



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



From the Ewald Flügel Library



LELAND • STANFORD • JUNIOR • UNIVERSITY















Early English Text Society.

Extra Series, XXVIII.

The History  
of  
The Holy Grail,

ENGLISH, AB. 1450 A.D., BY

HERRY LONELICH, skynner,

FROM THE FRENCH PROSE (AB. 1180—1200 A.D.) OF SIBES  
ROBIERS DE BORRON.

RE-EDITED FROM THE UNIQUE PAPER MS IN CORPUS CHRISTI COLLEGE,  
CAMBRIDGE,

BY

FREDK. J. FURNIVALL, ESQ., M.A.,

TRIN. HALL, CAMBRIDGE,

DIRECTOR OF THE EARLY ENGLISH TEXT, CHAUCER, BALLAD, AND NEW SHAKESPEARE SOCIETIES;  
HON. SEC. OF THE PHILOLOGICAL SOCIETY, ETC., ETC.

PART III.

[With a Supplement to *Andr e Boorde's 'Introduction and Dictary,'*  
Extra Series, No. X, 1870.]

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY N. TR UBNER & CO., 57 & 59, LUDGATE HILL.

MDCCLXXVII.

Price Ten Shillings.

# Early English Text Society.

## Committee of Management:

Director: FREDERICK J. FURNIVALL, Esq.

Treasurer: HENRY B. WHEATLEY, Esq.

Hon. Sec.: W. A. DALZIEL, Esq., 9 MILNER STREET, LONDON, N.

Hon. Sec. for America: PROF. F. J. CHILD, Harv. Coll., Cambr., Mass., U.S.A.

J. MEADOWS COWPER, Esq.

J. A. H. MURRAY, Esq.

ALEXANDER J. ELLIS, Esq.

EDWARD B. PEACOCK, Esq.

H. HUCKS GIBBS, Esq.

REV. WALTER W. SKEAT.

REV. BARTON LODGE.

HENRY SWEET, Esq.

REV. J. RAWSON LUMBY.

W. ALDIS WRIGHT, Esq.

REV. DR. RICHARD MORRIS.

PROF. J. ZUPITZA.

(With power to add Workers to their number.)

## Bankers:

THE UNION BANK OF LONDON, 2, PRINCES STREET, E.C.

The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but one (which is now in the press) for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as several hundred additional names are required before the Texts for 1866 can be sent to press.

### The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. R. Morris. 10s.
2. Arthur, ab. 1440, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1360, ed. R. Morris. 10s.

### The Publications for 1865 (21s.) are:—

5. Hume's Orthographic and Congruite of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1560, ed. Rev. W. W. Skeat. 8s.
7. Genesis & Exodus, ab. 1250, ed. R. Morris. 8s.
8. Morle Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Spegh's ed. of Chaucer, A.D. 1599, ed. Dr. Kingsley and F. J. Furnivall. 10s.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d.
11. Lyndesay's Monarchie, &c., 1552, Part I., ed. F. Hall.

12. Wright's Chaste Wife, ab. 1462, ed. F. J. F.

### The Publications for 1866 are:—

13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. Kyng Horn, Floris and Blanchefleur, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Lawyt, 1340, ed. R. Morris.

### The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims' Sea-voynge, with Olene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from B. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Ed. Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s.

### The Publications for 1868 (one guinea) are:—

31. Myro's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. Early English Meals and Manners: the Boke of Nourture of John Russell, the Bokes of Keruyng, Curtarye, and Demeonor, the Babees Boke, Urbanitatis, &c., ed. from Harleian and other MSS., by F. J. Furnivall. (Substituted for the original No. 32.) 12s.
33. The Knight de la Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 8s.
34. Early English Homilies (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II., ed. R. Morris, LL.D. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

### The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Sir David Lyndesay's Works, Part IV., containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donaldson, Esq., and the Rev. G. A. Pantou. Part I. 10s. 6d.

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 Nasciens (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

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 fescien 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]

Five Messengers  
go to seek for  
Nasciens,

and go to and fro  
without finding  
him.

In a paynim  
country,

Now telleth here this Storye Anon,

Whanne the fyve Messengeris weren gon

From the qweene, sire Nasciens to seke

—That Gentyll knyght So good & Meke,—

4

Somtyme towardis they Reden faste,

And sometime bakwardis they prekyd In haste,

for they ne Cowde knowen non Certeinte

In what Contre that he scholde be,

8

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.

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 ;

16

and thus sowhten 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.

20

So that it happid vppon A Nyht

that Into A Cite thei Comen ful Ryht

whiche that was In paynem londe,

As I do 3ow to vndirstonde ;

24

And happed they Comen to an old vavasour 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."	<p>they lodge with a vavasour,</p> <p>28 who asks their errand.</p> <p>32</p> <p>They say, 'We seek Sir Nasciens.'</p> <p>36</p>
" What," quod here Ost Aȝen 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 knowen <i>wil-owten</i> 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."	<p>The Host asks, 'Are you Christians?'</p> <p>40</p> <p>They confess they are,</p> <p>44</p> <p>48</p>
" 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 ; therefore 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."	<p>and driven there by stress of weather.</p> <p>52</p> <p>56</p> <p>He warns them of their danger.</p> <p>60</p>

	thanne to hym Seiden they Everichon 'that they Ne wiste non Othirwise to don.'	
They have a great supper.	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
They ask where they are.	thanne Axeden the Messengers of here ost there, 'In what Manere of Contre that they were.'	
	thanne seide here Ost to hem Anon,	
'In Egypt,	"In the Contre of Egipt 3e ben Echon ; and the Name of this Cyte	72
in the town Tosqueau.'	Is Clepd Tosquean, vndirstonde now 3e. In whiche Same Tosquean Cyte was born bothe fadir & Modir, As I telle the, of that goode holy womman that is Clepid Mary Egipcian."	76
	As they lyen In here bed that Nyht,	
The youngest has a vision of Joseph of Arimathie,	To the 3ongest of the fyve In his slepe was diht So that he Say A Certain Avycioun,— 'that Joseph <sup>he</sup> of Armathie to forn him gan gon,' "and Axede of Me what I sowht there. and I him Answerid In My Manere,	80
	'Sire, I seke my lord Nasciens <i>with-owten</i> delay, that hath be Missed ful many a day.'	84
	'What?' quod Joseph <sup>he</sup> , 'that Man so hende, hopest thou him In this Contre to fynde ?'	88
	'Sire, trewly I not,' quod this Messenger, 'And therefore we seken hym fer & Ner.'	
who promises to show him where Nasciens is.	'In this Contre,' quod Josephes tho, 'thow schat hym not fynde nethir to ne fro. but A-Rys and go with Me, And I schal schewen the where þat he be.'	92
	Thanne wente Iosephes forth to-fore, And this Messenger folwede faste thore.	96

So longe to gederis they wenten In fere  
 Tyl Atte laste vppon A Mownteyn Comen they there, Joseph takes the messenger up a high mountain,  
 And it was the heyest that Evere Men say ;  
 thus hym Semede with-owten delay. 100  
 and whanne Aboven that they were,  
 An heyghere place 3it Syen they there,  
 where Onne they myhten wel sen & knowe  
 Alle thinges vndir hem, it was so lowe, 104 from which they see all the earth and sea.  
 and Al the See, and that there Inne was,  
 bothe Schepis & barges In that plas.  
 "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 Joseph shows him a great shipe,  
 A gret Schipe with-Inne A threwe,  
 That fer from hym was In the Se [leaf 44] in the Grecian sea,  
 To-ward Grece, As he tolde Me. 116  
 "thanne Ioseph to Me ward drow Nerre,  
 'Sixt thow 3one schipe that is so ferre?'  
 '3e, Sire, ful wel that Schipe I se,  
 that is so fer Into 3one Contre.' 120  
 'lo, In 3one Schipe, As I telle the,  
 Is thy lord with his Compene.'" says Nasciens is there,  
 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. and disappears.  
 Vppon the morwe whanne Rysen they were,  
 and Al Redy forto Riden forth there, 128  
 & weren I-past Owt of that Cyte,  
 thanne this 3onge Man to his felawes talked he,  
 and tolde hem verrayly with Al his Myht  
 whiche A vicioun he hadde that Nyht. 132



- The Messenger tells the vision to the others,
- thanne Anon they Axeden him what it was ;  
and he hem gan tellen Alle the Cas.  
Whanne they herden him Speken In this degre,  
' It was A fair Aventure,' they seiden Certainle, 136  
' that Owre lord hem Nolde for-*zetten* In non Manere,  
Sethen that here Lord they Sowhten So there ;  
and Ek be Ioseph they hadden warnenge,  
Into what partyes they scholde gon Sekynge.' 140
- who agree to start at once to seek Nasciens by sea.
- thanne seiden alle be 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 Envirowne be day & be Nyht  
þif that here lord Nasciens fynden they myht.'
- The Host advises them to conceal their Christianity.
- But þit Er they from here Ost wente,  
he hem Counseilled veramente 148  
' that they ne Scholden In non degre  
be knowen that they weren of Cristiente ;'  
' and þif 3e don oþer wise thanne I 3ow seye,  
3e scholen ben Alle dede ful certeynlye ; 152  
and þerfore As-y consaille 3ow, loke that 3e do  
In Alle þ<sup>e</sup> places where so 3e go."  
thei seiden þerto they wolden don here Myht :  
thanne forth they wenten Anon Ryht. 156
- Thus parted the Messengeris from that Cyte thore  
As 3e herden me tellen here before,  
and hem dressede towardis the See
- They go towards the sea,
- Also faste As they Myhten flee, 160  
And Redyn Al day with gret peyne  
In An Owtraious Contre Certeyne.
- and it is so hot
- for it was so hot in that Contre,  
that Alle Naked, Men wenten, I telle the ; 164  
for there the Monthe of August, so hot it is,  
hattere thanne oþer Monthis with-owten Mis.
- that one of them dies,
- 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 worschepfulle, 172 and is buried at  
Where-offen Alisawndre is the Name, Alexandria.  
A worthy Cyte, and of a gret fame.

And the Secunde day there After Anon,  
Tho that weren left gonnen forth to gon, 176  
and helden forth here Iorne  
Tyl that they Comen to the See, They reach the  
And there fownden they A schipe ful sone sea,  
That evene streyht to the lond was gone, 180 and find a ship  
the wheche Schipe hadde with-Innes him there with 200 dead  
Two hundred Men ded In qweynt Manere. men in it,

And Into that Schip they Entrede Anon,  
the fowre Messengeris Everichon, 184  
and Syen the Manere of this Aray,  
Where offen they weren Abascht In fay.  
thanne loked they A lytel hem beside,  
and behelden vndir A planke that tyde, 188  
They syen where that a fair lady lay, and a fair lady,  
(As this Storie vs doth here Say,)  
and drowen hire owt of that place  
To Sen what Maner of womman it wace. 192  
thanne þ<sup>e</sup> messengeres Refreynd hire then whom they ask  
Of the deth of Alle these men, about the dead  
and why they weren Slayn, & In what Manere, men.  
of hire wolden they weten there. 196

thanne Ryht Anon Answerid sche, She answers,  
“ 3if that 3e welen Ensuren to Me I will tell you  
that 3e welen don Me non bodyly ded, if you do me no  
I schal 3ow tellen In this Sted.” 200 harm.

And they hire Enswrede Ryht Anon,  
‘ that hire peticiown scholde be don ;  
Nethir non thing to hire don scholde be  
that hire scholde Misplice In ony degre.’ 204

	“ thanne schal I tellen 3ow 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 3ow 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 3ow Sekerlye.	216
who was attackt at sea,	and whanne he was Entred Into þ <sup>e</sup> Se, and with hym A fayr Compeyne,	
by the king of Sarre,	thanne Cam þ <sup>e</sup> kyng of Sarre In þat sted, that him hated Evene to the ded,	220
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 vppon was a Castel	
They fought on the high sea,	that was bothe fayr, swete, & lel.	228
	“ Thus thanne Semblede bothe Meyne To-Gederis Amyddis the hye See, that so there to-Gederis they fowhte that Men Merveilles Sen there Mowhte,	232
so that 1000 men died in an hour.	30 that with Inne the Owr of A day A thowsend Men there ded I say, For there nas non of hem than but 3if he were holden A passyng Man,	236
	and A worthy knyght of his hond, As I do 3ow to vndirstond ; So that there with-owten faille	
My father was slain,	My fadir was Slayn In bataylle,	240

And Alle the Remnaunt beheded were lik In the forme As 3e sen here ;	and all the rest beheaded,
So that there Scaped non persone Sauf only, Sires, I Alone.	244 except myself.
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 3ow Enswre, that me my lif they leten have ; so from hem wente I tho save,	248
And lefte here with this Compeyne that ded 3e sen In this degre.	252
Now have I 3ow told the Certeinte of that 3e me han Axed ful sekerle.”	
they seiden the bataylle, þat soth it was, For it was wel sene In that plas,	256
So that verray tokenys they myhten se with Inne the Schipe bord Certeinle.	The Messengers see it is all true,
Thanne token they Conceil Al In fere how with that Schipe they myhten don there ; For 3if so to haven it Into the Se, Alle here Confuciounz it Myhte be.	
thanne Answered on of the fowre tho, “ hereth myn Avis what me thenketh þerto :	260 and take counsel what to do with the ship.
these men that here now ded be, Owre semblaunce they han, As 3e mown se ; therefore In worscheping of Owre Creatoure	
We scholen hem don Som Maner Onoure ; and here bodyes we scholen berren here, that non wilde beste ne have non powere on hem to feden In non manere degre ;	268
For swich As they weren, so ben we ; Al thowh that Christened not they were, 3it Owre semblaunce han they, As we sen here.	272
And whanne this schipe I-clensed it Is, thanne Moste we gon with-owten Mys,	276

and get a sailor  
to work the ship.

And Geten vs Owher A Marynere  
that Into þ<sup>o</sup> Se myhte Gouverne vs here,  
and Gyden vs aftyr Goddis wille,  
Whethir he wele vs saven *oper* Spille : 280  
this is my Counseil that 3e do."  
"Forsothe we A-senten wel therto."

Thanne wenten they Into swich A partye  
Where as helpe to haven Sekerlye. 284  
and whanne with the peple they weren present,  
they behyhten hem with ful good Entent  
what manere of gwerdon that they wolden have  
Forto helpen this peple weren Grave. 288

They bury the  
bodies,

So sore they travailled 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 tho 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.  
[*l'aree, Fr.*]

'kyng Labelis Men Liggen here  
that they of Grace<sup>1</sup> han thus Slayn :  
here lyn they Berred In Certayn 300  
bothe for Rewthe and Ek pyte  
that swich semblauce hadden they, lik as han we  
The messengeris that Nasciens Sowhte,  
In this Manere han they wrowhte.' 304

They ask the  
damysel what she  
will do?

And whanne they hadden thus I-do,  
Thanne Axede they of the damysele 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 Certainle,  
I am So fer Owt of my Contre,  
Nethir here know I non Man,  
Nethir of here Maneris nowht I ne kan, 312

Nethir non thing they welen don for me ;  
 perfore Aftir 3oure 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, and weeps,  
 that on word me myhten sche speken no More.  
 thanne of hire, pite hadden they *with-owten* faille, 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 and agree to take  
 til they hadden here lord Ifownde, her with them,  
 3if it wolde happen In Oure stownde, and convert her. 324  
 and thanne Cristene hire forto don ;'  
 herto they Assented Everychon.  
 Thanne seiden they to this Mayden Alle  
 Wheche A cas Amonges hem was befall, 328  
 that with hem Scholde sche go  
 And hire wille were to don so.  
 thanne seide this Maiden Anon Ageyn,  
 "that wyle I gladlich In Certeyn, 332  
 On this Condiscion, that 3e ne wille  
 Non velenie A-wayten me vntylle."  
 and they Answerid, "Nay, ful Sekerly  
 that to defenden *with* myht of Body." 336  
 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 Governauce : 340  
 thanne to hire seiden they Alle In fere  
 hire forto Sosteyne At here powere. They agree to  
 thanne spoken they forto have take care of her.  
 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  
 That Evenyng to þ<sup>e</sup> schipe they gonnen Ordeyne a sailor.  
 Alle Manere of viandes, hem to susteyne. 348

- And whanne the Nyht was Comen vpponne,  
 Alle fyve to the Schipe gonne to Gon,  
 And lyen with-Inne the schippes bord  
 there to Resten hem, At On word : 352  
 And Evere was the seyl vp an hy,  
 As it to the Roche Aryvede Sekerly.  
 And so it happede Abowtes Midnyht  
 A wynd there Ros of ful gret Myht, 356  
 and a great wind  
 blows them out to  
 sea,  
 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 ; 360  
 and whanne they loked hem Abowte,  
 In the depe Se weren they *with owten* dowte.  
 Thanne weren they Abasched ful Sore  
 whanne Amongs the wawes weren they thore ; 364  
 without a master,  
 and Nethir Mayster ne Governour  
 hem forto Socouren In that Stoure ;  
 and the See not pesible, but boistou, was,  
 So þat ful sore they dredden hem In þat plas. 368  
 so that they are  
 much alarmed,  
 and thowh the tempest that was there,  
 the Seyl to-brast In many A manere  
 And fyl fer from hem In to the Se.  
 thanne ful sore Abascht weren Alle he, 372  
 And for-possed *with* wawes weren they there,  
 So that of here lyves they hadden gret fere.  
 In this Angwisch, and In this dolour,  
 thre dayes weren they In this stour 376  
 With owten Mete Oþer Ony drynk ;  
 this was to hem A ful hevye thing.  
 And with Inne these thre dayes, so fer weren they browht  
 with-Inne the hye Se, that they wyste nowht ; 380  
 and do not know  
 where they are.  
 [ MS. ther ]  
 And ȝit demed they In Al here peyne  
 that from Egipt they<sup>1</sup> weren fer Certeyne ;  
 and so they weren, with-owten lettyng,  
 ferthere thanne they Cowden han knoweng ; 384

For the Schipe wente Ewere to fore the wynd  
 Swiftere than þ<sup>e</sup> Rakke In þ<sup>e</sup> 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 The ship strikes  
 on a rock, and  
 two of the men  
 are drown'd.  
 and the wynd ful harde thedir hem sore drof  
 that the Schip on fowre partyes to-Rof;  
 In which of somme Of the fowre partyes  
 tweyne weren dreint *wit~~h~~-owten* lyes, 396

And the damysele floterid In the see, The damsel floats  
 in the sea, and  
*Ober* Socoure kowde non there sche.

And whanne sche beheld that tweyne saved were, [leaf 45]  
 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, is sav'd by one of  
 the Messengers.  
 and gret pite hadde on this damysele 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  
 Azen to the Roche wonnen they tho. 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 Messengerres  
 Weren perschid for fawt of Maryneris  
 as they wenten to sechen Nascions here lord,—  
 thus weren they persched At on word,— 420



- And tweyne leften with that damysele ;  
 but the ne hadden neyther to mete ne to Mele,  
 For Alle here vyaunde In to the Se fylle,  
 As here to fore 3e 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 disolat to be, 428
- for the rock pro-  
 duces no food. 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 neuere to han gon  
 but 3if 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 desperauice  
 thorwh the fals Enemyes Chawnce ;  
 but kepe vs lord In thin Seryse,  
 that þ<sup>e</sup> fals Enemy of vs Cachche non prise." 444  
 Sweche wordis & swiche preyeris  
 Oftyn tymes hadden these messengeris ;
- The damsel com-  
 plains, and Evere this damysele wepte ful sore,  
 and Cursid the tyme that she Cam thore, 448  
 From Evel to werse to what she wold  
 Euere thus Compleyne she was from thore
- and the two men  
 comfort her. And there they hyre Comen to the  
 Also Mochel As they Comen to the  
 And seiden " that God wold 452
- [! prochainement] Er Comen to the dayes  
 " and the dayes we  
 For 3owne vs moode

Thanne Axede sche hem of here Creawnce, And they hire tolde with-owten variaunce how that be Ioseph <sup>e</sup> of Barthamye they it Resceyveden ful trewelye, And be Al holy Chirches lawe, Of wheche Creawnce they weren ful fawe. thanne tolden they hyre In Eche degre What powere [Crist hadde <sup>1</sup> ,] & 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 Enswre, hym delyveren, as Seith the holy scripture."		She asks of their faith.
"In feith," quod this damysele tho, "3if 3owre lord sweche Merveilles May do as 3e me now tellen here, on hym wil I trosten In Alle Manere. 3if he owt of this peryl vs now brynge, and to vs wil owht sende In Socouryng, 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 Serven In Alle Manere degre."	460 464	They tell her the laws of the Church,  and the power of Christ. [ <sup>1</sup> anoit li sires]
"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 whan he promys 3e han mad so." "Anere leften they Alle thre owht ful Sekerle ; In Neuere be wont 3erto, Angwisch As they hadden tho. Ryht Gan Comen faste, loked Atte laste,	472 476 480 484 488 492	The damsel thinks she will believe on Christ,  if he helps them out of peril.  Then they take courage,

- 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 vppon 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 *pere* to Abyde  
vndir that wal thanne be the see syde, 504  
In the Schadewe forto kepen hem,  
thanne forto ligger be the strem.'
- shelter under it  
for the night, and there Abyden they Al that Nyht  
Tyl on *p<sup>e</sup>* 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 hastely.' 512
- climb up it, in the  
morning, and thanne 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 Anothir wal syen they there,  
As thowh of Marbel wrowht it were,
- with a little house  
on it, And A lytel hows there vppon,  
—thus hem thowhte, and thedir gonne 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 Messengers and *p<sup>e</sup>* 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 þ<sup>e</sup> 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-wrowht for the Nones ;  
 And thre-quarterid they weren Of Gold & Asure  
 and Of Silver, be gret Maistrye, I the Ensure, 536  
 As thowh it hadde ben wrowht be Enchauntement,  
 So Rialy it was there present.
- And *with*-Innen Atte the Ende of þat hows  
 They Syen A bed ful Merveillows, 540 with a wonderful  
bed in it,  
 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 wrowht In Certein : 548  
 For they wenden it hadde ben In dremeng  
 Whanne they syen Al this Riche thyng.
- 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 wrowht  
 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-vppon lettres of grw weren wreten there  
 that thus Seyden, and In this Manere,  
 ' here lith ypocras, the beste Fesiscian  
 That Evere Sawh lyvenge Ony man, 560 inscribed to  
Ypocras, the best  
of physicians.  
 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 percye.' 564

	Whanne the Messengeris these lettres gonne beholde, They gonnen 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 Mannes Myht. For Of Al the world hem thowhte it was þ <sup>e</sup> richest place That Evere Erthly man In browht was ; 576 and the Richesse that there they fownde Miht non man tellen that wenten On grownde.
	But now leveth here this storye Ony more of this hows to speken sekerlye, 580
Ypocras built it for himself,	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 ;
but now it is left desolate.	Whiche hows is Now Al forfare, but ȝit Al that Richesse leften thare. 588

## CHAPTER XXXVI.

THE HISTORY OF THE PHYSICIAN YPOCRAS.<sup>1</sup>

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

<sup>1</sup> The Additional MS. 10,292 heads the Chapter : 'Ensi que Ypocras fu pendus en le tour de rome, & tous les gens li rewardoient.'

and sound (p. 21). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 22). Ypocras cures many people, and is counted half a god, and his 'fygure' is worshipped (p. 23). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 24). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'clene browht in a letargye' for desire of her (p. 24-5). The Emperor and Queen come to see him, and so does the fair lady (p. 25). His heart is glad at this, and he tells her his love (p. 26). She beguiles him, saying she loves him too, and will be at his will (p. 26). This cures him, and he returns to Court (p. 27). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 27); she proposes that he shall get into a vessel,<sup>1</sup> and she shall draw him up and let him talk to her. Ypocras consents (p. 28). He sleeps at the Emperor's, goes out at night (p. 28), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 28), and there he hangs in his basket all day, with the people staring at him (p. 29). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 30)<sup>2</sup>; so the Emperor has the images of his own nephew and Ypocras broken (p. 30). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 31), and accordingly starts for Galilee (p. 32). He comes to Persia, and raises the king's dead son to life (p. 33). After a time, the king marries him<sup>3</sup> to his daughter (p. 33), and Ypocras tries to find out the most 'temperable' isle to live in (p. 33). A master-shipman tells him of it, and he, and his, sail there (p. 34). Ypocras has a beautiful house built (p. 34); and makes a wonderful bed, in which if a sick man lies he is cured (p. 34). He also makes a wonderful cup, in which any poison will lose its strength, and not hurt a man if he drinks it (p. 35). But Ypocras's wife is very proud of her rank, and hates her husband (p. 35). She mixes some poison

<sup>1</sup> The French text explains that great criminals were put into the vessel, and slung up on the side of the tower a night and a day for all the people to see them, after which the criminals were killed.

<sup>2</sup> The French text adds that the lady had a picture painted of herself and cousin pulling up Ypocras. This she put up before the images, and then told the Emperor all about it. Ypocras has to confess it is true, and then insists that the images shall be taken down.

<sup>3</sup> The French text takes him to Giant's Island and the City of Corinth, where he marries the daughter of the King of *Sur*.

in bread, finds it will kill dogs, and then puts some of it into Ypocras's cup with his wine (p. 35). The cup deprives it of its strength, and it doesn't hurt him (p. 35). His wife is sorry for this, and throws the cup into the sea, to her husband's great distress (p. 36). One day, Ypocras tells her that any one will die who eats the flesh of a wild sow at heat, that is under their window (p. 36). She tells her cook to kill the sow, and send it up for supper (p. 37). Ypocras eats it, and says he shall die unless he can get some of the liquor the pork was boiled in (p. 37). None can be got, so he reproaches his wife and dies (p. 37). His friends bury him in a gorgeous tomb (p. 37), and the King of Babylon comes and destroys the whole place (p. 38).

Here follows the story of Ypocras,	FUL trewly Recordeth here this Storye Of the worthynesse of ypocras Sekerlye,	
the wisest physician	For the worthiest Fecyscian that was Evere Acompted In Ony plas ;	4
In Christendom.	For of that Scyense More Coude he that ony Man leveng In Cristiente ;	
He gets into trouble at Rome.	but [for] On thying that he dyde At Rome, Reproved he was be Clergies dome ;—	8
	For the worthiest Clerk he was told, Passenge Al Erthly men Many fold ;— And what Aventure that hym befylle, I schal 3ow schewe, & herkene me vntylle.	12
He finds all the Romans mourning,	This was the trowthe and the veryte : Whanne Augustus Cesar Emperour was he, The same Our that ypocras to Rome Cam, Mochel Morneng & Sorwe Made Every Man As thowh here Fadrys hadden ben ded To forn hem lyggeng In that Sted. thanne ypocras Abascht hym wondir sore Of the Morneng that he Sawh there,	16
	So that he preyde A lytel Child that to forn hym was bothe Meke and Myld, that he wolde tellen hym the Cawse why Wherfore the peple there was so sory.	20
	" Now, Certes," quod this Child thanne, " Why that thus Mornen Alle these Menne,—	24
asks the reason.		

It was for A Nevev of the Emperour  
 (Whiche was A persone of gret honour) 28 The Emperour'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 þ<sup>e</sup> 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, 40  
 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 Entren In to þ<sup>e</sup> 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 wyf. 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 þ<sup>e</sup> Jews Of An Erbe he gan *perc*-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, 60  
 Also hol and Also Sownd  
 As Evere he Was In Ony stownd.

Ypocras goes to  
see the body.

He reaches the  
corpsé,

feels life in it, and  
puts the juice of a  
herb into its  
mouth,

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, 3e scholen it have."	68
The Emperesse asks his name,	thanne Axede the Emperesse what he hylte. he Seyde "ypocras, lady," Anon Ryhte. "Now know I wel be 3oure Connenge that 3e ben the worthyest fecyseyan levenge :	72
[leaf 46]	A Man from deth to lyve A3en Arere, Thus dyde Neuere fecyseyan, I trowe, Ere. Therefore þ <sup>e</sup> Moste worschepe I schal the do that Evere to Feciscian was don vnto."	76
erects a gold statue in his honour,	An Ymage of Gold Anon let sche Make, Ryaliche I-dyht, for ypocras his sake.	
and another of the restored child,	And Another ymage thanne let sche maken tho Aftyr that Child þat from Siknesse he rerid so.	80
	And theke ymages bothe In fere In the he3ghest 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
with a roof, to protect them from the rain.	And Aboven ypocras themperesse lettres let do, That In this Manere wyse Seyden tho :	
Above Ypocras's image was in- scribed,	'Lo, this ymage is ypocras, 'the worthiest Phelesophre þat Evere was,	92
'This is Ypocras, the greatest of physicians.'	'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.'	96
	and whanne this was AI I-do, thanne seyde th'emperesse Anon tho,	

- ‘ that For non Manere In no degre  
 thike ymages Remeved scholde be.’ 100  
 thanne seiden they to themperesse Anon  
 ‘ that hire Comandement scholde be don.’  
 Anon Mochel made<sup>1</sup> Offen was he tho [ 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, He cures so many  
 So that for his grete konnenge people  
 they Cleped hym half A god *witl-Owten* lesynge, 108 that they think  
 And the moste Sovereyn of Alle Clergye, him a demigod,  
 Thus they hym Clepyd ful Certainlye :  
 And As Moche worschepe to his figure 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 ypocras At Rome was, While he is at  
 and worschepyd he was In Every plas, Rome,  
 It happed so there be Aventure  
 that A fair lady, I the Ensure, 120 a fair lady comes  
 Of the partyes of Galele, from Galilee,  
 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, whom the  
 Of hire sche Axede Anon Ryht 128 Emperess  
 ‘ Whens sche Cam, & of what kende.’ entertains.  
 And sche hire Answerid As good & hende :  
 Sche seide that ‘ Sche was Comen of hy degre,  
 Of kynges and qwene ful Certainle.’ 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,	
The lady sees the images,	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,	
disbelieves the story,	and seide, 'that phelesophre was not bore, From deth to lyve A man to Reren thore : ' 144	
and undertakes to make a fool of Ypocras,	"for I dar wel seyn with-Inne a schort day hym A Fool to preven, So scholen 3e say ; For of this that 3e 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 wrowht."	
	This tale was told to forn themperowr, that thus be ypocras was seid dishonour ; 152 So that it was spoken bothe to & fro	
Ypocras hears of it,	Tyl atte laste ypocras þere-offen herde tho ; Where often he hadde ful gret disdeyn, As I 3ow Seye now In Certeyn, 156 And seide ' þat he scholde neuere glad ne be	
wants to see the lady,	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 ypocras, "I preye the ?" "In the temple to morwe, Atte Owr of pryme,	
[1 ? ye]	thanne scholen we <sup>1</sup> Meten Al In good tyme." 164 Al Nyht lay ypocras, and thowhte how that this thing Ony weye ben Mowhte ;	
goes to see her, at the temple.	and On þ <sup>e</sup> Morwe, Er the Owr of pryme, ypocras at the temple was be tyme. 168 thanne Cam þere thedyr this lady gent With A gret Compenyei Of ladyes present,	

And Axede 'wheche was Ypocras,  
 of Alle the Meyne þat there was.' 172  
 And sche beheld hym wondirly sore She gazes at him,  
 A-forn Alle the wommen that weren thore ;  
 and ypocras was A fair 3ong Man ;  
 thus beheld sche In hym than. 176  
 And ypocras of hire, good Reward took tho, and he at her.  
 More thanne of Alle Remnant þat with hire gonne go ;  
 For sche hadde the moste passyng Bewte  
 Aforn Alle womman that Ewere Sawh he, 180  
 Whiche Made hym falle In foly thowht  
 that hym there-Owt no man Myht bringe nowht ;  
 and 3it Into Anothir place wente he  
 hire bettere to beholde, 3if it wolde be. 184  
 And the More that he hire beheld tho,  
 the More Angwich his herte Cam vnto ;  
 that So Sore he fyl In a folye thowht,  
 So þat hym selve<sup>1</sup> helpen Myhte he nowht. 188 [MS. selve!]  
 Whanne this lady was from the temple gon,  
 Ypocras homward he torned Anon,  
 And becam So Syk And Evel At Ese so that he  
becomes very ill,  
 So that þere myhte nothing hym plese. 192  
 So sore lovede ypocras this fair ladye,  
 That Clene browht was he In A letargye  
 For that his wyl he ne Myhte not have,  
 And for schame he dorst it not Crave. 196  
 that so harde & so syk he lay,  
 that Othere Feciscians wenden Echo day  
 that Sekyr ded he Scholde han be ; and nearly dies.  
 but they knew not fulliche his Malado. 200  
 So that th'emperour Cam to his plas  
 To weten howh þat it with hym was ;  
 and so dyde the qwene, & ladyes mo. The court come  
to see him,  
 And Amongs Alle, this lady gan forth go, 204  
 for whom that he was so Evel At Ese.  
 and whanne he hire say, his herte gan to plese :

- 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 he tells his  
 love to the lady,  
 and tolde hire his herte ful pleyn,  
 'how, for hire, ded scholde he ben In Certeyn 212  
 but 3if 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  
 The lady means  
 to deceive him,  
 As sche that thouhte thorwh a fals wyle  
 holyche ypocras forto be-gyle ;  
 and swiche wordis 3af hym tho  
 that Into A strengere letargye Mad hym to go, 220  
 "Now, Certes, sire ypocras," quod sche,  
 "So worthy A man as that 3e be,  
 that Only wolde for My sake  
 Swich diseyse to 3ow now take, 224  
 Whiche fayn I wolde Amended were  
 be me, and I wyste In Ony Manere.  
 professes much  
 love for him,  
 For 3e Conne Not loven Me so wel  
 That I do to 3ow A3en Everydel ; 228  
 but I ne may not In non Manere wyse  
 3owre wil to fulfille be non Gyse ;  
 For so gret warde is set On Me  
 but she may not  
 see him alone,  
 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 Owr ;  
 but Rathere than deyen 3e scholde for me,  
 yet will do his  
 will.  
 At 3owre owne wille wolde I be ; 236  
 For gret pite it were of 3oure ded,  
 Forto Many A Man 3e don good Red."  
 Whanne ypocras herde hire wordis tho,  
 that this lady Concentyn wolde hym vnto, 240  
 Ypocras gets well  
 immediately.  
 gret Loye to his herte was tho dyht  
 Whanne sche hym kyste with Al hire Myht ;

- Supposyng to ypocras *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 ;  
 but there nas non that Myhte hym glade 252  
 Sauf only that lady So fre  
 Wheche falsly mente In Al degre ;  
 Sche made hym loken vps to the towr  
 vppon whiche that was hire Bowr, 256  
 and schewed hym where heng A-down be þ<sup>e</sup> wal  
 A strong Corde and A long with-Al.  
 "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  
 to hym it is vps drawn trewely,  
 and therfore now I schal ȝow say  
 A noble while this Selv<sup>e</sup> day : 268  
 the Corde and the vessel down schal I lete,  
 and þere-Inne þat ȝe dresen ȝow ful Mete,  
 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,  
 down scholen we ȝow leten þat non Man schal Aspye,  
 and thus mown ȝe often Sithes do." 277  
 thanne ypocras concented wel therto.

Ypocras is wel-  
 comed at court.

The lady shows  
 him a cord  
 hanging down  
 the wall of a  
 tower.

A vessel is tied  
 to it.

She says, 'Get  
 into the vessel,  
 and I will pull  
 you up to me,

and let you down  
 before day,  
 and you may do  
 it often.'

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 þ <sup>e</sup> 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 Ordeyned 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, and beheld that the lady was Redy at that towr ful Certeynly,	292
and the lady lets down the cord.	and let there the Corde down to gon Into the Erthe there Riht Anon.	296
Ypocras gets into the vessel,	and Riht Anon this Ypocras tho a strong vessel he fastenid therto, and sette hym self there with-Inne,— Now here was toward A schrewed gynne !—	300
the lady and her cousin draw him nearly up,	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
and then fasten the cord,	and whanne thys was drawen 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
and ask him, if his philosophy can get him up or down.	thanne seide this lady to ypocras Anon “let se what þoure phelesophie Can don Owther vpe to brynge, outhere down Agayn ; þe scholen it now preven In Certain.”	312
	And whanne that ypocras beheld Al this that thus sche hadde hym deceyved I-wys,	

- he ne wiste what forto do,  
 Nethir howh down þat he myhte go ; 316 Ypocras doesn't  
know what to do,  
(being unable to  
swarm up a rope.)  
 for ʒif 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. 320 and is very  
angry.  
 And on the Morwe whanne it was day,  
 themperesse Owt At the ʒate toke hire way  
 hire to disports and forto pleye  
 (as I sey ʒow now certeynlye) 324  
 and with hire a gret Meyne,  
 but of Al this ʒit wiste not sche.  
 and whanne the peple of Rome town  
 Erly vp Rysen al In vyrown, 328  
 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,— 332  
 and they supposide Everychon  
 that be themperours Comaundement was it don,  
 and supposid that it hadde be sum Malfetour  
 that was for-Iogged vpon that towr ; 336 and suppose him  
to be a malefactor,  
 So that non of themperowrs Men  
 Nygh that vessel dorste Comen then.  
 thanne so ful of schame this Ypocras was  
 that Men so vpon him wondrid In that plas, 340  
 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, 344 hung up by the  
Emperor's orders.  
 and for-Iuged hym to his ded  
 be asent of alle the Cowrtes Red.  
 Thus Alle the leve longe day  
 Ypocras there heng *with-owten* delay. 348  
 and at Even whanne themperour Cam hom  
 and his Meyne Everychon,



- And whanne that he was down Alyht,  
Of that vessel he hadde Anon A syht, 352
- The Emperor asks who it is, and is told it is Ypocras.  
And Axede 'who that there-Inne was.'  
"Sire," they Seiden, "it is ypocras  
whom ze han don so Mochel honour,  
and now he hangeth vpon zone tour. 356  
and, Sire, we ne weten what he hath Misdo  
that vpon zone towr is fordemed so."
- The Emperor says,  
'Take him down,  
[leaf 47]  
and if other  
philosophers  
have done this,  
they shall repent  
it.'
- "let him down," quod the Emperour anon,  
"and I wile wete how this doth gon ; 360  
And zif 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,  
Ypocras Nolde hym tellen In Certain,  
"wel Sire," thanne quod the Emperour,  
"Sethen I may not Knowen of zoure langour 372  
[See note<sup>2</sup>, p. 19. *The lady shows-up Ypocras, 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 Ypocras  
and for his Nevew In that plas ; 380  
but zit to-broken ne hadden they not ben  
Ne hadde þ<sup>e</sup> damyseles speche ben as I wen.
- Ypocras stays in Rome.  
Thus dwelled ypocras In Rome Style,  
and Every man was fayn to fulfillen his wille, 384  
Tyl atte laste vpon A day  
that a knyht to Rome Cam perfay

Forto sen there the Emperowr, Whiche that was A man of gret honour.	388	
and whanne this knyht hadde I-Ete,		A knight arrives from
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 ;		Jerusalem,
And 3it Sire More Certeynle I have ben In þ <sup>e</sup> lond of Galele."	396	
"what tydynges, Sire, bryngen 3e thenne, that 3e welen vs tellen lik as 3e kenne."		
"Sire, I schal 3ow 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 3ow 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 forto go, the woode man he Maketh tame Also,	408	
the def to heren, the dede vpe Ryse :		and raises the dead."
Al thus doth he, sire, In Merveillous wyse."		
"Alle these," quod ypocras Anon tho,		Ypocras thinks he could do as much,
"As wel as he I schal hem alle do."	412	
"Nay Sikerly, sire," quod the knyht, "that schal neuere lyn In 3oure Myht ; For a man blynd born doth he Maken se, and, sire, grettere thinges I telle it the ;	416	but the knight tells him he couldn't.
For lazarus that was there ded— thre dayes & thre Nyht he lay In þat sted— and Owt of his tombe he dyde hym gon		The poor Jew raised Lazarus after being 3 days in the grave.
to forn Alle the peple there Anon,	420	
And this doth he be his Owne Myht And by his wordis Openly In Menzys siht."		

	“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 ;	
Ypocras will go to see him.	I hym wile gon Forto Se And he be Swich as 3e tellen Me.”	428
	“Sire Knyht,” quod themperour than, “What is his Name tellen me thou kan ?”	
	“3e Sekerly, Sire,” quod the knyht, “Iesus of Nazareth his Name is Ryht, and they holden hym A verray prophete, Certeynly, Sire, As I 3ow here be-hete.”	432
His name is Jesus of Nazareth		
Ypocras will go and know the truth about him,	“Now Certes,” quod Ypocras tho, “Streyht to Galyle now wil I go, to knowen of his wit & his powere 3if that it be as 3e seyn now here, and there the sothe schal I knowe Of hym & of me, <i>wih</i> -Inne A throwe.	436     440
	and 3if he konne don More thanne I, I wele ben his disciple trewely ; and 3if I Conne don More thanne he,	
and he his disciple, if he finds him really wisser.	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 whanne to the see they weren I-gon, the kyng of perse there fownden they Anon with gret Compeneye of Chevalrye, but Moche Mone they Maden trewelye,	452
Ypocras meets Antony, the king of Persia, grieving for his son Dardanides [in French MS.], who is just dead.	and it was only for the kynges Awntonyes sone that Owt of this world they wenden hadde ben gone. whanne Ypocras beheld al this Matere, Of his Mule he Alyht A-down there, and dressed hym Into that partye where that theke Cors lay Sekerlye ;	456

- and In gret sorwe fond he there the kyng,  
and Alle his Meyne ful sore Mornenge. 460  
and whanne this body he hadde beholde,  
Anon the Clothes he dyde On-folde,  
And took there A letwarye ful good  
that thiike Maladye there with-stood, 464  
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  
thanne Ronne they Alle Abowtes Ypocras,  
and seiden that this A fair Miracle was.  
Thanne seide Ypocras to the kyng,  
"and þou wilt graunten me my ferste Askyng, 472  
be to-Morwen thi sone schal hol be  
In Al degres, As thow Schalt se."  
thanne swor the kyng be his Creauunce Anon  
'that Alle his peticions scholden ben don.' 476  
So thanne wrowht this Ypocras  
that on the Morewen the Child Al hol it was.  
thanne seide the peple there Abowte  
that he to god Aperedede *with-Owten* dowte. 480  
thanne there Abod he ful longe In londe  
*with* the kyng Of perse, as I vndirstonde,  
Tyl Atte laste be the kynges wille  
the kyng gaf his dowhter hym vntylle ; 484  
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, 488  
Thanne Sente ypocras forth anon  
Messengeris As faste As they Cowde gon  
Aftyr his fadir & Moder Certeyn tho  
With his Oper frendis to Comen vnto, 492  
Forto Axen hem Consaille  
Into what Contre it myht best Avaylle

Ypocras cures  
Dardanides,and the people  
think it a miracle,and take him for  
a god.He stays with the  
king of Persia,  
[See note 3, p. 19.]and marries his  
daughter.Ypocras sends for  
his parents and  
friends,to counsel him,  
where to go and  
live.

- that he myhte beste herberwed to be,  
 Into Most temperable place Abowtes þ<sup>e</sup> see, 496  
 Owther In ony yl that were delitable  
 be þ<sup>e</sup> 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 ypocras 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<sup>e</sup> Nones  
 was of Marbyl, I-kouered with gold & Asure  
 ful Richely wrowht, I 3ow 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 lith<sup>1</sup>, Sekerlye  
 he Schal be keuered of Alle Maladye.  
 Lo this hows made ypocras be this Enchesou<sup>n</sup>,  
 That his wyf scholde don hym non distrocciou<sup>n</sup>, 528

<sup>1</sup> 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.
- 3it Also More there let he tho Make  
A Cowpa to drynken In for his Owne Sake, 532  
that 3if Ony poysown there Inne were don,  
Al the Strengthe it scholde lesen Anon.  
but Evere his wyf was prowde In herte,  
And of hire hosbonde sche hadde gret smerte, 536  
For that sche was so hygh I-bore,  
And sche thowhte On hym sche was but lore ;  
Therefore sche hated hym ful dedly,  
and purposed hym to Slen Al prevyly. 540  
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, 544  
So that the dogge thanne deyde Anon,  
and ded lay Style As ony Ston.
- And whanne his wyf hadde prevyde 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 :  
but Al the strengthe Anon was Ago. 552  
thanne ypocras took þ<sup>e</sup> Cowpe Anon  
and drank þeroffen Amongs hem Echon,  
but þere offen hadde he non disseise ;  
Wherfore his wyf gan there to mysplese, 556  
And took the Cuppe In hire hond Anon,  
and Ryht faste gan loken there vpon.  
thanne Axed Sire Ypocras Anon there  
' Why sche it beheld In Swich Manere.' 560  
" Sire, for it is So Riche A thyng,  
therefore I have þer offen so gret Merveilleng."  
" Certes, dame," quod Ypocras tho,  
" In Al this world ben Swiche no mo ; 564
- He is afraid that  
his wife may  
poison him ; so he  
makes a magic  
cup,  
which destroys  
poison.
- His wife hates  
him, and
- makes poison  
for him,
- but his cup takes  
away its strength.
- He tells her the  
power of the cup.

- For what poyson þat there-Inne be done,  
 It leseth al the strengthe Ryht Anone,  
 For Neuere Man schal Empeyred be,  
 That here-Offen drynketh, Siker mown 3e be." 568  
 And whanne sche beheld Al this Cas,  
 how that he from deth A-sckaped was ;  
 She is very vext. wherfore sche Made ful gret Morneng  
 that hire Craft ne hadde non Oper werkyng ; 572  
 For As longe As he the Cowpe hadde *with*-owten faille,  
 wel wyste sche hire werkyng nolde not Auaile.  
 One day she  
 throws the cup  
 far into the sea. So that sche Aspyde vppon A day  
 whanne non of hire Meyne was In þ<sup>e</sup> way, 576  
 And Caste this Cowpe In to See  
 Also fer As sche myht don it fle.  
 and whanne ypocras 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 on<sup>1</sup>.  
 [1 The French text  
 sends him to visit  
 the King of Persia  
 in the Castle of  
 Mastic.] " So Aftyr it happed vppon A day  
 that ypocras In his Chambers wyndowe lay, 584  
 and his wyf be hym Also  
 Lyggeng And talkyng, bothe two.  
 And As he loked toward the grownde,  
 Ypocras shows his  
 wife a wild sow, he Sawh A wylde Sowe In that stownde ; 588  
 " dame," he seide, " sy 3e this beste here  
 that walketh benethe In this Manere ?"  
 " 3e, Sire," sche seide ful Sekerly,  
 " what Meneth that beste, I 3ow prey ?" 592  
 " dame," he Seide, " I schal the telle :  
 and says any one  
 would die,  
 who ate of its  
 flesh. that beste wolde now Ony man qwelle  
 that there-offen Ete, it is so vnkynde,  
 And þerto so hot as I have In Mynde." 596  
 " Now, is that trewe, Sire," thanne quod sche.  
 " 3e, dame," he seide thanne, " ful Sykerlye."  
 Anon A-down sche gan hire to dresse,  
 She goes to her  
 cook, and to hire Cook wente *with* Owten Misse. 600

"Sixt thou," sche seide, "this beste here  
that walkyth thus In this Manere?"

"ȝe, lady," he Seyde "that wel I do."

"thanne faste Anon that thou hym slo,  
and that to Soper that he be dyht,  
for my lord it loveth with Al his Myht."

604 and orders him  
to kill the sow,  
and cook its flesh  
for supper.

Anon he dyde hire Comandement,  
and to the Soper was born present.  
and whanne ypocras peroffen hadde Ete,  
Ful faste for peyne he gan to swete,  
and seide, "dame, I may not be save  
but ȝif of the water that I have  
That this flesch was Soden Inne.

608

Ypocras eats it,

dame, I Am ded, neþer more ne Mynne."

thanne Cowntenauunce Made sche Anon

That the water Al a wey was don.

612 and says nothing  
can save him,  
but the water it  
was bold in.

Thanne Anon the Cook let he Calle,

Of þ<sup>e</sup> water to geten hym, what myhte be falle,

"Owther bringe me there it is Cast,

Outher ellis I deye, And that In hast."

616

620

thanne to thike place was he browht,

but of the water ne myhte he geten nowht.

And whanne Ipocras say that it was so,

And that Al the water was A-go,

"dame," he seide, "thow hast me Slayn

Ful falsly here In Certayn.

for that man Is born In non londe

(As In My wit I vndirstonde)

that Kan be war of wommens wyle,

So ful they ben of qweyntise & Gyle."

thus falsly was here Ypocras ded

thorwh his wyves false Red.

but that is all  
thrown away.

624

628

He says no man  
is proof against  
women's wiles.

He dies,

632

Thanne his frendis there Anon

leten write vppon his tombe ston,

In what Manere that he was ded

Thorwh his false wyves Red ;

and is buried.

[leaf 48]

636



Ypocras's royal  
tomb.

whiche tombe was so Ryaly dyht,  
that neuere myht Comprehende In Mannes Miht  
Swich Anothir tombe to Make  
As there was don for Ypocras sake. 640

The king of  
Babylon destroys  
Ypocras's castle.

thanne the Kyng of Babyloyne Cam tho,  
& gret distroccion gan there do<sup>1</sup>;  
and thus In this Maner As I 3ow say  
Swich Richesse was þere be thike day, 644  
and swich Strengthe & swich Bewte  
As here to fore 3e han herd seyn me.

---

### CHAPTER XXXVII.

OF THE TEMPTATIONS OF THE TWO MESSENGERS AND  
THE DAMSEL; AND OF THEIR MEETING WITH  
MORDREYNS, NASCIENS, AND CELIDOYNE<sup>2</sup>.

How the Messengers and the Damsel are much cast down (p. 39, 40), and how she declares she must die for hunger (p. 41). They see the sea on fire, and a flaming ship comes to the Island (p. 41, 42); but the flame dies out, and they find a loathly man on board, as black as any shoe (p. 42), who says he is come to take them from the island if they will do homage to him (p. 43). The messengers ask who he is, and what his name is (p. 43, 44). He answers, *The Wise Serpent*, and renews his offer of saving them (p. 44). The damsel refuses it, for which he reproaches her as both 'fool and caytyf' (p. 44), and tells them they shall die on the rock (p. 45). One of the messengers declares they will trust in Jesus (p. 46), and the black man departs. They go up to Ypocras's house, talk over the matter, and conclude that their tempter was the devil (p. 46, 47). After sleeping, they pray Christ for help (p. 47, 48), and see a vessel coming with 'a fair old man' on board; whom they greet (p. 48), and tell him they trust in God to help them. He confirms them in their faith (p. 49). The damsel assents, but suggests that they have 'sustenance non, but the eyr, the see, and rock of ston' (p. 49). One of them tells the old man of 'The Wise Serpent,' and

<sup>1</sup> pour ypocras, que il auoit hai trop mortelement.

<sup>2</sup> The heading of the illustration to this Chapter (fol. 48 b. col. 2), in the Additional MS. 10,292, is 'Ensi que li noirs hons en j. nef fu deuant le maison Ypocras qui estoit tout depechies.' On the two side-planks of the black man's boat is written 'fautifie sui apelles, et de nus bons ne sui ames.'

asks who he was (p. 50). The old man tells them that he was 'The verray serpent of helle,' and that if they had trusted his ship, it would have drowned them, as it was one of his 'Mynistres whereupon that enemy rode' (p. 50, 51). The old man assures the damsel that she shall be taken from the island (p. 51), and then vanishes, leaving 'a swetnesse, as thowh alle worldly spycerye amongs hem hadde ben trewelye' (p. 51). The damsel believes he was Christ, or one of His servants (p. 52). They mount the rock to sleep again, but the damsel ponders on the means of deliverance (p. 52-3). She thinks she hears a cry, goes higher up the rock, and sees a great light on the sea (p. 53). She wakes the messengers, and they all go down, and find a lighted ship with 'a fayr damysele' on board (p. 53-4), who offers to take them away if they will do her bidding (p. 54). She is the 'Lady of Atenys Londe,' 'the wisest creature' in the world, and the helper of all who do her homage (p. 54-5). They agree to worship her if she is of their faith; but on hearing that she is a 'Paynyme' they refuse (p. 55-6). She becomes angry, and asks them what good they've got from their new faith,—nothing but 'peyne and travaille' (p. 56-7). They answer, Christ had travail for them, and so they reck not of it (p. 57). She threatens them with death, and then vanishes (p. 57). They sleep in Ypocras's house, and next morning pray to Christ (p. 58). The ship, the old man, and the lion, that had been with Celidoyne, come to them (p. 58-9). He promises to take them to king Mordreins 'and sire Nasciens' (p. 59). They rejoice, but are afraid of the lion (p. 59-60). He urges them to enter his ship; and they do so (p. 60-1). The old man speaks 'ful swete wordis to the maiden,' and remains himself on the rock (p. 61). The messengers and the maiden sail away, till on the third day they meet 'Mordrayns, Nasciens, and Celidoyne' (p. 61), whose ship they go on board of, and the lion-ship goes 'as fast away as evere flew swalwe in the someris day' (p. 62). The Messengers and Damsel relate their adventures to Nasciens (p. 62).

Now procedith forthere this Storye,  
and Openly scheweth to Owre Memorye  
of the Messengeris, And the damysele  
That with hem was, bothe fayr and lele.

The messengers,  
and the damsel,

4

whanæ Ypocras hous they hadden longe beholde,  
bothe his tombe and the bed Manyfolde,  
and there knewen they be the scrypture  
In what Maner his deth he gan to Endure,  
be the fals Coniettyng Of his wyf  
that so falsly Reved hym his lyf,

examine Ypo-  
cras's house,

8

- where-offen they spoken ful pleyn,  
 And seiden that sche was fals in Certeyn ; 12
- and agree that no  
 man can resist a  
 wicked woman's  
 wile.  
 For Aȝens A wykked wommans wyle  
 May there non Man withstonden non while.  
 And whanne thus Alle they hadden do,  
 Vp to the heygthe of the Roch wenten they tho ; 16  
 this was Abowtes the Owr of Mydday  
 that Alle these thinges thus they say.  
 thanne gonnen they loken Into the se  
 Al Abowtes there In Eche parte, 20
- They watch for  
 a ship,  
 ȝif Owther Schipe Other Galey myhten they sen there  
 that hem Myhten Comforten In Ony Manere.  
 And thus Alday Abiden they On the Roche An hy,  
 As peple that was sore Abascht & ful sory, 24  
 For nowher Syen they non Comfort  
 that to hem be Ony Weye dide Resort.  
 Atte laste Cam the Nyht vpon tho  
 that they ne myhten sen whider to go ; 28
- and are much  
 downcast,  
 And bare weren they of Al Maner of chere,  
 For mete ne drynk hadden they non there ;  
 And Also ful ferre from Eche Contre  
 Wherby thei myhten sosteyned be, 32  
 For Other grace there knew they non  
 but there Ryht forto dyen Anon,  
 But ȝif it be bi helpe of þ<sup>e</sup> holy gost,  
 Elles supposen they there to ben lost. 36
- for they have  
 nothing to eat.  
 The damysele that ȝong was, & tendre of Age,  
 Of hy kyn born, and of gret parage,  
 wel faste sche gan hire to Compleyne,  
 and thus to the Messengeris Gan sche seyne, 40
- The damsel is  
 much distress,  
 " Lordynges, ȝe taken non kep Of Me  
 that thus In distresse Am, as ȝe moune se,  
 And thus to my deth han ȝe me browht ;  
 For In ȝow Comfort fynde I Ryht nowht, 44  
 Nethyr be thyke god that ȝe Serve,  
 Owt of owre peynes ne doth not swerve ;

and but 3if oþer Cownseil 3e conne me seyn,  
for hongre here schal I deyen In Certeyn, 48 and expects to die  
Evene to forn 3ow, In 3owre syht, of hunger.  
here schal I deyen Anon ful Ryht ;  
For it is thre dayes ful Agon  
that Mete ne drynk hadde I non." 52

And whanne they herde hire thus to maken hire Mone,  
Certeynly they Nyste what forto done ;  
but they Answeryd Anon Agayn, The Messengers  
and seyden, " damysele, In Certayn 56 know not what to  
beleveth the Makyng of 3owre Mone, do for King  
For Oþerwyse 3e Mosten done ; Label's daughter,  
bothe with 3oure herte & 3oure Mowthe ; but advise her to  
3e mosten don As we seyn nowthe, 60 pray.  
Clepeth to hym that Of Alle Comfort he is,  
That of 3owre peynes he may 3ow lys."  
thanne seide the damysele Anon tho,  
" there is non Man leveng myht suffren so, 64 She says,  
half so gret peyne As I do here, she wouldn't care  
therefore helpe wolde I han In som Manere ; who helpt her  
Of what side that Evere it be now.  
I ne Rowhte, and helpe were Comen to Me." 68

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 thowhte there ; 72 The sea seems to  
Ek Al the see On gret tempest was, burn ;  
lyk As the devel hadde ben In that plas.  
thanne seide On of the Messengeris two  
" Sy 3e now Owht that I here do, 76  
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 3one fyr A schipe me semeth doth go, 80 a flaming ship  
And that gret peple with-Inne there is, appears.  
As me Semeth with-owten Mys ;

- and 3it 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."  
Thazne Anon In this Mene while,  
Not fulliche the space of half A Myle, 88  
The flaming ship the schipe Al flawmeng to þ<sup>e</sup> Roche Cam  
wheche that these thre persones weren vppon.  
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 gonne 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 poynt they weren gon,  
A Schipe they fownden there riht Anon,  
They find a  
loathly, And with-Innen A man of dispetous stature,  
And lothly to beholde, I 3ow Ensure ; 104  
Ful gret and large be was therto,  
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 3ald 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  
who asks them  
how they got  
there ? ' how thider they Comen, and In what Manere, 116  
that so fer from þ<sup>e</sup> peple it was,  
And Ek from the lond In Eche A plas.'

- thanne Answerid that damysele Anon,  
 "be persecucioun, hider ben we Gon ; 120  
 and for hunger & thurst here scholen we deye  
 but 3if we han Socour hastelye,  
 Owther hens that we Mown go,  
 And som socour Come vs vnto." 124  
 thanne seide this Man to hem there,  
 "hider Am I Comen In that Manere  
 3ow to bryngen Owt of this wrake,  
 3if that so be homage 3e welen me make." 128
- And whanne these Messengeris herden tho  
 That of homage he spak hem vnto,  
 Forto becomen his lige men,  
 where-offen sore they Merveilled then, 132  
 And Axeden what Manere man þat he were  
 that of hem homage Axede there,  
 "for homage to 3ow scholen we non do  
 tyl we weten whens 3e Comen fro." 136
- "I Am A man Of fer Contre,  
 but My lordschepe is In lond & In see,  
 that the moste peple Of this world  
 Onlych Obeyen to my word, 140  
 And holden me for here Sovereyn lord,  
 Of strenkthe, of myht, be here owne Acord ;  
 for there Nis no Mannes lordschepe lyvenge  
 that lasteth So fer In Al Maner of thinge ; 144  
 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 thinges vppon A rowe ; 148  
 Now haven 3e herd Every del  
 Of my power, & what I kan don wel."  
 "Sire," quod these Messengeris tho,  
 "And it be As 3e seyn vs vnto, 152  
 we knowen wel þat there is non man lyvyng  
 that hath A qwarter so Mochel Of konnenge,
- The Black Man  
 offers to take the  
 Messengers and  
 Damael away,  
 if they will do  
 him homage.
- They ask, whence  
 he comes.  
 He says he is of a  
 far country,  
 but is obeyd all  
 over the world,
- and knows every-  
 thing  
 that happens.

	Sauf only oure lord Cryst, goddis sone, that In al the world pere hath he none ;	156
	but now of on thing to 3ow scholen we spelle, what is 3owre Name, that 3e vs now telle."	
They ask his name.	" My name Gladliche now wyl I say ;	
He is calld the Wise Serpent,	' The wise Serpent ' men me clepen Eche day." 160 " Now Certes," quod thanne this Messengere,	
which they think very odd.	" It is þ <sup>e</sup> most Merveillous Name þat euere herdeich Ere." thanne seide this Man A3en tho, " Hyder Am I now 3ow comen vnto,	164
He again offers to take them away.	of 3oure discise owt forto brynge 3if 3e welen don me homagyngre, And Into my Schipe 3ow for to take, And bringen 3ow owt of Al this wrake."	168
The damsel is afraid,	" Now Certes," quod this damysele tho, " 3owre Cowntenauce, 3owre Chere, doth me gret wo, That I Am so Aferd ful Sekerlye To Comen In 3owre Compenye ;	172
and thinks they had better stay where they are.	for Rathere here we scholen Abyde, And here Suffren deth At this tyde, And 3it more grettere distorbauce thanne to vs come 3it be Ony chaunce,	176
	Rathere thanne hens we scholen go Tyl God vs sende tydyngre 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 seide anon ful pleyn :	
Then the Black Man abuses her,	" ha ! thou womman, bothen fool and kaytyf, that Rekkest now so litel of thy lyf !	184
	ha, dispitful Creature, Vnhappy A3ens al good Aventure ! What Eyleth the now In this Nede 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 3ow wile I gon, And leven 3ow here Al Alon,	196	
Where As 3e scholen for hongere deye, And In Myseise ful vtterlye ;		
For aftyr this tyme Neuere non 3ow to Refreschen hider schal gon,	200	
Wherfor 3e scholen Repenten ful sore that 3e ne welen don Aftyr my lore ;		
but 3oure Repentyng ful late schal be, Sethen 3e welen not Trosten on My seignoure ;	204	and says, she'll repent it too late,
and þerfore As Caytyves scholen 3e dye, As schal this Caytyf womman here sodeinlie.		
For at the prykke of deth ben 3e now here ; 3e scholen it not sckapen In non Manere	208	and she and her companions will die of hunger.
but that fer hunger Scholen 3e deye, and vppon this Roche lyn openlye, and the fowles 3owre flesch scholen Ete,		
For Other Sepulture non 3e gete."	212	
" Now, Sire," quod a Messenger Anon, " wel weten we þat to this Roche of ston 3e comen hydir vs forto Socoure,		One Messenger declares that
And therto A man of welthe & of honoure ;	216	
but In Certain we hadden levere to deye thanne forto gon In 3oure Compenye ;		they would rather die than go with him,
3oure persone and Contenance it is so hydows, And 3oure lokyng and wordis ben so dispetows ;	220	he is so hideous and spiteful.
For only, Sire, Confownded we ben Of the wordis that 3e to vs here seyn, that here nedis Mosten we dye		
For Miseise & hongere 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, And to his Mercy only we vs take,	228
who will not forsake them.	For his <i>Servauntes</i> Nele he neuere forsake, but vs to Comforten In this straunge place there As non Creature Many day ne wase."	232
The Man goes away,	And whanne this Man herde here Answerc, that to hym they wolden not concentyn there, Nethir graunten non of his Axkyngc, Anon thens Made he his departyngc, And took forth Riht In to the se there As to Fore tyme he hadde I-be.	236
[leaf 49]	whanne they In the Roch syen al this, hem thouhte the Game wente Al Amys ; thanne syen they to forn the schipe there, Grettere tempestes In divers Manere be Many fold thanne to forn it was, where offen they bascheden In that plas.	240     244
in storm and flaming sea,	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	248
and a horrible noise, as of hell!	A wondirful Noyse, and <i>merveillously</i> ferde, 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, whiche to hem was gret Comfort the sonnere to Joye to ben Resort.	252
	and whanne they hadden thus longe loked there, they ne Cowde Aspyen In non Manere, 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 Gonne they go ;	256     260
The Messengers and King Label's daughter go up again to the house of Ypocras,	To the hows where-As dwelde ypocras, 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 pley<sup>n</sup>,  
 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 Creau<sup>n</sup>ce,  
 3if he it Cowde han don be his fals variaun<sup>n</sup>ce."  
 whanne they hadden long Spoken of this thing,  
 Thanne fillen they Alle In Slepyng, 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 degre.  
 So vpon the Morwen, whanne it was day,  
 and the Sonne schon, As Eche Man Say, 288 They sleep till the  
hot sun awakes  
them,  
 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, 296 and they pray to  
Christ for mercy ;  
 whiche that was kyng of alle kynges,  
 to hym they maden there here Offrynges

- with wepyng and with terys Sore,  
 Evere Axeng Crist ' Mercy and Ore, 300
- that he would  
 send them some  
 comfort. that he wolde, Of his speccyal 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 *pere* Anon ;  
 thanne Sien where that Cam In the See
- A fair little ship  
 comes to the  
 island, A Fair litel vessel, As thowhten thanne he, 308  
 And Evene to the Roches Poynt  
 that vessel was Comen, and therto Ioynt ;  
 And this was Abowtes the Owr of pryme  
 whanne this they Aspiden thiike tyme ; 312
- with an old man  
 in it, 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 gonne they go,  
 and this good Man Comen they vnto ; 320  
 thanne whanne they gonne this good man Aspye,  
 An Old Awncyel Man he was Otterlye ;  
 but ȝit Al this not withstondyng
- old, but fair, 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 Grettyng  
 Ryht ful Onestly and ful plesyng, 328  
 and hem Axede Ryht Anon
- who asks how  
 they came there. ' 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 sauȝ faille ;

For but ȝif god do hem Som socour,  
 we ben not Able to lyven On Owre ; 336 They tell him of  
 their trouble.  
 And ȝif he wele to vs his Counseyl sende,  
 thanne ben we seker of An Ende,  
 that we scholen Aschape~~n~~ heyl & Sownd  
 As Evere we wenten on Ony grownd.' 340

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, 344 He bids them hold  
 fast their faith,  
 Owt of this yl I schal ȝow don brynge  
 ȝif ȝe In ȝowre feyth han non varyenge ;  
 For trosteth me wel verraylye,  
 that he wil not ȝow forȝeten sekerlye ; 348 and they shall not  
 be forgotten.  
 Ne non that hym don Ony Servyse  
 he wil not forȝeten In non wyse."

