Of this Acord.
Fortheremore, ȝif that I deye,
oþer Retornen neuere Aȝen Otterlye,
thanне wyle I that ȝe Crownen kyng
Sire Aganore, Ouer Alle thing ;
of my lond & my Contre
I wile þat Aganore after me Kyng be ;
for I knowe not In Al this lond,
As far As I can vndirstond,
Non man so worthy A Kyng to be
As Aganore is In Al degré."
thus Maden they Surawnce Everichon,
as Manye as to-fore Mordreyn gonneñ gon.

the good knight
Aganore,

164

to take care of
the kingdom till
they come back.

168

172

176

184

188

192

196

He tells his
people to serve
Aganore as king
while he is away;

and if he never
returns, Aganore
is to be king in
his place.

- Vppon the Morwen Aftyr Sewenge,
 Eche Man to Sarras Cam to his Kynge ;
 And so thens departyd they sone,
 & with hym thre hundred barowns Everichone, 200
 with-Owten sqwyeris and oþer Meyne,
 And with-Owten footmen ful sekerle.
- whanne that Owt Of þe Cyte weren they gon
 king Mordreins and [his] feleschepe Echon, 204
 and whanne that A myle he was past,
 To Aganor he seide þere Anon in hast,
 “þe behoven to tornen Ageyn,
 For I have forȝeten In Certeyn 208
 Princepaly my white Scheld,
 of wheche I hadde nede In þe feld
 whanne that I fawht with Tholome
 Kyng Of Egipcyans, ful Sekerle. 212
 For theke scheld In non Manere degre
 I ne schal not leven behynden Me,
 For Everyday that Scheld moste I se
 In Remembraunce Of my victorye, 216
 And of that hye Crweyfyed kyng
 that of myn Enemyes ȝaf me conqweryng.”
- Anon A sqwyer tornede Ageyn
 For þe kynges scheld In Certeyn 220
 that In his chombe þe kyng forgat.
 the sqwyer forth Rod Anon with that,
 And that scheld browhte to the kyng
 with Owten Ony long taryeng. 224
 So whanne the kyng the scheld þere say,
 he Made bothe Mirthe, Ioye, and play,
 And Into the schipe he dide it do
 that hym Selve scholde In Go. 228
 Also his qweene and Nasciens wyf,
 and kyng labelis dowter, with-Owten stryf.
 thanne of the peple was þere sore wepyng,
 Gret lementaciown, and Mochel Morneng. 232

Mordreins leaves
Sarras with 300
barons,

and sends Aganor
to fetch his white
shield,

which he wants
in remembrance
of Christ and of
his victory over
Tholome king of
Egypt (l. 109, 159).

When the shield
comes, they
embark,

and the people
lament very
much.

- whanne the kyng from his Meyne was gon,
and Entred the See there anon,
and the Seyl was vp I-drawe,
where-Offen his Meyne weren ful fawe, 236
and the Maister Marynere
Governaunce vpon hym took þere,
Andputte Every Man to his degré,
In what Servise that they scholde be ; 240
So that with-Inne A lytel space,
As God of his myht wolde graunten hem grace,
So fer they weren from the lond,
with-Inne A whille, as I vndirstond, 244
That Non Lond Ne Cowden they Aspye,
Nethyr Fer ne faste bye ;
and whanne they weren A Middes the Se,
The Tempest A-Ros ful spetowsle, 248
So gret and therto so merveillous,
So dredful and Ek so boystous,
that Alle they wenden persched han be,
So boistows was the storm ful sekerle. 252
- The tempest was so fowl and strong
to the kyng and his peple Among,
that In sweche peryl Alle they were,
So that they wenden han persched there. 256
they Wepten, and sorweden, and Maden gret Cry,
and besowhthen god of his Mercy,
and seiden " lord, and thi wille it be,
let vs not deyen here In this degré,
but Respite vs, lord, for thy Mercy,
that of Owre Misdedis Openly
we Axen the Mown Forȝevenesse
Of oure Gyltes & oure wretchednesse ; 264
And Sese this tempest And this Torment
That we ben now Inne, lord, present,
and that we Mowen forth Savely gon
Thedyr As thou hast vs Ordeyned Echon." 268
- They soon get
far from land,
[leaf 65]
- and a terrible
storm comes on,
- so that they fear
to perish,
- and pray for
mercy and confess
their sins.

- In the Mene whille they Maden here preyere
To God and to his Modyr So dere.
- They hear a voice bidding them "Turn out the enemy from among you," or you shall all perish."*
- thanne Aperyd there A voys Anon,
that they it herden þere Everichon, 272
“voide the Enemy from ȝow In haste,
Owt of ȝowre Schipe that he were paste,
oþer Elles perschen scholen ȝe Alle,
Swich a Cas is ȝow befalle.” 276
- Whanne the kyng this vois so herde,
Anon As a Ferful Man he ferde,
and knew wel that the Enemy herberwed was
with-Innen his schipe, swich was his Gras ; 280
but, for he Cowde not parceyven ho it were,
Anon holy water thanne took he there,
And Abowtes the Schipe he it Caste,
Over Al Abowtes in gret haste. 284
- Mordreins sprinkles the ship with holy water,
- And As he wente Abowtes Castynge
the holy water for here vortheryng,
In a chambre he herde faste hym by
An hydows Noyse and A wondyrful Cry, 288
that wondirfully þere-Offen Abascht he was
Of the noyse he herde In that plas.
- and the devil comes out of a chamber in the guise of a woman,*
- And thus sone they seyen there Anon
The Enemy Owt Of the Chambre gon 292
In liknesse of a damysele
that hadde Fatures Many & fele,
and A lyveng man with hire sche bar,
As hem thowhte that they Syen thare, 296
And Seyde, hereng there hem Alle,
“this Is Myn be lot I-falle,
And þerfore I take hym forth with Me
As Myn Owne servaunt ful sekerle.” 300
- carrying off a man whom she claims as her own.
- Thus sone weren they so fer I-past,
that the Syhte of hem hadden they lost ;
Of wheche thing they weren Abascht Everichon,
that Of hem ne speken Cowde neuere On. 304

Thanne clepid the king A preest hastily,
 An Old Man that was hym faste By,
 And bad hym Entren the Chambre Anon,
 Of wheche the Enemy was owt Gon ;
 “ For I wot wel that the Enemy it was
 That Isswed here owt of this plas.”

308

Mordreins sends
a priest into the
room whence the
devil came,

Thanne the Goode Man took haliwater Anon,
 and his stole, and gan forth to gon,
 And Entred In to the Chambre there,
 And the kyng him folwede ful Nere.

312

thannte there so stenkenge A savour was
 that they ne Cowden Entren Into that plas
 but ȝif here hertes scholden han to-broke,
 so Mochel stench In that Chambre was loke.
 thannte began this goodman there
 holy water to Casten Every where,
 but they ne fownden non Maner of thyng.

316 and there is a
horrible smell in
it,

thannte Axede Anon Mordrayns the kyng
 Of hem that Abowte hym were,
 ‘ȝif that Ony Man they lakkede þere,
 Owther knyht Owthe sqwyere,
 Owthe[r] Ony Oþer persone In Ony Manere.”
 thannte Abowtes hem loked they Anon,
 And þe Capteyn Of kome þanne was Agon.
 thannte seide the kyng “ ful Certeynle,
 It is Ryht now grete Merveil to Me
 but the Enemy hym haue forth bore
 that with-Innen vs was herberwed to fore.”

320

but nothing else.

324 They count the
men,

328 and find the
captain of Castle
Come to be
missing.

332

Whiles they weren Of spekyng Of this Matere,

A lady to þe kyng Anon spak there :
 “ Sire, ful gret Merveil Mow ȝe have
 Of þat holy Ermyst, So god me Save,
 that ȝe hider browhte with ȝow,
 how that so sore he sleipith now,
 that neuere ne waketh for non tempest
 Of Al this storm, Mest ne lest.

336 A lady advises
Mordreins to
speak to an old
hermit,

340 who has slept all
through the
storm,

And I wolde that to hym \ge go
to weten how this tempest myhte be do ;
For whanne this Enemy was Agon,
In Al the See tempest was there non.

344

thannte wente forth the kyng ful faste :
This Goodman he fond thanne Atte laste
Evere Slepene In On degré,
and ful sore wepynge Euere lay he
as they he hadde ben ful wakynge,

348

So sore he wepte In his Slepyng.

Whanne the kyng Sawh hym slepen so sore,
he Made A signe that Abowtes hym wore,

352

"Awaketh hym, he seide ful softly,

and by hym Abydeth stedfastly."

and thus he seide In his wakynge,

"ha ! thow Enemy, thow fowle thyng,

356

why hast thou here boreyn Away

Owt Of Oure schip A man this day ? "

thanne Made he moche More Morneng

**Mordreins wakes
the hermit,**
and he still weeps. panne Ony tyme to fore, and More wepyng ;
and Evere Abod the kyng still there
to knownen Of this good Mannes Manere.

360

And so long þ kyng Abod In that plas

that þ goodman ful Awaked was,

364

and Nevertheles not for than

the water In his Eyen stille was than.

"Ha ! sire !" quod he to the kyng thanne,

368

Why loketh On Me here so Many A Manne ? "

"For sothe, sire," quod the kyng Ageyn,

"We han \ge ow beholden here In Certayn ;

For \ge han slept so stedfastly,

And we In torment, sorwe, and Cry :

372

and \ge it woken \ge neuere for non thyng,

for tempest, sorwe, ne Cryeng ;

and In \ge owre slepyng so gonnен \ge speke

þ at for sorwe we wenden Oure hertes to breke."

376

**The king tells
him of the
tempest he has
slept through.**

- Thanne seide this Good Man to the kyng,
 " Certes, Sire, there-Offen is non Merveillyng ;
 For In My sleping, as I lay styll,
 I sawh a thing that liked me Ille." 380
 " What may that be," quod the kyng.
 " Sire, I schal ȝow say with-Owten taryeng.
 " Sire, In Myn Slepyng here I say
 On Of ȝowre knyghtes this Selve day,
 wheche I trowe it be Of Come ȝoure Capteyn,
 that Is ȝowre Castel In Certeyn.
 and how there-Offen it is betyd,
 ȝe scholen wel hercn, and ȝe Abyd.
 he lovede so sore the lady Nascien
 hot paramours, As I say ȝow pleyn,
 and Neuere his Wille Myhte he haue
 For non thing that he Cowde Crave ;
 and Evere Abowtes here faste he lay,
 but he ne myhte spreden¹ he non way.
 and whanne the Enemy gan this Aspye,
 Towardis him faste Gan he to hye
 In liknesse Of that lady Gent
 wheche Flegentyne hyhte verament,
 and seide ' And thow wost becomen My Man,
 thy wyl wold I fulfillen than ;
 what that Evere that thow wilt do,
 ȝowre wille to haue whanne ȝe liken so.'
 " thanne he hire Man becam Anone,
 and his saviour forsook thus sone ;
 and Sethen that tyme In-to this day
 hath he ben hire Man verray,
 Into this Owr Of Midday ful Ryht
 that I thus here Slepte In ȝowre Syht.
 So that it behappede now this Cas
 That this Captein In his Chombre was :
 thanne Aperede there to hym Anone
 the Enemy In lyknesse Of hire thus sone, 412
- Then the good
man
- says what he saw
in his sleep.
- 384
- The captain of
Come desired
Nascien's wife
Flegentyne,
- 388
- 392
- [¹ speden]
- 396
- and the devil took
her shape,
- 400
- and made him
swear allegiance
to her,
- 404
- 408
- and appear to
him in this
chamber,

whiche he wende hadde ben Nasciens wyf,
 whom that he lovede with Alle his lyf;
 and as thing On Erthe he lovede so sore,
 Neþer Of Alle thyng he desired More 416

and on account of
the Come
captain's sin the
storm arose.

thanне with hire to don Folye;
 and thus sone he gan to here Aplye,
 And to hire he Ran with A ful gret ber,
 and his Caytyve lecherie fulfilde ther, 420
 where-thorwh this gret tempest sekerlye,
 here-Offen it Cam, As ȝe sien with Eye.

" Whanne this Caytyf thus hadde I-do,
 Into hire Owne forme thanне torned sche hire tho, 424
 and seide that she wolde him *with* hire bere
 Evene As hire Owne Man whiche was there.
 thanне so gret drede hadde this knyht,
 whanne he be-held that fowle wyht, 428
 That Nethir On God neþer On holichirche
 he ne Cowde not thenken, ne non good wirche;
 lo ! thus Sore disceyved he was,
 thorwh drede and sorwen In that plas. 432

and carried off the
captain,

So the Enemy hym there took vpe Anon
 In hys Nekke, and with him gan gon
 like As ȝe both herde and Sye;
 So In My slepe dede I witterlye, 436
 As it tho plesede the goode lord,
 he it me schewed be his Owne Acord.

and therefore the
hermit wept and
grieved

" And whanne I sawh the Enemy the knyht so bere,
 thanне wepte I sore, As ȝe syen here, 440
 And Into the tyme that I waked was
 I ne hadde neuere Reste In this plas,
 Ne ȝit ne have for sorwe and drede
 whanne I say the Enemy the knyht so lede; 444
 For In myn herte I sorwe ful sore
 That the Devel thorwh sweche deseyt thore,
 And thorwgh swich Misaventure,
 bob^o lost body & sowle, I the Enswre. 448

for the loss of the
knight's body
and soul.

and this is the Cawse Certeynlye
that I slept here so stedfastlye
whiles that the tempest dured here,
thus Slept I In this Manere ;

and thus hath the Enemy deceyved that knyght:
Wherefore, gracious lord, of thy Myht,
and it, Goode lord, thy wille it be,
So On his Sowle thou have pyte."

456 The hermit prays
God to save the
captain's soul.

This Aventure Anon Abowten schewed was
To Nasciens wif, & Øpere In that plas
that thike tyme with-Inne þe schipe were,
the bettere from Synne to kepen hem þere
and bettere serven here Creatour,
and hym better worschepen & honour.

460

thus the schipe In the se gan to go
On day & Oþer, bothe two & Fro
as the wynd it Gan to blowe,
tyl at the laste with-Inne A throwe
They Aryveden In gret breteyne
At the Castel Of Caleph In Certeyne,
whiche that Next to North gales was
Of Al that Rem In that plas.

464

They arrive at the Castle Caleph.

whanne they weren Arevyn Echon,
here Osteyowrs they maden forth gon,
and Maden Redy here pavylowns,
here hors, here Armures, here Akatowns ;
& whiles thus besy they weren In Certayne,
they lokeden Aȝens A Mowntayne,
they syen where that Comen two knyhtes
On horsbak I-armed Evene¹ Owt Rythes,
and hem fayllede non thing, I vndirstonde,
Sawf that non Glayves hadden they On hon
and whanne they seyen the knyhtes Comen
Aȝens hem they dresseden Anon thore,
vpon here destreris forto Ride,
with tho knyhtes to Meter that tyde.

472

**As they prepare
to land,**

476

two knights come
down to meet
them,

[MS. Evenene]

all armd,
but without
swords.

The knights say
they are
Christians,

and when they
know who
Mordreins is, they
welcome him,

for they have
long sought him.

They are
Nasciens's
knights,

and he told them
Mordreins would
come that day.

Their names are
Clamacydes and
[leaf 60]
Naron.

thananne Axeden they the knyhtes Anon
'what they weren, & whedir they wolde gon.'
"Sire," quod these knyhtes, "Cristened we be."
"Now, goode Sire, quod they, whennes be þe?" 488
thananne Answerid kyng Mordrayn,
"And we ben Cristened, Sire, In Certayn,
And In baptesme Cleped I was
kyng Mordrayn, kyng of Sarras." 492

Thanne Anon Adown they Alyhte,
bothe the kyng and Eke the knyhte,
and seiden, "Sire kyng, welcomen þe be
Ful sekerly Into this Contre ; 496
For In Many A place we ȝow han sowht
ȝif we myhte happen to sen ȝow owht."
Anon the kyng seide to hem Ageyn,
"Now, leve Sires, whens Comen ȝe pleyn?" 500
"Sire Nasciens knyhtes forsothe we be,
that hider Comen to Meten with the."
"Me forto Meten?" quod the kyng thanne,
"how was there war Offen Ony Manne?" 504
"Sikerly, sire kyng, quod the knyhtes tho,
here-Offen wisten we longes A-go ;
For it is past Sixe dayes In Certeyn
Sethen my lord told vs ful pleyn, 508
that this day, Oþer to Morwen with-Owten faille,
Into this same port scholde ȝe ful saylle."

thananne spak the kyng with milde speche,
"doth Of ȝoure helmes, I ȝow beseche." 512
And whanne that here vesages weren Overt,
he knew hem Openly thanne Apert.
Thanne was the ton Clamacydes,—
Of wheche this storye Aforn doth Rehers,— 516
and the tothir knyht hyhte sir Naron,
whiche was bothe kyng and qwenes sone,
and therto A worthy knyht,
As Often hadde ben proved In fyght. 520

- | | | |
|--|-----|---|
| Thanne dide the kyng Of his helm Anon,
And On fote with hem gan to gon,
For the grete Ioye that there was
Cowde non Man devysen In non plas. | 524 | Mordreins rejoices
extremely at
meeting them, |
| And the kyng hem kyste ful Often sithe
whethir they wolde oþer nolde, he was so blythe ;
and as gret Ioye Of hem Made trewely
As he hadde begeten them with his body. | 528 | |
| Whanne the knyhtes þat at þe see side were,
behelden the Ioye that the kyng Made there
to hem that he with Mette so,
where-Offen Mochel they Merveillede tho, | 532 | and his knights
also. |
| that the knyhtes wenten forth bedene
to weten what this thing Scholde Mene.
and whanne Ech Oþer gan forto beholde,
thanne was þere Ioye ful Manyfolde, | 536 | |
| Ful Mochel More thanne was be-fore. | | |
| but whanne Flegentyne herde tellen thore
that they weren hire lordis knyhtes,
thanne to hem sche Ran Anon Ryhtes,
and hem there kiste ful Often Sythe, | 540 | Flegentyne comes
to welcone and
kiss them for
the love of
Nasciens. |
| So glad sche was, so Ioyful and blythe,
that Neuere herte Of non womman
Of so Mochel Ioye Cowde tellen than.
thanne Axede sche aftir Celidoyne hire sone, | 544 | |
| ȝif Owht they wiste where he was be-Come. | | She asks after
Celidoyne, |
| “ Certes, lady, they Seiden Ageyn,
ȝe scholen hem Sen ful sone Certeyn,
both ȝowre sone and Ek My lord,
Al heyl and qwert, At On word ; | 548 | and hears that
both he and
Nasciens are
coming to meet
her, |
| For he him Ordeyneth with his Compenye
hedirward as faste As he kan hye.
For he knew wel In ful Certeyn,
this day Oþer to Morwen to Meten ȝow pleyn : | 552 | |
| and there-fore hens scholen ȝe not Gon
Til he ȝow here visite Everichon.” | 556 | |

- 560
- 564
- 568
- 572
- 576
- 580
- 584
- 588
- 592
- Of wheche tydinges the king was glad,
 And Anon his Ostoyours he bad
 'that his pavylouns Alle pyht they were
 In a faire Medwe besides there,
- and Duke Gaanort
with them.*
- Evene faste be the see side,
 that sire Nasciens þere he myhte Abyde ;
 And Also that herberwed he myhte be,
 Sire Nasciens and al his Compenye,
- Mordreins sees
Nasciens coming
to him,
down a mountain.*
- and with hym Dewk Gaanor
 that with him thedir Cam thor.
 And Anon diden the kynges Comandement
 Alle his Meyne With good Entent :
- They meet each
other,
and rejoice
extremely;*
- For so ful of Ioye they weren sekerlye
 So that for Ioye hem thowhte they flye.
 And as they weren thus In werkynge,
 They Syen where Nasciens was Comeng
- and Flegentyne's
joy is so great
that she faints
ten times.*
- Down of An hy Mowntaygne,
 and with him a gret Compenye In Certaygne.
 Whanne the kyng that gan Aspye,
 Anon he horsed hym ful sekerlye
 And hise knyghtes Everichon,
 & Faste Aȝens this Nasciens gonnen they gon ;
 Al so faste As they myhten Ride,
 Eche Man his hors prekede At that Tyde.
- thananne to-gederis Gonnen they Mete,
 and ful Often they kisten ful swete,
 and wepten for Ioye bothe harde & sore
 Alle the Compenye that there wroc.
- But of the teres and of the Wepyng
 that the dewchesse Made Ouer Alle thyng
 whanne hire lord & hire Child sche say,
 for Ioye sche swowned ten sithes that day ;
 so Everichon wenden þat there was,
- for Ioye sche wolde han deid In that plas :
 ful gret Ioye was that Nyht
 that þe kyng made of Nasciens, I plyht.

and whanne they hadden sowped Al In fere, as to sweche Lordis belonged there, thanne þe kyng Axed Of Nasciens Certeyne how he fond his sone Celydoyngne.	596	Nasciens Mordrein he found Celidoyne
and he told hym Al In fere “ how In the Castel Of Galafort he fond hym there dispwteng Aȝens the Sarrasynes	600	
Maistres Of the lawe, tho wethirwynes ; but how that he thedir tho Cam, ȝit Enquiered he not Of non Man ; but with this dewk I hym fond, As I do ȝow to vndirstond.”	604	
Thanne Axede the kyng Of Celidoyne Anon, how Into that Contre he gan gon. “ I schal ȝow tellen, quod Celidoyne than, how that I Cam to this good Man, and ȝe welen lestene and herkene to Me, and Ek Al ȝoure hole Compeyne.	608	and Mord asks Celid how he go Gaanor P
“ Certeyn, from ȝow whanne I gan gon Into that vessel to-forn ȝow Echon, he tolde me that the same Nyht Cristes peple Ouer the Se wente Ryht drye vppon here feet As On the grownde, As I telle ȝow this Ilke Stownde,	612	Celidoyne how he w over the s in a ship,
So paste I long thorwh the See, day and Other, with-Owten Compene Of Ony worldly Erthliche thyng sauf A brid that browhte me my lyveng : Every day Ones with-Owten les that brid to Me so gan pres.	616	
thus wente I forth bothe day & Nyht, tyl it liked Oure lord Of his grete Myht that at þe laste I Cam to Galafort, and to that Castel I gan Resort ; but I hadde ferst longe ben In þe se Aftir goddis wille, as it scholde be.	620	and a bird brought b daily breas
	624	till he got Galafort.
	628	

- "Whanne þe schipe was Comen to the lond,
 A man to me Anon there gan fond,
 'Go thou Owt Of this Schipe here ;'
 but I hym not knew In non Manere, 632
 So that Owt Of þe schip I wente Anon,
 his Comandement Only for to don ;
 and me thowhte he was A good Man,
 For to-wardis the Castel wente he than. 636
 and whanne to the Entre that he gan go,
 Anon his fynger took he tho,
 And vpon the ȝate A Cros he Made,
 where-Offen gret Merveille thanne I hade ; 640
 for the Cros becam blod Red
 vpon the ȝate In that sted.
 thanne seide this Man to Me trewlye,
 "wost þou what this doth signefye ?"
 "Nay, sire, forsothe, thanne quod I,
 I knowe not þe Signefyaunce trewlye."
 "thanne vndirstonde thou Ryht wel
 that I have thus Markyd this Castel 648
 Aftir the Signe Of holychirche,
 For they with-Inne so scholen werche
 Ferst of Ony In this Contre
 holy chirche to worschepen In Eche degré. 652
 And vndirstonde that this Cros here
 Ne schal not faille In non Manere,
 But hem Avallen It schal Algat
 that it behoden, bothe Erly and late, 656
 and therto ne scholen haven non sodeyn deth
 that it doth worschepen, and be the gate geth ;
 and to the lord Of the Castel
 he may ben Sure to faren ful wel. 660
 "Thus the goode Man tolde Me
 that Cros there Made ful Sckerle.
 thanne be the hond he took me Anon,
 and In At the ȝate he Made Me gon, 664
- There a man bade
him leave the
ship,*
- and took him to
the Castle,*
- and made a blood-
red cross on the
gate,*
- In sign that the
inhabitants
should be the
first converted in
that country,*
- and the sign of
the cross should
protect them.*

- and browht Me Into the Castel fer with-Inne,
and tyl Into A gardyne I Cam, he wolde not blynne,
the wheche vndir the hyghe towr was ;
and there A welle was In that plas, 668
whiche was ful delitable and fayr to se,
and swete and delicious In Alle degré ;
And there fownden the dewk Gaanor,
In whom the Enemy hadde Entred thor
The same day In the Morwenyng,
and browht hym in gret temptynge,
and bereft hym Clene his Mynde,
to Maken hym don thyng that was vnkynde ; 676
For his Eldest Sone there took he Anon,
And In that welle wolde han drenched hym son.
whanne the goode Man beheld Al this,
That so fowle wolde han don Amys,
he bereft the Child Owt Of his hond,
and blew In his Face, as I vndirstond.
thanне thus sone he Cam to his wyt Ageyn,
As I ȝow sey, Sires, now In Certeyn. 680
 “ thanne this Goodman Riht Anon,
Er he ferthere thens wolde he gon,
he spreynste that welle Alle abowte,
and the Child there-Inne wesch with-Owten dowte ; 688 He christend the
and whanne he hadde thanne thus I-do,
thanне þe Child In Clothes he lappede tho,
and seide to dewk Gaanor, “ there,
behold this Child that thou sixt here 692
Is now browht Owt Of the develis servage
whiles he is A Child of ȝong Age,
For Cristendom he hath Rescyeved here ;
therfore I Charge the In Alle Manere,
that now from this day forward, 696
Of Celydoyne and hym thou take good Garde.
and troste the wel Now In Certeyn
that I wolde not leven the, Celydoyn, 700
 Then the man
brought Celidoyne
into the castle
garden,
 where he found
the duke,
who was gone
mad,
 and was trying
to drown his son
in a fountain.
 The good man
sawd the child,
 and restord
Gaanort's wits.

but for to bryngen the Only in Creawnce,
And thy Creatour to knowe with-Owten Variaunce "

" thus Cristened the Child þ good Man there,
And Me to Gaanor be-took Al in fere : 704
thus dide this Goode Man, with-Owten dowte,
that the Croys On the ȝate Mad with-Owte.

who would afterwards do nothing without him.

and sethen that tyme ȝit hiderto
he¹ ne wolde Neyther Gon to ne fro 708
but ȝif he hadde Me In Compenye,
So mochel Evere Aftyr he gan In me Affye.

Thanne Everyday I gan hym Schewe
The poyntes Of beleve vpon A rewe,
and ful knowlechinge and verite
Of the Ryht beleve ful Sekerle,
and Of Cristendom Everydel
As I haue herd told be holy Gospel 716

Celidoyne tells also how he expounded the Christian faith to Gaanort,

" Thanne seide dewk Gaanor Anon to Me,
That In gret Ese scholde he Neuere be
Tyl he knewe the sothe verray
whiche were to holden the better lay, 720
whethir the Cristene lawe, Ober Sarazine ;
thus faste In his wittes he gan devyne.

who then got all his wise men together,

Thanne Made he there A gret Semble
Of Alle the Maistres Of Sarrasene, 724
what they Cowden seyn to Cristen lawe,
Owther it depreven In Ony Sawe.

to see whether they could disprove the Christian doctrine;

And Thus Maden We Manye Asemble
for that same Cause ful Sekerle ; 728
and tyl it happed vpon A day
that theke dispetison ȝe Comen & say.

and so Celidoyne was found disputing with them.

" Now haue I told yow Al my destene,
In what Manere it hath happed with me
Sethen the tyme I parted ȝow fro,
How that Into this castel I gan go.
Now telleth me, And it ȝow plese,
Of ȝoure Aventures & Of ȝoure Ese." 732
736

i. e. Gaanor.

- Thanne began the kyng to preye
To Sire Nasciens that he scholde seye
what Aventures that hym come to,
Sethen the tyme he wente hem fro. 740
 “Sire, be ȝowre leve, quod Nasciens thanne,
I schal it Neuere tellen it to non Manne,
but ȝif it In Confesciown be ;
sweche things ben Many þer-Offen sekerle ; 744
but Of A Ieawnt I schal ȝow telle,
swich A Cas with hym Me beFelle,
Of wheche there ben In the Mowntayn
Thre Grete towris I-mad Certayn : 748
this, quod Nasciens, I kan wel telle,
Alle the Cas how it be-Felle ;
This is the sothe as I ȝow say :
- “whanne from Belik I Rod the ferste day,
and to the Mowntayn whanne I was gon,
thanne with this Ieawnt I Mette Anon
that lay there and Abod his pray,
as it was his Custom Every day, 752
that from A port Cam Of the se,
weyfareng men to wayten sekerle ;
and hem wolde he slain Anon,
Owther to his presown with him scholden gon.
and Anon As he me Sawh Comen there,
he me Gan to Assaillen In his Manere. 756
- Thus lasted longe that ilke Melle
be-twene hym & Me full Sekerle,
tyl that I was so forfowhte
That non lengere stonden I Mowhte.
Thanne Cam Nabor, that was my knyht,
and fond me there So wery In fyht, 760
that me Cam forto seken there,
and Slowh the Icaw[n]t In Esy Manere ;
and aftyr wolde he me han Slayn,
For with him I wolde not tornen Agayn ; 764
 Nasciens declines
to tell his
adventures,

but he will tell
about his fight
with the giant
Ferreyn.
- 768
 This giant lay
in wait for
wayfarers,
- 772
 and attackt
Nasciens,

who fought
till he was
exhausted,

and was rescued
by Nabor,

772
 who afterwards
turnd on him,

<p>but Owre lord it Suffren Nolde, that me there so selen he scholde ; but thorwh that grete lordis Myht, he fyl ded at my feet Anon ryht."</p> <p><small>but fell down dial. Nasciens relates the death of the Lord of Tarabel,</small></p> <p><small>but none of his other adventures.</small></p>	<p>776</p>
<p>and After he tolde hym Everydel Of the deth Of the lord of Tarabel, how that with thondir I-slayn he was, and how that ded he lay In that plas. but of Alle his Othere aventure he nolde not tellen, I ȝow Enswre, For non thing they Cowden do, tyl there-Offen that he knew Mo.</p>	<p>780</p>

CHAPTER XLVI.

HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND,
AND TURNS HERMIT; AND HOW CELIDOYNE IS MARRIED.

Hearing that Josephes and his Companions are imprisoned by King Crwdelx, Mordreins summons him to give them up (p. 191), and, on his refusal, harries his country (p. 192). Crwdelx collects a host of 5000 men at Legwetone (p. 192), marches against Mordreins, and the battle begins (p. 193). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 194). They wound him and throw him to the ground (p. 194), but Gaenor unhorses Crwdelx (p. 194). Nasciens charges them, and the North Wales men flee (p. 195). Mordreins orders a pursuit into their city ; and by eve not one is left alive (p. 195). Mordreins attributes all his power to God, and delivers Josephes out of prison (p. 196). Thanksgivings are made before the Graal (p. 197), and, as Mordreins presses near to see "that blessed Seint Graal" (l. 250), a Voice warns him to desist, and then a Hand takes away his sight (p. 198). He confesses himself a fool, but prays that he may live till the coming of Nasciens's ninth descendant (p. 198). This is promised him, and that then he shall have his sight restored (p. 198-9). He says he shall go back to Galafort, and marry Celidoyne to King Label's daughter (p. 200). As he cannot ride, he is carried in a litter (p. 200) : the marriage is solemnised, and an heir, Nasciens, engendered (p. 201). By Josephes's counsel (p. 202), Mordreins, after giving his wife and shield into Nasciens's keeping (p. 203), retires to a hermitage to serve God (p. 204). An Abbey of White Monks is founded there, and

many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 204-5), as affirm myn Sire Robert of Borron—who translated this Story of Sank Ryal out of Latin into French by Holy Church's command (l. 496—500),—and Holy Church (p. 205).

Thus spoken they longe of this Matere,
and Gret Comfort to hem it was there
that hem god schewede so his Myht,
that departed weren Many A Nyht,
And so sodeynly to-Gederis I-Comen Alle,
Gret Ioye Amonges hem was be-falle.

Mordreins and
Nasciens rejoice
over their
meeting,

4

Thanne Axede the kyng After Iosephes Anon,
Into what partyes that he was gon. 8
thanne ansswerede Nasciens to hym ful sone,
& seide, kyng Crwdelx hadde hem in preson done.
thanne answerid kyng Mordrayns Agayn,
“that vpon him wolde he werren ful pleyn,
And distroyen bothe Rente And lond,
and Al that Evere he kepith In hond,
but ȝif he deliuere Owt Of preson
Iosephs and His Meyne Echon.” 12 [leaf 67]
and to this they Cordeden Alle,
what so Evere there-Offen myhte befallie.

and Mordreins
hears that
Josephes has been
put in prison
by king Crwdelx.

12 They agree to go
to deliver him,

vpon the Morwen, whanne it was day,
he Comanden his payylouns to ben taken Away, 20
And Comanded his Ost Anon
to Maken hem Redy Everichon ;
and so Ryden they forth In Compenye
Tyl to Northgales Comen they Sekerlye. 24

and they start for
North Wales.

thannte sente he to kyng Crwdelx In haste,
‘that the Crestene he deliuerede faste,
wheche he kepte In his preson
with-Owten Skele Other Ony Reson ; 28
and, but my biddyng he do, Certeyne
It schal hym Greven In Every veyne,
Other I schal hym putten In swich a place,
thens Owt to Comen schal he neuere han grace.” 32

Mordreins
summons
Crwdelx to give up
his prisoners,

- 36
- whanne these Messengers forth weren gon,
and to kyng Crwdelx Comen thus son,
and tolden him Clene his Message,
which took he In pryme and In Rage,
'and Nolde ryht nowht don for his sonde,
but Charged hym to gon Owt Of his londe.'
- 40
- whanne kyng Mordrayns here-Offen herde telle
that kyng Crwdelx was so fekel and felle,
Anon kyng Mordrayns gan to Owtraye,
and Al the Contre gan for to Afraye,
and brend bothe Castel and town,
& there dide he mochel distrocciown.
- 44
- whanne kyng Crwdelx herde Of this,
that kyng Mordrains dide so mochel Amys,
after Alle his peple thanne sente he þere
Into Alle Contres bothe fer & Nere,
that to hym they scholden Come faste
to the Cyte Of legwetone In haste.
and whanne thedir Assembled they were,
be Acomptes .v. thousand w[e]ren there,
what On horsbak and On foote,
as here kyng dide hem boote.
- 48
- and On the Morwe atte Owr Of pryme
he him buskede forth betyme
vpon the Cristene forto Ryde,
So he hym Ordeynedo At that tyde.
- 52
- and whanne they weren Owt Of þe Cite
the Mowntawnee Of half here Iorne,
thanne Cam A paynem to þe kyng Anon,
"Siker vs behoveth Everychon
to vs forto taken Oure Armure,
and þat Every man In him self be sure.
- 56
- Lo, behold the peple Of Cristiente,
how faste On vs the gynnen comen fle,
A thowzend On ward here Mown ȝe se,
Of Men wel harneyse[d] In Alle degré."
- 60
- He hears the Christians are coming,
- 64
- Original from
UNIVERSITY OF MICHIGAN

Whanne these tydynges to kyng Crwdelx Come,

It was past pryme to-wardis the None ;

and anon he axede A paynem ful Certeinle
what peple there was Of Cristiente.

and that there are
many of them.

72

“*ȝe*, sire, trewly, quod the Messenger,
Of Cristene is Gret peple ther.”

anon the kyng to Armure wente,
and Ordeyned his batailles veramente,
and to Euerich Ordeyned A governour,
whiche him thowhte nedful In that stour.
and In the Ordeyneng Of his bataille,
the Cristene Of A Mowntayn discended sauns faille, 80
harneysed Clene In Alle degré :
this behelden the Paynemis sekerle,
and sire Nasciens here ledere was,
A worthy knyht, and ful of Gras.

76 King Crwdelx
arranges his
battalions.

The Christians
come down from
a mountain,

led by Nasciens,

84

whanne bothe batailles Asembled were,
Atte Erthe was feld Many paynem there,
And a gret Cry Anon there Was
Of bothe Otes In that plas.
There A man Merveilles Of Armes Miht se,
Of sire Nasciens In Many degré,
And Also Of þe dewk Gaenor ;
So Manie Merveilles wrowthen they thor,
that wondir it was forto se
Of tho two worthi knyhtes sikerle.

88 who distinguishes
himself,

and Duke Gaenor
does the same.

92

Thus tho two Batailles I-sembled were,
as to-forn *ȝe* herden rehersen here :
there slowen they paynemis Manion,
that lyen there as dede As ston.
thanne Entrede In to bataille kyng Mordrayn,
with Many A knyht and Many A swayn ;
and so On bothe Sides fawht he sore,
and tawht the Sarraȝines Of Cristene lore,
& swiche stowte strokes ȝaf he Abowte,
that Many paynem he Made to lowte.

100 Mordreins also
makes a great
slaughter,

104

- to the annoyance
of Crwdelx,
who sets his men
at him.
- They attack and
wound Mordreins.
- He defends him-
self well,
- but is nearly
kill'd,
when Gaanort
comes to his
rescue,
- and strikes down
king Crwdelx.
- thanне kyng Crwdelx beheld Al this,
hym thouhte that pley wente Al Amys ;
thanне kyng Crwdelx gan hym to discrye,
And Comanded his Men Anon In hye, 108
“ werre ȝe faste vpon this Man ;
And that he ne skape ȝif ȝe kan,
but him ȝe sle, & saveth hym Me
that he not Askape In non degré.” 112
- Whanne they herden here lord sein so,
Aȝens kyng Mordrains Gonne they go,
and what with swerdes and with spere
they hunten kyng Mordrayns ful sore there, 116
and so Manye woundes On hym he bar,
that Mervey়le was they ne hadde slain him thar ;
and Evere he defended him As A man
So Merveillously, that it was wondir than 120
that Evere Ony man Of his Age
Scholde haven half so moche Corage ;
ȝit Sekerly slain scholde he han be
Ne hadde dewk Gaenor ben Sekerle, 124
that thedir Cam be Aventure,
to Rescu goddis knyht, I the Ensure.
- And whanne that he say kyng Mordrayn
On the Erthe liggen In Certeyn, 128
and vnder-nethen here hors feet,
Into that part he prekede Also skeet,
and his swerd On lefte he lyft vpe there,
& Mette with kyng Crwdelx In Evel Manere ; 132
so he smot hym On his helm An hy,
and sore hym wondid & bitterly,
that Owt Of his Sadel he fel ful son,
and Rescu hadde non oþer for hem Echon ;
but Atte Grownde As A ded Man lay, 136
which was to hym A sory play.
- and whiles the dewk Gaenor fawht so,
Sire Nasciens In to that part gan go ; 140

There As kyng Mordrayns was holden down,
Amonges hem he prekede As A fers lyown,
and disparpoilled that Meyne Anon.

Nasciens dashes
in among them
like a lion,

Into that pres he gan forth gon, 144
and On bothe Sides leide On so faste,
that Made the fir owt of here Eyen breste.

and whanne they of North gales gonne be-holde
that here Lord At the Erthe lay Colde, 148
and wowned Evene to the ded,
and Myht not Remwen owt of þat sted,
thanne dismayed weren they Everychon,
and to here hors they fledden Anon, 152
and homwardis gonnен to flen wel faste,
whanne Owt Of þat Ost they myhten breste.

And thus As ȝe han herd now here,
They of Northgales Scomfited were.
thanne whanne kyng Mordrains sawh hem fle,
Thanne Riht Anon Comanded he
That Of hem scholde Asckape not On,
but Into the Cyte After hem Gon, 160
and that with-Inne with hem ȝe be,
what so befalle In Ony degré.

they fulfilden the kynges Comandement,
and aftir they preken verament,
Tel they Comen to that Cyte,
and In with hem Entrede Certeynle,
So that there Amyddes the stretes,
Of paynemis they Maden ful gret hepes,
that non Man non grownd ne myhte Sen there,
but Al keverid with blood Every where ;
For there was so gret Mortalyte,
and Of paynemis ded so gret plente,
For so sore that day they fowhte, 172
that of miscreaunt ne paynem they ne Rowhte ;
but long Er that it was Eve that day
Neþer paynem ne Miscreant þere lefte In fay, 176

and the North
Wales people run
away.

156 The king (French,
Nasciens) orders
a pursuit,

160

164

and they follow to
the city,

168 and make an end
of the enemy,
in the street

172

- but dede they weren Everychon,
Till not one remains. 180
- Mordreins's men praise his valour,
but he says it was not by his own strength. 184
- He releases Joseph from prison,
and tells him of his vision in Sarras. 200
- Joseph asks about Crwdeix,
and with hym his feleschepe Everychon.
whanne Iosephes was Comen to þe paleys,
Aȝens hym the kyng Ran & wolde not ses,
and for gret Ioye Often hym kyste,
for wel he loved him, and that he wiste.
thanne Iosephes Axede hym Anon
what Made him Into tho partyes gon,
and the kyng hym took On Syde
Fer from his Meyne At that tyde,
and tolde him Al his Aviciown
that be Nyht he hadde In Sarras town ;
“this, Of My Cawse was the comenge,
I sey ȝow, Iosephes, with owten lesenge.”
“how is It thanne Of Crwdeix the kyng
that vs putte In to presowneng ?” 213

- “Sire,” quod kyng Mordrayns to hym Agayn,
 “This day In bataille was he slayn ;”
 and told hym Of Al the victorye
 That God hadde sent hem sekerlye. 216
 thanne seide Iosephes to hym ful sone,
 “Lo, Sire, how the goode lord kan done,
 how goodly he schewet his powere
 Amonges the Cristene that so fewe were, 220
 Aȝens þe kyng of Northgales to han victore,
 and he In bataylle to be slayn sekerlye.”
 that Nyht In the Cite weren Esed Everichon,
 Alle the Cristene be On and be On ; 224
 And vpon the Morwen they Resen alle,
 And on knes there gonне they falle
 To-fore the table of Seynt Graal ;
 there Maden they here preyeris, boþ gret and smal, 228
 And thankede Owre lord god of his Seignourie
 Of that he hadde sent hem victorye,
 And of the Conqwest of Northgales kyng :
 thus to god maden they here thankynge. 232
 and Iosephes, that of the Cristene, Maister was,
 him gan to Reversen¹ In that plas,
 and to-fore the holy vessel he wente
 To sein his Masse there presente, 236
 As he was wont with devocydoun
 with Manye an holy Orysown.
 thanne kyng Mordrayns, þat longe desired hadde he
 Apertly the Seint Gral forto se 240
 ȝif it Ony wyse ben Myhte,
 the Nerre he dressed hym to haven A syhte,
 Nerrere than he scholde han do,
 & Anon A vois Amongs hem cam tho 244
 That Openly seide to the kyng,
 “Go thou non ferthere for non thyng ;”
 but ȝit Cowde þere neuere tonge telle,
 Ne herte Nethir thinken ne spelle, 248
 and hears he is
 dead,
 and his people
 defeated.
 They all go to
 give thanks before
 the Graal Table.
 Josephes goes to
 perform his
 service before it,
 [¹ revesten ? Fr.
se reuestus]
 and Mordreins
 presses too near to
 look at the Graal.
 A voice tells him
 to come no nearer,

but in his desire
he still presses
nearer,

till his sight is
taken away,
and all his power.

