



3 1761 04112 0379

HANDBOUND
AT THE



UNIVERSITY OF
TORONTO PRESS

5062

38801
—
26/2/97

1

THE HISTORY

OF

THE HOLY GRAIL.

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

PROLOGUE.

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

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

[* leaf 3]
 The writer of this
 high History
 greets all believers
 in the Trinity,

 Father,

 Son, and

 Holy Ghost.

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

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

[† leaf 1]

He will not tell his name at first,—

though it will appear in his after words,—

[* leaf 3, col. 2] because,

1. The envious might say he bragged,

2. His acquaintance might value the history less,

3. If he likes people ill badly, the author would be blamed,

esperit, *par* qui toutes les boines choses sont mondes & saintefices. Li nons de celui qui cheste estoire met en eserit n'est pas nommes ne esclairies en chest commencement. Mais par les paroles qui chi apres seront dites, porra on grant masse apercheuoir & counoistre le non de lui, & sa uie, & son anchiestre. Mais en chest commencement ne le veut il descourir. Et si i a trois raisons par quoi : *premierement*, *pour* chou ke se il le nomast, & il desist ke diex eust *par* lui descouert si haute estoire *com* est cele du graal, qui est estoite de toutes les estoires, li felon & li enuiens ne li atournaissent a uantanche. L'autre raisons est pour chou, ke ceus peust oir son non qui le couneust, si enprisait mains l'estoire pour chou *que par* si poure *persone* eust este mise en eserit. Car il se tient pour la plus poure *persone* & pour la plus despite ki onques fust formee. La tierce raisons est *pour* chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effachement, ou par le uice des eseriuens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sor son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vus

toutes choses sont hors mises des mains au maligne esperit, & remplies de iolie par l'enluminement de lui que est vrais enlumineres & vrais confors. Li nons de celui qui ceste estoire eserist n'est pas nommes ne esclairies el commencement. Mais par les paroles qui chi apres seront dites porres grant masse apercheuoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al commencement ne se veut pas descourir; & se i a iij. raisons por quoi. La premiere si est por ce que se il se nomast & deist que diex eust descouert *par* lui si haute estoire *comme* est cele du saint graal qui est la plus haute estoire qui soit, li felon & li enuiens le torneroient en viede. L'autre raison si est por ce que tels peroit oir son non qui le *com*istroit, si enpriseroit mains l'estoire por ce que si poure *persone* eust mis en eserit ceste estoire. L'autre [= la tierce] raison si est por ce *que* s'il eust mis son non en l'estoire & on i trouast auenne cose mesauenant ou *par* visse de maluis eseriuain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vus homs

bons blasmes de faire vn seul mal, ke il n'est loes de faire cent beus. Pour ches .iij. choses, ne veut ke ses nons soit de tout en tout descouuers. Car ia soit che ke il le voelle *molt* courir et cheher, si sera il plus apereheus qu'il ne ueroit. Mais il descouerra & dira tout en apert *comment* la haute estoire del saint graal li fu *commandee* & baillie, & en quel *termine*, & qui li bailla.

But though he conceals his name

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

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

INTRODUCTION.

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

In the year of our
Lord 717,

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

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

in one of the
wildest places in
White Britain;

¹ The other MS. 10.202, says nothing about 'bloie bertaigne,' having only after 'peccors,' 'estoeit en .j. lieu le plus

& plaisans. Car *quant* *nostres* sires veut ouurer en son crestien, il l' a tantost mis en tel corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en-si *com* vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi benecoit. Et se *nostre* signour plot ke il recheust en gre, Ie auoie fait le seruiche des matines ke on apiele tenebres. Et lors si me prist *moult* grans volentes de dormir, si *commen-*chai a soumillier en mon lit ou iou m'estoie a-coutes. Ensi *com* i'oi *commenchie* a soumellier, ne demoura puis guires ke iou oi vne vois ki m'apela¹. iij. fois *par* mon non, et si me dist, "esueille toi & si ascoute."² A voix appelle lui et proclame la doctrine de la Trinite a lui. De trois choses vne, & d'une chose trois; & autrestant puet l'une *comme* les trois. ³Ne les trois naturellement ne sont autre chose ke vne."³ A quel mot m'esueillai, si esgardai entour moi, et ui si grant clarte ke nule si *grans* ne peust issir de nule *terriene* lumiere. Apres ui vn *homme* ester deuant moi, si biel & si delitable ke sa biautes ne porroit estre contee ne descrite *par* lange de nul *homme* mortel. Et *quant* ie le vi, si fui si esbahis *que* ie ne seuch sous siel ke dire ne *que* faire. Et il m'esgarda, & si me dist: "As tu entendu ne tant ne *quant* la *parole* ke ie t'ai dite?" Et ie li respondi en tranlant, "Sire, ie n'en sui mie encore *bien* certains." Et il me redist, "che est la counissanche de la trinitei *que* ie t'ai raporte." Et che dist il pour chou *que* l'auoie este 'en doutanche *comment* che pooit estre ke la

[* leaf 3, col. 3]

and then on the night before Good Friday,

he (a monk) has a vision.

A voice calls him and proclaims the doctrine of the Trinity to him.

Christ appears to him.

The monk has had doubts on the Trinity. [* leaf 3, back]

souage que iou ne voel faire *connoistre* & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire *que* li lieus est *moult* saluages, Mais *moult* estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers choses. Ensi *comme* ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au iedi absolu. Et *quant* vint au vendredi benecoit, si auoie dit (se a *nostre* seigneur plaisoit.) le seruiche que on apele tenebres.' Add. 19,292, leaf 1, col. 3.

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

² An illustration, with the rubric 'Ensi que dieus en une nue *parole* a i hermite qui est deuant son autel.'—A.

³—³ Omitted in B.

trinites auoit trois *persones* & si n'auoit c'une seule deite et vne seule poissance. Ne onques n'auoie en nulle riens cose doutee de ma creanche, *que* seulement en chestui point. Apres me dist, "pues tu encore connoistre ne apercheoir ki ie sui?" Et ie dis: "Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entierelement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la force de dire chou dont toutes les pekeresses langues serroient encombrees." Et il s'abaissa vers moi, si me souffila en mi le vis. Et lors me fu auis *que* l'oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meuelle de langues. Et il me redist, "pues tu encore connoistre qui ie sui?" Et quant ie ouri la bouche *pour* respondre, si vi *que* vns brandons me saloit hors du cors autresteus *com* de fu ardaunt. Si en euchi si grant paour quant ie li vi, *que* onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me dist, "N'aies mie paour: car la fontaine de toute seurte est chi deuant toi. Et bien sachiez *que* ie sui chi uenus pour toi aprendre & enseigner de toute te doutanche. Car ie sui de toutes doutanches l'vrais ensegnier. Je sui chil *par* qui toutes les boines scienses sont apprises. Car ie sui li grans maistres *par* qui tout li *terrien* maistre seuent tant de bien *com* il ont appris. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les sciences. Je sui chil maistres a qui nichomedes dist: 'Maistre, nous sauons *que* vous estes venus de dieu.' Je sui chil de qui l'escripiture dist, 'Toute sapience vient de dieu nostre signeur.' & si est auoee

¹ - l' certains. Je sui fontaine de sapience. Je sui chil a qui nicodemus dist, 'Maistres, nos *connoissons* qui vos estes.' Je sui cil de qui l'escripiture dist, 'toute sapience vient de *nostre* signeur.' Tou sui li parfais maistres, si sui uenus a toi por ce que ie voeil que tu rechoines enseignement de toutes les choses dont tu as este en doutance & t'en ferai chertain. Et par toi sera ouuerte a tos chiaus qui l'oront center."—B (MS 10,292).

He cannot see the brightness above all brightnesses.

Christ breathes on his face. His eyes clear,

a flame as of fire start from his mouth, and he is afraid.

Christ comforts him.

The Great Master reveals him self,

lui & tous iours i a este devant tous les eages. Et pour chou *que* ie sui li *parfais* maistres *comme* chil qui sui fontaine de toute sapiense. *pour* chou sui iou uenus a toi. Car ie voel *que* tu rechoines *par* moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont on *ques* nus hom morteus ne fu certains. Et par toi sera ele descouuerte et esclaire a tous chiaus qui iamais l'orront conter ne deuiser."¹ A chest mot me prist *par* le main destre, et si me mist dedens .j. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et *quant* ie ting le liuret, si me dist, "veus tu sautoir ke ie t'ai bailliet?" Et ie dis ke ie le sauroie *molt* volentiers: et il me dist, "C'est li liures v *quel* tu trouueras si *grons* meruelles *que* nus euers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies"² *par* chest liuret. Et si i sont mi secre, ke ie meismes escrie de ma main, ke nus hom ne doit veoir se il n'est auant espurgies *par* confession³ & *par* ieune de trois iours en pain & en iaue.³ Et *apres* che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.⁴ Car il n'i puent estre noume *par* nule langue mortel, *que* tout li quatre element n'en soient *comme*, car li chieus en pleuera et fera autres signes. Li airs en tourbelera apiertement. Li *terre* en crolera, et l'iaue⁵ en cangera sa couleur. Tout chou auendra *par* la forche des *paroles* qui en chest liuret sont escrites. Et si i a autre chose, *que* ia nus hom n'esgardera souuent en chest liuret ensi *comme* on i doit regarder, *qu'il* n'i *conquire* les .ij. grignours ioies, qui soient. Ch'est la ioie de l'ame & la ioie du cors. Car il n'est nus hom morteus tant *durement* couchies, se

[* leaf 3, back, col. 2]

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

He gives the monk a little book,

in which are greater wonders than mortal heart can conceive.

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

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

² n'en soies adrecies.—B.

³—³ not in B.

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

⁵ l'iaue.—B.

il part dedens veoir ententieusement ensi *comme* veoir i deuera, *que* ia maintenant ne soit ses euers deliures de toutes ires et plains de toutes les ioies ke euers morteus puet auoir, tant *sont* plaisant & delitable les *paroles* qui i sont. C'est la ioie du cors. Et d'autre *part* il espendera si durement petit & petit si durement del *esperituel* amour, *que* se il bauns est as *terrienes* choses, si sera chou *pour* metre & *pour* despendre en l'heure & en la besoigne a son creatour. Ne ia par pechie *qu'il* ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois veu ou tenu. C'est la ioie de l'ame."

The joy of the soul.

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

and falls to the ground;

recovers,

and finds the Book in his hand.

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

Et *quant* il ot che dit, si eria vne vois autresi *comme* vne huisine. Et *quant* ele ot erie, si vint vns si *grans* escerois de haut, ke il me fu auis *que* tous li firmamens feust keus, & ke la *terre* fust fondue ius-k'en abisme. Et se clartes eut este *grans* deuant, lors fu *graindre* a chent doubles. Car i'en fui si esbahis ke *bien* en quidaï avoir pierdu la veue, & si cai a *terre* autresi *comme* pasmus. Et *quant* vint au chief de grant pieche ke la vanites du chief me fu tresalee, si ouuri les iex. Mais ie ne vi onques as iex nule riens vivant. Ne onques ne me soi a *quoi* tenir de quan *que* ie auoie veu; anhois tenoie tout a songe, *quant* ie trouuai en ma main le liuret ensi *com* li *grans* maistres le mi auoit mis. A tant me leuaï *moult* lies & *moult* ioieus, et ting toutes noies le liuret entre mes .ij. mains. Et si fui si en orisons & en *praières* tant ke dieus enuoia le iour *qui* *moult* durement me tarloit. Et *quant* li iours fu si elers ke ie peuch la letre connoistre, si *commenchai* a lire; & si trouuai el *commenchement* .i. title qui disoit, 'Chi est li *commenchemens* de ton lineage.' Et *quant* ie vi chou, si en fui *moult* lies. Car il n'estoit nule rien *terriene*¹ *que* ie tant desiraïsse a oïr *comme* la counissance de mon lineage. Et *quant* ie oi garde tant ke ia estoit *prême* passee, si me fut² auis ke ie n'i auoie

[* leaf 1]

¹ MS *terriene*.

² MS *fui*.

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

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

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

Title 3.
Here is the beginning of the terrors.

[* leaf 4, col. 2]

[MS 10,292 omits 1th title.]
Title 4.
Here begin the marvels.

¹ ne ia veoir ne les osaisse.—B.

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

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

(Honour and
 glory and power
 and dominion
 be for ever to
 the de troyer of

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

death and the restorer of eternal life);

and sounds as of bells,

and sounds as of flying birds.

The end of the vision.

On Good Friday morning the monk rises.

[² leaf 4, back]

He sings his hours

and begins the Sacrament.

¹ MS 10,292, vnes champeneles.

² witisme, MS 10,292 (or B).

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

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

⁵ MS font.

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

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

where secrets are revealed to him.

[* leaf 1, back, col. 2]

The angel takes him to another stage.

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

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

³ ne le sacre on pas.—B.

⁴ a l'aide.—B.

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

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

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

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[* leaf 4, back, col. 3]

The angel takes him back;

hears that he's
convinced about
the Trinity,

forche del retenir ne lange del dire. Et il me redist :
 “Es tu encore *bi'n* certains de che dont tu as tant
 doute?” Et ie li dis ke il n'estoit el siecle nus hom si
 mescreans, se il me voloit deboinairement escouter, ke
 ie ne li fesisse apiertement entendre les poins de la
 trinite, par che ke ie en auoie veu & aprins. Et il me
 dist lors : “Or te mettrai dont la ou ie te pris. Et
 lors si recheuras ton sauueour *plus* certainement ke tu
 ne fesis deuant. Car tu ne dois pas herbergier oste ke
 tu ne connoisses. Et se tu as venes grans *merueilles*,
 tu en trouveras el liuret de teles ke tu ne terras mie a
 menours. Mais tu n'i garderas, mais deuant ke tu aras
 celebree la surrection ihesu crist.” A tant remist mon
 esperit dedens le cors. Et ie m'esperai autresi *com* chil
 ki a dormi qui s'esueille, si quidai l'angele veoir, mais
 il s'en estoit ia ales. Et ie esgardai, si ui mon sauueour
 deuant moi, tout en tel maniere *com* il i estoit *quant* li
 angeles m'emporta. Et ie le pris, si le rechui, & vsai
 a boine creanche & a grant deuotion. Et *quant* li
 seruiches fu fenis, si pris le liuret, & si l'ostoi ai en vne
 petite casse ou la boiste estoit en lequele corpus *domini*
 reposit. Et *quant* ie l'oi mis dedens, si fremu la casse
moult bien a une clef, Car ie me voloie du *perdre*
 garder. Ne ie ne le sauoie ou metre plus honestement,
 Car *moult* i auoit biel lieu & net. Et *quant* ie issi de la
 capiele, si vi ke il estoit ia si basse eure *qu'il* anuioit.
 Et lors entrai en ma maisonnete, & mangai tel viande
 ke *nostres* sires m'auoit *preste*. Ensi passai cheli iour
 & l'endemain, *tant* ke nint au iour de la surrection au
 sauueur. Et *quant* il li plot ke ie oi fait le seruiche
 d' l iour *qui* si est hant *com* de *nostre* sauueour, chelui
 meisme *qui* le iour saintefia, entrai a garant *que* ie courri¹
 anchois au liure pour les saintes *paroles* veoir *que* ie ne
 fesisse a la viande prendre. Tant estoient douches &
 plaisans a oir, ke eles me faisoient oublier la fin du cors.
 Et *quant* ie ving a la casse ou ie l'auoie mis, & ie le

and then puts
his spirit back
into his body.

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

[* leaf 5]

On Easter day,
after service,

[1? for courui]

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

he unlocks his
Box and finds the
Book gone.

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

He is to go on a
journey

[* leaf 5, co . 2]

to the plains of
Walesecog, (†)

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

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

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

³ perdue en la terre de negne, illuec achiuiras ton cirre.—B.

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

He starts on his journey,

comes to the Vale of the Dead,

and then the Beast, with sheep's head and neck, white; dog's legs, black; wolf's body and lion's tail.

[* leaf 5, col. 3]

The monk follows the Beast.

At even he comes to a thick-wooded vale,

and sees an old monk,

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

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

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

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[* leaf 5, back]

The second day of the journey.

The Beast reappears.

¹ MS fu.

² that it would bethink me.

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

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

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

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

[* leaf 5, back, col. 2]

He goes on his journey.

¹—¹ & can.oit sa color .iij. fois le ior. Car ele deuenoit verde, & estoit amere *comm* la grande mer. 10,292, leaf 2, back, col. 3. ².i. uarlet.

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

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

¹ MS chl'.² MS chrl's'.

and a Convent
of Nuns,

Quant ie ving au moustier, si trouuai .i. couuent de nounains, *moult* boines dames, *qui* cantoient l'heure de tierche *moult* biel & mout hautement. Et *quant* eles sorent *que* l'estoie prestres, si me requisent de canter. Et ie cantai. Et *quant* nous eumes fait le seruiche, si

who feed him,

me fisent les dames desiuner. *Après* me prièrent *moult* *que* ie remansise iuse'a l'endemain, & ie dis *qu'il* ne porroit estre. Lors pris congie as dames, si m'en

He goes on

parti. Si m'en alai, & la beste auant moi, tant *que* nous rentrames en la forest. Et *quant* nous fumes ens, si errames au lone du iour c'onques n'encontrames riens

and finds a
letter:

terriene. Et *quant* il *commença* a auespir, si gardai hors de la voie sour vne pierre plate, si vi vnes lettres ploies. Je tournai chele *part*, si les pris. Et *quant* ie les oi desploies, si trouuai el *commencement* escrit:

'At night thou
shalt achieve
thy quest.'

'Che te mande li *grans* maistres: ke a nuit achieuras de ta queste.' Et ie regardai ke la bieste faisoit, si m'en vi point, anchois s'en fu ia alee. Et *quant* ie vi che, si regardai es lettres, si i ui ke eles m'ensignoient de *quankes* ie auoie a faire. A tant m'en tournai toute

[* leaf 6]

ma noie, & *quant* ie oi *grant* pieche ale, si trouai 'vn sentier *bien* batu qui aloit a destre *parmi* la plus biele forest *que* ie onques eusse ueu, au mien *quidier*. Et *quant* ie oi *grant* pieche ale *par* chel sentier, si *commença* la fores a esclairier. Et ie resgardai, si ui en

Sees a little
chapel.

.i. tiertre sour vne roche vne *moult* biele capele petite, *bien* encontre demi-lieue loing. Et *quant* ie *commençai* a aprochier, si oi chele *part* .i. cri si hideus *que*

pour noient demanderoit on plus hideus ne plus espoentable. Mais ie ne m'en espoentai onques, Car les lettres m'en auoient *bien* acointie. Et *quant* ie ving deuant la capiele, si vi l'uis ouuert. Et en l'entree del huis gisoit vns hom tous pasmes autresi *com* se il fust mors.

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

Et *quant* ie le vi, si courui a grant fianche de dieu qui m'auoit ensengiel ke ie deuoie faire. Si trouai *qu'il* auoit tous les iex tournes en la teste, si seu *bien* ke il

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

On the altar is
The Book.

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

[* leaf 6, col. 2]

after routing a
troop of other
devils,

drives this devil
out of the man
downwards.

The monk
watches by the
man all night.

ke n'eust pas paour: car l'estoie venus *pour* son preu.¹
 Et il dist *qu'il* mangeroit tel viande *com* il auoit acous-
 tumee. Et il iura sacrefianche *qu'il* auoit xxxiiij. ans
 & demi ke il estoit hermites, & si auoit passe ix. ans &
 .iiij. mois & demi k'il n'auoit mangiet se herbes non &
 fruit & rachines. Ne iamais *pour* tant *qu'il* auoit a
 niure ne gousteroit d'autre viande se diex proprement
 ne li enuoioit. A tant le laissai gisant tout vain *comme*
 chelui *qui* n'auoit mangiet de nule viande puis *que* li
 anemis le *commencha* *pre*mierement a *traucillier*. Et ie
 dis mes eures, & puis me reuesti, si cantai la messe.
 Et *quant* ele fut cantee, & ie fui reuenus au boin
 homme, si le trouai dormant *moult* durement. Et ie qui
 onques de tout la nuit n'auoie dormi se *moult* pau non,
 m'acoutai deionste lui sour i. 'escamel, si *commenchai*
 a soumellier. Et lors me vint en auision *que* restoie au
 pie du *tertre* desous³ vne fontaine, si passoit *par* illuec
 vns vies hom qui portait en son geron pumes & poires
 a *grant* plentei, & si les *versoit* el mien. A tant me
 leuai, si alai aual le *tertre* & si trouuai *quankes* ie auoie
 yeu en m'auision. Et *quant* li *preudom* eut mis le
 fruit en mon g[e]ron, si me dist: "Chaseun ior troueras
 chi ta viande apparellie *par* le *grant* maistre." Lors
 me retournai, si trouuai le frere esuillie, si li baillai du
 fruit, & il en manga *moult* volentiers *comme* chil *qui*
 tant auoit iune *qu'il* ne se soustenist sour ses pies pour
 tout le monde. Tant demourai en sa *compaignie* *que* il
 fu tous garis & respasses. Et chaseun iour trouuiens
nostre viande apparellie a la fontaine ensi *comme* li
 sains *esperis* le nous amenistroit. Et *quant* vint au
 neuuisme iour, che fu au ioesdi *apres* le witaules,² si
 m'en parti. Et *quant* ie pris eongie du boin homme, si
commencha a plourer, et dist, ke ore estoit il *moult*

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

[* leaf 6, col. 3]

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

he gets it,

and feeds the
 hermit,

and starts home
 on the ninth day.

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

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

³ MS desous.

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

Why the devil
possess the
hermit.

How God is a
hard judge, and
[* leaf 6, l. 63.]
a founteous
rewarder.

The Beast re-
appears.

The monk
reaches home
on Saturday
evening.

¹ postis.—B.

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

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

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

[* leaf 6, back, col. 2]

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

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

² An illustration.

[LI LIVRES DU SAINT GRAAL.]

CHAPTER I.

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

AV iour que li sauueres du monde souffri mort, ¹ par la qui mort nostre ²mors qui a nous estoit coudempnable fu racatee perdurablement,¹ a chel iour estoit encore moult peu de gent qui creissent en lui ; Ne mais ke la glorieuse virge puchiele sa douche mere & ses disciples qui a chel iour estoient apiele si frere. Et s'il en i auoit des autres qui creissent, moult [peu] en i auoit a cler. Car l'escripture dist que quant il dist : " Biaux pere, se il puet estre que ie ne sustienge cheste passion," que il n'en estoit³ pas si courrechies pour l'an'goisse des cors

How few believed on Christ at his crucifixion.

[* leaf 6, back, col. 3]

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

²—¹ over an erasure in A.

³ MS estoit.

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

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

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

How good he was,

The first Psalm speaks of him.

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

²—² d'arimathie qui *moult* estoit bele. En cele terre & en cele eyte estoit ioseph nes.—B.

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

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

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

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

and begs a cheap
gift of him,

Christ's body.

How great the
gift really was.

Joseph weeps at
the Cross;

[* leaf 7, col. 3]
takes down the
body, and puts it
in his sepulchre.

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

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

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

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

Wraps the body in rich cloths;

puts a great stone at the entrance of the sepulchre.

The Jews' anger.

[* leaf 7, back]

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

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

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

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

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

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

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

[* leaf 7, back, col. 2.]

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

² ? for perclus.

³ Et maintenant fu la nouuele espandue que ioseph estoit perclus.—B.

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

Christ comforts Joseph, and assures him he shall live,

and carry His name to foreign lands.

Joseph's wife and his son Josephes are dismayed.

But she will not marry again,

and her son will only marry Holy Church.

How Joseph lived 42 years in prison, [* leaf 7, back, col. 3] and how he was delivered out of it.

The reigns of the Roman Emperors after Christ.

After Nero,
Titus reigns
over Rome,

and his son
Vespasian
becomes a leper.

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

A knight of
Capernaum asks
to talk with
Vespasian,

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

[* leaf 8]

who touched him
and made him
whole,

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

¹ MS oseroit.

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

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix, governor of Jerusalem,

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

[* leaf 8, col. 2]

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

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

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

Vespasian's dream.

[* leaf 8, col. 3]

On seeing the cloth, Vespasian is healed,

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

He goes to Jerusalem.

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

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

Joseph's wife begs for her husband.

The traitors cannot tell where he is,

though Caiaphas knows.
[* leaf's, back]

Caiaphas is brought up, and the others are burnt.

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

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

He takes them to the prison,

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

Vespasian goes down into it.

Vespasian tells Joseph who he is,

and that he has come to deliver him.

l'oi, si en eut moult grant ioie. Lors se fist traire vaspasijens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist : " Ne t'esmaie mie, mais soies tous seurs, car li terriens vengieres est uenus.

A heavenly voice tells Joseph not to fear.

Chil te uengera de tes anemis corporelment. Mais l'espiritueus uenianche serra asses plus gries. Et quant tu aras veu quel uenianche il en aura prise, si te mousterrai com grans paines il te couueura souffrir pour mon non porter par les estranges terres." Et ioseph li respondi : " Sire, vos sergans est apparellies a souffrir toutes les choses ke vostre bouche li daignera commander, mais que ferai ie de vo sainte escuele ! Car ie vauroie moult qu'ele peust estre celee, & ke ia nus ne le veist."

He asks after the Holy Dish : [* leaf 8, back, col. 3]

Et la vois li respondi, " Ne t'esmaie de l'escuele. Car quant tu nenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies mise quant ie le te apertai chaisens. Or t'en va, car ie te pren en garde et en conduit vers tous homes." A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le retist traire a mont. Et quant chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuieillis ne tant ne quant ; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, quant il le uit, ne le peust counoistre, tant estoit enuieillis & debrisies. Ne son fil meisme quant il le vint baisier, ne l'counut il mie : anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fieus : & il ne l'crei mie. Apres le courut sa feme acoler & baisier, & il le commencha a regarder pour che que trop estoit eangie. Et ele li dist, " Sire, dont ne me counoissies vous ! Je sui elyab vostre femme, & chis est iosephe[s] vostre fiex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist vraies enseignes priuees. Et vaspasijens li dist : " ioseph, com-bien quidies vous auoir este en cheste prison ?" Et ioseph li dist, " Sire, ie i quit auoir demoure des uenredi iusch'a huj, & ie

the voice says it will be in his home.

Joseph is drawn up out of the prison.

He does not know Cadaphas, or his own son.

Joseph doesn't know his wife,

and thinks he has been only two days in prison;

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

but Vespasian tells him he has been there 12 years. [¹ leaf 9]

Joseph returns to Jerusalem,

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

What is to be done with Caiaphas?

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

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

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

Joseph asks that
he may be spared.

[* leaf 9, col. 2]

Vespasian's
answer:

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

and had burnt
the first set of
Jews;

but had promised
Caiaphas not to
burn or slay him,

and would there-
fore send him out
to sea in a boat,

to live, or drown.

[* leaf 9, col. 2]

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

The contrast
between the
Pagans and Jews.

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

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

CHAPTER II.

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

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

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

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

Christ appears to Joseph in a vision,

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

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

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

but all that they want they shall have.

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

Joseph is baptized by St Phi^{lip}.

Vespasian is baptized,

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

and all his
company; but it
is kept secret.

Of the destruc-
tions of Jerusa-
lem.

[* leaf 9, back,
col. 2]

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

CHAPTER III.

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

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

Joseph preaches to his relatives and friends,

and converts 75 of them.

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

and reach Bethany,

where they want to lodge.

Joseph tells them the Almighty will provide for them.

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

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

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

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

They go on to the Wood of Ambush.

God's speech to Joseph.

His mercy to the Jews;
[* leaf 10]

their ingratitude to him.

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

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

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

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

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

The people camp in the wood

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

Joseph has the ark made.

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

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

Sarras, whence the Saracens come;

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

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

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

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

The objects of worship of the men of Sarras.

[* leaf 10, col. 3]

God tells Joseph to baptize the people of Sarras,

and He will give him words to speak,

and do miracles by his hands,

and keep and defend him wherever he is.

CHAPTER IV.

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

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

Joseph goes to the temple of the Sun,

[* leaf 10, back]

to the Seat of Judgment,

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

Of Evalach's
prowess.

But, as he was
old,

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

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

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

[* leaf 10, back,
col. 2.]

The Counsellors
advise that peace
be made with
the Egyptians,

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

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

at which the king is dismayed.

Joseph promises him victory, and also endless joy.

Eualach asks who Joseph is.

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

[* leaf 10, back, col. 3]

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

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

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

Evalach's doubts.

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

Joseph explains.

[* leaf 11]

Evalach's further
questions and
Joseph's answers.

lor peüssent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre outree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Comment," che dist li rois, "me neus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi donner hounour terriene, qui souffri angoisse de mort ensi com tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iuse'a la mort; ne il n'est mie auis qu'il puist estre noirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir comment chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuaiseement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauueres du mont souffri si deboinairement la mort, ke quant li faus tesmoing des felous iuis l'acusent devant pylate, & pylates meismes li demandoit se ch'estoit noirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si que pylates s'emmerueilloit moult durement de che ke il ne li uoloit respondre." A ch'est mot respondi li rois, & si li dist: "Or me di, bians amis, vieus tu dire a chertes et a noir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "Naie, dist il, pour che ne di ge mie qu'il fust diex, ne par che ne conquist il mie sa deite, anchois estoit diex devant tous les orages,² & tous iours sera diex que ia ses regnes ne prendra fin¹." Et li rois respondi: "Comment me veus tu prouer, pour chou se il morut, ke li mondes fust par sa mort sauues?" "Che te con-

¹—¹ il est diex devant & apres tous les autres. MS 10,202, leaf 6, col. 3.

² ? aages.

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

CHAPTER V.

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

1“ **A**v tans auguste chesar le boin empereour de
rome qui tint l'empire .xliij. ans, et garda la terre
si longement en ferme pais, au chief de xxvij. ans apres
che qu'il eut este coronés, auint *que* diex enuoia son
angele en vne cite de galylee qui est apielee nazareth,
a vne puchiele qui auoit non marie. Et *quant* li
angeles vint deuant li, si li dist, “Diex te saut, marie,
plaine de grasse, diex soit en ta *compaignie*. Tu es
benoite deseure toutes autres femes, & li fruis de ton
uentre est bençois.” *Quant* la puchele oi la *parole*, si
en fu moult esbahie, & *commença* a *pourpenser* de quel
maniere chis salus pooit estre. Et li angeles li dist:
“Marie, ne sois de riens esbahie. Car li sires du chief
t'a regardee et donnee sa grasse. Et si saches de noir,
ke tu enchainteras, & si enfanteras .j. fil qui sera
apieles *ihesus*.² Chil enfes sera de moult grant pois-
sanche: Car il sera fiex dieu.” Et la puchiele re-
spondi: “Biaus sire, *comment* porra chou auenir? Ia
ne conui iou onques home carnement.” Et li angeles
li dist: “Marie, li sains esperis descendra en toi, & la
virtus dieu le haut en-umbra dedens *ton cors*.” Et
la puchiele respondi al angele: “Diex *nostre* sire fache

How God sent
his angel to the
Virgin Mary,

[* leaf 11, col. 2]

who told her
she should
conceive and
bear a child
who should be
called Jesus
Christ.

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

² MS ihe.

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

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

How Herod kills 140,000 young children.

[* leaf 11, col. 3]

How the Virgin goes into Egypt,

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

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

son plaisir de mi *comme* de s'anchele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendi li sains esperis dedens li, & si enchainta. Et *quant* ele ot le fruit porte iuse'a son droit *terme*, si enfanta .i. vallet qui fu apicles *ihesus*, ensi *com* li angeles l'auoit dit. Chil enfes fu de si *grant* hauteche & de si *grant* pooir ke troi roi d'orient le vinrent aouer au tresime iour de sa natiuite. Et si aporta cascuns del plus ehier auoir *qu'il* puet trouner en toute sa *terre*. Ne onques n'i orent *conduit* ne auoient ke seulement vne estoile, qui aparut si tost *com* il fu nes, ne onques mais n'auoit este vene. Et *quant* herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la *terre* de bethleem de .ij. ans & demi en aual, Tant *qu'il* en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se *quida* herodes nengier del enfant. Mais li haus sires qui de tout *est* poissans sauoit *bien* son maunais pense, Si garda li soi meisme des mains as felons *qu'il* ne porent a'uoir de lui ballie. Anchois l'exporta la vierge puchiele sa mere en egypt[te], & si i demonra iuse' apres la mort herode *par* l'amonestement d'un angele. Et *quant* il fu portes en egypte, & il *commencha* a entrer en la *terre*, si fist si *grant* demoustranche de sa venue ke il n'eut temple en toute le *terre* de egypte dont aucune ymage ne chaist a *terre*, & debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais dieus en sa petiteche. Et *quant* il fu raportes de egypte, & il crut tant *qu'il* vint en aage de .xxx. ans, si rechut baptesme, & lors *commencha* il a faire les *grans* miracles en apiert. Car il *rendoit* as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tous sains. Il garissoit de si vil enfermete *com* de meselerie. Il faisoit les sours oir cler. Il faisoit

les mors reuenir en vie. Iteus miracles faisoit
 li vrais diex en *apert*, noiant toutes les gens. Et
quant il eut ensi oure en maint lieux & par maintes
 fois, si en orent enuie li iuis. Si *parlerent* a .i. de ses
 disciples ke il prist d'aus .xxx. deniers, si le vendi.
 Et chil le *prisent*, si le crucefierent el fast. Et *quant*
 l'ame fu issue de son glorieus cors, si ala en infer, & si
 en ieta hors *tous* chiaus qui son seruiche auoient fait
 en tere puis le *commenement* du monde. Et *quant*
 vint au tierch iour *apres* che *qu'il* eut este mis el
 sepulchre—car iou meismes l'i mis, & le despendi de la
 crois—Si resuscita, & s'en issi del sepulchre tous en
 cors & en esperit. Ne *onques* les gardes qui estoient
 mises pour lui garder, ne le peurent si bien gaitier *qu'il*
 ne s'en issist. & si remest li sepulchres autresi fermes
com li iuif l'auoient laissie *quant* il l'eurent fait garder.
 Car il l'auoient mis desous vne *moult grant* pierre &
moult grosse: si fu trouee en tout autrestel maniere
com ele i auoit este mise. Et *quant* il fu resuscites,
 si apparut puis maintes fois a ses amis qui *moult* estoient
 dolent & esbahi de la mort de lui. Et puis fist il
 deuant aus plusieurs miracles, *par* quoi il sauoient de
 uoir ke il estoit vrais diex. Et *quant* il eut este .xl.
 iours en *terre apres* sa resurrection, si monta au quaran-
 tisme iour el chiel, voiant ses disciples. Et *quant* vint
 a l'onsime iour *apres* chou ke il i fu montes, si lor
 enuoia le *saint esperit* de la destre a son *grant pere*
 glorieus, de les qui il siet & sera *perdurablement*.”

till the Jews
bribe one of his
disciples,

and crucify him.

He goes into
hell and releases
his servants,

and rises again
the third day.

[* leaf 11, back]
How Christ
appeared after
his resurrection,

and ascended
into heaven,

and sent the
Holy Spirit to
his disciples.

CHAPTER VI.

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

Eualach asks,
‘Had your God
a father and
mother?’

¹ **A** chest mot respondi eualach, & si li dist :
“Coment diua, tesmoignes tu donques ke chil
diex qui tu tiens a si poissant ke tu l'apicles signour de
toutes choses, eut pere & mere?” “voirement, che dist
ioseph, testmoi[n]g iou, & di pour voir, ke il eut & l'un
& l'autre.” “Et puis ke il eut, che dist eualach, &
pere & mere, dont ne naseni il mie sans assablement
d'ome & de feme. Car de feme ne puet enfes naistre
se il n'est engoures dedens par *accompaignement* d'ome.
Et se enfes estoit en autre maniere *coucheus*, che seroit
contre nature & *contre* acoustumanche.” “Rois, dist

‘Then he must
have been born
of man and
woman.’

Joseph explains :

ioseph, ie te mousterrai apertement & te ferai cou-
noistre *comment* il fu *coucheus* sans nulle carnel
compaignie. Et *comment* il naseni de la puchiele sans
le puchelaige maumetre ne empirier.” “Cheste *pro-*
nanche, dist li rois, escouterai iou moult volentiers.”
“Il auint chose, dist ioseph, ke li sauneres du monde
vit les maus qui mouteploient en terre, & si vit ke li
bien & li mal estoient tout vn de guerredon. Car
autresi *bien* aloit chil en infer qui tous iours auoit fait
bien, *comme* chil qui tous les maus auoit fais. Et li

[* If II, bk. col. 2.]
‘God saw evils
increase on
earth,’

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

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

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

but he remained God.

The world could not be redeemed by a sinner,

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

[1 ivre] Evalach does not see it.

Joseph tells him he has agreed to hear his proof.

[* If 11, bk, col. 3]

Evalach thinks Joseph hardly learned enough to prove his point.

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

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

God is called Christ's Father,

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

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

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

Of the Virgin's virginity.

comme deuant, & autresi entirs sans maumetre & sans entamer. Mais ie vous dirai auant d'une *persone* qui de ches deus issi & qui est *parelle* et ingaus as autres deus *persones*. Che est li sains *esperis*. Ichil sains *esperis* ne fu onques fais, ne cries, ne engenres *par* le pere ne *par* le fil. Mais il est issus & de l'un & de l'autre. Chil sains *esperis* est *conforteres*, & *consillieres*, & espurgemens des cuers & des pensees. Chil sains *esperis* faisoit as *prophetes*¹ *parler* che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les *paroles* qui li uolent hors de la bouche. Toutes ches choses ouuroit li sains *esperis* en aus, & qui urais creans est, il croit & aoure le saint *esperit* autresi *com* le pere & le fil. Li peres est *parfais* diex *par* soi, & si a *parfaite* deite enterine & *perdurable* sans fin et sans *commenchement*, & de toutes choses est poissans. Li fiens autresi est *parfais* diex & *perdurables*, & si est paraus au pere; selonc l'umanite est il *plus* bas ke li peres. Mais li fiex selonc l'umanite est morteus. Li sains *esperis* est *parfais* diex en soi meisme, & selonc la deite est tous *paraus* au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains *esperis* diex. Et ne pour *quant* il ne sont mie troi dieu. Car pour chou se il sont trois choses en *persones*, pour chou ne sont il pas troi dieu, mais vns tous seus. Car soit che *que* li peres & li fiex & li sains *esperis* soient trois *persones*, ne pour *quant* si ne sont il ke vne seule chose en nature et en deite & en poissauche. Car autresi poissans est li peres *com* est li fiens & li sains *esperis*. Et autresi *grans* est li fiens en deite *com* est li peres & li sains *esperis*. Et d'autrestel grandeche est li sains *esperis* *com* est li peres & li fiex. Ensi uient ches trois *persones* d'un seul dieu, & a vn seul dieu repairent ches trois *persones*, & autrestant puet li une *comme* les trois, ne les trois ne

But first of the Holy Ghost,

who is the Comforter and the Purifier,

who made the prophets speak,

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

and the Holy Ghost is perfect God;

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

but one God,

one in nature, godhead, and power,

all equally great.

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

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

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

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

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

[* leaf 12, col. 2]
God's curse on Adam and men

and on Eve and women.

How really the curse has been fulfilled.

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

¹ ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

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

To rescue men
 from sorrow,
 Christ descended
 on earth,

and when there

entered a strait
 and narrow
 prison,

the Virgin's
 womb;

and was there
 nine months, and
 then came out;

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

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

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

The three differences between the conception of Christ and men.

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

3. His mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

[* If 12, bk, col. 2]

How Christ lived 32 years on earth,

and at 30 was baptized

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

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

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

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

CHAPTER VII.

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

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

L Ors *parla* evalach & si dist: "Tu me fais entendre que tant vnes choses ke nus ne porroit metre en uoir, ne en nule maniere ne samble raisons. Car tu dis ke il ne fu pas engenes en la feme dont il nascui, & ke ele estoit puchiele, ne onques ses puchelages n'en empira. Apres me dis, ke li peres & li fiex & li sains esperis ne sont ke vns seus diex, & si est chascuns d'aus .iij. diex *par* soi." "Lors, dist ioseph, tu l'as bien recorde ensi *comme* le t'ai dit, & ensi le tesmoigne iou bien encore." "Par foi, dist li rois, tu tesmoignes chou ke tu ueus. Mais tu ne dis nule chose qui *par* samblant puisse estre uoire." A tant fist li rois entoyer *querre* tous les clers

Evalach thinks Joseph's sayings neither true nor reasonable;

he has said what he likes.

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

Eualach asks
Why he is
named Joseph of
Arimathæa.

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

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

Eualach desires
to see these
companions,

and asks them
why they suffer
such hardships.
Josephes 'Joseph's son' says,
'for the love of
Christ,

[* leaf 13]

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

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

who was crucified between two thieves,

for whom we ought to die twice over.

Eualach asks who Joseph is.

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

and the beds are very good.

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

[* leaf 13, col. 2] Eualach in bed is troubled with two thoughts :

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

1, how to defend his land;

2, of what Joseph had told him,

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

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

the middle one having an ugly bark.

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

[* leaf 13, col. 3] and jump into it;

most of the others follow them and jump in too;

li vns apres l'autre, sans chou ke nus n'en repairoit. Et *quant* il en i eut tant sali ke la menre *partie* fu remese, Si uinrent li vn de cheus *qui* remes furent, Si coururent a l'arbre *qui* auoit la laide escorche, si le *commenchierent* a decauper tout enuiron; & *quant* il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois le perchoient a tareles en .iiij. brankes qui i estoient. Et *quant* il l'orent ensi mehaignie ke des plaies ke il li eurent faites enuiron, ke des *peruis*¹ *que* il li orent fais as tareles, si en issi vns si *grans* ruissiaus de sanc, ke tot chil qui i estoient s'i peussent baignier; Tant ke il pechoia. & *quant* il fu cheus, si n'i remest onques riens de lui en la plache, fors ke seulement l'escorche de hors, qui remest illuec tout en .i. monchiel. Mais li fruis dedens qui estoit plus biaux & plus elers ke ie ne vous sauroie conter, fist si *grant* saut au kaoir *que* il se lancha iusques dedens la fosse ou les gens estoient cheues. Et *quant* li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entraimoit apres lui *moult grant partie* de la gent *qui* dedens la fosse estoient, & se tenoient as rains & as brankes enuiron. Apres chou reuenoit li arbres en son lieu, & si se reuestoit de l'escorche ke il auoit deuant eue, mais ele uinoit toute, & deuenoit si clere & si resplendissans *que* nus hom qui deuant l'eust esgardee ne peust quidier ne croire ke che fust ele. Apres esgarda li rois, si uit ke vne *partie* des gens qui estoient remes de salir en la fosse, prenoient le sanc qui estoit a terre coules, si en lauoient le cors. Et maintenant *qu'il* s'en estoient laue, si cangoient tout leur samblanches et lor figures. Et l'autre *partie* prenoient les rains de l'arbre & les fuelles, si en decaupoient vne *partie* & en ardoient. Cheste *meruelle* esgarda li rois *moult* longement, & de la *grant meruelle que* il en auoit fu si esbahis, *que* il quidoit tout uraiement dormir, & ke che

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

A great stream of blood flows out,

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

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

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

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

[* leaf 13, back]

the others cut off branches and leaves from the tree

and burn them.

¹ MS *peruis*.

He thinks it must
 be a dream,
 but finds he is
 really awake,
 and so rouses a
 trustworthy
 chamberlain,
 and shows him
 the trees,
 and tells him not
 to fear;
 and takes the
 candles by his
 bed to look at the
 trees.
 He sees there are
 three, and that
 the ugly-barked
 one springs out
 of the first, and
 the third from
 the other two;
 and that on the
 first is, 'This
 creates,' on the
 second, 'This
 saves,' on the
 third, 'This
 purifies.'
 [* If 13, bk, col. 2]

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

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

The three trees are truly one.

The king is confounded.

He looks at a secret door of marble,

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

and goes back through it also.

The king wonders still more.

[* If 13, bk. col. 3] The chamberlain lies on the ground as if he were dead,

but at last speaks to the king.

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

The king keeps thinking of the wonder of the Child.

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

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

The king tells them it was a clap [** leaf 14*] of thunder;

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

CHAPTER VIII.¹

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

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

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

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

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

by his promises to the Israelites,

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

mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li
 tiens dieus qui tu dois aouer, qui te ieta de la signourie
 pharaon qui te tenoit en seruage.¹ Biaux sire, ensi *com*
 il est noirs *qu'il n'est autres diex que tu*, & ke on ne
 doit antrui aouer, ensi uoirement demoustres tu ta *grant*
 poissanche & ta *grant* misericorde sour chel roi pecheour,
 & sour les autres de cheste elite, qui si sont desuoiet de
 la uoie de uerite, ke il ne connoissent lor creatour,
 anchois aourent les ymages de pierre & de fust *qui ne lor*
 poent aidier; & il i ont mise lor creanche ke eles les
 deffendent de lor maus, & eles les maintent a lor *per-*
durable mort. Biaux sire, glorieus rois de toutes choses,
qui, pour sauuer le mont *qui perissoit*, daignas angoisse
 de mort souffrir en la crois ou ion te vi claufchie. Sire,
qui par ta poissanche me ietas sain & sauf de la prison
 ou ie demourai .xliij. ans ke onques n'i goustai de nule
terriene viande. Glorieus sire, plains de toutes pites,
 qui sauuas le roy dauid ton sergant contre gouliaus le
 grant¹ qui tant maus auoit fait a ton pule. Sire diex
perdurables, sans *commenchement* & sans fin, *qui*
 garantis daniel ton prophete en la fosse ou il fu mis
 entre les lions; Qui a la glorieuse pecheresse marie
 magdalaine perdounas ses pechieus en la maison symon
 le liepreus. Sire, qui susanne la feme ioachim deliuras
 del faus tesmoing ke li doi viellart portoient encontre
 li. Sire, glorieus peres *esperitueus*, qui ietas les fiex
 ysrael del seruage pharaon, & les passas outre la mer
 rouge a sech, & qui les menas el desiert ou tu fesis plus
 pour *aus qu'il ne deseruirent vers toi; ear tu le
 raemplisoies de toutes iches choses *que* lor cuer desir-
 oient, & il ne se gardoient mie de toutes lor desloiautes
 faire uoiant toi, anchois te courchierent pluseur[s] fies, &
 tu toutes voies les deliuras de toutes lor tribulations, &
 mesis tous lor anemis desous lor pies. Sire, plains de
 misericorde, ensi *com* nous creons ke tu iches choses

to show his power
and mercy on
Evalach and the
Saracens,

who worship
images of wood
and stone.

Joseph conjures
God,—by His
death on the
Cross,

by His deliver-
ance of Joseph
himself from
prison,

by His saving
David from
Goliath,

by His protecting
Daniel in the
lions' den,
by His forgive-
ness of Mary
Magdalene,
by His deliver-
ance of Susannah,

by His rescue
of the children
of Israel from
bondage,

[* leaf 11, col. 3]

by His delivering
them from all
troubles and put-
ting their ene-
mies under their
feet,—

¹ ?grant (not in B. leaf 8. col. 1).

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

to send counsel to King Evalach.

'Hear thy servant's prayer,

not for himself, but to exalt Thy name,

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

A voice tells Joseph that

[* leaf 14, back]

the king will send for him to explain his dream,

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

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

How Joseph and his wife lived purely together,

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

[* If 14, bk, col. 2]

the ancestor of the holy men

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

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

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

CHAPTER IX.¹

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

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

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

Joseph and his company worship before the Ark.

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

[* leaf II, back, col. 2]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

AV matin si tost *com* ioseph vit l'aube apparoir, si se leua, il & sa *compaignie*, Si uinrent tout orer deuant l'arche. Et *quant* il furent tout agenoillie deuant, si oirent vn mout *grant* escerois qui vint de haut. Et *quant* il orent oi l'escerois, si sentirent la *terre*, qui tramblloit desous aus *moult* durement. Ichil lieus ou il estoient *herbergie* & ou il ouroient, si estoit vns palais qui estoit apieles li palais *esperiteus*. Et cheest non li auoit mis danyel li *prophetes* *quant* il repairoit de la baillie nabugodonosor le roi, qui l'auoit pris entre les autres iuis *quant* il le mena en babyloine. En che repaire passa danyel *par* chele chite. Et *quant* il vit le palais, si *escri*t en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais *esperiteus*.' Chis nons fu acoustumes a dire ke *onques* n'en chai, & tant *com* li palais sera en estant sera il apieles *esperiteus*. Mais deuant che *que* ioseph i fust *herbergies* n'auoient oi chil de la vile *onques*, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores *comment*. *Quant* la *terre* eut tramble desous les *crestiens* qui el palais estoient a orisons ensi *com* nous aues oi, Si descendi li *sains* *esperis* tantost laiens,¹ & vint en samblanche d'*espart* vns rais de fu *par* deuant chascun d'aus. Et li uns regardoit l'autre a *grant* *merueille*, si veoit li vns *que* li rais du fu entroit a l'autre dedens la bouche;¹ ne ne disoient mot nus d'aus, Anchois quidoient estre tout enfantosme *pour* le fu *qu'il* veoient *qui* lor entroit es cors. Eusi furent vne *grant* *pieche* *que* *onques* nus d'aus ne dit mot de la bouche, tant durement estoient esbahi; Tant *qu'il* vint *par* laiens autresi *comme* vns

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

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu auis qu'il fuissent entre toutes les boines espisees du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi *com vous pores oir*. "Escoutes, mi nouiel fil. Je sui diex nostre sires, vostre peres esperiteuls, qui vous ai calengies & gaaignies encontre tout le monde par ma char que ie souffri a desrompre & a perchier pour vous racater, & par mon sanc que ie vauch expandre. Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres terriens ne fesist a son fil, pour chou me deues vous bien samblant moustrer ke vous m'ames de grignour amour ke nus fiex terriens n'aime son pere. OR escoutes donques que iou, diex nostre sires, nostre peres, vous dirai. Enten cha crestientes, tu qui es nouuiaus pules, au urai cruchefiije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour honneur & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor donnaï .xl. ans tout chou ke lor cuer desiroient. Mais encor te¹ tien iou a plus aaise ke il n'estoient. Car ie t'ai dounei mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felounies. Car ie lor fis tous les biens, & il me firent tous les maus. Car s'il me faisoient honneur de la bouche, il ne m'amerent onques del cuer. Et si le me moustrerent bien en la fin. Car ie les uenoie semondre & apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent² [uen]ir, ne onques ne me varent connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus, Si dis-

A soft sweet
wind comes,

and a voice,—

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

they should
love Him with
more than filial
love.

[* leaf 15]

He has given
them his Holy
Spirit,

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

they must not
then fall into
the Jews' sins,

who were called
to the Marriage-
Feast

and I would not
come;

¹ MS le.

² a hole in the MS.

who said He was
not their God,

who took Him
like a thief and
scourged Him,

mocked Him and
gave Him bitter
drink and then
death,

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

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

you shall have
my spirit,

and I will dwell
bodily with you,

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

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

rent ke lor diex n'estoie iou mie. Et si eurent si *grant* despit de che *que* ie osai dire, *que* ie estoie lor diex, *qu'il* me *présent comme* laron en repost, & si me desrompirent ma char & *perchierent* mes *membrens*¹ & mon cors. Et *pour* les *grans* honours ke ie lor auoie faites, me rendirent il guerredon d'escopir & de bufoier. Et pour les *dous*² boire ke ie lor auoie dones el desert, me donerent il en la crois le plus vil boire & plus angoisseus ke il peurent trouver. Et *apres* me donnerent il la mort, qui lor auoie donce la *terriene* vie, & la *perdurable* lor prometoie. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoie tous iours este *dous* peres. Mais *gar'des vous moult bien* ke vous ne soies *samblant* a la *felenesse* lignie. Car *bien* deues auoir eangie la maniere de cheus de qui vous aues eangie la vie. Se *vous* vous contenes *vers* moi *comme* mi loial fil, Je me conterrai *vers* vous *comme* *vostres* deboinaires peres. Et si ferai plus *pour* uous ke ie n'ai fait *pour* mes *prophetes* qui si m'ont serui cha en ariere de boin cuer & de boine volente. Car se il orent mon saint *esperit* auoce aus, *autresi* l'aures vous. Et si aures encore autre chose. Car ie morrai corporellement chascun iour en *nostre* *compaignie*, tout *autresi* *com* iou estoie corporellement en *terre*. Mais tant i ara de differenche, ke ie estoie veus en *terre*: mais ore ne me *verres* *vous* mie en chele samblanche. Vien *auant*, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si hante chose auoir en baillie *comme* est li chars & li sans de ton sauueour. Car ie t'ai esproue, & *comme* plus net & plus monde de tous natureus pechies ke nule morteus chars ne porroit penser. Et *pour* cheu ke iou couoite & sai *qui* tu ies mieus ke tu meismes ne fais—Car ie te sai uitit de couoitise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans *partie* de toute luxure, & plain de toute chaeste,

¹ ? membres.

² MS dons.

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

Josephes draws near, trembling,

weeps and thanks God.

[* leaf 15, col. 3]

[1: la vois dist]

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

and five angels in red,

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

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

the third a long bloody lance,

the fourth a sponge stained with blood,

the fifth a bloody scourge,

and each had a

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

[* /di-*di-oi-ent] leaf 15, back] His feet and hands run blood.

How the Ark seemed of immense size.

[1 MS il ne]

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

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

and blood dropping in and filling it.

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

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

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

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

but cannot,

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

Joseph wonders
at his son's
trance.

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

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

and the Grail-
Dish,

[* leaf 15, back,
col. 3]

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

He hears a door open, and there come out

two angels with water and a sprinkler;

two others with two gold basins and two towels,

three more with three gold censers,

and boxes full of incense, and most sweet spices.

[* leaf 16]

Another angel with letters on his forehead,

carrying the Grail-Dish; another carrying a head;

on the left another angel with a sword.

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

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

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

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

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, Yes.

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

sprinkling holy water.

Christ calls Josephes

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

house, which
had been the
habitation of
devils.

Christ explains
how holy water
purifies,

and tells
Josephes that
he is to receive
the Sacrament,

[* leaf 16, col. 3]

and he made
Sovrain Bishop
of his new
Christendom.

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

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

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

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

and a young one with a crook and mitre,

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

of great richness,

[leaf 16, back].

still kept in the city.

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

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

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

How Christ
 anoints and
 consecrates
 Josephes.

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

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

[* leaf 16, back,
 col 2]

Christ puts a
 ring on Jo-
 sephes' finger.

Christ tells
 Josephes the
 meaning of
 his episcopal
 vestments.

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

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

Psalms i, 1, 2.

The under garment means Chastity.

[* leaf 16, back, col. 3]

The upper means Virginitie.

The head-covering means Humility.

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

but like the Publican.

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

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

The green garment means Suffering invincible.

The one above it means Justice or Righteousness.

[* Leaf 17]
The qualities of Justice.

The hand on the left arm means Abstinence.

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

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

The uppermost garment means Love, or Charity.

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

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

The qualities of Charity.

The staff means Vengeance and Mercy.

[* leaf 17, col. 2]

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

and then the sharp point of Repentance.

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

and must keep to her through good and bad

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

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

and share her sorrows.

The horned hat means Confession.

[* leaf 17, col. 3]

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

What Satisfaction is.

The head and two limbs of Confession.

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

¹ MS repeats *car l'ewangile dist*.

l'ordene & la hauteche d'ueske, a mon pule enseigner & confermer en ma [no]uiel[e]¹ loy. Et ie voel ke tu soies garde des ames d'aus, & *quanque* ie i perderai par defaute de toi, ie te demanderai tout, & a toi m'empren-derai au *grant* iour espoentable *quant* ie uenrai prendre venianche & iustiche de tous les meffais, *quant* toutes les respoistales des euers seront descouuertes. Et se ie te truis loial sergant de chest petit pule nouiel dont ie te *commant* les ames, ie te donrai a chent doubles grignour baillie, ensi *com* le ewangile le promet a chiaus ki laissent lor propriete pour amour de moi. Et pour chou te *commant* iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit³ pourueres & despen-siers de ches choses qui as cors besoigneront. Or, vien auant, & si feras le sacrement de ma char et de mon sane, si ke tous² mes pules les *verra* apiertement."

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

His reward if he is a loyal servant.

[* leaf 17, back]

CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament.

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

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

Josephes goes into the Ark,

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

² MS ke tu tous.

³ ? for 'tu sois.'

which grows larger, and celebrates the Sacrament,

using only Christ's words at the Last Supper,

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

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

out does it.

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

¹ Fr. *cène*, L. *coena*.

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

The angels all
kneel down.

Christ tells
Josephes to
receive what is
before him :

he takes the
bread,

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

sweeter than can
be told by tongue
of man.

Josephes receives
the wine.

An angel puts
the plate and
cup into the
Grail-Dish.
[* leaf 17, back,
col. 3]
Another carries
them out of the
Ark.

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

¹ MS repeats *Et quant il eut.*

² nes. MS Add. 10,292, leaf 11, col. 1.

and that they
who receive it
worthily shall
be saved, and
they who
receive it
unworthily,
damm'd.

Joseph and his
company receive
the Sacrament.

Each thinks a
child has gone
into his mouth.

The angels re-
place the vessels
in the Ark.

[* leaf 19]

Christ tells
Josephes to
celebrate the Sa-
crament daily.

And directes
him how to

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

[² MS sorront]

and tells him to
make a bishop in
every city,

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

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

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

¹ Illustration of Joseph and six others taking the sacrament.

oste ces ¹ uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijet se vous vees venir encontre vous tous les boins clers de sa loy ; car tu les uaineras tous, Si que ia a tes paroles ne porront contrestre. Et si te donrai si biele grace es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de cachier hors les ma[uua]is esperis par tous les lieux ou il venront." A tant s'ala iosephes deſuestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela .i. sien cousin germain qui estoit en chele compaignie, si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del eglise : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins, ² mais pour chou ke il se ³ tenoit plus religieus ke nul des autres.²

and that he and Joseph are to go with them,

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

and find grace in Evalach's eyes.

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

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

And this custom still exists in great churches which have a [• leaf 18, col. 2] Treasurer.

[³ MS 'fes' altered]

CHAPTER XI.

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

¹ MS cest.

^{2—2} mais por ce qu'il estoit plus religieus que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.

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

The King's messenger comes.

A tant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en prieres pour le roi eualach, que diex, qui estoit auoiemens des desuoies, li donnast venir a la voie de verite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois personnes & vne seule deites; & comment la puchiele auoit enfante sans son puchelage malmetre; Et comment li fiex pooit estre concheus sans carnal couine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist ichele meisme raison que il li auoit dite a l'autre fois, & en chele meisme maniere¹ li prouua. Et quant il eut che dit, si se drecha vns elers. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambedeus cascade sa deite enterine, dont serroient elou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en noir, ke nule des trois personnes n'eust entiere deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfaits dies² &

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

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

that if all three are only one deity,

then each cannot be perfect God;

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

[* leaf 18, col. 3]

If the Holy Ghost is perfect

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

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

God and one, surely the other two are nobodies.

[¹ que, MS Add.]

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

Joseph is confounded;

but Josephes addresses Evalach,

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

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

[* leaf 18, back]

² sauser, MS Reg.; fausser, MS Addit. 10,292, lf 11, col. 3. at foot.

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

And to verify it
Josephes says,

that Tholomes,
King of Baby-
lon, has made
ready his forces
and will attack
Evalach,

and pursue him
and put him in
fear of death.

Josephes next
tells the object-
ing heathen
clerk,

[1 MS ton]

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

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

God will strike
him dumb and
blind.

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

The clerk becomes dumb and blind.

The people are angry and rush at Josephes.

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

He asks Josephes who he is,

and how he took speech and sight from his opponent, [* leaf 18, back, col. 3]

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

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

Evalach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word, but in heart.

[* leaf 19]

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

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

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

The devil offers to go out, whenever Josephes orders.

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

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

The people are dismayed.

Evalach asks Josephes who has broken the images.

Josephes tells him to ask at the altar of Mars.

He does, and the devil says Josephes stops him.

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

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

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

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

"For that power haven not we³

Him hol to Maken In non degre ;

But helthe Azen to him Most gou

Be him that him it leide vppon ;

4

And elles but he wele him hele sende,

Be vs get he non In non Ende."

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

Thanne Axede him the king Anon tho

'Howgh Azens the Egipcienis he scholde do ;

8

¹ MS dona, altered.

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

[* leaf 19, col. 3]

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

3if with hem heeld he Ony bataille, In what Manere it myhte him Availle. Thanne the devel him Answerid ful sone, “ <i>pere-Offen</i> Answered mown we <i>zeven þ’</i> none :	12	The Devil says, ‘We can’t answer you till God’s man has gone.’
Tyl that goddis Man be Owt past, Of vs An Answered non thow hast.” Thanne spak Josephes there Anon Ryht, “I Conioure the be the vertu of God Almyht, And be the myht Also Of the Treinite, That the sothe here thou schewe to me.” And the devel him Answerid Agein “That he ne Cowde not In Certain ; Of thing that was to Come, he Cowde not telle, What Aventure so that him Euere befelle.”	16	Josephes conjures the devil to tell him the truth.
	20	And the devil confesses that he knows nothing of things to come.