"Ha, Sire," quod this damysele tho,  
 "I beleve þat trowthe ȝe sein me vnto ; 352 The damsel says  
 they have been a  
 long time waiting  
 for help.  
 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." 356  
 "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, 360  
 that non Maner of thing ne wil forȝete,  
 Nethir his Servautes he Wil not lete."

"Now, swete Sire," quod on of these men tho,  
 "So telle vs on thyng Er that ȝe go." 364  
 "let se, sey on," quod this good Man,  
 "And I schal tellen what that I kan."

"Sire, Abowtes the hygh Mydnyht  
 here hadden we a wondirful syht : 368  
 To vs here Cam A Merveillous wyht,  
 and seide 'that he was a Man of Myht.'

	and seide that for vs I-Comen he was,	
	vs for to bryngen Owt of this plas,	372
	and vs to Saven from Alle peryl,	
	And Sownd to bryngen vs owt of þis Exyl,	
	& therto A man Of gret power,	
	and that his lordschepe lasted bothe fer & ner ;	376
	More Ouer therto, A wondirful Name,	
of the visit of the wise serpent,	' The wyse Serpent,' A Man of fame ;	
	therto he was the leythest Man	
	that on Creature Myhte loke vppon ;	380
and they want to know who he was.	And for that Cause we desiren wel sore	
	To weten what Man that it wore."	
	" Of hym I kan 3ow ful wel telle,	
	And of his Condiciouns I kan 3ow spelle :	384
	vndirstondith what I schal Seye :	
' It is the devil himself ;	It is Mannes disceyvour Sekerlye ;	
	And with his coniettyng & his falsnesse	
	Al day men bryngeth he In distresse ;	388
	that han goddis semblaunce & his kynde,	
	hem forto Spillen, that is his Mynde.	
	but, Seris, 3it More I schal 3ow telle,	
	It was the verray Serpent of helle	392
	that Cam forto vvsyten here 3ow,	
	and seide that he cam for 3owre prow ;	
	but feythfully now trosteth to Me,	
and if you had gone with him, he would have drowned you,	And 3e In his vessel hadde I-be,	396
	In-to the Se he scholde 3ow han Cast,	
	And there 3ow drenched Anon In hast ;	
for the ship was one of his spirits,	For 3e wenden A schipe that it hadde be,	
	but it nas not So ful Sekerle ;	400
	but Anothir schrewed Enemy it was,	
	On of his Mynestres In that plas,	
on which he rode ;	where vppon that Enemy Rod	
	Also longe As here with 3ow Abod ;	404
and if you had gone, you had all perisht.'	therefore, and with hym hadden 3e gon,	
	3e hadde ben persched Everychon ;	

- For he is of so fals beheste  
 —As wel to the leste as to the Meste— 408  
 For 3ow Into peynes scholde he han browht,  
 For oper Socour Cowde he don 3ow nowht.  
 Now I have 3ow told In Al degre  
 Of that Enemy, & what is he ; 412  
 therefore beth war In Alle Manere  
 3if ony More he Come to vysiten 3ow here ;  
 And beth war þat he disceyve 3ow nowht,  
 Ne for non thing chonge not 3owre thowht." 416  
 "Ha, Sire, 3it," quod this damysele tho,  
 "Telleth me on thing Er that 3e go."  
 "Gladlich, Sey on," quod this good Man,  
 "I schal 3ow telle Al that I kan." 420  
 "Sire, owt of this Roche scholde we Euere go,  
 Owther ony Man to helpen vs Comen vnto."  
 "3e," quod this good man ryht Anon,  
 "Owt of this Roche scholen 3e gon, 424  
 and here not longe forto Abyde  
 3if 3e ben stedfast In Eche tyde,  
 and defenden 3ow from þ<sup>e</sup> ferst Enemy  
 That to 3ow wile Comen wel Sotely ; 428  
 but beth Alweye of stedfast creaunce  
 Inne hym that is non variaunce,  
 And he hens will thanne 3ow brynge  
 3if 3e dwellyn stille In good levenge." 432  
 Anon As he this word hadde Seyd,  
 he was Agon with-Inne A breyd,  
 that Nether hym ne his vessel  
 Ne Cowden they Sen neuere a del ; 436  
 but the grettest swetnesse that Evere was,  
 with hem there lefte In that plas,  
 As thowh Alle worldly Spycerye  
 Amongs hem hadde ben trewelye. 440  
 Than gonne they to-gederis to speken Anon  
 Of the good man that from hem was gon,

The damsel asks  
 if they shall ever  
 leave the rock ?

He says, they  
 shall, if they keep  
 their faith.

The old man and  
 his ship vanish,

leaving a perfume  
 behind him.

- 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 3ow 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 vppon,  
Myn hunger and thurst was A-gon, 452  
and Al my deseise tho Everydel ;  
and she thinks it  
must have been  
Jesus Christ,  
And perfore I beleve Ryht wel  
that this Is he of whom 3e spelle,  
Jesus Crist, kyng of Erthe and helle, 456  
Other Elles On of his Seriaun3e  
that hider Cam vs to Avaunce."  
or one of his  
ministers.  
thane 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 gonne to speke  
Of thiike 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,  
A3en vpe to þ<sup>e</sup> Roche they wenten Certeyn,  
and wenten A3en to the same place  
There As Ipocras I-beryed wace : 476  
So there Alle thre they gonnen hem Reste  
In swich place as that hem liked beste.

They go to rest in  
the house of  
Ypocras,

So whanne it was abowtes Midnyht, the Messengers Slepten, I the plyht ;	480	
but the damysele Al wakyng was		but the damsel cannot sleep,
At theke tyme, so was hire gras ;		
For Evere sche lay, & hire bethowhte how þat Alle this thing ben Mowhte	484	
As towching here deliuerance, In what Manere schold ben here chaunce.		
& as sche thus In thenkenge þere lay, hire þowhte sche herde A wondir fray	488	and hears a fray, and a cry,
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,	492	
and heyere on þ <sup>e</sup> Roche gan sche to go, Forto weten ho there was tho ;		
For owther man owþer wommanne It was that so ferde thanne.	496	
and whanne vpon the Roch sche was An hy, thanne say sche Atte Roches banke trewly wondir gret lyht þere In the see, where-offen sche wondred what it myhte be.	500	sees a light in the sea,
And whanne sche hadde thus I-do, and to the Messengeris gan sche to go, and faste vpon hem sche gan to Calle,		and calls the messengers-
and tolde hem what Aventure was befallē, 'how that to hem was comen there	504	
Wondir gret lyht In qweynte Manere ;' thanne down of the Roch wenten they Alle thre Forto weten what it myhte be.	508	
and whanne down they werex 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 ;	512	They go down the rock, and find a beautiful ship,



with a fair lady in it,	and there Inne was A fayr damysele that to hem semede bothe swete & lele ;	516
[leaf 50]	And gret lust they hadden hire to beholde, To hem semed sche so fair Many folde. And whanne they hire Gonnen to Se, Anon they hire gretten Alle thre ; And sche hem 3ald here gretyng tho In swich A Manere As sche cowde do.	520
who asks how they got there ?	thanne Axede sche of hem Anon, 'how In to that place that they weren gon.' thanne answerid they sone A-geyn, 'be wondirful Aventures, In Certeyn ; and here Abiden Nedis we Mote til som Aventure come, Oþer som bote.' " Certes," quod the damysele of þ <sup>e</sup> schipe tho, " hard Aventure is Comenge 3ow to, For hens be 3e neuere lik to gon In helthe of body, of flesch, ne bon ; for 3e ben so fer from Eche Contre, Supposing to non Man that here 3e be ; but Neuertheles 3it not for than (In as moche that 3e han semblance of Man,)	524 528 532 536
and offers to take them with her,	of 3ow I haue now ful gret pyte ; and 3if 3e welen, 3e scholen gon with Me, and Into Sauf place with me scholen 3e go	540
if they will do her commanda.	3if myn Comandement welen 3e do ; and I wele Axen 3ow non Other thing but as Alle men to me don þat ben lyveng."	544
They say they will do anything reasonable.	and they seiden that 'with good wille hire Comandement wolden they fulfille 3if it to hem semede thing Resonable, and that to hem it Myhte ben profitable. thanne spak þ <sup>e</sup> damysele of the schip Anon, " I schal 3ow tellen what 3e scholen don :	548
She tells them she is the Lady of Athens,	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— 552  
 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. 556  
 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 ; 560  
 And ȝif Ony peple In Angwisch be,  
 I hem Owt brynge ful Certainle ;  
 and whanne they ben In peryl of ded,  
 thanne I hem socoure In that sted ; 564  
 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, 568  
 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." 572  
 and whanne they herden hire thus speke,  
 Eche to oper here hertes gonnen breke,  
 and Axeden Cownceyl of this thyng,  
 what were best fore here leveng. 576  
 "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 ; 580  
 and with here thanne wele we go  
 Into what Contre she wele leden vs to ;  
 but ȝif of Anothir lay that sche be,  
 we wilen hire forsaken Sekerle ; 584  
 for owre Creaunce sche wolde don vs to reneye,  
 and to beleven On hire fals feye ;"

the richest and  
 wisest of  
 creatures,

and if they will do  
 her homage,

she will take them  
 to a fair place.

They take counsel  
 together,

- for that was the most thing In here thowht,  
that here Creauunce forsaken wolden they nowht. 588
- and ask her what  
her faith is,  
thane Axeden they hire In the schipe thanne,  
"Of what Creawunce ben 3e," seiden they, "wommanne,  
and what with vs 3e wolden don,  
and we to 3oure homage consenten Anon?" 592  
"that schal I 3ow seyn *with-Inne* wordis fewe,  
Al myn purpos vppon A rewe :  
Ferst I schal 3ow tellen At this tyme
- She is a Paynim,  
that I am Ryht A worthy Paynyme, 596  
The Richest that is In Al that lond,  
As I do 3ow here to vndirstond ;
- and wishes to take  
them to her coun-  
try.  
and 3if that homage 3e welen me do,  
with me Into þat Contre scholen 3e go." 600  
"In feyth, damysele," quod the ton Messengere,  
"sethen we knowen so mochel of 3ow here,  
that 3e be not of Oure Creauunce,  
we 3ow forsaken *with* Owten variaunce ; 604  
also we forsaken 3oure Compenye,  
For 3e mowun not socouren vs trewlye."  
"Thanne," quod þ<sup>e</sup> damysele of þ<sup>e</sup> schipe tho,  
3if it so be that I from 3ow go, 608  
Neuere geten 3e helpe ne Socour  
3ow to bryngen owt of this langour ;  
For 3e ben so fer from Eche contre,  
that here for hunger scholen deyen 3e." 612  
thane answered they Anon Ageyn,  
"that lever they hadden to deyen certeyn  
thane to gon In hire compenye ;  
here only god to wraththen Sekerlye, 616  
hos lawe & hos Creauunce  
we welen kepen *with* Owten variaunce."
- \*Oh cursed  
caltiffs,\* says the  
damsel,  
"O, Cursed kaytyves," quod this damysele tho,  
"what Ese doth 3owre Creauunce 3ow to, 620  
Oþer the Cristendom that 3e han take ?  
For sethen han 3e ben In wo & wrake ;
- \*your faith has  
only brought you  
trouble.\*

- and sethen 3e leften 3oure first lay  
 3e han had Sorwen Inowh Eche day, 624  
 and In peyne & travaille han 3e be,  
 and so scholen 3e Contenwen sikerle.”  
 “ Of travaylle,” quod the ton Messengere,  
 “ we taken non charge, non of vs here ; 628 ‘ We do not mind  
 For of Travaille Ensample han we that, following  
 Of Iesus that be-Cam Man Erthle, the example of  
 For he was nevere *with* owten travaille Christ.’  
 vs A3en to biggen Saun3 faille ; 632  
 for he travailled tyl he was ded,  
 Man-kynde to byen from th<sup>e</sup> qwed.  
 Therefore, 3if we his Servauntes wilen be,  
 thanne ne3er of peyne ne travaille ne rekken we ; 636  
 In this world to suffren Alle Manere distresse,  
 In hevене forto haven Joye that is Endelesse ;  
 And for this cause damysele, Sekerly,  
 vs ne Rekketh to travaylle bodyly ; 640  
 for travaille owre lord scheweth to vs,  
 whiche that is Maryes sone, Jesus.”  
 And whanze sche herde hem thus Answere,  
 Anon to wraththen sche gan hire there ; 644  
 “ 3e cursed Caytyves, now wel I se  
 that In sorwe it liketh 3ow forto be  
 More thanne In Ese, Other In Reste,  
 thus semeth Me it liketh 3ow beste ; 648  
 therefore hens now wyle I go,  
 And leven 3ow here In peyne & wo,  
 For of non man here geten 3e socour,  
 So scholen 3e deyen In wo and langour ; 652  
 and thanne the bryddes of the Eyr  
 To 3oure bodyes scholen repeyr.”  
 So wente sche thens thanne Anon,  
 and forth Into the see gan sche gon, 656  
 and they Aftir hire lokeden there,  
 but sche was vansched I qweynt Manere. then she vanishes.

- Thanne Anon torded they vp Ageyn  
 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 Sekernesse,  
 knelyng a-down vppon here kne  
 Into the Estward ful Sekerle ; 668  
 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  
 and that he wolde not hem forgete  
 there to dyen for fawt of Mete ;  
 but As the fadyr Socoureth the child,  
 so do ȝe 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 knowen 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,  
 whiche thedir was comen In to *pat* 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 *per* Inne was there. 692  
 and whanne they weren tho comen Adown,  
 Abowtes hem they loked In-virown,

The next day they  
again pray to  
Christ,

The next day they  
again pray to  
Christ,

not to forget them.

A little vessel  
comes to the rock,

And behelden this vessel Every del ; and there Inne An Old man bothe fair & lel ; and with hym browhte In Compemye A lyown that loked ful Egerlye,— and it was the same lyown that to fore tyme was with Calidoine, and Also the Same vessel That celidoyne in wente Every del. and whanne they behelden this trewly, Eche on other lokede ful ferfully ; For gret wonder they hadden tho how that faire man with þ' lyown dorste go. thane Axede hem this olde Man Anon, 'how they Into that contre weren gon.' the 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." "Certein," quod this old Man tho, " And 3e with me welen now go In this vessel with this lyown, I schal 3ow socoure Al & Som. For his love that 3e Calangen 3oure lord I schal 3ow socowren At on word, and 3ow leden Into Swich A place (thorwh helpe & thoruh goddis grase) there as kyng Mordreins scholen 3e fynde, and sire Nasciens that knyht so kynde, for whom 3e forsoken 3oure Own londe, hym forto seken, As I vndirstond." whanne this word thanne they herde, As Ioyful Men thanne they ferde : " A, Sire, now knowen we Ryht wel that bothe Owre lord & 3owre 3e knowen Eche del. Now, goode sire, that 3e welen vs telle In what Maner with owre lordis befelle,	696 with an old man,  and a lion in it,  700 being Calidoynes's old ship and lion.     704  They wonder how the man dares go with the lion.  708    712    He offers to take them 716    720  to find Mordreins and Nasciens.  724   They are de- lighted,
--	---

- sethen 3e knowen where they be ;  
 Now, good sire, that 3e wolen telle Me 732  
 whethir that they ben hol & Sownd,  
 oper owht lyveng Aboven the grownd.”
- “ I am swich a Man As 3e se,  
 but I trowe þat 3e knowen not Me ; 736  
 for I am other Wyse than 3e suppose here,  
 A Man Merveillous In other Manere ;  
 For I kan tellen 3ow Every del  
 how *with* 3oure lordis it stont ful wel. 740
- King Mordreins  
 and Nasciens are  
 in a ship at sea,  
 and they must go  
 in this vessel to  
 find them.
- the Kyng Mordreyns and Nascyens now be  
 In a schipe A Myddis of the See ;  
 And 3if that Evere 3e welen hem speke,  
 Into this vessel thanne Mosten 3e Reke, 744  
 And I 3ow Sekerlye schal Cowndeye  
 Tyl that 3e to hem comen trewelye.”  
 “ Syre, there offen we thanken 3ow hyly,  
 with Alle Owre hertes ful stedfastly.” 748  
 “ this to 3ow thus schal I do,”  
 Seide this good man to hem tho.  
 “ thanne Entren, Sire, gladly scholde we,  
 but 3if 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 3if from this Roch that 3e fle, 756  
 I suppose that 3e don gret folye ;  
 For no More Into this partye  
 Schal neuere man Comen 3ow to socoure,  
 Nether 3ow to bryngen owt of langoure ; 760
- but the old man  
 says, if they go in  
 the ship, he will  
 stay in the island.
- Therefore wolde I with good wille  
 that 3e this vessel Entred vntylle,  
 and in this Roche that 3e 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 þow Into the Roche shal I gon." 768
- Thanne Cam this good man Owt of þ<sup>e</sup> vessel,  
and þ<sup>e</sup> Messengeris Entred faire & wel ; They go into the  
ship,
- 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, þif thou hast lost A kyng,  
And thy fadyr thorwh his begetyng ; 776  
Al though 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 þ<sup>e</sup> to brynge, 780  
and Ek Owt of the devalis 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  
þo that with Inne a lytel while  
they syen Neþer Roch, lond, ne ylle.  
Thus Al that day and Al that Nyht  
To forn þ<sup>e</sup> wynd they seileden owt Ryht, 792  
For there flew neuere so swyftly bryd  
As thyke tyde was hem betyd ;  
and Ek the secunde day Also,  
And the Nyht folwenge Ek þerto. 796  
for two days and  
nights,
- and vpon the Morwe, the Owre pryme,  
They loked forth Into the see be tyme ;  
and thanne In the See gonne they to kenne  
the same schipe that weren In these Menne : 800  
Mordrayns, Nasciens, and Celidoyne in fere,  
Alle In that Schipe weren they there.  
till they reach the  
ship of Mordreins,  
Nasciens, and  
Celidoyne,



- And whanne to-gederis they weren so Ny  
 that Eche Myhte Other knowen trewly, 804  
 Faste to-gederis tho they grette  
 Whanne bothe Schepis to gederis weren Mette.  
 And whanne they weren Entred Echon,  
 and go into it. 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 Entred they were,  
 Bothen Messengeris and the damysele there, 812  
 Then the little the lytel vessel wente with þ<sup>e</sup> lyown as faste Away  
 ship goes 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  
 Nasciens asks how Thanne Axede Nasciens Of the Messengeris tho  
 they came from what Cawsed hem from home forto go.  
 home, 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 þit seide he that More for man hadde he do  
 Thanne At that tyme to vs dyde he tho :  
 and they tell him þit More tolde he vs In Certeyn  
 their story. where that we scholden fynden 3ow pleyn, 832  
 Alle thre In On Schipe In Compene,  
 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 3e be,  
 Nasciens makes For we ben glad of 3oure Compene :

- 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, The damsel tells  
her story.  
 and hos dowhter, As I Rehersed before. 852
- 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 3ow they ne haven non Certeynte." 860  
 "ha, worthy Lord," quod Mordrayns the kyng,  
 "It were to Me a Joyful tydyng  
 and I wyste how fer In the Se I were,  
 Owther Ny Ony lond In Ony Manere." 864  
 "3e, Sire," quod Nasciens to the Kyng,  
 "Therefore Make 3e 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 Kyng,  
 Into Owre Owne Contre he wele vs brynge ;  
 Therefore to hym let vs now preye,  
 and leven that Mater that we of seye." 872
- Thus to-gederis God his Servauntes browhte,  
 that Nethir of Other ne wiste nowhte ;

For Into diuers Contres departed they were,  
 and, lo, thoruhe his Miht, A3en to-Gederis weren they  
 pere. 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 Mordreins'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 unknighly 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 thereupon 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 nyhtes to-gederis Abyden they, As here Reherseth now this Story, And vppon the thridde Nyht	The third night 4
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,	they get a fair wind, 8
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 get near the Castle Barne be- longing to Mor- dreins's son. 12
And whanne so Nygh that they were, and that Castel they knewen wel there, They blesseden the Kyng of hevene Anon, And worschepis they 3even hym Everichon,	16
'that he hem thedir browhte In Savfte From Alle Maner perylles In Echo degre ; And that they hadden desired so sore, to the lond thanne that they comen there, So that they ne failleden In non degre, but Evene to port salw tho comen hec.'	They give thanks for their safe arrival. 20
Thanne After hem they loked Ageyn, and they syen vppon the se Comen ful pleyn In Manere of A prest I-clothed In whit, tho As hem Semedede, swich was his Abyt ; And Al drye to hem he Cam vppon the see, As Alle they it syen ful verraylle ;	24 A priest, clothed in white, comes over the sea, 28
and as faste vppon the see wente he As Evere fowl with wenges Myhte fle, So that the Schip he Overtook Anon where As Inne they weren Everichon,	32
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	whereat they are afraid it is the devil. 36

hem forto bryngen Owt of here creauunce,  
whiche browhte here hertes inne gret dowaunce.

Thanne be-spak this good Man tho,

"Lordynges, Abasche þow not So, 40

He comes for no  
evil, but to heal  
Nasciens's wound,

For As fore non Evel I Come to þow,

but bothe for þowre profyt and þowre 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 Nascyens 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 keuere 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 vnderstond,

And there Sire Nasciens he gan to blesse ;

and Al hol he was In Sekernesse 56

As Ewere 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 þe Man In that plas,

Thanne knelid Nasciens tho down Ageyn,

And to this goodman thus gan to seyn, 64

Nasciens asks  
who he is ?

"Ha : thou holy Man & holy persone,

Now for Charite telle me here Anone

how thou Mihtest gon vpon the See

That there Confownded not weren þe." 68

(The French text  
says Hermione.)

"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 thou In thy Maister Cyte 72

He is the man to  
whom Nasciens  
built a church,

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,	76
And from Adversite the to defende,	
And that to goddis Comandementes þou Attende ;	
ʒif 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 vppon the See to Maken Me go,	
And vppon þ <sup>e</sup> 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 sekerlye,	
and with hym his peple Also,	
Alle Bare On the Se scholen they go ;	92
with-owten Schipe owther Ony Oper 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 there,	
And towardis hem it cam ful faste	
Til bord on bord hit Cam Atte laste,	100
And to-Gederis they smeten so sore	
that they wenden han persched there ;	
but with-Inne noz thing there nas	
That they cowden Asprien In that plas.	104
thanne 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 has been sent  
to warn him not  
to sin again,

and he will be kept  
from harm.

Joseph of Arima-  
thea, with Josephe  
and his company,

are going to  
Britain.

Another ship  
comes into collis-  
ion with Mor-  
dreine's, but is  
empty.

- 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  
I-past he was Owt of here Syht,  
that they non lengere sen hym ne Myht.  
thanne whanne Nasciens beheld Al this,  
For so Abasched he was Iwis, 124
- Hermione pro-  
mises 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 degre ; 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 3e the 3ates Anon,  
and leteth 3oure lordes here Inne to gon.” 144

thanne they with-Inne Rysen vp ful faste,  
 And to the walles Ronnen in gret haste,  
 And Seiden, "sires, ho ben 3e 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; When the people  
of the castle know  
his voice, they  
receive him with  
great joy,  
 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, 160 and send out mes-  
sengers to carry  
the news;  
 Abowtes In eche contre Rydyng,  
 Of the kyng & Nasciens to beren tydyng.  
 whanne the Barouns of that Contre  
 of Kyng Mordreyns knew Certainte, 164  
 To that Castel prykedden 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 many people come  
to meet him, and  
his queen also.  
 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. 176  
 and whanne that Nasciens to Reste was gon,  
 thanne herde he tellen Ryht Anon  
 that his wyf owt of þat Rem was past,  
 hym forto seken with ful gret hast. 180 Nasciens hears his  
wife, Florentyne,  
has gone to look  
for him;



- thanne 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 Messengers forth they wente ;  
 and schortly to bryngenz 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 therefore.  
 and whanne of hire lord þat sche herde telle  
 that heyl he was I flesch & felle, 192  
 Anon sche Retorned hom Ageyn  
 as I 3ow telle here now In Certeyn. [lond—  
 and whanne sche was Entred Into Kyng Mordrayns  
 As this storie doth 3ow to vndirstond,— 196
- She rejoins her  
 husband in the  
 city of Sarras,  
 thanne fond sche hire lord, & Mordrayns þ<sup>e</sup> kyng,  
 In þ<sup>e</sup> Cite of Sarras with-Owten lesyng :  
 thanne Of the Ioye that was hem be-twene,  
 No Man tho Cowde tellen, as I wene. 200
- but is distresst  
 that her son is  
 not there.  
 but whanne hire sone sche sawh not there,  
 Thanne wondirfully Chonged sche hire chere ;  
 but thanne thorough the Kyng & hire lorde  
 they to hem Maden hire Acorde, 204  
 and tolden hire of Merveilles In ech degre,—  
 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 & þ<sup>e</sup> 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 sekerlye  
 Celidoynes wif, as seith now this storye  
 . . that myn sire Robert Borouñ here  
 From latyn Into frensch *translated* this Matere, 220  
 Next Aftyr that holy Ermyt  
 that god him Self hadde taken It.

[leaf 52.]  
 and was after-  
 wards Celidoynes  
 wife, as Robert  
 Boroun says, who  
 translated this  
 story from Latin  
 into French.

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.  
 3it not-with-standyng for this fair Aventure,  
 Neuer the powdere weren they, I the Enswre; 228  
 Ne the More bobounce hadden In herte,  
 but to God 3oven preysenges, and not A-starte,  
 For that socour he hadde hem sent  
 here lordis to sen with Eyen present. 232

Thanne ful fer senten they Abowts  
 To seken Iosephe with-owten dowte, ✓  
 For they supposeden sekerlye  
 that Celidoyne ~~with~~ him was Otterlye, 236  
 but for non Man that Evere they sente  
 herden they non tydynges veramante,  
 and that Greved hem ful sore  
 that of hym herden they no more. 240

They send to seek  
 for Joseph of  
 Arimathea,

Thanne seiden they tho hem betwene  
 Sethen that they syen it wolde not bene,  
 'bettere it were Iosephe to seke,  
 whiche that is A Man bothe good & Meke, 244  
 that he better Comfort wolde vs telle  
 thanne 3it Of hym Ony befelle.'

but get no tidings  
 of him,

thus weren they Algates ful of thowht  
 For þat of Celidoyne herden they nowht : 248  
 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

nor of Celidoyne.  
 Nasciens grieves  
 sorely,

- So that he thowhte vpon non Othir thing,  
 but that Ewere to god he ȝaf gretynge,  
 and besowhte God for his grete pyte  
 and prays for  
 news of Joseph  
 and his son. ' that he myhte have Scheweng In som degre 256  
 where that Iosephe of Armathye,  
 Owther Celydoyne, to fynden Otterlye.'  
 " And ȝit More, Lord, I the beseche,  
 with ful faire wordis & mylde 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  
 has a vision, thanne flegentyne, Nasciens wyf,  
 Tolde hire lord, with-Owten stryf, 268  
 Of a certein Aviciown Anon  
 that to hire In slepe gan to gon,  
 that they shall  
 soon go into the  
 land, which is to  
 be filld with their  
 descendantis. ' that they Anon Into that lond scholde fare  
 whiche with hem fulfild 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  
 On Even[in]g As he In his bed lay ;  
 One night  
 Nasciens hears a  
 voice telling him A wondir Avicyown hym thowhte he say :—  
 that In his Chambre A gret Clerte 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 thow Anon ;  
 and what Euere thou se, haue þou non dowte  
 what Manere of thing be the Abowte ; 288

& 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."	292	and he shall be led where he wants to go.
whanne this Clerte non lengere dide last, and that the vois from hym was past, Owt of his bed he aros Anon tho, and thankynges 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 wysere was whedir he wente, ne Into what plas, Ne non man hym Aparceyven Myhte whether he wente be day oper be nyhte.	300	
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 :	304	and goes away without telling anyone,
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.'	308	
Thus Amonges hem they gonne to say. thanne Eche man took hors Anon, and Eche man his partye gan to gon,	312	His wife misses him,
	316	
	320	
	324	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
- One man tracks  
Nasciens by the  
nails in his horse's  
shoes.
- be the Naylles of his hors feet ;  
thanne thike weye wolde he not leet.  
and he that hem thus gan to Aspye,
- Nabor was the  
name of this man,
- 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 ;
- 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 ;
- He was a villein's  
son,
- for A veyleynes 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 therto,  
Sixty zer & ten with-Owten Mo ; 348  
and therto he was the most felonows Man
- and cruel and bad.
- and Most Crewel pat In the world levede than.  
And whanne he hadde fownden this Redy weye  
That Nasciens forth Rod ful sekerlye, 352
- He rides as fast as  
he can,
- 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 pat tyde,  
and so Rod he In ful gret haste  
Tyl his wit from him was Ny paste, 360

- And Also he hadde I-lost the syht  
Of Nasciens hors feet, as I the plyht.
- and whanne it was Abowtes Evesong,  
at þ<sup>e</sup> foot of A Mow[n]teyn þat was hyh & long, 364  
there mette he with a sarrayn 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 372  
that with Fereyn, the stowte Ieannt,  
I saw hyn fyhten, as I vndirstond :  
And whether he be knyht Oþer bachelere,  
Seker, sire, I not In Manere." 376
- And whanne this word he vndirstood,  
thanne with the Sarrezyn 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 fillen bothe there,  
and the ton vppon the tothir he lay.  
So longe hadden they fowhten þat day 388  
that Onnethis there brethen they myhte,  
So wery they weren there bothen of fyhte.  
whanne that Nabor his lord tho say  
vndir the Ieawnt there he lay, 392  
ȝit abasched he was ful sore,  
al-though 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 Sarrauin,

who tells him he has seen a man fighting a giant.

Nabor goes on,

and finds the giant and Nasciens both lying exhausted,

Nasciens underneath.

- thanne Of his hors he A-lyhte Certeyne,  
 And there it fastened Anon be the Reyne,  
 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,  
 thanne vp Arysen Anon wolde he ;  
 but for Nasciens it Myhte not be, 404  
 that anon knew Nabor be sight ;  
 he held thanne þ<sup>e</sup> Ieaunt with Al his Myht,  
 that vp from hym he myhte not Aryse  
 for owht þ<sup>e</sup> Ieaunt Cowde don In now wyse. 408
- Nabor kills the  
 giant,
 thanne 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 thanne,  
 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 vppon the grownd,  
an I says to Nas-  
 ciens,
 "Sire," he seide, "God, worschepid thou be,  
 That from peryl Of deth hath deliuered the. 420
- \* Now for my  
 service, go home  
 again,
 Now for all the Servise that I have 3ow do,  
 hom ward A3en that 3e wolden go,  
 and Elles Sire In Certayn  
 Non of 3oure Meyne schal Nevere be fayn, 424  
 Nethir In Ioye, nethir in Reste,  
 and therefore, sire, me semeth beste,  
for your wife's  
 sake,\*
 and also for my lady 3oure wyf  
 that lyveth In peynë, wo, and stryf, 428  
 Ne neuere Joye may Comen In hire herte,  
 but Evere to lyven In peynes smerte,  
 but 3if 3e homward tornen agayn,  
 Sertes, sire, schal she neuere be fayn ; 432

and Elles demen Alle Mosten we,  
that 3e ben ded In som hard degre."

"Now, Nabor, myn Owne swete frend,  
that to me hast been bothe good and kend,— 436  
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 ; 440  
For Sekir, Nabor, In this degre,  
It nys non nede forto preyen me."

"No, Sire, quod Nabor, Anon tho ;  
and whanne from My compenye I gan to go, 444  
that 3ow wenten to seken Abowte,  
Eche of vs Ensurede *wi*th-owten dowte  
that which of vs 3ow myhte fynde,  
hom A3en to Rotorne be ony kynde. 448

and now sethen that I have 3ow fownde  
heil & sownd vppon this grownde,  
hom A3en with me scholen 3e gon,  
Certes, sire, whethir 3e wele Oper non." 452

"Now, Certes, quod Nasciens to Nabor tho,  
I trowe, power hast thow non therto."

"That I have, quod Nabor to Nasciens Ageyn,  
Owther Ellis we schole fyhten In Certeyn." 456

"What, quod Nasciens to hym thanne,  
I wende that thow were My Manne ;  
and 3if tho scholdest fyhten with me,  
Me thynketh, Nabor, it myhte not wel be." 460

"be my trowthe, quod Nabor, tho,  
and that Sekerly Schal I do ;  
For my trowthe breken I Nylle,  
Only 3owre wil to fulfille." 464

"Now trewely, quod Sire Nasciens,  
that bataille were Of grete Offens,  
and Ek Egal it Myhte not be  
be non thing, as besemeth me ; 468

"But, Nabor, I

can't go home  
till I have done  
what I came away  
for."

Nabor says,

"You must go  
home with me,  
whether you like  
it or not."

Nasciens says,  
"You are my  
man, and should  
not fight with me."



Also you are fresh, and I weary; you are armd,  
and I am not." For thou art bothe fresch and lyht,  
and I am A man wery Of fyht;  
And Ek Armed thou art therto,  
and In non wyse nam I not so. 472  
Therto my lige Man I vndirstond,  
and 3it I made þ<sup>e</sup> knyht with myn hond;  
and therefore hand schost thou non leyn On Me,  
as me now semeth, In non degre." 476

Nabor says, he shall go back,  
" I schal, quod Nabor, be my fay;  
A3en with me schalt þou gon this day;  
Whethir that thou wilt, Owther non,  
A3en with me schalt thou gon." 480  
" 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; 484  
thanne this Nabor to-forn hym gan prese,  
and of his weye there Made hym Sese,  
and be the ton arm hym held ageyn,  
and seizes his arm,  
That forthere myhte he not In Certeyn. 488  
" 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." 492

[leaf 53]  
Thanne held this Nabor so faste hym there  
that he ne myhte Ascapen In non Manere,  
Nasciens is so tired and faint,  
For he was bothez feynt and wery  
Of þ<sup>e</sup> Bataille Of the Ieawnt trewely, 496  
so that non power he hadde hym to withstonde,  
So faste he held hym be the honde.  
And this Felown and yntrewe man,  
so sore he drowgh On his lord than, 500  
that Nabor throws him down, and breaks his head,  
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; 504

so sore he Astoned tho was  
 Of that fallyng In that plas.  
 and this veleyne hadde non pyte  
 Of his lord In non manere degre, 508  
 For he was ful Of schrewednesse,  
 Of vntrowthe, and of al wykkednesse.  
 Whanne Nasciens Of his swowneng Awaked was tho,  
 thanne 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,  
 thanne his Comandement myhte he not do. 520  
 quod Nasciens, "and thou wilt, þou myht me sle,  
 For Aȝen wile I not In non degre."  
 "Certeynly," quod this Nabor tho,  
 "And but thou 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 therefore now, so god helpe Me,  
 but ȝif thou wilt Comen, I schal slen the."  
 "Sle me," quod Nasciens, "thanne 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 þ' swerd An hy,  
 he left vpe his hond to God almyhty,  
 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 ; For In his herte he demed ful sore That his sowle ne was but lore.	548
	thanne loked Nasciens toward the see, And beheld where Cam a gret Compeyne 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 ; for gret drede thanne hadde he tho, that Aȝen with hem scholde he go. And whiles he lokede where hym to hyde, vppon him they Comen In that tyde ; and gret ioye they maden Everichon whanne they here lord syen there gon.	552 556 560
Then a great com- pany of people comes to him,		
his vassals and good men.	For his lige Men weren they Echon, That hym sowhten there anon ; and Of his a Castel hadden In kepyng, and goode men they weren, and trewe loveng ; And also newe Cristened weren they alle For love of Nasciens, so gan befall.	564 568
	and whanne that Ech Of hem say Oȝer, 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 3e mown se, and thus ded is he In this degre ; wheche forthenketh me ful sore, and Oþerwise goddis wille it wore :	580	
For I telle 3ow myn Entent, It is good to kepen goddes commaundement.”		
“Now, trewly,” quod this lord of Tarabel, “Me Semeth this veniaunce 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.”	588	and the lord of Tarabel thinks it served Nabor right,
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. 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.”	592	for wanting to kill his master Nasciens.
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-Ofen the peple hadde [so] gret wondir	596	Then comes a vois reminding the lord of Tarabel
	600	
	604	how he killd his own father, so that he was no better than Nabor, and should also be punisht.
	608	
	612	A thundir bolt comes.

- that to the Erthe they fillen Echon,  
 that vppon here feet myhte stonden neuer on,  
 but lyen As thow they hadden ben dede,  
 Everychon In that Stede. 616
- and whanne that they Of here swowneng Awook,  
 Of here lord thanne kepe they took ;  
 and fownden where that he ded lay,  
 and kills the lord of Tarabel. 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 Cownceyl 3e wolden 3even me vnto, 648

whethir In holy Erthe here bodyes to grave, Owthir in Other place to Maken hem save."	
"I schal 3ow seyn," quod this good Man, "Swich Conseyll as I therto Can.	giant, Nabor, and the lord of Tarabel) ?
3e knowen it Cam be goddes veniaunce ; therefore were it good that this chaunce thorwgh-Owt al the world were knowe, bothe Amongis hye & lowe ;	The good man advises him to bury them to- gether,
that Ensample therby they mown take, Eche man from wikkednesse to Aslake. And therefore here, be my Cownsaylle, we scholen hem beryen with-Owtten faille ;	652
And wryten vppon here bodyes here In what Manere that ded they were ; So that Evere In Remembrawnce May be knowen here Mischaunce	656
the bettere to Every Cristene Man That the lettres Reden wel Can : And thus me semeth best þat 3e do," quod this goodman to Nasciens tho.	660
Thanne Answerid Sire Nasciens þere Anon, and seide, "seker, it scholde be don." thanne Clepide forth Sire Nasciens there, the Meyne þat with the lord of tarabel were,	with a memorial of their fate, to warn other people.
"Now, lordynges, I preye 3ow Everichon that these Bodyes Into the Erthe 3e don ; On body Of this [side] Of the weye, Anoper On þ <sup>e</sup> toper side that 3e leye ;	664
and Amyddes hem bothe this Ieawnt, that here with me bataille gan hawnt. and whanne In the Erthe 3e han hem do, To Beyllyc, My Castel, that 3e go,	668
and sey to Flegentyne, My dwchesse, that for me sche make non distresse ; but that sche do here forto Make Thre tombes for these Mennes sake ;	Nasciens orders them to be buried,
	672
	676
	680
	and sends to Flegentyne
	684
	to build three tombes over them,

And On Every tombe let hire don write  
 Swich Mater As 3e han herd vs Endite,  
 that A Remembraunce it Mote be  
 To Alle the Men Of Cristyente." 688

which is done,

They seiden his Comandement scholde he do ;  
 and these bodyes Into the Erthe they putten tho,

with much weep-  
 ing.

With Many Teres And sore Wepyng,  
 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, 4 and goes away.  
 and told hem of the Ieawnt Every del,  
 In what Manere & how it befel :  
 whiche that the storye not telleth here,  
 but here-Aftir it schal schewen 3ow more Clere. 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, 12 He reaches the  
 Whedir as he cam be the spring of day, sea,  
 And A fair schipe anon there he say ;  
 The same schipe it was In Certeynte  
 where-Inne to fore tymes he hadde be, 16  
 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, 20 He meets a fair  
 and the beste Arayed In vesture damsel,  
 that Evere he say, I the Ensure.
- And whanne she say Nasciens Comen there,  
 Anon sche hym grette with fair Chere, 24  
 and vp azens hym gan to stonde,  
 & to hym forto speke gan sche fonde,  
 and seide, " Welcome, thou goddis knyht,  
 The beste that Euere was In Ony fyht ! 28  
 Ha ! Genty l 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 degre." 32  
 " Gladliche, quod sire Nasciens tho,  
 If it lye In My powere for to do." who asks him to  
 do her a favour.



- "That myhtest þou, quod this damysele, Anon Ryht,  
 ȝif that thou be A gentyl knyht." 36
- Nasciens  
 promises to do  
 it if he can,  
 and she asks him  
 to carry her into  
 the ship.
- "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, 40  
 And I ne may Entren for werynesse ;  
 For travaille and for gret distresse ;  
 therefore Into þ<sup>e</sup> schipe thou 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
- He takes her in  
 his arms, and goes  
 towards it,  
 but the ship goes  
 away,
- & 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 saw hire chonge *with-Owten* Misse  
 hire forme Into A schrewes liknesse, 64  
 lik as sche was In Certeinte,  
 A fowl fend in alle degre.  
 And whanne he gan þis beholde,  
 Ful faste his herte gan to Colde, 68  
 and blessed hym Evere lengere the More,  
 So that Of hire he was bascht ful sore.

- " Ha ! thou fals traytour, goddis Enemy,  
 Me wost thou han deceyved falsly 72  
 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." 76  
 and thus he betook hym to god Anon,  
 and Into the Schipe he gan to gon. Nasciens gets  
into the ship.
- Whanne Into the Schipe I-Entred he was,  
 he loked abowtes hym In that plas. 80  
 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. 84 He hears a  
horrible noise of  
fiends,  
 And as develis they ferden Echon—  
 and that wiste he ful wel Anon—  
 that weren Abowtes him forto take ;  
 but Evere On hym the Cros gan he make, 88 but makes the  
sign of the cross,  
says his prayers,  
 and his preyeris he gan forto seye,  
 And Ek his Orysouns thanne ful tentyflye.  
 and as he Made thanne his preyere,  
 down In Slepynge Fyl he there ; 92 and goes to sleep.  
 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. 96
- 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, He has a vision  
of a man,  
 that to forn hym stood In that Sted. 100  
 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 104 who can tell him  
the past and  
future.  
 I Can the tellen, Al and Some."

- Nasciens asks  
where Celidoyne  
is.
- Thanne Axede hym Nasciens Riht Anone,  
"Where that was Celidoyne his sone." 108
- He is in the  
promist land,
- he seide, "that he was In the same lond  
that hym was promysed to, I vndirstond,  
Forto Encresen and Multeplie."  
"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 Eftsonne  
"Whedyr that Iosephe and Iosephes weren gone,  
and tho þat with hym wente Owt of Sarras,  
and owt of Manye Anothyr plas." 120
- with Joseph and  
his company.
- 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 124  
and Alle hise scholen there dwelle,  
that Contre with newe peple to fulfille  
whiche that is grauntyd to 3ow, and hem  
that hym with komen Owt Ierusalem." 128
- "Ha, goode Sire, quod Nasciens tho,  
Sethen 3e knowen what is to do,  
Wolde 3e tellen me On thing In Certain :
- Nasciens is never  
to go back to his  
own country,
- 3if Ewere to Myn Owne Contre to gon Ageyn." 132  
thanne Answerid this good Mon tho,  
"Into thin Owne Contre schalt thou neuere go  
but 3if it be Onlych In dremenge ;  
tak thou this for a sykry Tydyng." 136
- nor the ship  
either,
- 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
- till the holy Graal  
comes,
- And with hem that vessel to bryngen hol and Al,  
Wheche that kepten the seint Graal.

- and Aforu that tyme, In Certain,  
 This ylke Schipe schal not gon heyn. 144  
 and 3it thedir it is In alle degre  
 thre hundred 3er, 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.”
- Thanne paste forth this good man *with Owten*  
 and lefte there Nasciens ful sore Slepynge ; 152  
 as A man that sore fortravaylled was,  
 [he] lay Stylele Slepynge In that plas.  
 3it thowhte A3en Sire Nasciens tho,  
 that A3en this goodman to hym Cam to, 156  
 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 knowen the dome ;  
 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 vppon A fothir. 168  
 and In the gyse Of kynges they were,  
 Alle Sawf the heyttthe In his Manere,—  
 and he lik the kynde Of An hownd was,  
 For diuers Skelis In that plas. 172  
 Therto he was so feble & so pore,  
 that non power he ne hadde to stonden thore.  
 The ferste to Celidoine knelide tho,  
 the second, þ<sup>e</sup> thridde, þ<sup>e</sup> 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.

[tarienge,  
*with Owten*

The man brings  
 him a little letter,

which will show  
 him those that  
 shall follow him.

Then Celidoyne  
 appears,

with nine people,

all like kings,  
 but the eighth,

who is like a  
 hound,

and weak and  
 feeble.

- and the heyttthe 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
- thanne Abowtes the Our of Noon,  
 Sire Nasciens gan waken there Anon,  
 where as he Anon Redely the writ *pere fonde*,  
 Ful faire I-Closed there In his honde, 192
- whiche the goodman dyde him take;  
 Redely he it fonde whanne he gan wake.  
 than Whanne Redelich he gan it be-holde,  
*panne* 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
- hym Alle swiche thinges forto schewe  
 In demonstraunce vppon 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 genealogye  
 Of Nasciens*.  
 And Many *Merveilles pere* behelde he son,  
 that In Ebrw I-wreten weren there,  
 and in lattyn, In dyvers Manere; 208
- And Openly it Tolde of goddis knyhtes,  
 & of his Ministres Anon there Ryhtes.
- His descendaunts  
 shall be  
 Celidoyne,  
 The ferst, that Nasciens scholde be,  
 the Seconde, Celidoyne, as I telle the. 212
- “and the ferste that of Celidoyne schal isswe,  
 schal ben A kyng ful good and trewe:

hos Name schal be kyng Narpus,		Narpus, and
A ful worthy knyht, and an Awntrvs.	216	
the secuzd, Nasciens schal ben his Name,		Nasciens,
A worthy knyht, and of good fame.		
the thridde, Elyen the grete, scholen they Calle, v		Elyen (French, 'alains li gros'),
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 ;		Ysayes, and Ionaanz,
The fyfthe Ionaanz, as 3e mown se,	224	
that schal ben A knyht good & hardy,		
and holy chirche vp to beren stedfastly.		
the Sixthe, lawnceloz, Inamed ful ryht,		Lawnceloz (Fr. 'lancelot'),
A worthy man, & Mochel Of Myht,	228	
And therto I-Crowned schal he be		
In Erthe and In hevене ful Sekerle ;		
For In hym herberwed bothe there is		
bothe pyte & Charite with-Owten Mys.	232	
the seventh, Bavs, scholen we Clepe ;		Baus, and
& of him schal Comen with-Owten lette		
The Eyhtthe, [that] schal ben lawncelot In Certayne,		Lawncelot (Fr. 'lancelot'),
whiche that suffren schal both travaylle and payne	236	
More thanne Ony toform hym han I-do,		
Owther Aftyr hym Scholen Comen Also.		
This the kynde Of An hownd schal have,		who is like a dog, till he mends his life.
Tyl at his laste Ende to Maken him save.	240	
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		His son is like a muddy stream at first,
than to-form it is In alle Manere ;		
And in the Ende, and thow wilt knowe,		
A hundred fold dowble, vppon a Rowe,	248	
More fairere, More Cleer, & More swete,		
thanne In Ony place to-form, I the behete ;		

	and so swete to drynken It is <sup>1</sup> Also,	[ <sup>1</sup> MS. 4]
	that wondir it is to wetene withowten Mo ;	252
but clear and sweet afterwards,	So that A Man thynketh ful trewele that fulfild Of þ <sup>e</sup> swetnesse may he not be.	
	and In that flood schal I bathen Me From top to the too ful Sekerle ;	256
and his name is Galath.	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
He is to finish the adventures of that land,	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 thike lyveret,	[Fr. 'et brief']
	the wheche In Nasciens hond was set.	268
	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
and is to be full of all goodness and chivalry.	Aftyr the Schewyng Of this good Man, he hit beholdeth lik as he Can ; And that Galaaz it scholde be, Ful Of Meknesse and of bownte,	276
	Of knyghthod & of Chevalrye, Of Conqwest and Of Victorye ; "and this Man the Ende of thy lyne schal be, as I the telle ful Certeynle."	280
When Nasciens awakes, he weeps for joy at the tidings,	thanne 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 th <sup>e</sup> wryt In his hond ful Manyfolde ;	

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 and studies all  
 day the writing  
 but that writ to beholden In certeyne ;  
 For gladdere he was Of that Syhte  
 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, of the little roll,  
 whiche that In his hond was sette.

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 lettrure Cowde he knowen non,  
 Into his Bosom he it putte Anon, 304  
 And Ajens his brest he gan it to leye He puts the writ-  
 ing in his breast,  
 with Al His Mynde ful Enterelye ;  
 And as Faste he gan that writ to hym folde,  
 as the Child of the Modir doth to þ<sup>e</sup> 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, and prays to be  
 kept in God's  
 service.  
 as the fadir wil kepen the sone,  
 So me, good lord, bringe to thy wone.’ 316

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 He thinks all the  
 live-long night  
 over his vision,  
 where that he fyl In a gret thowht,  
 whiche from hym ne myhte askapen nowht,



- he Harkened þat the Eghtthe of his hyme there  
 Scholde ben Changed In Swich Manere, 324  
*and the forest.* As to the forme Of An hownd  
 whiche that goth vpon the ground,  
*the line,* and the tuffere the forme Of A houn,  
 "this is to Me Byht A Wundir Ayscioun." 328  
 and þit gan he to signiken More  
 why the nycthe to A houn was not likned there,  
*and the stream.* but to A flood that In begynneþ was  
 Trowble and tynke In Every þas, 332  
 and In the Endyng bothe Cler & swete,  
 For to Every maneris drynkeng it was Mete.  
 vpon the whele ful sore he thowhte,  
 and Into gret pe(=)ssidnesse þere it hym browhte, 336  
 that Of al Nyht non Sleepe he ne slepte,  
 but Euer his writ ful wel he kepte;  
 and Al Nyht he lokode Into the se  
 vpon the Schippes bord ful Certaine. 340  
*When the day  
returne,* thanne whanne he say the day to Sprynge,  
 To hym it was a Loyful tydyng; ;  
 Thanne vp his hondis he gan to holde,  
 and thankid his lord ful Manyfolde, 344  
 and preide to god, In his Manere,  
*Naschens prays  
that these things  
may be explained  
to him.* 'Of Certeyn thinges hym wisse & lere,  
 whiche that his herte desireth gretly  
 It forto knowen more Openly, 348  
 why that On Of his lyne scholde be  
 likned to An hownd,' "this Merueilleth me,  
 and A nothir to a flood  
 whiche atte begynneþ is trowble, I vndirstood, 352  
 and In the Endyng so swete it is  
 and so Merveillous, with-Owten Mis :  
 þerfore at Ese schal I neuere be  
 tyl that here-Offen I knowe þ<sup>e</sup> Certeynte." 356  
 Whanne thus his preyere he hadde I-do,  
 Azen the wryt he took him vnto,

and there-Onne faste he loked Anon  
 that Alle his lust was Awey gon ; 360  
 For nethir to drincken ne to Ete  
 hadde he non lust, wel 3e wete ;  
 but Evere to loken vppon his wryt,  
 that was þ<sup>e</sup> moste thing Of his delyt. 364 He studies the  
writing again.  
 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 ; 368 A ship comes to  
him,  
 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, 372  
 and non lyves body there-Inne he say ;  
 but Euer he supposede as he lay,  
 that with-Owten Man ne was it nowht  
 that thike schipe there to hym browht ; 376  
 so that his Owne schipe forsook he Anon,  
 and Into the tothir he gan forto gon,  
 and loked Abowtes In Every Corner  
 3if Ony man he [myht] fynden there. 380  
 And Atte laste A man there he fond, [leaf 55]  
 as this storrye doth 3ow forto vndirstond,  
 whiche was Ryht An Old Man,  
 that Governour Of thike schip was than ; 384  
 whiche Man lay there In Restyng  
 In manere As though he were In Slepynge.  
 and whanne that Nasciens to hym gan gon,  
 Vpe he Caste his Eyen there anon ; 388  
 "What sekest thou, quod this good man, here?"  
 "A, sire, I wolde witen 3if that On slepe 3e were."  
 "What is that to the?" quod this good Man,  
 "Wheþer I slepe Or wake," quod he to Nasciens than ;  
 "For this is not the ferste Owr 393  
 That thou hast don Me moche more langour ;

who is cross at  
being waked, but

- presently forgives  
Nasciens, 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 degre,  
gret Amendis wolde I Maken the ; 400  
after myn symple powere Certein,  
ȝow, sire, Agreen 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 Refreynd hym tho,  
' whens he was, & whedir he wolde go ?'  
And Nasciens hym tolde al the veryte  
Of his trowble and his Adversite. 408  
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 thow 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 neȝer 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 Esc,  
And I wiste ȝow Not to mysplese ;"  
and tolde the goodman Every del,  
lik as vppon his herte it lay ful wel. 428
- and tells the old  
man his diffi-  
culties. Anon this good man beheld him tho,  
and seide, " sire Nasciens, what thenkest þou do

- For to knowen thy lordis prevyte,  
 which In non wyse ne scholde be. 432
- For he is a gret fool with-Owten les,  
 that desireth to knowen his lordis secretes.  
 More thanne he Owhte forto do :  
 be war, sire Nasciens, do þou not so." 436
- " Now trewely, Sire, quod Nasciens Ageyn,  
 3e sein ful soth, Sire, In Certain."
- " 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 secretes to han knoweng ;  
 Sethen that god Of his gret pete,  
 Of his specyall grace and debonewryte, 444  
 Hath the schewed be demonstraunce  
 Of alle the lynes Every chawnche,  
 how they scholen happe, and what to be ;  
 and 3it me thinketh it pleseth not the, 448  
 but Evere desirest from day to day  
 hit forto knowen More verray,  
 whiche that Non thing Oweth to the,  
 Sethen that thou art Erthly & Mortalite. 452  
 Wherefore it May Neuere schewed be  
 To non dedly Man In non Manere degre,  
 but 3if it be Only be Revelacioun  
 thorugh the holi gost In publicacioun. 456
- " Behold how Owre lord In Alle Manere  
 Of his grete godnesse hath schewed þe here  
 As Mochel as Eny Creature Cowde devise !  
 and 3it kanst 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." 464
- Whanne Nasciens vndirstood Al this Resown,  
 thanne knew he wel be his Owne Enchesown

The man says, He  
 is a great fool  
 who tries to pry  
 into his Lord's  
 secrets.

The old man  
 warns Nasciens  
 not to

seek to know  
 more than he has  
 been told,

which is much  
 more than is usual,

else he may rouse  
 God's anger.

- 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 acknow- " Now, good Sere, haueth me Excused here,  
ledges his sin, For it Nis now 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 ;  
and prays to be therefore haueth me now In Excusaciown."  
excused.  
" Wherefore, quod the goode man thanne,  
desirest thou to knowen the lyne Of Manne 480  
that Scholen fallen Of thy degre,  
though 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 " 3e, quod this goodman to hym Ageyn,  
tells him, Thanne schal I the it tellen In Certeyn. 488  
that his ninth " Thyke that Of the lyown han Sygnefyaunce,  
descendant signi- loke that thou take it In ful Remembrawnce—  
fied by the lion<sup>1</sup> and Ek of Owre lordis Owne Schewyng,—  
shall be good and that they Scholen ben good In here leveng, 492  
faithful ; And Of feyth bothe pyler and fundament,  
and þerto Of Clene lyf In al here Entent.  
[ See Fr. p. 99, 'Il & for Of Clene lyf that they scholen be,  
nuevimes qui . . . The lyown they signefie In Eche degre 496  
pierdoit sa forme, Be Manye Resowns, As I schal the Schewe :  
et reuenoit en herkene hem now, here vppon A rowe.  
forme de lion. ] For lyk As the lyown Ouer Alle Other bestes  
and as the lion Is chef lord, and þerto hath alle his hestes, 500  
reigns over the other bests,  
and putteth hem vndir his Subiecciown,  
so does the wise Riht so doth the wyse Man be alle Manere Of Resown,—  
man over sinners.

- he wil not In synne lyhtly falle,  
 thowghe þat be Entysment the devel to hym Calle, 504  
 and 3if it happe as be Mys-Aventure  
 that In dedly synne he falle, I the enswre, If he falls into sin  
 he hopes to be  
 restored by the  
 Holy Spirit.  
 3it he hopeth Into the Otterest degre  
 thorwgh Celastial thinges saved forto be ; 508  
 and that be the holiogostes 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 pryse : 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,— 520  
 So doth the Synnere thorwgh temptaciowun  
 Of the develys quentyse and ymagynaciown,  
 that In synne whanne he is falle,  
 Ewere the devel to hym doth Calle, 524  
 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, 528  
 and what bytternesse that is there-Inne,  
 I trowe that he wolde beleven Of synne ;  
 For thanne scholde he knowen Eche Del  
 The fylthnesse of Alle Synnes ful wel. 532  
 lo, thus to A flood<sup>1</sup> and to A lyown  
 thy ligne is lykned be good Resown.  
 "And how the Nynthe is likned Certeynle  
 To A gret Flood,—here hast thou now se, 536  
 that In the begynneng trowble & thikke it is,  
 and swete In the Endeng with-Owten Mys.

The eighth descendant, Launcelot, typified by the hound (p. 89, 91), signifies a sinner, who

has no strength to rise or to know how foul sin is,

else he would leave it.

[<sup>1</sup> ? hownd. But Galahad, Nasciens's ninth descendant, was 1. a flood, 2. a lion : see p. 93.]

Nasciens's ninth descendant (Galahad or Galahad, p. 91-2) is like a troubled stream,

- " Be enchosown that the flood trowbled schal be,  
 and thikke atte *begynneng* In Alle degre, 540  
 because he was  
 born in deadly sin,  
 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 fornyeciowun,  
 and In Othir dedly Synne Also ;  
 therefore his birthe In *begynneng*, foul it is, lo, 548  
 and trowbled As Is a thykke Revere.
- " but as In the Midwardis, vndirstonde þou here,  
 that whanne he Cam to his Middyl Age,  
 but will grow up a  
 wise man, full of  
 prowess,  
 he wax A man bothe sad and Sage, 552  
 and ful Of prowess 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 prowess,  
 Of bownte, and Of alle godnesse.
- For a virgyne Evere schal he be  
 and be a virgin all  
 his life, and end  
 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 *Oþer* Man Certeynle ;  
 For Of Condiscions he schal han non pere  
 Of non Erthly Man Iyvenge 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
- And whanne these wordes he hadde I-told,  
 Then the old man  
 disappears.  
*Nasciens* faste gon to be-hold,  
 And he ne wyste In non degre  
 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 Flegentyn.

## CHAPTER XL.

OF FLEGENTYNE'S MEEKNESS, AND HOW SHE HAS THE  
 THREE TOMBS BUILT AND CARVED.<sup>1</sup>

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 Judgment 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, 4  
 Nethir fer, nethir Nygh, In non stownde :  
 thanne left sche stylee ful of Morneng,  
 Of Sorwe, and of lewmentyng,  
 as sche that hire lord loved Sovereinely  
 Aboven Alle Creatures þat weren Erthly ; 8  
 and 3it Neuere for non temptacioun  
 hire herte was Neuere In Mwtacyoun ;  
 but Ewere As A womman good & Clene  
 hire persecucions suffred, As I wene ; 12

Flegentyne is  
 much distressed  
 at Nasciens's  
 absence.

<sup>1</sup> 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 deuisees. li home karabel alerent tant qu'il uindrent a la duchoise flagentine," &c.



but bears her  
grief very meekly.

And ~~Eyere~~ thanked God Of hire trebulacioun,  
Of hire deseisse and hire persecucioun,  
and Evere As A womman ful Of Meknesse  
Sche hire kepte In Al hire distresse ;

16

She prays for her  
husband and son,

and though In Ioye O~~per~~ In sorwe sche were,  
For hire lord sche preyde In hire Manere,  
and for here 3onge sone Also,

20

and their salva-  
tion.

That God hem kepe from peyne & wo,  
and that here Sowlis Myhte Comen to blysse ;  
Of this preyere dide sche not Misse.

24

And thus Morned sche Everyday tho  
For that hyre lord was so Ago,  
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,  
and Men Of Sarras Comen hom ful Ryht,  
and non tydynges ne Cowden telle

28

Of hire lord in non wise how it befelle,  
thanne Moche sorrere Abasched sche was,  
More thanne to-fore In Ony O~~per~~ plas.

32

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  
Tyl uppon þ<sup>e</sup> Morwen it was lyht Of day.

36

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

The men of Tara-  
bel bring Nas-  
ciens's greeting,

Thanne Comen the Men of tarabel  
To Flegentyne, that lady so lel,  
and seide that "3owre lorde sente 3ow 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 leawnt 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 tombe her husband made her (p. 88),
lyk as hire lord devysed hem hadde,		
The werkmen faste sche maken hadde :		
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 Ensamle to take,		
And sche let wryten On Every ston		
the Cause of here deyeng Anon.	68	
And to Every tombe sche ȝaf A name,		and calls them the Tombe of Judgment.
“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,		[leaf 56]
and there sche Casteth for to Abyde,		She lives in her castle Belyl,
And thens to Romowne At no <sup>1</sup> Tyde	76	[MS. not]
tyl that sche have tydynges 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 Cristemasse Feste		from Christmas to Easter.
Into past Esterne Atte leste.	84	

	and In this Mene while Cam Rydyng— That goode lady Into Comfortyng—	
Mordreins and his queen come to see Flegentyne, and want her to go to Sarras,	bothe kyng Mordreyns and his qwene Sarracynte, that lady be-dene ; and gladliche with hem hire wold han had, and to Sarras with hem hire wold han lad,	88
but she won't go	but sche ne wolde for non thing To Sarras gon with the kyng	92
without news of her husband.	tyl that sche haue verray knowlechinge Of hire lord, more verray tydyng. but now leveth this storrye here Of kyng Mordrains and the lady In fere, and bothe Of Nasciens & Celidoyne, And of al that lyne there in certeyne,	96
The story goes to Joseph and his company.	And A3en Torneth to Iosephe, <sup>1</sup> and Iosephes his sone, & to Alle that Feleschepe that with hym gone.	100

## CHAPTER XLI.

HOW JOSEPH AND HIS COMPANIONS CROSS OVER TO  
BRITAIN ON JOSEPHES'S SHIRT.<sup>2</sup>

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

<sup>1</sup> This, and the same word hereafter, represent the *Iosep* of the MS., the final *p* having a curl over it.

<sup>2</sup> 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 partis de sarras. il erra entre lui et sa compaignie mainte iournee, et tant qu'il orent passe le flun d' euftrate, 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 Joseph from Sarras was gon,	Joseph and his companions make many
So that betwene hym and his Compene	journees,
Manye Jorne wenten they Sekerlye	4
tyl they weren past the flowm Of Ewfrate,	
And Manye Othir Jorne bothe Erly and late.	
And as they wenten, Mochel folk they fownde	
that hem Arested In that stownde ;	8
but Ewere god deliuered hem Anon	are deliuerd
bothe Owt Of Castel and Owt of ston ;	from enemies,
So that Nyhtes thanne Manyon	
In Wodes weren they logged Echon,	12
and In Every mannes loggeng	and fed with as
Alle Manere Of vyande bothe of Mete and drink ;	much as they
what that here hertes Cowden Axen Oper Crave,	require.
with-Owten dowte Anon they it have.	16
that Nyht lay Joseph with his wyf,	Joseph has a wife,
A Noble woman to God, and Clene Of lyf ;	noble, and virtu-
For Of Alle women that thike tyme were,	ous,
Of hire degre hadde sche non pere.	20 and the best of
Thanne descendid A vois there Anon,	her time.
and to Joseph there spak thus son,	
and seide "that the grete Maister þ" word sent	
thy wyf fleschly to knowen In good Entente ;	24
This Niht Only that thou so do,	
For it is goddis will that it be so.	