Mordreins con-
fesses his folly
and sin,

and prays to live
till Nasciens's
ninth descendant
comes,

that he may
welcome him.

A voice tells him
that his prayer is
heard,

- the gladnesse and þe desir Sekerle
that blessed Seint Graal for to se ;
So that he drow hym Ner and Ner,
whiche Sore him Aftyr for-thowhte ther ; 252
and thus sone there discendid On
that his syhte benam hym Anon,
and Ek his power and his Myht Also,
that myht hadde he neyther to stonden ne go, 256
Ne Onnethis Ony membre to Meve ;
lo, what he dyde his God to greve.
whanne he Sawh Oure lord Avenged so be
On hym for his trespasses there Openle, 260
For he hadde broken his Comandement
A-forn Alle the peple ; he seide present,
“ A, Iesu Crist, ful swete lord,
thou hast me Schewed thorwh thy word 264
that A fool I am thorough my trespass !
A, swete lord, I beseche the Of gras !
and, good lord, that thou hast me sent,
It pleseth me ful wel In myn Entent. 268
Now, worthy Iesus, lord of gret Renown,
that ȝe wolden graunten me for my Gerdoun
For my symple and powre Servyse,
that I ne deye not In non wyse 272
Tyl that þe goode knyght of þe Nynthe degre
Of Sire Nasciens that I Myht se,
whiche þe Merveilles of Scint Graal schal do,
that I mowe sen hym to-foren me go, 276
that I myhte hym boþe Clippe & kisse,
And that were mochel of my worldly blisse.”
whanne the kyng hadde mad this preyere,
Anon A vois he gan there here, 280
And seide : “ dismaye the not, sire kyng,
For God hath herd thin Askyng,
and thy wil fulfilde schal be
Of þat thou desirest ful Sekerle. 284

- | | | |
|---|-----|--|
| For deyen schalt þou nowher here
Tyl that knyht to-foren the Apere ;
and what tyme he Cometh to the,
thy sihte Aȝen schal ȝolden be
that thou schalt se ful Openly
Alle Manere Of thing þat is the by ;
Ek thanne Of thy woundes heled schalt þou be,
and not to foren, sire kyng, Sekerle." | 288 | and he shall live
till that knight
comes, |
| thus the vois to hym seide there,
and him thus be-hyte In this Manere,
that theke knyht he scholde se
whiche that so moche desired he.
and as Only the vois there Mente,
It were foure persone veramente,
Of Iosephes and his fadir Iosephe,
Nasciens and Celidoyne An hepe. | 292 | and then he shall
be made whole. |
| And whanne the servise Was Al I-do,
the holy vessel they worschepeden Alle tho ;
and whanne they hadden so I-don,
To kyng Mordrayns they Comen Anon,
and axeden how it stood with hym
Of Alle hise woundis so sore & Grym.
thanhe he Answerid hem Anon,
" Certes, he seide, my sihte is gon,
and Al my power Is me bereved
that Onnethe may I steren membre ne heved,
For þe grete Forfet that I haue do
sethen to this place that I gan go, | 296 | Only Joseph,
Josephes,
Nasciens, and
Mordreins hear
this voice.
(The French gives
Mordreins instead
of Celidoyne.)
[leaf 68] |
| For that I desirede forto se
thing that nowht belonged to me,
therefore this veniawnce here sekery
On me Oure lord hath taken Openly. | 304 | 300 |
| And I to ȝow here now make surawnce
that there nas neuere thing so mochel to my plesaunce
as that is now this sonde ful sikerle ;
For now wel seker here may I be | 312 | 308 Mordreins tells
his people what
has befallen him, |
| | 316 | |
| | 320 | and that he is
content it should
be so. |

But they lament
very much.

Mordreins
resolves to go to
Galafort,
and marry
Celidoyne to King
Label's daughter.

Mordreins's queen
Sarracynte

and his nobles
grieve over him,

and, as he cannot
sit his horse,
they carry him in
a litter to
Galafort,

where Celidoyne
is married to this
maiden,

that me Oure lord for his Child doth holde,
that Of My sinnes me Chastiseth Manyfolde."

Thanne Gonne they wepen Alle In fere
For the repentaunce the kyng hadde there ; 324
thanne axeden they him what he wolde do.

he seide 'that to Galafort thanne wolde he go,
For he wolde maken that Maryage
Of Celidoyne and þe Maiden Of high parage, 328
which was the kynges dowhter label,

An Onest Mayden, and I love hire wel ;
for this is be Goddis Ordenance
that it thus scholde be with-Owten variaunce ;' 332
and that liked hem Alle ful wel to do ;
Thanne forth to galafort gonne they go.

Anon whanne that Sarracynte the qwene
knew how it stod al be-dene, 336

Gret sorwe & deol þere gan sche Make
Anon Ryht for hyre lordis Sake,
and so diden al the Baronage

that Ouer weren Comen at þat passage ; 340
For the kyng so hadde lost his syht,
and therto Of Alle his Membres the Myht ;

so diden Nasciens & dewk Gaanore,
For his deseise wepten they ful sore. 344

and In Middes Of Al here Morneng
they browhten An hors to the kyng,
And An horsbak Setten hym there ;

but power to sitten hadde he In non Maner. 348
and whanne the Barowns behelden this Syht,
that On horsbak to Sitten hadde he non Miht,

A lyter they maden there Anon
that the kyng mihte forth Inne gon, 352
and Evene thus In this Manere
the kyng to Galafort ladden they there.

that Same day, Schortly to telle,
Celidoine to this maide was wedded ful snelle 356

- whiche was the dowhter Of kyng label,
and ȝoven hem p[o]cesciowns Manye & fel,
and sesid hem Into North gales lond,
kyng of that Rem As I vndirstond ; 360
So that .vij. dayes lasted this Mariage
Of tho two Children Of high parage,
and ful gret Ioye there was to se ;
but not so mochel as there scholde han be
as ȝif the kyng hadde ben In hele ;
Of Iustes ne pleyes nowher ny so fele.
and whanne this Mariage An Ended was,
As there it happede thorwgh goddis gras, 368
whanne tyme Cam, As god it wolde,
an Eir they Engendreden bothe faire & bolde,
which A myghty man was In tyme Comenge,
and Of A foreyn lond he was Mad kynge,
and Aftyr his Graunt-fadyr to fore,
Nasciens was he Clepyd thore,
lik As be the devyn Schewen ge
was browht to Nasciens In his slepynge,
lyk As he sawh In that wryt there
which was hym browht In preve Manere.
whanne this Maryage was Al I-do,
thanne seide kyng Mordrains to his barowns tho, 380
that non lengere with hem wolde he dwelle.
“what is thanne, Sire, to don, ȝowre wille ?”
“that Schal I sein here riht Anon
to ȝow lordynges now Everychon ; 384
and aftir Iosephes that ȝe sende
that me may Conseillen Into good Ende.”
thanne to Iosephes gonnes they gon,
& preiden hym to Come to þe kyng Anon ;
and he forth Cam with-Owten taryengen
to weten the wyl Of Mordrains the kynge.
and whanne þe kyng hym herde there,
he him Axede In this Manere, 388
392
- with great rejoicings,
- 364
- and they beget an heir,
- 372
- called Nasciens,
as was prophesied
to his grand-
father. (1. Narpus
(Fr. *Marpus*).
2. Nasciens, p. 91.)
- 376
- Mordrains tells
his barons that he
is going to leave
them,

- “Sire, of Cownsail I wolde ȝow pray
what is best to don In Ony way,
for I wolde that ȝe wolden Conseillen Me
Where I myht ben In place preve, 396
Awey from this peple here
that scholen ben trowbled In diuers Manere,
whiche that were gret Noysance to Me
Amonges hem thanne forto be,
for to me scholde it not elles do
but Angwisch, peyne, & Mochel wo.”
- “Sire, quod Iosephes to hym Ageyn,
Of this Cownseil I wele ȝeven ȝow fayn ; 404
For besides in this forest here
An hermyt newliche is herberwed there,
which is A Man bothe holy and Able,
and with him to be, for ȝow it were Covenable.” 408
whanne the kyng this word herde,
ful joyfully thanne he ferde,
and to Iosephes seide thanne certeinle,
“Sire, my pastour, I wot wel ȝe be,
that my sowle schal defende from my fon ; 412
Now, good Sire, lede me thedir Anon
where I may Enden my Servise
to my lord god, that high Iustice,
Is As mochel as that I may
wit my tonge him serven from day to day ;
For of Alle myn Othere myhtes and powere
ful clene hath he me berefte here. 416
lord, I-worscrepid mot thou be
Of Al that Evere thou hast sent Me ;
and whanne thy wille is, me to Restore
to myn Syhte As I hadde to fore.” 420
Thus ful longe spak kyng Mordrayn
To Alle his barowns In Certein,
and took leve of dewk and knyght ;
for on the Morwen he wolde forth Riht. 424

and the troubles
of his kingdom.

*Josephes tells him
of a hermit newly
established in the
forest, with whom
Mordreins might
dwell.*

*Mordreins desires
to be conducted to
him,*

*that he may serve
God with his
tongue,*

*as his other
powers have been
taken from him.*

*He takes leave of
his barons, and*

and to hem he seide Everichon,
 “ be me taketh Ensample Alle Anon,
 that ȝe offenden not ȝowre Creatour
 be day, ne be nyht, neþer In non Owr;
 and ȝif ȝe don As I ȝow say,
 than seker mown ȝe ben Everyday,
 Into what partie where so ȝe gon,
 ȝe scholen han victorye of ȝoure fon.
 And ȝif In ony peryl that ȝe be,
 he wele ȝow deliuere ful sekerle;
 and as Of Sarracynte, my qweene & wyf,
 which that I holde a ful good womman Of lyf,
 I ȝow alle preie ful hertyle
 that to hire good kep taken ye,
 and hire to don worschepe In Alle Manere
 As to ȝowre worldly lady here;
 For therto ben ȝe bownden Echon
 be the legaunce ȝe han me don.
 and ȝe, sire Nasciens, my brothir dere,
 that Of Alle othere to me most chere,
 I ȝow herteliche now beseche
 for my wyf, with mylde speche,
 whiche that your Owne Soster Is,
 that be non wyse sche fare Amys;
 and þat ȝe loven hire wel & hertyly
 As A good womman and a worthy;
 and ȝif Evere ȝe lovede me,
 so loveth hire In Alle degré;
 and that ȝe welen kepen In worscheping
 My scheld, þe which I with me gan bringe;
 wheche scheld, as ȝe wel knowe,
 In bataille I bar ful Many A throwe,
 and specyalyn that ilke day
 whanne Tholome we token In fay;
 and loketh that this scheld ȝe kepen as trewly
 as ȝoure herte with-Inne ȝoure body;

bids them be
warnd by his
example not to
offend their
Creator.

432

436

He commands
Sarracynte his
queen to their
care,

440

desiring them to
honour her as
their lady.

444

To Nasciens he
says,

448

‘I beseech you for
my wife

your sister,
that you will take
care of her,

and love her
heartily;

456

and my shield
which I have
carried through
so many fights,

460

keep it as the
heart in your
body,

464

*then shall you
always have the
victory.'*

- for ho so Evere In bataille it bere,
he schal have vittorie Every where;
and for this cause, brothir sire Nascien,
I ȝow it betake A-forn Alle Oper men, 468
For ȝit In tyme Comeng scholen ȝe se,
Many myracles þerby wrowth scholen be."
- And In this Manere Mordrains the kyng,
his wif and his scheld betook In keping 472
To sire Nasciens, his brothir dere,
and remwed on þe Morwe, Alle In fere,
To the Ermytage, to that good man
of whiche that Iosephes to him spak than; 476
so that for love of kyng Mordrayn,
with-Inne schort whille þere In Certayn,
A fair Abbey I-mad there was,
and a ful gret, In that plas; 480
so I-fowndid was it there
with white Monkes in faire Manere;
For Ofthen sethen Entrid was þe kyng,
thedir to him cam Many A lordyng, 484
and manye of his barowns Also,
with him to dwellen for Evere mo;
so that in theke Abbey dwellede stille þe kyng
Al so longe As he was blynd, 488
Tyl that Galas to forn was bore,
(Of wheche we spoken of here-to-fore,
whiche scholde comen of Nasciens lygne,
the Nynthe, as ȝe herden Of told to fore tyme,) 492
which that A worthy knyht scholde be,
& to þat Abbey Mordrains scholde comen to se;
and ek to visiten, as it seith here,
the story of Sank Ryal In this Manere; 496
and also as myn sire Robert of Borron,
Whiche that this storie Al & som
Owt Of the latyn In to the frensch torned he,
be holy chirches Comandement sckerle; 500

*Mordreins goes to
the Hermitage,
and so after,
for his sake,*

*a fair abbey
is founded there,*

*for many lords
and barons
join the king.*

*Mordreins lives
there as long as
his blindness
lasts,
which is till
Galahad comes
to see him,*

*as is told in the
story of Sank
Ryal,
and also by
Messire Robert of
Borron, who
translated the
story out of Latin
into French.
(l. 497—500 not in
the French.)*

- | | | |
|--|-----|--|
| and as holy chirche Afermeth Also,
how longe king Mordrains lyvede þere tho,
Two hundred ȝer & More Aftir sire Nascien,
As this holy storye Reporteth then, | | Mordreins lives
200 years and
more till Galahad
comes, |
| Tyl that Cam the Nynthe persone yn londe
Of Nasciens kynde, now ȝe vndirstonde,
of wheche that Galaaz was his Name,
a ful worthy knyht, And of gret fame. | 504 | the ninth of
Nasciens's line. |
| Thus lefte the king In that Abbey,
And Nasciens In Galafort Sekerly
dwellyng with dewk Gaanor,
and mochel Cristene peple with hem thor, | 508 | |
| bothen of dewkes and of Chevalrye,
and of worthy men a gret Compenye,
that weren ful Redy for to fyhten | | Nasciens lives
with duke
Gaanort at
Galafort, |
| For the love of Crist god Almyhten,
Aȝens the Miscreantz bataille to bede
where so they weren In Ony stede. | 512 | with many good
men,
ready to fight
for the love of
Christ against
the Infidels. |

CHAPTER XLVII

OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S
TREACHERY AND DEATH

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crownd (p. 206). He preaches the Name of God, and converts 1050 Saracens (p. 207), at which their king Agrestes is so grievd that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 207-8), the Devil being closed up in his heart (p. 208). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 208-9). King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, and kill every one who will worship it, but let the deniers of it go free (p. 209-10). On pain of death they make many deny it, and kill those who won't (p. 210). Then Joseph's twelve relatives are stript, dragg through the streets, and their brains battered out on a Cross.

(p. 211). A wooden Cross is also dragd through the City (p. 211); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 211-12), and then dies (p. 212). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 212), and is called *The Red Cross* (l. 240, p. 212). Josephes orders all paynim temples and images to be destroyed (p. 213), has a Church built to St Stephen, brings the people back to Christianity, and then leaves them (p. 213).

whanne Iosephes say þat Mordrains þe kyng
was I-browht to his dwellyng,
And Nasciens belefte with Gaenor
that Of Galafort was dewk thor,

4

than Iosephes departed thenne In hye,
and with him his Compenye
and Of his kynnes men Also,

8

Abowtes In the Contre forto go,
the holy Ewangelye forto preche,
and the peple, Of Christendom to teche.
anon from Galafort gonue they go
& at Nasciens and þe qwene here leve token tho,

12

and At Alle Othere knyghtes In fere.

Josephes and his company leave Galafort,

and go into the country to preach the Gospel, and teach the people Christianity.

They go into many strange countries,

and come to the city of Camelot,

which is the richest and most beautiful city of all Bretagne,

and all the paynim kings were crownd there.

thanne forth here weye wenten they there
Into Manye A stronge Contre,
to prechen the peple ful certeinle.

16

thanne to a Cyte they comen, God wot,
which was tho Clepid kaAmalot;

and this the Richest Cite was
Of Alle breteygne In Ony plas,

20

and Ek it was of sweche bownte
that Alle kinges weren crowned þere Sekerle,
whiche that weren of paynem londe,
In þat Cite As I vndirstonde,

24

For it was more had In worscheping
thanne ony oþer Cite with-owten lesyng.

In wheche tyne whanne Cristene thedir come,—
Iosephes and his Compenye Alle & some,—

28

there was A lord, And Ek was he kyng,
 the moste fers Man In this world levynge,
 and his Riht Name was with-Owten les
 properly there was he Clepid Agrestes ;
 and whanne Iosephes was Entred there,
 & his Compenye with him Alle In fero,
 ful faste gan he preche ful sekerlye
 the Name & þe power of God Almyhtyc.
 And thike tyme Abowtes kamaAlot þere Nere
 but Miscreawntes Every where,
 That, so as Goddis wille it was,
 thike day Convertyd was In þat plas
 A thowsend & Fyfty Sarrazines
 that to fore tyme weren wethir-wynes,
 and Torned to the Cristene lay,
 & forsoken Sarrazines for Evere & ay,
 and Al here false Miscreaunce
 that to fore they kepten with Mischaunce.

whanne that this kyng Agrestes
 beheld his peple with so gret pres,
 and that so Manye Convertyd were,
 where-Offen ful Sorweful was he there ;
 þerfore so gret sorwe thanne took he,
 that to Mannes herte non grettere myhte be,
 For he was the falsest Creature
 That In this world lyvede, I the Ensure.
 Thanne thus bethowhte hym this fals kyng
 of a fals tresown Anon be Coniectyng,
 and thus to him self he gan to say,
 " how may I best werken this ilke day ?
 For so mochel peple I-torned there Is
 From my lawe now with-Owten Mys,
 that I ne wot how to do,
 so manye of hem ben now Ago ;
 For Of hem ben More than we,
 therfore Cristened now wil I be

Here lives a
 most fierce king,

32 whose name is
 Agrestes.

Josephes begins
 to preach the
 Name of God,-

40 and converts
 1050 Sarrazins in
 one day,

44 who forsake their
 former false faith.

King Agrestes is
 extremely grievd
 48 to see so many
 of his people
 converted.

52

Being the falsest
 man in the world,

[leaf 69]

56

he determines
 within himself

60

64

*to be baptizd,
with treacherous
intent,*

*that he may by
management and
fear recover his
people to their
old faith when
Iosephes is gone
away.*

He is baptizd,

*and the people
rejoice,*

*but it is all for
treachery,*

*for the devil is in
his heart,*

*and keeps him
from all good.*

*Iosephes baptizes
all the city,*

*leaves 12 of his
Cousins there,*

*to teach the
people,
and keep them
from falling
back,*

In semblaunce and In significaciown,
Cristened to ben be fals Assumylaciown."

and whanne þat Iosephes thens was gon,
thanne supposide he sone Anon—
what be preyere and Manasynge—
his peple Aȝen to his lay to bryngē,
& what for drede Of deth and veniaunce
to bringen hem to here ferste Creunce.

68

72

And thus On the Morwe I-crystened he was
Of Iosephes In that Same plas,
In distroction Of his Owne lif
To Endles peyne with-Owten stryf.

76

thanne ful glad was the peple tho,
For In goodnesse they wenden he hadde it do,
and wenden he had ben trewe Cristen Man ;
but Al for falsnesse was It than,
and As A fals Crestene Aperid he there,
The peple to disceyven Everywhere,
For the devel was Closed In his herte
that from hym nolde neuere asterte,
and lette hym from Alle dedis goode,
& torned hym from God þat deyde On Roode ;
So that the peple Cowde not Aspye
his Falsnesse nethir his trechorrye ;
that ȝit so b'encheson Of the kyng Anon
thorwgh þe lond weren Cristened Everychon.

80

84

88

thus Iosephes .vij. dayes Abod there
Til Al that Cite I-Cristened they were,
and Of his Cosynes he lefte there twelve :
So that thens he wente hym selve,
and Charged theke .xij. Alle In fere
the peple Of Cite to Enformen there,
and to techen hem In Swich degre
that In hem the devel non more Entren scholde he,
hem forto torne to here Olde lay :
thus bad he hem prechen Every day.

96

100

- And whanne thenz whanne he was gon,
 Iosephes & his fadyr & his Meyne Echon
 Into the partye of scotland Sekerlye ;
 thanne this Agrestes, ful of Envye,
 vpon a fryday ful Sekerle
 Sente Abowtes Al his Contre
 For Alle the grettest of his lond,
 that faste to hym scholden they fond. 104
 For so mochel he knew Of hem Anon,
 that fals Cristene weren they Everychon.
- and then goes to
Scotland.
- thanze whanne they weren Comen with-Owten faille,
 to hem he discurede his Cownsaille. 112
 thanne was þere On that Landoyne hylhte,
 A ful fals man, & Of gret Myhte,
 And to hym thus seide this Agrestes
 “þe mosten me helpen In My deses.”
 “Sire, quod this Landoyne thanne,
 þe knownen I am ȝoure Owne Manne,
 þerfore to me seith what Evere ȝow liste,
 For Onlych to me Mown ȝe Triste ;
 and, be It wisdom, Other be it folye,
 I Schal It don, Sire, sekirlye.”
- Agrestes sends for
his nobles,
- thanze seyde the kyng to hym Ageyn,
 “My purpos schal I tellen ȝow pleyn,
 and what I thenke forto don
 Of myne liges now Everichon,
 Only to Maken hem tornen Ageyn
 to Owre ferst lawe, Sire, In Certeyn.
 for the lawe þat I have Rescayved nowe,
 In manye partyes it doth me Rewe,
 but I hate it More now Certeinly
 thanne Ony Worldly thing trewely ;
 and for I se wel that it stont so
 that my peple I may not Ouergo
 with-Owten strenkthe Of myn baronye,
 þerfore Aftir ȝow sente I In hye.
- who are all
false Christians
like himself.
- 116 help him in his
design,
which Landoyne
promises,
whatever it is.
- 120
- 124
- 128 Agrestes wishes to
make his people
desert
Christianity,
- 132 for he hates it
more than any
earthly thing,
- 136 therefore he has
sent to consult
his barons.

He proposes to bring the people in, one by one, to his chamber, where is erected a great cross,

and whoever worships it shall be killed, while those that deny it shall save their lives.

Landoyne agrees to this, and thinks it will do.

Through this treachery many men and women are beheaded,

and many others are frightened back to their old faith.

Agrestes threatens to destroy the 12 men of Joseph's kindred, unless they give up their faith.

- thus werken wile I ful previle,
And senden Aftir this Meyne
Into My Chambre be On And On,
thus prevyly Alle scholen they gon ; 140
And there A Cros scholen we Make
Onlyche for the Cristene sake ;
and wheche Of hem hit worschepe do,
be-twixen vs we scholen hem slo ; 144
and tho that welen forsaken hyt,
Of here dethes scholen they gon qwyd."
- herto Acordede landoyne Anon,
"Sire, ȝoure wille schal be don, 148
For I Acorde to ȝowre Cownsaille ;
and, sire, I trowe it schal Availle."
- Anon they senten ful Certeinle
Aftyr the grete Men Of that Contre, 152
and thus, be here fals purposing,
tho that to hem not wolden ben Assentyng,
beheveded On Aftyr Anothir,
- As wel the soster as the brother, 156
thus tyl Manye they hadden Ouergon
Of goddis peple ful gret won ;
& Manye Opere that weren but of tendre Age
Tooken Aȝen to here ferste homage, 160
for drede of deth, to here ferste miscreAunce ;
this was to hem A fowl Meschaunce.
- and whanne the kyng thus hadde Ido,
the xij goodemen thanne took he tho 164
which weren Of Iosephes kynrede,
and towardis þe deth he dyde hem lede,
and seide to hem pleynly Anon,
'that ded scholden they ben Everychon ;
but ȝif here Goddis worschepen they wolde,
distroyen he wolde hem bothe ȝonge and Olde.'
- thanne they Answerid him Agcyn,
'that wolden they neuere don In Certeyn ; 172

for drede Of deth, neþer Of oþir thing,
Neuere wolden they forsaken hevene kyng.'
 and whanne the kyng herde here talkynge,
Anon with-Owten More tarynge
 he dispoilede hem Everichon,
 and hors Comanded to bryngen Anon,
 and hem drowh thoruh that Cyte
atte hors Ars ful sekerle,
 To A Cros that Josephes Ordeyned there
 At the Entre of the Cyte In his Manere ;
 and took On Of hem þere Ryht Anon,
 & to that Cros bond him thus son,
 and with grete Malles Of Irne tho
Mochel sorwe he dyde hym do ;
 and so there beten hym vppou þe heved
 that On þe Cros Al his Brayn beleved :
 And thus I-Martered Alle xij they were
 At thyke selve Cros Evene Ryht there.
 So that It happede, With Here blood
 and with here brayn that there stood,
 the Cros Everowned was Abowte,
 that it to be-holden it was gret dowte ;
 So that the Cros be-Cam Al Red
 Of þe blood [pat] was sched In that sted.
 thanne the kyng Agreed he was
 Of the veniawnce In that plas.
 thanne to the Cyte he Entred Agayn,
 and Of tre he fond a Cros ful pleyn ;
 thanne Camanded (*sic*) he Ryht Anon
 that Cros Awey forto be don,
 and ben drawen thorwgh þat Cyte
 bothe Openliche And Ek preve.
 and thus sone As this was don,
 Owt Of his wyt he wente Anon,
 And On his hondis he gan to frete,
 and þere A ȝong Child gan he meete,

*They refuse to
forsake their
Heavenly King.*

176

*So Agre tes
stripes them,*

*draws them
through the city
at horses' heels,*

*to a cross,
which Josephes
had reard,*

184

*and martyrs them
all upon it,*

*so that the cross
is all stained with
their blood.*

192

196

200

*Agrestes order
a cross to be
pulled down and
drawn through
the city.*

204

*Then he goes
mad,
gnaws his own
hands,*

208

213 JOSEPHES BURIES THE 12 MARTYRS. THE RED CROSS. [CH. XLVII.

strangles his
child and his wife,
and kills his
brother. Then

he goes screaming
through the city,

and dies miserably
in the midst of it.

Then the people
send to Josephes,

for they sorely
need good
counsel.

He comes to them
in great distress
for the 12
martyrs,
whom he buries
before the same
cross,

which ever
remains red in
remembrance of
the martyrs,

and is calld the
"Red Cross" till
the time of King
Arthur.

wheche same Child he strangelede Anon,
and Ek his Owne wyf there-Aftyr son ;
Ek his Owne brothir he slowh Also.

thanwe forth In the Cyte gan he to go
Cryeng and belwenge As A fend,
For that the Cristene he dide thus schend,
and Evene In Middes Of that Cyte,
In ful gret myschef þere deide he.

Of this Manere Of deyenge
hadde þe peple gret Merveillynge,
and senten after Iosephes In gret haste,
'that to hem he scholde hyen hym faste,
For Nede they hadden Of Cownsaille,
what thing þat myhte hem best Availle.'

whanne Josephes here-Offen herde telle,
Faste þedirward hyede he hym snelle

with wepyng Of teres, And sorwe of herte,
with strong Angwisch, and sorwes smerte,
Alle xij Martires be berrede there
with hevy herte and hevy Chere,
To-forn the same Cros Al in fere

there As his Cosines I-Martired were.

and that same Cros Abod stille Red

Many wyntres Aftyr In that sted ;
for there Crist so gret Miracles wrowhte
for theke Martires þat hevene so bowhte,

thike Cros chonged nevere the Colowr,
but Algates Red In Everich Owr,

In remembraunce Of the martires twelve
that suffrede deth for god hym selve ;

and that was the Cause, I sey ȝow p'leyn,

that þe Rede Cros was it Called In Certeyn ;
and thus it dured Evere Mo

Tyl kyng Arthowr gan forth to go,
and that the Ende Of Sank Ryal
fulliche be Ended with gret and smal.

212

216

220

224

228

232

236

240

244

Whanne Iosephes had thus I-do,
 and I-beredy the Martyres tho,
 Anon he Ordeynede In Alle haste,
 and Comaunded the Cristen Al so faste,
 Alle the temples to breken Adown
 that In þat Cyte weren In-virown,
 and the ymages to breken Everichon
 that þere weren Mad Of tre other ston ;
 and al that Evere belonged to paynem lawe,
 Anon riht he dide hem down drawe ;
 And In Middis Of that Cyte there
 A chirche Of seint stevene he dide Arere.
 and whanne the Chirche I-Rerid was,
 and the peple I-stablisched In that plas,
 and to Cristene lawe I-browht Agayn,
 thanne wente he thens In Certayn.

248 Iosephes commands the Christians to break down the temples and images of the city ;

252

he builds a church to St Stephen,

256

and having settled the people, he goes away.

260

CHAPTER XLVIII.

OF MOYS'S PRESUMPTION AND ITS PUNISHMENT ; AND OF BRONS AND HIS SONS, AND ALEYN THE GROS.

Josephes leaves Galafort, and one of his company, Brons, goes next him (p. 214). They sit at the Graal-table, with a seat for one between them, and Peers asks that some one may fill it (p. 214). Josephes says that it's left void to typify Christ's seat at the Last Supper, and can only be filled by a holier man than any one there. This, Moys, Symon, and others take as presumption (p. 215), consider as fable (p. 215) ; and Moys says he is willing to sit in it if his fellows will ask Josephes's leave (p. 216). So they go and ask Josephes (p. 216), who warns them that Moys is a sinner, and not fit for it (p. 217) ; but still he gives leave (p. 217). Moys next day sits in the seat (p. 218), and at once Seven Flaming Hands from Heaven cast fire on him, and carry him off to a far place, burning like a dry bush (p. 219). The people repent, and Josephes tells them they shall see where Moys is, some day (p. 219). At Brons's request, Josephes has Brons's twelve sons up before him to ask whether they will be wedded or not (p. 220). Eleven choose wedding, but the twelfth chooses virginity and the keeping of the Holy Graal (p. 220), which Josephes promises him, and then marries the eleven

brothers (p. 221-2). Josephes then sets out through the country, converting Paynims (p. 222). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 223); but the good livers go to service, and are fed by the Holy Graal (p. 224). The sinners, not being fed, beg Josephes to pray for them (p. 224); and he orders Brons's twelfth son, Aleyn the Gros (p. 225), to take the net from the Graal-table, and fish with it in the pond (p. 225). Aleyn does so, but catches only one fish, which the sinners say will not feed a tenth of them (p. 225-6); however, Aleyn, having prayd to God, feeds the whole of the men with the fish (p. 226-7), and is christend by them "Aleyn the Rich Fisher" (p. 227, l. 472), the pond being nam'd "Aleynes Stagne" (p. 227).

*Josephes and all
his company
continue their
journey,*

*and a good man
named Bron is
always Josephes's
companion.*

*They sit together
at the Graal table,*

*but a wide space
is left between
them.*

*Peers (callid Bron
in the French
version) asks why
nobody is callid
up to take the
empty place.*

whanne Owt Of þat Contre he was gon,
and his Compenye with him Echon,

In to A place he Cam pleynly,
And On hyhte Bron wente hym by,
a good Man, & An holy lyvere,
algates with Iosephes wente þere.

So happede it vpon a Fryday
as to-gederis they wente be þe way,

and happede that theke day bothe In fere
at the table of saint Graal seten there,
but betwene hem two sekerly
was a gret spas left Openly,
the spas Of A Mannes sytteng
betwene hem with-Owten fayllyng ;
and Amyddis the table was this spas,
where-Offen they merveilleden In þat plas.

thannte was þere On þat highte Peers,
Cosyn to Iosephes, thus gan Rehers,
"Sire, why ne Clepen ȝe som Man here
that In that place myhte sitten there ?
For so streite here, sire, we Sitte,
and Other goode men At Owre Mete,
In distresse And In Mal Ese,
and þat voide place myhte vs plesse."

"Peers, quod Iosephes thanne Agayn,
This place, I schal telle the In Certayn,

4

8

12

16

20

24

Is Ordeyned here for non Man
 that here I knowe Oþer Aspie kan ;
 but it is don for signefyance,
 Peers, I the telle with-Owten variAunce,
 whanne that Iesus his Sene¹ Made
 Among his disciples to Maken hem glade,
 and In the Middes Sat he there,
 þat signefieth that this Is voide here ;
 and but þe holyere man he be þat I konne wit,
 Elles schal there non Man here syt."

Tho that At thike table were,
 these wordis to presomcioun token there ;
 and tho that weren dwellyng In synne,
 After here Mete ne Cowden not blynne,
 but Ay talkeden Of this Mater,
 and seiden 'it was fable, In here Maner,
 and that A lesyng Iosephes² had I-mad ;'
 thus with-Owten faille they seid :
 "for As Esely A man Myht sitten there
 as In Ony place with-Owten fere,
 Nethir non more peryl scholde he have
 thanne In Anoþer place, but sitten as save."

To this word Assentyd ful foure & twenty
 that of Iersualem weren Only,
 Of wheche, tweyne gret spekeris were,
 that Symon³ and Moys weren Cleped þere,
 & seiden, "lordynges, howe semeth ȝow here
 Of Oure bischope that thus vs doth lere,
 that thike place voide scholde be
 In signefiaunce Of An hy degré,
 And that folye it is to sitten there
 but ȝif a passing holy man he were ;
 how thinkyth ȝow be this qwestioun ?
 Ys it Owther trowthe, Owther Ony Resoun ?
 For he seith it is folye gret,

¹ MS. Iosep'.

² So in MS., but *Symer* afterwards.

28

[¹ Fr. *la chaise*]

32 Josephes says the empty place means Christ's seat,

and only a holier man than any
 that he knows of may sit in it.

36 Some at the table take these words in presumption,
 especially the sinners of the
 company,

who say it is a fable of Josephes's inventing,

44 and that any one might sit there as safely as elsewhere.

48

52 Symon and Moys ask them what they think of their bishop's story,

56

60 [leaf 70] whether it is true or reasonable ?

<p>The other sinners think Josephes's tale is false,</p> <p>but it would not be prudent to break his order, and sit in the seat till they know more about it.</p> <p>Moys undertakes to sit in the seat if they will get Josephes's leave.</p> <p>They tell Josephes that there is a man among them worthy to take the Graal-seat,</p> <p>and ask that he may be allowed to do it.</p> <p>Josephes asks who he is,</p> <p>and hears it is Moys.</p> <p>He is much astonished, as Moys had to be</p>	<p>Ony man to sitten In that set."</p> <p>" Now, Certes, quod the tothir tho, It is ful lik for to ben so,</p> <p>Rathere a leseng than Owht Elles, thus vs thenketh, as he spellis.</p> <p>but Is it not for the beste that we ȝit not breken Iosephes heste,</p> <p>Ne non Man forto Sitten there tyl we knownen more Of his Manere?"</p> <p>" In the Name Of god, quod Moys thanne, And ȝe welen hym preye not-for-thanne that to Morwe I myhte sitten there, I wele It don with Ryht good Chere."</p> <p>" Now, certein, quod these Othere tho, And we wisten ȝe wolden don so,</p> <p>we wolden him preien with good wille, to weten what he wile sein vs tylle."</p> <p>so to Iosephes¹ they Comen Anon, and preiden him faire Everichon,</p> <p>& seiden " A man we han Amonges vs here that Is worthi to sytten there ; wherefore we preien ȝow for Cherite, and for Al Oure worschepe sekerle,</p> <p>that him ȝe wolden let sitten there To Morwen, sire, At his dynere."</p> <p>thanne Iosephes Axede hem Anon</p> <p>" ȝif that Amonges ȝow be swich On that desireth forto sytten there, and is not worthy In non Manere?"</p> <p>" ȝis, forsothe, they seiden Alle, swich grace Amonges vs is befalle :</p> <p>Moys it is, sire, sekerly, ȝoure Owne Cosin and Oure, sothly."</p> <p>" A, quod Iosephes, how may this be ? what tyme Nether his fadir ne he</p>	<p>64</p> <p>68</p> <p>72</p> <p>76</p> <p>80</p> <p>84</p> <p>88</p> <p>92</p> <p>96</p>
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¹ MS. Iosep'.

Ouer the se myhte not vs sewe,
but lefsten behinde Al the rewe
Among the tothere that hadden Miso,
that for sinne with vs myht not go ?
and now ȝe sein that he is so good a man,
and worthy is to sytten there than !
I May it not leven In non degré
that so holy A man he scholde be,
but that it so plese to Oure lord
Of A wikked man to Maken A good."

"Sire, what liketh ȝow forto sein so ?
we knowen him worthy with-Owten Mo
to sitten In that same place,
ȝif it so be ȝe ȝiven him grace ;
and þerfore we preien ȝow Euerychon
that In that place he myhte sitte Alon :
and þere schole ȝe preven goddis wille,
whethir that he be goodman Oþer ille."

"I wele wel, quod Iosephes tho,
that Goddis wille were fully do ;
but I ne kan trowen for non thing
that he scholde ben so good Of leveng ;
ȝit neuertheles suffren wele I
that he sitte there trewely."

And they him thankede Everichon,
and forth to Moys they wenten Anon,
& þere Al to-gederis tolden hym It,
how In þe voide place he scholde syt.
thanne he seide 'he wolde it do,
And þat riht fayn he was þerto.'

Thus Al that Nyht Spoken they no More
tyl On the Morwen at Midday thore.
thanne Comen they to Moys, his felawes Echon,
and seiden "Moys, now mown ȝe gon,
and sitten as ȝe hyhten ȝesterday,
& Ek as to vs alle ȝe gonnen say."

left behind with
the other sinners,
when crossing the
Channel,

100

and now they say
he is become such
a good man and
worthy of that
place !

104

They still say he
is worthy of it,

108

and beg that it
may be proved by
his sitting there.

112

Iosephes cannot
believe in Moys's
goodness,
but says he will
give him leave
to try the seat.

120

124

The next day they
tell Moys to keep
his word,
and take the
empty place.

128

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- thanne Mois seide he wolde it don ;
 and to that part he wente Anon
 where that Iosephes & bron seten In fere,
 and thus to Iosephes he seide there ;
 with so pytows chere to hem he wente,
 Semenge a good man As be his Entente. 136
- Moys comes to
where Iosephes
and Bron sit,

looking very good.
- Josephes warns
him not to try it
if he does not
know himself to
be worthy,
or he will
repent it.
- thannte to him quod Iosephes there,
 "loke be non weye thou sytte not here
 but ȝif thou knowe þe Man worthy,
 Oper ellis it schal þe Repenten trewly.
 For troste the, Moys, now In Certeyn,
 that here non synnere may sitten pleyn ; 140
- "for this place is
the place for
God's Son,

and if thou
knowest not
thyself to be the
worthiest of this
company, I fear
thou wilt be lost."
- for this place doth signefie
 the place Of goddis sene sekerlye,
 þerfore, be war, Er þou here Sitte,
 that þou best worthy thi self wyte
 Of Alle this general Compenye ; 144
- and ellis here to sitten, it were folye,
 and ȝif Oper wise with the it be,
 I drede þou wilt ben lost Certeinle." 148
- Moys is afraid,
but still persists,
- Whanne that Mois this word herd,
 as A man afayed, riht so he ferde ;
 ȝit neuertheles he Answerid Ageyn,
 'that worthy he was þere to sitten Certeyn,
 and þerto he trusted In his degré
 þat Owre lord god not wroth wolde be.' 152
- and Josephes bids
him sit down ;
- 'Come forth anon, quod Iosephes thanne,
 and sit dowun here as a worthy Manne ;
 & ȝif it so be as thou dost schewe,
 we scholen it knownen sone Al this rewe.'
- panne Came forth Mois Anon ;
 betwene Iosephes & bron he gan to gon,
 And þer adoun he gan to sitte ;
 but ful sone he repented itte. 156
- but before he has
sat long
- Moys hadde not longe I-seten there,
 that from hevene Cometh In A wonder Manere 160
- Moys hadde not longe I-seten there,
 that from hevene Cometh In A wonder Manere 164
- Moys hadde not longe I-seten there,
 that from hevene Cometh In A wonder Manere 168

Sevene hondis, to Alle here syht,
 Eche brenneng as brond so bryht ;
 but the bodyes that weren Of tho
 they mihte not se for what to do,
 but this alle they behelden ful wel,
 how fir and flambes they Casten Echedel
 vppon Moys there that he sat,
 there Alle the peple sawh wel that ;
 And þat as lightly he brende there
 as a drye busch whanne it is On fere.
 and vp him lifte tho handes Anon,
 & with him In to þe eyr gonnew they gon
 Al so brenneng as he was,
 and boren him Into a ful fer plas.

whanne they that at thike table were,
 Syen the hondes Awey hym bere,
 they weren Abasched Everichon,
 and to Iosephes they seiden Anon,
 “A, sire Iosephes, now knownen we wel
 that þou seist trowthe Everidel.
 For a gret synne it is to do,
 that Sege to Neyhen Ony mo ;
 For we knownen non Man worthy here
 In that place to sitten there.
 Now, goode sire, and it be ȝowre wille,
 whedir that he is, ȝe wolden vs telle ;
 and whethir he saved Other dampned be,
 that ȝe wolden vs tellen for Charite.”

“here-Offen Certein scholen ȝe be
 whanne tyme Cometh Sekerle,
 ȝe scholen him sen where þat he Is,
 Apertly to ȝowre Eyen with-Owten Mys ;
 thanne scholen ȝe knownen In Certeyn
 whethir he be In Ioye Other peyn.”
 Aftyr this they wolden no More
 Of that Mater Axen Josephes thore ;

seven burning
 hands come from
 heaven,

172

set Moys on fire,

176

like a dry bush,

180 and carry him
 off through the
 air.