CHAPTER XII.

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

A messenger comes to King Evalach	And In the mene while Of this talking Cometh A messenger tho to the king, And knelid to-form him vppon kis kne :	
with news	“Sire kyng, newe tydinges I bringe to þ ^e That ben bothe Evel and perylous, Of Tholomes king so dispetous ; Into thi lond now Entred he Is, And <i>with</i> him gret strengthe <i>with</i> -owten Mis ; And Oriable thi Cite they han take, And Abowtes In-virown thei don wrake,	4 8
that Tholomes has invaded his land,	That so the Contre distroied is be him Into the Castel Of valachim. For On hors-bak with him don Ride	12
and wasted it up to Castle Vala- chim,	Twenty thousand be his side, And On foote Also there ben Fourti thowsend Men harneysed Clen ; ¹ And 3if that Castel he mown haue, Nothing Of thi lond wil he save ; Ne thens wil he non fote gon Til they ben 3olden Euevichon ; [Fo]r that Is now the stre gest hold [In] thi lond be Manye a fold.	16 20
with 20,000 horse	And 3it his Avow Made he there (That Alle his Meyne gan it to here) That Owt Of that Contre wold he not pas Tyl he were Crowned king In sarras,”— Whiche that was the Chef Cite Of king Eualach his lond, I telle the.—	24 28
and has sworn that	And whanne the king herde him thus sein, Sore he him Abaschte In Certein ; And 3it the more Abascht was he pleinli For the wordis that Iosephes spak Openli, ‘That thre dayes & thre Nyht In his Enemyes daunger to be Owtriht,	32
he'll be crowned King in Sarras.		
Evalach is cast down in heart,		

¹ MS Reg. xiv E 3 reads ‘a. xxx. mille homes a pie.’ [MS Add. ‘xxx. chivalers, et a. 30. hommes a pie’: 90,000 in all.]

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

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

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

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

¹ ‘be encheson,’ by occasion, because.

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

and all three of
you were sent to
Rome.

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

And whanne that to Rome 3e weren I-Come,
The peple Abowtes 3ow Cam On A throne,

You were very
beautiful.

And 3ow gommen faste to beholde :
3e hadden tho Of Bewte so Manifolde. 144

At 20, both
maidens died.

And whanne thow were comen to twenty¹ 3ere,
Thanne bothe Maidenes deyden Ryht there ;

For the ton ne lyved After the tothir
But thre Monthes, It was non Othir. 148

Then Tiberius

Thanne Aftyr, the took Tiberius Sesar,
That Aftir Augustus was emperour thar,
And the hadde tho Ryht In gret Cherte,

sent you to Earl
Felis of Syria,

And to An Erl the sente for thi bewte— 152
Erl Felys he hyghte Of Sylie,—

To him were thow lad In hie :

who held you
dear.

And whanne that thow to him were browht,
Ful mochel thow were Euere In his thowht, 156

For the ful dere to him he held ;

And After ful Evele didest thou him 3eld.

But you slew his
eldest son in a
quarrel,

For it befil that vppon A day
His Eldest sone & thou wenten to play, 160

That so In Anger 3e fillen tho bothe,

That there thow slowe his sone forsothe.

And whanne thou hadde thus him slo,

and then went to
Tholomes of
Babilon,

Thanne to Tholomes² gonne thou go, 164

That Of babiloyne thilke time king was,

[If 197, bk, col. 2]

And werre he held Azens Olifernus ;

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

There As now thow Art Of Al the Contre Abowte. 168

And Anon As thow to him were gon,

who knighted
you,

There A knyht he made the Anon ;

And so moche love thanne he Caste to the,

That Amonge Al his Ost he 3af the powste ; 172

¹ MS Reg., 'xx.'; MS Add., 'xii.'

² MS Reg., 'tholome ceras-tre'; MS Add., 'tholomes ce iastre.'

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

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

put his land
 wholly in your
 care.

You see that I
 know who you
 are.

And God has
 therefore sent me
 to remind

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

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

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

- For Alle Mennes hertes he doth knowe,
 And Alle here thowghtes vppon A rowe ;
 & þat the schal putten Into thin Enemyes hond,
 And Aftir the deliueren, thou vndirstond ; 212
 For that ther nys non lord neþer God but he
 To whom Ony honour longeth to be.
 Wherfore, as Only On god & Almyhty,
 Thow Owest him to worschepyn al Only ; 216
 For bothe this torment & this Noysance
 He the now sendeth, for his Creaunee
 Thow hast Refused, & Ek his lore
 That he in Avicion hath schewed before." 220
 Thame seide king Eualach Anon Agein,
 "Maister Iosephes, I preie þe telle me plein
 What that Avisioun was forto Mene,
 That thou it woldest declaren me Clene." 224
 "Certes," quod Iosephes, "nay how so befallē,
 Tyl thow haue broken thy Mawmettis alle,
 And that in theke high lord to hauē ful Creaunee
 That the May deliueren from Alle Noysance. 228
 And Alle lyveng thing enstablished Is,
 Wheche that þe heyest king is of blys."
 "[B]e my Creaunee," quod Eualach tho,
 "This Bataylle myn herte goth sore vnto ; 232
 And bothe zoure fadyr & Ek ze
 Of Riht good Conceyl behygtē me ;
 3yf that I wolde On 3ow beleve,
 ze seiden Ryht wel that I scholde preve 236
 Be wheche victorie of mynē Enemyes to have,
 And Aftir my deth my sowle to save."
 "Certēin, Sire," quod Iosephes tho,
 "That Conceil I the 3af, & 3it Mo, 240
 3if thow wilt On him beleven stedfastly,
 And him worschepen As Almyhty.
 And 3if thow wilt not don As I the teche,
 Be war lest god wele taken wreche ; 244

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

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

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

[leaf 198, col. 1] Evalach: 'You said that if I'd believe on you, you'd give me victory, and save my soul.'

"So God will.

And if you don't believe,

And but thow him worschepe As me þou seest, you'll be de-
 In body & sowle destroyed thou beest stroyed, body and
 Of him that Of Alle thinges Is domes man ; soul."
 The helpen & socoure ful wel he Can." 248

"Now Certein," quod this Eualach þ^e king,
 "And 3e wolden 3even me swich conseilling 'If you'll make
 That Of Myn Enemyes victorie to haue, me beat my foes,
 And therto my lif that he wolde save,— and God 'll save
 On him Onliche I wolde beleve,¹ my life,
 And Al my Creauce I wele Repreve." 252

Thanne spak Anon Iosephes to the kyng :
 "Now herkeneth, Sire, to my talkyng. 256 Josephes tells
 Do bringe now thi scheld to-fore me, Eualach to bring
 And Anothir Maner thing schalt thow se."
 And whanne this scheld to-fore Iosephes was,
 Anon he Comanded In that plas 260
 A lytel pece thanne Of cloth so red and a bit of red
 To-fore him be browht Into that sted,
 And the kyng Anon with þat biddinge
 A pece Of Red Silk he dyde him bringe, 264
 And kutte there-offe two peeces Anon
 In the sihte of hem Echon,—
 Eche pece A Fote of lengthe was,—
 Wher-offen A Crois he made In that plas, 268 Of this, Josephes
 And takked it vppon the kynges scheld, makes a cross,
 Wherwith he Rod thanne Into þ^e feld. tacks it on
 And whanne thus he hadde don, Eualach's shield,
 To kyng Eualach thanne spak he Anon : 272
 "Syxt thow now this signe that I haue Mad?"
 "3e forsothe," thanne kyng Eualach Said.
 "Certes," quod Iosephes,² "I telle it the, and tells him,
 What Manere Of Man so Ewere he be, 276
 And he wele stedfastli belevene On this,
 Were he neuere in so moche sorwe Oþer distres,

¹ MS beleve.² MS Ioseph.

- That he ne schal Anon deliuered be
 Of Alle Manere deseisse And Aduersite. 280
 And therefore, honoure thou this, I Charge the,
 In worsche[pe] Of him that deyde On tre ;
 And whanne that thou Art In gret Nede,
 Loke Of helpe & socour that thou him bede, 284
 And that thou sey In this Manere
 As I the Schal now Rehersen here,
 'O thou god that deydest vppon the Crois,
 Of me, Synnere, here thou my vois ; 288
 And On the signe Of this thou suffredest ded
 Vppon the tre In thin Manhed,
 So graunt me Of victorie the grace,
 And to thi beleve therto hauen space, 292
 And that thy man that I Moot be
 Er that this world departe from Me.'
 And ȝif thou this fulliehe wilt beleve,
 Thanne A trewe man schalt þou me preve ; 296
 For thanne In bataille schalt thou not dye,
 But bothe to geten Worschepe & victorie.
 And now that thus I haue the told,
 To gon to bataille thou myht be bold, 300
 For from deth thi waraunt this schal be,
 And from Alle prisonementis, I telle it the.
 ȝit not-withstonding, not forthan
 That Tholomes, this Crwel Man, 304
 In distresse schal he putten the
 Thre dayes and thre Nihit Sekerle,
 For so be me sente the to seye
 That Myhtful god & verraye. 308
 And wete thou wel, ȝif thou beleve On this,
 Thou Schalt neuere thanne don Amys ;
 For to the schal it ben Redempeicoun,
 And to the devel sorwe & distrueccioun." 312
 Thanne seide he to Iosephes Agein
 These wordes tho In Certain,

when he is in
great need to
pray to Christ,

begging Him, by
the sign of the
cross, to grant
him victory, and
time to believe ;

[leaf 198, col. 2]

and then he shall
win.

The Cross shall
keep him from
death,

though Tholomes
shall imprison
him three days
and three nights.

Evalach promises

<p>“Iosephes, that thou woldest now preyen for me To kyng of Cristene In Eche degre, Me to helpe, and Euere me to save; And trewly his Creauce wil I have, 3if it be As now thow behotest Me, Trewre Cristen Man thanne wil I be, Of thyn hond to Resceyven In this plas 3if Euere I Come A3en Into Sarras.”</p>	<p>Josephes to turn 316</p>
<p>And thanne An Old Serjaunt he gan to Calle, And there him Comaunded Amonges hem Alle, ‘The Cristene to kepen <i>with</i> ful gret honour, With-Owten Ony Angwysch Other labour; And that Iosephes haue his Comaundement, Of Alle Manere things wit good Entent.</p>	<p>324 He orders the Christians to be held in honour. 328</p>
<p>Thanne took the kyng his leve Ryht there Of Iosephes & Of his Compenie In fere, With Ryht A gret Compenye Of knyhtes And Mochel Other peple tho Anon Ryhtes, And Evene to the Cite Of Tarabel They token the Ryht weie <i>Eueridel</i>, And there Abod he fully vj dayes, As the Storie Of this book vs sayes.</p>	<p>332 Evalach marches to Tarabel, and stays there six days 336</p>
<p>And be the tyme the Sixe dayes were gon,¹ So moche peple Of his Owne hadde he sein non, What Of So manie knyhtes & barown Hadde he not Sein At Anof In his town; But be the tyme that heyghte dayes were gon,² Mochel peple to him Cam Anon.</p>	<p>without his barons coming, 340 but they come by the sth day, and then all ride towards Castle Valachin, which Tholomes is be- sieging.</p>
<p>Thanne Owt Of Tarabel thei <i>gonne</i> Ride To-ward valachin At that same Tyde, Where that Tholomes beseged the Castel That kyng Eualach tho lovede ful wel, For him Self there-Offen Fowndur³ he was, And there it let Setten In that plas.</p>	<p>344 348</p>

¹ & quant uint au sietisme ior. MS Reg.

² Au witisme iour mut li rois de tarabel, *moult* matin, a toutes ses os. MS Reg. leaf 20, col. 3.

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

This castle is very strong,	For it was On of the Strengest pyl That Euere Man Sawgh in Ony Exyl ; For it Myhte neuere I-wonnë be But Only thorwgh Enfamyne, I telle it the.	352
with a gate a stone's throw high,	Where-vppon A 3ate on þat Castel was thore, From the plein Erthe A stones Cast & More ; And vndir wheche 3ate Ran there	
over a river	Ryht A wondir dyspetous Ryvere ; And that Rever, As brod it was	356
an arrow-flight broad.	As the schot Of An Arwe In eche A plas, So that 3ate Asailed ne Myhte not ben Of hem with-Owte, As men Myht sen,	360
[If 198, bk, col. 1]	But It were Only be An Navye, Thane Coude that neuere hem stroye For schot, And Cast Owt of that Castel, It was devised so wondirly wel.	364
Only one other little gate is there.	And no Mo 3at[es] weren there-vppon Where that [Ma]n Mihte Owht owt gon, But A litel g[ate] In A Corner That there-vppon was devised ther.	368
It was a pile of great strength.	And Of plein Erthe to-forn þat gate was, For two Chariettes to Meten On In þat plas, The whiche but xxx pas was Of lengthe ; For it was A pyl Of ful riht gret strengthe. But Alle the strengthis Of this to discryve, It were to long, be my lyve ; ¹	372

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

†—† MS Add.—si estoit si haut com en pooit ueoir l'eue del nil, qui si est-it bele et rice, et cele aigue que ie vous di, couroit mult parfent en crypte.

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

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

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

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

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

¹ MS That.

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

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

² End of MS on the sheets misplaced.

³ The letters are quite invisible.

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

¹ Iacoinc. MS Reg.

CHAPTER XIII.

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

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

And that Into the Castel Of Come was gon Hym forto socoure from his Fon ; So that An Old Seriaunt he Callid Anon, And bad that he Anon Scholde gon	8	
Owt Of that Castel Riden, forto Aspie Where ¹ that Tholomes were there Nye, Other to valachin Azen that he was gon With his Meyne thedir Euerichon.	12	to find out where Tholomes is.
Thanne this Seriaunt tho forth gan Ryde, And sewed Tholomes In that tyde Evene to valachin Castel tho, There As newe tydinges herde he Mo,	16	The spy rides to Valachin,
'That the Meynie Of valachyn Castel Hadde born hem ful wondirly wel, That In the tyme Of the chas Alle Tholomes harneis Itrised was.'	20	and hears how the men there have carried off [leaf 1, col. 2]
And Anon To Eualach he Retorned Agein, And of these tydinges tolde him ful plein, And Of the pray his Men hadden take ; Where-of Eualach gret Ioye gan Make,	24	who is greatly rejoiced, swears that
And swoor thanne be his Creauce, 'That, what so behapped him in Oni Chaunce, With him hond be hond wolde he fyhte, And vppon him to preven his Myhte ;	28	
That, ryht Anon As his men sembled were, From that Sege he scholde him Rere, That so hastely neuere kyng I-Rered was From non sege I non maner plas.'	32	he'll make Tholomes raise the siege in no time,
Owt Of that Castel thanne gan he gon From thens thre Milës Ryht Anon, And with him sevene hundred knyhtes & seriauus That Alle worthy men weren & vaylauus ;	36	and at once marches out with 700 horse
And On foote Nyne hundred ther were ² Of Ryht bolde men & hardy there ;		and 500 foot.

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

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

And In the Mene while that thei thus gonne gon,

He is met by a
messenger from
his wife,

On A palfrey Cam *prekyng* A messenger Anon

Al² so Swiftly As the hors myht him bere ;

Kyng Eualach he sowhte Everi-where ; 44

And thanne with the kyng mette he Anon,

Thanne thus his Arende he gan to don :

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

with letters

And thus the³ sente to seyne Eche del 48

As this lettre doth Spesephie,

Where-with sche bad me faste to hyc.”

Anon king Eualach this lettres took,

And hem Radde, & not forsook, 52

And there In his lettre tho he radde

begging him

‘That his Qweene On him faste gradde,

And, As Euere sche his Soiet myhte be,

to leave Comes,

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

as Tholomes is
about to besiege
it.

For Tholomes that Crwel kyng

There-Abowtes wil leyn his Seieng.’

And whanne this lettre thus he hadde rad,

To him forto Come the Messenger he bad, 60

& of these tydinges Abassched was he,

Eualach can’t
understand how
his wife knew he
was in Comes.

Hov that this knowlechinge to hire myhte be ;

And to that Messenger he seide Anon

“How wyste sche that I Into Comē was gon ?” 64

“Sire,” quod the Messenger witterly,

“I ne Can not ȝow tellen Certainly ;

*The old Christian
Master told her,
Sire,

But An Old Man In Sarras is there

That Of Certein thinges doth here here, 68

That Maister Of Cristene Called Is he ;

A wondirful Man he semeth to be ;

And whanne sche hath with him spoke,

Sche wepeth As thow hir herte were broke ; 72

¹ bien .x. lieues. MS Reg.

² MS As. See ‘Also faste,’ l. 76, p. 121. But see l. 385, p. 129; l. 542, p. 131. ³ they (? sche).

- And thanne Cleped sche me forth Anon,
That this Message were sone don,
And that A palfrey I scholde be-stride
Also faste As I Myhte preken Other Ryde." 76
and then she sent
me off to you.'
- Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
'That Iosephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure ; 80
Eualach tells his
knights how
Josephus knew all
that had hap-
pened.
- And that he his qweene these tydynges schold telle,
How that thiike day it him befelle ;
And how Into the Castel Of Come he was fledde,
And tholomes Me to besegen In that stede.' 84 [leaf 1, bk, col. 1]
- And thus As they gommen forto talke,
Aftyr theke Rowte Cam A seriaunt walke,
Faste preking vppon A destrere
Also hastely As he myhte Ryden there, 88
A horseman from
Comes rides up
- Prekyng with A bowe In his hond,—
And thus he seide, As I vndirstond,—
"And [they] be me Sente to 3ow gretynge
That in 3oure Castel of Come beu dwellenge, 92
and tells Eualach
- 'That 3e scholden Gouverne 3ow wel & wysly,
And Owt Of Tholomes weye to kepen 3ow plainly ;
For he is now At Comes Castel,
& hath beseged it now Every del, 96
to keep out of the
way of Tholomes,
who has just
besieged Comes.
- For he hopeth 3ow with-Inne to take,
And there 3ow to don bothe tene & wrake ;
And there with him Is half his Meyne ;
Al the Remnaunt, At valachin they be.' 100
- And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Acord ;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there ; 104
Eualach tells his
knights
- 'For there nas non thing Seid ne don
That theke Iosephes ne wiste it Anon,
For ther' nas neu're tonge So Certein
That Of his dedis Cowde tellen it plain ;' 108
how Josephus
knows everything
that's said or
done,

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

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

- And that In 3owre howshold it schal be sene,
And Amonges Alle 3oure baronage be-dene.”
- Seraphe advises
Evalach to go to
Orkauz, “3e, I schal 3ow tellen what 3e scholen do,
To 3owre Cite Of Arkauz scholen we go, 184
And there we scholen Abiden A stownde
Tyl Mo Of 3oure peple to 3ow Comen sownde ;
his strongest city, For it is the beste Cite Of 3oure lond,
And best vitailed, As I vndirstond ; 188
and abide there
till all his men
join him. And there 3oure Meine Abyden scholen 3e
Til that to 3ow Alle Comen they be,
And Also there scholen we sommere knowe
Alle the tydinges vppon A rowe 192
Thanne And we weren At Sarras Cite :
Sire, this is best, As thinketh to Me.”
- So they all ride to
Orkauz. Kyng Eualach held wel with this Conseille,
And to Orkauz they Reden with-Owten faille, 196
And Alle here Meine with hem wente
Into that Cyte there present ;
But It was fer passed the Noon
Er they weren Entred Everichoon. 200
- Evalach then
sends for his
barons, Thanne kyng Eualach Abowtes gan sende
Aftyr his barowns Into Envy Ende,
‘That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that stour.’ 204
And the Messengeres diden wel here Arende þat tyme ;
- and next morning
17,000 of them
come to him. For On the Morwe. Er it was pryme,
To Orkauz Comen Of the kynges Retenw
Ful xvij thowsend, As I telle it 3ow, 208
What On hors-bak and On foote,
So manie þer were wel I woote,
With-Owten tho that kyng Eualach hadde,
And with-owten þat Seraphe with him hadde. 212
- [leaf 2, col. 1]
Evalach wants to
march against
Tholomes at once,
And whanne that kyng Eualach this Meine hadde,
Thanne was he bothe loyful And Gladde,
And thanne to Come he Coveyted Forto gon,
There forto han Met with Tholome Anon 216

- Thanne to him Answerid his knyghtes sone,
 "It were non wisloom ȝit thedir forto gone,
 For to Meten with kyng Tholome,
 Sire, tyl that thou haue here more Meyne; 229
 But let vs here Abyde thre dayes Or fowre,
 And be that tyme Getest thou More socowre; but is persuaded
to wait till more
help arrives.
 And thus tyl thou thi power have,
 With him Miltest þou not fyhten, And be save." 224
 And so be the Conseil Of his barouns Certain
 Anon to that Cite he tornede Agein.
 And be the tyme that it was lyht Of day, By daylight
 "Treson! treson!" thei gonnen Crien in fay. 228
 Thanne wente the kyng In-to the towr An hy,
 And there sawgh he Tholomes host plainly; Tholomes's host
is seen.
 And Anon, "As Armez" they gonnen to Cite,
 That Every man to harneys wente hastelye. 232 Evalach's men
arm,
 And whanne he say that þ^e Cite beseged was
 Oueral Abowtes In Euerich A plas,
 Mochel was the Mone that there he Made,
 And Also gret Anger & thowht he hade 236
 For his Men that to him scholden gon,
 Lest they were taken there Euerichon
 Presoneres with hem that weren with-Owte;
 And here-Offen Eualach hadde gret dowte. 240
 Thanne kyng Eualach Comanded Anon
 His Men to Armure thanne Euerichon,
 'And that Owt Of that Cite they scholden go
 Also vigorowsly As Ewere Men Myhten do, 244 and he orders
them to sally out
on the foe.
 That Neuere so vigerous issw Myhte be
 Nevere Owt Of Castel ne Of Cite.'
 Thanne Clepid he forth An Old knyght there
 That to him was bothe ful leef & dere, 248 He puts an old
knight in charge
of the city.
 And ȝaf him charge with that Cite
 'It wisly to kepen In Alle degre,
 That aftyr whanne he were Owt gon,
 And with him his Meine Everichon, 252

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

And Eualach Men Alle Restë took, For Alle Nyht they slepton, & not ne wook ; Wherfore On hem It was tho Sene, For they weren bothe fers and kene.	292	
Mani Merveilles wrowhten Eualache Men ; But As for On Man, he dyde sweche ten ; For was there neuere Man Of his Old Age That half so ful was tho Of Corage.	296	Evalach and
And Also was Sire Seraphë, That A worthi werrouer hath Euere be ; For he there bar him so wel that day, That so Moche worschepe he bar Away,	300	Seraphe fight wonderfully well.
That Of his lyve, In Alle his dayes, So Mochel worschepe men Of him sayes ; And Also Aftir whanne he was ded, Of him Men bothë spoken & Red.	304	
But Mochel deseisse suffrede Tholomes Men,— And 3it, A3ens Eualache On Man hadden thei ten,— So that they Tornede here bak Anon, And from hem ward faste gonme to gon ;	303	Though Tholo- mes's men are 19 to 1 against Evalach's, they flee.
Thanne Sewede faste Euelach the kyng, And so dyde Seraphe In that Chasing ; And there they Sewed hem thanne so faste Into A ful streit passage Atte laste,	312	Evalach and Seraphe pursue them to a narrow passage
Whiche was An hy Roche Of ston, The moste perilows þat man Mihte bi gon :— For the Roche In him self was so hy, More than fowre bowschote trewely,	316	by a rock 4-bowshots' high,
And Into the Ryht side it laste Evene ryht Down to the water Of Orkauz, I the plyht ; And the lefte partie it Ran Evene west, Into Babyloigne that Riuer wente ful prest.	320	
And [by] Alle that Roche passage was non But On, that ful streit was there-vppon, Whiche was non largere In non wise Thanne As ten Men, As I Cowde devise,	324	through which only 10 men could pass abreast.

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

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

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

And him Self the Fourthe bataille hadde, That In theke tyme so wel kounded & ladde.		4. Evalach him- self.
And whanne thus his batailles diuysed weren Alle, An Old knyght to him thanne gan he Calle,	436	Evalach then puts an old knight, Jecoonias,
That was bothe ful trewe & hardy, That Ieconyas was Cleped trewly ; And to him thanne for riht gret trost The passage he be-tok, As nedis he most,	440	in charge of the passage by the Rock of Blood, &c
In keping it to deliuer to On Man, So moche Of werre wel Cowde he than, That non Of Tholomes men þere paste, Ne non Other, for non haste.	444	stop Tholomes's men from attack- ing Orecauz.
And Also there Charged him he That he scholde taken kepe to that Cite, “For there-Inne I lefte but fewe Meyne It forto kepen, As I telle the,—	448	
Not passeng Of Men Six score Be þ ^e grete hundred, lasse ne more,— And An Old knyght here wardein to be, Sire Iekonyas, As I telle it the ;	452	
And therefore that non passe be thin hond, That Cyte to don Schame Oþer schond.” That Iekonyas tho forth him wente, His lordis Comaundement to don presente.	456	
And whanne Tholome Al this beheld, That Eualach Eubatailled him In the feeld, Thanne Anon he Ordeyned viij batailles Of his Meyne with-Owten Failles,	460	Tholomes forms his men into 8 battalions,
Of the wheche tweyn þ ^e first Ordeyned were Vppon the steward to Assembelen there ; And the Secund bataille devised he Vppon Eualachs Nevey forto be,—	464	2 to attack Eva- lach's steward,
The wheche hyht Archemedes A worthy Man In stour & pres, For the thridde bataille hadde he In honde Of Eualach, As I vnderstonde ;—	468	

1 (under himself) to attack Evalach,	And I my self In the vijthe ¹ bataille wil be Vppon Eualach that Is so fre ;	
1 to attack Scraphie, and	And the Rereward schal be the viijthe bataille, Vppon Scraphie with-Owten Faille, That worthy Conqwerour Evere he was, Therefore he dred him In that plas.	472
2 to form a Reserve.	And 3it kepte Tholome to his Availles, In his Refrescheng, twey batailles, That vppon Eualach Scholden Come Aftyr that the gret storm were done.	476
The armies engage,	And so to-gedere Faste they Romme, And this storm tho they be-gonne,	480
two of Tholomes's against each of Evalach's ;	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase That more Meyne Of his ther was That In that feld gan there gon,	484
10 men (that is, 3 & on 7-tenth) of [leaf 3, col. 1] Tholomes's to Evalach's 1,	Ten Men of his Agens Eualache On. Thus bothe batailles devised weren there In Maner As I 3ow haue Rehersed Ere, Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ;	488
Evalach having 10,300 in each of his 4 battalions (= 41,200),	² So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene, What On hors and Ek On Foote, So Manye he hadde I wel woote ;	492

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

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

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

³ *Te vous pri et requier que vous souffres moult au com-
menchement; et si vous les poes souffrir .ij. caus ou trois,
bien sachiez vraiment ke ia si tost ne lor courres sus, eom
vous les verres d’autre maniere ke il n’aront este au com-
menchier.—A.*

- And beholdeth now, As 3e Mown se,
 What Meyne that he hath more thanne we. 528
 I not what I schal sein More trewelye ;
 3e knowen bothe worsehepe & velonye ;
 And therefore I Conceille 3ow Echon,
 That for drede Of deth nothing 3e don, 532
 Nethir for p^resonement In no weye,
 That 3ow Myht Torne to velonye,
 Ne that Altir be vs Oure Children reproved be,
 Whanne Owt Of this world passed ben we." 536
- And whanne that he thus hadde told his tale,
 He Sawgh twey batailles comen In A vale,
 That weren Redy to the Assemblyng.
 Anon Seraphe was ware Of þat thing, 540
 And Azens hem faste gan he to Ryde
 As¹ so faste As the hors Myht gon þat tyde ;
 And Owt he sprang As fyr Ofte brond,
 With a boystous Tool In his hond, 544
 Tyl that Approchel they weren so Ner
 As the Mowntaunce Of A bowedrawht þer.
 To-gederis Faste tho they Ronne,
 And there they newe game be-gonne ; 548
 Eche, Other down there threw wel faste,
 An Many On bothe sides to therthe were caste.
- And Eualach kyng be-held Al this,
 That In the Rere-ward was I-wis, 552
 And hadde ful gret Rowthe & pyte
 That for him his brother distroied schold be,
 Other be slayn. Other taken presoner ;
 Ful moche Sorwe In herte hadde he ther, 556
 And with his herte he sighed wel sore,
 And with his Eyen wepte he there ;
 Thanne his helm vp he Caste tho,
 & bothe schield & spere gan from him do, 560
 And down he Enelynede Of his destrere,
 & In this Maner seide As 3e mown here :

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

- "Alas, that I so Cursed A kaytyf,
 That for me my broþer scholde lesen his lyf! 564 and curses him-
self for endanger-
ing Seraphe's life.
 Alas, how schold it I qwytten to the,
 Thowh my lyf thy gwerdon scholde be!
 For this kendenesse that þou dost for Me,
 I ne hadde neuere good to qwitten it to the; 568
 Therefore it is seid ful trewelye
 That In trewe herte was neuere trecherye.
 Now mote the kepen, Seraphe, Every-where,
 That Lord that I the Signe here Of here! 572 He commits
Seraphe to the
God of the
Christians,
 And ȝif he be verray god, As they tellen me,
 Into his Governauce holich I betake the,
 Thy body from peryl & schame to kepen
 In Alle places where-so ȝe ben, 576 to keep his body
from peril,
 And þat to þe heyest worschep ȝow bringe,
 That Evere hadde Man On Erthe levynge." and bring him to
high honour.
 Now beholde here and se
 How ful Of Mercy & Of pyte 580 See how full of
mercy that King
of Heaven is!
 That is the blisful king of hevене,
 How sone he herde the Synful stevene!
 Lo! for that so hertely he made his preiere,
 How sone that the goode lord gan him here, 584
 And grauntid him Al his hol Entent;
 The wheche was þere Anon sene verement;
 For Aftir tyme that Eualach hadde thus preid.—
 As that to-Fore ȝe han herd me Seid,— 588 For, after Eva-
lach's prayer to
him,
 Aftirward, durenȝ that bataille,
 Alle Maner Of men that him gonne Asaille,
 To grownde werten thei Everichon,
 And his Enemyes Of him hadde power non, 592 he enables Seraphe
to ground all his
foes,
 Ne non dedly wounde þat day Cam him to,
 For Owht þat his Enemyes Cowden do;
 For that day gat he So mochel worklly honour,
 That Alle þat him beheld In that stour 596 and take no
deadly wound,
 Sien neuere swich Anothir worldly man
 To smyten the strokes that he smot than,

- so that men say
Seraphe has saved
Eualach and his
lanl.
- So that they seide Al In fere,
'That Eualach werð scomfyt 3if he ne were,
And bothe his worschepe & his lond
That day hadde be Reft Owt Of his hond.'
But Go we now to the Ryhte weye,
- 600
- Hear how Seraphe
fights.
- And herkene how Seraphès gan to pleye :
Whanne the tweye batailles On him were set,
The two battalions
think they'll take
him:
- They wenden han put him to gret thret,
For so many speris broken there was,
That It semed to Alle þ^o in theke plas
- 604
- they break a
forest of spears
about it,
- That Al A forest hadde borsten In sunder,
So hidous was the Noise, & so ful of wonder ;
And whanne here speris thus to-broken were,
- 608
- then pull out their
swords, knives,
and axes,
- Here swerdis they pulden Owt Al in fere,
Here knyves and here Gesarmes bothe,
And grete Axes Also forsothe,
And Othir wepenis Mani On Mo.
- 612
- go against
Seraphe,
- And thus A3ens Seraphe gonne they to go,
There forto preuen here Maistrye
- 616
- [leaf 3, bk, col. 1]
- Vp-On Seraphe with-Owten lye ;
That so gret Occision Of Men there was
Ifeld to Grounde Annon In that plas
- 620
- and make such
slaughter
- With the hydous wepenis that weren there,
For so wondirful strokes weren neuer sein Ere,
What vppon helmes, & vppon scheldes,
And vppon hawberkes that fiowen into feldes,
- 624
- that the bodies
look like a moun-
tain of men,
horses, and arms.
- So that it semed there A gret Mownteyn
Of hors & Men that there weren Slayn,
And Of here wepenis that lyen hem by ;
So wonderful sihte it was tho trewly
- 628
- God alone can
describe the sight.
[? can]
- That no tonge ne Myhte it thanne telle,
But Only he that Alle thing gan¹ spelle,
Of whom that Cometh Alle Comenge
From begynnung Into the Endenge.
- 632
- And now scholen 3e heren More In Eche degre
How that Aftir it fyl Of this Semble :

Ful wondirfulli wel diden Seraphes Men
 Whanne Into that Semble they entred then ; 636
 But Of the prowesse and the worthi dede,
 Of the hardynesse And Of the Manhede
 That Seraphe dide with his Owne hond,
 It is ful hard to Ony man forto vnderstond ; 640
 And Of the *Meruelles* that he him wrowht was,
 Weren neuere Of Man Sein In non plas ;
 For A gret Ax took he betweneu both his honde,
 Where-with he wrowghte ful Mochel schonde, 644
 Whiche that was trenchaunt Scharpe & *Merveillous*,
 Riht A merveillous tool & an hidous,
 And therto him self was A large Man,
 With grete thyves, As I discryven kan, 648
 And in the Scholdres bothe strong & large,
 Where-vpon he scholde beren his targe,
 With grete stepe¹ Eyen In his hed Also,
 And strongliche boned he was therto, 652
 With smale handes And fynGRES longe,
 And therto gret strengthe Eneve Amonge ;
 So that A merveillous silt it was to se
 Him thus On horsbak, As thinketh Me, 656
 And A good hors that him bar,
 Whanne Into that semble he *pe*-kid thar,
 So that he Ferde lik A man ful Of prowesse
 Whanne that his scheld he threw down in that presse,
 And his hors bridel he fastened Ful wel, 661
 And gan to sterin him with his Ax Of Stel,
 So that theke day ne Failed he nowht
 That Allë tho to Grownde he browht 664
 That to-form him stoden In his weye,
 Wherefore Of him they hadden gret Eye ;
 Somme, the hed from the body he smot ;
 Somme, the Armes ; somme þ^r scholdres, foot-hot ; 668

Seraphe's men
fought wonder-
fully well,

but he wrought

such marvels as
man never saw.

He had a big axe,

a hideous tool,

and he was a big
man,

with strong
shoulders,

and bones.

He rode a good
horse; and when
he charged into
his foes,

he felled all that
stood in his way,

smiting off heads
and arms,

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

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

¹ MS *diserye*, or *disirye*, for 'deserye,' describe.² Si lor envola les autres .ij. batailles.—A.

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

They stand firm
as a stone,

then turn on their
foes, and slay
many.

[17 delh]

But at last
Seraphe's men

give way and flee.

Seraphe

however turns on
the enemy,

and splits their
helms

and heads ;

no man can abide
his blows.

Also King Evalach's Steward

And whanne kyng Eualach steward this beheld,
That to seraphe were Comen two batailles In þ^e feeld,
And how freschly they fowhten him Agein, 741
Where-Offen he was A-draud Certein—

For non Er sawgh Eualache Steward
Ony Nede To gon to him ward, 744

rides up to

And Seraphe to socouren In that plas—
To him ward Rod he A ful gret pas,
“ Now Certein,” quod this Steward,
“ With Seraphe it stond so hard 748

help Seraphe,

That Al the world him helpe ne may,
So mochel peple vppon him lay ;
And ȝif I Ony lengere Abyde,
He nis but ded At this Tyde ;” 752

and his men (the
2nd battallon, p.
130 follow him.

And Anon with that word there
He prekede forth On his destrere,
And Al his Meyne holyche with him ;
There began Anon bataille ful Grym ; 756

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

And to the tweyne batailles¹ Comen they Anon,
That vppon kyng Eualach scholde haueⁿ gon,
And whanne they sy þ^e steward thus Comenge,
Asens hem the batailles Comen prekyng 760
Lik As the tothere diden before

Tholomes's two
battalions attack
that of Evalach's
Steward,

To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,
That be Seraphe Slayn there be, 764

The Steward bids
his men keep
close,

“ Now,” quod Eualach, “ God, for thy Myht,
So spede Seraphe that Genty^l knyht !”
Thanne this Steward, to his lordis seid he,
“ Lokeþ stedfastly that to-Gederis ȝe be ; 768

as he hopes to
break through to
Tholomes, and
slay him,

For ȝif we these two batailles moun breke,
I hope Of Tholome kyng to ben Awreke ;
For I ne thenke neuere Er to blynne
Til that I kyng Tholomes bataille be with-Inne ; 772
And there I thenke him fort^e sle,
Ryht Among Al his Owne Meyne.”

So wenten thei forth be that Ordenaunce To knowen how that myht ben here Chaunce,	776	
And fulfilden his Comaundement, And Redin forth with riht good Entent.		
But that schowr was As scharpe As A dart, For there many Mo weren On Tholomes part	780	The shock of the hosts is sharp, as Tholomes has most men;
Thanne On the Stewardis Serly ; Therefore was that stour ful Stourly ; But 3it Comen they neuere so faste vppon, That the stewardis Men A3ens hem gonne gon,	784	
Til that to-gederis they weren Met The lengthe of A Gleyve with-owten let ; but Euere the Steward let hem pase Ty! that with CCC knyhtes Entred he wase—	788	but the Steward with 300 knyghts
And somewhat Mo Of his Meyne— With-Inne Tholomes bataille Entred he, That Fyve thowsend hadde he with him Of noble knyhtes both stowt & Grym.	792	breaks through the Egyptian line, 5000 strong,
And whanne thus to-Gederis weren they Met, Many A sterne st[r]ok there was Set Be-twenen bothe partyes there, So that Of Tholomes lost Manie þer were	796	
As thowh they hadden falle In-to the se. So mani Of Tholomes Men lost there be.		
So that forth prekyd the steward In þot pres Evene Ryht to Tholome ; er wolde he not ses.	800	right up to Tholomes,
And Amonges his Men him smot he so, That down to the erthe he gan to Go, This kyng Tholome, both hors & Man, Thus to therthe the steward smot him than ;	804	hurls him to the ground, both horse and man,
And there he Trosted him forto han Slayn, Where-Offen the Steward was ful fayn, And At the Erthe tho stille him held, And wend han slayn him vudir his scheld.	808	and hopes to slay him,
Thanne Cam þere On Of Tholomes knyhtes, That Myhti & strong was In fyhtes,		But one of Tholo- mes's knyghts

- And smot this Steward, there he lay
 Vppon Tholome his lord In fay. 812
- smites the
 Steward between
 his shoulders.
 [2 Fr. 'si com']
- Betwene bothe scholdres he him thorwh smot,
 As^l he On Tholome lay the foot-hot ;
 So *put* Anon this steward Torned Agein,
 And so that knyght smot In Certain, 816
- This knyght the
 Steward knocks
 on to Tholomes,
- And vppon Tholome he made him to falle,
 That Anon the Creauzd he Gan to Calle ;
 And that Sawgh the stewardes Meyne,
 And faste to him there gonze they fle, 820
- This Tholome to han kept O^{ff}er han Slayn ;
 This was here purpos thanne In Certayn.
- whose men rush
 to rescue him,
- And Tholomes Men that gonzen Asprie,
 And to here lord they gonne faste hie, 824
- Him forto deliuoren from his Fon,
 Also Faste As they Mihten gon.
- King Eualach
- And whazne king eualach this Melle gan beholde,
 Ful sone his herte be-gan to Colde : 828
- seeing the strug-
 gle, and the
- And whazne that he Sawgh this Mellë
 In thre diuers places thus thanne to be,
 How that the peple Of Seraphiee
 With foure bataylles fowghten hee, 832
- Steward's danger
- And Of the Meyne Of his Stewarde
 That with tweyne batailles fowhten wel harde,
 And Also for his Stewardis body,
 He was ful of Sorwen Sekerly, 836
- That Azens Tholomeres bataille
 Whiche that he gan so sore to Asaille ;
- orders his nephew
 Archimedes
 (p. 139, l. 131 to
 go with him and
 succour his
 steward's men,
 while he helps
 the steward
 himself.
- So Eualach Comanded his newew tho
 The stewardis Men Socour forto do, 840
- “ And I his Body now wele Socoure,
 O^{ff}er with him to deyen In that schowre.”
- Anon bothe these batailles gonzen Owt Glide
 As Sparkles owt Of fyr doth Ony tyde, 844
- And vppon here Enemyes they gonne to go,
 Kyng Eualach and Archimedes Also ;

Wheche Archemedes tho sembleⁿ be-gan
 Forto Refreschen there the stewardis Men. 848 On Archimedes's
attack,
 Thanne wolden jese batailles non longere Abyde,
 But to here lord Tholome tho gommen thei Glyde ; Tholomes's bat-
tallions give way,
 For thei flowen to him tho ful faste,
 So Archymedes Men On hem gommen thraste ; 852
 So fledde they to here lord for socour, and flee to their
lord.
 For the grete Angwich Of that stour.
 And Eualach—that to Tholome was gone, Eualach sees
 His Steward forto don socour sone,— 856
 He saugh, & stood, & there beheld,
 How, *with* as grete Mases As they myht weld, his Steward
beaten with
maces
 On his Steward [they] leiden strokes Mani-folde,
 That pite & Rowthe it was to be-holde, 860
 With here Mases Coroned with Stel,— headed with steel,
 And Al this beheld Eualach ful wel,—
 And Thre wounles On his body were, and wounded
 That Tholomes Foot-men hadde *zoven* hem there ; 864
 For so with Arwes was he hyrt, with arrows.
 Wheche hyrt tho Mihte he not Astyrt.
 And whanne Eualach¹ thus Saugh him be-stad,
 And Amonges hem thanne forth So there lad, 868
 And therto his Meyne So wounded were,
 That Sore Agresyd was he there,
 So that Anou he gan forth to Ryde, But before he can
reach him, the
 And Alle his knyhtes be his syde ; 872
 And Er that he to his Steward Myht wyne,
 Fowl betrappet so was he hem *with*-Inne,
 They him hadde taken As presonere,
 And with hem forth goume leden there. 876 Steward
is led off, as a
prisoner,
 And whanne that he Cam In-to the plase
 There As his Steward so Taken wase,
 His helm Of taken they hadde,
 And to-forⁿ Tholomes they him ladde, 880 to Tholomes

¹ The MS has *Tholome*.

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

Tyl bothe batailles weren discomfit that tyde, That Ferst Archemedes [a3ens] ¹ gan to Ryde. And whanne this Bataille discomfit was Thorwgh Eualachē Meyne In that plas,	Tholomes, seeing his men routed by Archimedes, and others by Evalach,	920
And flouen to here lord Tholome, And After Of Eualachē Meyne gret plente, & whanne that Tholome Sawgh thus his Ost Ouer-throwen & Slayn with gret bost,		924
And Eualachē Men After hem purswen tho,— Ful Mochel sorwe In his herte gan to go; Thanne Tholomes his Men gan to Ascrye With A lowd voys, And Ryht An hyc,	shouts to them	928
“ On Eualachē Men torneth 3e A3en, And vppon him proveth that 3e men ben !” And So Torned they the hedes Of here hors Thanne A3ens here Enemyes with gret fors ;	to turn on Evalach's men.	932
And they On foote schotten faste Wit venymed Arwes whiles they wolde laste, So that Manye hors there they Slowe, And moche Othir peple In that Rowe ;	They do so,	936
Ful hard & strong was the Mellē, & Mochel peple lost In Eche degre, Of bothe partyes there Mani On To the deth on bothe sides were they don,	shoot poisond arrows,	940
But Only Of Eualachē Meyne There was persched gret plente.	and slay many of Evalach's men.	
Thanne whanne Tholome gan beholde That he hadde the bettere be manifolde, Anon A Massage tho he Owt sente To him that the viijthe bataille kepte presente, 'That In non wise Asemblen Scholde he, Tyl that Comaundement he hadde Of Me,'	Tholomes is thus winning,	944
Thus to him he sente Anon ful Ryf, Non Other wyse to don, In peyne Of his [1]if.	and sends orders to his Reserve not to attack till he bids it.	948

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

CHAPTER XIV.

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

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

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

Now lete vs Speken Of Seraphii,		Seraphe and his men hold their own against 4 Egyptian battalions.
Of his worthinesse, & Of his Meyne		
That 3it with fowre batailles don fyhte,		
And kepen here Owne As men Of Myhte ;	4	
For As it is put Into Memorye		
For On Of the most wondir Storye		
That Euerre was Rad In Ony book,		
Owther In Storye, As Men Cowden look,	8	
For so lytel A peple & so vigerous		So few never
A3ens so Manye & so therto dispetous ;		
For ther myhte neuere Man hem with-sonde		could have with-stood so many,
Whiles they hadden Ony wepone On honde,	12	
So that Seraphes Men On horse & Foote		
Heelden Tholomes Men wondir hote.		
But that storm ne dured neuer han Myhte,		
Ne hadde ben thorgwh Seraphes Fyhte ;	16	but for Seraphe's prowess :
For So mochel prowesse was neuere In Man—		
As for the Meyne that he hadde than—		
As was In him Seyn that day there,		
For so they seiden that At þ ^e stowr were.	20	
For so worthy A knyht In non plase		
Neuere to-forne there sein wase ;		
For his plase wolde he not forgo,		
That he and his Feleschepe hadde taken hem to ;	24	
Alle Made he here bakkes forto bende,		he made all his foes bend their backs,
And Of here lyves browht hem to Ende		
That In his weye Gonnen forto stonde.		
With his Ax he wrowhte hem Mochel schonde ;	28	
For here hedes he smot Of Faste,		smote off their heads,
Here scheldis & hawberkes Alto-braste,		
And leyd hem ded there In the feeld,		
Many A knyht there vudir his Scheld ;	32	

- Helmes, hawberkes, & ventaylles Also,
 Alle to the Grownde he dyde hem go ;
 legs, and arms, Legges & Armes Of smot he there,
 And thus mochel peple slowgh In diuers Manere, 36
 and bathed his
 axe in blood to
 the hilt. That his Ax he bathede In Mennes blood
 From the point to the hylt, there As he stood ;
 And Al this Of him Suffred this Meyne
 þat Aʒens him fowhten, & weren with Tholome. 40
 For þat day ne myhten they distroyen his powere
 For non thing that they Cowden don there ;
 But Al that day heeld him In On degre ;
 And yet he never
 grew weary, And not very[er] thanne Semed he 44
 Thanne he was whanne he gan ferst to fyht,
 Nether no More he lakked his Myhte,—
 Of wheche him self vndirstonding he took,
 As tellith the storye Of this book ;— 48
 [leaf 5, col. 1] [For] very Of his Armure was he not thore,
 [N]o more thanne he was In the Morneng before,
 [A]nd As fresch he was Ewere Forto fyhte
 As In the Morwneng he was, I the plyhte, 52
 And As vigerows he was Omne forto se
 As thowgh non thing to-forn him hadde be.
 though his men
 did, And there As his Men ful very they were,
 & Al forfowghten In that place there, 56
 He hem Comforted with Al his Myht,
 And Of Al that stowr he ne took but lyht,
 And hem Requered ful vegerously
 That be him they scholden Abyden by, 60
 For As mochel grace In him was Alone
 As In Alle here bodyes Every-Chone ;
 For, ne hadde Only the myht Of him ne be,
 Clene hadde ben lost Al his Meyne ; 64
 For Elles myhten they neuere han kept þat plase,
 For the Multitude Of [tho] that Aʒens hem wase ;
 so that all
 Tholomes's host
 fled from him. But from Seraphie they fledden Euerichon—
 Alle Tholomes Meyne be On And be On,— 68

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

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

72 Tholomes is told
how Seraphe
stands against
four battalions,

76

80 though they
outnumber his
men, two to one.

84

Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillous knyht that it scholde be
That so Mochel hadde Of powste :
“Go Faste now,” *quod* thanne Tholome,
“To Manarcus, My brothir so fre,
And Seye that I sent him gretyng,
Him Forto hyen Ouer Alle thing
With Al the bataille that is *with* him,
That he Come Adown Also sterne & Grim,
And that Of his bataille [he] ne leve not On,
But with him bringen thedir Euerichon,
And, as vigorously & with As gret prowessse
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distroccioun As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting.”

88

Tholomes sends
to his brother
Manarcus

92

96 to attack Seraphe.

100

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

Manarcus

104

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

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

- And so fer wenten they Evene streylt Anon
 To the passage Of the bloody Roch Of ston. 140
- And whanne Alle this beheld tho Seraphë
 And that it thanne Mylhte non Othirwise be,
 His hors hed he torned tho Ageyn,
 And with him but Enlevene knyhtes Certein. 144 and with 11
knights charges
Manarcus's host.
- And there As was the thykkest pres,
 He *with* his knyhtes Entrede, & wolde not ses.
 And so it happede, As he gan forth Ryde,
 He mette Manarkus At that Tyde ; 148
- In the Midde weye As he gan go,
 To-Gederes they metten bothe two ;
 And there left [he] vpe his Ax tho Anon,
 And to this Manarcus he gan to gon ; 152
- There his hed he Clef down Ryht
 Evene to the Scholdres, I the plyht,
 That ded he fyl down there Anon,
 That Alle his Meyne It Syen Echon. 156
- And Alle that Evere Cam in his weye,
 Of hem spared he non tho Certeinlye,
 But Other to the deth he wounded was,
 Othere Elles dismembred In that plas ; 160 and slays many
of his men.
- For nethir hors ne man ne scaped him non,
 That Alle to therthe they wenten Anon.
- And whanne Manarcus men this beheld,—
 That here Cheventein was slayn In the feld, 164
- And Of here felawes ded Also,—
 Ful Mochel Morneng thanne Maden they tho,
 And Setten vp tho An huge Cry
 That Into Eualache Ost was herd Clerly, 168
- There As he fawght with Tholome.
 Ful wel Al this Cry tho herde he ;
 But 3it ne knew tho not Seraphë
 Whom he hadde slayn, ne what was he. 172 but Seraphe
doesn't know
whom he has
killed.
- And whanne so Mochel sorwe they gan to Make,
 Thanne gan his herte tho forto Awake,

- And forth he prekede Into that pres,
 And with him his knyhtes, & wolde not ses ; 176
 And there here grownd he made hem forsake,
 And Manye Of hem Slowgh, and dyde moche wrake.
- When Manareus's
 men see that
 only 12 oppose
 them,
 And whanne Manareus bataille say
 That but twelve Of hem weren parfay, 180
 For ful sore thanne Aschamed they were
 That they Of so fewe scholden han fere,
 And Anon vppon him Returned Aȝen,
 That bothe doel and gret pete it was to sen ; 184
- [leaf 5, back,
 col. 1]
 they set vigor-
 ously on Seraphe,
 And ful vegorously On him they sette,
 So that with stronge Strokes they Mette
 That his hors vndir him was Slayn,
 And therto vij Of his knyhtes In Certayn. 188
 Thanne weren there left but fowre & he,
 Whiche was gret doel thanne forto se.
- Seraphe fights
 on foot,
 Now Is seraphe In the place On foote Alone,
 But foure of his knyhtes, him self þ' fy[ft]he persone.
 And manye Merveilles there wrowht Seraphë, 193
 As here-Aftyr Me heren tellen schole ȝe :
 He slowgh down Ryht bothe hors & Men,
 Helmes and hawberkis to-kraked he then ; 196
- and slays knights
 and bachelors.
 Bothe knyhtes and bacheloris vppon A rowe,
 In that Feld he gan hem down throwe ;
 Bothe palettes & scheldes he to-Craked Asondir,
 That Among So moche Multitude it was gret wondir
 That he And his fowre knyhtes dyden there, 201
 So that grete hepes Of dede Men there were,
 Of dede hors and wepene that there lay,
 So Mochel Moordre Of peple was that day. 204
- He and his 4
 knights make
 great heaps of
 corpses.
 And whanne his Fowre knyhtes this beheld,
 That he was so Manful In the feld,
 On they leyden, & Fowhten ful faste,
 Til alle foure weren slayn Atte laste ; 208
 Thanne was there non Other boote
 But that Nedy's Seraphe besteren him Mote ;
- At last the 4
 Knights are
 slun.

And whanne that his felawes he sawgh ded,
 Thanne Cowde he non Other Red, 212
 But vpon bothen his feet stood ther,
 And beheld the hepes that Abowten him were ;
 Ek Also he lokel 3it ferthere Abowte,
 And Al Abowtes him was A ful gret Rowte. 216
 Anon his Ax the[n] took he On honde, Seraphe
 Ryht forth Into the pres tho gan he fonde,
 And to A knyght there gan he to glyde
 That Many speris hadde Cast In that tyde, 220
 But 3it Manie mo hadde he forto Caste ;
 But Seraphe him lette tho Atte laste ;
 Seraphe Anon there Mette him with his Ax,
 But Neuere, Aftir that, ful litel he wax, 224
 For the Ryht Arm he smot Of Clene
 Thorwgh hawberk and haberiown, þer was it sene, cleaves him to
 That down to the brest the strok tho wente, the breast,
 And the Arm Into the Feel[de] þere fley presente ; 228
 His scheld from him Also smot he there ;
 As thowgh that the body Asondir were,
 His herte Owt Of his body ther fyl,
 And he In the Feeld ded there-tyl. 232
 And whanne the Remnant behelden him tho,
 That sweche Merveilles he gan to do,
 Non Of hem ne was So hardy
 To Entren his place, ne Comen him Ny ; 236
 And that ded mannes hors he took Anon,
 And lyhtly Into the sadel he gan to gon,
 As thowgh him hadde Elyld non thing, then jumps on
 Ne non point Of Al his Armeng. 240 his horse,
 And whanne On hors that he was set,
 Thanne hadde he gret lust to Fyhten bet,
 And there his body putte In bawndoun,
 To the tothere peple ful mochel distroccioun ; 244
 And forth Into the pres he wente ;
 There Nas non that he myhte hente, charges anew
 into the throug,

slays right
and left,

That here Armes from the body he smot tho,
Here helës Offe, here Iemes Also ; 248
Here helmes, here harberions, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,

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

So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye, 252
Where As was the streyte passage ;
Thanne weren there take, bothe bacheler & page,
And As fele As the keperes wolde have
Of that Roch, and wolde hem save. 256

But others of
Manareus's men
turn on Seraphie,

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

kill his horse,
[¹ f hau]

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

and trample
over him till
he is nigh dead.

Tyl that to Seraphie the Comen Agayn,
And vndir him his hors has¹ Slayn ;
& Er that he Myht Relevyn Azen tho,
Two hundred hors Over him goume go, 268
Over his Body there In that plase,

So that Ny ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng ; 272
And thanne wenden they he hadde be ded,

For whom they Moornede In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht, 276
That they ne hadde taken him prisoner
;if that his lif Myht have be saved there.

But Seraphie
awakes from
his swoon,

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

springs into a
saddle,

- His Ax Anon On honde took he,
 Swich merveilles werkyng þæt wondir was to se. 284
 He Mette A knyht Anon hastely there,
 Of whom he ne hadde but lytel fere ;
 With his Ax he Rewardid him tho,
 That his left Arm Into the feld gan go. 288
 Thanne Anothir there him Mette Redily,
 And Seraphe to him was ful hasty,
 & there so him hitte vppon the hed
 That his body he toclaf In that sted, 292
 Evene to his Sadelis Arsown,
 That he In the Feld fyl ded Adown.
 Thanne theke hors be the bridel he took,
 And his ferst hors tho he forsook ; 296
 His Foot In the sterope Anon he sette,
 & sprang Into þ' sadel, & not ne lette ;
 3it, As forbrosed As he was,
 He prekyd forth Into that plas. 300
 And whanne tho knyhtes behelden, Echone
 That beforu tymes for him Made Mone,
 That he was On horsbak Ageyn,
 Thanne Amonges hem gommen they seyn, 304
 And Ech Of hem to Othir gan Schewe
 That wondirful Merveille On A rowe,
 For they wenden tho In Certain
 Owt Of that place neuere to reconeren Agein. 308
 Anon forth he gan him dresse
 To the grettest maister of þæt presse ;
 And with his Ax to him he Ran ;
 Vppon the helm he smot him than 312
 That he fyl down there In the plas,
 So Of that strok Astoned he was.
 Thanne Arwes to him gonne they schete,
 And Many Speris that weren grete, 316
 So that with An Arwe they him tho smot,
 That Evene thorw the Scholdere it bot,
 He is wounded
 by an arrow,

ch ops off one
knight's arm,

cleaves another
knight to his
saddle-bow,

takes this
knight's horse,

and charges again
his foes,

who wonder
that he has
recovered.

Seraphe kills
the strongest
man opposd
to him.

He is wounded
by an arrow,

- That the schaft thorwgh him gan go
 Ful halfendel the Schaft & Mo. 320
- [leaf 6, col. 1] And whanne he Felte þat so hurt he was,
 Ful [vr]sably he Rod Into that plas,
 And him Sterede As he ferst began ;
 But he was hurt Of Mani A man ; 324
- and with spears, Bothe with Arwes and with Speris
 They diden hym ful many gret deris,
 And to the Erthe there down him threwe,
 And his hors vndir him they Slewe. 328
- And whanne that he Sawgh he myht not Abide,
 Vp In that pres he Recouerid that Tyde,
 And Felte that he hadde non dedly wounde ;
 Anon vp he Stirte In that Stownde, 332
- So he starts up,
 And Anothir hors he sawh where stood ;
 There Anon vp into the Sadel he 3ood,—
 Wheche hors was bothe Fre and kende,—
 Evene streyht toward Eualache þe wey gan wende, 336
- mounts another
 horse, and rides
 off towards king
 Evalach,
- That him Ofte he bemente ful sore,
 In his herte neuze Man leveng More,
 That so lefte he Neuze with-Owten les
 Til that he Cam Into the grettest pres, 340
- but his foes
 bar his way.
- Eualachs Signe there Forto have sein ;
 But Aftyr him they gonne preken Certain,
 And him forbarred they the weye there
 That he Eualach Mihte not Comen Nere. 344
- Seraphe's men
 rush towards
 him ;
- And that Sien tho the Men of Seraphë ;
 Anon towarde him they gonne faste fle ;
 Towardis Tholomes Ost gonne they gon,
 And there Merveilles they wrowhten Anon ; 348
- there's a fierce
 fight; many
 are slau,
- And so hardelich they fowhten, & so sure,
 That On bothe sides was gret discomfiture
 Bothe Of Tholomes Men & Eualachs þe kyng ;
 Many weren there dede, bothe Old & 3iug, 352
- and Evalach
 is lost.
- But Amonges hem kyng Eualach was lost,
 That they ne wiste Into what Cost ;—

- For Tholome kepte him Owt Of that rowte
 More thanne tweyne boweschotes *with*-Owte. 356
- And whanne Seraphe there-Offen herde, Seraphe rides
 Into that gret pres tho forth he Ferde,
 And there Sawgh he where Eualach lay, to rescue Eualach
 And his swerd On honde drawn parfay ; 360
 For his hors vndir him was there ded,
 Whiche was to Eualach A sorweful Red. whose horse has
been killd.
 And Sixty knyhtes hym gonne Reskewe,
 There Azenst .v. hundrid they fowhten Al newe, 364
 So that they kyng Eualach Resewed Agein 60 to 500 they
are.
With here grete Escryes tho In Certain ; But they rescue
Eualach,
 And On horsbak sone was he Set ; and remount
him.
 Thanne there Anon *with* his Enemyes he Met. 368
 And whanne they that him to-foren took,
 On him behelden, & Connen to look,
 Thanne On Eualach they sormownted Azene
 Ful Irowsleche there Alle be-dene ; 372
 And Eualach¹ his Ax there took On honde,
 And departed *with* hem þat Abowtes him gon stonde,
 So that anon there he was betrayed [leaf 6, col. 2]
but gets sur-
rounded by 2000
of his foes.
 Amonges two thowsend, As it tho happed, 376
 That so the Syht Of him his Meyne lost there,
 And ne kowde not weten In what place ne where.
- And whanne Seraphe Saw he myht him [not] finde,² When Seraphe
cannot find
Eualach,
 Al his Meyne he lefte him there behinde, 380
 There prekyng forth Into that pres
 That for non Of hem wolde he not Ses,
 For ded Rathere wolde he han be he turns on
Tholome's
men,
 Thanne owt of that bataille forto Fle ; 384
 Tyl king Eualach hadde he Fownde,
 He nolde neuere parten from that Grownde ;

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

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

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

And so from his Meyne they him drowe Ful fer thens Into A lowe, ¹	424	
And him there ladden Into A woode That there besidès tho hem Stooode, And Ek his felawes him beside,		He and his fellow-captives are led into a wood
That with him were taken In that Tyde ; And to this woode hem ladde Euerichon There Forto Onarmen hem Alle Anon ; For 3it Armed weren they Alle,	428	to be unarmed.
That So Many Men they dyden down falle.	432	
And whanne Eualach Sawgh þ's grete Mischef, That he was fallen Into so gret Repref, And Euere with-oute Recoueringe to be, Thanne Moche Sorwe & Mone Made he.		Evalach
Whanne Eualach to the woode Aproche be-gan, Thanne wax he A wondir Sory Man, And Caste his Eyez vppon his Scheld, And the vigowr Of the Cros þere he beheld,	436	makes much sorrow and moan.
That In his Scheld there was it set ; And Euere þ ^e holy Signe he beheld bet, That so longe there he be-held Vppon the Rede Crois In his Scheld ;	440	He casts his eyes on his shield,
So longe beheld he that Crois thanne, That In theke Crois he Sawgh þ ^e forme of A Manne Vppon that same Crois Crucified to be,— Thus In that Crois him thowghte Sawgh he,—	444	and looks so long on Josephes's Red Cross
And Feet & hondis him thowghte Also, That vppon A Red blood Ronne they tho.	448	that he sees in it the form of a man crucified.
And whanne Eualach this Sawgh In his Scheld, And these Merveilles there he beheld, Thanne gan he Forto Syghen wel Sore, And 3it to wepen wel Mochel More ; & bothe w ^{ith} Mowth & herte tho he thowghte, But for febilte myhte he speke nowghte,	452	[leaf 6, back, col. 1]
	456	He sighs and weeps,

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

- and prays to
God, Three in
One,
- “O verray God that Sittest In Maieste,
As it is told,—On God & *persones* thre—
Of whiche I here the Signe Of his passiouⁿ!
- to enable him
to receive true
belief,
- So, Goode lord, take me to savaciouⁿ, 460
That I Moot Resceyven *zowre* Creauⁿce,
And In Stedfast beleve, *with*-Ow^{ten} variawⁿce,
- and proclaim
Him
- Thin holy name Forto proclame,
That thou Art most Sothfast God Of Name, 464
And Most Milhtful god In Alle degre,
- as the only God.;
- And *non* god ne lord but Only Eu^{re} ze!
- “Save me from
death!”
- So Save me, Goode lord, In this grete schowr,
From Angwich, deth, and Alle dolowr!” 468
- And whanne this woord he hadde I-seyd,
Abowtes him he lokede In A breyd;
- At once a
Knight comes
out of the forest,
- And he Sawgh Comen Owt Of that forest
A semly knyht there, araied *with* the best, 472
And Clene Armed from T^ope to the too,
There thus Ryaly gan he Owt Go,
- bearing a white
shield with a
red cross,
- And Abowte his Nekke heng A whyt scheld
Whiche that was seyn Ouer Al that Feeld— 476
In whiche Scheld was A Crois so Red,
In Signe Of him that Suffrede ded;
- riding a white
horse,
- Therto his hors As whit As the Lylye Flowr,
And he A worthy knyht and of gret valowr; 480
In his Scheld a spere ful Redylich leyd,
With Alle hem to Meten, As it Is Seyd.
- And whanne þ^e knyht his hors *with* his Spores he took,
Ou hym Tholomes Meyne gamne forto look, 484
- This knight
turns Tholomes
towards Orkauz.
- And to Tholome kyng he Cam ful sone,
And him Torued Agein there Anone¹;
Toward the Cite Of Orkauz tho
- This white knyht ladde Tholome tho, 488
And towardis tholomes Ost they wente;
But Tholome knew not here Entente.