He is to have a son of her, to be	So that here thorwgh the seed Of the this lond may Repleynschēd be :	28
called Galaaz,	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
	thane Answerid <i>Josephe</i> 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, <i>Josephe</i> knew that Nyht, and begat Galaaz thorwgh goddis Myht,	40
who was a good man,	whiche was A good man, and Clene of lif, and the peple kepte from Mochel stryf;	
and a worthy knight.	and therto A worthy knyht he was, which was fulfild he goddis gras.	44
	So On the Morwe, whanne it was day, <i>Josephe</i> and his Meyne tooken here way there that holy arche it was,	
Joseph and his company pray before the Graal,	And Maden here preyeres In þat plas ; 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 qwyt	48    52
	Into the lond that was behoten hem, To Alle here Children, and to here stren.	
	Thanne whanne here preyers they hadden I-do,	
then go towards the son,	Towardis the Se thanne Gonne they go, And this be-fyl vppon a satirday that be-Nyhgted they weren In fay. and whanne they weren Come to the see,	56
but find no ship.	Nethir Galeye ne Schipe ne fownden they sekerle where-Inne they myhten Over see gon. thane Maden they mone Everichon ;	60

<p>and for Sorwe and fol lewmentyng  they borsten Alle In Sore wepyng,  and preyden Owre lord Of his Socour  hem forto senden In that langowr ;  and for his Mercye &amp; his pyte  Sawf to bryngen hem Over the See.</p>	<p>64</p> <p style="text-align: right;"><small>They are much dystrest at this,</small></p>
<p>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 ;  Wherefore we mosten Abyden stille here  But 3e konne tellen vs Ony bettyr Chere.</p>	<p>68</p> <p style="text-align: right;"><small>and ask the advice of Josephs,</small></p> <p>72</p> <p style="text-align: right;"><small>what they shall do,</small></p>
<p>Wherefore, Sire, we preyen now the  that thou wost tellen vs som Certeinte,  whethir that we scholen here style Abyde,  Owther Ouer the see goon At this tyde  Into the lond that is 3oven 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.”</p>	<p>76</p> <p style="text-align: right;"><small>and how they shall get to the land promist to them ?</small></p> <p>80</p>
<p>Whanne Josephs 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.</p>	<p>84</p> <p style="text-align: right;"><small>Josephs pitties them, and tells them,</small></p> <p>88</p>
<p>And Anon he seide these wordis Milde,  “ Dismaye 3ow not, ne3er lord lady ne Childe,  For he that hath Counveyed 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 3e Comen Owt Of 3oure lond,  As I do 3ow here to vndirstond,</p>	<p>92</p> <p style="text-align: right;"><small>You shall be con- veyd over, but</small></p> <p style="text-align: right;"><small>not all at once,</small></p> <p>96</p>

- because you  
vowd to serve  
God and forsake  
sin,
- And forsoken Al Worldly Ese,  
Onliche that goode lord for to please, 100  
and him behighten good Servise to do  
As the Child to þ<sup>e</sup> fadir, with-Owten Mo ;  
And that Synne scholden 3e don non  
From that tyme forward where so 3e gon, 104  
lik As 3e dyden there be-fore  
with 3oure wyves whanne 3e weren thore :
- and He promist  
to protect you,
- and he 3ow behighte with-Owten drede  
he wolde 3ow socoure In al 3oure Nede ; 108  
and where-Onne 3oure herte would thenke,  
3e scholde it haue, bothe Mete and drynke ;  
and Also delyveren 3ow wolde he  
From alle Noysaunce and al adversite : 112  
And Alle thing that he hath 3ow behyht,  
he hath it parfo[r]med with strengthe & myht.
- and give all you  
requird ;
- For 3it me semeth that 3e axeden nevere thing  
but that Anon that 3e hadden 3owre Askyng. 116  
and as Often as that Arest haue 3e ben,  
he hath 3ow deliuered both faire & Clen.
- and His promise  
has been kept,
- Thus hath he 3olden to 3ow his beheste,  
To Man womman and Child, both lest and Meste. 120  
“ But ful Evel Aqwyt hym han 3e  
For his kendenesse, As 3e scholen Se :  
Herkeneth me now what I schal say.
- but yours has  
been broken ;  
for though in  
Agas Forest
- “ Whanne he to 3ow spak 3isterday 124  
Atte Entre Of the forest here  
That Agas is Clepid In Old Manere,  
and there he warned 3ou genzeraly
- God bade you be  
chaste,
- In Chastete to kepen 3ow Only, 128  
and Clene In body and In herte,  
that non vnclennesse 3ow Asterte ;  
Ne not with 3owre wyves forto Melle  
but be his leve, As I 3ow Spelle ; 132  
and this promyse Maden 3e,  
As 3e wel knowen Certeynle :

Now, behold how ȝe han this holden,  
 ȝowre promyses lik as ȝe tolden ! 136

For the More part Of this Compenye,  
 ȝe knowen ȝowre wyves In luxvrye !  
 And Somme there ben that Repenten ful sore  
 that Owt Of here Contre Comen they thore ; 140  
 and so Entasted Alle ȝe been,  
 Somme Of lecherye that is vnclen,  
 And Somme Of his Contre the Repentaunce  
 why they Owt Comen be Ony Chaunce, 144  
 and Sory they ben In alle degre  
 here hertes to sette In Swich parfyte.

“ But the tothere that Oȝerwise han do,  
 here hertes to god Contenwed Euere mo,  
 and ȝit Into this day dwellyn they So,—  
 Al so hot brenneng Evere In Charyte, lo,  
 as Ony licour In vessel boyllid May be,  
 Thus dwellen they In love and In Charite ; 152  
 and ben fulfid with the holy gost,  
 the wheche that is lord Of myhtes most ;  
 For they han kept hem In Chastete  
 Aftyr Goddis byddyng In Eche degre, 156  
 And In Chastete han they kept here lyf  
 Aftyr goddis comandement with-Owten stryf,—  
 These, trewely, scholen passen the See  
 with-Owten Schipe oȝer galeyne In Ony degre ; 160  
 and the See hem Susteyne schal also,  
 and there-Over Clene forto go.  
 For with venym Enfect be they not trewelye,  
 Neȝer 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. 168

“ But ȝe that ben fallen in Synne,  
 ȝe ben not Able to Entren the Se with-Inne

yet some of you  
 have been un-  
 chaste,  
 and some repent  
 that they came at  
 all.

But the others  
 have their hearts  
 full of love,

and the Holy  
 Spirit,

and these shall  
 pass over without  
 ship,

for they are free  
 from sin.

But you, that,  
 have sinned,



- But 3if 3e han Owther Schipe oþer Galeys  
 That 3ow Ouer May bryngen Sauffye. 172  
 and wels 3e now heren the Cause why?  
 I schal it 3ow tellen ful Openly ;  
 that we from 3ow scholen departen here,  
 I schal it 3ow Schewen More Openly and Cler. 176  
 For Oure lord desyreth In non degre  
 The deth of A Synnere, what so he be ;  
 but that he lyve and Amenden his lif  
 Forto lyven In Clennesse with-Owten stryf. 180  
 "This thing to 3ow now have I told,  
 3owre owne folyes to knowen Manyfold,  
 Of that 3e han Mistaken 3ow Ony Owr  
 I forfetyng A3ens 3oure Creatowr, 184  
 Neþer neuere Repented 3ow Into this day  
 Of 3oure Evele dedis, as I 3ow Say."  
 Thanne they that Cowpable were,  
 herde *Joseph* Speken In this Manere, 188  
 and hem So Acusede Of here trespas,  
 Ful mochel Sorwe Maden they In that plas,  
 and beganzen so gret deol forto Make  
 So that for Sorwe they gonne to qwake, 192  
 that neuere grettere Sorwe Men say  
 To-forn that tyme Into that day ;  
 and Cryden In here Owne Conciense,  
 "A, Creature vnkende, why wostest þou Offense? 196  
 and Of this Condeiciouz Cursed peple we ben  
 Ful two hundred & Sixty, as that I wen."  
 And Of hem that not Acwsed were,  
 To Iosephes the[y] Rennen al In fere, 200  
 and to-forn hym they kneleden Everychon,  
 and thanne thus to hym they seiden Anon—  
 "Now, awete.Sere Josephes<sup>1</sup>, how may this be  
 and the innocent ask how they shall pass the sea? 204  
 that we scholen passen here Ouer the see?"  
 thanne he hem Answerede Ryht Anon  
<sup>1</sup> MS. Josephs, with a line through the h.

"Here Over this See now scholen 30 gon."  
 and vpon that Compens was Certainly  
 Two hundred persones and ful Fyfty, 208 There are two hundred and fifty of them.  
 and the Moste part Of Alle tho,  
 kynnes folk to Iosephes weren Also.  
 That Nyht it was bothe fair and stille,  
 and the See posible At here Owne wille 212 The night is fair and still.  
 with-Owten tempest Owther distresse ;  
 and þ<sup>r</sup> Mone schon In alle hire bryhtnesso,  
 Al so bryht as In Averylle, 216  
 thus it schon bothe fair & stille :  
 and this was the Satyrday Certainly  
 Aforu Esterne day ful trowly.  
 And tho Iosephes to his fadir then Cam Anon  
 And hym kyste to-foru hem Echon, 220 Joseph kisses his father,  
 & so On Aftyr Anothir there  
 As his Owne bretheren In Echo Manere ;  
 So Iosephes hom kyste Everychon, 224 and all his company,  
 Alle his Compens be On and On ;  
 and to hem he seyde In the same degre  
 As to his Fadir he dyde thanne Certainly,  
 "Sweth 30 me now Everychon  
 In the Same weye that I schal gon." 228  
 thanne Iosephes the See wolde han Entred Anon  
 but that A voys to hym there Cam thus sone, 232 and hears a voice from heauen,  
 and Seide, "Iosephes, Entre thou not here,  
 but werke thou In Other Manere.  
 Forst putte to-foru the Everichon  
 that thou kystest here Anon,  
 and Setten here feet vpon the se—  
 For Alle I-Saved scholen they be, 236 telling him to send the Graal Bearer first (The French makes this point clear),  
 As it is pleynly the be-hote,  
 Over Al Sawf scholen they gon On fote ;  
 For Alle Sewr Scholen they be  
 vpon the See to Gon ful Certainly, 240 and they shall go over on foot.  
 and Over this see scholen they pass

	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
Josephes sends the Graal-bearers into the sea, and	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
they walk as on dry land.	and thus vppon the see they wenten Anon with-Owten drede thanne Everychon, that so vppon that water wenten they there As thowgh vppon 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 Oþerwyse it is I-Clepid þ <sup>e</sup> sank Ryal.	256
Josephes takes off his shirt, and	And whanne Iosephes beheld Al this that On þ <sup>e</sup> water the[y]-wenten with-Owten Mys, thanne dide he Of his Schirte there, and Clothed him In Anothir Manere,	260
spreads it on the sea,	and spradde that Schirte vppon the see As thowgh that it pleyn lond hadde I-be, and Seide to his fadir there Anon	
and his father	his feet that Schirte to setten vppon.	264
	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 the rest of the company come on it.	and he his feet sette vpon the Scherte, and as Iosephe to-forn him hadde sette. thanne Aftyr this Iosephes gan to Calle An hundred and Fyfty forth with Alle ;	272
	and alle vppon the Scherte Entred Anon, And there vppon the See they stoden Echon. Thanne Josephes bothe Schirte and water gan blesse, And Anon God gan it for to Redresse,	276
God stretches it	and wax moche largere hem vntylle,	

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 trowely !  
 Except Only persones tweyne  
 whiche weren not worthy In Certeyne, 284  
 the whiche was bothe the fadir & þ<sup>e</sup> 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, 288  
 Into the water they sonken there Anon  
 As thowgh it hadde ben Owther led Oþer ston.  
 And whanne Josephes beheld thanne this,  
 " ʒe han don ful Evele with-Owten Mis. 292  
 Now here the werkes don wel schewe  
 what feith In ʒow 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 þ<sup>e</sup> 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 Comaunded 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 Breteyne they Entred Anon  
 Al that Compemye thanne Everychon ; 308  
 And Syen bothe the lond and Contre there,  
 That Alle fulfyld with Sarrasines were,  
 and Manye Othere Miscraunce,  
 so happid that tyme was here Chaunce. 312

till it holds 150  
people.Symenx and his  
son sink in the  
water,because they had  
broken their vows.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
Josephes gives thanks for their arrival,	and 3ald hym graces & thankynges Al so Of the Miracle that he for hem hadde I-do.	
	Thanne Josephes drowh hym somewhat Afer From his Felawes, and wolde Comen non ner, 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,	320
and prays for those left behind.	that God hem Sauf Scholde brynge Into here feleschepe <i>with-owten</i> blemschenge. And whanne his preyeres he hadde I-do, A vois to hym Anon Cam tho,	324
His prayer is granted,	And seide <sup>1</sup> , "Iosephes, thy preyere Of god it is herd In good Manere ; For to the Scholen they Comen sauf & sownd there that thow stondist, vpon this grownd.	328
and they shall follow him.	For this lond is behoten to the And to hem þat thou hast In compeyne, For to Mulpteyen this lond here with Opere peple thanne <i>pere-Inne</i> were ;	332
He is told that his company is to multiply in this land,	And therefore thou Most speden the faste, Goddis Name to pvblysshe In haste ; For wete þou wel, thou Mostest here travaille Tyl goddis lawe be knowen with-Owten faille, Over Al Abowtes In this lond, and for non thyng that thow wond."	336
and make known God's law in it.	Whanne Iosephes herde this vois thus seyn, thanne from the Erthe he Ros In Certain, And looked vward to the hevene, And Seide, "lord with Mylde stevens	340
		344

<sup>1</sup> 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 3ow now Certeynle. 352

Josephes tells this  
to his father and  
followers.

this is the lond ful sothfastly  
that to vs is behoten, and Owre Compeny,  
the wheche with Othere plauntes Edified moste be  
thanne it is now for Certeynle. 356

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 þ<sup>e</sup> fals lawe broken 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 3owre Comandement,

They answer,

they will do all  
his commands,

lo, vs alle here, Sire, present ! 368

For here ben we Redy Everychon,  
Goddis lawe to Reren A3ens owre fon ;  
and the lawe Of the verray Crucyfyte,

and live or die for  
the law of the  
Crucified.

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." 376

Thanne answerid Iosephe[s] to hem Ageyn,

"3it Schal I Abyden In Certeyn  
Tyl that we han Of Owre felawes som tyding,  
3if God Of his grace hyder wyle hem bryng 380

Josephes thinks  
they will wait till  
the others come  
over to them.

that On þ<sup>e</sup> tothir syde Of the see now be,  
that God hem kepe for his grete pete."

Now leveth here this storye  
 Of Iosephes and Of Al his Compenye, 384  
 and Retorneth to Nasciens Ageyn,  
 and Ek to Celydoyne In Certeyn.

The story returns  
 to Nasciens and  
 Celidoyne.

---

 CHAPTER XLII.

 NASCIENS, AND THE SINNERS OF JOSEPH'S COMPANY, LAND  
 IN BRITAIN, MEET JOSEPH, AND THEN CELIDOYNE.<sup>1</sup>

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 Iosephes 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). Iosephes 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).

---

<sup>1</sup> The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a naciens qui estout tous seuls en j. nef;" and begins "Qvant li preudoms qui anciesies auoit deuisse 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. When the good-  
 man vanishes  
 from Nasciens,

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,  
 where As was the Bed so Riche, he goes back to  
 his own ship,  
 and the sword þat In þ<sup>e</sup> 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 þ<sup>e</sup> good man seid hade ; 16  
 and thanne Abowtes hym he lokede tho,  
 and Sawh non wyht Comeng to ne fro, sees nobody  
 coming to him,  
 Ne nethir man ne womman that he myhte to speke.  
 Thanne Aȝen to his wryt he gan to Reke 20  
 Tyl that the Nyht it Cam hym vpon ;  
 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 The man who  
 gave him the  
 letter reappears,  
 takes it away,  
 and took that writ Owt Of his hond,—  
 thus gan he tho 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 þ<sup>e</sup> lond there as Is Celidoyne thy son ;  
 and with þ<sup>e</sup> A-Ryven scholen Also 35  
 the Synneris that with Iosephes ne myghten not go.” and says he shall  
 soon find Celi-  
 doyne and the  
 men Iosephes left  
 behind.



- 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, 44  
and he it Cowde fynde In non Manere ;  
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  
thorugh the Avyciown that he hadde thore. 56
- It behapped hym so the same day  
That In the see a schipe he say,  
He meets a ship  
of Cordres, (and Cam from Cordres that Cyte,) 60  
where-Inne was a gret Compene,  
An Amyrawnt, and with hym bothe princes & knyhtes  
and many Oþer peple Redy to fyhtes ;
- going to Greece to  
fight king  
Salarande. & Into Grece ward they were, 64  
vppon kyng Salarande to werren there.  
and whanne sire Nasciens thei gonne to so,  
thanne *Merveilled* Alle this Compene,  
and, for aftir hem he was formably,
- The men in the  
ship want him  
to go with them, *with* hem In here schipe they wolden han had trewly ; 69  
but Nasciens Nolde In non degre  
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 ʒoven hee ;  
and so from hym thanne gonne they gon,  
and Of hym spoken Many On,  
that they Syen neuere to fore  
A man In a schipe Alone to gon Ore. 80  
And Nasciens that In the se was Abrod,  
Vpp and down labowred as wolde þ<sup>e</sup> goode lord ;  
Now wente forward here A wille,  
and now Wente bakwardis Many A myle, 84  
and Into Many A dyvers Contre  
that schipe A-Ryved ful Sekerle ;  
and Often Arest wit Miscreans,  
but Euere god delyuered him be chauns. 88  
and atte laste the schipe took In to þ<sup>e</sup> see,  
Estward Into A port thanne wente he ;  
and Abowtes high Midnyht  
he fyl On slepe Anon Ryht ; 92  
and his schipe to lond it wente,  
And ʒit wook he not veramente.  
But now declareth this storye  
at what yl be A-Ryved Sekerlye— 96  
at the devyseng Of Seynt Graal  
whiche that this Storye declareth Al,—  
It telleth that he Aryved Evene ryht þere  
In the same place as Iosephes felischepe were, 100  
where as they Abyden wel longe  
that for synne þ<sup>e</sup> wolde not hem fonge.  
And whanne the Schipe to the lond was gon,  
To hem A voys there Cam Anon, 104  
“ Into this Schipe Entrith Alle ʒe,  
and Ouer the Se Cowndyed scholen ʒe be  
Into the lond that is to ʒow behote,  
there-Inne to Gryffen Many A Rote. 108

and think him a  
fool for refusing,

but supply him  
with food.

Nasciens wanders  
about on the sea,

and reaches land  
when he is asleep,

at the place where  
Joseph's sin-  
ning followers  
were left.

A voice bids them  
go into Nasciens's  
ship,

- and sin no more, for, be war þat 3e don non More Synne  
 From this day forward but þat 3e blynne,  
 and 3if 3e don In Ony degre,  
 bothe body & sowle distroyed 3e be." 112
- [leaf 58] And whanne they herde that þ<sup>e</sup> 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 3it A bonet In þ<sup>e</sup> 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, 124  
 So fer they weren in the Se.
- sail away, and pray to be guided to Iosephes. thanne betoken they hem Alle to þ<sup>e</sup> Trenyte,  
 and preyden god for his gret Mereye  
 "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 partye 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 gonne 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 Certain."  
 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 *Mer*veilled Mochel In his thowht  
 how that Meyne to hym was browht ; 148 and he is much  
surprised,
- For whanne to Slepe he leyde hym þat Nyht,  
 with-Innen his Schipe ne was non wyht.  
 thanne vp Anon he gan hym to dresse,  
 Amonges hem alle In Sothfastnesse, 152  
 As A Man that was ful sore Afrayed,  
 and Of his wittes thanne Alle dismayed,  
 and hem grette there Everychon.  
 thanne After, he Axede Of hem Anon 156  
 ‘ Whens that they Comen In to that plas,  
 For *with*-Inne schort while non *with* him Nas.’  
 Thanne answerid they hym Anon Ageyn,  
 ‘ that somme Of Ierusalem weren Certeyn, 160 They say they are  
from Jerusalem  
and Galilee,
- And somme Of galile & Of Other plase ;  
 Swich was þ<sup>o</sup> Compenye þat there was ;  
 and from here londis thus ben they go,  
 and from here Richesse Clene Also, 164  
 be his<sup>1</sup> 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, 168 and seek a land  
promist them by  
God.
- To vs and to Oure Eyres In fere :’  
 In this Maner tolden they Nasciens there.  
 And whiles they talkyd of this Matere,  
 Sire Nasciens thanne beheld Every where, 172 Nasciens recog-  
nises a knight
- and Amonges hem alle he sawh a knyht  
 that to fore tymes he knew ful riht,  
 as him thowhte be his semblauce  
 at that tyme with-Owten varyaunce. 176 calld Clamacides,
- thanne wiste he þat it was Clamarides  
 that hurt was In bataylle amonges þ<sup>o</sup> pres,  
 and Anon his boote he hadde 179 who was cured by  
the cross on Mor-  
draine’s shield,
- thorugh þ<sup>o</sup> Crois þat Mordrayns In his scheld ladde,

<sup>1</sup> MS. þe.

whiche Cros In his scheld to batsaille 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 Nasciens  
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 *Mer*veilled 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 knyght be his Owne acord.

thanne to hym he Ran ful faste,

and abowten his Nekke his Armes he Caste, 196

and is much de-  
lighted to see him.

and hym kyste for Ioye and pyte,

Sore wepyng that Alle men myhten it se,

They ask each  
other how each  
came there?

and seide "Sire, what Aventure may this be

that thus In this Contre ben now 3e, 200

And how to me 3e Comen here,

Fayn wolde I weten, & what *Manere*."

"And Namly 3e, sire Clamacides,

how that 3e Comen in this pres." 204

Clamacides ex-  
plains how he  
started with  
Iosephes from  
Sarras,

"Certes, quod Clamacides tho,

Sethen that Iosephes Owre bischope gan forth go

and his fadyr Iosephes with his Compene,

whanne from Sarras they wente sekerle, 208

thanne left y al my worldly Catel

and swed him forth Everydel,

Iosephs (*sic*) and his Compene,

Tyl to the Se we Comen trewlye; 212

and was left  
behind with  
others, on account  
of their sin,

and there Al this Compene lefte for synne,

Man, Womman, and Child, bothe More & Mynne;

and told hym how þat Iosephes past Ouer the se

Clene be Myracle Certainle; 216

and so leften we there behynde  
 Tyl God vppon vs wolde han som Mende.  
 and thus, god worschepid mot he be,  
 Into this Schipe ben Entred we ; 220  
 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 Compemye In fere." 224  
 " telle me thanne, quod Nasciens anon,  
 Is 3owre feleschepe wit Iosephes gon ?"  
 " 3e, forsothe, Sire, Sikerly,  
 And so ben we Of his Compemy ; 228  
 but for Owre Synnes that we han don,  
 In his feleschepe Myhte we not Gon.  
 Now have I 3ow told Al In fere  
 Of Owre beenge & Of Owre Manere ; 232  
 and, good Sire, that 3e wolden vs telle  
 how þat 3e sethen of Sarras gonnen Owte dwelle ;  
 and how that 3e han fare there 3e han be,  
 Now, goode Sire, that 3e welen tellen Me." 236  
 And Nasciens to hym gan to Reporte  
 In to whiche diuers Contre he gan Resorte,  
 and More he wele whanne he hath space,  
 3if Ewere to Iosephes to Comen have I grace. 240  
 Thanne alle that Ewere weren In the Schipe tho,  
 Gret Ioye to Nasciens thanne gonne they do,  
 and hym kysten <sup>1</sup> Al vppon A rewe,  
 and Nasciens hem a3en with-In A threwe ; 244  
 thus dured that Ioye þat day & that Nyht  
 Tyl vppon the Morwe it was day lyht.  
 and On þ<sup>e</sup> Morwe whanne it was lyht day  
 Alle gonnen thei knelen, and forto pray 248  
 " that God here Synnes wolde for3eten Echon,  
 and to his Mercye hem take be On & On,  
 And bringe hem Into the same place  
 there Iosephes is, Lord, thorwgh þ<sup>e</sup> grace, 252

and how they  
 desid to find  
 Iosephes and his  
 company.

They ask Nas-  
 ciens how he  
 came so far from  
 home ;  
 and Nasciens  
 partly tells them,

and says he'll  
 finish if ever he  
 gets to Iosephes.

They all pray to  
 be guided to  
 Iosephes,

<sup>1</sup> 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 blessen 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 þ<sup>e</sup> water side were,  
knewen that here felawes weren there, 276  
Ful lowde to hem they gonne 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.  
thanne 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 gretyng. thanne Iosephes Made hym ful gret Chere, and was Ryht Ioyful that he was there.	292	<small>Josephes and Nasciens greet each other,</small>
thanne Iosephes Gan hym forto Refreyne Of his fare, and Of kyng Mordreyne ; For Iosephes forzat hym non thyng, so mochel he hadde hem In Chersyng.	296	
Thanne tolde hym Nasciens Al In fere what Aventure hadde behapped hym there Sethen the tyme 3e from vs wente, what hem hadde happed veramente ;	300	<small>and Nasciens tells Josephes all his adventures.</small>
and how that god for hem hadde wrowht, & how Into diuers places that they weren brouht. So al day vppon the brynke Abyden they there, bothe Iosephes and Alle þat with hym were,	304	
and thankede God there Everychon That hem thedyr Sawfly browhte so sons. That day ne Eten they non vyawnde, but Resceyved here Saviour, as I vndirstonde, vppon the Table Of seynt Graal, Other in oþer wyse Clepid sank Ryal.	308	<small>They all receive their Saviour, on the table of the St Graal.</small>
vppon the Morwe Alle Repleynsched they were with swich vyaunde as they desired there, and the thridde day Ek Also what thing they wolden desiren tho. thus fowre dayes Abyden they there vppon the Se side In this Manere.	312	
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 & 3ong, & lest & Mest :	316	<small>The fifth day after, they get into a forest, and have no food,</small>
And al day and al Nyht Meteles they were, whiche gret diseisse dyde hem there. vppon the Morwe an Aventure befelle ; the storye wele that I it telle.	320	
	324	



	thus Al that day gonne they go Fastyng with peyne and with wo, tyl it was Abowtes Mydday,	
till they see an old woman	An Old Womman there they say that In An Ovene book hire bred,	328
baking twelve little loaves,	and twelfe loves sche hadde In þat sted ; but In soth they weren but smale Forto Maken there-Offen Ony tale.	332
which they buy, and begin to quarrel over,	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 Of these .xij. loves Certeynlye ; For On hongred they weren Manyon, And but .xij. loves amonges hem Echon,	336
	where as weren fyve hundred persones Of Men & wommen Alle þere At Ones ; that so gret stryf amonges hem was, Eche Oþer wold han slayn In that plas 3if they ne hadde I-stilled be.	340 344
till Iosephes is appeald to.	thanne faste to Iosephes gonne they fle, and seiden, " Certein, with-Owten faille, Sire, but 3if 3e potten þerto Consaille, Eche man Oþer 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 þ <sup>e</sup> fals Enemy hath tempted hem Inne." thanne seyde Iosephe to his sone Anon	348
Joseph sends his son to quiet the people.	' that to þ <sup>e</sup> people he moste gon, and stillen hem In that they Cowde Oþer Myhte ; For A lytel bred they gynnen to fyhte.' Thanne Iosephes Cam to hem Anon, and Maden hem to Sytten Everychon ;	352 356 360

- and so they dyden Al In fere  
 vppon that Grownd seten down there.  
 and Iosephes took these loves hym selve,  
 and hem Brak Anon there Allë twelve, **364** Josephes breaks  
the 12 loaves into  
three pieces each,  
and puts them  
into the holy dish,  
 And Everich lof he brak On thre,  
 And In the holy disch thanne putte it he.  
 there god thanne schewede his Miracle Anon  
 On þ<sup>o</sup> bred þat In the holy vessel was don. **368**  
 thanne was this bred afor hem leyd  
 (as Iosephes hadde Comanded and seid,)  
 To-forne the fyve hundred persones  
 that on tweyne sides seten In tho wones, **372**  
 halfdendel here, and halfendel there ;  
 thus to-forne hem was it leid In this Manere,  
 and so mochel plente they hadden Of Mete  
 that Nowher Ny they myhten it Ete, **376** and the bread  
becomes more  
than enough for  
the 500 people,  
 but there hem lefte so gret plente  
 that þeroffen they Merveilled ful sekerle ;  
 and 3it there leften, as hem thowhte,  
 More thanne þ<sup>o</sup> .xij. loves that they bowhte. **380** while more than  
twelve loaves are  
left.  
 Swich Miracles god schewede there  
 For the Synneres that with Iosephes were,  
 whiche that weren In dedly synne ;  
 lo, 3it God Of his goodnesse ne wolde not blynne ! **384**  
 this Miracle In grete Breteyne was do  
 abowtes þ<sup>o</sup> Midday with-Owten Mo ;  
 whiche day to hem it was ful gret Ese,  
 For þ<sup>o</sup> peple ful wel it dide thanne plese. **388**  
 And whanne they hadden Eten thus Everichon, [leaf 59]  
 Iosephes gan hem for to prechen Anon,  
 and schewede hem the poyntes Of the gospel,  
 and to hem declared it bothe faire and wel ; **392** Josephes preaches  
to the folk on  
their sins,  
 And seyden hem that it was for Synne,  
 theke Errowr that they weren fallen Inne,  
 and Ek thorwgh the develis power,  
 be hos Entyseng 3e trespaced Er. **396**

- and says he is  
astonisht at  
them.
- “ Me Merveylleth gretly of 3oure werkyng  
whanne Evere more 3e hadden Alle 3oure Askyng,  
as wel as 3oure felawes 3owre desire,  
and 3it fillen 3e In the develis powere ; 400  
and that myhten 3e ful wel now se  
whanne Ouer the Se 3e Myhten not gon with me ;  
that Causede 3oure felawes Everychon  
Ouer the see with Me to gon, 404  
b'encheson to god of here goode Servyse ;  
And as wikkedly diden 3e In 3oure 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 werkyng they Scholden levene so ;  
but 3it 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 Compene, ye,  
In A wode they lyen ful Sekerlye ; 416  
And vppon 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.  
thanne behelden they Anon there fast bye,  
and A Castel aspiden they ful hastelye 428  
That to the Sarazines belonged there,  
as aftirward they dyden Enqwere ;  
whiche Castel was Cleped Galafort,  
and A qweynte Cros hadden vppon the port, 432
- 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,

where-Offen they Merveyllede Everichon whereat they are  
astonisht,  
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 gonne 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 but they go in, and  
find nobody there,  
Nethir Man ne womman ne syen that tyde. 448  
Wherfore they Merveillede wondirly sore  
that non peple ne syen they thore ;  
thanne seiden they In here Manere  
‘ that for hem God hadde Ordeyned þat Castel there.’ 452  
thanne 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, only hear a noise  
of many people.  
Gret Noyse hem thoughte they herden there. 460  
Thanne forthere gonne they to gon ;  
Into a fairre halle Entrede they Anon,  
where that they fownden Everydel  
Alle the meyne of that Castel, 464  
and Alle the wise Clerkis Of that Contre,  
that best Sarrazines lawe Cowden hee ;  
And the dwk of þat plase was there present  
at that grete Semble verament ; 468  
and the Duke  
Gaanort,

- 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 Cel-  
idoyne can prove  
the Christian law  
is better than the  
Sarrain. Thus he to Celidoyne he hadde behyht :  
 “ ȝif that he Cowde, Owther preven Myht,  
 that Cristen lawe paste the Sarrazyn,  
 thanne wil I pleylny beleven In thyn, 476  
 and anon I-Cristened wil I be,  
 Celidoyne, for love Of the.”
- this Cavsede Celidoyne to ben þere Redy  
 Aȝens tho Sarrazines ful apertly. 480  
 ȝit Celidoyne In that place  
 to hem so spak thorwh goddis grace,  
 that they wisten neuere what to Answer, 484  
 Swiche qwestions he put hem there.  
 and Celidoyne held hem so hote thanne  
 that they ne wiste what to sein, non Manne.
- Celidoyne so  
puzzles the Sarr-  
ain clerks,  
  
that they ask for  
another day, 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 loked They faste  
 On Iosephes and his Compenie In haste ; 496  
 & how bare foted they wente,  
 and how Evel vested 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 Armès two,  
and Often tymes he kyste him tho,  
and wepte for Ioye and for pyte  
Whanne that his sone there say he. 508
- And whanne that the Remnaunt syen this,  
Eche Aftyr Othir Celydoyne gan to kys.  
Thanne that beheld this Dewk Gaanort  
that they to Celidoyne thus gonnen Resort, 512  
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, 516  
And Axed hym what the Compene were  
That<sup>1</sup> so gret Joye he Made to there. [1 Fr. a qui]
- Thanne to that Dewk Answeryd Celidoyne,  
"Sire, this is my Fadyr Certeyne;" 520  
and schewed hym to Nasciens pere Anon ryht;  
"and, sire, this is the pastour Of god Almyht,  
and Eke the vpholdere Of holichirche,  
that Many goode wirkes doth wirche, 524  
and Alle the tothere, holy peple ben,  
the wheche gon barfot, as 3e mowun sen.  
3it neuertheles, Sire, I telle it the,  
Riche peple they weren In here Contre, 528  
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 3e now here se. 532
- Now wot I wel with-Owten Dowte  
That 3oure Clergye, alle the Rowte,  
Ful Clene Schal Confownded ben  
Toforn 3ow, Sire, As 3e scholen sen; 536  
For to-forn this high persone here  
they scholen not doren lyen In non Manere."  
"Celidoyne, quod this dewk tho,  
Sethen thou hen<sup>2</sup> knowest so, 540 [2 for 'hem', Fr. see]

Duke Gaanort  
asks who the new-  
comers are?

Celidoyne says  
they are his  
father,

and pastors of  
God's church,

who have given  
up their riches to  
serve God,

and now the  
Sarrasin wise  
men will certainly  
be confounded.

	lede hem vp Into my paleys Anon ;	
	and that good Chere my meyne hem don,	
Gannort has Joseph and his people well entertaind,	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 3if þ <sup>e</sup> maister of 3oure 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 Celidoyne's sake.	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
Nasciens asks his son how he came there ;	he Axede him In what Manere	
	that Into that Contre Cam he there ;	
and Celidoyne says the vessel brought him	and he him tolde ful Sekerly	
	that his vessel him thedir browhte trewly.	564
	thanne quod Nasciens A3en tho	
	"how longe is that now Ago ?"	
	thanne seide Celidoyne to his fadir Ageyn,	
more than four months ago, and he has livd with a hermit ever since.	"Fowre Monthis & More, Sire, In Certain."	568
	"And where han 3e dwellid sethen Algate ?"	
	"Sire, In a forest with An Ermit boþe Erly & late,	
	whiche is a man Of ful holy lyf ;	
	there he me kepte <i>with-Owten</i> Stryf,	572
	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."	576

and thus Al Nyht spoken they in fere  
Of Manye Aventures to-gederis there.

Now of this Mater leveth this storrye,  
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,<sup>1</sup>

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 uncloze 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

<sup>1</sup> MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque despute 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 worshipt her, Duke Gaanort (p. 147).

	Now tellith this storie furthermore	
Duke Gaanort lies thinking about Celidoyne's works,	how dewk Gaanort to his bed went thore, and Merveillede Gretly In his thowght Of the wowndres that Celidoyne wrowht,	4
and has a vision of a great clear water,	the wheche was Evere day be day : thus thouhte þ <sup>e</sup> dewk as he lay ; that so atte laste he fyl In slepyng, and þ <sup>er</sup> -Inne he fyl In a gret dremenge.	8
	hym thowhte that a Cler water say he, On þ <sup>e</sup> fareste that myhte be, whiche, gret wil he hadde to be-holde, and þ <sup>er</sup> -Onne loked manyfolde.	12
and a crowd of people all in white.	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
A foul mist drops on some of them, and they are all soild, and	thanne aftir 3it there say he More : vppon Somme that weren thore, decended Adown a foul gret Mist, that Alle blak becomen they, wel he wyst, and I-fylthed there Everichon, al so manye as there gonne gon :	20
	and the tothere chonged neuere here Colour For non maner thing Of that stour.	24
pass to a black valley,	and thanne beheld he atte laste how the fylthed In to A blak valey paste, where they were taken Everichon ; and þ <sup>er</sup> Abyden, whethir they wolde oþ <sup>er</sup> non,	28
while the others remain clean, and go on.	And þ <sup>e</sup> 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

that Of al that Niht he myhte Slepēn no more, but lay stille, and On this Mater thowhte sore that he Sawgh In Aviciown	
<sup>1</sup> to him was schewed be Relevaciown.	36 [1 rel. 'that', understood]
vppon the Morwen, whanne it was day, vp he Ros, and forth wente his way, and Comanded there Ryht Anon	
that alle the Maistres to-Forn hym scholde gon.	40 The duke calls for his wise men,
and whanne they weren Comen alle In fere, Anon his Aviciown he told hem there, and there-Offen wolde knowe þ <sup>e</sup> signefiaunce, what it betokened with-Owten variaunce.	44 and asks the meaning of his vision,
and they Answerid him Ageyn that they Cowden not tellen In Certain ; but of the Cristene Asken Scholen 3e, 3if they Owht Connen it tellen sekerle.	48 but they can't tell it.
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,	52 He sends for the Christians,
and Comen forth In Symple Aray toforn the peple that hem say, and seten down vppon the grownde atte the dewkes Fet that stownde.	56
thus sone the dewk told hem his dremeng, where-Offen he preyde hem of alle Oþer thing there-Offen to knowen the verite, what Signefiaunce it Myhte be.	60 and tells his dream to them.
Thanne dressed hym Josephes vp Anon, and spak that they herden Everichon. "Gaanort, dewk, I schal the Schewe the Signefiaciouus vppon A rewe."	64 Josephes says he can explain it.
"And I schal it Abyde, quod the dewk thanne, and so schal here now Every Manne ; For I desire ful gretly here the sothe <sup>2</sup> so knowen al In fere."	68 [2 ? to]

The meaning is partly to punish his companions.	Thanne torned hym Iosephs riht Anon Toward his Compenye Everychon, and seide to hem with-Owten lettynge, "This Owhte for 3ow to ben Chastysinge ;	72
[leaf 60]	And this belongeth to 3ow properly. And wele 3e sen, I schal tellen 3ow why, how the flood that this dewk Say In his slepyng As he lay,	76
The flood means the baptism, which you have all receivd,	Signefieth fulliche the Cristendom that 3e han taken Alle and Som, wherethorwgh I-Clensed that 3e be From Alle Synnes and vylone.	80
and the foul mist means the deadly sin,	For Al so sone as 3e Cristened were, Alle 3oure Olde Synnes forsoken 3e there : and also I-purifyed weren 3e Clene Of 3owre Synnes Alle be-dene.	84
into which some of you have fallen.	But sethen that we Owt of oure Contre gonne 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 3e be comen bothe fowl & blak, and the fals Enemy of whom I to-fore spak 3ow hath browht Into dedly Synne, the wheche that 3e be Ronnen Inne.	92
	and the Synne whiche þat 3e han do, It is Riht fowl with-Owten Mo ;	96
	and that was Sene attë See whanne that 3e myhten not passen with Me, wherfore that drede Owhte 3e to have, 3if that 3oure sowles scholen ben save.	100
The dark valley signifies hell,	"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.		out of which no man escapes,
In wheche valey somme leften there, And somme forth pasten In fair Manere, whiche that weren good men and trewe, lyhtly they pasten vpon a Rewe."	108	and those who went on were good men who were saved.
And whanne thus he hadde Ido, thanne dewk Gaanort Axede he tho how him thowhte be his Expowneng, þif that it liked hym Ony thyng.	112	
"Certes, quod the dewk thanne, I holde þoure wordis as A trewe Manne ; And that þe han Seyd, it plesith Me, how that Ewere there-Offen it be.	116	
For it doth ne more good trewely thanne Ony thing that I haue herd Certainly."	120	The duke approves of Joseph's inter- pretation of his dream,
Thanne spak the dewk to þ <sup>e</sup> Maistres Anon Of the Sarazines lawe Everychon ; And Seide, "lordynges, þe mosten here speke, And vpon Celidoyne to ben Awreke	124	and then bids the Sarrasins dispute with Celidoyne,
Of thike that þ <sup>e</sup> Cristene don Calle Marye, the virgine Modir of Alle- Myhty God In Maieste, how swich A lord Iborn Myht be,	128	about the Virgin Mary.
Mayden after, as sche was to fore, Ere that hire child was Conceyved & bore. Now wolde I sen to-forn me here how þe konne beren þow In this Matere ;	132	
And the Cristene Confownded to be, whiche that ful wel scholde plesen me."		
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	
	140	Their wisest man, Lucan, begins.

	thanne 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,	“ Ioke thou make here non lesyng On Marye, þ <sup>e</sup> Modir Of hevене kyng. and 3if thou do now, In Certeyne thou schalt Repenten In Every veyne	148
he will repent it.	Er that thou part hens trewelye, Amonges here Alle this Compeneye.”	
Lucan denies her virginity.	“ I ne schal no thing Seyn, quod this lwcan, but As Openly it is knowen to Every man ; For I telle the, Iosephes, ful Certeynly, was neuere Child In wommanes body with-Owten Mannes knowlechinge, and gret peyne In the Berynge.”	152 156
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, specyaly I pray, A3ens whom thou hast witnessed this day,—	160
as she is a pure maiden,	as verryly as sche Maiden Is To-for and aftyr, with-Owten Mys, And for Child beryng neuere defowlid was, but Evere Clene virgine be Goddis gras,—	164
to prevent Lucan ever speaking amiss again ;	thow have non more power to speken Amys A3ens hire In non Manere degre, and that þou hast seid, it sone mot be.”	168
	Anon as Iosephes this word hadde spoke, this lucans Gan Roren In his throte, and made therto þ <sup>e</sup> fowlest Cryeng, as thowh it hadde ben a develes belewyng ;	172
and Lucan pulls out his own tongue,	and drowh Owt his tonge with hondis that brende, him thowhte, as feres brondes, and pulde it Owt Of his hed,	
and falls dead.	and Sethen fyl down there stark ded,	176

so that neuere Man Mihte Of him stere  
hond, leg, ne foot, In non Manere.

Whanne this dewk beheld this tho,  
he ne wyste what to don for wo, 180  
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, 184

For I ne wot what I May say  
Of My Selven this Ilke day;  
but ȝif thou me wilt tellen here 188  
Of hire virginite In Alle Manere,  
how that Clene virgine ȝe myhte be,  
To-forn and Aftyr, In Alle degre—

and ȝif this þou Conne seyn *with-Owten* faille,  
I wele Clene werken Aftyr thin Cownsaille." 192  
"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, 196  
Ne Sethen Aftyr that ful longe  
that thou wondris Sye ful stronge,  
whiche that Neuere thou dist discure

To non Creature, I the ensure ; 200

For the grettest drede haddist þou tho  
that Sethen thou haddest, oþer to or fro ;  
and ȝit it Is In thin Remembraunce  
Of that Merveil and Of that Chaunce." 204

Aftyr this word Anon thanne  
the Dewk gan lawhen On Every Manne.  
thanne Iosephes Axede hym there  
"Why lawhe ȝe, Sire, In swich Manere ?" 208

"I lawhe, quod this dewk, Certainly,  
For þat ȝe maken fables so Openly,  
and seyn that I Abasched was,  
which I nas neuere In non plas. 212

The duke sends  
away the body,  
and says to  
Iosephes,

'If thou canst  
prove to me her  
virginity,

I will follow thy  
counsel.'

Iosephes under-  
takes it,  
and begins to  
remind him of  
what happend  
before he  
(Iosephes) was  
born.

The duke laughs  
at his inventing  
so boldly.

- but, Iosephes, 3e maken a fable here,  
 that 3e sein thyke tyme born 3e nere ;  
 a-forn 3oure birthe to knowen Certainle,  
 this wolde I weten how this myhte be." 216
- "Now, Certain, Sire, quod Josephs 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 þ<sup>e</sup> pris ;  
 but Alle Maner thinges knoweth he,  
 that this hath discoveryd to Me. 224  
 and 3it tolded (*sic*) thow it Neuere to non Man,  
 and 3it 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 3eres Old,  
 Forto kepen the bestes he made þ<sup>e</sup> 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 tewsdays 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
- '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 fader 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,

This Roser hadde Mani Roses vpon, which bore many  
poor roses,  
but of Bewte was there Neuere On ;  
and faste thou gonne to beholde  
why so fowle they weren in Every folde. 252  
thane 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 þ<sup>e</sup>, vndir that Rose so gloryows. and one glorious  
one,

“ And whanne Alle they weren fallen Adown,  
That non lefte there Abydyng In-virown, 260  
thane 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 which grew  
bigger  
and fairer  
every day;  
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 thow neuere Er  
In non Contre nether Ny ne Fer.  
And Every day thider gonne thou gon  
that Rose to beholden Anon, 272 and every day  
thou didat go to  
see it,

That nethir beste ne non Othir thing  
To that faire Rose scholde don hyndreng :  
this wost thou wel, Sire, now, Everydel  
that I the telle, thou knowest ful wel. 276  
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. 280  
so that it behapped vpon 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 lore ; 284 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 thou sye that Moche Reddere it was,  
and the rose grew redder and bigger,  
be an hundred fold than Ony In that plas,  
and Grette and largere it was also  
thanne An hundred of þ<sup>e</sup> toþere, as þ<sup>e</sup> thouhte tho. 292  
and thus as thou haddest here-Of Merveylling,  
and something came out,  
thou beheldest Owt Of that Rose Goyng  
A Certein thing, what so It was ;  
but thou Nistest nowht be non Cas. 296  
but I telle the nowe in Alle degre,  
the forme Of A man it hadde sekerle ;  
And ȝit the Rose Openede neuere the More,  
having the form of a man, though the rose never opened ;  
but al Clos and Ioynt Evere was it thore, 300  
bothe to-for and Aftir Also :  
this knowest thou wel that it dide do.  
and whanne the fegure þat there-Owt gan gon,  
A whyle vppon the Erthe went Alon, 304  
and this man killd a great serpent,  
thus sone Cam forth a ful gret serpent  
that him<sup>1</sup> wolde han devoured verament.  
Neuertheless ȝit to-gederis they fowhte  
so þat þ<sup>e</sup> serpent was slayn and brouht to nowhte ; 308  
and gathered up the fallen flowers,  
and thanne Anon to þ<sup>e</sup> flowres he Ran  
that weren so fowle & fallen than ;  
and carried them away with him,  
hem he took vpe thanne Everychon,  
and with hym bar þereforth Anon. 312  
And whanne Alle this haddist þou seyn,  
vppon thyn wounde haddest þou non Mende Certeyn,  
but vpe thou Ryse, and bethowhtest the  
Whethir it were soth Oþer vanite. 316  
thanne gonne thou forth forto gon  
to beholde that faire Rose Anon,  
For to sen what were þere with-Inne,

<sup>1</sup> 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 ; and thy wound  
was heald by  
kissing that rose.  
 thanne thus sone Al hol were thou sekerly, 324  
 And Of thy wownde feltest þou non deseysel,  
 so Mochel that Roser gan the plese,  
 an fulfild 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, 336 Then a man  
came from  
heaven,  
and said  
 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 Creauce ; 340 thou shouldst not  
know the meaning  
of all this,  
for thou wast not  
of his faith.  
 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 3er  
 In that Contre whiles thou were ther."  
 And whanne the dewk these wordes gan here,  
 how Iosephes hadde seyde In swich Manere, 348 Duke Gaanort  
comes down  
 Anon Of his place be gan down to gon [leaf 61]  
 Amonges his Meyne þere Everichon,  
 And knelid Adown vppon his kne,  
 and seide, "goddis Mynestre, worscheped þou be. 352 and worships  
Josephes, and  
says his account  
of the adventure  
is all true,  
 Now knowe I wel, that Every word  
 It is ful trewe þat thou hast me told ;  
 Now wot I wel that thou Art he,

- the wisest man Of this world ful sekerle. 356
- and prays him to  
explain it to him.  
Now, for thike lord that thou levest vpon,  
So telle me þ<sup>e</sup> signefiaunce Of Everichon :  
For Certes Of Alle worldly thing  
So mochel to knowen have I desireng ; 360  
therefore, sire, now preye I the,  
So tellen me þeroffen the verite."
- Josephes warns  
him he will  
repeat it,  
if he does not  
respect what he  
is going to hear.  
" Dewk Gaanort, quod Iosephes<sup>1</sup> tho,  
I schal the telle Er that I go ; 364  
but be war Of that I schal tellen the ;  
but thow it worschepe In Alle degre,  
wete thou Riht wel with-Owten More  
that þou the schalt Repenten ful sore, 368  
Sorrere thanne Evere didest þou Of Ony thing ;  
but thou now worschepe here myn seyeng.  
" Herkene now, and I schal the Say  
the signefiawnce, this Ilke day, 372  
bothe Of the flowr delys and the Roser :  
Of Al these thinges I schal tellen the her.
- The fleur-de-lys  
represented Eve,  
" The delys that to-foren the Roser thou sye,  
It signefyeth Eve, oure form Modir, sekerlye, 376  
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, 380  
wherby Alle Synne and wrechednesse  
vs and Ek Owre hath browht In distresse.  
thanne Cam there A dew from hevene Adown  
and watered that Roser Al In-virown ; 384  
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, 388  
that Comen Alle Of Oure ferste Rote,  
whiche was Eve, as I the behote,

<sup>1</sup> MS. Josep.

that Into helle they wenten Echon  
 After here dethes, ful gret won. 392  
 For they weren fowle & vnclene,  
 and for synne thider wente, wel myhtest þou wene.  
 & be the Roser, vndirstonden schalt thou  
 the world Only, as I telle the now ; 398 the rose-tree is  
the world,  
 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 ;  
 þefore to helle they fallen Adown, which causes  
many to fall into  
sin ;  
 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 leveh to taken A precious ston,  
 and Amongis the swyn to putten it Anon : 412  
 for More they loven wrechednesse and love evil  
better than  
goodness.  
 Thanne hevenely thing, Oþer Ony goodness.  
 “ Be the Roses that fillen adown,  
 thou schalt vndirstonden Al & Som,— 416  
 tho that fillen 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, thorough synne of Oure ferst modir here,  
 To helle they wenten alle In fere who were sent to  
hell for Eve's sin,  
 aftyr here deth and departysown,  
 and stille Abyden there In that presown 424  
 Tyl that the flowr Of Alle floures  
 Gan Owt to springe for Owre socours ;

till the time of St Mary,	the wheche is Oure lady seint Marye, that is virgyne and Maiden ful trewelye,	428
the best of women, signified by the groat rose,	and Of Alle women 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 she remaind ever a virgin, as the rose was ever clos'd.	and hire virginite neuere put Away, and so Owte he wente, the sothe to say. And Evere is this hire virgynyte As Clos as þ <sup>e</sup> Rose In Eche degre,	436
	that so As sotely 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— thanæ dwelled he here, kyng Of kynges, and In xxxij wynter dide Many thinges ;	448
lived 32 years as a mortal man,	and so longe abod he here In povert and In gret Misere, so that the Enemy supposede 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 wyste what he dyde mene.	456
died on the cross,	thanne whanne he say he Cowde not spede, Thanne On the Crois Crist Suffred dede ; there wende he hym forto han Gete, but his pray there dide he forlete :	460
rose again,	For In as Moche as God he was, he Ros Aȝen thorwgh his Owne Gras,	

and wente to that fowle presown,  
 and deliuered his frendis Everichon. 464 and deliuerd his  
 This was he that thou Sye verraylye friends from hell.  
 Owt of the Rose Isswen to-fore thyn Eye ;  
 and fawht with that fowle Serpent,  
 wiche was þ° fals Enemy verament, 468  
 and ladde his frendes to hevene blisse.  
 Lo, the Significaciown of þat Rose it isse.  
 “ Oþer ellis vnderstonde thou Myht here,  
 that god, þ° serpent Ouercam In þis Manere 472  
 be his deth vppon the Croys ful ryht,  
 thus Ouercam he the devel Owtryht.  
 For be that deth he hym Ouercam,  
 and purchaced lif to Every Cristen Man. 476  
 “ And thus, In this Maner degre,  
 bor was Iesus Of Mare,  
 that Ewere is, & was, a blessed virgine ;  
 And Al Ioint & Clos In Al manere tyme 480  
 As was the Rose, I telle it the,  
 but Alle Oþer Opened ben Sekerle ;  
 and Of this thing Mihtest þou ben Sure,  
 That Ewere was sche virgine good & pure. 484  
 “ This is the virgine, and thou wylt Wete,  
 That thou worschedest Neuere 3yte.  
 and wilt þou wyte why worschepen hire þou ne May ?  
 For thou ne Art not ful waschen In Fay, 488  
 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 ; 492  
 what I haue the seid now, telle þou Me,  
 how thou likest therby In Alle degre.”

The serpent signi-  
 fies either death,  
 or the devil  
 (the French gives  
 the two ideas),  
 both which were  
 overcome by the  
 death of Christ.

This was the  
 manner of the  
 birth of Jesus,  
 and the virginity  
 of Mary.

whom thou hast  
 never worshipt,  
 because thou art  
 not yet baptized.

## 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 hows 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 Fort*, 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 signory, 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; 4  
 So that In gret Ioye thou hast me put Inne,  
 whiche from myn herte ne schal neuere twyꝛne.

and now I haue so fulleche knoweng So that I desire neuere non Othir thing."	8	
thane torned he toward his Clerkis Anon, and thus to hem seide Everichon, "wyle 3e not seyn that this virgine Marye whiche that Conceyved so prevylyc, and bar Iesus Crist that holy prophete, That bothe virgyne and Mayden is 3ete ; Is sche not Mayden bothe After and to-fore, As this goode Man vs techeth In lore ?"	12	and asks his clerks  If they are not convinct about St Mary's virgin- ity.
" Sire, quothen they Alle Everichon, there A3ens ne seyn we not On. For Apertly It was Schewed to 3ow As he toform vs telleth here now ; wherefore Alle we trowen it ful wel that he hath seid here Everydel. and loke 3e don Ek, Sire, the same, and Elles trewly 3e ben to blame ; and þat to 3oure lawe no more soiet þat 3e be, but Only to the lawe Of Cristyente. therefore bethenke 3e what 3e welen do, For 3oure lawe we forsaken for Euere Mo ; Fo[r] nethir for wraththe ne for stryf we scholen Neuere duren9 Oure lyf but Only On god worschepen Ay, the wheche is Jesus Crist, God verray."	16	They advise him to be converted.
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.	20	
	24	
	28	as they are,
	32	
	36	and they ask Josephes to bap- tize them.
	40	



	Thanne spak he to Dewk Gaanor, And to hym thus seide Ryht thor,	44
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 ?"	48
	"Sire," quod the dewk to Iosephes thanne, "though they forsaken it Every Manne, Onliche Of baptesme I the beseke, that Art goddis Mynestre good and Meke ;	52
and Gaanort also asks for baptism.	for though of hem Cristened ben neuere On, Of Baptesme I praye the, Sire, now Anon."	
	At that tyme was there An huge Cry Thorwgh Al that paleys ful trewely,	56
	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 O <sup>per</sup> gon.	60
Josephes rejoices, sends for a prient and water,	And whanne Iosephes Al this beheld there, he made gret Ioye In his Manere, and Comanded there A prest Anon water to putten In a ston,	64
	and blessed it with his Owne hond, as I do 3ow to vndirstond, and Cristened there-Inne dewk Gaanor, And After Alle that Evere Comen thor,	68
	Bothe Child, Man, and Womman, that Baptesme Of hym preide than ; So that longe Er it was Noon A thowsand he Cristened Everichon.	72
and baptizes more than 1000 of the folk.	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 fle,	76
The duke sends away those who won't be chris- tend.	and Alle his Meyne I-Cristened they were, Sawf an hundred and Fyfty there.	

- (The dewk wolde neuere chongen his name,  
 For that it was Of Ryht gret fame,  
 And Ek his Fadyr I-Clepyd was so,  
 perfore non Oþerwise Nolde Iosephes do.)
- 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 þ<sup>e</sup> Castel  
 To the water side ful faire and wel : 88  
 and there fownden they A schipe Anon,  
 and there-Inne Maryneris Manyon ;  
 and thihe Schip they Entred ful sone,  
 And Into the See Gonnen they Gone, 92  
 preyenge to the Chef Marynere  
 Into A Nothir lond to leden hem there.
- And whanne Entred weren they Everychon,  
 And from the lond that they weren Gon, 96  
 A gret wynd Anon Gan there Aryse  
 Owt Of Measure In Alle Wyse ;  
 and the Schipe torned vp so down there  
 So that Alle Anon Idrenched they were, 100  
 Alle that Ewere Resceyved not Crystyente,  
 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.
- The dewk, Of Iosephes Asked thanne,  
 " Good Sire, what schal fallen Of þese Menne ? " 108  
 " I schal 3ow tellen, quod Iosephes tho,  
 Of that peple how it schal go :  
 to Morwen schole 3e hem Alle Se  
 To londe ARyven In A queynte degre, 112  
 whiche to 3ow schal ben gret veresfaunce  
 and gret fulfillenge to 3oure Creauunce :

Duke Gaanort will  
 not change his  
 name in baptism.

The unbaptized  
 go away in a ship,

which meets a  
 great wind,

and is capized,  
 and they are  
 drown'd.

Josephes tells the  
 duke

he shall see the drownd men again in a strange way.	and grettere wondir syen 3e neuere Non thane 3e 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, perfore 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 02] The next day, a yeoman comes to the duke,	Vppon the Morwe, Whanne it Was Day, there Comen tydynges with-Owten delay To this Dewk Sire Gaanore,	124
	Of A Messenger cam <i>renneng</i> thore ; where-Offen Abasched he was <i>non del</i> , For he supposede Of non thing but wel. there Cam A 3oman ful faste <i>Rennenge</i> , And browhte þ <sup>e</sup> dewk <i>Merveillous</i> tydyng.	128
	"What ben tho, quod the dewk thanne, telle me here <i>Anon</i> , thou 3omanne."	132
and tells him the unbelievers are all lying dead, under the castle.	"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 ; 3onder, Alle ded, 3e Mown hem se."	136
	and Whanne þ <sup>e</sup> dewk herde here-offen telle,	
Duke Gaanort goes to see about it,	Owt Of his Castel he Cam ful snelle Forto knowen whethir this soth were, Owthir A lesyng Itold hym there. And whanne that he Cam to þ <sup>e</sup> se side, Manye Of his Meyne he fond þere that tyde to beholden this Merveille there that was befallen In this Manere.	140
	and whanne the dewk it gan beholde,	
and is much astonisht at finding so many dead bodies.	In his herte he <i>Merveilled</i> Many folde Of so moche peple <i>Ipersched</i> to be. thane þere Of his Meyne <i>Anon</i> Axed he	148

- ' 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 3e Mown se ;  
 and forsothe, sire deuk, I haue herd telle  
 that An hundred and fyfty *pere* ben full snelle." 156  
 " Now, serche Abowtes, quod the dewk thanne,  
 3if 3e fynde here So Manye A Manne."  
 thanne dyden they the dewkes Comandement,  
 and there they fownden hem Alle present— 160  
 An hundred and Fyfty Everichon  
 ligger alle there vppon 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. Josephes is sent  
 thanne thedyr Cam Iosephes Anon, for,  
 and his Compenye with hym Everichon. 168  
 thanne Axede the dewk Of Iosephes *pere*  
 Of that Aventure, how it were.  
 thanne quod Iosephes " Certainle  
 It is behapped as it scholde be ; 172  
 For thou schalt neuere sen synful Man  
 that the fals Enemy serven Can,  
 but 3if he qwite hem thus here Mede  
 As to hem he hath don In this stede. 176  
 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 sekerke, 180  
 And hem so sleth In dedly synne,  
 and sleth bothe body & sowle *wi<sup>th</sup>*-Inne."  
 " Sire Iosephes, quod the dewk thenne,  
 what scholen we don *wi<sup>th</sup>* Alle these Menne." 184  
 " Sire, quod Iosephes, I schal 3ow say.  
 Into this Erthe here let putte hem this day,

They count them,  
and find 150  
and a mariner  
with them.

Josephes is sent  
for,

and says this is  
the way the  
devil's servants  
are always  
rewarded.

The duke asks  
what is to be done  
with the bodies ?

	Evene be the banke faste by ;	
Josephus advises to build a tower over them,	and Over hem do make A towr ful hy, So that with-Inne the tour Alle Icolen <sup>1</sup> they be, here bodyes Iberyed ful sekerle ; And whanne the towr performed Is,	188
to be calld, The Tower of Marvels.	thanne schal it be Clepid <i>with-Owten Mys</i> , “ the towr Of <i>Merveilles</i> ” schal be þ <sup>o</sup> Name, for, thorgh alle breteyng, þat schal ben þ <sup>o</sup> fame. “ In this lond that is called breteyngne,	192
For in the time of King Arthur	Arthowr A Kyng schal ben Certeygne, the moste worthy and vaillawnt knyht, and the Most <i>Merveillous</i> In Ony fyht. and In that tyme here schal befalle Many <i>Merveilles</i> wondirful <i>with Alle</i>	196    200
	be the strok Of On swerd Only, that Al the world þere-Offen schal speken trewly ; wheche <i>Merveylles</i> scholen Enduren here In this lond fulliche fowrtene 3ere ; and this <i>Merveille</i> schal algates laste til þ <sup>o</sup> laste Of <i>Nasciens</i> lyne Come In haste. Of the <i>Merveilles</i> I haue 3ow told þat þere scholen ben wrowht Many fold ;	204    208
shall many knights come out of this tower,	For knyght In <i>Arthures</i> 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 ; And though that <i>Neuere</i> so Manye Assemblen here, Owt Of this tour scholen Comen In fere Man for Man with hem to fyhte ;	212
no man knowing whence they come,	and 3it schal non Man knowen Aryhte whens they Comen In Non degre,	216
till he arrives, who shall end these adventures.	tyl these <i>Aventures</i> be On persone I-Ended be, and for this specyal Cause Only “ the towr of <i>Merveilles</i> ’ we schole Callen It properly.	220

<sup>1</sup> *Icolen* is the perfect participle of *cele*, conceal, as *iholen* is of *hele*, cover, conceal.

"Now doth beryn these Men Anon,  
 and do Make this towr of lym & ston ;  
 For Alle thing þat I have 3ow told,  
 3e 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 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 232  
 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 whiles 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 whiles this Chirche was In reryng,  
 Iosephes Modris tyme was Comeng 244  
 that hire Child sche scholde bere  
 In that Castel Evene riht there ;  
 and whanne the Child Ihorn it was,  
 A fair knave Child In that plas, 248  
 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 drown'd  
sinners,

and builds the  
Tower of Marvels,

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,

call'd Galaas the  
Fort.  
The duke's  
neighbours

threaten to destroy his castle, because he is converted.	and that he was torned to Cristendom, and al his Meyne bothe hol & som, and gonnen to Grosschen Everichon, & there to hym Sent Massage Anon	260
	‘that werren they wolden vppon hym þere, and distroyen his londis Every where.’ Anon he Answerid þ <sup>e</sup> Messengeris Ageyn,	
He says he will defend himself.	and seide, ‘his lond he wolde kepen Certeyn al so longe as that he Myhte, For sarazines lawe he hadde forsaken Owtrihthe, and to that lawe wolde he neuere tornen Aþen Schortly thowh they wolde hym Slen.’	264    268
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 Gaanor 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 turned Christian.		
The king is angry,	Whanne the kyng of Northhumberlond herde this, he was Ryht wroth with-Owten Mys ; For the kyng knew þ <sup>e</sup> 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. thanne took he Cownseil of his barown, Of that cause what is best to don :	284
and takes counsel with his barons what to do.		
They advise him to send for Gaanort,	“ Sire, after hym Anon doth sende, that he to 3ow Come, & not Offende ; and 3if he ne Come not At 3owre sonde, thanne Mown 3e hym Sle, & don him schonde ; And Elles taketh 3oure Ost ful Clene & werreth On him Al be-dene, so mown 3e slen him, and þ <sup>e</sup> Cristene Also that hym Made this forto do ;	288    292

thanne scholen the Cristene In non degre  
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 lige Man  
Anon to hym he scholde Comen than  
For to speken with hym there,  
that he ne leve it In non Manere ;  
and 3if 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 3ow say, quod Iosephes tho,  
In this thing what is best to do :  
Anon that 3e sende hym to seyne,  
' that his Man 3e ben not certeyne ;  
For Owt Of his Subiection 3e ben,  
and Owt of alle his lordschepis ful Clen ;  
and Only I-set In the seignorie  
Of Iesus Crist the sone Of Marye,  
hos lordschepe that 3e welen holde  
For Ony Man, be he Neuere so bolde.'  
For, knoweth wel, Sire dewk, In Certain,  
That Owre Lord 3ow schal socoure ful pleyn,  
and Of him to haven the victorye  
Of tho Miscreawntes Sekerlye ;

And though algates 3e scholden deye,  
bette re myhten 3e Neuere Certainlye  
thanne vppon 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 consulte  
Iosephes.

312

Iosephes advices  
' send to the king,

and say

you are no longer  
his man,

316

but belong to  
Jesus Christ only.