184

Then the rest
 are ashamed,

188 and confess that
 Josephes has told
 them the truth,

192 and that no man
 is worthy to take
 that place.

196 They ask whether
 Moys is lost or
 saved,

200 and are told they
 shall see him
 again,

and then they
 will know his
 fate.

204

220 11 OF BRON'S SONS CHOOSE WEDDING ; 1, VIRGINITY. [CH. XLVIII.]

- for Alle Abasched ful sore they were
Of that Syhte they Syen there.
- and whanne I-Eten they hadden Echon,
thanne seide Bron to Iosephes Anon, 208
- Bron asks for
Iosephes's advice.*
- "Sire, Of thing that I schal Axen the,
I preie ȝow þat ȝe welen Conseillen Me."
- "Seith on, Bron, quod Iosephes thanne,
and I wele Cownseillen ȝow As I kanne." 212
- He has twelve
sons,*
- "Sire, .xij. sones I haue, quod he,
that alle ȝoure Cosines seker they be ;
Do hem Comen to-fore ȝow Echon,
and thanne axeth hem be On and On 216
- and wishes
Iosephes to ask
them whether
they will marry
or not.*
- what Maner Of Men that they welen be,
Owther wedded men, Owther speritwalte."
"this schal I wel don, quod Iosephes thanne :"
So let he sende Aftyr Every Manne. 220
- whanne to-forn him, Iosephes, weren Comen Echon,
thanne he E[n]qwered Of Ech be his On,
'what Maner Of Man he wolde be.'
- Eleven of them
desire to be
marrid,*
- So þat .xj. Acorded Into On degre, 224
- 'that wedded wolden they ben Alle,
what Aventure so that hem be-falle ;'
but the .xij. brother Answerid not so,
For 'Oþerwise he thowhte to do, 228
- but the twelfth
wishes not to
marry,*
- and that Neuere wedded wolde he be,
but Al his lyf Chast virgine sekerle ;
and Alle dayes tyl he gan to sterve,
that holy vessel wolde he Serve.' 232
- but to serve the
sacred vessel as
long as his life
lasts.*
- This Ches that brother, as I ȝow telle ;
lo, what grace that hym befelle !
and his xj bretherin I-wedded to be,
for that Chosen they ful Sekerle. 236
- Iosephes
embraces the
twelfth brother,
and makes much
of him,*
- And whanne Iosephes beheld this On brothir,
what he hadde Chosen Aforne Alle the tothir,
he gan him to Clippen and to kysse
ful Often sithes with-Owten Missem, 240

and to the xj seide he thanne,
 "Of ȝow han Chosen Ech Manne
 that A wif wedden wele he.

ȝe scholen it haven ful sekerle,
 For I schal Maryen ȝow Everichon,
 Swiche as ȝe desire here Anon ;
 and God grawnte ȝow grace þat ȝe so do,
 trewe wedlok to kepen for Evere Mo."

To the xijthe brother seide he there,
 "Tweyn thinges han ȝe chosen here :
 the ferste, to kepen virginite ;
 þ^o secund, A Servaunt Axen ȝo to be,

Forto Seruen this holy vessel
 which that is here, Seint graal.

On Of these I graunte ȝow wel ;

þ^o Grete god þ^o toþer ȝow gr[a]unte Ech del,
 That ȝe Alle dayes Of ȝowre Lyve That Mown be,

and him Only worschespen In alle degré ;
 and that ȝowre flesch ne tempted be,
 To non Maner lust Of lecherye,

but that ȝe flen alle maner of fole ;
 therto preyeth God Enterlye.

and for that ȝe han Chosen virginite,
 and Mynestre to þ^o holy vessel to be,

Of On thing I sey ȝow In Certeyn,
 Aftyr my deth scholen ȝe ful pleyn
 the lordschepe Of that vessel have,

It forto kepen bothe sownd and save.

and whanne Owt Of this world þat ȝe scholen go,
 loke ȝe thanne to whom ȝe deliueren it to,
 that he be A man ful Of grace
 & ful Of Goodnesse In Eche place.

this ȝifte, my frend, ȝeve I to the,
 For that thou Axest virginite."

and þere Anon he knelide A-down,
 and thankid Iosephes with good devocioun,

244

and promises
 to marry the
 other eleven

praying they may
 have grace to be
 true in wedlock.

248
 Iosephes
 promises the
 twelfth brother
 (Aleyn)

252

256

that he shall never
 be tempted by the
 flesh,

260

264

and shall serve
 the holy vessel,
 and be its
 guardian after
 Iosephes's death,

and bids him,
 when his time to
 die comes, deliver
 the Graal to some
 other holy man.

272

Aleyn weeps,
 and thanks
 276 Iosephes,

	there anon ful sore wepynge as he to-forn him was knelynge ; So that after the deth Of Iosephes the holy vessel ¹ dide he kepe. [1 MS. vessel]	280
who then marries the eleven brothers.	thanне Iosephes to his bretherin retourned Anon, and hem Maryede Everichon, Eche man Aftyr his Owne wille, thus here Mariages he gan fulfille.	284
Josephes goes further into Britain,	Whanne that Iosephes thus hadde I-do, fortherre Into breteygne thanне gan he go, and with him his Compenye, Into swich place as god wolde him gye.	288
where his company is daily increase by the number of people whom he converts	and non day þere was þat he forth wente that his Compenye Encresede veramente, Som day be xx, and some day be Mo : barefoot Aftyr hym gonnен they to-go,	292
in every place	and forsoken here Richesses Everichon, and forth with Iosephes gonnen they gon. for ȝit Cam he neuere In non plase but þat be him gret peple I-torned wase,	296
by the power of his preaching.	and hem Cast Owt Of Miscreunce be his wordis, swich was his chawnce ; and be the vertv Of the holy gost, whiche þat is lord Of myhtes Most,	300
They come to a barren land,	The strengest paynem þat Evere was, he dide him torne be goddis gras, So þat, thoruh his goode preaching, Euery day his Compenye was Encresing.	304
where there is little food.	Vpon a day as they forth wente, In a wastable Contre veramente, where that was scars of vyaunde, as this storie doth vs vndirstonde :	308
All his company are not worthy to be fed by the holy vessel,	and vndirstondeth ȝe now verament, that Al the Compenye that with him went, Ne weren not worthy Sufficed to be Of the holy vessel Sekerle ;	312

but Manye of hem þat with him wente
weren holy lyveris, and Of good Entente ;
and Oþer that leveden In lecherye,
and In Oþer dedly synne witterlye,
& that here lyf nolde Chongen there
For Sermown ne for non preyere,
but lyveden aftyr lust of here body,
wheche torned hem to gret folly.

for some livd in
deadly sin.
316

320

Thyke day, whanne they Entred were
Into the valey that I Rehersed Ere,
whanne Into the Middis that they weren gon,
A gret stanke foWnden they Anon,
And At the hed of thike stang
they fownden A vessel As they gonne gang,
And A Net þer-Inne, fysch forto take :
thus wrowhte Only god ȝit for here sake ;
and whanne that they to the stang weren gon,
they Casten Of here Clothes riht Anon
For the strong hete that there was,
As theke day happede be Cas.
thanне be-gan Iosephes his servise Anon
As he was wont forto don,
and with him Othere Of his Compenye
that goode lyveris weren trewlye.
and tho that to thike Servise vsed not were,
here preyeres they seiden Amonges hem there,
and preiden to god, for his grete grace,
hem forto bringen Into swich a place
where they myhte haven here sostenaunce
For here leveng, and to his plesaunce.

They come into
a valley with a
great pond in the
midst,

324 [leaf 71]

and at its head a
vessel with a
fishing-net in it.
328

332

Josephes begins
his service with
those of his
company who
are good livers.

336

Theke day Alle the Cristene were
In Worschepingе Of the holy vessel there ;
and whanne they hadden don what they wolde,
Anon they Seten vpon that Molde,
and spredden Abrod vpon here knees
Towaylles and Empty dowbleris,

340

Then they sit
down
and spread towels
on their knees.

348

224 THE GRAAL FEEDS THE RIGHTEOUS, BUT NOT THE SINNERS. [CH. XLVIII.]

- as if to dine; as men that wolden here fast breke,
 down In that Medwe þere they sete ;
 For Othere tables weren there non
 but þut weren mad Of flesch and bon. 352
- [¹ Fr. *perrons*] Thanne Cam On peers¹ with-Owten let,
 that Cosin there to Iosephes was,
 and browhte saint Graal Into þat plas ; 356
 and so þat be vertw of thike holy vessel
 Al the table was fulfeld wel
 Of Alle Manere Of vyawnde
 that herte cowde thenke Oper vndirstonde.
 thus there As Alle these good men sete,
 Fulfullid they were with Alle Manere of Mete ;
 but in place as the Synneris were,
 Non Multiplicacion was not there ; 360
 Of theke forseid holy vessel
 Fulfullid weren they neuere A del ;
 So ne wiste the Synneris what to do,
 For non vyauunde ne hadden they tho. 364 4
- But the sinners
 get nothing
 to eat,
 and do not know
 what to do,
- Aftyr Mete, whanne vpe Resen they were,
 The synful to Iosephes Comen there,
 and seiden "sire, what scholen we do ?
 but ȝif ȝe ȝowre Cownseyl putten vs to ,
 Elles ben we ful Evele be-gon,
 For nethir mete ne drynk haue we non ;
 therfore for vs mosten ȝe preye,
 that we for hunger here ne deye ; 372
 For the vessel vs repleynscheth not here,
 þefore ȝe mosten In Other Manere."
- so they come to
 Iosephes to ask
 him to help them,
 as they fear to
 die of hunger.
- Iosephes tells
 them, "you have
 forsaken God,"
- thanне Answerid Iosephes to hem Ageyn,
 " Now Mown ȝe knownen In Certeyn
 that ȝowre God han ȝe forsake ;
 and whiles that ȝe to God diden take,
 thanne was he to ȝow[re] fadyr ful kynde
 whiles that ȝe him hadden In Mynde, 380
- 384

and sethen that stepchildren that *þe* ben,
he hath þow forȝeten ful Clen.
Now þerfore Ensample mown *þe* take ;
It Nis not Good hym to forsake.
And ȝif styllle With Hym Wolde *þe* han be,
Non thing ȝow scholde han lakked Seckerle ;
and ȝit not-withstondyng Al this,
I schal ȝow Cownsayllen with-Owten Mys,
b'encheson that *þe* han non Relevyng
at this tyme here In Etyng."

Thanne Anon Iosephes gan forth Calle
the xijthe sone of Bron, as gan befallie,
wheche he hadde Chosen to the seint Graal,
where-Offen Maister he made hem with Al ;
whos Name was Cleped Aleyn the Gros,
A ful holy man, And Of gret loos ;
(but ȝit this was not that Aleyn
That of Celidoyne discended pleyn ;
for that Aleyn, kyng Crowned he was,
and so was this Neuere In non plas.)

Whanne þis Aleyn to-fore Iosephes gan gon,
to hym he seide to-forn hem Echon,
"Alayn,—that Of this world shalt be
the Moste gracious Man Of thy degré,—
Go thou to this stange Anon ;
and Into that vessel that *þe* gon,
& take the Net that *þe* finden there ;
Into þe water it Caste In ȝowre Manere,
and taketh fisch for this Meyne,
wherby sosteyned that they Mown be."

This Child dide his Comaundement,
and to þe water wente with good Entent,
and Into the stangne the Net þere Caste,
and to londe drow yt Atte laste.
Whanne they that stooden vpon þe lond,
And there Abyden Goddis sond,

388 and therefore he
has forsaken you ;

392 notwithstanding
this,
I will advise you
as well as I can."

396 Josephes calls for
Aleyn the Gros,
the 12th son of
Bron, who was
the minister of
the Holy Graal

400

(not the descend-
ant of Celidoyne),

404

408

and bids him go
to the pond
and get into the
boat,
and throw the
net into the
water, and catch
fish for the
sinners.

412

Aleyn throws the
net,

420

and when it is
drawn to land
they only find
one big fish in it.

The fish is cut up
and cookd,

and Iosephes
tells Aleyn to
divide it into
three parts,

and put one at
each end of the
table and one in
the middle,

and to pray to
God to have mercy
on the sinners
that they may be
fed.

Aleyn prays with
many tears,

- the Net to þe lond they drowen wel faste,
and there-Inne to loken hadden they haste ;
and but On fysch fownden they Sekerly,
but it was ful gret trewely. 424
- and they boden him ' Asayen Eft sone
ȝif Ony bettere he myhte done ;
For the tenth part Of theke Meyne
with that fisch suffised not scholde be.' 428
- and he seide þat he wolde no More
Into that stangne Comen thore.
- This fysch began he to Cutten Anon,
and Into Certein pecis it don ; 432
- Ek there soden Anon it was,
and Comaunded hem sitten In þat plas.
thanne so diden they Ryht Anon
lik as they hadden Mester Echon. 436
- thanne Iosephes seide to Aleyn tho,
" Wost þou not now what þou schalt do ?
Departe this fisch As I schal þe telle ;
vpon here table thou do it ful snelle ; 440
- At Ech Ende thou sette A Mes,
At the Myddes Another, & not thou ses.
thanne preye to God ful devoutly,
that he wolde Of his grete Mercy 444
- for the schewen grace In this Manere
to the Synful that weren there ;
that thoruh thi preiere fulfilid myht be
thike sinful peple thoruh his pyte,
as thou his servaunt wylt Evere be
to þe holy saint Graal In alle degré." 448
- Thanne began Aleyn forto preye
with teres and with wepyng Of Eye
Aforne the holy vessel A ful gret spas,
Evere beseching God Of his Gras. 452
- Whanne he hadde I-don his preyere,
thanne Iosephes Comaundement fulfilid he þere, 456

and sette this fysch In thre partye
Oppon the Cloth ful Sekerlye.

thannte þere Owre lord wrowhte Miracles Anon
for Aleyn his chosyn, Amonges hem Echon. 460

that with that fysch fulfilde they were,
Al the hole Compenye that was there,
as they Al the world Of Mete
to hem be Ordenaunce hadde ben gete ; 464
and lefte there ful gret plente
Of Relef of that fisch ful sekerle.

and the fish
suffices for the
whole company.

thannte to aleyn token they Ageyn
the leveng Of that fisch In Certeyn ; 468

and there-with ȝoven him A name
Of wheche Evere After he hadde þe fame ;
For Evere after I-Cleped was he
“ Aleyn the Riche Fischere ” sekerle ; 472 “ Aleyn the rich
fisher,”
and so Cleped they him Everychon,
Alle þo þat with þe holy vessel gonne gon.

Aleyn receives
the name which
he retains ever
after,

and from that day aftyre for Ony thing
It was Clepid “ aleynes stagne ” wiþt-Owten lesing. 476 and the pond is
callid Aleyn's

thannte so gret Ioye Amonges hem they made,
that be Aleyn they weren so glade
that non tonge ne Cowden it telle,
Nether Of here Ioye halfendel Cowde spelle. 480

pond.

CHAPTER XLIX.

OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A DEAD MAN BACK TO LIFE.

How Joseph has a “ talent ” or desire to go into another country, and sets out on a Friday to the Forest of Brooklond. There he meets a Saracen knight (p. 228), whose brother is badly wounded, and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 229). Joseph says, of course not, because they are made with men's hands ; but he can cure the brother, though only by God's help (p. 229) ; on which the Saracen threatens him with death, if he lies (p. 230) ; but instead,

a wild lion kills the Saracen as soon as they reach his " Castel of Roch " (p. 231). The men of the Castle bring their dead lord's brother to Joseph (p. 232), who promises to cure him if he will believe on God (p. 233), for the Saracens' idols can help no one, and neither move nor go (p. 233) : try them, and see if they can cure the dead knight (p. 233). Joseph is unbound, and the corpse put before the idols (p. 234). Joseph prays, and thunder and lightning burn and smash the idols (p. 235). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 236), and says that he will believe the Trinity if it will bring his brother to life (p. 236). Joseph prays to Christ ; the brother, Argon, comes back to life (p. 236-7), and all turn believers, and are baptizd (p. 238). With part of the steward's sword, Joseph heals Mathegrans (p. 238), and then, putting it to the point left in his own thigh, he draws the point out clean, as if no flesh had toucht it (p. 239), and says that the pieces of the sword shall not join till Galahad comes (p. 239). Wherefore the sword is held in great honour (p. 239).

Whiles they spoken Of this Mattere,

Joseph tells his son Josephes that he desires to go into another country,

and he starts on a Friday

and goes to the forest of Brookland.

There he meets a Sarrazin, who greets him, and asks who he is,

Iosephe to his sone Iosephes seide there,

" Swich a talent Is comen to Me
that I moste gon Into Another Contre,
thedyr As God me wele lede,
and there I hope ful wel to spedre ;
and to ȝow schal I Retornen ageyn
as hastely as I may, In Certayn."

4

8

Thanne Iosephe from hem departed Anon,
and his weye forth gan he to gon,
as it happede vpon A fryday
To the forest Of Brooklond he took þe way.
and as he walkede In that forest
he say A sarrazin that was ful prest ;
vpon An hy hors he gan ryde,
And Salwed Iosephe that ylke tyde.

12

16

& a while to gederis they hadden gon,
thanne Axede the Sarrazin Of Iosephe Anon
' Of what Contre that he was,
and where he was born, and what plas.'
" Sire, I Am Of Armathie, In Certein,
and thus I walk In Many A pleyn."

20

"how Come þou here," quod þ^e Sarrazin thanne.

and how he came
there?
Joseph says he
is led by God,

"Sire, be hym that mochel good kanne,
that ladde the Children of Israel

24

thorw þ^e Rede se bothe drye & wel:
he Into this Contre hath me browht,
whiche þat knoweth Eche Mannes thouht."

28

"What Maner Of Mester Man Art thou?"

"Sire, I am A leche, I telle ȝow now."

and he is a leech
who can heal all
wounds.

"A leche," quod the Sarrazin tho,

"Canst þou Ony leche-craft do?"

32

"ȝe, sire, quod Iosephe In Certein;

I can helen Alle woundes pleyn."

"thanне with me schalt þou gon this tyde
vnto my Castel here besyde;
there haue I A brothir bothe sik & sore,
that sore I-wondid lith he thore,
and al this ȝer there hath Sik I-be
Of A wounde In his hed sekerle.

The Sarrazin
asks him to come
to his brother,

ȝit Cowde I neuere fynde leche Non
That him Ony Recur Cowde don."

40

"In the Name of god, quod Iosephe tho,
and he aftir me wil do,
and beleven that I wyl say,
he schal ben holpen with-Inne schort day:
Onlych thorwh my goddis Myht
I schal hym keueren Anon Ryht."

who is badly
wounded,
and has been a
year in bed.

"Of wheche god? quod the Sarrazine;
we han foure Goddis, bothe goode & fyne,
Mahownd and TERMAGAUNT, goddis so fin;
ANOTHER hihte Iubiter and APPOLYN,
and non Of these him helpe Conne do;
How Cowdest þou thanne helpen him so,
and be wheche God Of Alle these fowre
Cowdest þou my brothir don socowre."

44

Joseph says he
can cure the sick
man if he will
believe in God.

"be non Of these fowre, quod Iosephe tho,
Cowde I neuere thy brothir Socowr do;

48

"Which god?"
says the Sarrazin;
"we have four—
Mahownd and
Termagaunt,
Jubiter and
Appolyn, and none
have done him
any good."

56

- for here myht may nowht availle
him to helpen with-Owten faille ; 60
- Joseph says
he is deceivd,**
and þerfore disceyved art þou wel Clene
ȝif Ony socour In hem thou wene."
- "That am I not, quod the Sarrazin, certeinly,
For they ben Goddis Endelesly." 64
- Whanne Iosephe herde the Sarrazine so speke.
- Anon to hym thanne he gan Reke,
and seide " wheche goddis ben now tho
that sweche Maistries Connен do ? 68
- for these gods are
made by men,**
thi Goddis ben Mad with Mannes hand,
I do the wel to vndirstand :
- Non more power hauen they Ouer the
thanne thow Ouer hem, ful sekerle." 72
- The Sarrazin says
they are powerful
gods,**
" ȝis, quod þe Sarrazin, In Certein
My goddis ben Of power ful pleyn,
Not Only be here Owne fegure,
but after hem þat ben Mad, I the Enswe ; 76
- not the mere
images,
but those whom
they represent.**
For I wot wel the ymages Mown not do,
but they wheche aftir they ben Mad so
Mown helpe and Socouren Every Man,
Sikerly, Sere, I telle the Can, 80
So Every God aftyr his ymage
Socoureth the peple that ben Of Age."
- Joseph promises
to show him that
they are power-
less,
if he will take him
to the castle.**
" In the Name of God, quod Iosephe tho,
and with the to thy Castel do me go, 84
I schal the schewen al and som
that Alle they han power non,
Nethir to Meven neþer to Go,
Ne thy broþer to helpe neufer the mo ; 88
and therfore deseyved ful Clene Art thou
that so in hem belevest now."
- The Sarrazin
threatens to kill
Joseph if he has
lied to him.**
" Wel Anon, quod the Sarrazyn thanne,
be myn hed, As I am A trewe Manne,
and thou hast mad me Ony lyenge,
thou schalt be ded with-Owten taryeng." 92

- Thus to-gederis forth they wente
al that Morwenyng veramente 96
til It were the Owr Of þe Midday.
Atte the laste that Castel he say ;
ful hye vpon A Mownteyn
that Castel þere stood In Certeyn ; 100
'the Castel Of Roch' I-Called it was,
ful wel walled In Every plas,
and therto þe dices depe Inowh,
deppere Abowtes A Castel neuere man ne sawh. 104
- whanne Iosephe and the Sarrazin Entred were,
Anon A wylde lyown Metten they there,
and to that Sarrazin he went Anone,
and Of his hors pulde him thus sone, 108
and there him strangeleden with-Owten dowte
For Alle his Meyne that stood Abowte.
and whanne they Syen here lord so ded,
Mochel sorwe they Maden in that sted.
- thanне tooken they Iosephe there Anon,
and to preson ladden hym thus son,
and þerto his handes Ibownden him behynde :
thus diden the Sarrazines so fals & vnkynde. 112
and Anon the false Stewarde
with his swerd smot Iosephe ful harde
Into the thygh a ful gret wownde,
that his swerd to-brak In that stownde ;
So that half þe swerd lefte In his thygh,
the wheche to-broken was þere trewly.
Thus with Iosephe ferdan they there
wel falsly In here Manere. 116
- thanне seide Iosephe to hem tho,
" Sires, why faren ȝe with me so ? "
" For we ne haven non Other Encheson,"
thus they seiden to him Echon.
" and whedir thinken ȝe me to lede ? "
" Into A place þere thou shalt be dede." 120
- The Sarrazin
takes Joseph to his
castle, call'd the
Castle of Roch,
- where a lion
attacks the
Sarrazin,
- and kills him, to
the great grief of
his servants,
who take Joseph
to prison,
- and the steward
wounds him in
the thigh,
- so that half the
sword stays in the
wound.
- 124
- 128

Joseph bids them
bring their sick
to him,

and he will cure
them.

Then they bring
their lord's
brother, who was
wounded in the
head,

who promises to
enrich Joseph
if he can cure
him.
But Joseph
laughs at him,

and tells him his
riches are
worthless,

- "Ha, Sires, quod Iosephe tho,
whanne In presown ȝe han me do, 132
Alle the sike Of the Castel bringeth to Me,
And I schal hem helen ful sekerle."
"what Artow thanne, quod they, A leche?"
"ȝe, Sire, he seide with schort speche, 136
I schal hem helen full Certeynle
ȝif that they welen beleven On Me."
thanne browhten they þere lordis broþer In þat sted,
that sore was wownded In the hed, 140
that non leche to-foren helen Myhte.
and whanne that he Cam In Iosepis (*sic*) Syhte,
thanne Axede him Iosephe riht anon,
how fern his hurt was Agon. 144
he seide 'more thanne An hol ȝer;'
thus gan he tellen to Iosephe ther;
"and ȝif that ȝe to me Conne do socowr,
I schal ȝow Maken A man Of gret honour." 148
thanne Iosephe gan to lawhen Anon
Afore the sarrazines Everichon,
"how myhtest þou A Riche man Maken Me?
thou Nart but pore In alle degré." 152
"ȝis, that I haue, quod the sarrazin Agein,
plente Of gold & Sulver In Certeyn;
and therto Manye stones ful precious,
and manye Riche Clothes, and delicious." 156
"Nay, quod Iosephe, this Richesse is nowht,
and that schalt þou wel knownen In thy thowht;
For I wolde weten now Of the,
thowh thou haue Richesse so gret plente, 160
and ley it to-forn the both tope an taille,
& let se what it can the Avaylle."
"Certes, quod the Sarrazin ful snelle,
þer-Offen soth thou dost me telle." 164
"thar myhtest þou se, quod Iosephe thanne,
that thou Nart but A pore Manne,"

- For In this world Is tresour non swich
that Maketh A man half so Riche
As doth helthe, I telle it the ;
how thinketh þe, sire, telle þou Me ?
for Sethen that be Richesse hele might þou not have,
therfore aftir helthe that thou do Crave." 172
"that wolde I fayn, quod the Sarrazin tho,
and I wyste how Evere to do."
"In the Name Of God, quod Iosephe thanne,
I wele the techen now as [I] Canne." 176
"Telle me how, quod the Sarrazin,
and I wele it don wel and fyn."
"ȝif thou wilt On god b beleve,
To Alle helthe thanne schalt þou preve." 180
"In God, quod the Sarrazin Agein,
I beleve ful wel In Certeyn,
and Not Only Oppon On lord,
but On Alle my Goddis with On Acord." 184
"In fowre goddis, quod Iosephe ful hastile ;
whiche foure ben tho, telle thou me ?"
"that schal I do, quod the Sarrazin Agein,
Mahownd and Iubiter Certein,
Appolyn And Ek Termagawnt,
these fowre Goddis holiche ich hawnt."
Anon Iosephe to him spak thanne,
and seid, "thou art the more Folisch Manne ;
For these goddis that þou belevest vppon,
Nether helthe ne bote mown don the non,
Neþer to non Oþer Creature,
ful sekerly I the Ensure, 192
And that schal I proven the here Anon."
"let se," quod þe Sarrazin, that it were don."
"Take ȝe that dede body Anon,
and tofore ȝoure Goddis ȝe him don ;
and ȝif that to lyve he rere him Ageyn
thanne ben they myghty In Certein ; 196
as they cannot
buy him health,
the greatest
treasure of all,
and therefore he
is but a poor man.
Joseph bids him
believe on God,
and he shall be
cured.
The Sarrazin says
he believes in
four gods already.
Joseph says he is
the more foolish,
and offers to
prove the Sarrazin
deities,
by whether they
can restore the
dead lord to life
or not.

If they cannot,
they are false.

and ȝif that they Mown not don so,
Elles ben they false for Evere mo, 204
and thou to blame for thy beleve.
haveth do ; let se Anon this ȝe preve."
“Trewly, quod þe Sarrazin thanne,
that herde I neuere speken Of non Manne ;
that Ony God myhte do,
from deth to lyve a man bringen so ;
ȝit Neuertheles Asayen scholen we
to fulfillen thy wil ful Sekerle.” 212

They unbind
Joseph,

Thanne let this Sarrazin Iosephe vnbynde
his hondis that bownden weren behinde,
but Of his hurt non thing he ne wyste
that þe steward him hadde so thryste 216
Into the hype with his swerd,
where-Offen he was non thing Aferd.

and bring their
dead lord's body
before their gods,
and pray long that
he may live.

and whanne the Sarrazines thus hadden I-do,
here lord to-forn here goddis [they] browht tho ; 220
Everichon they knelede A down,
and preiden to Iubiter And Mahown.

Then Joseph
denounces the
false idols
who cannot help
them.

whanne thus longe hadden they preid there
and Of his lif weren neuere the Nere, 224
thanne Iosephe Gan hem Ascrien Anon,
“ha ! ȝe Cursed peple Everychon !
why worschepen ȝe so this Mawmetrye
that nowht ne may Availen Sekerlye ? 228
weten ȝe not wel they mown not Go,
Ne speken ne Meven Neuere the Mo ;
behold how fairre this ded Man here
Riseth ther vpe for Alle ȝoure preyere !” 232

He prays to
Christ, who sent
him forth,

Thanne Iosephe knelid þere down Anone,
And there to God he Made his bone,
“A thou Iesus God, ful myghty lord,
that hider me sentest be thin Owne Acord 236
thin holy Name forto declare
In Eche Contre and Every whare

- Now, lord, herteliche I the preie
Openly forto declaren thy feye, 240
That thou Woldest here, lord, scheWen thy Myht
Openly here In these paynemes siht,
this Caytevous peple that deceyved ben
thorwgh mysbeleve, lord, As ȝe wel sen." 244
Thanne Anon Iosephe the Erthe gan kysse,
and vpwardis he dide hem dresse,
and seide, " lordinges, beholde ȝe here
Of ȝowre Goddis here the powere,
and here strenkthes Anon Ryht,
For they ben nethyr of power ne Myht."
thus sone with-Inne A lytel spas
Jesus Crist þere schewede his gras ; 252
for þere the hevene Openede Anon,
and As sparkelis Of fyr þere Owt gonue gon,
and þe Erthe be-gan to qwake,
and Al the firmament to wexen blake ; 256
So that the Sarrazines Everichon
wenden to han deid there Anon.
than Cam there thondir & lyhteneng A-down,
and brenden Alle tho ymages In virown ;
and ek hem On smale peces to-brak,
& so they stonken with-owten lak,
that alle they thowhten ded they were
For þe grete stench they felten there ; 264
Except Iosephe there Only,
Alle ouercomen they weren Sekerly.
And whanne they were comen to memorie Ageyn,
Thanne Iosephe In this Maner gan seyn, 268
" Now the sothe here mown ȝe se,
what myhtes ȝoure goddis han sekerle,
For there Nis non may helpen Othir,
Nethir non Of Al this fothyrs ; 272
and lik As brend here they be,
So scholen ȝe Alle ful sekerle ;
- that He would
show his power
on these deceivd
people.
- Joseph bids the
people see the
proof of their
gods' weakness.
- The heaven opens,
the earth quakes ;
- a great storm of
thunder and
lightning comes
on, and the idols
are struck and
destroyed.
- Joseph says,
now you see your
idols cannot even
help themselves !

but ȝif ȝe tornen ȝowre CreAunce,
Elles to ȝow schal Comen Mischaunce." 276

The wounded
man asks Joseph
what his name is,

Thanne seide he that hurt was,
to Iosephe, there in that plas,

"Sire, he seide, how hyptest thou?"

"Sire, quod he, Iosephe am I clepid now." 280

and if he is not a
Sarrazin?
Joseph says he is
a Christian,
and believes in
the Trinity.

"what, art þou not a sarrazin thanne?"

"No, quod Iosephe, I am A Cristene manne,
and beleve On fadir, sone, and holy gost,
wheche is but On god of mytes most." 284

"thannte, quod this Mathegrans þe sarrazin, tho,
In thre Goddis thou belevest Also?"

"Nay, quod Iosephe, that may not be,
For but On god they ben Alle thre; 288

And þerto so myhty and so ful of powste
that the dede to lyve Areren welen he,
and ek, Alle tho that false be,

Trewe he kan maken hem sekerle; 292

and there Nis sinnere non so gret
that he ne wile hem Clensen As sket,
and As myhty god he wile him preve,
To Alle tho that On him beleve; 296

for wel mown ȝe sen be ȝoure goddis here,
that he is lord Of so gret powere."

Mathegrans the
Sarrazin says he
will believe also
if his brother can
be restored to life.

"Serthes, quod Mathegrans thannte,

Sire, I hold the for a trewe Manne, 300
and ȝif he my brothir to lif wele bringe,
I say ȝou, Iosephe, with-owten lesinge,
I schal neuere On Oþer god beleve,
but Only On him, and þou this preve." 304

Whereat Joseph
is glad,

And whanne Iosephe herde him so say,

a ful glad Man he was that day;
Anon to the Erthe he knelyde Adown,
and there he made his Orysown: 308

and begins to
pray to God,

"O thou God that Alle things wrowhte,
And Al this world thou Madest Of Nowhete,

- The sonne, the Mone, and the fowre Elemens,
and Of A virgine to be born with-Owten Offens, 312
and Sethen On Croys I-don thow were,
and there-vppon I-stongen with a spere,
that so suffredist þou tormentes Manye & felle,
thy peple to beggen Owt Of helle ; 316
and thanne from deth to lyve þou Ryse Ageyn
Of thin Owne Myht, Lord, In Certeyn :
So worththily, goode lorde, schewe Miracle here,
thorwgh thy myht this dede man to Arere, 320 to restore the dead man to life.
that Al this peple here, lord, May se
thy werkyng and thin dignete."
- Thanne Iosephe gan him vpe forto dresse,
and not longe After, with-Owten les, 324
the dede Aȝen to lyve he Ros,
and After to Iosephe Anon he gos,
and knelid A-down and kyste his feit
Aforne hem Alle, and not ne leet, 328
and seide to hym Aftyr his Owne lyst,
" welcome, seriawnt Of Iesu Crist,
that God Of the Croys thou took A-down,"
(thus he seide with A gret Sown,) 332
" that God Amonges vs the hath sent
vs for to Cristene verament,
to bryngen vs Owt of Endeles peyne,
therfore Art thou Comen In Certeyne."
- whanne Iosephe sawh hym so Aryse,
he Made to God A worthy sacryfise,
and wepe for Ioye and for pyte,
that Alle the peple there myhte it se ; 336 who had come to save them.
- And seide to hem that Abowtes him were,
" Now mow ȝe wel knownen and sen here
that he is God Evere pereles,
and Of Alle bowntes he doth not ses." 340 Joseph weeps for joy and pity.
- " Now forsothe, quod Mathegrans tho,
It Is ful trewe thou seist me to,

- for Neuere hens forward I ne schal Certeyn
On non oþer God to beleven ful pleyn ; 348
For now knowe I wel that my brothir Argon
from deth to lyve here he is I-gon
Onleche thorwh thy goddis powere ;
For now knowe I God with-Owten pere." 352
- Argon's men**
- desire Joseph to forgive them,
- and are all baptizd.
- The steward confesses how he stabbd Joseph,
- and left half the sword in his wound.
- [leaf 73]
- Joseph says he will be heald by the grace of God, but Mathegrans shall be cured first. He sends for the remnant of the sword, heals Mathegrans with it,
- for Neuere hens forward I ne schal Certeyn
On non oþer God to beleven ful pleyn ; 348
For now knowe I wel that my brothir Argon
from deth to lyve here he is I-gon
Onleche thorwh thy goddis powere ;
For now knowe I God with-Owten pere." 352
- Thanne Alle the Meyne that In þe Castel were,
anon to Iosephe On knes fillen there,
And with lowd voys Alle gonnen they Crye,
" lord Iosephe, On vs thou haue Mercye ! 356
Of Oure Misbeleve And Miscreaunce,
Goode lord, On vs þou take non veniaunce,
and Neuere forward from this day
we scholen werken Aȝens thyn lay ; 360
þerfore, good Iosephe, so wisse vs here,
and we it scholen fulfillie In Alle Manere."
Thus they of the Castel Everichon
weren there Christened forsothe Anon. 364
- whanne þe steward beheld Al this there,
that so hadde hurt Iosephe In swich Manere,
Openliche there he it be-knewe,
And ful sore þere-Offen gan he rewe, 368
And how the swerd In him broken was,
And the halfendel lefte In that plas,
& þe Remenaunt scholen ȝe þere fynde
In his hype with-Owten lesyng. 372
- Thanne this Mathegrans Dyde serchen Anon,
and in his hype they it fownden thus son,
" A, Sire, quod Mathegrans, telle thou Me
how of this hort helid scholen ȝe be." 376
- " wel, quod Iosephe, be goddis help Certeinle ; .
but ferst of ȝoure wounde hely[d] Scholen ȝe be."
thanne the Remenaunt of þe swerd he let bringen Anon,
and to Mathagrans wounde leide it thus son ; 380
thanne thussonne I-helid he was
Aform that peple thoruh goddis Gras.

thannte leidde he þat swerd to his Owne wondre ;
the poynt thus sone Owt Cam In A stownde,

384

and draws the
point out of his
own wound,

More whittere, more fair, and More Cler

An hundred part thanne it was Er ;

Not A drope Of Blood ne was there On,
and that they Syen Every-chon,

388

without a stain of
blood.

as thowh neuere In the flesch it hadde be,
where-offen the Merveilleden ful sekerle.

Of this, gret wondir gonue they Make ;

thannte Iosephe the swerd On honde gan take ;

392

“ ha ! swerd, neuere Ioyned to-gederis schalt þou be,
tyl Into his hondis thou Come ful sekerle,

that the Aventures of the saint Graal

To An Ende schal bringen hem Al ;

396

The sword shall
never be joind
together again till
he comes who
shall end the
adventures of
St Graal.

and As sone as he þe taketh on honde

to-gederis schalt þou Ioyne thoruh goddis sonde ;

for this Ende that In My flesch was,

Tyl that tyme schal neuere Comen In plas.”

400

Thus Iosephe with the swerd there wrowhte ;

and ful faste to him thanne they sowhte,

so that Cristened the weren Everichon

Al so faste renneng As they myhten gon.

404

Then Joseph
baptizes all the
people,

And Agrons, viij dayes aftyr levede he

Among that peple ful Certeinle.

thannte whanne Iosephe scholde go,

the swerd he betook hem tho,

and they it kepte In Cherte,

and gret worschepe it dide that Meync.

408 and leaves the
sword with them,
where it is held
in great honour.

CHAPTER L.

OF JOSEPH'S FURTHER ADVENTURES ; AND OF THE CRIMES OF CHANAAN AND SYMEN.

Joseph starts for the Forest of Darnantes, and by a great water finds his people, who cannot pass over it (p. 241). They pray to God, and soon see a White Hart start out of a bush, attended by Four Lions (p. 242), which leads them

all over the water, except Chanaan (p. 242-3). Chanaan's eleven brothers beg Joseph to help their brother over (p. 244), and so Joseph walks over the water to him, and offers to take him back (p. 244); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 245). However some fishermen soon after bring him over (p. 245), but they, Joseph says, are Pagans, and shall perish soon; as they do, in a tempest (p. 246). Joseph then promises the people they shall see where Moys is (p. 247). Peers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 247); and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 247-8), and that Christ shall appear "angerly" to Launcelot and Modred in Arthur's time (p. 248). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 249); and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessend (p. 249), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit orderd them to give him up, and they dropt him at once into that fire (p. 250). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 251). While Moys talks to his father Symen (p. 252), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 252-3), so that Moys is relievd of almost all his pain (p. 253), though he must stop where he is till Galahad comes to release him (p. 253-4). He begs Joseph to go through the country and convert the people (p. 254); and so Joseph goes on through Scotland, which got its name from King Elcose (p. 254). At supper, all are fed by the Holy Graal, except Chanaan and Symen (p. 254-5), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 255); and so Symen agrees to take vengeance on Peers, and Chanaan on his brethren (p. 256). Chanaan accordingly kills his twelve brethren (p. 257), but Symen only wounds Peers with a poisond knife (p. 258); is caught, taken before Joseph, and confesses that Chanaan murderd his brethren (p. 259). Joseph prays for vengeance on Chanaan (p. 260), but is told from Heaven to do judgment himself (p. 260). He insists on his Company deciding the sinners' fate (p. 261); and they bury Chanaan and Symen in two pits "up stonding even to the chynne" (p. 262). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 262), but whither "my maister Sire Roberd de Borron" says not here; it will appear hereafter (p. 262).

Joseph leaves
Argon's castle.

Thanne parted thens Iosephe Anon
Al so faste As he Cowude gon,

& In his Iorne forth wente sekerlye
there As he hopede to fynden his Compeny.

And so As that it him happede so tho
thoruh the forest of Darnantes gan he go ;
and whanne thens owt that he was past,
To A gret water he cam In hast,
the wheche was bothe depe and brod ;
there fond he his felawes þat þere Abod,
and In non wise Mihten Over pase
til he was Comen, swich was here grace,
that there Rested hem Everichon
to Abyden som passage Over to gon.

and whanne that Iosephe they gonue to se,
ful Mochel Ioye Maden that Compene,
and Aȝens him they wenten Everichon
Al so faste As they Cowde gon.

“A, sire Iosephe, welcome ȝe be !
vs behoueth Conseil to taken Of the
whether we scholen this water pase,
Owther Abyden here In this place,
for here is Nethir schype ne galeye
that we mown In gon feithfullye ;
and this water so depe and perylows Is,
that we it ne doren taken I-wys,
and owre Maister the Bischope here
Abideth ȝowre Comeng with-owten dwere ;
And now that ȝe be Comen vs to,
Alle We hopen the bettyr Ouer to go.”

“ȝe, quod Iosephe to hem thanne,
I schal ȝow Conseillen Every Manne
to knelen A-down vpon his kne,
and preie to that lord In Maieste,
In worschep Of whom hedir we be gon,
that he vs socowr wolde senden son,
and schewen vs here som Tokenenge,
Ouer this water vs forto bryngē.”

GRAAL.—VOL. II. 16

Joseph goes on
his way to seek
4 his people,

passes through
the forest of
Darnantes,

8 and comes to a
great lake, where
his company are
all waiting till he
comes to cross
over the water.

12

16

They rejoice to
see him,
20

24

and ask him to
tell them how to
cross the deep
and dangerous
lake.

28

32

Joseph advises
them to kneel
down and pray
for a sign as to

36

what they are to
do.