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

And Evere Saraphes fawht strong & harde Aȝens Tholomes kyng his Rerewarde, So þat Alle that Evere Aȝens him fowghte Wondred that he So duren þere Mowghte ; And Atte laste Eualachs signe he gan to Aserye With A wondirful voys & Ryht ¹ An hye, That bothe Eualach & Tholome it herde Into that plase how that it þ ^o Ferde. And thanne Seide kyng Tholome Anon, “ Let vs Ordeyne oure Meyne, & fast hennes gon, For diseryed now alle we been Thorgwh this Chasing, As I kan seen.” Thanne destreris with spores gonne they prikke, And Amongis that Chasing Redyn ful thykke, And the white knyht Rood Anon To Tholome As faste As he Cowde gon ; And this white knyht Tholome be þ ^e bridel ladde, That non Of his Meyne no powere ne hadde Hym Aȝen forto Restreyne. But Evere wende Tholome In Certeine That the Forest Al day to-Forn hym was, Tyl that to the streyt of the Roch hee Comen be Cas ;— But there say no man that white knyht, Saufe Only Eualach, In his Syht.— And whanne they comen to that Streit passage There As to-Forn was don So Moche Rage, Tho that theke time the passage kepte, Ful sore For Eualach han they wepte ; And whan they him In this Maner sy him gon, They leten hym thorwgh passe riht Anon. But it was wondirful Inþere syht, The werkyng Of this white knyht ; And [whanne] this passage weren they past, In the Middis Of that Felde Anon In hast	<p>492</p> <p>496</p> <p>500</p> <p>504</p> <p>508</p> <p>511</p> <p>516</p> <p>520</p> <p>524</p>	<p>Seraphe fights on against Tholomes's rear-guard.</p> <p>He shouts at Eualach's stand- ard so loudly that Tholomes hears it,</p> <p>and spurs off.</p> <p>But the White Knight leads Tholomes's horse by the bridle,</p> <p>till they come to the narrows of the Rock of Blood,</p> <p>[leaf 6, back, col. 2]</p> <p>where Eualach's men let them pass</p> <p>When they get into the open,</p>
--	--	--

¹ and Ryht, repeated in the MS by mistake.

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

And therto I-Maymed Manye Of his Men,
 And 3it A3ens Eualachs On hadde he ten.
 Thanne this Tholome heeld vpe his swerd Anon,
 And to kyng Eualach homage gan he don, 564
 And there he be-Cam his presonere,
 And therto Al his Meyne In fere.

till Tholomes
 submits,

and becomes his
 prisoner.

Whanne Tholome to Eualach hadde mad fianuce,
 Thanne Iekonias Clepid he, *with-Owten* variaunce, 568 Jeconias

That the bloody Roche hadde In keping ;
 And him he Comaunded Ouer Alle thinge,

‘ To taken Anon this kyng Tholome,
 Hym forto leden to Orkaus Cyte,’ 572

takes Tholomes

“ And worschepfully that thow him kepe there
 As A worthi kyng In Alle Manere.”

That thus thanne be Ieconyas
 Kyng Tholome Into this Cite I-lal he was. 576 to Orkauz,

And king eualach Abod stille In the feld
 Til Alle tholomes gonne hem 3eld ;
 And euere As he took his Meyne,

whither his
 men are led
 captive too.

He dide hem leden to Oreaus Cite. 580

And whanne that Alle Itaken they were
 [T]hat Of Tholomes Men weren there,

[leaf 7, col. 1]

He gan to Resorte to that bataylle
 [T]here Seraphe fawht *with-Owten* Faille ; 584

Eualach goes to
 help Seraphe.

And with him 3it ladde he there Mo,
 Alle that the passage kepte tho,
 Sauf Only An hundred Of his Men
 That Ful Fresch to Fyhten were they then. 588

And whanne they werea past that passage,
 Anon the whyte knyht was to-forn here visage,
 And In his hond that knyht bar A banere

The White
 Knight joins
 them.

Of Eualachs Armes, Evene Rihht there. 592

And Anon As they sien Sire Seraphë,
 To that bataille thanne faste p^rekid he,
 There As Seraphe manie Merveilles wrowhte,
 That In-possible swiche Merueilles don Mowhte, 596

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

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

Seraphe is so weak from loss of blood,

that he swoons.

Eualach rides

to support Seraphe.

[leaf 7, col. 2]

The White Knight keeps Seraphe from falling.

King Eualach

grounds a knight, And kyng Eualach to the Erthe him Caste,
 And hym from his hors Anon he wraсте,
 And Cawht it In his hond there Anon ;
 Therewith toward Seraphe he gan to gon : 672

and gives his
 horse to Seraphe,

“Haue now here, my dere Freend,” seide he,
 “This litel present now Of Me.
 For thow bowhtest Neuere so dere A thing¹
 From begynn[ing] In-to the Endyng.” 676

Whanne that Seraphe this gan beholde,
 In his herte he loyede ful Mani-folde,
 That Alle his Sorwes forȝat he there
 Whiche that his Enemyes dyden him Ere ; 680

who at once
 jumps on it,
 as fresh as ever.

And vp Into the sadel he sprang Anon,
 As Fresch & As lusty In flesch & In bon,
 And As lusty was there forto fylite,
 And therto him thowhte As of Strong Mihte, 684
 As that he was Ony tyme be-Forn ;
 But thanne his Ax hadde he born.

Thanne seide he, “Certes, And I hadde my Ax On honde,
 There scholde no man Aȝens Me stonde.” 688

The White
 Knight gives
 Seraphe a fresh
 axe from God

Thanne Anon Cam forth the white knyght,
 And seide, “here is On, Al Redy dyht ;
 And lo, Sere, by me it Is the sent
 From that God Lord Omnipotent.” 692

handier than
 his old one.

And whanne Seraphe this felt In his hond,
 Thanne gan he wel Forto vnderstond
 That lyghtere and more hondsom it was
 Thanne his Owen to-foren In that plas ; 696

There-by wyst he, whanne he Cam Owt Of swowne,
 That theke Ax Ferst was not his Owne.
 So thanne Ryden they In-to that pres,
 And for non Men ne wolden they ses ; 700
 And Eualach On Tholomes hors Rod,
 So that with him was there non Abod.

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

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

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

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

	For whanne they that kepten the pas Seyn to that Roche so manye gommen tras,	812
	Hem thowhte Mo thanne M ^t there were, And At þ ^e Roch but .C. that it kepte there ;	
But they find at the Pass, Evalach's men,	And whanne they sien Men kepen the pas, Thanne newe sorwe to hem Comen was ;	816
	And Aȝenward they wolde han gon, But there-Inne Socour was there non.	
who chase,	For tho that On hem folwed so faste, And they Atte pas schotten Atte laste,	820
slay, and take them :	So that they slouen & token Of that Rowte As Manie As weren hem Abowte ;	
	Thanne was there Mad so gret dolowr That neuere was sein swich A stowr ;	824
the blood-hed is terrible,	For so moche blood was In that plas More thanne Owher Euvre seyn was ;	
	For Men, hors, and scheldis, that In þ ^e blood lye, For multitude of blood no man hem sye.	828
Narbus, Tholome's steward,	And there was beten On Narbus, þat steward was to king Tholomeus,	
	And there to Evalach him ȝald Anou, So he him woldeu saveu body & bon ;	832
yields up his sword to Evalach,	And there his swerd vp gan to ȝelde To kyng Evalach In that felde.	
	But Evalach him ne wolde not save For nou thing that he Cowde Crave ;	836
	But his hors disembred he Anou, And also him he wolde han slou.	
and prays that he may be ransomed,	And he tho kuclid Anou þere down That he myhte be taken to Ransown ;	840
Evalach says No: he	"Nai." quod Evalach, "that schal not be ; Swich Mercy getist thou nou Of me ;	
	For my steward haven ȝe Slayn, & so schal I the here In Certeyn ;	844
must die.	Therefore the Chouge it is ful hard, For I wele haven steward for steward."	
Steward for Steward,		

- And his Armure he dide Of Caste,
His hed to han smeten Of atte laste. 848
- And thanne Cam forth Sire Seraphë :
“ A, Sire ! what thinken to done 3e ?
3if 3oure steward ded now be,
Tholome hath lost, Sire, swich thre ; 852
And his Owne brother so dere,
That he loved As mochel there
As 3e 3owre Steward trewly ;
Therefore, Sire, On þis man haveth Mercy ; 856
Fo[r] I him Slowgh *with* Myn hond,
Sire, I do 3ow to vndirstond ;
Therefore, sire, I preie to þ^e
That Of this Man thou have pite.” 860
So þat there gentil Sire Seraphü
This man Savede, As 3e mown se.
Ful Mochel & gret was the discomfiture
As that tyme be-happed be Aventure ; 864
And the Nyht drowgh On ful faste,
For the day It was Ny paste ;
Whiche was ful deseysy to Eualachs Men,
But 3it Atte hardest not for then, 868
For so Manye thei slowen And token that tyde
Atte passage Of the ‘ Roche Of blood ’ beside,
That Of hem ne pasten not þere Away
Two thousand, what hurt & hol that day, 872
That Tholomes' Men ne distroied Echon—
So þat tyme *with* Eualach the *grace* gan gon,—
Of wheche at the beguneng were
Sixty thowsend wel harnaised there. 876
And thus the Egipcian, be goddis Myht,
At theke tyme weren distroyed be fyht.
Thanne to Oreaus ward wente Eualach,—
Alle the Egipcians to Mochel wrak,— 880
And with him Alle his Meyne
That At theke tyme hadde he,

[leaf 8, col. 1;
Seraphë begs
Eualach

to have mercy
on Xarbus.

and so saves
his life.

Night draws on.

So many of
Tholomes's men
are slain at the
Pass of the
Rock of Blood,

that not 2000
get off
[1 ? Eualach's]

out of 60,000.

Eualach marches
back to Orkautz.

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

CHAPTER XV.

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

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

Now let vs beleven Of kyng Eualach,	
And Firthere Into this Mater now let vs walk,	
And Of these Cristene Speke we bedene	
That In Sarras ben, Sixty & Fyftene,	4
Lik As vs tellith the Storye	
Of Eualachs wif here Sekerlye,	
That A wondir fair womman sche was,	
And ful worschepful In Every plas,	8
And 'Sarracynte' was that qwenes Name,	
A worschepful lady, and Of Noble Fame.	
And whanne that Eualach <i>with</i> his Ost forth wente,	
So moche Mone sche Made, sche was Ny Schente,	12
For Eualach, that was Most In hire Mynde	
Of al Erthly thing, and that was kynde.	
Therefore sche sente For Ioseph ^e Anon,	
To weten how that the Cause scholde gon,	16
In As Mochel As that Er he seide	
'That hire lord scholde han Abreide,	
And <i>perto</i> thre dayes & thre Nyhtes to be	
Vndir his Enemyes powste,	20

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

and of Eualach's
Queen

Sarracynte.

When Eualach
went to battle,

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

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

¹ MS. dre.

- And therfore the Grete I wyle down take ;
 And þ^e Feble & powre, lordis wil I Make ;
 More-Over, kynges flesch 3oven schal be
 To Fowles Of Raveyne, that Abowten fle
 Forto Finden Sum Careyne :
 Thus schal it ben In Certeine. 56
- The weak and
 poor, God will
 make Lords,
- And the bodies that Of pore Men scolen be
 Worthily I-buried In Eche degre ;
 For the Ryhte weyes alle they knowe,
 And my Comandementis they welen bowe
 Wit good herte And good Entenciowne,
 This welen they Resceyven with good devociowne.” 60
- and bury them
 worthily,
- And whanne Iosephe this tale hadde told,
 Sarracinte gan to wepen Mani-fold,
 And preye bothe Iosephe & his sone,
 For Eualach to here god to bydden som bone,
 ‘That Eualach with worschepe Myhte retornen A3en,
 That sche with hire Eyen it Myhte Ones Sen,
 And forto be turned to the Ryhtful Creauunce,
 That the god Of Crystene wolde senden him swich
 chaunse.’ 64
- because they
 obey His com-
 mandments.
- And I hope thanne Tornen wold he,
 Aftir, A good Man for Euere to be.” 68
- Queen Sarracynte
 weeps, and begs
 Joseph to pray
 to God to save
 [leaf 8, back,
 col. 1]
 Evalach,
- Thanne Iosephes Ganne hire Answere,
 ‘How there-Offen the Certeyn knew sche there ;’
 And sche Answerid Iosephes Agein :
 “Of that Surawñce Am I, In Certein.” 72
- and make him
 turn to the belief
- “How there-offen, dame, Sure Mihtest thow be,
 Whanne thou beleves on ymages of ston & tre ;
 For they mowen nethir meven ne stonde,
 Ne hem to helpen haven thei nethir leg ne honde,
 And In Iesu Crist he wil not beleve,—
 How Myhtest thow thanne this preve—
 That is lord Of Alle Cristiente,
 As I schal here-After declaren to the.” 76
- which she holds.
 Josephes asks
 her how that
 can be, as she
 believes in idols.

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

Josephes tells
Sarracynte the
Christian belief.

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

and explains
that her mother
was a Christian,

and was Duchess
of Orbery.

That In Owre Contre An holy man there was		In Orbery was a holy hermit,
In An Ermytage, As god 3af him gras,		
That Moche dide for goddis Sake,		
And God for him Manie Merveilles gan Make,	128	
And his Name 'Salustine' Gonne they Calle ;		named Salustine,
In him Manie vertwes gonne there falle.		
So thanne My Modir hadde An Infirmite—		and to him, Sarracynte's mother,
Certainly Iosephes as I telle the—	132	
That theke tyme xix Monthes hadde holde,		
Sche was In sorwe and wo Manie-Folde,		
That hire Colowr and blood was Al ago,		who was bloodless,
So Ful sche was Of peyne and wo,	136	
And Alle hire Membres weren wasted Eke,		and I had wasted hims,
And þerto sche was ful feble & syke.		
So herde sche tellen Of this good Man,		
What Merveilles that God wrowht In him than,	140	
And thowhte with him sche wolde Gon speke, ¹		resolved to go
And somewhat Of hire herte to him breke,		
To tellen him Of hire Infirmite,		for help of her disease.
3if Ony Socour there-offen Mihte be ;	144	
For sonnere sche hopede to ben ded		
Thanne to live to tornen In that sted.		
Whanne þat tofore this good man sche gan to gon,		She goes to him,
Down On hire knees sche Fyl Anon,	148	
And there down sche fil to his feet,		
And preide him Of Socour Also skeet.		and prays him for succour.
Tho this good Man On here there loked faste,		
And Seide, " O womman, womman, Atte laste	152	He tells her
Wherto Of helpe Axest thow Me,		
That hast Swich An Infirmyte ?		
Certes thou Art," quod this good Man,		
" Dedlich, and þerto Sinful womman ;	156	
And I dedlich Am Also,		he is mortal and sinful ;
And therto Sinful with-Owten Mo ;		

¹ MS. speke.

- For seker I non power ne have,
 Nethir Man ne womman forto save, 160
 But Onliche it is Crist & god Above
 That hem doth Save that him weleⁿ love.”
 Thanne Answerid my modir “ Certeinle,
 Good sire, so preye thy lord for me 164
 That he wolde taken Me to his grace,
 And helthe to sende me In this place.”
 Thus thanne scheid¹ sche in alle thing
 To this goode man ful sore weping, 168
 “ For I hope thi God ne wile not werne þ^e
 Ony thing that thow Axest Certeinle.”
 “ Dame, til to Morwe this May not be,
 Certeinli I telle it the.” 172
 “ Sire, thanne schal I Comen Agein,
 And tresowr I-nowh to bringen Certein,
 3if that he me now helpen wolde,
 Tresowr I-nowh Of Siluer & Gólde.” 176
 Thanne answerid this good man tho :
 “ Of thin Tresowr wile he non, Lo,
 But Only Of trewe herte Repentance,
 And stedfast beleve & ful Creauⁿce.” 180
 And tho spak sche with good semblawnt
 To him that was goddis seriawnt,
 “ What thing On Erthe thow bidde me do,
 I schal it fulfille for peyne Other wo, 184
 And he wele me helpen Of thys Maledye
 That doth me now so gret Anoye.”
 Thanne Answerid this goodman agein,
 “ And thow wilt fullliche belevⁿ Certein 188
 In Iesu Crist, that verray lord,
 I schal behoten the hele at On word ;
 Er that thow Owt of this plase wende,
 Thow schalt ben helid with-Owten Ende.” 192
 Thanne to his Feet sche kuelid A-down,

Christ alone
 saves those who
 love him.

Sarracynte's
 mother begs the
 hermit to pray
 for her ;

[¹ So MS, for
 'seide.']

she will give
 him silver and
 gold.

He wants only
 Repentance and
 Belief.

She promises
 anything for the
 cure of her
 malady.

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

Sarracynte's
 mother kisses the
 hermit's feet,

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

[leaf 9, col. 1]

The Hermit prays
 to God,

bids Sarracynte's
 mother rise
 whole,

in the name of
 the Trinity,

and she at once
 is cured.

- And the strengthe Of hire Membres Anon
Sche hadde Azen there tho Everichon.
- Anon whanne sche felte this riht tho,
That helthe Azen was Comen hire to, 232
- Sarracynte's
mother confesses
God's might.
“ Now May I sen,” sche seide, “ verrailly,
That thi lord Is Strong & ful Myhti
That me hath helyd of My gret Maladye.
For it hath me Cost Certainlye 236
More thanne xv thowsend besaunz,
This Maladie wit-Owten variaunz,
& 3it neuere be non Of hem hele myhte I have ;
But þou, blessed lord, now dost me Save.” 240
Thanne seide to hire this Good man Anon,
“ Baptesme to Resceiuen er 3e hens now gon.”
And thame sche Axede him ful sone,
‘ What that baptesme Mihte done.’ 244
And [he] hire Answered Sone Agein,
“ It Is thyn hol Savacioun In Certain.”
Thanne Answerid sche with good wille,
“ I wile it Resceyven bothe Mekly & stille.” 248
Thanne the Goode Man hire Cristened Anon there
In his Name that was Of Most powere,
Whiche Is Fadir, and sone, And holy gost,
On God and thre persones, Of myhtes Most ; 252
And thus My Modyr there he Cristened Anon.
Thanne Owt Of the Chambre sche com gon
There As I Abod with-Owten the dore,
And Al Owre Meyne In the Flore ; 256
So my Modir took me be the hond,
And with hire to gon I myhte not withstond,
And thus me to-forn the good man browhte,
That I ne wiste what I seyn Mowhte ; 260
“ My swete dowghter, Com now hider to Me,
Now koverid I am Of Myn Infirmitie ;
þerfore, swete dowhter, I wolde that þou wost don
As I schal the here Comaunden Anon.” 264
- She's spent over
15,000 besants on
doctors,
but only God has
cured her.
- The Hermit
Salustine
baptizes her.
- She brings
Sarracynte to
the Hermit
Salustine,

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

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

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

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

¹ MS that if that is.

Sarracynte
perceives a
wonderful
clearness and
sweetness;

And Anon As this word hadde he Seid,
A wondir Clerte toform me was leyd 300
Sodeynly there In that Chapel ;
Many wondirful swetnesse Aform me fyl,
And the hows So ful there-Offen was,
And therto swich delicacie In that plas. 304

and amidst them
the fairest person
that ever eye
saw,

Amyddis þæt lilt & swetnesse þer gan forth gon
The fairest Creature Of flesh & bon,
The Clerest and the fairest persone
That Evere Ony erthly Eye myhte loken vppone. 308
This Man gan holden In his Ryht hond

with a red cross
in his hand.

The Signe Of A red Cross, I vnderstond,
And bothe his Eyen Me thowhte ferdn there
Also Cleer brennege As Ony Fere. 312
And thus A while Stood he there ;

Where-Offen I was Abasched wel sore,
Of the wondris that I On him gan beholde ;
Wherfore myn herte wax wondir Colde, 316
For On him non More thanne Mihte I loke,
So that for drede myn hertü qwoke,

She falls to
the ground.

But to the Erthe I fil plat Adown
As thowh I hadde ben In A swon ; 320

The Hermit lifts
her up.

Thanne the Ermyt took me be þe honde,
And Made me vp be hina stonde ;
Of wheche Sihte hadde I gref Merveilleng ;
And sauf my Modir & thermit Saw I non thing. 324

Thanne this good man Seide to Me.
“ Now, my faire dowhter, how thinketh the ? ”
And thanne I Answerid so Ageyn,

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

“ This Mannes Creauce I wile reseeyven fayn.” 328
And Anon there he Cristenede Me
In the holü¹ Name Of the Treinite ;
So þæt aftir he told vs, but not be-form,
• How þæt Iesus Crist was Conceyved & born 332

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

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

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

resurrection,

ascension,

and gift of the
 Holy Ghost to
 his apostles,

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

The Hermit then
 makes the
 Sacrament,

gives it to
 Sarracynte's
 mother,

and then to
 Sarracynte,

telling her to
 believe it is
 Christ's body.

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

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

- And A good hors there he be-strod,
 And wel Armed he was, & non lengere Abod,— well armed,
 As behoved A 3ong knyht Forto were,
 For A litel to-fore knyht was he mad þere,— 408
 For there dorste non Man that beste Chase,
 But he were Armed In that plase ;
 For the beste was wondirful In that stede, to fight this
wonderful three-
horned Beast.
 For thre hornes hadde [he] In his hede, 412
 That So trenchauzt An scharpe were,
 Scharpere than swerd, knyf, Oþer spere,— [see p. 9, back,
col. 2]
 For they wolden perschen bothe Irne & steel
 Thow it were wrowht neuere so wel,— 416
 Wheche beste mi brother gan to chase
 Aforn Alle the men þat weren In that plase,
 So that In tweyne plases he it smot He smites the
Beast in two
places,
 With A scharpe swerd that wel bot ; 420
 And fowre hors he Slowgh vndir hym,
 The beste, it was so spetous & grym.
 And whanne this beste Chased was So sore,
 To the Forest he wente Alle hem before, 424 so that it flees
to the forest,
 As it was Sekerey thus Me told,—
 For I was not there it to behold,—
 And my brothir Aftir him prekede faste, whither he
pursues it,
 To the Forest he Entrede atte laste : 428
 And sethen that to theke Forest he wente,
 And Folewede the beste there presente,
 Sethen was there Neuere Man ne womman and he is never
heard of again.
 That Of him Ony tydinges tellen kan, 432
 Ne Neuere Sethen In-to this day
 We ne herden neuere Of him tydinges In fay.
 Thanne seide my Modir Anon to Me,
 " Behold, dowhter, here now and se 436
 How that þ^e Ermyt, this holy Man,
 That schal befallen, tellen he Can."
 So that I held him with Crist prevē,
 For that he Seide I scholde neuere se Sarraeynte
thinks the
Hermit pray
with Christ,
440

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

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

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

Out of her White
Box comes the
[leaf 10, col. 1]
Saviour in form
of bread.

Sarracynte's
mother receives
it, the Sacrament,

says she's
sure to go to
heaven,

charges her
daughter to keep
the Box secretly,

and take Christ's
body in re-
membrance

of his sufferings.

¹ MS *Iis*.

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

- To Resceinen *þoure euere-lasting* savement ;
 For I wot wel *þat* he wele, *with* good Intent,
þow it taken In this degre,
 And *þe* it him Axen for Charite. 548 [leaf 10, col. 2]

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

and so receive
 everlasting
 salvation,

and put Christ
 in her White Box,

and daily do her
 devotions to it
 with weeping

and contrition.

Thus did Sarra-
 cynte's mother
 tell her how to
 guide herself.

	Thanne Comen In the gentil women Alle, As to A dwchesse gan to befallē ;	
Sarracynte	And thanne Rownd sche In Myn Ere, And Axed me, "whom I sawgh there, Abowtes hire bed Ony Man stondynge ;" Where-Offen I Merveylled Ouer alle thinge.	584
sees Christ hold her mother's hand.	Thanne saw I there the same Man That to-forn tyme In the Chapel saw I than ; And my Modir he held be the hond, And to-forn hire bed there gan he stond. And whanne the same I sawh there That the Ermyt In þ ^e Chapel schewed me Ere, Neuere so sore abasched I was As I was tho In that same plas. And thanne my Modir Axed me tho, "What that I sawh to-Forn me go ?" Thanne I hire tolde it was Owre Saviour ; And sche him dide ful gret honour :	588
Her mother blesses Christ,	More-Ouer sche seide, "blessid mot he be That Into this Erthe wil discende to me ; Now wot I wel that I schal go With him to blisse for Euere Mo.	592
[leaf 10, back, col. 1] kisses her,	Now, goode swete dowghter, Er that I go, Kysseth me er that we now departen Atwo, For to god I schal Comaunden 3ow here ; And therefore, dowhter, loke þat In Alle Manere That 3e don lik As I have 3ow tawht, And pleylny that 3e for3eten it nowht ; For this lord with him wile leden Me Into A plase þat is ful Of prosperite, And þerto ful of Ioye and delicasie."	600
bids her do as she has taught her,	Thus told me my Modir Sekerlye ; And with this word, Sire, Certainly Departid the Sperit Owt Of hire body. & anon I fulfilled hire Comaundement, And to that holy man I wente with good entent ;	604
and then dies.		608
Sarracynte goes to lie		612
		616

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

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

with counsel how
 to rule herself,

and leaves him
 very feeble.

She hears a
 sweet noise,

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

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

and tells her
 that Salustine is
 dead.

The Man in
Black tells
Sarracynte

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

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

he is sent to
her by the
Holy Ghost,

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

[If 10, bk, col. 2]

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

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

"How may this ben, faire dowhter," seide he,
"Whanne thow herdest þat Melodie and Aungeles thre,
How In that Chapel they gonnen to A-lihte,
And boren his Sowle to-fora God AlMihte : " 672

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

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

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

That so Alle thre we Retorned Agein
A3en to thermitage tho In Certein.
And whanne that thedir we Comen Agein,
The good man was to god past In Certein : 684

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

- And whanne this goode Man saw him *þere* lye,
 Anon he wepte tho ful tendirlic,
 And vpon that dede body fil a-down,
 And there lay he ful longe In swown. 688
- Thus whanne there longe hadde he leyn,
 Vp he Ros thanne In Certain,
 And behinde the Awter gan he gon,
 And thens with him browhte he Anon 692
 Sweche maner Of Instrumens, As thowht me,
 That A pyt with, Mad scholde be.
 Thanne tofore the Awter gan he stonde ;
 A pit *þere* forto Maken thanne gan he fonde, 696
 That the ded body there-Inne Moot Reste :
 Thus this pyt Made he with the beste.
 Whanne this pit thus Ended was,
 He lift vp his hand Anon In that plas, 700
 And with the signe of *þ^e* Cros *þ^e* body blessed he,
 Er Into the pit It pvt schold be,
 And *þat* body took be the hed anon,
 Into that pit for to have don, 704
 And Me the Feet he bad taken tho,
 Into the pyt forto have do ;
 "A! Sire!" *quod* I, and to him Seide,
 "It were not worthi On him hond *þat* I leide, 708
 For I am Synful womman,
 And On this Craft non thing I ne kan,
 Nethir to towchen So holy A body ;
 Trewly, Sire, I nam not worthy." 712
 "A! leve soster, whi sey 3e so here ?
 A more holy thing with 3ow 3e here
 Thanne Evere was this holy body ;
 Therefore taketh the feet ful softly." 716
 Thanne wiste I wel that he was an holy man,
 That So preyv thinges Cowde tellen than.
 Thanne took I the body be the Feet,
 And he be the hed, and down it leet 720

The Man in
 Black weeps,

digs a grave
 before the
 Altar in the
 hermitage,

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

At first she says
 she is too sinful,

but then takes
 the feet, and
 lets the corpse
 down

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

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

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

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

Josephes tells Sarracynte how Evalach has sped.

CHAPTER XVI.

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

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

Thus Iosephes and his Compenie,		Josephes and his friends are well lookt after by Sarracynte.
In Sarras weren they Sekerlye,		
Worthily I-served Of that Qweene		
That Sarracinte was Clepid be-dene.	4	
And As thus In talkinge they were,		
To Sarracinte goode tydinges told he <i>pere</i> ,		
'That to Oreauz hire lord was Come,		
And with him A ful gret throme ;'	8	
And tolde hire of the white knyht,		He tells her of the White Knight,
How <i>graciously</i> he bar him In fyht ;		
But No man Cowde tellen what he was,		
Of Alle hem that weren In that plas ;	12	
And zit the king wolde han wist ful fayn		
What he hadde ben In Certain,		
And Merveilled Sore Alle that Nyht,		about whom
& lay and thowhte Of that white knyht ;	16	Evalach and Seraphe are both wondering outside Oreauz.
And so dide Also Sire Seraphe,		
For he ne wiste where becomen was he,		
And seiden 'that Glad scholden thei neuere be,		
Til of him they knewen som Certeinte.'	20	
And thus Al that Niht Spoken they two		
Of the white knyht, and Of no Mo,		
Wheche he lovede Ouer Alle thing,		
And be him gat he Conqwering ;	24	
And thus leften they not Of talkyng		
Til bothe weren Fallen in sleping,		
For Wery of fyhteng Alle they Were,		
And Al here Compenni <i>pat with</i> hem was there.	28	

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

¹ *knihtest* in the MS.

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

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

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

And Seide thanne Anon king Eualach tho, " Certes, dere brother, It was Ryht So."	132	
Thanne Axede Iosephes the Signe Anon Of þ ^e Cros þat he hadde In his scheld doon ; And whanne this scheld was vndon, The signe of the Crois they behelden Anon ;	136	Josephes calls for Evalach's shield; and upon the red Cross on it
And there anon it semed there In Al here siht A wondirful Red Cros, & Merveillously dyht ; And vppon that Crois hem thowhte they sie A man In manere on þat cros was Crucifie.	140	they see a crucified man.
In the Mene whille þat this Sihte was, happed A man to comen Into that plas ; And Iosephes him Clepide there Anon, ¹ For his Arm Ny from his body was gon ;	144	A diseasd man
" Certes," quod Iosephe, " this lord is of so gret powere, That thin sore putte to him here, As heil & sownd thanne schalt thow be As euer is Oni Man In Cristiente."	148	
And this Man dide Anon As he him bad, And Riht Anon there his hele he had. Thanne alle the hurte men þat weren present Seiden it was don be Enchaument ;	152	
And his Arm be-Cam As hol Anon As was fisch that bar A bon. 3it a grettere Merveille was in that plas, Of the Cros that In the Scheld tho was :	156	
It vanschod Away there tho sodeinly That neuere man ne wiste whedir ne whi, So that it was neuere More Sein In that Scheld Aftir Certain.	160	Then the Cross vanishes.
Of this thing Alle Sore abashed they were That in theke plase þat tyme weren there. And whanne Seraphe this gan beholde, Non lengere thanne Abiden he wolde,	164	

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

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

- That Me Certefyeth Of Myn Creavnce, [leaf 12]
 & how that I schal leven with-owten variaunce ;
 That to Owre mete ne gon not we
 With hondes vnwaschen In non degre ; 204
 And him there worschepen scholen we thanne,
 That Most Worthy Lord that becam Manne.”
 And behold what God Schewed to Eualach tho
 For the grete Affiaunce he hadde him vnto, 208
 That Tholome theke same Owr
 Owt of this world was past with dolowt.
 And thus him Schewed the holy gost
 That Evere Is lord Of Myhtes Most. 212
 So longe thanne there Spak Sire Nasciens, .
 Of goddis Myht and of his presens,
 That king Eualach Ran Cristened to be ;
 And Also that Man In the same degre 216
 Whiche that his Arm was ny Offe go,
 To Cristendom faste Ran he tho.
 And Anon As that they Cristened were,
 Here Names In here Forehed were wreten þere ; 220
 Eualach to ‘Mordraynes’ Torned was,
 And the hurt Man to ‘Clamacides ;’
 Thus bothe here Names I-torned they were
 Be strengthe and vertw Of baptism there, 224
 As banarers Of that hyc kyng
 The wheche hem browhte to baptising.
 Thanne seide Sire Mordrains to his qwene,
 ‘That sche scholde Comen, Cristened to bene ;’ 228
 Thanne Answerid [sche] to hire lord Anon,
 “That it Were Nethir Skele ne Reson :
 For on body, twyes baptised forto be,
 Sire, it were non Resoun, So thinketh Me.” 232
 Thanne Axede hire the kyng Anon
 How that this Cause Mihte thus gon.
 “Sire,” sche seide thanne, “ Certeinlye
 xxvij wynter Agon it is fullye 236

he tells men
never to eat
food with
unwasht
hands.

By God's grave
too, Tholomes
then dies in pain
(see p. 206.)

Nasciens converts
Eualach,

and the heald
man,

who are baptizd,
and callid
MORDRAYNES
and Clamacides.

Mordrains
tells his wife
Sarracynte to
be baptizd :

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

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

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

- And whanne Alle this peple thus hadde he wonne,
 And Goddis ful Creauce there begonne, 272
 Thanne Abowtes In Virown Al that Contre
 The peple to torne, thanne so labowred he.
 Whanne that Sarras to Cristendom was browht,
 Ful mochel Ioye was In his thowht. 276
- Thanne Alle tho gan he with him take
 That Owt of Ierusalem weren his Make,
 Except Only *persones* thanne thre— Joseph leaves
 That he lefte with the Arche forto be, 280 three men in
 And that holy disch that was there-Inne, Sarras,
 It savely to kepen from More O*per* Mynne;—
 Whiche On of hem ‘Enacore’ gonne they Calle. Enacore,
 The tother ‘Manasses,’ As tho gan falle; 284 Manasses,
 The thridde was clepid ‘Lwean,’ Lucan,
 Thiike same Tyme of Every man, [see p. 93]
 That Ioseph took the Arch In kepinge
 To his purpos, As to A man of best levenge. 288 to look after
 the Ark of the
 Grail.
- And thus these thre leften there
 To kepen this holy Arch In this Manere;
 And Alle the tothere *gonnen* forth to gon,
 Cristes Name to sanctefien Anon, 292
 And the peple to 3even baptiseng;
 And this was alle here labowreng.
 But of hem At theke time was non there
 But that the holigost in hem spak Every where, 296
 And Alle Maner of langage thanne dide hem have;
 Where-thorwh the peple that they myhten save.
 And with-owten Iosephe and his sone
 Weren lxxij that to-gederis dide wone. 300 [xliv. French]
- Thanne Iosephe to Orcauz gan to gon,
 And there Into the temple he Entred Anon,
 And In ful gret thowht there was he,
 But Evere his herte was vpon the Trenite. 304
 And his letherne Gyrdel tho took he anon,
 And to An ymage there Gan he to gon,
- Joseph reaches
 Orcauz,
 and goes into
 the Temple.

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

Joseph conjures
 a Devil Aselabas
 l. 376 out of an
 idol,
 And the devel there Anon forth Ryht
 Owt of the ymage isswed In Al here siht.
 And whanne that Owt of the ymage he was gon,
 Ioseph thanne took his Girdel Anon, 312

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

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

Joseph asks the
 Devil why he
 made Tholomes
 fall out of the
 tower ;
 Thanne Axed Iosephe of þe devel A-forn hem Alle þere,
 ‘Why he hadde so ferd with kyng Tholomere,’
 “And whi thow Madist him so to fallen A-down
 Atte the wyndowe Of þe towr to his Confucioum?” 324

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

Thanne Iosephe his Girdil tho gan to vndon
 From the schrewes Nekke there Anon,
 And so wente he forth there Al Abowte.
 And Ioseph him Comanded Among Al that Rowte,
 ‘That Openly the sothe to tellen there, 333

How it So happed Of kyng Tholomere.’
 Thanne Answerid that schrewe sone him Ageyn,
 And seide, “Ioseph, I knowe it wel for Certeyn 336

The Devil says :
 What Merveilles that God hath for the wrowht ;
 [. no gap in the MS.]
 For In Sarras there God wrowhte fore the,
 The Man that was Mayned,³ þere hol forto be ; 340

¹ ‘pour quoi il le iustichoit si, et ke il li auoit fourfait.’—A.² loosen, free.³ Pome qui auoit le brach caupe.—A.

- Thorwh Signe of the Crois that he towched there,
 Anon was he Mad bothe hol & Fere ;
 Also there Cristenedest thow kyng Eualach,
 That Alle Oure lawe there gan he Forsak ; 344
 And so I supposed thow wost han don here,
 To Cristendom han browht kyng Tholomere.
 And for I suppesid that thow wost don so,
 In liknesse of Man I gan to hym go, 348
 And told him there a newe tyding,
 ‘ That on the Morwe, Sire Eualach the kyng
 Wolde him don bothe hangen & drawe,
 And him to bringe Owt of his lif dawe.’ 352
 Thanne whanne thus I hadde hym told,
 Anon his herte gan to wexen ful cold,
 And he me preide him forto helpe.
 There thus Of My Self I gan to 3elpe, 356
 For I tolde him, ‘ Certaine
 I Cowde him helpe in Al degre ;
 And Owt of þat Castel Forto gon,
 I him Wolde helpe Riht Anon.’ 360
 Thanne torned I Me In semblaunce of a Grifowu,
 Owt of that towr him to helpen A-down ;
 And vppon my bak I Made him Sitten there,
 Til that he Owt of that Cite were ; 364
 And whanne On My bak I-set was he,
 I let him falle, & to-breste on pecis thre.”
 Thanne Ioseph A3en took þat schrewe Anon Riht,
 And bond him A3en In Alle Mennes Siht, 368
 And him so ladde thorwgh Al the Cite
 That al the peple him Mihte there Se,
 And seide, “ 3e Caytives, now, Everichon,
 Here Is 3oure god that 3e beleven vppon.” 372
 Thanne Axede him Ioseph In that plas,
 In what Manere that he Clepid was.
 Thanne the schrewe Answerid him Ageyn,
 “ Aselabas, My name is Clepid In Certain ; 376
 My name is
 Aselabas ;

‘I thought you’d
 convert
 Tholomes ;

so I told him
 Eualach meant to
 hang him next
 day ;

and then I offerd
 to help him
 escape.

I turnd myself
 into a Griffin,

and when
 Tholomes got on
 my bak, I
 dropt him ; and
 he broke into 3
 pieces.

and my work is, by fals tales to corrupt and destroy men ?	And, Ioseph, I telle the what is Myn Offis : Men thorwgh false tales to bringen In to vis ; And thorwh my fals tydyng Thus bringe I hem to schort Endenge.”	380
Many folk of Orcauz are baptizd by Joseph.	And whanne the peple herden Al this Ado, On him there wondrede Mani-on tho ; To Cristeneng Alle rommen they Riht faste, As longe as that It Myhte laste ; And Iosephe was Euere Redy Anon, And there hem Baptised Everichon. Thanne Iosephe Coniowred the devel Anon, And Owt Of his bondes let him gon,	384
Mordaynes orders all who won't turn Christians to quit his land.	That he Scholde Neuere Noyen Man ne womman That the signe Of the holy Cros hadde vppon. Thanne Anon the kyng let the banes Crye Thorwhe Al his lond ful Certainlye, That Al his lond Cristendom Scholde take, Only For Iesus Cristes Sake ; And alle tho that wolde not Cristened ben, Anon Owt his lond that [they] Scholde fleen, And neuere thedir Imme to Retornen Agein ; This was this Comandement Certain. And whanne this cry was thus don, To Cristeneng wente there Mani On ;	392
Many do so, who won't change their faith ;	But Mochel peple 3it tho there were That Owt of theke Cite fledden there ; For the ne wolden not Chongen here lay, Mochel of that peple theus wente that day. And whanne Ioseph beheld al this, Ful mochel mone he Made I-wis. Thanne spak the devel to Ioseph tho, “ Behold what Venyaunce I wil now do, For tho that Cristened wold not han had, Owt At the gates the devel hem lad,	400
but several die as they leave the city.	Of whom deyden sodeinly Manion [As Owt of þe gates they wolde han gon ;]	408
		412

And somme the devel hurte wondir sore,
 And Owt of here wittes ȝit Mani More.
 Alle the Remnaunt that Aस्कapen Mihte,
 Ronnen to Ioseph there Anon Ryhte, 416
 There that the Miscreawntes Cristened be.
 And whanne this Merveille Iosephe sawh he,
 Thedirward faste wente he Anon—
 Also Faste he hyede As he myht gon.— 420
 And aboven the dede bodyes saw he þere Sitte
 The devel that Owt of þ^e Cite Made hem flytte.
 “A! thow Cursid gost,” quod Ioseph tho,
 “Whi hast thow this veniaunce thus do! 424
 And to this, ho that Comanded the,
 Telle me, thow devel, er thow hens fle.”
 Thanne the devel Answerid him Agein,
 “Be Cristes Comaundement In Certain.” 428
 “Tho[u] lyst Falsly,” quod Ioseph tho,
 “His Comaundement was it Nevere so.”
 And Ioseph to him ward faste gan gon,
 Him forto han taken & bownden Anon ; 432
 In his Girdel, as he to-foren was,
 Forto han bownden him In that plas.
 And as Ioseph loked him tho Abowte,
 In his herte he hadde gret dowte ; 436
 An Aungel to-Forn him Sawh he there
 With a merveillews contenance In þis manere,
 For his vesage As brenneng Fyr it was
 To him there semeng, neþer more ne las. 440
 Ful sore abascht was he þer-offen tho,
 That he ne wiste what he myhte do,
 And wondred what it schold signefie,
 Thaungel that loked so vegerowslye. 444
 And in this Mene while of thinkenge,
 Thaungel with a spere he dide him stinge ;
 In tho to the hipe, to the harde bon,
 This Angel him stang there Anon, 448

The rest go back
to Joseph,

and he baptizes
them.

Joseph sees the
Devil Aselabus
sitting over the
dead bodies.

He is going to
bind this Devil,

when he sees an
Angel before him,

who drives a
spear into his
hip up to the
bone,

and leaves the
spear and head
there,

because Joseph
didn't baptize the
dead Orcauz men.

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

which bleeds
daily.

Joseph walks out,

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

And there lefte he the spere and þ^e hed
Stille In his hýpe In that¹ Sted :

“ Lo, Ioseph^{he}, this is to Signefie

For hem thou leftest Oneristened Sekerlye ; 452

Therefore this thy mark Schal be,
& it Contenuwe schal with the.”

Thanne thaungel thens gan to gon,

And Ioseph drowgh ow[t] þ^e spere schaft anon ; 456

But the hed In his hýpe lefte þere stille,

For that was only goddis wille ;

But it Greved him but litel thing,

For it was only Goddis warneng ; 460

But the blood Cowde he stauchen In non wise,

But every day newe it gan forto Reprise,

As longe as with-Inne was the hed,

Thus it bledde In Every sted. 464

But thaungel bad him non Merveille have :

“ That God wold han saved, wile he save,”

As in tyme Comeng 3e scholen here

In this same storie, and 3e welen here. 468

Thanne Ioseph walked forth Anon,

And his Menie with him Everichon ;

And of his wounde hadde he non gret dolowr,

But he was in gret drede of Oure saviour. 472

Thanne here-Offen Merveilled gretly the kyng,

What that this be In to Signefieng.

Thanne seide Iosephe to him Anon there,

“ Of this, Merveille 3e not In non Manere ; 476

Sire, it is, I telle the now Ryht,

The peple to bringe Owt of the develes Miht.”

Thanne whanne þ^e peple him so herde speken þere,

Ful Ioyful they weren that Cristened were ; 480

And alle that vneristened weren to,

To Cristendom faste gonne they go.

Thus Ioseph wrowhte at Orcau[z] Cite ;

Sekerlych there baptised he gret Meyne ; 484

¹ MS. thast.

And his felawes there weren with hem,
 That they browhten owt of Ierusalem.
 So that Crist there so faire for him wrowhte,
 That alle the peple of Orcaus to Cristendom he browhte,
 And with-Inne thre dayes Everichon. 489
 Thus Goddis wille fulfild he Anon,
 So that lefte there nethir gret ne smal
 That to goddis lawe [ne] weren torned al. 492
 And what be the holy wordis that he pere spak,
 And be the holi gost with-Owten lak,
 Mochel peple of the Contre tornede he,
 Goode Men & Cristened Forto be : 496
 And alle the ymages that In the temples were,
 He dide brenne & to-brast Every where :
 Al thus wrowhte Ioseph In that Contre,
 In the temples and to the peple,¹ where-so went he ;
 And Into the Contre of Nascien, 501
 He made hem alle tho Cristene Men.
 And thanne Aȝen to sarras Ioseph gan to go,
 And Nasciens with him tho Cam Also ; 504
 For Ioiful In herte was he thanne,
 For he Converted there Manie A manne,
 And fulfilled goddis Comandement,
 The wheche was holy his Entent. 508
 Thanne Ioseph of his feleschepe pere ches ful sone,
 And bisschopee² hem Ordred there Anone,
 And sente hem Abowte Into Eche Contre,
 Goddis lawe forto prechen ful openle. 512
 Somme of hem dwelde In Nasciens lond,
 And somme In Mordrayns, As I vndirstond,
 Whiche was a lord of gret Seignourie,
 And Mochel peple hadde In his baillye ; 516
 So that Ioseph ches Owt thre & thrytty,
 And Sixtene with him left pleynly.

Joseph turns all
the Orcauz folk
Christian,

burns and
smashes their
idols,

and then converts
all Nasciens's
people.

Joseph chooses
33 bishops,
orders them to
preach every-
where ;

but leaves 16
with him.

¹ MS. pleiple.

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

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

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

- And furthermore I-wreten þere was :
- 'Here lith Ermonies In this plas ;'
- And thus his lif gan for to telle,
- 'That xxx wynter & viij Monthes snelle 556
- Sethen that ferst Ermyt becam he'—
- As In this liueret here mown 3e se—
- 'That Neuere Othir clothing he hadde
- But swich as ferst to his Ermitage he ladde, 560
- Nethir In hosinge, nethir I schon,
- Ne non Othir thing On him to doon.
- Othir viaunde hadde he non verament,
- But Everiday swich As God him Sente ;'— 564
- And of Tasse he was born ;¹
- The toþer In bedlem, þat I Rehersed befor.
- And whanne Iosephe gan this to vndirstonde,
- Vpe hem took he with his honde, 568
- And bar hem Into the Cite of Sarras,
- Where-offen Many a man Glad þere was.
- Thanne Nascien preide Ioseph tho,
- That with him to Orbery wolde he Go, 572
- And that On Of hem that he mylite have,—
- Holy hermoine thermit he gan to Crave,—
- Where that worthily his Body beried he,
- And a Ryal Chirche Mad there be ; 576
- And In Sarras Cite ful Certainly
- He let Reren a Chirche ful solempnely,
- And In eche of these Chirches two
- Twelwe prestes he dide there do, 580
- For the bisschopæ Of nethir plase there
- Milte not Sufisen, so moche peple were.
- The Ermyt At Sarras, the Eldest² they gonne Calle,
- And the 3ongest at Orbery, thus seiden thei Alle. 584

'And here lies
Ermonies, who
was a hermit for
30 years and 8
months,

and had no more
clothes than he
at first wore.'

Joseph carries
the two saints'
bodies to Sarras ;

and lets Nasciens
have Ermonies's
body at Orbery
church,

leaving Salustes's
at Sarras church.

He appoints 12
Priests for each
church.

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

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

Thus Joseph
honour'd both
Cities with
saints' corpses.

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

588

CHAPTER XVII.

How Joseph shows Mordreins (Evalaeh) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is filld with joy, and tells them how a vision of his youth is now fulfilled (p. 215). He then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 216). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 217). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 218). With the blood from the wound he restores Nasciens's sight (p. 218). Joseph says that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graul*, shall be known (p. 219), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 220). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 64-7], and Joseph does so (p. 221-224). The ugly-barkt tree was Christ; the other two trees, the Father and the Holy Ghost: the two people that left the others were Adam and Eve; those who hewd the branches were the Jews who crucifi'd Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Former*, *Saviour*, *Cleanser* (p. 223). The Immaculate Conception and Birth of Christ (p. 224). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 225). Mordreins shows the hidden chamber where he kept the image, and then burns it (p. 226). Joseph departs from Sarras, and 207 Saracens with him (p. 227). His last charge to King Mordreins (p. 227).

Mordreins and
Nasciens want to
see where the
Christians pray.

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

4

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

Anon thanne Ioseph with-Owten lettenge To the Arch hem browhte, & made non tarienge, And schewede there to the kyng In the Arch there ful <i>precious</i> thing :	Joseph takes them to the Grail-Ark, 8
And there the king beheld In that plas The vestements that Ioseph Sacred <i>with</i> was Bisschop of Cristes Owne hond ; And Also the Chayere he Say there stond,	and shows them his Bishop's vestments and chair, 12
Whiche Chaier he preisede wondirly faste, And there-offen he seide thanne atte last, 'That It was of Alle the Ryalest Sittyng than That Ewere Ordeyned was for Erthly man.'	16
Thanne Ioseph schewed hem the holy disch Anon, Where-Inne that Sank Ryal was I-don. And whanne that Nasciens loked ther vppon, Ful <i>passeng</i> gret Ioye hadde [he] Anon,	and the holy Grail-Dish. 20 Nasciens is rejoict,
And seide, 'Of Alle the sihtes þat Ewere 3it he say, Liked him <i>neuere</i> non so moche In-to þat day ;' Ne <i>neuere</i> so Ioyful was he of siht, As that tyme was Nascien, I the plyht.	24
Now hadde he holy his Entent : That he desired to sen, was þere <i>present</i> . "Now wot I wel that fulfild it is in me, Sire, A thing that I now schal tellen the :	and tells how, 28
For whanne I was A 3ong Sqwyer, An gret hert I chasede wilde wher. Whanne I hadde lost the Noyse of myn howndes, And Also Alle my men <i>with</i> -Inne fewe stowndes,	when he was a young squire, out hunting, he lost his dogs and men, 32
Thanne In gret thowht there I stod ; And þere was non man that <i>with</i> me bod, Ne Abowhtes me non Man Saw I tho That Ony word I mylhte speken vnto.	36
And as thus I In this thowht was, To me a vois Cam In that plas, 'Seraphe ! <i>merveille</i> thow not so, For 3it thi thowht ne may comen the to,	and then heard a voice telling him 40

- he should see the
Seint Graal. Tyl thow mo *Merveilles* schalt se with-al,
And Also thing that is Clepid seint Graal.
And therefore now wot I ful well
- He recognizes it, That this [is] Seint Graal Everidel; 44
Now know I wel that my pensifnesse
Is fulfilled with Alle Goodnesse.”
- 3it thowht More Sire Nasciens than,
And that tyme wrowhte As *non* wis man, 48
- and lifts up the
cover of the Grail. But there lefte he vp the plateyne Anon
That vpon this glorious vessel was don;
And whanne with-Inne he gan to looke,
- Then he quakes
for dread, He him withdrowh, & for drede he qwooke. 52
And thanne the kyng Axede him Anon,
“Sire Nascien, what han 3e at the Arch don?”
“Sire,” quod he there Anon Ryht tho,
“He is a fool that don wele as I have do, 56
To knowen the Secrees of his Saviour;
Him forto Greven In ony Owr.”
“Why,” quod thanne kyng Mordreins tho,
“Haven 3e now Iesu Crist I-Greved so?” 60
“Be my feyth, Sire,” quod Sire Nasciens,
“I knowe wel I have offendid 3it Goddis *presens*,
For that I have sein so moeche be Owtraye
That non Erthly Man ne Owhte to have saye.” 64
- says he has
outragd God, Thanne Axede the kyng, Ioseph Anon,
How that this Cawse Mihte Gon;
And thanne Answerid Nasciens Agein,
“Come thens, Ioseph, now In Certain; 68
Beholde it Not, I preie now to the,
That semblawnee that was schewed to Me,
Where-thorwgh that I have now lost my sight
Be the Ordenance of God Almyght, 72
Whiche that I schal neuere Recoveren A3en
Til the spere-hed Owt of thin hype be elen,
Where-with the Anngel At Oreauz Cite
With that Spere there smot the.” 76
- and has lost his
sight, not to
recoover it till the
spearhead is
drawn out of
Ioseph's hip.

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

Thanne Anon Gan kyng Mordreyns
 There faste Enqweren Of Sire Nasciens, 80
 ‘What Manere of thing that he had Seye ;’
 Hym it to schewen he preide Openlye.

Mordreins asks
 Nasciens what
 he saw in the
 Grail.

Quod Nasciens, “ I haue sein so moche thing
 That þere-Offen to tellen it is non Endyng, 84
 Ne non tonge kan It now diserie,

I sey to the, Sire Kyng, Certainlie.

I have sein,” quod tho sire Nasciens,
 “Of Alle Manere of wykkednesse the defens ; 88

Nasciens says,

[Of alle Boldnesse¹] I have Seyn the begynneng,

Of Alle wittes the Fowndyng,

the Founding of
 Knowledge, and
 the Beginning of
 Religion.

I have sein the begynneng of Religeown

And Of Alle Bowntes, bothe Al & som, 92

And the poyntes of Alle Gentrye,

And a Merveil Of alle Merveilles Certainlye.”

Aftir this word thanne Anon

They weren Abaschet thanne Everichon. 96

The kyng of him thanne Enqwered there

‘How his siht was lost, And In what Manere.’

Mordreins asks
 how he lost his
 sight.

And Sire Nasciens Auswerid him Agein,

“ I wot Neuere, Sire, for Certain, 100

But for that I lokede on þat swete thing

Nasciens says,
 because he lookt
 on the Grail.

That but fewe owhten to don lyvyng,

The wheche a merueille of alle Merveilles is,

Sire king, I the Seye with-owten Mys.” 104

Thanne Enqwered [he] Of Nasciens Ageyn

What that Merveille scholde ben pleyn :

“Sire,” quod Nasciens, “thow gest non other Of Me,

Siker, Sire, An Also In Certeinte, 108

¹ “Fai,” dist il, “veu la commenchaille des grans hardemens, L’ocoisson des grans proueches, l’enquerrement des grans sauoirs.”—A. *Hardiment*, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

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

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

A voice from the
Grail-Ark speaks.

And thus sone A vois there gan to Crye,
That Al the peple it herde Sekerlye,—
With *in* that Arch the vois it was,
That thus there Sownede In that plas,— 116
"My grete veniaunce & my gret discipline,
With my strengthe to 3ow it schal propine."¹

An Angel comes
forth

And thus sone as this vois was gon,
An Awngel Owt Of the Arch þere isswed Anon, 120
And Al In whit I-Clothed was he,
In A ful fayr Robe Certainle ;

with the Lance
that wounded
Joseph,

And In his hond he heeld that lawnce þer
Where-with that Iosep was smeten Er. 124
That lawnce, In sihte of Kyng and qwene,
The Awngel to Ioseph it bar bedene,

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

And there put it Into the same plase
There As to Fore tymes I-hurt he wase. 128

He anoints
Joseph's wound ;

And whanne the Awngel drow owt þe lawnce Agein,
The hed thanne folwede In Certain ;
And the Awngel took A boist *with* Oynement Anon,
And to that wownde gan he gon, 132
And it Anoynt ful Softely

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

With that Oynement ful tendirly ;
And thanne the hed on the lawnce he putte A3en,
Where-from Ran down blood ful Clen ; 136

and restores his
sight.

Wheche blood the Awngel In the boist putte,
And there-Inne ful worthily he it schytte,
And with the same blood Anoynted Iosephs wounde
And Sire Nasciens Eye, In that stownde. 140
Thus sone as Cleer his Eye were
As Evere Ony tyme weren they Ere.

¹ "Après ma grant venianche, ma grant medicine ; et après ma foursenerie, mon apaïement."—A.

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

Joseph [but in the French ‘*ti angeles*’] tells Nasciens what the Lance means,

and that when it drops blood,

[leaf 14]

marvels will follow,

and the secrets of the Holy Grail or ‘Sanc Ryal’ shall be disclosd.

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

As thike that is ful Of Bownte,
 And of prowesses ful gret plente ; 180
 For he moste ben ful of Charite,
 Of Religioun, & also of Chastite,
 That wit the lawnce Smetyn schal be
 As thow me here Sye to-Fore the, 184
 And that schal there Neuere Man be non
 But the Kyng, I telle it the Alon ;
 For he Schal be the laste Man
 That there-with schal be smeten than, 188
 Ryht In A wondir-ful Manere,
 As Afterward 3e scholen here ;
 But a Merveillous lawnce it schal be
 Where-with he schal be smeten, as i telle the. 192

“ For these Merveilles schal no Man se
 But he be Ful of Alle Bownte ;
 Wheche schal ben the laste man
 That Evere of this ligne schal be than. 196
 And lik as to Nasciens first published was,

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

So schal he be the laste In Ony plas
 That the Merveilles of the Sank Rial schal se.
 Thus be þ^e Crweified kyng it is certefied Me : 200
 ‘ Therefore bothe begynneng And Endeng
 Of My Merveilles they scholen haven knowleching ;
 And on hem to, my veniaunce shal I Caste,
 That they two scholen knowen Me Atte laste, 204
 And Of My strok Me wisse to bere,
 That I to the herte wasse stouge with A spere,
 Thorw wheche strok & opere, þ^e fals Iewes certeinli
 On the Crois Me Slowen, hangeng On hy.’ 208
 & knowe thow wel, Ioseph, with-owten dowtaunce,
 That as longe as thow hast born this lawnce,
 So long scholen the Merveillez duren to thende
 Into that londe where I schal the sende.” 212

The Angel from the Grail-Ark vanishes.