320

324

He shall give you  
the victory over  
these miscreants.'

328



	For wese thanne howndes, Siker they ben, al the Compenye, as 3e scholen wel sen. this is my Counsaile that 3e do, and god honouren Ewere Mo. 332 and but 3e 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 þ <sup>e</sup> Messengers Of þ <sup>e</sup> kyng, and of here bode 3af hem Answeryng : 340	
'I will not go to the king of Northumberland, but he may come and speak with me, if he wants anything, for as long as he is a paynim, I will do nothing for him.	"3e mown seyn ( <i>sic</i> ) the kyng vnto, 'with hym to speke will I not go ; but 3if he wil Owht In Ony degre, 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." 344 "how goth this, quod þ <sup>e</sup> Messengeris tho, that 3e to 3oure lord ne welen not go, 348 sethen 3e holden Of hym 3oure lond, as it is don vs to vndirstond." "that I do Not, with-Owten lettenge, but Only Of Iesus, hevene kinge ; 352 Of hym I holde Al my lond, as I do 3ow to vndirstond ; and for his love, sires, Only, I haue forsaken Alle Opere seignory." 356 "In feyth, quod the Messageris Ageyn, 3e mown be sewr and Certain that to-forn this Castel scholen 3e se to 3ow many A strong Eneme." 360 "3e, quod þ <sup>e</sup> dewk to hem ful sone, though they myn Enemyes ben Everichone, So that God Onlich my frend he be, Of hem haue I non drede sekerle." 364	
I have forsaken all other seignoury for that of Christ,		
and fear no other enemies.'		

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. 368  
 thanne sente he Messengeris Anon In hie  
 Abowtes Al his lond bothe fer & Nye,  
 'that his Meyne to hym scholde Comen there  
 In here beste aray In alle Manere, 372  
 To A place that is I-Cleped 'soose,' The king of  
Northumberland  
gathers his host  
at Soose,  
 whiche was þat tyme A fair Cyte.

So be the day that he hem sette,  
 At that Cyte Alle they mette ; 376  
 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.— 380  
 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 Compene. 384

The same dai Comen they to-forn þ<sup>e</sup> Castel,  
 & with hym his Meyne Everydel ;  
 but Iosephs In that Castel not ne was,  
 but at Anothir besides In that plas. 388  
 Half A dayes Iorne thenne,  
 whiche 'Caleph' was Clepid of many Menne.  
 Whanne the dewk sawh þ<sup>e</sup> kyng so þere,  
 he was afrayed In diuers Manere 392  
 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 knyht ful sokerle 396  
 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 ; 400  
Duke Gaanort is  
much alarmd  
at the king's  
force,

	For Anon As the Cristene herden telle that the kyng was so fers & felle, and that he wolde werre begynne ; there-fore bethowhten they with-Inne,	404
and remains inside his castle.	were it werre, Other were it pes, they wolde ben seker Neuertheles ; and More siker with-Inne they were thanne <i>with-Owten</i> ȝif they hadde ben <i>pere</i> .	408
	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 that Castel with-Owten faille : and this was On Of þ <sup>e</sup> thinges Most þat the dewk hym Comforted Aȝens þ <sup>e</sup> Ost.	416
The king begins to encamp before the castle,	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 distresse.	424
and the duke asks Nasciens,	& 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
what to do with the enemy ?	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

"Nay, Sire dewk, quod Nasciens tho,  
 For Otherwyse we scholen now do."  
 "Now Certes, quod the dewk Ageyn,  
 aftyr 3ow wele I werken In certeyn." 440  
 "thanne don 3e 3oure Men Arme» Anon,  
 and to assemblen Everichon  
 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,  
 And wers I-purveyed in Eche degre  
 thanne here Aftyr that they scholen be ; 448  
 For now Cometh nothing In here thowht  
 that we hens Owt scholde Isswen Owht :  
 And therefore, sire, now Ryht Anon  
 On Goddis Enemyes now let vs gon 452  
 In Iesus Name, the sone Of Marye,  
 that vs wele defenden ful trewelye,  
 Oure warawunt and Oure Governour,  
 that vs wele Save In Every stour. 456  
 And 3it More, sere, with-owten faylle,  
 And we dyen In this Bataylle,  
 to hevене bliss thanne scholen we go  
 thorw Martirdom for Evere Mo ; 460  
 and 3if that we han victorye,  
 Endles worschepe Sekerlye."  
 Whanne the dewk this word herde,  
 thanne As A Ioyful Man he Ferde, 464  
 and Anon In his paleys let Crye  
 "As Armes, As Armes" faste in hye.  
 thanne Every man In his degre  
 hym to Armen wente besile ; 468  
 and so to the Dewk they browhten Anon  
 ArMure to putten hym vpon,  
 and Ek to Sire Nasciens Also,  
 what thing that hym belonged vnto. 472

Nasciens advises  
him to attack  
them,

before they are  
encampd,

and take them by  
surprise,

for they would  
not expect it ;

and if we die in  
this battle,  
we shall go to  
heaven.

Duke Gaanort  
calls his men to  
arms,

puts on his  
armour,

- whanne the Dewk and Nasciens In fere  
 bothe weren Armed ful sewrly there,  
 Into the Cowrt they Comen Anon,  
 And to here hors there gonne 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 þ<sup>e</sup> gate gan gon,  
 he Comanded the kepere 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 swetfly 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 gonne gon,  
 For of hem kepe token they non,  
 and are making  
 their camp, for þat they weren Abowtes loggeng,  
 And token kep Of non Oper thyng ; 496  
 for they supposeden Certainly  
 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
- They slay 200  
 and more of them, two hundred weren slayn In þat place ;  
 And the toþers knyhtes þat after hem gonne gon,  
 they gonnen so wel to fyhten Anon 504  
 that Manye they slowen Of Northhumberlond,  
 as this storrye 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.

thane whanne this Cry they herden Echon,

To here Armure they Ronnen anon ;  
and the kyng hym selve with-Owten lak  
Caste An hawberk vppon his bak,  
and his helm vppon his hed,

512 till the king of  
Northumberland  
is alarmd,  
arms himself,

And hyede hym faste In to þat stede ;  
So dyden Alle tho that with him were ;  
For drede Of deth they Entred there.

516

Thanne the kyng Al Redy was,  
and Ek his Meyne In that plas ;

520

“ Seweth me, he seyde, Echon ;  
for On Owre Enemyes welen we gon.

and bids his men  
follow him,

And jif that I Mete dewk Gaanor,  
Non Cristendom schal hym Saven thor  
þat I ne schal slen hym þere Anon.”

524 for if he finds  
Gaanort,  
his Christianity  
shall not save him.

and so forth faste he gan to gon,  
And Entred Into the Cristene pres,  
& for non Man Nolde he not Sea.

528

Ful grete strokes gan he 3even there,  
with Al his Myht and his powere ;  
So paste the kyng with his strenkthe  
Into the bataylle In brede & lengthe ;

532

There As he Sawh thikkest pres,  
thedyr he wente with-Owten les ;

The king presses  
into the thickest  
of the fight,

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.

536

So that Nasciens On bothe sides fawht he,  
that þ<sup>e</sup> people fledde that hym gonnen se ;  
for In what place that Nasciens gan gon  
Among tho paynemes Many On,

540 and sees Nasciens  
fighting,  
so that no one  
can stand before  
him.

that he Ne Rod thorwgh hem ful bolde,  
whethir the paynemis wolde Oþer Nolde ;

544

And swiche Strokis 3af 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 wrowhte  
 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  
 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  
 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  
 Thus Nolde Sire Nasciens him refuse,  
 but faste towardis hym gan he to Muse,  
 And vpon hym sette his hors hed,  
 And towardis him prikyde In that sted. 572  
 thanne 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  
 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  
 who runs away,

The king thinks  
Nasciens must be  
a devil, he fights  
so well.

At last they meet.

Nasciens attacks  
the king,

Al so faste As he Myhte Ryde,	
& Nasciens Aftir hym In that tyde ;	and Nasciens after him,
So that his strok he ne Myhte restreyne,	
but that his hors he smot so sore Certeyne	584 and kills his horse,
that his Chyne he smot In sonder.	
the hors down fyl, it was non wondir,	
and the kyng was pere sone Alyht,	
& Sire Nasciens kythed On hym his Myht ;	588
and vppon his helm he smot hym so	
that On bothe knes the kyng fyl tho ;	and then brings the king on his knees,
for non power he ne hadde to Ryse,	
So nyghe was he to his Iwyse.	592
and whan Nasciens beheld Al this Cas,	
that he there In Swowneng was,	
he took the kyng be the helm Anon	pulls off his helmet,
Er he wolde Ony ferthere gon,	596
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,	600
3if he ne wolde Mercy Crye,	
hym wolde he slen ful sekerlye.	
“3elde the, sire kyng, ful Certeynle,	
Other Ellis In feyth I schal the Sle	604 and threatens to kill him if he doesn't yield.
be the helpe Of Goddis Myht,	
but þou the 3elde Anon Ryht.”	
“Sle me thanne, quod this kyng,	
For I have levers with-Owten faillyng	608
A paynem To dien In this place,	
thanne Cristene to be, and haue grace.”	
Whanne Nasciens him herde thus tho seyn,	The king won't yield,
Anon his swerd he took Certain,	612
and smot Of there his hed,	
Evene from the scholdres, In that sted.	so Nasciens cuts his head off,
And his hors Anon A3en he took	
Mawgre his Enemyes, As seith the book ;	616



and goes on fighting 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 while there  
A thowsend Atte Erthe they were,  
what dede & wounded In that plas,  
As it there happed be goddis Gras. 624  
3it Moche more peple there was  
Of hem with-Owten In that plas ;  
Many mo thanne Of hem *with-Inne*,  
but 3it 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 afir that Owr hadden they non Myht  
Forto defenden hem In that fyht ;  
but torned the bak thanne Everychon,  
and towardis humbre they fledden Anon ; 636  
and Manye Of hem that fledden there,  
Ful wel Iharneysed tho they were,  
but they Of þ<sup>e</sup> Castel Of Galafort thanne  
Seweden Aftyr Every Manne, 640

they flee to the Humber,  
but Gaanort's men follow  
and destroy them all at the river,  
So that At the wateris banke Anon  
they were Confownded Everychon.  
and þefore 3e 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.  
Whanne here Enemyes so Ouercomen were,  
and burn their camp.  
Anon here loggen brenden they there, 648  
And seiden pleynty 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		So the Christians get the victory,
Of the Sarazines ful sekerlye,		
In the Erthe Of grete bretayne,		
this I sey 3ow In Certeyne.	656	
thane 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	
thane was this a gret Afermeng		
To here Creauunce with-Owten letteng ;		
Thanne knewen they wel ful verrayly		
That He Was Lord God Al Myhty ;	664	[leaf 64]
so that to God weren they ful Meke,		and give thanks to God
ful stedfast Of feith, and debonere Eke ;		
For the grete victore he hadde hem sent,		for helping them.
here thankyng they 3oven to god verament.	668	
Now levethe the storye here Anon Ryht		
Of Alle these Mayne, I 3ow plyht,		
And Torneth to Josephes now Ageyn,		Now the story goes to Josephes.
as I schal 3ow declaren In Certeyn.	672	

## CHAPTER XLV.

HOW JOSEPHES WAS IMPRISOND, AND HOW MORDREINS  
ARRIVD 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 assembl'd 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,

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 Oþer Also,  
Ioseps wyf tenden vnto. 8

and take the holy  
dish with them  
to North Wales.

Thus Iosephes from galafort wente,  
and the holy disch with hym presente;  
Thus wente he On Every partye  
the peple to preche Seckerlye, 12  
Tyl to North wales þat he was gon,  
and his compenye Everychon:  
whiche same tyme kyng was there  
king Crwdelx, ful fel In Eche Manere, 16

and An vntrewe paynem Ewere 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 gonne hym say, and with him browhten An holy vessel, that ful of grace was Every del ;	20 The king of North Wales, Crwdelx, hears of their coming,
but the kyng let this for leseng there, for he ne troweded In non Manere, but Seide that 'thevis that they were, whiche Into his lond weren Entre[d] in fere ;'	24 28
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.	32 says they are thieves,
Whanne the kyng this Compenye pere say, To forn hym Comen In so powre Aray, barefoted, and In pore Clothenge,— and whanne hem he Sawh so Comenge,	36 and has them brought before him.
" This peple, he seide ful Schortly, Nis non thing Forto tellen by," but there hem Comanded to presown, Iosephes and this Meyne Echon.	40 He thinks them of no importance,
" And fowrty Dayes there sc[h]olden they be with-owten Mete, Oper drynk, ful Sekerle, and that No Man scholde ben so hardy In Al that tyme to Comen hem Ny ;	44 and puts them into prison,
For that I wolde gladliche knowe ;if they myhten leven Ony throwe, and whethir here lord hem feden scholde, Oper the vessel that they so holy it holde ;	48 to stay there 40 days without food,
For In that place scholen they Abyde Everych Owr In to that Tyde, And thanne þ <sup>o</sup> sothe schal I se, ;if Alle here Seyenges trewe be ;	52 that he may see if their lord or their vessel can feed them.

	For, be the lord that I On beleve, In this wise I schal hem preve, For Other vyawnde <i>geten</i> they non, but they it gete owt Of the harde ston."	56
	Thus there Comaunded this fals paynem Only forto distroyen hem, And forto bryngen hem to paynem lay, And to forsaken Crestene, 3if þat he may ; but for non thing they Nolden it do, For non thing he dyde hem to. And the Ferste Nyht Anon	60
Christ comes to Joseph and his company in prison, and comforts them,	Iesus to hem sone gan gon, and Comforted hem In Alle degre, " and þat dismayed Nothing 3e be ; For what thing that 3oure herte wile Crave, Axeth it Redelich, and 3e scholen it have ; and, though that 3e Abyden here, dismaye 3ow not In non Manere,	64
and promises to release them.	For with-Inne schort tyme I schal 3ow sende socoure that hym schal brynge to ende, and distroyen that fals hownd and Alle his þat 3ow In prisown putte <i>with-Owten</i> Mys ;	72
Their tormentors shall be punisht.	and alle that 3ow Tornementis do, they scholen ben browht In sorwe & wo." In this Manere tolde hem the voys that Nyht, Wherthorwh they weren boþe Ioyful & lyht ; and In more Ioye they weren Also For the tydynges they herden tho.	76
The same night Mordreins and his wife talk of Josephes and Nasciens,	That same Nyht kyng Mordrayn In his bed At Sarras lay Certeyn, bothe his wyf and he In fere, And of Josephes and Nasciens spoken there,	80
and wonder where they are.	And In here hertes hadden gret Merveillynge that Of hem ne herden they non tydyng, Nethir Of Celidoyne ne his Compene, where-Offen they Merveilleden trewelye.	84
		88

For ful fayn wolde the kyng han knowe  
how with hem It stood vppon 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 vppon 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 Crwcyfieth me Ageyn,  
As thou myht 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 thou knowest ful wel,  
and hyeth þow faste to the see,  
And there I-scheped that þe be ;  
For Into Grete breteygne thou schalt go,  
there to Avengen me vppon 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 vppon his fo.’  
On the Morwen, whanne he vp Roe,  
hastely 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,	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
who advises him to get his men together, and go to Wales.	"Sire," he seide, Make 3e non taryeng, but faste Somowneth 3oure Ost to gadering, and that 3e hyen 3ow In Alle wyse to Avengen Crist of his Mal Eyse, For it is the fairest demonstraunce that Evere 3ow happed In Ony chaunce."	132
	the kyng ful wel beleved þ <sup>e</sup> 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
his men arm, and meet him at Sarras.	Eche Man In his beste Aray, To-forh him they Mostred þere þat day.	
Nasciens's wife Flegentyne comes ;	and whanne Nasciens wif þedir was gon, the kyng here took In Cownseyl Anon, And hire there tolde In Confesciown Al the hol Mater Of his Aviciown, "Wherefore that I knowe ful wel that it is Goddis wyl Everydel	156
and Mordreins proposes to leave	that 3e 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 bedene	160

To Aganore that ful trewe knyht,  
 It forto kepen with Al his Myht. the good knight  
Aganore,  
 And ȝif that Neuere we comen Ageyn,  
 Nothir we ne Owre Eyres In Certeyn, 164  
 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, 168 to take care of  
the kingdom till  
they come back.  
 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, 172  
 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, 176  
 and hym to holden As for here lord.’  
 Thus made he hem Alle ensuren At on word,  
 “and ȝif it happede In Ony degre  
 That this Aganore dissesid be, 180 He tells his  
people to serve  
Aganore as king  
while he is away;  
 Oper while Riden for to Ostaye,  
 that ȝe hym helpe be Ony weye,  
 As ȝe wolden don ȝowre lige lord,  
 And þat ȝe ben Alle Of this Acord. 184  
 Fortheremore, ȝif that I deye,  
 oper Retornen neuere Aȝen Otterlye,  
 thanne wyle I that ȝe Crownen kyng  
 Sire Aganore, Ouer Alle thing ; 188 and if he never  
returns, Aganore  
is to be king in  
his place.  
 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, 192  
 Non man so worthy A Kyng to be  
 As Aganore is In Al degre.”  
 thus Maden they Surawnce Everichon,  
 as Manye as to-fore Mordreyn gonnen gon. 196



- Vppon the Morwen Aftyr Sewenge,  
 Eche Man to Sarras Cam to his Kyngge ;  
 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 þ<sup>e</sup> 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,  
 “ 3e behoven to tornen Ageyn,  
 For I have forȝeten In Certeyn 208  
 Princepaly my white Scheld,  
 of wheche I hadde nede In þ<sup>e</sup> feld  
 whanne that I fawht with Tholome  
 Kyng Of Egipecyans, 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 conqweyng.”  
 Anon A sqwyer tornede Ageyn  
 For þ<sup>e</sup> kynges scheld In Certeyn 220  
 that In his chombre þ<sup>e</sup> 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  
 Governauce vppon hym took pere,  
 Andputte Every Man to his degre,  
 In what Seruise 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 while, as I vndirstond, 244  
 That Non Lond Ne Cowden they Aspye,  
 Nethyr Fer ne faste bye ;  
 and whanne they weren A Middel the Se,  
 The Tempest A-Ros ful spetowale, 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 besowhten god of his Mercy,  
 and seiden "lord, and thi wille it be,  
 let vs not deyen here In this degre, 260  
 but Respite vs, lord, for thy Mercy,  
 that of Owre Misededis Openly  
 we Axen the Mown Forþevenesse  
 Of oure Gyltes & oure wrechednesse ; 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 while 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."  
thane Aperyd there A voys Anon,  
that they it herden þere Everichon, 272  
"voide the Enemy from þow In haste,  
Owt of þowre Schipe that he were paste,  
oper Elles perschen scholen þe Alle,  
Swich a Cas is þow befallle." 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  
And As he wente Abowtes Castynge  
the holy water for here vortherynge,  
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 thus sone they seyen there Anon  
The Enemy Owt Of the Chambre gon 292  
In liknesse of a damysele  
that hadde Fetures 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
- and the devil comes out of a chamber in the guise of a woman,  
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 hastely,  
 An Old Man that was hym faste By, Mordreins sends  
a priest into the  
room whence the  
devil came,  
 And bad hym Entren the Chambre Anon, 308  
 Of wheche the Enemy was owt Gon ;  
 " For I wot wel that the Enemy it was  
 That Isswed here owt of this plas."  
 Thanne the Goode Man took haliwater Anon,  
 and his stole, and gan forth to gon, 312  
 And Entred In to the Chambre there,  
 And the kyng him folwede ful Nere.  
 thanne there so stenkenge A savour was and there is a  
horrible smell in  
it,  
 that they ne Cowden Entren Into that plas 316  
 but ȝif here hertes scholden han to-broke,  
 so Mochel stench In that Chambre was loke.  
 thanne began this goodman there  
 holy water to Casten Every where, 320  
 but they ne fownden non Maner of thyng. but nothing else.  
 thanne Axede Anon Mordrayns the kyng  
 Of hem that Abowte hym were,  
 ' ȝif that Ony Man they lakkede pere, 324 They count the  
men,  
 Owther knyht Owthe sqwyere,  
 Owthe[r] Ony Oȝer persone In Ony Manere."  
 thanne Abowtes hem loked they Anon,  
 And þe Capteyn Of kome þanne was Agon. 328 and find the  
captain of Castle  
Come to be  
missing.  
 thanne 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." 332  
 Whiles they weren Of spekyng Of this Matere,  
 A lady to þe kyng Anon spak there :  
 " Sire, ful gret Merveil Mow ȝe have A lady advises  
Mordreins to  
speak to an old  
hermit,  
 Of þat holy Ermyt, So god me Save, 336  
 that ȝe hider browhte with ȝow,  
 how that so sore he slepith now,  
 that neuere ne waketh for non tempest  
 Of Al this storm, Mest ne lest. 340 who has slept all  
through the  
storm,

- And I wolde that to hym 3e go  
to weten how this tempest myhte be do ;  
For whanne this Enemy was Agon,  
In Al the See tempest was there non. 344
- thanne wente forth the kyng ful faste :  
This Goodman he fond thanne Atte laste  
Evere Slepenge In On degre,  
and ful sore wepyng Euer lay he 348  
as they he hadde ben ful wakyng,  
So sore he wepte In his Slepynge.
- Whanne the kyng Sawh hym slepen so sore,  
he Made A signe that Abowtes hym wore, 352
- Mordreins wakes  
the hermit, "Awaketh hym, he seide ful softly,  
and by hym Abydeth stedfastly."  
and thus he seide In his wakyng,  
"ha ! thow Enemy, thow fowle thyng, 356  
why hast thou here boren Away  
Owt Of Oure schip A man this day ?"  
thanne Made he moche More Morneng
- and he still weeps. panne Ony tyme to fore, and More wepyng ; 360  
and Evere Abod the kyng still there  
to knowen Of this good Mannes Manere.  
And so long þ<sup>e</sup> kyng Abod In that plas  
that þ<sup>e</sup> 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,  
Why loketh On Me here so Many A Manne ?" 368  
"For sothe, sire," quod the kyng Ageyn,  
"We han 3ow beholden here In Certayn ;  
For 3e han slept so stedfastly,  
And we In torment, sorwe, and Cry : 372  
and 3it woken 3e neuere for non thyng,  
for tempest, sorwe, ne Cryeng ;  
and In 3owre slepyng so gonne 3e speke  
pat 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,	Then the good man
“ Certes, Sire, there-Offen is non Merveillyng ; For In My sleping, as I lay styllē, I sawh a thing that liked me Ille.”	380
“ What may that be,” quod the kyng.	
“ Sire, I schal 3ow say with-Owten taryeng.	
“ Sire, In Myn Slepyng here I say On Of 3owre knyhtes this Selve day,	says what he saw in his sleep.
wheche I trowe it be Of Come 3oure Capteyn, that Is 3owre Castel In Certeyn. and how there-Offen it is betyd,	384
3e scholen wel heren, and 3e Abyd. he lovede so sore the lady Nascien hot paramours, As I say 3ow pleyn, and Neuere his Wille Myhte he haue	The captain of Come desired Nascien's wife Flegentyne,
For non thing that he Cowde Crave ; and Evere Abowtes here faste he lay, but he ne myhte sprede <sup>n</sup> he non way.	388
and whanne the Enemy gan this Aspye, Towardis him faste Gan he to hye	392
In liknesse Of that lady Gent wheche Flegentyne hyhte verament, and seide ‘ And thow wost becomen My Man, thy wyl wold I fulfillen than ;	[? speden]
what that Evere that thow wilt do, 3owre wille to haue whanne 3e liken so.’	396
“ 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 3owre Syht.	and the devil took her shape,
So that it behappede now this Cas That this Captein In his Chombre was :	400
thanne Aperede there to hym Anone the Enemy In lyknesse Of hire thus sone,	and made him swear allegiance to her,
	404
	408
	and appeard to him in this chamber,
	412

- 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  
 thanne with hire to don Folye ;  
 and thus sone he gan to here Aplye,  
 and on account of the Come  
 captain's sin the  
 storm arose. 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 3e sien with Eye.  
 " Whanne this Caytyf thus hadde I-do,  
 Then the fiend  
 took her own  
 shape, Into hire Owne forme thanne torded sche hire tho, 424  
 and seide that she wolde him *with* hire bere  
 Evene As hire Owne Man whiche was there.  
 thanne 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 Anow  
 In hys Nekke, and with him gan gon  
 like As 3e 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  
 grievd " And whanne I sawh the Enemy the knyht so bere,  
 thanne wepte I sore, As 3e syen here, 440  
 And Into the tyme that I waked was  
 I ne hadde neuere Reste In this plas,  
 Ne 3it 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 for the loss of the  
 knight's body  
 and soul, And thorwgh swich Misaventure,  
 boþ lost body & sowle, I the Enswre. 448

- and this is the Cawse Certeynlye  
that I slept here so stedfastlye  
whiles that the tempest dured here,  
thus Slept I In this Manere ; 452  
and thus hath the Enemy deceyved that knyht :  
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, & Oþere In that plas  
that thike tyme with-Inne þ<sup>e</sup> schipe were,  
the bettere from Synne to kepen hem þere 460  
and bettere serven here Creatour,  
and hym better worscheþen & honour.  
thus the schipe In the se gan to go  
On day & Oþer, bothe two & Fro 464  
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, 468  
whiche that Next to North gales was  
Of Al that Rem In that plas.
- They arrive at the  
Castle Caleph.
- whanne they weren Arevyn Echon,  
here Osteyowrs they maden forth gon, 472  
and Maden Redy here pavylowns,  
here hors, here Armures, here Akatowns ;  
& whiles thus besy they weren In Certayne,  
they lokeden Aþens A Mowntaygne, 476  
they syen where that Comen two knyhtes  
On horsbak I-armed Evene<sup>1</sup> Owt Ryhtes,  
and hem faylled non thing, I vndirstonde,  
Sawf that non Glayves hadden they On honde. 480
- two knyghts come  
down to meet  
them,  
[MS. Evence]
- and whanne they seyen the knyhtes Comen prikyng so  
Aþens hem they dresseden Anon thore, [sore, 484  
vpon here destreris forto Ride,  
with tho knyhtes to Meten that tyde.
- all armd,  
but without  
swords.



- thanne Axeden they the knyhtes Anon  
 ' what they weren, & whedir they wolde gon.'
- The knyghts say  
 they are  
 Christians,
- "Sire," quod these knyhtes, "Cristened we be."  
 " Now, goode Sire, quod they, whennes be 3e ?" 488  
 thanne Answerid kyng Mordrayn,  
 " And we ben Cristened, Sire, In Certayn,  
 And In baptesme Cleped I was  
 kyng Mordrayn, kyng of Sarras." 492
- and when they  
 know who  
 Mordreins is, they  
 welcome him,
- Thanne Anon Adown they Alyhte,  
 bothe the kyng and Eke the knyhte,  
 and seiden, " Sire kyng, welcomen 3e be  
 Ful sekerly Into this Contre ; 496  
 For In Many A place we 3ow han sowht  
 3if we myhte happen to sen 3ow owht."  
 Anon the kyng seide to hem Ageyn,  
 " Now, leve Sires, whens Comen 3e pleyn ?" 500
- They are  
 Nasciens's  
 knyghts,
- " 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 ;
- and he told them  
 Mordreins would  
 come that day.
- 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 3e ful saylle."  
 thanne spak the kyng with milde speche,  
 " doth Of 3oure helmes, I 3ow beseche." 512  
 And whanne that here vesages weren Overt,  
 he knew hem Openly thanne Apert.
- Their names are  
 Clamacydes and  
 [leaf 66]  
 Naron.
- Thanne was the ton Clamacydes,—  
 Of wheche this storrye 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 fyht. 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  
 And the kyng hem kyste ful Often sithe  
 whethir they wolde *oper* 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 þ<sup>e</sup> see side were,  
 behelden the Ioye that the kyng Made there  
 to hem that he with Mette so,  
 where-Offen Mochel they *Merveilled* tho, 532  
 that the knyhtes wenten forth bedene  
 to weten what this thing Scholde Mene.  
 and whanne Ech *Oper* 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, 540  
 and hem there kiste ful Often Sythe,  
 So glad sche was, so Ioyful and blythe,  
 that Neuere herte Of non womman  
 Of so Mochel Ioye Cowde tellen than. 544  
 thanne Axede sche aftir Celidoyne hire sone,  
 3if Owht they wiste where he was be-Come.  
 " Certes, lady, they Seiden Ageyn,  
 3e scholen hem Sen ful sone Certeyn, 548  
 both 3owre sone and Ek My lord,  
 Al heyl and qwert, At On word ;  
 For he him Ordeyneth with his Compenye  
 hedirward as faste As he kan hye. 552  
 For he knew wel In ful Certeyn,  
 this day *Oper* to Morwen to Meten 3ow pleyn :  
 and there-fore hens scholen 3e not Gon  
 Til he 3ow here visite Everichon." 556

Mordreins rejoices  
extremely at  
meeting them,

and his knyghts  
also.

Flegentyne comes  
to welcome and  
kiss them for  
the love of  
Nasciens.

She asks after  
Celidoyne,

and hears that  
both he and  
Nasciens are  
coming to meet  
her,

	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,	560
	Evene faste be the see side, that sire Nasciens pere he myhte Abyde ; And Also that herberwed he myhte be, Sire Nasciens and al his Compene,	564
and Duke Gaanort with them.	and with hym Dewk Gaanor that <i>wit</i> him thedir Cam thor. And Anon diden the kynges Comandement Alle his Meyne With good Entent :	568
	For so ful of Ioye they weren sekerlye So that for Ioye hem thowhte they flye. And as they weren thus In werkyng, They Syen where Nasciens was Comeng	572
Mordreins sees Nasciens coming to him, down a mountain.	Down of An hy Mowntaygne, and with him a gret Compene In Certaygne. Whanne the kyng that gan Aspye, Anon he horsed hym ful sekerlye	576
	And hise knyhtes Everichon, & Faste Azens this Nasciens gonne they gon ; Al so faste As they myhten Ride, Eche Man his hors prekede At that Tyde.	580
They meet each other,	thanne to-gederis Gonnen they Mete, and ful Often they kisten ful swete, and wepten for Ioye bothe harde & sore	
and rejoice extremely ;	Alle the Compene that there wore.	584
	But of the teres and of the Wepying that the dewchesse Made Ouer Alle thyng whanne hire lord & hire Child sche say, for Ioye sche swowned ten sithes that day ;	588
and Flegentyne's joy is so great that she faints ten times.	so Everichon wenden þat there was, for Ioye sche wolde han deid In that plas : ful gret Ioye was that Nyht that þ <sup>e</sup> kyng made of Nasciens, I plyht	592

- and whanne they hadden sowped Al In fere,  
as to sweche Lordis belonged there,  
thane þ<sup>e</sup> kyng Axed Of Nasciens Certeyne  
how he fond his sone Celydoynge. 596 Nasciens tells  
Mordreins how  
he found  
Celidoyne,  
and he told hym Al In fere  
“how In the Castel Of Galafort he fond hym there  
dispwteing Aȝens the Sarrasynes  
Maistres Of the lawe, tho wethirwynes ; 600  
but how that he thedir tho Cam,  
ȝit Enqwered 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. and Mordreins  
asks Celidoyne  
how he got to  
Gaanort ?  
“ I schal ȝow tellen, quod Celidoyne than,  
how that I Cam to this good Man, 608  
and ȝe welen lestene and herkene to Me,  
and Ek Al ȝoure hole Compeyne.  
“ Certeyn, from ȝow whanne I gan gon  
Into that vessel to-forȝ ȝow Echon, 612  
he tolde me that the same Nyht  
Cristes peple Ouer the Se wente Ryht  
drye vpon here feet As On the grownde,  
As I telle ȝow this Ilke Stownde, 616  
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 : 620  
Every day Ones with-Owten les  
that brid to Me so gan pres.  
thus wente I forth bothe day & Nyht,  
tyl it liked Oure lord Of his grete Myht 624  
that at þ<sup>e</sup> laste I Cam to Galafort,  
and to that Castel I gan Resort ;  
but I hadde ferst longe ben In þ<sup>e</sup> se  
Aftir goddis wille, as it scholde be. 628 till he got to  
Galafort.

“ Whanne þ<sup>e</sup> schipe was Comen to the lond,  
 A man to me Anon there gan fond,  
 There a mān bade him leave the ship,  
 ‘ Go thou Owt Of this Schipe here ;’  
 but I hym not knew In non Manere, 632  
 So that Owt Of þ<sup>e</sup> schip I wente Anon,  
 his Comandement Only for to don ;  
 and me thowhte he was A good Man,  
 and took him to the Castle,  
 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 vppon the 3ate A Cros he Made,  
 where-Offen gret Merveille thanne I hade ; 640  
 and made a blood-red cross on the gate,  
 for the Cros becam blod Red  
 vpon the 3ate In that sted.  
 thanne seide this Man to Me trewlye,  
 “ wost þou what this doth signefye ?” 644  
 “ Nay, sire, forsothe, thanne quod I,  
 I knowe not þ<sup>e</sup> Signefyaunce trewly.”  
 “ thanne vndirstonde thou Ryht wel  
 that I have thus Markyd this Castel 648  
 Affir the Signe Of holychirche,  
 For they with-Inne so scholen werche  
 Ferst of Ony In this Contre  
 In sign that the inhabitante should be the first converted in that country,  
 holy chirche to worschepen In Eche degre. 652  
 and the sign of the cross should protect them.  
 And vndirstonde that this Cros here  
 Ne schal not faille In non Manere,  
 But hem Availlen It schal Algate  
 that it beholden, 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 Sekerle.  
 thanne be the hond he took me Anon,  
 and In At the 3ate he Made Me gon, 664

and browht Me Into the Castel fer *wit*-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 degre ;  
 And there fownden the dewk Gaanor,  
 In whom the Enemy hadde Entred thor 672  
 The same day In the Morwenyng,  
 and browht hym in gret temptyng,  
 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, 680  
 he bereft the Child Owt Of his hond,  
 and blew In his Face, as I vndirstond.  
 thanne thus sone he Cam to his wyt Ageyn,  
 As I 3ow sey, Sires, now In Certeyn. 684  
 “ thanne this Goodman Riht Anon,  
 Er he ferthere thens wolde he gon,  
 he spreynthe that welle Alle abowte,  
 and the Child there-Inne wesch *wit*-Owten dowte ; 688  
 and whanne he hadde thanne thus I-do,  
 thanne þ<sup>e</sup> Child In Clothes he lappede tho,  
 and seide to dewk Gaanor, “ there,  
 behold this Child that thow sixt here 692  
 Is now browht Owt Of the develis servage  
 whiles he is A Child of 3ong Age,  
 For Cristendom he hath Resceyved here ;  
 therefore I Charge the In Alle Manere, 696  
 that now from this day forward,  
 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 Celldoyne  
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 wite.

He christend the  
child,

and commended  
Celldoyne to the  
duke,

but for to bryngen the Only in Creawnce,  
 And thy Creatour to knowe *with-Owten* Variaunce”  
 “ thus Cristened the Child þ<sup>e</sup> 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 3ate Mad *with-Owte*.  
 and sethen that tyme 3it hiderto  
 he<sup>1</sup> ne wolde Neyther Gon to ne fro 708  
 but 3if he hadde Me In Compenye,  
 So mochel Evere Aftyr he gan In me Affye.  
 Thanne Everyday I gan hym Schewe  
 The poyntes Of beleve vppon A rewe, 712  
 and ful knowlechinge and verite  
 Of the Ryht beleve ful Sekerle,  
 and Of Cristendom Everydel  
 As I haue herd told be holy Gospel. 716  
 “ 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, *Oþer* Sarazine ;  
 thus faste In his wittes he gan devyne.  
 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.  
 And Thus Maden We Many Asemble  
 for that same Cause ful Sekerle ; 728  
 and tyl it happed vppon A day  
 that theke dispetison 3e Comen & say.  
 “ Now haue I told yow Al my destene,  
 In what Manere it hath happed *with* me 732  
 Sethen the tyme I parted 3ow fro,  
 How that Into this castel I gan go.  
 Now telleth me, And it 3ow plese,  
 Of 3oure Aventures & Of 3oure Ese.” 736

who would after-  
wards do nothing  
without him.

Celldoyne tells  
also how he  
expounded the  
Christian faith to  
Gaanor,

who then got all  
his wise men  
together,

to see whether  
they could  
disprove the  
Christian  
doctrine;

and so Celldoyne  
was found  
disputing with  
them.

<sup>1</sup> 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	Nasciens declines to tell his adventures,
“Sire, be þowre leve, quod Nasciens thanne, I schal it Neuere tellen it to non Manne, but ȝif it In Confesciown be ; sweche things ben Many <i>per-Offen</i> sekerle ; but Of A Ieawnt I schal þow telle, swich A Cas with hym Me beFelle, Of wheche there ben In the Mowntayn Thre Grete towris I-mad Certayn :	744	but he will tell about his fight with the giant Ferreyn.
this, quod Nasciens, I kan wel telle, Alle the Cas how it be-Felle ; This is the sothe as I þow say :	748	
“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, that from A port Cam Of the se, weyfareng men to wayten sekerle ; and hem wolde he slen Anon, Owther to his presown with him scholden gon.	752	This giant lay in wait for wayfarers,
and Anon As he me Sawh Comen there, he me Gan to Assailen 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, that me Cam forto seken there, and Slowh the Ieaw[n]t In Esy Manere ; and aftyr wolde he me han Slayn, For with him I wolde not tornen Agayn ;	760	and attackt Nasciens,
	764	who fought till he was exhausted, and was rescued by Nabor,
	768	
	772	who afterwards turnd on him,



	but Owre lord it Suffren Nolde, that me there so slen he scholde ; but thorwh that grete lordis Myht,	
but fell down dend. Nasciens relates the death of the lord of Tarrabel,	he fyl ded at my feet Anoz ryht." 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.	776    780
but none of his other adventures.	but of Alle his Othere aventure he nolde not tellen, I 3ow Enswre, For non thing they Cowden do, tyl there-Offen that he knew Mo.	   784

## CHAPTER XLVI.

HOW MORDREINS DELIVERS JOSEPHES, IS STRUCK BLIND,  
AND TURNS HERMIT ; AND HOW CELIDOYNE IS MARRIED.

Hearing that Josephes and his Companions are imprisond 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 Gaanor 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 promist him, and that then he shall have his sight restord (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 solemnisd, and an heir, Nasciens, engenderd (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).

<p>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.</p>	<p>Mordreins and Nasciens rejoice over their meeting,</p>	<p>4</p>
<p>Thanne Axede the kyng After Iosephes Anon, Into what partyes that he was gon. thanne ansswerede Nasciens to hym ful sone, &amp; seide, kyng Crwdelx hadde hem in preson done. thanne answerid kyng Mordrayns Agayn, “that vppon him wolde he werren ful pleyn, And distroyen bothe Rente And lond, and Al that Evere he kepith In hond, but zif he deliuere Owt Of preson Iosephs and His Meyne Echon.” and to this they Cordeden Alle, what so Evere there-Offen myhte befall.</p>	<p>and Mordreins hears that Josephes has been put in prison by king Crwdelx.</p>	<p>8     12     16</p>
<p>vppon the Morwen, whanne it was day, he Comanden his payylouns to ben taken Away, And Comanded his Ost Anon to Maken hem Redy Everichon ; and so Ryden they forth In Compenye Tyl to Northgales Comen they Sekerlye.</p>	<p>They agree to go to deliver him,</p>	<p>[leaf 67]</p>
<p>thanne 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 ; 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.”</p>	<p>and they start for North Wales.</p>	<p>20     24     28</p>
<p>thanne 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 ; 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.”</p>	<p>Mordreins summons Crwdelx to give up his prisoners,</p>	<p>32</p>

	whanne these Messengers forth weren gon, and to kyng Crwdelx Comen thus son, and tolden him Clene his Message,	
which he refuses to do, and tells Mordreins to go out of his land.	which took he In pryde and In Rage, 'and Nolde ryht nowht don for his sonde, but Charged hym to gon Owt Of his londe.'	36
	whanne kyng Mordrayns here-Offen herde telle that kyng Crwdelx was so fekel and felle,	40
Instead, Mordreins makes war upon him,	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
and Crwdelx gets his people together,	whanne kyng Crwdelx herde Of this, that kyng Mordrains dide so mochel Amys, after Alle his peple thanne sente he pere Into Alle Contres bothe fer & Nere,	48
at the City of Legwetone, to the number of five thousand,	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,	52
	what On horsbak and On foote, as here kyng dide hem boote. and On the Morwe atte Owr Of pryme	
and goes against the Christians.	he him buskede forth betyme vppon the Cristene forto Ryde, So he hym Ordeynede At that tyde.	56
	and whanne they weren Owt Of þ <sup>e</sup> Cite the Mowntawnce Of half here Iorne,	60
	thanne Cam A paynem to þ <sup>e</sup> kyng Anon, "Siker vs behoveth Everychon to vs forto taken Oure Armure, and þat Every man In him self be sure.	64
He hears the Christians are coming,	Lo, behold the peple Of Cristiente, how faste On vs the gynnen comen fle, A thowsend On ward here Mown 3e se, Of Men wel harneyse[d] In Alle degre."	68

Whanne these tydynges to kyng Crwdelx Come,  
 It was past pryme to-wardis the None ;  
 and anon he axede A paynem ful Certainle  
 what peple there was Of Cristiente. 72 and that there are  
many of them.

“ 3e, sire, trewly, quod the Messenger,  
 Of Cristene is Gret peple ther.”  
 anon the kyng to Armure wente,  
 and Ordeyned his batailles veramente, 76 King Crwdelx  
arranges his  
battalions.

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 The Christians  
come down from  
a mountain,

harneysed Clene In Alle degre :  
 this behelden the Paynemis sekerle,  
 and sire Nasciens here ledere was, led by Nasciens,  
 A worthy knyht, and ful of Gras. 84

whanne bothe batailles Asembled were,  
 Atte Erthe was feld Many paynem there,  
 And a gret Cry Anon there Was  
 Of bothe Ostes In that plas. 88 who distingulabes  
himself,

There A man Merveilles Of Armes Miht se,  
 Of sire Nasciens In Many degre,  
 And Also Of þ<sup>e</sup> dewk Gaanor ; and Duke Gaanort  
does the same.  
 So Manie Merveilles wrowhten they thor, 92  
 that wondir it was forto se  
 Of tho two worthi knyhtes sikerle.

Thus tho two Batailles I-sembled were,  
 as to-forn 3e herden rehersen here : 96  
 there slowen they paynemis Manion,  
 that lyen there as dede As ston.  
 thanne Entrede In to bataille kyng Mordrayn, Mordreins also  
makes a great  
slaughter,  
 with Many A knyht and Many A swayn ; 100  
 and so On bothe Sides fawht he sore,  
 and tawht the Sarrazines Of Cristene lore,  
 & swiche stowte strokes 3af he Abowte,  
 that Many paynem he Made to lowte. 104

thanne kyng Crwdelx beheld Al this,  
 hym thouhte that pley wente Al Amys ;  
 to the annoyance  
 of Crwdelx,  
 who sets his men  
 at him. And Comanded his Men Anon In hye, 108  
 "werre 3e faste vppon this Man ;  
 And that he ne skape 3if 3e kan,  
 but him 3e sle, & saveth hym Me  
 that he not Askape In non degre." 112

Whanne they herden here lord sein so,  
 Azens kyng Mordrains Gonne they go,  
 and what with swerdes and with spere  
 they huntten kyng Mordrayns ful sore there, 116  
 and so Manye woundes On hym he bar,  
 They attack and  
 wound Mordreins. that Merveille was they ne hadde slayn him thar ;  
 He defends him-  
 self well, 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 ;  
 but is nearly  
 kild,  
 when Gaanort  
 comes to his  
 rescue, 3it Sekerly slayn scholde he han be  
 Ne hadde dewk Gaanor 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 wowndid & bitterly,  
 that Owt Of his Sadel he fel ful son,  
 and Rescu hadde non oper for hem Echon ; 136  
 but Atte Grownde As A ded Man lay,  
 which was to hym A sory play.

and strikes down  
 king Crwdelx. and whiles the dewk Gaanor fawht so,  
 Sire Nasciens In to that part gan go ; 140

There As kyng Mordrayns was holden down, Nasciens dashes  
in among them  
like a lion,  
Amonges hem he prekede As A fers lyown,  
and disparpoilled that Meyne Anon.  
Into that pres he gan forth gon, 144  
and On bothe Sides leide On so faste,  
that Made the fir owt of hers Eyzen breste.  
and whanne they of North gales gonze be-holde and the North  
Wales people run  
away.  
that here Lord At the Erthe lay Colde, 148  
and wounded 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 gonnen to fien wel faste,  
whanne Owt Of þat Ost they myhten breste.  
And thus As ȝe han herd now here,  
They of Northgales Scornfited were. 156 The king (French,  
Nasciens) orders  
a pursuit,  
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 befall In Ony degre.  
they fulfilden the kynges Comandement,  
and aftir they preken verament, 164  
Tel they Comen to that Cyte, and they follow to  
the city,  
and In with hem Entrede Certeynle,  
So that there Amyddes the stretes,  
Of paynemis they Maden ful gret hepes, and make an end  
of the enemy,  
in the street  
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, 172  
For so sore that day they fowhte,  
that of miscreaunt ne paynem they ne Rowhte ;  
but long Er that it was Eve that day  
Neþer paynem ne Miscreant þere left In fay, 176

- but dede they weren Everychon,  
 That on lyve ne lefte not On.  
 At Even whanne Mordrayns Cam to his Ostel,  
 his Meyne that he trosted ful wel 180
- Mordreins's men  
 praise his valour,  
 Seiden, "Of 3oure Age was neuere Man non  
 that swiche Merveilles myhte werken As 3e han don."  
 thanne seide to hem the kyng agayn,
- but he says it was  
 not by his own  
 strength.  
 "It was neuere I, lordinges, In Certeyn ; 184  
 For he that alle strengthes ben herberwed Inne,  
 Me hath deliuered from Paynemis Gynne ;  
 and 3if 3e supposen it In Me trewelye,  
 Sekyr the thinken On me folye." 188  
 thanne On-armed they hym Anon,  
 And On hym fownden wowndes Manion,  
 So that Abascht the weren ful sore ;  
 So many woundes he hadde thore. 192  
 Thanne gonnen they Axen Of his Chere,  
 and how that he felte his herte there,  
 he seide that harm felte he Non  
 Of As Many woundes As hym weren vppon. 196
- He releases  
 Joseph from  
 prison,  
 Thanne took he Iosephs Owt of preson Anon,  
 and with hym his feleschepe Everychon.  
 whanne Iosephes was Comen to þ<sup>e</sup> paleys,  
 A3ens hym the kyng Ran & wolde not ses, 200  
 and for gret Ioye Often hym kyste,  
 for wel he loved him, and that he wyste.  
 thanne Iosephes Axede hym Anon  
 what Made him Into tho partyes gon, 204  
 and the kyng hym took On Syde  
 Fer from his Meyne At that tyde,  
 and tolde him Al his Aviciown
- and tells him of  
 his vision in  
 Sarras.  
 that be Nyht he hadde In Sarras town ; 208  
 "this, Of My Cawse was the comenge,  
 I sey 3ow, Iosephes, *with* owten lesenge."
- Josephe asks  
 about Crwdelx,  
 "how is It thanne Of Crwdelx the kyng  
 that vs putte In to presowneng ?" 212

"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  
 Azens þ<sup>e</sup> 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 vppon the Morwen they Resen alle,  
 And on knes there gonne they falle  
 To-fore the table of Seynt Graal ;  
 there Maden they here preyeris, boþ<sup>e</sup> 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 thankyng. 232  
 and Iosephes, that of the Cristene, Maister was,  
 him gan to Reversen<sup>1</sup> In that plas,  
 and to-fore the holy vessel he wente  
 To sein his Masse there presente, 236  
 As he was wont with devocyown  
 with Manye an holy Oryswon.  
 thanne kyng Mordrayns, þat longe desired hadde he  
 Apertly the Seint Gral forto se 240  
 3if 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 3it 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.

Joseph goes to  
perform his  
service before it,  
[<sup>1</sup> reuerten ? Fr.  
*Je reuertue*]

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,
- the gladnesse and þ<sup>e</sup> 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 trespas 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 trespas !  
A, swete lord, I beseche the Of gras !  
and, good lord, that thou hast me sent,  
It pleseth me ful wel In my<sup>n</sup> Entent. 268  
Now, worthy Iesus, lord of gret Renown,  
that 3e wolden graunten me for my Gerdown  
For my symple and powre Servyse,  
that I ne deye not In non wyse 272  
Tyl that þ<sup>e</sup> goode knyht of þ<sup>e</sup> Nynthe degre  
Of Sire Nasciens that I Myht se,  
whiche þ<sup>e</sup> Merveilles of Seint 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 Askying,  
and thy wil fulfild schal be  
Of þat thou desirest ful Sekerle. 284
- 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,

- 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 288  
 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.” 292  
 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. 296  
 and as Only the vois there Mente,  
 It were foure persone veramente,  
 Of Iosephes and his fadir Iosephē,  
 Nasciens and Celidoyne An hepe. 300
- 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, 304  
 and axeden how it stood with hym  
 Of Alle hise woundis so sore & Grym.  
 thanne he Answerid hem Anon,  
 “ Certes, he seide, my sihte is gon, 308  
 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, 312  
 For that I desirede forto se  
 thing that nowht belonged to me,  
 therefore this veniawnce here sekerly  
 On me Oure lord hath taken Openly. 316  
 And I to ȝow here now make surawnce  
 that there nas neuere thing so mochel to my plesauunce  
 as that is now this sonde ful sikerle ;  
 For now wel seker here may I be 320

and he shall live  
till that knight  
comes,

and then he shall  
be made whole.

Only Joseph,  
Josephes,  
Nasciens, and  
Mordreins hear  
this voice.  
(The French gives  
Mordreins instead  
of Celidoyne.)  
[leaf 68]

Mordreins tells  
his people what  
has befallen him,

and that he is  
content it should  
be so.

- that me Oure lord for his Child doth holde,  
that Of My sinnes me Chastiseth Manyfolde.”
- But they lament  
very much. Thanne Gonne they wepen Alle In fere  
For the repentauncè the kyng hadde there ; 324  
thanne axeden they him what he wolde do.
- Mordreins  
resolves to go to  
Galafort,  
and marry  
Celidoyne to King  
Label's daughter. he seide ‘ that to Galafort thanne wolde he go,  
For he wolde maken that Maryage  
Of Celidoyne and þ<sup>e</sup> 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.
- Mordreins's queen  
Sarracynte 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 ;
- and his nobles  
grieve over him, 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, as he cannot  
sit his horse,  
they carry him in  
a litter to  
Galafort, 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.
- where Celidoyne  
is married to this  
maiden, that Same day, Schortly to telle,  
Celidoine to this maide was wedded ful snelle 356

whiche was the dowhter Of kyng label,  
 and 3oven hem p[o]cesciowns Manye & fel,  
 and seid hem Into North gales lond,  
 kyng of that Rem As I vndirstond ; 360  
 So that .viiij. dayes lasted this Mariage  
 Of the two Children Of high parage,  
 and ful gret Ioye there was to se ;  
 but not so mochel as there scholde han be 364  
 as 3if 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 myhty man was In tyme Comenge,  
 and Of A foreyn lond he was Mad kyng,  
 and Aftyr his Graunt-fadyr to fore, 372  
 Nasciens was he Clepyd thore,  
 lik As be the devyn Schewenge  
 was browht to Nasciens In his slepyng,  
 lyk As he sawh In that wryt there 376  
 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, 3owre wille ?"  
 " that Schal I sein here riht Anon  
 to 3ow lordynges now Everychon ; 384  
 and aftir Iosephes that 3e sende  
 that me may Conseillen Into good Ende."  
 thanne to Iosephes gonne they gon,  
 & preiden hym to Come to þ<sup>e</sup> kyng Anon ; 388  
 and he forth Cam with-Owten taryenge  
 to weten the wyl Of Mordrains the kyng.  
 and whanne þ<sup>e</sup> kyng hym herde there,  
 he him Axede In this Manere, 392

with great  
rejoicings,

and they beget an  
heir,

called Nasciens,  
as was prophesied  
to his grand-  
father. (1. Narpus  
(Fr. *Marpus*).  
2. Nasciens, p. 91.)

Mordreins tells  
his barons that he  
is going to leave  
them,

and sends to fetch  
Iosephes  
to ask his advice,  
whither he may  
retire from the  
world

- "Sire, of Cownsail I wolde 3ow pray  
 what is best to don In Ony way,  
 for I wolde that 3e wolden Conseillen Me  
 Where I myht ben In place preve, 396  
 Away from this peple here  
 and the troubles of his kingdom. that scholen ben trowbled In diuers Manere,  
 whiche that were gret Noysaunce to Me  
 Amonges hem thanne forto be, 400  
 for to me scholde it not elles do  
 but Angwisch, peyne, & Mochel wo."
- "Sire, quod Iosephes to hym Ageyn,  
 Of this Cownseil I wele 3even 3ow 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 3ow 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 3e be, 412  
 that my sowle schal defende from my fon ;
- Now, good Sire, lede me thedir Anon  
 where I may Enden my Servise  
 to my lord god, that high Iustice, 416  
 Is As mochel as that I may  
 wit my tonge him serven from day to day ;  
 For of Alle myn Othere myhtes and powere  
 as his other powers have been taken from him. ful clene hath he me berefte here. 420  
 lord, I-worschepid 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." 424
- Thus ful longe spak kyng Mordrayn  
 To Alle his barownes In Certein,  
 and took leve of dewk and knyht ;  
 for on the Morwen he wolde forth Riht. 428  
 He takes leave of his barons, and

and to hem he seide Everichon,  
 " be me taketh Ensample Alle Anon,  
 that 3e offenden not 3owre Creatour  
 be day, ne be nyht, neþer In non Owr ; 432  
 and 3if 3e don As I 3ow say,  
 than seker mown 3e ben Everyday,  
 Into what partie where so 3e gon,  
 3e scholen han victorye of 3oure fon. 436  
 And 3if In ony peryl that 3e be,  
 he wele 3ow deliuere ful sekerle ;  
 and as Of Sarracynte, my qweene & wyf,  
 which that I holde a ful good womman Of lyf, 440  
 I 3ow alle preie ful hertyle  
 that to hire good kep taken ye,  
 and hire to don worschepe In Alle Manere  
 As to 3owre worldly lady here ; 444  
 For therto ben 3e bownden Echon  
 be the legauunce 3e han me don.  
 and 3e, sire Nasciens, my brothir dere,  
 that Of Alle othere to me most chere, 448  
 I 3ow herteliche now beseche  
 for my wyf, with mylde speche,  
 whiche that your Owne Soster Is,  
 that be non wyse sche fare Amys ; 452  
 and þat 3e loven hire wel & hertyly  
 As A good womman and a worthy ;  
 and 3if Evere 3e lovede me,  
 so loveth hire In Alle degre ; 456  
 and that 3e welen kepen In worschepinge  
 My scheld, þ<sup>e</sup> which I with me gan bringe ;  
 wheche scheld, as 3e wel knowe,  
 In bataille I bar ful Many A throwe, 460  
 and specyaly that ilke day  
 whanne Tholome we token In fay ;  
 and loketh that this scheld 3e kepen as trewly  
 as 3oure herte with-Inne 3oure body ; 464

bids them be  
 warnd by his  
 example not to  
 offend their  
 Creator.

He commends  
 Sarracynte his  
 queen to their  
 care,

desiring them to  
 honour her as  
 their lady.

To Nasciens he  
 says,

'I beseech you for  
 my wife

your sister,  
 that you will take  
 care of her,

and love her  
 heartily ;

and my shield  
 which I have  
 carried through  
 so many fights,

keep it as the  
 heart in your  
 body,

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 3ow it betake A-forn Alle Oþer men, For 3it In tyme Comeng scholen 3e se, Many myracles þerby wrowht scholen be."	468
Mordreins goes to the Hermitage, and so after, for his sake,	And In this Manere Mordrains the kyng, his wif and his scheld betook In keping To sire Nasciens, his brothir dere, and remwed on þ <sup>e</sup> Morwe, Alle In fere, To the Ermytage, to that good man of whiche that Iosephes to him spak than ; so that for love of kyng Mordrayn, with-Inne schort whille þere In Certayn,	472  476
a fair abbey is founded there,	A fair Abbey I-mad there was, and a ful gret, In that plas ; so I-fowndid was it there with white Monkes in faire Manere ; For Often sethen Entrid was þ <sup>e</sup> kyng, thedir to him cam Many A lordyng,	480  484
for many lords and barons join the king.	and manye of his barowns Also, with him to dwellen for Evere mo ; so that in theke Abbey dwellede stille þ <sup>e</sup> kyng Al so longe As he was blynd, Tyl that Galas to forn was bore, (Of wheche we spoken of here-to-fore, whiche scholde comen of Nasciens lygne, the Nynthe, as 3e herden Of told to fore tyme,)	488  492
Mordreins lives there as long as his blindness lasts, which is till Galahad comes to see him,	& to þat Abbey Mordrains scholde comen to se ; and ek to visiten, as it seith here, the story of Sank Ryal In this Manere ; 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 sekerle ;	496  500
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,		Mordreins lives
Two hundred þer & More Aftir sire Nascien,		200 years and
As this holy storye Reporteth then,	504	more till Galahad
Tyl that Cam the Nynthe persone yn londe		comes,
Of Nasciens kynde, now þe vndirstonde,		the ninth of
of wheche that Galaaz was his Name,		Nasciens's line.
a ful worthy knyht, And of gret fame.	508	
Thus lefte the king In that Abbey,		
And Nasciens In Galafort Sekerly		Nasciens lives
dwellyng with dewk Gaanor,		with duke
and mochel Cristene peple <i>with</i> hem thor,	512	Gaanort at
bothen of dewkes and of Chevalrye,		Galafort,
and of worthy men a gret Compemye,		
that weren ful Redy for to fyhten		with many good
For the love of Crist god Almyhten,	516	men,
Aþens the Miscreantz bataille to bede		ready to fight
where so they weren In Ony stede.		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, dragd through the streets, and their brains batterd 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 þ <sup>e</sup> kyng was I-browht to his dwellyng, And Nasciens belefte with Gaanor that Of Galafort was dewk thor,	4
Josephes and his company leave Galafort,	than Iosephes departed thenne In hye, and with him his Compenye and Of his kynnes men Also,	
and go into the country to preach the Gospel, and teach the people Christianity.	Abowtes In the Contre forto go, the holy Ewangelye forto preche, and the peple, Of Christendom to teche. anon from Galafort gonne they go & at Nasciens and þ <sup>e</sup> qwene here leve token tho, and At Alle Othere knyhtes In fere.	8 12
They go into many strange countries,	thanne forth here weye wenten they there Into Many A stronge Contre, to prechen the peple ful certeinle.	16
and come to the city of Camelot,	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, and Ek it was of sweche bownte	20
which is the richest and most beautiful city of all Bretagne,	that Alle kinges weren crowned þere Sekerle, whiche that weren of paynem londe, In þat Cite As I vndirstonde, For it was more had In worschepinge thanne ony oþer Cite with-owten lesyng.	24
and all the pay- nim kings were crownd there.	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 levyng,  
 and his Riht Name was with-Owten les  
 properly there was he Clepid Agrestes ;  
 and whanne Iosephes was Entred there,  
 & his Compemye with him Alle In fere,  
 ful faste gan he preche ful sekerlye  
 the Name & þ<sup>e</sup> power of God Almyhtye.  
 And thike tyme Abowtes kamaAlot þere Nero  
 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 Many Convertyd were,  
 where-Offen ful Sorweful was he there ;  
 perfore 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,  
 therefore Cristened now wil I be

Here lives a  
 most fierce king,

32 whose name is  
 Agrestes.

Josephes begins  
 to preach the  
 36 Name of God,

40 and converts  
 1060 Sarrasins 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,	In semblance and In significaciown, Cristened to ben be fals Assumylaciown."	
	and whanne þat Iosephes thens was gon, thanne supposide he some Anon—	68
that he may by management and fear recover his people to their old faith when Iosephes is gone away.	what be preyerer and Manasyng— his peple Aʒen to his lay to bryng, & what for drede Of deth and veniaunce to bringen hem to here ferste Creauunce.	72
He is baptizd,	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
and the people rejoice,	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 it is all for treachery,	but Al for falsnesse was It than, and As A fals Crestene Aperid he there, The peple to disceyven Everywhere,	80
for the devil is in his heart,	For the devel was Closed In his herte that from hym nolde neuere asterte,	84
and keeps him from all good.	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 ;	88
Iosephes baptizes all the city,	thus Iosephes .viij. dayes Abod there Til Al that Cite I-Cristened they were,	92
leaves 12 of his Cousins there,	and Of his Cosynes he lefte there twelve : So that thens he wente hym selve, and Charged theke .xij. Alle In fere	
to teach the people, and keep them from falling back,	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 :	96
	thus bad he hem prechen Every day.	100

Supplement  
TO  
Andrew Boorde's Introduction and  
Dietary.

EXTRA SERIES, NO. X, 1870.

Vertical line of text or a scanning artifact on the left side of the page.

NOTE ON THE DISCOVERY IN THE BRITISH MUSEUM  
OF A BOOK WITHOUT AUTHOR'S NAME OR INITIAL,  
BUT UNDOUBTEDLY THE WORK OF  
ANDREW BOORDE.

*By Charles Faulke-Watling.*

---

THIS very interesting little volume from the press of Robert Wyer was entered in the Catalogue under the general heading "Book," there being nothing to show until now by whose hand it was written. The writer of this note, while searching for something else, was so struck with the title "The Boke for to lerne a Man to be wyse in building of his house", that he sent for it, thinking that it might supply material for an interesting article commenting on Dr Richardson's recent lectures on the same subject, after a lapse of more than three centuries. This expectation was amply justified, and the subject having been mentioned to Mr Ponsonby Lyons, that gentleman suggested the name of Andrew Boorde as a writer on sanitary matters in the 16th century, whose works might supply additional material for the purpose in view. But when Boorde's works were obtained, it was found that the interest was by no means confined to the subject matter, but that the first eight of the forty chapters contained in his *Dietary* were as nearly as possible identical with the eight chapters of which the volume now to be described consists.

The book is quite perfect, and in as good condition as when it first came from the press. It is a small quarto of sixteen leaves (A. B. C. D. in fours). There are twenty-five lines to each page, and every chapter has a woodcut initial letter, which is not the case with any of the editions previously known, except that belonging to

Mr Henry H. Gibbs, which has ornamental initials throughout. The attention of Mr Furnivall was called to the book, and he at once pronounced in favour of its being the work of Boorde. It may be that it was his first attempt at authorship, and that after he had acquired some degree of reputation, and was engaged in writing the more comprehensive work which he published under the title "A compendious regyment or a Dyetary of helth," he prefixed the little treatise now under consideration to the later work instead of republishing it in a separate form. No edition of the Dietary is known which does not contain these eight chapters, but, as will be seen hereafter, the title is not so applicable to them as it is to the succeeding thirty-two chapters, which relate exclusively to questions of regimen and diet, and there appeared at first sight to be some reason for supposing that the break in the continuity of the subject was recognized by several of the printers, who have concluded the eighth chapter with lines gradually decreasing in length. This is the case in all the editions, except Powell's and that in the possession of Mr Gibbs, in both of which Chapter VIII. ends evenly; the irregularity, however, occurs in one or more places in every edition of the Dietary, so that in all probability it should be attributed rather to accident than to design.

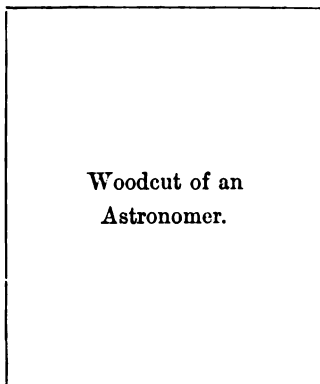
The Title-page, Table of Contents, and Colophon of the newly-discovered work are here given in full, and the notes appended will show that they have been carefully collated with those of five editions of the Dietary; attention is also directed to a circumstance of some interest at the end of the third chapter. The other differences between the work described and any one of the editions of the Dietary are not greater than those between that one and each of the others. There is no dedication to the Duke of Norfolk, but that is also the case with the undated edition of the Dietary (A.), as well as with Colwell's edition of 1562 (B.), both in the British Museum. No allusion whatever is made in the dedication printed in the 1542 edition (E.) to any portion of the book having been in existence previous to that date, and this is, of course, an argument against the supposition that the first eight chapters were published in a separate form *before* the appearance of the Dietary, and would tend rather to show that they


were really published as an extract from a book previously known. Which of the two hypotheses is the true explanation is the question now submitted for consideration, and the following extracts are given to aid in the solution of the difficulty. The title-page is as follows :

The boke for to  
Lerne a man to be wyse in  
buyldyng of his howse for  
the helth of body & to hol-  
de quyetnes for the helth  
of his soule, and body.