- Thanne thus Anon gonen they do
 As Iosephe there hadde tawht hem tho, 40
 and þer Anon they knelede A-down,
 And to God Maden here Orisown,
 'Over that water hem to bringe,
 and þer-offen hem to sende som tokenenge.' 44
 They pray from prime until midday,
- thus In here pre[er]es Abyden they there
 from prime Into Midday Al In fere,
 and Evere Abyden the sonde Of god Almyht.
 So Atte laste hadden they An In syht, 48
 that Owt of a lytel busch there beside,
 Owt Syen they Comen At that tyde
 A lytel hert that was snow whit,
 a ful faire beste to here delyt, 52
 & abowtes his Nekke A Chene Of goold,
 led by four lions. and with him fowre lyowns gonen they behold,
 On be-hinde, Another him to-fore,
 & on Eche side On, & so ladden him thore ; 56
 and as Cherly þ^e liowns this hert gonre kepe,
 As the modir the Child lulleth On slepe.
 thanne these bestes Aprochede hem Anon,
 They pass through the people, and take the water.
- and thoruh the peple these liouns gonre gon, 60
 with-Owten blemscheng Of Ony Man.
 Anon there Iosephe thowhte than,
 whanne the hert þ^e water say he take,
 and the lyowns him folwed as hire Make, 64
 Then Joseph bids the company follow him boldly,
- than seide Iosephe to þ^e peple Anon
 "Seweth ȝe me now Everychon,
 And Alle Sawf scholen we be
 that Ouer this watyr wile folowen Me." 68
 So that the water they Entred Anon,
 and Alle Sawf Ouer gonre they gon,
 Al so drye As vpon A Roche Of ston,
 In so stedfast beleve the weren Echon.
 thus pasten Alle that Compenye,
 Except On ful Sekerlye,
- and they pass through the water safe and dry,

thorwh verray grace and goddis powere,
Faire Al Ouer pasten they there.

76

Thus pasten they that water Every Man,

Except On that hyhte Chanaan ;

and this Canaan that was thore,

Of Ierusalem he was I-bore,

and twelve bretheren hadde he,

that with Iosep pasten sikerle.

and whanne Ouer that water they weren gon,

and parceyved þat here brothir thanne Anon

was beleft On the tothir syde,

thanne Mochel mone they maden þat tyde,

and to Iosephe thanne faste gonue they go,

and hertely besowhten Iosephe tho ;

“a, goode sere, that ȝe wolden vs telle

how this Aventure here befelle,

that owre brothir is vs behinde ;

how may this be, and be what kynde ?”

84

88

92

except one man,
callid Chanaan,

80 who was of
Jerusalem,
and had twelve
brothers with
Joseph.

His brothers ask
why he is left
behind.

“ wele ȝe weten the skele why,”

quod Iosephe to hem Certeinly ;

“ alle discharged Of synne ȝe be,

and so nys not he ful sekerle ;

96

Joseph explains
that he is not as
they are,
purgd from sin.

wherfore hym behoueth to Abyden there,

for with vs myhte he not Comen In non Manere ;

and ȝif he hadde, I-sunken scholde he ;

therefore best for him is there to be ;

For ful gilty doth he hym knowe,

that he ne myhte not passen forth in this Rowe.”

100

and he would have
been drownd,
therefore he is
better where he is.

Thanne gonue the bretheren to wepen Echon,

and to Iosephe they maden Mochel Mon ;

“ ha, goode Sire, how scholen we do,

that Oure brothir ne myhte Comen vs to,

for he is [t]here In stronge Contre,

and fer from his frendes sekerle ;

and he¹ socour hath he Ryht non,

A, goode Iosep, how scholen we don ?

104

Chanaan's
brothers lament
that their brother
is left in a strange
country

108 away from friends
and help,
[t]here

and they love
him so dearly
that they pray
Joseph to bring
him over,

else they will die
of sorrow.

Joseph is so sorry
for them,

for they are good
men and true,

that he says he
will do it,

though it may
lead to harm.

Then he crosses
the water again,

tells Chanaan if
he had livd as
well as his
brothers
he would not
have been left
behind.

Then he bids him
follow him,

And þerto ful fer from his Contre ;
and we his bretheren ben Sikerle, 112

for hym loven we ful Enterly
As the flesch and blood of Oure Owne body ;
therfore, goode Iosephe, for Charite,
helpeth that Ouer comen weren he ; 116
Oþer elles for sorwe we scholen deye
certainly, Iosephe, and In feye,
ȝif that we gon owt of this Contre
but ȝif that he In Owre feleschepe be." 120

Thanne thus wepinge Alle they preide,
and thus to Iosephe Alle they seide.
of hem Iosephe hadde gret pyte there,
For þat Alle good men they were ; 124
and ful Of prowesse Ek therto,
whanne that Ony thing scholde be do.
thanne seide Iosephe ful Curteislye,
"for ȝoure love I schal it don trewelye ; 128
and ȝit trowe I bettere that he were,
& that to vs he Come not here ;
and be hym more Evel may Comen vs to ;
Neuertheles ȝoure wylle ȝit wile I do." 132

So that to the water Iosephe Aȝen wente
forto fullen here Entente,
and vnto the water he gan to go,
to þe tothir side that he cam fro ; 136
And thanne to Chanaan seide he,
"Now thin Owne levynge here myhtest þou se ;
and ȝif In as good lif thou haddest I-be
As thy brethren Aren Sekerle, 140
thanne haddest þou not beleft here
Sekerly, Kanaam, In non Manere."

thanne took him Iosephe be the hond,
and thus seide, As I vndirstond,
"Come On, Chanaam, and sewe thou me,
and sawf and seker schalt thou be." 144

and whanne to the brinke they weren gon,
 thanne to Iosephe he seide Anon,
 "this watir it is bothe depe and blak,
 I ne dar not þer-Onne gon with-Owten lak ;
 with-Owten A schipe other A galeye,
 lest I scholde perschen, Iosephe, In feye."

148
152

but Chanaan is
afraid to cross the
water without a
boat.

" Certes, quod Iosephe to him Ageyn,
 It nis non wondyr In Certein
 thowh þou In this water deidest here,
 Sethen thou Trostest non bettere In Goddis powere; 156
 Therfore here schal I leven now the,
 and to thin bretheren gon wile I Aȝe ;
 and Merveille þe not thouh þou longe here Abyde,
 for here mythest þou dwellen A long tyde;
 til fischeres here Comen seiling be the,
 þe Over to bringen ful Certeinle."

Thus In this Maner Iosephe gan forth to pase,
 And Chanaam lefte stille In that place.

160

fishermen take
him over.

164

Joseph goes back
without him,

168

to the great grief
of Chanaan's
brothers.

172 [Fr. marouner]

176

Fishermen bring
Chanaan over,

180

and his brethren
rejoice, for they
love him dearly.

For him lovede they Al so dere
as bretheren Owhten to loven In fere. 184

Joseph welcomes Chanaam, and tells him of the great wickedness of the fishers who brought him over;

whanne that Iosephe Chanaam gan se,
“Chanaam, he seide, welcome þe be !
Chanaam, I kan the tellen tydylnge :
they that the hider dide bryngé,
they weren so wykked In Alle degré
that Alle Goodnesse from hem doth fle,
and þerto so sorwefullly ben they be-gon,
and that schalt þou sen here Anon ; 192

they are to perish,

For Alle I-persched they scholen be,
that Al this peple here schal se ;
and that schal ben here Gwerdown,
for here Ouer bringeng *with* good resoun ; 196

for they are paynime miscreants,

for they ben paynemes Mescreauns,
therefore hem schal happen ful wondir chauns,
for they wrowthen Agens Goddis wille,
hider the to bringe, I sey the tylle ; 200

and the sea is to swallow up both ship and men.

and, for his Comandement that they han broke,
In strong presoun they scholen ben stoke ;
and hem Alle Swelwen schal the see,
bothe schipe and Man ful Sekerle,
and that schalt thou sone beholde
þif it be soth that I the tolde.” 204

Then a storm rises,

Whanne Iosephe hadde told hem þis tale,
þer be-gan sorwen wi-th-Owten bale ; 208

and great waves overwhelm the ship,

For so gret A wynd þere Ros Anon,
and Ouer that water it wente ful son,
and Made þer-Inne Manye A ful gret wawe,
so þat Ech Ouer gan Ouerthrawe, 212

and all therein perish.

and dreinte this vessel there Anon,
so þat persched they weren Echon,
that Alle Iosepis Meyne þere beheld
lik as he behyhte hem In that feld. 216

Whanne they Alle this wondir hadde sein,
To Iosephe they Comen Anon Certein,

and seiden, "sere, what scholen we do ?
 Scholen we now Ony ferthere go,
 Oper scholen we stille Abyden here ?
 ȝe, Sire, and we Al In fere."
 " Into A forest scholen we pase,
 and þere scholen we sen, be goddis grace,
 In what place that Moys is Inne,
 As I behyht ȝow Er that I blynne."
 "Sire, quod they, scholen we thanne se
 Moys Owre brothir, where þat he be ?"
 "ȝe, quod Iosephe, that scholen ȝe
 Mois here sen In Alle degré."

220 Joseph's company
ask what they
are to do next,

224 and are told they
must go into the
forest,

228

where they shall
see Moys.

Thanne from that place wenten they Anon,
 and toward the forest of darmandes they gon̄ne gon. 232

Thanne Aleyn, that Fyschere Clepid was,
 and Bron and Peers In that plas,
 and faste to Iosephe gon̄ne they gon,
 And þere to him seiden thus Son,

236

"Sire, telleth vs for Charite

what signefiaunce þat this May be,
 Of this hert and fowre lyown

Alain and others
ask the meaning
of the white hart
and the four lions?

þat thus here wenten With-Owten distroctiouns." 240

"Sires, quod Iosephe to hem thanne,

I schal ȝow tellen As þat I Canne :

It is Of God the signefiaunce,
 that to his disciples wile maken demonstraunce

It is a token from
God for those who
have forsaken sin.

For ȝe that In Synne hauen be,

and forsaken It Certeinle,

and ben I-Comen to A newe kende ;

what I schal now sein, take ȝe In Mende,

244

why that In An hert he gan him schewe ;

vndirstondeth my Resouns vpon A rewē.

It is a token from
God for those who
have forsaken sin.

248

" Of an hert, the kynde Evere It is,

From Age to ȝongthe to tornen I-wis :

Ryht so dyde Iesu Crist ;

From deth Aros, As ȝe wel wyst,

The hart repre-
sents Christ,
who rose from
the dead,

as the hart re-
news its youth.

The whiteness
represents his
mother and his
purity from sin.

The chain shows
his humility.

The four lions are
the four evange-
lists who wrote
his works and
miracles.

As Christ hath
appeared
blessedly to us,
he shall appear in
later times
angrily to two
men,

Lancelot and
Modred.

Joseph's company
pass into the
forest of
nantes,

- that Is God and verray prophete,
that On the Cros his lyf dyde lete. 256
- and be his whitnesse, vndirstondeth þe
his Modris and his virgynyte,
whiche non Of hem Entachched was
with non Maner Synne In non plas. 260
- and be his Chayne vndirstondeth þe,
that signefieth hvmylyte.
- “ and be þe fowre bestes In his Compenye,
the fowre Evangelistes signefyen sekerlyc, 264
that Alle his werkis wreten Echon,
and Of his blessid Miracles Manyon
that here Amonges vs wrowhte he,
As thowh A dedly man he hadde be. 268
- “ Thus be the white hert vndirstonde þe
Crist In his holy virginite ;
and be the fowre bestes Also
the fowre Evangely[st]es þat with him gonne go, 272
that these Ouer this water Owre Condyt hath be,
As Openly here Alle Mown þe se.
and as blessedly As he aperith to vs here,
As Angerly schal he In Anothir Manere 276
To tweyne persones In tyme Comenge,
be Arthures day that schal be kynge.
and whiche two that they scholde be ;
On schal ben lawncelot ful sekerle ; 280
And the tothir, Mordret schal ben his Name,
that schal ben A man Of a wondirful fame ;
And Into that tyme In Certein
In this Semblaunce Aperen will he not Ageyn.” 284
- Thus As they wenten forth Talkyng,
Into þe forest of Darnauntes began hem bryng ;
and whanne with-Inne that they hadden gon
The space Of two Miles there Anon, 288
and Iosephe that Algates wente to fore,
Into A weye he tornede thore,

- and him they Seweden Everichon
 Al so faste As they Cowde Gon, 292
 Tyl they Comen In to A gret Valey
 where As A gret hows syen they.
 And Whanne they Comen to that Entre,
 Al Open the gate þere fownden he ;
 but Nethir Man ne womman syen they non
 that In wolden hem letten forto gon.
 thanne forth Iosephe Innere wente,
 And Al his Compenye veramente, 300
 And In to An halle he gan gon,
 þere him they foleweden Everichon.
 thanne A gret fyr syen they there,
 that As briht brende And as Clere
 thowh Alle the bussches þere In Erthe hadde be
 vpon A fyr I-set ful Sekerle.
 And whanne this fyr that they Sye,
 Thanne Axeden þei Iosephe In hye 308
 'what myhte signefie that ilke fyre.'
 thus sone A vois thanne gonnен they here,
 and so lowde it gan to Crye
 that Alle they it herden Sekerlye,
 "holy fadyr Iosephe, Goddis knyht,
 Fulfil with the Grace Of god Almyht,
 that thou woldist Onlyche preyen for mo
 To that good lord In Maieste,
 Myn Angwisch that he wolde Aslake,
 whiche I Am more worthy to take ;
 but ȝit þat he wolde Of his Mercye
 My peyne to Aleggen In som partie." 320
 and the voys þat there thus spak,
 Owt Of þer fer it Cam with-Owten lak.
 thanne seide Iosephe, "fain wold I preye
 ȝif I wiste my lord not forto Anoye."
 "A, quod the vois, In Alle wyse
 For me þat ȝe wolde preien In ȝoure Gyse ;
- where they find in
a valley a great
house,
- with open gates,
- into which they
go,
and follow Joseph
into a hall,
- where burns a
great fire.
- Then a voice cries
out of the fire,
- and asks Joseph
to pray for him,
- that his pain
may be reliev'd by
the mercy of God.

& be ȝoure preiere my peyne I-legged schal be,
thus troste I, Iosephe, Certeinle. 328

Joseph bids him tell how it is with him,

whether he is saved or lost.

He says he still hopes to have grace through the mercy of God,

[¹ MS. his]

though he sat presumptuously in the seat of Christ,

therefore devils carried him off and were taking him to the dungeon,

when a holy hermit saw them,

and made them drop him,

"Do me to wetene," quod Iosephe Ageyn,
"whethir þou schole to blisse Oþer to peyn,
Owþer Evere Mercy that þou hopest to have
Of thy Creatour that may the Save." 332

"I ne have not don so gret Trespas
that I ne hope to haue bothe Mercy and gras :
For his Mercy, so gret It is
to Alle tho that don Amys, 336

and they repente[n] hem of hir¹ Misdede,
Anon to Mercy he wele hem lede.
but now knowe I wel that thilke same se
that I Inne sat be presomtweste, 340
It Is that same sege to mene
where as God to his disciples Made his Sene ;
And I As A fals Synnere

And dedlich man wolde sitten there ;
wherefore On Me God took veniaunce
for myn desir & myn Mischaunce,
how from the table þat I was left,
And with Ministres Of helle from ȝow Reft, 348
that streyht with hem I scholde han gon
Into here depe donioun Anon.

"And whanne they Comen Ouer this forest,
happede An holy man Is here be west, 352
An holy Ermyt, & A Religious,
As he walkede Owt Of his hous,—
and xxxij wynter Ermyt here hath he be,
A ful holy man In Alle degré.—

And whanne he sawh hem me so bere,
Anon hem Alle he Coniowrede there
so that here they leten Me falle,
so faste thermyt On hem gan Calle,
and seide, 'leve ȝe this Man that ȝe here bere,
For Ouer him haven ȝe non powere ; 356

For he ne hath not *ȝit* so Mochel Misdo,
 To Endles peyne fortgo.
 For *ȝit* Mercy schal he have,
 And his Sowle schal *ȝit* be save.'
 but this same fyr belefte with Me
 In signefiaunce Of lecherye, As *ȝe* mown se ;
 and thus schal Abyden here
 tyl there Come A knyght Of gret powere,
 That the Aventures Of the saint Graal
 To an Ende schal he bringen Al ;
 and hider fortvne schal bringen him to Me,
 This Merveille here that he schal se ;
 and be the helpe Of that holy knyght,
 Owt Of this fyr he schal be dyht.
 And thus the Good man here me tolde,
 For In that place Sitten I wolde.
 whanne þe Enemyes herden him so speke,
 Anon faste from Me gonnen they to Reke,
 and leften me thus In this degré
 In this same Manere As *ȝe* Mown se."

Thanne bespak Alein the Gros Anon,
 to him that In the fyr was thus son,
 and thus seide, & In this Manere,
 To him þat In the fyr was there :
 " What Art thou that I there Se ?
 whethir Man Oþer womman, telle þou me,
 that the Certein Myhte I knowe
 Of Alle this thing vpon A rowe."
 " Ha ! Ha ! Aleyn, quod thanne the voys,
 I am thy Nygh Cosin that is here, Moys,
 That here In this fyr doth brenne
 For the Sege that I sat Inne,
 As *ȝe* Alle gonnen there Se ;
 there-fore this peyne is dyht to me ;
 and þerfore, Aleyn Cosin, I preye to þe
 that thou wost¹ to God preyen for Me,

as he had not
stund so as to be
lost,

364

but the fire is to
remain on him
till the good
knight comes who
shall end the
adventures of the
Graal,

368

372

who shall deliver
him from the fire.

376

380

384

Then Aleyn asks
the man in the
fire, who he is ?

388

The voice answers,
" I am thy cousin
Moys,"

392

and asks Aleyn to
pray for him...
[I ? wolt]

396

- for I knowe wel that ȝowre preyere,
Of God schal be herd, As lef and dere." 400
- Whanne that Symen¹ herde this word,
that faste be Iosephe thanne there stood,
with a lowd vois he² gan to Crye,
and hym Axede there An hye, 404
- "Art thou Mois that Art here,
that lyest & brenst here In this fere?"
"that I am, fadyr, Sekerly ;
and ȝit wers hadde comen to my body 408
- Ne hadde the holy preiere ne be
Of an holy Ermyt ful Sekerle ;
and thus, fadyr Symen, with-Owten les,
To peyne hadde I gon Endles. 412
- thus to ȝow And to Chanaan now I seye,
hens forward þe bettere to ben In feye ;
For wete ȝe wel, that be Synne
and ȝe greven Owre lord there-Inne, 416
- In Grettere peyne scholen ȝe dwelle
thanne I here fele In flesch Oþer felle."
- "Sone Moys, quod Symen tho,
In what Manere now may I do, 420
- from peyne me to kepen In al degré?"
"Fadyr Symen, I schal tellen the :
with ȝow han ȝe A bodyly leche,
that Alle goodnesse he will ȝow teche ; 424
- with ȝow han ȝe that holy Bischope
that may ȝow Clensen from tayl to tope ;
And ȝe wele werken After his lore,
Of peyne ne sorwe felen ȝe neuere More." 428
- In this Manere Whiles they gonne talke,
Iosephe and Aleyn forth gonnен walke,
and setten hem down vpon here kne,
and preiden to god In Maieste 432
- 'For Moys that was In peyne and wo,
Forte Aslaken somme Of tho ;

[¹ Fr. *Symex.*
Engl. Symev, p.
262, l. 771, &c.]

[² MS. he he]
When Symen
hears this, he cries
out and asks Moys
if it is really he,
living and burn-
ing in the fire.

Moys answers
him,

and advises him
and Chanaan to
be better than
they were before,

and to be cleansed
from sin by the
Bishop, and to
follow his teach-
ing.

Joseph and Aleyn
go and pray for
Moys, that his
suffering may be
lessend.

And that he wolde, for his gret pite,
his peyne Aleggen, And it wolde be'
and whiles they maden here preiere,
they syen from hevene how it Cam þere
In semblaunce Of Ryht A gret Reyn,
and Into the fer it discended ful pleyn ;
and a gret partye there-Offen it qweynte,
and halfendel the flawme fully Asteynte.

436

Then comes a
great rain down
into the fire,

440

and puts half of
it out.

444 Moys calls out,

And whanne that this thus was I-do,
A ful lowd voys Sette vp Moys tho
that Alle the Compenye it Myhte it here,
And thus there seide In his Manere,
“ Ha ! Iosephe, Resten Mown ȝe
Of ȝoure preyeris now sekerle,
for ȝe han don Me A gret leigaunce
Of my peynes with-Owten dowtaunce.
God ȝow qwyte, there I ne may !
My peynes han ȝe gretly lissid this day ;
For now, me thinketh, gon Is my peyne
thorwh ȝoure goode preyeris In Certayne.”
thanne there-Offen Iosephe Glad was tho
that his peynes weren Aslaked so.

448

452 and tells them
that his pain is
greatly eas'd
through Joseph's
prayer.

456

Symen asks how
long the fire shall
last.

460 Moys says, not so
long as he
deserves,

Thanne spak Symen to his sone ther,
“ Sone Moys, how seist thou Of this fer ?
schal it with the longe Endure ? ”
“ Not so longe, Fadir, I the Ensure,
as I am worthy hit forto haue ;
For I troste to god he wil me save,
For mere his pite and his Mercy,
Evere lasting scholde it ben trewly ;
but Of his Mercy And Of his pyte
ȝit Oþerwise hath he Ordeyned for me,
and this Sorwe An Ende to bryng
thorwh an holy knyhtes Comenge,
hos Name schal be Clepid Galaas,
here me schal visiten In this plas,

464

468 for a holy knight
is to come,
call'd Galahad,

who shall end the
adventures of the
Graal and Great
Britain,
and release him
from his pain.

Then Moys tells
Joseph to go
and preach the
Crucified in the
country,

which needs it
sorely.

Joseph's company
leave Moys in his
fire, and go on all
that day and
night,

and get to Scot-
land,

call'd so from
king Elcose.

[¹ Fr. escois]

They are fed with
all possible
delicacies,

and the Aventures Of þe saint Graal,
To An Ende bringen he schal ;
and Alle the Aventures Of grete breteyne,
In him schal ben Ended In Certeyne.
and thanne slaken schal my dolour
That I am Inne here In this Owr."

thanне thus to Iosephe there spak he,

"A, goode holy Iosephe, for Charite
Abydeth þe non lengere In this place,
but Abowtes this Contre faste þe pace,
and precheth the name Of the Crucyfye,
for it is ful gret Nede trewelye ;
For Al Abowtes In this Contre
but fals Mescreaunte þere ne be.
Now go þe forth this ilke tyde,
and In this place moste I Abyde
Tyl that be that holy Mannes bownte
Al this fyrd Onlich Asteynt here be."

Thanne parted Iosephe thens Anon,
and his Compenye with him gonne gon ;
and Mois there beleft stille,
and they forth wente be goddis wille
Al that day and Al that Nyht.

and On the Morwen, whiles it was lyht,
Owt Of þe forest gonnen they gon,
and into scotland Entr'd Anon ;
and ȝit thouh scotland that it were,
It nas so Cald but for On Manere,
but for the kyng Elcose¹ yclepyd he Was,
Whedir that they Entrede, and Into whiche plas ; 500
and thike Nyht Alle I-herberwed they were
In A ful gret pleyn forsothe there.

and whanne to soper that they weren set,
with Alle delicasyes they weren Replet ;
Of what Manere thing that herte wolde Crave,
Anon Rediliche they it there haue ;

472

476

480

484

488

492

496

504

- So that it is Merveil forto knowe
how þat Alle fulfilid weren they vpon A rowe, 508
Except Chanaan & Symen,
hem lakkede grace Amonges Oþer Men,
So that thorwh þe holy vessel
Repleinsched weren they neuere A del,
that so In deseise was here Abydynge
two dayes And two Nyht with-Owten lesynge.
And whanne they Sien that they ne were
Not worthy here felischepe to Entren there, 516
So with-Inne hem self gonnen they Seyo
with vegerous herte and gret Envye,
and spoken Of here mysaventure,
“ It Cometh not be vs, I the Enswre,
but for Oure fadris Gilte to-fore,
That semede Cristene, & weren not thore ;
there-fore for vs that Olde now be,
Falleth the veniaunce ful Sekerle.”
“ In feith Anon, quod Symen thanne,
Peers that halt him so holy A manze
Evere to God In Semblaunce,
ȝit haue I lengere with-Owten variaunce—
thowh that he my ny Cosin be,
and Iosephis Also sekerle,
ȝit hath he nowhere travailed so ferre
As I haue don In Alle Manere ;
Neþer neuere for god so moche dide he
As that I have don now sekerle ;
and so trowe I that Al his Synne
vpon me is belefþ, boþe more & Mynne ;
So that trostily I beleve forsothe
that God for my gilte nys not wroþe.”
“ Now Certes, quod Chanaan tho,
with my bretheryn it fareth Ryht so ;
for here synne that thei diden here,
Oure bischope myht not sewen In non Manere,
- except Chanaan
and Symen,
who have no
grace in them,
- 512
and have nothing
to eat for two
days and nights.
- 516
They discuss it
between them-
selves,
- 520 and say the fault
is not in them,
but in their
fathers, who
seemd Christians
and were not.
- 524
Symen says that
though Peers and
Joseph seem so
good,
- 528
- 532
yet he has done
more for God
than they,
and he suffers for
their sins.
- 36
Chanaan says
that he is punisht
for his brothers'
sins.
- 540

So weren they gilty, and to blame,
So vpon me falleth the schame ;
there-fore that þe wolden Conseillen me
what I schal don In Ony degré."

544

Symen declares
that he will take
vengeance on
Peers,

" Certes, quod Symen, wile þe now se,
vpon my Cosin peers avenged schal I be
Er to-Morwe that it be pryme,
that it schal be thowhte On A ful long tyme ;
bothe here and Ellis where
It schal be thowhte On In Many Manere."

548

552

and Chanaan says
he will on his
brothers,

" And I forsothe, quod Chanaam tho,
with my bretheren the same schal I do ;
For tyl that I have so I-wrowht,
Of þe Seint Graal Gete I nowht,
nether non Maner Of Sustenaunce
tyl on hem þat I haue wrowht veniaunce."

556

Thus to-Gederis wrowthen they two,
whiche tornede hem After to mochel wo ;
For In Wanhope weren they falle,
and Exempt from graces Alle
Othirwise thanne they weren wont :
thus it fyl hem In Every point ;

560

564

for both he and
Symen are desper-
ate; and therefore
they commit a
crime that all the
world hears of.

for they gonnen werken so gret wreche
that Alle the world þere-Offen hadde speche,
and schal Into domesday,
Of here Felonyes Men scholen say.

568

At Even Whanne logged Alle they were
In A gret Medwe besides there,
Chanaam, In whom the devel Entred was,
Of his felonye Remembred In that plas ;
he took his swerd bothe scharpe & kene,
and be þe Mone lyht þat schon so schene
he Aspide where his bretheren lay,
Alle xij, Sekerly and In fay.

572

576

Chanaan goes by
the moonlight to
his twelve
brothers,

finds them asleep,
and whanne that he sawh hem liggen so,
previliche to hem thanne gan he go,

and drowth Owt his swerd thus son,
 and his Owne brothir he slowh Anon,
 that so from On to Another
 he slowh Alle .xij. In þat foþir.
 and whanne he say that ded they were
 alle .xij, he lefte hem lyggeng there,
 And wente forth thanne In his weye,
 Symen to seken Certeinlye ;
 and whanne he hadde him I-fownde,
 Of his dede he tolde him that stownde.
 “ Now hauen ȝo wrowht, quod symen tho,
 lik As I Myself wyle now do ;
 For Of Peers so schal I venged be
 that is My Cosin ful Sikerle.
 Abyde me now here, quod Symen tho,
 Tyl thal Aȝen I come the to.”
 “ thou schalt me fynde, quod Chanaam thanne,
 vndir this Figge tre for Ony Manne.”
 thanne wente Symen forth his way
 Into þe place þere Iosephe lay ;
 For ful wel Supposede he
 that faste be him peers scholde be :
 and in his hond he bar A knyf
 þerwith to Reven peers his lyf,
 the wheche Envemyned was In that plas :
 the blad A foote long it was,
 so that knyf was forto dowte
 For two skelis Al Abowte,
 the ton was for the Envemynenge,
 þe toþer for scharpnesse with-Owten levenge.

Whanne Symen was Comen þere peers lay,
 and verrayly In þat Compenye him say,
 Anon he lefte there vpe his knyf
 him to han Slayn with-Owten stryf ;
 but At that tyme hadde he non powere,
 what for drede and what for fere ;

580

kills them one
after another,584 and leaves them
lying.

588

Then he meets
Symen, and tells
him what he has
done.

592

596

600 Symen goes to
kill Peers, with a
poisond knife,604 a foot long in the
blade.

608

When Symen
sees Peers lying,

612

he lifts his knife
to kill him,

but in his fright

- but Into the Brest there he him smot
that ful sore In his body there bot. 616
- For it ne was not Goddis wille
that so falsly he scholde him spille ;
So that thorwh the scholdere it Cam thore
A large handful and wel More. 620
- strikes him through the shoulder.*
- and whanne pers felte Al this
that so was hvrt with-Owten Mys,
Anon ful lowde he gan to Crye
“ Ha ! help, God, for now I deye.” 624
- Peers calls out,*
- thanне wook the peple Ryht Anon,
And to Peers þere gonне they gon,
And Axeden him ho hadde so I-do,
And he seide “ Symen,” and no Mo. 628
- and arouses the people,*
- So symen taken they In that stede,
and to-foren Iosephe gonnen him lede,
and Axeden Iosephe what they scholden do
that In this Manere Peers dyde Slo. 632
- who take Symen and bring him to Joseph.*
- And whiles Of this that they gonне speke,
A ful gret Compenye Cam there Reke,
that þe xij bretheryn hadden I-fownde,
The Whiche Weren slain In that StoWnde ; 636
- Then Chanaan's twelve brothers are found dead,*
- and so gret deol they maden Certeinle
as thowh Al the world to-forn hem ded hadde be.
- And whanne that Bron Sawh this Syht,
To Iosephe he wente Anon Ryht 640
- and there is great lamentation.*
- Ful sore wepenge, and Makyng Mone,
“ Sire, he seide, Cometh with me Anone,
and þe scholen sen the Rewfullest syht
that Evere þe syen, I schal ȝow plyht, 644
- Bron tells Joseph that Chanaan's brothers are all slain.*
- Of the xij bretheren Of Chanaan
that here lyn Slayn, Every Man ;
and I ne wot ho hath it I-do,
where-fore, Sire, myn herte is wo.” 648
- Whanne Iosephe thus him speke herde,
As A woful man thanne he ferde,

and thedirward wente he ful sone
to sen what thing þat þere was donec.
whanne Into þat place he was Comen there
As Alle these xij bretheren ded they were,
thanne thus gan he to seyn,
“ Ha ! thou enemy, Of falsnesse ful pleyn,
why hast þou thus here now wrowht
with goddis peple that Gylted the nowht ?
A, Mercy, lord, ful Evel haue I do to the
Of thike peple that thou be-took me,
that thus falsly here ben ded !

A, goode lord, Mercy now In this steed !”

thanne comanded he Symen Anon þere
to-forn him Comen In Ony Manere :
“ Symen, quod Iosephe, ho hath this do ? ”
thanne Anon Answerid symen tho,
“ Chanaam, here brothir, hath hem sleyn,
I sey now, sire Iosephe, In Certayn.”
“ Where is he, quod Iosep thanne,
that Ilke false Cursed Manne ? ”
“ Sire, he seide, vndir ȝone figge tre
þere wolde, he seide, Abyden Me.”

thanne Comaundered Iosephe Anon
that thedir his Meyne scholde gon.
Anon forth wenten they verament
to fulfillen his Comandement,
and Comen to the figge tre ;
þer fownden they Chanaam Sekerle,
and, whethir he wolde Owther non,
To-forn Iosephe they dyden him gon.

and whanne Iosephe gan him beholde,
he wepte and Syghede Many folde,
“ Ha ! Chanaam, why hast þou thus falsly do,
Thy xij bretheren thus forto slo,
that to the world weren goode Men
and worthy knyghtes Everychon ? ”

652

*Joseph goes to
see the bodies,*

656

*and grieves that
he had not taken
better care of the
people entrusted
to him.*

660

*Then he asks
Symen who
has done it ;
and Symen
betrays Chanaan,*

668

672

*and tells where
he is.*

676

*Joseph sends to
fetch Chanaan,*

680

*and asks him
why he murdered
his brothers ?*

684

- Chanaan says he does not repent having murdereid them,*
- " and ȝif I haue thus hem Slayn,
Me Repenteth not In Certeyn." 688
- " What was thy¹ Cause thou dydest so?" [? the]
- " Sire, I schal telle the Er that I go.
this was pleinliche the Cause why:
for Often haue I sein Openly 692
- for they were favourd above him,*
- More goodnesse God hath for hem wrought
thanне for me which that he bowht;
for Every day Repleinsched they were,
Of the holy gost Alle in fere, 696
- and fed, when he was dying of hunger.*
- and I for hunger nygh ded was,
For Of þe seint Graal haue I non gras."
- Joseph asks how he dared do so,*
- " A, quod Iosephe, thou wikkede Manne,
Why dorstest thou don so thanне 700
- sethen God hem lovede bettere than the;
how dorstest þou so don In Ony degré?
For it was the worste deede
that Euere Man dyde In Ony stede. 704
- and prays for a sign*
- Wherfore I preye to Owre Saviour
That som tokenenge he wyl sende þis Owr
On the forto doon worldly veniaunce
For thyn fowl dede, And thin Mischaunce." 708
- A voice from heaven bids vengeance be executed for these men.*
- Thus sone A voys there Cam Anon
that they it vndirstoden Everychon,
" do ȝe be hem hard Iuggement
As ȝe mown Acorden be ȝoure Entent. 712
- For the Iuggement Of the high devyne
wyle that hard Iuggement to hem propyne."
And whanne that they this worde herde,
As in gret Ioye Alle they Ferde, 716
- In that Oure lord to hem gan sende
how they scholde werken to the Ende,
and that they hadden deservyd to ben ded
thorwhe here fals werkynge In that Sted. 720
- When the sun rises,*
- Anon whanne the day I-sprongen was,
and the Sonne schon In Every plas,

- than ne seide Iosephs to his Compenye,
 "Taketh þe these tweyne men hastelye,
 and loketh that þe don hem to Iuggement
 For here desert And here Entent.
 For certein me Semeth In My wyt
 that they han wel deservit It." 724
 Joseph bids his
people judge
Chanaan and
Symen.
- than ne Seiden they to Iosephe Agein,
 "Sire, moche bettere Conne þe In Certein
 hym forto demen, than ne Connen we,
 what Iuggement they scholden haue In Al degré." 732
 His followers
think he should
sentence them;
- than ne quod Iosephe to hem thanne :
 "I ne wil not Medlen Of these Menne ;
 but þe that worthy knyhtes hauen been,
 and Many Aventures hauen þe seen,
 and now goddis knyhtes been þe Alle,
 demeth þe what of hem schal be-falle ;
 and that After the worldis Iuggement
 that þe demen hem bothe After þoure Entent." 736
 but he puts the
matter into their
hands, to do as
they think right.
- And whanne they herden Iosephs¹ thus sein,
 than ne to Cownseyl wenten they ful pleyn,
 and Eche Of Other Gan to Enqweren,
 what best were to don Of theke Men there,
 and what Iuggementes it Myhte be.
 to putten hem to dethe, thus Spoken hee ;
 and whanne they weren Alle At On Acord,
 They tolden it to Iosephs¹ Every word.
 than ne seide Iosephe to hem ful sone,
 "Goth, doth thanne that þe han to done ;
 for I sey to ȝow, that As be Me
 Nothing there-Offen distorbled schal be." 744
 Then they con-
sult together,
- than ne tooken they these Men Anon,
 and ladden hem forth to-form hem Echon,
 and bow[n]den here hondes hem behynde
 As for men That fals weren and vnkynde,
 and Comaunded that two pyttes Anon to Make 748
 and tell Joseph
their decision.
- 752 He confirms their
judgment,
- 756

¹ MS. Ioseps, with contraction mark over *p.*

and they take the
two men and
bury them up to
the chin in two
pits.

Two flaming men
come flying from
Gales,

take up Symen,
and fly off with
him.

[leaf 76]

But where they
take him to,
no one knows,

and my Master
Sire Robert de
Borron says
nothing about it,

but it shall be
explaind farther
on.

For theke tweyne vntrewe mennes sake.
and Anon they weren I-put there-Inne
both vp stondyng Evene to the Chynne.
and thanne behelden Alle they Anon

To-ward the Rem of Gales Echon,
and they Syen Come Fleyng In the Eyr,
and faste towardis hem they gonne Repeyr,
and lyk As tweyne briddes they Comen fleynge,
Tweyne men to-gederis Embraced, brennenge
as thowh it were In flawmes Of fyr so Red,
Swiftly they Comen In to that sted ;
as it hadde ben A wyndes blast

These two Men thider Comen In hast.

And token Symev¹ Openly In here syht,
And with hym forth token they here flyt ;

In to the same Contre that they Comen fro
faste with hym gonnent they go ;
but In to what place, telleth this storye,
No man Can seyn ne tellen Certeinlye ;
Nethir my Maister Sire Roberd de borron
Of theke poynt ne telleth nethir skele ne resoun,
Ne Entermeteth him not In non degre
whider they him bare Certeinle.

but whanne that Cometh bothe tymne & spas,
More scholen ȝe heren Of this Cas
Openly declared to ȝoure Ere,
So that ȝe scholen it vndirstonden more Clerc.

Now leveth Of Symen this Storye,
And to Chanaam storye doth he hye.

CHAPTER LI.

OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND.

Chanaan, having been firmly burid in his pit up to the
shoulders, with his hands tied behind him, begins to

¹ Before, *Symen*, p. 215, l. 52, and *Symen*, p. 255, l. 50J, &c.

repent (p. 263-4), and prays to Christ to pardon him, and to Joseph to pray for him (p. 264-5). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 265), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 266). His friends take pity on him, and unbind his hands (p. 266), and make tombs for his twelve brethren, and one for him when he dies (p. 266-7). Joseph says a sword must be set on all the tombs (p. 267); and comforts Piers (p. 268), whose wound his friends had made worse with herbs (p. 268). Next morning a sword is seen set on each tomb by no earthly hand (p. 269), and upon Chanaan's tomb a fire (p. 269). Joseph predicts that Lancelot shall extinguish the fire (p. 269-70), and that Galahad shall free Symen, Chanaan, and Moys (p. 270). Pharans stays behind (p. 270), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 271), and Piers is left with him; the rest start off (p. 271). Piers grows worse, to Pharans's great distress (p. 271-2). As Piers's wound gets worse and worse, he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 272), and puts him on board of a ship that they find there (p. 273). Piers begs Pharans to go back and leave him alone (p. 273-4); they command one another to God, and Piers sails off (p. 274).

Now hauen ȝe herd how that this Storye
Of Symev hath declared ful Openlye,
how forth Into the Eyr that he was bore
In Alle here Sythes that there wore, 4
where-Offen Abasched they weren Echon,
that word Amonges hem was þere Non;
and after hym they lokede wel faste,
but with-Inne A schort while he was paste 8
ful Clene Owt Of Alle here Syht,
So that Of hym Sawh Neuere A wyht.

Symen disappears
from sight.

And whanne Owt Of here Syhte that he was Gon,
Thanne to Chanaams pyt Comen they Anon, 12
and him thus sone putten there-Inne,
and him bedelven, and wolde not blynne,
and þerto his handis be-hinden him I-bownde
In þe pyt vp stonding At that stownde; 16
and the Erthe they beten Abowtes hym faste.
As thowgh that Evere it scholde han laste,

They bury
Chanaan, with his
hands bound
behind him,

up to his
shoulders in the
earth.

that so to the scholdres I-Closed was he,
and faste bedolven ful sekerle.

20

He begins to
repent,
and to lament his
evil deed.

Whanne Chanaam thus Arayed was,
he wiste wel to deyen In that plas.
Of him selven he hadde ful gret pyte
In swich A maner that deyen scholde he,
and be-gan to wepen ful sore
for his mysdede he hadde don thore.
and whanne that Ioseps to-forn him gan gon,
To-wardes him his face he tornede Anon,

24

28

When he sees
Joseph, he
confesses his sins

And thus to Ioseps he gan to Say,
Ful sore weeping that Ilke day,
“holy fadyr Iosephe,¹ herkene thou Me,
Of thing that I schal tellen the.

32

against God and
man ;
and, as no sinner
repents in vain,

holy fadir ! Synned I haue wel sore,
and gret penance to suffren there-fore ;
For I haue fowle Mistaken Me
bothe Azenst my god and Azens the ;

36

he prays Christ
to remember him,

but ȝit so gret was neuere Synnere
that In this world was bornen here,
but ȝif that Mercy he scholde haue
Of his God, and he wolde it crave

40

and to save him
as a father saves
his son.

with stedfast herte, and his synnes sory,
thanne God On hym wile hauen Mercy ;
and perfore I beseche to god my Savour

44

that is Medicyne to Alle dolour,
that he wolde, for his Rihtwos pyte

and for his large Mercy, to rewen On Me,—
as that bothe pyte and Ek Mercye

48

In him ben herberwed ful Ioyntlye,—

that he ne wolde for myn hygh falsnesse
My synnes to Repotten In this distresse :

but as lyhtly as A fadyr Eche Owr

52

wyle Rennen his sone forto Socowr,

So preye I to that worthy Lord now here
of Mercy and grace In Alle Manere,

¹ MS. Iosep, with contraction mark over p.

and that he wolde not lesen Me,
 Ne forsaken Myn Sowle for his pite
 which that he bowhte with his precious blood
 thorwh his hard deth vppon the Rood ;
 and As Of Mercy and pite he Is the Rote,
 So to myn Synful Soule he do bote.
 and thou fadir Iosephe, As I wel knowe
 as for An holy Fadyr In Every throwe,
 that thou wost so now preyen for me,
 so þat thorwgh thy preiere the bettere mylte be, 60
 that ȝif Euere Of synnere be hadde Mercye,
 On me mercy to haue, to him now I Crye ;
 and thou for me, Iosephe, now preye Also,
 so þat I be not dampned for Evere Mo !
 and what peyne Oþer purgatorye that Euere it be
 that to me he wil Ordeyne for Myn disloyalte,
 I wele it Rescayven ful paciently,
 and Only trosten In his gret Mercy, 64
 So that at the day Of Iuggement
 that I be nethir dampned ne schent,
 but Meknesse to Me to schewen that day,
 and deliueren Me from that spitous fray,
 and not with the dampned forto dwelle,
 whiche Euerelastyngly Schole ben In helle."

and whanne Alle this he hadde I-spoke,
 thanne vppon the peple he gan to loke,
 and hem ful faste be-gan to preye
 with Sorweful herte and weping Eye,
 and preide hem "In worschepe Of his Creatour
 his handes to Onbynden In that Our,
 that vpwardis to God he myhte hem holde,
 And Of Mercy him preyen Manifolde
 whiles that I haue here bothe lyf and space
 To besechen god of his specyal grace ; 72
 and for the love of Iesus, ȝif so be-falle
 that I here deye to-forn ȝow Alle

56 He prays for
mercy on his soul,
which Christ
bought with his
hard death on the
cross.

60

64

68 He asks Joseph
to pray that his
soul may not be
lost,

72

76 but delivered at
the last day.