Thanne the Anzgel turned A3en Anon ;
 But Abasched weren they Everichon,

For they ne hadden not non Cler knowlichege, Sauf Only of Nasciens Certifienge.	216	
Thanne Ioseph Rekened tho riht Anon How longe seth þ ^e lawnee was In him don, So that it was xii dayes fully That the lawnee hadde he born Certainly.	220	Joseph had the Lance-head in his hip 12 days.
Thanne Anon wente kyng Mordreyns, And to his paleys ladde alle Cristiens, Sauf Only thre that leften Of that hep, The wheche Abyde there with Ioseph.	224	
Thanne clepid the kyng. Ioseph anon, Or Ony Fote Furthere wolde he gon, 'That of theke A-visions he wolde him Schewe, That In his chambre he saw Al on Rewe,' 'The Nyht to-Fore I wente to Bataille, What Jhing it was that Me Gan so to saille, Neuertheles jit wot I of som what how it ferde, But I wolde that Nascien of þowre mowth it herde."	228	Mordreins asks Joseph to interpret the Vision he saw the night before he went to battle. (Chap. vii, pp. 61-7.)
Thanne of these Merveilles Ioseph gan telle ; Afor Mordreyns and Nasciens he gan to spelle :	233	Joseph does so :
"Sire king ! ferst In thi Chombre there þou Sye Thre Trees that weren wondirly hye, Alle iij of on gretnesse, And of on lengthe, And of on heythe, & of on strengthe ; And thike that hadde the Fowle bark vpon, That signefied verray Goddis sone ;	236	of the Three Trees,
The tothere tweyne Signefied, I tellet the, The Fadir And the holigost In Trenite ; And the peple that vudir the Tre was, The begynneug of þ ^e world it was ;	240	the foul-barkt one was Christ ;
The tweyne that partid from hem thanne, Was Adam & Eve the ferste Manne, That to helle wenten down Ryht After here deth, I the plyht,	244	the other two, the Father and Holy Ghost.
And Alle the Remnawnt þat fillen In tho : So dyden they Tyl God on the Cros was do.	248	The two folk who jumpit into the ditch, were Adam and Eve going to Hell.

- The folk who hewed the branches (p. 65) were the Jews.
- “And tho that the brawnes gonne forto hewe,
It weren the Fals Iewes vppon A rewe, 252
That persched bothe his hondes & Feet,
And non hol stiche On him they leet.
And whanne the Tre Fyl A-down,
Alle the Bark there lefte In virown ; 256
- The inside of the Tree that fell into the ditch,
- The body that was the Bark with-Inne,
In-to þ^e dich it fil, and nold not blynne,
Where alle the peple fil In be-fore,
And Elles hadden Al the peple be lore ; 260
And whanne A while there hadde he been,
Owt of that diche he Cam Azen,
And Into his bark Azen tornede he sone,
For wel he wiste what was to done ; 264
And so Cler be-Cam that Tre withal,
As Ewere dyde ony berylle Othir Cristal.
- and then jumpd out into its bark again,
- “ Of Alle this thing the Signefiawnee
I schal zow declaren with-Owten variaunce : 268
- was Christ's soul leaving its body in the Sepulchre,
- Whanne the holigost from the Body was gon,
The Body In the Sepulere was leid Anon ;
As A thing that ded tho was,
So lay the Body in that plas ; 272
- while it, the Soul, harrowd Hell.
- And therwhiles was the Sowle In helle,
The Fendes bost al forto felle ;
And his beloved thanne Everichon,
Owt thens with him he browhte Anon ; 276
- Then the soul went into the Sepulchre again,
- And thanne whanne thus hadde he I-do,
Into the Sepulere the spirit gan go,
Al so Clere And Al so Bryht
As Ewere the Godhede was In Syht. 280
- bringing with it the souls of Christ's well-beloved out of Hell.
- “ And the peple that heng vppon the brawnes,
Signefied the sowles where-offen he wolde not stawne,
But hem forth Browhte Everichon,
And Of his welbeloved he left non On ; 284
And the leues of that Tre don Signefie
The Membres of God, I sey the Certeynlye.

“And be these thre trees Vndirstonde thow wel		The Three Trees meant the Trinity,
The blessed Trenite Everidel,	288	
Fadir & Sone & holy gost,		
iiij. <i>persones</i> , & but On god Of Mihtes Most.		Three Persons, but one God.
But on Godhed & but on deyete		
Signefien tho <i>persones</i> thre ;	292	
So Is On god I thre <i>persones</i> ,		
And but on deyete In tho wones ;		
Ne nethir Of hem More thanne othere Is,		
Nethir strengere ne feblere with-Owten Mys.”	296	
“Joseph,” seyde thanne the kyng Anon,		
“These vndirstonde Ich wel Everichon ;		
But now Riht fain wolde I wete of the,		
What þ ^e Significauce of theke thre wordis mown be.”		Of the Three Words (p. 66),
“Ful gladly Sire,” <i>quod</i> Joseph tho,	301	
“Theke thre wordis I schal the undo ;—		
The Ferste that ‘Formere’ wreten Is there,		1. ‘Former,’ meant God the Father and Creator of all things.
Betokeneth the Fadir In this Manere,	304	
For he Formed Ferst Alle thing		
From begynneng Into the Endyng.		
And, For the persone of the sone Into Erthe Alyhte,		2. ‘Saviour,’ meant God the Son who savd mankind.
To saven Mankende thorwgh his Owne Mihte,	308	
There-fore to þ ^e sone belongeth the savacion of Man,		
Thus Redely is it, As I the tellen Can ;		
And for the Cause that it is so,		
He Calleth him ‘Saviour’ with-owten Mo.	312	
And, for the holi gost descendid Adown		3. ‘Cleanser,’ meant the Holy Ghost
At pentecost to the disciples In virown,		
For to Clensen, And forto Maken Clene,		
And hem Forto Enflawmen Al bedene ;	316	
And, for alle pvrifiments be-longen to þ ^e holi gost,		who purifies all men.
Therefore as ‘Clensere’ it signefiet, As it nedis Most.		
Now the letrure of these <i>persones</i> thre,		
I haue declared, As 3e Mown se,	320	
That but On deyete And On pvsauce		
Hauen they thre with-Owten variaunce.”		

- "Now vndirstonde I this Riht wel,
 From gynneng to Endeng Everidel ; 324
 But of More," quod the kyng,
 "Thow most don me vndirstonding ;
 What that chambre doth signifie,
 That *with* Min Eyen I saw so verralie, 328
 That I wende *Neuere* to-forne theke day
 Into Swich An hows *non* Man ne entren May."
 "A! Sire," quod Ioseph thanne Anon,
 "þat wele I declaren Er I hens gon ; 332
 For that I wolde with Al my myht
 In stedfast beleve to bringen the ryht.
 Thike Child that In the Chambre was,
 And to-forne the Isswede In that plas 336
 With-Owten Ony wal *oper* dore brekyng,
 Thus it is to thin & to oure Alther vndirstondinge ;
 It signefieth only Goddis Sone,
 That In the Maydeins wombe dide wone, 340
 Where as he In alihte, & Owt he cam
 Be his Owne Miht as God & Man ;
 And lik as he owt of þat Chambre isswed to fore þe,
 So dide he owt of the virgenite, 344
 And neuere hire Maidenhot was put Away,
 Nether to-forne ne After, As I the say."
 "Thanne telle me, Ioseph," quod the kyng tho,
 "What was that child that Into þe Chambre entred so ?"
 "Sire kyng, that Child was the holigost, 349
 On God of Mihtes Most,
 That Into that chambre Entred thanne,
 In the savacion of Alle kynde of Manne. 352
 "There-fore sendeth the to Sein be Me
 That highe lord God þat is In Maieste,
 'That thow schost Anon putten Away
 Thike fals simylytude þat thow hast kept Mani day,
 And that thow do hem brennen Anon Riht 357
 Openly In Al the peplis siht ;

As to the room
that Mordreins
saw (p. 67),

and the Child
who came into it
without breaking
door or wall,

this meant
Christ,

who came out of
the Virgin
without breaking
her maidenhead
(see p. 68).

"Now, says God
to thee,
Mordreins,

burn that false
Image

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

Where thow hast don fowl dedly Synne, sinned with.

In the pointes that thow hast Trespaced Inne,

The hologicost wele þat it be declared Openly,

Thi Falsnesse And thin fowle foly, 364 Confess thy foul folly."

That Alle the world it Mowen knowe,

Of thi meyne, bothe hyghe and lowe."

This Semblaunce that I have spoken of here,

Lesteneth to Me, and 3e Mown here; 368 In fact,

What Maner of semblaunce that worschepe he,

3e scholen Mown¹ bothe heren and se.

He hadde don him Mad A fair ymage

In forme Of a woman of high parage,— 372 Mordreins had a lovely statue of a woman,

And A fairere ymage ne Mihte non ben

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

And with hire the king lay Every oþer nyht; which he slept with every other night,
 And thereto In Ryal Robes sche was diht, 376

And In al so Riche & worthi Aray

As ony man Cowde devyne oþer say;

And a chambre for hire he let Orleyne,

The most Merveillous that men herd of seyne, 380 and kept it in a most wonderful chamber.

That non Man Cowde knowen the openinge,

Nethir thentre ne Owt-Goyng.

Thanne Anon Clepid he forth Sire Nascien

And his qwene, to-Foren him to Comen then, 384 Mordreins calls forth Nasciens,

And seide 'that he wolde hem Alle Schewe

His fals leveng, with-Inne A threwe,

That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad, 388 and bids his folk make a great fire.

'A gret Feer Forto Maken Anon

In his paleys, Amongis hem Echon;'

And whanne þat feer was brennenge briht,

Anon he Comaunded hem Owt of his Silt 392

And Owt of the Paleys Forto gon,

Alle his Meyne Everichon,

- So that In his Compemye ne left not there
 But Ioseph, & Nasciens, & his qweene in fere. 396
- Mordreins takes
 Ioseph and
 Nasciens into his
 marble house,
 Thanne the kyng laide hem forth Anon
 To a sotyl hows was mad of Marbre ston,
 And Alle of diuers Colowres it was,
 Ful seteli I-wrowht In that plas, 400
 And the Schettyng was Mad so *preuily*
 That *non* Man Miht it knowen Apertly,
 With a sotil barre with-Iune I-wrowht,
 That *non* man thentre ne knewe nowht. 404
 And whanne the kyng it Opene scholde,
 with an iron key,
 A sotyl Ernen keye In his hond gan holde,
 The wheche the Iointours he gan vnschitte,
 So wel of that For-knew he itte. 408
 And thus thei Entreden Everichon
 There that ymage was Riht Anon,
 Where that disloyalte & synne he hadde I-do
 With that ymage þat In the hows was so. 412
 And that ymage Took he there Anon Ryht,
 And Into that Fyr he let it to ben dyht,
 And alle the Riche Robes Also
 That vpon thike ymage weren I-do, 416
 Evene thus dide he In alle *menes* Siht
 Thike Ymage to don brennen ful briht.
 “O,” quod the kyng, “goode lord God, moche is þⁱ Miht,
 That me Sendest grace nowe In thi Siht 420
 My fals levenge forto Forsake,
 And Only to thi servise me take!”
 and there
 forsakes his sin.
 And there alle his Synne he forsook,
 And Onlyche to goddis servise him took. 424
 Thanne merveilled Alle that Meyne
 [leaf 15] What theke semblawnce myht be,
 For there-offen herden they *Neure* spoken be-fore
 Of *non* Man that Evere ȝit was I-bore. 428
 Alle this was thorwgh Iosephes techinge,
 Him self and Al his Rem In good lif to bringe,

- Thorough the Comandement of Oure lord ;
 Thus was the semblaunce brend at on word. 432
- And whanne Ioseph hadde Alle this I-do, Joseph prepares
to leave Sarras.
 And thike ymage dide brenne þere Also,
 And al the lond browht In good beleve,
 From Sarras ward he gan to meve, 436
 And took his leve at kyng and knyght,
 At Nasciens, and Of that qweene so briht. He takes leave of
Mordreins and
Nasciens.
 Thanne the kyng, the qwene, & Sire Nascien,
 Cowndied Ioseph A gret weye then, 440
 And Alle that weren In his Compenye
 Forth with Ioseph thei gonne hem Gye,
 Wheche that A gret Meine it was,
 That to Iosephe Seiden In thike plas, 444
 ‘That ȝif Ioseph wolde In here Compenie go,
 From him departen¹ wolde they neuere mo.’ [1 MS departen
they]
- And Ioseph Resceived hem Everichon
 That In his Compenye gonne to gon, 448
 So As be nombre it was I-Rekened to me
 Two hundred & Sevene of theke Meyne. 207 men of
Sarras go with
Joseph.
 And so of the kyng his leve there he took,
 And Alle the Compenie that he not forsook, 452
 & Charged þe kyng, ‘holi chirche to sosteyne,
 And Neuere to his fals levege to tornen Ageyne ;
 More-Ouer, to kepen Cristes lawes,
 My techeng, And þerto Alle my sawes.’ 456
- Thus departed the kyng and they tho Mordreins and
his people weep
at Joseph’s
departing.
 With wepinges, syghenges, & Manion mo ;
 For hem thoughte forloren they were,
 Whanne Iosephe departed from hem there, 460
 As ȝe scholen heren here Aftirward,
 What happes & Chaunses befillen hem hard.
 And whanne that Ioseph forth wente,
 Into what Contre he ne wiste veramente, 464
 But As be Goddis Comandement
 He it Fulfillede tho verayment.

CHAPTER XVIII.

Of Mordreins (or Evalach). How he has a wonderful dream, which sorely troubles him, to the distress of his queen (p. 229-32), viz. : 'that he is holding his Court in Sarras, and as he sits at meat a thunderbolt knocks the first morsel out of his mouth, and his crown off his head (p. 229) ; that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 230) ; that he finds his crown, but with splendid stones in it ; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 230) ; and then a river flows out of Nasciens's son's belly, and divides into nine streams, of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231) ; and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitude to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph establisht, and hear service, but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 237) ; then a horn sounds, and a voice proclaims *The Beginning of Dread* (p. 238). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Joseph and his
company go
forth.

Now goth forth Ioseph & his Compemye
Be Goddis Comandement Certainlye,
But Alle here Iornes devisen I ne kan,—
It were to moche for Ony On Man— 4
Nethir here herebegage, ne here vyaunte ;
But nothing hem lakked, I vnderstonde.

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

Now from Ioseph A while let vs twynne
And of kyng Mordreins we Moste be-gynne, 8
And of the Compenie that Is in Sarras Cite,
That Ioseph there lefte of his Meyne.
Thus begynneth this storie forto telle
What Aventure king Mordreins Aftir befelle. 12

One night in bed

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

- And there A gret dreme Cam him vppon,
 As after scholen 3e heren Everichon. 16 Mordreins dreams
a wonderful
dream
- In this wonderful dreme riht longe he lay,
 Til that it was ny lilt of the day,
 And with his Eyen So sore he wepte,
 And Evere he lay & faste Slepte, 20 that makes him
weep and sigh,
- In Sighenges and In Storbelings sore,
 Al Evere thus he ferde More & More ;
 So that þ^o qwene, that by him lay,
 To hire herte it was a ful gret fray ; 24 and frightens
his Queen,
- But Sche mylite not Enqweren for non thing
 Of him what Amownted this Metyng,
 For sche dorste not A3ens his wille
 Hym there-Offen freyne, for good ne ylle ; 28
 For he was bothe feers & Crwel,
 Therefore sche ne dorste him A3en neuere a del.
- Thus Abod the kyng In this trowble Owt riht
 Til it was passed middes of the nyht ; 32
 And thanne In a softe Sleep^e fil he,
 For werinesse of travaille he hadde Inne be ;
 And thus In dremeng thowhte he,
 'That he was In Sarras, þ^{er}t faire Cite, 36 [1 MS Sterepe]
 And there In his Cowrt that was so Riche
 And so worthi, that non was liche.
 To that Cowrt him thowghte comen there
 Manye lordis & ladyes Of gret powere, 40 with many
Lords and Ladies
at his Court.
 That weren Arayed & Riady dyht,—
 So Ryal Saw he Neuere In his silt ;
 And to Mete Seten they Alle,
 As to kyng, lordes, & ladyes, don befall. 44
- Him thowhte At his mete þ^{ere} that he sat ;
 His mowht he opened, A morsel puttyng In þ^{ere}-at ;
 Him thowghte A thondir blast gan gon,
 That Morsel owt of his hand it smot Anon ; 48 At a meal,
a thunder blast
knocks a bit of
food out of his
hand,
- An the Crowne that was vppon his hed,
 To the Erthe it Caste In that sted ; and throws his
crown on the
ground.

- And whanne he stowpede the Crowne to take,
 A boistous wynd there gan to wake ; 52
 Hym thowghte he was born Into A straunge place
 A fer wey thennes, & þere was a long space.
 And ȝit him thowhte there wel More,
 That A liown & A lioness to him Comen thore ; 56
 Everi day the lyown mete to him¹ browghte,
 And the lionesse Awey it Cawhte,
 Sauf scarsly half his lyvenge
 That the liown dide him bringe. 60
 And Atte laste him thowghte Agein,
 That non lengere he wolde it soffren in sertein ;
 And with his fist smot so the lyonesse
 That sche dide him no More distresse. 64
- ‘Thanne him thowghte his Crowne he fond ;
 And vp he took it þere In his hond,
 And set it Aȝen vpon his hed ;
 Thus thowghte him there In that sted. 68
 But it was Chonged thanne wondirly,
 The stones of that Crowne Certainly ;
 For the stones weren so preciouwe to his eye,
 That neuere non So precious stones he sye. 72
- ‘And whanne on his hed it was set Aȝein,
 Thanne Cam his Neevew, Nasciens sone, Certein ;
 Him thowhte that An Egle him there bar
 Ryht Fer with-hime the Se thar ; 76
 Ful fer Into a stravnge contre
 His Neevew him thowghte þere bar he ;
 And there the Egle lefte him a-down
 Ryht fer Into a strawnge Regiown. 80
 And whanne he was there set In þat plase,
 The peple that In the Contre wase,
 To him alle they knelid a down
 In that plase Abowtes In-virown ; 84
 And whanne thus alle they hadden don,
 To him so Euclyned Everichon.

‘A strong wind
 carries him to
 a strange place.

[¹ MS here]
 A Lion brings
 him food,
 A Lioness takes
 half of it away,

till he punches
 her.

He finds his
 lost Crown,

out with far
 more precious
 stones in it than
 before.

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

the people of
 which kneel to
 him.

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

	Into Alle thre he Entrede, wete þou wel, Hondes, feet, and body he weesch Eche del.' 124	
	This Aviciouſ & this dremenge Sawgh the kyng In his Slepinge, Wheche that lasted Ny to the day, Lik As this Storye vs now doth say. 128	
Mordreins wakes, and is abasht.	Thanne A-wook this kyng Anon, And Remembred him of these viciouſ Echon, Where-offen Abasched ful sore he was, Of that wonderful A[n]d] merveillous Cas. 132	
His Queen, Sarracynte, is troublid,	And the queene that beheeld his fare, In hire herte hadde sche ful gret Care, How sche Myhte Owght knowen of the lif Why that hire lord was so thanne peasyf. 136	
goes to her brother Nasciens,	Anon As sche myhte parcyyven the day, Vpe sche Ros, And to hire brother took the way, Sore wepinge & sore Syghenge, With gret sorwe & lawmentinge, 140	
	And so Cam to Nasciens hire brotheris bed, And down be him sat In thike sted. Anon Ryht vpe this Nasciens Rawghte, His Soster there In his armes he Cawghte, 144	
	And hire A-Freynd with Al his herte, ' Why that sche hadde So manye peynes smerte.' Thanne tolde sche him of hire lord the kyng That Al Nilt hadde ben In sweche Morneng, 148	
tells him how Mordreins has mournd all night,	And the Cause for why sche ne wiste, ' Therefore, dere brothir, as I the tryste, Lest he myhte falle In som dispeiring, Now, swete dere brothir, for Ony thing 152	
and asks him to find out the cause of it.	That 3e wolden of him Enquere For what Cawse he hadde Al his fere, And for Iesus love hevne kyng, For whom we hauen taken Cristeneng, 156	
	That 3e wolden streyht to him gon, And a boone Axen Of hym þere Anon,	

- ‘That he wolde graunten 3ow 3owre Askyng,
 What so Evere it be, of Alle thing,’ 160
 And whanne þat he hath graunted to 3ow þat boone,
 Thanne that 3e wolden Axen him ful sone
 ‘Why that he Ferde So that Nyht,
 & why In his sleepe he was so afryht ;’ 164
 For I ne desire so sore non thing
 As there Offen to haven som knoweng.”
 Thanne Ros him vpe this Nasciens Anon, Nasciens goes
to Mordreins,
 And to the kynges chambre gan to gou ; 168
 And be that tyme he comen thedir was,
 The kyng was Resen in that plas ;
 And Nasciens him grette þere Anon riht,
 And seide, “Sire ! as thow art bothe kyng & knyht, 172 asks him to
grant him a boon,
 One bone, sire kyng, þat thow grawnte me
 With-Owten lettynge Owthir Adversite.”
 Thanne þ^e king Answerid him Agein,
 “Dere brothe[r], 3e knowen wel In Certein, 176
 That nothing wheche Is In Myn handown
 That Al Redy schal been at 3owre peticiown.”
 And whanne Nasciens vnderstood al this,
 That be his Creawuse he wolde not Mis, 180
 But fulfillen his bone Al hol & pleyn,
 Thanne to him thus seide he In Certein,
 ‘No more for his boone wolde he Crave,
 But knowliching of his pensifnesse to have ; 184 and that is,
to tell him what
his night’s
trouble was.
 Why Al that Nyht he ferde tho so,
 This wolde I wete Er that I go.’
 And whanne the kyng herde him thus seye,
 Thanne wiste he wel his qweene gan him be-wreyc, 188
 So that Anon Ryht to Sire Nasciens Mordreins at
once tells his
dream to
Nasciens.
 He tolde his trowblyng w^{ith}-owten Offens,
 And told him elene his Aviciowun,
 And of his Nevew Al & som ; 192
 “But 3it neu^{er}theles not for than
 I ne have not 3ow told how it began ;

- Mordreins says
his trouble has
come on him
- For of this gifte that 3e han Axed me,
Riht ful vntrewe to 3ow have I be ; 196
For I swor to 3ow *with-Inne* þ^e viij day,
Whanne 3e token for me that iornay,
I scholde 3ow so worthily qwiten Ageyn
- because he didn't
fulfil his promise
to reward
Nasciens for
his help.
- That al 3oure baronage scholde it knowen Certain. 200
Where-offen vntrewe to 3ow I am,
And thus this pensifnesse On me it Cam.
Fortheremore, As by my qweene I lay,
I bethowghte me how Mani A day 204
That I hadde leyn In fowl sinne,
The fowlest þat Man Myhte leven Inne ;
And myn Consciense me gan to Repreve
Of myn fals levenge & Of myn beleve. 208
And as I lay thus, & me be-thowghte
3if to Ony Man I hadde behyght Owghte ;
And I ne Cowde not thenken, sauf Only to þ^e,
To whom that I haue so longe vntrewe be ; 212
And for wheche thing is most myn hevynesse
That bringeth myn herte In al this distresse.
For there nis now no man lyvenge
That I am so moche bownden to In Alle thinge, 216
Ne that so moche that I haue trespaced vnto,
As to 3owre *persone* now that I have I-do.
And what this vntrowthe it is to mene,
I schal 3ow tellen ful wel & Clene. 220
It is ful trewe, As 3e don vndirstonde,
Whanne I was discomfyt be myn Enemyes honde
- At Tarabel,
- At Tarabel, As 3e wel knowe,
Where as 3e Comen *with-Inne* A throwe 224
A3ens Myn Enemyes to socowren there,
Of whom þat I hadde Riht gret Fere,
- at Castle Comes,
- Whanne to the Castel of Come þat I was gon,—
That tyme Oþer Socowr hadde I non ;— 228
- Nasciens helpt
him,
- Thanne Comen 3e prekyunge *with 3owre* Meyne
In Socowringe, fortheringe, & helpinge of me ;

- Thanne behyghte I 3ow tho In Certain, and he promist
 ‘That 3if euere to Sarras I Myhte Rekeuere[n] Agein 232
 In worschepe & In prosperite ;
 With-Innen .viij. dayes aftir Certainle, to reward him
generously
within 8 days.
 I scholde 3ow so worthily Gwerdone thanne,
 That bettere gwerdone[n] nas neuere Manne ;’ 236
 Where-offen the schame is Fallen On Me But he, Mor-
dreins, didn’t do
so.
 Only, Sire, & not vppon the.
 And for Cawse of this grete thowght,
 Into this Avicioun thus was I browght, 240 Hence his
troubulous Dream,
 As I have told 3ow, bothe Croke & Roote ;
 But the signefiawnce, how to knowen, I ne woote ; which he knows
not how to get
interpreted.
 Now sethen that Ioseph is hennes gon,
 Man me to declaren now know I non ; 244
 For, And he were here now present,
 He cowde me declaren Al the hole Entent ;”
 And for this Cause was he in gret thowht,
 To what Ende this vicioun scholde be browht. 248
- And thanne be-spak tho Sire Nasciens, Nasciens says
Mordreins’s
Dream may
betoken his being
carried away,
 That thike tyme was In the kynges p[re]sens,
 “ For, sire, this vicioun May Signefie
 That 3e scholen In-to Anothir Seignorie ; 252
 But 3e neten whanne, ne what day,
 That this sodeynly behappen 3ow May.
 For, lik As 3e han chonged 3oure lif,
 So scholen 3e 3owre Regne with-owten strif ; 256
 For Every Evel wil & wikked Cowsaille,
 Eche man Owghte Forsaken Sawn faille ,
 And Ellis diden we Contrariouly
 To Owre newe feith ful Sekerly, 260
 Into hos Creaunse we han vs bownde
 Bothe body and Sowle In this stownde.
 Where-fore, As of 3oure Avicioun, now semeth me, tho’ this may
lead to no harm.
 To non Evel may it torne In non degre. 264
 But I rede 3ow that 3e now do,
 Counseil Of holy Chirche to Clepen 3ow to,

- Mordreins had better take counsel of Holy Church.
- Wheche that Ioseph left In his stede,
 Good Counseil there-Offen 3ow now to hede. 268
 For 3e knowen wel be vndirstondyng,
 That Ioseph Comanded 3ow Ouer Alle thing
 ' Holy Chirche to kepen an Susteyne,
 And In Every nede to hem scholde 3e Compleyne, 272
 That Nedy were to sowle oþer to body ;'
 Thus Comanded he 3ow, 3e weten wel sothly."
- He and Nasciens
- And whanne Nasciens this wordis had seid þ',
 Anon bothe to-Gederis thanne gommen they go 276
 To the paleys Anon Of Spiritwelte—
 As to-forn Rehersid han 3e herd Me—
 That Enstablyscht & Ordeyned weren Echone,
 Holy Goddis Servise there-Inne to done ; 280
- go and hear the Christian Service and Mass.
- So that there herden they goddis Servise,
 And Afterward that Glorious Sacritise,
 As Ioseph hem Comanded before,
 In what maner to Swen Cristes lore, 284
 And Every day for the More part Comowned to be ;
 Thus Comanded Ioseph tho Certeynle.
 And whanne this Servise was Al I-don,
 To-forn him he Comanded to Comen Anon 288
- Mordreins tells the Church-provests his dream,
- Alle the provostis of holy Chirche,
 And of hem took Counseil how he scholde wirche,
 And told hem Clerly Al his Avicioun,
 How that he dremede, Al and som. 292
- but none of them can explain it.
- But Of hem was there not On tho
 That theke Avisioun Cowde him vndo ;
 For they Seyden him Certainly,
 ' That there ne Cowde non Man but God Only 296
 That Avicioon to declaren In Ony place,
 Sawfe Only God thorgh his grete grace.'
 And whanne the kyng & Nasciens herden of this,
 Anon thens they wenten with Owten Mys. 300
 Thanne wente the kyng & Nasciens forth bothe
 More hevyere thanne Er they weren forsothe,

- And [seide] that neuere In Ese they scholde bene
 Tyl here-Offen they hadden vnderstanding clene ; 304
- And thus pensif to the paleys Aȝen gonne they gone, Mordreins and
Nasciens go back,
pensive, to Sarias
Palace.
- They two togederis, right Alle alone ;
- And there they Rested hem bothe that stownde
- To-Gederis On A Cowche vppon the grownde, 308
- And non More Feleschepe but they two.
- Thanne felten they Anon Merveilles Mo, Then begin
Marvels.
- How that Al the paleys Clene Alto-schook,
- Sawfe þ^e Sovereyn vowtis, As they Gonne look ; 312
- And thanne loked they furthermore ; The Palace
quakes ;
- Hem thoughte Al to-scheverid it was thore.
- And In Every Chene hem thoughte they sye
- Ful of brenneng brondis ful wittirlye. 316 in every chink
burning brands
appear ;
- Thanne so hydows A noise there be-gan,
- As it was semeng to hem bothe than
- That the Endeng of þ^e world hadde be come,
- And that it hadde ben the day of dome ; 320 a hideous noise
is heard,
as if Doomsday
had come ;
- So that Alle the wyndowes & walles to-brook,
- So Merveillously tho this Noise Outook.
- Also hem thoughte the paleis schold han down falle,
- And there Sonken Into the Ottrest walle. 324
- And Amongs Alle this Merveillous thing,
- There Cam On hem the wondrest dirkeneng,
- That hem thoughte here sighte was gon Certain,
- And that it neuere to Recoueriu Ageyn. 328 and the
wondrest
darkness falls
over them.
- And non Men Of that Cite Certainly
- Theke Merveilles sien, neþer herden, but they
- That with-Inne the paleis were ; But only within
the Palace.
- And herden they, ne sien, no more there 332
- But Onliche Of that gret thondringe,
- Where-Offen they hadden gret Merveillenge.
- And Othir thinges syen they nowht ;
- But, As hem semede In here thowht, 336
- A fewe sparkelis At the Openyuge
- Of the Paleys wyndowes, they Syen Comenge ;

- And ȝit they Abaschten ful sore of this,
 What it Myhte Amow[n]ten, *with-Owten* Mis. 340
- Mordreins and Nasciens hear a tremendous blast of a Horn,
 And As the kyng & Nasciens lien In this trawunce,
 ȝit herden they A more wondirful Chawnee.
 Hem thoughte they herde the Sown of An horn
 That neuere they herden there befor; 344
 And the sown was so wondirful & so hy,
 That ouer al the world they supposed trewly
 The Noise Of that horn myht hauen ben herde,
 So wondirfully that noise tho þere Ferde. 348
- and a voice cries
 Thanne Anon A vois there Gan to Crie,
 "Here is the Beginning of Dread."
 "Here is begynneng of drede Certainlye."
 And whanne this Nois they herde thus seyn,
 Evene plat A down they fillen ful pleyn, 352
 Lik bothe dede As they hadde þere been ;
 Non lif In hem non Milhte Seen.
 Thanne was the prophecie fulfild tho
 That be Olde dayes was knowen to Mo, 356
 Wheche þat seith, 'Two scholen ligger In a bed,
 On be taken, þ^e toþer leven stille In that sted.'
- and Mordreins is borne-off 17 days' journey out of his bed.
 Thus sone the kyng Owt of his bed was bore
 Seventene Iornes, be Goddis Myht thore. 360
 And it was wel the thridde Ourre of the day
 Whanne to the kyng was Al this Affray ;
 And whanne the holy gost hym left ful sone,
 It was the hy Owre Of None. 364
 But of him talketh now non lenger this storic ;
 But to the qweene & Nascien Mosten we hie,
 That bothe weren beleft In sarras,
 As woful people In that same plas. 368

CHAPTER XIX.

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

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

While Mordreins
 is borne away,
 4 Nasciens lies
 swooning.

Thanne it happed In this Mene tyme—
 The tyde Of þ^e day Was Owr Of pryde—
 That the qwene gan forto gon,
 A faire Chirche Werk to beholden Anon, 12
 That In Worschepe Of Oure lady begonnen was there ;
 And that chirche to sen wente sche In this Manere.
 And whanne thorwgh that paleys sche gan to goon,
 A wondirful Sylte Sawgh sche þ^{ere} Anon,— 16
 Alle the Seriawntes lyen there plat adown
 Ful dedlich & pale Al In virown ;
 And sche wende On Slepe þ^{at} alle hadde ben tho,
 So that Furthermore sche gan to Go ; 20
 Thanne Fonde sche Alle the knyhtes & Sqwiere,
 In that Same Manere they lyen tho there.
 Thanne Merveilled the qwene mochel of this,
 What it scholde Amownten with-Owten Mis ; 24

Queen Sarracynte
 comes back from
 seeing a church,

and finds all the
 servants flat on
 the floor,

and knights and
 squires so too.

- The Queen calls
the men,
but they are
dumbfounded.
- Anon Somme of hem sche gan to Calle,
But thei mihten neþer heren ne sen, so gan it fal,
For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Certeynlye. 28
And whanne sche say, that not sche Myhte
Of hem nethir haven word ne syhte,
Thanne with A gret Cowrs torned sche Anon,
And to the kynges Chambre gan to gon. 32
 And whanne sche was Inne Atte Chambre dore,
There, Merveylles Gan sche beholden More ;
and sees Nasciens Sche beheld hire brother sire Nascien
Sat In his bed wepinge than, 36
Owt of wheche bed Mordreins the kyng
Was vpe lefte with Owten lesing ;
moaning. And þere Nasciens Made gret sorwe & Mone,
As him thowhte nedis he most done 40
For the Noise and þe voys that he herde,
That he ne wiste In what maner it Ferde.
 And whanne the qweene þis began beholde,
Her heart grows
cold; Anon hire herte gan wexen Colde ; 44
And sore tremeling & qwakyng than,
To sire Nasciens bed Anon sche Ran,
And wend that som wikked Sperit be chawNSE
Hadd hem put Owt Of here Ryhtful CreauNce ; 48
And to hire brother sche Ran In haste,
And him EmbraceN sche gan ful faste,
& the Cawse of him Axede, why it was
That he So wepe there In that plas. 52
 Thanne gan he wepe wondirly Sore,
Faster and harder than he dide before.
she cries aloud, Thanne þe qweene gan lowde to Crye
With a lowd vois ful petowslye, 56
and falls swoon-
ing to the earth. And Swowning to the Erthe fyl sche there.
Thanne sire Nasciens Gan hire to Chere,
And brased hire In his Armes two,
And hire there kyste & Cherede tho . 60

- “ A, swete soster !” he gan to Say,
 “ What may 3ow be to Maken this fray ?”
 And whanne sche Aros Of hire Swowneng ;
 Thanne Axede sche of þat Mcrveilleng ; 64
 With Sorewful herte & hevy Chere
 Sche gan Axen where hire lord were.
 And whanne Nasciens this vndirstood,
 Ful Clene thanne Nasciens Chonged his mood, 68
 That he ne Mihte non word tho speke,
 So him thowhte his herte wolde breke ;
 As faste the water Ran from his Eeyen Adown,
 As it hadde ben pored vpon his Crown. 72
 Whanne the qweene Say him so taken vpon,
 Sche Axede what he hadde with hire lord doon ;
 Thanne gan sche forto Swownen ageyn
 In that place there Certein Certein, 76
 And wende Owt of hire wit sche scholde han gon,
 Swich Sorwe sche Made, & so gret Mon.
 Whanne Of hire Swowneng sche A-wook, but recovers,
 Sche qwaked, sche trembled, sche wepe, sche schook, 80
 And with a deolful vois sche gan to Crye,
 “ Swete Brother Nasciens !” Certainlye
 Evene thus As A wood womman
 In this Gyse took sche vpon, 84
 And euere Aftir hire lord gan to Crie
 With deolful vois, & wonderli hye.
 And whanne Nasciens hire tolde Al the verite,
 Thanne weping & morneng myhten men þere se, 88
 And how the kyng from him was taken there,
 And forth born, & In what Manere ;
 But Into what place þat he was I-bore,
 Nasciens ne Cowde not tellen there. 92
 Whanne Nasciens this word hadde I-seyd,
 Thanne was there manie A deolful breid,
 And Owthes & Cry was In that halle,
 That bothe Men & women In swowneng gomefalle. 96
 A great cry
 is raisd.

- And swich Sorwe þ^e qweene there Made,
That Erthly thing myhte hire non Glade.
- Nasciens comforts
Sarracynte, Thanne Cam Nasciens to hire Agein,
And In his Armes he hire embraced ful pleyn, 100
And hire Comforted In this degre,
[leaf 17]
“ Now, goode dere Soster, lesteneth to Me ;
and assures her The kyng he is bothe Sawf & Sownde
As we ben here In this Stownde, 104
And bothez heyl In Sowle and In body,
Mordreins is I Sey 3ow, Sostir, now, Certeynly.
safe and sound, This knowe I wel be that tydyng
That the voys to vs gan bringe.” 108
Thanne Axede Sche Nasciens *with*-Owten lak,
‘ Ho it myhte be that to him tho spak.’
because it was Thanne Nasciens hire Auswerid Ageyn,
Christ’s Mes- And seide it was Cristes Messenger Certain. 112
senger who spoke
to them, So gret Sorwe & Mone Made þ^e qweene,
That for non Erthly man Seeced myhte bene.
Thus sone this tydyng Gan forto springe
Ouer Al the Contre *with*-Owten lettynge, 116
How that the kyng thus was I-lore,
And how sodehynly he was A-Wey I-bore.
Mordreins’s Thanne the baronage to-gederis Comen Anon,
Barons consult And of this Conseilleden what they myht don, 120
about the King’s
disappearance, And how the kyng Away thus Scholde fare ;
Where-Offen they hadde ful gret Care.
So Amonges Alle Othere there was On
That longe *with* the kyng hadde Igon,— 124
A cursed knight,
Sir Calaphere, A malicious knyht In Alle Manere,
His name Was clepid Sire Calaphere—
For he was so Crwel, & so Felowns,
So fals, so CvrSid, so wikked of Condiounz, 128
That in dedly herte ne Myhte Synke
So moche Tretorye forto thenke,
As that Cursed Calaphere
In his herte Imagyned there : 132

- For there he seide ful Openlye tho,
 ‘That be treson Nasciens the king dide slo,
 For he wolde hauen þe Rem In gouerninge,’—
 This was Openly his talkyng— 136
- ‘For In that place weren there no Mo
 Sauf Only the kyng & sire Nasciens tho ;
 How myht it thame Otherwise be,
 But that Sire Nasciens dide him sle?’ 140
- Thanne Answerid the baronage Aȝen,
 ‘That it is ful lyk thus forto ben.’
 Thanne token they here Conseyf Anon,
 That Into Strong warde he scholde be don, 144
- Til that they knewen In word & dede tho
 Whethir the kyng lyvede, oþer how it myhte go.
 And to this Conseil thanne Everychon
 Sworen alle to holden there Anon ; 148
- And thus Of Nasciens demed they there,
 That þe kyng hadde Mordred, but þei niste where.
 And thus to Cowrt they Comen Anon,
 Alle these barowns Everichon, 152
- And fownden Sire Nasciens & the qweene
 Makenge gret sorwe Al bedene,
 That Neuere Man that was lyvenge
 Herde neuere half so moche weymentinge ; 156
- And this was the thridde day
 Aftyr the kyng was Ravischt Away.
 Thanne thus to þe qweene gonneu they gone,
 And of this Aventure Enqwerid Anone. 160
- Thanne Anon Nasciens gan forto telle
 Alle the Mater, how it tho befelle ;
 Bothe lik as he hadde herd & sein,
 He gan hem tellen In Certein ; 164
- And Also of the kynges Swevenyng,
 What he Mette In his dremenge.
 Thus to Nasciens they weren Enqweringe,
 & of Al thing he ȝaf hem Answeringe, 168

says Nasciens
 kild Mordreins
 to get his
 kingdom.

They consult to
 put Nasciens in
 prison,

and swear they'll
 do it.

The Barons
 go to Nasciens
 and the Queen

the 3rd day after
 Mordreins was
 carrid off,

and question
 Nasciens.

- And seide to hem ful Sekerliche tho,
 'That In the Chambre Neren but they two
 Whanne this Chaunce there gan to falle ;'
 And thus he tolde Amongs hem Alle. 172
- The Barons seize
 Nasciens,
 Thanne Anon there they him tooke,
 And Grevously On him gonnen to loke.
 And sire Nasciens hem Axede tho,
 'Why *with* him they Ferlen so.' 176
- and cast him
 into prison,
 Thanne they Answerede, & forth him ladde,
 'That suspencion to him Of the kyng they hadde.'
 And thus In prison thanne they him Caste,
 & Sesid Alle his londis Atte laste. 180
- Thus Nasciens In preson suffrede mani hard schowr,
 Be conceil of Calapher, þat fals Tretowr.— 184
- By the counsel
 of Calaphere,
 This Calafar made good semblaunce
 As a man Of good Creawnce,
 But fals he was In dede & thowght,
 For Cristene manne was he nowht ; 188
- For whanne Cristened he schold han be,
 Ful faste Awey he gan to fle,
 For he ne hateth non Creature
 So moche As Cristene, I the Enswre ;— 192
- who hated all
 Christians,
 So that he Cam to þ^e barouns Agein,
 And hem thus Conceilled In Certain,
 'That Into the tyme that they myhten knowe
 Begynneng And Endeng Vppon A rowe, 196
- Nasciens In presown scholde Abyde :'
 Swich Conseil 3af that tretowr this tyde.
 And thus be the Counseil Of fals Calaphere,
 Nasciens In presown kepten thei there, 200
- That him & his londis bothe, they hadde
 In here Award, bothe good & badde.
- And whanne þ^e qweene beheld Al this,
 3he thowhte In hire herte it wente Amys, 204

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

And Evere Cried God Of Merye
That he hadde leved so Folyly.

The Story leaves
Nasciens,
and turns to King
Mordreins.

And now torneth this Storie Ageyn
To kyng Mordreins now In Certein, 244
The wheche lest þat he ded hadde be ;
And thus is he In A Roch *wit*h-Inne the se.

CHAPTER XX.

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

Mordreins is on
a Rock in the
sea,

Now here be-gynneth kyng Mordreins Storie,
that vppon a Roche In the se is Certeinlye ;
that Owt of his Regiown xvii. Iornes was,
With-Inne the se In A perilous plas. 4

put there by the
Holy Ghost.

Abowtes the Owr of Noon it was tho
whanne the holigoost In þat Roche put him tho ;
And there the holigost Schewed him thanne
Al so mochel richesse as evere Sawgh Manne ; 8

¹ The French account for lines 241-334 differs considerably from the English one: it gives more detail and incidents.

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

	Ne non Erthe that is Mevable,	
all pure rock,	But Al Clene Roche hard & stable ;	
	Except þ ^e space Of A mannes hond,	
and no arable land.	In þat place Is there non Erable lond ;	48
	And Elles Into the harde Se,	
	Clene Roche As it May be.	
It is calld	And for that Roche Is so perilows,	
	So hygh, so straunge, & so Merveillous,	52
<i>The Rock Perilous.</i>	That “the Roche perilows” is the Name,	
	For it is of So perilous A fame.	
Formerly a sea-thief,	Vppon wheche roche suntyme was diht	
	A Certein habitacle with gret Miht,	56
	That A lerrers of the Se hyt Made, ¹	
Fowcairs,	And Fowcairs to his name he hade.	
	This lerrers was of so passing Mesure,	
	And of so gret strengthe, I the Ensure,	60
	That non Man his gretnesse Cowde diserie,	
	Ne his strengthe to haven In Memorie ;	
	So that In this Roche, for certein,	
built there in a big house that	His habitacle he made ful pleyn ;	64
	That So with Verray strengthe & Myht,	
	In that Roche his hows gan he dyht ;	
held 20 men ;	A large hostel for twenty Men,	
	Thus he gan Areyened than ;	68
	But In that Roche lay not he,	
but they livd in a galley on the sea,	But In A galey In the Se,—	
	He, & hise felawes Also,—	
and were pirates.	Vppon the Se felonie to do.	72
	And Oper whiles In Certein ²	
They'd light a great fire on the Rock	Vppon that Roche they wolden ful plein,	
	A ful gret feer wolden they make,	
	Here pray there-with forto take ;	76

¹ Et si li frema vus leres de mer qui estoit apieles foucaires.—A. French ‘Lerre : m. A theepe.’—Cotgrave.

² Et quant il faisoit la nuit bien o seur, si metoient sur la roche .i. grant brandon du fu ardaunt.—A.

So that it semede to Ony Marchawnt		to tempt mer-
That thekū plas dide Owht hawnt,		chantmen there.
That Som Resteng place it hadde be ;		
But here distroction it was, As 3e mown Se ;	80	
For A3ens that Roch they hurtelid so sore,		The ships got
That Alle to-borsten weren they thore ;		dasht to pieces.
Thanne Owt of here galeyges gonne they go—		
These thevis that this falshed hadden do,—	84	and the sea-
And tooken bothe þere Man & good		thieves plundered
That persched was there In theke flood :		the cargo,
And In this Manere distroied this lerrers		
Mani A Marchawnt & Mariners.	88	while the mon
		drownd.
Thanne be-fil A wondir Cas,		
That On, Grete Pompees, that Emperour was		Then Pompey,
Of Romeyns, As happed that day,		Emperor of the
Of Alle these Merveilles herde he say,	92	Romans,
As Owt of grece he seilede tho,		
Toward Ceeyle he gan to go.		sailing from
And thus As he seillede Abowte,		Greece
And took many Garisouns, bothe strong & stowte,	96	
That Abowtes be the Se stooode		
In Ony place be þe salt Floode ;		
Thus Cam he toward babyloyne,		towards Babylon
And thidirward of this thef herde he seyne.	100	
Thanne seide this pompee with-Owten faille,		resolved to attac ^k
‘That theke strong theef 3e scholen asaille.’		Fowcairs.
And thus to his peple gan he Seyn,		
“We scholen him Asayen In Certeyn.”	104	
Anon there Redily dide he dyhte		So he fitted out
A riht strong galeie, & Of gret Myhte,		a good galley,
And put it ful of good vitaille,		
And Of goode knyhtes, that thef to Asaille.	108	
Anon whanne this was Redely dyht,		
The Se he took Anon there Riht.		
And fowrty goode knyhtes be ¹ ordeyned there,	[? he]	took 40 knyghts
And twenty grete grapelis of Erne þere were,	112	and 20 iron
		graples,

- The Galeyes to the Schipe forto holde,—
 Of yrne weren Mad bothe strong & bolde ;—
 And thus they gonnen to seylen Anon
 As faste to the Roche as they myhte gon, 116
 Bothe be day & Eke be Nyht,
 [leaf 18] Tyl of a hard roche they hadden a syght.
 And whanne the Roche they gonne to Aspie,
 It to Aprochen they Seiled ful Nye ; 120
 And whanne faste by they weren gon,
 Heren Ancres they Casten þere Anon,
 Forto Abyden there that Nyht,
 There they cast anchor. Til of the Roche they myhte han better Syht. 124
 And whanne þ^e Nyht was wel Apast,
 To-ward the Roche they Comen In hast ;
 As Ny As a man Mihte Casten A ston,
 Thus Ny to the Roche Gonne they gon. 128
 And whanne these thevis gonnen Aspie,
 Redeliche they Raped hem, & In hye.
 Their Captain wouldn't go where the fire was lighted; But þ^e maister Mariner that was with pompee,
 Of that Roch knew Al the Sotelte ; 132
 And þere As the feer the thevis gonne Make,
 That partie of the Roche wolde he not take,
 but on another side. But be Anothir side they wente,
 þere As they fownden presente 136
 A strong galeye, that there lay
 Be-twene þ^e Roch & hem, þ^e sothe to say ;
 Then, a pirate galley attackt them, And they Comen with so gret A wille
 That there mani men gonnen to spille, 140
 And fillen down Into þ^e Se,
 Of Men & good, ful gret plente.
 Thanne they that In þ^e toþere galeyes were,
 Wenden the grete schipe hadde persched þere ; 144
 So was there tho A ful hard stowr
 Betwene these Felowns and the Emperour.
 And wanne they sien it gan so to go,
 but Pompey's ship drove it back to the Rock. The Emperour to withstonde non power hadden tho,

- Be litel and litel they Gonne to gon, 149
 Til that þ^r Roche they Entred Anon.
- And whanne pompee gan this to Asprie,
 Ful lowde he gan hem to discrye, 152
 And swear that he wolde don his Miht,
 Of tho theves to ben Avenged Ariht.
 And whanne the thevis this vnderstood,
 Non lengere there they ne Abood, 156
 But to the heithe of the Roche Sekerlye,
 Ful faste these thevis gonne hem hye ;
 And After hem xxx knyhtes goode,
 That departed Owt of that floode ; 160
 So with-Owten, thritty there were,
 And with-Inne, xix theves In fere ;
 For alle the Remnaunt of þese theves tho
 Weren slayn, And In-to the Se I-do. 164
- And whanne this Sawt began to gynne,
 These theves wrowhten A corsid gynne ;
 They Rolled down I that plas
 A quarter Of a galey þat broken was, 168
 That hevye & boistous it was to be-holde ;
 And down it Cam wth strengthe manifohe,
 And fil Anon down Into the Se,
 Where-with xi. of Pompees knyhtes slow he, 172
 Where-offen pompee halde so gret Care,
 Anon him Self to the Roche gan fare,
 And swear ‘that he halde levere to dye,
 But avenged he Were there Otterlye, 176
 That there so falsly hadde slain his knyhtes
 At thike same tyme with here fyhtes.’
- Thanne On of his knythes there Anon,
 That say In what peryl that he wolde gon, 180
 And Conseilled him “ forto Abyde
 Til it were more to the day tyde,
 And I schal 3ow Certefien Everidel
 How On these theves to ben Avenged wel ; 184

Pompey vowe
 vengeance on
 the Pirates.

They retir'd to
 the top of the
 Rock ;

19 Thieves
 pursued by 30
 Knights.

The Thieves
 roll'd down
 a quarter of
 a galley,

and kill'd 11 of
 Pompey's
 Knights.

Another Knight

advise'd him to
 put off his attack.

- Thanne scholen 3e non men lese,
 Ne putten 3owre self Into non gret deseisse."
 Thanne Pompee Axede him Anon,
 In What Manere that it Mihte gon. 188
 "Sire, of this sawt 3e scholen A while reste ;
 I hope it schal be for 3oure beste."
 [? he] But Evere they¹ maden sorwe & wo,
 For hise goode knyhtes weren slayn so. 192
 He forto lesen so mani goode knihtes
 For A fewe theves In tho fyhtes,
 Ful gret schame to him he thowhte it was,
 His knyhtes so to lesen In theke Cas. 196
 Next morning And On the Morwe whanne it was day lyht,
 And Pompee of that Roch hadde A syht,
 So strong A thing say he neuere non
 As thike Roche that he loked vppon ; 200
 ' And non wondir it hadde ben,' seide he Anon,
 ' Though his knyhtes hadde ben slayn Echon.'
 he consulted his Knights. Thanne of his knyhtes he Axede Counsaile,
 3if to that Roche they Cowden Owght Availle ; 204
 But non Of hem that was there
 Cowde him Counseillen In non Manere ;
 They thought the Pirates must be starvd out. For they seiden to him Certeinle
 But 3if be Enfamyne it² wolde not be.³ 208
 [? MS in] Whanne þ^e kyng of hem hadde non Oþer chere,
 He be-thowghte him In Another Manere,
 That hem he wolde distroyen Anon
 Be Angwisch Of fyr þ^ere Euerychon. 212
 But Pompey had a great fire lighted,
 Anon A gret fere he let there dyhte
 Of Olde schepes And Galeyes, þat brenden so bryhte,
 That At theke Roche persched hadde been,
 As all the peple there Myhte it seen ; 216
 to smoke the Pirates out of their cave, So that this feer there brende so longe tho,
 That Alle the smolder Into þat kave gan go ;

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

- For that feer to stawnchen hadden they non miht,
 But Euere this feer brende ful lyht. 220
- And they benethe goune hem defende
 With Arwes & stones that they gonnen vp sende ;
 And they Aboven defended hem thore
 With speris & cleyves wondirly Sore. 224
- And whanne this feer gan brennen so briht,
 The thevis tooken fresch water Anon riht—
 Where-Offen they hadden Som plente tho—
 And In-to that Feer they gonnen it do ; 228
- Thanne Alle the smoke & þ^e flawme, I þ^e plyht,
 Into that Cave wente there Anon Ryht,
 And they benethe schetten ful sore,
 And stones vp threw *with* Engynes thore, 232
- So that they slouen fowre of the felowns
 That hadden don sweche distroctiouns.
 And whanne these thevis Syen this,
 Azen to þ^e Cave þey wenten *with*-Owten Mys ; 236
- But þere weren they not wel at Ese,
 So Evel this Feer it dide hem plese.
 And whanne they seyen it Miht not be,
 Alle Anon Owt of that kave gonnen they fle, 240
- And *with* Alle here myht And strengthe ther
 They purposed to stawnchen this feer.
 And thanne these knyhtes to hem Ronne,
 And there sore begeringe they begonne ;¹ 244
- And the Felowns hem defendid sore,
 As they that Maymed & Greved wore.
 And whanne this pompee gan this beholde,
 For deol his herte gan wexen ful Colde ; 248
- And to that Rooch he hentred Anon,
 To-ward þ^e feer, As faste As he Cowde Gon.
 Anon Azen to the Cave they gonnen to Ronne,
 For non lengere nolden they blynne ; 252

while his men
shot at them.

The Pirates
threw water on
the fire.

This made the
smoke in their
cave worse.

Pompey's men
then slew four
Thieves.

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

but Pompey

drove them
back into it.

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

- And Pompe After hem tho sewede faste—
 For to hem hadde he ful gret haste—
 Pompey slew 5
 more Thieves. Where that he of hem Slow there fyve ;
 Thanne leften there but xiiii On lyve¹ ; 256
 To wheche they benethen² schotten ful sore,
 & Manie of hem horten thore,
 The others
 wounded him. So that Pompe him-self hurt *wilk* hem was
 In thre stedis In that Same plas. 260
 And whanne that this beheld Pompees knyghtes,
 That he was so vegorous In fyhtes,
 But he and his
 Knights drove Vppe to the Roche they gonnen to wynne,³
 To sosteine here Lord Azens hem with-Inne ; 264
 So that pompee ful Sore gan fyhte,
 the Thieves
 back into their
 cave. And drof these Felouns Into the Cave Anon Ryht,
 And putten hem Alle to Mischef,
 Thiike lerrers, that Errawnt thef. 268
 And whanne this lerrers bethowhte him tho
 That they xiiij Of On Man dispised weren so,
 Owt they Comen Al On Abrest ;
 They soon
 sallid out, And this lerrers On pompees Faste threst, 272
 and Fowcairs
 tried to thrust
 Pompey into
 the fire. And took pompees be bothe scholdres tho,
 There In that Fer him forto haueu do ;
 But he myhte not Allyng for his knyhtes,
 But down Fillen they bothe Anon Ryhtes. 276
 Pompey swoond.
 Fowcairs's arms
 broke. But Pompee there in Swowneng lay,
 And bothen Armes of lerrers borsten, in fay.
 Thanne they benethe Gonzen this beholde,
 And to here Lord Ronne Manifokle, 280
 And to the Schip they him gan bere,
 And In a Cowche they leyden hem there.
 and he was taken
 prisoner. Thanne token they thys fals lerrers,
 And him kepte As A thef So fers. 284
 And Alle this whille fowghten the knyhtes
 Vppon the Roche, and slowgh down Ryhtes.
 And In this mene whille Of fyghteng,
 Awook Pompee Owt Of his swowneng, 288

¹ So that 19 - 4 - 5 = 14 (!). ² ? aboven. ³ MS wynee.

- Where-offen his Meyne ful glad they were,
 Whanne that he was Recouered there.
 Thanne Merveilled Pompe wondir sore
 How that In the Schipe he Cam thore ; 292
 Thanne his Meyne gan him to telle,
 In what Maner and how þat he felle.
 Thanne this pompee vp Ros Anon,
 And Aȝen to that Roche gan he to gon 296
 With a ful good strong Spere In honde,
 Where-with he wrowhte þ^e theves schonde
 And to that Cave he Entred Again,
 And there with-Inne he hath hem Slayn, 300
 And there threw hem Into the Se,
 The Fysches Mete Al forto be.
 Thanne Cam he to the Schipe Again,
 Where-Offen his Meyne was ful fayn. 304
 Thanne Comanded he to taken this lerrers,
 That was a thief So strong and fers,
 To bersten bothen his thyes and Ek his bak,
 And Into the se Casten him with-Owten lak, 308
 Thus deliuered thanne Sire pompee
 That Roche Of felowns, As I telle the.
 And to Rome seilled he streyht Agein,
 As I telle ȝow now for certein ; 312
 And from Rome to Jerusalem he wente,
 Where that he stabled his hors presente
 In the holy temple Of Owre lord.
 Thanne to him Cam scint Petir At On word, 316
 And seide to hym In this Manere :
 “ Pompee, thow forsakest thi maneres here,
 And dost moche wers thanne dide lerrers,—
 That was a felown bothe strong and fers,— 320
 Thy stable thus here forto Make
 The heyest hows, that for goddis Sako
 Was mad to don Inne his Servise.
 Now thow þat hows gynnest to dispise, 324

Pompey revird
on board his
ship ;

went again to
the Rock,

and threw all the
Pirates into the
sea.

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

and his body cast
into the sea.

Pompey then
said to Rome ;

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

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

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

Pompey then
left Jerusalem,

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

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

'They scholken neuere Of this forecaus speke,
In what maner On him he was A-wreke ;
For to him hadde it ben gret velonie,
Vppon A thef to han set his hol Navye ;' 332

For it was On of the grettest prowesse
That Evere dide þ^e Emperour In Ony distresse. 334

CHAPTER XXI.

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

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

sits, miserable,
on his Rock,

And there sit he In pensifnesse & In deseise,
& With him non thing þat may him plese ;
And faste Abowtes he loked him there,

sky and sea alone
about him.

But hevene & the se he ne sawh nowhere ; 8
Ne non sustenance there ne was,
But Al disolat In that same plas ;

- Also, dwelling was there non,
 But hydows & sterne that Roch of ston ; 12
 And On þat Rock was there non weye
 But A path that to þe Cave wenten sothlye. There's only one
 path on the Rock.
- Thanne loked he vpon the tothir side ;
 He ne sawh non Comfort In that tyde, 16
 But dirkenesse & hard Roche there.
 Thanne set he him down *with* hevy Chere,
 And be-gan to sighen ful sore, Mordreins sighs
 and weeps, 20
 To wepen & wringen ȝit wel more.
 Thanne Anon thoughte he In his herte—
 Whiche thought him myhte not Asterne—
 That Owre lord him hadde forgotten Clene, thinks God has
 cleen forgotten
 him. 24
 That he there so Was browht In tene.
- And thus as he was In this morneng,
 The water Of his Eyen Cam renneng :
 Him thoughte þat the wawes of þe se,
 A wondirful Noise Maden hee ; 28
 And as he lokede tho him Abowte,
 He saw Come seilling A schipe wel stowte ; Then he sees a
 beautiful ship,
 The wheche schipe was ful of Bewte,
 And A wondir fair Man there-Inne to be, 32 with a most
 fair man on
 board,
 That to-forn In the schipe him thowhte he was,
 Sitteng Al-gate In that same plas ;
 And toward that Roche he drow ful faste, come to the Rock. 36
 Til that to the Roche he Cam Atte laste.
 The schipe, Al Of Silver it was,
 The Naylles Of gold In that plas ;
 And In Middis Of that schipe was there
 A fair Crois In that Manere. 40 And the ship
 is a Cross.
- And whanne this schip to þe Roche gan Aplye,
 Alle the swete savours him thowhte sekerly
 That Evere weren groweng In Oni plas,
 Him thowhte that In theke schipe tho was. 44
 And whanne the Crois he gan to Asprie,
 Anon In his herte he thowhte In hye,

	That non wikked thing ne myhte be In plas þere the Cros was Certainle.	48
The fair man lands.	Owt of the schipe Can this faire man tho, And the kyng Ageyns him gan go :	
Mordreins welcomes him, [leaf 19]	“Sire,” he seide, “welcome ȝe be Into this plase now Certainle !”	52
	And with that he knelid a-down, “Welcome Sire, hidir, Of Renown !”	
	Thanne Axede this fair Man Certainle, “Sire, Of what Contre now be ȝe ?”	56
	Thanne Answerid the kyng, & seide tho, “A Cristen Man, Sire, I am here, lo.”	
	Thanne Axede him this goode man tho, ‘In what Maner he gan thedir to go.’	60
	Thanne Answerid the kyng Ageyn, “Sire, I wot Neuere now In Certain.”	
and asks him who he is.	Thanne the king Axede him ful snelle, Whens þat he was, he Wold him telle.	64
	Thanne Answerid the goodman him Agein, “Sire, A Crafty Man I am Certain,	
‘A Crafty Man,	That nowher non swich Is, in non Contre, So sotel A man As ȝe here now Se ;	68
	For sweche Craftes As I kan do, Of Alle men In Erthe konnen it no mo.”	
	Thanne Axede the kyng Of him there, ‘What Maner things tho Craftes were.’	72
who can make foul, fair ;	He seide, “that Owther fowl man Oþer fowl womman, Into Grete bewte he cowde torne than ;	
fools, wise ;	Also A fool, A Wis man kan I Make ;	
poor, rich ;	A pore Man, gret Richesse to take ;	76
	And a low Man kan I Maken hye, I seie the, Sire, Certainlie.”	
	“Now Certes, Sire,” tho quod the kyng, “This may wel ben A Wondirful werkyng :	80
	Now, worthi Sire, And it ȝowre plesing wolde be, ȝowre Name that ȝe wolden tellen me.”	