¶ The boke for a good  
husbande to lerne.

¶ We  
May-  
sters of  
Astro-  
nomye,  
And do-  
ctoures  
in Phe-  
sycke cō-  
fyrmeth  
this say-



enge to  
be good  
& trewe  
both for  
the bo-  
dy, and  
also for  
the sou-  
le. 

A 1

The woodcut is not the same as that in the copy belonging to Mr Henry Hucks Gibbs, from which Mr Furnivall printed his edition of the Dietary for the Society, nor is it the same as that printed in the undated copy in the British Museum, and in the 1562 edition, which has also been recently acquired by the trustees of the National Library. The double-dated Edition, and that of 1576, have no woodcut on their title-pages. It is noteworthy that the woodcut of the 1542 edition represents St John *without* the eagle. Robert Wyer used as his device a cut of the Saint writing the Revelations, and attended in most cases by an eagle. Herbert makes a special note



of the rarity of Wyer's use of the device in which the attendant eagle is omitted.



Another peculiarity to be observed is, that in the tract now described the title-page itself is signed, A. I.

The next point for description is the table of contents. This has been carefully collated with those of the five editions of the Dietary, and all the various readings are supplied in the foot-notes, chapter by chapter, the heading being numbered 1, and the eight chapters 2 to 9.

<sup>1</sup> ¶ The table of this Boke.

<sup>2</sup> The fyrste chapter doth shewe where a / man shulde buylde or set his howse, / or place, for the helthe of his body. /

<sup>3</sup> ¶ The seconde chapter doth shewe a man, / howe he shulde buylde his howse, that the / prospect be good for y<sup>e</sup> cōseruacion of helth. /

<sup>1</sup> A. ¶ The Table of the Chapters / foloweth; B. The Table / ¶ The Table of the chapters / foloweth; C. ¶ Here foloweth the Table / of the Chapytres; D. ¶ The Table; E. ¶ Here foloweth the Table / of the Chapytres.

<sup>2</sup> D. first; A. B. Chapter (throughout); C. Chapyter; E. Chapytre; B. doeth; D. shew; C. E. shuld; D. should; in A. B. D. "cytuate" for "buylde"; C. E. cytuat; A. B. C. D. E. "set his mansyon place or howse," instead of "howse or place"; except that D. has "mansion," E. "mancyon," and B. C. D. have "house"; C. y<sup>e</sup>.

<sup>3</sup> B. omits ¶ (throughout); D. secōd; C. chapiter; E. Chapytre; C. dothe; D. shew; D. how; C. shuld; D. should; B. D. build; B. C. D. house; A. B. C. D. E. here insert "and"; A. B. prospecte; C 'pspect; A. B. D. the; A. B. C. E. conseruacion; D. conseruation; A. B. C. D. health.

- <sup>4</sup> ¶ The thyrd chapter doth shewe a man to / buylde his howse in a pure and fresh / ayre for to length his lyfe./
- <sup>5</sup> ¶ The fourth chapt' doth shew vnder what / maner a man shuld buylde his howse in ex/chewyng thynges y<sup>t</sup> shuld shorten his lyfe.
- <sup>6</sup> ¶ The .V. chapter doth shewe howe a man / shulde ordre his howse, consernynge the im-/plementes, to cōfort the spyrites of man./
- <sup>7</sup> ¶ The .VI, chapter doth shewe a man howe / he shulde ordre his howse and howsholde, to / lyue in quyetnes.
- <sup>8</sup> ¶ The VII. chapter doth shewe how the hed / of the howse, or howsholder shulde exercy/se hymself, for the helth of his soule & body
- <sup>9</sup> ¶ The .VIII. chapter doth shewe how a man / shuld ordre hym self in slepyng & watche,/ and in his apparell werynge.

## ¶ Explicit tabula.\*

<sup>4</sup> C. has ¶ for ¶. D. third; C. Chapyter; E. Chapitre; B. doeth; C. dothe; D. shew; A. mā; B. D. build; A. B. C. D. house; C. ī; C. inserts "a" before "fresshe"; A. B. C. E. fresshe; A. B. C. D. E. lengthen; B. D. life.

<sup>5</sup> A. IIIJ; B. E. IIII; A. B. D. Chapter; C. Chapiter; E. Chapytre; B. doeth; C. dothe; D. shew; A. B. C. shulde; D. should; D. build; B. hys; B. C. D. house; here A. B. C. D. E. all insert the words "or mansyon" (D. spells mansion); A. B. D. omit "in"; C. E. eschewyng; D. eachewing; D. thinges; A. B. D. E. that; A. B. C. shulde; D. should; A. B. D. "the" for "his".

<sup>6</sup> D. fitt; C. Chapter; E. Chapytre; B. doeth; D. shew; C. E. shuld; D. shold; B. C. D. order; B. hys; B. C. D. house; A. B. concernynge; C. E. concernyng; D. concerning; A. B. Implementes; A. B. C. D. E. comfote; A. B. C. E. spyrytes; D. spirites.

<sup>7</sup> C. has ¶ for ¶. D. sixte; C. Chapter; E. Chapytre; D. shew; C. a mā; B. shoulde; D. should; B. C. D. order; B. C. D. house; B. has "houshold" as a catchword, but at the top of the next page the word is spelt "housholde"; D. quietnesse.

<sup>8</sup> A. VIJ; D. seuēth; C. chapter; E. Chapytre; D. E. shew; C. E. howe; C. y<sup>t</sup>; A. hed of house; B. hed of the house; C. hed of a house; D. head of the house; E. hed of a howse; A. B. C. D. E. insert "a" after "or"; A. B. D. housholder; C. householde; A. B. shuld; D. should; C. exercyoyse; D. exercise; A. E. C. hym selfe; B. D. himselfe; A. B. C. health; C. E. the soule; A. B. and bodye; D. E. and body.

<sup>9</sup> A. VIIJ; D. eyght; C. chapter; E. Chapytre; E. shew; C. howe; C. mā; A. C. E. shulde; B. shoulde; D. should; B. C. D. E. order; A. hymselfe; B. E. hym selfe; C. him selfe; D. himselfe; D. sleeping; A. B. C. D. E. and; C. E. watchynge; B. apparel; A. B. C. E. wearynge; D. wearing.

\* Wyer's undated edition, A. Colwel's of 1562, B. Powell's double-dated edition, 1547-67, C. H. Jackson's of 1576, D. (the table not in black letter). Mr Furnivall's reprint of the 1542 edition, E.

The words "explicit tabula" at the end of the eighth chapter are, of course, peculiar to the treatise which is brought to a conclusion at that point. In all the enlarged editions published under the title "Dietary of Health," the table of contents proceeds, without any break whatever, to give the headings of the remaining thirty-two chapters. The various readings of the concluding words in the different editions will be found at page 231 of Mr Furnivall's reprint.

The next point to be observed is, that in the Dietary there occurs, at the end of the third chapter, a reference to the 27th chapter, but in the book under examination there is no such reference for obvious reasons, but the information referred to appears as a separate paragraph on the *same page*. The extracts are given here, for the sake of comparison, in parallel columns, partly with a view to directing attention to the differences between them, and partly because the circumstance appears, at first sight, to afford some additional ground for believing that the larger work was first published, and the smaller one brought out afterwards in a separate form.

*Paragraph at the foot of Chapter III. in the book described.*

¶ For whan the plaages of the Pestylence or the swetynges syckenes is in a trowne or countre, at Mountpylour, and in all other hyghe regyons and countres, that I haue ben in, the people doth flye from the contagious and infectyous ayre, preseruatiues with other counsell of Physycke, notwithstandinge. In lower and other baase countres, howses the whiche be infectyd in towne or cytie, be closed vp, both doores & wyndowes, and the inhabytours shal not come abrode, nother to churche nor market, for infectyng other, with that syckenes.

*Opening sentences of Chapter XXVII. (Mr Furnivall's reprint.)*

Whan the Plages of the Pestylence, or the swetynges syckenes is in a towne or coutree, with vs at Mountpylour, and all other hygh Regyons and countrees y<sup>e</sup> I haue dwelt in, the people doth fle from the contagious and infectious ayre preseruatiues, with other counceyll of Physycke, notwithstandinge. In lower and other baase countres, howses the which be infectyd in towne or cytie, be closyd vp both doores & wyndowes: & the inhabytours shall not come a brode, nother to churche: nor to market, nor to any howse or cōpany, for infectyng other, the whiche be clene without infection.

It will be seen that in the tract the author does not use the words "with us" when speaking of Montpelier. Can it be that he wrote the treatise on house-building elsewhere? and, if so, are we to suppose that it was written before or after 1542, the date of his dedication of the Dietary to the Duke of Norfolk, which Mr Furnivall believes to be the date at which the first edition was published? And, speaking of this dedication, does the text afford sufficient ground for believing that it was actually *written* in Montpelier? It is dated from there, but it would be hard to prove that it was not written in London. The author in the body of the dedicatory letter calls attention to a book "the which I *dyd* make in Mountpyller," and which he says "*is* a pryntyng besyde Saynt Dunston's churche." The dedication, as prefixed to the 1542 edition, and the version in Powell's edition of 1547, are printed by Mr Furnivall in parallel columns (page 225 *et seq.*), and we see at once that Powell kept both the original place, Montpelier, and the original day and month, 5th of May, but altered the year, 1542, to the date of his own edition, 1547, to make it look like a new book.

## 1542 Edition.

From Mountpyllier. The .v.  
day of May. The yere of our lorde  
Iesu Chryste M.v.C.xliij.

## Powell's Edition.

From Mountpyller. The fyft  
daye of Maye. The yere of our  
Lord Iesu Chryste M.ccccxlvii.

It is at least possible that the principal object of Boorde, as well as Powell, was to show, not that the dedication was *written* in Montpelier, but that the author had studied in the medical school of that city, which he himself describes as "the hed vniversitie in al Europe for the practes of physycke & surgery or chyrming."

There is nothing more in the book here described that requires any special consideration until the eighth and last chapter is brought to a conclusion, with a caution against travelling in boisterous weather. "¶ Explicit" is printed at the foot of the chapter, and thereafter are inserted the following verses, which do not occur anywhere in the various editions of the Dietary. The last verse is followed by the word "Finis", and beneath that is the Colophon as printed below

## ¶ Of folyshe Physicyons.

Who that useth the arte of medycyne  
 Takyng his knowlege in the feelde  
 He is a foole full of ruyne  
 So to take herbes for his sheelde  
 wenyng theyr vertue for to weelde  
 whiche is not possyble for to knowe  
 All theyr vertues, both hye and lowe.

## ¶ Of dolorous departyng.

¶ Neuer man yet was so puyssant  
 Of gooddes or of parentage  
 But that mortall death dyd hym daunt  
 By processe at some strayght passage  
 yea, were he neuer of suche an age  
 For he spareth neyther yonge nor olde  
 Fayre nor fowle, fyerse nor also bolde.

## ¶ Of the true descripcion.

¶ The wyse man whiche is prudent  
 Doth moche good where euer he go  
 Gyyng examples excellent  
 Unto them the whiche are in wo  
 Teachyng them in all vertues so  
 That they may not in to synne fall  
 If that they hertely on God call.

## ¶ Of Phylosophye.

¶ At this tyme doctryne is decayed  
 And nought set by in no place  
 For euery man is well appayed  
 To get good with great solace  
 Not caryng howe nor in what place  
 Puttyng the fayre and dygnesophye  
 Under feete with Phylosophye.

¶ Finis. ¶

Imprynted by me Robert  
Wyer,<sup>1</sup> dwellynge at the signe of :§:  
John Euangelyst, in s. Martyns  
parysshe in the felde besyde the  
Duke of Suffolkes pla-  
ce, at Charynge  
Crosse.

¶ Cum priuilegio, Ad  
impremendum  
solum.

It now remains to say a few words about the relative ages of the tract described and of the first edition of the Dietary, regarding the question from a purely typographical point of view. All the evidence appears to be in favour of the tract having been printed at an earlier period than the "Dietary." It is well known that the printers of the day allowed the quality of the paper they used to deteriorate as time went on. Now there is a marked difference in the texture and finish of the paper on which the tract is printed and that of the paper which is used for the Dietary, and the superiority belongs entirely to the former. The type used in the tract is, in the opinion of experts, of an earlier character than that used in the Dietary, many of the letters (l, v, &c.) bearing a closer resemblance to the forms used in manuscript, while a careful comparison of those of the woodcut initial letters, which are common to both books, seems to show that if the same blocks were used in both cases they were less worn and in better condition when the tract was printed than when they were used for the Dietary; but, of course, it is quite possible that

<sup>1</sup> Wyer's undated edition says nothing about "the Duke of Suffolk's place," but reads "Dwellynge at the / signe of seynt John E/uangelyst, in S Mar/tyns Parysshe, besy/de Charynge / Crosse /

¶ Cum priuilegio Ad impremen-  
dum solum.

For the colophons of the other editions noticed by Mr Furnivall, see page 304 of his reprint. In H. Jackson's edition of 1576 an imprint is given at the foot of the title-page, but the colophon merely consists of the word *Finis* over the woodcut reproduced by Mr Furnivall from Mr Gibbs's copy, that is, Wyer's ordinary device, St John *attended* by the eagle: it will thus be seen that Mr Gibbs's copy affords examples of two out of the three devices used by that printer, one of them being very rare.

the initials in the two books were printed from different blocks, cut to the same pattern; and if that were the case the argument, based upon the superior clearness of the impressions in the tract, falls to the ground. However, taking all the facts of the case together, the writer, as far as he can venture to form an opinion on such a subject, is inclined to believe that "The boke for to lerne a man to be wyse in the buyldyng of his howse" was printed, if not actually written, at an earlier period than the earliest known edition of the "Compendyous Regyment or Dyetary of Helth," with which it was incorporated; and the supposition that the Dietary, in its complete form, was *first* published, and then that the first eight chapters were extracted and published separately under another title, he believes to be untenable and against the weight of the evidence.



*The Publications for 1870 are :—*

40. **English Gilds, their Statutes and Customs, 1389 A.D.** Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and The Origin of Trades-Unions,' by Dr Lujo Brentano. 21s.  
41. **William Lauder's Minor Poems.** Edited by F. J. Furnivall, Esq. 3s.  
42. **Bernardus De Cura Rei Familiaris,** with some Early Scottish Prophecies, &c. From a MS., KK. 1.5, in the Cambridge University Library. Ed. by J. R. Lumby, M.A. 2s.  
43. **Ratis Raving,** and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 1.5, by J. R. Lumby, M.A. 3s.

*The Publications for 1871 are :—*

44. **The Alliterative Romance of Joseph of Arimathea, or The Holy Grail: a fragment from the Vernon MS.; with Wynkyn de Worde's and Pynson's (A.D. 1526 and 1529) Lives of Joseph;** edited by the Rev. W. W. Skeat, M.A. 5s.  
45. **King Alfred's West-Saxon Version of Gregory's Pastoral Care,** edited from 2 MSS., with an English translation, by HENRY SWEET, Esq., of Balliol College, Oxford. Part I. 10s.  
46. **Legends of the Holy Rood, Symbols of the Passion and Cross Poems,** in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by the Rev. RICHARD MORRIS, LL.D. 10s.  
47. **Sir David Lyndesay's Works, Part V.,** containing his Minor Poems, edited by JAMES A. H. MURRAY, Esq., with a critical Essay by Prof. NICHOL of Glasgow. 3s.  
48. **The Times' Whistle,** and other Poems, by R. C., 1616; ed. by J. M. COWPER, Esq. 6s.

*The Publications for 1872 are :—*

49. **An Old English Miscellany,** containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. MORRIS, LL.D. 10s.  
50. **King Alfred's West-Saxon Version of Gregory's Pastoral Care,** edited from 2 MSS., with an English translation, by HENRY SWEET, Esq. Part II. 10s.  
51. **The Life of St Juliana,** 2 versions, with translations; edited from the MSS., A.D. 1230, by the Rev. T. O. COCKAYNE and Mr E. BROCK. 2s.  
52. **Palladius on Husbandrie,** englished (ab. 1429 A.D.), edited from the unique MS. in Colchester Castle, by the Rev. BARTON LODGE, M.A. Part I. 10s.

*The Publications for 1873 are :—*

53. **Old-English Homilies, Series II.,** from the unique 13th-century MS. in Trin. Coll. Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Oxford, a photolithograph of the music to two of them, and transcriptions of it in modern notation by Dr. RIMBAULT, and A. J. ELLIS, Esq., F.R.S.; the whole edited by the Rev. RICHARD MORRIS, LL.D. 3s.  
54. **The Vision of Piers Plowman, Text C (completing the 3 versions of this great poem),** with an Autotype; and two unique alliterative poems: RICHARD THE REDELES (by William, the author of the *Vision*); and THE CROWNED KING; edited by the Rev. W. W. SKEAT, M.A. 18s.  
55. **Geneydes, a Romance,** edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Camb. Part I. 3s.

**EXTRA SERIES.**

*The Publications for 1867 are :—*

- I. **WILLIAM OF PALERNE; or, WILLIAM AND THE WERWOLF.** Re-edited from the unique MS. in King's Coll., Cambridge, by the Rev. W. W. SKEAT, M.A. 13s.  
II. **EARLY ENGLISH PRONUNCIATION,** with especial Reference to Shakspeare and Chaucer, by A. J. ELLIS, F.R.S. Part I. 10s.

*The Publications for 1868 are :—*

- III. **CAXTON'S BOOK OF CURTESYE,** in Three Versions: 1, from the unique printed copy; 2, from the Oriel MS. 79; 3, from the Balliol MS. 354. Ed. by F. J. FURNIVALL, M.A. 5s.  
IV. **HAVELOK THE DANE.** Re-edited from the unique MS. by the Rev. W. W. SKEAT, M.A., with the sanction and aid of the original editor, Sir FREDERIC MADDEX. 10s.  
V. **CHAUCER'S BOETHIUS.** Edited from the two best MSS. by R. MORRIS, Esq. 12s.  
VI. **CHEVELERE ASSIGNE.** Re-edited from the unique MS. by H. H. GIBBS, Esq. 3s.

*The Publications for 1869 are :—*

- VII. **EARLY ENGLISH PRONUNCIATION,** with especial Reference to Shakspeare and Chaucer, by A. J. ELLIS, F.R.S. Part II. 10s.  
VIII. **QUEENE ELIZABETHES ACHADEMY, A BOOK OF PRECEDENCE, &c.** Edited by F. J. FURNIVALL, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. ROSETTI, Esq., and E. OSWALD, Esq. 13s.  
IX. **AWDELEY'S FRATERNITY OF VACABONDES, HARMAN'S CAVEAT,** etc. Edited by E. VILES, Esq., and F. J. FURNIVALL, Esq. 7s. 6d.

*The Publications for 1870 are :—*

- X. **ANDREW BOORDE'S INTRODUCTION OF KNOWLEDGE, 1547, and DYETARY OF HELTH, 1542; with BARNES IN THE DEFENCE OF THE BERDE, 1542-3.** Edited, with a Life of BOORDE, and an account of his Works, by F. J. FURNIVALL, M.A. 18s.  
XI. **BARBOUE'S BRUCE, Part I.** Edited from the MSS. and early printed editions, by the Rev. W. W. SKEAT, M.A. 12s.

*The Publications for 1871 are :—*

- XII. **ENGLAND IN HENRY VIII'S TIME: a Dialogue between Cardinal Pole and Lupset,** mainly on the Condition of England, written by THOMAS STARKEY, Chaplain to Henry VIII. Ed. by J. M. COWPER, Esq. Pt II. 12s. (Pt I, *Starkey's Life & Letters*, is in preparation.)  
XIII. **A SUPPLICATION OF THE BEGGERS,** by SIMON FISH, 1529 A.D., ed. by F. J. FURNIVALL, M.A.; with a SUPPLICATION TO OUR MOSTE SOUERAIGNE LORDE: A SUPPLICATION OF THE POORE COMMONS; and THE DECAYE OF ENGLAND BY THE GREAT MULTITUDE OF SHEEP, ed. by J. M. COWPER, Esq. 6s.  
XIV. **EARLY ENGLISH PRONUNCIATION,** with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part III. 10s.

*The Publications for 1872 are :—*

- XV. **ROBERT CROWLEY'S THIRTY-ONE EPIGRAMS, VOYCE OF THE LAST TRUMPER, WAY TO WEALTH, &c., 1550-1 A.D.,** edited by J. M. COWPER, Esq. 12s.  
XVI. **CHAUCER'S TREATISE ON THE ASTROLABE.** Edited from the MSS. by the Rev. W. W. SKEAT, M.A. 6s.  
XVII. **THE COMPLAINT OF SCOTLANDE, 1549 A.D.,** with an Appendix of four contemporary English Tracts (1542-48), edited by J. A. H. MURRAY, Esq. Part I. 10s.



## Early English Text Society.

The Subscription is £1 ls. a year [and £1 ls. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Money-Order (made payable at the Chief Office, London) to the Hon. Secretary, W. A. DALZIEL, Esq., 9, Milner Street, Islington, London, N., and crossed "Union Bank." (United-States Subscribers, who wish their Texts posted to them, must pay for postage 5s. a year extra for the Original Series, and 3s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the Lists.

*The Publications for 1877 will be chosen from:—*

66. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in four Texts, edited by the Rev. R. MORRIS, M.A., LL.D. Part IV, with 2 autotypes of MSS. 16s.
67. NOTES ON PIERS PLOWMAN, by the Rev. W. W. SKEAT, M.A. Part I. [In the Press.]
- GENERYDES, a Romance, ed. W. ALGER WRIGHT, Esq., M.A. Part II. [In the Press.]
- THE LAY FOLK'S MASS-BOOK, four texts, edited from the MSS. by the Rev. F. F. SIMMONS, Canon of York. [In the Press.]
- MERLIN, Part IV, containing Preface, Index, and Glossary. Edited by H. B. WHARTON, Esq.
- PALLADIUS ON HUSBANDRY, English (ab. 1525) and edited from the unique MS. in Colchester Castle, by the Rev. BARTON LOBEY, M.A. [In the Press.]
- The Publications for 1874, 1875, and 1876 are:—*
56. THE BEST HISTORIAL OF THE DESTRUCTION OF TROY, an alliterative verse; ed. from the unique MS. by D. DONALDSON, Esq., and the Rev. G. A. PENNELL. Part II. 10s. 6d. 1874
57. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in four Texts, edited by the Rev. R. MORRIS, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 20s. 6d. 1874
58. THE BLICKLING HOMILIES, edited from the Manuscript of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. (With a photolithograph.) Part I. 5s. 1874
59. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in four Texts, edited by the Rev. R. MORRIS, M.A., LL.D. Part II. 15s. 1875
60. MEDITATIONS ON THE SUFFER OF OUR LORDS (perhaps by Robert of Brunne), edited from the MSS. by J. M. COWPER, Esq. 2s. 6d. 1875
61. THE ROMANCE AND PROPHECIES OF THOMAS OF ERCELDOUNE, printed from five MSS., edited by Dr. JAMES A. H. MURRAY. 10s. 6d. 1875
62. THE EARLY ENGLISH VERSION OF THE "CURSOR MUNDI," in four Texts, edited by the Rev. R. MORRIS, M.A., LL.D. Part III. 15s. 1875
63. THE BLICKLING HOMILIES, edited from the Manuscript of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. Part II. 5s. 1876
64. FRANCIS THYNNE'S VERBEMES AND EPICRAMS, 1600, from the Earl of Eilcamer's unique MS., edited by E. J. FURNIVALL, M.A. 4s. 1876
65. BE HOMES DEEG, Bede's *De Die Festis* and *De Tempore* (High-Saxon Pieces), edited from the unique MS. by the Rev. J. RAWSON LINGG, M.D. 4s. 1876

### EXTRA SERIES.

*The Publications for 1877 will probably be:—*

- XXVIII. LONELEIGH'S HOLY HEATH, from *Book de Borron*, ed. F. J. FURNIVALL, PLIII. 16s.
- XXIX. HARBOUR'S BRUCE, Part III, edited by the Rev. W. W. SKEAT, M.A. [In the Press.]
- GUY OF WARWICK, the 1st version (14th century), from the Auchinleck MS., edited by Prof. J. ZEPHORA. Part I. [In the Press.]
- AN ALLITERATIVE ROMANCE OF ALEXANDER, re-edited from the unique MS. by the Rev. W. W. SKEAT, M.A. [In the Press.]

*The Publications for 1873, 1874, 1875, and 1876 are:—*

- XVIII. THE COMPLAINT OF SCOTLANDE, 1549 A.D., with an Appendix of four contemporary English Tracts, 1552-55, edited by Dr. J. A. H. MURRAY. Part II. 6s. 1873
- XIX. OUR LADY'S MYROUR, A.D. 1388, edited by the Rev. J. H. B. OST, M.A., with four full-page illuminated initials, illuminated by Gower and York. 10s. 1873
- XX. LONELEIGH'S HISTORY OF THE HOLY HEATH, ab. 1450 A.D., translated from the French prose of *Sire de Borron*, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by E. J. FURNIVALL, Esq., M.A. Part I. 5s. 1874
- XXI. HARBOUR'S BRUCE, Part II, edited from the MSS. and the earliest printed edition by the Rev. W. W. SKEAT, M.A. 4s. 1874
- XXII. HENRY BECKINGHAME'S COMPLAINT OF RODNEYCK MORE, containing a *gylk* from the *Book of the Holy Trinity* and the natural history of the *gylk*, with a list of other wicked laws, and a list of the names of the *gylk*, from the *Manuscript of a Christian against the City of London*, 1577, A.D. 1577, edited by J. M. COWPER, Esq. 2s. 6d. 1874
- XXIII. EARLY ENGLISH PRONOUNCES, with a list of names in Shakespeare and Chaucer, by A. J. NICHOLS, Esq., F.R.S. 2s. 6d. 1874
- XXIV. LONELEIGH'S HISTORY OF THE HOLY HEATH, 1450 A.D., translated from the French prose of *Sire de Borron*, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by E. J. FURNIVALL, Esq., M.A. Part II. 5s. 1875
- XXV. THE ROMANCE OF GUY OF WARWICK, ed. from the Cambridge University MS., by Prof. J. ZEPHORA, Ph.D. (The 1st, or 15th-century Version.) Part I. 20s. 1875
- XXVI. THE ROMANCE OF GUY OF WARWICK, ed. from the Cambridge University MS., by Prof. J. ZEPHORA, Ph.D. (The 2nd, or 14th-century Version.) Part II. 14s. 1876
- XXVII. THE ENGLISH WORKS OF JOHN FISHER, Bp. of Rochester (died 1535), edited by Prof. J. L. B. MAYOR, M.A., Cambridge. Part I, the Text. 16s. 1876

LONDON: N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.  
BERLIN: ASHER & CO., 63, MOUWENSTRASSE.

Early English Text Society.

Extra Series, XXX.

The History  
of  
The Holy Grail,

ENGLISH, AB. 1450 A.D., BY

HERRY LONELICH, skynner,

FROM THE FRENCH PROSE (AB. 1180—1200 A.D.) OF SIRS  
ROBIERS DE BORRON.

RE-EDITED FROM THE UNIQUE PAPER MS IN CORPUS CHRISTI COLLEGE,  
CAMBRIDGE,

BY

FREDK. J. FURNIVALL, ESQ., M.A.,  
TRIN. HALL, CAMBRIDGE,

DIRECTOR OF THE EARLY ENGLISH TEXT, CHAUCER, BALLAD, AND NEW SHAKESPEARE SOCIETIES;  
HON. SEC. OF THE PHILOLOGICAL SOCIETY, ETC., ETC.

PART IV.

30  
LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCLXXXVIII.

Price Fifteen Shillings.

# Early English Text Society.

## Committee of Management:

Director: FREDERICK J. FURNIVALL, Esq.

Treasurer: HENRY B. WHEATLEY, Esq.

Hon. Sec.: W. A. DALZIEL, Esq., 9 MILNER STREET, LONDON, N.

Hon. Sec. for America: PROF. F. J. CHILD, Harvard Coll., Cambr., Mass., U.S.A.

J. MEADOWS COWPER, Esq.

DR. J. A. H. MURRAY.

ALEXANDER J. ELLIS, Esq.

EDWARD B. PEACOCK, Esq.

H. HUCKS GIBBS, Esq.

REV. WALTER W. SKEAT.

REV. J. RAWSON LUMBY.

HENRY SWEET, Esq.

REV. PROF. J. E. B. MAYOR.

W. ALDIS WRIGHT, Esq.

REV. DR. RICHARD MORRIS.

PROF. J. ZUPITZA.

(With power to add Workers to their number.)

## Bankers:

THE UNION BANK OF LONDON, 2, PRINCES STREET, LONDON, E.C.

The Publications for 1866 (except Nos. 20 and 23) are out of print. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

### *The Publications for 1864 (21s.) are:—*

1. Early English Alliterative Poems, ab. 1300 A.D., ed. Rev. Dr. R. Morris. 16s.
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s.
3. Lauder on the Dewtie of Kyngis, &c., 1556, ed. F. Hall, LL.D. 4s.
4. Sir Gawayne and the Green Knight, ab. 1300, ed. Rev. Dr. R. Morris. 10s.

### *The Publications for 1865 (21s.) are:—*

5. Hume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s.
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Speght's ed. of Chaucer, A.D. 1599, ed. Dr. Kingsley and F. J. Furnivall. 10s.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d.
11. Lyndesay's Monarchie, &c., 1532, Part I., ed. F. Hall, LL.D.
12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A. 1s.

### *The Publications for 1866 (two guineas) are:—*

13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. Kyng Horn, Floris and Blancheffour, &c., ed. Rev. J. R. Lumby, B.D.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II., ed. F. Hall, LL.D.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II., ed. H. B. Wheatley. 4s.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1540, ed. Rev. Dr. R. Morris. 10s. 6d.

### *The Publications for 1867 (one guinea, less No. 24, 26, out of print) are:—*

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims' Sea-voyage, with Glens Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levin's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D.: Text A, ed. Rev. W. W. Skeat. 6s.
29. Early English Homilies (ab. 1220-30 A.D.). Part I. Edited by Rev. Dr. R. Morris. 7s.
30. Pierce the Ploughmans Crede, ed. Rev. W. W. Skeat. 2s.

### *The Publications for 1868 (one guinea) are:—*

31. Myrc's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. Early English Meals and Manners: the Bokes of Nerture of John Russell, the Bokes of Kerynge, Cartasyc, and Demenanor, the Babees Book, Urbanitatis, &c., ed. F. J. Furnivall. 12s.
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s.
34. Early English Homilies (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

### *The Publications for 1869 (one guinea) are:—*

36. Merlin, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s.
37. Sir David Lyndesay's Works, Part IV.: Ane Satyre of the Thre Estaites. Ed. F. Hall, LL.D. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d.
39. Alliterative Romance of the Destruction of Troy. Ed. D. Donaldson and G. A. Panton. Part I. 10s. 6d.

And whanne thens whanne he was gon,  
 Iosephes & his fadyr & his Meyne Echon  
 Into the partye of scotland Sekerlye ;  
 thanne this Agrestes, ful of Envye, 104 and then goes to  
Scotland.  
 vppon a fryday ful Sekerle  
 Sente Abowtes Al his Contre  
 For Alle the grettest of his lond,  
 that faste to hym scholden they fond. 108 Agrestes sends for  
his nobles,  
 For so mochel he knew Of hem Anon,  
 that fals Cristene weren they Everychon. who are all  
false Christians  
like himself.  
 thanne whanne they weren Comen *with-Owten* faille,  
 to hem he discurede his Cownsaile. 112  
 thanne was pere On that Landoyne hylte,  
 A ful fals man, & Of gret Myhte,  
 And to hym thus seide this Agrestes  
 “ 3e mosten me helpen In My deses.” 116 help him in his  
design,  
which Landoyne  
promises,  
 “ Sire, quod this Landoyne thanne,  
 þe knowen I am 3oure Owne Manne,  
 þerfore to me seith what Evere 3ow liste,  
 For Onlych to me Mown 3e Triste ; 120  
 and, be It wisdom, Other be it folye,  
 I Schal It don, Sire, sekirlye.”  
 Thanne seyde the kyng to hym Ageyn,  
 “ My purpos schal I tellen 3ow pleyn, 124  
 and what I thenke forto don  
 Of myne liges now Everichon,  
 Only to Maken hem tornen Ageyn  
 to Owre ferst lawe, Sire, In Certeyn. 128  
 for the lawe þat I have Resceyved nowe,  
 In manye partyes it doth me Rewe,  
 but I hate it More now Certainly  
 thanne Ony Worldly thing trewely ; 132 for he hates it  
more than any  
earthly thing,  
 and for I se wel that it stont so  
 that my peple I may not Ouergo  
*with-Owten* strenkthe Of myn baronye,  
 þerfore Aftir 3ow sente I In hye. 136 therefore he has  
sent to consult  
his barons.

- 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 qwyt.”  
 herto Acordede landoyne Anon,  
 “ Sire, 3oure wille schal be don, 148  
 For I Acorde to 3owre Cownsaille ;  
 and, sire, I trowe it schal Availle.”  
 Anon they senten ful Certainle  
 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  
 Taken A3en 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 þ<sup>e</sup> deth he dyde hem Iede,  
 and seide to hem pleynly Anon,  
 ‘ that ded scholden they ben Everychon ; 168  
 but 3if here Goddis worschepen they wolde,  
 distroyen he wolde hem bothe 3onge and Olde.’  
 thanne they Answerid him Ageyn,  
 ‘ that wolden they neuere don In Certeyn ; 172

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 frightend  
back to their  
old faith.

Agrestes  
threatens to  
destroy the 12  
men of Joseph's  
kindred,  
unless they give  
up their faith.

for drede Of deth, neþer Of othir thing, Neuere wolden they forsaken hevene kyng. <sup>7</sup> and whanne the kyng herde here talkynge, Anon with-Owten More taryenge 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 vppon þ <sup>e</sup> heved that On þ <sup>e</sup> Cros Al his Brayn beveled : 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 þ <sup>e</sup> blood [þat] 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 ( <i>sic</i> ) he Ryht Anon that Cros Awey forto be don, and ben drawen thorugh 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 3ong Child gan he meete,	<p>They refuse to forsake their Heavenly King.</p> <p>176</p> <p>So Agre-tes strips them,</p> <p>draws them through the city at horses' heels,</p> <p>180</p> <p>to a crosse, which Josephes had reard,</p> <p>184</p> <p>and martyrs them all upon it,</p> <p>188</p> <p>so that the crosse is all staid with then blood.</p> <p>192</p> <p>196</p> <p>200</p> <p>Agrestes order a crosse to be pulld down and drawn through the city.</p> <p>204</p> <p>Then he goes mad, gnaws his own haude,</p> <p>208</p>
--	---

strangles his child and his wife, and kills his brother, Then	wheche same Child he strangelede Anon, and Ek his Owne wyf there-Aftyr son ; Ek his Owne brothir he slowh Also.	
he goes screaming through the city,	thanne 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 Middel Of that Cyte,	212
and dies miserably in the midst of it.	In ful gret myschef þere deide he. Of this Manere Of deyenge hadde þ <sup>e</sup> peple gret Merveillynge, and senten after Iosephes In gret haste,	216
Then the people send to Iosephes,	‘that to hem he scholde hyen hym faste, For Nede they hadden Of Cownsaile, what thing þat myhte hem best Availle.’	220
for they sorely need good counsel.	whanne Iosephes 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,	224
He comes to them in great distress for the 12 martyrs, whom he buries before the same cross,	To-forne 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 hevne 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 3ow pleyn, that þ <sup>e</sup> 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.	228
which ever remains red in remembrance of the martyrs,		232
and is callid the " Red Cross " till the tyme of King Arthur.		236
		240
		244

Whanne Iosephes had thus I-do,	
and I-beryed the Martyres tho,	
Anon he Ordeynede In Alle haste,	
and Comaunded the Cristen Al so faste,	248
Alle the temples to breken Adown	<i>Josephes</i>
that In þat Cyte weren In-virown,	<i>commands the</i>
and the ymages to breken Everichon	<i>Christians</i>
that þere weren Mad Of tre other ston ;	<i>to break down the</i>
and al that Evere belonged to paynem lawe,	<i>temples and</i>
Anow riht he dide hem down drawe ;	<i>images of the city ;</i>
And In Middis Of that Cyte there	
A chirche Of seint stevene he dide Arere.	252
and whanne the Chirche I-Rerid was,	
and the peple I-stabliched In that plas,	
and to Cristene lawe I-browht Agayn,	
thanne wente he thens In Certayn.	256
	<i>he builds a church</i>
	<i>to St Stephen,</i>
	<i>and having settled</i>
	<i>the people, he</i>
	<i>goes away.</i>
	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 filld 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,

whanne Owt Of þat Contre he was gon,  
and his Compemye with him Echon,

and a good man  
named Bron is  
always Josephes's  
companion.

In to A place he Cam pleynly,  
And On hyhte Bron wente hym by,

4

They sit together  
at the Graal table,

a good Man, & An holy lyvere,  
algates with Iosephes wente þere.

but a wide space  
is left between  
them.

So happede it vpon a Fryday  
as to-gederis they wente be þ<sup>e</sup> way,  
and happede that theke day bothe In fere  
at the table of seint Graal seten there,

8

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.

12

16

Peers (calld Bron  
in the French  
version) asks why  
nobody is calld  
up to take the  
empty place.

thanne was þere On þat highte Peers,  
Cosyn to Iosephes, thus gan Rehers,  
"Sire, why ne Clepen 3e som Man here  
that In that place myhte sitten there?"

20

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 plese."

24

"Peers, quod Iosephes thanne Agayn,  
This place, I schal telle the In Certayn,

- Is Ordeyned here for non Man  
 that here I knowe Oþer Asprie kan ; 28  
 but it is don for signefyance,  
 Peers, I the telle with-Owten variAunce,  
 whanne that Iesus his Sene<sup>1</sup> Made  
 Among his disciples to Maken hem glade, 32  
 and In the Middes Sat he there,  
 þat signefieth that this Is voide here ;  
 and but þ<sup>e</sup> holyere man he be þat I konne wit,  
 Elles schal there non Man here syt." 36
- 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, 40  
 but Ay talkeden Of this Mater,  
 and seiden ' it was fable, In here Maner,  
 and that A lesyng Iosephes<sup>2</sup> 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." 48
- To this word Assentyd ful foure & twenty  
 that of Iersuaem weren Only,  
 Of wheche, tweyne gret spekeris were,  
 that Symon<sup>3</sup> and Moys weren Cleped þere,  
 & seiden, " lordynges, howe semeth þow here  
 Of Oure bischope that thus vs doth lere,  
 that thike place voide scholde be  
 In signefiaunce Of An hy degre, 56  
 And that folye it is to sitten there  
 but ȝif a passing holy man he were ;  
 how thinkyth þow be this qwestioun ?  
 Ys it Owther trowthe, Owther Ony Resoun ?  
 For he seith it is folye gret, 60

[<sup>1</sup> Fr. *la chaise*]

Josephes says the empty place means Christ's seat,

and only a holier man than any that he knows of may sit in it.

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,

and that any one might sit there as safely as elsewhere.

Symon and Moys ask them what they think of their bishop's story,

[leaf 70] whether it is true or reasonable ?

<sup>1</sup> MS. *Iosep'*.<sup>2</sup> So in MS.; but *Synev* afterwards.

	Ony man to sitten In that set."	
The other sinner think Iosephes's tale is false,	"Now, Certes, quod the tothir tho, It is ful lik for to ben so, Rathere a leseng than Owht Elles, thus vs thenketh, as he spellis.	64
but it would not be prudent to break his order, and sit in the seat till they know more about it.	but Is it not for the beste that we 3it not breken Iosephes heste, Ne non Man forto Sitten there tyl we knowen more Of his Manere?"	68
Moys undertakes to sit in the seat if they will get Iosephes's leave.	"In the Name Of god, quod Moys thanne, And 3e welen hym preye not-for-thanne that to Morwe I myhte sitten there, I wele It don with Ryht good Chere." "Now, certein, quod these Othere tho, And we wisten 3e wolden don so, we wolden him preien with good wille, to weten what he wile sein vs tylle." so to Iosephes <sup>1</sup> they Comen Anon, and preiden him faire Everichon, & seiden "A man we han Amonges vs here that Is worthi to sytten there ; wherefore we preien 3ow for Cherite, and for Al Oure worschepe sekerle, that him 3e wolden let sitten there To Morwen, sire, At his dynere." thanne Iosephes Axede hem Anon	72
They tell Iosephes that there is a man among them worthy to take the Graal-seat,		80
and ask that he may be allowd to do it.		84
Iosephes asks who he is,	"3if that Amonges 3ow be swich On that desireth forto sytten there, and is not worthy In non Manere?" "3is, forsothe, they seiden Alle, swich grace Amonges vs is befallle :	88
and hears it is Moys.	Moys it is, sire, sekerly, 3oure Owne Cosin and Oure, sothly."	92
He is much astonisht, as Moys had to be	"A, quod Iosephes, how may this be? what tyme Nether his fadir ne he	96

<sup>1</sup> MS. Iosep'.

- Ouer the se myhte not vs sewe,  
 but leften behinde Al the rewe  
 Among the tothere that hadden Misdo,  
 that for sinne with vs myht not go f  
 and now 3e sein that he is so good a man,  
 and worthy is to sytten there than !  
 I May it not leven In non degre  
 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 3ow forto sein so f  
 we knowen him worthy *with*-Owten Mo  
 to sitten In that same place,  
 3if it so be 3e 3iven him *grace* ;  
 and *perfore* we preien 3ow *Euerychon*  
 that In that place he myhte sitte Alon :  
 and *pere* schole 3e preven goddis wille,  
 whethir that he be goodman *Oper* 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 ;  
 3it neuertheles suffren wele I  
 that he sitte there trewely."
- And they him thankede Everichon,  
 and forth to Moys they wenten Anon,  
 & *pere* Al to-gederis tolden hym It,  
 how In þ<sup>e</sup> voide place he scholde syt.  
 thanne he seide 'he wolde it do,  
 And þat riht fayn he was *per*to.'
- 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 3e gon,  
 and sitten as 3e hyhten 3isterday,  
 & Ek as to vs alle 3e 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
- 116
- Josephes cannot  
 believe in Moys's  
 goodness,  
 but says he will  
 give him leave  
 to try the seat.
- 120
- 124
- 128
- The next day they  
 tell Moys to keep  
 his word,  
 and take the  
 empty place.
- 132

- thanne Moys 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 ; 136  
 with so pytows chere to hem he wente,  
 Semenge a good man As be his Entente.  
 thanne to him quod Iosephes there,  
 "loke be now weye thou sytte not here 140  
 but ȝif thou knowe þ<sup>e</sup> Man worthy,  
 Oþer ellis it schal þ<sup>e</sup> Repenten trewly.  
 For troste the, Moys, now In Certeyn,  
 that here now synnere may sitten pleyn ; 144  
 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 148  
 Of Alle this general Compenye ;  
 and ellis here to sitten, it were folye,  
 and ȝif Oþer wise with the it be,  
 I drede þou wilt ben lost Certeinle." 152  
 Whanne that Moys this word herd,  
 as A man afrayed, riht so he ferde ;  
 ȝit neuertheles he Answerid Ageyn,  
 'that worthy he was þere to sitten Certeyn, 156  
 and þerto he trosted In his degre  
 þat Owre lord god not wroth wolde be.'  
 "Come forth anon, quod Iosephes thanne,  
 and sit down here as a worthy Manne ; 160  
 & ȝif it so be as thou dost schewe,  
 we scholen it knowen sone Al this rewe."  
 þanne Came forth Moys Anon ;  
 betwene Iosephes & bron he gan to gon, 164  
 And þer adoun he gan to sitte ;  
 but ful sone he repented itte.  
 Moys hadde not longe I-seten there,  
 that from hevене Cometh In A wonder Manere 168

Moys comes to  
where Iosephes  
and Bron sit,

looking very good.

Iosephes warns  
him not to try it  
if he does not  
know himself to  
be worthy,

or he will  
repent it,

"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."

Moys is afraid,  
but still persists,

and Iosephes bids  
him sit down ;

but before he has  
sat long

<p>Sevene hondis, to Alle here syht,  Eche brenneng as brond so bryht ;  but the bodyes that weren Of the  they mihte not se for what to do,  but this alle they behelden ful wel,  how fir and flambes they Casten Echedel  vpon Moys there that he sat,  there Alle the peple sawh wel that ;  And þat as lighthly he brende there  as a drye busch whanne it is On fera.  and vp him lifte tho handes Anon,  &amp; with him In to þ<sup>e</sup> eyr gonne they gon  Al so brenneng as he was,  and boren him Into a ful fer plas.</p>	<p>seven burning handis come from heaven,</p> <p>172</p>
<p>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 knowen we wel  that þou seist trowthe Everidel.  For a gret synne it is to do,  that Sege to Neyhen Ony mo ;  For we knowen non Man worthy here  In that place to sitten there.  Now, goode sire, and it be 3owre wille,  whedir that he is, 3e wolden vs telle ;  and whethir he saved Other dampned be,  that 3e wolden vs tellen for Charite.”</p>	<p>set Moys on fire, 176</p> <p>like a dry bush, 180</p> <p>and carry him off through the air.</p>
<p>“ here-Offen Certein scholen 3e be  whanne tyme Cometh Sekerle,  3e scholen him sen where þat he Is,  Aperly to 3owre Eyen with-Owten Mys ;  thanne scholen 3e knowen In Certeyn  whethir he be In Ioye Other peyn.”  Aftyr this they wolden no More  Of that Mater Axen Iosephes thore ;</p>	<p>184</p> <p>Then the rest are ashamed, 188</p> <p>and confes that Iosephes has told them the truth,</p> <p>192</p> <p>and that no man is worthy to take that place.</p> <p>196</p> <p>They ask whether Moys is lost or saved,</p> <p>200</p> <p>and are told they shall see him again, and then they will know his fate.</p> <p>204</p>

	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 Josephes's advice.	"Sire, Of thing that I schal Axen the, I preie 3ow þat 3e welen Conseillen Me." "Seith on, Bron, quod Iosephes thanne, and I wele Cownseillen 3ow As I kanne."	212
He has twelve sons,	"Sire, .xij. sones I haue, quod he, that alle 3oure Cosines seker they be ; Do hem Comen to-fore 3ow Echon, and thanne axeth hem be On and On	216
and wishes Josephes 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, 'that wedded wolden they ben Alle, what Aventure so that hem be-falle ;'	224
but the twelfth wishes not to marry,	but the .xij. brother Answerid not so, For 'Oþerwise he thowhte to do,	228
	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 3ow telle ; lo, what grace that hym befelle ! and his xj bretherin I-wedded to be, for that Chosen they ful Sekerle.	236
Josephes embraces the twelfth brother, and makes much of him,	And whanne Iosephes beheld this On brothir, what he hadde Chosen Afor Alle the tothir, he gan him to Clippen and to kysse ful Often sithes with-Owten Misse,	240

and to the xj seide he thanne,  
 " Of 3ow han Chosen Ech Manne  
 that A wif wedden wele he.  
 3e scholen it haven ful sekerle, 244  
 For I schal Maryen 3ow Everichon,  
 Swiche as 3e desire here Anon ;  
 and God grawnte 3ow grace þat 3e so do,  
 trewe wedlok to kepen for Evere Mo." 248  
 To the xijthe brother seide he there,  
 " Tweyn thinges han 3e chosen here :  
 the ferste, to kepen virginite ;  
 þ<sup>e</sup> secund, A Servaunt Axen 3e to be, 252  
 Forto Serven this holy vessel  
 which that is here, Seint graal.  
 On Of these I graunte 3ow wel ;  
 þ<sup>e</sup> Grete god þ<sup>e</sup> toþer 3ow gr[a]unte Ech del, 256  
 That 3e Alle dayes Of 3owre Lyve That Mown be,  
 and him Only worschepen In alle degre ;  
 and that 3owre flesch ne tempted be,  
 To non Maner lust Of lecherye, 260  
 but that 3e fien alle maner of fole ;  
 therto preyeth God Enterlye.  
 and for that 3e han Chosen virginite,  
 and Mynestre to þ<sup>e</sup> holy vessel to be, 264  
 Of On thing I sey 3ow In Carteryn,  
 Aftyr my deth scholen 3e ful pleyn  
 the lordschepe Of that vessel have,  
 It forto kepen bothe sownd and save. 268  
 and whanne Owt Of this world þat 3e scholen go,  
 loke 3e thanne to whom 3e deliueren it to,  
 that he be A man ful Of grace  
 & ful Of Goodnesse In Eche place. 272  
 this 3ifte, my frend, 3eve I to the,  
 For that thow Axest virginite."  
 and þere Anon he knelide A-down,  
 and thankid Iosephes with good devociown, 276

and promises  
to marry the  
other eleven

praying they may  
have grace to be  
true in wedlock.

Josephes  
promises the  
twelfth brother  
(Aleyn)

that he shal never  
be tempted by the  
flesh,

and shall serve  
the holy vessel,  
and be its  
guardian after  
Josephes's death,

and bids him,  
when his time to  
die comes, deliver  
the Graal to some  
other holy man.

Aleyn weeps,  
and thanks  
Josephes,



	there anon ful sore wepyng as he to-forn him was knelyng; So that after the deth Of Iosephe the holy vessel <sup>1</sup> dide he kepe. [1 MS. vessessel]	280
who then marries the eleven brothers.	thane Iosephes to his bretherin returned 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, forthere Into breteygne thane gan he go, and with him his Compenye, Into swich place as god wolde him gye.	288
where his company is dally increast by the number of people whom he convert	and non day þere was þat he forth wente that his Compenye Encresede veramente, Som day be xx, and some day be Mo : barefot Aftyr hym gonnen they to-go, and forsoken here Richesses Everichon, and forth with Iosephes gonne they gon.	292
in every place	for 3it Cam he neuere In non plase but þat be him gret peple I-torned wase, and hem Cast Owt Of Miscreaunce be his wordis, swich was his chawnce ; and be the vertv Of the holy gost, whiche þat is lord Of myhtes Most,	296
by the power of his preaching.	The strengest paynem þat Evere was, he dide him torne be goddis gras, So þat, thoruh his goode preching, Euery day his Compenye was Encresing.	300
They come to a barren land,	Euery day his Compenye was Encresing. Vpon a day as they forth wente, In a wastable Contre veramente,	304
where there is little food.	where that was scars of vyaunde, as this storie doth vs vndirstonde : and vndirstondeth 3e now verament,	308
All his company are not worthy to be fed by the holy vessel,	that Al the Compenye that with him went, Ne weren not worthy Sufficed to be Of the holy vessel Sekerle ;	312

but Many 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 foly.

for some livd in  
 deadly sin.

316

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 come into  
 a valley with a  
 gret pond in the  
 midst,

320

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.

and at its head a  
 vessel with a  
 fishing-net in it.

324 [leaf 71]

328

thanne be-gan Iosephes his servise Anon  
 As he was wont forto don,  
 and with him Othere Of his Compenye  
 that goode lyveris weren trewlye.

Josephes begins  
 his service with  
 those of his  
 company who  
 are good livera.

332

336

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.

340

Theke day Alle the Cristene were  
 In Worscheping Of the holy vessel there ;  
 and whanne they hadden don what they wolde,  
 Anon they Seten vppon that Molde,  
 and spredden Abrod vppon here knees  
 Towaylles and Empty dowbleris,

Then they sit  
 down  
 and spread towels  
 on their knees,

344

348

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 þat weren mad Of flesch and bon.	352
[1 Fr. <i>gerrons</i> ]	and whanne A-down that they weren set, Thanne Cam On peers <sup>1</sup> with-Owten let, that Cosin there to Iosephes was,	
then the Graal is brought in,	and browhte seint Graal Into þat plas ; and so þat be vertw of thike holy vessel	356
and they are all provided with food by its power.	Al the table was fulfeld wel Of Alle Manere Of vyawnde that herte cowde thenke Oþer vndirstonde.	360
But the sinners get nothing to eat,	thus there As Alle these good men sete, Fulfylled they were with Alle Manere of Mete ; but in place as the Synneris were, Non Multiplicacion was not there ;	364
and do not know what to do,	Of theke forseid holy vessel Fulfuld weren they neuere A del ; So ne wiste the Synneris what to do, For non vyaunde ne hadden they tho.	368
so they come to Iosephes to ask him to help them,	Aftyr Mete, whanne vpe Resen they were, The synful to Iosephes Comen there, and seiden " sire, what scholen we do ? but 3if 3e 3owre Cownseyl putten vs to,	372
as they fear to die of hunger.	Elles ben we ful Evele be-gon, For nethir mete ne drynk haue we non ; therfore for vs mosten 3e preye, that we for hunger here ne deye ;	376
Iosephes tells them, "you have forsaken God,	For the vessel vs repleynscheth not here, þerfore 3e mosten In Other Manere." thanne Answerid Iosephes to hem Ageyn, " Now Mown 3e knowen In Certeyn	380
	that 3owre God han 3e forsake ; and whiles that 3e to God diden take, thanne was he to 3ow[re] fadyr ful kynde whiles that 3e him hadden In Mynde,	384

and sethen that stepchildren that 3e ben,  
he hath þow forȝeten ful Clen.

Now þerfore Ensampl mown 3e take ;  
It Nis not Good hym to forsake.

388 and therefore he  
has forsaken you ;

And 3if styllle With Hym Wolde 3e han be,  
Non thing 3ow scholde han lakked Sekerle ;  
and 3it not-withstondyng Al this,

I schal 3ow Cownsayllen *with-Owten Mys*,  
b'encheson that 3e han non Relevyng  
at this tyme here In Etyng."

392 notwithstanding  
this,  
I will advise you  
as well as I can."

Thanne Anon Iosephes gan forth Calle  
the xijthe sone of Bron, as gan befallle,  
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 ;

396 Josephes calls for  
Aleyn the Gros,  
the 12th son of  
Bron, who was  
the minister of  
the Holy Graal

(but 3it 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.)

400

(not the descend-  
ant of Celidoyne),

Whanne þis Aleyn to-fore Iosephes gan gon,  
to hym he seide to-forȝ hem Echon,

"Alayn,—that Of this world shalt be  
the Moste gracious Man Of thy degre,—

404

Go thou to this stange Anon ;

and Into that vessel that 3e gon,

& take the Net that 3e finden there ;

Into þ<sup>e</sup> water it Caste In 3owre Manere,

and taketh fisch for this Meyne,

wherby sosteyned that they Mown be."

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.

This Child dide his Comaundement,  
and to þ<sup>e</sup> water wente *with* good Entent,  
and Into the stangne the Net þere Caste,  
and to londe drow yt Atte laste.

412

Whanne they that stooden vpon þ<sup>e</sup> lond,

And there Abyden Goddis sond,

416

Aleyn throws the  
net,

420

and when it is  
drawn to land  
they only find  
one big fish in it.

the Net to þ<sup>e</sup> 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 some  
3if Ony bettere he myhte done ;  
For the tenthe 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.

The fish is cut up  
and cookd,

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

and Iosephes  
tells Aleyn to  
divide it into  
three parts,

thanne Iosephes seide to Aleyn tho,  
" Wost þou not now what þou schalt do ?  
Departe this fisch As I schal þ<sup>e</sup> telle ;  
vppon here table thou do it ful snelle ; 440

and put one at  
each end of the  
table and one in  
the middle,

At Ech Ende thou sette A Mes,  
At the Myddes Anothir, & not thou ses.  
thanne preye to God ful devoutly,  
that he wolde Of his grete Mercy 444  
for the schewen grace In this Manere

and to pray to  
God to have mercy  
on the sinners  
that they may be  
fed.

to tho Synful that weren there ;  
that thoruh thi preiere fulfild myht be  
thike sinful peple thoruh his pyte, 448  
as thou his servaunt wylt Evere be  
to þ<sup>e</sup> holy seint Graal In alle degre."

Thanne began Aleyn forto preye  
with teres and with wepyng Of Eye 452  
Aforne the holy vessel A ful gret spas,  
Evere beseching God Of his Gras.

Aleyn prays with  
many tears,

Whanne he hadde I-don his preyere,  
thanne Iosephes Comaundement fulfild he þere, 456

- and sette this fysch In thre partye  
Oppon the Cloth ful Sekerlye.
- thane þere Owre lord wrowhte Miracles Anon  
for Aleyn his chosyn, Amonges hem Echon. 460
- that with that fysch fulfild they were,  
Al the hole Compynye 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 Relief of that fisch ful sekerle.
- thane to aleyn token they Ageyn  
the leving Of that fisch In Certeyn ; 468  
and there-with ȝoven him A name  
Of wheche Evere After he hadde þ<sup>e</sup> fame ;  
For Evere after I-Cleped was he  
"Aleyn the Riche Fischere" sekerle ; 472 "Aleyn the rich  
fisher,"
- Alle þo þat with þ<sup>e</sup> holy vessel gonne gon.  
and from that day aftyre for Ony thing  
It was Clepid "aleynes stagne" with-Owten lesing. 476 and the pond is  
thane so gret Ioye Amonges hem they made, callid Aleyn's  
that be Aleyn they weren so glade pond.  
that non tonge ne Cowden it telle,  
Nether Of here Ioye halfendel Cowde spelle. 480

## 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,

Iosephe to his sone Iosephes seide there,

"Swich a talent Is comen to Me  
that I moste gon Into Anothir Contre,

4

thedyr As God me wele lede,  
and there I hope ful wel to spede;  
and to 3ow schal I Retornen ageyn  
as hastely as I may, In Certayn."

8

and he starts on a Friday

Thanne Iosephe from hem departed Anon,

and his weye forth gan he to gon,  
as it happede vppon A fryday

and goes to the forest of Brookland.

To the forest Of Brooklond he took þ<sup>e</sup> way.

12

and as he walkede In that forest  
he say A sarrazin that was ful prest;  
vppon An hy hors he gan ryde,  
And Salwed Iosephe that ylke tyde.

16

There he meets a Sarrazin, who greets him, and asks who he is,

& 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.'

20

"Sire, I Am Of Armathie, In Certain,  
and thus I walk In Many A pleyn."

- “how Come þou here,” quod þ<sup>e</sup> Sarrazin thanne.  
 “Sire, be hym that mochel good kanne,  
 that lade the Children of Israel  
 thorw þ<sup>e</sup> Rede se bothe drye & wel :  
 he Into this Contre hath me browht,  
 whiche þat knoweth Eche Mannes thouht.” 24  
 “What Maner Of Mester Man Art thou ?”  
 “Sire, I am A leche, I telle þow now.”  
 “A leche,” quod the Sarrazin tho,  
 “Canst þou Ony leche-craft do ?” 28  
 “þe, sire, quod Ioseph In Certain ;  
 I can helen Alle woundes pleyn.”  
 “thanne 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 þer there hath Sik I-be  
 Of A wounde In his hed sekerle.  
 þit Cowde I neuere fynde leche Non  
 That him Ony Recur Cowde don.”  
 “In the Name of god, quod Ioseph 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 keuren Anon Ryht.” 32  
 “Of wheche god ? quod the Sarrazine ;  
 we han foure Goddis, bothe goode & fyne,  
 Mahownd and Termagaunt, goddis so fin ;  
 Anothir 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.” 36  
 “be non Of these fowre, quod Ioseph tho,  
 Cowde I neuere thy brothir Socowr do ;

and how he came  
there ?  
Joseph says he  
is led by God,

and he is a leech  
who can heal all  
wounds.

The Sarrazin  
asks him to come  
to his brother,

who is badly  
wounded,  
and has been a  
year in bed.

Joseph says he  
can cure the sick  
man if he will  
believe in God.

“Which god ?”  
says the Sarrazin ;  
“we have four—  
Mahownd and  
Termagaunt,  
Iubiter 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 <i>perfore</i> disceyved art þou wel Clene ʒif Ony socour In hem thou wene.”	
	“That am I not, quod the Sarrazin, certainly, 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 Connen do ?	68
for these gods are made by men,	thi Goddis ben Mad with Mannes hand, I do the wel to vndirstand :	
and have no power over any- body.	Non more power hauen they Ouer the thanne thow Ouer hem, ful sekerle.”	72
The Sarrazin says they are powerful gods,	“ ʒis, quod þ <sup>e</sup> Sarrazin, In Certain My goddis ben Of power ful pleyne, Not Only be here Owne fegure, but after hem þat ben Mad, I the Enswre ;	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 <i>wit</i> h the to thy Castel do me go, I schal the schewen al and som that Alle they han power non, Nethir to Meven neþer to Go, Ne thy broþer to helpe neuer the mo ;	84
	and therefore deseyved ful Clene Art thou that so in hem belevest now.”	88
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 þ<sup>e</sup> Midday.  
 Atte the laste that Castel he say ;  
 ful hye vppon 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 þ<sup>e</sup> diches depe Inowh,  
 deppere Abowtes A Castel neuere man ne sawh. 104  
 whanne Ioseph<sup>e</sup> and the Sarrazin Entred were,  
 Anon A wyld<sup>e</sup> lown 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. 112  
 thanne taken they Ioseph<sup>e</sup> there Anon,  
 and to preson ladden hym thus son,  
 and þerto his handes Ibownden him behynde :  
 thus diden the Sarrazines so fals & vnkynde. 116  
 and Anon the false Stewarde  
 with his swerd smot Ioseph<sup>e</sup> ful harde  
 Into the thygh a ful gret wownde,  
 that his swerd to-brak In that stownde ; 120  
 So that half þ<sup>e</sup> swerd lefte In his thygh,  
 the wheche to-broken was þere trewly.  
 Thus with Ioseph<sup>e</sup> ferden they there  
 wel falsly In here Manere. 124  
 thanne seide Ioseph<sup>e</sup> to hem tho,  
 “Sires, why faren ȝe with me so ?”  
 “For we ne haven non Other Encheson,”  
 thus they seiden to him Echon. 128  
 “and whedir thinken ȝe me to lede ?”  
 “Into A place þere thou shalt be dede.”

The Sarrazin  
takes Joseph to his  
castle, callid 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.

- Joseph bids them  
bring their sick  
to him,
- “Ha, Sires, quod Iosephe tho,  
whanne In *presown* 3e 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?”  
“3e, Sire, he seide with schort speche, 136  
I schal hem helen full Certeynle  
3if that they welen beleven On Me.”
- and he will cure  
them.
- Then they bring  
their lord's  
brother, who was  
wounded in the  
head,
- thanne browhten they þere lordis broþer In þat sted,  
that sore was wounded In the hed, 140  
that *non* leche to-foren helen Myhte.  
and whanne that he Cam In Iosepis (*sic*) Sylhte,  
thanne Axede him Iosephe riht anon,  
how fern his hurt was Agon. 144  
he seide ‘more thanne An hol 3er;’  
thus gan he tellen to Iosephe ther;
- who promises to  
enrich Joseph  
if he can cure  
him.  
But Joseph  
laughs at him,
- “and 3if that 3e to me Conne do socowr,  
I schal 3ow 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 degre.” 152  
“3is, 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 knowen 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,

<p>For In this world Is tresour non swich  that Maketh A man half so Riche  As doth helthe, I telle it the ;  how thinketh þ°, sire, telle þou Me ?  for Sethen that be Richesse hele might þou not have,  therefore aftir helthe that thou do Crave.”</p>	<p>168</p>	<p>as they cannot  buy him health,  the greatest  treasure of all,  and therefore he  is but a poor man.</p>
<p>“ that wolde I fayn, quod the Sarrazin tho,  and I wyste how Ewere to do.”  “ In the Name Of God, quod Iosephe thanne,  I wele the techen now as [I] Canne.”</p>	<p>172</p> <p>176</p>	
<p>“ Telle me how, quod the Sarrazin,  and I wele it don wel and fyn.”  “ 3if thou wilt On god beleve,  To Alle helthe thanne schalt þou preve.”</p>	<p>180</p>	<p>Joseph bids him  believe on God,  and he shall be  cured.</p>
<p>“ 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.”</p>	<p>184</p>	
<p>“ In fowre goddis, quod Iosephe ful hostile ;  whiche foure ben tho, telle thou me ?”  “ that schal I do, quod the Sarrazin Agein,  Mahownd and Iubiter Certain,  Appolyn And Ek Termagawnt,  these fowre Goddis holiche ich hawnt.”</p>	<p>188</p>	<p>The Sarrazin says  he believes in  four gods already.</p>
<p>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 Oper Creature,  ful sekerly I the Ensure,</p>	<p>192</p>	<p>Joseph says he is  the more foolish,</p>
<p>And that schal I proven the here Anon.”  “ let se,” quod þ° Sarrazin, that it were don.”  “ Take 3e that dede body Anon,  and tofore 3oure Goddis 3e him don ;  and 3if that to lyve he rere him Ageyn  thanne ben they myhty In Certain ;</p>	<p>196</p> <p>200</p>	<p>and offers to  prove the Sarrazin  detties,   by whether they  can restore the  dead lord to life  or not.</p>

- If they cannot,  
they are false.
- and 3if 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 3e preve."  
"Trewly, quod þ<sup>e</sup> Sarrazin thanne,  
that herde I neuere speken Of non Manne ; 208  
that Ony God myhte do,  
from deth to lyve a man bringen so ;  
3it Neuertheles Asayen scholen we  
to fulfillen thy wil ful Sekerle." 212
- They unbind  
Joseph,
- Thanne let this Sarrazin Ioseph<sup>e</sup> vnbynde  
his hondis that bownden weren behinde,  
but Of his hurt non thing he ne wyste  
that þ<sup>e</sup> 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-forne here goddis [they] browht tho ; 220  
Everichon they knelede A down,  
and preiden to Iubiter And Mahown.  
whanne thus longe hadden they preid there  
and Of his lif weren neuere the Nere, 224
- Then Joseph  
denounces the  
false idols  
who cannot help  
them.
- thanne Ioseph<sup>e</sup> Gan hem Ascrien Anon,  
"ha ! 3e Cursed peple Everychon !  
why worschepen 3e so this Mawmetrye  
that nowht ne may Availlen Sekerlye ? 228  
weten 3e 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 3oure preyere !" 232
- Thanne Ioseph<sup>e</sup> knelid þere down Anone,  
And there to God he Made his bone,
- He prays to  
Christ, who sent  
him forth,
- " A thou Iesus God, ful myhty 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 faye, 240  
 That thou Woldest here, lord, scheWen thy Myht  
 Openly here In these paynemes siht, that He would  
show his power  
on these deceivd  
people.  
 this Caytevous peple that deceyved ben  
 thorwgh mysbelieve, lord, As 3e wel sen." 244  
 Thanne Anon Iosephe the Erthe gan kysse,  
 and vpwardis he dide hem dresse,  
 and seide, "lordinges, beholde 3e here  
 Of 3owre Goddis here the powere, 248  
 and here strenkthes Anon Ryht,  
 For they ben nethyr of power ne Myht."  
 thus sone with-Inne A lytel spas  
 Iesus Crist þere schewede his gras ; 252  
 for þere the hevene Openede Anon,  
 and As sparkelis Of fyr þere Owt gonne gon,  
 and þ<sup>e</sup> Erthe be-gan to qwake,  
 and Al the firmament to wexen blake ; 256  
 So that the Sarrazines Everichon  
 wenden to han deid there Anon.  
 thanne Cam there thondir & lyhteneng A-down,  
 and brenden Alle the ymages In virown ; 260  
 and ek hem On smale peces to-brak,  
 & so they stonken with-owten lak,  
 that alle they thowhten ded they were  
 For þ<sup>e</sup> 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 3e se,  
 what myhtes 3oure goddis han sekerle,  
 For there Nis non may helpen Othir,  
 Nethir non Of Al this fothy ; 272  
 and lik As brend here they be,  
 So scholen 3e Alle ful sekerle ;

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  
destroyd.