80

Then weeping,
he prays them to
unbind his hands
that he may raise
them in prayer,

84

88

- Er that þe passen from this Contre,
 thanne that þe wolden beryen Me 92
 Amyddis my bretheren Everichon
 that I so falsely to hem hauie don.
- “ And welen þe now knownen the Cause why
 that I ȝow preye here so hertely ? 96
 Is for this Cause, I telle ȝow Echon :
 For As Manye as be this weye don gon,
 for my bretheren welen they preyen thanne,
 and for my Sowle Every Manne, 100
 that God wolde forȝeven it Me
 My worldly Giltes In Eche degré ;
 and to ȝow Alle I preye now here,
 As to my bretherin bothe lef and dere, 104
 that for me þe Wolden so preye
 to that lord that Sit On hye,
 ‘ On Me swich veniance to taken In this place,
 that at the day Of dom I myhte han grace, 108
 and forȝevenesse Of myn Misdede ;’
 Now, goode bretheren, for me thus that þe bede,
 so that At the day of Iuggemens
 It be forȝeten In his presens, 112
 and that he wolde forȝeven it to me
 that I haue wrowht so gret disloyalte.”
- Whanne he hadde Mad thus his preyere,
 Alle his bretheryn that there were, 116
 They pity Chanaan,
 Of hym hadden ful gret pyte
 For that so sore thanne wepte he,
 and fulfilden Anon his Byddynge,
 and vnbownden his handis aftir his Askynge ; 120
 & there Amyddis his bretherin twelve
 they him begroven As he desired him-selve ;
 And On Eche brothir Aftyr his kynde
 Of the beste ston that they Cowde fynde,
 and Of Marbil they weren Echon 124
 Also ferforth As thei mihten it don ;
 and unbind his
 hands,
 and after his
 death, bury him
 with his brothers.

and vpon Chanaam, whanne he was ded,
they leyden An nothir In that sted,
and vpon Eche A ston was wreten the Name
Of the twelve bretheren there Alle In same ;
& vpon Chanaam they wreten A scripture
Ryht In this Manere, I ȝow Enswre,
“ here lyth Chanaam Of Ierusalem In Certain
that his twelve bretherin falsly hath Slayn ;”
and Alle In that Cyte weren they bore,
As ȝe han me herd Rehersen before.

And whanne they hadden thus I-do,
thanne of Iosephes¹ Axeden they tho,
ȝif he wolde Owht remeven that Ilke day.
thanne Anon Iosephes to hem Seyde, “ Nay,
but here scholen we dwellen Echon
Tyl that this day be Al Agon,
For A gret thing that Nedful Is,
that behoueth to be don with-Owten Mys.

“ Ful wel ȝe knownen, as ȝe mown sen,
that Alle these, worthy knyghtes han ben ;
there-fore wile I that Ech Of hem haue
A signe here I-Mad vpon his grave,
In signefiaunce that knyghtes they were,
& this schal be don whiles we ben here.”
thanne Axeden they what sync it scholde be,
“ On Eche tombe A swerd, he seide, Sekerle,
In signefiaunce Of hem that lyn there,
that In here dayes so worthy knyghtes were ;
For Man schal non passen be this way
that theke swerdis scholen taken Away.”
thanne thus fulfilde they his Comaundement
that he hem had there present.

That Nyht lyen they Alle In Certayn
there As the twelve bretheren weren slain ;
and there Amonges hem In that stownde
they gonnen to serchen peerses² wounde ;

128

They put marble
tombs over
Chanaan and his
brothers,

132

saying who they
all were.

136

[¹ Fr. iosephe, to
end of chapter.]
Joseph desires to
remain there that
day,

140

for there is still
something to be
done.

148

He bids them put
each knight's
sword on his
tomb, and no man
shall be able to
remove them.

152

156

They examine
Piers's wound,
[² Fr. pierres]

160

and whanne they hadden wel loked there-One,
They seiden that helyd he scholde ben sone ; 164

and put herbs to it,
So þat to the wounde they putten As they stood
swich thing As hem thowhte scholde be good ;
but there-Offen thanne deceyved they were,

For but litel kepe token they there 168

how that the wounde Envemyned was,
they Cowde it not Aspyen In that plas,
so that for th'envemyneng Of that wounde
they putten Non Medicyn that stownde ; 172

but they do more harm than good.
so that thei deden hym More harm than good

In that plyht tho As it there stood :

For Anon as they hadden Anoynt him so
with thing that Contrarye was thereto, 176
thus sone his flesch be-gan to brenne,

So that mochel peyne suffrede he thenne ;
and thanne more Angwisch hadde he thore
thanne Evere he suffrede Ony tyme before,
so that he wende Siker to han ben ded 180
For peyne that he suffrede In that sted.

thanne to Iosephes Anon spak he,

He complains to Joseph of his pain.
“ leve Sire, how may this now be ?
these herbes don me but distresse,
I¹ sey ȝow, Sire, In Sekernesse ;
for I am Sykkere thanne I was before,
and Ek my wounde manyfold more sore.” 184

Joseph comforts him,
thanne Answerid Iosephes that was so hende,
and seide, “ Piers, my swete frende ;
I preie ȝow, dismaye ȝow non thing,
For Oure lord ȝow schal sende good Counseillyng, 192
and of ȝoure Syknesse Al hol to be,
I Sey ȝow, brother, ful sekerle.”

Thus In this Maner Iosephes² there

Coumforted piers In his Manere ; 196

¹ The MS. has *In*.

² This, and the same word in this Chapter, are in the MS.
Ioseps, with a heavy stroke over the *ps*.

- | | |
|--|--|
| and, for dismayed he scholde not be, | |
| Iosephes And Alle his Compeyne | The company
stay another day
and night there. |
| that day and that Nyht Abyden stille | |
| In Coumfortyng of Pers,—this was his wille,— | 200 |
| and Ek Also for that verry they were | |
| For makeng Of theke tombes there ; | |
| So that Nyht token they here Reste | |
| as Iosephes and his Compenie likede beste. | 204 |
| vppon the morwen whanne they gonne Rise, | In the morning |
| they wondrede Sore In here gyse ; | |
| whanne the tombes they gonne beholde, | |
| In here hertes the merveilled many folde. | 208 |
| For On Eche A tombe they gonne to se | |
| A swerd, And dounward the poynt sekerle, | they find swords
put on all the
tomb, points
downwards, |
| which neuere Erthly hand there sette : | |
| this was gret Merveil to here witte ; | 212 |
| and vppon Chanaams tombs they sye | |
| Gret fyr brenneng ful trewelye, | and on the tomb
of Chanaan a great
fire burning. |
| as drye busches they hadden I-be, | |
| So lyht I-brende tho ful Sekerle. | 216 |
| Whanne they beheld this Aventure, | |
| they Axeden of Iosephes which hadde Cure | |
| 'whethir this fyr scholde lasten longe, | They ask Joseph
if the fire shall
burn for ever ? |
| Oþer Endelesly there stille to A-fonge.' | 220 |
| "I schal ȝou seyn, quod Iosephes thanne, | |
| to Assoille ȝowre qwestiown lik As I kanne. | |
| this Fyr Algates ne schal not brenne, | |
| but Cesen it schal, but ȝe neten whenne, | 224 |
| For it ne May not ben now Anon | |
| Tyl that A knyht here gynne to gon, | He says it shall
be put out by a
knight, |
| the wheche A synnere & luxurious schal be, | |
| but ȝit schal he ben Of gret bownte, | |
| passyng Al his Compenye, | 228 |
| As that I sey ȝow Certeynlye ; | |
| and here that knyht In his Comenge | |
| Schal Asteynte this fyr with-Owten lesinge ; | 232 |

where that A Chapel he gan to Arere,
 Euery day his Masse to syngen there,
 to preyen his lord, for his pyte,
 On Chanaans Sowle to han Merce.

and build a chapel,

to pray for
Chanaan's soul.

272

and thus dyde Pharans be his Owne Entent,
 For that he sawh Chanaams there present
 Of Sorewful herte and gret Repentaunce
 that him behapped swich A myschaunce,
 and be his lyve Repentyng here
 Of his Misedidis tho Alle In fere.

276

And thus belefte Pharans there behinde,
 For that Chanaams Sowle he wolde hauen In Minde ;
 And Anon A Chapel he gan to Arere,
 his Masse and preieris to seyn Inne there ;
 whiche Chapel, On Balaans let þere dyhte,
 that In thike Contre was Man Of Mylte,
 whiche Balaans Aftyr Convertyd was
 thorwgh Pharans Counseil In that plas,
 and Resceiuied the Cristene lay,
 and þere-Inne lyvede ful Many a day.

284

One Balaans helps
to build the
chapel,and is converted
to the Christian
faith.

288

so that vpon the Morwe thei token here Iorne,
 Iosephes, and with him Al his Compeyne,
 Sauf Only Pharans belefte behynde,
 and with this Piers that was so kynde
 be Encheson that hurt he was,
 and ne myhte not Meven Owt Of that plas ;
 For he ne mihte not sewen his Compenye,
 So Syk and sor he was trewelye.
 And thus beleften they bothe In-same,
 Pharans and Piers with-Owten blame.

292

Joseph and his
company depart,
leaving Piers and
Pharans behind.

296

This piers, that hurt was so sore,
 Everyday gan Apeyren More and More
 that he wende Sykerly ded to han be,
 for non Othir Rekewre treuly knew he,
 that so with-Inne the thre ferste dayes
 he was apeired In ful Many weyes ;

304

Piers grows daily
worse, and expects
to die.

- Pharans does not know what to do for Piers.**
- So that this Pharans ne knew non boote
Of his wounde, nethir Cold ne hoote,
but Every day it wax werse than Oper :
Thus thowghte Pharans Of Piers his brother. 308
and whanne Piers beheld Al this,
that Of his peynes he myhte hauen non lys,
thanne gan this Piers to wepen ful sore,
For pyte that of him self he hadde thore, 312
and that he Sawgh he schulde dye
For defawt Of leche-craft Sekerlye.
 thanne seide Piers to Pharans tho,
“ I se wel, brothir, it wele non Oper wyse go, 316
For it is not his wille that may me save
that here myn helthe I scholde haue ;
where-fore I preie ȝow, my brothir dere,
That to the nexte se ȝe beren me here, 320
and whanne to-gederis there that we be,
thanne Othir Cownseil vs May be se,
So that I schal not here Abyde,
but In to Anothir Contre me moste glyde ; 324
For wel ȝe knownen, myn Owne brothir,
that Everyday I am wers than Othir.
 Whanne Pharans herde thus his Mone,
For sorwe In herte he gan to grone, 328
and seide ‘to his power In Alle thinge,
that to the See he scholde hym bringe’
so that Pharans purchased him that ilke day,
and vpon the Morwe, the sothe to say 332
that he hadde geten hym An Asse,
whiche that gret Ese to Pyers it wasse,
and sette me pers vpon his bak,
whiche was deseised with-Owten lak, 336
and so him ladde thanne to the See
Al so Esely As it Mihte tho be.
and whanne thedir they weren I-gon,
Man nethir besto sien they non, 340
- Piers expects to die,**
- and asks Pharans to take him to the sea,**
- that he may get away.**
- Pharans buys an ass,**
- puts Piers on it,**
- and takes him as well as he can to the sea,**

but Onliche A vessel Rediliche I-dyht,
where-offen þe Seyl was vpe Ipyht,
and the vessel Al Redy forto go
In to what Contre it scholde tho.

where they find a
vessel with sails
set.

344

and whanne that Piers this vessel say,
he thankede God that ylke day,
For he thowhte wel In his Entent
that God for him thider hadde it sent.
thanne seide he to Pharans there,
“ Tak me down, my brothir dere,
and putte me In to this vessel Anon,
and Into the See thanne let it Gon,
Into what partye Owther Ony Contre,
For Aftyr goddis wille it Mot be,
where that bote I hope to fynden trewlye
and keuering¹ of myn grete Maladye.”

348

bids Pharan put
him into the ship,

352 and then let it go
out to sea.

356 [¹ Fr. *garison*]

Thanne gan Pharans to wepen ful sore,
and seide to Piers his brothir thore,
“ wilen þe me thus leven A lone,
And be þoure selven In this vessel forth gone,
and vpon hape neuere Comen Ageyn,
and þerto with-Osten Compenye! it is In veyn!
And therto so syk As þe be!
Now Certein, brothir, it Merveillett me!
and therfore, dere brother, I ȝow preye,
so let me with ȝow gon In this weye.”
“ Putte me In the vessel, quod Piers Anon,
and whanne that ȝe han so I-don,
thanne schal I tellen ȝow myn Entent
of that ȝe Axen me here present.”

364

Pharan is very
unwilling to let
Piers go alone,

368

Thanne Anon this Pharans thar,
Piers Into that vessel there bar;
and whanne that he hadde so I-do,
Anon Piers to pharans spak vnto:
“ Now, goode dere pharans, and frend,
Owt of this vessel that ȝe Wend;

Piers gets Pharan
to carry him into
the ship,

376

and then he bids
Pharan go away,

- for ȝe hauen fulfild myn talent,
My wyl and Al myn hole Entent ;
and hens Alone now schal I go,
- and return to his
chapel,
and pray for
Piers,

that he may
recover his health.
- And ȝe ȝoure Chapel Ajen vnto, 380
So that eueriday ȝe mown for me preye
'that God Into swiche place me Conveye,
and that into swiche contre Comen I mote,
Of my Maladye to hauen some bote.' 384
- [¹ Fr. *josephe*]
- and ȝif ȝe my lord Iosephes¹ seen Er I,
Comaunde me to hym ful hertly,
and telleth him holiche In Alle degré
how that it stont now with Me, 388
and Nedis that I Moste thus do
ȝif that Ony hele me Come vnto ;
For Onliche In god I me affye,
Myn helthe to fynden ful trewelyc." 392
- And thus Pharans Owt of the schipe gan gon,
Ful sore wepinge thanne there Anon
For the grete pite that he hadde
Of piers that Into þe schipe he ladde. 396
- Piers and Pharans
weep bitterly at
parting from each
other.
- and Ek Piers there wepte Also
whanne they departyd þere bothe two ;
for piers In dowte was to deye ;
so he supposid ful sekerlye. 400
- thus Ech of Othir took here leve,
and betawhte god bothe morwe and Eve ;
thus kysten they þere bothe In fere,
and Ech oþer Comanded to here preiere, 404
- For Eche knew oþer thanne ful wel
As goode men to God Every del.
- Pharan goes out
of the ship,
- and whanne Pharans Owt tho wente,
Piers thanne wepte with good Entente ; 408
- which goes forth
into the sea,
- and the wynd In the Seil was Anon,
and Into the See Made the Schipe gon ;
& thus sone with-Inne A stownde,
There As Pharans stood On the grounde, 412

Nethir the vessel ne piers he ne say,
So fer Into the see he wente that day.
and whanne that Pharans Myht Se no more,
vppon his Asse he wente vp thore,
and to his Chapel he wente Agayn,
ful sore weping In certayn
for that Piers so from him was gon,
& he dwelde þere stille thanne Anon.

Now leveth here Pharans storie,
& forth to Pers it doth hye,
to tellen of his Aventure
and of his helthe, I ȝow Ensure.

and disappears
from sight.

416 Pharan returns to
his chapel, and
remains there.

420

The story goes
back to Piers.

424

CHAPTER LII.

OF PIERS'S ADVENTURES. HOW HE IS CURED, AND BEATS KING ORCAWS, KILLS KING MARAHANS, MARRIES CAMYLLE, BEGETS HERLAWNT, AND IS BURID.

Piers's ship carries him to the land of the Pagan king Orcaws (p. 277), whose daughter is playing on the shore ; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 277-8). Piers begs her to get him some relief (p. 279), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 280-1). They do this, though it makes Piers think he shall die (p. 281). Then they get the Christian prisoner out of prison (p. 281). He has Piers carried into the prael, and sees that his wound is poisond (p. 283), but heals him within a month (p. 284). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisond his son (p. 284) ; this, Marahans thought was Orcaws's doing ; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixt (p. 284-5). Orcaws's brother won't fight for him, as he knows that Marahans is stronger than he himself is (p. 285). So, to find out his best baron, Orcaws proclaims that one of Marahans's knights will fight twelve of his (p. 286). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 287), and there defeats the twelve knights one after another (p. 288), telling them to go and yield themselves to King Orcaws (p. 289). He then

returns to his Castle, goes to dinner, pretends to be sick (p. 289-90); next day receives the twelve knights, and affects to be surprisd that they can't tell him the name of their conqueror (p. 290). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 290); but intending combatants shrink from the encounter (p. 291). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 292), which she does (p. 292), and then he rides to the Bridge, attacks King Orcaws (p. 293), and after a time knocks him over his horse's crupper (p. 294). They then fight on foot (p. 294) till Orcaws is overcome (p. 295); but he will die sooner than yield (p. 296). Piers makes him tell him who he is (p. 296), and, on learning that he is King Orcaws, gives up his own sword to him (p. 296), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fights Marahans, which Piers agrees to do (p. 298). They return secretly to Orcaws's Castle (p. 299), and the king charges his daughter to make Piers better cheer than ever (p. 299). When cured of their wounds, Orcaws and Piers set out for London (p. 300), and find Marahans at the Court of King Lucie, ready to fight (p. 300). Piers throws down his gage (p. 300); they fight; Piers kills Marahans (p. 301), declines to stay with King Lucie (p. 302), and goes home (p. 302). For his service, Orcaws offers him any reward he chooses (p. 303); he chooses that Orcaws should turn Christian; converts him accordingly (p. 303), has him baptizd, his name changd to *Lamet*, and his daughter's to *Camille* (p. 304). The people turn Christians too, and build the city Orkanye, in remembrance of Orcaws (p. 304). Then Orcaws proposes to Piers that he should marry his daughter Camylle (p. 304), which he consents to do, and the marriage is celebrated royally (p. 305). King Lucie comes to see Piers, who converts him and all his people (p. 305). Now, Brut's Story makes no mention of Piers (p. 306), but Sire Robert Borron and the Old Story do (p. 306); and so it is clear that he who drew this out in Romance knew full little of Seynt Graal or the Story of Sank Ryal (p. 306). Piers begets a son Herlawnt, who, after Piers's death, burid him in St. Philip's church, and marrid the daughter of the King of Ireland (p. 306-7), on whom he begat Melyan, and Melyan begat Agristes, and Agristes begat Hedor (p. 307), and Hedor begat four sons, Gawneys, Granayns, Gwerrehees, and Gaheriet (p. 308). Now, Mordret was supposd to be King Lot's son, but truly King Arthur begat him on his own sister (p. 308, l. 1149-56, and Appendix); though this was before he wedded Gonnore, who was a worthy lady, and of good lore (p. 309).

Now this storye doth forth procede
[¹ Fr. *pierres* all
thro']
 whedir that Cryst Piers¹ gan lede :

whanne he was Comen In to the hye see,
 As swyftly as Evere brid gan to fle
 It drof the vessel forth, I ȝow plyht,
 ful foure dayes and foure Nyht,
 that nethir he ne drank ne Ete
 but Ryht litel of Ony Mete.

4 Piers's ship sails
 as swiftly as a
 bird for four days
 and nights.

Atte Fyfthe daye, Abowtes pryme,
 For werynesse he slepte that tyme,
 and for Angwisch that he hadde,
 of his lyf ful sore him dradde ;
 For so Megre and feble he was
 that he myhte not steren in that plas.

He has very little
 to eat, and

8

on the fifth day
 falls asleep from
 exhaustion and
 weakness.

12

so þat it happed be Aventure
 At A Castel he Aryved, I ȝow Ensure,
 whiche that ful Of paynemis was,
 and þe kynges name was Orcaws,
 and he was On Of þe beste knyghtes
 that In the world levede tho Ryhtes ;
 and he hadde ben In Ryht Creaunce,
 he ne hadde had non felawe with-owten variaunce.

16 He arrives at the
 castle of a king,
 Orcaws,

a good knight, but
 a paynim.

20

And whanne at the Castel Aryved he was,
 thanne Cam walkyng this kynges dowhter Orcaws, 24 Orcaws's daugh-
 ter, a fair maiden,
 whiche was a damysel ful fair and gent,
 and bar þe pris of Bewte verament ;
 Of Alle the Maydenis In that Contre
 sche was the fairest, As I telle it the.
 So As sche Cam dispertyng toward þe see,
 and hire Maidenis In hire Compeyne,
 For Manye sche hadde that with hire wente,
 hire to disporte Aftyr hire Entente ;
 and In here pleyeng As they weren that day
 they Sien where þat this vessel lay,
 and there so lowde they gonue to synge,
 hire felawes and sche In here pleyenge,
 that piers Awook there that he lay,
 so Astoned he was Of that Afray.

comes to the sea,
 playing with her
 companions.

28

She sees the ship,
 and begins to sing
 so loud

32

that Piers awakes.

The maiden perceives his wound,

and pities him very much. She

wishes that her father's Christian captive, who is a good leech, could come to him.

Piers perceives the damsels,

and wonders who they are.

The lady asks where he comes from.

[leaf 78]
He says, from Jerusalem; and that he is very sick and weak,

needing help quickly.

and whanne the Maide to this vessel sowhte,
he was ful syk, thanne hire thowhte ; 40
and whanne that sche beheld his wounde,
Anon to hire felawes sche seide that stownde,
“ wile þe now sen the Cause why
that this man so sik is trewely ? 44
It Nys not wondyr thowh he were ded
Of this wounde here In this sted,
and that me thenketh were gret pyte,
For a ful fair Man hath he be 48
whanne that he was In hele Of his body,
A ful semly persone, sche seide, trewely ;
therfore wolde I that the Cristene Man,
which to my Fadris presoun Is tan, 52
that is a good leche In alle Manere,
To helen this Man I wolde he were here ;
For him so Mochel I knowe,
that non Erthly man with-Inne þis throwe 56
Ne Can so sone don hym boote
As thike Cristene, so wel I wote.”
Thanne be this tyme Piers ful wakyng was,
and beheld tho damyselis In that plas, 60
the whiche so Richely weren Adyht,
And hire Compenye In his syht.
thanne Merveilled this piers wondirly sore
what Alle thike ladyes and damyseles wore. 64
& whanne this damysel sawh that Awaked he was,
Anon sche Axede hym In that plas
Of what Contre that he were.
thanne Piers hire Answeride Anon there, 68
“ Of Ierusalem I am bore,
and am I-torned to Cristene lore,
and ful Syk and feble I am therto,
that I ne may neyther walkyn ne go ; 72
wherefore gret nede Of Cownseil I haue,
ȝif Ony Man Cowde me helpe Oþer Sauie,

and but ȝif the Sonnere it be,
For fawt Of helpe I deye Sykerle."

thanne Axede him the damysele there
In what Manere I-Cristened they were,
"For sothe A Cristene Man I Am, quod he,
here Al so syk As ȝe me now se."

"be ȝe A knyght," quod this damysele, thanne.

"ȝe trewly, and therto A Cristene Manne."

"Forsothe, quod this damysele tho,
thanne hath ȝoure vessel Evele I-go,
For In this place but paynemys ne be,
And non Cristene dwellyng In this Contre ;
and therfore, And they knewen ȝow here,
& that A Cristene Man ȝe were,
Anon they wolden don ȝow to ded
with-Owten Ony Othir Red.

ȝit neuertheles, for that ȝe be
A man ful syk & In euel degré,
and Also that ȝe ben Alone,
& weten neuere whider ȝe ben gone,
Therfore Of ȝow I haue pyte
that som socour ȝe hadde, ȝif it myhte be,
ȝif previliche to Ony man þat I durst tryste,
So that my fadir not there of wiste."

"damysele, quod Piers Anon thanne,
Conne þe Ony helpe Oþer Ony Manne
that me Cowde hele Of my Syknesse,
and me to helpen Owt Of my dystresse ?"
"be my Creunce, quod this Maiden Anon,
My Fadir hath A Cristene man In presoun,
that A good man Of his lawe he is,
and þerto of lechecraft he berith the pris ;
and wel I wot, and he were here,
he scholde ȝow Maken bothe hol & fere
ȝif Euere Ony man it scholde do
be wyt Oþer Craft, As I believe so.

76

She asks if he is a
Christian and a
knight.

When he says he
is both,

80

she warns him
that he has come
to a Pagan land,
and is in danger
of being slain ;

88

92

yet because he is
so ill she pities
him, and would
help him, if her
father knew
nothing of it.

He begs her to
get his wound
healed.

104 She tells him of a
Christian captive
of her father's

108 who could cure
him if it were
possible,

and he might see
Piers in her
chamber.

and therefore In my Chambre I wolde ȝe were,
So that non body not were the Nere
but Only my damyseles that here been,
that thyke Cristene man mihte ȝow seen ;
and, be myn hed, there scholde this Nyht
Som Oþer Counseylle to ȝow ben dyht,
For ȝif be Ony weye that it May be,
that goode Cristene man schal ȝow se."

112

Piers begs to see
the Christian
leech.

" ha damysele, quod Piers Anon Ryht,
Now, for the love of God Almyght
and for ȝoure owne Cowrtesye
that I myhte speken with that man In hie,
And that ȝe wolden haven Rowthe on me,
And that Cristene man that I myhte Se."

116

And whanne sche herd hym preyen so faire,
thanne to hire damyseles gan sche Repaire ;
And Axede of hem this qwestiown,

124

Then the Princess
asks her ladies
what she shall do
for him,

" Of this Cristene Man what schole we don ?

128

as he seems a
worthy knight.

For Certes me thinketh it were wel I-do,

128

ȝif Ony hele that he myhte come to ;

For a worthy knyht hath he be,

132

as me semeth be his degré.

and ȝif In helthe that he were,

A semeliere persone nowher Nere."

" Madame, quod hire damyseles On Rewe,

132

ȝif it be with ȝow as ȝe here schewe,

136

Of Rekewr¹ schal he faillen non

ȝif ȝe Consenten As we schole don ;

For wel to ȝoure Chambre ȝe mown hym have,

140

And thedyr hym bringe bothe soWnd and save ;

and ȝif ȝe wyl knownen In this stede,

down be this water we scholen him lede ;

and so forth Into the Gardyn,

140

And thorwgh ȝowre praiel wel & fyn ;

144

[¹ Fr. garrison]

The ladies ad-
vise to take him
by water into the
garden,

& so to ȝoure Chambre we scholen him lede,

Ful prevyliche thorwgh Al this stede.

and so up to her
chamber,

- and whanne we han thus I-do,
thanne mown *ȝe* hauen the Cristene *ȝow* to, 148
and Owt of preson him to bryngē
Into *ȝou're* Chambre with-owten lesinge ;
So that he may his wounde *pere* se,
that there-Offen hol he myhte be." 152
" *ȝe* sein ful wel, quod this lady tho,
I wele wel that *ȝe* don so."
thus sone these damyseles gonne to gon
Into this vessel thanne Anon, 156
and token this Piers full softly,
and with hem forth ladden ful prevly ;
thorwh the Gardyn Into the Chambre they wente,
and fulfilde here ladyes Entente. 160
And whanne thus they hadden I-do,
and to hire Chambre they weren Comen vnto,
For hym A Cowche they Maden ful prest,
where vpon As he Scholde Rest ;
but for the Angwisch that he was Inne,
he ne hadde non Reste, neþer more ne Mynne.
thanne Axede hym this lady fre,
" Now, leve sire, how stont it with the ?" 168
Thanne Answerid Piers In fair Manere,
" Now trewly I trowe to dyen riht here,
and neuere to Abyden to Morwen day,
Ful seker, damysle, As I *ȝow* say." 172
and whanne sche herde him speken so thore,
thanne hadde sche more pite þanne sche hadde to fore,
and seide, " Sire, dismaye *ȝow* non thing !
ȝe scholen hauen helpe with-owten taryeng." 176
Thanne sente sche to the presoun Anon
Al so prevly As sche Mihte don,
And with Alle wyttes And hire gynne
To geten hym Owt that was with-Inne.
and whanne that owt sche hadde hym take,
For fere this Cristene began to qwake, 180
where the leech
can be got to
come and see him
privately.
- The damsels get
Piers through the
garden into the
Princess's cham-
ber,
- and lay him on a
couch,
- but he suffers
much, and thinks
he is dying on the
spot.
- The princess is
very sorry for
him. She
- manages to get
the Christian out
of prison.
- He is much
alarmd,

and does not
know what she
wants.

She takes him to
her room, pro-
mises to explain,

shows him Piers
lying so ill,

tells him where
Piers was found,

and engages to set
them both free,

and send them
into another
country,
if the leech can
cure Piers.

The prisoner
gladly undertakes
it, and

and seide, "damysele, what thinke ye do ?

I trowe þe purposen me forto slo,

184

and Of my deth þe Mown not wynne,
þerfore it were bettere that þe blynne."

And thus he seide for this Entent,

For þat he wende sche wolde han him schent.

188

" Nay, sire, þere-Offen haue thou non dowte,
but folwe thou me sethen þou Art Owte,

And Into my Chambre folwe thou Me,

192

and there the Cause schal I schewen the

why Owt Of preson I do the take ;

It is Only for Anotheris sake."

Thanne wente this damysele forth to-fore,

196

and the Cristene hire folwede thore ;

And whanne Into þe Chambre they weren gon,

thus sone sche schewed hym Piers Anon

that so sik In his bed there lay ;

& whanne this presoner tho him say,

200

Of him he hadde ful gret pite,

and so wolde Ony man In Cristiente.

" Now behold this Man In this stounde

that we be the see side here fownde !

204

and ȝif this Cristene Man helen þe Mown,

I schal deliueren ȝow Owt Of presown,

and senden ȝow bothe Into Anothir Contre

where þat þe desiren to be,

208

with As mochel Richesse As þe haue,

Owthir Ony Of ȝou Can Of me Crave,

To gon Into what partye that ȝow lyst ;

and hereto þe Mown wel Tryst ;

212

and thus wil I do As I telle it the,

For þe grete deseise that I In hym Se."

Whanne the presoner wist that Cristened he was,

he made ful gret Ioye thanne In that plas,

216

and Answerid to the damysele Anon,

' that thike thing he would gladliche don ; '

thannew Axede this presoner Of him þere Ryht,
how longe it was sethen he was so dyht.

220 asks Piers how
long he has been
ill.

thannew Answerid piers to hym Anon,
“It is sethen Sixtene dayes Agon,
and Every day it is wers than oþer,
I sei the trewly, my leve brothir,
and non socour ne kan I gete,
Ne neþer Appatyd to drinke ne mete,
whiche that Moche dismayeth Me
Ful sekerly, Sere, I telle it the.”

224

Thanne bespak Anon this presonere,
and to this damysele seide he there,
“I wolde, And ȝowre wille it were,
Into ȝoure Prayel ȝe bornen him here,
and there bettere the wonde myhte I se
thannew In this Chambre In Alle degré.”

228

And Anon this lady thanne
dide beren Owt this Sike Manne
Into the Sonne, that he myhte knowe
Alle his Maladye In a throwe.
and whanne he beheld hym in that plas,
thannew Sawh he wel that Envemyned he was,
whiche was the Cause Certeinle
That lyhtlyche I-heled Myhte he not be,
Til that the vemyн owt were I-don.

232

than seide þis presoner to pers Anon,
“Frend, Envemyned ȝe ben ful sore,
þefore ȝoure Angwich is moche the more,
and tyl that vemyн Owt be I-take
Ferst, ȝoure peyne May not Aslakē ;
And aftir the vemyн is Owte I-do,
Anon ryht helthe schal Comen ȝow to,
that with-Inne a monthe, be goddis grace,
Al hol to Maken ȝow In this place.”

244

thus sone there besowghte ful faste,
Aftir Swiche herbes In gret haste

236 The leech has him
taken out into
the sun,
and examines his
wound,

240 which is much
envenomed,

and cannot be
healed quickly.

248

The leech says he
can get out the
poison, and cure
Piers in a month.

252

He draws out the venom with herbs,	the vemyne to drawen Owt Of that wounde, And Aftyr to Maken him hol and sownde.	256
and within a month	that so vpon him travailed this prisoner that with-Inne the Mounthe hol was he ther, and to that lady ȝald hym Agayn As hol and Clene In Certayn.	260
Piers, the best-looking knight of Jerusalem, is quite well again.	and this Piers, that was the fairest knyght that Owt of Ierusalem wente In syht, thanne his wit and bownte to him restored was whanne helthe he hadde In that plas.	264
	With-Inne this terme fil An Aventure	
King Marahans of Ireland comes to visit King Orcaws,	That kyng Marahans Of yreland, I ȝow ensure, Cam to disporten him with kyng Orkaws, In as mochel as that his Cosyn ¹ he was.	268
[¹ Fr. <i>parsous</i>] bringing his son with him;	and his Eldest sone with him gan go, that A lytel to-fore A knyght was Mad tho, and þerto dowhly In his dede: thus In storie here we Rede.	272
and there is great feasting.	So that thike Nyght þere was gret feste In that Castel to Mest and leste ; but it happede be A tretour boteler that kyng Marahans sone poysoned he ther, And At the table there he deyde Anon At Soper ded As Ony ston.	276
but a traitor butler poisons Marahans's son.	And whanne þe kyng beheld this there, he wende kyng Orcaws Conseyl that it Were ; and thus sone wente he thenne to the kyng of grete breteygne with his Menne, wheche that tyme I-clepid was Of bretaynge kyng Iwce, In Every plas.	280
Marahans thinks Orcaws has orderd this.	whanne kyng Marahans to forn hym was þere, and him hadde Compleyned In dyvers Manere, and Apechyd kyng Orkaws Of Treson, For that he hadde poysoned his son,— thus sone Orkaws After was sent to Londone to Comen to parlement.	284
He goes to Luce the king of Great Britain, and		
impeaches King Orcaws of treason.		
Orcaws appears before the London parliament.		

- and, whanne Orkaws to Londone was gon,
 kyng Marahans Of treson him Apechid Anon, 292
 and Seide that [he] be fals Treson
 In his Castel hadde poysoned his son.
 Anon kyng Orkaws that gan denaye,
 and seide the Contrarye to him in faye ; 296
 and In that qwarel his Gage he kaste,
 hit to defende whil his lyf wold laste,
 Owther be his persone, oþer be Anothir,
 be som knyht, other be his brothir ;
 For with Marahan he ne kepte not fyhte,
 For that he was so worthy A knyhte,
 For Of paynemys he bar the prys,
 As Aboven oþer flowres doth þe flowr delys. 304
 Thus this bataylle Enioyned was,
 and bothe fownden Ostages In that plas ;
 and the day Assigned was Also
 Whanne that the Bataylle scholde be do.
 thanne kyng Orkaws torned hom Ageyn,
 and Aftyr his brothyrs sente In Certein
 that the bataylle for hym scholde don þat day.
 his brothir him Answerid, and seide “ Nay,
 For ȝe knownen ful wel that kyng Marahans
 Is þe moste worthiest knyht In Alle defens
 that Entreth Into Ony bataylle,
 þere-fore hym I Schal not Asaylle,
 Nethir for stryf, Nethir for hete,
 to-gederis In feld scholen we not mete,
 his body and Myn to-Gederis In fere ;
 It schal not ben In non Manere.” 312
 Whanne kyng Orkaws this vndirstood,
 thanne Anon began to Chongen his Mood
 whanne that his brothir it hadde forsake,
 and that the bataille he wolde not take.
 Ful Mochel Mone thanne he Made,
 that he som Oþir knyht ne hadde ; 320
 308 The battle is
 arrangd.
 Orcaws asks his
 brother to fight
 for him,
 316 but he is afraid of
 Marahans and
 refuses.
 324 Orcaws does not
 know what to do,

- for he has often
fought Marahans,

and knows he
cannot overcome
him.
- Orcaws pretends
to be sick, sends
for all his
knights,
- tells them that a
knight has come
from Marahans,
- [leaf 79]

who challenges
the twelve best
knights of the
country.
- Orcaws asks them
to fight this
champion,
- For so Often tymes Asayed had he
kyng Marahan In bataille & In Melle, 328
So that he knew wel be his dede
he was þe beste þat bestrod Ony steede,
and þerfore Nolde Orkaws In non degré
In bataylle him Meten Certeynle. 332
thanne sente Orkaws Ryht Anon
Aftyr his barowns Everychon,
Fortho preven the beste knyht
that for hym Myhte taken that fyht. 336
and this Orkaws þere feynede him Syk,
To knowen which of hem that was best lyk
that ylke bataille forto do
whanne þat to þe poynt they comen to. 340
And whanne they syen hym liggen In this Manere,
They Axede him what his wille were ;
thanze seide he ‘that Agreved was he sore
Of tydylges that him Comen thore.’ 344
and they Axeden him what tho schold be ;
and he seide, “ kyng Marahans Certeinle
hath sent a knyht In to this Lond,
As it is don me to vndirstond, 348
that with his Owne body he will holde fyghtes
Aȝens .xij. of the beste knyghtes
that with-Inne My Lond I May fynde ;
and thus Is it to Me put In Mynde, 352
and forto preven this Ilke thyng
to ȝow haue I sent to ȝeven warneng,
and to Morwe At pryme this schal be ;
þerfore, and ȝow lyst, telleth now me 356
ȝif that ȝe welen kepen that day ;
Fore trewly, for Syknesse I ne May.
And wile ye now vndirstonden here
I sente for ȝow In this Manere ; 360
and forto Fellen that knyghtes pride
For ȝow I sente now At this tyde,

that thike knyht ne schal not say,
but his felawe here to fynden Eche day."

364
and stop his
boasting.

And thus the kyng þere gan hem telle;
for there A lesyng he Feyned ful felle;
For straunge knyht In his Rem was non,
but he him self it wolde thanne don,
Amonges theke twelve to preven Anon
ȝif Ony Aȝens kyng Marahans dorste gon.
thanne Axeden they Anon Ageyn,

368
But he intends to
personate this
knight himself,
to find out his
best man..

"Sere, be ȝe now here In Certeyn
that thike knyht to Morwen At pryme
At thike brygge wil Arere¹ that tyme!" [1 ? Above.]
"ȝe, quod the kyng thanne trewely,
there scholen ȝe hym Meten ful sekerly."
"thanne, quod they, we scholen him Mete,
whethir he Ryde be weye Oþer strete,
So that ȝowre worschepe saved schal be,
and we schameles In Alle degré."

372

376

The twelve
knights promise
to meet the
champion at the
bridge.

380

Thus sone these .xij. knyhtes departyd Away,
and hom to here Ostelis they wenten þat day;
and the kyng lefte Stille In his bed
Tyl It was Even In that same sted.
and whanne it was with Inne the Nyht,
he Clepyd his steward Anon Ryht,
"Go, fette me the moste straungest Armure,
the Moste beste and the most Sure,
For hennes to-Nyht now wyl I pace,
And to morwen At Even Aȝen In this place;
and ȝif that Ony man Axe After me,
Sey that deseised I am ful Certeinle."

384

At night Orcaws
calls up his
steward, to

388

get his least
known armour,

and bids him say
he is ill.

392

Thus the kyng Comanded þe styward þere,
and so he wrowhte Aftyr his Manere.
and whanne the day Aproched was,
the kyng him Armede In that plas,
and took his hors, & gan forth Ride
Into that brigge that Ilke tyde.

396

Then he rides out
to the bridge at
the hour of prime.

Orcaws swears
his steward to
secrecy.

- but Er thanne thens he wente,
he made the styward sweren presente 400
that he scholdè discouere him to non Man,
what so Evere Of hym they Axeden than.
thanne so this kyng gan forth to Ryde,
forth to the Brygge At that tyde ; 404
and ther Abod tyl the Owr Of pryme,
and was Non Comen at that tyme.
thanne alle xij knyhtes they Comen In-same,
Forto fulfillen that Ilke Game ; 408
but Speris with hem Non they browhte,
For At Alle daye there sen they Mowhte
the Brigge with speris Enviowned Abowte,
the wheche that weren bothe gret and stowte, 412
Whiche that Cavsede Men Of the Contre there
Eche Other to Asayen In dyvers Manere.
Whanne these xij knyhtes there behelde
that þere was A knyht with spere and schelde 416
that Redy was to Iusten there,
Ech man hym Ordeyned In his Manere
Forto Iusten Aȝens that knyht,
Euery man there to preven his Myht ; 420
and thus Ech Of hem A spere there took
as On the brigge were, and non forsook ;
and the kyng him Cawhte Anothir,
and forth he prekede Amonges þat fothir ; 424
& so he smot the ferste knyht,
and þere sore wounded him In þat fyght,
So that he hadde there dethes wounde,
Onnethe to Rysen Aftir þat stownde. 428
And whanne that thus down he was I-Cast,
To another knyht he prekyd In hast,
and him he wounded Al so sore,
lyk As he dide the tothir before ; 432
and so the thrydde and þe fowrthe Also,
and thus Alle twelve he browhte to wo.

The twelve
knights come
together,

not bringing their
spears,
for there are
plenty on the
bridge.

They arrange to
fight the knight
in order.

The king over-
comes the first
knight and

all the others, one
after another.

And whanne Alle xij I-scomfyt they were,
 the kyng In this Maner to hem seide there,
 " Sires, ȝe knownen presoneres ȝe be,
 As be þe lawe Of this Contre ;
 and that with ȝow I May now do
 As that to Armes belongen vnto."
 and they Answerid hym Ageyn,
 " Sire, that is soþ In Certeyn."
 " Thanne Comande I ȝow Everichon,
 that ȝe Alle to kyng Orkaws gon,
 and ȝeldeth to hym Alle ȝowre persones
 On My behalve with-Inne his wones.

thanне Axede they hym what he hyhte.
 " he knoweth me ful wel, I telle ȝow Rylte,
 but Of myn Name, it is not to ȝow ;
 for whanne he hereth Of this prow,
 thanне wil he knownen me ful wel,
 I ȝow seye As trewe As steel ;
 And that In Manye stormes I haue be
 with him In bataylle ful Sykerle."
 thanне sworen they In here Entent
 To Fulfillen his Comaundement,
 But ful Of sorwe Alle they were
 that they weren so discomfyt there
 Of On knyght there In that plase :
 Ful Moche Sorwe Amonge hem wase.