- "Sire, Gladly, Er I hennes wil gon,
 My name to tellen the Anon,—
 "On · & · Al · Only ·" it is Mi Name,
 Sire, I the seie *with-owten* blame."
- Thanne *quod* the king, "sire, Certainly
 That is a Fair Name, and A ful hy.
- Sire," quod the king *with mylde vois*,
 "Me semeth, as be the signe Of þ^e Crois
 That 3e haven In 3owre Compenie here,
 That to Jesus Crist Affiawnee 3e bere."
- "That is soth," quod this good man tho,
 "For with-Owten him *non* goodnesse May be do ;
 And ho þ^{at} the signe Of the Crois In his Compeni have,
 From Alle perilles he may ben Save.
- Therefore be war, I rede now to the,
 That what peple so Ewere thou se,
 But 3if the signe of þ^e Cros be hem Amo eg,
 With hem thou talke, I Rede, not long."
- Ful Mochel spak this goodman tho
 To the kyng that In the Roche was I-do ;
 Sweche wordis Of Comfort to him he spak,
 That Alle his hevynesse he gan to forsak ;
 Nethir Of Mete ne drinke he ne thowhte ;
 In so mochel Joye this good man him browhte.
- Thanne Axede him the kyng tho,
 "In what Maner he scholde do,
 And whethir he scholde þ^{ere} long Abyde,
 Owther thens to Gon *with-In* schort tyde."
- "Ne seist thou," quod this good man Ageyn,
 "That thou belevest In God Certeyn ?"
- "3e forsothe, Sire," quod the Kyng,
 "And that I do Ouer Alle thing,
 Only & Al In him I beleve,
 Of wheche schal *non* man me Repreve."
- "Sethen thanne that thou dost so,"
 Quod the good man A3en to him tho,

84 and my name is
"One and All
Only."

88

92

96

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

100

104

108

112

And as you
believe in God,

116

be sure that
He will not
forget you.

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

Ne non that In him hath Remeñbraunce,
In what degre he be, Other In what stawuse,
In sekir, sere king, I telle it to the,
That God ne¹ wil not forȝeten the; 124

And therto, what thing þat thow wilt Crave,
Sekir to be, thow myht it have.
Sire, tak thow al this for verite,
Al that Ewere now I haue told to the; 128

Whoever puts his
trust in God,

For who that In God doth putten his Creauñce,
Him may not faille with-Owten variance,

shall have
whatever he
prays for.

That he ne schal haue, At his nede,
Of Alle thing that he wele him bede; 132

For man hath he In so gret Cherte,
Of non thing so moche, I telle it the.
Therefore man, On him to taken non thing I rede,
But swich thing As God him bede; 136

Let him not
be anxious,

And ȝif A man In him Self to Moche thenke,
And with distorbilons Maketh his herte to swenke,

or he'll fall into
despair,

So myhte he fallen I[n] desperaunce;
Swich a thing myhte ben his Chauñce.” 140

“ Now, good sire,” quod the King tho,
“ May I thanne Only to God trosten vnto,
Of alle thing that me nedith to have,
Other what thing that I wele krave; 144

And that God wele thenken On Me,
Trowe ȝe, sere, that this wil be!”

“ A, sire,” quod this goode man tho,
“ Lo, now In desperaunce þou Art I-do, 148

That thenkest & seist As thow dost here,
In-to A fowl desperawñce þou fallest there.

But change
your mood,

Therefore I rede the, Ouer Alle thing,
That Into bettere Conseille þin herte þou bring, 152

set your heart on
the Trinity.

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

¹ MS we

- And have Minde how Salamon the kyng
 To his Sone Evere 3af teching, 156 Remember
Solomon's words,
 'That Evere God to worschepe scholde he,
 In what maner place that so Evere he be :
 Thanne dar the dredyn Of non thing :'
 Thus 3af Sampson to his son lerneng." 160 "Worship God
everywhere ;

and you need
fear nothing."
- In the mene whille that this good Man
 Of the Schipe to the kyng Spak than,
 The kyng so Ioyful Of his worrdis was,
 As he hem herkenid In that plas, 164 Mordreins is so
rejoict that he
falls into a brown
study.
 So that he fyl In a gret stodye tho,
 And Merveilled how this thing myhte go,
 And whethir It were In A dremenge,
 Owther where that he was slepinge. 168
 And thus A long tyme he him thowhte
 In what maner that he thedir was browhte,
 Of wheche he Cowde knowen non Certeinte
 Of this Mater 3it In non manere degre. 172
- And whanne Owt of this thowht he gan to gon,
 To his kende Memorie he Cam Anon,
 And abowtes him he lokede wel faste,
 But he ne Cowde weten how he Awey paste, 176 And when he
wakes up,

he can't tell how
the Good Man has
pass't away.
 For Nethir Of Schipe ne Man he Say,
 Whech that to him Aperid that day.
- And whanne bothe Schipe & man was Agon,
 Into A gret Morneng he fyl Anon ; 180
 But In his herte he thowghte ful Certeinlye
 That thike man From God kam An hye ;
 For he wiste wel be the Signe of the Crois
 That it was Only be goddis voys ; 184
 For And he hadde been A dedly man,
 He Cowde not han Spoken As he dide than.
 And Also he wiste Ful Sekerly,
 He Cowde not han gon Awey so previly 188
 3yf Erthlich Man he hadde I-ben,
 Other wise he scholde han him seen ;

	Wherefore his herte was moche the more On god In Al his werkis thore.	192
Mordreins	Ful longe In this thowght þ ^e kyng Abod ; Other whiles he sat, & Oþer whiles he stood. He gan to loken vppon the lefte partye,	
then sees another Ship coming to his Rock,	And thus Sone he gan to Asprie, He Sawh where Cam a schip Anon Toward the Roche Forto gon ; That Schipe was wondirly faire A-dyht, As him thowhte to his Syht ;	196 200
royally adornd,	And þer nas non thing Abowte, But Rialy keuzed with-lune & wyl-Owte ; Into the harde waves Of the Se That Schipe was keuzed ful Certeinle ;	204
but no one see- able on board.	But nethir Man ne womman Cowde he se, That Schip to Governe In non degre.	
Howe'er, when it gets to the Rock,	And At the Roche it Aryved Anon Also swithe as it Myhte gon.	208
	And whanne the king gan this beholde, He merueilled þer-offen Mani folde, What thike Schipe Miht signifie, That to the Roche so faste gan he,	212
	And what maner of thing it sowhte there, That thedir Cam In swich Manere ; And Evere this Schipe he beheld there, And of the Aray Alle the manere.	216
the loveliest woman on feet steps out of it,	Thanne sawh he there isswen Anon The fairest womman that of feet myht gon : Thanne the kyng Abaisched he was Of thike Merueille In that plas ;	220
	Neuertheles 3it he seide, " Welcome 3e be- Faire womman, Into this Contre." Thanne Answerid sche Agein,	
and greets Mordreins sweetly.	" And 3e ben welcome, Sire. Certein, As man that I most desire to se Of Alle men levenge, I telle it the.	224

- Eualach," seide this lady tho,
 " Al my lyve 3it hider-to, 228 The Fair Woman offers
 So gret lust I haue to speken *with* the,
 And now Am I glad I may the se ;
 And now thow Art in this plase here,
 With the to speken I schal haue leysere ; 232
 I schal the lede, and thow wilt gon *with* me,
 Into þ^e fairest place that euer man May se."
 " Now Certes, dame," *quod* the kyng,
 " I merueille me mochel Of myn hider Comeng, 236
 For I not ho that hedir me browhte,
 Ne nethir sen him neuere I ne mowhte,
 Ne neuere hennes ne wil I go,
 That til A3en he me wil Comen to, 240
 That me In to this place browhte ;
 Oþer wise cam It not In to My thowhte."
 " Be my trowthe, sire," *quod* sche thanne,
 " 3it spekist thow As A trewe Manne, 244
 For I the browhte Into this plase,
 To speken with the, for I wolde han space ;
 And be me hens schalt thow go,
 And be non Other, troste wel therto. 248
 And 3if thow wilt not forsaken my Compenye,
 I schal the bringen to hygh seignourie,
 And maken the Lord Ouer Al my lond,
 Which that I holde In Min honde." 252
 " Dame," *quod* the Kyng to hire Agayn,
 " Of this wolde I weten ful fayn,
 What myht 3e han forto do
 Az now 3e sein me vnto." 256
 " Be my feith," *quod* sche, " Sir," Again,
 " Of that power I Am Certain,
 To beren A body where þat my liking Is,
 And thens him to fetten *with*-Owten Mis." 260
 " Dame, I vnderstond thy talkyng ;
 But a man of a more wondrous werkynge

to take Mordreins
away with her.

She says she
brought him to
the Rock to talk
to him ;

and if he'll
hold to her,
she'll bring him
to honour.

She can move a
body where she
likes.

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

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

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

Nasciens is
dangerously ill.

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

Mordreins nearly
falls into despair.

Thanne seide this womman to him tho :

“ Eualach, and thow my wille wilt do,	300	The Fair Woman offers Mordreins safe return home and wealth,
I schal the setten Azen In-to thi lond,		
And Al welthes bringen Into thin hond.		
For wete thow, Eualach, In Certain,		
Owt of this plase gost þou not heyn,	304	
But 3if it be Onlich by me,		if he'll but do her will.
Owt of this plase schalt þou neuere fle ;		
And here schalt thow Enfamyned be,		
And many mo wondris 3it schalt þou se ;	308	
For 3if thow longe here Abyde,		If not, he'll be starvd.
Thy wittes schalt þou lesen þis tyde.		
And 3if that thou wilt gon with me,		
A gret lord schal I Maken the ;	312	
And 3if thow wilt here lengere dwelle,		
Thow schalt be lost, bothe flesch & felle.”		

CHAPTER XXII.

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

- [leaf 20] Thanne sat this kyng in gret stodyng,
 And thowhte what to don of al this thing ;
 Mordreins doubts whether he shall go with the Fair Woman,
 Whethir with that lady he scholde go,
 That she seide so wel him louede tho, 4
 And therto so ful of Sapiense,
 Lyk As she wele In his *presense*.¹
- Thanne Eualach Clepid this womman tho,
 He asks her where he is.
 And Axede hire ‘ zif she Cowde Owht do 8
 To tellen him In what plase þat he were ;
 And how fer from his londis there.’
 “ ze,” quod this womman tho Anon Riht,
 “ Al this schal I the tellen Astyht. 12
- “ In *Port Peril*,” she says,
 Of port peryl this Roche bereth the name,
 A perilows Roch, And Of gret Fame ;
 And Owt of thy kyngdom Art thou here
- “ 17 days’ journey off your kingdom.”
 xvii. dayes Iornees, Al In fere ; 16
 For A gret Iorne for A schipe it were,
 In a Monthe & .ix. dayes from thens to ben here.
 So that there schalt thou neuere haue dwellynge
 And I alone can take you back,
 But zif so be that I thedyr þe bringe.” 20
 Thanne Abasched was he mochel more
 Thanne he was Ony tym be-fore,
 That he was so fer from his kingdom
 I-browht In-to A straunge Regiown : 24
 Thanne In gret thowht sat this kyng,
 And þere made mochel Morneng.
- Thanne seide this womman to him tho,
 “ Sire Eualach, wherto thouken ze so ? 28
 zif ze wilen don Aftir My biddinge,
 Into a ful delitable plase I schal the bringe ;
 And zif thou wilt not don as I the seye,
 Many wondir happes schalt þou han In feye ; 32
 And so Manie Combrawnees scholen Comen to þe,
 That with-Inne ful schort tyme schalt þou se,

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

So þat þou wost ben hid in þ ^e most Caytifis plase That Evere On Erthe 3it Mad wase."	36	
Thanne the kyng Abasched him sore, That to hire wordis mihte he speke no more. And whanne sche say þat it wolde not be, That Answere mihte non Getten sche,	40	Mordreins won't answer the Fair Woman's appeals.
Sche torned hire Schipe, and Gan to go Streyht A3en Into the highe se tho. Thanne Anon the king Cast vp his hed, And saw where sche seilled In that sted	44	So she sails away.
Fer Amyddis the grete throwenge se, Where that grete Merveilles Anon say he ;— The grettest tempest him thowte was there, And the Moste wondirful that was o-where ;	48	A terrific tempest rises,
So that him thowghte þat Al the Se Ouer Al the world schold han be ; And In Middis Of that tempest, There was the Schipe Althermost.	52	
Thus Sone there Cam A wyndes blast, And that Schipe there Ouer Cast. And As the kyng On þ ^e Roch there sat, With his Eyen he beheld Al that,	56	and upsets her ship.
And wondred mochel In his thowht What schipe it was that the womman browht. Thanne this kyng bethowhte him tho,	60	Mordreins
That Of him self it was Evel I-do That he ne hadde Enqwered what sche hadde be, & what hire Name was, & Of what Contre ; For he here supposed neuere to se,	64	
Therefore here Name haven knowen wolde he. Thanne of hire wordes sore he thowghte, How that In Reste he scholde be nowhte As long as he held that Creaunse ;	68	thinks over her words, that as long as he's a Christian, he'll never be in peace.
Ful Often he thowghte vppon this Chaunce ; And For sorwe of this tydinge He ne wiste to don non thing.		

	Thanne gan he to Remembren him Anon	
	How worthily he was wont to Gon,	72
Mordreins thinks over his former riches and honour,	Of his Richesse, & Of his honoure, And On his lordschepis In that stowur ; And sethen he thowhte thanne Azen	
	In what <i>persecucioun</i> he hadde ben	76
and his sufferings since he's been a Christian.	Sethen Cristen Man that he was, What he hadde Suffred In diuers plas ; And thus In disperawnce he gan to falle	
	Tyl Azens the Niht Sore <i>with</i> Alle.	80
	Thanne he bethowhte him Anon, How that Ony wyse he myhte don ; For the Roche was A wastable plase,	
	And non Resteng there-Inne Nas.	84
	Thanne fond the king the grees there riht That to thike Cave wente ful streiht,	
He goes into the Cave on the Rock,	Whiche was bothe ful dirk & blak, & hidows On to looken <i>with</i> many A lak ;	88
	For long tyme was it past be-fore That Evere Ony levying man was thore. And to hym self he gan to seye,	
	“ Sekerly, with-Owten wile I not lye,	92
	But entren I wile Into this Cave, There-Inne Min herberwe forto have.”	
and at the first step is smitten to the ground,	And the ferste foot that with-Inne he sette, Plat to the Grownnd he was smette ;	96
	For him thowhte that On with two hondis him took, And Evene to therthe there him schook.	
where he lies swooning.	And thus lay the king In swowneng In <i>his</i> Manere Thorwgh the Fal that he hadde there.	100
When he revives	And whanne of his swowneng he A-wook, Vppon the Entre Of the Cave he gan to look ; And thus As he In this thowht gan dwelle,	
he sees a wonder- ful tempest,	A wondirful tempest there befelle.	104
	That him thowghte the wawes of þ ^e se Into the hevene wolden fle,	

And Al to-berste bothe lond & ston :
 Thus him thowghte there Ryht Anon. 103
 Thanne Cam there so grete A dirknesse and then a thick
darkness.
 That browhte him in moche distresse,
 That him self he ne myhte not se
 No more thanne In A pit he hadde I-be. 112
 And whanne Of alle thinge he hadde lost þ^a siht,
 And þat non thing he sen ne myht,
 More Abasched thanne he tho was, He is terribly
frightend
 Was neuere Man ȝit In non plas ; 116
 But Aftir this gret drede Anon,
 Good Comfort to him was sent ful son.
 And whanne In this dirknesse he hadde longe be,
 And for drede lost bothe wit & Memore, 120
 He ne wiste for drede what to do,
 And In this thowht longe Abod he so.
 And al the nyht lay this kyng all night.
 As In Maner he hadde ben In Sowneng, 124
 That from him Self he was ful Clene,
 For On him non Otherwise ne was it sene.
 And whanne that it was goddis wille, But in the
morning the
sun-beams 128
 The Clernesse Of day there to fulfille,
 And the bemes of the sonne Bryht
 Into¹ Alle the Erthe it schon ful lyht,
 The kyng that vppon the Grees lay
 To-fore the Cave dore, As I the Say, 132
 Vppon his Face the sonne þere schon, wake him,
 Where-with he A-wook Ryht Anon,
 And his Eyen Open he gan to Caste,
 And Abowtes him he loked ful faste ; 136
 And whanne that the Se he loked vppon,
 And Ek the Roch that he lay There on,
 He lefte vpe his Riht hond Au hy,
 And the Signe of the Crois made devoutly. 140 and he makes
the sign of the
Cross.
 Thanne Cam he to his Mynde Agein
 As he to-forn was Al In Certein,

¹ MS into to.

- And kneeling, to God made his prayere
 In this Maner As 3e scholen here : 144
- Then Mordreins
 prays to God
 "O thow swete lord God Almyhty,
 That Comfort And Ese dost to Alle Sory,
 And me hast deliuered of Manie gret distresse,
 Of Mani Aventures, & Of Mani hevynesse ; 148
 And Of Mani hevynesses which¹ weren Comenge,
 Thow me deliueredest, thow Glorious kynge !
 O goode lord god, I am thi Creature
 To whom thow hast ben ful deboneure, 152
 And to me hast Schewed gret Merye,
 To Me, lord, that ne Am no thing worthi ;
 And my Sowle to helle Scholde han went,
 Ne hadde ben thy Merye, God lord Omnipotent ; 156
 And thy Merye from helle it gan to withdrawe,
 And browhtest it Into the Cristene lawe ;
 So, goode lord, me kepe & defende,
 And Euere thy Grace that thow me Sende ; 160
 And that the devel ne tempte not me,
 Whom I haue forsaken, & Only taken me to the ;
 Whose werkis & him I have forsake,
 And to thy merye Onlich, lord, I me betake." 164
- Whanne he thus his prayere hadde I-do,
 Ful faste Abowte him loked he tho.
 Owt Of the Est he Saw Comen thore
 The fair Schip that he say þ^r day before, 168
 Where-Inne that was the goode man
 That of so mochel goodnesse to him spak than.
 And whanne he Saw that it was he,
 Ful glad and blithe he gan forto be, 172
 And alle his Sorewes forzat he thanne,
 For Joye to speken with this good Manne.
 Thanne ful faste he gan to Crie
 Of Alle his trespas there to god Merye. 176
- to the Rock.
 And whanne he Say the Schipe to the Roche gon,
 Evere to the foot of the Roch he Cam Anon,

¹ MS we.

- And Into that Schipe he lokele there,
 And Say there-Inne thinges of diuers Manere, 180
 Bothe Richesse, Jowelles, & vitaille Also,
 That to Ony Iyving Man belonged to.
- And whanne the Same good man he Say,
 That to him hadde spoken the formere day, 184
 And seide, "Sire, Ryht welcome 3e be
 Into this Roche ful Certainle!"
 Thanne this goodman Owt of þ^e schipe wente 188
 Vp to the Roche tho, veramente,
 And Axed the kyng how he dide fare
 Sithen þ^e tyme that he was thare.
 "Forsothe, sire," quod the king tho,
 "I Was neuere so ful of Sorwe & Wo 192
 As that, Goode sire, I have I-be,
 Sethen the tyme 3e partid from me."
- Thanne gan he him forto telle
 What Aventures that him befelle, 196
 And Of that Fairre wommans Comeng,
 And of mani Anothir Aventures thing.
 Thanne Answerid him tho this good Man
 With a smyleng Chere Anon than: 200
 "O thow Man ful litel of beleve,
 Ful litel thing May the Greve.
 And thou stedfast In beleve wost be,
 þer nys non thing that myhte Greven the; 204
 For And thow wost thenken on hem þat the bowht,
 Troste thow wel, he forgeteth the nowht;
 And 3if thow Attenden wilt to his Servise,
 He nele the forgeten In non wise; 208
 As dauid seith In the Sawter book—
 Hos wele there aftir there-Inne look—
 'Owre lord is Redy In Alle wise
 To hem that hym Clepen In his Servise.' 212
 In this loke thow have stedfast Creaunce,
 And thanne schalt thow, with-Owten variaunce,

Mordreins
 welcomes the
 Good Man;

and tells him of
 his sorrows

and adventures.

The Good Man
 reproves him for
 his want of faith,

and bids him
 remember

that God is
 always ready
 to help His
 servants.

- [Have al] where vppon thin herte wil thenke,
 Redy to the, whethir þou wake Oþer wynte. 216
- The Good Man
 tells Mordreins
 that God will
 take him from
 the Rock.
- And thowgh A while that here thou be
 Here In preson, As thou Miht Se,
 Abasche the not for thy beyng ;
 Ful wel hens he wyl the bringe, 220
 And qwiten the A hundred fold More
 Thanne for him dist thou Owht fore ;
 And more Gwerdoun schalt thou have
 Thanne Evere thin herte kan thenken oþer krave, 224
 As witnesseth david the prophete,
 Where As he Seith these wordes swete,
- God looses those
 that are bound.
- ‘ God vnbindeth that is I-bownde,
 & of here peynes hem loseth In a stownde ; 228
 For God, the hurte men he keuereth sone,
 And þ^e wikked to goodnesse torneth Anone,
 Our^e God, þ^e Ryhtwos loveth Ryht Wel,
 The Orphanes he gouerneth Eeh del.’ 232
- “ This Owhtest thou to have In knowenge,
 And holych In thy sperit Remembringe :
- Sin comes from
 the flesh,
- ¹ And thou In thy herte that þou Synne,
 It Cometh on of him self More ne mynne, 236
 But On Of thy flesches frelte ;
 Here-offen Sekyr Myhtest þou be ;
 For the Flesch, dedlich it is,
- not from the
 Heart,
 which is spiritual.
- And so thin herte sekerly It Nis ; 240
 For thin herte, it is speritwel,

¹—¹ Et nepourquant, se il auient aucune fie que li cuers peebe, pour chou ne dois tu mie quidier que che soit de la euro de lui. Mais che li auient par la grant fragilitei de la char dont il est eargies. Car la char est morteus, si ne puet naturellement a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois donques sanoir ke est li cuers, pour che ke ie te fai entendant ke il est esperiteus. Li cuers n'est nule autre chose ke la conuissanche de bien et de mal. Et pour chou ke il est conuissans de l'un et de l'autre, pour chou doit il estre apieles ‘ la veue de l'ame.’ Ensi rent li tres haus rois ‘ la veue du cuer ’ a cheus qui es morteus choses sont awles, quant il voelent requerre sa medicine et son conseil.—A.

- And speritwel thing to don Ech del ;
 For thine herte is thing of speritwelte
 The goode from Evel to knowen, I telle the. 244
 And this is Only hise Mesteere,
 þerfore 'the Sihte of þ^e sowle' he is cleped there ; 'The Sight of
 Thus sendeth the goode lord Above, the Soul.'
- 'Sihte of sowle' to hem that him love, 248
 That dedly thinges wile forsake,
 & Only to his Conseil hem take ;¹
 Ful seker of welthe mown they be,
 And Owt of al Maner Aduersite ; 252
 For thus witnesseth the profecie
 Of holy prophetis that don not lye.²
 [It is ful trewe] with-owten lesing, [leaf 21]
 [He that] In Synne is dwellyng, 256 The Sinner is
 In ful strong preson he is I-Caste in prison,
 Whiles that he In Synne doth laste,
 For thanne he is bownden In strong peine
 With the develis Combrauns, in Certeine. 260 bound with the
 Devil's hin-
 drances.
- And 3if Owt Of preson he wil ben vubownde,
 To the welle of Cownseil he moste In a stownde,
 The wheche is opeuly now Confessiown,
 That is to the devel Riht fowl Confuciown ; 264 Confession alone
 can unbind him.
- Anon Of presown he is vubownde
 Thorugh Confesciown that ilke stownde ;
 Thanne the develis Cownseil forsaketh he,
 And alle þ^e werkes that to him longen to be. 268
- " And In this Manere wele oure Saviour
 His Servauntes bringen owt of dolowr,
 And Owt of presown thus hem bringe
 That to-fore the devel hadde In Chalenginge ; 272
 And thus the Brosed, hol doth he Make,
 That Ony thing wele don for his sake.
 For Manie Men In this world³ there be,
 That Maymed In here Membres ben Sekerle, 276

² End of a Chapter in the English MS.³ MS word

	And so harde here Membres ben hurt Echon,	
Simers have	That On non foote ne mowen they Gon ;	
	And sweche Men forsothe they be,	
lost the limbs of their souls.	That the Membres of the sowle han lost Sikerle,	280
	And þe Swetnesse of þ ^e herte with-drawe	
	Be worldly lustes they they han hem slawe ;	
	But Otherwise scholden they do,	
	As I schal the seye, now herkene me to,	284
	What the swetnesse of the sowle it is,	
	Ful delitable thing, & ful Of blis.	
The Limbs of the Soul are sweetness, religion, reverence, innocence, mercy.	“ The membres of the sowle these bene : ¹	
	Swetnesse of herte Is On ful schene,	288
	Good Religiows, with pyte,	
	Lowliche reuerence to God, & divinite,	
	Innocense, & ful therto of M ^e rye :	
	These ben the Membres of þ ^e sawle sekerlye ;	292
	For the sowle, sosteined here-bi et is.	
	“ And what sowle that of these Membres don Mis,	
	It may not wel Governed thanne be,	
These are the han is and feet of men's souls.	For these ben the hondes & feet sekerle	296
	That to Mannes Sowle belongen Echon,	
	And elles May it nethir Meven ne gon ;	
	For Anon As the sowle þese membres hath gete,	
	Thanne to the body it is dressed ful swete ;	300
	Ful wel is that body At Reste & Ese	
	That <i>with</i> the membres of þ ^e sowle can him plesse	
[? ? Redesceth]	Lo thus Redesteth ² God of hevenc ³	
	Hem that him loven woth Milde stevene.”	304
Thus the Good Man comforts Mordreins.	Sweche wordis, & Other Mo,	
	The goode Man of þ ^e schipe the kyng spak vnto,	
	And Comforted the king moche In this Manere	
	With tho wordes þat he to him Spak there.	308

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

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

- Thanne the kyng this good man gan to refreine,¹
 And Axede him of that faire womman Certaine,
 That with him was the formere day,
 And with hire him wolde han had Away. 312
 Anon the goode man him Answerid thanne : The Good Man
tells Mordreins
 “ Ful wel know I that ilke wommanne
 That to the Semede so fair and Riche,
 And In alle the world the thowhte non swich ; 316
 3it, whanne sche was In Myn howshold,
 Fairere sche was be an hundred fold,
 And bettere At Ese, thanne sche now Is,
 And moche more In welthe, *with-Owten* mis. 320
 And whanne sche An-hawused so was
 In that ilke delitable plas,
 And whanne Myn hows thus was I-Mad,
 And sche alle delicasies there-Inne sche had, 324
 Anon In herte took sche gret pryde—
 So ful of welthe sche was that tyde—
 And Anon thowhte that sche lady wolde han be,
 As I was Lord In myn Owne Sovereinte, 328
 And that of hire I scholde haven non powste,
 But heyere than I sche thowhte *þer* to be ;
 For so mochel bewte was hire tho vppon,
 That Erthly man was there neuere non 332
 That Into hire face myght haven a silt ;
 So fair sche was, so Cler, & so briht.
 “ And whanne that I knew Al hire thowht—
 As that from me is hid ryht nowht— 336
 And that to me sche thowhte swiche felonye,
 That in thike plase non lengere myht I hire drye ;
 But threw hire owt of myn hows Anon,
 Into A wers plase that sche scholde gon, 340
 Where that non thing so wel At Ese
 Sche ne Is not, ne nei^{þer} that doth hire plese,
 Ne so gret bewte hath sche now non
 As that tyme was hire vppon. 344

¹ Et li rois li demanda.—A. E. E. *freyne*, ask.

Since then,
she's striven to
anger him.

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

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

CHAPTER XXIII.

Still of Mordreins (Eyalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry ; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII, p. 231] that he saw (p. 279) ; but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280) ; and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock ; and is told, 'till the devil takes him off by the left hand' (p. 282). He is distress'd at hearing this, and the Good Man disappears (p. 282). Mordreins sees the Fair Woman's ship coming, and prays to God for grace to resist her (p. 283). She tempts him by telling him that his Brother-in-law and Queen are dead (p. 284), and by offering him the precious stones, etc. in her ship (p. 285) ; but he will not yield to her, and will not answer to his devil-name Eyalach (p. 286). She reproaches him, but in vain, and then departs (p. 286). A great tempest rages (p.

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordreins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipillions*, or the Phoenix, a type of Christ (p. 289-293).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 293). The king recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailorless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne		
Ful long with the king In þ ^e Roche thanne,		
And with so Manie wordes swete		
Thus tawhte him the develes lore to lete.	4	The Good Man having taught Mordreins to leave the Devil's lore,
And the kyng Alle his tales wel Abod,		
& ful wel hem likede, & stille he stod.		
For so Wel him liked his Talkyng,		
That it was ful Ioyful to the kyng.	8	
Thanne this Goodman took him be the hond,		
And be his Name him Cleped, I vndirstond,		
That he took be his Crestenenge,		
Sire Mordreins, that was ferst Eualach þ ^e kyng.	12	
Thanne Axede this goode Man there Anon,		asks him whether he's hungry,
‘zif he hadde Ony hunger him vppon.’		
Thanne the kyng Answerid Anon there		
With faire wordes In this Manere,	16	
‘That zif In his Compennie he wolde Abyde,		
And not from him gon At that tyde,		
Al his hevynesse he Scholde Forgete,		
And bothe hunger & thurst scholde he lete.’	20	
Anon be the hond he gan him lede		takes him down to the Ship,
Down to the Schipe In that stede,		
And there him schewed Alle Maner Of Richesse ¹		

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

- shows him plenty
of food and drink, Of Mete, & Of drink gret pletevousnesse, 24
That Ony herte On kowde bethenke,
In that Schipe was Of mete & drinke.
Thanne seide to þ^e king this good man Anon,
and puts it all at
his disposal. “Lo ! Alle these deintes In thi wil wile I don, 28
To taken there-Offen what Euere thou liste,
To Eten & drinken Al Of the beste ;
And At thi wille Al this Schal be
In this Manere, as I telle it the.” 32
And whanne þ^e kyng Al this Merveille beheld,
With Alle deyntes Anon he was ful fyld,¹
That hunger ne thorst ne felte he Non,
Thanne streyht from his Mete he hadde gon. 36
3it More seide the kyng to this good man tho,
Mordreins tells
the Good Man “Sire, I wele 3e wete that it be So,—
that his sweet
words,
and the sight
of the food That with 3owre wordis that ben so swete,
& Of þ^e Sihte of this drinke & Mete 40
Wheche that ben In this present plase,
That In this Schipe Schewed þou me has,—
That Sihte So fulfilleth Me,
And maketh me ful Of delicase, 44
That to Eten ne drinken have I non lust ;
have taken away
all desire in him
to eat and drink. For so Mochel In thy wordis I trust.
And sethen 3e sein that 3e knowe
Alle Mennes thowhtes vppon A rowe, 48
Thanne knowen 3e Myn with-Owten faille ;
Wherfore I preye 3ow Of good Cownsaile.”
Than Answerid this good Man Anon,
The Good Man
knows that
Mordreins is
thinking of
Nasciens, “Thy thowhtes I knowe Wel Echon ; 52
Thow thenkest On Nascien, thy brother dere,
That the Womman tolde the of here.
For him wele I not Forgete, neþer vpe ne down ;
and his Vision
about him. Thow schalt him Seen In A-visiown 56
Decende from the hevene Adown ful Rathe,

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

- And In the Nynthe Flood he schal him bathe,
 That largere and deppere it is to Seye,
 Thanne the toþere viij. ben In feye." 60
- And whanne the kyng herd him Sein so,
 Ful sore Abasched was he thanne tho,
 And Merveilled mochel what this Man were
 That sweche wordes Spak to him there, 64
 How that he Scholde haveu knowenge
 Of Sweche A Maner Strawnge thinge.
 There-by he thowghte Certainly
 That he was nou Man to ben dedly ; 68
 But so bold dorste he not thanne ben thore
 Of him to Enqweren there Ony More.
- And whanne he hadde Avised him In this Manere,
 Anon him preide, And gan to Enqwere, 72
 "That he wolde tellen him Alle & Som
 The Signefiawnee Of his Avisiown,
 And that 3e Wolden, for god Almyht,
 It me declaren now Anon Riht ; 76
 For I have Ful longe In gret thowht be,
 What signefiaunce it Mihte ben to Me."
 Thanne Answerid this good Man Agein,
 "That schalt thou neuere weten In Certein 80
 Into the tyme & Into that day
 That this viande owt Of this plase the bringe away.¹
 And thanne Schalt thou knowen [the certeinte]
 What that thy vicioun doth signefe, 84
 Al from begynneg to the Ende ;
 Thanne schalt thou knowen how it schal wende.
- "And be this I Chastise the wel,²
 But from hens-forward, neuere Adel, 88

Mordreas
wonders

how the Good
Man

can know his
thoughts.

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

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

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

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

The Good Man tells Mordreins never fear, whatever Marvels he may see.	What <i>Maner</i> Merveilles that <i>Euere</i> thow se, Loke that abashed no more thow be. 3it <i>Merveilles</i> here-Aftir schalt thou se, As the vois In thy paleys told to the 92 Whanne <i>Nasciens</i> and thow On bedde were, Vppon on <i>Cowche</i> liggeng there, Where that 3e fillen In <i>Swownenge</i> For gret drede of that <i>Noise</i> herenge ; 96 Where As the vois <i>Seide</i> In this <i>manere</i> , ‘Of more dredes & <i>Merveilles</i> scholen 3e here Thanne <i>Euere</i> 3e diden to-fore this day :’ And thus the vois to 3ow gan <i>Say</i> . 100 Wheche is the wille of goddis sone, That Alle these thinges scholen ben done, And that here-After he wele <i>Schewe</i> Swiche <i>Merveilles</i> vppon A <i>rewe</i> ,— 104 To hem that him liketh ful wel, They scholen hem sen <i>Every del</i> ,— The wheche, Alle Othere <i>Merveille</i> scholen pase That <i>Euere</i> 3it to forn tyme of 3ow sein wase ; 108 And 3if þou wilt In trewe <i>Creaunce</i> the holde, And In herte stedfast stable and bolde ; What so <i>euere</i> hens-forward that thow se, Ful wel from þ ^e devel þou myht kepen the, 112 And more Stedfast to be In thi <i>Creaunce</i> , What so befallle the In Ony <i>Chawunce</i> . And hens-forward 3if Oni <i>Aventure</i> Come to the Be man Other woman, what so he be, 116 That faire Casten the forto deceyve, Loke In Alle weye from hem thow weyve, That nethir for 3iftes ne for belieste, Loke þou ne troste to leste ne meste ; 120 Nethir for fair speche, ne <i>Glosing</i> , From thi <i>Creatour</i> Make þou <i>non</i> parting. “And loke that thow have <i>Euere</i> In thy <i>Mynde</i> The dede of Adam þ ⁱ form fadir be kynde, 124
---	--

- How that be the devel deceyved he was,
 And owt of paradis Cast, þat blessid plas ;
 For he fulfilled the devellis wylle
 Be Counseil of his wif, wheche was ylle. 128
- “ And loke that thow have this In Remembrawnee, The Good Man
tells Mordreins
 What so the behappe In Oni Chaunce ;
 And therby myhtest thow knowen ful wel
 Alle Manere of Cownseilles Everidel, 132
 Whethir it be for good Oþer for ille,
 Oþer the forto save, Owther forto spille.
- “ And for thow scholdest knowen Alle thing
 That scholde ben to thi lordes plesing, 136
 Therefore schalt thow leven non Cownsaile
 That to his wille scholde dis-Availle ; to believe no
advicē that'll
displease God,
 And thowh they the behoten ȝiftes & Richesse, tho' he's promist
gifts and riches
for it,
 Be war, putte not þ^e in distresse 140
 Forto don Aȝens his plesinge ;
 Be war þere-offen Ouer Alle thinge.
 And bethenke the Alwey In thy Mynde,
 That Erthly ȝiftes ben not so kynde 144 Earthly gifts
 As ben the ȝiftes Of hevenly good,
 Hos that it wel vnderstood ;
 For Erthely ȝiftes ben freel & Mevable, are frail and
moveable ;
 & hevenely ben stedfast & Ewere durable. 148 heavenly ones
durable.
 And loke thow that now hens-forward,
 Of these ȝiftes that thow take good Award, [leaf 22]
 And thow take not On ȝifte for Anothir,
 Be war ther-Offen for Ony Othir ; 152
 Sethen thow knowest whiche ther be,
 The goode thou take, the Evele thow fle. Take the good
and flee the evil.
 And be this, Alle wikked temptaciouns
 From the Scholen passen, and trebulaciouns ; 156
 And to Ewere lastyng Consail þou schalt be take,
 And be browht from wo & wrake.”
- And there Ryht thus In this Manere
 This goode Man of the schipe to hym spak there ; 160

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

Thanne Atte laste Axede hym the kyng,
'How long In that Roche scholde ben his dwellyng.'
Thanne Answerid the good man A-gayn, 165

Mordreins is
to stay on the
Rock till the
Devil takes him
off by his left
hand.

"In this Roche Schalt thou byden Certain
Tyl that the devel Owt the take be þ^e left hond,
And the Roche to forsake, thou it vnderstond ; 168
For Erst Owt Of this Roche shalt þou not fle ;
And of Al this, Sekir Mihtest now thou be."

Thanne was the kyng Abasched ful sore,
Of the wordis that he thanne spak thore : 172

That the devel Owt Of the Roche him scholde bryng ;
It was to him tho Au hevy tydyng ;
Thannece to the Erthe he fil Anon,¹

And ful gret Morneng him fil vppon. 176

The Good Man
goes to his ship,

And In this Mene while thou
This good man to the schipe gan go.

Anon As he Owt of his thowht Awook,
Vp gan he stonde, and Abowtes him look, 180

and vanishes.

And Nethir Man ne Schipe Sawh he,
As fer As he loked Into the Se ;
For In the same Manere As he to-fore wente,
Riht so dide he tho to his Entente. 184

Mordreins
wonders who
the Good Man is.

Thanne this kyng Merveilled wondir sore
What Manere Of Man that this were
That so him Certefyed Of Alle thing,
As wel Of begynning As Of the Endyng. 188

Thanne ful sore him self he gan to blame,
That he ne hadde Enquered his Name,
And Enserched what he hadde be,
Owther God, Owther Man In Ony degre ; 192

Evere vppon this point ful sore he thowhte,
That theke Man to knowen Myhte he Nowhte.

3it Anothir thing him Rewede sore tho,
Whanne that this good man was Ago, 196

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

That he ne hadde Enqwerid of him there,
 ‘zif he scholde han lyved In that Manere,
 Tyl that to him he hadde Comen Ageine,
 And this of him forgat he to Refreine. 200

Al thus the kyng longe to him Self spak,
 Til Atte laste he herde A gret Noise *with-owten lak*,
 Cryeng of waves Of the se ;

Mordreins hears
 a great noise
 at sea,

But ful gretly he Merveilled what it myhte be. 204

Thanne he gau him to dresen Anone
 Vpward, & Into the Se he loked ful sone,
 And westward him thowhte Cam seilyng *þere*

and sees the Fair
 Woman's ship
 coming.

The same schipe, & In the selve Manere, 208

That the faire womman Cam In to-fore,
 Where-Offen Abashed he was ful sore ;
 For he him dradde sore, as he stode,
 That sche ne Cam for none Goode. 212

Thanne to God preyde he ful faste,
 His sowle forto kepen, so was he Agaste ;
 What so Evere become Of his flesh
 He ne Rowhte, whe~~þer~~ hard O~~þer~~ Nesch. 216

He prays to God
 to preserve his
 soul,

And thus In his preieres was he stedfast
 Al the while thar It Myht last,
 That of his goode purpos not left schold he be ;
 Thus preide he to God In Maieste. 220

And whanne his Orisown thus was I-do,

Into the Est Anon he torned him tho,
 And there Anon Made he his devociown—
 In Minde of Ierusalem, that worthy town 224

and makes his
 devotions to
 the East.

Where-Inne thei gonnen Crist Crucifye,
 That blessid body, the Sone Of Marye,—
 Owt Of his Caytyvite him forto bringe,
 & deliuerance of the womman that was Comenge. 228

With this Cam þ^e Schipe to þ^e Roche Anon
 Also faste As it Myhte gon,
 Also & as Riche As it was Ere ;
 Thus there him thowhte In Alle Manere. 232

- And whanne to the Roche Aryved sche was,
 Owt of þ^e schipe sche Cometh a ful gret pas ;
 But the king ȝaf hire þere non Greting,
 Ne non Word to hire spak At here Comeng. 236
- And whanne sche Sawh ȝat he wolde not speke,
 Anon there sche gan to him¹ Reke,
 And gan him Axen ‘how he hadde fare
 Sethen the tyme sche was last thare.’ 240
- Anon he seide, ‘sche ne hadde not to do
 Of no thing him to Refreinen so ;’
 And Oþer Answere tho hadde sche non ;
 Ches whethir sche wolde Abyden Oþer gon. 244
- And whanne sche him herde thus Answere,
 Anon to lawhen be-gan sche there :
 “Kyng Eualach,” sche seide, “I se by the,
 Thow hast lost bothe mynde & Memore ; 248
- For sethen that thou took this CreAunce,
 The hath behapped ful Mochel Noisaunce,
 Ful Mochel sorwe and trebulaciown,
 And ȝit Mochel More is the forto Com , 252
- And ȝit there-offen ȝevest þou neuere Adel,
 But, As me Semeth, it liketh the wel
 As Ony worschepe þat Ewere haddest þou,
 And as moche it were for thy prow. 256
- Neuertheles thanne, I kan the telle
 Tydinges newe, bothe fresch & snelle,
 That I have sein with bothe Myn Eyen ;
 For it is ful soth I schal the seyen. 260
- Streyght from sarras I come to the ;
 That I schal Sein, thow myht leven me ;
 For wete thow wel Ful Certainle,
 That ded Is thi goode frend Seraphe ; 264
- For Neuere schalt thou him se with Eye,
 Neþer Saracynte thy qwene, Certainlie.”
 Whanne that the kyng thus herde here seyn,
 Anon fowle Astoned was he tho Certain ; 268

¹ MS to him to hym.

- But ȝit *Neuertheles* he ne leved it *Nowht*,
 So *Moehel* On *Jesus Crist* was his *thowht* ;
 But for the grete love þat he hadde to his wif
 And to his brothir, with-Owten *Strif*, 272
 That Cawsed him moche more mone to Make *Mordreins is*
 For his *Qweene & sire Nasciens* Sake. *grievd,*
 But for Owht that sche Cowde sein him to,
 Owt [from] that *Roche Nolde* he not Go. 276 *but won't leave*
 And whanne sche Saw that *with non falsnesse* *the Rock.*
 Him *Ouercome* ne *bringen* In *distresse*,
 Sche bad him ‘Come sen the *Riche thinge*
 That In that *schipe* sche dide him *bringe.*’ 280 *The Fair Woman*
 Thanne to hire seide the *kyng Ageyn*, *asks him to look*
 þat “In the *Schipe* I ne wele not *Comen Certein*, *at the rich things*
 Ne for non thing that thow kanst do, *in her ship.*
 Owt from this *Roeh* I wele *nowht go.*” 284
 Thanne *Onkeuere*d sche the *schipe* In *haste*, *She uncovers*
 And *preide* him *loken Atte laste*. *them ;*
 Thanne the *kyng* *loked* In for the *Nones*,
 Where-Inne he sawh many *precious stones*, 288 *and Mordreins*
 As that him *thowhte* there to his *Eye*, *sees many*
 And *mochel* Other *Richesse Sekerlye*. *precious stones.*
 “Lo, *kyng Eualach*, thow *wenest* that I be
 For non *goodnesse* I-*comen* to the ; 292 *She offers 'em all*
 But ful wel *mystest*¹ thow *weten & knowe*, *[1 for myhtest]*
 That Al this *Richesse þat* here Is On A *rowe*
 May Not *Comen* from non *Evel plase*,—
 For ful *mochel Ioie* there is, there this *wase*,— 296
 And ȝif thow wilt with me now go,
 Owther My *Cownseil Assentyn vnto*, *to him if he'll*
 Al this *Richesse schalt* thow have, *do her will,*
 And ȝit *Moehel* more ȝif þou wilt *Crave.*” 300
 Lo Al this *Counseil ȝaf* this *wommanne*
 To this *kyng Eualach* there thanne ;
 But for alle hire *wordis & hire faire promyse*, *But he'll not*
 Thens wold he not *Gon* In non *wyse* ; 304 *move.*

- And ȝit ful moche disturbeled he was
 For his qweene & Seraphe In that plas.
 And whanne sche beheld him Atte laste,
 That In his Creauce he was so stedfaste, 308
 So whanne that Eualach sche Cald him there,
 For that Name he wolde not Answere ;
 For, he seide, the devel he hadde forsake,
 And Onlych to God be baptem him take ; 312
 Thanne Gau sche to lawghen Eft sone,
 And seide, " Eualach, litel hast thou to done ;
 For be that Name, I the now Say,
 Worschepe and Conqwest hast þou geten mani day ;
 But be that whiche now thow hast to Name, 317
 Ne Gate thow neuere but thowlit, sorewe, & schame."
- Notwithstanding
 all the Fair
 Woman's
 temptings,
 Ful longe it lasted, this temptacioun
 Toward this kyng with gret tribulacioun, 320
 That so sche him Reproved of his distresse,
 Of his Angwisch, & of his porenesse.
 And Euere Answerid this kyng Agein,
 Onlich Of goddis myht tho In Certein, 324
 And Also of Goddis Rihtful Creauce,
- Mordreins refuses
 " Whiche that I wil holden *with-Owten* variaunce ;
 And for Alle the ȝiftes & the beheste,
 Neþer for Alle the Riçhesse, lest ne Meste, 328
 Ne schal me tornen Owt Of my thowht
 From him that me dere hath bowht."
 Whanne þat sche sawgh that in non degre
 Owt Of that Roche to don him fle, 332
 Nethir for ȝiftes ne non qweintise,
 Ne for non thing þat sche Cowde devise,
 Thanne Anon to þe Schipe sche torned Agein,
 As to fore tymes sche dide ful pleyn. 336
- So the Fair
 Woman sail- off,
 Anon Riht thanne As sche was Gon,
 A fowl strong tempest there Ros Anon,
 Riht As fowl & hidows it was there
 As it was the tother day there before. 340
- and a tempest
 rises as before
 (p. 287).

Thanne here-Offen Merveilled þ^r kyng Anon
 How that this woman was so gon,
 And that Al the Richesse hadde him browht,
 Whethir that it were Owht Oþer nowht, 344
 And that In schort while sche hadde I-be
 At Sarras, & to him I-comen thedir Aȝe,
 "The wheche xvij dayes iourne scholde be
 As to forn tymes sche told it to Me." 348

And whanne this tempest he Sawh thus fare,
 In his herte he hadde ful Mochel care ;
 And so gret dirknesse fil him vpon,
 That sihte there myhte he sen non, 352
 But ȝif it were tyme of lyghteneng
 That to him Cam befor the thondring ;
 And Evere this tempest trowbled faste,
 That seker, Euere he wende it wold han laste. 356

And whiles he was In this thenkyng,
 Him thowhte he herde A wondir sowneng
 Wheche that scholde Comen from An hy.
 As tho him thowhte ful trewely ; 360
 So, what for ferd & for that sown
 Streiht to the Erthe he fyl Adown,
 That he ne myht steren foot ne hond,
 Nethir non lyme where-Onne to stonde, 364
 But that Onne this,¹ with his hondis two,
 To the Greces of the Roche he Cleved tho.

And whiles that he lay In this degre,
 Anon A thondir Clap^e Cam there fle, 368
 That Al the heyest partye of that Roche Anon
 Into the se-botme gan forto gon,
 So that there lefte but a litel spase
 The kyng Onne to Reste þat there wase ; 372
 And the Remnant that was smeten Away,
 Was neuere more sein Into this day.
 Anon the kyng for drede fil there A-down,

Mordreins
wonders over the
Fair Woman,

and her coming
so swiftly from
Sarras.

The tempest
continues.

Mordreins hears
a wondrous
sound,

and falls to the
ground.

A thunderbolt
knocks off the
top of his Rock.

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

- Ful longe there liggeng In a swown. 376
- When Mordreins
revives,
the tempest
has passt,
and all is still.
- Whanne Owt of his swowneng Awaked was he
Thorghw the Comforteng Of the Maiestie,
Al the tempest was Ouer gon,
That noise ne thondring herde he non ; 380
Therto the See, In pesible stat it was,
That to fore tyme was hilows in þat plas,
So that of tempest herd he neuere A del,
Wheeche to forn times he herde ful wel. 384
- Thanne Abowtes him loked he ful faste,
And the Roche he Missede atte laste,
Whiche þat was the heyest partye ;
Thanne In his herte hadde he gret Anoye, 388
And In his Mynde was gretly Abascht,
How that Roche was so de-dascht.
- He crosses
himself,
- Thanne Anon gan he forto Make
The signe Of the Crois, for Owre lordis sake ; 392
Bothe vppon his hed and vppon his body
He made the Signe of God Almyghty,
And besowhte God, for his special grace,
Him to Comforte & kepen, In that place, 396
In Riht wit, Mynde, & Memorye ;
Thus this kyng tho to God gan Crye.
- says his prayers,
- And whanne thus his preieres he hadde I-do,
A wondirful lust thanne Cam him to, 400
That he moste slepen Nedelye,
As here vs telleth this storrye ;
- and goes to sleep.
- So that On the Roche there he slepte,
Vppon swich A spas As him was lefte ; 404
And whanne Of his slepe þat he A-wook,
Swich An hunger there him took,
That him thowghte ded forto be,
But gif of Mete he hadde plente. 408
And whanne thus longe ne had mad his Mone
To him Self there Al Alone
Of his Misaise and hunger ful strong,
So þat lyven him thowghte myhte he not long : 412
- When he wakes,
he's so hungry
that he thinks
he shall die if
[leaf 23]
he doesn't get
food.

- And as Abowtes him he lokede there,
 He say, him thowghte, In a qweynt Manere,
 Ligeng vppon A grees Of ston,
 A wondir blak lof there Anon ; 416 Mordreins sees
a black loof on a
stone step.
- And whanne this lof beheld he tho,
 A wondir strong pas he gan for o go
 To-ward thike lof, [it] for to take,
 Lik As gret hunger it gan to Make. 420
- And whanne he hadde it In his hond,
 It forto breken tho gan he fond ;
 But therto hadde he no Miht ;
 But al hol to his Mowth Anon riht 424 He puts it to
his mouth to
bite it.
- He it there putte, to han biten vppon ;
 And therto his Mowth he Openede Anon.
- And In the Mene whille him thowghte he herde
 A wondirful noise, and qweyntely Ferde, 428
 As thowgh Alle the fowles of the Eyr
 To him ward they gommen Repeire ;
 For wheche gret drede In that Manere
 Anon his hed he lefte vp there ; 432
- And to him there Cam descending¹ Adown A wonderful bird
swoops down.
 A merveillous fowl with a wondirful sown ;
 For so wondirful he was, & so divers,
 That neuere to forni tyme tonge Cowde Rehers ; 436
- The hed of him was as blak As pitch,
 Ne non Othir Colowr was it lich ;
 And therto, bothe his Eyen & his teeth,
 As brennenge Fir forsothe they beth ; 440 its eyes like fire.
- But the schape Of his hed, it was
 Lik An Orible dragon In that plas,
 And therto two hornes In his hed ;
 It was A wondirful sihte In that sted : 444
- Also A ful long nekke like to a dragown ; a long neck.
 A wondirful brid, & of a qweynte faciown ;
 His brest lik a lyown Schapen was there ;
 His feet like an Egle In A qweynte Manere ; 448 It has a lion's
breast,
and an eagle's
feet.

¹ MS distending.

And from þ^e Joyntes Of his feet to þ^e scholdres vpriht.
 with swift wings, Wondirful wynges, & swyft to flyht,—
 As swift they weren In alle thing
 As to-forn the thondir is the lyhgtenyng— 452
 as hard and sharp
 as a razor, And therto As hard As Ony steel,
 As scharpe As A Rasowr bytyng ful wel ;
 Therto his fetheris white weren Also,
 As scharpe as storm Of hail therto ; 456
 And whanne that scharply he fyl A-down,
 This ilke brid made A wondirful sown.
 Its beak is as
 sharp as a spear, And therto the bek of his hed that was there,
 It was as scharpe As Ony spere, 460
 And Also brenenge, vppon forto se,
 As lyghteneng that to-fore þ^e thondir doth fle.
 Uppon this Maner, lik As 3e here,
 Was this brid On this Manere, 464
 As Recordeth here the devyn storye
 That to vs hath put In Memorye ;
 All birds dread
 this Bird,—
 the Phoenix that
 typifies our
 Saviour,— So that this Bryd ne fleeth be non weye,
 But that alle briddis & bestes of hym haven Eye ; 468
 Be whom,¹ þ^e Saviour Of al this world
 In this brid scheweth, be his Owen Acord,
 Bothe his milit & Ek his drede ;
 And alle Creatures of hym took hede ; 472
 For that brid is so dowed, I telle it the,
 That be what weye that Evere he fle,
 and flee from it. Bothe brid & beste they don him fle,
 Lik as be figure I schal Schewen to þ^e : 476
 Behold, how þat derknesse to forn þ^e sonne doth fle,
 Riht so Alle briddes & bestes, I telle it the,
 So fleeen the silite Of this brid, lo,
 That to forn tymes I declared 3ow so. 480
 And of swich kynde this brid it is,
 That As thre to-gederes² with-Owten Mis—

¹ en qui li saucres de monde vient sa crieme et son paour expandre.—A.

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

As the Scripture Recordith now here—
 That As thre Oueral he flikth In fere, 484 This Phoenix
always bears
trins (three at a
birth,
 Lik as he that of a woman was born
 With-Owten compeine of Man, As I have rehersed
 befor;
 And whanne Redy to ben born they be, and when the
young are ready
to be born,
they're so cold
 Of A wondirful kynde this storie scheweth to me; 488
 For so Cold they been In Alle thing there,
 That non wiht duren it May In non Manere,
 Sawfe Only the modir of the same,
 Wiheche is a brid of a Merveillous fame; 492
 For whanne this long suffred hath sche,
 And non lengere with that Cold may sche be,
 Hire Eyren sche leveth, & taketh hire flyht
 Into a fer Contre there Anon Ryht, 496 that their mother
has to fly to
 Where that sche hopeth forto fynde
 A precious ston of Merveillous kynde, a wonderful hot
stone in the Vale
of Ebron,
 Wheche In the vale of Ebron is at alle dayes,
 Of a wondirful kynde, as the storrye sayes; 500
 For Of his owne kynde he is so hot,
 That non man therwith him self dar¹ fro^t [1 MS draw]
 Til it gynne Chawfe Of his Owne kyn le,²
 Thus fareth theke ston So good & hende. 504
 For there as Cold is, it loketh pale,
 As kynde telleth vs be Olde tale;
 And whanne Cold thing A-chawfed is Owht,
 Anon to Red Colowr it is I-browht; 508 which, when
rubd, turns red.

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

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

And thus be frotyng Of that ston,
It be-Cometh Red as Ony Blood Anon.

- And whanne this brid this ston bath fownde,
 Therw^{ith} sche hire Chafeth In that stownde ; 512
 And litel & litel sche schawfeth hire so,
 Til that hire Cold be ful nygh Ago.
 And ȝit In hire beek sche taketh it thore,
 And hire self doth chawfe ȝit wel more ; 516
 And ȝit sche thinketh ful litel there
 For the grete Cold þat sche soffred Ere ;
 And whanne that hete sche feleth plente,
 Aȝen to hire Eyren thanne doth sche fle. 520
 Whanne that In place sche cometh there
 As to forn tymes hire Eyren were,
 So hot sche semeth to been with-Inne,
 That Al hire body on fyr doth brenne, 524
 That hire Self helpen sche ne May,
 So hot sche is with-Inne, þ^e sothe to say ;
 And therefore thanne weneth sche
 That hire Eyren Alle I-brend scholde be, 528
 So that sche withdraweth hire there fro,
 And with hire body not neigheth hem tho,
 But þat A good spas from hire nest,
 As hire self it liketh hire best ; 532
 So þat be the hete of hire body so fer fro,
 Hire briddes sche bringeth forth Alle þ^e,
 That for Cold scholden Ellis dye :
 This is here kynde ful Certainlie. 536
 And thus, thorwgh Chawfyng of this ston,
 The Modir to powdir is brend Anon.
 And whanne hire briddes thus browht forth be,
 The young birds Abowtes the Ashes of hire Modir gonne they fle, 540
 And there-Offen taken here sustenawnce
 That was theke tyme to here plesaanee,
 Tyl that they haven bothe lif & membres :
 Thus Eten they of here Moder Syndres. 544

With this stone
the Phoenix-
mother

warms herself

till she seems
on fire,

and daren't go too
near her eggs
for fear of
burning them.

Then she hatches
her young,

and is burnt to
powder herself.

The young birds

eat their mother's
ashes,

And whanne Alle they ben Eton Echon,
 The Syndres Of here Modir, & not peroffen left on,
 Anon So prowde they wexen Alle thre, and then grow
so proud,
 That powdere briddes ne Mown neuere be ; 548
 Thanne Comen the tweyne that males be,
 That neither Other may suffre In non degre ;
 And whanne here ful strengthe fully they have,
 Eche of hem Of þ^e thriddle, Maistrie doth Crave, 552 that the two
males
fight for the
female,
 To han the femele At his owne wille ;
 Thus to Othir forseth him vntille,
 So that Anon, thorwgh gret pride,
 The ton the tothir Sleth that tyde. 556 till one kills the
other.
 Scipilions, is Clepid this brid,¹ This bird's name
is *Scipilions*.
 As thus In this storie it is red.
 Swich was the brid that decendid þere
 Down to the kyng In this Manere, 560
 And smot the lof Owt Of his hond,
 That to his mowth to putten gan he fond ; It knocks out of
Mordreins's
mouth the black
loaf he's just
going to bite,
 And Into the see he threw it there,
 Riht fer In a Merveillows Manere. 564
 And whanne he hadde so I-do,
 He took his flyht, & fleygh him fro ;
 And Aftirwardis he torned Ageyn,
 And the kyng to the Erthe was fallen pleyn ; 568
 And with his Ryht wyng he smot him so and then hits
him with its
right wing,
 That his Clothes & his Skyn he burst vnto,
 And from the haterel In to the foot,² cutting him from
shoulder to foot.
 Into the harde flesh that strok it bot ; 572
 And thanne this brid took forth his flyht
 From that kyng Anon Tho Ryht.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre. Ensi s'entochient li doi malle : si n'en remaint ke la femele, qui est apielee 'serpolions.' Et la pierre de quoi ele s'art, est apielee 'piratiste.'—A.

² Et il lait la destre ele aler deuant, si le feri si qu'il li rompi toute la crigne res a res du haterel, Et li treucha toute sa uesture iuse'a la char.—A.

Mordreins lies
all night in a
swoon.

And þ^e kyng In swowneng at the Erthe lay,
For drede & sorwe of that grete Afray, 576
Tyl that the day was Nygh Agon,
And the Nyht faste Entrede yppon.

And whanne he was waked of his swowneng,
Ful feint & feble he was In alle thing, 580
That of the grete hunger he hadde to fore,
Whiche that him Greved so sore,
Thowgh Alle worldly mete thanne had he sein,
There-Ossen to Ete he ne myhte Certain. 584

He wakes in the
morning,

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

thanks God
for delivering
him from his
sorrows,

Many thankynges to God he ȝif that day, 592
And seide, "lord God, I-worscheped thou be,
That from Alle these sorwes hast deliuered me,
& wilt that I do bigge my synne
Ere than I Owt Of this world twynne ; 596
For swiche wordis Of solace ȝe han me sent,

and says he has
lost his bodily
hunger.