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 hyttest 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
- " thanne, quod this Mathegrans þ' 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,  
Trewhe 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 restord to life.  
" Sertes, quod Mathegrans thanne,  
Sire, I hold the for a trewe Manne, 300  
and ȝif he my brothir to lif wele bringe,  
I sey 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 Nowhte,

- 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  
 that Al this peple here, lord, May se  
 thy werkyng and thin dignete.”  
 Thanne Ioseph<sup>he</sup> gan him vpe forto dresse,  
 and not longe After, with-Owten les, 324  
 the dede Aȝen to lyve he Ros,  
 and After to Ioseph<sup>he</sup> Anon he gos,  
 and knelid A-down and kyste his feet  
 Aforn hem Alle, and not ne leet, 328  
 and seide to hym Aftyr his Owne lyst,  
 “ welcome, seriwnt 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,  
 therefore Art thou Comen In Certeyne.” 336  
 whanne Ioseph<sup>he</sup> 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 ; 340  
 And seide to ham that Abowtes him were,  
 “ Now mow ȝe wel knowen and sen here  
 that he is God Evere pereles,  
 and Of Alle bowntes he doth not see.” 344  
 “ Now forsothe, quod Mathegrans tho,  
 It Is ful trewe thou seist me to,  
 who died and  
 rose again,  
 to restore the  
 dead man to life,  
 Then the dead  
 man rises up,  
 and welcomes  
 Joseph as the  
 servant of Christ,  
 who had come to  
 save them.  
 Joseph weeps for  
 joy and pity,  
 and Mathegrans  
 is converted.



- for Neuere hens forward I ne schal Certeyn  
 On non oper 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      Thanne Alle the Meyne that In þ<sup>e</sup> 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 fulfille In Alle Manere."
- and are all  
 baptizd.      Thus they of the Castel Everichon  
 weren there Christened forsothe Anon. 364
- The steward  
 confesses how he  
 stabbd Joseph,  
 whanze þ<sup>e</sup> 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 left half the  
 sword in his  
 wound.      And how the swerd In him broken was,  
 And the halfendel lefte In that plas,  
 & þ<sup>e</sup> Remenaunt scholen ȝe þere fynde  
 In his hype with-Owten lesynge. 372
- [leaf 75]      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
- 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,  
 " wel, quod Iosephe, be goddis help Certainle ;  
 but ferst of ȝoure wounde hely[d] Scholen ȝe be."  
 thanne the Remenaunt of þ<sup>e</sup> swerd he let bringen Anon,  
 and to Mathagrans wounde leide it thus son ; 380  
 thanne thussone I-helid he was  
 Afor that peple thoruh goddis Gras.

- thanne leidde he þat swerd to his Owne wonde ;  
 the poynt thus sone Owt Cam In A stownde, 384 and draws the  
 More whittere, more fair, and More Cler point out of his  
 An hundred part thanne it was Er ; own wound,  
 Not A drope Of Blood ne was there On, without a stain of  
 and that they Syen Every-chon, 388 blood.  
 as thowh neuere In the flesch it hadde be,  
 where-offen the Merveilleden ful sekerle.  
 Of this, gret wondir gonne they Make ;  
 thanne Ioseph<sup>he</sup> the swerd On honde gan take ; 392  
 "ha ! swerd, neuere Ioyned to-gederis schalt þou be, The sword shall  
 tyl Into his hondis thou Come ful sekerle, never be Joind  
 that the Aventures of the seint Graal together again till  
 To An Ende schal bringen hem Al ; 396 he comes who  
 and As sone as he þ<sup>e</sup> taketh on honde shall end the  
 to-gederis schalt þou Ioyned thuruh goddis sonde ; adventures of  
 for this Ende that In My flesch was, St Graal.  
 Tyl that tyme schal neuere Comen In plas." 400  
 Thus Ioseph<sup>he</sup> 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  
 And Agrons, viij dayes aftyr levede he baptizes all the  
 Among that peple ful Certainle. people,  
 thanne whanne Ioseph<sup>he</sup> scholde go,  
 the swerd he betook hem tho, 408 and leaves the  
 and they it kepte In Cherte, sword with them,  
 and gret worschepe it dide that Meyne. 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 "angely" 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 poisonsd knife (p. 258); is caught, taken before Joseph, and confesses that Chanaan murdered 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 standing 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.

Joseph goes on  
his way to seek  
his people,  
4

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.

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

and whanne that Ioseph~~e~~ they gon~~ne~~ to se,  
ful Mochel Ioye Maden that Compene,  
and Aꝝens him they wenten Everichon  
Al so faste As they Cowde gon.

16

“A, sire Ioseph~~e~~, welcome 3e 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 galeyne  
that we mown In gon feithfullye ;

They rejoices to  
see him,  
20

and this water so depe and perylows Is,  
that we it ne doren taken I-wys,  
and owre Maister the Bischope here  
Abideth 3owre Comeng with-owten dwere ;  
And now that 3e be Comen vs to,  
Alle We hopen the bettyr Ouer to go.”

24

and ask him to  
tell them how to  
cross the deep  
and dangerous  
lake,  
28

“3e, quod Ioseph~~e~~ to hem thanne,  
I schal 3ow Conseillen Every Manne  
to knelen A-down vppon his kne,  
and preie to that lord In Maieste,  
In worschepe Of whom hedir we be gon,  
that he vs socowr wolde senden son,  
and schewen vs here som Tokenenge,  
Ouer this water vs forto brynge.”

28

32

Joseph advises  
them to kneel  
down and pray  
for a sign as to  
36

36

what they are to  
do.

	Thanne thus Anon gonnen 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 prei[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
when they see a snow-white hart coming with a gold chain round his neck,	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
led by four lions.	& abowtes his Nekke A Chene Of goold, and with him fowre lyowns gonnen they behold, On be-hinde, Anothir him to-fore, & on Eche side On, & so ladden him thore ;	56
	and as Cherly þ <sup>e</sup> liowns this hert gonne kepe, As the modir the Child lulleth On slepe. thanne these bestes Aprochede hem Anon, and thuruh the peple these liouns gonne gon,	60
They pass through the people, and take the water.	with-Owten blemsheng Of Ony Man. Anon there Iosephe thowhte than, whanne the hert þ <sup>e</sup> water say he take, and the lyowns him folwed as hire Make,	64
Then Joseph bids the company follow him boldly,	thanne seide Iosephe to þ <sup>e</sup> peple Anon " Seweth 3e me now Everychon, And Alle Sawf scholen we be that Ouer this watyr wile folowen Me."	68
and they pass through the water safe and dry,	So that the water they Entred Anon, and Alle Sawf Ouer gonne they gon, Al so drye As yppon A Roche Of ston, In so stedfast beleve the weren Echon. thus pasten Alle that Compenye, Except On ful Sekerlye,	72

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,

except one man,  
calld Chanaan,

Of Ierusalem he was I-bore,  
and twelve bretheren hadde he,  
that with Iosep pasten sikerle.

80 who was of  
Jerusalem,  
and had twelve  
brothers with  
Joseph.

and whanne Ouer that water they weren gon,  
and parceyved þat here brothir thanne Anon  
was beleft On the tothir syde,

84

thanne Mochel mone they maden þat tyde,  
and to Iosephe thanne faste gonne they go,  
and hertely besowhten Iosephe tho ;

88

“ a, goode sere, that 3e wolden vs telle  
how this Aventure here befelle,  
that owre brothir is vs behinde ;  
how may this be, and be what kynde ! ”

His brothers ask  
why he is left  
behind.

92

“ wele 3e weten the skele why, ”

quod Iosephe to hem Certeinly ;  
“ alle discharged Of synne 3e be,  
and so nys not he ful sekerle ;

Joseph explains  
that he is not as  
they are,  
purgd from sin,

96

wherfore hym behoueth to Abyden there,  
for with vs myhte he not Comen In non Manere ;  
and 3if he hadde, I-sonken 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.”

and he would have  
been drownd,  
therefore he is  
better where he is.

100

Thanne gonne the bretheren to wepen Echon,  
and to Iosephe they maden Mochel Mon ;

Chanaan's  
brothers lament  
that their brother  
is left in a strange  
country

104

“ 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 he<sup>1</sup> socour hath he Ryht non,  
A, goode Iosep, how scholen we don ?

108 away from friends  
and help,  
[? ? ne]

- And þerto ful fer from his Contre ;  
and we his bretheren ben Sikerle, 112
- and they love  
him so dearly  
that they pray  
Joseph to bring  
him over,  
for hym loven we ful Enterly  
As the flesch and blood of Oure Owne body ;  
therefore, goode Iosephe, for Charite,  
helpeth that Ouer comen weren he ; 116
- else they will die  
of sorrow,  
Oþer elles for sorwe we scholen deye  
certainly, Iosephe, and In feye,  
ʒif that we gon owt of this Contre  
but ʒif that he In Owre feleschepe be." 120
- Joseph is so sorry  
for them,  
Thanne thus wepinge Alle they preide,  
and thus to Iosephe Alle they seide.  
of hem Iosephe hadde gret pyte there,
- for they are good  
men and true,  
For þat Alle good men they were ; 124  
and ful Of prowess Ek therto,  
whanne that Ony thing scholde be do.  
thanne seide Iosephe ful Curteislye,
- that he says he  
will do it,  
"for ʒoure love I schal it don trewelye ; 128  
and ʒit trowe I bettere that he were,  
& that to vs he Come not here ;
- though it may  
lead to harm.  
and be hym more Evel may Comen vs to ;  
Neuertheles ʒoure wylle ʒit wile I do." 132
- So that to the water Iosephe Aʒen wente  
forto fullen here Entente,
- Then he crosses  
the water again,  
and vnto the water he gan to go,  
to þ<sup>e</sup> tothir side that he cam fro ; 136  
And thanne to Chanaan seide he,  
"Now thin Owne levyng here myhtest þou se ;
- tells Chanaan if  
he had livd as  
well as his  
brothers  
he would not  
have been left  
behind.  
and ʒif 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, 144
- Then he bids him  
follow him,  
"Come On, Chanaam, and sewe thou me,  
and sawf and seker schalt thou be."

- and whanne to the brinke they weren gon,  
 thanne to Iosephe he seide Anon, 148  
 "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." 152  
 "Certes, quod Iosephe to him Ageyn,  
 It nis non wondyr In Certain  
 thowh þou In this water deidest here,  
 Sethen thou Trostest non bettere In Goddis powere ; 156  
 Therefore here schal I leven now the,  
 and to thin bretheren gon wile I Aȝe ;  
 and Merveille þ<sup>e</sup> not thowh þou longe here Abyde,  
 for here mythest þou dwellen A long tyde, 160  
 til fischeres here Comen seiling be the,  
 þ<sup>e</sup> Over to bringen ful Certainle."  
 Thus In this Maner Iosephe gan forth to pase,  
 And Chanaam lefte stille In that place. 164  
 whanne his bretheren behelden Iosephe ther,  
 and sein not here brothir In non Maner,  
 thanne grettere morneng gonne they make  
 thanne ony tyme to forn for hys sake ; 168  
 but here morneng but lytel while did laste  
 Aftyr that Iosephe they conne taste,  
 So that with Inne A while After, sone  
 A fyschere<sup>1</sup> vppon that water gan gone ; 172 [Fr. *marouster*]  
 and whanne that Chanaam Sawh hem ther,  
 Anon to hem he clepid from fer,  
 And preyde hem In to here schipe forto take  
 him, forto veryen ouer that lake ; 176  
 So that Ouer that water he wente,  
 And with his Compemye Mette veramente.  
 and whanne his bretherin gonnen him beholde,  
 they Maden Ioye ful Many folde, 180  
 for they loveden him ful wel  
 as bretheren Owhte Everydel,

but Chanaan is  
 afraid to cross the  
 water without a  
 boat.

Joseph tells him,  
 as he has so little  
 faith,  
 he must stay  
 where he is till

fishermen take  
 him over.

Joseph goes back  
 without him,

to the great gretf  
 of Chanaan's  
 brothra.

Fishermen bring  
 Chanaan over,

and his brethren  
 rejoice, for they  
 love him dearly.



- For him lovede they Al so dere  
as bretheren Owhten to loven In fere. 184  
whanne that Iosephe Chanaam gan se,
- Joseph welcomes Chanaam,  
and tells him of the great wickedness of the fishers who brought him over;
- “ Chanaam, he seide, welcome 3e be !  
Chanaam, I kan the tellen tydyng :  
they that the hider dide brynge, 188  
they weren so wykked In Alle degre  
that Alle Goodnesse from hem doth fle,  
and þerto so sorwefully 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 so ;  
and that schal ben here Gwerdown,  
for here Over bringeng with good resown ; 196
- for they are payn in miscreants,
- for they ben paynemes Mescreauns,  
therefore hem schal happen ful wondir chauns,  
for they wrowhten A3ens Goddis wille,  
hider the to bringe, I sey the tylle ; 200  
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, 204  
and that schalt thou sone beholde  
3if it be soth that I the tolde.”
- Whanne Iosephe hadde told hem þis tale,  
þer be-gan sorwen with-Owten bale ; 208
- Then a storm rises,
- 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 Oþer gan Ouerthrawe, 212  
and dreinte this vessel there Anon,  
and great waves overwhelm the ship,  
so þat persched they weren Echon,  
and all therein perish,  
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 Certain,

- and seiden, "sere, what scholen we do?  
Scholen we now Ony ferthere go,  
Oþer scholen we stille Abyden here?  
3e, 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 3ow Er that I blyne."  
"Sire, quod they, scholen we thanne se  
Moys Owre brothir, where þat he be?"  
"3e, quod Ioseph, that scholen 3e  
Mois here sen In Alle degre."  
Thanne from that place wenten they Anon,  
and toward the forest of darmandes they gonne gon. 232  
Thanne Aleyn, that Fyschere Clepid was,  
and Bron and Peers In that plas,  
and faste to Ioseph gonne 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  
þat thus here wenten *With-Owten* distroctiouns." 240  
"Sires, quod Ioseph to hem thanne,  
I schal 3ow tellen As þat I Canne :  
It is Of God the signefiaunce,  
that to his disciples wile maken demonstraunce 244  
For 3e that In Synne hauen be,  
and forsaken It Certainle,  
and ben I-Comen to A newe kende ;  
what I schal now sein, take 3e In Mende, 248  
why that In An hert he gan him schewe ;  
vndirstondeth my Resouns vppon A rewa.  
"Of an hert, the kynde Ewere It is,  
From Age to 3ongthe to tornen I-wis : 252  
Ryht so dyde Iesu Crist ;  
From deth Aros, As 3e wel wyst,  
Joseph's company  
ask what they  
are to do next,  
and are told they  
must go into the  
forest,  
where they shall  
see Moys.  
Alain and others  
ask the meaning  
of the white hart  
and the four lions?  
It is a token from  
God for those who  
have forsaken sin.The hart repre-  
sents Christ,  
who rose from  
the dead,  
as the hart re-  
news its youth.

- that Is God and verray prophete,  
that On the Cros his lyf dyde lete. 256
- The whiteness represents his mother and his purity from sin.  
and be his whitenesse, vndirstondeth 3e  
his Modris and his virgynyte,  
whiche non Of hem Entachched was  
with non Maner Synne In non plas. 260
- The chain shows his humility.  
and be his Chayne vndirstondeth 3e,  
that signefieth hvmlyte.
- The four lions are the four evangelists who wrote his works and miracles.  
“and be þ<sup>e</sup> fowre bestes In his Compenye,  
the fowre Evangelistes signefyen sekerlye, 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 3e  
Crist In his holy virginite ;  
and be the fowre bestes Also  
the fowre Evangely[st]es þat with him gonnen go, 272  
that these Ouer this water Owre Condyt hath be,  
As Openly here Alle Mown 3e 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 kyng.  
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 Certain  
In this Semblauce Aperen will he not Ageyn.” 284
- Lancelot and Modred.  
Thus As they wenten forth Talkynge,  
Into þ<sup>e</sup> forest of Darnautes began hem brynge ;  
and whanze with-Inne that they hadden gon  
The space Of two Miles there Anon, 288  
and Ioseph<sup>e</sup> that Algates wente to fore,  
Into A weye he tornede there,
- Joseph's company pass into the forest of nantes,

- 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. where they find in  
 a valley a great  
 house,
- And Whanne they Comen to that Entre,  
 Al Open the gate þere fownden he ; 296  
 but Nethir Man ne womman syen they non  
 that In wolden hem letten forto gon.  
 thanne forth Ioseph<sup>e</sup> Innere wente,  
 And Al his Compene veramente, 300  
 And In to An halle he gan gon,  
 þere him they foloweden Everichon. into which they  
 go,  
 and follow Joseph  
 into a hall,
- thanne A gret fyr syen they there,  
 that As briht brende And as Clere 304  
 thowh Alle the bussches þere In Erthe hadde be  
 vppon A fyr I-set ful Sekerle.  
 And whanne this fyr that they Sye,  
 Thanne Axeden þei Ioseph<sup>e</sup> In hye 308  
 ‘ what myhte signefie that ilke fyre.’  
 thus sone A vois thanne gonnen they here,  
 and so lowde it gan to Crye  
 that Alle they it herden Sekerlye, 312  
 “ holy fadyr Ioseph<sup>e</sup>, Goddis knyht,  
 Fulfuld with the Grace Of god Almyht,  
 that thou woldist Onlyche preyen for me  
 To that good lord In Maieste, 316  
 Myn Angwisch that he wolde Aslake,  
 whiche I Am more worthy to take ;  
 but þit þat he wolde Of his Mercye  
 My peyne to Aleggen In som partye.” 320  
 and the voys þat there thus spak,  
 Owt Of þ<sup>e</sup> fer it Cam with-Owten lak.  
 thanne seide Ioseph<sup>e</sup>, “ fain wold I preye  
 þif I wiste my lord not forto Anoye.” 324  
 “ A, quod the vois, In Alle wyse  
 For me þat þe wolde preien In þoure Gyse ;

Then a voice cress  
 out of the fire,

and asks Joseph  
 to pray for him,

that his pain  
 may be relieved by  
 the mercy of God.

- & be þoure preiere my peyne I-legged schal be,  
thus troste I, Iosephe, Certainle. 328
- Joseph bids him  
tell how it is with  
him,  
whether he is  
sawd or lost.  
"Do me to wetene," quod Iosephe Ageyn,  
"whethir þou schole to blisse Oþer to peyn,  
Owþer Ewere Mercy that þou hopest to have  
Of thy Creatour that may the Save." 332
- He says he still  
hopes to have  
grace through the  
mercy of God,  
"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
- [<sup>1</sup> MS. his]  
and they repenten hem of hir<sup>1</sup> Misdede,  
Anon to Mercy he wele hem lede.  
but now knowe I wel that thilke same se  
that I Inne sat be presomtweste, 340
- though he sat  
presumptuously  
in the seat of  
Christ,  
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 ; 344  
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 þow Reft, 348  
that streyht with hem I scholde han gon  
Into here depe donioun Anon.
- therefore devils  
carrid him off  
and were taking  
him to the  
dungeon,  
"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 degre.— 356  
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, 360  
and seide, 'leve þe this Man that þe here bere,  
For Ouer him haven þe non powere ;
- and made them  
drop him,

For he ne hath not ȝit so Mochel Misdo,  
 To Endles peyne forto go. 364 as he had not  
 sinnd so as to be  
 lost,

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 ; 368 but the fire is to  
 remain on him  
 till the good  
 knight comes who  
 shall end the  
 adventures of the  
 Graal,

and thus schal Abyden here  
 tyl there Come A knyht Of gret powere,  
 That the Aventures Of the seint Graal  
 To an Ende schal he bringen Al ; 372  
 and hider fortvne schal bringen him to Me,  
 This Merveille here that he schal se ;  
 and be the helpe Of that holy knyht,  
 Owt Of this fyr he schal be dyht. 376 who shall deliver  
 him from the fire.

And thus the Good man here me tolde,  
 For In that place Sitten I wolde.  
 whanne þ<sup>e</sup> Enemyes herden him so speke,  
 Anon faste from Me gonnen they to Reke, 380  
 and leften me thus In this degre  
 In this same Manere As ȝe Mown se.”

Thanne bespak Aleyn the Gros Anon,  
 to him that In the fyr was thus son, 384  
 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 Certain 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 ; 396  
 and þerfore, Aleyn Cosin, I preye to þ<sup>e</sup>  
 that thou wost<sup>1</sup> to God preyen for Me, and asks Aleyn to  
 pray for him.  
 [ ? wolt ]

- for I knowe wel that 3owre preyere,  
Of God schal be herd, As lef and dere." 400
- [<sup>1</sup> Fr. Symen.  
Engl. Symev, p.  
262, l. 771, &c.]  
[<sup>2</sup> 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.
- Whanne that Symen<sup>1</sup> herde this word,  
that faste be Ioseph<sup>he</sup> thianne there stood,  
with a lowd vois he<sup>2</sup> gan to Crye,  
and hym Axede there An hye, 404  
"Art thou Moys that Art here,  
that Iyest & brenst here In this fere?"  
"that I am, fadyr, Sekerly ;  
and 3it 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 3ow And to Chanaan now I seye,  
hens forward þ<sup>e</sup> bettere to ben In feye ;  
For wete 3e wel, that be Synne  
and advises him  
and Chanaan to  
be better than  
they were before,  
and 3e greven Owre lord there-Inne, 416  
In Grettere peyne scholen 3e 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 degre?"  
"Fadyr Symen, I schal tellen the :  
with 3ow han 3e A bodyly leche,  
that Alle goodnesse he will 3ow teche ; 424  
with 3ow han 3e that holy Bischope  
that may 3ow Clensen from tayl to tope ;  
And 3e wele werken After his lore,  
Of peyne ne sorwe felen 3e neuere More." 428  
In this Manere Whiles they gonne talke,  
Ioseph<sup>he</sup> and Aleyn forth gonnen walke,  
Joseph and Aleyn  
go and pray for  
Moys, that his  
suffering may be  
lessend.  
and setten hem down vppon here kne,  
and preiden to god In Maieste 432  
' For Moys that was In peyne and wo,  
Forto Aslaken somme Of tho ;

- And that he wolde, for his gret pite,  
his peyne Aleggen, And it wolde be.' 436  
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 ; 440  
and a gret partye there-Offen it qweynte,  
and halfendel the flawme fully Asteynste.  
And whanne that this thus was I-do,  
A ful lowd voys Sette vp Moys tho 444  
that Alle the Compenye it Myhte it here,  
And thus there seide In his Manere,  
" Ha ! Ioseph, Resten Mown 3e  
Of 3oure preyeris now sekerle, 448  
for 3e han don Me A gret leigaunce  
Of my peynes with-Owten dowtaunce.  
God 3ow qwyte, there I ne may !  
My peynes han 3e gretly lissid this day ; 452  
For now, me thinketh, gon Is my peyne  
thorwh 3oure goode preyeris In Certayne."  
thane there-Offen Ioseph Glad was tho  
that his peynes weren Aslaked so. 456  
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, 460  
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 ; 464  
but Of his Mercy And Of his pyte  
3it Oþerwise hath he Ordeyned for me,  
and this Sorwe An Ende to brynge  
thorwh an holy knyghtes Comenge, 468  
i Galas,  
las.

Then comes a  
great rain down  
into the fire,

and puts half of  
it out.

Moys calls out,

448

452 and tells them  
that his pain is  
greatly eased  
through Joseph's  
prayer.

456

Symen asks how  
long the fire shall  
last.

460 Moys says, not so  
long as he  
deserves,

464

468 for a holy knight  
is to come,  
called Galahad,



who shall end the adventures of the Graal and Great Britain, and release him from his pain.	and the Aventures Of þ <sup>e</sup> seint 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."	472      476
Then Moys tells Joseph to go and preach the Crucified in the country,	thanne thus to Iosephe there spak he, " A, goode holy Iosephe, for Charite Abydeth 3e non lengere In this place, but Abowtes this Contre faste 3e pace, and precheth the name Of the Cruicyfe,	480
which needs it sorely.	for it is ful gret Nede trewelye ; For Al Abowtes In this Contre but fals Mescreauntes þere ne be. Now go 3e forth this ilke tyde, and In this place moste I Abyde Tyl that be that holy Mannes bownte Al this fyr Onlich Asteynt here be."	484      488
Joseph's company leave Moys in his fire, and go on all that day and night,	Thanne parted Iosephe thens Anon, and his Compemye with him gonne gon ; and Moys 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 þ <sup>e</sup> forest gonnen they gon,	492
and get to Scotland,	and into scotlond Entred Anon ; and 3it thouh scotlond that it were, It nas so Cald but for On Manere, but for the kyng Elcose <sup>1</sup> yclepyd he Was, Whedir that they Entrede, and Into whiche plas ; and thike Nyht Alle I-herberwed they were In A ful gret pleyn forsothe there.	496
calld so from king Elcose. [ Fr. <i>escos</i> ]	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 ;	500      504

So that it is *Merveil* forto knowe  
how þat Alle fulfild weren they vppon A rowe, 508  
Except Chanaan & Symen,  
hem lakkede *grace* Amonges *Oþer* Men,  
So that thorwh þ<sup>e</sup> holy vessel  
Repleinsched weren they neuere A del, 512  
that so In deseise was here Abydyng  
two dayes And two Nyht with-Owten lesyng.  
and have nothing  
to eat for two  
days and nights.

And whanne they Sien that they ne were  
Not worthy here felischepe to Entren there, 516  
So with-Inne hem self gonnen they Seye  
with vegerous herte and gret Envye,  
and spoken Of here mysaventure,  
“ It Cometh not be vs, I the Enswre,  
520 and say the fault  
is not in them,  
but in their  
fathers, who  
seemd Christians  
and were not.

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.” 524  
“ In feith Anon, quod Synnen thanne,  
Peers that halt him so holy A manne  
Evere to God In Semblance,  
528 Symen says that  
though Peers and  
Joseph seem so  
good,

þit haue I lengere with-Owten variaunce—  
thowh that he my ny Cosin be,  
and Ioseph is Also sekerle,  
þit hath he nowhere travailled so ferre  
As I haue don In Alle Manere ; 532  
Neþer neuere for god so moche dide he  
As that I have don now sekerle ;  
and so trowe I that Al his Synne  
vppon me is beleft, boþe more & Mynne ; 36  
So that trostily I beleve forsothe  
that God for my gilte nys not wrothe.”  
“ Now Certes, quod Chanaan tho,  
540 Chanaan says  
that he is punished  
for his brothers’  
sins.

with my brotheryn it fareth Ryht so ;  
for here synne that thei diden here,  
Oure bischops myht not sewen In non Manere,

So weren they guilty, and to blame,  
 So vppon me falleth the schame ; 544  
 there-fore that 3e wolden Conseillen me  
 what I schal don In Ony degre."

Symen declares  
 that he will take  
 vengeance on  
 Peers,

" Certes, quod Symen, wile 3e now se,  
 vppon my Cosin peers avenged schal I be 548  
 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." 552

and Chanaan says  
 he will on his  
 brothers,

" And I forsothe, quod Chanaan tho,  
 with my bretheren the same schal I do ;  
 For tyl that I have so I-wrowht,  
 Of þ<sup>e</sup> Seint Graal Gete I nowht, 556  
 nether non Maner Of Sustenaunce  
 tyl on hem þat I haue wrowht veniaunce."

Thus to-Gederis wrowhten they two,  
 whiche tornede hem After to mochel wo ; 560  
 For In Wanhope weren they falle,  
 and Exempt from graces Alle  
 Othirwise thanne they weren wont :  
 thus it fyl hem In Every point ; 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,  
 Chanaan, In whom the devel Entred was,  
 Of his felonye Remembred In that plas ; 572  
 he took his swerd bothe scharpe & kene,  
 and be þ<sup>e</sup> Mone lyht þat schon so schene  
 he Aspide where his bretheren lay,  
 Alle xij, Sekerly and In fay. 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 drowh Owt his swerd thus son,  
 and his Owne brothir he slowh Anon, 580  
 that so from On to Anothir  
 he slowh Alle .xij. In þat fothir. kills them one  
 after another,  
 and whanne he say that ded they were  
 alle xij, he lefte hem lyggeng there, 584 and leaves them  
 lying.  
 And wente forth thanne In his weye,  
 Symen to seken Certainlye ;  
 and whanne he hadde him I-fownde,  
 Of his dede he tolde him that stownde. 588  
 “ Now hauen 3e 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. 592  
 Abyde me now here, quod Symen tho,  
 Tyl thal A3en I come the to.”  
 “ thou schalt me fynde, quod Chanaam thanne,  
 vndir this Figge tre for Ony Manne.” 596  
 thanne wente Symen forth his way  
 Into þ<sup>e</sup> place þere Ioseph<sup>he</sup> lay ;  
 For ful wel Supposede he  
 that faste be him peers scholde be : 600 Symen goes to  
 kill Peers, with a  
 poisoned kniſe,  
 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, 604 a foot long in the  
 blade.  
 so that knyf was forto dowte  
 For two skelis Al Abowte,  
 the ton was for the Envemynenge,  
 þ<sup>e</sup> toþer for scharpnesse with-Owten levenge. 608  
 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 ; 612  
 but At that tyme hadde he non powere,  
 what for drede and what for fere ;  
 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	
strikes him through the shoulder.	A large handful and wel More,	620
Peers calls out,	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
and arouses the people,	thanne wook the peple Ryht Anon, And to Peers þere gonne they gon, And Axeden him ho haddé so I-do, And he seide "Symen," and no Mo.	628
who take Symen and bring him to Joseph.	So symen tooken they In that stede, and to-foren Ioseph <sup>he</sup> gonnen him lede, and Axeden Ioseph <sup>he</sup> what they scholden do that In this Manere Peers dyde Slo.	632
Then Chanaan's twelve brothers are found dead, and there is great lamentation,	And whiles Of this that they gonne speke, A ful gret Compenye Cam there Reke, that þ <sup>e</sup> xij bretheryn hadden I-fownde, The Whiche Weren slayn In that StoWnde ; and so gret deol they maden Certainle as thowh Al the world to-forn hem ded hadde be.	636
	And whanne that Bron Sawh this Syht, To Ioseph <sup>he</sup> he wente Anon Ryht	640
	Ful sore wepenge, and Makyng Mone, "Sire, he seide, Cometh with me Anone, and 3e scholen sen the Rewfullest syht that Evere 3e syen, I schal 3ow 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 Ioseph <sup>he</sup> thus him speke herde, As A woful man thanne he ferde,	

and thedirward wente he ful sone  
to sen what thing þat þere was done. 652  
whanne Into þat place he was Comes there  
As Alle these xij bretheren ded they were,  
thanne thus gan he to seyn,  
“Ha! thou enemy, Of falsnesse ful pleyn, 656  
why hast þou thus here now wrowht  
with goddis people that Gylted the nowht?  
A, Mercy, lord, ful Evel haue I do to the  
Of thike people that thou be-took me, 660  
that thus falsly here ben ded!  
A, goode lord, Mercy now In this steed!”  
thanne comanded he Symen Anon þere  
to-forh him Comen In Ony Manere : 664  
“Symen, quod Ioseph, ho hath this do?”  
thanne Anon Answerid symen tho,  
“Chanaam, here brothir, hath hem sleyn,  
I sey now, sire Ioseph, In Certayn.” 668  
“Where is he, quod Iosep thanne,  
that Ilke false Cursedde Manne?”  
“Sire, he seide, vndir þone figge tre  
þere wolde, he seide, Abyden Me.” 672  
thanne Comaunded Ioseph 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-forh Ioseph the dyden him gon. 680  
and whanne Ioseph 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 knyhtes Everychon?” 684

Joseph goes to  
see the bodies,

and grieues that  
he had not taken  
better care of the  
people entrusted  
to him.

Then he asks  
Symen who  
has done it ;  
and Symen  
betrays Chanaan,

and tells where  
he is.

Joseph sends to  
fetch Chanaan,

and asks him  
why he murdered  
his brothers?

	“ and 3if I haue thus hem Slayn, Me Repenteth not In Certeyn.”	688
Chanaan says he does not repent having murderd them,	“ What was thy <sup>1</sup> 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 favoured above him,	More goodnesse God hath for hem wrouht thanne 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 þ <sup>e</sup> seint Graal haue I non gras.”	
Joseph asks how he dared do so,	“ A, quod Iosephe, thou wikkede Manne, Why dorstest thou don so thanne	700
	sethen God hem lovede bettere than the ; how dorstest þou so don In Ony degre ? 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	
from heaven against Chanaan.	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 3e be hem hard Iuggement As 3e mown Acorden be 3oure 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 werkyng In that Sted.	720
When the sun rises,	Anon whanne the day I-sprongen was, and the Sonne schon In Every plas,	

- thanne seide Iosephs to his Compene,  
 "Taketh 3e these tweyne men hastelye, 724  
 and loketh that 3e don hem to Iuggement  
 For here desert And here Entent.  
 For certein me Semeth In My wyt  
 that they han wel deservit It." 728  
 thanne Seiden they to Ioseph<sup>e</sup> Agein,  
 "Sire, moche bettere Conne 3e In Certein  
 hym forto demen, thanne Connen we,  
 what Iuggement they scholden haue In Al degre." 732  
 thanne quod Ioseph<sup>e</sup> to hem thanne :  
 " I ne wil not Medlen Of these Menne ;  
 but 3e that worthy knyhtes hauen been,  
 and Many Aventures hauen 3e seen, 736  
 and now goddis knyhtes been 3e Alle,  
 demeth 3e what of hem schal be-falle ;  
 and that After the worldis Iuggement  
 that 3e demen hem bothe After 3oure Entent." 740  
 And whanne they herden Ioseph<sup>s</sup><sup>1</sup> thus sein,  
 thanne to Cownseyl wenten they ful pleyn,  
 and Eche Of Other Gan to Enqweren,  
 what best were to don Of theke Men there, 744  
 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 Ioseph<sup>s</sup><sup>1</sup> Every word. 748  
 thanne seide Ioseph<sup>e</sup> to hem ful sone,  
 "Goth, doth thanne that 3e han to done ;  
 for I sey to 3ow, that As be Me  
 Nothing there-Offen distorbled schal be." 752  
 thanne taken 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, 756  
 and Comaunded that two pyttes Anon to Make

Joseph bids his  
people judge  
Chanaan and  
Symen.

His followers  
think he should  
sentence them ;

but he puts the  
matter into their  
hands, to do as  
they think right.

Then they con-  
sult together,

and tell Joseph  
their decision.

He confirms their  
judgment,

<sup>1</sup> MS. Ioseps, with contraction mark over p.



- and they take the two men and bury them up to the chin in two pits. For theke tweyne vntrewe mennes sake.  
and Anon they weren I-put there-Inne  
both vp stondyng Evene to the Chynne. 760  
and thanne behelden Alle they Anon
- Two flaming men come flying from Gales, To-ward the Rem of Gales Echon,  
and they Syen Come Fleyng In the Eyr,  
and faste towardis hem they gonne Repeyr, 764  
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; 768  
as it hadde ben A wyndes blast  
These two Men thider Comen In hast.
- take up Symen, and fly off with him. And token Symev<sup>1</sup> Openly In here syht,  
And with hym forth token they here flyht; 772  
[leaf 76] In to the same Contre that they Comen fro  
faste with hym gonnen they go;
- But where they take him to, no one knows, but In to what place, telleth this storrye,  
No man Can seyn ne tellen Certainlye; 776
- and my Master Sire Robert de Borron says nothing about it, 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 Certainle. 780
- but it shall be explaind farther on. but whanne that Cometh bothe tyme & spas,  
More scholen 3e heren Of this Cas  
Openly declared to 3oure Ere,  
So that 3e scholen it vndirstonden more Clere. 784  
Now leveth Of Symen this Storye,  
And to Chanaan storrye 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

<sup>1</sup> Before, *Symen*, p. 215, l. 52, and *Symen*, p. 255, l. 503, &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 commend one another to God, and Piers sails off (p. 274).

Now hauen 3e herd how that this Storye  
 Of Symev hath declared ful Openlye,  
 how forth Into the Eyr that he was bore  
 In Alle here Syhtes that there wore, 4  
 where-Offen Abasched they weren Echon,  
 that word Amonges hem was pere 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, Symen disappears  
from sight.  
 So that Of hym Sawh Neuere A wyht.  
 And whanze 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 blynnne,  
 and perto his handis be-hinden him I-bownde  
 In þe pyt vp stonde At that stownde; 16  
 and the Erthe they beten Abowtes hym faste.  
 As though 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
	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,	24
He begins to repent, and to lament his evil deed.	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, And thus to Ioseps he gan to Say, Ful sore weping that Ilke day,	28
When he sees Joseph, he confesses his sins	“ holy fadyr Iosephe, <sup>1</sup> herkene thou Me, Of thing that I schal tellen the. holy fadir ! Synned I haue wel sore, and gret penance to suffren there-fore ; For I haue fowle Mistaken Me	32
against God and man ; and, as no sinner repents in vain,	bothe Azenst my god and Azens the ; but 3it so gret was neuere Synnere that In this world was boren here, but 3if that Mercy he scholde haue Of his God, and he wolde it crave with stedfast herte, and his synnes sory,	36
	thanne God On hym wile hauen Mercy ; and þerfore I beseche to god my Savyour 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 In him ben herberwed ful Ioyntlye,— that he ne wolde for myn hygh falsnesse My synnes to Repotten In this distresse :	40
he prays Christ to remember him,	but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere,	44
and to save him as a father saves his son.	but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere,	48
	but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere,	52

<sup>1</sup> 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 *wit* his precious blood  
 thorwh his hard deth vpon the Rood ;  
 and As Of Mercy and pite he Is the Rote,  
 So to myn Synful Soule he do bote. 56 He prays for  
mercy on his soul,  
which Christ  
bought with his  
hard death on the  
cross.

and thou fadir Ioseph, 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 myhte be, 60  
 that ȝif Euere Of synnere be hadde Mercye,  
 On me mercy to haue, to him now I Crye ;  
 and thou for me, Ioseph, now preye Also,  
 so þat I be not dampned for Evere Mo ! 64  
 and what payne Oþer purgatorye that Euere it be  
 that to me he wil Ordeyne for Myn disloyalte,  
 I wele it Resceyven ful paciently,  
 and Only trosten In his gret Mercy, 68  
 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, 70  
 and not with the dampned forto dwelle,  
 whiche Euerelastyngly Schole ben In hello.”  
 and whanne Alle this he hadde I-spoke,  
 thanne vpon the peple he gan to loke, 80  
 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, 84  
 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 ; 88  
 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

70 but deliuerd at  
the last day.

80

84 Then weeping,  
he prays them to  
unbind his hands  
that he may raise  
them in prayer,

88

	Er that 3e passen from this Contre,	
and also to bury him with his brothers when he dies,	thanne that 3e wolden beryen Me Amyddis my bretheren Everichon that I so falsely to hem haue don.	92
	“ And welen 3e now knowen the Cause why that I 3ow preye here so hertely ? Is for this Cause, I telle 3ow Echon :	96
for all who pass their graves will pray for them and for his soul,	For As Manye as be this weye don gon, for my bretheren welen they preyen thanne, and for my Sowle Every Manne, that God wolde for3even it Me My worldly Giltes In Eche degre ; and to 3ow Alle I preye now here, As to my bretherin bothe lef and dere, that for me 3e 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, and for3evenesse Of myn Misdede ;’ Now, goode bretheren, for me thus that 3e bede, so that At the day of Iuggemens It be for3eten In his presens, and that he wolde for3even it to me that I haue wrowht so gret disloyalte.”	100
that his sins may be at last for- given.	Whanne he hadde Mad thus his preyere, Alle his bretheryn that there were, Of hym hadden ful gret pyte For that so sore thanne wepte he, and fulfilden Anon his Byddynges, and vnbownden his handis aftir his Askynge ; & 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 Also ferforth As thei mihten it don ;	104
They pity Chanaan,		108
and unbind his hands, and after his death, bury him with his brothers.		112
		116
		120
		124

- and vpon Chanaam, whanne he was ded,  
they leyden An nothir In that sted, 128  
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 3ow Enswre, 132  
“ here lyth Chanaam Of Ierusalem In Certain  
that his twelve bretherin falsly hath Slayn ; ”  
and Alle In that Cyte weren they bore,  
As 3e han me herd Reheresen before. 136  
And whanne they hadden thus I-do,  
thanne of Iosephes<sup>1</sup> Axeden they tho,  
3if 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. 144  
“ Ful wel 3e knowen, as 3e mown sen,  
that Alle these, worthy knyhtes han ben ;  
there-fore wile I that Ech Of hem haue  
A signe here I-Mad vpon his grave, 148  
In signefiaunce that knyhtes they were,  
& this schal be don whiles we ben here.”  
thanne Axeden they what syne it scholde be,  
“ On Eche tombe A swerd, he seide, Sekerle,  
In signefiaunce Of hem that lyn there,  
that In here dayes so worthy knyhtes were ;  
For Man schal non passen be this way  
that theke swerdis scholen taken Away.” 152  
thanne thus fulfild they his Comaundement  
that he hem had there present.  
That Nyht liden they Alle In Certayn  
there As the twelve bretheren weren slayn ; 160  
and there Amonges hem In that stownde  
they gonnen to serchen peerses<sup>2</sup> wounde ;

They put marble  
tombs over  
Chanaam and his  
brothers,

saying who they  
all were.

[<sup>1</sup> Fr. *iosephes*, to  
end of chapter.]  
Joseph desires to  
remain there that  
day,

for there is still  
something to be  
done.

He bids them put  
each knight's  
sword on his  
tomb, and no man  
shall be able to  
remove them.

They examine  
Piers's wound,  
[<sup>2</sup> Fr. *pierron*]

- 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 therto, 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, 180  
 so that he wende Siker to han ben ded  
 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 ? 184  
 these herbes don me but distresse,  
 I<sup>1</sup> sey 3ow, Sire, In Sekernesse ;  
 for I am Sykkere thanne I was before,  
 and Ek my wounde manyfold more sore.” 188  
 thanne Answerid Iosephes that was so hende,
- Joseph comforts  
 him, and seide, “Piers, my swete frende ;  
 I preie 3ow, dismaye 3ow non thing,  
 For Oure lord 3ow schal sende good Counseillyng, 192
- and promises that  
 he shall get  
 better. and of 3oure Syknesse Al hol to be,  
 I Sey 3ow, brother, ful sekerle.”  
 Thus In this Maner Iosephes<sup>2</sup> there  
 Coumforted piers In his Manere ; 196

<sup>1</sup> The MS. has *In*.<sup>2</sup> 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 that day and that Nyht Abyden stille In Coumfortyng of Pers,—this was his wille,— and Ek Also for that wery they were For makeng Of theke tombes there ; So that Nyht token they here Reste as Iosephes and his Compennie likede beste.	200	<small>The company stay another day and night there.</small>
vpon the morwen whanne they gonne Rise, they wondrede Sore In here gyse ; whanne the tombes they gonne beholde, In here hertes the merveilled many folde.	204	<small>In the morning</small>
For On Eche A tombe they gonne to se A sword, And douward the poynt sekerle, which neuere Erthly hand there sette :	208	<small>they find swords put on all the tombs, points downwards,</small>
this was gret Merveil to here witte ; and vpon Chanaams tombs they sye Gret fyr brenneng ful trewelye, as drye busches they hadden I-be, So lyht I-brende tho ful Sekerle.	212	<small>and on the tomb of Chanaan a great fire burning.</small>
Whanne they beheld this Aventure, they Axeden of Iosephes which hadde Cure ' whethir this fyr scholde lasten longe, Oþer Endalealy there stille to A-fonge.'	216	<small>They ask Joseph if the fire shall burn for ever ?</small>
" I schal þou seyn, quod Iosephes thanne, to Assoille þowre qwestiown lik As I kanne. this Fyr Algates ne schal not brenne, but Cesen it schal, but þe neten whenne,	220	<small>He says it shall be put out by a knight,</small>
For it ne May not ben now Anon Tyl that A knyht here gynne to gon, the wheche A synnere & luxurious schal be, but þit schal he ben Of gret bownte, passynge Al his Compenye, As that I sey þow Certeynlye ; and here that knyht In his Comenge Schal Asteynte this fyr with-Owten lesinge ;	224	228
	232	



	and not Only be his Owne grace, but for that God wile schewen In eche place To A Man worschepe Of Cheualrye, thus Crist here wile don Sekerlye,	236
call'd Lancelot,	hos Name schal be Clepid Lawncelot, I it 3ow telle, for 3e ne wot ;	
of whom shall be born the best [leaf 77] knight of the world,	and Of hym there schal sprynge The beste knyht That Evere Was levyng, to whom Oure lord schal schewen his Myht More thanne to Ony Othir Erthly knyht ; For thorwh his Religious lyvenge hym schal befalle ful Many A thenge ;	240 244
who shall end the adventures of Great Britain.	For Alle the Aventures Of grete bretayng In that knyht Schal behappen In Certayngne Passing Ony Othyr knyht,— sweche Aventures to hym ben dyht,—	248
His name shall be Galahad,	Hos Name, I telle 3ow, Galath schal be In baptesme I-Cleped ful Sykerle. whiche Galath deleveren schal Certayne bothe Syme And Moys Owt Of peyne, and Also Chanaam deliuered schal be Owt Of his peyne, As I telle the ; And Alle these thinges scholen befalle	252
and he shall de- liver Symen, Moys, and Cha- naam, out of their pains	In kynges tyme þat Arthour men scholen Calle.” Thus tolde Iosephes to his Compene Of Many diuers Merveilles that scholde be, lyk as Crist to hym discovered hadde As In that Contre his Feleschepe he ladde. this same day whanne he hadde thus seid,	256 260
in the time of Arthur the King.	his disciple Pers ful sik him leyd ; and Also Anothir Abod there stille Fullliche be his Owne good wille, whiche Pharans hyhte, and A preest was, ful stille Abod he In that plas, and there Alle dayes Of his lyve wolde he dwelle, For Owht that Ony man Cowde to hym spelle,	264 268
Piers is still sick. Another disciple call'd Pharans		
wishes to stay with him,		

where that A Chapel he gan to Arere, and build a chapel,  
 Euery day his Masse to syngen there,  
 to preyn his lord, for his pyte, to pray for  
 On Chanaans Sowle to han Merce. 272 Chanaan's soul.  
 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, 276  
 and be his lyve Repentyng here  
 Of his Misededis tho Alle In fera.  
 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 pere dyhte, 284 One Balaans helps  
to build the  
chapel,  
 that In thike Contre was Man Of Myhte,  
 whiche Balaans Aftyr Convertyd was and is converted  
to the Christian  
faith.  
 thorwgh Pharans Counseil In that plas,  
 and Resceiued the Cristene lay,  
 and pere-Inne lyvede ful Many a day. 288  
 so that vppon the Morwe thei token here Iorne,  
 Iosephes, and with him Al his Compeyne,  
 Sauf Only Pharans belefte behynde, 292 Joseph and his  
company depart,  
leaving Piers and  
Pharans behind.  
 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. 296  
 And thus beleften they bothe In-same,  
 Pharans and Piers with-Owten blame.  
 This piers, that hurt was so sore,  
 Everyday gan Apeyren More and More 300 Piers grows daily  
worse, and expects  
to die.  
 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

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 Oþer : Thus thowghte Pharans Of Piers his brother.	308
Piers expects to die,	and whanne Piers beheld Al this, that Of his peynes he myhte haue non lys, thanne gan this Piers to wepen ful sore, For pyte that of him self he hadde thore,	312
Piers asks Pharans to take him to the sea,	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 Oþer wyse go,	316
and asks Pharans to take him to the sea,	For it is not his wille that may me save that here myn helthe I scholde haue ; where-fore I preie 3ow, my brothir dere, That to the nexte se 3e beren me here,	320
that he may get away.	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
Pharans buys an ass,	For wel 3e knowen, 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
puts Piers on it,	and seide ‘ to his power In Alle thinge, that to the See he schoide hym bringe.’ so that Pharans purchased him that ilke day, and vppon the Morwe, the sothe to say	332
and takes him as well as he can to the sea,	that he hadde geten hym An Asse, whiche that gret Ese to Pyers it wasse, and sette me pers vppon 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 beste sien they non,	340

- but Onliche A vessel Rediliche I-dyht,  
 where-offen þ° Seyl was vpe Ipyht,  
 and the vessel Al Redy forto go  
 In to what Contre it scholde tho. 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. 348  
 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 keuering<sup>1</sup> of myn grete Maladye." 356 [<sup>1</sup> Fr. *garison*]
- Thanne gan Pharans to wepen ful sore,  
 and seide to Piers his brothir thore,  
 "wilen 3e me thus leven A lone,  
 And be 3oure selven In this vessel forth gone,  
 and vppon hape neuere Comen Ageyn,  
 and þerto with-O<sup>w</sup>ten Compenye? it is In veyn!  
 And therto so syk As 3e be!  
 Now Certain, brothir, it Merveilleth me!  
 and therefore, dere brother, I 3ow preye,  
 so let me with 3ow gon In this weye." 364  
 "Putte me In the vessel, quod Piers Anon,  
 and whanne that 3e han so I-don,  
 thanne schal I tellen 3ow myn Entent  
 of that 3e Axen me here present." 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 3e Wend;  
 where they find a  
 vessel with sails  
 set.  
 Piers thanks God,  
 bids Pharans put  
 him into the ship,  
 and then let it go  
 out to sea.  
 Pharans is very  
 unwilling to let  
 Piers go alone,  
 and is very  
 anxious to go  
 with him.  
 Piers gets Pharans  
 to carry him into  
 the ship,  
 and then he bids  
 Pharans go away,

	for 3e hauen fulfilled 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,	And 3e 3oure Chapel A3en vnto, So that eueriday 3e 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.'	380
that he may recover his health.	[ Fr. <i>ioseph</i> ] and 3if 3e my lord Iosephes <sup>1</sup> seen Er I, Comaunde me to hym ful hertyly, and telleth him holiche In Alle degre how that it stont now with Me, and Nedis that I Moste thus do- 3if that Ony hele me Come vnto ; For Onliche In god I me affye, Myn helthe to fynden ful trewelye."	384
He is also to tell Joseph what has happend if he sees him before Piers does so.	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 þ <sup>e</sup> schipe he ladde. and Ek Piers there wepte Also whanne they departyd þere bothe two ; for piers In dowte was to deye ; so he supposid ful sekerlye. 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, For Eche knew oþer thanne ful wel As goode men to God Every del.	388
Piers and Pharau weep bitterly at parting from each other.	and whanne Pharans Owt tho wente, Piers thanne wepte with good Entente ; 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 gronde,	392
Pharau goes out of the ship,		396
which goes forth into the sea,		400
		404
		408
		412

Nethir the vessel ne piers he ne say,		and disappears from sight.
So fer Into the see he wente that day.		
and whanne that Pharans Myht Se no more,		
vppon his Asse he wente vp thore,	416	Pharan returns to his chapel, and remains there.
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.	420	
Now levethe here Pharans storic,		The story goes back to Piers.
& forth to Pers it doth hye,		
to tellen of his Aventure		
and of his helthe, I þow Ensure.	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 praiel, 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, gets to dinner, pretends to be sick (p. 289-90); next day receives the twelve knights, and affects to be surprisid 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 Camille (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, Gawneyns, Granayns, Gwerrehes, and Gaberiet (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 storrye doth forth procede  
whedir that Cryst Piers<sup>1</sup> gan lede :

[<sup>1</sup> Fr. *pierres* all thro']

- whanne he was Comen In to the hye see,  
 As swyftly as Ewere brid gan to fle  
 It drof the vessel forth, I 3ow plyht,  
 ful foure dayes and foure Nyht,  
 that nethir he ne drank ne Ete  
 but Ryht litel of Ony Mete.
- 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.
- so þat it happed be Aventure  
 At A Castel he Aryved, I 3ow Ensure,  
 whiche that ful Of paynemis was,  
 and þ<sup>e</sup> kynges name was Orcaws,  
 and he was On Of þ<sup>e</sup> beste knyhtes  
 that In the world levede tho Ryhtes ;  
 and he hadde ben In Ryht Craunce,  
 he ne hadde had non felawe *with-owten* variaunce.
- And whanne at the Castel Aryved he was,  
 thanne Cam walkyng this kynges dowhter Orcaws,  
 whiche was a damysele ful fair and gent,  
 and bar þ<sup>e</sup> pris of Bewte verament ;  
 Of Alle the Maydenis In that Contre  
 sche was the fairest, As I telle it the.
- So As sche Cam disportyng toward þ<sup>e</sup> see,  
 and hire Maidenis In hire Compeyne,  
 For Many 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 gonne to synge,  
 hire felawes and sche In here pleyenge,  
 that piers Awook there that he lay,  
 so Astoned he was Of that Afray.
- 4 Piers's ship sails  
 as swiftly as a  
 bird for four days  
 and nights.
- He has very little  
 to eat, and
- 8
- on the fifth day  
 falls asleep from  
 exhaustion and  
 weakness.
- 12
- 16 He arrives at the  
 castle of a king,  
 Orcaws,
- a good knight, but  
 a paynim.
- 20
- 24 Orcaws's daugh-  
 ter, a fair maiden,
- 28
- comes to the sea,  
 playing with her  
 companions.
- 32
- She sees the ship,  
 and begins to sing  
 so loud
- 36
- that Piers awakes.



	and whanne the Maide to this vessel sowhte, he was ful syk, thanne hire thowhte ;	40
The maiden perceives his wound,	and whanne that sche beheld his wounde, Anon to hire felawes sche seide that stownde, "wile 3e now sen the Cause why that this man so sik is trewely ?	44
and pities him very much. She	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
wishes that her father's Christian captive, who is a good leech, could come to him.	whanne that he was In hele Of his body, A ful semly persone, sche seide, trewely ; therefore 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
Piers perceives the damsel,	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, the whiche so Richely weren Adyht, And hire Compentye In his syht.	60
and wonders who they are.	thanne Merveilled this piers wondirly sore what Alle thike ladyes and damyseles wore.	64
The lady asks where he comes from.	& 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
[leaf 78] He says, from Jerusalem ; and that he is very sick and weak,	"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
needing help quickly.	wherefore gret nede Of Cownseil I haue, 3if Ony Man Cowde me helpe Oþer Saue,	

- and but ȝif the Sonnere it be,  
For fawt Of helpe I deye Sykerle." 76
- 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 knyht," quod this damysele, thanne. 80  
"ȝe trewly, and therto A Cristene Manne."  
"Forsothe, quod this damysele tho,  
thanne hath ȝoure vessel Evele I-go, 84  
For In this place but paynemys ne be,  
And now Cristene dwellyng In this Contre ;  
and therefore, And they knewen ȝow here,  
& that A Cristene Man ȝe were, 88  
Anow they wolden don ȝow to ded  
with-Owten Ony Othir Red.  
ȝit neuertheles, for that ȝe be  
A man ful syk & In euel degre, 92  
and Also that ȝe ben Alone,  
& weten neuere whider ȝe ben gone,  
Therefore Of ȝow I haue pyte  
that som socour ȝe hadde, ȝif it myhte be, 96  
ȝif previliche to Ony man þat I durst tryste,  
So that my fadir not there of wiste."  
"damysele, quod Piers Anon thanne,  
Conne þ' Ony helpe Oþer Ony Manne  
that me Cowde hele Of my Syknesse,  
and me to helpen Owt Of my dystresse ?"  
"be my Creaunce, 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 beleve so. 108
- She asks if he is a Christian and a knight.  
When he says he is both,
- she warns him that he has come to a Pagan land, and is in danger of being slain ;
- 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.
- She tells him of a Christian captive of her father's
- who could cure him if it were possible,

- and he miȝt see  
Piers in her  
chamber.
- and therefore In my Chambre I wolde ȝe were,  
So that non body not were the Nere 112  
but Only my damyseles that here been,  
that thyke Cristene man mihte ȝow seen ;  
and, be myn hed, there scholde this Nyht  
Som Oȝer Counseylle to ȝow ben dyht, 116  
For ȝif be Ony weye that it May be,  
that goode Cristene man schal ȝow se."
- Piers begs to see  
the Christian  
leech.
- " ha damysele, quod Piers Anon Ryht,  
Now, for the love of God Almyht 120  
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." 124  
And whanne sche herd hym preyen so faire,  
thanne to hire damyseles gan sche Repaire ;
- Then the Princess  
asks her ladies  
what she shall do  
for him,
- And Axede of hem this qwestiown,  
" Of this Cristene Man what schole we don ? 128  
For Certes me thinketh it were wel I-do,  
ȝif Ony hele that he myhte come to ;
- as he seems a  
worthy knight.
- For a worthy knyht hath he be,  
as me semeth be his degre. 132  
and ȝif In helthe that he were,  
A semeliere persone nowher Nere."
- " Madame, quod hire damyseles On Rewe,  
ȝif it be *with* ȝow as ȝe here schewe, 136  
Of Rekew<sup>1</sup> schal he failen non  
ȝif ȝe Consenten As we schole don ;  
For wel to ȝoure Chambre ȝe mown hym have,  
And thedyr hym bringe bothe soWnd and save ; 140  
and ȝif ȝe wyl knowen In this stede,  
down be this water we scholen him lede ;  
and so forth Into the Gardyn,  
And thorwgh ȝowre praiel wel & fyn ; 144  
& so to ȝoure Chambre we scholen him lede,  
Ful prevyliche thorwgh Al this stede.
- The ladies ad-  
vise to take him  
by water into the  
garden,
- and so up to her  
chamber,

- and whanne we han thus I-do,  
 thanne mown 3e hauen the Cristens 3ow to, 148  
 and Owt of preson him to brynge  
 Into 3oure Chambre with-owten lesinge ;  
 So that he may his wounde þere se,  
 that there-Offen hol he myhte be." 152  
 "3e sein ful wel, quod this lady tho,  
 I wele wel that 3e don so."  
 thus sone these damyseles gonne to gon  
 Into this vessel thanne Anon, 156  
 and tokèn this Piers full softely,  
 and with hem forth ladden ful prevlyly ;  
 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 vppon As he Scholde Rest ; 164  
 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, damysele, As I 3ow say." 172  
 and whanne sche herde him speken so thore,  
 thanne hadde sche more pite þanne sche hadde to fore,  
 and seide, " Sire, dismaye 3ow non thing !  
 3e scholen hauen helpe with-owten taryeng." 176  
 Thanne sente sche to the presoun Anon  
 Al so prevlyly As sche Mihte don,  
 And with Alle wyttes And hire gynne  
 To geten hym Owt that was with-Inne. 180  
 and whanne that owt sche hadde hym take,  
 For fere this Cristane began to qwake,

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  
 alarmed,

- and does not know what she wants, and seide, "damysele, what thinke ye do?  
I trowe 3e purposen me forto slo, 184  
and Of my deth 3e Mown not wyne,  
þerfore it were bettere that 3e 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,  
and there the Cause schal I schewen the 192  
why Owt Of prison I do the take ;  
It is Only for Anotheris sake."  
Thanne wente this damysele forth to-fore,  
and the Cristene hire folwede thore ; 196  
And whanne Into þ<sup>e</sup> Chambre they weren gon,  
thus sone sche schewed hym Piers Anon  
that so sik In his bed there lay ;  
& whanne this prisoner 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 3if this Cristene Man helen 3e Mown,  
I schal deliuere 3ow Owt Of presown,  
and senden 3ow bothe Into Anothir Contre  
where þat 3e desiren to be, 208  
with As mochel Richesse As 3e haue,  
Owthir Ony Of 3ou Can Of me Crave,  
To gon Into what partye that 3ow lyst ;  
and hereto 3e Mown wel Tryst ; 212  
and thus wil I do As I telle it the,  
For þ<sup>e</sup> grete deseise that I In hym Se."  
Whanne the prisoner wist that Cristened he was,  
he made ful gret Ioye thanne In that plas, 216  
and Answerid to the damysele Anon,  
'that thiko thing he would gladliche don ;'
- She takes him to her room, promises 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

- thanne Axede this prasoner Of him þere Ryht,  
 how longe it was sethen he was so dyht. 220 asks Piers how  
long he has been  
ill.
- thanne 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 Appatyt to drinke ne mete,  
 whiche that Moche dismayeth Me  
 Ful sekerly, Sere, I telle it the." 224
- Thanne bespak Anon this prasonere,  
 and to this damysele seide he there,  
 "I wolde, And þowre wille it were,  
 Into þoure Prayel þe boren him here,  
 and there bettere the wonde myhte I se  
 thanne In this Chambre In Alle degre." 228
- And Anon this lady thanne  
 dide beren Owt this Sike Manne 236 The leech has him  
taken out into  
the sun,  
and examines his  
wound,
- Into the Sonne, that he myhte knowe  
 Alle his Maladye In a throwe.  
 and whanne he beheld hym in that plas,  
 thanne Sawh he wel that Envemyned he was,  
 whiche was the Cause Certainle 240 which is much  
envenomd,
- That lyhtlyche I-heled Myhte he not be,  
 Til that the vemyn owt were I-don.  
 than seide þis prasoner to pers Anon, 244
- "Frend, Envemyned þe ben ful sore,  
 þerfore þoure Angwich is moche the more,  
 and tyl that vemyn Owt be I-take  
 Ferst, þoure peyne May not Aslake ; 248
- And aftir the vemyn is Owte I-do,  
 Anon ryht helthe schal Comen þow to,  
 that with-Inne a monthe, be goddis grace,  
 Al hol to Maken þow In this place." 252 The leech says he  
can get out the  
poison, and cure  
Piers in a month.
- thus sone there besowghte ful faste,  
 Aftir Swiche herbes In gret haste

- He draws out the venom with herbs,      the vemyn to drawen Owt Of that wounde,  
And Aftyr to Maken him hol and sownde.      256
- and within a month      that so vppon him travailled this presoner  
that with-Inne the Mounthe hol was he ther,  
and to that lady 3ald 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 knyht  
that Owt of Ierusalem wente In syht,  
thanne his wit and bownte to him restored was  
whanne helthe he hadde In that plas.      264
- King Marahans of Ireland comes to visit King Orcaws,      That kyng Marahans Of yreland, I 3ow ensure,  
Cam to disporten him with kyng Orkaws,  
[<sup>1</sup> Fr. *parens*]      In as mochel as that his Cosyn<sup>1</sup> he was.      268
- bringing his son with him;      and his Eldest sone with him gan go,  
that A lytel to-fore A knyht was Mad tho,  
and þerto dowhty In his dede :  
thus In storie here we Rede.      272
- and there is great feasting,      So that thihe Nyht þere was gret feste  
In that Castel to Mest and leste ;
- but a traitor butler poisons Marahans's son.      but it happede be A tretour boteler  
that kyng Marahans sone poysoned he ther,      276  
And At the table there he deyde Anon  
At Soper ded As Ony ston.
- Marahans thinks Orcaws has orderd this.      And whanne þ<sup>e</sup> kyng beheld this there,  
he wende kyng Orcaws Conseyll that it Were ;      280
- He goes to Luce the king of Great Britain, and      and thus sone wente he thenne  
to the kyng of grete breteygne with his Menne,  
wheche that tyme I-clepid was  
Of bretaynge kyng lwce, In Every plas.      284
- 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,—      288
- Orcaws appears before the London parliament,      thus sone Orkaws After was sent  
to Londone to Comen to parlement.

and, whanne Orkaws to Londone was gon,  
 kyng Marahans Of treson him Apechid Anon, 292  
 and Seide that [he] be fals Treson denies the charge,  
 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 Gaga he kaste, and offers to defend himself in battle upon it,  
 hit to defende whil his lyf wold laste,  
 Owther be his persone, oþer be Anothir,  
 be som knyht, other be his brothir ; 300  
 For with Marahan he ne kepte not fyhte, or to find a champion to fight with Marahans.  
 For that he was so worthy A knyhte,  
 For Of paynemys he bar the prys,  
 As Aboven oþer flowres doth þ° 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. 308 The battle is arrangd. Orcaws asks his brother to fight for him,  
 thanne kyng Orkaws torned hom Ageyn,  
 and Aftyr his brothyr sente In Certain  
 that the bataylle for hym scholde don þat day.  
 his brothir him Answerid, and seide “ Nay, 312  
 For 3e knowen ful wel that kyng Marahans  
 Is þ° moste worthiest knyht In Alle defens  
 that Entreth Into Ony bataylle,  
 þere-fore hym I Schal not Asaylle, 316 but he is afraid of Marahans and refuses,  
 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.” 320  
 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. 324  
 Ful Mochel Mone thanne he Made,  
 that he som Oþir knyht ne hadde ;



for he has often fought Marahans,	For so Often tymes Asayed had he kyng Marahan In bataille & In Melle,	328
and knows he cannot overcome him.	So that he knew wel be his dede he was þ <sup>e</sup> beste þat bestrod Ony steede, and þefore Nolde Orkaws In non degre In bataylle him Meten Certeynle.	332
	thane sente Orkaws Ryht Anon Aftyr his barowns Everychon, Forto preven the beste knyht that for hym Myhte taken that fyht.	336
Orkaws p <sup>r</sup> etends to be sick, sends for all his knights,	and this Orkaws þere feynede him Syk, To knowen which of hem that was best lyk that ylke bataille forto do whanne þat to þ <sup>e</sup> poynt they comen to.	340
	And whanne they syen hym liggen In this Manere, They Axede him what his wille were ; thanne seide he ' that Agreved was he sore Of tydynges that him Comen there.'	344
tells them that a knight has come from Marahans,	and they Axeden him what tho schold be ; and he seide, " kyng Marahans Certainle hath sent a knyht In to this Lond,	
[leaf 79]	As it is don me to vndirstond,	348
who challenges the twelve best knights of the country.	that with his Owne body he will holde fyhtes Azens .xij. of the beste knyhtes 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 3ow haue I sent to 3even warneng, and to Morwe At pryme this schal be ; þefore, and 3ow lyst, telleth now me 3if that 3e welen kepen that day ; Fore trewly, for Syknesse I ne May. And wile ye now vndirstonden here I sente for 3ow In this Manere ;	356
Orkaws asks them to fight this champion,	and forto Fellen that knyhtes pride For 3ow I sente now At this tyde,	360

that thiike 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, 368 But he intende to  
personate this  
knight himself,  
to find out his  
best man.