Thanne departyd Anon the xij knyghtes
 From that place there Anon Ryghtes ;
 and the kyng Entrede Into the forest
 whanne that he say his tyme best,
 and þere Alle day Abod he Sekerlye
 For that non Man Scholde him Aspye.
 and whanne it was with-Inne the Nyht,
 Toward his Castel he gan hym dyft,
 And In A Gardyn vndir the towr
 his steward hym Abood Every Owr.

436 Orcaws tells the
12 knights they
are his prisoners.

440

444 He bids them go
to King Orcaws
and give themselves up to him.

448 They ask his
name,

452 But he says the
king will know it
by this deed.

456

456 They promise
to obey him,

460 but are much cast
down at their
defeat by one
knight.

460

464 Orcaws goes to
the forest,

468 hides till night
time, then returns
to his castle,

- and whanne he Cam to this Gardyn,
his steward him Resceyved wel & fyn, 472
and Resceyved his hors and his Armure,
And Aftyr to Chambre wente ful pure.
& whanne A while In Chambre he hadde I-be,
Anon to halle thanne wente he, 476
and Made Semblaunce As thowgh syk he were
To-forn Alle his Meyne þat was there.
Thanne his Meyne Aȝens hym gonne gon,
and hym worschedipid Everichon, 480
and hym Axede ‘how that it were,
& why he was Of so hevy Chere.’
and he Answerid hem Ageyn,
“ I Me strengthe with Al my Mayn 484
aȝens herte to Maken good Contenaunce,
So mochel Of Syknesse I haue dawntawnce.”
- The twelve
knights arrive
- And vpon the Morwe, at the Owr of pryme,
the xij knyhtes Comen In good tyme 488
that discomfyte Of hym were,
(but they it ne knewe In non Manere,)
and ȝolden hem to hym As presoneres
On a knyhtes behalve that was ful fers ; 492
but they ne knewen not his Name,
For he was A man Of ful gret fame ;
and tolden kyng Orkaws Al In fere
how thike knyht discomfyte hem there. 496
- “ Ha ! quod kyng Orkaws thanne,
Now wot I wel that he Is A manne
that ȝow Alle hath taken As presoneres,
And to Me Represented now here.” 500
- Orcaws pretends
to be angry,
- and sends out to
summon his
chivalry to fight
this knight.
- thanne Made he Semblaw[n]t As wroth he were,
but ȝit neuere the mo ne was he there ;
and sente forth his Messengeris Anon
thorwh-Owt his Rem for to gon, 504
to warnen Alle his Chevalrye,
‘ Atte brigge to Meten that knyht so hardye ;

and ȝif Ony so hardy that there were
with that knyht to fyhten there, 508
what Maner Of good that he wolde Crave,
Anon Of kyng Orkaws he Scholde it have.'
but they that to fore tymes I-beten were,
Alle here Goodes the kyng Sesyd there
As for On ȝer And On day,
thus kyng Orkaws hem gan to say.
and whanne that they that In the Contre were,
herden how þe xij knyhtes happeden there,
thanne In hem selve they hadden gret drede,
For they Niste neuere how to spedē;
and ȝif discomfyt that they were,
here londis to lesen In swich maner there. 520

512 He seizes the
goods of the
defeated knights
for a year and a
day.

516 The rest of the
knights are
alarmed at all
this.

Whanne that Piers that with this lady was,
And Of his Maladye helyd In that plas,
thanne was he as ful Of pensifnesse
As whanne he was In his distresse.
thanne Axede the lady hym Ryht tho,
“ Piers, what is ȝow to thenken so,
and what Cause that it may be,
I praye ȝow, Sere, now telleth Me ;
and ȝif I mowe don ȝow Ony Esc,
Owther Ony thing that May ȝow plese,
anon Ryht it schal ben do,
þere-fore to suffren bothe peyne and wo.’ 528

Piers becomes
very thoughtful,
524

and the princess
asks what is the
matter with him?

“ A ! faire lady, quod Piers Anon,
Ryht ful Escly ȝe myhte it don.”
“ Seye On, quod this lady thanne,
and I schal don it, for Ony Manne.” 532
“ thanne schal I ȝow tellen, quod piers trewly,
And ȝe me wil Enswren feythfully ;
For it Cometh now In My Mynde
that ȝoure fadir sendeth Into Every Ende
Aftyr his knyhtes And Bachelere,
here worthynesse forto preven here ;

528

532

536

540 Piers tells her
that he hears her
father is sending
out after his
knights
and bachelors
to fight Mar-
haus's knight,

- And thike tyme have I sen,
and not fulliche fyve ȝeres they ben,
& swich A knyht were In Oure Contre,
wel sone Asayed scholde he be ;
and ȝif that I hadde harneys and Gere,
For Alle the Men that Evere were
I[n] my persone Ryht Al Alone
To that knyht wolde I gone ;
al thowgh I be In straunge Contre,
I scholde him Asaye, what so he be,
thowh he were the strengest Of this Molde,
And Abyden me he wolde :
but harneys have I In non Manere,
and þat Maketh me to Mornen so here." 556
- Whanne the kynges dowhter herde this,
sche Merveilled he spak Of so gret Aprys¹,
And that he wolde Iosten At that tyde
with hym that no Man dorste Abyde. 560
- thanne seide to him this lady Anon,
" hors and harneys ȝe scholen haue son,
and longe Er Nyht Redy it schal be ;
ann therefore, Piers, dismaye not the ;
& þerto As Richely ȝe scholen ben dyht
As thowgh A kynges sone ȝe weren Owtryht ;
but In feith, Sire, be the Cownseil Of Me,
Aȝens that knyht ȝe scholen not Te." 564
- " Now, faire lady, quod Pers tho,
that ȝe me han be-hote, brynge me vnto ;
and Of me dismaye ȝow non thing,
for I troste holiche In hevene kyng." 572
- and whanne they hadden spoken Of this Materie,
Anon from him sche wente there ;
bothe hors and harneys him Ordeyned thus sone,
and Alle Oper thing that was to done. 576
- and whanne it was with-Inne the Nyht,
The weye to the Brygge sche tawhte him Ryht.

*and if he, Piers,
had only armour,*

*he should like to
try to overcome
him;*

*but he has no
armour,
and is therefore
sorrowful.
The king's
daughter is
surprised, and*

*[¹ Fr. si hante
emprise]*

*says she will get
him horse
and armour,*

*but advises him
to let the strange
knight alone.*

*He still asks for
the armour,*

*which she
procures for
him,*

*and shows him
the way to the
bridge.*

544

548

552

556

560

564

568

572

576

thanне Of this lady his leve he took,
and On his weye forth faste he schook. 580

& whanne to þe brigge that he was Gon,
Into þat forest thanне wente he Anon,
there A While to taken his Reste
As that tyme þere it liked him beste ;
and down he Alyhte Of his Rownsy,
& be his brydel hym teyde þere faste by,
and þere to pasture ȝif he wolde
Tyl þat day Aperede On Goddis Molde. 588

vpon the Morwen whanne it was day,
Piers toward his hors took the way,
and Made his hors Al Redy,
& his helm gan lasen ful Iostly ;
and Abowte his Nekke he heng his scheld ;
thanне Owt Of þe forest he took the feld.
whanne toward the brigge that he gan gon,
thanне kyng Orkaws Aspide he Anon
that thedir was Comen for theke Entent,
To Wyten ȝif there were Ony present
whiche that Aȝens him dorste Abyde :
this was his Comeng At that tyde. 600

And whanne piers beheld him there,
he lyht Adown for Ony fere,
and tasted his harncis In that stede,
þat it scholde not faille whanne he hadd nede.
and whanne he say that Al siker it was,
To hors Aȝen he wente In that plas.
and to the brigge he cam Anon,
and Salwed the kyng As he scholde don.
Anon a spere On honde he took,
& towardis the kyng wel faste he schook,
and seide that Iusten Nedis he Moste :
the kyng him Answeryd that hym wel lyste. 612

So swyftly they Ronnen In that plas,
as faste as the howndes hertes don chas,

Piers rests in the
forest till
morning,
then goes to the
bridge,

584

588

592

596 and sees king
Orkaws coming
along.

600

Piers dismounts,
sees that his
harness is all
right,
604

mounts again,

[leaf 80]

608

goes to meet king
Orkaws,
and challenges
him to fight.

612

- They encounter each other so fiercely that both their shields are broken.**
- Both are wounded,**
- but Piers pushes king Orcaws off, over his crupper.**
- Piers draws his sword,**
- and asks the king to try that way.**
- Orcaws does his best,**
- and fights well, though he is badly hurt,**
- and so sore to-Gederis they Mette,
that here scheldes Into the feld weren smette, 616
So that there was Non geyn Char,
but bothe here whyte flesche persched thar ;
so that bothe hadden they wowndis grete,
and ȝit Nethir Othir ne wolde not lete ; 620
so that the kyng On Piers his spere to-brak,
and Piers Aȝen hym hitte with-Owten lak,
& bare him Owt Of his sadel Into the feeld
Ouer his hors Crowpere undir his Scheld ; 624
and there so sore I-hurt he was,
Onnethis to Meven Owt Of that plas.
Whanne Piers atte therthe the kyng say,
Of his hors he Alyhte with-Owten delay, 628
and there drowh Owt his swerd Anon,
& towardis this kyng he gan to Gon ;
so þat be thike tyme þe kyng Rekeuered was,
and On his feet stood In that plas, 632
Ful sore I-hurt, and ful of Angwyschs.
thanne to the kyng Piers seide thus,
“Sire knyht, ȝoure Iostyng lost han ȝe ;
assayeth ȝif Ony bettere ȝe Mown ȝow byse, 636
and ȝif Ony thing that ȝe Mown wynne
with Ony Other Melle vs betwynne.”
Anon he drowh his swerd with good Entente,
And his scheld On honde he hente. 640
whanne the kyng sawh þat he was Redy,
Faste to that Melle he gan hym hy,
and there his prowesse he schewede In his wyse
with Alle his strengthe In the beste Gyse, 644
so that with his swerd & with his scheld
he Entrede forth In to that Feld ;
In the beste Maner that he Myhte,
thanne forth he wente Anon Ryhte.
Not-with-stondyng, sore hurt he was
to foren tyme In that same plas,

so þat moche more Nede thanne hadde he
Of Restyng thanne Of Ony Melle.

652

thanne be-twixen hem began Melle ful strong
which that Amonges hem durede ful long,
and Ech Other sore hurten As they stood,
that Owt Of bothe here bodyes Ran plente Of blood ;
so ful Of gret prowesse weren they bothe
that Eche Of Other Merveilled forsothe.

so there is a great combat between them.

For the kyng supposede ful Certeynly
to han fowndyn non knyht so dowhthy
that with him so longe Myhte Melle ;
wherefore to him self he gan to spelle ;
and Piers In that same Manere

660

Evene Of the kyng thowhte ryht ther ;
For In non Rem he wende han fownde
so worthy A knyht Goyng on grownde.
but At the Ende Of that Mellë

664

the kyng non lengere myht duren sekerle,
For Evere this Piers was so ful Of prowesse
and browhte the kyng In gret distresse,
so that thorwgh Melle and thorwgh torneye
the kyng non lengere myhte stondyn In feye ;
but there to-fore Piers he fyl Adown,
Ful sore syker I-hurt his body In-Vyrown ;
So sore, that ȝif Ony Man him hadde I-seye
On hym he wolde han had pyte In feye.

668

Anon thanne Piers, that Supposid nothing
that it hadde been Syre Orkaws the kyng,
to him wente a ful gret pas,
and puld Offen his helm In that plas,
and seide ‘he wolde him slen vpon that Molde
but ȝif that for Scomfyt he wolde hym holde.’
Anon the kyng his Eyen vp Caste,
and vpon Piers lokede Atte laste,
& seide “thou myhest me slen ful wel,
For In thy power it is Eche del ;”

672 At last the king can do no more, and falls down pitifully hurt.

676

Piers, not knowing who he is,

680

threatens to kill him if he will not yield.

684

Orcaws says Piers can kill him if he likes,

but Piers again
bids him yield.

"Now, be my trowthe, quod Piers tho,

688

but thou the ȝelde, I schal the slo ;
and fulliche discomfyt holden the,

Other Ellis thy bane wyle I be."

thanne quod the kyng, "Certeynlye,

692

Mochel lever hadde Ich here to dye

thanne to speken that schamful word,

Creaunt me ȝelde be myn Owne Acord ;

696

For to A kyng it were the grettest schame,

the Moste Repref, and the Moste blame,

that Evere Ony Erthly kyngdom held,

So Schamful A word to sein In feld ;

ȝit hadde [I] levele xij Sithe deye

700

(ȝif so Often that I myhte In feye,)

that I, whiche have be so worthy A knyht,

So schamfully schulde sein thorwh ony fyht."

Whanne Piers vndirstood that he

A kyng was Of so hy degre,

704

and wende he hadde ben A sngle knyht

that with hym there held swich fyht ;

but whanne he Supposid that þe kyng he was,

708

Anon to him spak he In that plas,

and seide, "Sire, for Charite

so telle here what Man ȝe be ;

For me thinketh as be ȝowre talkyng

712

that ȝe scholden ben A kyng."

Orkaws tells him.

"Certes, quod the kyng, sire knyht,

I am A kyng here In thy syht ;

and, kyng Orkaws, it Is Myn Name,

In this lond A Man Of ryht gret fame."

716

Piers is much
distress,

And whanne that Piers this vndirstood

that it was Orkaws þat lay so bathed in blood,

Anon Piers ful Of sorwe he was

that him so hadde Greved In þat plas,

720

So that he Nyste what forto do,

but his swerd he ȝald him vnto,

and gives up his
sword to him.

and seide "sire, I Crye the Mercye
 Of that I haue don the gret Anoye.
 wherfore, goode sire, forȝeveth it me
 that I so moche haue trespaced Aȝens the ;
 And, lo, my swerd here to the I ȝelde,
 And my body and lyf I putte In thi welde,
 holich, Sire kyng, Into thy Bandom,
 And At thyn Ordenance hol & som."

724

He begs to be
 forgiven,
 as he did not
 know him.

Whanne the kyng herde him so scyn,
 and that to hym so Offrede him pleyn,
 thanne seide the kyng to him tho,
 " What art thou that doost here so,
 that Of me hast here victorie,
 And therto Mercy here me Crye ;
 For it is A ful gret Merveyl to Me,
 the Conqwerour to þe scomfyt ȝolden to be."

728

" Sire, quod Piers Anon Ryht,
 I am here to-forn ȝow bothe man and knyght,
 and I-born hennes A fer Contre,
 Of Ierusalem, that Grete Cyte ;
 And therto, sire Piers it is My Name,
 and Cristene I am, and Of that fame ;
 but me befyl An Aventure,
 Sire kyng, ful Sikerly I ȝow Ensure,
 so that I Entrede Into ȝowre Castel
 Not longes Agon, I wot ful wel ;
 and ful Evel I was wonded before,
 which that did me ful Mochel sore.

732

Orcaws asks Piers
 who he is,
 that has con-
 querd,
 and yet asks for
 pardon ?

but, thanked be God and ȝoure dowlter so dere,
 Al Myn Rekeur hadde I there,
 and thorwgh A Cristene that is ȝowre presoner
 whiche that ȝe In preson kepen ther.

736

For siker I wende to han ben ded

Piers tells him
 his name,

Of my wonde þat I hadde In that sted ;
 but, Gromesty God and that good Man,
 Al hel and fers he Made me than.

740

how he was
 wounded,

744

and got into the
 castle,

748

and was cured
 by the leech
 and the princess.

752

756

And whanne that hol that I was,
thanne herde I tellen In that plas
how that *þe A bane dyde Crye* 760
thorwgh-Owt *þoure lond ful hastilye*,
Atte the Brigge to Iusten with A knyht
that was A Man Of so Mochel Myht. 764
and Al so sone as that I Myhte
harneys geten Of *þoure dowhter so bryhte*,
I me hyder hiede ful sone ;
but I ne wyste how it gan gone, 768
For siker I ne scholde han Comen here
and I hadde knownen In Ony Manere
that it hadde been *þowre persone*,
I scholde *þow han lefft here Alone*, 772
For the grete benefit that I haue
Of *þoure dowhter, so Crist hire save* ;
and þerfore, that I haue don be vnknowengen,
Of forȝevenesse I preye *þow, sire kynge.*" 77
and the kyng him forȝaf with-Owten Faylle
So þat with Marahan he wolde taken bataille.
thanne seide Piers to þe kyng Ageyn,
" Forto haven *þowre love I wile Certeyn* 780
putten my lyf In Aventure
Aȝens kyng Marahan, I þow Ensure."
Thanne the kyng gan him behete
Many Gwerdoins bothe goode & grete,
and what thing that he wolde Crave,
thowgh his kyngdom, that he wolde haue :
but that he wolde For non thing 784
that kyng Marahan hadde knoweng
that *þif A Cristene Man he were*,
thanne Marahan nolde fyhte with him there ;
" for thanne myhte he Refusen with-Owten faille
with *þow to fyten In bataylle* ; 788
For that *þe ben not Of this lay*,
þerfore he may *þow refusen In fay.*" 792

How he heard
that a knight was
wanted to fight
at the bridge,

and how he got
armour from the
princess.

Again Piers asks
Orcaws to forgive
him.

Orcaws asks him
to fight Marahans,
which Piers
undertakes.

Marahans is not
to know that
Piers is a
Christian,
or he would not
fight with him.

Anon Piers the kyng Ensured he
That Neuere discoverid schold it be. 796

Thanne putten they here swerdis bothe vpe in fere,
and vndyr that Brygge Rested hem there,
In a gret deseise there bothe two,
Tyl that the day was Al A-go.

800

Piers and Orcaws
rest together
under the bridge
till night, and

and whanne It was with-Inne the Nyht,
To hors bak they wenten A-Non Ryht,
and to the Castel gonnен they to go
that they bothen ferst Comen fro,
Al so prevly as that they Myhte,
that they scholde Comen In non Mannes syhte,
Neþer non Man knownen Of here Comengo,
Sauf Only the steward Of the kynge
that Abod vpon hise lord,
Lyk As It Was be here Owne Acord ;
and Anon there lyhten they Adown,
bothe the kyng and Ek Perown¹ ;
and they Onharmed hem þere Anon.

804

then go secretly
back to the castle,

808

unknown to any
man but the
steward.

812 [Fr. *pierron* ;
but *pierres* in l.
795]

Orcaws sends for
his daughter,

816

and asks if she
knows Piers.

820 She is afraid, and
would conceal it,
but Orcaws bids
her not to be
afraid,

but to take a
hundred times
better care of
Piers than before,

824

as he is going to
fight Marahans.

828

the kyng Aftyr his dowhter sente thus son ;
and whanne to-forn him that sche was gon,
the kyng his dowhter Axede Anon,
“damysele, he seide, knowe þe this knyht ?”
sche wolde it haue I-heled with Al hire Myht :
“ Nay, faire dowhter, haue þe non drede,
þe nede not hym to helen for this dede ;
wherfore, I preye ȝow, dowhter dere,
That ȝif Evere ȝe Maden him Ony good chere,
that An hundred fold bettere ȝe now do,
For he to Me Aqwyteth hym so :
For the beste knyht Of þe world Is he,
And this day in bataille hat Ouercomen Me ;
And More-Ouer to Me hath he mad Surawnce
with Marahans to fyghten Into the Owtraunce.”
thanne that damysele Made gret Ioyeng
whanne he had hire told that tydyng ;

- and ȝif Evere sche dide hym Servise to-fore,
Aftyr sche dyde An hundred part More. 832
- The leeches come
and examine the
wounds of Piers
and king Orcaws,*
- Thanne leches weren sent Aftyr Anon
Alle here woundes to serchen Echon,
For þere-Offen hadden they gret plente
Of grete and smale, As they myhten se. 836
- and say they will
soon be well and
jolly.*
- and whanne the leches gan hem beholde,
and hem serched ful Many folde,
they boden hem Abasched Nothing to be,
For Al hol scholden they ben sykerle; 840
- and with-Inne xvij dayes & xvij Nyght
they scholde ben bothe Ioly & lyht,
so þut Er the day Come Of Bataylle,
Al heyl to been with-Owten faille. 844
- Orcaws and Piers*
- Thus Cam Sire Piers In knowelechinge
with kyng Orcaws with-Owten lesynge,
and Eche A day I-Served with Riche deynte
As thowh Ryht A kyng he halde I-be. 848
- start for London
with a great com-
pany,*
- And whanne the day of Bataille Aproched Ny,
They gounnen hem Arayen ful hastyly,
and to horsbak they gonne hem dylhte
with A gret Compenye, I ȝow plyhte, 852
- and find Marahans
at king Lucy'e's
court.*
- and to Londone they Gonnen to Ryde,
To kepen here day þere At that tyde.
- & whanne to Londone that they weren Gon,
there fownden kyng Marahans Anon 856
- Lucye asks if
Orcaws will fight
himself,
or by a champion.*
- In the Cowrt to-forn kyng Lucye,
his Apel there forto Complye.
whanne kynge Iwcye kyng Orcaws say,
he hym Anon Axede with-Owten delay, 860
- Piers takes up
Orcaws's quarrel
against Mar-
hans.*
- 'ȝif that the bataylle he wolde Entren there,
Othir Another for hym, as was þe Manere.'
- Thanne Sire Piers, that was so dowhly A knyht,
To-forn hem Alle he presede Anon Ryht, 864
- and Aȝens kyng Marahans put his Gage—
As A worthy knyht ful Of Corage—

For kyng Orkaws to fyhten there,
and him defende with schel[d] and spere.
Anon kyng Lwcye bothe here Gages took
with Ryht good wille, & not forsook.

868

Thanne they Of kyng Lucyes howshold
Comen to Enqweren be Manyfold
'what he was that scholde Fyhte
Aȝens kyng Marahans þat was so wyhte ;'
but non Man Of the kynges paleys there
Ne wisten not what Man Sire Piers were,
But that they seyden Amonges hem Alle
that he was A knyght Of kyng Orkaws halle.
" Now, Certein, quod Al that Compenye,
vs thinketh this knyght doth gret Folye,
Aȝens kyng Marahans þe bataylle to take,
that In Al this lond he ne hath non Make ;
wherefore we supposen vtterlye
hym hadde ben bettere han left his Compenic." 884

Thus telleden they of Perown ther
that knewen ful lytel Of his Manere.

The servants of
Lucye inquire
who Piers is,

872 but nobody
knows,

[leaf 81]

880 and they think
him very rash.

and whanne that Comen was the day of bataylle,
To-Gideris they sembleden with-Owten faylle, 888
So that there was be-twixen hem two
Many Crwel Strokes with peyne and Wo,
that Merveille it was forto beholde
the prowesse Of tho knyghtes so bolde ;
and from it was pryme Of the day
they fowhten tyl it was past noon In fay ;
For with gret prowesse & poyntes so fers
he gan him to defende from Sire Piers. 892
for whanne Marahans knew Of Pierse Myht,
he him defendyd with Many strong fyht ;
but Atte laste Ende trewely
his defens ne vailed him not sekerly,
For Sire Piers hym slowhe there in the feeld,
and stille there lay ded vndir hys Scheld ; 900

The fight begins
between Piers and
Marahans.

They fight from
prime till past
noon.

At last Piers kills
Marahans.

- cuts off his head, and there Sire Piers smot Of his hed,
 & bar it to kyng lucye In that sted, 904
 And seyde to hym In this Manere,
 "Sire kyng, this dede haue I don here
 to Aqwyten kyng Orkaws In this feeld
 Of tresowne that Marahans him Apelyd."
- and acquits
Orkaws of treason.*
- "Certes, sire," quod kyng lucye tho,
 "Ful worthily here, Syre, hauen \zeta e do,
 and Aqwyt \zeta ow In Alle degré
 As A knyht ful Of Chevalre, 912
 and here to-Fore Alle My Baronye
 \zeta han \zeta ow qwyt Ful dowhlye ;
 And On the beste knyht \zeta it \zeta e be
 that Evere Sawh I, Certeynle ; 916
 wherfore, And it were to \zeta ow non Noysaunce,
 I wolde han som Of \zeta owre Aqweyntawnce."
 "Sire kyng, Gladliche it May wel be
 that Myn Aqweyntaunce haven scholen \zeta e ; 920
 but In this Contre I ne schal not Abyde,
 Sauf As lytel As I May this Tyde."
- Lucye thinks
Piers the best
knight he ever
saw,*
- and desires more
acquaintance with
him,*
- but Piers does
not wish to stay
in the country.
- Lucye proposes to
pay Orkaws a
visit.*
- Orcaws and Piers
go home.
- and whanne kyng Lucye say it wolde not be,
 that he not wolde taryen In that Contre, 924
 thanne kyng Orkaws took he Asyde,
 And preide hym that Ilke tyde
 "that Er viij dayes fulfillyd were,
 At \zeta oure Castel I schal speken him there, 928
 For Mochel desire I now trewelye
 to knownen som Of his Chevalrye ;
 and Ek Aqweynted with him to be,
 I sey \zeta ow, kyng Orkaws, ful sekerle."
 thanne kyng Orkaws Answeryd As \beta^{e} hende,
 "Sire, I hope there schole \zeta e hym fynde."
- Thus from Londone they departyd Anon,
 And to his Owne Castel Gan he to gon, 932
 So that kyng Orkaws ful Ioyful was,
 and Ek Alle his Meyne In that plas,

Of his Speed and Of his Iorne
 that was I-don At Londone Cyte.
 And whanne to his Castel that he Cam,
 Aȝens hem the wente Many A Man,
 & Of Sire Piers Maden ful gret Ioye there
 that he hadde born hym In swich Manere,
 For they knewen wel In Certayn
 That a worthy knyght he hadde I-slayn.

940

and when they
 reach the castle,

Whanne the thrydde day Was Agon,
 thanne seide kyng Orkaws to Piers Anon,
 "Sire Piers, ȝe han me don Good Servise,
 And I Myhte it ȝow qwyten In Ony Gyse ;
 but Axeth Of Me what ȝe welen Crave,
 and be my CreAwnce ȝe scholen it haue :
 And ȝif it be In My powere,
 what that Evere ȝe Axen here."

941
 there is great
 rejoicing for the
 victory.

"Sire, quod Piers Ageyn hym to,
 Myn Askynge ȝe mown ful Esely do :
 For non Good Of ȝowre ne wil I haue,
 Nether Of non Richesse ne wil I Crave ;
 but On thing that ȝe wolde don for me
 whiche schal profyten ȝow In Eche degré." 952
 thanne kyng Orkaws Answerid hym Ageyn
 that he it wolde don In Certeyn.

948 Orcaws asks Piers
 to choose his
 reward for his
 services.

"Now, Sire, non thing Ellis I Axe Of the,
 but Cristene Man that thou wilt be,
 and forsaken now thy fals lay
 that thou hast worschedip Many A day ;"
 and be-gan him forto schewe
 Of Cristes passiown with-Inne A throwe,
 and the holy vangelye gan him vndo,
 And Of Other poyntes Manye Mo ;
 so þat with-Inne two dayes Aftyr Sewynge
 he browhte hem Alle to Cristenyng,
 and Reneyeden the Sarasynes lay
 that they hadden kept ful Many A day.

956

Piers will not
 have goods or
 money.

960

964

He asks Orcaws
 to forsake his
 false faith,

968

972 and so preaches
 to him, that
 in two days he is
 converted.

A hermit is sent
for,

and there sente he Aftyr An Ermyt Anon,
and lete hem Cristenen there Everichon.

976

who baptizes
the king as Lamet
and his daughter
as Camylle.

thannte the kyng that Orkaws I-Clepid was,
his Name was torned In that plas,
and 'Lamet' In baptesme Clepid was he,
And his dowhter 'Camylle' Certeynle.

980

A city is built in
honour of the
king, and call'd
Orkanye.

thannte, for the love Of the kyng,
they Of the Contre Maden gret Beldyng,
And A Cyte they gonue to Make,

984

And 'Orkanye' It Clepyd for his sake.
Whanne that Cristened Alle they were
For the Moste part In that Rem there,
Thanne kyng Lamet seyde In his wyse
To Sire Piers, that knyht Of prysse,

988

"Now, Sire Piers, Myn Owne Frende
that to Me han ben so good & hende,
Now that I have Fulfil'd to the
Alle that Evere thou hast Axed Of Me,

992

King Lamet asks
Piers to grant him
a request.

therfore, Sire, herteliche I ȝow preye
that myn Request ȝe welen not denye."
thannte seide sire Piers ful Sekirly,

Piers promises
to do so.

'that his Reqwest he ne schold deny
ȝif that It were In his powere
Ony thing that he myhte don there.'

996

Lamet asks him
to marry Camylle,

"I ȝow beseche thannte, quqd the kyng,
that ȝe wolden fulfillen now myn Axyng :

1000

and then he shall
be heir to the
kingdom.

My dowhter Camylle that ȝe wolden take
To ȝowre wyf, Sire, for my sake ;

For sche is I-comen Of kyng & qwene,
and þerto A good womman with-Owten wene ;

1004

And I schal ȝow Sesen In Al Myn lond,
and Maken hem Buxom to ȝowre hond ;
& ȝyf thus, Sire Piers, it Myhte be,
there nas neuere thing so Ioyful to Me
as ȝow tweyne to ben knyt In Maryage,
So worthy persones Of so hy parage."

1008

- thanне him Answerid Sire piers ful stille,
 "Sire, sethen ȝe han fulfyld My wille, 1012 Piers is very
 ȝowre Askynge gladliche, Sire, wile I do,
 I Sey ȝow Sykerle with-Owten Mo."
- Thanne the kyng thanked hym Often Sithe,
 and Of that tydynge was Ioyful and blythe; 1016
 and thus sone he sente aftyr this Mayde
 & tolde hire how this Gentyl knyht hadde saide,
 So that Ensured thanne bothe they were,
 And for the Mariages they Ordeyned there. 1020
 And happede that Aȝens the day Of weddynge
 Thedyr was Comen Sire Lwcye the kyng,
 and Merveillede that Alle I-Cristened weren there
In so schort tyme sethen to-gederis they were; 1024
 ȝit Neuertheles he desirede so Sore
 To knownen Sire Piers And Of his lore,
 and forto haven his Aqweyntawnce
 he ne wolde not leven for Al this Chawnce.
- So that In the Cyte of Orkanye
 was this Maryage ful Ryalye;
 and there kyng Lwcye Abod viij dayes
 Fulliche, As this Storye here Sayes,
 To beren Sire Piers þere Compenye
 that was so worthy In Chevalrye;
 For the kyng him preisede so wel
 Of Bewte & bounte Euerydel,
 so that neuer wheche he Say
 So Mochel him pleside be hys lay.
 And Er the viij dayes I-past they were,
 Sire Piers kyng Lwcye so preached there,
 And Al his Compenye Ek therto
 that thike tyme with hym comen tho,
 & hem gan schewen Cristes lawe,
 where-Offen kyng lwcye was ful fawe;
 So that Cristened thanne wolde he be
 be swych A Covenauant As I schal tellen the,
- 1028
 1032
 1036
 1040
 1044
- They send for the maiden,*
and she and Piers are betrothed.
On their wedding day king Lucyke arrives, and is much surprised to find them all Christians.
The marriage takes place. King Lucyke remains there for eight days.
Piers preaches to him, and converts him and all his company.
King Lucyke makes a covenant

- with Piers, to be his brother in arms and chivalry.
- So King Lucy is christend,
- as both Sir Robert de Borron says, .
- and also the old story records.
- Nevertheless the story of Brut says nothing of Sir Piers, so it is clear that he who drew this story out in Romance knew little about the St Graal, or the story of Sank Ryal.
- Piers lives a long and worthy life,
- and has a noble heir calld Herlawnt.
- Piers dies,
- and is burid at Orkanye in St Philip's church.
- with this, that Piers In Compenye with kyng Lwcye wil holden Chevalrye ; 1048
 And herto Swrawnce to þe kyng he Made,
 where Offen that Meyne weren ful glade ;
 and þat he wolde hym loven Aboven Alle Othir,
 As love scholde ben be-twene brothir & brothir. 1052
- Thus kyng Lwcye there Cristened was
 And his Meyne Also In that plas ;
 Thorwh the teching Of Sire Perown,
 thus weren they Crestened Alle In-virown, 1056
- As witnesseth Sire Robert Borron here
 that from latyn to Frensch translated this Matere.
 and Ek the Olde Storye Recordeth Also
 That In this Manere this was I-do ; 1060
 And ȝit Neuertheles Brwtes Storye
 Of Sire Piers ne Maketh non Memorye ;
 For it Is ful Syker, with-Owten dowte,
 that he which In Romawnce this drow Owte, 1064
 he knew ful lytel Of Seynt Graal,
 Owther Of the Storye Of Sank Ryal ;
 And therefore noman Merveille hym here
 thowgh of Sire Piers he speketh not there ;
 but they ne Connen not hem Excuse,
 Neuere owt Of this storye him to Refuse.
- Ryht longe lyvede Sire Piers there
 In worthiness and strengthe, In diuers Manere ; 1072
 and vpon his wyf there be-gat he
 A worthy Eyr In Alle Maner degre ;
 And Herlawnt was that Childe Name,
 A vayllawnt knyht, And Of gret Fame. 1076
 For whanne to harmes that he Cam,
 he wax A worthy Chevalrows Man ;
 And whanne that Sire Piers ded was,
 he Comaundered his Meyne In that plas
- In Orkanye hym forto Entere,
 In A Chirche Of Seynt Phelip there ; 1080

that be his lyve he dyde Don Make
In Worschepe Of God And Seint Phelyppes sake ; 1084
and thus Entered there he was
with Mochel worschepe In that plas,

and Aftyr his deth his sone harlan
the Regne Aftyr hym ReIoyshed than,
and Anon kyng was Crowned there ;
& þerto A good Man in Many Manere,
and wedded þe kynges dowhter Of Irland,
& On hire begat, As I vndirstond,
An Eyr that A kyng I-Crowned was,
A worthy knyht In Every plas,
hos Name was Callid Melyan,
that was A Chevalrows & A worthy Man.

and Of Melyan descended Anothir kyng,
A worthy Man In Alle thing
hos Name þat was Agristes,
A worthy Man In Every ples,
and þerto bothe wys and Redy ;
and to his wyf A fayre lady,
A womman Gentyl & Of hy parage,
and þerto I-Comen Of gret lynage ;
so that On hire begat an Eyr of fame,
kyng hedor Aftir was his name.

and this hedor was On Of þe beste knyghtes
that Evere In Orkanye was In fyhtes,
& wedded þe kynges dowhter Of Northgales,
As In this Manere vs scheweth these tales ;
And An Eyr On hire Engendred he
that Aftyr kyng was Of Orkane ;
And kyng loot thanne was his Name,
A worthy Man & Of gret Fame ;
& On Of kyng Arthures kyn weddede he,—
which was A man Of gret powste—
and sche was lady faire and gent.
& on hire he Engendrede verament

1088 Herlawnt succeeds him,

1092 marries the daughter of the king of Ireland,

1096 and has a son callid Melyan, a worthy knight,

1100 from whom descends Agrestes,

1104 who is both wise and ready, and marries a fair wife.

1108 His son's name is Hedor,

1112 who marries the daughter of the king of North Wales, and begets a son,

1116 King Loot,

1116 who marries a relation of King Arthur's,

- and has four sons : Foure sones ful trewelye,
As Recordith this Storye,— 1120
 Gawain, who is a good knight, but too lecherous ; Of wheche the ferste Gawneyns hyhte,
that was A worthy Man In fyhte,
but that luxoryows he was,
A gret vys In Every plas. 1124
 Granayna, who is proud, but not such a good knight ; The secund ne was not so worthy A knyht,
And Granayns be his Name he hyht,
and perto A prowde Man was he,
but not to Comende for Chevalre. 1128
 Gwerrehes, a worthy man, the thrydde brothir hyhte Gwerrehes,
A worthy Man In Every pres,
and longe Endurede In travaille ;
but Atte laste with-Owten faille 1132
 who is at last slain by Bore : Ful velenosly he was Slayn
be Boort Oþer lawncelot In Certeyn.
 and Gahenet, The fowrthe brothir, was his Name
Gahenet, A man Of Fame. 1136
 the wisest of the four brothers. this Gahenet was a worthy knyht,
bothe trewe and stedfast In Every fyht ;
and this of the fowre bretheren wisest was,
this forseid Gahanet In every plas. 1140
 There was also one Mordret, supposed to be Loot's son, but thanne was there On Mordret,
that men Supposen hadde ben be-get 1144
 Be-twene kyng Loot and his wif ;
but it was to-foren with-Owten stryf,
kyng Arthewr On his Soster Engendrid hym,¹
As Manye bokys it telleth In Rym ; 1148
 but really born of Arthur and his sister,
whom he mistook for the maiden of Ireland. For he wende the Maiden Of Yrland it hadde be,
whanne that to his Soster wente he.

¹ As the holders of Arthur's perfectness choose to ignore this traditional sin of their hero's, while they are willing enough to accept as true, Guinevere's traditional offence, I have added Lonelich's version of De Borron's account of the matter in an Appendix ; though, of course, 'Sire Robert' may not be the author of *Merlin*.

- and whanne that he knew Aperly
 that with his Soster he hadde synned fleschly, 1152 Both Arthur and
 Thanne Repented they hem Wondir Sore his sister repented
 Of that dede they hadden don thore. [leaf 82]
 but this was Er he weddede Gonnore, bitterly of their
 That A worthy lady was, and Of good lore. incest.
- Now here Mown ȝe sen In Certeyn,
 the Generacioun bothe hol and pleyn ;
 And how that Gaweyn Of þe lyne Cam
 Of Iosephes¹ Of Armathie, that Good Man ; 1160 So you see how
 and this Supposeth not the peple here ; Gawain was
 but It is thus In Alle Manere. descended from
 Joseph of Arimathea.
- And now leveth here this Storye
 & of Al this lyne ful Sekerlye, 1164 Now the story
 and Only torneth to Iosephes Agayn
 As here Aftyr ȝe scholen heren ful pleyn. returns to
 Josephes.

CHAPTER LIII.

OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER
GALAS.

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 310), and then goes to Galafort, which he left fifteen years before (p. 311). He finds his mother burid, and his brother Galas a knight, such as Gaenor never saw before (p. 311-12). The men of Hotelise (afterwards Galez) send and ask Josephes to choose them a king (p. 312). By the advice of Gaenor, Nasciens, and twelve wise men (p. 312), Josephes confers the Crown on Galas (p. 313); and with a great company they all proceed to Hotelise, and its chief city Palagre, where Galas is crownd (p. 314). He is so much liked, that after his death the name of his country was changd to Galez, 'whiche Name Neuere chongen schal In this world whiche is Fynal' (p. 315). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's fight against Mordret (p. 315). Now,

¹ Fr. *ioseph*, English MS. *Ioseps*, with a curl over the *p*. It must mean Josephes, as in the next chapter, l. 68, the same *Iosep's* occurs, with 'ȝ his fadyr' after it.

I'll tell you an adventure of Galaaz's: One evening after hunting he comes on a quaint sight, a great Fire in a dry Ditch (p. 316). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 316-17), which cannot end till Galahad, unstaind by lust, comes to quench them (p. 317). So Galaaz promises to found an Abbey, and to be burid there for Symew's ease (p. 317). The Abbey is built and endowyd (p. 318), and Galaaz entombd there when he dies, till Lancelot of the Lake removes his corpse (p. 318-19).

Now forth this Storye gynneth to procede,
and to Othere Materis it wyle vs lede.

*After Josephes
leaves Piers and
Pharans,*

[*which Piers]*

*he and his com-
pany wander a
long time through
the forests and
among the wild
beasts.*

*For the country
was but thinly
peopled.*

*Josephes preaches
everywhere*

*where the most
people are to be
found.*

*He goes into
strange countries,
Scotland, Wales,
and Ireland,*

whanne that Iosephes departyd thenne
From Piers & Pharans, thike two goode Menne, 4

whiche¹ pharans hadde In Governaunce,
thorwh happeng Of A lytel Mischaunce :
and whanne that Iosephes from hem was gon
And Ek his Compenye Everychon, 8
Ful Manye Iornes they wenten In fere,
and but wilde forest ne fownden they there,
& Ek wylde bestes In that plas,
where-Offen the lond repleynsched was ; 12
and ful Mochel harm they gonnен do
To þe peple that wente bothe to & fro ;

For that tyme Bretaygne Repleynsched not was
Toward scotland but In lytel plas : 16
and where that Evere Iosephes wente,
he prechid Goddis Name veramente ;
and Euere where the Moste peple was,

Sorrest he preached In that plas,
And wrowhte Only be goddis Myht,
and be the holy gost that was so bryht.
So that he Cam Neuere In non Contre,
but ȝif his wille Of the peple hadde he. 24

And thus wente Iosephes Al Abowte
Into straunge Contres, with-Owten dowte,
Into Scotlond, wales, & Into yrland,
and Into manye Oþer partyes, I vndirstand. 28

Duke Gaenor
welcomes them
heartily.

and to hem ful grete Festes made,
and to here Compenye, to Maken hem Glade ;
For swich Ioye as Made dewk Gaenor
whanne Iosephes and his fadyr he sawh thor, 68
Neuere so gret Ioye half he Made
as that tyme he dyde, he was so glade ;
For In herte to forn tyme ful sory he was
that Iosephes so longe was from þat plas. 72

Iosephes asks
about his brother
Galas,

and Gaenor says
he is the best
knight he knows.

A while whanne that Iosep[he]s was rested there,
Of the Maners of his brothir he gan Enqwere ;
and dewk Gaenor him Answerede Anon,
& seide, " swich A man As Galas was On, 76
Of body, Of prowesse, and of dede,
knew I neuere In non kyngrede."
and whanne Iosephes of galas herde this,
thanne was his herte ful Of blis, 80
and to hym thanne Galas was ful dere,
and herteliche hym lovede In Alle Manere.

Messengers come
to Iosephes from
the kingdom of
Hotelise to say
that their king is
dead,

and to ask
Iosephes to
choose them
another.