That Of hunger have I lost myn talent,
Sowfe Only hunger Of sowle to susteyne ;
Therefore, lord, I me to the Compleyne. 600
Now knowe I wel that this Maner thing
To me hidir Cam for non forthering,
But me to deceyven be weye of Richesse,
Be giftes, Owther be fayr promesse ; 604

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

And þ^efore schal I neuere, In tyme comenge,
My Mowth to Opene for non Swich thing,
Thowgh the body Scholde suffren ded
Rathere thanne to Eten Ony bred, 608
But ȝif it be, lord, thorwgh thy sonde,
Ony to handelyn with Myn honde ;

- Ne neuere Owt of this Roch wele I gone,
 But evere here dwellen Alone, 612
 Tyl that, lord, thy wille It be,
 Owt of this Roche to taken Me.”
- And thus vi dayes beleft the kyng
 In that Roche, with-Owten lesyng; 616
 And Eche Of these dayes Cam this good man,
 And him comforted As he wel kan :
 Thanne swed the womman After, Eche day,
 Of him to fonde to geten hire pray. 620
and then the
Fair Woman.
- This Man Euere him tolde wordis Of Comfort
 As Often As to him he gan Resort,
 And Euere spak the womman of Noysaunce
 To hym, And Euere Of disturbaunce. 624
 And whanne it was Comen to þ^r seventhe day,
On the 7th day
 This good man to him Cam with-Owten delay,
 And thus to him seide there in haste,
 “Thin Owr of deliuerance Aprocheth faste, 628
 3if thou wilt hennes-forward
 The kepen from temptaciou[n]s hard
 Of the devel, whiche he wil Asaye
 In many weyes the to be-traye.” 632
- Thanne Axede him the kyng ‘In what Manere
 From him he myhte defenden him there.’
 Thanne seide A3en this goodman tho,
 “Wrath-the not thy God, what so thou do, 636
 And Owt Of this Roch deliuered schalt þou be
 With-Inne schort tyme Certainle ;
 But 3it Manye dredes schalt thou se
 Er that owt of þ^rs Roche taken thou be.” 640
- Thanne thus partid this good man Away ;
and the Good
Man leaves him.
 The kyng there lefte, sothe to say.
 Ful glad & Joyful he was In herte,
 That non thing ne myhte him smerte, 644
 And thowhte, ‘though that he schold dye,
 Owt Of that Roche wolde he not hye,

- But Rathere ded there he wolde be,
 Thanne Owt of that Roche forto fle.' 648
- Mordreins sees Thus longe In this thowht gan he dwelle,
 That Afir tyme So it be-felle
 He loked ful fer Into the See :
- coming a ship A fair Schipe Cam þere seylleng, thowht he ; 652
 bothe gret & Riche him thowghte it was ;
 bote neþer man ne womman In that plas
- with no seamen. that Schipe to Gouverne, nethir to Gye,
 thus him thowhte ful Certainlye, 656
 and whanne longe it hadde so go
 In the hyghe See bothe to & fro,
 atte laste towardis the Roche he drowgh
 A ful gret speed, & faste I-nowgh. 660
- and thus sone began there In the see
 wondrous wondirful tempestes þere Anon to be,
 tempests rise, So hidous & so Angwischous in eche Manere,
 that so hidows tempest saw he neuere ere. 664
 this tempest this Schipe to the Roche browhte,
 that it scholde Alto-breken him thowghte ;
- snow, hail, and It snew, & hailled, & thondrede faste,
 thunder, So that þere was manie A bitter blaste, 668
 So that it Semede that Al the firmament
- [leaf 24] On pees hadden borsten verament ;
 For he wende the Ende Of þe world þat day had be ;
 thus thowghte the kyng thanne ful sekerle. 672
- and Mordreins And the kyng in þat Roche had non sted
 has no place to Where that he Myhte hyden In his hed,
 hide his face in. For the part Of the Cave was blowen Away
 Into the See, As 3e han herd me Say. 676
 And this faire Schipe beheld he thanne ;
 but he say nethir Man ne wommanne,
 and so thikke Abowtes him Cam the thondring,
 and Many A wondirful lyghteneng, 680
 that Neuere he wende to askapen themne,
 so wondirfully þe lyghtenyng gan to brenne ;

thus Suffrede the kyng Al that tempest,
 whiche After it torned him for the best ; 684

Al this was disseisse to his herte,
 for he soffred peynes Many & smerte ;
 but for alle the peynes he suffrede tho,
 to the Schipe from the Roche wolde he not go. 688

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

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

and thanne so sore the Sonne chawfed him þere, so fiercely that
 the Rock seems
 on fire. 700
 that he wende Al the Roche hadde ben on fere,
 and that the sonne scholde han brend Alle thing,
 Of this world to han Mad An Endeng.

and al was don for this Skele tho,
 ʒif þ^e kyng Into the Schipe wolde han go, 704 But neither for
 storm nor heat
 will Mordreins
 leave the Rock
 in the ship.
 Ferst for Cold, and sethen for hete ;
 but for nethir the kyng þ^e Roch wolde not lete ;

for Rathere ded there wolde he han be,
 thanne his lord to wraththen In Ony degre ; 708
 Oþer that from þ^e Roche he wolde gon,
 Rathere the deth to suffiren Anon.

and thus In this Angwisch longe bod he there,
 and In swowneng fyl In hard manere ; 712 He swoons,
 and so longe lay he Stille As A ston,
 That wit, syghte, ne Mynde, haddē non.

And whanne that he of swowneng A-wook,
wakes,
 For drede & sorewe ful sore he qwook, 716 and quakes for
 fear.
 and lift vpe his hed, and beheld ful faste
 ʒif that strong hete ʒit dide Owht laste.

Mordreins sees
the day is
temperate,

and Whanne he sawh the day þat mesurable was,
and but Mesurable hete In that plas, 720
As betwenes noon & hevesong scholde be,
bothe glad & Ioyful thanne was he ;
thanne Asaied he Anon vpe forto stonde,
For the vanite In his hed that hadde ben longe ; 724
And whanne þat he gan vpe forto dresse,
In hed, body, ne Membres, felt he non Siknesse.

wonders at his
adventures,

thanne stood he vp On his feet,
and there abowtes him loked ful sket, 728
and Merveilled Of the grete Aventours
That he hadde there suffred Of dolours ;
and Of Alle this thanne felte he Ryht nowlit,
Where-Offen he Merveillede In his thowht ; 732

and doubts
whether they
were dreams
or realities.

and Otherwhille he thowghte A dremenge to be,
and Otherwhilles he thowhte it for Certeinte,
and Otherwhilles he Cowde Remembren him wel
Of the Aventures thanne Everidel. 736

CHAPTER XXIV.

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

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

Thanne thoughte the kyng al In his herte	King Mordreins
Of Manie trebulacions & of peynes smerte ;	
that the day was past, & wax to Eve,	
thanne the kyng ful sore gan him Meve.	4
Anon thanne lokede he fer Into the See ;	
A fair schipe fast seillyng Comen sawgh he,	sees a rich ship
therto so Richely arayed him thowhte it was,	coming.
but he nyste Of his Comeng what was þ ^e cas,	8
for so Riche A schipe, him thowghte, sawgh he neuere non	
To fore tymes On non water nethir Seylen ne gon.	
and whanne the Schipe Aproched him ny,	
Anon Into þat Schipe he lokede An hy,	12
and Sawgh where that hengen scheldes two ;	In its fore-castle
In þ ^e forecastel Of the Schipe they weren I-do,	hang 2 Shields,
Where-Inne was A towr ful Rialy I-dyht,	
As semed þat tyme to the kyng In Syht ;	16
On wheche towr, As I vndirstonde,	
bothe scheldes to-gederis diden they honge ;	
Of wheche the ton scheld was his,	one his; the
the tother Nasciens wit-Owten Mys :	20
thus him thowghte wondirly Sore,	other, Nasciens's.
but Ewere he Merveilled how they Comen thore.	
And whiles that he stood In this thowght,	
to þ ^e Roche this Schip Anon was browght :	24
and as it was to that Roche Comenge,	
Of An hors he herde A wonderful Neyenge,	
and so bonchede & ferde with his feet	On it is a horse,
that it thowghte the schipe to bersten In þat fleet.	28
Anon the kyng gan to herkene this Neyeng,	which neighs and
and Merveilled ful Mochel of that thing ;	stamps.
For that hors he knew there Anon	
whanne he him herd so taken yppon,	32

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

And wiste wel that it was the same hors
that from kyng Tholome he gat At Oreaus,
Whiche that In the bataille he wan there ;
And the same hors he wende it were, 36
what be Neyenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mochel In his thought,
how hors & scheldes thedir weren browght. 40

thane to the Roche it Aplyede Anon ;
and tho to the schipward the kyng gan gon,
To beholden what peple and what Meyne
In that Schipe that he Cowde se. 44
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folde.

From the ship
lands a Knight,

And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon ; 48
and whanne that he gan the kyng to Aprochen Ny,
the kyng him beheld ful witterly ;
hym thoughte that be his persone & figure
an hygh Old knyght of his, I the Ensure, 52
that Brothir to his steward schold han be,
that Slayn was at Oreaws ful sekerle.

like the brother
of Mordreins's
Steward,

and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon ; 56
and the kyng Ran to him ful faste,
and thanne him Axede atte laste,
'Why that so Sore Abasched he was ;
he scholde him tellen Al the Cas.' 60

"A, sire," Anon quod this kniht tho,
"For the hevy tydinges ȝow Comen vnto !"
"Sei me," quod the kyng, "what May it be,
Belamy, I preie the that thow telle it to me." 64

who says that

"Certes, Sire," quod this knyht Anon,
"the beste friend þat ȝe hadden is now Agon,
the wheche is Nasciens, ȝowre brother dere,
that In this Schipe he lith ded here." 68

Nasciens's corpse
is in the ship.

- and whanne the kyng herde him thus telle,
 Anon In swowneng to the Erthe he felle ;
 and Whanne þat he of his swowneng a-Wook,
 Abowtes him faste he gan to look, 72
 and axede his brothir forto Se,
 if that Sekerly he ded there be ;
 And Evere Criede lik a wood man ;
 So for his brother ferde he than. 76
 The knyght to the kyng gan him dresse,
 that him hadde browht In this distresse,
 and the kyng took þere be the left hond,
 to þ^e schipward to leden he gan to fond ; 80
 So that the kyng Niste what he dede,
 So ful of sorewe he was In that stede.
- and whanne the kyng þ^e schipe was wyl-Inne,
 he Ran to the bere, & nolde not blyme, 84
 and the Cloth anon vp he Caste,—
 to beholden that body hadde he gret haste ;—
 There Anon thanne Sawgh he there
 his brother Nasciens, As that it were, 88
 be face, semblawnce, & body Also,
 as whanne on lyve þat he dide go.
 thanne Anon fyl he down In swowneng there,
 hardere thanne euere to-fore dide he Ere, 92
 that Neure to Askapen wende þan he,
 but Certain ded forto han be.
- Whanne he was waked of his Swowneng, 96
 Of this hadde he gret Merveilleng,
 And thowhte to axen of this knyght there
 how this myhte happen, & In what Manere.
 and whanne he loked Abowtes him tho ;
 Ful fer from the Roche thanne was he tho ; 100
 thanne for sorwe he fyl down Anon
 In swowneng, ded as Ony ston ;
 to-fore that bere so lay he there
 ded In swowneng In this Manere. 104

Mordreins asks
to see Nasciens's
corpse.

The Knight leads

him by the left
hand into the
ship.

Mordreins thinks
the corpse is
Nasciens's,

and swoons.

When he wakes,

he is far from
the Rock.

- and whanne of his swowneng þat he Wok,
 Anon vp his Riht hond he took,
 And the Signe of the Crois he Made Anon ;
 thanne thus sone Alle weren they Agon, 108
- and corpse, horse,
 and knight,
 vanish.
- that nethir here, hors, ne Man,
 In that schipe cowde he Se than.
 and thanne gan he to wepen ful sore,
 And Morneng & wringeng he made wel More, 112
 “ A ! Merciful God In Maiestie,
 Now Wot I wel that I have Greved the.”
- and Whanne he hadde thus I-Spoke,
 Forth Into the See he gan to loke ; 116
 there sawgh he to-forh hym Comen Anon
 the goode man that In the Schipe gan gon,
 wheche that him Comforted Often Sithe,
 and with his goode wordis Made him blithe. 120
 and whanne he sawgh him In that Manere,
 Wel ful he was Of Sorwe & Fere :
- “ A, sire ! ” quod he, “ I am deserved Sekerly
 Of that 3e boden me to kepen trewly ; 124
 For ful Certeinly 3e token Me Ere,
 that the devel In this Manere
 Me scholde Owt taken be þ^r left hond,
 As thow didst me to vnderstand.” 128
- anon gan he for to wepen tho :
 And whanne this good man say him do so,
 he seide, “ Sire kyng, wepe thow no More ;
 he hath the tempted Often tymes sore, 132
 but here-Aftir the behoveth Eft-sone
 To taken good kepe that Is to done.”
- and warns Mor-
 dreins to take care
 what he does.
- Thanne seide the kyng to this good man tho,
 “ Now, goode sire, telle me what I schal do ; 136
 and as thow knowest Alle thing,
 So wisse me Of begynneng & Endeng,
 And how that I schal Governen Me ;
 For Goddis love, Sire, this preie I the.” 140

- thanne this good [man] seide to him Aȝe,
 “ȝit manie spitful *Merveilles* schalt þou se ;
 and Eten Ne drynken schalt þou neuere Mo
 til thy brothir *Nasciens* Come the before, 144 Till *Nasciens*
 As *Cristen Man*, and qwyk levenge ; comes to him,
 Now take þou this for newe tydyng
 And whanne thou sixt him In that degre,
 thanne After, thy leveraunce Sone schal be. 148 *Mordreins* shall
 not be deliverd.
 “ For wete þou wel ful *Certeinle*,
 It was the devel that was with the,
 that told the how that *Nasciens* was ded,
 and that ȝaf the *Swich Conceyl & Red* ; 152 It was the Devil
 For he is *Redy*, In feld & In town, who told him
Goddis schep to don distrocciown. *Nasciens* was
 dead,
 “ and the devel it was Also
 that In thin *Avisiown* Cam þe to ; 156
 the *Mete* that þe lyown þe browghte,
 he it Awey bar, & lefte the *Nowghte*.
 and ȝit I wele that þou knowe *More* Also,
 that it was the devel that Cam the to 160 and who took
 In liknesse Of A womman, away his food
 and sweche wordes to þe spak than ; (p. 230, 233),
 Also the devel ful *Sekir* was he
 that Owt of the *Roche* he browlhte þe. 164 tempted him as
 and brought him
 “ Therefore hens forward I warne the, off the *Rock*.
 that bothe wisere & warere þat thou be ;
 For swich thinges here-After schalt þou se,
 that to *Endeles* deth wolden bringen the, 168
 ȝif¹ thou the bettir wit ne have,
 thy body [&] thi sowle forto save.² [1 MS ȝit]
 and non *More* to hym he gan to Say,
 but with that word he partid A-way, 172 The Good Man
 that he ne wiste where he becom vanishes.
 Owt of his syhte, bothe Al & som.
 and thus in the *Schiþe* Alone lefte he,
Floteringe *Amyddes* the hye Se. 176

Mordreins's ship
is blown about
the sea.

the wynd him blew, now here, & now there ;
thus Nyht and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwe it was passed noon. 180

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

He sees a Man
coming to him.

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

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

²sour l'iaue ausi *com* tout a pie. Et quant il fu
pries, si vit desous ses .ij. pies, deus oisiaus qui le
soustenoient et le portoient si tost et si isnelement *com*

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

mul oisiel peussent plus tost voler. Et quant il vint a
la nef, si s'aresta, et *commencha* a faire le signe de la
sainte crois sour la mer, et prenoit a ses deus mains
l'iaue de la mer, sans dire mot. Et li rois l'esgarloit,
si se meruilloit *moult* durement qui il pooit estre, et
pour quoi il faisoit chel arousement par la nef. Et
quant li hom eut toute la nef arousee, si *parla* au roi,
et si li dist, "Moglanis !" Et li rois se meruilla *moult*

sprinkles the
ship,

quant il s'oi apieler *par* son non de baptesme ; Si re-
spondi, "sire !" Et li boins hom li dist, "Je sui tes
deffenderes, tes garans, apres ihesu crist. Je sui sa-
lutes, chil en qui non et en qui honneur tu as establee la
riche eglise en la cite de sarras ; si te sui venus con-
sillier et conforter. Et si te mande li aigniaus *par* moi,
chil qui en³ l'ausion t'aportoit les boines viandes ke
li leus te toloit, chil te mande *par* moi, pour chou
ke il veut ke tu le saches mieus ke tu as le leu uenu.
Et che fu par le signe de la crois ke tu fesis sour toi,
quant tu te veis si eslongie de la roche. Lors te laissa

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

whose church he
built in Sarras,

and that the Wolf
who took his food
away

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

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

³ MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant was the Devil,
t'auoit tolues toutes les boines viandes ke li aingniaus
t'aportoit ; Ch'estoient les boines paroles ke li hom de
la nef te disoit toute iour. Chil home estoit li aigniaus, and that the
qui en t'auision t'aportoit les boines viandes. Et Lamb who
saches *que* ch'est chis aigniaus qui pour l'umain lignaige brought him
fu crucefijes, *et* ch'est ihesus crist, li flex de la uirge. meat was Jesus
chil qui chascun iour te uenoit conforter, Chil m'a chi Christ.
enuoiet a toi, pour descourrir t'auision, ensi *com* il le
te demoustra, Si ke tu saches ke ele senefie. Tu ueis Salustes explains
de ton neueu issir .i. grant lac, *et* de che lach si nais- Mordreins's
soient .ix. flun. si estoient li .viij. *parel*, d'un grant vision of the
et d'une samblanche. Et li nueuismes, qui tout daerrains Lake and Nine
sourdoit, estoit ausi *grans et* aussi biaux *com* tout li Streams (ch. 18,
autre ensamble. Li las estoit *moult* clers *et* mult p. 230-2).
biaus. Et tu esgardes en haut, si veis .j. homme venir The Lake means
qui auoit le samblanche del urai cruchefi. Et *quant* il a Son of Mor-
fu descendus a *terre*, si entra el lac, tous nus pies, *et* dreins's nephew.
ses gambes el lac, Et *'en* tout les .viij. fluns ausi. Et [* leaf 42]
quant il auoit en tout les .viij. fluns fait ensi *com* uous
aues oi, si uenoit au nueufuisme ; Lors se despoilloit
tous nus, *et* si se baignoit trestous desdens. Chil las
ki de ton neueu naissoit, senefie vn fil qui de lui
istra ; Et en lui baignera ihesus crist ses pies *et* ses
gambes. Che est a dire, ke il sera soustenemens urais,
et fine colombe de la sainte creanche au sauuecur. De
chelui istront li .ix. flun : che seront .ix. *persones* and the 9 streams,
d'omes qui de lui descenderont. Et si ne seront il mie 9 successors of
tout .ix. si fil, anchois descendent *par* droite engen- his,
reure, li vns del autre. Et tout li .viii. seront *auques*
parel de boine vie ; Mais li nueuismes sera asses de to the 9th of
grignour hauteche *et* de grignour merite. Et pour whom
chou *qu'*il vaintra tous les autres de toutes bontes, pour
chou se baignera en lui ihesus cris trestous. Et si n'i
baignera pas uestus, mais tous nus ; Car il se despoil- Christ shall dis-
lera deuant lui en tel maniere ke il li descouuera ses close his hidden
secrets.

grans seeres, cheus ke il n'ara onques descouuers a nul homme mortel. Chil sera plains de toutes icheles bontes ke cors d'ome ne euers doivent soustenir ; Et si en passera tous chiaus qui deuant lui aront este, Et tous chiaus qui apres lui seront, qui de porter armes s'entremetront. Che sera chil de qui li angeles parla a sarras, quant il feri iosephe de la lanche uengeresse, Quant il dist 'ke iamais les meruelles del graal ne seroient descouvertes a homme mortel fors ch'a .i. tout seul.' Chil sera li nuenismes des oirs qui descendront del fil a ton neveu ; Et si sera teus com tu m'as oi deuïser. Mais les grans miracles et les bieles uirtus qui par lui aueront en la terre ou ses cors girra, ne seront pas seues qu'il auiegnent par lui ; Car a chel tans sera moult peu de cheus ki sachent uraies nonieles ne enseignes de sa sepulture. Or t'ai auques parle de t'auision. Ore te parlerai de cheste nef, pour quoi iou l'ai arousee ensi com tu as veu. La nef si fu au dyable, qui la sainte crois enecha quant tu en fesis le signe. Et pour chou que ele estoit soie, ne pooit il estre qui n'i reuenist aucune fie, se ele ne fust mondee. mais ore est ele toute puretisee des ordures et des malices qui conuerse i out, par l'arousement de l'iane, qui par le signe de la sainte crois est saintelisee, et par le conieurement de la sainte trinite. Ne iamais nus mais esperis n'i enterra ; Car il ne doutent tant nule riens com il font le signe de la crois et le conieurement de la sainte creanche. Et se tu uiens en lieu ki soit doutables a entrer, si pren de l'iane, et si le purifie tout auant par le signe de la sainte crois, et en apres par le conieurement du pere et du fil et du saint esperit. Et par cheste benedichon sera l'iane toute netoie et mondee de toutes ordures. Et en quelconques lieu ke ele soit expandue par boine creanche, ia dyables ne sera si eses que il aille, anchois fuira tous iours le lieu, et eslongera. En cheste maniere fai ; si porras estre seurs ke ia, en

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

and his body shall work miracles.

Salustes next explains why he sprinkld the ship :

to purify it from the Devil.

For Devils fear the sign of the Cross.

At any bad place, Mordreins is to bless water,

and wherever it is sprinkld, no Devil will go.

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

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

Mordreins stays in the ship. The tale goes to Nasciens.

CHAPTER XXV.

Of NASCIENS. How, when he was imprisoned, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confin'd his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappear'd, and the moon and the stars shone clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stamp'd on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carried up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaimed from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynthe to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHI endroit dist li contes, ke nasciens fu mis, en tel maniere *com* vous aues oi, en la prison. Et si le prist en garde chil *chiualers* mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres *comme* li contes a devise cha en arriere. Et *par* le conseil de chestui fu il pris, plus ke *par* tous les autres. Chis *chiualers* le prist en garde sour toute se terre auant, *et* sour la vie apres. Et *quant* il l'eut en sa baillie, si fu moult orgueilleus vers lui, *et* lui fist

How Calafere has charge of Nasciens in prison

and puts him in a dark dungeon,

moult dure prison et moult felenesse. Il fu mis el fons d'une fosse noire et tenebrouse. Il fu destournes de toute la compaignie et del solas as gens. Il manga peu, et but. Il ne se pooit aidier de nul membre que

and chains him
hand and foot,

il eust, Car il auoit les mains ausi enchainees comme les pies. Toutes eures estoit d'une seule contenance, sans estre desuestus ne deseanchies; anchois gisoit par nuit en sa reube et en sa caucheure. Et quant il ot mis en si angoisseuse prison, encor ne li fu il pas asses

and also puts in
prison with him
his young son,

de lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui moult estoit de ionene eage, Car il n'auoit enchoire ke .vij. ans et .v. mois. Chil estoit moult biaux, et moult sambloit estre de gentil lignage estrais; Si estoit apieles el baptesme 'celidoines.' Et chil nons fu moult bien conuenables a l'enfant, selone la vie ke il mena puis; Car 'celidoines' vaut autrestant a dire et a senefijer en latin comme 'dounes au chiel;'

whose name was
Celidoine,

Car il eut toute sa uie son cuer et s'entente mise en celestiaus oeures, Et seut d'astrenomie tant com nus en peut plus sauoir en boine entension et en droite. Et a son naissement auint en la elite d'orberike une moult grant meruelle qui n'estoit mie acoustumee a auenir.

that is, 'given
to heaven;'

 and at whose
birth

Car il naseui en .i. moult eant iour d'este, et mult biel, en droit midi. Et si fu el secont iour des kalendes en iunget (sic). Et quant il fu nes a tel eure com vous

at mid-day in
July

aues oi, Si auint chose tout maintenant, ke li solaus, qui en sa grignour chaleur deuoit estre, a chel eure s'aparut ausi apertement com il fait au matin quant il lieue; Et la lune fu ausi clerement veue comme s'il fust nuis, et les estoiles tout ensement. En che fu chertaine senefiance ke il serroit de toutes les celestienes uirtus curieus et encherkieres et urais counissieres. Par icheles demoustranches fu la natiuites a l'enfant senefije. Et il fu raisons; Car sa vie fu puis tele com la senefiance demoustra. Et les paroles qui chi apres venront en esclairont la verite.

the sun became
as at dawn,

and the moon
and stars shone
clear.

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

This Celidoine,
Calefere keeps in
prison with Nas-
cieus for 17 days.

So it be-happed, that the Sevententhe Nyht ·

As he there sat, I telle the Ryht,

4

Vppon his Cowche to Slombren hym list,—

he was so hevy, what to don he Nyst,—

and as he was In his Slombrenge,

On the 17th night
Nascieus dreams
that a hand

hym thowghte he hadde a wondir Metenge,

8

So that hym þouhte An hond there was,

that be bothen Armes him held In that plas ;

and, As A man that Slepte ful sore,

the hond he wolde han put Awey thore ;

12

and the Same hond him Cawht Ageyn,

And Aȝen In his Slepe he it voided ful pleyn.

thanne thowghte him that the hond tho

alle his Chenes to-barst vnto,

16 bursts his chains.

Mochel mawgre Of him that there lay,

Where-Offen he hadde A ful gret fray.

and whanne he felte that it was so,

Nethir Cryen ne speke ne myhte he tho ;

20

thanne Abasched was he ful sore

Of the noyse that he herde thore.

and whanne that vpe he gan him dresse,

and felte him Self Owt of distresse,

24

He rises, feels
that he's free,

hyse hondes & Feet he gan drawn him to,

and Felte vnbownde that he was tho,

and that Alle his Chenes to-forn him lye ;

thanne thanked he god ful Solempnie.

28

Whanne he was Comen to the presown dore,

and comes to the
prison door.

That ful blak and dirk it was to fore,

there Cam Owt tho A schyneng lyht,

as thowh it were of A lyghtenyng so briht ;

32

thanne loked he Aboven his hed,

And him thowghte he sawgh In þat sted,

¹ Chelui enfant eut calatier en prison auoec son pere nascien. Si demoura nascieus bien .xvij. iours en tel prison com vous auez oi. — A.

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

- bothe dore posterne, and Ek the gate,
 and Owt this hond lad him there-Ate ; 72 The Hand leads
 and Euere to fore the hond wente,
 & he it folwede with good Entente
 til the Maister Gate that he was past,
 Whiche gate gan to Chirken In hast, 76 Nasciens through
 as though A man hadde ben there Calafere's gate.
 That Owt hadde stalked for drede & Fere.
 Whanne Nasciens was thens A stones east,
 A3en he lokede Anon In hast ; 80
 anon him thoughte there In his Mynde
 that Al On fyre It was him behinde.
 and whanne the peple Of the plase
 Aspiden that it On Fire wase, 84
 Gret Noise they maden, and deolful Cry,
 Wherwith Calafere Awook Sekerly,
 and Open he fond bothe dore & Gate,
 As Nasciens was gon Owt there-Ate, 88 Calafere, finding
 anon thanne to the presown dore he wente, that Nasciens has
 that Al Open there was veramente ; escapt,
 Wondirly abasched thanne was he tho,
 that vndir hevene he Niste what to do. 92
 On Of his Seriauwtes he Cleped Anon,
 and bad him Into þ^e presown to Gon ;
 and whanne þ^e presown he was with-Inne,
 Of Nasciens ne sawh he neþer more ne Mynne ; 96
 and whanne Calafere herde tellen Of this,
 Owt Of his wit he was with-Owten Mis,
 and so gret Sorwe he gan to Make,
 that Neuere Man gan so On take. 100
 thanne was browght to him An hors there, rides after him.
 and Into the Sadel sprang Calafere,
 With a scharpe Swerd On honde ;
 and Al his Meyne that there gonne stonde, 104
 hem he Charged Affir to hye,
 Euery Man be his weys sekerlye ;

- So that a path there fond he Anon,
 And In-to that path gan he to gon, 108
 & Evere was the hond Schineng to-fore,—
 a Wondirful liht As him thouhte thore ;—
 the nyht, Pesible and fair it was,
 Ne A softere Nyht neuere there Nas. 112
- Calafere sees
 Nasciens,
 his hors he prekid wondirly faste,
 & loked forth to forn hem atte laste,
 and saugh where that Nasciens wente,
 for him he knew ful wel veramente, 116
 as he him Often to forme hadde sein,
 him thouhte it was he In Certain.
- and whanne Nasciens Say him come thanne,
 Anon wax Nasciens A ful sory Manne ; 120
 but Evere the hond him held ful faste,
 And him Ouer spradde there In haste,
 that Openly thougt tho Nascien
 the body to the hond Sawh he then ; 124
 and so faste him thowhte it took him ther,
 that Neuere Erthly tonge Cowde telle Er ;
 For it Was Of so Merveillous Clarte tho,
 so ful of brightnesse, & hot Schineng therto, 128
 that In the hattest day Of the 3er
 þ^e sonne not so briht is as the body was ther,
 Not be An hundred part Of Clernesse ;
 this putte Nasciens In Moeche sekernesse. 132
 but Natheles ful wondirfulli sore Adrad he was,
 that he fyl In Swowneng In that plas,
 So that nethir he ne saw ne felte non thing,
 So sore was this Nasciens In Swowneng. 136
- Calafere cannot
 find Nasciens.
 thanne prekid ful faste this Calafere,
 and loked Abowtes bothe here and there,
 and In plase where þ^et he say Nasciens ;
 But tho was not he In his þ^esens ; 140
 and Evere Abowtes he loked faste,
 and Nothing he ne Say til at the laste,

- that Alle the weye & al the plas
there As him thowhte that Nasciens was, 144
him thowhte it was On *flawmeng* fer,—
As him thouhte that tymes Calafere;— Calafere thinks
And the Arm that was voluped In Cloth so Red, the Arm is burn-
him thowhte it *brenneng* fer In that sted, 148 ing fire.
- that so wondirly Sore Abasched he was,
that for Alle the world he ne dorste In that plas
Not Ones Owt of his Sadil Alyhte,
but down I swowneng he fyl anon Ryht. 152 He swoons,
For Of this Merveille so Sore Abascht he was, and falls off his
That ded I swowneng lay he In that plas. horse.
- thus lay Calafere long In Swownenge,
and homward his hors ful faste Rennenge 156 The horse gallops
From the place that he Cam fro, home.
- A gret pas homward gan he to go.
And whanne that the peple of the howshold
this hors thus Comenge Gonne beholde, 160
And here lord was left behinde ;
this was gret wondir In here Mynde,
and Siker wenden here lord hadde ben ded,
be Comeng Of the hors In that Sted. 164
- and whanne it Was On the Morwe lyht of day,
Eche man Of his Meyne wente his way
For to seken hem with here powere,
3if Ony Of hem myhte him fynden there ; 168
but they ne Cowde weten In non Manere
What weye that took this Calafere.
- but it happed, As they sowhten *boþ*° to & fro,
that somme of hem there goune to go 172
Into the weye there that he lay ;
Whiche was to hem A gret Afray,
Whanne they syen here Lord *pere* ded,
To Alle here syghtes In that sted ; 176
There they gonnen him vp dresen Anon,
but foot On to stonde hadde he *nevere* On ;
- and find him
looking as if dead.

thow A man scholde han smeten Of his hed,
 he ne myhte meven nor lyme In that sted. 180
 Calafere's face is
 stamp't, on the
 right with a hand,
 and than behelden they In his face,
 And On the Riht side þere was a space,
 As it were the forme Of An hond
 that him hadde towched, I vndirstond ; 184
 and on the left
 with a foot :
 And On the lefte side hem þoulte they sye
 the forme Of A foot wel Sekerly,
 that Ioyned to the hond it was,
 the hand-mark as
 red as fire,
 Wondirfully Red In that plas, 188
 As Owt Of the Forneys Comen flawmes of fire ;
 So thowht hem the Markes of Calafere ;
 the foot-mark as
 black as pitch.
¹but Only the Mark that Of the foot was,
 As blak As pich was In that plas : 192
 and his Nose, as ys it was Cold ;¹
 Al thus his Meine On him gonne behold.
 For whanne he was Comen to his Ostel,
 and Adawed he was Eche del, 196
 he eowde wel tellen Of Al thing,
 Where-Offen he hadde gret Merveillyng.
 Calafere's men
 bear him home-
 wards,
 and whanne they him fownde In this Manere,
 they gonne him dresse hom forto bere, 200
 but In gret drede they weren Echon
 that membre ne Meven Myhte he nor—
 Nether Eye to Opene, ne mowth to speke ;
 lo ! thus god On him Nasciens gan wreke ;— 204
 but Sekir they wende he hadde ben ded,
 For Of him ne Cowden they non Oper Red.
 And thus they boren him In this Manere
 hom to his plase with drede & fere, 208
 that neuere spak word be Al the weye,
 neþer Eye ne Opened Certainlye,
 Ne Nethir foot ne hond myhte to him drawe ;
 this was to hem A wonderful Sawe. 212

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

- and whanne to his hows with him they Come,
 Wif, Child, & his Meyne Al & some,
 Abowtes him gannen to drawen wel faste,
 and Alle Of him weren sore Agaste, 216
 that ded In the plase he hadde I-be,
 Ne non Othir thing Of him ne Cowde they se ; Calafere is laid
 So that In A bed they dyden him leye in bed,
 Al so Eselye As they Cowde Certainlye ; 220
 and alle, gret Mone Abowtes him they made,
 For there nas non that Oþer cowde glade.
- And whanne it was abowtes the Noun,
 Wondirly to Cryen he gan þere Anon ; 224 wakes, and cries,
 and his wif to him Ran ful faste,
 as a womman that hadde gret haste,
 and wondirly Sore Afrayed þhe was
 Of his noise sche herde In that plas. 228
- And whanne he of his swowneng Awook,
 he Opened his Eyen, & gan vpe to look ;
 and abowtes him thanne he loked pure faste,
 and water bad bringen At the laste, 232 and asks for
 Forto qwenchen that fer so stronge water to quench
 that In his fase hadde brend so longe. the burning of
 thanne Ronnen forth his Seriawntes Anon, the hand-mark
 And Aftir water they gonne to gon, 236 on his face ;
- And Casten it On bothe Sides Of his face
 To quenchyn þe fyr in þat place.
 thanne it semed to hem Euerichon
 that thike side was brent In to þe bon ; 240 but it is burnt to
 And the bon, As whit it lay the bone,
 Lik as doth Chalk In þe Clay ;¹
 And the flesch that was þere Abowte,
 It semed ful Rosted with Owten dowte. 244 which looks like
 chalk in clay.

¹ *i. e.* Boulder-drift clay ; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.

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

And thanne the lefte Side they gonne beholde,
wheche þat was bothe blak & Colde,
Of wheche he myhte suffren non towcheng
For non good Of Erthly thing ; 248

When water is
thrown on it,

and whanne þ^e water On that side they gonne to caste,
A wondrous Cry he made atte laste,

he swoons.

& with that he fyl In Swowneng,
So that Of lif of him hadde non man supposing, 252
but that fully ded he hadde I-be
Euere with-Owten Ony Recouere.

and whanne Of swowneng he Cam Agayn,
his Eyen Opened he thanne Certein, 256
and seide, & pleynede him wel More,
and seide that deth negheden him wel sore.

He is wroth at
his coming death.

thanne gan he to wrathen Anon,
And seide, " schal I deyen thus son, 260

that thus am fallen In Maledye,
and neuere In better poynt I was trewlye
to han lyved be 3eres and be day ;
and now I trowe I passe my way ;" 264

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

He asks about
Nasciens.

thanne whanne he was Awaked wondrously wel,
after Nasciens Enqwered he Every del. 268

thanne they Of his howshold ful Snelle
Of him non tydinges ne Cowden they telle,
Nethir tokene ne Signe In non degre ;
and thus him they tolde thanne Certeinlie. 272

And, on finding
that he is not
caught,

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

orders Celidoyne
to be brought
before him,

and whanne Of his swowneng Awook he þere,
he Comaunded Anon þat In Alle Manere 276
Anon Nasciens sone to-foren him bringe,
and he scholde tellen him newe tydinge.

And whanne to forn him this Child gan gon,
Thanne seide this Calafere to him Anon, 280

- ‘ That On him he wolde Avenged be, and swears he'll
 For his fader from him wente In that degre ; take vengeance
 and for his deseisse he Suffred therefore, [leaf 26]
 On hym Avenged he wolde ben thore.’ on him. 284
- thane Comanded Sire Calafere
 that Child Anon forto Slen there.
 thanne fil down Calaferes wif Anon, Calafere's wife
 and preyde him this thing not forto don ; prays him not to 288
 “and 3if Algates 3e welen him Sle,
 In presoun stille so let him be,
 and Rathere hym Enfamyne there,
 thanne him to slen In this Manere.” kill Celidoyne, 292
- And he that was ful Of Corruptioun
 as Ony tigre, Other wil be lyown,
 Owther Ony Other Savage beste
 that han non Resoun, neþer lest ne meste, 296
 ‘ but algates On him Avenged wolde he be, but he declares
 thowh that him self there scholde [him] Sle.’ he will.
- thane Cleped he his Seriawntes Anon þere,
 And Comaunded þat In to þ^e towr they scholde him bere Calafere has
 In his bel ; Al so sik as that he was, 301
 he wolde be born In to that hye plas ;
 and he Comanded Aftir him to bringe
 Nasciens Sone with-Owten tarienge. 304
 and they fulfilden his Comandement ; himself carriid
 him they vpe boren verament ; up the tower of
 and Aftyr hym, Celidoyne, Nasciens sone, his castle,
 For hym they maden ful gret Mone. 308
- and whanne this Celydoine was vpe I-browht,
 Calafere, this Terant, for-gat it nowht
 there that Child forto spille,
 Wit venamous herte & Evel wille. 312
- thane Anon his seriawntes he gan to Calle, and orders his
 And Comanded the Child to throwen ouer the walle, men to throw
 that with his Eyen he myhte it sen, Celidoyne off it.
 For sekir non Othirwise ne scholde it ben. 316

- Wherefore deol & Sorwe they maden Echon
 For that dede that they scholden don ;
 but they ne dorste not Offenden his Comaundement,
 but Anon it fulfilde there present. 320
- Calafere's men they token vpe this Child Anon,
 And leften him Above Alle þ^e werk Of ston ;
 and whanne Calafere him Sawh so hye,
 down him to Caste he bad hem hye ; 324
 Anon his biddeng fulfil they there,
 and throwen him down In here Manere ;
 thanne this tyraunt gan vp to Rise
 To sen this Child taken his I-wise,— 328
 So ful he was Of Crwelte
 As Evere Ony tyraunt myht be ;—
- When he is in mid-air,
 And whanne þ^e Child was Middis his fallynge,
 Alle Aftir him loked with-Owten tarienge, 332
 and wende that to þ^e Erthe he schold haue gon,
 and his lemes to-borsten Everichon ;
 but Anon As that they lokeden Owte,
 they sien ix. hondes that child Comen Abowte, 336
 that lik As Snow they weren so whit—
 Whiche to soimne Of hem was gret delyt ;—
 and this Child they henten Anon
 In this Maner tho Everichon, 340
 two hondes to the Ryht Arm they wente,
 and tweyne to þ^e left Arm veramente,
 tweyne to the left leg, & tweyne to þ^e Ryhte,
 and On to hed Openly In here syhte ; 344
 And In this Manere these Nyne hondis
 browhte Celidoyne Ow[t] Of Califeris bondis
 With-Owten Ony Of the Erthe towching :
 this was to Calafere gret Merveillyng ; 348
 and Evere he lay and beheld ful faste
 tyl that the Child was fer from him paste ;
 and whanne this beheld Sire Calafere,
 that this Child was boren so fer, 352
- throw Celidoyne over the battlements.
 9 snow-white handis catch him,
 and bear him away.

For sorwe he fil In swowneng Anon.

thane Owt Of that towr Gan þer gou, Thick darkness
comes.

of wondirful dirknesse gret plente, 356

that non Of hem Mihte Oþer there se ; A voice proclaims

and aftir this dirknesse there spak A voysse,
that Alle they herden A wondirful Noisse,
that ' to him whiche was Goddis Enemy,
veniawnce to him scholde Neyhen ful ny.' 360
vengeance against
God's enemy.

and Anon As this word was seide there,
Ful wondirfol Noisse, & In dredful Manere.

It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-berste, 364
Thunder and
lightning come.

and that it were ful domesday ;
thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere 368

that stille lay swowneng In that tour ;
hym they forsoken with mochel dolour.

And Anon As from him they weren I-went,
A Fyr from hevne Com there present, 372
A fire-bolt from
heaven splits the
left of the Tower,

and Of that towr hit smot the left partie
down Into the Middes ful Sekerlye,
In whiche partie that lay Sire Calafere.
So veniablye was he Slayn there, 376

that Er to the Erthe he Cam A-down,
the pecis of his body fledden In-virown,
and non of his Other Meyne and shatters
Calafere's body
to pieces.

hadden non harm In non degre, 380

Sawf Only for drede In here syht,
that In here hertes they weren Afryht ;
for Cristened thei weren Everichon,
and Chosen his plesauuse to don, 384
and to the Trenite they hadden hem take,
And forsaken Alle the develis so blake.

behold what God wile for his man do !
him kepen from Evel for Evere Mo ! 388
His Christian
atten hants are
not hurt.

And thus, now As 3e han herd here told,
 paste this Calafere, that was So bold,
 From worldly lif to Evere-lastyng peyne,
 As this storie thus doth vs to seyne. 392

News of the
 escapes of Nas-
 ciens and Celi-
 doyne get about.

and thus sone thorw al the Contre
 this word gan Springe Certainle,
 how that Nasciens Owt of prison was gon—
 Where-Offen weren glad ful Manion,— 396
 And Of his Sone Also there,
 how that he Aschaped, & in what Manere.

Sarracynte
 rejoices at it.

And whanne Saracynte herde Of this tydyng,
 Ful Ioyful sche was In Alle thing, 400
 And beleved it ful Certainlye
 that it was thorwh goddis Mereye,
 and thorwh him they weren vnbownde
 Where so Evere they weren that ilke stownde ; 404
 Wel wiste sche be Crist it Was I-don,
 Alle these poyntes thanne Everichon.

The Barons hear
 it too,

thanne Alle the Barowns that Of þ^e Rem were,
 To Sarras to qweene Saracynte Comen there, 408
 Whanne they wisten the trowthe Of deliv^{er}ance,
 That Nasciens was happed Swich A chaunce,
 and Of the veniaunce Of Calafere
 That God Sodeinly On him took there ; 412
 thanne thus they dowed hem Everychon,
 lest God veniaunce hem Wolde senden vppon,
 For here fals Wil and Consentyng,
 Of Nasciens & his sones prisoneng. 416

and come to
 excuse to Sarra-
 cynte

thanne Comen Alle to the qweene Anon,
 and Criden hire Mercy Everichon,
 that hire Brother En-prisoned so was
 be here Consentyn In that plis ; 420

Their consent to
 Calafere's counsel
 to imprison
 Nasciens.

And seyden 'þut it was Only Al & som,
 Only be Calafere's ymaginacioun :
 Wherfor, God hath veniaunce on him take
 Openly, As we knowen, for Nasciens sake.' 424

- and for they Syen that God Of his Myht
hadde schewed swich miracle to Alle Memmes siht,
there-fore *Merey* they gonme to Crye
To qwene Saracynte ful lowlye : 428 The Barons cry
mercy for their
cruelty to Nas-
ciens,
- “Now, goode lady, 3oure brother don seken 3e,
In what Contre that So Evere he be,
And we scholen putten vs In his *Merey*—
bothe Owre bodies, & Owre Good pleynty,— 432 and offer to make
atonement for it.
- With vs to done At his plesaunce,
To what presown, or to what *Noisaunce*.”
and whanne qwene Saracinte herde hem thus seye, *Sarraeynte*
Wel gladed hire herte was Certainlye. 436
- Anon sent sche Messangeris fyve, sends five Mes-
sengers to seek
And Charged hem Alle vppon here lyve,
And took hem I-nowh of gold & Fee,
& Charged hem to Serchen In Eche Contre, 440 for her brother
Nasciens,
Al so longe As Good & hors wolde Endure,
To sechen hire Brothir sche made hem Ensure ;
And for non man Schold han hem In *Suspescioun*,
lettres Enseled with Good Entencioun, 444 with letters
Enseled vudir hire Owne Sel,
the bettere men hem to knowen & leven wel ;
And In that lettre dide sche don wryte
As wel as that sche Cowde Endyte, 448
Of hire lordis Avieion Certefyenge,
þat he hadde the Niht to-foren his goynge.
thus the Messengeris here leve took,
that Iorne to done, & it not forsook ; 452
Forto fulfillen hire Comaundement,
Alle forth they wenten with good entent.
Now Mosten we leven A while this storye,
And to Anothir Storye We Mosten hye, 456 The Story turns
to Nasciens's
Wife.
Whiche that Certefieth Of Nasciens Wif,
That leveth In Wo, bothe Sorwe & stryf.

CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossest of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal; but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 324): but she refuses, so Sarracynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escaped out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 330). Flegentyne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarras, journeying westwards (p. 333); they come to the river Arcens; lodge near the Castle of Emelianz (p. 334), and enter Calamyne (p. 335).¹

Thus this Storie forthere gynneth procede,
 that whanne Nasciens to prison gon they lede,
 and his sone there hme with him I-do,
 Whiche was to him bothe peyne & wo, 4
 And al his lond I-cesid it was tho;
 and his wif Owt put Of Envy plas also,
 that an hy born woman was, & of good lyvenge,
 and therto here fadir was a kynge, 8
 this lady was So ful Of bewte,
 For a fairere woman Myhte non man se,
 for thus Of hire telleth the Storje,
 that more bewte hadde sche Sekerlye 12
 thanne Alle the woman Erthly born
 that Evere Ony Man Sawh leveng befor;

Nasciens's wife
 is the

most beautiful

woman that ever
 livd.

¹ In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Ensi que .j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

- And to these bewtes sche hadde bownte,
 Corteyns and gentil In Alle Maner degre ; 16 She is courteous,
 lowlich to Every Creature, lowly,
 and large to God, I the Ensure ;
 and Azens hire lord & Soverein
 debonewre & ful trewe Certain, 20 true, and chaste.
 and Chaste Evere In his Absence,
 bothe humble & Mek In his presence ;
 therto sche him louede aboven al ertlylly thyng ;
 Non wondir thowh this lady made Morneng ; 24 She mourns for
 For so gret sorwe & morneng sche Made, Nasciens.
 that non Man ne Myhte hire herte glade.
- thus was the Condisciown Of this lady fre,
 as ze han herde Rehersed here be me ; 28
 and this ladyes Name was Flegentyne,
 A ful worthy lady, and A benyngne. Her name is
 Wetes wel, whanne sche hadde knowenge þ^o Flegentyne.
 that hire lord was In presown I-do, 32
 Ful gret sorwe sche took to herte,
 And Manie peynes sche hadde, & smerte.
- and In the moste Sorwe that sche was Inne,
 This false Calafere ne wolde not blynne, 36 Calafere turnis
 but putten hire Owt Of alle hire londis, her out of all
 and be-Refte Clene Ow[t] of hire hondis. her lands,
- thanne was this lady At Orbery tho,
 In ful mochel deseisse sche was do ; 40
 and thedir here Iorne tho sche Mad,
 Weneng hire lord Owt Of prison han had ;
 but Euere Calafereis Conseyll was presente, and prevents her
 and for nothing thereto wolde assente, getting Nasciens
 out of prison. 44
 As this Storie here After doth telle
 Al to-gederes how it be-felle.
- and whanne þ^{is} goode lady say it was so,
 That¹ husbonde Child & lond was a-go, 48 [¹ MS Than]
 thanne was sche In passinge Mornyng
 Whanne sche herde tellen Al this tydyng ;

	Thanne wiste sche neuere what forto do ;	
Flegentyne consults an old vavasour under- vassal, Carsopines (p. 332, l. 353,	but to An hygh good levere sche drowh here vnto, An old vavasour, A ful gentil knyht that Inne sche trosted with Alle hire Myht, For norre he was to hire sone so dere, ¹ that him tauht bothe norture & Manere, and sche hadde him Eneresed Also, From poverte In to worschepe I-do And him ȝoven to-forn that Owr Manie Iowelis of gret honoure ;	52 56 60
whom she trusts much.	Wherfore In him gan sche hire Affye Aboven Alle Other tho Sekerlye. thanne flegentyne to thys vavasour wente, A sorweful womman, and ful dolente.	64
	and whanne this vavasour gan hire Asprie, that it was his lady Certainlye, Anon with herte, body, & thowht, he thanked God þat thedir hire browht, And Resceyved hire ful worthily, As his lady & sovercin ful debonerly,	68
He puts himself and his goods at her service.	With herte, Body, & Al his good tho, At hire Comandement to ben I-do. but Evere this lady hadde In herte hire lorde, hire sone, that dide here smerte, Wheeche sche lovede Over Alle thing, So that to hire myhte Comen non Comforteng.	72 76
Queen Sarracynte prays Flegentyne	Thanne the queene Sarracynte, hire soster dere, To flegentyne sente In this Manere, and preide here, for Alle Gentelnesse, For sosterhed, & for Alle kendenesse, and In slakyng Of hire peyne & wo, that sche wolde Comen hire vnto, that Ech of hem Other myhte Comferte, and Ech In here Angwisch to Other Resorte.'	80 84

[leaf 27]
to come and sor-
row with her.

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

thanne Flegentyne thanked here of hire message,
 as womman that was of high parage,
 and hire preide 'þat sche sholde not with hire mysplese,
 For to here it ne were nethir Comfort ne Ese ; 88
 Sethen þat with hire lord sche hadde Ioye & honour,
 It is worthi be hire selves to suffre peyne & dolour ;
 For I ne Am not to good therto,
 For my lord to suffren boþ^e sorwe & wo ;' 92
 and In this Manere sche sente to Say
 To qwene Saracynte this ilke day.

Flegentyne
thinks Sarracynte,

but declines to
come to her.

and whanne the qwene herde of this tydyng,
 that Flegentyne wold Comen for non thinge, 96
 Sche wente hire Self, In hire persone,
 that lady to bringen Owt of hire Mone,
 So that this Sarracynte wente forto seke
 this duchesse Flegentyne that was so meke. 100

So Queen Saracynte goes to
Flegentyne.

and whanne to-Gederis Metten these ladyes trewe,
 thanne gan Alle here sorwes Renewe ;
 to Grownde bothe In Swowneng fille,
 that non Of hem Myhte speken Other vntille ; 104
 For so gret sorewe they Maden bothe,
 that to þ^e peple Abowtes it was ful lothe ;
 For Grette Sorwe Sawgh neuere Manne
 than¹ be-twene the two ladyes was thanne ; 108
 Ful mochel was the Cry & the weping,
 that be-twene hem two was, & þ^e Morneng ;
 And longe it was Er they myhten Speke,
 Oþer Ony word Eijer myhte Owt-Breke. 112

Both ladies
sorrow.

[MS thac]
cry, and mourn.

3it Atte laste this qwene Sarracynte
 Of hire Morneng Som what gan to stynte,
 And, As a wis womman and a Redy,
 To this dwchesse sche spak ful gentelly, 116
 And hire sche peyned In Alle thing
 To Restreynen hire from weping,
 And spak ful goodly to this dwchesse,
 hire to bringen Owt Of hire distresse ; 120

Then the Queen
comforts Flegentyne.

- Sarracynte again
begs Fleagentyne
to go home with
her,
- and In the Ende she preide hire So
that she wold with hire Go,
“And swich Comfort I wolde 3ow make,
For my dere brothir 3oure lordis sake 124
that we ben so mochel bownden to ;
3if ony Comfort to 3ow Cowde I do.”
but this duchesse, this lady fre,
Nolde therto Assente In non degre, 128
and Excused here ful ladyly,
“that In non Othir felischipe trewly
thanne In that vauasour, that Olde knyht,
she nolde not Comen be day ne be nyht ; 132
and Ek to hire were it worschepe non
From that vauasour forto goon,
For my Compenye he Nele forsake,
Ne I ne may his, Anothir to take ; 136
For In his Compenye have I be
Sethen myn Exil was put to Me,
and In his Compenie I wele Abide
Tyl to my ducherie A3en I Come som tyde. 140
For, goode lady, moche lasse deseisse Suffre I here,
thane In 3owre Compenye 3if I were,
For nether Of vs Other Myhte so
But Owre sorwe A3en renewed scholde be, 144
Ne nethir Of vs Of Oure lordis to speke,
the Sorwe wolde maken Owre hertes breke ;
to heren Ony thing Of here deseisse,
In Alle thinges it scholde vs Misplese ; 148
and therefore, Myn Owne lady & Soster so dere,
haueth me Excused In this Manere.”
Ful Mochel heynesse & sorwe made this queenne
Whanne that she Sawh it wold not bene, 152
and that the vauasour she nolde forsake,
Ful mochel sorewe she gan to Make,
and that she nolde for non preyere
With hire forth gon In non Manere. 156
- but she excuses
herself,
and says she'll
stay with
Carsopines ;
- were she with
Sarracynte
- the sorrow of both
of them would
break their hearts.

And whanne non Other wise thanne Mylthe it go,
 homwardes aȝen thanne turned sche tho ;
 and to hire Self sche Made gret Mone
 that þ^e duchesse non Otherwise wolde done. 160

Queen Sarracyn to
 goes home.

And Every day thus ferde this qweene,
 that sorwen & Weping made bedene ;
 and thus ferde sche ful Manye A day,
 that Man ne womman hire Comforten may ; 164

And Evere beleft this duchesse stille
 With the vausour, As it was hire wille,
 And Evere hire Sorwe was lich newe ;
 So good sche was, & Of love so trewe, 168

Flegentyne
 remains with
 Carsopines.

that Neuere man ne non womman
 In that digre mylthe Comforten hire than,
 til that it fyl vppon A day
 that tydynges to hire Comen verray, 172
 that Nasciens, hire lord So fre,

Then she hears of
 Nasciens's escape,

Owt of prisoun was skaped Certainlie.
 and whanne Of this tydynges herde sche telle,
 Somme Comfort In hire herte befelle, 176

and better Semblaunce sche gan to Make,
 that hire lord Owt of preson was take ;
 And also that hire Sone so dere
 Was Askaped In that Manere. 180

and Celi loyne's
 too.

So it be-fyl that the seventhe Nyht
 After that Nasciens owt of presoun was dyht,
 And as In hire bed that Niht sche lay,—
 and hadde not slept ful mani A day, 184

What For gret Mone & for Weping,—
 at the last sche fyl In A slombering,
 So, what for weping & werynesse,
 hire herte hadde longe ben In distresse. 188

On the 7th night
 after it,

And as sche lay In hire Slombering,
 Sche thowghte sche hadde A Merveillous Metyng ;¹ she dreams

¹ Ensi com ele soumilloit si li auint vue auisions.—A.

that she sees Nasciens before her,	Sche thouhte sche Say In hire Avisiown Nasciens hire lord, bothe hol & sown, standing to fore hire bed there,	192
telling her that	that to hire Seide In this Manere : “ Swete soster, sixt thow not Me that thus here stonde to fore the ? Into a fer Contre I am I-browht, thorw him that vs alle hath bowht, Into a place fer be weste, there that goode lord liketh beste ; wheche plase & weche Contre he hath me Ordeyned In forto be, and there my seed forth forto bringe, hym to worshepe & honourenge.”	196
he is in a far country to the west.	and On the Morwen whanne sche Awook, Gret merveil Of this Avisioun sche Took ; and In as moche As sche hadde non ful knoweng Of that Avisions Signefieng, the firste werke sche dide tho,	200
Next morning	To holi chirche sche gan to go, there forto heren Goddis Servise, As Everi day it was hire Gyse.	204
she goes to church,	And whanne Alle the Servise was I-do, Anon to A provost sche gan to Go, And told him Of hire A-visiown, how þat it was, Al & sown, ¹ And preide that provost, for Charite, For hire to preyen to the Trenite, ‘ that he wolde senden hire som Tokeneng Of that Avisiouns Signefieng.’	208
and then begs a dean (?) to	And thus sone sche torned Ageyn To [the] vanasours hows In Certein, that hire Comforteth As he Can, For to hire he was A ful trewe man.	212
pray God to tell her the meaning of her vision.		216
		220
		224

¹ For ‘ al & som ; ’ see l. 396.

- thane this ladi this vauasour In Cownseil Gan to
 Calle, Flegentyne tells
 Carsepines her
 vision,
- and him tolde how that hire it gan be-falle
 In hire Avisiown this Othir Niht ;
 Al him sche tolde Euene Owtrilt. 228
- thane Answered this vauasour to hire Ageyn,
 “ that theke Avisiown in Certein—
 be the helpe of God and the holy Roode—
 Scholde here torne to worschepe & goode ; 232
 Neuertheles, lady, vndirstonde 3e Me,
 that I wele ben Redy in Eche degre
 to fulfillen 3oure Comaundement
 In alle degrees, And 3oure Entent.” 236
- and whanne the lady herde of his benyngnete,
 In Alle things that so profred he,
 For Ioye In herte sche gan to wepe,
 that of hire he took so gret kepe ; 240
- thane Answerid sche, “ with herte & wille,
 And myn preceptis thow wilt fulfille,
 the behoveth with me forto¹ go
 Into what plase that I preie 3ow to.” 244
- thane Answerid this vauasowr Ageyn
 to that worschepful duchesse : “ Certein,
 3e ne Connen not Seyn, ne Comaunden me,
 that I nel fulfille In eche degre 248
 Evere As 3owre Owne pore Bedeman.”
- And thus to hire the vauasour Seide than,
 “ And what Compenye that sche wele have,
 I schal 3ow gete to bringen 3ow Save.” 252
- thane Answered the lady tho,
 “ that Compenye wele I no mo
 but Only 3oure Owne Sengle persone ;
 We tweyne to gederis to gon Alone ; 256
 For I wolde kepen it So preylye
 That non lyveng man wiste but I & 3e.”

¹ MS forto to

Carsopines
counsels Fleg-
entyne to take

Thanne Answerid this vaunasowt :
“ lady, I desire 3owre Grete honour ; 260

his eldest son
with them as
their yeoman.

I wele 3ow telle now my Cownsaille,
3if Owht to 3owre wit it May Avaylle,
Myn Eldest Sone with vs schal go,
3if 3e thinken best that it be so, 264

and stouden vs In 3omannes Servise,
In what degre that 3e welen him devise.
And wete 3e wel, that In Certeyne
he wolde Suffren As moche peyne 268

As Ony man here myhte Endure,
3ow to plesse, I 3ow Ensure ;
but, lady, take 3e this speche in non swich degre,
In Ony thing that I scholde wraththen the, 272

but that I wele ben Redy bothe Nyht & day
To don thing that 3ow plesen May,
And for 3ow to suffren peynes & Owtrage
As Ony man May don Of My Age. 276

She ought to
have a servant,

But, worschepful lady, vndirstonde 3e me,
that it Fallet nouht for 3owre degre,
With-Owten A servaunt forto gone
Into Ony plase, 3e & I Alone. 280

as he, Carsopines,
is old,

and 3if with-Owten Servaunt þat we go,
And Ony mysaventure Come 3ow to,
Goode lady, how scholde I 3owe be-welde,
that Am an Old man, & smeten Into Ekle? 284

and his son can
help them both.

and whanne we Comen Into Ony straunge Contre,
and Ony mys-Aventure befall to Me,
thanne my Sone May don vs bothe Ese,
lady, bothen 3ow & Me to plesse. 288

and how so it stonde In Ony Other degre,
3oure Man & Servaunt I wil ben sekerle ;
And my sone schal ben Owre Servaunt,
lady, 3if 3oure herte Mowe þerto grawnt ; 292

and I as non knyht ne wil not be,
but as 3oure Servaunt In Eche degre ;

For what deseisse that I Suffre may,
 for 3ow I wele don Every day. 296

Now that 3e han herd myn Entent,
 Of 3ow now wolde I weten present
 how that 3e thinken be this Cownsaile,
 3if it Ony thing to 3ow may Availle ; 300
 for, lady, ful fain weten I wolde,
 3if that to this Cownseil 3e wolden holde.”

thane Consented that lady ful wel
 To this knyhtes Cownsaile Everidel. 304

Thanne bespak this¹ lady Anon,
 “Sire knyht, I wold that we weren gon ;
 For In Ioye schal I neuere ben Sekerlye
 tyl that my lord I se with bodily Eye,
 therefore this viage now wele I go,
 3if God his wille with me wile do ; 308
 but I ne wolde for non worldly good
 that Non Creature it vnderstood, 312
 but Onliche thi self, thi sone, and I,
 Of this purposeng now trewely.”

“lady,” Seide this vauasour thanne,
 “that ther nys leueng non Erthly Manne 316
 that more gladly this viage wil vndirtake
 thanne I wele, for my lordis Sake ;
 and this Cownseil to 3ow I wolde han seid be-fore,
 but that Of on thing me dredde ful sore, 320
 that me 3e wolde not haven In Compenye,
 And this I dredde ful Sekerlye.”

thane preide Anon this lady so fre,
 ‘that Anon Redy he wold be, 324

And him Silver & Gold to Ordeyne,
 And what sche myhte sche wolde hire peyne,
 For bothen pore & Naked was sche Mad ;
 that Of Al hire good but litel sche had.’ 328

Neuertheles this Olde gentyll knyht,
 To his power dide Al his Miht,

Flegentyne agrees
 to take Carso-
 pines's son.