Amonges theke twelwe to preuen Anon  
ʒif Ony Aʒens kyng Marahans dorste gon.  
thanne Axeden they Anon Ageyn,  
" Sere, be ʒe now here In Certeyn 372

that thiike knyht to Morwen At pryne  
At thiike brygge wil Arere <sup>l</sup> that tyme ?" [<sup>l</sup> ? Areve.]

" ʒe, quod the kyng thanne trewely,  
there scholen ʒe hym Meten ful sekerly." 376

" thanne, quod they, we scholen him Mete,  
whethir he Ryde be weye Oþer strete,  
So that ʒowre worschepe saved schal be,  
and we schameles In Alle degre." 380 The twelwe  
knights promise  
to meet the  
champion at the  
bridge.

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. 384

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, 388

For hennes to-Nyht now wyl I pace,  
And to morwen At Even Aʒen In this place ;  
and ʒif that Ony man Axe After me,  
Sey that deseised I am ful Certainle." 392 and bids him say  
he is ill.

Thus the kyng Comanded þ<sup>e</sup> styward þere,  
and so he wrowhte Aftyr his Manere.  
and whanne the day Aproched was,  
the kyng him Armede In that plas, 396

and took his hors, & gan forth Ride  
Into that brigge that Ilke tyde. 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.
- The twelve  
knights come  
together,
- but Speris with hem Non they browhte,  
For At Alle daye there sen they Mowhte  
the Brigge with speris Envirownd Abowte,  
the wheche that weren bothe gret and stowte, 412  
Whiche that Cawsede Men Of the Contre there  
Eche Other to Asayen In dyvers Manere.
- They arrange to  
fight the knight  
in order.
- 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 Aʒens 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 fyht,  
So that he hadde there dethes wounde,  
Onnethe to Rysen Aftir þat stownde. 428  
And whanne that thus down he was I-Cast,  
To anothir knyht he prekyd In hast,  
and him he wounded Al so sore,  
lyk As he dide the tothir before ; 432
- all the others, one  
after another.
- and so the thrydde and þ<sup>e</sup> fowrthe Also,  
and thus Alle twelve he browhte to wo.

And whanne Alle xij I-scomfyt they were,  
the kyng In this Maner to hem seide there, 436 Orcaws tells the  
“ Sires, 3e knowen prasoneres 3e be, 12 knyghts they  
As be þ<sup>e</sup> lawe Of this Contre ; are his prisoners.  
and that with 3ow I May now do  
As that to Armes belongen vnto.” 440  
and they Answerid hym Ageyn,  
“ Sire, that is soth In Certeyn.”  
“ Thanne Comande I 3ow Everichon, He bids them go  
that 3e Alle to kyng Orkaws gon, 444 and give them-  
and 3eldeth to hym Alle 3owre persones selves up to him.  
On My behalve with-Inne his wones.  
thanne Axede they hym what he hyhte. They ask his  
“ he knoweth me ful wel, I telle 3ow Ryhte, 448 name,  
but Of myn Name, it is not to 3ow ;  
for whanne he hereth Of this prow,  
thanne wil he knowen me ful wel, but he says the  
I 3ow seye As trewe As steel ; 452 king will know it  
And that In Manye stormes I haue be by this deed.  
with him In bataylle ful Sykerle.”  
thanne sworn they In here Entent  
To Fulfillen his Comaundement, 456 They promise  
But ful Of sorwe Alle they were to obey him,  
that they weren so discomfyt there  
Of On knyht there In that plase :  
Ful Moche Sorwe Amonge hem wase. 460 but are much cast  
down at their  
defeat by one  
knyght.  
Thanne departyd Anon the xij knyhtes  
From that place there Anon Ryhtes ;  
and the kyng Entrede Into the forest  
whanne that he say his tyme best, 464 Orcaws goes to  
the forest,  
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 dyht, 468 hides till night  
time, then returns  
to his castle,  
And In A Gardyn vndir the towr  
his steward hym Abood Every Owr.

	and whanne he Cam to this Gardyn,	
where the steward receives him, and takes his horse and armour. Orcaws goes to his chamber,	his steward him Resceyved wel & fyn, and Resceyved his hors and his Armure, And Aftyr to Chambre wente ful pure. & whanne A while In Chambre he hadde I-be,	472
and then to the hall, and feigns to be very ill and weak before his court,	Anon to halle thanne wente he, and Made Semblaunce As thowgh syk he were To-forn Alle his Meyne þat was there. Thanne his Meyne Aʒens hym gonne gon, and hym worschepid Everichon, 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 aʒens herte to Maken good Contenaunce, So mochel Of Syknesse I haue downtawnce.'	476
	And vpon the Morwe, at the Owr of pryme, the xij knyhtes Comen In good tyme that discomfyt Of hym were, (but they it ne knewe In non Manere), and ʒolden hem to hym As prasoneres On a knyhtes behalve that was ful fers ; 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 discomfyt hem there.	480
The twelve knights arrive		484
and give them- selves up as the strange knight's prisoners.		488
	'Ha ! quod kyng Orkaws thanne, Now wot I wel that he Is A manne that ʒow Alle hath taken As prasoneres, And to Me Represented now here.'	492
Orcaws pretends to be angry,	thanne Made he Semblaw[n]t As wroth he were, but ʒit neuere the mo ne was he there ; and sente forth his Messengeris Anon thorwh-Owt his Rem for to gon, to warnen Alle his Chevalrye, 'Atte brigge to Meten that knyht so hardye ;	496
and sends out to summon his chivalry to fight this knight.		500
		504

- and 3if 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 512 He seizes the  
As for On 3er And On day, goods of the  
thus kyng Orkaws hem gan to say. defeated knyghts  
and whanne that they that In the Contre were, for a year and a  
herden how þ<sup>e</sup> xij knyhtes happeden there, 516 The rest of the  
thanne In hem selve they hadden gret drede, knyghts are  
For they Niste neuere how to spede; alarmed at all  
and 3if discomfyt that they were, this.  
here londis to lesen In swich maner there. 520
- 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. 524 Piers becomes  
thanne Axede the lady hym Ryht tho, very thoughtful,  
"Piers, what is 3ow to thenken so,  
and what Cause that it may be,  
I praye 3ow, Sere, now telleth Me; 528  
and 3if I mowe don 3ow Ony Ese,  
Owther Ony thing that May 3ow plese,  
anon Ryht it schal bez do,  
þere-fore to suffren bothe peyne and wo.' 532  
"A ! faire lady, quod Piers Anon,  
Ryht ful Esely 3e myhte it don."  
"Seye On, quod this lady thanne,  
and I schal don it, for Ony Manne." 536  
"thanne schal I 3ow tellen, quod piers trewly,  
And 3e me wil Enswren feythfully ;  
For it Cometh now In My Mynde  
that 3oure fadir sendeth Into Every Ende 540 Piers tells her  
Aftyr his knyhtes And Bachelere, that he hears her  
here worthynesse forto preven here ; father is sending  
out after his  
knyghts  
and bachelors  
to fight Mara-  
hans's knyght,

- And thike tyme have I sen,  
and not fulliche fyve 3eres they ben, 544  
& swich A knyht were In Oure Contre,  
wel sone Asayed scholde he be ;  
and if he, Piers,  
had only armour,  
and 3if that I hadde harneys and Gere,  
For Alle the Men that Evere were 548  
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, 552  
thowh he were the strengest Of this Molde,  
And Abyden me he wolde :
- but he has no  
amour,  
and is therefore  
sorrowful.  
The king's  
daughter is  
surprised, and  
[*Fr. si haute  
emprise*]
- 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 Aprys<sup>1</sup>,  
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 3e scholen haue son,  
and longe Er Nyht Redy it schal be ;  
ann therefore, Piers, dismaye not the ; 564  
& þerto As Richely 3e scholen ben dyht  
As thowgh A kynges sone 3e weren Owtryht ;  
but In feith, Sire, be the Cownseil Of Me,  
A3ens that knyht 3e scholen not Te." 568
- He still asks for  
the armour,  
"Now, faire lady, quod Pers tho,  
that 3e me han be-hote, brynge me vnto ;  
and Of me dismaye 3ow non thing,  
for I troste holiche In hevene kyng." 572  
and whanne they hadden spoken Of this Matere,  
Anon from him sche wente there ;  
bothe hors and harneys him Ordeyned thus sone,  
and Alle Opez thing that was to done. 576
- which she  
procures for  
him,  
and shows him  
the way to the  
bridge.  
and whanne it was with-Inne the Nyht,  
The weye to the Brygge sche tawhte him Ryht.

thanne Of this lady his leve he took,  
 and On his weye forth faste he schook. 580  
 & whanne to þ<sup>e</sup> brigge that he was Gon,  
 Into þat forest thanne wente he Anon,  
 there A While to taken his Reste  
 As that tyme þere it liked him beste ; 584  
 and down he Alyhte Of his Rownsy,  
 & be his brydel hym teyde þere faste by,  
 and þere to pasture 3if he wolde  
 Tyl þat day Aperede On Goddis Molde. 588  
 vppon 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 ; 592  
 and Abowte his Nekke he heng his scheld ;  
 thanne Owt Of þ<sup>e</sup> forest he took the feld.  
 whanne toward the brigge that he gan gon,  
 thanne kyng Orkaws Aspide he Anon 596  
 that thedir was Comen for theke Entent,  
 To Wyten 3if there were Ony present  
 whiche that A3ens 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 harneis In that stede,  
 þat it scholde not faille whanne he hadd nede. 604  
 and whanne he say that Al siker it was,  
 To hors A3en he wente In that plas.  
 and to the brigge he cam Anon,  
 and Salwed the kyng As he scholde don. 608  
 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,

and sees king Orcaws coming along.

Piers dismounts, sees that his harness is all right,

mounts again,  
[leaf 60]

goes to meet king Orcaws, and challenges him to fight.



- They encounter  
each other so  
fiercely that both  
their shields are  
broken. and so sore to-Gederis they Mette,  
that here scheldes Into the fehd weren smette, 616  
So that there was Non geyn Char,  
but bothe here whyte flesche persched thar ;  
so that bothe hadden they wowndis grete,  
Both are  
wounded, and 3it Nethir Othir ne wolde not lete ; 620  
so that the kyng On Piers his spere to-brak,  
and Piers A3en hym hitte *with*-Owten lak,  
but Piers pushes  
king Orcaws off,  
over his crupper. & 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,  
Piers draws his  
sword, & towardis this kyng he gan to Gon ;  
so þat be thike tyme þ<sup>e</sup> 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,
- and asks the king  
to try that way. " Sire knyht, 3oure Iostyng lost han 3e ;  
assayeth 3if Ony bettere 3e Mown 3ow byse, 636  
and 3if Ony thing that 3e 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 prowessse he schewede In his wyse  
Orcaws does his  
best, *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,  
and fights well,  
though he is  
badly hurt, thanne forth he wente Anon Ryhte. 648  
Not-*with*-standyng, 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
- thane be-twixen hem began Melle ful strong  
 which that Amonges hem durede ful long, so there is a great  
 and Ech Other sore hurten As they stood, combat between  
 that Owt Of bothe here bodyes Ran plente Of blood ; them.  
 so ful Of gret prowesse weren they bothe  
 that Eche Of Other Merveilled forsothe. They wonder  
 For the kyng supposede ful Certeynly much at each  
 to han fowndyn non knyht so dowhty 660 other's prowess.  
 that with him so longe Myhte Melle ;  
 wherefore to him self he gan to spelle ;  
 and Piers In that same Manere  
 Evene Of the kyng thowhte ryht ther ; 664  
 For In non Rem he wende han fownde  
 so worthy A knyht Goyng on grownde.  
 but At the Ende Of that Mellë  
 the kyng non lengere myht duren sekerle, 668  
 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 ; 672  
 but there to-fore Piers he fyl Adown, At last the kyng  
 Ful sore syker I-hurt his body In-Vyrown ; can do no more,  
 So sore, that zif Ony Man him hadde I-seye and falls down  
 On hym he wolde han had pyte In feye. 676 pitifully hurt.
- 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, 680  
 and seide ' he wolde him slen vppon that Molde  
 but zif that for Scomfyt he wolde hym holde.' threatens to kill  
 Anon the kyng his Eyen vp Caste, him if he will not  
 and vppon Piers lokede Atte laste, 684 yield.  
 & seide " thou myhtest me slen ful wel,  
 For In thy power it is Eche del ;" Orcaws says Piers  
 can kill him if  
 he likes,

but Piers again bids him yield.	“ Now, be my trowthe, quod Piers tho, but thou the zelde, I schal the slo ; and fulliche discomfyt holden the, Other Ellis thy bane wyle I be.”	688
Orcaws says it would be disgraceful for a king to yield,	thanne quod the kyng, “ Certeynlye, Mochel lever hadde Ich here to dye thanne to speken that schamful word, Creaunt me zelde be myn Owne Acord ; 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 ;	692 696
and he would rather dis 13 times than do so.	3it hadde [I] levere xiiij Sithe deye (3if so Often that I myhte In feye,) that I, whiche have be so worthy A knyht, So schamfully schulde sein thorwh ony fyht.”	700
	Whanne Piers vndirstood that he A kyng was Of so hy degre, and wende he hadde ben A sengle knyht that with hym there held swich fyht ;	704
Piers begins to see that he is a king,	but whanne he Supposid that þ <sup>e</sup> kyng he was, Anon to him spak he In that plas, and seide, “ Sire, for Charite	708
and asks who he is.	so telle here what Man 3e be ; For me thinketh as be 3owre talkyng that 3e scholden ben A kyng.”	712
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 dystrest,	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, So that he Nyste what forto do, but his swerd he 3ald him vnto,	720
and gives up his sword to him.		

- and seide "sire, I Crye the Mercye  
Of that I haue don the gret Anoye. 724  
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, 728  
holich, Sire kyng, Into thy Bandom,  
And At thyn Ordenance hol & som."
- Whanne the kyng herde him so seyn,  
and that to hym so Offrede him pleyn, 732  
thane 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 ; 736  
For it is A ful gret Merveyl to Me,  
the Conqwerour to þ<sup>e</sup> scomfyt ȝolden to be."
- "Sire, quod Piers Anon Ryht,  
I am here to-forn ȝow bothe man and knyht, 740  
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 ; 744  
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 ; 748  
and ful Evel I was woned before,  
which that did me ful Mochel sore.  
but, thanked be God and ȝoure dowhter so dera,  
Al Myn Rekeur hadde I there, 752  
and thorugh A Cristene that is ȝowre presoner  
whiche that ȝe In preson kepen ther.  
For siker I wende to han ben ded  
Of my wonde þat I hadde In that sted ; 756  
but, Gromesty God and that good Man,  
Al hel and fers he Made me than.
- He begs to be forgiven,  
as he did not know him.
- Orcaws asks Piers who he is,  
that has conquered,  
and yet asks for pardon ?
- Piers tells him his name,  
how he was wounded,  
and got into the castle,
- and was cured by the leech and the princess.

- And whanne that hol that I was,  
 thanne herde I tellen In that plas 760
- How he heard  
 that a knight was  
 wanted to fight  
 at the bridge,  
 how that 3e A bane dyde Crye  
 thorwgh-Owt 3oure 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
- and how he got  
 armour from the  
 princess.  
 harneys geten Of 3ours 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 knowen In Ony Manere  
 that it hadde been 3owre persone,  
 I scholde 3ow han lefft here Alone, 772  
 For the grete benefit that I haue  
 Of 3oure dowhter, so Crist hire save ;  
 and *perfore*, that I haue don be vnknewenge,
- Again Piers asks  
 Orcaus to forgive  
 him.  
 Of for3evenesse I preye 3ow, sire kyng.” 776  
 and the kyng him for3af *with*-Owten Faylle  
 So *pat with* Marahan he wolde taken bataille.  
 thanne seide Piers to þ<sup>e</sup> kyng Ageyn,
- Orcaus asks him  
 to fight Marahans,  
 which Piers  
 undertakes.  
 “ Forto haven 3owre love I wile Certeyn 780  
 putten my lyf In Aventure  
 A3ens kyng Marahan, I 3ow Ensure.”  
 Thanne the kyng gan him behete  
 Many Gwerdoins bothe goode & grete, 784  
 and what thing that he wolde Crave,  
 thowgh his kyngdom, that he wolde haue :  
 but that he wolde For non thing
- Marahans is not  
 to know that  
 Piers is a  
 Christian,  
 or he would not  
 fight with him.  
 that kyng Marahan hadde knoweng 788  
 that 3if A Cristene Man he were,  
 thanne Marahan nolde fyhte *with* him there ;  
 “ for thanne myhte he Refusen *with*-Owten faille  
 with 3ow to fyhten In bataylle ; 792  
 For that 3e ben not Of this lay,  
*perfore* he may 3ow refusen In fay.”

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, Piers and Orcaws  
 In a gret deseise there bothe two, rest together  
 Tyl that the day was Al A-go. 800 under the bridge  
 and whanne It was with-Inne the Nyht, till night, and  
 To hors bak they wenten A-Non Ryht,  
 and to the Castel gonnen they to go then go secretly  
 that they bothen ferst Comen fro, 804 back to the castle,  
 Al so prevyly as that they Myhte,  
 that they scholde Comen In non Mannes syhte,  
 Neþer non Man knowen Of here Comenge, unknown to any  
 Sauf Only the steward Of the kynge 808 man but the  
 that Abod vppon hise lord, steward.  
 Lyk As It Was be here Owne Acord ;  
 and Anon there lyhten they Adown,  
 bothe the kyng and Ek Perown<sup>1</sup>;  
 and they Onharmed hem þere Anon. 812 [<sup>1</sup> Fr. *pierron* ;  
 but *pierrres* in l.  
 796]

the kyng Aftyr his dowhter sente thus son ;  
 and whanne to-forn him that sche was gon,  
 the kyng his dowhter Axede Anon, 816  
 “damysele, he seide, knowe 3e this knyht ?”  
 sche wolde it haue I-heled with Al hire Myht :  
 “Nay, faire dowhter, haue 3e non drede,  
 3e nede not hym to helen for this dede ; 820  
 wherfore, I preye 3ow, dowhter dere,  
 That 3if Evere 3e Maden him Ony good chere,  
 that An hundred fold bettere 3e now do,  
 For he to Me Aqwyteth hym so : 824  
 For the beste knyht Of þ<sup>e</sup> world Is he,  
 And this day in bataille hat Ouercomen Me ;  
 And More-Ouer to Me hath he mad Surawnce  
 with Marahans to fyhten Into the Owtraunce.” 828  
 thanne that damysele Made gret Ioyeng  
 whanne he had hire told that tydyng ;

Piers and Orcaws  
rest together  
under the bridge  
till night, and

then go secretly  
back to the castle,

unknown to any  
man but the  
steward.

Orcaws sends for  
his daughter,

and asks if she  
knows Piers.

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,

as he is going to  
fight Marahans.

	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 <i>sent</i> Aftyr Anon Alle here woundes to serchen Echon, For <i>pere</i> -Offen hadden they gret plente Of grete and smale, As they myhten se.	836
	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 say they will soon be well and jolly.	and with-Inne xvj dayes & xvj Nyht they scholde ben bothe Ioly & lyht, so þat 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 Orkaws with-Owten lesynge, and Eche A day I-Served with Riche deynte As thowh Ryht A kyng he hadde I-be.	848
	And whanne the day of Bataille Aproched Ny, They gonnen hem Arayen ful hastly, and to horsbak they gonne hem dyhte with A gret Compenye, I ȝow plyhte,	852
start for London with a great com- pany,	and to Londone they Gonnen to Ryde, To kepen here day <i>pere</i> At that tyde. & whanne to Londone that they weren Gon,	
and find Marahans at king Lucye's court.	there fownden kyng Marahans Anon In the Cowrt to-forn kyng lucye, his Apel there forto Complye. whanne kynge lweye kyng Orkaws say,	856
Lucye asks if Orcaws will fight himself,	he hym Anon Axede with-Owten delay, 'ȝif that the bataylle he wolde Entren there, Othir Anothir for hym, as was þ <sup>e</sup> Manere.'	860
or by a champion.	Thanne Sire Piers, that was so dowhty A knyht, To-forn hem Alle he presede Anon Ryht,	864
Piers takes up Orcaws's quarrel against Mara- hans.	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.      868  
Anon kyng Lwcye bothe here Gages took  
with Ryht good wille, & not forsook.
- Thanne they Of kyng Lucyes howshold  
Comen to Enqweren be Manyfold      872  
' what he was that scholde Fyhte  
Azens kyng Marahans þat was so wyhte ;'  
but non Man Of the kynges paleys there  
Ne wisten not what Man Sire Piers were,      876  
But that they seyden Amonges hem Alle  
that he was A knyght Of kyng Orkaws halle.  
" Now, Certain, quod Al that Compenye,  
vs thinketh this knyht doth gret Folye,      880  
Azens kyng Marahans þ<sup>e</sup> bataylle to take,  
that In Al this lond he ne hath non Make ;  
wherefore we supposen vtterlye  
hym hadde ben bettere han left his Compenie."      884  
Thus talleden they of Perown there  
that knewen ful lytel Of his Manere.
- 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 knyhtes so bolde ;      892  
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.      896  
for whanne Marahans knew Of Pierses Myht,  
he him defendyd with Many strong fyht ;  
but Atte laste Ende trewely  
his defens ne vailed him not sekerly,      900  
For Sire Piers hym slowhe there in the feeld,  
and stille there lay ded vndir hys Scheld ;

The servants of  
Lucye inquire  
who Piers is,

but nobody  
knows,

[leaf 81]

and they think  
him very rash.

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
- and acquits  
Orcaws of treason. to Aqwyten kyng Orkaws In this feeld  
Of tresowne that Marahans him Apelyd." 908  
"Certes, sire," quod kyng lucye tho,  
"Ful worthily here, Syre, haue~~n~~ 3e do,  
and Aqwyt 3ow In Alle degre  
As A knyht ful Of Chevalre, 912  
and here to-Fore Alle My Baronye  
3e han 3ow qwyt Ful dowhtylve ;  
And On the beste knyht 3it 3e be  
that Ewere Sawh I, Certeynle ; 916  
wherfore, And it were to 3ow non Noysaunce,  
I wolde han som Of 3owre Aqweyntawnce."
- Lucye thinks  
Piers the best  
knight he ever  
saw,  
and desires more  
acquaintance with  
him, "Sire kyng, Gladliche it May wel be  
that Myn Aqweyntaunce haven scholen 3e ; 920  
but In this Contre I ne schal not Abyde,  
Sauf As lytel As I May this Tyde."
- but Piers does  
not wish to stay  
in the country. 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
- Lucye proposes to  
pay Orcaws a  
visit. "that Er viij dayes fulfilld were,  
At 3oure Castel I schal speken him there, 928  
For Mochel desire I now trewelye  
to knowen som Of his Chevalrye ;  
and Ek Aqweynted with him to be,  
I sey 3ow, kyng Orkaws, ful sekerle." 932  
thanne kyng Orkaws Answeryd As þ<sup>e</sup> hende,  
"Sire, I hope there schole 3e hym fynde."
- Orcaws and Piers  
go home, Thus from Londone they departyd Anon,  
And to his Owne Castel Gan he to gon, 936  
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.	940	
And whanne to his Castel that he Cam, Aȝens hem tho wente Many A Man, & Of Sire Piers Maden ful gret Loye there that he hadde born hym In swich Manere, For they knewen wel In Certayn That a worthy knyght he hadde I-slayn.	944	and when they reach the castle,  there is great rejoicing for the victory.
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 CreAwncce ȝe scholen it haue :	948	Orcaws asks Piers to choose his reward for his services.
And ȝif it be In My powere, what that Evere ȝe Axen here." "Sire, quod Piers Ageyn hym to, Myn Askynge ȝe mown ful Esely do :	952	
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 degre." thanne kyng Orkaws Answerid hym Ageyn that he it wolde don In Certeyn.	956	Piers will not have goods or money.
"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 worschepid 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 Cristenyngre, and Reneyeden the Sarasynes lay that they hadden kept ful Many A day.	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.	thanne 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 calld Orkanye.	thanne, for the love Of the kyng, they Of the Contre Maden gret Beldyng, And A Cyte they gonne to Make, And 'Orkanye' It Clepyd for his sake.	984
	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 pryse,	988
King Lamet asks Piers to grant him a request.	"Now, Sire Piers, Myn Owne Frende that to Me han ben so good & hende, Now that I have Fulfild to the Alle that Evere thow hast Axed Of Me, therfore, Sire, herteliche I 3ow preye that myn Request 3e welen not denye."	992
Piers promises to do so.	thanne seide sire Piers ful Sekirly, ' that his Request he ne schold deny 3if that It were In his powere Ony thing that he myhte don there.'	996
Lamet asks him to marry Camylle,	"I 3ow beseche thanne, quod the kyng, that 3e wolden fulfillen now myn Axyng :	1000
and then he shall be heir to the kingdom.	My dowhter Camylle that 3e wolden take To 3owre wyf, Sire, for my sake ; For sche is I-comen Of kyng & qwene, and 3erto A good womman with-Owten wene ; And I schal 3ow Sesen In Al Myn lond, and Maken hem Buxom to 3owre hond ; & 3yf thus, Sire Piers, it Myhte be, there nas neuere thing so Ioyful to Me as 3ow tweyne to ben knyht In Maryage, So worthy persones Of so hy parage."	1004       1008

- thanne him Answerid Sire piers ful stille,  
 "Sire, sethen 3e han fulfyld My wille, 1012 Piers is very  
 3owre Askynge gladliche, Sire, wile I do, willing.  
 I Sey 3ow Sykerle with-Owten Mo."  
 Thanne the kyng thanked hym Often Sithe,  
 and Of that tydyng was Ioyful and blythe; 1016  
 and thus sone he sente aftyr this Mayde  
 & tolde hire how this Gentyl knyht hadde saide, They send for the  
 So that Ensured thanne bothe they were, maiden,  
 And for the Mariages they Ordeyned there. 1020 and she and Piers  
 And happede that Azens the day Of weddyngge are betrothd.  
 Thedyr was Comen Sire Lwcye the kyngge, On their wedding  
 and Merveilled that Alle I-Cristened weren there day  
 In so schort tyme sethen to-gederis they were; 1024 king Lucye  
 3it Neuertheles he desirede so Sore arrives, and is  
 To knowen Sire Piers And Of his lore, much surprisd  
 and forto haven his Aqweyntawnce to find them all  
 he ne wolde not leven for Al this Chawnce. 1028 Christians.  
 So that In the Cyte of Orkanye  
 was this Maryage ful Ryalye; The marriage  
 and there kyng Lwcye Abod viij dayes takes place.  
 Fulliche, As this Storye here Sayes, King Lucye  
 To beren Sire Piers pere Compenye remains there  
 that was so worthy In Chevalrye; for eight days.  
 For the kyng him preisede so wel 1032  
 Of Bewte & bounte Euerydell, 1036  
 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 preched there, 1040 Piers preaches to  
 And Al his Compenye Ek therto him,  
 that thike tyme with hym comen tho, and converts him  
 & hem gan schewen Cristes lawe, and all his com-  
 where-Offen kyng lwcye was ful fawe; 1044 pany.  
 So that Cristened thanne wolde he be  
 be swych A Covenant As I schal tellen the,  
 King Lucye  
 makes a covenant  
 GRAAL.—VOL. II. 20

- with Piers, to be  
his brother in  
arms and  
chivalry.
- with this, that Piers In Compenye  
with kyng Lweye wil holden Chevalrye ; 1048  
And herto Swrawnce to þ<sup>e</sup> 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
- So King Lweye  
is christend,
- Thus kyng Lweye 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 both Sir Robert  
de Borron says, .
- As witnesseth Sire Robert Borron here  
that from latyn to Frensch translated this Matere.  
and also the old  
story records.
- and Ek the Olde Storye Recordeth Also  
That In this Manere this was I-do ; 1060
- 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.
- And 3it 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  
though of Sire Piers he speketh not there ; 1068  
but they ne Connen not hem Excuse,  
Neuere owt Of this storye him to Refuse.
- Piers lives a long  
and worthy life,
- Ryht longe lyvede Sire Piers there  
In worthinesse 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 Childes Name,  
A vayllawnt knyght, 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 Comaunded his Meyne In that plas 1080
- Piers dies,
- In Orkanye hym forto Entere,  
In A Chirche Of Seynt Phelyp there ;
- and is burid at  
Orkanye in St  
Phillip's church.

- 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 ReIoysched than, 1088  
 and Anon kyng was Crowned there ;  
 & p̄erto A good Man in Many Manere,  
 and wedded þ° kynges dowhter Of Irland,  
 & On hire begat, As I vndirstond, 1092  
 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. 1096  
 and Of Melyan descended Anothir kyng,  
 A worthy Man In Alle thing  
 hos Name þat was Agristes,  
 A worthy Man In Every ples, 1100  
 and p̄erto bothe wys and Redy ;  
 and to his wyf A fayre lady,  
 A womman Gentyl & Of hy parage,  
 and p̄erto I-Comen Of gret lynage ; 1104  
 so that On hire begat an Eyr of fame,  
 kyng hedor Aftir was his name.  
 and this hedor was On Of þe beste knyhtes  
 that Evere In Orkanye was In fyhtes, 1108  
 & wedded þ° 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 ; 1112  
 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— 1116  
 and sche was lady faire and gent.  
 & on hire he Engendrede verament

Heriawnt succeeds  
him,

marries the  
daughter of the  
king of Ireland,

and has a son  
callid Melyan, a  
worthy knight,

from whom  
descends Agristes,

who is both wise  
and ready,  
and marries a  
fair wife.

His son's name is  
Hedor,

who marries the  
daughter of the  
king of North  
Wales,  
and begets a son,

King Loot,

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 Gawney <sup>ns</sup> hyhte, that was A worthy Man In fyhte, but that luxoryows he was, A gret vys In Every plas.	1124
Granayns, 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 <i>perto</i> 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 <i>Atte laste</i> with-Owten faille	1132
who is at last slain by Bors :	Ful velenosly he was Slayn be Boort O <sup>per</sup> lawncelot In Certeyn. The fowrthe brothir, was his Name Gahanet, A man Of Fame.	1136
and Gahanet,	this Gahanet 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
the wisest of the four brothers.	but <i>3yt</i> Cam he neuere to Gaweyn, As this storrye seyth Certain.	
There was also one Mordret, sup- posed to be Loot's son,	but thanne was there On Mordret, that men Supposen hadde ben be-get Be-twene kyng Loot and his wif ;	1144
but really born of Arthur and his sister,	but it was to-foren with-Owten stryf, kyng Arthewr On his Soster Engendrid hym, <sup>1</sup> As Many bokys it telleth In Rym ;	1148
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.	

<sup>1</sup> 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 Apertly  
 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] bitterly of their  
 but this was Er he weddede Gonnore, incest.  
 That A worthy lady was, and Of good lore. 1156 This was before  
 Arthur wedded  
 Gonnore.
- Now here Mown 3e sen In Certeyn,  
 the Generacioun bothe hol and pleyn ;  
 And how that Gaweyn Of þ' lyne Cam  
 Of Iosephes<sup>1</sup> Of Armathie, that Good Man ; 1160 So you see how  
 Gawain was  
 descended from  
 Joseph of  
 Arimathea.  
 and this Supposeth not the peple here ;  
 but It is thus In Alle Manere.
- And now leveth here this Storye  
 & of Al this lyne ful Sekerlye, 1164  
 and Only torneth to Iosephes Agayn  
 As here Aftyr 3e scholen heren ful pleyn.  
 Now the story  
 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 Gaanor 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 Gaanor, 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 crownnd (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,

<sup>1</sup> 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 '*þ' 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, unstained 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 endowd (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.

<p>After Iosephes leaves Piers and Pharans, [<sup>1</sup> which Piers]</p>	<p>whanne that Iosephes departyd thenne From Piers &amp; Pharans, thiike two goode Menne, whiche<sup>1</sup> pharans hadde In Governauce, thorwh happeng Of A lytel Mischaunce :</p>	<p>4</p>
<p>he and his com- pany wander a long time through the forests and among the wild beasts.</p>	<p>and whanne that Iosephes from hem was gon And Ek his Compenye Everychon, Ful Manye Iornes they wenten In fere, and but wilde forest ne fownden they there, &amp; Ek wylde bestes In that plas, where-Offen the lond repleynsched was ; and ful Mochel harm they gonnen do To þ<sup>e</sup> peple that wente bothe to &amp; fro ;</p>	<p>8     12</p>
<p>For the country was but thinly peopled.</p>	<p>For that tyme Bretaygne Repleynsched not was Toward scotland but In lytel plas : and where that Ewere Iosephes wente, he prechid Goddis Name veramente ; and Euere where the Moste peple was,</p>	<p>16</p>
<p>Iosephes preaches everywhere</p>	<p>Sorrest he prechede 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.</p>	<p>20</p>
<p>where the most people are to be found.</p>	<p>And thus wente Iosephes Al Abowte Into straunge Contres, with-Owten dowte, Into Scotlond, wales, &amp; Into yrland, and Into manye Oþer partyes, I vnderstand.</p>	<p>24</p>
<p>He goes into straunge countries, Scotland, Wales, and Ireland,</p>	<p>And thus wente Iosephes Al Abowte Into straunge Contres, with-Owten dowte, Into Scotlond, wales, &amp; Into yrland, and Into manye Oþer partyes, I vnderstand.</p>	<p>28</p>

<p>&amp; whanne thus he hadde <i>travailled</i> In this <i>Manere</i>,          and departed his <i>kynnes</i> Men bothe here &amp; there,          Forto <i>Anhawncen</i> there goddis Name          In Every <i>Contre</i> where that they Came,          that so <i>Atte</i> laste him took A talent          To <i>Galafort</i> to <i>Gon</i> thanne verament ;          and whanne the <i>Castel</i> he <i>Aprochid</i> so Ny,          And saugh It wel <i>Amendyd</i> <i>Sothfastly</i>,          More dowble <i>Ouer</i> that It was          Sethen he departed from that <i>plas</i> ;          but <i>Merveille</i> <i>per-Offen</i> was but lytel there,          For he hadde ben thens <i>Fyftene</i> <i>zere</i> ;          and <i>Abowtes</i> that <i>Castel</i> weren there dyht          Manye <i>Abbeyes</i> In <i>worschepe</i> Of God <i>Almyht</i>,          that Manye <i>goode</i> men hadden don <i>Mad</i>          Sethen <i>Iosephes</i> departed from that sted.</p> <p>And whanne he was come to <i>galafort</i>,          And <i>Ek</i> his <i>Meyne</i> thider <i>gonne</i> <i>Resort</i>,          be that tyme his <i>Modyr</i> <i>I-beryed</i> was          In An <i>Abbey</i> besides that <i>plas</i>,          that by the <i>Castel</i> was there,          worthily <i>I-beryed</i> and In <i>fayr</i> <i>Manere</i> ;          but <i>Galas</i> that his <i>brothir</i> was,          whiche <i>Iosephes</i> lefte In that <i>plas</i>          but of <i>zong</i> <i>Age</i> At his <i>departyng</i>,          was A <i>knyht</i> <i>Afor</i>n his <i>Azen</i> <i>Comeng</i>,          the <i>worthiest</i> holden In <i>Chyvalre</i>          that was knowen In <i>Ony</i> <i>Contre</i> ;          And <i>Ordre</i> Of <i>knyht</i> took this <i>Galas</i>          Of <i>Nasciens</i> that <i>Stille</i> <i>Abod</i> In that <i>plas</i>,          where-<i>Offen</i> <i>Iosephes</i> <i>Merveilled</i> sore          whanne his <i>brothir</i> A <i>knyht</i> that he say thore.</p> <p>and whanne they of <i>Galafort</i> <i>Iosephes</i> sye,          Ful gret <i>Joye</i> they <i>Maden</i>, and <i>Melodye</i>,          Of <i>Iosephes</i> and <i>Ek</i> of his <i>fadyr</i> <i>Iosepe</i> ;  <i>Azens</i> hem <i>pere</i> <i>Ronnen</i> A ful gret hepe,</p>	<p>and leaves his          kinsmen here and          there to preach          God's Name.</p> <p>At last he goes          back to Galafort,</p> <p>and finds it twice          as big as when          he left it,</p> <p>fifteen years          before.</p> <p>Also many abbeyes          are built round it.</p> <p>He finds his          mother dead and          burid there,</p> <p>but his youngest          brother Galas,          whom he left          quite young,</p> <p>has become a          brave knight,</p> <p>and has been          knighted by          Nasciens.</p> <p>The people of          Galafort rejoice to          see Josephes and          his father.</p>	<p>32</p> <p>36</p> <p>40</p> <p>44</p> <p>48</p> <p>52</p> <p>56</p> <p>60</p> <p>64</p>
--	---	---

- and to hem ful grete Festes made,  
and to here Compenye, to Maken hem Glade ;  
For swich Ioye as Made dewk Gaanor  
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
- A while whanne that Iosep[he]s was rested there,  
Of the Maners of his brothir he gan Enqwere ;  
and dewk Gaanor him Answerede Anon,  
& seide, " swich A man As Galas was On, 76  
Of body, Of prowessse, 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.
- The ferste Mownthe þat Iosephes Cam to Galafort,  
Thedyr Messengeris to him gonnen Resort, 84  
and thedyr they browhten hym newe tydyngge,  
that sekerly ded was here kyngge  
Of the Rem of hotelise, that was tho Cald,  
and After cleped Gale3, 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, 92  
wheche that worthy here Crowne were forto bere  
In defens Of here lond Every where ;  
for 3if oure Rem with-Owten kyng be Ony while,  
It Myhte sone thanne fallen Into Exylle.' 96
- whanne Iosephes herde Of Al this Fare,  
Anon dewk Gaanor to hym Clepid he thare,  
and also dede he sire Nascien,  
To taken Cownseyl of these two Men ; 100

Duke Gaanor  
welcomes them  
heartily.

Iosephes asks  
about his brother  
Galas,

and Gaanor says  
he is the best  
knight he knows.

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 Gaanor and  
Nascien what is  
to be done,

“ 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 degre, 108  
 and that the sothe ȝe welen me say,  
 In charge of ȝoure sowles at domesday.”

and who will be  
 the most worth  
 to govern this  
 kingdom?

“ Sire, quod dewk Gaanor and Nasciens thenne,  
 the sothe to Morwe we scholen ȝow kenne.” 112

They take a night  
 to think about it.

vppon the Morwen whanne it was day,  
 thus bothe to Iosephes gonnen they say,  
 “ Sire, Of that ȝe gonnen vs to Refreyne,  
 vppon Oure sowles þ<sup>e</sup> 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

Then they say  
 there is none so  
 worthy in the  
 land as Iosephes's  
 brother Galas.

and therfore now doth ȝoure likynge,  
 For we holden hym best worthy to be A kyng.”  
 “ wel, quod Iosephes, ȝit schal I Enqwere  
 of Other Men that ben not so Nere.” 124

Iosephes says he  
 must have a  
 further opinion,

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

sends for the  
 twelve wisest  
 men in the  
 kingdom,

lyk As<sup>1</sup> he hadde Seyd to dewk Gaanore, [ MS. A.]  
 to these xij worthy men he seyde Ryht thore;  
 and Anon On styрте forth be-forn,  
 and seilde they scholden hym Answeren vppon þ<sup>e</sup> Morn.

and puts the  
 matter before  
 them.

vppon the Morwen they Comen Alle twelve, 133  
 and Aftyr Gaanor they seyde the Selve,  
 and seiden that Non So worthy Nas  
 to ben A kyng, As was his brothir Galas. 136

After thinking it  
 over for a night,  
 they also fix upon  
 Galas.

<p>Josephes sends for his brother and tells him about it, and how he is advisd to make hin king of Hotelise.</p>	<p>thanne Iosephes, his brothir Gan he to Calle, and thus to hym seide Aforn hem Alle, “Brothir Galas, come hydyr to Me! kyng Of the Rem of hotelyce schal I Maken the 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 brothyr be; but sethen that ȝe ben Of swich prowesse, I am Ryht Ioyful In Sykernesse that ȝe ben worthy to haven swich honour, Of the Rem Of hotelyce to beren the flour.”</p>	<p>140 144 148</p>
<p>Galas kneels down and receives the gift from Josephes.</p>	<p>thanne knelede Galas down Anon, And of Iosephes this ȝifte Resceyvde thus son.           Thanne Aftyr Anon the thrydde day Iosephes from Galafort took the way,</p>	<p>152</p>
<p>Then Josephes and Galas, with Nasciens, Gaanor,  and a great company, go to Hotelise, and are well receivd by all the people.</p>	<p>So dede Ek Sire Nasciens &amp; dewk Gaanore, And this ȝonge knyht Galas with hem Rod thore, and with hem Also gret Chevalrye To hotelyce Ryden In Compenye; and Anon ful worthyly Resceyvde 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. So that it happede On whyt-sonday that for this Galas was Mad gret Aray Atte Moste worthiest &amp; worschepful Cyte Of Al hotelyce, As I telle the, which that Palagre was Cleped thanne; Thedir Resorted ful Many A Manne For to sen the kynges Coronacyon, Thedir they wenten with good devocion; so that there A kyng I-sacred was Galaaȝ, Of his Owne brothir Iosephes in that plas.</p>	<p>156 160 164 168</p>
<p>Galas is crownd by Josephes in the city of Palagre.</p>	<p>Thus helden they there A worthy feste, and weren ful welcome bothe Mest and leste;</p>	<p>172</p>

- 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 3ow here telle with-Owten fable,  
 and slayn was with kyng Arthowr In bataylle  
 vppon the pleyn Of Salysbery *wit*-Owten faille,  
 where As kyng Mordret and kyng Arthowr  
 To-gederes hadden A ful gret Schowr ;  
 And there Ryht kyng Mordret was slayn,  
 And kyng Arthour I-wownded ful sore Certayn.  
 vppon A day as Aftyr it befylle,
- I schal 3ow Of kyng Galaaz telle,  
 that hadde I-Ryde Alle A day  
 In A wylde forest, the sothe to say,  
 tyl that It was A3ens the Nght,  
 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 knowen his Owne weye,  
 Certainly As I 3ow Seye.
- 176 He is highly  
belovd by all his  
nobles and people,
- 180 and after his  
death his land is  
calld Gales for his  
sake.
- 184 He marries a wife
- and has a son,
- 188 from whom  
descends Uriens,
- 192 who is a knight of  
the Round Table,  
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,
- [syht ;  
and loses sight of  
his followers and  
dogs.  
He misses his  
way in the dark,
- 208

- 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  
and at last sees a  
quaint sight,  
a great fire  
burning in a dry  
ditch.  
tyl atte laste he say A qweynte syht, 212  
In a drye diche A ful gret Fyr :  
thane 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 degre.  
And whiles that Galaaz so hovede there,  
He hears a voice  
coming from it,  
he herde A voys As it Come from fere, 220  
whiche that Seyde there to Galaaz,  
which says that  
his cousin is there  
and cannot get  
out.  
"Io, 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 befallē,  
and hym Abaschet wondyr Sore  
Of the voys that he herde thore, 228  
And seyde to hym, "that thow telle Me,  
[leaf 83]  
Galas is astonisht,  
and asks the man  
who he is,  
wherby I May knowen In Ony degre  
what Maner Of thing that thow Art,  
and why he is so  
tormented ?  
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 vppon a Rowe." 236  
"I Am Symew, thyn Owne Cosyne,  
The voice an-  
swers, "I am Syme-  
men, who expiate  
in this fire the  
misdeed I did to  
Piers.  
that here now dwelleth In this pyne  
Forto qwenchen My Mysdede  
that I dede to Perown of Falshede, 240  
the wheche Myn Owne Cosyn was  
As thou hast to forn herd In Oþer plas,  
and therefore *non* More I schal the Seye ;  
but, for his love þat On Cros Gan deye, 244

<p>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 devocoywn they Mown to Iesw for Me preyen, here My peynes forto Aleggeng."</p>	<p>"Now do one thing to relieve me, and found some place of religion for me that they may pray for me."</p>
<p>          thane Answeryde Galaaz, "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 Galaaz thanne, Ryht As I Am A trewe Manne. and 3it for the I schal don More ; with Many fayre Goodes I schal it store, and 3erto here don Maken A Riche Abbeye, Trustylich, Symew, As I the Seye ; 3it More-Over I schal preyen be my levyngge, that I, Aftyr this worldes departyngge, 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 please."</p>	<p>248</p> <p>252</p> <p>Galas asks if he is to suffer for ever.</p>
<p>          Anon thanne Symew began to Crye, And thanked Galaaz with voys ful hye. Thanne Seyde Symew 3ere to Galaaz whiche that hovede 3ere In that plas, "vndirstondeth, Sire Galaaz, 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 feer, that thou here Sixt brennen so Cleer ;</p>	<p>256</p> <p>260</p> <p>and promises to found an abbey,</p> <p>264</p> <p>and be burid in it,</p> <p>268</p> <p>in hopes to relieve Symen and please God. Symen thanks him,</p> <p>272</p> <p>and says that the torment shall be over when a certain knight shall come,</p> <p>276</p> <p>who shall extinguish the fire,</p>
	<p>280</p>



- 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. Alle the poyntes of seint graal scholen haue*n* Endyng*e*." 285  
Then Symen says  
no more. Thanne lefte Symew his talkyng*e*,  
And no More Spak to Galaaz the kyng*e* ;  
And Alwey kyng Galaaz Gan hym Refreyne,  
but neuere Aftyr word to hym wold he seyne. 288  
And whanne þ<sup>e</sup> kyng Sawh that he Nolde  
to hym no More speken vpon that Molde,
- Galas goes away, In to his weye he tornede Ageyn  
(As that tyme hym happede In Certeyn,) 292  
where as he departyd the day to fore,  
there As Al his Meyne hadden hym lore ;
- and meets all his  
company,  
who have been  
lamenting him, and there with his Meyne Mette he Anon,  
that for hym hadden Mad ful gret Mon, 296  
lest that som Misaventure  
to hym hadde Comen, I the Ensure ;
- and are rejolet  
to see him again. but whanne they syen hym wel At his Esc,  
thanne In here hertis it dede hem plese. 300  
vpon the Morwen, whanne it was day,
- Galas sends for  
workmen and the kyng Abowtes sente be Every way  
bothe Aftyr Masowns And Carpentere,  
An hows Of Religiown to Fownden there 304  
where As Symew to hym spak :  
thus dede kyng Galaaz with-Owten lak,
- builds an abbey of  
the Trinity,  
wherein sixty  
monks are to live. and fownded An hows Of the Trenite,  
And there-Inne Syxty Monkes serteinle, 308  
and therto fownded hem with good Inowhe,  
Of londes and Rentes, Oxen And plowhe,  
So that they hadden Suffysawnt levyng*e*  
for Alle Cristen Sowles to preyen & synge. 312
- When he dies, he  
is burid in that  
abbey with all his  
armour, 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 ; 316

& þere 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 Iosephe<sup>1</sup>,  
 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.  
 [<sup>1</sup> 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 Glayst-ynbery (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.

4 Josephes returnis  
 to Galafort to  
 speak with  
 Mordreins,  
 who deard to  
 see him.

- In the mean time,  
his father dies,
- In this Mene while deyde Iosephe his fadyr dere,  
and was Entered In a fair Manere 8  
In Engeland, As seith this storye,  
In an Abbey Of the Croys, As it Maketh Memorye.
- to Iosephes's  
great distress,  
and is burid in an  
Abbey of the  
Cross.
- wherfore Iosephes sore discomforted was,  
For his fadyr was beryed In that plas, 12  
For ful gret love was hem be-twene,  
As Ewere be-twene fadyr & sone Men Myhte sene.  
And Iosephes Ryht ful feble was tho,  
that vnnethis for Syknesse Myhte he go, 16  
what for fastyng and for travaylle  
Önnethis Myhte he gon Sawn faille ;
- Josephes himself  
is very ill,  
as he goes to  
visit King  
Mordreins in  
the Abbey which  
he founded.
- And so Al deseysy & ful Syk he wente  
To Sen kyng Mordreyns veramente, 20  
In the same Abbey wheche he let Make,  
and let It fownden for his Owne sake.  
whanne he was Comen In to that plas,  
Ewere there As kyng Mordreins was, 24  
and hym hadde Salwed In fayr Manere,
- Mordreins says  
he has long  
desird to see  
Josephes,
- thanne seide kyng Mordreyns to hym there,  
"Sire, Ryht welcome forsothe 3e be !  
longe haue I desired 3ow to speken & se, 28  
and with me here, sere, for to dwelle,  
For Manye thinges I moste 3ow telle ;  
For trewly ful longe thinketh Me  
that 3e han been Owt Of this Contre ; 32
- and to know how  
it is with him.
- and therefore wolde I weten ful fayn  
how that It stont *with* 3ow Certayn."  
"Syre, I am Al heyl and sownd,  
blessed be god, vppon this grownd, 36
- Josephes says  
he had never  
more reason to be  
glad in his life,
- For More Ioye Neuere I ne hadde  
thanne I now haue, I May be gladde."  
"now where-Offen, good Sire, quod Mordreins þ<sup>e</sup> kyng,  
May I not knowen Of that thyng ?" 40  
"3is sire," quod Iosephes, "certeynly,  
I it schal 3ow tellen ful trewly :

Sire, I schal 3ow sein At this tyme,  
hens schal I passen to-Morwen At pryne 44 for he knows he  
is to die the  
next day,  
at pryne.  
Owt Of this world Into Anothir place :  
thus hath sent me to seyne the kyng Of Grace.”  
And whanne kyng Mordreyns herde this,  
Anon he wepte for deol Iwys, 48 Mordreins is  
much grieved,  
& seide to Iosephes In this Manere,  
“ A ! goode Iosephes, My Frennd so dere,  
Now I am here A-lone In this Contre,  
and for-saken Alle myn Owne londis & fe 52  
For the grete love that I In 3ow fond,  
this, Iosephes, I preie 3ow vndirstond ;  
Now sethen that it Is So Nygh 3oure tyme  
that 3e scholen hens passen to-Morwen At pryne, 56  
with herte I 3ow preye ful Specyale  
that Som Maner Of Tokene 3e welen leven Me,  
that I Of 3ow Myhte haue som Manere Remembraunce,  
what so Euere me be-happed In Ony Chaunce.” 60 and asks Iosephes  
to leave some  
token with him,  
that he may keep  
in remembrance  
of him.  
“ this schal I don, Sire,” quod Iosephes tho ;  
And thanne hym bethowhte how he myhte do.  
thus sone Anon It Cam In his Mynde ;  
thanne seide he to Mordreyns that was so kynd, 64  
“ do bringen that scheld hider to Me,  
that In to the Bataille I be-took the,  
Whanne tho W Werredest vpon Tholomer,  
and Of hym hadde the vittorye ther.” 68 tells Mordreins  
to bring the shield  
he wore  
when he  
conquerd  
Tholomer.  
kyng Mordreyns seide it scholde be do,  
and had A Man Anon therfore to go ;  
for that scheld faste by him it was,  
and Every day he it kyste In that plas, 72 Mordreins has  
the shield fetolt.  
for the grete love he hadde therto,  
Eche day twye or thries he kyste it so.  
The same tyme the scheld Cam Iosephes before,  
At his Nese he bledde wondyr sore, 76 Josephes bleeds  
violently at  
the nose ;  
and that stawnched it wolde not be  
For non thing he Cowde 3it se.

Anon thus sone he took this scheld  
that kyng Mordreins bar In the feld, 80  
he makes a cross  
on the shield with  
the blood, and A Myddes the scheld, þere As he stood,  
he Made a Croys with his Owne blood.  
and whanne that so he hadde I-don,  
to kyng Mordreins he betook it Anon, 84  
gives the shield  
back to Mordreins  
to remember  
him by,  
telling him that  
the cross shall  
remain fresh for  
ever, and seide there to Mordreyns the kyng,  
" this schal I leven 30w In Remembryng.  
In this scheld A Crois I have Mad here  
with myn Owne blood *wit*-Owten dwere ; 88  
So that whanne 3e taken this scheld On honde,  
On Me to thenken scholen 3e fonde ;  
For the Croys that I have Mad here  
schal Evere lasten As fresch & fere 92  
as it is this ilke same day ;—  
beleve wel, kyng Mordreyns, that I the say ;—  
and 3if Ony knyht that so bold be,  
and if any knight  
is so rash as to  
put the shield on  
him,  
he will repent it. Abowtes him it hangen In Ony degre, 96  
that he ne schal ful sore Repente,  
Tyl that A worthy knyht Come presente,  
wheche the worthy Galaaz schal be hote,  
But Galahad,  
the last of  
Nasciens's line,  
shall wear the  
shield, 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,  
3it Mo schal galaaz werken Many weye ;  
and lik As this scheld passeth Alle Oþer scheldis,  
and shall excel  
all other knyghts, So Galaaz schal passen In townes and feldis 108  
Alle knyhtes Of Chevalrie In every dede,  
So Merveillous & worthy In his Manhede,  
and *wit* that the kyng gan to se  
bothe þ<sup>e</sup> scheld an Cros ful verrayie ; 112  
Thanne took the kyng this scheld On honde,  
and Often to kysen he gan it fonde .

and seide, "lord God, I-worschepid thou be,  
 that Grace Of Syhte hast graunted me 116  
 This Crois to Sen here with Myn Eye ;  
 Now, goode lord Iesw, Gromessye."  
 and thanne bespak kyng Mordreins  
 To Iosephes Er he wente theins, 120  
 "Sethen 3e han me left this Ilke thing  
 3ow forto haven In Remembryng,  
 Telleth me, Iosephes, I 3ow pray,  
 where that this scheld putten I may, 124  
 So that thike worthy knyht  
 It myht properly Comen to his syht."  
 Thanne Iosephes Seyde to hym tho,  
 "Sire kyng, jif Aftyr Me 3e welen do, 128  
 loke where Nasciens Is beryed whanne he is ded,  
 and hange 3e that scheld In thike same sted ;  
 For thedir schal Comen that goode knyht  
 at the fyftenethe day, I sey 3ow Ryht, 132  
 Aftyr that he hath taken the Ordre of Chevalrye ;  
 Ful faste thedirwardis he schal hym hye."  
 thanne seide the kyng it scholde be do.  
 and thus Iosephes there parted hym fro. 136  
 Vppon 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. 140  
 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,— 144  
 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 ; 148  
 and the lond becam ful Of blessidnesse,  
 Of Catal, Of good, and Of Al Richesse ;

Mordreins regains  
 sight to see the  
 shield and the  
 cross, and  
 gives thanks  
 Christ for his  
 mercy.

He asks where  
 the shield shall  
 be kept?

[leaf 81]

Josephes advices  
 It should be hung  
 over Nasciens's  
 tomb.

Then they part.

At the hour  
 of prime the  
 next morning,  
 Josephes passes  
 to God,  
 and is burid in  
 the abbey.

His father's body  
 is carrid to  
 another country.

where a famine is  
 stopt by it,

and the land  
 becomes fruitful.

so that they seiden with-Owten Obstacle,  
 ' that God for that body wrowhte Miracle 152  
 the weche they browhte Into that Contre ;'  
 and In Abbey was buryed ful Solempne,  
 that thabbey of Glays that tyme was Cald,  
 whch Abbey of Glaystynghery now men hald. 156  
 Now Resteth here this storye,  
 and Of Aleyn the Sone Of bron Maketh Memorye.

Joseph's body is solemnly buried at the Abbey of Glastonbury.

The story goes to Aleyn.

## CHAPTER LV.

HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL,  
 AND VENGEANCE IS DONE FOR DESPITE 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 *Corbenie*, or Treasure of the Holy Vessel (p. 331-2). The Graal is deposited there, Joswe crown'd there, and marrid to Alphanye, on whom he begets an heir, Amynadappe (p. 332-3). At night, King Alphasan (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 Alphasan dies, and is buried with Aleyn in St Mary's at Corbenie (p. 335-6). After Joswe's death, his son Amynadappe reign'd 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 entered 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 Gonnore, 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 furthereth doth telle  
bothe Of Iosephes and Aleyn ful snelle;  
whanne 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."

"Sire, I May wepen Ryht wel,  
and 3e it knewen Every del,  
For A schepe that Alone left Is  
With-Owten pastour O<sup>per</sup> herdeman I-wys;  
12  
Anon Cometh the wilde lyown,  
And it distroieth Al & Som.

Sire, this Mater I telle by the  
that Art my pastour Sykerle,  
16  
And I 3owre schepe as [3e] wel knowe  
that thus from Me scholen deye nowe.  
ho schal thanne My pastour be?  
Now, good sire, thot 3e welen tellen Me." 20

"3e scholen 3oure self been A good pastour,  
and Aftyr me 3e wil werken Eche Owr.  
but loke that 3e non Marchant pastour be,  
that Fychcheth his Eyen<sup>1</sup> In Eche degre;

4  
When Iosephes  
is dying,  
he sees Aleyn  
weeping,

8  
and asks what is  
the matter?

12  
Aleyn says he  
weeps because  
Iosephes is  
leaving him  
alone,

16  
like a sheep that  
has lost its  
shepherd.

20  
Iosephes bids  
Aleyn be shepherd  
after him,

24  
[<sup>1</sup> Fr. *qui laisse  
ses oelles* (sheep)  
*au len*]



- and be faithful  
and active,
- but torne 3oure Eyen from Idelnesse,  
and Ocupie 3ow In good Besynesse  
that schal kepen 3oure body from Alle torment,  
and to Endeles blysse 3ow Represent ; 28  
therefore loke that 3e kepe 3ow wel  
that the Enemy In 3ow haue part non del.”
- Thanne dyde Iosephes Anon to-forn hym brynge  
the holy vessel with-Owten lesynge, 32  
and seide to Aleyn In this Manere ;
- He sends for  
the Graal,  
and gives it to  
Aleyn,
- “ lo, this holy vessel I betake the here  
wiche Iesu Crist my fadyr be-took ;”—  
Aleyn it Resceyvede, & not forsook ;— 36
- and bids him take  
care at his own  
death that the  
vessel may still  
stay in the land.
- “ and whanne Owt Of this world þat 3e schole pase,  
loke that 3e it Ordeyne In to swich A place  
that In this Rem It mot stille dwelle,  
And be 3ow I-Sesed, As I 3ow telle.” 40  
So Aleyn Of this worschepful 3ifte there  
he was ful Ioyful In Alle Manere.
- When Iosephes  
is dead,  
Aleyn leaves  
Galafort with  
his brothers,
- Whanne that Iosephes to God past was,  
Aleyn Remevede from that plas, 44  
Owt from the Contre Of Galefors ;  
and his bretheren with hym gonnen 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 Oþer West,  
and Of Alle his Bretheren Aleyn loved hym best. 52
- who all are  
marrid except  
one,  
Joswe.
- 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 3ow Ensure.’
- They go where  
God and ad-  
venture lead  
them.
- 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, 64  
 So that with Al his power  
 he worschepid & Servid god Everywher.  
 Thus wente he Forth In his Iorne,  
 as was his Aventure and destyne, 68  
 tyl he Cam In to A strounge land  
 where As Nise peple he fond,  
 That ne CoWden but Of Lond tylyng,  
 Swich was here labour and here werkyng ; 72  
 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 ; 76  
 And his Name was Clepyd Galafres,  
 Somtyme A worthy knyght In pres,  
 and dwellyd In his Owne Cyte  
 That Malce was Clepyd, As I telle the : 80  
 and the Same kyng A paynem was,  
 And Ek Al his peple In Every plas.  
 Whanne Aleyn Into the Cyte Entren began,  
 On hym there loked Many a Man, 84  
 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 3ow Ensure. 88  
 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. 92  
 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, 96

A hundred of  
 his kindred go  
 with Josephes to  
 replenish some  
 vacant country.

He comes to  
 strange land  
 where foolish  
 people dwell,  
 who know  
 nothing but  
 tilling land.

The country is  
 calld Forayne,  
 and the king  
 is a leper

namd Galafres,  
 who has been a  
 worthy knight.  
 He dwells in his  
 city of Malace,  
 and is a paynim.

The people of the  
 city wonder at  
 Aleyn and his  
 company,

and the king asks  
 whence they  
 come ?

- 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 3ow Mayster Is?" 100  
A-Non that Compenye Alle On Rewe  
there gonne the kyng Aleyn to schewe.
- The king asks Aleyn if he can cure his disease. thanne seide the kyng, "Aleyn, I 3ow pray,  
Conne 3e me Owht Cownseillen In Ony way 104  
to koueren me Of my Maladye?"  
"3e, sire kyng, quod Aleyn trewelye,  
3if 3e wil don As I 3ow teche,  
Of this Maladye I schal ben 3oure leche 108  
with-Inne thre dayes with-Owten Mo."  
"3e, quod the kyng, May I troste therto?"  
"Sire, quod Aleyn, And 3e welen Me leve,  
with-Inne iij dayes 3oure helthe I schal preve." 112  
thanne kyng Galafers Answerid tho,
- Galafres promises to do whatever he is told; "What 3e me Comaunden I schal do."  
"how May I this beleve?" quod Aleyn.  
"3is sewrly, quod the kyng, In Certeyn, 116  
For there nys non Manere Of thing Erthly  
that I Nolde do to haven helthe Of Body."  
"thanne, quod Aleyn, I schal 3ow Say,  
what 3e mosten don with-Owten Nay; 120  
and 3if 3e don not myn Comaundement,  
3e 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 þ<sup>e</sup> take;  
and Aftyр, I-Cristened thou schalt be,  
And thanne Othir things schalt thou se, 132
- and become a Christian.