Iosephes consults
with Gaenor and
Nasciens what is
to be done,

The ferste Mownthe þat Iosephes Cam to Galafort,
Thedyr Messengeris to him gonneñ Resort, 84
and thedyr they brownten hym newe tydynge,
that sekerly ded was here kynge
Of the Rem of hotelise, that was tho Cald,
and After cleped Galeȝ, as now it is hald. 88
and bencheson that here kyng ded was,
to Iosephes they senten Into that plas,
and hym preyden 'for his honowr
to Geten hem A lord and a Governour,
wheche that worthy here Crowne were forto bere
In defens Of here lond Every where ;
for ȝif oure Rem with-Owten kyng be Ony while,
It Myhte sone thanne fallen Into Exylle.' 92
whanne Iosephes herde Of Al this Fare,

Anon dewk Gaenor to hym Clepid he thare,
and also dede he sire Nascien,
To taken Cownseyl of these two Men ; 100

" For ȝif the Rem of hotelice with-owten kyng were,
 It Were to the peple a ful gret dere,
 and lyhtly Myht Tornen In to Exyl,
 whiche were to the peple ful gret peryl. 104

wherfore In goddis Name I ȝow preye,
 that trewe Conseil Of Ryht ȝe welen Me seye,
 what Maner of Man that best worthy be
 that Rem to governe In Alle degré, 108
 and that the sothe ȝe welen me say,
 In charge of ȝoure sowles at domesday."

" Sire, quod dewk Gaenor and Nasciens thenne,
 the sothe to Morwe we scholen ȝow kenne." 112

and who will be
the most worth
to govern this
kingdom?

They take a night
to think about it.

vpon the Morwen whanne it was day,
 thus bothe to Iosephes gonnen they say,
 "Sire, Of that ȝe gonnen vs to Refreyne,
 vpon Oure sowles þe sothe we scholen ȝow seyne, 116
 that In this Lond Man so worthy Is Non
 Of worthynesse In chevalrye Of flesch ne bon.
 Ne non so worthy A Rem In governaunce to have,

As Is Galas ȝowre brothir, so god vs save. 120

and therfore now doth ȝoure likyng,
 For we holden hym best worthy to be A kynge."

" wel, quod Iosephes, ȝit schal I Enqwere
 of Other Men that ben not so Nere." 124

Then they say
there is none so
worthy in the
land as Josephes's
brother Galas.

thanne sente Iosephes forth ryht Anon,
 Aftyr twelve the wysest Of Al that won.

Anon to forn hym they Comen thus sone,

and to hem there spak he Al Alone ; 128

lyk As¹ he hadde Seyd to dewk Gaanore,

[¹ MS. A1] and puts the
matter before
them.

to these xij worthy men he seyde Ryht thore ;

and Anon On styrte forth be-forn,

and scide they scholden hym Answeren vpon þe Morn.

vpon the Morwen they Comen Alle twelve, 133

and Aftyr Gaenor they seyde the Selve,

and seiden that Non So worthy Nas

to ben A kyng, As was his brothir Galas. 136

Josephes says he
must have a
further opinion,

sends for the
twelve wisest
men in the
kingdom,

After thinking it
over for a night,
they also fix upon
Galas.

Josephes sends
for his brother
and tells him
about it,
and how he is
advised to make
him king of
Hotelise.

- thanne Iosephes, his brothir Gan he to Calle,
and thus to hym seide Afern hem Alle,
“ Brothir Galas, come hydry to Me !
kyng Of the Rem of hotelyce schal I Maken the 140
be Cownseyl of these goode Men Certeyn,
For the grete goodnesse that Of ȝow they seyn ;
For sekerly it Nys not don by Me
Althowh that ȝe my brothyrs be ; 144
but sethen that ȝe ben Of swich prowesse,
I am Ryht Ioyful In Sykernes
that ȝe ben worthy to haven swich honour,
Of the Rem Of hotelyce to beren the flour.” 148
thanne knelede Galas down Anon,
And of Iosephes this ȝifte Rescveyvede thus son.
Thanne Aftyr Anon the thrydde day
Iosephes from Galafort took the way, 152
So dede Ek Sire Nasciens & dewk Gaanore,
And this ȝonge knyght Galas with hem Rod thore,
and with hem Also gret Chevalrye
To hotelyce Ryden In Compenye ; 156
and Anon ful worthyly Rescveyved they were
Of Alle the baronage that was there,
and ful gret Ioye Of hem they Made,
And ek Al the lond of hem weren glade. 160
So that it happede On whyt-sonday
that for this Galas was Mad gret Aray
Atte Moste worthiest & worschepful Cyte
Of Al hotelyce, As I telle the, 164
which that Palagre was Cleped thanne ;
Thedir Resorted ful Many A Manne
For to sen the kynges Coronacyon,
Thedir they wenten with good devocion ; 168
so that there A kyng I-sacred was Galaaȝ,
Of his Owne brothir Iosephes in that plas.
Thus helden they there A worthy feste,
and weren ful welcome bothe Mest and leste ; 172

Galas kneels
down and receives
the gift from
Josephes.

Then Josephes
and Galas, with
Nasciens, Gaanore,

and a great
company,
go to Hotelise,
and are well
receivd by all
the people.

Galas is crownd
by Josephes in
the city of
Palagre.

so that Galaaz stille kyng dwelde there,
and hyghly beloved was Every where
Of dewks, Erles, & of Barown,
and Also of Alle his Regyown ;
so that for his good beryng and his fame
the lond Euer Aftyr hym bar the Name ;
For Aftyr the tyme that Galaaz was ded,
It is Evere clepyd Galez In that sted,
whiche Name Neuere Chongen schal
In this world whiche is Fynal.

Thanne this Galaaz wedded A wyf,
A kynges dowhter with-Owten stryf,
and On hyre he be-gat, the sothe to say,
A sone that was kyng Aftyr his day ;
and of that sone be Ryht Engendrwre
desendid kyng Vryens, I the Ensure,
that was ful of worthynesse
In kyng Arthures tyme, and of prowesse ;
and a felawe was Of the Rownde-table,
As I ȝow here telle with-Owten fable,
and slayn was with kyng Arthowr In bataylle
vpon the pleyn Of Salysbery with-Owten faille,
where As kyng Mordret and kyng Arthowr
To-gederes hadden A ful gret Schowr ;
And there Ryht kyng Mordret was slain,
And kyng Arthour I-wownded ful sore Certayn.

vpon A day as Aftyr it befylle,
I schal ȝow Of kyng Galaaz telle,
that hadde I-Ryde Alle A day
In A wylde forest, the sothe to say,
tyl that It was Aȝens the Nght, [syht ;
that Nethir of his Meyne ne Of howndis hadde he non
and so dyrk it be-Cam Anon
that he ne wyste whedir to gon,
Ne Cowde not knownen his Owne weye,
Certeinly As I ȝow Seye.

He is highly
belovd by all his
nobles and people,

176

and after his
death his land is
call'd Gales for his
sake.

180

He marries a wife

184

and has a son,

188 from whom
descends Uriens,

who is a knight of
the Round Table,

192

and dies on
Salisbury plain,

196 where King
Arthur and
Modret have
their great battle.

200 One day Galas is
riding in a wild
forest all alone,

and loses sight of
his followers and
dogs.
He misses his
way in the dark,

208

and at last sees a
quaint sight,
a great fire
burning in a dry
ditch.

He hears a voice
coming from it,

which says that
his cousin is there
and cannot get
out.

[leaf 83]
Galas is astonisht,
and asks the man
who he is,

and why he is so
tormented?

The voice an-
swers, "I am Sy-
men, who expiate
in this fire the
misdeed I did to
Piers."

so that Into A wast lawnde he happede there,
but non Manere Of weye sawhe he nowhere,
and thus travers he Rod tyl Myd Nyht

tyl atte laste he say A qweynte syht, 212

In a drye diche A ful gret Fyr:
thanne thedirward to drawen was his desyr.
and whanne he was Comen to that plas,
there hovede he, and Abod A ful gret spas, 216
and Merveillede what this fyr myhte be,
that so lyht brende In Alle degré.

And whiles that Galaaz so hovede there,
he herde A voys As it Come from fere, 220
whiche that Seyde there to Galaaz,
"lo, here thy Nygh Cosyn In this plas,
that here In this torment do dwelle,
and hens ne May not, I the telle." 224

whanne Galaaz herde hym Cosyn so Calle,
he Merveillede how that myhte befalle,
and hym Abaschet wondyr Sore
Of the voys that he herde thore, 228
And seyde to hym, "that thou telle Me,
wherby I May knownen In Ony degré
what Maner Of thing that thou Art,
And why to the delyvered Is this part 232
Of so gret Angwysch and torment,
As here with myn Eyen I se present;
whiche thing I desire ful sore to knowe,
Of Alle this tormentis vpon a Rowe." 236

"I Am Symew, thyn Owne Cosyne,
that here now dwelleth In this pyne
Ferto qwenchen My Mysdede
that I dede to Perown of Falshede, 240
the wheche Myn Owne Cosyn was
As thou hast to forn herd In Oper plas,
and therfore non More I schal the Seye;
but, for his love þat On Cros Gan deye, 244

So that In Aleggeng Of my peyne,
do for me On thing that I schal seyne,
and fownde here som place of Religyown,
that with good herte and good devocydoun
they Mown to Iesw for Me preyen,
here My peynes forto Aleggen."

"Now do one
thing to relieve
me,

248 and found some
place of religion
for me that they
may pray for me."

thannte Answeryd Galaaaz, "Sykerle,
Symew, I have wel herd speken Of the ;
but telle me now Symew my Axyng,
Schal this turment ben Euere duryng ?"
"I schal the telle," quod Symew tho,
"3if that this thing that thou wilt do."
"I the graunte, quod Galaaaz thanne,
Ryht As I Am A trewe Manne.

252

Galas asks if he is
to suffer for ever.

and 3it for the I schal don More ;
with Manye fayre Goodes I schal it store,
and þerto here don Maken A Riche Abbeye,
Trustylich, Symew, As I the Seye ;
3it More-Over I schal preyen be my levynge,
that I, Aftyr this worldes departyng,
In that same Abbeye I-beryed to be,
For Mochel it ben Amendid be Me ;
and that I hope schal don the Ese,
Aleggeng thy peyne, And Ek god to plese."

256

Anon thanne Symew be-gan to Crye,
And thanked Galaaaz with voys ful hye.

260

and promises to
found an abbey,

Thanne Seyde Symew þere to Galaaaz
whiche that hovede þere In that plas,
"vndirstondeth, Sire Galaaaz, Ryht wel,
that this torment schal passen Every del
Al so sone As that A worthy knyht
that Aftyr the schal hoten ful Ryht
Cometh to vysiten this Ilke place ;
God with hym schal senden his grace,
and In this diche stawnchen this feir,
that thou here Sixt brennen so Cleer ;

264

and be burid in
it,

268

in hopes to relieve
Symen and please
God.

Symen thanks
him,

272

and says that the
torment shall be
over when a
certain knight
shall come,

276

who shall
extinguish the
fire,

280

because he shall be pure.	and þat be Encheson Of On thing is this, that neuere with luxvre he was brend Iwys ; and Into this lond Of his Entrynge,	
He shall end the adventures of the St Graal. Then Symen says no more.	Alle the poyntes of saint graal scholen hauen Endynge."	285
Galahad goes away, and meets all his company, who have been lamenting him,	Thanne lefte Symew his talkyng, And no More Spak to Galaaz the kynge ; And Alwey kyng Galaaz Gan hym Refreyne, but neuere Aftyr word to hym wold he seyne. And whanne þe kyng Sawh that he Nolde to hym no More speken vpon that Molde, In to his weye he tornede Ageyn (As that tyme hym happede In Certeyn,) where as he departyd the day to fore, there As Al his Meyne hadden hym lore ; and there with his Meyne Mette he Anon, that for hym hadden Mad ful gret Mon, lest that som Misaventure to hym hadde Comen, I the Ensure ; but whanne they syen hym wel At his Ese, thanne In here hertis it dede hem plesē.	292
and are rejoyct to see him again.	vpon the Morwen, whanne it was day, the kyng Abowtes sente be Every way bothe Aftyr Masowns And Carpentere, An hows Of Religiown to Fownden there where As Symew to hym spak : thus dede kyng Galaaz with-Owten lak, and fownded An hows Of the Trenite, And there-Inne Syxty Monkes serteinle, and therto fownded hem with good Inowhe, Of londes and Rentes, Oxen And plowhe, So that they hadden Suffysawnt levynge for Alle Cristen Sowles to preyen & synge.	304
Galahad sends for workmen and builds an abbey of the Trinity, wherein sixty monks are to live.	And Al so sone As kyng Galaaz was ded, he let hym beryen In that same sted ; And with hym Al his Armure, And Also his helm, & his swerd, I the Ensure ;	312
When he dies, he is burid in that abbey with all his armour,		316

& þero In A Riche grave hym pytte,
For that non Man scholden Remeven Itte
to Fore tymes that lawncelot the lake
thedyr come, þat body vp to take,
that with gret peyne it scholde Remeve.

320 that no man may
move his body
till Lancelot of
the Lake comes,
who takes it up
with great
difficulty.

lo here of Galaaz the storye doth leve,
and telleth now of Iosephe¹,
how that he departyd from that hepe,
From Iosephes, and from his brothir Galaaz,
And tornede Aȝen In to Anothir plas.

324 The story returns
to Joseph.

[¹ MS. Iosep's.]

CHAPTER LIV.

HOW JOSEPH DIED, AND JOSEPHES 'PASTE TO GOD IN A BLESID TYME.'

Joseph dies, and is burid in an Abbey of the Cross of England (p. 320); and Josephes, sick and 'deseysy,' goes to King Mordreins (p. 320), and says he is full of joy, because God has told him he shall die next morning (p. 320-1). Mordreins then asks for some token of remembrance of him (p. 321), and Josephes tells him to send for the Shield which he gave him for his battle with Tholomer (see vol. i. p. 109-110). When it comes, Josephes's nose bleeds (p. 321), and with the blood he makes a Cross on the Shield (p. 322), gives it to Mordreins, and says no one shall hang it on his neck without repenting the deed, till Galahad takes it (p. 322). Mordreins thanks God for giving him sight to see the shield (p. 323), and asks Josephes where he shall put it (p. 323). 'On Nasciens's tomb, for there shall Galahad come' (p. 323). On the morrow Josephes 'paste to God in a blesid tyme' (l. 138). His father's body is carrid into a land where there is a famine, and at once the famine ceases (p. 323). The body is burid in the Abbey of Glays, which is thenceforth called Glays- yngbery (p. 324).

Thanne procedyth forth this storye,
and telleth how þat to Galafort Iosephes gan hye,
to speken with kyng Mordreyns verament
that often tymes hadde for hym sent,
whom ful gret desir he hadde to se,
As I ȝow seye ful Certeynle.

Josephes returns
to Galafort to
speak with
Mordreins,

4 who desird to
see him.

<i>In the mean time, his father dies.</i>	In this Mene whille deyde Iosephe his fadyr dere, and was Entered In a fair Manere	8
	In Engelond, As seith this storye, In an Abbey Of the Croys, As it Maketh Memorye. wherfore Iosephes sore discomfited was,	
<i>to Josephes's great distress, and is burid in an Abbey of the Cross.</i>	For his fadyr was beryed In that plas, 12 For ful gret love was hem be-twene, As Evere be-twene fadyr & sone Men Myhte sene. And Iosephes Ryht ful feble was tho,	
	that vnnethis for Syknesse Myhte he go, what for fastyng and for travaylle Onnethis Myhte he gon Sawn faille ; And so Al deseysy & ful Syk he wente	16
<i>Josephes himself is very ill, as he goes to visit King Mordreins in the Abbey which he founded.</i>	To Sen kyng Mordreyns veramente, In the same Abbey wheche he let Make, and let It fownden for his Owne sake. whanne he was Comen In to that plas,	20
	Evene there As kyng Mordreins was, 24 and hym hadde Salwed In fayr Manere, thanze seide kyng Mordreyns to hym there, "Sire, Ryht welcome forsothe þe be !	
<i>Mordreins says he has long desird to see Josephes,</i>	longe haue I desired ȝow to speken & se, and with me here, sere, for to dwelle, For Manye thinges I moste ȝow telle ; For trewly ful longe thinketh Me	28
	that þe han been Owt Of this Contre ; 32 and therfore wolde I weten ful fayn how that It stont with ȝow Certayn."	
<i>and to know how it is with him.</i>	"Syre, I am Al heyl and sownd, blessed be god, vpon this grownd, 36 For More Ioye Neuere I ne hadde thanne I now haue, I May be gladde."	
<i>Josephes says he had never more reason to be glad in his life,</i>	"now where-Offen, good Sire, quod Mordreins þe kyng, May I not knownen Of that thyng ? "	40
	"ȝis sire," quod Iosephes, "certeynly, I it schal ȝow tellen ful trewly :	

Sire, I schal ȝow sein At this tyme,
hens schal I passen to-Morwen At pryme
Owt Of this world Into Anothir place :
thus hath sent me to seyne the kyng Of Grace."

for he knows he
is to die the
next day,
at prime.

44
Mordreins is
much grieved,

And whanne kyng Mordreyns herde this,

48

Anon he wepte for deol Iwys,
& seide to Iosephes In this Manere,
“A ! goode Iosephes, My Frend so dere,
Now I am here A-lone In this Contre,
and for-saken Alle myn Owne londis & fe
For the grete love that I In ȝow fond,
this, Iosephes, I preie ȝow vndirstond ;

52

Now sethen that it Is So Nygh ȝoure tyme
that ȝe scholen hens passen to-Morwen At pryme,

56

with herte I ȝow preye ful Specyale
that Som Maner Of Tokene ȝe welen leuen Me,
that I Of ȝow Myhte hauen som Manere Remembraunce,
what so Euere me be-happed In Ony Chaunce.”

60

“this schal I don, Sire,” quod Iosephes tho ;
And thanne hym bethowhte how he myhte do.
thus sone Anon It Cam In his Mynde ;

64

thannte seide he to Mordreyns that was so kynd,
“do bringen that scheld hider to Me,
that In to the Bataille I be-took the,
Whanne thow Werredest vpon Tholomer,
and Of hym haddest the vittorye ther.”

68

kyng Mordreyns seide it scholde be do,
and bad A Man Anon therfore to go ;
for that scheld faste by him it was,
and Every day he it kyste In that plas,
for the grete love he hadde thereto,
Eche day twye or thries he kyste it so.

72

tells Mordreins
to bring the shield
he wore

when he
conquered
Tholomer.

The same tyme the scheld Cam Iosephes before,
At his Nese he bledde wondyr sore,
and that stawnched it wolde not be
For non thing he Cowde ȝit se.

76

Mordreins has
the shield fetcht.

Iosephes bleeds
violently at
the nose;

- Anon thus sone he took this scheld
that kyng Mordreins bar In the feld, 80
and A Myddes the scheld, þere As he stood,
he Made a Croys with his Owne blood.
- he makes a cross
on the shield with
the blood,*
- and whanne that so he hadde I-don,
to kyng Mordreins he betook it Anon, 84
and seide there to Mordreyns the kyng,
“this schal I leven ȝow In Remembryng.
In this scheld A Crois I have Mad here
with myn Owne blood with-Owten dwere;
- gives the shield
back to Mordreins
to remeber
him by,
telling him that
the cross shall
remain fresh for
ever,*
- So that whanne ȝe taken this scheld On honde,
On Me to thenken scholen ȝe fonde ;
For the Croys that I have Mad here
schal Evere lasten As fresch & fere 92
as it is this ilke same day ;—
believe wel, kyng Mordreyns, that I the say ;—
and ȝif Ony knyht that so bold be,
Abowtes him it hangen In Ony degré, 96
that he ne schal ful sore Repente,
Tyl that A worthy knyht Come presente,
wheche the worthy Galaaz schal be hote,
The laste Of the lyne Of Nasciens Rote; 100
and he this scheld schal taken On honde,
And non but he ; this thou vndirstonde ;
For there schal neuere ben knyht so hardë
hit to Ocupyen, but Onlich he ; 104
For lik as mo Merveilles be this scheld hast þou seye,
ȝit Mo schal galaaz werken Many weye ;
and lik As this scheld passeth Alle Þer scheldis,
So Galaaz schal passen In townes and feldis 108
Alle knyghtes Of Chevalrie In every dede,
So Merveillous & worthy In his Manhede.
and with that the kyng gan to se
bothe þe scheld an Cros ful verrayle ; 112
Thanne took the kyng this scheld On honde,
and Often to kyssen he gan it fonde .
- and if any knight
is so rash as to
put the shield on
him,
he will repent it.*
- But Galahad,
the last of
Nasciens's line,
shall wear the
shield,*
- and shall excel
all other knights.*

and seide, "lord God, I-worschepid thou be,
that Grace Of Syhte hast graunted me
This Crois to Sen here with Myn Eye ;
Now, goode lord Iesw, Gromessye."
and thanne bespak kyng Mordreins

Mordreins regains
sight to see the
shield and the
cross, and
gives thanks
Christ for his
mercy.

To Iosephes Er he wente theins,
"Sethen ȝe han me left this Ilke thiȝg
ȝow forto haven In Remembryng,
Telleth me, Iosephes, I ȝow pray,
where that this scheld putten I may,
So that thike worthy knyht
It myht properly Comen to his syht."

120

He asks where
the shield shall
be kept? •

Thanne Iosephes Seyde to hym tho,
"Sire kyng, ȝif Aftyr Me ȝe welen do,
loke where Nasciens Is beryed whanne he is ded,
and hange ȝe that scheld In thike same sted ;
For thedir schal Comen that goode knyht
at the fyfthenethe day, I sey ȝow Ryht,
Aftyr that he hath taken the Ordre of Chevalrye ;
Ful faste thedirwardis he schal hym hye."
thanне seide the kyng it scholde be do.

[leaf 84]
128 Josephes advises
it should be hung
over Nasciens's
tomb.

132

and thus Iosephes there parted hym fro.
Vpon the Morwe Atte Owr Of pryme
he paste to God In A blesid tyme,
and was Entered In that same Abbey
There As kyng Mordreins bedered lay.

136 Then they part.

At the hour
of prime the
next morning,
Josephes passes
to God,
and is burid in
the abbey.

but thanne Comen Othir Men, and his Fadyr bore
Into A Nothir Contre besides thore ;
For A gret Affamyne Amonges hem was.
his body they boren Into that plas,—
For this storye ful trewe it Is,
and also I-proved with-Owten Mys,—
that At the Entre Of that holy Man
Al that Famyne Secede Anon than ;
and the lond becam ful Of blessidnesse,
Of Catel, Of good, and Of Al Richesse ;

140 His father's body
is carried to
another country,

144 where a famine is
stopt by it,

148

and the land
becomes fruitful.

so that they seiden with-Owten Obstacle,
 'that God for that body wrowhte Miracle 152
 the wheche they browhte Into that Contre ;'
 and In Abbey was buryed ful Solempne,
 that thabbey of Glays that tyme was Cald,
 wech Abbey of Glaystyngbery now men hald. 156

Joseph's body is
 solemnly baird
 at the Abbey of
 Glastonbury.

The story goes to
 Aleyn.

Now Resteth here this storye,
 and Of Aleyn the Sone Of bron Maketh Memorye.

CHAPTER LV.

HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL, AND VENGEANCE IS DONE FOR DESPISE TO IT AND SOLOMON'S SWORD.

Josephes, before his death, gives the Holy Graal in charge to Aleyn (p. 326), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*nise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres, is a leper in his city Malce (p. 326-7). The king has Aleyn brought before him, and asks him if he can cure him (p. 328). Aleyn says, Yes, if he will turn Christian, and destroy all his idols (p. 328). Galafres then breaks them all to pieces (p. 329), is christend (p. 330), and Josephes shows him the Graal, which cures him instantly (p. 330). In honour of this, Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 330). He then offers to give his daughter in marriage to Aleyn's brother Joswe, and build a Castle for the Graal (p. 331). The castle is built, and is miraculously directed to be calld *Corbenic*, or Treasure of the Holy Vessel (p. 331-2). The Graal is deposited there, Joswe crownd there, and marrid to Alphanye, on whom he begets an heir, Amynadappe (p. 332-3). At night, King Alphasen (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 333). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 333-4). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 334-5), and in which no knight but one ever slept without meeting his death (p. 335). In ten days Alphasen dies, and is burid with Aleyn in St Mary's at Corbenie (p. 335-6). After Joswe's death, his son Amynadappe reignd in his stead (p. 336). And Amynadappe

begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 336). Now, Lambor fought with his old cousin Varlans, who was a paynim, and discomfited him (p. 336-7), and Varlans went on board the ship which Nasciens enterd at the Yl Tornaunt (vol. i. p. 356, &c.), and found a sword—Solomon's—with which he, Varlans, killd king Lambor (p. 337); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were calld *the Wastable Land* (p. 337-8). On going back for the Scabbard, King Varlans falls dead (p. 338). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, is calld King Mayham (p. 338), and is heald by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonneore, Arthur's wife (p. 339); and on Pelle, Launcelot begets Galahad, the blessed knight, who ends all the Adventures of Britain (p. 339).

Now this Storye furthere doth telle
bothe Of Iosephes and Aleyn ful snelle ;
whanze that to the deth he drowhe so Ny,
thanne behelde he Aleyn ful witterly,
and sawgh that he wepe so faste ;
thanne he hym Axede Atte laste,
“ Aleyn, why wepyst thou so sore ?
telle me thy Cause why and wherfore.”

When Josephes
is dying,
he sees Aleyn
weeping,

and asks what is
the matter?

8

“ Sire, I May wepen Ryht wel,
and ȝe it knewen Every del,
For A schepe that Alone left Is
With-Owten pastour Oþer herdeman I-wys ;
Anon Cometh the wilde lyown,
And it distroith Al & Som.
Sire, this Mater I telle by the
that Art my pastour Sykerle,
And I ȝowre schepe as [ȝe] wel knowe
that thus from Me scholen deye nowe.
ho schal thanne My pastour be ?
Now, good sire, thot ȝe welen tellen Me.”

Aleyn says he
weeps because
Josephes is
leaving him
alone,

12

16

like a sheep that
has lost its
shepherd.

“ ȝe scholen ȝoure self been A good pastour,
and Aftyr me ȝe wil werken Eche Owr.
but loke that ȝe non Marchant pastour be,
that Fychcheth his Eyen¹ In Eche degré ;

Josephes bids
Aleyn be shepherd
after him,

[¹ Fr. *qui laisse*
ses oëles (sheep)
au lac]

20

24

and be faithful
and active.

He sends for
the Graal,
and gives it to
Aleyn,

and bids him take
care at his own
death that the
vessel may still
stay in the land.

When Josephes
is dead,
Aleyn leaves
Galafort with
his brothers,

who all are
marrid except
one,

Joswe.

They go where
God and ad-
venture lead
them.

- but tornे ȝoure Eyen from Idelnesse,
and Ocupie ȝow In good Besynesse
that schal kepen ȝoure body from Alle torment,
and to Endeles blysse ȝow Represent ; 28
therfore loke that ȝe kepe ȝow wel
that the Enemy In ȝow haue part non del.”
- Thanne dyde Iosephes Anon to-forn hym bryngē
the holy vessel with-Owten lesyngē, 32
and seide to Aleyn In this Manere ;
“lo, this holy vessel I betake the here
wiche Iesu Crist my fadyr be-took ;”—
Aleyn it Rescayvede, & not forsook ;— 36
“and whanne Owt Of this world þat ȝe schole pase,
loke that ȝe it Ordeyne In to swich A place
that In this Rem It mot stille dwelle,
And be ȝow I-Sesed, As I ȝow telle.” 40
So Aleyn Of this worschepful ȝifte there
he was ful Ioyful In Alle Manere.
- Whanne that Iosephes to God past was,
Aleyn Remevede from that plas, 44
Owt from the Contre Of Galefors ;
and his bretheren with hym gonne Resort,
For Wedded weren they Everychon,
Alle his bretheryn Except On 48
wiche that Ioswe I-Clepyd was,
that tho was vn-Maryed, so was his grace ;
and the beste knyht he was be Est Oper West,
and Of Alle his Bretheren Aleyn loved hym best. 52
- Whanne that from Galafort he Gan gon,
thanne Axeden him his bretheryn Everichon,
'Into what Contre that he wolde Go.'
and he hem Answerede, 'he Niste not tho, 56
but as God And Aventure
vs wile Cowndeye, I ȝow Ensure.'
- So wente he forth, And his bretherin Alle,
As be Aventure to hem gan falle ; 60

And An hundred Mo Of his kynrede
 Forth with hym than gan he lede,
 and seide 'that Som voide Contre
 with that kynrede Repleynsched scholde be,
 So that with Al his power
 he worschepid & Servid god Everywher.

A hundred of
 his kindred go
 with Josephes to
 replenish some
 vacant country.

64

Thus wente he Forth In his Iorne,
 as was his Aventure and destyne,
 tyl he Cam In to A stroung land
 where As Nise peple he fond,
 That ne CoWden but Of Lond tylng,
 Swich was here labour and here werkynge ;
 and that Rem was Clepid Foraygne,
 Of Wheche the kyng was A lepre Certaygne,
 and so Orible he was to Mannes Eye
 that Eche Man schoned his Compenye ;
 And his Name was Clepyd Galafres,
 Somtyme A worthy knyht In pres,
 and dwellyd In his Owne Cyte
 That Malce was Clepyd, As I telle the :
 and the Same kyng A paynem was,
 And Ek Al his peple In Every plas.

68

He comes to
 strange land
 where foolish
 people dwell,
 who know
 nothing but
 tilling land.

The country is
 callid Forayne,
 and the king
 is a leper

72

namd Galafres,
 who has been a
 worthy knight.
 He dwells in his
 city of Malace,
 and is a paynim.

80

Whanne Aleyn Into the Cyte Entren began,
 On hym there loked Many a Man,
 and wondred what peple what they were
 That Into the Cyte Entrede so there,
 alle Barefoot, And In powre vesture,
 Of wheche the kyng herde, I ȝow Ensure.
 and thus sone Comanded the kyng
 hem to-forn hym bringe with-Owten taryeng,
 So that Openly he Myhte hem Se,
 And whens they comen and [of] what contre.
 and whanne he hem Sawh In his Syht,
 thanne Axede he hem Anon Ryht
 'Of what Contre that they were.'
 thanne Answerid they Anon In fere,

84

The people of the
 city wonder at
 Aleyn and his
 company.

88

92

and the king asks
 whence they
 come?

96

*They say 'from
Jerusalem.'*

"Sire, Of Ierusalem boren we be,
Eche Man that Is In this Compeyne."
and whanne the kyng herde this,
he Axede, "whiche Of ȝow Mayster Is?" 100
A-Non that Compenye Alle On Rewe
there gonне the kyng Aleyn to schewe.

*The king asks
Aleyn if he can
cure his disease.*

thananne seide the kyng, "Aleyn, I ȝow pray,
Conne ȝe me Owht Cownseillen In Ony way 104
to koueren me Of my Maladye?"
"ȝe, sire kyng, quod Aleyn trewelye,
ȝif ȝe wil don As I ȝow teche,

*Aleyn says he
will cure the king
in three days,
if he will follow
his advice.*

Of this Maladye I schal ben ȝoure leche 108
with-Inne thre dayes with-Owten Mo."
"ȝe, quod the kyng, May I troste thereto?"
"Sire, quod Aleyn, And ȝe welen Me leve,
with-Inne iij dayes ȝoure helthe I schal preve." 112
thananne kyng Galafers Answerid tho,

*Galafres promises
to do whatever
he is told;*

"What ȝe me Comaunden I schal do."
"how May I this beleve?" quod Aleyn.
"ȝis sewrly, quod the kyng, In Certeyn,

*for he would do
anything to
recover his
health.*

For there nys non Manere Of thing Erthly 116
that I Nolde do to haven helthe Of Body."
"thanne, quod Aleyn, I schal ȝow Say,
what ȝe mosten don with-Owten Nay;
and ȝif ȝe don not myn Comaundement,
ȝe Geten neuere helthe verament."

"Now, seith Onne, quod the kyng thanne,
and I it schal don As I am trewe Manne." 124

*Aleyn says he
must forsake the
Sarrasins' law,
break his idols,*

"Sire kyng, and helyd thou wilt be,
Sarrasynes lawe forsake thou Sykerle,
and Alle thin ydoles to breken In fay,
that thou hast beleved Onne Many a day; 128
and whanne thou hast the devel Forsake,
thanne to Goddis lawe thou schalt þe take;
and Aftyr, I-Cristened thou schalt be,
And thanne Othir thinges schalt thou se,"

*and become a
Christian.*

132

Myn holy vessel, beleve this wele,
be whiche thou schalt haue Al thin hele,
and I-clensed, Sire kyng, to be
Of Al thy Maladye, Sire, certeinle ;
And ȝif I do not this Ilke Dede,
I ȝeve the leve to smyten of myn hede,
And Of Al myn hol Compenye,
Sire kyng, I the Enswre trewelye."

This kyng that so moche desired his hele,
lystenede what Aleyn seyd ful wele,
and Merveyllede Mochel Of his promys
that Of his beheste he was so Nys,
and seide, "Aleyn, I wyle gladly do
Al that ȝe Comaunden Me vnto ;
and but ȝe holden ȝoure promys,
On ȝow I schal don ful hard Iewys ;
and therfore loke that ȝe seye me non thing,
but ȝif that to ende ȝe Connен it bryng."
thanne to him Answerede Aleyn Anon,
"doth by me, Sire, what ȝe lyst don,
but ȝif the same day Of ȝoure Crestenenge,
helthe & bote I schal to ȝow brynge."

the kyng Anon the temples dide down throwe,
And Ek Alle his ydoles vpon A Rowe ;
and whanne he hadde I-don Al this,
& distroyed Alle his Mawmetis I-wys
that Evere belongede to paynem lawe,
he hath hem to-borsten and to-drawe ;
& thanne seide the kyng to Aleyn tho,
"wylt þou Ony more ȝit that I do ?"
"ȝis, quod Aleyn, with-Owten faille
thou Most be Crestened from toppe to taile."

thanне let he Fyllen A ston in hye
Ful Of water ful trewelye,
and blessid it was, and halwed Also,
and Anon he let the kyng þer-Inne do.

Then he shall be
heald by the
holy vessel,

136

or Aleyn engages
to forfeit his life,
and those of his
companions.

140

Galafræs says he
will do as Aleyn
says,

144

and warns him
not to fall in his
share of the
bargain.

152

Galafræs destroys
all his temples,
idols,

and every thing
belonging to the
paynim law.

160

Then Aleyn says
he must be
christend.

164

168

- which is done by and þere kyng Galafers Cristened was than
 a priest namd Of An holy prest that hyhte Alphazan.
 Alphazan (after & whanne that thus I-cristened was he,
 whom Galafres is and Owt Of the water Comen Certainle, 172
 namd Alphasem. Fr.).
 Then the holy thanne browhte Aleyn this holy vessel Anon,
 vessel is showd and to kyng Galafors gan he gon,
 to the king, & there it discouerede & schewed it þe kyng,
 and to kyng Galafors gan he gon, 176
 & there it discouerede & schewed it þe kyng,
 whiche was to hym A ferly thyng.
 and whanne the kyng beheld that Syht,
 Anon was he Clensyd thorwgh goddis Myht
 As Clene Also fayr as Evere he was ;
 and thus was he keveryd be goodis gras, 180
 and he is cur'd of So that neuere Man On hym Cowde Aspye
 all his leprosy by that Evere he hadde poynt of Meselrye.
 the sight. and whanne he beheld this worthy Cure,
 and whanne he beheld this worthy Cure, 184
 that he was Mad so Clene and pure
 thorwgh that Ilke Gloryous vessel,
 he seide it was holy Every del,
 that so be this Aventure & this Myracle
 he wax A goodman with-Owten Ony Obstacle, 188
 and let to beheveden Al his Meyne
 that Cristene peple ne wolden not be,
 So that theke Rem to Cristendom torned was
 witl-Inne lesse thanne A Mownthe, be goddis gras ;
 So that for the Miracle, with-Owten dowte, 193
 So that theke Rem to Cristendom torned was
 Al that Lond was Cristened Abowte.
 Al that Lond was Cristened Abowte.
 Whanne this Lond thus Convertyd was,
 Onlich thorwgh helpe Of Goddis Gras, 196
 thanne seide the kyng to Aleyn tho,
 " Now, dere frend, On thing ȝe welen for me do."
 " Seith on, quod Aleyn, what It schal be,
 And I schal it don, Sire, ful Sykerle." 200
 " Aleyn, of this that I schal ȝoW preye,
 that ȝe it Me denyen In Non Weye,
 So that this holy vessel that here I se,
 Owt of this place neuere Remeved to be ; 204
 which is, not to take the Graal away.

And ȝif it like ȝow that It be so,
 ȝit More for ȝow thanne wile I do,
 I schal don Maken A strong Castel
 That holy vessel to kepen In ful wel,
 And for ȝow also there-Inne to dwelle.
 And to ȝow More ȝit schal I now spelle,
 To ȝowre Owne brothir that Is so dere,
 My dowhter I schal ȝeven to his fere,
 and Corowne hym kyng be My levenge,
 & Of Alle My londis to ȝeven him sesenyng
 be this Condision, As I ȝow telle,
 that this holy vessel Abyde here styllle."
 Thanne Answerede Aleyn to hym Ageyn,
 " I Concente wel therto In Certeyn ;
 For My purpos it hath Evere I-be
 That Onliche My dere brothir Ioswe
 Aftyr my deth hyt schold have,
 that For to Governen, to kepen, & save."

Anon the king, with-Owten More,
 let fechchen his dowhter hem before,
 and knytte Ioswe and hire In fere,
 wheche that to hym weren both leef & dere.

thus sone thanne vpon A watyr side,
 A Castel he Ordeyned that Ilke tyde,
 that strong & Merveillous it was to se,
 With A ful fair paleys Certeinle ;
 And Mañye Riche howses there weren dyht,
 Ful Riche And Ryal to Alle Mennes syht.

and whanne this Castel thus Ordeyned was,
 they it behelden In Eche A plas,
 And vpon the ton ȝate In that sted,
 they fownden lettres wreten with Red ;
 and thus the lettres Gonnen specefye,
 'that this Castel scholde ben Clepid Corbenic¹ ;'
 And In Caldev was this scripture,

¹ Compare the *corban* of the Gospel.

208 King Galafres
proposes to
build a castle for
the Graal,

212 and to marry his
daughter to
Aleyn's brother
Joswe,
who is also to be
heir to the
kingdom,

216 if the Graal
stays there.

Aleyn consents.

220

224 Joswe and the
princess are
betrothed,

228 and the castle of
the Graal is built.

232

When it is finisht,
they find written
on one gate,

236 In red letters,
that this castle
should be callid
Corbenic.

332	JOSWE MARRIES THE PRINCESS ALPHANYE.	[CH. LV.
<i>'Corbenie' means Treasure of the Holy Vessel.</i>	whiche Is to vndirstonde As be lettture, as this place frely schal be, Trosour Of þe holy vessel ful Sykerle. thanne gonnen they seyn to Alle Anon,	240 244
<i>Then the Graal is put into the castle in a fair chamber. On the next Sunday</i>	that it ne was Goddis wylle Non Othir Name to ȝyven vntille. Thus was that Castel Cleped Corbenye Of Everych Aftyr ful Sekerlye.	248 252
<i>Joswe is to be marrid to King Galafres's daugh- ter.</i>	And whanne Fenyscht was this Castel In eche degré bothe faire and wel, They browhten the vessel thedir with-Inne, Into a fair Chambre, and qweynte Of gynne.	256
<i>All the princes do homage to him, and he is crownd,</i>	and vpon the Sonday next Sewenge Aftyr that holy vesselis Entringe, The kyng Comaunded there Anon That thike Mariage scholde be don be-twixen Ioswe and his dowhter dere, and therto Asemblede the peple In fere ; So that this Mariage thus was I-do, and Alle the Royalles Comen hem vnto, and there to Ioswe diden they homage ; and thike day was Crowned with hygh baronage As verray kyng Of Al that lond, In Corbenie was Crowned, I vndirstond ;	260 264
<i>and marrid to Alphanye.</i>	and Ek he wedded there his wyf That highte Alphanye With-Owten stryf. & Al the peple that there Ete thyke day, they weren Repleynsched with-Owten Nay— be the grace Of that holy vessel of pris— with alle Maner Metes and delecasyes ; and what that Evere they Onne thowhte, To-forn here Eyen It was hem browhte.	268 272
<i>All the company is fed by the Graal.</i>	that Nyht Ioswe with-Owten lettyngne be-twixen hym and his was Conceyvence ; and be-gat An Eyr bothe fayr & fre	
<i>Joswe begets an heir,</i>		

that kyng Regnede Aftyr Ioswe ;	276	
and A-Mynadape was that kynges Name,		afterwards callid Amynadap.
kyng Of Foraigne, & a Man of fame.		
As the kyng ¹ and his Wyf lyen that Nyht		
In A bed ful Richely I-dyht, [i.e. Galafres, or Alphasan.]	280	That night king Alphasan has a vision in bed,
abowtes Mydnyht whanne he Awook,		
Thanne Aboutes hym Gan he to look,		
and there sawh he with-Owten fable		
the holy vessel stonden vppon A table,	284	of the Graal standing on a table of silver,
the wheche, Clene Syluer him thoughte it was ;		
and A man standyng therby In that plas,		
wheche he ne knew nethir More ne lasse,		
and Reuersed as A prest toward his Masse ;	288	
& Abowtes him he thowhte þat he herde there		
A thowsend voyses, but he Nyste where ;		
and Alle to God ȝoven they thankynge ;		
that was the Noyse Of here Sownenge ;	292	
but for nowht that he Cowde do,		
he myhte not Sen whens it cam fro ;		
and ȝit Al this not withstondynge,		
he herd Abowtes hym A wondir thinge :	296	
betyng Of Bryddes Wynges In fere,		
as they Alle they in the world hadde ben there.		
and As sone As this Noyse I-left was,		
the vessel was Remeved Owt Of that plas.	300	then there is a great beating of birds' wings,
thus sone to hym Aperede there		
A man As it were In flawmes Of Fere,		
and seide to this kyng there As he lay,		
hos Name to Alphasan was torned that day,	304	
and seide, "Sire kyng, I warne the		
here behoveth non Resteng forto be,		
Nethir for the, ne for non Oþer this tyde ;		
here ben ȝe not worthy to Abyde ;		
but ȝif A Man Of Clene lif he were,	308	
this place scholde he not Entren here		
where as the holy vessel worschepid schal be,		
		as nobody who is not clean of life may enter where the Graal is worshipped.