She begs him to
 start at once to
 seek Nasciens,

and provide
 money for their
 journey.

¹ MS this this

Carsopines gets
money and
jewels,

and purveied him Of Gold & Of tresowr,
and of Mani A Iewel of gret valowr ; 332

For At that tyme more hadde he
Thanze Nasciens and flegentyne Certainle.
Of this the vanasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹ 336

And On the Morwe whanne it gan dawe,
this goode lady was ful fawe ;
anon to Chirche sche gan to Gon,
As hire Olde Custom was to don ; 340

and tells his wife
that Flegentyne
is going to see
Sarracynte.

And whiles that sche At Chirche was,
this vanasour to his wif told the Cas,—
how that his lady wolde go
to visite qweene sarracynte tho,— 344

So that here Sadelys he did Owt take,
and here hors Redy forto make ;
and as sone as sche from Chirche gan gon,
to here hors they wenten Anon, 348

Flegentyne,
Carsopines, and
his son Helycaors

bothe the lady and the vanasour,
And Ek his sone In that stowr—
hos Name was Clepyd helycaors,²
A semly persone Of Membris & Cors ;— 352

and his Fadir Carsopines hylte ;
An Awnciel Man, and A vaillaunt kryhte.

Thus this lady took leve tho
At the vanasours wif, & forth gan go ; 356
So dide hire howsbonde & hire sone In fere,
and wenten forth with Meri Chere ;

start on their
journey,
[leaf 28]

But this vanasour wolde not In non wise
to his wif discourzen his Servise, 360
and that he Scholde non ferthere Go
but to Sarras, to the qweene tho,

¹ Car nasciens et la douchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

² Et ses fiex li aisnes, qui estoit apieles helicoras, che dist li contes. Et ses peres auoit nom eorsapias.—A.

- For Flegentyne hire wolde Se,
 What *Maner* of Comfort *with* hire myht be ; 364
 For non Othirwise ne dorste he do,
 For his lady Comaunded him so.
 thus sone iiij hors weren browght forth there,
 And Anon they thre weren horsid In fere, 368
 and the fourthe hors the Somer bar,¹
 the weche wherto was Ordeined thar,
 that was Charched with diuers Mone,
 With hem to have In Eche Contre. 372
- And whanne Owt Of that town they paste,
 Streilit to Sarras they torned Atte laste ;—
 and thus dide the vauasour tho,
 For they scholden *Sen* hem toward sarras go ;— 376
 and that weye helden they ful Ryht
 til they weren A Mile Owt of þ^e peples Silht.
 thanne bespak this vauasowr tho,
 and seide, “ lady, how wele 3e now go 380
 For to Seken My lord & 3oure,
 Whiche that is Man Of honoure ;
 For I suppose In Min Mynde,
 3e ne weten in what Contre him to fynde ; 384
 and Sethen that 3e knowen non Certeinte
 In what Contre that he Scholde be,
 So Mosten we Seken be Aventure
 In what Contre to fynden him Sure.” 388
- “ For sothe,” quod the lady Ageyn,
 “ I n’ wot neuere Into what Contre Certain
 Sikerly him forto fynde—
 My worthy lord So Goode & kynde ;— 392
 but In As Moche As that he tokle Me
 ‘ that westward Algates Scholde he be,’
 (thus thowhte me In Myn Avisiown
 that he Seide Al & Som ;) 396

with 4 horses,
 the 4th bearing
 their luggage.

They first take
 the Sarras road,

and then Curso-
 pines asks whither
 they shall turn.

Westward, s iys
 Flegentyne.

¹ et li quars fu vns soumies, qui tous estoit cargies de deniers mounees, et d’or et d’argent en plate, et de vaissellemente moult riche et moult biele.—A.

Wherfore westward, I telle it the,
 My herte falleth Most he Scholde be.”
 So they turn westward,
 thanne torned they Aweye On þ^e Ryht hond,
 And thus sone a water there they fond ; 400
 Anon ful sone that water they paste,
 and cross the river Arcuse,
 That toward Orbery Ran In gret haste,
 Whiche water ‘ Arcuse ’ was Cleped tho,
 that runs towards Orbery.
 that to Orbery wardis wente tho. 404
 So longe they Reden til it was Eve,
 For the sonne hire lyht began to leve,
 thanne was sche At hire owne Iondis Ende,
 thiike gentil lady so good & hende. 408
 At night they stop at a house next the Castle of Emelianz,
 And there here In they token Anon,¹
 In a Rial plase of lym & of ston
 that next the Castel of Emelianz stood,
 that marched² next to þ^e dwchie On þat flood. 412
 and in the morning journey
 And On the Morewe ful Erly sche Ros,
 And In hire weye forth sche gos,
 For that Aparecyved sche ne wolde not be,
 for sche was there at Swich poverté ; 416
 and sche dide it be good Resoun,
 (on account of the Saracens)
³For Al that Contre there In-virown,
 they weren Saracynes Everichon,
 and hatede alle Cristene be On & On ; 420
 and Ek hem Of Orberi & Of Sarras
 these Saracynes hatede In Every plas.

¹ Si präsent ostel de mult haut eure.—A.

² borderd : ‘ qui marchisoit a la duchee qui estoit apieles emelians.’—A.

³ ³ Car chil de chel chastiel, et de tout le pais emiron, estoient sarrasin ; si haoient chiaus de sarras et d’orberike pour chou qu’il s’estoient crestiene. Et quant il orent chel chastiel eslongie lerrure de .x. lieues, Si entrerent es vaus de calamine, en vne terre qui mult est plentieuuse de nart et de cynamome et de basme. Tant esrerent ke il vinrent au tierch iour a vne chite mult riche, qui auoit non ‘ lussane.’ Si estoit maistres sieges del roiaume le roi de meocide.—A. The names are ‘ luisance ’ and ‘ meotide ’ in Addit. MS 10,292, leaf 29, col. 3.

thanne past they forth owt of that contre tho,

And Into Calamyne they goume to go.³ 424 to Calamyne.

Now Of this dwchesse here levethe this storie ; There we leave
her

And to the Messageres we Mosten hye,

that Sire Nasciens Sowghten Every where,

In Eche Contre, both fer & Nere ; 428

¹but ful longe it is, I vndirstoude,

Er that these Messageres Sire Nasciens fonde ;

And how Nasciens fond his 3onge sone

that with him in presown was done ; 432 and turn to
her husband
Nasciens.

wherfore, of Al Erthly thing,

For his wif & him was his Morneng.¹

CHAPTER XXVII.

Of NASCIENS on the "*Yl Torneament.*" How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the fowl earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willed it should be in the sea; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *ou a grive*] and Tiger's Harbour, where was great store of Adamant or Load-

¹— Et ne-pourpant anchois ke il die des messages, contera il coument nasciens vint el lieu ou li message le trouerent. et comment il trouerent celidone son fil, ke il auoit laisset en la maison calafier; dont ses euers estoit plus a malaise ke de nule riens viuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is oblig'd to. So, when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remain'd in the sea, and was call'd an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd; and this is why it was call'd *Yl Torneament* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abasht, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceiv's that he has wings. The birds come again, and ask him for his heart to eat. He giv's it them, and they rejoice (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 345); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven long (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explain'd (p. 348-9). Then "what elerk is there so hardye that dar sein . . . openlye that God sethen his uprysing . . . made ouy wrytynge sauf . . . this blessid storrye of Seint Graal?" If any allege the contrary, "they lyen ful pleyn" (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond¹ him hadde I-bore
thens As Calafier was forlore.

4

thanne the hond Sire Nasciens Bar
Into A ful straunge Contre thar;
Whiche Contre was A Marvellous plas;
For An yl In the west Se it was,

8

The hand bore
Nasciens to an
Isle in the West
Sea.

¹ A cloud, in the French: "Ore dist li contes chi endroit, ke quant la nue en eut porte nascien iuse'a la v calafier l'eut aconsien—ensi com uous l'aues oi deuiser cha arriere el conte,— Et que calafier fu chens pasmes pour la paour de la nue vermelle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del seing mortel. Apres che enporta la nue &c."—A.

that xiiij Iornes it was of lengthe¹
 then As Nasciens was In þ^e *presown* of strengthe.
 that yl was Of sweche a fame,
 For 'yl Torneawnt' was the name ; 12
 For be Ryht Resown it is So,
 for Oþer whiles it Torneth bothe to & fro ;
 but In As moche as that the Cause why
 Of his Torneng nis not knowen verayly— 16
 Of Alle tho þat there of don speken, Other Rede,
 they ne knowen it not In word ne In dede,—
 therefore Resoun & scelele it were
 that this Storye Rehersed [it] here ; 20
 for, Of Eche thing that is Of dowte,
 he it Rehersed Er he passe Owte,
 and bringeth it to Clere vndirstondyng
 to Every Mannes wit, bothe Old & yong, 24
 As 3e Scholen here In tyme Comeng
 how this storie declareth Every thing.

The Isle is 17
 days' journey
 from Calafere's
 prison,
 and is calld
 'Yl Torneawnt'
 because it turns
 upside down.

The cause of the
 turning shall be
 told at once.
 [But The
 English-r of the
 Story leaves it
 out.]

²Orre repaire la parole, *et* raconte la droite maniere
 del isle ou nasciens fu portes, ke li paisant, si *com* ie
 vous ai dit, apielent 'l'isle tournoiant.' Il est verites
 prouee, ke au *commenchement* de toutes choses, quant
 li establissieres del monde deuisa et departi .iiiiij.
 elemens, qui deuant estoient tout en .j. monchelement,
 et en vne masse ; *et* il ot le chiel, qui li escripture
 clame le fu, deseure des autres trois, qui de toutes
 clartes est plains, *et* de toutes netetes ; il l'establi el
 plus haut lieu, Car il en fist couuerture a tous les
 autres, *et* closture. Et pour chou ke li chieus, *et* li
 airs, *et* la terre, *et* l'iaue, auoient este en vne masse, Ja
 fust chou ke li vns fust contraires a l'autre, si ne pooit
 mie estre ke li vns ne fust enuolepes de l'autre, *et* en-
 loes des diuerses manieres qui en chascun lieu estoient.

The history of
 the Yl Torne-
 awnt.
 At the beginning
 of all things,
 when God separ-
 ated the 4
 elements,
 he set the heavens
 above the earth
 and sea
 as a covering,
 as they were
 contrary
 to one another,

¹ qui estoit bien .xiiij. iournees loins del lieu ou nasciens auoit este en prison.—A.

² MS XIV E iii, leaf 45, col. 2, middle.

the heavens being
hot and light,

and the earth
cold and heavy.

And because
the foul
earth toucht
heaven

and dirtid it,
(being a mass of
rust of earth
and scum of sea)

God divided
them,

making the
heaven
clear and warm,
and the earth
cold and heavy.

Having purgd
the heavens of
their dross,

the rust of the
earth and the
sediment of
the sea could
not mix with
earth and water,
nor with the
heavens,

for they were
foul

and the heavens
pure;

Car li chieus estoit *par* nature caus *et* legiers; *et* la terre estoit *par* nature froide *et* pesans. Et *par* che puet chascuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, *et* de l'iaue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns *et* des autres qui s'entrenuisoient, *et* ne se pooient souffrir. Et de che *que* la terre qui pesans¹ *est*, *et* froide, *et* amassemens d'ordure, touchoit au chiel qui est legiers, *et* caus, *et* fontaine de toutes netetes; de che auint *que* il en quelli ordure, Si *comme* amassement de *terriene* ferrume *et* de la ricule² de l'iaue autresi. Et quant li souverains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, *et* desioint, si mist le chiel en sa droite hounour, *et* amena en sa droite³ honour, *et* amena en sa droite pure nete[t]e; Car il le fist cler, *et* luisant, *et* legier, de toutes calours plain; *Et* la terre laissa froide, *et* pesant, *et* en fist amassement de toutes choses pesans. Et quant il ent le chiel netie *et* monde de la *terriene* ferrume, *et* de la ricule de l'iaue; *et* il ot escousse la terre, *et* leue de l'arsin du chiel; Chele ferrume *terriene* *et* chele ricule euage ne peurent mie naturellement conjoindre a la terre, *et* a l'iaue, dont eles estoient issues. Ne chele celestiene ardure, *et* chil riculemens qui de la terre *et* de l'iaue furent escous, ne peussent mie honestement repairier a si haute chose, *et* a si nete, *com* est li chieus; Car il auoient aucune take *com*encellie de la terre *et* de l'iaue, *qui* sont amassement de toutes ordures; *Et* li chieus, che ates *vous* bien oi, est de toutes netetes

¹ MS pensans

² "It is obvious that *ricule* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. Trevoux gives *ricule* as the Fr. form of the proper name *Regulus*."—HENSLEY WEDGWOOD. ³ MS droise

plains. Et pour chou, par droite raison, ne devoit nus d'aus repairier la dont il estoit issus; Ne la *terriene* ferrume a la *terre*; ne la *rieule* euage a l'*iaue*; par chou ke aucune legierete, *et* aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier—*comme* chele qui estoit entechie des vilenies de la *terre* et de l'*iaue*,—*pour* chou couuint *que* ches .iiij. choses repairaissent a une masse. Et pour chou ke aucuns ne desist, 'ausi estoit li airs amoucheles com chilROI; *pour* quoi n'en *parole* dont chis contes?' Il est noirs proues ke auoec ches trois escoussures ot aucune chose de l'air; *et* a che s'acorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre *parole* tenue. Ensi *com* vous aues oi, repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et *pour* chou *que* chele masse ne puet naturellement ¹repairent a nul de ches .iiij. elemens, *par* le raison ke li contes en a deuisee, si *couuint* ke ele fust en contenchon. Et si fu ele sans faille. Car, tant *com* il i auoit de fu, che est del chiel, fu ele legiere, *et* entendi a monter en haut; Et tant *com* il i auoit de la *terre*, apesanti; Et de tant *com* ele se senti de l'*iaue*, si fu moiste *et* crollans, Et pau puisa. Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume² des .iiij. elemens est en la *terre* et en l'*iaue*, *et* ke chilROI doi recuellent toutes les pensantes² choses, *par* che remest ele a ches deus, en tel maniere *com* vous ores. Il fu verites prouee ke *par* la volente *et* *par* le plaisir de chehui a qui toutes choses sont obeissans, chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selone che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'ent pooir d'aler au fons.² En cheste maniere noa ele grant pieche par la mer, ke *onques* en nule partie ne

and the flame from heaven could not return to it,

as being corrupted.

(So little from the air was in the mass,

that it need not be noticed.)

Therefore, as this mass,

shaken out of the four elements,

could not go to any one of its element-sources, fire or heaven, earth or water;

it stopt in two, earth and water.

For God wold it should be in the sea;

and because one part was from heaven it swam lightly,

¹ leaf 45, back.

² So in MS.

and floated into
the Western Sea,
between Ovagrive
[MS. *ou a grive*
? for *Ovagrive*]
and Tigers'
Harbour,
where was great
store of Adamant
or Loadstone,

which
lovs iron above
all things,

and will not leave
it when it once
gets hold of it

unless it is
obligd to.

So, when this
mass of shakings
came to the place
of the Adamant,
it stopt.

And its heavenly
heat made
the whole mass
light,

and the mass
remaind in the
sea,

and was calld an
island.

But no herb or
tree or beast
or bird was
on it.

Also the isle
turnd every time
that the firmam-
ent,
or heaven turnd.

And this is why
it was calld *El*
Torneaunt.

peut prendre arestement, Tant ke ele vint en la mer d'occident, entre l'isle onagriue *et* le port as tigres, En vne *partie* de chele mer qui est entre chel isle *et* chel port, a graut plente d'aimant el fons¹ aual. Et vous aues oi cha arriere, ke li contes dist ke tant *com* il ot de terre en la masse, Si estoit *terrine*¹ ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et volentiers le trait a li. Et se li fiers li est *prochains*, *et* ele i puet sa forche ioindre, il n'en est mie legiers a *departir*; anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier, Se grignour plente n'i a del fier ke de la pierre, ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai *parle* vint flotant iuse'au lieu ou l'aymans estoit, si s'arestut, Car la forche del ayment le retiut, *pour* chou ke ele estoit ferrouse, ensi *com* nous aues oi. Mais onques la forche del ayment ne sent tant tirer ke ele le peust a li faire ioindre; Non mie pour chou ke il i eust grignour plente de fier ke d'aimant, Mais tant *com* il i avoit de la celestienne calour, le tenoit plus legiere; *et* si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer. Et fu apielee puis par les paisans "isle", pour chou ke toutes les masses de terre qui perent en mer, *et* es autres iaues, par ou ke che soit, sont apieles par chest non. Et pour chou ke ele se senti en grant *partie* de la nature del chiel; pour che auint il ke onques point n'i crut d'erbe, ne arbres ne beste n'i porroit durer, ne oisiaus. Et auoec cheste maniere a ele enchoire vue autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmamens tourne, *et* l'isle tourne ausi tout *com* li firmamens, che est li *chious*. En tel maniere tournoie l'isle *com* vous aues oi: Or nous a li contes deuise la raison pour quoi li paisant l'apieclent 'l'isle tournoiant.'

¹ So in MS.

Into this yl Sire Nasciens the hond bar,	
& him In Swowneng be-left thar,	28
As man that hadde lost bothe wit & Memorie,	
For ¹ þ ^e wondirful sightes that he to fore sye ;	
For he ne wiste Certainlye	
Where he was, ne in what partye.	32
Anon the hond thens departid thanne,	
And Nasciens there lay as a ded Manne ;	
And whanne Of his Swowneng þere Awook,	
he lift vp his Eyen, and Abowtes gan to look ;	36
it Nas non nede him to Refreyne	
Whethir he were Abascht Certeine,	
but Evere his herte stedfast was	
In his Craunce, swich was his gras.	40
For Al the drede he hadde Suffred be-fore,	
þit God him wolde Asayen wel more ;	
For him weren Comeng Many tormensse,	
þit wolde he neuere to his God Offensse,	44
Nether for Ioye neþer for ille,	
but Enere In his Creawnee belefte Stille,	
And Evere In his torment stedfast was	
As was Iob In Every plas,	48
that In his lif hadde So moche Richesse,	
So Moche welthe & worthynesse,	
and þit suffred he with herte & Minde,—	
As A Man that was to God ful kynde,—	52
poverte, Misseise, and Ek distresse,	
Angwieh, temptacions, & Siknesse,	
And in poverte yppon a dong hil lay ;	
þit herde þere neuere Man Into this day	56
that neuere with his Mowth he seide Amys,	
Ne Groched Aȝens his Creatour I-wis.	
And lik In the same Manere tho	
Suffrede Nasciens bothe Angwisch & wo ;	60
With goode wille & debonowre herte	

The Hand bears
Nasciens to the
Turning Isle,

and then goes,
leaving him in a
deal swoon.

and is abasht,
but keeps firm
in his belief,

and is as sted-
fast as Job, who

suffred willingly

poverty and
distress,

and lay on a
dunghill.

¹ par les meruelles ke il auoit veues.—A.

- Nasciens suffers,
but never
grumbles against
God,
- Suffrede he many Angwishes smerte,
and neuere to his God made he grochenge,
Nethir for tormentis ne non Othir thinge. 64
And thus to him Self he gan to Speke,
And to him self his herte gan breke,
And seide, "lord I thanket to the
Of alle the descisse thou sendest Me, 68
For moche more, worthy I am to have,
My Sowle gif I scholde Ony wise save."
And whanne to this yl he was I-browht
he loked Abowtes him, & Say Ryht nowht 72
but the Eir, the yl, and the See ;
In ful gret Merveyl thanne was he ;
for how that thedir he was I-gon,
In what Manere ne wiste he non ; 76
And Abowtes him he loked purve faste,
& Al that yl was barein & ful waste,
and so stronge passeng hete there,
that he ne myht it Endure In non Manere. 80
thanne wiste he neuere In what partye
Of that yl how he myht this hete drie ;
but Euere hadde In Remembraunce
Of his thedir Comeng, & Of that Chauce, 84
and of Celidoine his zongest sone
þat with him In preson was done,
Which that was mochel In his Mynde,
That Gentyll Child, that was so kynde. 88
- Nasciens's arms
are bruised,
and his limbs
ache.
- For-brosed weren his honden & Armes to ;
his legges, his feet, wrowhten him moche wo ;
his Reynes Oken, his Ribbes they gnowe,
So that Of tormentis he hadde I-nowe ; 92
To the Erthe Anon he leide him thanne,
As A ful wery and A brosel Manne
that a passing lust hadde forto Slepe,
hof that to his Angwisch took kepe.
thanne down he him leide, As it is told,

In A partie Of the yl that was most Cold ; For ful hot somer it was <i>wit-Owten</i> let, the Nynthe day Of þ ^e kalendes of Juignet. ¹	100	
thanne his Ryht hond he left vpe there, and Made the signe of the Crois In good Manere, .		Nasciens makes the sign of the Cross,
In the Name Of the trenite, On God & <i>persones</i> thre,	104	
That it scholde ben his protectour In alle degrees azens the fals deceyvour, Whiche is the devel, In Alle wise, Man to desceyven In dyvers Gyse,	108	
that to goddis beleve hath Ony lust, him forto tempten he desireth most.		
thanne thus this Nasciens to slepen be-gan, as for Angwicks & a wery Man,	112	
that to Slepen he hadde gret lust, and there him down lay As he durst ;		lies down to sleep,
and the Mone Schon bothe fair & Cler vppon Nasciens that Alone lay there,	116	
that so ful wel & longe slept he tho as A man that gret Nede hadde therto. Thus slept Nasciens Al that Nyht Til on the Morwen it was day lyht,	120	
Where that In Avisioun ^e him thowhte he sye Merveillous thinges ful Sekerlye :		and has a Vision
him thowhte he sawh gret plente White briddes Abowtes him to be.	124	of many White Birds flying about.
And whanne that these briddes he gan beholde, In his herte he Merveilled Manifolde, for somme Of hem flowen wondir hye, and somme wondir lowe Certainlye,	128	
and the tothir partye Of hem tho From the Erthe ne myhte not go, ne flen nowher from the grounde ;		

¹ Car ch'estoit en este au nueuisme iour des kalendes en iungnet.—A.

- Where often he Merveilled that stownde. 132
- Two of the White
Birds thanne Comen there tweyne of þ^e grettest of Alle,
and down to the Erthe Gonze they falle ;
At his two feet they descendyd Adown there,
- lift Nasciens into
the air, And Into the Eyr they him gonnen bere. 136
 thanne whanne he was In the Eir An hy,
and bid him fly. they seiden, “ Nasciens, fle forth boldly.”
 thanne Nasciens him self be-gan to beholde ;
- He finds he has
white wings, tho hadde he wenges that lyghtly wolde folde 140
and flyes. and Aplyen to his flyht thanne therto ;
 him thowhte he was ful loly tho ;
 Al whit him thowhte his wenges were,
 and that lightliche he myht fleen there. 144
 thanne thus Sone him thowhte Anon
- The Birds leave
him, that these grete briddes weren Agon ;
 tho that Maden him forto fle so liht,
 from him weren past Owt Of his silit. 148
- and then come
back, thanne to Nasciens Aȝen thei goune Restore,
And to him these briddes Seiden thore,
And boden him ‘ ȝeven hem Som Mete,
Swiche good As he Cowde Gete.’ 152
 thanne Answerid this Nasciens Aȝen tho,
 “ What Mete Welen ȝe that I gete ȝow to,
 And I Wele fulfillen it to my power
 What So Evere it be, Oþer fer other nere.” 156
 thanne Answerid the briddis Ageyn,
- and ask him “ that neuwe fulfilled scholen we ben Certain,
Ne Neuwe Replet with non Mete
 that thou myht ȝeven vs forto Ete, 160
 but thine Owne herte Only
 vs on to Fede now Certainly.”
- for his heart
to eat. Anon he drowgh Owt his Owne herte,
 and the brid it ȝaf, and nold it not Asterte. 164
- He pulls it out,
 Anon the Brid Resceyved it loyfully,
 & therwith flew ful fer An hy
and one Bird flies
off joyously
with it, With ful gret loye & melodye :¹

¹ This line in the MS has the pen drawn over it.

And thus he Seide In his langage, 168
 As A brid for his kynde singeth In a kage :
 "Now Am I fulfilled," seide this brid, saying that he
is fulfilled with
Nasciens's heart.
 "Of this herte As it is be-tyd ;
 For now I have browht this thing *with* me 172
 That non Wiht knoweth Certainle ;
 For it is but A litel thing It is the little
mouse that nees
the Lion.
 that the grete lyown hath Offe knoweng,
 Wheche alle Erthly bestes With Membre & body 176 [leaf 29]
 Vndir him ther kepeth he Certainly.
 and Whanne he hath Overcomen hem Everichon,
 —thus thowghte Nasciens that he gan don—
 And Alle vndir his feet put hem tho, 180
 3it him thowhte he ne hadde not do,
 but In to the hevene he wolde than fle
 With that he hadde thanne Sekerle.
 thanne him thowhte that his flyht took he, 184
 and that Abouen Alle Mownteynes gan to fle,
 Ek the wawes of the Se, and the depnesse,
 And the hevene Entred *with*-Owten distresse."
 And thus him thowhte thanne Nascien, 188
 That to him the Brid Seide Certain.
 Thus sone his Avisiown gan to Enden tho, Nasciens wakes
from his Vision.
 And Al Anon wakenge he Abreide Also.
 Thanne wonderfully In his wakyng 192
 he Felte the yl Anon Tremblyng
 Aftyr the towr of the firmament ;
 thus him thowhte that tyme present.
 thanne Merveilled Nasciens full wondirfully 196
 Of Meving Of þ^e yl ful trewely ;
 and Ek Abascht Sore he was
 Of that Merveil In that plas.
 thanne gan he to liften vpe his hed, 200
 and loked Abowtes In that sted ;
 And As he gan loken bothe two and fro,
 A wondirful bataille than herde he tho ;

Whiche thowhte hym thanne A wondir Chaunse,
 So that the water Encresid so hye The water gets
higher,
 Into the heyghthe of the yl Sekerlye,
 So that him thowhte he hadde grettere Cold 240
 thanne hete before tymes, be Manifold.
 and whanne the yl thus Remeved was
 Ferre Into the See be this Cas,
 Ful litel and litel it with-drowgh tho 244
 Tyl the strengthe of the Ademant was Ago,
 And til he was In his Owne stede Ageyn
 bothe of heyghthe & brede In Certein.
 Whanne Nasciens Felt & Sy al this thing, 248
 Ful Mochel he hadde ther-off Merveillyng ;
 But he ne Cowde Aperceyven why
 that the yl So mevede tho trewly.
 thanne Anon Nasciens vp-dressed him tho, 252
 And the yl Aȝen gan tremblen Also ; Then the Isle
trembles.
 Anon he beheld A-bowtes wel faste,
 & þ^r ton hed of the yl down bowed Atte laste,
 and the toþer hed gan to Rysen þere An hy ; 256
 thus thowhte him to his silte Certeinly.
 and ȝit this yl not ful litel it was,
 For with-Inne it Self it hadde A gret spas,
 For foureskore Miles it was Abowte, 260
 and Sevene & fyfty in length with-Owten dowte ;
 but Rathere More that yl was there
 thanne lasse In Ony other Manere ;
 For it is the Gyse Of this Storye, 264
 In non Manere Of wyse forto lye.
 Ful plein this Storye putteth In Mynde,
 that Al the Certeinte of Sank Ryal is hard to fynde
 for ony Man that Evere of womman was born, 268
 As I hane ȝow Often Rehersed befor ;
 For that holy storye that to therthe Anexed was,
 as Scheweth the Mowth Of trowþ^r In this plas,
 Which is Jesus Crist, Goddis sone, 272

till at last the
Isle is length-
wise on the water
[*French*].

Its one end turns
down,
and the other
turns up.

And yet the Isle
was 80 miles [Fr.
lieues] round,
and 57 long.

The *Story of the
Ho'y Graal* sent
down on earth

	that for vs on the Roode was done ; For In him Neuere falsnesse was fownde, Ne neuere non Errour In non stownde. For ther Neuere was Creature so hardy	276
was written by Christ himself with his own hand.	that dorste with-sein this holy story, Whiche Crist him self <i>with</i> his Owne hond It wrot vs forto don to vnderstond.	
	And therefore to more worschepe it scholde be take thanne for Ony Othir Mannes Sake,	281
	For we ne Radden neuere In non storye that Crist him Self wrot Sekerly	
Before His passion he wrote only twice :	to forn his passiown In Ony stede	284
1. The Old Law for Moses ;	but In two, As we don Rede, Whanne to Moises he wrot the lawe, ¹ and him it be-took be þ ^e Olde dawe.	
2. His judgment on the Woman taken in Adultery,	the Secund was whanne þ ^e Jewes certainly a womman hadden take In Avowtry ; For to proven On hire his dom Anon, With hire to-fore Jesus Gonne they gon ;	288
	him forto tempten In this wise,	292
	to him they hire browhte to haven I-wise. thanne Crist to the Erthe Enclyned presente, and wrot In the Erthe Er he fartherere wente	
written on the ground with his finger.	With his fynger Evene Ryht there,	296
	As Recordeth the Story thus here ; For Crist that tyme ful wel it wiste, al here Entent, and Al here liste ;	
	Only to Asayen what he wolde do,	300
	the Jewes this womman browht him vnto. thanne Crist to hem tho seide Ageyn.	
“Let him who is guiltless, throw the first stone at her.”	“be-holdeth now here what this doth seyn ; Whiche that is Giltles Of ȝow Alle, the Ferste ston on hire let falle.”	304

¹ Li premiers eseris ke il fesis, si fu la haute orisons qui l'escripture clame l'orison notre signour. Ch'est le patre noster. Cheli eserist il de son pauch en la pierre, quant il enseigna a ses desciples comment il deuoient orer.—A.

and In this Manere Crist told hem here Sawe
 Forto fulfillen here Olde lawe
 that Moises hem tawhte be tho dayes,— 308
 As this holy Storye to vs here Seyes,—
 ‘zif that a womman do Ony Avowtrye
 And with Ony Other man ligge Onlye
 thanne be hire Owne husbonde,— 312
 thus was the lawe In that londe,—
 that Anon I-stoned scholde sche be,
 Alle swiche that weren taken In Avowtre.
 þerfore Crist wiste thanne ful wel 316
 Alle here thowhtes Every del,
 That to hym Comen they For tempteng,
 and Elles Seker for non Other thing ;
 Therefore Schewed Crist hem In that degre 320
 Alle here Owne Synnes there Openle,
 And Ek Schewed hem there In that Scripture
 Alle the lignage Of man, I the Ensure ;
 how that of so gret fowlnesse & vilete 324
 that Man was of Mad, there gonnen they se ;
 For tho wordis hadden this Mevyng
 holiche as heire to Owre vnderstondyng.
 For thus be-began this Scripture to Seye 328
 Al Openly there to the Jewes Eye,
 “ har, Erthe ! why Art thou so hardye & so fre
 The Erthe to Acvsen In Ony degre ? ”¹
 this is so mochel here forto seyne, 332
 ‘ O thou Man that of filthe art Mad Certaine,
 As of so foul dong & Slym of Clay,
 that darst Owther be nyht Oþer day ;
 Why darst thou ben of sweche mevyng— 336
 Whanne thi self hast forfeled in Alle thinge—
 For to susteyne & to holde these dedis ille
 Wheche In alle degrees thou dost fulfillle ? ’

Thus Christ bade
 them fulfil the
 Old Law,

to stone a woman
 taken in adultery,

and showd them
 their own sins,

His writing said
 to the Jews,

‘ Earth, why
 darst thou accuse
 Earth ;

sinful man,

how durst thou
 call ill in others
 those deeds that
 thou doest
 thyself ? ’

¹ “ He, terre ! pour quoi ies tu si hardie ke tu accuses, ou
 oses accuser, la terre ? ”—A.

lo, in these two places ful sekerlye 340
 We fynden that the sone of Marye—
 To forn that he wente to his passion,
 and that he vpon the Crois was don—
 thus Wrot Al this storie doth Reide, 344
 and now here In non Other stede.
 If any man dares say that Christ,
 since his rising,
 wrote anything save this blessed
Saint-Graal
 story (or *Sank*
Ryal)
 But what Clerk is there So hardye,
 that dar sein, Other proven Openlye,
 That God, Sethen his vp-Rysinge, 348
 In Ony plase Made Ony wrytynge
 Sant Only this blessid Storie
 Of Seint Graal ful Sekerlye,
 Whiche that is Clepid 'the Sank Ryal' 352
 Of kyng, lord, bachelor, bope gret & small;
 ho dar Sein the Contrarie Of this?—
 Non Erthly man forsothe I-wis,—
 Nethir be non devyn Awtorite 356
 the Contrarie proven In non degre.
 And ȝif he Conne Aleggen Ony Oþer wyse
 In Ony degre As for his Repryse,
 he lies. For A leseng it moste be taken Certaine, 360
 Of Alle Swich that it don Sosteyne.
 All who believe otherwise,
 lie too.
 thanne thus May I ful boldly Seyn:
 that Oþerwise beleven, they lyen ful pleyn,
 but that God with his Owne hond 364
 this Storie doth vs forto vnderstond.
 Sethen that he lefte the dellich tresp here,
 and In hevenly Maieste was Clothed *withowten* pere.¹

¹ Mais comment ke il esplotast endementiers que il estoit enuolepes de la mortel char, ia ne troueres si hardi clere qui die ke il onques fesis escripture puis la resurreccion ne mais ke seulement la haut escripture del saint graal; Et que vauroit dire que il, puis la resurreccion, eust autre escriture faite de sa propre main, il n'en porroit auant traire nule deuine auctorite. Et pour chou seroit il tenu a menteour. Donques di iou bien que chil seroit de trop fol hardement espris, qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li vrais fiex dieu eserist de la soie main propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maieste.—A.

CHAPTER XXVIII.

Still of Nasciens on the *Yl Torneawnt*. He prays to God for comfort (p. 352). The day dawns, and he sees on the sea a little thing like a swan. It proves to be a Ship, which comes to the island (p. 353); he walks to it as fast as, in his disabled state, he can (p. 354); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 355). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 356). He looks about every where, and in the hold sees a white cloth, which he lifts up, and finds a Bed, with a Crown of Gold at its head, and a Sword at its feet (p. 357); a wonderful Sword, with two beasts' scales in its handle, 1. of the Serpent *Papagust*, a bone of which will always keep a man warm (p. 358); 2. of the Fish *Tortenaus*, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are coverd with a red cloth, and on it is declar'd that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 360), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 392) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but 'al this selal ben declared sauns delay' when the right time and place come (p. 364). Now for another mystery:—How, from the bed where the Sword and Sheath were, Three Spindles came, joind together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And because these things must be explain'd, therefore the Story proceeds to expound them (p. 365), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this Ship by carpenters for Solomon and his wife, who look on, and then put the Sword, &c. on board the Ship. (See Chapters 29 and 30.)

Now bothe Resown & Ryht it is
 Azen to the Storye to tornen with-Owten Mis,
 And to this yl to tornen Anou Agein,
 That so brood & so longe Is In Certein;

And 3it it to vs Scheweth Apressly,
 the declarenge Of this holy Storye,
 That Nasciens was In the laste Ende,
 that Gentyll dwk so good & kende. 8
 Towardis the west partye of the see
 This ful trewe dwk thanne was he ;
 but 3it the see not So nygh he was,
 that be-twene hem was a ful gret spas, 12
 the Mowntawnee Of Sevene Miles bedene,
 and An half Mile, with-Owten wene.
 Whanne Nasciens the day Gan to dawe,¹
 thanne Of that Sihte he was ful fawe, 16
 And that he myhte haven Ony knowenge
 Of what *partie* of the see he was, with-Owten varienge ;
 And for As Mochel as the day is more Comfortable
 thanne is the Nyht, with-Owten Ony fable, 20
 For Evere hadde he In ful hopinge,
 Be the day to haunen had som Comforynge.
 and with this, Nasciens, In-to the Est he knelid
 adown,
 and there Anon to God Made his Orisown, 24
 Preyeng to Jesus that was Maryes sone,
 (As Other God than him ne knew he none)
 ‘ that he Wolde of his gret Mercye,—
 —lik As he was On Only god verraylye, 28
 And that non Other god neuere Nas but he,
 Most Myhtful god In Maieste,
 In whiche On Only god beleved he,
 thre *persones*, but on God in ynite,— 32
 that Swich Counseil he wolde him sende,
 helthe to his Sowle, his lif to Amende.’
 And whanne thus his preyere he hadde I-do,
 The Signe Of the holy Cros On him made he tho, 36
 and Also he Made it In his face,
 the strengere to be thorwh goddis *grace*.

¹ Et quant il vit au matin aiourner.—A.

- and whanne he hadde thus I-do,
to the nexte party of þ^e Se wente he tho; 40 Nasciens walks
& whanne he hadde gon the spas of half a Myle, towards the sea;
Into the See he gan loken with-Inne A while; and sees coming
A lytel thing him thowhte he say Comen there, 44
No More thanne A swan As thowh it were,
That streyht to the yl it gan Aplye—
As this Storye vs scheweth ful sekerlye;—
to the same Ende that he Inne was,
thedir it Appliede, As happed be Cas. 48
- and whanne he Saw it So faste Comenge,
Euere the grettere it wax, to his semenge; fast towards him
but thanne mihte he not ful wel go;
For so forbrosed his feet weren tho 52
with the Chenes Of his presownenge,
that to Walken hadde he non likyng:
and Anothir Skele there was also,
that he nas neuere Mochel wont forto go. 56
3it wente he forth with ful gret peyne,
And Aftir that thing he loked A-geyne
Wheche that he beheld In the Morwenyng,
that to-ward the yl Cam floting; 60
and thanne parceyved he Sone In haste,
That A fair Schipe it was Atte laste,
the wheche was [so] wondirly fair & Riche,
That In Al this world him thowhte non swiche. 64
- And whanne this Schipe he gan be-holde,
In his herte he loyede ful Manyfolde,
And peyned him faste thanne forto go
To wardis the See, As he myhte tho; 68
So that With gret peyne & Angwisch Also
Atte laste to this Schipe Cam he to.
And whanne thedir he was Comen ful Ryht,
Ful wery he was, and hadde non Myht. 72
Thanne sawh he that bothe his feet In fere,
Alle for hete for-sekorchid were,

- and Ek for-Rent they weren Also,
 For the lytel weye that he hadde go ; 76
 So that Er thiike vij miles hadde he gon,
 It was Of the day the tyde Of Noon ;
 thanne was he bothe feynt, wery, & fastynge,
 and Al distrowbled for his Travayllynge. 80
- Anon thanne loked he A lytel beside
 Vppon the Ryht half of him In that tyde,
 thanne Sawh he A Schipe A-Ryde
 Evene fast by him Also blyve ; 84
 thanne thowhte him it was the same thing
 that Al day hadde he Sein to his Supposing ;
 So to-wardis that Schipe he torned Anon
 Also faste As that he Cowde Gon. 88
- the Schipe, So Riche & So fair it was,
 And Merveillede how that It Cam In to þat plas.
 And whanne he be-gan thus it longe to beholde,
 In his herte he Merveilled Many folde ; 92
 [leaf 30] And Mochel More Merveil thanne hadde he,
 For Nethir Man ne womman ne cowde he se
 that Schip with-Inne to warde Oþer Gye :
 thus telleth this Storie ful Openlye. 96
- thanne gan he him drawn Neer & Neere,
 Til that to the Schipe he was Come there ;
 and In han Entred ful fayn wold he,
 zif Ony Mon there-Inne milite he Se, 100
 and forto proven the trewth there
 Of that Bewte In Alle Manere,
 zif with-Inne it were As fayre Owt Ryht,
 As with-Owten it was there to his syht. 104
- Anon As In-to the Schip Entren Wold he,
 In that for-schip he Sawh ful Sekerle
 lettres Of Gold, I vnderstonde,
 that As Writeng it was of Caldee londe, 108
 that As pitous word they gonne to Speke.
 thanne Nasciens Ner to the Schip gan Reke ;
- Nasciens sees the
 Ship close to him.
- It is so rich that
 he marvels.
- He can see no one
 in it.
- But in the fore-
 ship he sees
 Chaldean letters
 in gold.

For that Word there so dowtable was
 To Ony man that Entren wolde Into þat plas. 112
 Lo, these wordis seide the Scripture These letters say :
 as I the schal Schewe, I the Ensure,
 “thow that wilt with-Inne me¹ Entren here, “Thou that wilt
enter this Ship,
 loke thou be stedfast In alle manere, 116 be full of faith,
 And that thou ful of feyth algates be ;
 For with-Innes me nis thing non but feith sekerle ;
 therefore I Rede, devise the ful wel
 that thow be Clene Everydel, 120 pure, and stedfast
in belief.
 and stedfast In feith & In Creauunce,
 Oþer elles the be-happeth Som Meschaunce.
 For stedfast feith, Creauunce it is ;
 and Anon As thow thy Creauunce dost mis 124 If thou failest in
one point,
 In Ony partie Or In Ony degre,
 I the forsaken Schal ful Sekerle,
 that Of me Sostenaunce shalt þou non have,
 Neþer non helpe, thown thou Crye and Crave, 128
 but I schal the failen In thyn most nede,
 and leten the fallen with-Öwten drede,
 So that thou schalt I-lost thanne be
 For fawt of beleve, And thow it fle.” 132 I will fail thee in
thy most need,

and thou shalt
be lost.”
 thanne with-stood this Nasciens In that stede,
 and these lettres of gold he gan forto Rede ;
 and whanne he hadde longe him bethowht
 how that Schipe thedir was I-browht, 136
 Into the Schipe he wolde han gon,
 but that word him Stoned Anon
 that was so dowful & Charchable, At first,
these words stop
Nasciens going on
board the ship.
 For they Weren Wordis Of non fable. 140
 and whanne In this thouht he hadde longe I-be,
 Other wyse he gan tho him be-se,
 and him bethowht In Other Manere
 How that he Scholde Governē him there. 144
 Thanne In this manere thus gan he Seyn :

¹ MS with Inne ne

- Nasciens says,
"Lord God,
- " O goode lord God, of Alle thinges Sovereign,
the wordis Of this Schipe Seith here,
that but feyth nys there-Inne in non manere ; 148
and zif these lettres now trewe here be,
- I know this Ship
is sent by Thee.
- thanne wot I wel ful certeinle
that this Schipe be zow hedir Is I-sent ;
this knowe I wel thanne verament. 152
And zif only it be Comen from zow,
thanne In My Creauce knowe I now
that non Evel thing there-Inne May be,
Ne Contrariowness In non degre 156
that scholde Aȝens zoure glorious Name
- I believe in Thee,
- ben Reprof, velenie, Oþer elles schame.
but, lord, I beleve In zow ful feithfully ;
wheche Creawnce I took ful devoutly 160
Of thin One Seriaw[n]t so dere,
That þou wost ben worschepid & beleved In alle
manere ;
- and in stedfast
belief I shall
enter the Ship."
- And In Stedfast beleve, the Ay worschepinge,
I schal In Entren for Ony thinge. 164
For who that Is In thi stedfast beleve,
From Alle Misaventures it doth him Meve,
and Saueth him, and Ek Alle tho
that In thy beleve stedfast go ; 168
In what Maner peryl that so he be,
thi beleve him saveth Sekerle."
- Nasciens crosses
himself,
- thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond, 172
- and goes on board
the Ship.
- And Entred In to the Schip Anon
Also Faste As he myhte Gon.
And whanne that Entred he was with-Inne,
Fast loked he Abowtes, and nolde not blynne ; 176
In Alle parties loked he ful faste ;
And so faste he loked Atte laste,
So that him thowhte In non Maner of Se
A fairere Schipe ne Myhte be ; 180

- And thus to him Selve he gan to seyn,
 ‘That So fair a schip he Sawh neuere Certain,’
 Ne so ful of Bewte neper of Richesse
 Sawh he neuere to fore As that, I Gesse, 184
 As that Same was to his Avis,
 for of Alle Schepis it bar the pris.
 And whanne Alle the Corners he hadde Serched Nasciens pokes
about the Ship,
 Abowte,
 Aboven and benethen, with-Owten dowte, 188
 thanne to þe bowk of þ^e schipe gan he gon,
goes into the
hulk,
 and there atte laste he fond Anon ;
 he beheld Where heng A Cloth of Whit ;
sees a white cloth
 it was ful plesau^{nt} to his delyt ; 192
 and lik A Cowrtyn him thowhte it was,
like a curtain,
 that was hanged In that plas.
 thanne Anon lefte he vp this Courtyn In haste ;
 there-vudir, a faire bed he fond atte laste, 196
 the Wheche the fairest & þ^e Richest bed it was
and finds under
it the richest Bed
he ever saw,
 that euere to fore he Saw In Ony plas ;
 and at the hed of the Same bed
 was A Crowne of gold In that sted ; 200
with a Crown of
gold at its head,
 and at the beddis feet Sekerliche
 A swerd there was, bothe faire & Riche,
and a Sword at
its foot,
 Wheche vpon the bed it lay Ou^{er}thwert,
 Al this, Sire Nasciens, it Sawh Apert— 204
 Whiche that Owt of þ^e Skawberk was drawe
drawn 10 inches
out of the
scabbard.
 half A fote & an handful, thus seith this Sawe.
 this swerd was of diuers facioun Sekerlye,
 as here Witnesseth this holy Storie, 208
 For the pomel was of swich A ston
The pomel of the
Sword is a stone
of many colours.
 That Colours it hadde Manyon,
 As Manye As on the Erthe myhte be
 To his Sihte there weren vpon, sikerle ; 212
 and Ech Of the Colours hadde a Clerte,
 and Ech Clerte A vertu, as þ^et storie scheweth me,
 Where As this Storie doth declare

- Of Mani mo¹ thinges whanne he Cometh thare. 216
- The handle of the
Sword is made
of two scales,
thanne to the handyl Of this sword,
there nas non swich In Middillerd ;
For tweyne Skales it hadde, with-Inne the hond,
Of two diuers bestes, as I vnderstond ; 220
- the 1st of a Ser-
pent of Chaldea
the ton sekale was In Maner of A Serpent,
that In Caldiens lond was most present
thanne In Ony Oþer lond Certein ;
there was his hawnting I telle 3ow pleyn. 224
- cald Papagast,—
and ‘papagast’ was this Serpentis Name,
Whiche was a Serpent of A wonderful fame.
For this is the kynde of that Serpent,
What man that A bone of his hath verament, 228
- a bone of which
him Nedeth neuere non Other hete,
Nethir of sonne, ne of travaille, to don him swete ;
but that Evere In Mesurable hete he schal be ;
will keep a man
always in moder-
ate heat,—
this vertw hath his bon ful Sekerle, 232
- Whereoffen the ton sekale of the handele it is,
As I haue 3ow told with-Owten Mys.²
- the 2nd of a fish
of the Euphrates
The tothir Skale is Of A fysch of the Se,
That In Ewfrate most wont is forto be ; 236
- And In Othir water Is it non,
but only In Ewfrate Al Mon.
- cald Tortenaus,
‘Tortenavs’³ is the Name Of this fysch,
As we it Mown Sownen In Englysch. 240
- a bone of which
when held in the
hand suspens a
man’s memory.
And his bones of these strengthe ben,
As Me declaren here schole 3e sen ;
For As long As Ony man it hath On honde—
I do 3ow ful wel forto vnderstonde— 244
- that nethir of ioye ne of sorwe schal he have In Mende,
but onlich Of that bon, swich is the kende ;
and whanne Owt his hond it is I-don,
To his kende Memorie Cometh he Anon 248
- As Owhte forto ben In A kindly man.
Lo, swich A vertu this bon hath than !

¹ MS no ² MS Nys ³ Cortnaus—A. Ortenax—B.

behold what vertw Is In these bones tweyne,
 Where often the handele is Mad In Certeine ! 252
 Wheche handele & sekales, I-keuere*d* it was The handle and
scales are covered
with a red cloth
whereon is written
 With A Riche Red Cloth In that plas,
 I-set wel ful of lettres Of Gold,
 (As he myhte there pleynty behold,) 256
 Wheche that Spoken In this degre
 ful Openly, As he myht wel Se ;
 " I am Merveillous to beholde On A rowe,
 And 3it moche more Merveillous I Am to knowe ; 260
 For me Schal neuere man taken On honde— 'No man shall
 As I do the Forto vndirstonde,—
 be his hand neuere So large & gret,
 Me schal he not drawen, I the behet ; 264 ever draw me
 Ne non Man that is Erthly levenge,
 but Onlich On Man with-Owten varienge.
 And he Schal ben the most worthiest,
 the Most Able, & the Most best, 268 except the ablest
and best that
ever livd.'
 that Euere was him before,
 And schal passen Alle þat is bore,
 Of prowesse and of konnenge,
 Of alle tho that to-forn him weren levenge, 272
 Oþer Evere¹ Scholen ben In tyme Comenge ; [MS Euevere]
 Swich Schal his strengthe ben & his konnenge."
 and thus the lettres of the handelyng spak
 To this Sire Nasciens with-Owten lak. 276
 and whanne Sire Nasciens beheld al this,
 Ful Sore he was Astoned with-Owten Mis ;
 and Merveilled ful Mochel In his thowht
 In what Manere these lettres weren wrowht ; 280
 And what they weren forto Mene,
 In his herte he Merveilled be-dene.
 thanne beheld he the blad of þe sword
 that so drawen lay, As to-fore 3e han herd ; 284
 And there-vppon loked he wonder faste,
 And Rede lettre he Aspide þat Omne atte laste,

He looks at the
partly-drawn
blade of the
Sword.

Wheche weren As Red as Any Blood ;
 thus him thowhte þere As he stood. 288

Nasciens reads on
 the sword-blade,
 thanne took¹ he this swerd A lytel Ner,
 And gan to Reden tho lettres In this Maner ;
 thanne Rad he how this Resowne Ment
 As I schal þow declaren here presente : 292

'Let no man
 draw me but the
 boldest of all,
 or he shall die.'
 It seide that "Neuere man Scholde ben hardy
 Me Owt forto drawn ful Sekerly,
 but better thanne Anothir he Mowe fyhte,
 and more hardiere, & more Of mihte ; 296
 And hos Otherwise drawe it In ony sted,
 he schal ben the ferst that schal be ded."
 (and this proved wel Schal ben,
 As aftir In this Storie here scholen þe sen.) 300
 and whanne Nasciens these lettres hadde Red,
 he Merveilled him Moehel In that Sted,
 Most Of Ony Othir thinge
 that he Sawh sethen the begynneng. 304

²And It was on of þe thinges most In his talent,
 that Swerd owt to drawn verament,
 and Owt of the Sekawberk it forto se,
 to knowen what Meneng It Myhte be ; 308
 For the lettres that it seide with-Owte,
 þat Nasciens Most Talent with-Owten dowte.²

Then he looks at
 the Scabbard,
 thanne Nasciens beheld the Sekawberk tho,
 that for Merveille he Niste what to do ; 312
 And for Al that he Cowde be-holde,
 Benethen, Oþer Aboven, In Ony folde,
 and þit Nethir In herte, Mynde, ne thowht,
 he ne Cowde not weten where-offen it was wrowht ; 316
 but wel he wiste it was Al so Red,
 and As Ony Red Rose In that sted ;

which is as red
 as a rose.

¹ Lors se traist vn peu auant, si les commença a lire.—A.

²⁻² Car ch'estoit vne chose dont il auoit trop grant talent, ke de l'espee traire hors del fuerre, et de neoir quele ele estoit. Car les meruelles ke les lettres disoient de dehors, l'en faisoient plus entalente.—A.

- Where-aboven weren lettres of gold,
 As he gan there to be-hold ; 320
 Euere On Of Gold, Anothir Of Asure ;
 thus weren they set, I the Ensure.
- And A thowsend braunches¹ on this schawberk were, The Scabbard has
1000 hangings, 324
 (Whiche was so Riche, As I Rehersed 3ow Ere),
 that issweden Owt from that Onle,
 that Most Merveillous thing it was to se ;
 For Of so fowl Mater they were, but of foul and
poor stuff. 328
 and therto So powre In þat plase there,
 And as of spittynges and Caytyvetes,
 Of febelnesses, of filthes, in many degres,
 that bothe be Semblaunt & Countenaunce
 It was to hym gret dowaunce : 332
 For An Our the swerd it myhte not Sosteine,
 So feble it was, him thowhte Certaine.
- And the lettres that On sekawberke were, On the Scabbard
is written, 336
 In this Maner Seiden they there ;
 “ hos that Me yppon him doth bere,
 Ful Sewr he Schal ben Euery where ;
 And more hardy therto schal he be
 thanne Ony Oper man In his degre. 340
 3if he bere me In that Manere
 as the lettres Of þ^e swerd Rehersed Ere.
 For what man that Abowtes him bereth Me,
 he ne schal neuere ben schamed In non degre 344 and never sham'd
as long as he's
girt with these
hangings,
 as longe as with these braw[n]ches he is gert,
 and that On his body I hange Ouertwert,
 but that neuere non be so hardy
 that the Raunges that here ben to don Away ; 348 which no man
must ever take
off.
 for him schal happen Manie Misaventure
 And Manye Evel dedes, I the Ensure,
 that he, ne non Man levenge,
 Of him schal tellen non Amendynge ; 352

¹ Et si n'i auoit nules renges ki auenissent a si riche fuerre com chil estoit. —A.

1Ne behoten neuere schal be to Man
 So hard as to him Schal be than
 that now Is, ne that Neuere schal be,
 but ȝif In sauf Ostag he be Sekerle ; 356
 And ȝit him be-hoveth to ben Osteyed

But the hangings
 shall be taken off
 by the daughter
 of a King and
 Queen.'

In the Manere as here Is seide,
 Wheche sholde ben be A wommanes hond,
 bothe kynges dowhter & qweene, I vnderstond.¹ 360
 this woman be þ^e Riht name schal clepen this swerd,
 and Me by my Name Openly & Apert ;
 For neuere to-foren In-to that day
 Non Creature be oure riht name Clepen ne may." 364

Ful longe this Nasciens this Skawberk gan beholde,
 and in his herte he Merveilled ful Manifolde.

Nasciens turns
 the Sword,

& whanne thus In the Schip he hadde loked Abowte
 On Alle partyes with-Inne & with-Owte ; 368
 but neuere so soft ne Cowde he gon,

the Bed quakes.

that Al the bed be-gan to qwaken Anon
 from the tou Ende to þ^e toþer, In that plas ;
 In this Manere this bed So qwakyng it was. 372
 And whanne he tornede, & it be-held,

[leaf 31]
 The other side of
 the Sword is
 blood-red,

For discomfort he ne Myhte hym weld ;
 For to him it semede tho As Red As blood ;
 and þer vpon wondirful lettres there stood, 376

with coal-black
 letters on it,

that As Ony Cole so blak they were,
 the Resoun that was I-weten there ;
 Wheche lettres Seiden In that Stede,
 As that tyme I Cowde hem Rede : 380

'Who praises me
 most,

" hos that Me preiseth most here,
 Most Schal I him fynde In Oþer Manere,

shall blame me
 most in his need.

So that In gret Nede blamed schal he not be
 In non wise, As I telle it the. 384

1— Ne il n'est otroie a nul home qui ore soit, ne auenir soit,
 ke il en soit osteres. Anchois en doiuent estre ostes par main
 de feme, fille de roi et de roine. Et si i metera tel escange
 pour ches, ke ele en fera vnes autres de la chose qui sour li
 soit ke ele ara plus chiere, et si le metra en lieu de ches.—A.

and to hym to whom I scholde ben Most debonayre,
 To him *with* most Anger I wele Repeire :
 Which schal be-happe but Ony[s], Sekerly,¹
 As I the telle here now Openly : 388 But only once.
 For with-Owten faille so moste it be
 At that tyme Onys ful Sikerle."
 Swiche wordis seide the lettrure there
 that on þ^r swerd weren wreten In that manere. 392
 and the Skavberk he be-held Agein :
 than mervelled he gretly In Certain,
 For that partye was non Othir I-liche,
 but to his Sihthe As blak As Ony pich ; 396 as black as pitch.
 thanne Abasched he was ful Sore,
 that he ne wiste what to sein no More,
 For he ne Cowde demen of what kynde,
 Ne nether to purposen In his Mynde ; 400 Nasciens can't
 think whether it's
 but As him thowhte there be Resoun,
 Aftir A maner of tre was the facioun ; made of wood,
 and Oþer whille him thowhte þat it was
 Of lether I-mad In that plas, 404 leather,
 but he ne Cowde devise In non degre
 Of what Maner Of Beste it Myhte be ;
 Anothir tyme him thouhte Of yrne it was, iron, or metal:
 Owthir of sum Oþer Metal In that plas : 408
 Thus wolde he hau declared it be him selve ;
 but þit Cowde he not putten the Ex In þ^r helve. but he can't put
 the axe in the
 helve.
²Thus doth Nasciens with gret Enteneioun ;
 but Ay he is In ful gret Trebulacioun, 412
 For the Skawberk to haven Ofte knowenge,
 but he ne Cowde for non manere thinge,
 Oþer Whille to On thing In Certeinte,
 And Oþerwhille to Anothir ; but it wolde not be.² 416

¹ Et che n'auenra c'une fois.—A.

²⁻² Ensi estoit nasciens en tenchon pour le feurre vers soi meisme ; Si ke il en affermoit a le fie vne chose, et a le fie desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.—A.

thus nethir the swerd hondel, ne pomel,
 Ne Cowde he declaren *Neuere* A del ;
 Where-Offen the swerd I-forged was,
 And whens it Cam, & from what plas, 420
 Ne ho that the Swerd schold thedir bringe,
 he ne cowde not weten for non thinge ;
 Nether the strengthe of that schethe *pere*
 he ne Cowde declaren it In non Manere, 424
 Ne not devisen of what kynd it was
 he ne Cowde for non Maner of Cas,
 Neper of the grete *Merveilles* that ben comenge
 In diuers Reawmes *with*-Owten varyenge ; 428
 And of the grete Breteyne Also,
 What *Merveilles* that schal Comen hire to :
 Of Alle these thinges that to forn Rehersed be,
 this Storye git declareth not Sekerle. 432
 but whanne that tyme Cometh therto,
 That declareng of þ^e swerd we scholen gon to ;
 Thanne schal that swerd be knowen ful wel,
 And the propre Name there Offen Everidel, 436
 And the lettres that yppon the schethe be,
 thanne scholen they ben knowen Openle.
 For whanne that Cometh bothe tyme & day,
 Al this schal ben declared saums delay, 440
 the kynde of the Swerd, and schethe also,
 And Alle the vertwes that longen therto,
 thanne Openly I-schewed scholen they be,
 Lik as this holy Storie telleth Certainle.¹ 444
 Now beleveth this Storye here
 Of the Swerd and the schethe, In this Manere ;
 and Speketh here of Anothir Entent
 that Oppon the Bed was verament : 448
 A spyndeles was there schoten forth Ryht
 thorwh the bordis Of the bed, I the plyht ;

¹ End of a chapter in the English MS. The French runs on.

and Anothir Spynde *Querthwert* was *þere* do, a second Spindle
runs across it ;
 that bothen to-Gederis metten they tho ; 452
 and bothe Spindel^{is}, As long they were
 As lengthe & brede of þ^e bed Everywhere.
 And to the hed Of the two spyndelis certain and a thir^d's
joind to the top
of the other two.
 An^{oþer} spynde was Ioynd, I sey 3ow pleyn ; 456
 Of these thre, ful Mochel there is to schewe,
 Of manie diuers poyntes vppon A Rewe.
 but now this Storye telleth here,
 that the ferste spyndle was In Alle Manere, 460 The 1st Spindle
is white ;
 was Also whit As ony snow snewenge ;
 And the laste was as Red as blood bledenge ; the 3rd red ;
 And the ouerth-wert that Aboven was,
 lik to An Emerawde In that plas ; 464 the 2nd emerald-
green.
 As Grene As An Emeraude it was there
 To his Sylte In Al Manere :
 Of these thre Colowres Sekerlye
 Weren these iij spindel^{is} trewelye, 468
 that with-owten Naturel peynting were,
 but Offe here Owne kynde Alle there ;
 For nether be Erthly man ne wommane
 thedyr ne weren they now browht thanne. 472
 And for As mochel as to the peple it is dowaunce,
 but declaren^g *þere-onne* be *with-owten* variaunce,
 And but *þere-offen* they knewen more vnderstonde^{ng},
 Elles wolden they holden it for A gabbyng, 476
 There-fore here turneth this Storye,
 and of Anothir thing Maketh Memorye
 that is ful swete forto here,
 bothe forto lestene & ek to lere ; 480
 And In tyme Comeng, this Storye
 the thre spyndelis schal declaren Openlye,
 And Of the Schipe Al the knowlechinge,
 Alle this Scholen 3e knowen In tyme Comenge.¹ 484

¹ Sir Thomas Malcor's account of Galahad's finding the Ship, and of the Mysteries and their history, is in Chapters 83—88,

CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hutch to put it in, 'for at that tyme was no swich in making,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370); for, as by woman Paradise was lost, so by woman (the blessed virgine Marie) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginity (p. 371). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Prince Arthur, King of Britain.'