Myn holy vessel, beleve this wele, be whiche thou schalt haue Al thin hele, and I-closed, Sire kyng, to be		Then he shall be heald by the holy vessel,
Of Al thy Maladye, Sire, certeinle ; And 3if I do not this Ilke Dede,	136	
I 3eve the leve to smyten of myn hede, And Of Al myn hol Compenye, Sire kyng, I the Ens wre trewelye."	140	or Aleyn engages to forfeit his life, and those of his companions.
This kyng that so moche desired his hele, lystenede what Aleyn seyde ful wele, and Merveyllede Mochel Of his promys that Of his behesthe he was so Nys, and seide, " Aleyn, I wyle gladly do Al that 3e Comaunden Me vnto ; and but 3e holden 3oure promys, On 3ow I schal don ful hard Iewys ; and therefore loke that 3e seye me non thing, but 3if that to ende 3e Connen it bryng." thanne to him Answerede Aleyn Anon, " doth by me, Sire, what 3e lyst don, but 3if the same day Of 3oure Crestenenge, helthe & bote I schal to 3ow brynge." the kyng Anon the temples dide down throwe, And Ek Alle his ydoles vppon A Rowe ; and whanne he hadde I-don Al this, & distroyed Alle his Mawmetis I-wys that Evers belongede to paynem lawe, he hath hem to-borsten and to-drawe ; & thanne seide the kyng to Aleyn tho, " wylt þou Ony more 3it that I do ?" " 3is, quod Aleyn, with-Owten faille thou Most be Crestened from toppe to taile." thanne 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.	144  148  152  156  160  164  168	Galafres says he will do as Aleyn says,  and warns him not to fall in his share of the bargain.  Galafres destroys all his temples, idols,  and every thing belonging to the paynim law.  Then Aleyn says he must be christend,

which is done by a priest namd Alphazan (after whom Galafres is namd Alphasem. Fr.). and þere kyng Galafers Cristened was than  
 Of An holy prest that hyhte Alphazan.  
 & whanne that thus I-cristened was he,  
 and Owt Of the water Comen Certainle, 172  
 thanne browhte Aleyn this holy vessel Anon,  
 and to kyng Galafers gan he gon,  
 & there it discourerede & schewed it þ<sup>e</sup> kyng,  
 whiche was to hym A ferly thyng. 176  
 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  
 So that neuere Man On hym Cowde Aspye  
 that Evere he hadde poynt of Meselrye.  
 and whanne he beheld this worthy Cure,  
 that he was Mad so Clene and pure 184  
 thorwgh that Ilke Glorious 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  
*with-Inne* lesse thanne A Mownthe, be goddis gras ;  
 So that for the Miracle, *with-Owten* dowte, 193  
 Al that Lond was Cristened Abowte.  
 Whanne this Lond thus Converyd was,  
 Onlich thorwgh helpe Of Goddis Gras, 196  
 thanne seide the kyng to Aleyn tho,  
 " Now, dere frend, On thing 3e 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 3oW preye,  
 that 3e it Me denyen In Non Weye,  
 So that this holy vessel that here I se,  
 Owt of this place neuere Remeved to be ; 204

Then the holy vessel is showd to the king,  
 and he is cur'd of all his leprosy by the sight.  
 He becomes a good man at once, and has all his people beheveden who will not turn Christians.  
 So all the land is converted in a month.  
 The king asks Aleyn to do one thing for him,  
 which is, not to take the Graal away.

And 3if it like 3ow that It be so,  
 3it More for 3ow thanne wile I do,  
 I schal don Maken A strong Castel  
 That holy vessel to kepen In ful wel,  
 208 King Galafrès  
 And for 3ow also there-Inne to dwelle. proposes to  
 build a castle for  
 the Graal,  
 And to 3ow More 3it schal I now spelle,  
 To 3owre Owne brothir that Is so dere,  
 My dowhter I schal 3even to his fere,  
 212 and to marry his  
 daughter to  
 Aleyn's brother  
 Joswe,  
 who is also to be  
 heir to the  
 kingdom,  
 & Of Alle My londis to 3even him sesenyngo  
 be this Condiscion, As I 3ow telle,  
 that this holy vessel Abyde here styлле." 216 if the Graal  
 stays there.  
 Thanne Answerede Aleyn to hym Ageyn,  
 "I Concente wel therto In Certeyn ;  
 Aleyn consents.  
 For My purpos it hath Evere I-be  
 That Onliche My dere brothir Ioswe 220  
 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,  
 224 Joswe and the  
 princess are  
 betrothd,  
 and knytte Ioswe and hire In fere,  
 wheche that to hym weren both leef & dera.  
 thus sone thanne vpon A watyr side,  
 A Castel he Ordeyned that Ilke tyde, 228 and the castle of  
 the Graal is built.  
 that strong & Merveillous it was to se,  
 With A ful fair paleys Certainle ;  
 And Manye Riche howses there weren dyht,  
 Ful Riche And Ryal to Alle Mennes syht. 232  
 and whanne this Castel thus Ordeyned was,  
 they it behelden In Eche A plas,  
 And vpon the ton 3ate In that sted,  
 they fownden lettres wreten with Red ;  
 236 in red letters,  
 that this castle  
 should be calld  
 Corbenie.  
 and thus the lettres Gonnen specefye,  
 'that this Castel scholde ben Clepid Corbenie<sup>1</sup> ;'  
 And In Caldev was this scripture,

<sup>1</sup> Compare the *corban* of the Gospel.

\*Corbenie' means  
Treasure of the  
Holy Vessel.

whiche Is to vndirstonde As be lettrure, 240  
as this place frely schal be,

Trosour Of þ<sup>e</sup> holy vessel ful Sykerle.  
thanne gonnen they seyn to Alle Anon,

. . . . . 244

that it ne was Goddis wyll  
Non Othir Name to 3yven vntille.

Thus was that Castel Cleped Corbenye  
Of Everych Aftyr ful Sekerlye. 248

And whanne Fenyscht was this Castel  
In eche degre bothe faire and wel,

Then the Graal  
is put into the  
castle in a fair  
chamber.  
On the next  
Sunday

They browhten the vessel thedir with-Inne,  
Into a fair Chambre, and qweynte Of gynne. 252

and vppon the Soday next Sewenge

Aftyr that holy vesselis Entringe,  
The kyng Comaunded there Anon

Joswe is to be  
marrid to King  
Galafres's daugh-  
ter.

That thike Mariage scholde be don 256

be-twixen Ioswe and his dowhter dere,  
and therto Asemblede the peple In fere ;  
So that this Mariage thus was I-do,

All the princes do  
homage to him,

and Alle the Royalles Comen hem vnto, 260  
and there to Ioswe diden they homage ;

and he is crownnd,

and thike day was Crowned with hygh baronage  
As verray kyng Of Al that lond,

In Corbenie was Crowned, I vndirstond ; 264

and marrid to  
Alphanye.

and Ek he wedded there his wyf  
That highte Alphanye With-Owten stryf.

All the company  
is fed by the  
Graal.

& Al the peple that there Ete thyke day,  
they weren Repleynsched with-Owten Nay— 268

be the grace Of that holy vessel of pris—  
with alle Maner Metes and delecasyes ;  
and what that Evere they Onne thowhte,  
To-forne here Eyen It was hem browhte. 272

Joswe begets an  
heir,

that Nyht Ioswe with-Owten lettynge  
be-twixen hym and his was Conceyvenge ;  
and be-gat An Eyr bothe fayr & fre

- that kyng Regnede Aftyr Ioswe ; 276
- and A-Mynadape was that kynges Name, afterwards calld  
kyng Of Foraigne, & a Man of fame. Amynadap.
- As the kyng<sup>1</sup> and his Wyf lyen that Nyht That night king  
In A bed ful Richely I-dyht, [<sup>1</sup> i. e. Galafros, or Alphasan.] 280 Alphasan has a  
abowtes Mydnyht whanne he Awook, visiou in bed,
- Thanne Aboutes hym Gan he to look,
- and there sawh he with-Owten fable of the Graal  
the holy vessel stonden vppon A table, 284 standing on a  
the wheche, Clene Syluer him thoughte it was ; table of silver,
- and A man standyng therby In that plas, and a man  
wheche he ne knew nethir More ne lasse, ministering as a  
and Reuersed as A prest toward his Masse ; 288 priest at mass,
- & Abowtes him he thowhte þat he herde there
- A thowsend voyses, but he Nyste where ; and a thousand  
and Alle to God ʒoven they thankyng ; voices giving  
that was the Noyse Of here Sownenge ; 292 thanks to God ;
- but for nowht that he Cowde do,
- he myhte not Sen whens it cam fro ;
- and ʒit Al this not withstondyng,
- he herd Abowtes hym A wondir thinge : 296
- betyng Of Bryddes Wynges In fere, then there is a  
as they Alle they in the world hadde ben there. great beating of  
and As sone As this Noyse I-left was, birds' wings,
- the vessel was Removed Owt Of that plas. 300 and the vessel  
thus sone to hym Aperede there vanishes.  
A man As it were In flawmes Of Fere, Then a flaming  
and seide to this kyng there As he lay, man appears,
- 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 ʒe not worthy to Abyde ; 308
- but ʒif A Man Of Clene lif he were,
- 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  
worshipt.



As with thin Eyen thou hast here se. 312  
 therefore hast thou don An hardy dede  
 that dorstest here lyggen In this Stede ;  
 Wherefore 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 Oþere 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,  
 Oþer schamfully departen sikerle, 328

but the one  
 worthy knight.

But ȝif it be that Worthy knyht  
 That here to Entren is grauntyd Myht."

Then he draws  
 out his sword  
 and vanishes.

thanne thus sone his swerd Owt he drowgh,  
 and vanschede Away, and Nystē howgh. 332

King Alphasan  
 faints

thanne Fyl this kyng In Swownenge  
 thorwgh thike strok and his hurtynge,

and nearly dies of  
 pain.

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, þ<sup>e</sup> sothe t[o say.]

His barons and  
 knights are  
 astonisht when  
 they find him in  
 the morning.

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 vppon. 344

He begs them to  
 take him away,

" 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 *perto* 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 Sanctefyed 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  
 thanne Axeden these barowns Certainle  
 "What Maner of Name that Myhte be."  
 thanne seide the kyng to hem Ageyn,  
 "The Paleys Of Aventure" It is Certain ; 360  
 For Mo Merveilles here scholen 3e Sene  
 thanne in Alle this world Aftyr, I wene."  
He calls it the  
 "Palace of  
 Adventure,"
- And thus this kyng 3af It the Name  
 'the paleys of Aventure,' And Of gret fame ; 364  
 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 3ow Ensure, 368  
 Thider Cam Many A dowhty knyht  
 In that paleys to slepen On Nyht ;  
 but Sekerly there lay non In that stede  
 that On the Morwen he was fownden ded, 372  
 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 ; 376  
 For Althowgh that ded he nere,  
 3it moche duresse and schame hadde he there,  
 that he ne wolde for Al the worldes honour  
 Abyden In Non place swich A schowr. 380  
Ten days later  
 King Alphasan  
 dies,
- Thus thanne this kyng Alphasan  
 ten dayes lyvede After than  
 that he was there wounded sore ;

	For lenger not Aftyr lyvede he no More.	384
and within four days Aleyn dies also,	and with-Inne fowre dayes In Ceyteyn Aleyn and he weren buryed ful pleyn,	
and they are both burid at Corbenie.	And I-beryed bothe At Corbenie In a Chirche Of Seint Marye ;	388
	and þere the ton besides the tother liggen to-gederis As brothyr and brother. And thus lefte this holy bodi At Corbenie	
	As I 3ow telle with-Owten lye ;	392
Amyndap succeeds ; marries Kyng Lucye's daughter,	and Aftyr him Regned his sone Amyndape, And wedded kyng lucyes dowhter be hape, whiche was kyng Of gret Breteygne,	
	As I seye 3ow, Sires, In Certeyne.	396
and is succeeded by Carcelois,	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.	400
and he by Mangel,	Of Carcelois Isswede kyng Mangel, That In his tyme was worthy & lel ;	
whose son is King Lambor,	and Of Mangel Isswede kyng lambor, the wheche A worthy Man was holden thor ;	404
	whiche Alle worthy kynges were, And As Goddis fyscheris were holden there. This lambors was A worthy knyht,	
who is a good man, the best in Britain.	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,	408
	and thus they beleveden Everichon.	412
He has a cousin, King Varlans, with whom he is at war.	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.	416
	It behappede that kyng Lambors And this kyng Varlans with gret fors bothe here Ostes Assembled were	

vigerously to fyhten In fere ;  
 and thus the bataille be-gonnen was  
 be-twene bothe partyes In that plas,  
 that so ferforth, as I 3ow 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 3if Ony Man Axede whens it was,  
 they with-Innes Answerede In that plas,  
 " to tellen yow, Sires, we scholen 3ow 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.  
 thanne A3en to Londe he gan hym haste,  
 And Amyddis his weye As he wente,  
 he Mette kyng lambors veramenta.

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 persecucioun  
 To bothe Rewmes, & Moche Tribulacioun,—  
 bothen to the ReAwn Of Forraigne  
 and Ek to the toper ReAwm In Certaigne,—  
 For veniaunce Of kyng lambors Sekirle

420 They fight a  
battle,

424 and King Varians  
is defeated.

He flies to the  
seaside,

428 and sees a fair  
ship there which  
had just arrivd,

432

436 the same which  
Nasciens enterd  
at the Yl  
Tornaunt.

440 Varians goes on  
board,  
finds a sword,  
draws it,

444 and goes back to  
meet Lambors,

448 whom he smites  
down with it.

452 But great troubles  
come to both  
lands from that  
sword,  
[leaf 86]

- that God so wel lovede In Alle degre, 456  
 and the ground So ferforth that non lond proved there,  
 becomes barren. 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 is calld the Wastable land. 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 þ<sup>e</sup> skawberk put it pleyn ; 468
- Varlans takes the sword back to its sheath in the ship, and as soon as he sheathes it he falls dead. And as sone As he hadde I-do,  
 down Anon Ryht ded fyl he tho.  
 thanne they 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.
- Both the kingdoms are ruind by this adventure. Be this selve same Aventure  
 bothe ReAwmes weren lost, I 3ow Ensure ; 480  
 lik as they Marchede bothe In fere,  
 Ryht so bothe londis Illost they were.
- After Lambors, reigne Pellean, who is wounded in both hips, The Anon Aftyr kyng lambors thanne  
 Reignede Pellean his sone, A worthy Manne, 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 thyes Maymed was he,  
 this Ilke Pellean ful Sekerle ;  
 Of wheche wowndes hol myhte he not be

- tyl that worthy knyht Galas Cam hym to se, 492  
 and that tyme helthe schal he haue,  
 And Of his woundes to ben Alle Save.  
 thane Aftyr Of this kyng PelleAn  
 discendid Anothir ful worthy Man, 496  
 his Owne Sone, and was Called Pelles,  
 a worthi knyht, and An hardy In pres ;  
 and A dowhter hadde, that hih pelle Sikerle,  
 that pasten Alle wommen Of Bewte 500  
 whiche that weren In grete Bretaigne,  
 Sauf Gonnore, Arthures wyf, In Certaygne.  
 vppon this damysele that was so fair,  
 Engendered Lawncelot, Galas his Eyr, 504  
 that ilke same blessid knyht Certaigne  
 whiche Endede Alle the Aventures of gret bretaigne. who ended the  
 Not *with*-standyng though he were begeten In Synne, adventures of  
 3it oure lord Of his Goodnesse wolde not blynne. 508 Britain,  
 but that for the Brawches and for the Bownte  
 Of þ<sup>e</sup> 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 by the virtues of  
 that God him hadde promysed Afor lest and Meste, his ancestors and  
 So that, thorwgh his holy leveng, his own pure and  
 Alle the Aventures to an Ende schal he bryng 516 holy life.  
 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, 520  
 For it hath Schewed here Ryht wel Now this story  
 Al Aleyns kynrede Evere Ilke A del ; has finisht the  
 and Retorneth A3en to Celydoigne, line of Aleyn,  
 and to Othir lygnages In Certaygne. 524  
 and goes back to  
 Calidoigne and  
 others.

## CHAPTER LVI.

OF CELIDOYNE 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 Almsdeeds, 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 Sessoigne 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 Ayme (p. 347-8), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 348). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyonix 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 confest 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 reckes 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 (Grael) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borron 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 Cslidoygne,  
A ful worthy knyht In Certaygne.  
and whanne this terement was I-do<sup>1</sup>,  
thanne Anon Celidoigne wente hem fro,  
and sire Nasciens with Mordreyns lefte Sikerle  
To beren hym Felischepe and Compeyne;  
and so that Aftyr It happede, As I 3ow 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 3it Cam thedyr ful Many A knyht  
For that scheld there to proven his Myht;  
but Abowtes his Nekke henge it neuere Man

4 After the burial  
of Iosephes

8 [1 Fr. *Quant  
Iosephes fu  
enteres.*]  
Celidoigne 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 Er he thens wente Repented than, 28  
 but they either die,  
 that Owther Of sodeyn deth they deiden Anon,  
 Owther som Othir Mischevis fyl hem vppon,  
 or some misfortune comes to them;  
 that with-Inne Schort tyme I-Maymed they were,  
 Owther som Othir Misaventure to hem Cam there. 32  
 so the shield waits in the abbey for the coming of the good knight Galahad.  
 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.<sup>1</sup>  
 Celidoyne and Narpus his son  
 Whanne Celydoygne from his Fadyr partyd was,  
 he took forth Narpus his Sone A ful gret pas, 40  
 and to-gedris wenten I Compeneye  
 Into that lond ful certaynlye  
 go to the land which Mordreins had given Celidoyne.  
 that toforen kyng Mordreins him hadde betake ;  
 and there Narpus his sone A knyht gan he Make ; 44  
 and dwelled there xij 3er 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 loves God and gives much alms to his people;  
 he lovede God ful Enterly,  
 and mochel Almesdede ded he trewly ;  
 For so gret Of Almesse he was  
 that to peple wolde he 3even In Every plas ; 52  
 and so ful he was Of Almesdede  
 that he wolde Stynten In non stede ;  
 thoughh Al the world hadde ben his,  
 to Almesse it scholde han gon I-wys. 56  
 he also knows the stars, and sees in them what will happen.  
 And so Mochel he knew Of Astronomye  
 and ek Of the Corps of þ<sup>e</sup> sterris sekerlye,  
 So that he knew what scholde beFalle ;  
 And so that Amonges Othir thinges Alle, 60  
 As the sterres he beheld, I 3ow Ensure,  
 þere say he A wondyr Aventure ;

<sup>1</sup> The MS. makes a new Chapter here.

For there Sawhe he sekerly and In Certaine  
a famyne that Schold fallen In gret Bretaygne ;  
So that for hunger men Scholden deye  
but ȝif it were Remedyed be Other weye.

64 Celidoyne sees a  
great famine  
coming on  
Britain,

Thanne spak he to his Styward 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 spede.

68 and bide his  
steward go and  
buy corn as  
quickly as may be.

“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 ;

72

Of Cornes ȝe haven both hol & feer.”

76

The steward says  
he has more than  
enough for two  
years ;

“Sire steward, what is that the vntylle

Go forth, and My wyl ȝou fulfillle !

For it Is My Wyllle that It be so ;

therefore the hye that It were do.”

80

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.

84

but Celidoyne  
makes him go  
and buy quanti-  
ties of corn.

Of this dede the kyng hadde don,

the peple ȝer-offen spoken Manyon,

and seiden “for hunger the kyng weneth deye,

and thus they him scorned be many weye.

88

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,

92

but before the  
year is out, a  
famine comes, and  
half the people  
begin to die.

that half the peple Gan forto deye

For hunger and Misseise sekerlye.

thanne to hem kam Message Anon,

and seide, “lordynges, ȝif ȝe wil gon

96

They hear that  
there is food in  
Celidoyne's land,

Into that partye of gret Bretaygne

whiche that holdeth kyng. Celydoygne ;

	there scholen 3e fynden ful gret plente Of Cornes And Of viawndes ful sekerle." 100
	And whanne they herden this tydyng, 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
and resolve to make a raid upon it and destroy it.	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 thus to schepe gonne they gon with hors and harneys Everychon. 112 and thike same Nyht with-Owten dwere
Celidoyne sees their coming in the stars,	that In to the See I-scheded 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 <i>wit</i> -stood, 120 and sente Abowtes In to eche Contre
and sends out to all his barons and knights to meet him	To Alle his Barouns both fer and Nye, And Ek to Alle his knyhtes Also that Ony Lond Of hym helden tho, 124
on the third day at a castle by the sea,	that the thrydde day they scholden be <i>wit</i> hym Atte A Castel vppon the se, where that he Supposede In Certayn
where he expects his foes to land.	that tho Schepis Scholde Aryve ful pleyn. 128 thanne 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 vppon the secound day Er þ <sup>e</sup> Owr of pryme, and 3it was Celidoigne there to fore tyme.
They meet him upon the second day,	

Whanne that Alle Assembled they were,  
 thanne seide kyng Celidoygne to hem there, 136  
 "Lordinges, vndirstonde 3e Owht  
 why so sone 3e hider ben browht?"  
 "Nay, Syker, Lord, with-Owten lye  
 We ne knowen wherfore ne whye, 140  
 But 3if It lyke 3ow vs to seye ;  
 and there-Offen, Sire, we scholen 3ow preye."  
 "and I schal tellen Ryht Anon to 3ow  
 thyng that schal tornen to 3oure prow. 144  
 "this same Nyht Attē ferst kok Crowe  
 Moche peple scholen 3e sen vppon A rowe,  
 And Al so strong As they Mown gon  
 here scholen they Aryven Everichon. 148  
 and weteth wel that In Certayn,  
 Oure londis they Casten to wasten ful pleyn,  
 For they han foure men A3ens Oure On ;  
 þerfore bethenk 3ow what 3e wyl don. 152  
 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 3e non Fere.  
 here to-Foren there is A Forest  
 Ful hygh and strong with the best, 160  
 and þedyr In Armure scholen we Entren Echon,  
 Al so sone As Nyht Cometh vs vppon,  
 and there Alle we scholen Abyde  
 tyl they Aryven this Ilke tyde; 164  
 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, 168  
 As thowgh nothing that they wyste  
 Of Owre Abydyng : to me 3e 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 advices  
 that they hide  
 themselves in the  
 forest,

till the enemy has  
 landed,

	and whanne from here Schepis that they ben gon, vpon hem we scholen Entren Anon,	172
and then attack them both before and behind, and cut them off from their ships,	On partye to-fore, & Anothyr behynde, and from here Schepis we scholen hem blynde ; and whanne thus sodeynly we Comen hem vpon, they scholen not weten what to don."	176
They all agree to this,	To this Cownseil they Concentyd Alle, and seiden that betere It myht not falle, and that Otherwise it Myhte not be Forto be Avenged Of that Meyne.	180
arm themselves, and hide in the forest.	So that whanne It Cam to the Nyht, they wenten to Armes Every wyht, And Entreden In to thiike Forest, Alle the Baronage bothe lest & Mest, and leften but fewe In that Castel, that forto Governen wondirly wel.	184
The ships arrive, the warriors dis- embark	thanne Anon, Aftyr the ferst kok krowe, these schepis Aryvede vpon A Rowe ; and whanne Owt Of here schepis that thei weren gon, Into a faire Medwe they Entred Anon, And Comanded here Men, I 3ow Ensure,	188
and send for their armour.	Forto don bringen hem here Armure ; and whanne that they with-Inne the Forest thowhten whanne here tyme was best, they prekeden here hors with gret Ire As swyft As Sparkle Owt Of fyre ;	192
Then the ambush rushes out upon them ;	bothe with lawnce and Ek with swerd, that ilke Meyne they Maden Aferd. and whanne they wolde han torned Ageyn streith to here Schepis In Certeyn ;	196
and when the invaders would get back to their ships, they are attackt by another body of Celdoyne's men.	thanne 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.	200
The defenders of the castle also come out,	thanne to the Castel wolde they han gon, For Owt they wenden han ben Echon ;	204

- thane Entrede þere-Owt A gret Rowte,  
and that Meyne fyl Al Abowte. 208
- and therto the Mone schon ful bryht,  
that they myhte knowe Eche wyht ;  
so þat on hem Of Sessaigne fil the scomfiture,  
For vnarmed they weren, & no thing sure, 212  
and so sore Abasched Also they were,  
that Echon weren they Slayn there.  
and all the  
Sessoigners are  
slain.
- And thus savede Celidoygne his lond  
be tweyne skelis, 3e Mown vndirstond, 216  
bothe from famyne & Ek his Enemyes,  
thus his lond there savede he twyes.  
So Celidoyne  
twice saves his  
land.
- and whanne that he was ded, God it wot,  
he was beried and Entered At kamalot. 220  
He dies, and is  
burid at Camelot.
- 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 ; 224  
that In his tyme was A worthy Man,  
For A bettyr body non Man knew than.  
and Of this Nasciens there Cam Isswe  
A worthy Body bothe good and trewe 228  
wheche that was clepid Elayne the Gros,  
A ful worthy Man and Of gret los.  
whose son is calld  
Elayne the Gros,  
a worthy man.
- and 3if that his fadyr A good Man were,  
3it bettere was he, As I Can lere ; 232  
For moche levere he hadde ded to be,  
that Ony thing to mysplezen God sekerle.
- thane Of this Eleyens decendid A kyng  
that Isaies hyhte with-Owten lesyng, 236  
that worschepede his God In Alle degre,  
and for non thing neuere wroth sekerle.  
From him de-  
scends a king  
calld Isaies.
- the Fyfthe kyng, that of Isaies decended than,  
hyhte Ionas, That was ryht A worthy Man ; 240  
and therto he was An hardy knyht,  
and ful Of prowesse in Eche fyht ;  
The fift kyng  
that descends  
from Isaies is  
calld Jonas.

	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,
He goes to Wales, and marries the daughter of Maroniex the king of Wales.	and Into wales he wente thus sone, and wedded the kynges dowhter dere that hyhte Maroniex with-Owten dwere ; 248
Her son is Aume, the king of Wales.	On whom he be-gat the kyng Avme, that kyng of wales was Sikerle. and this kyng Avme longe lyved there,
His son is Lancelot,	and þere A sone he hadde, As 3e 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
who marries the daughter of the king of Ireland,	and weddid A kynges dowhter Of Irlonde, As I do 3ow to vndirstonde. this lawncelot hadde Al his fadris good, and was A Man Of ful gret Mood, 260
and has two sons,	and tweyne sones he hadde that kynges were, and þerto ful dowhty with-Owten dwere, the ton hihte baun, the oþer brons hyhte, & bope weren Men Of ful gret Myhte. 264
calld Ban and Brons.	
Ban has three sons,	This bans Of Baynoic thre sones hadde, as In storrye here it is I-Radde, where-offen On A bastard was, hos Name it scheweth In this plas ; 268
Hestor, a bastard (Fr. <i>hector du mares</i> ),	And hestor that Bastard hyhte, that Aftyr was Man Of gret Myhte ;
Lawncelot,	the tothir, Lawncelot was his Name ;
and Boors.	the thridde hyhte Boors, two men of fame. 272
Boors has two sons,	this Boors Aftyr was A worthy kyng, and hadde tweyne sones both fair and 3yng ;
Lyoniex and young Boors.	the ton, Lyoniex was Clepid ful Ryht, the tothir, 3onge Boors, Aftyr A man of Myht. 276
But of Lancelot the grandfather of Ban	but Lawncelot, that was the graunt fadyr of Ban, Of him Merveilles weren there than

<p>whiche that Owhten not to ben forzete,  but In Remembraunce It is put zite ;  and I schal zow tellen with good wille  what was the Resown and the skylle .</p>	<p>280</p>	<p>are wonderful  things told,  which should not  be forgotten.</p>
<p>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.</p>	<p>284</p>	
<p>besides the Cyte there he Abod,  A ful fair Castel besides there stood ;</p>	<p>288</p>	<p>Beside his city is  a fair castle,   wherein dwells a  lady marrid to a  cousin of Cell-  doyne's.</p>
<p>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 ;</p>	<p>292</p>	<p>She is the fairest  and best woman  of Britain,</p>
<p>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 perto Of hygh lyf, and Of good,  and Also benygne Of herte &amp; 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 degre ;  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 goodnesse  ful Often tymes he gan thedir prese.</p>	<p>296</p>	<p>and her hair  shines like torch-  light.</p>
<p>This lawncelot loved this lady ful hot,  and she hym Azen, so god It wot,  And Eche Often wenten the tothir to se ;  &amp; as Encombred peple ful Sekerle</p>	<p>300</p>	
<p>and euer was this lady ful Of Bownte,  and worschepede god In Eche degre ;  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 goodnesse  ful Often tymes he gan thedir prese.</p>	<p>304</p>	<p>King Lancelot  desires to know  her,</p>
<p>This lawncelot loved this lady ful hot,  and she hym Azen, so god It wot,  And Eche Often wenten the tothir to se ;  &amp; as Encombred peple ful Sekerle</p>	<p>308</p>	<p>and often goes to  see her for the  sake of her great  goodness.</p>
<p>This lawncelot loved this lady ful hot,  and she hym Azen, so god It wot,  And Eche Often wenten the tothir to se ;  &amp; as Encombred peple ful Sekerle</p>	<p>312</p>	<p>Then the scottish  people,</p>



	that Syen the Cowntenauzce Of hem tweyne, vppon hem falsly demede Certaygne,	316
"acombred with the devil's"	that with the deuel Acombred were, On hem they lyeden falsly there ;	
say they love each other in folly,	and seyden þat the kyng lovede that lady hot, and sche him In folye, kyng lawncelot. and so long they spoken Of this thing,	320
and it comes to her lord's ears. One of his brethren advises him to be avengd on King Lancelot.	So that it Cam to hire lordis hering : thanne seide to hym On of his bretheren dere, Sire, let vs Ones Conseillen In fere, For sothe 3e ne werke not worth Also That suffren kyng LaWncelot thus to do ; that he scholde don 3ow swich velonye, 3owre wyf to loven In lecherye ; and forto don 3ow swich dishonowr, Owther 3ow velonye to Awayten In Ony Owre ; and 3if it belonged to me, be my lyve On hym scholde I ben venged as blyve."	324
Her husband is much surprisd, and says, if the king has wrongd 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 degre, I wolde ben Avenged ful vtterly vppon his body ful venvageblely."	328
His kinsman assures him it is true, and the duke vows vengeance.	"Now Mown 3e schese whethir 3e wilen Avenged be, For As 3ow I haue told, it is ful sekerle." 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."	336
Passion tyme has begun,	thus here wordis leften they tho, and Eche from Othir departyd þanne 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	344
		348

To this lady there that sche was,		and Lancelot and the lady meet often,
And Ellis wente þis goode lady to his plas ;	352	
For they ne loveden In non Synne,		
Ne non swich vnclennesse was hem betwynne ;		
But for the grete delyt that they hadden bothe,		
Al Of Goddis Servise to talken for-sothe,	356	and talk of the service of God.
that wondir gret Merveil it was to wyt,		
how so gretly boþe there-Inne gonne delyt.		
So that it happed it befyl On goode fryday,		On Good Friday Lancelot goes barefoot into the Forest Perilous to a
that the kyng Into þe forest Perylouse took þe way,	360	
and Barefoot wente for goddis Sake		
whiche that daye for hym deth gan take ;		
and wente to heren Servise At that tyde,		
Of An holy Ermyt there besyde,	364	hermit, and two men with him.
and hym Self but the thridde persone		
that In that forest wenten Al Alone,		
whanne the kyng to thermytage was Trewely		
he And his tweyne felawes In Compenie,	368	
the dewk hym aspyde Anon,		The duke sees him, and thinks to be avengd.
And On hym thowhte to ben venged wel son		
Of that fal[s] Felonye that he thowhte		
that with Cursidnesse Into his herte was browhte.	372	
It happede the kyng hadde herd his servise,		Lancelot hears service,
and worschepede his God In Many A wyse,		
and Of that Ermyt took Confesciown,		confesses to the hermit, and is absolvd,
& for his Synnes penauce And Absoluciown,	376	
and from thermytage he gan to Gon.		and leaves the hermitage. Being thirsty, he stoops to drink at a fountain.
thus sone A gret thurst Cam hym vppon ;		
thanne tornede he Anon to A fowntaygne		
that there besides was In Certaygne.	380	
Anon down he Enclynede to the Brynkke		
Of that Fayr water Forto drynkke,		
and this dewk Cam hym be-hynde		
As An vntrewe Man and vnkynde,	384	The duke comes treacherously behind him,  cuts off his head, and it falls into the well.
and with his swerd smot Of his hed,		
that Into the welle it Fyl that Sted.		

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 fle,  
 The hed Aȝen vpe forto han take ;  
 [leaf 88] But God Anon WroWhite Myracle For his Sake. 392

The duke tries to  
 take Lancelot's  
 head out,  
 he putte his hond Anon Into the welle,  
 that hed vp to taken ful snelle,  
 and that water that Cold was before,  
 Anon brenneng hot it be-Cam thore, 396  
 and with grete walnes<sup>1</sup> it boyllede so faste,  
 that the dewkes hondis it brende In haste  
 [ Fr. *ondes*] Er Owt Of the water he myhte hem have :  
 hym hadde ben bettere they hadden ben Save. 400  
 whanne he beheld this Miracle Anon,  
 thanne wiste he wel that he hadde Evel I-don ;  
 Then he sees that  
 he has done evil.  
 and that god on him veniaunce hadde take,  
 For that he wrowht the kyng Swich wrake ; 404  
 thanne seide he to hem that with hym were,  
 He bids his  
 followers bury the  
 body that no man  
 may know what  
 is done.  
 " 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 Byddyng ;  
 and to-forn the Ermytage hym Beryed there,  
 As they Cowden Oþer Myhten with drery Chere ; 412  
 and thanne towardis here Castel they gonne to gon.  
 They meet a child,  
 thus sone with A ȝong Child Metten they Anon,  
 and to the dewk he seide with-Owten lettyng,  
 who tells the  
 duke that a thick  
 darkness has  
 fallen over his  
 castle at midday.  
 " Sire dewk, newe tydynges 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 tydynges gan here,  
 Anon he sorwede and qwook for fere.

"Certes," quod he, "ful Evele haue I do,  
 that kyng Lawncelot thus dide I slo." 424 The duke repents  
of the murdar of  
Lancelot,  
 thanne seide his Companye to hym Anon,  
 "Sire, Into som Oþer partye so let vs gon."  
 "Nay, Certes," quod the dewk Anon tho,  
 "I wyle Gon And proven 3if it be so." 428  
 and whanne that he Cam to his Castel,  
 Alle this derknesse he Say ful wel ;  
 and As sone as vnder the 3ate was he gon,  
 On hym there fyl a gret kernal of ston, 432 a great block of  
stone falls on him,  
and on those who  
consented to the  
murder.  
 And Ouercovered hym bothe tops and to,  
 And Ek hem that to thyke Felonye Assented Also.  
 Thus Owre lord venged kyng Lawncelot certayn, 436 So Lancelot is  
avengd.  
 that so falsly the dewk hadde slayn.  
 and Evere stille boyled 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;  
 dropes of ful Red blood Owt It 3ald  
 Owt Of the tombe In theke same sted,  
 Eche day þ<sup>e</sup> same Owr he smot Of his hed ; 444  
 and of so gret vertw this Ilke blood was,  
 that there Cam Neuere knyht In to that plas,  
 thowgh he were wownded Neuere so sore,  
 and with that Blood towched hym thore, 448  
 that thus sone Anon hol scholde he be  
 Of Alle his wowndes ful Sekerle.  
 This Merveille ful wyde Gan to sprynge,  
 Abowtes In the Contre As for A merveillous thinge. 452  
 thider Cam bothe knyht and Sqwer Anon,  
 bothe Riche and Powre, as they Myhten gon,  
 that weren wounded, Maymed and Alle Sore,  
 Anon here helthe hadden they thore. 456 and come to be  
heald.  
 So that it be-fyl vppon A day  
 aforne the same tombe, as I 3ow say,

- One day a lion  
pulls down a hart  
close to the tomb.
- A lyown An hert there gan chase,  
and afor 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
- Another lion,  
hungry and angry,  
follows him,  
and would take  
the first lion's  
prey  
but he resists,
- thus sone Cam Anothir wilde lyown there,  
Enfamyned and hungrey 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
- and they fight  
tremendously till  
both are nearly  
dead.
- 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 3ow 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 3elde ;  
thedir wente þis lyown As he myht hym welde,  
and likked Of that blood Anon,
- touches his  
wounds with it,  
and is heald.
- and þere-with towchede his wowndis Echon ; 484  
thanne thus sone as hol he was  
As Evere to forn tyme In Ony plas.
- The second does  
the same,
- 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,
- and there is peace  
between them.
- So that betwixen hem was Reste and pes  
Euerelastyng Aftyr with-Owten les. 492
- One lies down at  
the head of the  
tomb, the other  
at the foot,
- the ton lyown Cowched him at his feet,  
and the tothir atte the hed, nolde he not leet,

and kepten this tombe ful strongly, So that Non knyht was so hardy—	496	and they guard it from all comers,
though they weren wounded—hele to fette, that thyke two lyowns ne wolde hem lette ; and 3if with strengthe Ony thedyr gonne gon, that these lyowns hem wolde slen Anon,	500	
For bothe be day and Ek be Nyht they kepten that tombe, I 3ow plyht ; and whanne that forhungred that they were, the Ton wente On purchas, þ <sup>e</sup> 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 Slowgh hem bothe tweyne, As to vs this Storye here Scheweth Certeyne.	508	At last comes Lancelot du Lac and slays them both.
Now Of Al this storie haue I mad An Ende That Isswede Of Calidoyne ; & now forþere to wende, And Of Anothir Brawnych moste we be-Gynne, Of the storye that we Clepen Prophet Merlyne	512	Now I have finisht the story of Celidoyne's race ; and we must begin the Story of Merlin,
Wiche that Maister Robert Of Borrown, Owt Of latyn it translated hol & Som, Onlich Into the langage Of Frawnce		which Master Robert de Borron translated from Latin into French,
This storie he drowgh be Aventure and Chaunce, And doth Merlyne Iusten <sup>1</sup> with Sank Ryal ; For þ <sup>e</sup> ton storie the tothir Medlyth withal, After the setting Of the forseid Robert, That somtym it translated in Middilerd.	516 520	and which belongs to the story of Sank Ryal. [ <sup>1</sup> Fr. <i>adionster</i> ]
And I, As An vnkonng Man treWely, Into Englisch haue drawn this Story ; And though that to 3ow not plesyng It be, 3it that ful Excused 3e wolde haue Me, Of my necligence and vnkonngenge	524	Now as I, a simple man, have translated this story into English, excuse my negligence and mistakes,
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 3oure vndirstondyng	528	as I supposed you would understand it better in our mother tongue
Thanne Owther Frensch Oper latyn, to my sopposing ;		than in French or Latin.

Before the end of  
 the story,  
 pray for me,  
 Herry Lonelich,

And *perfore* Atte the Ende Of this Storye  
 A pater noster 3e wolden for me preye, 532  
 For me that herry Lonelich hyhte ;  
 And greteth Oure lady ful Of Myhte ;  
 Hertelich *wit* An Ave that 3e 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

that this book  
 may be brought  
 to a good end.

[The French text, Additional MS, 10,292, ends thus :  
 Explicit li commencemens de lestoire del saint  
 graal. Et chi apres uient lestoire de merlin. Diex  
 nous maint tous a boine fin. Amen.]

## APPENDIX.

THE INCESTUOUS BEGETTING BY ARTHUR OF MORDRED,  
WHO AFTERWARDS SLEW HIM FOR HIS SIN,  
AS MERLIN PROPHESED.

THE BIRTHE AND THE ENGENDRURE OF  
MORDRET.

From Lonelich's translation of *Merlin* (Corp. MS. fol. 135, col. 1.)

[See p. 339 of the Text.]

Soth hit is, that kyng lothis wyf was kyng Artheuris soster with-Owten stryf, Ryht evene fully In the same degre as was kyng Newtris wyf Sekerle.	4	King Lot's wife was Arthur's sister.
this lady bar be hire lord Loth the kyng fowre worthy childeren with-Owten lesing, Gawnenet, Agravains, and sire Garrers, Gaheryes, foure knyhtes bothe goode and fers.	8	She had 4 children by her husband,
On the tothyr syde was Sire Mordret, hire Eldest sone with-Owten let, whiche that On hire be Artheur Engendrid was ; and wyle 3e now heren, be A wondyr Cas ;	12	and one, Mordred, by her brother Arthur :
For I thenke to tellen 3ow Every del how he was begeten On hire ful snel, So thanne the bettere May this storye ben More Alowed ful Sekerlye.	16	and I'll tell you how this befell.
For Mani Men knowen not how pat it was Of his be-geteng, ne nowht the Cas ; therefore they preisen it moche the lasse ; For they ben vnkneweng Of day & plase.	20	



	<p>hyt behappede, As I 3ow schal say,  that the Barons Alle vppon a day  Of þe Rewm Of logres assembled were  At kerdyf In Wales, <i>with-Owten</i> dwere,</p>	24
<p>All the British  barons were  at Cardiff,  to choose a  successor to  Uther Pendragon.</p>	<p>there forto chesen hem A newe kyng  aftyr vter pendragoun <i>with-Owten</i> lesyng,  so that kyng loth with him gan lede  with hym his wyf Into that stede ;  and so dyden Oþer barons Also  that here wyves dyde with hem go.</p>	28
	<p>So that kyng loth I-logged he was,  and Alle his Meyne, In A ful fair plas,  In wheche place Antron Ilogged was he,  and with him Sire kay ful Certainle ;</p>	32
<p>Arthur was lodgd  in King Lot's  chamber,</p>	<p>and arthur ful previly Ilogged he was  In þe kyngges chombre, so fil the Cas.  And Whanne Kyng Loth to Mete Was Set,  aftir Antron he sente <i>with-Owten</i> let,  and Also Anon Aftyr Sire kay,  that but A 3ong knyht was that day ;</p>	36
	<p>So þat kyng loth Ordeyned there  that Antron &amp; Sire kay Ilogged were  In his Owne Chambre ful previly ;  and 3ong Arthur was logged faste by</p>	40
<p>In a corner in  the entry,  as squires were.</p>	<p>At thentre Of the Chambre In A kornet,  as befyl that tyme for A worthy sqwyer.</p>	44
	<p>This Arthur was a faire 3ong Man,  and mochel Of Norture that tyme he kan,  and that lady he was fayn to plese,  &amp; ek to kyng loth to don him Ese.</p>	48
<p>This fair young  Arthur lovd Lot's  fair wife.</p>	<p>This lady was bothe fayr &amp; 3yng,  And a good womman ouer alle thing,  whom that Arthur lovede previly,  but sche ne rowhte, sche wiste not sikerly ;  for stedfast sche was to hire Lord,  and him to plese At his Owne Acord.</p>	52
		56

<p>So hit behappede, As I 3ow say,  that Al the Baronage hadde taken A day  at the Blake Cros to Meten In fere,  there forto touchen Of here Matere.</p>	<p>The night before  a meeting of the  Barons at the  Black Cross,</p> <p>60</p>
<p>So On the Nyht before hit happede tho  that kyng loth scholde thider go,  he charged prevyly his Meyne  that hors and harneis Redy scholde be</p>	<p>64</p>
<p>At Midnyght with him forto gon :  thus prevyly he charged hem Everichon.  So that his Meyne verament  Fulfd In haste his Comaundement :</p>	<p>68</p>
<p>vnknowen the lady of Alle this thing,  ful prevyly from hire wente he stalkyng,  And In hire bed lefte hire stylelle On slepe,  for Of his goynge took sche non kepe.</p>	<p>King Lot stole  quietly from his  wife's bed,  and left her  sleeping.</p> <p>72</p>
<p>and Artheur that wel knew of Al this,  that In that Corner pere lay Iwys,  took good kepe Of the kynges goynge,  and ful prevyly to here bed wente he stalkynge ;  and there he turnede hym bothe to &amp; fro,  but 3it this lady On slepe was tho.</p>	<p>76 Arthur got into  her bed,</p>
<p>So as hit happede, this kas gan gon ;  this lady Awok, and hire tornede Anon,  and him Enbraced Al In hire Slepe, .  that Of non Othir took sche non kepe  but Of hire Owne lord so dere,  weneng to hire to ben hire fere.</p>	<p>and when she  woke, she  embraced him.</p> <p>80</p>
<p>And whanne that Arthewr felte this,  thanne wiste he wel with-Owten Mys  that Of hym sche took non kepe  but as A womman that was In slepe.</p>	<p>84</p>
<p>So that he Embraced hire Ageyn,  and so be hire he lay In Certeyn ;  where-offen the lady ful Ioyful was,  sche wende hire Lord hadde ben In pat plas.</p>	<p>88</p> <p>He returned it,  lay with her,</p> <p>92</p>

- and that Nyht, in Certain to say,  
 was Mordret begeten *with-Owten* delay  
 In this Maner As 3e now here.  
 And whanne that Artheur his wil hadde there, 96  
 he ne slepte *non* Maner thing  
 tyl that lady was fallen In Slombring.  
 thanne stalkyd Artheur previliche Away,  
 For perof ne wyste *non*, the sothe to say, 100  
 Tyl On the Morwe, As hit gan falle,  
 that hym self hit tolde In the halle  
 whanne sche was set At hire denere,  
 and Artheur as hire kervere knelede there. 104  
 So that hit happede tho this lady gent,  
 Of his long knelyng took good Entent.  
 He knelt to her.  
 She bade him rise.  
 "leve sevs," sche saide, "3ong Bachelere,  
 Ful long 3ow thinken that 3e knelen her." 108  
 And he Answerede Ful boldliche Ageyn,  
 "to longe may I not knelen Certeyn ;  
 For I ne may not deserven the grete bownte,  
 Myn Owne lady, that 3e han don for me." 112  
 thanne axede this lady Anon Ryht,  
 "what bowntes hen tho, gentyly wyht?"  
 thanne seide Artheur, "Certeinle  
 that for him discouered scholde hit neuere be ; 116  
 Ne *non* thyng to hire he wolde discrye,  
 but 3if Of trowthe sche wolde hym Affye,  
 that *neuer* sche scholde discouere to *non* Creature ;  
 and got her to promise,  
 if he told her what it was,  
 And Also Anothir thing sche schold hym Sure, 120  
 that harm to his body scholde sche neuere do,  
 ne be hire to ben purchased nether to ne fro."  
 And sche hire trowthe Ensured hym ful son,  
 As womman Of that Mater took kepe *non*. 124  
 thanne Anon Arthewr gan hire to telle  
 prevyly betwixen hem how hit be-felle,  
 and In what Maner that he be hire lay,  
 Al he hire tolde thike same day. 128

Anon this lady gan wexen Red, that for pure schame sche was ny ded ; but non wyht wiste Of here Covyne, for At that tyme wolde sche no more dyne, but let tables ben drawen verament, and ful faste to hire Chombre sche went.	The Queen blushit,	132
lo, thus 3onge Artheur be his soster lay that kyng Lothis wif was that day ; but hit behappede neuere Aftyr More ; and thus was Mordret of hire body bore ; For sche knew wel be tyme & space that be Arthewr with childe sche was.	and went to her room.	136
Whanne that the tydynges gonnen for to springe that this 3onge Artheur scholde be kynge, And this Mordret was tho Ibore, thane In herte louede sche him wel more thane Ony man cowde tellen that day ; but for hire lord sche dorste nowht say.	In due time, Mor- dred was born.	140
	When Arthur was to be made king,	144
	Lot's Queen lovd him franticy.	

- Byrhtferth's *Handbooc*, ed. by Prof. G. Hempl.  
 Early English Confessionals, ed. Dr. R. von Fleischhacker.  
 The Seven Sages, in the Northern Dialect, from a Cotton MS., edited by Dr. Squires.  
 The Master of the Game, a Book of Huntynge for Hen. V. when Prince of Wales. (*Editor wanted.*)  
 Ailred's Rule of Nuns, &c., edited from the Vernon MS., by the Rev. Canon H. R. Bramley, M.A.  
 Early English Verse Lives of Saints, Standard Collection, from the Harl. MS. (*Editor wanted.*)  
 A Lapidary, from Lord Tollemache's MS., &c., edited by Dr. R. von Fleischhacker.  
 Early English Deeds and Documents, from unique MSS., ed. Dr. Lorenz Morsbach.  
 Gilbert Banastre's Poems, and other Boccaccio englishings, ed. by Prof. Dr. Max Förster.  
 Lanfranc's *Cirurgie*, ab. 1400 A.D., ed. Dr. R. von Fleischhacker, Part II.  
 William of Nassington's *Mirror of Life*, from Jn. of Waldby, edited by J. A. Herbert, M.A.  
 More Early English Wills from the Probate Registry at Somerset House. (*Editor wanted.*)  
 Early Lincoln Wills and Documents from the Bishops' Registers, &c., edited by Dr. F. J. Furnivall.  
 Early Canterbury Wills, edited by William Cowper, B.A., and J. Meadows Cowper.  
 Early Norwich Wills, edited by Walter Rye and F. J. Furnivall.  
 Early Lyrical Poems from the Harl. MS. 2253, re-edited by Prof. Hall Griffin, M.A.  
 Alliterative Prophecies, edited from the MSS. by Prof. Brandl, Ph. D.  
 Miscellaneous Alliterative Poems, edited from the MSS. by Dr. L. Morsbach.  
 Bird and Beast Poems, a collection from MSS., edited by Dr. K. D. Buelbring.  
 Scire Mori, &c., from the Lichfield MS. 16, ed. Mrs. L. Grindon, LL.A., and Miss Florence Gilbert.  
 Nicholas Trivet's French Chronicle, from Sir A. Acland-Hood's unique MS., ed. by Miss Mary Bateson.  
 Early English Homilies in Harl. 2276 &c., c. 1400, ed. J. Friedländer.  
 Extracts from the Registers of Boughton, ed. Hy. Littlehales, Esq.  
 The Diary of Prior Moore of Worcester, A.D. 1518-35, from the unique MS., ed. Henry Littlehales, Esq.  
 The *Pore Caitif*, edited from its MSS., by Mr. Peake.  
 Trevisa's english Vegetius on the Art of War, MS. 30 Magd. Coll. Oxf., ed. L. C. Wharton, M.A.  
 Poems attributed to Richard Maydenstone, from MS. Rawl. A 889, edited by Dr. W. Heuser.

## EXTRA SERIES.

- Bp. Fisher's English Works, Pt. II., with his Life and Letters, ed. Rev. Ronald Bayne, B.A. [*At Press.*]  
 Sir Tristrem, from the unique Auchinleck MS., edited by George F. Black.  
 John of Arderne's Surgery, c. 1425, ed. J. F. Payne, M.D.  
 De Guilleville's Pilgrimage of the Sowle, edited by Prof. Dr. Leon Kellner.  
 Vicary's Anatomie, 1548, from the unique MS. copy by George Jeans, edited by F. J. & Percy Furnivall.  
 Vicary's Anatomie, 1548, ed. 1577, edited by F. J. & Percy Furnivall. Part II. [*At Press.*]  
 A Compilacion of Surgerye, from H. de Mandeville and Lanfrank, A.D. 1392, ed. Dr. J. F. Payne.  
 William Staunton's St. Patrick's Purgatory, &c., ed. Mr. G. P. Krapp, U.S.A.  
 Trevisa's Bartholomaeus de Proprietatibus Rerum, re-edited by Dr. R. von Fleischhacker.  
 Bullein's Dialogue against the Feuer Pestilence, 1564, 1573, 1578. Ed. A. H. and M. Bullen. Part II.  
 The Romance of Boetius and Sidrac, edited from the MSS. by Dr. K. D. Buelbring.  
 The Romance of Clariodus, and Sir Amadas, re-edited from the MSS. by Dr. K. D. Buelbring.  
 Sir Degrevant, edited from the MSS. by Dr. K. Luick.  
 Robert of Brunne's Chronicle of England, from the Inner Temple MS., ed. by Prof. W. E. Mead, Ph.D.  
 Maundeville's Voiage and Travaille, re-edited from the Cotton MS. Titus C. 16, &c., by Miss M. Bateson.  
 Awowyng of Arthur, re-edited from the unique Ireland MS. by Dr. K. D. Buelbring.  
 Gay of Warwick, Copland's version, edited by a pupil of the late Prof. Zupitza, Ph.D.  
 Awdelay's Poems, re-edited from the unique MS. Douce 302, by Prof. Dr. E. Wulffing.  
 The Wyse Chylde and other early Treatises on Education, Northwich School, Harl. 2099 &c., ed. G. Collar, B.  
 Caxton's Dictes and Sayengis of Philosophers, 1477, with Lord Tollemache's MS. version, ed. S. I. Butler, Esq.  
 Caxton's Book of the Ordre of Chyualry, collated with Loutfut's Scotch copy. (*Editor wanted.*)  
 Lydgate's Court of Sapience, ed. by Dr. Borsdorf.  
 Lydgate's Dance of Death, ed. Miss Florence Warren.  
 Lydgate's Lyfe of our Lady, ed. by Prof. Georg Fiedler, Ph.D.  
 Lydgate's Life of St. Edmund, edited from the MSS. by Dr. Axel Erdmann.  
 Lydgate's Triumph Poems, edited by Dr. E. Sieper.  
 Lydgate's Minor Poems, edited by Dr. Otto Glauning.  
 Richard Coer de Lion, re-edited from Harl. MS. 4690, by Prof. Hausknecht, Ph.D.  
 The Romance of Athelstan, re-edited by a pupil of the late Prof. J. Zupitza, Ph.D.  
 The Romance of Sir Degare, re-edited by Dr. Breul.  
 The Gospel of Nichodemus, edited by Ernest Riedel.  
 Mulcaster's Positions 1581, and Elementarie 1582, ed. Dr. Th. Klachr, Dresden.  
 Walton's verse Boethius de Consolatione, edited by Mark H. Liddell, U.S.A.  
 Sir Landeval and Sir Launfal, edited by Dr. Zimmermann.  
 Rolland's Seven Sages, the Scottish version of 1560, edited by George F. Black.

# The Legend of the Holy Grail.

---

Early English Text Society.

Extra Series. No. xv.

1905.

**BERLIN: ASHER & CO., 18, UNTER DEN LINDEN.**  
**NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.**  
**PHILADELPHIA: J. B. LIPPINCOTT & CO.**

# The Legend of the Holy Grail,

its Sources, Character and Development,

BY

DOROTHY KEMPE.

---

THE INTRODUCTION TO, AND PART V OF,  
HERBY LOVELICH'S VERSE 'HISTORY OF THE HOLY GRAIL,'  
EARLY ENGLISH TEXT SOCIETY, 1874, -5, -7, -8.

---

LONDON:

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

1905



**Extra Series, XCV.**

**RICHARD CLAY & SONS, LIMITED, LONDON AND BUNGAY.**

## GENERAL INTRODUCTION.

BY DOROTHY KEMPE.

- |   |  |
|---|--|
| <p>§ 1. <i>The Character and Development of the Grail Legend</i>, p. v.</p> <p>§ 2. <i>The Sources of the Grail Cycle of Romance</i>, p. vi.</p> <p>§ 3. <i>The Christian Legendary Portion of the Grail Cycle: The Conte del Graal</i>, p. viii.</p> | <p>§ 4. <i>Robert de Borron and the Prose Romances</i>, p. xiv.</p> <p>§ 5. <i>The Sources of the 'Grand St. Graal'</i>, p. xvii.</p> <p>§ 6. <i>The Brandan Legend &amp; the 'Grand St. Graal'</i>, p. xxii.</p> <p>§ 7. <i>The Bleeding Lance and Joseph of Arimathea</i>, p. xxxii.</p> |
|---|--|

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

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

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

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

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

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

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

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

#### § 2. THE SOURCES OF THE GRAIL CYCLE OF ROMANCE.

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

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

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

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

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

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

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

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

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

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

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

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

<sup>1</sup> Nutt, p. 170.

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

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

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

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

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

Atant comença à plorer  
Et en plorant à raconter.

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

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

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

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

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

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

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

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

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

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

E Perceval se reconforte,

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

#### § 4. ROBERT DE BORRON AND THE PROSE ROMANCES.

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

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

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

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

§ 4. The 'Queste del San Graal' & the 'Grand'

we have  
the Chronicle cior  
ich in 1204, but, as  
probable that any part of  
nonk at Froidmont about  
was composed after 1227.  
appeared before 1227, and  
Chronicle makes it clear  
ll established, and brings  
years of the date of the

aal are prior to anything  
representative remaining  
tion of the legend from  
onte del Graal drew their  
e Grand St. Graal appear  
t any rate they con  
Queste characteris<sup>1</sup>

ks have in common  
holome, and of his  
ical meaning).  
e Seat Perilous, and the  
t of Josephes, Mordrains

urning Isle, and the three  
of Joseph, first Bishop of  
Mass (the Queste includes

this in Galahad's Vision).

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

<sup>1</sup> 'High History of the Holy Grail.' Translator's Epil  
*et seq.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

<sup>1</sup> Nutt, p. 209.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

<sup>2</sup> Apart from mythic interpretation it may be remembered that the story of the Seat Perilous in some of its features only reproduces contemporary manners. "The High seat in the hall was that of the King or Master; it was left empty in his absence or at his death, and could only be filled again after death by his son, or by his elected successor . . . any one daring in the meantime to occupy it would have looked to be rudely expelled." (Wardle, 'Cymmrodor,' vol. xvi. p. 137.) The same critic quotes from an 11th-century poem of the Pilgrimage of Charlemagne a description of how the Emperor and his knights in the Temple at Jerusalem sat down without hesitation or rebuke in the seats of Christ and his twelve apostles which stood in the Sanctuary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### § 7. THE BLEEDING LANCE AND JOSEPH OF ARIMATEA.

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

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

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

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

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

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

<sup>1</sup> Nutt, p. 188 *et seq.*

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

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

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

frivolous entertainment at  
of tradition and romance  
ce of moral and religious  
ur and his Knights, of such  
d a national hero, was an

half-unconsciously, it was  
ge when the historic sense  
part from, yet merging at  
addition, the Church (for we  
St. Graal with its tale of  
and find support in the  
originals from which the ro-  
ked)—the Church possessed  
much of this had been in its  
from enemies of the faith,  
dly ignorant, and mediæval  
n one case, at any rate, that  
ess at work. There can be  
not originate with the North  
e legend in its later develop-  
on of England, and what is  
is very early known to the  
pacity, although there is no  
l as the missionary apostle of

England earlier than the romances themselves.

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

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

<sup>1</sup> Nutt, p. 221.



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

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

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

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

1

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

## ORIGINAL SERIES.

- English Inventories and other MSS. in Canterbury Cathedral (5th Report, Hist. MSS. Com.).  
 Maumetrie, from Lord Tollemache's MS.  
 The Romance of Troy. Harl. 525, Trentham.  
 Biblical MS., Corpus Camb. 434 (ab. 1375).  
 Hampole's unprinted Works.  
 De Clowde of Unknowyng, from Harl. MSS. 2373, 950.  
 Bibl. Reg. 17 C 26, &c. Univ. Coll. Ox. 14.  
 A Lanterne of Light, from Harl. MS. 3324.  
 Soule-hels, from the Vernon MS.  
 Lydgate's unprinted Works.  
 Boethius de Consol.; Pilgrim, 1426, &c. &c.  
 Early Treatises on Music: Descant, the Gamme, &c.  
 Skelton's englishing of Diodorus Siculus.  
 Boethius, in prose, MS. Auct. P. 3. 6, Bodley.  
 Penitential Psalms, by Rd. Maydenston, Brampton, &c. (Rawlinson, A. 369, Douce 232, &c.).  
 Documents from the early Registers of the Bishops of all Dioceses in Great Britain.  
 Ordinances and Documents of the City of Worcester.  
 Chronicles of the Brute.  
 T. Breus's Passion of Christ, 1422. Harl. 2383.  
 Jn. Crophill or Crophill's Tracts, Harl. 1735.  
 Burgh's Cato.  
 Memoriale Credencium, &c., Harl. 2308.  
 Book for Recluses, Harl. 2371.  
 Lollard Theological Treatises, Harl. 2343, 2330, &c.  
 H. Selby's Northern Ethical Tract, Harl. 2388, art. 20.  
 Hilton's Ladder of Perfection, Cott. Faust. B 6, &c.  
 Supplementary Early English Lives of Saints.  
 Select Prose Treatises from the Vernon MS.  
 Jn. Hyde's MS. of Romances and Ballads, Bailiol 354.  
 Lyrical Poems from the Fairfax MS. 16, &c.  
 Prose Life of St. Aulrey, A. D. 1595, Corp. Ox. 129.  
 English Miscellanies from MSS., Corp. Oxford.  
 Miscellanies from Oxford College MSS.  
 Diace Meri, Jesus Coll. Ox. 39; Bodl. Land 99.  
 Mirror of the blessed Rj of Ihesu Crist. MSS. of Sir Hy. Ingilby, Bart., Lord Aldenham, Univ. Coll. Ox. 123, &c.  
 Poem on Virtues and Vices, &c., Harl. 2269.  
 Maundevely's Legend of Gwydo, Queen's, Ox. 215.  
 Book of Warrants of Edw. VI., &c., New Coll. Ox. 925.  
 Adam Loutfut's Heraldic Tracts, Harl. 6349-50.  
 Rules for Gunpowder and Ordnance, Harl. 6855.  
 John Wotton's englight Speculum Christiani, Corpus, Ox. 155, Land G. 12, Thoresby 239, Harl. 2259, art. 20.  
 Verse and Prose in Harl. MS. 4012.  
 A booke of goode Maners, by Frere Jaques the grete, Augustinian, Harl. MS. 149, ff. 183-251.  
 The prose Life of Alexander the Great, Thornton MS. (copied.)

## EXTRA SERIES.

- Erle of Tolous.  
 Tprotia.  
 Sir Eglamour.  
 Miscellaneous Miracle Plays.  
 Sir Gowther.  
 Dame Eris, &c.  
 Orfeo (Digby, 86).  
 Dialogues between the Soul and Body.  
 Barlaam and Josephat.  
 Amis and Amiloun.  
 Ipomedon.  
 Sir Generides, from Lord Tollemache's MS.  
 The Troy-Book fragments once called Barbour's, in the Camb. Univ. Library and Notice MSS.  
 Poems of Charles, Duke of Orleans.  
 Carols and Songs.  
 Songs and Ballads, Ashmole MS. 48.  
 The Siege of Ronce, from Harl. MSS. 2236, 733, Egerton 1995, Bodl. 3562, E. Museo 124, &c.  
 Octavian.  
 Ywain and Gawain.  
 Libanus Descentus.  
 Auntyrs of Arthur.  
 Avowyng of King Arther.  
 Sir Percival of Galles.  
 Sir Isumbras.  
 Partagepe of Blois, Univ. Coll. Ox. 136, &c.  
 Pilgrimage to Jerusalem, Queen's Coll. Ox. 357.  
 Other Pilgrimages to Jerusalem, Harl. 2331, &c.  
 Mors, Penitential Psalms, &c., Queen's Coll. Ox. 307.  
 St. Brandon's Confession, Queen's Coll. Ox. 210.  
 Scotch Heraldry Tracts, copy of Caxton's Book of Chivalry, &c., Queen's Coll. Oxford 161.  
 Stevyn Europe's Dectryne and Wrysdome of the Auntyent Philosophers, a. d. 1450, Harl. 2294.

The Subscription to the Society, which constitutes membership, is £1 ls. a year for the ORIGINAL SERIES, and £1 ls. for the EXTRA SERIES, due in advance on the 1st of JANUARY, and should be paid by Cheque, Postal Order, or Money-Order, cross 'Union Bank of London,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Road, Finsbury Park, London, N. Members who want their Texts posted to them must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-price by sending the cash for them in advance to the Hon. Secretary.









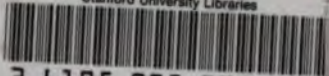






on

Stanford University Libraries



3 6105 005 370 585

STANFORD UNIVERSITY LIBRARIES  
CECIL H. GREEN LIBRARY  
STANFORD, CALIFORNIA 94305-6004  
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

DOC JAN 5 1998  
MAR 17 1998

Stanford University Library

Stanford, California

In order to receive your book, please return it to the library by the date due.