- As with thin Eyen thou hast here se. 312
 therfore hast thou don An hardy dede
 that dorstest here lyggen In this Stede ;
 Wherfore Crist wil taken veniaunce ;
 & that schalt thou knowen with-Owten variaunce." 316
- The flaming man strikes Alphasan through both thighs with a sword,
- Thanne with a swerd he Owt Braste,
 that In his hond he held wel faste,
 and him smot ful harde and smerte
 that thorwgh bothe thyes the swerd Owt sterte, 320
 So that On the tothir Side it was sene,
 & seyde thanne to this kyng be-dene,
 " Now it is Good that Alle Øpere war be,
 and that they taken Ensample by the ; 324
- as a warning to others that no one may enter the Graal chamber
- For ho-so Entreth In to this place,
 he may ben Siker Of Sory Grace,
 that Owther ded schal he be,
 Øper schamfully departen sikerle, 328
 But ȝif it be that Worthy knyht
 That here to Entren is grauntyd Myht."
 thanne thus sone his swerd Owt he drowgh,
 and vanschede Awey, and Nystē howgh. 332
- but the one worthy knight.
- Then he draws out his sword and vanishes.
- King Alphasan faints
- and nearly dies of pain.
- His barons and knights are astonisht when they find him in the morning.
- He begs them to take him away.
- thanne Fyl this kyng In Swownenge
 thorwgh thike strok and his hurtynge,
 For the Grete peyne he suffrede thore
 he wende han lyved Neuere more, 336
 but sykerly wende han deyd Er day,
 So sore hit hym grevede, þe sothe t[o say.]
- On the Morwen, whanne It was lyht,
 to the kynges Chambre drowgh baroun & knyht, 340
 and Fownden the kyng I-wounded ful sore,
 where-offen they Merveillede, Al that was thore.
 thanne Axede they him Everichon
 how that this Aventure Cam hym vpon. 344
 " Ha ! for the love Of god, quod the kyng ;
 with me non longere haue talkyng,
 but helpeth me hens Owt Anon,

that Owt Of this Chambre I were gon ; 348

For this place So holy it Is,
and þerto so ful Of Ioye and Blis,
be Entreing Of this vessel
as the place has
become too holy
for any one to
stay in.

This paleys is Sanctefyd Everydel, 352

So that non Man here Resten Schal
In place there As Is this Sank Ryal ;
And thys paleys hath the moste wondir Name
that Evere I herde Of of Ony fame."

356

thanname Axeden these barowns Certeinle

" What Maner of Name that Myhte be."

thanname seide the kyng to hem Ageyn,
" The Paleys Of Aventure" It is Certein ;
For Mo Merveilles here scholen ȝe Sene
thanname in Alle this world Aftyr, I wene."

360 He calls it the
" Palace of
Adventure,"

And thus this kyng ȝaf It the Name
'the paleys of Aventure,' And Of gret fame ;
and so was it Clepid for Evere More,
'the paleys Of Aventure,' as I Rehersid before ;
and for thike Selve Aventure
that to the kyng Cam, I ȝow Ensure,
Thider Cam Many A dowhyt knyht
In that paleys to slepen On Nyght ;
but Sekerly there lay non In that stede
that On the Morwen he was fownden ded,
Tyl that On Cam that was A knyht
Of kyng Arthures, A Man of Myht ;
Algates there he wolde hym Reste,
but he fond it Not for the beste ;
For Althowgh that ded he nere,
ȝit moche duresse and schame hadde he there,
that he ne wolde for Al the worldes honour
Abyden In Non place swich A schowr.

364

and it keeps the
name for ever.

368

Many knights
attempt to sleep
there afterwards,

but they are
always dead in
the morning,

372 except one of
King Arthur's
knights who did
the deed,
but suffered for it.

376

380

Ten days later
King Alphasian
dies.

and within four
days Aleyn dies
also,
and they are
both buried at
Corbenie.

Amynadap
succeeds;
marries Kyng
Lucye's daughter,

and is succeeded
by Carcelois,

whose son is
King Lambor,

who is a good
man,
the best in
Britain.

He has a cousin,
King Varlans,
with whom he is
at war.

For lenger not Aftyr lyvede he no More.
and with-Inne fowre dayes In Ceyteyn
Aleyn and he weren buryed ful pleyn,
And I-beryed bothe At Corbenie
In a Chirche Of Seint Marye ;
and þere the ton besides the tother
liggen to-gederis As brothyr and brother.

And thus lefte this holy bodi At Corbenie
As I ȝow telle with-Owten lye ;
and Aftyr him Regned his sone Amynadape,
And wedded kyng lucyes dowhter be hape,
whiche was kyng Of gret Breteygne,
As I seye ȝow, Sires, In Certayne.

And of that damysele Cam forth Isswe
kyng Carcelois bothe good and trewe,
A worthy knyht And Ek An hardy,
To god & to the world bothe good and lowly.

Of Carcelois Isswede kyng Mangel,
That In his tyme was worthy & lel ;
and Of Mangel Isswede kyng lambor,
the wheche A worthy Man was holden thor ;
whiche Alle worthy kynges were,
And As Goddis fyscheris were holden there.

This lambors was A worthy knyht,
And lovede God with Al his Myht ;
For Men supposed that In Al Bretaygne,
Nethir In Religiown In Certayne,
To God A better Man thanne he was On,
and thus they beleveden Everichon.

It happede he hadde An Olde Cosin,
and vpon him Marchede, & was Sarrasyn,
but that Cristened nowe he was ;
and to-Gederis sore werreden In eche plas.
It behappede that kyng Lambors
And this kyng Varlans with gret fors
bothe here Ostes Assembled were

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vigerously to fyhten In fere ;
and thus the bataille be-gonnen was
be-twene bothe partyes In that plas,
that so ferforth, as I ȝow telle,
kyng varlans discomfit was, as befelle,
and Alle his Meyne I-slayn Echon ;
So that kyng varlans fledde Anon
Tyl that he Cam to the Se side,
where As he say A fair schype that tyde
wheche that nowe there Aryved was ;
So faire A schipe say he neuer in non plas,
Nethyr So Riche In Al his Age
Sawh neuere kyng, knyht, ne page ;
And ȝif Ony Man Axede whens it was,
they with-Innes Answerede In that plas,
“to tellen yow, Sires, we scholen ȝow graunt :
this is the Schipe that At the yl tornaunt
Nasciens Entrede with grete drede ;
but thike tyme thens myht it not hym lede.”

Thus sone kyng varlans Entrede Anon,
and there fond he A swerd thus son,
and Owt Of the schethe it drowh As faste.
than ne Aȝen to Londe he gan hym haste,
And Amyddis his weye As he wente,
he Mette kyng lambors veramente.

Whanne kyng varlans him beheld,
To hym he prekede In that Feld,
and smot kyng lambors so velenowsly
that to Erthe wente hors and Man trewly,—
Swich was the scharpnesse Of the swerd,—
Of whiche Many Men was Aftyr ferd ;
but Sethen Cam there gret persecucion
To bothe Rewmes, & Moche Tribulacioun,—
bothen to the ReAwn Of Forraigne
and Ek to the toþer ReAwm In Certaigne,—
For veniaunce Of kyng lambors Sekirle

420 They fight a battle,

424 and King Varlans is defeated.

He flies to the seaside,

428 and sees a fair ship there which had just arriv'd,

432

436 the same which Nasciens enterd at the Yl Tornaunt.

Varlans goes on board, finds a sword, draws it,

444 and goes back to meet Lambors,

whom he smites down with it.

448

452 But great troubles come to both lands from that sword,
[leaf 86]

- 456
- that God so wel lovede In Alle degré,
So ferforth that non lond proved there,
Nether trees froyt beren In non Manere,
Nether In Non water fysch myhte be fownde,
Swich veniaunce god schewede In that stownde ; 460
So that be thike gret Enchesown
It was Clepyd 'the wastable lond' be Resown.
whanne vrlans Sawgh that the swerd so bot,
he Retorned Azen Anon foot hot 464
the Skawberk forto haue had therto,
but þat God wolde it scholde not be so ;
So that to the Schip he Cam Ageyn,
and the Swerd Into þe sckawberk put it pleyn ; 468
And as sone As he hadde I-do,
down Anon Ryht ded fyl he tho.
thanney seiden Alle tho it sye,
that it was for veniaunce Sekerlye ; 472
For there Style it scholde Abyde
tyl A mayde it Owt took At On tyde ;
For In that Contre was non Man there
that Into the Schipe dorste Entre for fere, 476
For the lettres vppon the bord
that weren there wreten At On word.
Be this selve same Aventure
bothe ReAwmes weren lost, I ȝow Ensure ; 480
lik as they Marchede bothe In fere,
Ryht so bothe londis Illost they were.
Tho Anon Aftyr kyng lambors thanne
Reignede Pellean his sone, A worthy Manze, 484
that thorwgh bothe hypes I-Maymed was
atte bataylle Of Rome, swich was his gras.
and for that he so was maymed there,
they cleped him kyng Mayham Euery Where ; 488
For thorwgh bothe thyces Maymed was he,
this Ilke Pellean ful Sekerle ;
Of wheche wondes hol myhte he not be

*and the ground
becomes barren.*

*It is calld the
Wastable land.*

*Varlans takes the
sword back to its
sheath in the ship,
and as soon as he
sheathes it he
falls dead.*

*The sword
remains sheathed
till a girl draws
it out.*

*Both the
kingdoms are
ruind by this
adventure.*

*After Lambors,
reigns Pellean,*

*who is wounded
in both hips,*

*and is known as
the maimd king.*

- tyl that worthy knyht Galas Cam hym to se, 492
 and that tyme helthe schal he haue,
 And Of his wondres to ben Alle Save.
 thanne Aftyr Of this kyng Pelle An
 discendid Another ful worthy Man, 496
 his Owne Sone, and was Called Pelles,
 a worthi knyht, and An hardy In pres ;
 and A dowhter hadde, that hilt pelle Sikerle,
 that pasten Alle wommen Of Bewte
 whiche that weren In grete Bretaigne,
 Sauf Gonnore, Arthures wyf, In Certaygne.
 vpon this damysele that was so fair,
 Engendered Lawncclot, Galas his Eyr,
 that ilke same blessid knyht Certaigne
 whiche Endede Alle the Aventures of gret bretaigne.
 Not with-stondyng thowgh he were begeten In Synne,
 504 ȝit oure lord Of his Goodnesse wolde not blynne, 508
 but that for the Brawnches and for the Bownte
 Of þe goodmen that he Cam of Sekerle,
 and took Reward to his Good lyf
 that Evere Chast was, and with-Owten wyf, 512
 And ek for the grete purpos and beheste
 that God him hadde promysed Aforn lest and Meste,
 So that, thorwgh his holy leveng,
 Alle the Aventures to an Ende schal he bryng 516
 Wheche Alle Othere faillede Of Echon,
 alle Browhte he to An Ende Alon.
 Now hath this Storye Ended Certayn
 Of declaracioun Of the Brawnch Of Aleyn,
 For it hath Schewed here Ryht wel
 Al Aleyns kynrede Evere Ilke A del ,
 and Retorneth Azen to Celydoigne,
 and to Othir lygnages In Certaygne.
- Pelle has a son
and daughter,
Pelles and Pelle.
- 500 Pelle was the
fairest of women,

except Arthur's
wife Gonnore.
And was the
mother of the
blessed knight
Galahad,
- who ended the
adventures of
Britain,
- 512 by the virtues of
his ancestors and
his own pure and
holy life.
- Now this story
has finisht the
line of Aleyn.
- 520 and goes back to
Celi doyne and
others.
- 524

CHAPTER LVI.

OF CELIDOEYNE AND HIS DEATH, AND THE GOOD KING
LANCELOT. OF THE BLEEDING TOMB, AND THE END
OF THE HISTORY OF THE HOLY GRAAL.

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are burid in the Abbey where Mordreins lies bed-ridden (p. 341); but Nasciens with his shield is carrid to another Abbey; and no man till Galahad can take away the shield (p. 341-2). How Celidoyne knights his son Narpus, and is so great in Alms-deeds, that, if all the world had been his, he'd have given it away in alms (p. 342). And he was very learned in Astronomy (p. 342), and saw in the stars that a Famine was coming; so he sent his steward to buy Corn (p. 343), and the people mockt him; but they were provd Fools, and he a wise man (p. 343), for the famine came and killd half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 343-4). But Celidoyne sees it all in the stars, and assembles his Barons (p. 344). Narpus advises an ambush in a forest (p. 345), and one is laid. The enemy land, but Celidoyne's men attack them in three bodies, and the men of Sessigne are all killd (p. 346-7). Celidoyne is afterwards burid at Camelot (p. 347). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 347), who begets Isaies, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 347-8), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 348). Bans has three sons, one Hector a bastard, the others Lancelot and Boors; and Boors begets Lyoniax and young Boors (p. 348). Of the grandfather Lancelot, hear this: he lovd purely a beautiful wedded dame, whose tresses shone like torchlight (p. 349), and he often went to see her. But people 'Acombered with the devil' wrongly said they lovd in sin, and excited the Duke, the lady's husband, to be revengd on Lancelot (p. 350). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 351), and, having confess his sins, was drinking at a well, when the Duke cut his head off (p. 351), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 352). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 352), and on his entering the Castle 'a gret kernel of ston' killd him, and all that assented to the murder (p. 353). The well ever boils, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 353).

But one day two lions fight there for the carcase of a hart (p. 354), and tear one another till neither recks of his life ; then one licks the blood of the tomb, and is curd ; and the other, seeing this, gets curd too, and they make peace, and guard the tomb, so that no one can come to be heald at it (p. 354-5), till Lancelot de Lake kills them (p. 355).

Now, I have made an end of this (Graal) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borrown out of Latin into French, and joined with *Sank Ryal* (p. 355) ; therefore pray a Pater-Noster for me, Herry Lonelich, and greet our Lady with an Ave that I may bring this book to a good end (p. 356).

Now Scheweth forth this Storye
and putteth vs into More memorye ;
For whanne that Iosephes hens scholde pase,
Nasciens And Celidoigne weren In that plase,
And Ek Narpus the sone of Celidoygne,
A ful worthy knyht In Certaygne.
and whanne this terement was I-do¹,
thanine Anon Celidoygne wente hem fro,
and sire Nasciens with Mordreyns lefte Sikerle
To beren hym Felischepe and Compeyne ;
and so that Aftyr It happede, As I ȝow Say,
that Alle thre they deyden In On day,
bothe Nasciens and Flegentyne his wyf,
and Also Mordreins qwene there left hire lyf,
that Noble qwene Sarracynte,
Of Goddis Servise Neuere sche stynte.

Thus bothe the ladyes Enterid were
In that same Abbey with-Owten dwere
where As Mordrayns bedered lay ;
bothe weren they Enterid In On day.
but Nasciens liked not there for to be,
but to Anothir Abbey was born Sekerle ;
and with him was born that Scheld
that non knyht ne dorste be-weld ;
and ȝit Cam thedyr ful Many A knyht
For that scheld there to proven his Myht ;
but Abowtes his Nekke henge it neuere Man

After the burial
of Josephes

4

[¹ Fr. Quant
iosephes fu
enteres.]

8 Celidoyne goes
away.

12 Nasciens, and
Flegentyne,
and Mordreins's
queen, Sarracynte,
all die in one day.

16

Both the queens
are burid in the
abbey, where
Mordreins lies
bedrid,

20

but Nasciens in
another abbey,

24 with the shield
that no knight
may use.

Many knights
attempt to wear it,

- but they either die,
but Er he thens wente Repented than, 28
that Owther Of sodeyn deth they deiden Anon,
Owther som Othir Mischevis fyl hem vppon,
that with-Inne Schort tyme I-Maymed they were,
Owther som Othir Misaventure to hem Cam there. 32
and thus In that Abbey lefte theke scheld stille
tyl that worthy knyht Cam, As was goddis wille,
That hyghte worthy Galaaz, Lawncelottes sone,
That Abowtes his Nekke henge it Anone. 36
Now Of this scheld Resteth this Storye,
and Azen to Celydoygne doth it hye.¹
- Celidoyne and Narpus his son
go to the land which Mordreins had given Celidoyne.
- Celidoyne knights Narpus, and lives twelve years in peace.
- He loves God and gives much alms to his people;
- he also knows the stars, and sees in them what will happen.
- but Er he thens wente Repented than, 28
that Owther Of sodeyn deth they deiden Anon,
Owther som Othir Mischevis fyl hem vppon,
that with-Inne Schort tyme I-Maymed they were,
Owther som Othir Misaventure to hem Cam there. 32
and thus In that Abbey lefte theke scheld stille
tyl that worthy knyht Cam, As was goddis wille,
That hyghte worthy Galaaz, Lawncelottes sone,
That Abowtes his Nekke henge it Anone. 36
Now Of this scheld Resteth this Storye,
and Azen to Celydoygne doth it hye.¹
- Whanne Celydoygne from his Fadry partyd was,
he took forth Narpus his Sone A ful gret pas, 40
and to gedris wenten I Compeneye
Into that lond ful certaynlye
that toforen kyng Mordreins him hadde betake ;
and there Narpus his sone A knyht gan he Make ; 44
and dwelled there xij ȝer In pes and Reste,
And that Lond wel Governede with the best,
So that non Regne that by hym was,
dorste with hym werre In Non plas. 48
he lovede God ful Enterly,
and mochel Almesdede ded he trewly ;
For so gret Of Almesse he was
that to peple wolde he ȝeven In Every plas ; 52
and so ful he was Of Almesdede
that he wolde Stynten In non stede ;
thowgh Al the world hadde ben his,
to Almesse it scholde han gon I-wys. 56
And so Mochel he knew Of Astronomye
and ek Of the Corps of þe sterries sekerlye,
So that he knew what scholde beFalle ;
And so that Amonges Othir thinges Alle, 60
As the sterres he beheld, I ȝow Ensure,
þere say he A wondyr Aventure ;

¹ The MS. makes a new Chapter here.

For there Sawhe he sekerly and In Certaigne
a famyne that Schold fallen In gret Bretaygne ;
So that for hunger men Scholden deye
but ȝif it were Remededyd be Other weye.

Celidoyne sees a
great famine
coming on
Britain,

64

Thanne spak he to his Steward Anon,
and bad ful faste that he schulde gon
and taken his tresour, where so it were,
& Al abowtes the Contre to Serchen there,
there-with Cornes To beyen, and faste him spedē.

68 and bids his
steward go and
buy corn as
quickly as may be.

72

“ Sire, quod his Steward, it Nys non nede,
For Of Cornes ȝe haven, Sire, gret plente,
More thanne be ȝoure howshold spendid schal be
Of Ony tymes this two ȝer ;
Of Cornes ȝe haven both hol & feer.”

The steward says
he has more than
enough for two
years;

76

“ Sire steward, what is that the vnylle
Go forth, and My wyl þou fulfille !
For it Is My Wylle that It be so ;
therfore the hye that It were do.”
thanne wente the steward forth Anon
that Al the kynges Comaundement were don ;
and bowhte In Cornes bothe fer & Ny,
and stuffed that lond ful plentevowsly.

80

Of this dede the kyng hadde don,
the peple þer-offen spoken Manyon,
and seiden “ for hunger the kyng weneth deye,
and thus they him scorned be many weye.
but Atte laste Foles weren they fownde,
and he A wisman In that stownde ;
For er theke ȝer Cam to an Ende,
Swich famyne In to gret Breteygne gan wende,
that half the peple Gan forto deye
For hunger and Misiseise sekerlye.

84 but Celidoyne
makes him go
and buy quanti-
ties of corn.

The people laugh
at him;

88

thannte to hem kam Message Anon,
and seide, “ lordynges, ȝif ȝe wil gon
Into that partie of gret Bretaygne
whiche that holdeth kyng Celydoygne ;

92 but before the
year is out, a
famine comes, and
half the people
begin to die.

96

They hear that
there is food in
Celidoyne's land,

- there scholen *ȝe* fynden ful gret plente
Of Cornes And Of viawndes ful sekerle." 100
- And whanne they herden this tydynge,*
Anon they wenten hem to Conseillyng
To weten what was best to doon ;
And thus sone they Acordid Anon 104
Into that Rem Alle forto Ryde
with strengthe Of Armes and mochel pryde,
and that lond forto distroye,
& bothe Men, wommen & Children to Anoye, 108
and Alle the goodes In that Contre ;
this was here purpos ful Sikirle.
- They take ship to*
do so.
- and resolve to*
make a raid upon
it and destroy it.
- Cehdoyne sees*
their coming in
the stars,
- and sends out to*
all his barons and
knightes to meet
him
- on the third day*
at a castle by the
sea,
- where he expects*
his foes to land.
- They meet him*
upon the second
day,
- there scholen *ȝe* fynden ful gret plente
Of Cornes And Of viawndes ful sekerle." 100
- And whanne they herden this tydynge,*
Anon they wenten hem to Conseillyng
To weten what was best to doon ;
And thus sone they Acordid Anon 104
Into that Rem Alle forto Ryde
with strengthe Of Armes and mochel pryde,
and that lond forto distroye,
& bothe Men, wommen & Children to Anoye, 108
and Alle the goodes In that Contre ;
this was here purpos ful Sikirle.
- and thus to schepe gonне they gon*
with hors and harneys Everychon. 112
- and thike same Nyht with-Owten dwere*
that In to the See I-scheped they were,
Celydoigne On the sterres gan to beholde,
and Sawhe there Merveilles Manifolde : 116
that there Comen Into his lond
with hors and harneys, as I vndyrstond,
Forto disherite hym Of his good.
but As grace was, he hym with-stood, 120
and sente Abowtes In to eche Contre
To Alle his Barouns both fer and Nye,
And Ek to Alle his knyghtes Also
that Ony Lond Of hym helden tho, 124
that the thrydde day they scholden be
with hym Atte A Castel vpon the se,
where that he Supposede In Certayn
that tho Schepis Scholde Aryve ful pleyn. 128
- thanне sore Merveilled these Barowns Echon,*
what that the kyng wolde there don,
So that they hieden him faste In hye
Tyl to that Castel they Comen trewelye 132
vpon the secund day Er þ^e Owr of pryme,
and ȝit was Celidoyne there to fore tyme.

- Whanne that Alle Assembled they were,
thanне seide kyng Celidoygne to hem there, 136
 "Lordinges, vndirstonde þe Owht
why so sone þe hider ben browht?"
 "Nay, Syker, Lord, with-Owten lye
We ne knownen wherfore ne whye,
But ȝif It lyke ȝow vs to seye ;
and there-Offen, Sire, we scholen ȝow preye."
 "and I schal tellen Ryht Anon to ȝow
thyng that schal tornen to ȝoure prow.
 "this same Nyht Atte ferst kok Crowe
Moche peple scholen þe sen vpon A rowe,
And Al so strong As they Mown gon
here scholen they Aryven Everichon. 144
 and weteth wel that In Certayn,
Oure londis they Casten to wasten ful pleyn,
For they han foure men Aȝens Oure On ;
 þerfore bethenk ȝow what þe wyl don. 148
 Owthir scholen we þis tyme Oure Rem wynne,
 Owthir ellis clene þere from to twynne."
 whanne Narpus that knew non thyng of this,
 Anon he seyde with-Owten Mys, 156
 And to his Fadyr he seide Ryht there,
 "Of this thing haue þe non Fere.
 here to-Foren there is A Forest
 Ful hygh and strong with the best,
 and þedyr In Armure scholen we Entren Echon, 160
 Al so sone As Nyht Cometh vs vpon,
 and there Alle we scholen Abyde
 tyl they Aryven this Ilke tyde;
 For I knowe wel ful verrayly
 that they wele londen ful Sekerly,
 And Also vnschepen Al here good
 that they haven In the salte flood,
 As thowgh nothing that they wyste
 Of Owre Abydyng : to me þe Tryste.
- but they do not
know what he
wants them for.
[leaf 87]
- Celidoyne tells
them that by the
first cock crow
much people shall
come to attack
them,
- and asks what
must be done
about it?
- Narpus advises
that they hide
themselves in the
forest,
- till the enemy has
landed,

- and whanne from here Schepis that they ben gon,
vppon hem we scholen Entren Anon, 172
On partye to-fore, & Anothyr behynde,
and from here Schepis we scholen hem blynde ;
and whanne thus sodeynly we Comen hem vppon,
they scholen not weten what to don." 176
- and then attack them both before and behind, and cut them off from their ships.*
- They all agree to this,*
- arm themselves, and hide in the forest.
- To this Cownseil they Concentyd Alle,
and seiden that betere It myht not falle,
and that Otherwise it Myhte not be
Fortho be Avenged Of that Meyne. 180
So that whanne It Cam to the Nyht,
they wenten to Armes Every wyht,
And Entreden In to thike Forest,
Alle the Baronage bothe lest & Mest, 184
and lefsten but fewe In that Castel,
that forto Governen wondirly wel.
- The ships arrive, the warriors disembark*
- thanane Anon, Aftyr the ferst kok krowe,
these schepis Aryvede vppon A Rowe ; 188
and whanne Owt Of here schepis that thei weren gon,
Into a faire Medwe they Entred Anon,
And Comanded here Men, I ȝow Ensure,
Fortho don bringen hem here Armure ; 192
and whanne that they with-Inne the Forest
thowhten whanne here tyme was best,
they prekeden here hors with gret Irę
As swyft As Sparkle Owt Of fyre ; 196
bothe with lawnce and Ek with swerd,
that ilke Meyne they Maden Aferd.
- and send for their armour.*
- Then the ambush rushes out upon them;*
- and whanne they wolde han torned Ageyn
streith to here Schepis In Certeyn ; 200
thanane Metten they with A nothir Meyne
That they Weren not War Offen Sykerle ;
So that with Scharpe dyntes Inowe,
that hedis & hondis Into that feld flowe. 204
thanane to the Castel wolde they han gon,
For Owt they wenden han ben Echon ;
- and when the invaders would get back to their ships, they are attackt by another body of Celldoyne's men.*
- The defenders of the castle also come out,*

thanне Entrede þere-Owt A gret Rowte,
and that Meyne fyl Al Abowte.
and therto the Mone schon ful bryht,
that they myhte knowe Eche wyht ;
so þat on hem Of Sessoigne fil the scomfiture,
For vnarmed they weren, & no thing sure,
and so sore Abasched Also they were,
that Echon weren they Slayn there.

208

And thus savede Celidoyne his lond
be tweyne skelis, ȝe Mown vndirstond,
bothe from famyne & Ek his Enemyes,
thus his lond there savede he twytes.
and whanne that he was ded, God it wot,
he was beried and Entered At kamalot.

212

and all the
Sessoigners are
slain.

So Celidoyne
twice saves his
land.

216

and Aftyr hym was Crowned kyng
his Sone Narpus, with-Owten lesyng.
whiche Same Narpus A son he hadde,
That Nasciens, be cristeneng Clepen he badde ;
that In his tyme was A worthy Man,
For A bettyr body non Man knew than.

He dies, and is
burid at Camelot.

220

and Of this Nasciens there Cam Isswe
A worthy Body bothe good and trewe
wheche that was clepid Elayne the Gros,
A ful worthy Man and Of gret los.
and ȝif that his fadyr A good Man were,
ȝit bettere was he, As I Can lere ;
For moche levere he hadde ded to be,
that Ony thing to mysplesen God sekerle.

His son Narpus
succeeds,

224

and has a son
callid Nasciens
(the Second),

228

whose son is callid
Elayne the Gros,
a worthy man.

232

thanне Of this Eleyns decendid A kyng
that Isaies hyhte with-Owten lesyng,
that worschepede his God In Alle degré,
and for non thing neuere wroth sekerle.

From him de-
scends a king
callid Isaies.

236

the Fyfthe kyng, that of Isaies descended than,
hyhte Ionas, That was ryht A worthy Man ;
and therto he was An hardy knyht,
and ful Of prowesse in Eche fyht ;

The fifth king
that descends
from Isaies is
callid Jonas.

240

- and holy Chirche he worschepede ay,
With Al his Myht and strengthe Evereich a day. 244
thanne Owt of gret Breteygne he gan to gone,
and Into wales he wente thus sone,
and wedded the kynges dowhter dere
that hyhte Maroniex with-Owten dwere ; 248
On whom he be-gat the kyng Avme,
that kyng of wales was Sikerle.
and this kyng Avme longe lyved there,
and þere A sone he hadde, As ȝe scholen here, 252
whiche that lawncelot was his Name,
A worthy knyht and Of gret Fame,
that Owt Of wales he gan to Gon,
and Entrede Into gret breteygne thus son ; 256
and weddid A kynges dowhter Of Irlonde,
As I do ȝow to vndirstonde.
this lawncelot hadde Al his fadris good,
and was A Man Of ful gret Mood, 260
and tweyne sones he hadde that kynges were,
and þerto ful dowhyt with-Owten dwere,
the ton hihte baun, the oþer brons hyhte,
& boþe weren Men Of ful gret Myhte. 264
This bans Of Baynoic thre sones hadde,
as In storye here it is I-Radde,
where-offen On A bastard was,
hos Name it scheweth In this plas ; 268
And hestor that Bastard hyhte,
that Aftyr was Man Of gret Myhte ;
the tothir, Lawncelot was his Name ;
the thridde hyhte Boors, two men of fame. 272
this Boors Aftyr was A worthy kyng,
and hadde twey sones both fair and ȝyng ;
the ton, Lyoniax was Clepid ful Ryht,
the tothir, ȝonge Boors, Aftyr A man of Myht. 276
but Lawncelot, that was the graunt fadyr of Ban,
Of him Merveilles weren there than
- He goes to Wales, and marries the daughter of Maroniex the king of Wales.*
- Her son is Aume, the king of Wales.*
- His son is Lancelot,*
- who marries the daughter of the king of Ireland,*
- and has two sons, called Ban and Brons.*
- Ban has three sons,*
- Hector, a bastard (Fr. *hector des mares*),*
- Lawncelot,*
- and Boors.*
- Boors has two sons,*
- Lyoniax and young Boors.*
- But of Lancelot the grandfather of Ban*

whiche that Owhten not to ben forȝete,
but In Remembraunce It is put ȝite ;
and I schal ȝow tellen with good wille
what was the Resown and the skylle.

280

are wonderful
things told,
which should not
be forgotten.

This same man that lawncelot hyhte,
was A man of ful gret Myhte,
and not A bettere with Inne his Rem
that born was Of Ony barntem.

284

besides the Cyte there he Abod,
A ful fair Castel besides there stood ;
where-Inne A lady dwellede In Certeyne
that was weddid to A Cosyn germeyne
to Selidoygne that worthy kyng,
he was Cosyn with-Owten lesyng ;
And the fairest lady forsothe sche was
Of Al grete Bretaygne In Ony plas ;
And therto sche was the beste womman
that Ony wyht Owher knew than,
and þerto Of hygh lyf, and Of good,
and Also benygne Of herte & Mood ;
and Alwey hire tresses behinden hire was dyht,
that weren schineng As torche lyht ;
For that myhte sche not hyden In non wyse,
It schon so bryht As thing of pryse ;
And euere was this lady ful Of Bownte,
and worschepede god In Eche degré ;
So that fore hire bownte desired lawncelot
to knowen that lady, As I wel wot ;
and so Often tymes hire he wente to se,
And this storye here telles Me ;
And for that ladyes gret goodnesso
ful Often tymes he gan thedir prese.

288

Beside his city is
a fair castle,
wherein dwells a
lady marred to a
cousin of Celi-
doyne's.

This lawncelot loved this lady ful hot,
and she hym Aȝen, so god It wot,
And Eche Often wenten the tothir to se ;
& as Encombred peple ful Sckerle

292

She is the fairest
and best woman
of Britain,

296

and her hair
shines like torch-
light.

304

King Lancelot
desires to know
her,

308

and often goes to
see her for the
sake of her great
goodness.

312

Then the foolish
people,

350 THE DUCHESS'S HUSBAND VOWS VENGEANCE ON LAUNCELOT. [CH. LVI.]

- that Syen the Countenaunce Of hem tweyne,
vpon hem falsly demede Certaygne, 316
 "acombed with
the devil."
 that with the devel Acombed were,
On hem they lyeden falsly there ;
 and seyden þat the kyng lovede that lady hot,
and sche him In folye, kyng lawncelot. 320
 say they love each
other in folly.
 and so long they spoken Of this thing,
 So that it Cam to hire lordis hering :
 thanne seide to hym On of his bretheren dere,
 Sire, let vs Ones Conseillen In fere, 324
 and it comes to
her lord's ears.
 One of his
brethren
 advises him to be
 avengd on
 King Lancelot.
 For sothe þe ne werke not worth Also
 That suffren kyng LaWncelot thus to do ;
 that he scholde don ȝow swich velonye,
 ȝowre wyf to loven In lecherye ; 328
 and forto don ȝow swich dishonowr,
 Owther ȝow velonye to Awayten In Ony Owre ;
 and ȝif it belonged to me, be my lyve
 On hym scholde I ben venged as blyve." 332
- Her husband is
much surprised,
and
 says, if the king
has wronged him,
he will be
revengd.
- "Now Certes, quod this goodman tho,
 I Merveille Sore. And it scholde be so
 that the kyng Ony velonye scholde wayten Me,
 Owther Ony schame In Ony degré, 336
 I wolde ben Avenged ful vtterly
 vpon his body ful venvageblely."
- His kinsman
assures him it is
true,
 and the duke
vows vengeance.
- "Now Mown ȝe schese whethir ȝe wil be Avenged be,
 For As ȝow I haue told, it is ful sekerle." 340
 Thanne quod this dewk to hym Ageyn,
 "On hym schal I ben venged In certeyn
 Al so sone As that I may
 Tyme and space haue Ony day." 344
- Passion time
has begun,
- thus here wordis leften they tho,
 and Eche from Othir departyd þan ne fro.
 and this thing happede In the Mydlent,
 and Ek passioun tyme was Entred verament,
 Also the tyme Of Pask Entrede ful Ny.
 thanne Cam Often this kyng trewly 348

- So whanne the hed In the welle he say,
 hym thowhte he was wel I-venged that day, 388
 and on the body More Avenged wolde he be ;
 Anon to the welle he gan to flee,
 The hed Aȝen vpe forto han take ;
 But God Anon WroWhte Myracle For his Sake. 392
- [leaf 88]
- The duke tries to
take Lancelot's
head out,
- but the water
becomes boiling
hot, and scalds the
duke's hands.
- [¹ Fr. ondes]
- Then he sees that
he has done evil.
- He bids his
followers bury the
body that no man
may know what
is done.
- They meet a child,
- who tells the
duke that a thick
darkness has
fallen over his
castle at midday.
- So whanne he beheld this Miracle Anon,
 thanne wiste he wel that he hadde Evel I-don ;
 and that god on him veniaunce hadde take,
 For that he wrowht the kyng Swich wrade ; 404
 thanne seide he to hem that with hym were,
 " let vs beryen this Body now here,
 that non Man ne wete how I haue I-do,
 how that I thus falsly the kyng dide slo." 408
- whanne that they herden this Ilke thing,
 thus sone they dyden his Byddynge ;
 and to-forn the Ermytage hym Beryed there,
 As they Cowden Oþer Myhten with drery Chere ; 412
 and thanne towardis here Castel they gon to gon.
 thus sone with A ȝong Child Metten they Anon,
 and to the dewk he seide with-Owten lettyng,
 " Sire dewk, newe tydynge I do ȝow bryng, 416
 whiche that ben harde and ful Merveillouse.
 at ȝoure Castel there is Swich tenebrowse,
 that No man there Other May se ;
 and this began at Mydday ful sekirle." 420
- whanne the kyng these tydynge gan here,
 Anon he sorwede and qwook for fere.

"Certes," quod he, "ful Evele haue I do,
that kyng Lawncelot thus dide I slo."

The duke repents
of the murder of
Lancelot,

424

thannte seide his Compenye to hym Anon,
"Sire, Into som Oþer partye so let vs gon."

"Nay, Certes," quod the dewk Anon tho,
"I wyle Gon And proven ȝif it be so."

428

and whanne that he Cam to his Castel,

but, as he enters
the castle,

Alle this derknesse he Say ful wel;

and As sone as vnder the ȝate was he gon,

On hym there fyl a gret kernel of ston,

432 a great block of
stone falls on him,
and on those who
consented to the
murder.

And Ouercovered hym bothe tope and to,

And Ek hem that to thyke Felonye Assented Also.

Thus Owre lord venged kyng Lawncelot certayn,
that so falsly the dewk hadde slain.

436

and Evere stille boylded that welle

tyl worthy Galaaz Cam, As Aventure befelle,

and Mo Miracles God schewede there

For that worthy kyng so dere. . .

440

For whanne Over hym his tombe was Mad,

Each day,
at the hour of his
death,
blood drops from
Lancelot's tomb;

dropes of ful Red blood Owt It ȝald

Owt Of the tombe In theke same sted,

444

Eche day þe same Owre he smot Of his hed;

and of so gret vertw this Ilke blood was,

that there Cam Neuere knyht In to that plas,

thowgh he were wondred Neuere so sore,

and with that Blood towched hym thore,

that thus sone Anon hol scholde he be

Of Alle his wondres ful Sekerle.

This Merveylle ful wyde Gan to sprynge,
Abowtes In the Contre As for A merveillous thinge.

448

thider Cam bothe knyht and Sqwer Anon,

which heals all
wounds.

bothe Riche and Powre, as they Myhten gon,

Many people hear
of this wonder,

that weren wounded, Maymed and Alle Sore,

and come to be
healed.

456

Anon here helthe hadden they thore.

So that it be-fyl vypon A day
aforn the same tombe, as I ȝow say,

One day a lion
pulls down a hart
close to the tomb.

Another lion,
hungry and angry,
follows him,

and would take
the first lion's
prey

but he resists,

and they fight
tremendously till
both are nearly
dead.

The first lion
licks the drops of
blood from the
tomb,

touches his
wounds with it,
and is healed.

The second does
the same,

and there is peace
between them.

One lies down at
the head of the
tomb, the other
at the foot,

A lyown An hert there gan chase,
and aforn the tombe down gan hym Rase, 460

that Folk that weren there faste by,
It behelden and Syen trewely,
how þat the hert he took and þere it Slowghe,
and On hym gan feden faste I-nowghe. 464

thus sone Cam Anothir wilde lyown there,
Enfamyned and hungry not þat he were,
and wolde han had the tothir lyowns pray,
but he it nolde Suffren to be born Away, 468

but defended his viaunde wondir sore,
So that to-gederis they fowhten thore ;
and ful longe durede this Melle
betwene the two lyowns Sikerle, 472

So what with here teeth and with here pawe,
Eche lyown hadde Nygh Other I-slawe,
So that Manye woundes they hadden bothe,
the leste hadde ten, I sey ȝow for sothe. 476

and whanne they hadden thus long I-fowghte
that Nethir lyown of here lyf ne Rowghte,
the ferste lyown to the tombe gan go,—
and happede Abowtis Midday was it tho,— 480

and the tombe owt blood gan ȝelde ;
thedir wente þis lyown As he myht hym welde,
and likked Of that blood Anon,
and þere-with towchede his wowndis Echon ; 484

thanне thus sone as hol he was

As Evere to forn tyme In Ony plas.

and whanne the tothir beheld al this,
Anon thedir wente he with-Owten Mys, 488

and thus sone I-kevered was he

As hol as his felawe Sikerle,

So that betwixen hem was Reste and pes
Euereflestynge Aftyr with-Owten les. 492

the ton lyown Cowched him at his feet,
and the tothir atte the hed, nolde he not leest,

- and kepten this tombe ful strongly,
So that Non knyht was so hardy—496
 and they guard it
 from all comers.
- thowgh they weren wonded—hele to fette,
that thyke two lyowns ne wolde hem lette ;
and ȝif with strengthe Ony thedyr gonne gon,
that these lyowns hem wolde selen Anon,500
- For bothe be day and Ek be Nyght
they kepten that tombe, I ȝow plyht ;
and whanne that forhungred that they were,
the Ton wente On purchas, þe toþer lefte there ;504
 taking it in turns
 to go and hunt for
 food.
- and thus these lyowns Gonnen On to take
Til the tyme that Cam Lawncelot de lake ;
and that he there Slough hem bothe tweyne,
As to vs this Storye here Scheweth Certeyne.508
- Now Of Al this storie haue I mad An Ende
That Isswede Of Celidoyne ; & now forperere to wende,
And Of Another Brawnch moste we be-Gynne,
Of the storye that we Clepen Prophet Merlynye512
- Wiche that Maister Robert Of Borrown,
Owt Of latyn it translated hol & Som,
Onlich Into the langage Of Frawnce
This storie he drowgh be Aventure and Chaunce,516
And doth Merlynye Iusten¹ with Sank Ryal ;
For þe ton storie the tothir Medlyth withal,
After the settynge Of the forseid Robert,
That somtym it translated in Middilerd.
- And I, As An vnkonneng Man treWely,
Into Englisch haue drawnen this Story ;
And thowgh that to ȝow not plesyng It be,
ȝit that ful Excused ȝe wolde hauen Me,520
Of my neclegence and vnkonnenge
On Me to taken swich A thinge
Into Owre Modris tonge for to Endite,
The swettere to sowne to More and lyte ;
And more Cler to ȝoure vndirstondyng
- Thanne Owther Frensch Oper latyn, to my sopposing ; than in French
or Latin.
- 524 excuse my
 negligence and
 mistakes,
- 528 as I suppose you
 would understand
 it better in our
 mother tongue

Before the end of
the story,
pray for me,

Herry Lonelich,

that this book
may be brought
to a good end.

And þerfore Atte the Ende Of this Storye

A pater noster ȝe wolden for me preye,

532

For me that herry Lonelich hyhte;

And greteth Oure lady ful Of Myhte;

Hertelich with An Ave that ȝe hire bede,

This processe the bettere I myhte procede,

536

And bringen this book to A Good Ende.

Now therto Iesu Crist grace me sende;

And that an Ende there-Offen myhte be,

Now, goode lord, graunt me for Charyte.

540

[The French text, Additional MS, 10,292, ends thus:

Explicit li commencementens de lestoire del saint
graal. Et chi apres uient lestoire de merlin. Dicx
nous maint tous a boine fin. Amen.]