Chapter

- LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*
- LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar], and of a Sword.*
- LXXXV. *Of the Marrels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*
- LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles; Eve's planting the white tree, its change to green; Abel's death; Solomon and his wife].*
- LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*
- LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Cartloise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaveu, but the stinking smoke of Cain's spreads over the fields: on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceivd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe' (p. 378), and,—'vutrewē brother,'—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiseiown of a cursed man to haten a good man what that he can' (p. 379). How Christ condemus Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).¹

Thus be Aventure As gan be-falle,
 that Eve the ferst woman of Alle,
 that the ferst Synne Evere wrowhte,
 wherthorwh mankynde was browht to Nowhte 4

¹ The Additional MS 10,292, ff. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt pardevant l'arbre, et adam se prent par le geule."

	be the Cownsayl Of the moste dedly Enemy, wheche was the devel, ful Sekerly, that Envie hadde to Mankynde Anon For he In paradis was So I-don.	8
The Devil resolves	Thanne bethowhte him the devel In haste how he myhte hem of paradis Owt Caste, that dide he Al hys fowl konnenge, Adam & Eve Owt of paradis to bringe,	12
to tempt Eve to eat of the Forbidden Tree.	And fondede to Eve there forto gon, To Maken here to Eten of that tre Anon which sche was forboden <i>Ouer</i> all ¹ thing Only of that tre the Neygheng,	16
He gets her to pull off a branch, to pluck an Apple,	Wheche sche was forboden of hire Creatoure, that tre forto Neyghen In non <i>Oure</i> . to wheche tre the devel hire tempted faste, tyl that Eve A branch kawhte Atte laste,	20
bite it,	and there-Offen An Appelle Anon sche took, and there-Onne sche gan ful faste to look ; thanne there Offen sche bot anon,	
give it to Adam,	and faste to hire spowse ward sche gan to gon,	24
and he eats of it too.	and Conceilled him there-Offen to Ete, & that for non thing he scholde it lete. So Adam Ete that Appel Anon, To his grete peyne, and Owre distroccioun.	28
When they've eaten, they become mortal,	Whanne Eve had him taken this appel, I vnderstond, 3it lefte ² the braunch Stille In hire hond ; but it was A3ens hire knowenge that the braunch In hire hond was Abydinge.	32
	thanne whanne they hadden Eten of this tre— Wheche dedly froyt wel clepid May be, For there thorwgh dedlich becam he tho, and alle that Euvre Aftir from him gommen go ;—	36

¹ MS *Ouerin*² Si auint vue chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

thanne knew they wel that Naked they were ;
 to-forn hem thowhte Spiritwel In Alle Manere, and know that
they are naked.
 For they weren formed to Everelasting lif ;
 but that fowle Synne browlhte vs Alle In Strif. 40
 And whanne hem Self they gonne beholde,
 Aſchamed they weren ful Many folde ;
 For Al Naked knewen they þat they were,
 And Aſchamed Ech Of Oþer Membres was there ; 44 They cover their
privy members
with their hands.
 & with here hondis they kouerided hem tho ;
 So dyde there Eve thanne Also,
 And the braunch Enzere ſtille In hire hond,
 but that Cowde ſeche not tho vnderſtond. 48
 Thanne he whiche Alle thowhtes doth knowe, Then God
 To hem Cam there In A throwe,
 and knew here Synneng Everydel,
 Wheche was to hem A ſory Mel. 52
 There feſt Adam he gan to Calle, calls Adam,
 that him thowhte moſt Reſoun of Alle¹
 that Feſt Chalanged that he were,
 thanne the woman In Ony Manere ; 56
 For the woman is of ſo feble Complexioun
 that of Mannes Rib was mad, As Axeth Reſoun,
 and that Obeſchawnt ſcholde be to Man ;
 Wherefore Criſt feſt elepid Adam than. 60
 And whanne god hadde Reproved him of his synne, reproves him,
 thanne to him he ſeide, & nolde not blynne,
 “thy bred In Swetyng ſhalt thou Ete ;
 thy liflode with travaille ſhalt thou gete ; 64 and ſays he ſhall
get his living by
work and ſweat.
 And for thi wif In feleſchepe with the was tho,
 With the, compenie to be, ſchal ſhe go ;”
 and Seide to hire, “that In Sorwe & gret drede
 hire lif in Erthe ſcholde ſeche lede, 68 Chriſt tells Eve
ſhe ſhall bear
children with
gret pain.
 And In gret peyne to beren hire pariture ;²

¹ Et il estoit bien raisons ke il en fust plus ocooisoneus que la feme.—A.

² et en doulour enfanteras ta porteur.—A.

- Of this Eve thow schalt ben Seure.”
- thanne Owt of paradys weren they bothe Caste,
 And be An Angel owt dreven Atte laste, 72
 Wheche is clepid ‘paradys of delyt,’
 there-offen weren they sone bothe qwyt ;
 And Evere, As þat I vnderstond,
 held stille Eve þ^e braunch In hire hond, 76
 and ne left it neuere for non thing ;
 And ȝit was it not be hire wetung.
- thanne Atte laste sche gan beholde
 Vppon this Braunch ful Manifolde, 80
 and Evere lich Grene it was,
 As ferst sche it polde Owt of þ^e plas.
 Anon wiste sche thanne certainly
 that they hadden Synned tho dedly, 84
 and that it was cawse of here disheritaunce ;
 Wherefore that braunch kept sche In remembraunce,
 and that she wolde it putten In swich A plase
 Often tymes to sen it, In hire fase, 88
 there-offen forto haven ful Remembryng
 that sche was Cause of here disherytyng.
- thanne bethowhte sche hire on this Manere,
 that nothing had sche to putten it In there, 92
 Nethir huchehe ne non Oper thing,
 For that tyme was non swich In Makyng ;
 So thanne this braunch took sche Anon Ryhte,
 And there In the Erthe Anon sche it pylte, 96
 thanne seide sche ‘þat often scholde sche it sen,
 For In hire face Ay scholde it ben.’
- And whanne this Braunch In the Erthe don was,
 Anon it wax, & Roted be goddis gras. 100
 This brawnych that Eve the ferste Synnere
 Owt of paradys browht with here there,
 Signefied ful Mochel gladnesse
 In tyme Comeng, And Ek lyhtnesse. 104
 And ȝit al this tyme was Eve

Adam and Eve
are driven out
of Paradise,

Eve holding the
branch of the
Tree of Life,

which is as green
as when it was
first pulid off.

Eve then plants
this branch;

and it takes root
and grows.

A Clene Maide, As this storie doth preve ;
 And thanne sche seide "dismaie 3ow nouht ;
 for they out of Oure Eritage we ben browlt, 108
 3it for Evere han we it not lost,
 but therto A3en Restoren we most."

And 3if 3e welen E[n]qweren of this storie
 What the Cause was, & the Skele ' whye 112
 that Man the Braunche Owt of paradis not bar,
 As wel as the womman dide tho thar,
 Sethen that man is Of heighere degre
 than is the Woman ful Sekerle ;' 116
 To this answerith this Storye,
 and seith ' that to þ^e Man It¹ belongeth not trewlye,
 but Al only to the womman
 that Owt of paradis brouht it than : 120
 It signefieth that þ^e womman Owt it browhte,
 that be womman the world was brouht to nowhte ;
 and be A womman Restored schal it be ;
 wheche signefiet be þ^e blessed virgine Maree.'² 124

Lo Now torneth the Storye here ful pleyn
 to groweng of this braunch Anon here ageyn ;
 and how it Molteplyed So hugely
 that a gret tre it wax trewly, 128
 and gan to brawnehen & schadwen ful fere ;
 and this was with-Inne riht fewe 3ere.
 bothe braunches, leves, and bark, as I telle 3ow,
 Was Also whit As ony snow ; 132
 Whiche that signefyeth virgenite,
 that this vertu hath ful Sekerle,
 a mannes body it kepeth Clene,
 and the sowle whit al be-clene. 136
 For In as moche as that þ^e tre whit was,
 It signefieth virginite in that plas ;

Eve is a virgin
all this time.

Her bringing the
branch out of
Paradise,

means that the
world shall be
restored by
a woman,

the Virgin Mary.

[leaf 32]

The branch grows a
great tree,

with white bark,
leaves, &c.,

signifying
Virginity.

¹ ke li porters de che raim n'apartenoit de noient a home.—A.

² End of a chapter in the English MS. The French runs on.

Eve was a virgin when she planted the Tree of Life.	For virgine sche was whanne sche it sette ; thus Recordeth the Storye with-Owten lette ; for ʒit At that tyme cleue virgine sche was from Alle thowhtes of lecherie In that plas.	140
Maidenhood differs from	but Maydenhod and virginite Ne ben not bothe In on degre ; but gret deflerense betwene hem Is, as ʒe scholen heren with-Owten Mis. For Maydenhod In non degre	144
Virginity	Nis not lik to virginite ; and I schal ʒow telle the Resown why ; For Maydenhod is In this maner trewly, that felte neuere man fleschly,	148
in being bodily purity,	neþer In weye of lecherie lay hire by. ¹ but virginite is An heighere thing,	152
or freedom from copulation,	And More vertuos to thin vndirstondyng : For bothe Man & Womman that virgines be, Ne thowhte neuere Amys In non degre of Bodily lust to ony luxure :	156
whereas Virginity belongs to both sexes, those who've never thought of lechery.	this is virginite bothe good & pure. and thus was Eye In Cleue virginite Whanne Owt Of paradis Cast was sche ; and ʒit the same Our sche plantet this braunch, Virginite with-Inne here was ful stauuch.	160
Christ bids Adam 'know' his wife.	but Afir Crist Comanded to Adam Anon that 'to his wif there scholde he gon, and here to knowen there fleschly, As Man And Womman Scholde trewely' ; thanne loste sche Anon virginite thorw desiring of lust, sekerle.	164
He does so, and they mourn under	and whanne Adam & Eye thus hadden I-do, and fleschly to-Gederis knowen they tho, thenne Maden they bothe ful Mochel Mornenge	168

¹ Puchelages est vne virtus ki tout chil et toutes cheles ont en aus, qui onques n'orent compaignie ne atouchement de carnelle luxure. = A.

- Vndir this tre, bothe lomentacion & wepinge. 172 the Tree of Life.
 and whanne that Adam In his herte gan devise
 his Exyleng Owt of paradise,
 Ful hevy Chere Ech other gan to Make,
 And Eche was Sory for Otheris Sake. 176 Adam and Eve
grieve under the
Tree.
 thanne Seide Eve to Adam tho,
 "Sire, ne *merveille* 3e not so gretly so ;
 For non wondir it nys In non *Manere*
 thowh Owre trespas [we] Remembreu here ; 180
 For ther may non Abiden vndir this tre—
 thowh glad & Joyful that he be,—
 but 3if In *Moroneng* he parte Away ;—
 Sire, it were wondir, I 3ow Say ;— 184
 For the tre of deth this May wel be,
 as Myn herte Remembreth now me,
 whiche tre that we resten vndir,
 Vs Maketh so hevy, it nis non wondire." 188
 Anon As sche hadde this word I-spoke,
 Abowtes hem faste they gon~~ne~~ to loke ;
 A vois than herden they with here Ere, A voice bids them
 That In this *Manere* to hem Seide there ; 192
 "Sey, 3e Caytives, why demen 3e so
 Ech Otheris deth, as 3e now do ?
 Ne deme 3e no more in swich degre
 Of disperaunce, I warne 3ow Certainle ; 196
 but Comferte 3ow In All wise
 Ech oþer, As 3e best *Conuen* devise ;
 For the lif Is to 3ow moche Nerre lustly
 thanne Ony deth Certainly." 200 for Life is much
nearer them than
Death.
 Thus Spak the vois to hem riht tho ;
 thanne mochel Comfort they token hem to.
 thanne Aftirward Clepid they that tre
 'the tre of lyf,' ful Sikerle ; 204 They call the
tree 'The Tree
of Life.'
 Forthe goode Comferte þat þere-ondir hadden they there,
 'the tre of lif' they clepid it Every where.
 and for the Ioye they hadden of this tre,

They plant
 branches of the
 Tree of Life,
 which take root.

Many brawnes they plauntid þere-offen Sekerlye ;
 and As sone As it was Set In the grownde, 209
 bothe it took & Roted with-Inne A stownde ;
 and In Alle degre it kepte the Colowr,
 As it was the wyl Of Oure Savyowr. 212

than¹ often tymes it be-lapped So,
 that vndir theke tre gommen they go,
 hem forto Resten ful often Sithe,
 whiche Mad hem bothe glad & blythe. 216

Adam and Eve,
 that Adam with Eve with-Owten delay
 Seten to-gederis bothe tweyne,—
 thus þis holy Storie Reporteth Certaine, 220

one Friday,
 are resting vnder
 the Tree,
 that vpon A fryday it happede so
 that vndir theke tre bothe gommen they go,—
 and longe there gonne they hem Reste
 til A vois there Cam þat Sowned be Este, 224

and a voice bids
 Adam know
 his wife.
 They're both
 ashamed to do
 it there.

Whiche vois Seide to hem verrailly,
 'that Adam his wif Scholde knowen fleschly.'
 thanne So Achamed bothe they were,
 Swich Manere of thing forto don there, 228
 that Nethir of hem On Othir dorst loken
 that dede to don, so seith this boke ;
 For as sore Aschamed þ^e Man was there
 As the womman In Alle Manere, 232
 For they Nesten thanne In non degre
 how here Lordis Comaundement sekapen scholden hee ;
 and for be encheson of þ^e ferst trespas,
 they dradden hem of here lordis Gras ; 236
 and so Rewfully Ech on Oþer loked than
 For gret schame, bothe man & womman.

So Jesus pities
 'em.

thanne beheld Iesus, Owre worthy lord,
 here Schamefullest² & drede be here Owun Aeord, 240
 that God In hem Anon hadde gret pite
 For here Schamfastnesse In that degre ;

¹ MS that² For 'Schamfastnesse,' see l. 242.

And, for his wille disturbeled ne schold not be,
 For hem he disposede ful worthile, 244 and arranges
 that be hem two the lygne of Man that they shall
 the tenthe Order of Awngelis Restore scholde than, restore the 10th
 that Owt of hevене weren Cast Adown Legion of Angels.
 for pride Into helle, that lowe doniown. 248
 And therefore Aȝens here schame Comfort he¹ sent
 to hem bothe there Anon presente ;
 and, Al here Schame-fastnesse forto hyde, He also sends
 In Maner of A Nyht God sent hem that tyde, 252 darkness to hille
 that So Mirk it was with hem there their shame.
 that non myhte Other sen In non Manere.
 thanne Abasched weren they wondir Sore
 how þat so sodeinly that dirknesse Cam there. 256
 thus sone the ton the tother gan to Callen tho,
 and to-Gyderis they felten thanne bothe two
 there with-Owten sighte Of Ony day, Under its cover
 thus to-gederis knewen they with-owten delay. 260 they copulate,
 For it behoveth that Alle thing be do
 Aftir goddis wille ; he wele þat it be So ;
 and that tyme Ech Other fleschly gan to knowe,
 Only goddys Comandement forto Avowe ; 264
 So that there, thorwh here Comownenge,
 Seed forth browhite to here Synnes Aleggyng.
 For there thoruhe hem bothe was conceyved than and beget Abel
 Whiche that me Clepid Abel, that Rihtwis man, 268
 and the ferste man that to his god dide worthy Servise,
 him to worschepen & plesen In Alle wyse.
 In this Manere was Abel vnder the tre of lyf
 be-geten of Adam, Conceyved of his wif ; 272 under the Tree
 Wheche was don vppon a fryday, of Life.
 As this Storye thus doth here Say.
 thanne there behelden they bothe Anon
 that thus sone this dirknesse was gon ; 276 The darkness
 thanne knewen they wel ful verraylly, then goes.

	that God it dyde ful speycaly For to hyden here Schame-fastnesse, Where-thorugh they weren bothe In distresse.	280
After the copulation,	and Anon A gret <i>Morveille</i> to hem <i>pere</i> was, that God there schewede In that plas ;	
the Tree of Life	For As grene be-Cam þ ^e tre In that stede As Evere dyde Gras In ony Mede ;	284
and all its scions	And so diden Alle that Out of þat tre gonne gon, Aftyr that Adam and Eve so hadden I-don ; bothen bark, bowh, Ek lef, and tre,	
turn from white to green,	From whit to Grene I-torned they be.	288
and bear flowers and fruit,	thanne Anon Aftyr Evene Ryht There This tre flowres & froyt began to here ; and whiles þat Tre & braunches weren white Echon, thanne nethir flowres ne froyt ne bar it non ;	292
	but Aftir that it was woxen Grene, It bar bothe flowres & froyt Alle be-dene. For the whitnesse of theke tre Only betokeneth virginite ;	296
signifying that	but whanne <i>Virginite</i> was Agon, thanne be-Cam þ ^e s tre Grene Anon ; Wheche that signifieth þ ^e seed of Manze that vnder thiike tre was Conserved thanne,	300
Abel was chaste,	that Chast and trewe was to his Creatour, and In Alle tymes dyde him honour ; and the froyt of that tre doth Signefie	
and religious.	that Evere he was Religious Sothfastlye.	304
Abel grows,	Thus Contemned ful longe this Tre there, So that Evere was grene, & In on Manere, tyl that Abel was woxen wel of Age, and to his god did moche Servage ;	308
	And Euere deboneure to his Creatour he was, zeldenge him that his was In Every plas, As wel of tithes, As of Offrenge ;	
and worships God with his best.	thus to his god dide he worscheping ; and of the best thing that his were,	312

he offrede to God In Ech Manere.

but Cayn his brothir ne dide not so ;

Cain offers

For Evere of his werste took he tho,

316

and to God there-Offen made his Offring,

his worst things
to God.

Swich as that to Cayn was fowlest thing.

Lo, and God to hym sente As gret plente

As to his brother Abel ; thus þ^e storie scheweth me.

So whanne they comen bothe In-to the plase 321

that for Sacrefyenge be God Orleynd was ;

and for to maken there here offrenge,

bothe Cayn & Abel weren thedyr Comenge, 324

lyk as it was be Goddis Comandement

Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,

Abel's sacrifice
goes up to
heaven,

Streyht vp-ward to hevене thanne gan it go ;

328

but Caynes Offreng In that Stede,

but the stinking
smoke of Cain's
spreads over the
mead.

the fwme spred Abowtes al the Mede,

Which was bothe blak, fowl, & stynkenge ;

thus was the Maner of Caynes Offreng. 332

and thike that of abelis offring was,

was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,

that abelis Offreng Resceyved was so there 336

passinge his In alle degre,

therto gret Envye Anon had he,

Cain is angry,

and gret wraththe Aȝens his brothir took,

that God Abelis Resceyvede, and his forsook. 340

that God receiv
Abel's sacrifice
and refuses his.

thanne Cayin beihoulte him some Anon

In what wyse Abel he myht vengeu him on :

thanne to him Self he seide tho,

'that Sekerly his brothir wolde he slo,

344

He resolves to
slay Abel.

So best on Abel avenged Myhte he be ;'

thus thowhte Cayin In his Memore.

Thus bar longe Cayin this fowl Envye

to his brothir abel Gyltleslye ;

348

ȝit perceyved abel neuere Chere ne Contenaunce

- that Cayin him thoughte Ony Grevauuce.
 So longe Cayin heled this haterede
 In his herte, that ilke fowle stede, 352
- One day,
 Abel
 tyl that it happed vppon a day
 that Abel gan to walken, as I 3ow say ;
 For Owt of his fadris Syhte tho
 Gan this abel thanne forto go, 356
- goes to the Tree
 of Life, to his
 sheep,
 tyl that he Cam to the tre of lif,
 For there wenten his shepe wíth-owten strif.
 the day gan wexen hot ful faste,
 and of the sonne strong hete In haste, 360
- So that strong [hete] not suffren myhte he,
 but wente to schadwen him vndir that tre ;
 So that gret lust Cam him þere vppon
 that Nedis moste he Slepen anon, 364
- lies down
 under it,
 and sleeps.
 and so vndir this tre he gan him leye—
 as now that me 3e heren Seye,—
 and to slomberen he gan there Anon.
 thanne Gan Cayin forth to gon, 368
- that longe hadde thowht þis felonye :
 there abel his brothir he gan aspye.
 Cain sees Abel,
 and goes to kill
 him.
 thanne beheld Cayin þat selve day
 Where abel his broþer vndir þe tre lay, 372
- and faste him hyede forto sle,
 & wende Aparecyved it schold not han be.
 but Abel ful wel sawh him comen tho,
 & vp him dressed, and Aȝens him gan go,— 376
- For he him lovede wondirly wel
 as it was þere sene Everidel ;—
 and seide, “ welcome, my brother dere,
 I am ful glad we ben In fere :” 380
- Abel welcomes
 him, but
 and Evene In this manere of gretyng
 spak Abel to Cayin At here Metyng.
 Anon this Cayin there to him Ran,
 and A op-Courbed knyf he drowh out than, 384
- Cain stabs him
 wíth an openyd
 knife.
 and vndir the pappe smot him Anon

Also fer as the knyf wolde gon.

- and thus abel Anon ded was there
 Of his vntrewe brotheris hond In þis manere. 388
 lo. In the same stede that he Conceyved was
 Of his Modir, In that plas
 Suffrede he his deth with vnrht,
 As was be the Suffraunce of god Almyht. 392
 And Evene lik In the same Manere
 as on the Fryday he was begeten there,
 Lik So vppon a fryday be Cayin was he ded,
 as this holy storye Recordith In this sted. 396
 Lo, whanne þat abel suffrede deth be trasown,
 In Al thys World ne weren but thre men In-virown! [leaf 33]
 behold how that the deth of Rihtwas Abel
 Is likned to Cristes deth Everydel! 400
 Be Cayin signefyed was Iwdas,
 the falsest Tretour that Evere was.
 For lik As Cayin his brothir gan to heylle,
 So dide Iudas to Crist Sawn faille; 404
 So that these tweyne dethes Acorden wel
 As be fals tresown Everydel;
 and As Abel vppon A fryday was slayn,
 So be tresown was Iesus In Certayn. 408
 So that Iudas In alle Manere
 To Cayin Is likned Everywhere;
 For Iudas hadde non Maner Enchesown
 To don his lord to þat distroctiown, 412
 For to him myhte he han non haterede
 For Owht that Iesus dyde In Ony dede;
 and for he say neuere In him but goodnesse,
 therfore was he ful Of Irfulnesse; 416
 For it is þe Condisciown Of A cursed Man
 To haten A good Man, what that he Can.
 and Of the tresown þat Cayin to his brothir hath do,
 Spekith Iesus Crist, and of Many Mo, 420
 be kyng davy In the Sawter book—

Thus Abel is
slain by Cain

in the
same place
that he was
conceivd in,

and on the like
day, Friday.

Abel's death
typifies Chris's;
and Cain typifies
Judas.

Both Abel and
Christ were slain
on a Friday.

A cursed man 'll
always hate a
good one.

- ho that there-after wile there-Inne look ;—
 That A dredful word now speketh there
 that thus Seith, and In this Manere, 424
- Cain's treachery
 is spoken of in
 David's Psalmes.
 'thow purposist, & seist fals felonye
 to thy brothir, & seist al trechorye ;
 and to thin Owne Modris sone
 swich tretories thou dost As is thy wone ; 428
 Wherefore I schal the Chastise,
 and the pynschen In hard wise.'
 and thus In the Sawter schole 3e it fynde
 of dauid his enditenge, kyng good & kynde. 432
- thanne oure lord, Cayin gan to Calle
 Aftir this dede thus was befallē,
 and seide, " Kayin, where is thy brother Abel,
 that to the trespased neuere A del?" 436
 Whanne that kayin vnderstood Al this,
 that he hadde So fowle don Amys,
 and that so gret tresoun he hadde I-wrowht,
 Anon it tornede than In his thowht, 440
 and kouered Abel with the leues of þ^e tre
 That Aspyd ne schold not than be.
 thanne Axede him Owre lord Ageyn,
 " Cayin, where is thy brothir, sey me pleyn." 444
 thanne Kayin Answerid Aȝen Anone,
 " With him have I not for to done ;
 For I ne haue hym not In kepinge,
 Neȝer of him I ne Can tellen non tydyngē." 448
- and says,
 ' I don't know.'
 thanne Answerid Oure lord to hym ful sone,
 " that fowle dede that thou hast done,
 and slayn thyⁿ Brothir So falslye,
 Afore Me veniaunce his blood doth Crye. 452
- God curses Cain,
 therefore Acursed schalt thou be
 thorwh-Owt Alle the Erthe ful sikerle,
 and the Erthe, A-corsed I wel it be do,
 that thy brotheris blood hath Resceyved so." 456
 thus Crist the Erthe Cursed there ;

- but not the tre In non Manere
 Where-vndir that Abel was ded,
 he it not Cursede In non sted. 460
- but A wondir Merueille of that tre
 Wondirly befel, hos myhte it se :
 For Anon As Abel there-vndir was Slayn,
 his Grene Colour it torded Anon Certayn, 464
 And becam As Red as ony blood,
 that same tre, there as it stood,
 In remembrance Of hym that ded was there,
 holy Abel In swich A Manere. 468
- and alle his plawntes that Abowtes him were,
 deyden Anon In Schort Manere ;
 but that tre Grew so Merveillously,
 that the fayrest tre it be-Cam trewly 472
 that Evere man Myhte beholde with Eye ;
 So ful of Bewte this tre was Sekerlye,
 Ne Neuere chonged ne peyred nowht there
 Sethen Abel was per-vndir ded, In non Manere, 476
 Saufe that flowr ne froyt ne bar it neuere non
 Sethen there-vndir that fowle dede was don.
- but tho that of him weren I-set to-forn,
 bothe flowres and froit of hem ben born ; 480
 and so these Trees gommen to Multiplie,
 and the world Eneresid ful plentevouslye,
 So alle that of Adam & Eve Comen tho,
 To that tre ful Moche Reuerece they do ; 484
 and Eche of hem Other doth telle
 In what Manere that it befelle,
 'That how here ferste Modir it plaw[n]ted there,
 and how thedir it cam, & In what Manere ; 488
 and they Scholden Restoren agayn
 here ferste Eritage In Certeyn,
 Where-Owt here ferste Modir was Cast,
 but A3en we scholen it haven Atte laste.' 492
 and whanne they weren In Ony disseise,

After Abel's
 death,

464 the Tree of Life
 turns from green
 to red,

and its scions too,

476 but it never more
 bears flower or
 fruit,

480 tho' its scions do,

484 Adam and Eve's
 descendant's
 reverence the
 Tree much,

	That Ony thing here hertes dide Misplese, and Anon to þat blessed tre they wente, here Conceil to taken veramente ;	496
	whanne that to theke tre they Comen Anon, Comforted they weren thanne Everichon ; and Sethen they Clepeden it ' þ ^e tre of Consaile And the Tre of Comfort ' with-Owten faile.	500
	This tre Grew & wex ful faste, and alle that Ewere of him Comen Atte laste, bothe that weren of þ ^e Grene tre, and Also of the white Certeinle,	504
	So that the peple Sore Merveilleden tho how that they Endured & woxen so ; and Ewere kepten they that Same Bewte Tyl that God sente the flood of Noe,	508
Its scions keep their beauty till Noah's flood ;	Where thorwgh Alle wikkyd peple than Weren distroied, As I tellen 3ow kan, So that on Iyve leften non sikerle but Noe & his wif & here Compene.	512
	For it was Goddis wille tho that the world destroyed scholde be so, Sauf only hem that god trewe fond Afor Alle Othere, I vnderstond ;	516
	and be hem the world Restored Schold be, that to-forne tyme was lost In swiche degre. but wete 3e wel for Certeyn, thowh tho trees to here kynde comen Ageyn,	520
after which they	3it boren they newre Aftyr so kindly As to fore tymes they dyden vtterly, that they ne losten Clene þ ^e Savoure Of here first froit, & the Odowre,	524
lose their savour and smell, thro' the bitter water that coverd the world.	thorwh the water that so bitter was, that overkenured the world In Every plas ; Sauf Only thike Selve tre of lyf and þ ^e braunches þat þere-of comen, whiche sette	
But the Tree of Life, and its branches planted by Eve,	Adams wif,	528

of Bewte, froit, ne of Colour,
 ne weren not Chonged In non Our; ;
 For witnesseth they that hem Sye—
 these trees ful openly to here Eye,— 532
 For trees of lif I-cleped they were
 of hem that hem Sien In all Manere ;¹
 For of deth dredden they In non degre
 whiles there-offen they haddez In here compene. 536

never change their
 fruit or colour.

CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384). but is deceivd by a woman, and, when much troubl'd by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoicet, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi chil qui che uirent, disent, 'que uoirement estoit chil arbres de uie et non de mort.'—A.

without repenting for his deed. A voice promises him that it shall be so (p. 395). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 395), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 396). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife takes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

Thus longe durede this ilke tre,
 Of Colour, of Saviour, and of Bewte,
 Tyl that Salamon Reguede than
 Aftir king david his fadir, þæt holy Man. 4

To Solomou
 Christ sende more
 wit than man can
 understand.

To wheche Salamon Only Crist Sente
 Manie passing konnenges aftir hese Entente;
 he sente him more wit & discressiown In his lyve
 Thanne any wit of Erthly man cowde discrive; 8
 For of Alle Scienses he was konnenge,
 Where-offen the peple hadd merveillynge.

- For he was konnenge In precious stones,
and knew al here vertwes for the nones ; 12
and the strengthe of herbes he knew also,
And what ther-with he myhte wel do.
he knew the Cors of the firmament,
And of alle the sterres *þere-onne*, verament, 16
So that there nas neuere non Erthly man
That non discressioun to him ne kan ;
3it Neuertheles, be bewte of a womman
Ouertaken and disceyved was he than, 20
So that he wrowhte Azens Goddis wille,
that of Sum thinges he dide ful Ille.
This womman that with Salamon was,
be-thowhte hire in Many diuers Cas 24
hym to disceyve, and bezondis him go,
with Alle the deceites sche Cowde do.
Where-offen ful lytel wondir it is ;
For there nys non Man that lyveth I-wys 28
that offen Owhten forto Merveille,
azens A wommans wile with-Owten faille ;
For there sche putteth hire Engyn & hire Entent,
that wit of non liveng Man verament 32
Schal hire withstonde of hire Concettyng :
tak kepe of þ^e first womman that Evere was lyveng.
- Whanne Salamon Sawh that in non degre
To withstonden hire Engyn It noble not be— 36
Where-offen he gan to Merveillen Anon,
and wax Right wroth, and forth gan gon—
thanne Anon his book he spak
that to him was with-Owten lak, 40
Wheche that ‘parables’ he Calde the Name,
To him A book of ful gret fame :
“ With this Book I have Sirevit þ^e world Abowte,
that there is non Erthly Man with-Owten dowte 44
that to serchen Abowtes the woerld In-virown,
Onnetes there-Inne to fynde, be good Resown,
When Solomon sees he’s beaten,
he speaks his Book of Parables,
says he’s searcht the world,

and not found
one good woman.

On good womman to his Supposing,"
And thus Seide he for A wondir thing, 48
For he ne Cowde In non Manere
From wyles of his wif to kepen him there ;
So that he Merveilled In Alle degre
That so Manie wyles In A womman scholde be, 52
so that he gan dispisen hem ful faste,
and of hem [seide] mochel Evel Atte laste,
And of Speritwel thinges neuere they Come,
but Of Emmyte Al & some. 56

Solomon, one
night, scolds
himself for

As vppon A nyht In his bed he lay,
thys to him self he gan to say,—
Ful thowhtful he was & ful Mornenge,
that thus to him self he made pleynege,— 60
“thow man Caytyf, ful of disseise,
why nisse ther non thing that the May plese ?

bothering about
his wife's wile
overcoming him.

Why Merveillest thow so Moche of wommans wile,
that the hass disturbled with-Inne A while, 64
and In Sorwe and Erroure hath put the ?
Tak An Ensamble, and here now se ;

Eve never left off
scheming till
she'd got Adam
and herself out
of Paradise.

For Oure ferste Moder lefte neuere hire Engyn,
For owht that Adam cowde devyne, 68
Tyl that owt of Paradis sche was cast,
Thike delitable place thanne atte last,
bothe Into Sorwe and In-to distresse,
From Ioye, Mirthe, and gladsomnesse ; 72
So that alle whiche of hire Owt gonnen gon,
In peyne And Sorwe they leven Echon,
and here bred they Eten with swot & peyn,
And In Caytyvete they lyven certeine.” 76

A voice rebukes
him, and says

And whanne longe In this thowht salamon lay,
A voys to him spak that he herde verray ;
“Why hast thow thus womMan dispised here
In Manie wises & In riht fowl Manere ? 80
for thouhe be womman Cam ferst to Man disseise,
Of here Anothir Schal come, this world to plese,

and bothe Ioye & mirthe bringen mochel more
 than Euer Mankynde was grevid before ; 84 that a woman of
 and thus be woman Amendid schal be, his line shall
 that to foren tymes to womman was put to velone ; bring men more
 and this womman schal Comen Of thy kynde." joy than Eve ever
 lost.

Anon thanne Salamon Cast In his Mynde, 88 Solomon thinks
 that A fool & vnwis that he was, he was a fool to
 women to blamen In Ony plas. blame women so ;

thanne anon he bethowhte him of Sotylte, 92
 and Sowhte the scriptures In Eche degre,
 And Also Alle the devyn Secres
 that he Cowde fynde In Ony degres ;
 and Atte laste so longe he Sowhte
 Til to his wit that it was browhte, 96
 So that he fond and knew Riht wel
 the Comeng of the virgine Eueridel,
 and that the Sone of god Almyht
 Into þat blessed vessel scholde Alyht. 100
 and then he finds
 out the coming
 of the Virgin,
 and Christ's birth
 from her.

And thus that Scripture put him In Mende
 Of that blessid virgine so good & kende,
 that the froit þat of hire Owt scholde gon,
 So gret blessednesse with him scholde comen anon, 104
 and Mani More double of swetnesse
 thanne be oure ferst Modir cam bitternesse ;
 Wherefore the ton, 'Modyr,' Cleped scholde be,
 and the tothir Clepid scholde be the 'See.'¹ 108
 thanne studyed Salamon from day to day,
 Of this blessed Maiden to knowen more verray,
 3if that A Modir that Maide scholde be,
 and Comen of his lyne, thus merveilled he. 112
 He studies this,

thanne was he glad In Alle Manere
 that of his Awneestris swich A spring scholde comen
 þere,
 and is glad that
 the Virgin is to
 come from his
 line.

¹ ? A mistaken translation of the Hebrew word for Mary, makes it "Star of the Sea." It either means "bitter," like Marah, or "The rebel" or "rebellion," like Miriam.—B. Davies.

- And thus longe he thowhte on this thing,
 tyl Atte laste on A Nyht, In his Metyng, 116
 To him from An hy Cam the devyne Answere
 Into his Chambre, In bedde as he lay there ;
 " Salamon, On thing I telle now the,
 that allynges of thy schal sche not be, 120
 Ne not fully the Ende of þ^e lignage,
 but the Ende of Anothir knyhtes of herere parage,
 that schal passen of bownte & of lif
 Alle Othere Knyhtes, with-owten straf, 124
 that Evere to-forn him 3it were,
 Oþer after hym scholen comen, oþer griues¹ bere.
 So mochel schal he hem passen In alle degre
 Assen the sone the Mone doth, Sikerle ; 128
 For whanne the Mone schineth most briht,
 3it passith it, the Sonne, be Many fold lyht ;
 lik so this knyht al othere schal pase ;
 and as dide Ioswe In Ony place, 132
 that past alle other In Chevalrye,
 So schal þis knyht passen Ioswe Al oþer sekerley,
 and 3it Ioswe was told the beste knyht
 that of al þ^e world was, & most of Myht." 136
 and whanne he this thor vnderstod,
 that of his ligne schold Comen a knyht so good,
 Solomon rejoices, Ful Mochel Ioye was in his herte tho,
 And Azen to his bookis thanne gan he go, 140
 And knew wel, & sawh be vnderstonding,
 þat him scholde he not sen, ne Abyden his comenge ;
 [leaf 34] For it was ful long tyme therto,
 lik as that his bookes Schewed him tho : 144
 " Now, Certes, this A wondir thing to me,
 and wonders that he thus knows of this Knight's birth.
 that So long tyme to-forn his perturite
 how I scholde knowen of his birthe,
 that to this world Schal bringen bothe Ioye & Mirthe,
 As I haue here In vnderstondyng ; 149

¹ et qui a chel taus porteront armes.—A.

but 3it is to me A ful straunge thing,
for from this day 3it thedir to,

It is two thowsende 3er & mo." 152

Ful longe thowhte Solamon of this thing,

Tyl his wif it Aspyde, Atte last Endyng, Solomon's wife

how that he was fallen In his thowht,

Where-offen Comfort fond he Ryht nowht, 156

So that he was wondirly Evel at Esc,

he Niste non thing that myht him plese ;

thanne hadde his wif gret drede Anon

that som Manere Evel he wolde hire don ; 160

So that it happed vppon An Niht tho

that In bedde they lyeu bothe two ; asks him in bed

and whanne hyre tyme sche sawh forto speke,

thanne to hym sche gan Owt-breke, 164

And Anon sche gan hym forto Comioure tho,

For alle the loves betwexen hem two,

that he hire would trewly telle

how of his pensifnesse it be-felle. 168 to tell her what
he's thinking
about.

¹and Salamon, that knew passingly wel

Of hire Coniettyng Every del,

Wyste wel that ther Nas non herte levenge

that Cowde So Mochel of Coniettynge, 172

that, And sche knew of his Menyng,

Anon to the Ende Sche wolde it bringe ;¹

therefore than Anon thouhte Salamon

how that best this Game myhte Gon, 176

For Al the Certeinte tellen he Nolde,

What After there Offen fallen scholde.

thanne discouered he his pensifnesse

To his wif, & al his hertes distresse, 180 So he tells her all
his troubles.

Of that he² hadde So longe I-thowht,

To what Ende it scholde be browht.

¹—¹ Et salemons, qui le vit plus subtil en mal et en engien ke nus hom ne peust estre, pensa ke, se euers morteus pooit metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

² MS be

“ Certes, Sire,” *quod* his wif tho,
 “ Of this Mater 3it Can I not do ; 184
 but with-Inne schort tyme, to My supposinge,
 To A good Ende we scholen it brynge.”

Solomon's wife
 tells him what to
 do for the last
 Knight of his
 line :

So it happede that the thridde Nyht
 To-Gederis they weren, as I the plyht, 188
 “ Sire,” sche seide, “ I the now certefye
 Of this knyht ful Certainlye,
 That schal ben of thy laste lynne ;
 To my wit it doth now propyne 192
 how that 3e scholen knowen the verite
 Of Al his Comeng, In Eche degre.”

“ Now Sothly,” *quod* Salamon the kyng,
 “ this me pleseth *Ouer* alle thing.” 196

send for car-
 penters,

“ Now ful Gladly I wele 3ow Schewe
 holy myn Entent yppon A rewe :
 Wel faste Sendeth 3oure Messengeres Anon 200
 thorwh-Owt 3oure Rem Everichon,
 And Alle the Carponteris that they mown fynde,
 that to 3ow they hem bringe In Ony Kynde ;
 And whanne they ben Alle to-gederis I-browht,
 A Certain thing 3e scholen hauew wrowht ; 204

bid 'em build a
 ship

And Chargeth hem In Alle wise
 Trewly to don here Servise,
¹And swich a schipe 3ow forto Ordeyne
 Of sweche tre that it may the self susteyne, 208
 And that of water it may haven non fere,
 Ne Of non thing In non Manere,

that'll last 4000
 years.

That it Mow laste foure thousand 3er,
 Where so *Eure* it go, *Ofer* fer Or ner.¹ 212
 And In the mene while this Schipe they make,
 To Another purpos I wele me take,
 For to Aparaille Other thinges therto,

¹—*qu'il vous faient vne nef de tel fust qu'il ne puisse
 pourrir, ne pour iave ne pour autre chose, decha .iiij. Mil
 ans.—A.*

- Swich As behoveth there-Inne to do, 216
 As 3e scholen Afterward bothe hereu & knowe
 Al myn hol purpos vppon A rowe.”
 And Salomon it levede tho ful wel,
 And there A3ens spak Neuere Adel ; 220
 but Suffrede hire wille Al that nyht,
 Tyl on the Morwe it was day lyht.
 On the Morwe Anon as the day gan Ryse,
 he Comaunded his Messengeris In Alle wise 224
 Into Every partye forto gon,
 Carponters him to bryngen Anon.
 So that with-Inne a fewe dayes
 these Messengeris Sowhten Many wayes, 228
 and Carponters to the kyng Anon they browhte,
 to weteu 3if that with hem he wolde Owhte.
 and whanne these Carpenteris weren semblid They come,
 Echone,
 To heu the kyng Aperede wel sone, 232
 & hem Comanded there rihht Anon
 ‘a schip forto maken they Scholde gon,
 So Strong, so Mylty, In Alle manere of gyse,
 of swich tre As they Cowde devyse, 236
 that for water ne Rokkes ne persen scholde
 With-Inne iiij m^l 3eres,’ thus the kyng wolde. last for 1000 years.
 thanne Answered the Carponters Agayn,
 ‘his wille to fulfulle they wolde ben fayn, 240
 To alle here powere & to Alle here Myht
 they wolden don that Schipe to dyht.’
 So that to werke they wenten Al In fere,
 that the Schipe was Mad with-Inne half A 3ere. 244
 They set to work,
 and build it in
 half a year.
 And whanne it was fullliche I-browhte to An ende,
 Thanne that lady to Salamon gan wende,
 That thike Schip first dide begynne
 thorgh hire qweytise and hire Jenne ; 248
 “Sire,” sche seide, “and it be so As 3e me telle,
 that In tyme Comeng swich A Cas be-felle,

- and that swich A thing scholde there be,
 So worthy A knyht, and Of so ny degre 252
 that In bowwute alle knyhtes scholde passen Echone
 As don bemes of þ^e sonne passith liht of the Mone,
 And Alle hem that Euere to forn him were,
- Solomon's wife
 advises him
- Oþer after hym scholen Comen Armes to bere, 256
 It were bothe my Cownseille & my wit,—
 And 3e wolden Owht conceytyn to It,
 and as be good Resown As thenkith Me,
 Sethen this worthy knyht Of 3oure ligne schal be,—
- to prepare some
 precious armour
 for his descendant
 Knight,
- that 3e som Manere Of precious Armure 261
 Whiche is bothen passing good & sure,
 (So that 3ow he may haven In remembraunce,
 What so Evere Aftir happe be chaunce,) 264
 Scholen 3e Ordeyne & Arayen A3ens his Comenge
 Of hym that 3e hauen so gret Merveillynge,
 and that the Armure be passage Merveillous In all
 degre
 As he schal passen Alle Oþer knyhtes In dignete." 268
 "Sey," quod Salamon, "what Armure it schal be ;
 and 3if it be Covenable that I may se,
 I schal it ordeine thanne Anon Riht,
- to be put in the
 Ship,
- And Into that Schipe it schal be diht." 272
 thanne Seide this lady Anon Ageyn,
 "Sire, I schal 3ow tellen now In Certain
 On Of the Most Suffliciaunt Armure
 that I knowe, as I 3ow Ensure. 276
 the holy temple wheche 3e han don Mad
 In the worschepe of oure lord In this sted,
 In wheche temple the beste Armure is on
 that Euere On knyht here was I-don ; 280
- namely,
 the sword of his
 father David,
- It is the sword of thy fadir, kyng davy,
 that there-Inne hangeth ful Sekerly ;
 For it is On the Richest thing
 That Evere Abowtes heng ony kyng, 284
 the most Merveillous that Evere forged was,

the Most disgiest ¹ In Ony plas,	
the Scharpest & the Moste trenchaund	
that Ewere Ony Knyght took on hand ;—	288
taketh that, & Maketh Ordenaunce	
For that swerd with-owten ony variaunce,	
And Ordeyneth bothe for hondele & point,	and to make a wonderful handle and point to it;
To Setten Every thing In his Ioynt ;	292
And Aftir for the blad 3e ordeyner Also	
As 3ow thinketh best forto do.	
and 3e that han of Alle herbes the knoweng,	
and of Alle precyous stones the konnenge,	296
And the kynde of Alle thinges therto	
that be-longeth ony konnenge to,	
Ordeyneth, for the point, of precyous stones,	the point of precyous stones,
And that they ben Sotely Ioyned for þ ^e Nones,	300
So that non Erthly Man Aftir this day	
In non wise hem departen ne May,	
but þat they Supposen In Alle thing	
that it Nis but On ston In beenge.	304
and thanne to the pomel Ordeyner 3e	
As precyous A ston & Merveillous As it may be,	and the pomel of one marvellous stone;
That non so vertwos, so merveillo[u]s, ne so riche,	
Of Alle Other stones be non him liche :	308
and thanne A schethe that 3e ordeyne,	also a sheath ;
tha merveillous blad forto susteyne.	
and whanne Alle this 3e han I-wrowht,	
thanne wile I werken As cometh In My thowht,	312
and Ranges I wele Maken therto,	but the hangings she will make.
Sweche As me liketh there-Inne to do."	
thanne he that was wisest of Al degre,	
And most vertwes In herbis & stones Knew he,—	316
passing Ony oþer Creature	
Most Connenge he was, I the Ensure,—	
Owt of that temple the swerd they browhite,	
the wheche kyng davy his fadyr owhte,	David's sword is brought out of the Temple.
	320

¹ ? disgniest, or dingniest, *worthiest*.

and that they helden as Riche and As worthy
As Ony thing þat In þ^e temple was Sekerly.

Solomon decks
David's sword
with precious
stones,
but puts one only
for the pomel.

and thanne wrowhte he Al Aftir hire Avys
With precious stones of gret delys ; 324

but Onliche to the pomel An hy
he putte but on ston Sekerly,
Whiche of Alle Manere Colowrs it was
that Ony Man Cowde thenken In Ony plas. 328

Then he makes a
Sheath for it,

And thanne Al his hol Entent
the schethe to Maken, he dide verament,
Where Inne that this swerd schold be ;
Ful Coriously his wittes thanne Cast he. 332

but where often the schethe þat he made there,
declaret not ȝit this storic here ;
For it schal ben non gret Mestier
the schethe ȝit to declaren In non Manere ; 336

but the pomel Made he so Ryaly
As here vs doth telle this Story.

puts the Sword
in the sheath,

And whanne this swerd thus garnysched was,
and be his devis wrowht In that plas, 340

thanne the Swerd Into the Schethe he pytte,
and ful fast be gan to beholden Itte,
bothe the schethe and Ek the swerd ;
Swich anothir nas there In Middlelerd. 344

and whanne he Sawh it Aparaylled So Richely,
In Al the world hym thowhte non So worthy
That for Erthly man Enere was Mad ;
thus In his herte to him Self he seid, 348

and says that no
knight ever had
such a sword
made for him.

“ that there nas Neure non knyght born
In Al this world here be-forn
that for hym swich a Swerd was dilt,
Ne non So Riche to non Mannes silht, 352
ne non so vertwos In Al degre
As that is this swerd, as semeth me.”

Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More, 356

‘ that Neuere Man theke swerd scholde drawe,
 For lust, for drede, nether for Awe,
 but him Repentyn Scholde Ryht Sore,
 Sauf only he that it was Mad Fore, 360
 What Manere of Knyht So Evere it be,
 that non it drawe, but ȝif it be he.’
 thanne to hym Cam A vois with-Owten lak—
 the Same vois that to fore tymes to him spak— 364
 “Salamon, Of this that þou hast Axed before,
 Schal non man it drawe, but hym Repente sore,
 but ȝif it be the Same persone
 for whom this Mater thou hast I-done, 368
 and for whom this swerd is dyht ;
 It non Man to drawen schal hauen non myht.”

And whanne that Salamon herde this,
 thanne was his herte In Ioye & blys ; 372
 and Anon let wryten with his hond
 dyvers lettres, as I vndirstond ;
 and, as this Storye doth devyse,
 he¹ let Ordeyne Rawnges In his Gyse, 376
 And to the schethe he gan hem Ordeyne
 Also Ryaly as he Cowde Certeyne :
 but so wolde not his wif
 In non wyse be here lyf ; 380
²but so fowle Raunges, & so Spytale,—
 that to so Ryal A thing ne weren not able—
 his wif Ordeynede forto do,
 that non thing weren Able therto, 384
 As fer forth as Salamon Cowde seyne,
 Not An Owr thike swerd to susteyne.²
 “What?” quod Salamon to his wyf tho,
 “how thenke ȝe now here forto do, 388
 To putten So fowl A thing In Abveiouz

Solomon desires
 that no one shall
 draw the Sword

but the Knight
 it is made for.

A voice assures
 him that no one
 shall.

Solomon then has
 letters written on
 the Sheath, &c.,

and wants to put
 fine Hangings on
 it,

but his wife insists
 on putting foul
 Hangings to it.

Solomon rebukes
 his wife.

¹ MS het

²—² ains en aporta vnes si laides et si poures comme de canure, et si febles par samblant ke eles ne peussent l'espee soustenir.—A.

- To So Riche A thing *with-Owten* Comparison?"
- Solomon's wife tells him that "ȝe, forsothe," thaune quod sche,
 "At this tyme it schal *non Oþerwyse* be, 392
 Sowf onliche, and it be goddis plesyng,
 That so May happen In tyme Comeng,
 That A damysele it Chaungen Schal there,
 And Tornen hem Into Anothir Manere, 396
 So Faire and so Riche, that wondir schal be
 Ony Erthly Man to beholden Certainle.
 and so be this swerd there scholen ȝe knowe
 the werkys of two wommen *with-Inne* A throwe; 400
 For lik as ȝe don me to vndirstonde
 That A Mayden schal comen In to this loude
 Forto A-Mendyn Al the grete wronge
 That oure form Modir dyde A forn ful longe, 404
 Ryht So schal the Same Maiden Certeynlye
 Amendyn In tyme Comeng Al my folye,
 the fowle Raunges that I have the swerd put to,
 Fvl Riche & worthy for hem wele sche þere do." 408
- Solomon wonders at her words. Of these wordis thaune hadde Salamon
 In his herte gret wondir Anon,
 Where sche hadde that wit An discresciown
 him forto tellen So straunge A resown. 412
- Whanne the Schipe was Mad In this manere,
 A wooden Bed is made in the Ship, And I-Couered, as the Storye telleth here,
 In the Schipe was mad a bed of Tre,
 Wondirfully devised, I telle the; 416
 and the Sword laid at its foot, and Ouerthwert ouer the beddis feet
 lay this Ryal swerd, I the be-heet :
- while at its head is a Crowne of Gold which David had worn. And Aboven, vppon the beddes hed,
 A Crowne of Gold stood In that sted, 420
 that Manie ȝeris to-fore his fadir kyng davy
 that Crowne hadde werid ful worschepfully ;
 wiehe Crowne Salamon put In to that plase,
 Sethen that knyght neuere non So worthy wase 424
 As he of whos ligne scholde Comen that mayde,

As to forn tymes his Bokys had hym Sayde ;
 And on non Man So wel, hym thowht, levenge,
 Myht ben be-stowed So worthy A thyng. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife
 "3it," sche Seide, "vs behoueth now thynges mo :
 For 3it to this Schip there failleth Somthing
 That there-Inne Moste ben with-owten faillyng." 432

And these Carponteris sche took Anon, takes carpenters
to the Tree of
Life,
 And to the Tre of lyf they gonne to gon,
 vndir wheche tre Abel was Slayn,

As the Storye to forn Reherseth Certain. 436

thanne Seyde sche to hire lord tho,
 "Sire, to this tre now moot we Go,
 And to the Tothir that of hem Come,—
 the Cause I schal tellen 3ow Al & Some,— 440

Off wheche on Is Red, Anothir is whit,
 The thrydde is grene, A tre of delyt :
 Of these take 3e now springes thre,
 Whit, Red, & Grene, lik as they be,¹ 444 and bids 'em cut
off 3 branches,
white, red, and
green.
 Whiche the bed Scholen Envirown Abowte,
 As I schal 3ow tellen with-Owten dowte."

thanne Answerid the Carponteris tho, The carpenters
refuse at first,
 'that the Tre of lyf wolden not they gon to, 448
 For neuere to fore, as they Cowden vndirstond,
 Ne was it persched with Mannes hond.'²

thanne Answerid this qwene Anon,
 "but 3if that 3e my Comandement wil don, 452
 3e scholen ben blamed Al In hye,
 I-Seye 3ow, Seres, now ful Certeynlye."

Thanne they fullfilden here Comandement but then do it,
 holiche Aftyr the ladyes Entent ; 456
 and they dradden hem ful Soryly,
 For neuere to fore hadde Man Comen ther Ny.

¹ prenes .iij. fuissiaus .i. vermel .i. blane .i. vert.—A.

² Et chil disent 'qu'il douteroient moult a entamer l'arbre de uie, pour chou ke nus n'auoit este si hardis qui l'empirast de riens.'—A.

- but ful sore Abascht they weren Atte begynnege,
 but the Tree of Life bleeds. For so fresch blood owt of þ^e tre gan sprynge, 460
 As of A Mannes Arm it hadde be
 that hadde ben of smeten Sekerle
 In bataille, oþer In tornement,
 Lik As it semede to here Entent. 464
 and thanne weren they Abascht so sore,
 The carpenters again refuse to work,
 that there-Onne wolden they werken no more,
 and so leften they Alle here werkyng
 that they diden Atte the begynnege, 468
 and Repentyd hem ful Sore
 that they wrouhten after the ladyes lore.
 But sche wolde it suffren In non wyse
 but that sche wolde haven hire owne Gyse ; 472
 and whanne they knewen hire Entent,
 holiche they fulfikden hire Comaundement.
 but at last do cut off the 3 Branches.
 And whanne these thre brawnes weren I-browht
 To þ^e Schipe, to fulfillen the ladyes thowht, 476
 3it ful Sorye they weren therto
 here ladyes wille thanne forto do.
 Solomon's wife puts these branches on the bed,
 1 in front,
 1 behind, the
 3rd across,
 thanne devised the lady how it scholde be
 of alle tho Branches In Eche degre, 480
 On be Fore, the tothir be hynde,
 the thridde Ou^{er}thwert, As Cam to hire Mynde ;
 So that the bed ou^{er} sprad was there
 with these thre trees In this Manere. 484
 behold now of this merveillous werkyng,
 What it was thanne to Signefieng!
 For it was to a gret Signefyaunce ;
 As this Storye schal schewen with-owten variaunce. 488
 and tells her husband
 And whanne sche hadde So I-do,
 Thanne to Salamon gan sche to go,
 “Now beholdeth these spyndelis thre
 that vpon this bed to forn 3ow be ! 492
 that no man shall ever see them
 Now herkeneth to me what I schal seye :
 these Schal Nene^{re} Man Sen ful Certainly

- But ȝif Abelys deth he schal haven In Mynde,
 That Man that so Just was, and to God So kynde." 496
unless he thinks
 of Abel's death.
- And whiles they spoken of this Matere,
 Anon to hem Comen tydynges there,
 that tho whiche the Branches hadden Atamed,
 Auugeles¹ they weren, that weren not blamed. 500
The carpenters
 turn blind.
- Thanne be-thowhte ful Mochel Salamon
 Of Manye thinges that he wolde don ;
 And ȝit to his wif he Seyde Ryht nouht
 Of Al that Euere thike tyme he thouht. 504
- Thanne Anon Salamon be-gan to write,
 and with his wittes it gan to Endite,
 A lettre In the Schipe forto be set tho,
 In what plase he myhte best it do. 508
- And this was the be-gynneng of his Resoun,
 As ȝe scholen now heren, bothe Al & soun² :
 " Behold, thou Knyht, (what I schal Seye ;
 Of on thing I warne the Alweye,) 512
warning the
 Knight (Galahad)
- That schalt ben Ende of Myn lynage,
 As I am Certefyed, and of So worthy Corage.
 Evere be thow war of wommens Engyne ;
 And Also of Many thinges they welen propyne, 516
to beware of
 women's wiles,
 loke that thow be wis, & kepe the wel,
 and of hem be war thou Every del,
 and that thow leve hem In non wise,
 For ȝif thou do, thou lelist thin Aprise ; 520
- Ne Neuere prowesse ne non Chevalrye
 Schal I the waraunten Certainlie,
 but it torne Reprof to the ;
 thus Sente the to Seyne Salamon be Me : 524
- And o³ hym Remembraunce thow took,
 Whanne that thow lokist vpon this book."
³Thys was the begynneng of his writ there,

and to think of
 Solomon when
 he looks on the
 letter.

¹ ke chil qui l'arbre de uie auoient entame, estoient auule [blind].—A.

² for som

³⁻⁵ Et teus li commandemens du brief ke salemons escrist pour le chiualer qui fist tant de cheualerie el roiaume de logres,

- Whiche Salamon wrot In this Manere ; 528
 For of logres that worthy Knyht
 Whiche that Into this Schip scholde be dyht,
 Wrot Salamon this qwestion Sekerly,
 and Into the Schipe it putte trewly. 532
 And now of Forein londes scholen 3e here,
 As the storye of Sank Ryal Reherseth In diuers
 manere.³
 And After he Wrot the verite
 Of his wif there In Alle degre, 536
 how his wif this Schipe gan to Orleyne,
 And Al that Richesse there-Inne put Certeyne,
 bothe the Bed, & spyndelis Also
 that overthwert the bed weren I-do, 540
 of whiche on was whit, Anothir was Rede,
 And the thridle was grene In that stode ;
 and alle colowred of here kynde they were,
 As¹ of the Tres they weren taken Ere. 544
 and whanne this writ was thus I-do,
 At the beddes hed he leyde it tho ;
 vudir the Crowne there As it was,
 Therø he it putte In that Same plas. 548
 And whanne this Schipe thus was I-dyht,
 Into the Se he it putte Anon Ryht.
 thanne to his wif he Seide Anon,
 “ Lo, dame, now Al this thing [is] don, 552
 and Into the Se I have it pyt,
 Neure weneng more forto Sen it ;
 Ne I not neure to knowen of his Comenge,
 of theke worthy Knyht þat me Is put In Mynde.” 556
 “ 3is² Certain, Sire,” quod his wif thanne
 “ Som veryfieng Schole 3e han of that Manne ;
 Charge 3e 3oure Meyne Anon Ryht

et mist a fin les auentures quel roiaume de la terre foraine et en maint autre lieu auenoient par l'auenture et par la forche del saint graal, si com li contes deuisera cha auant.—A.

¹ MS As As

² MS 3if

That 3owre pavylowns ben Redy dyht, 560 Solomon's wife
bids him have
his tents pitcht,
 And be the se Syde that 3e don hem Sette,
 And for non thyng that 3e ne lette
 That 3e And I and somme of oure Meyne
 With-Inne the tentes to-gideres Mown be, 564
 And there to Abyden and to dwelle,
 To seen what this Schipe may be-falle."
 Thanne this Salamon Anon Ryht
 Comanded his pavilowns to ben dyht, 568
 And to ben Set faste¹ vppon the Se Syde,
 with-Inne wheelic he myhte abyde,
 his wif, & with hem A prevy Meyne :
 thus he Comanded that It scholde be, 572
 And anon his comandement was I-do,
 that he and his wif to-gederis Also
 there-Inne Slepten Every Nyht,
 and with hem here Meyne ful ryht. 576
 So vppon A tyme As there-Inne they lay,
 As this Storye here doth Say,
 As it be-happede Abowtes Mydnyht, One night
 In his Sleep he Sawh a wondir siht : 580
 that there Cam from the hevene An hy
 A man, & of Angeles A gret Company
 that certain Instrumendis with hem browhte ; Solomon sees a
man with a com-
pany of Angels
 but what Maner they weren, he knew hem nowhte, 584
 Ne he ne wiste In non maner degre
 What Man it was that In that Compeyne
 that with the Angelis Cam down there,
 he ne Cowde him knowen In non Manere. 588
 And Alle Into the Schipe they descendid Anon,
 Ech After O^per there-Inne Gau gon ;
 thanne to the water gonne they Reche,
 And ther-with dyden as I schal the teche : 592
 and Into that schip it Cast Abowte
 Into alle parties, with-Owten dowte, cast water all
over it,

¹ Ms foste

- Seyeng there In this Manere
 To his Aviciown, as he myhte here : 596
- and say the Ship
 is a type of God's
 new House.
 " This Schipe is the Signefiaunce
 Of Myn Newe hows with-Owten variaunce."
 and thanne this old Man gan forth to gon
- An Angel writes
 letters
 to the bordis of þ^e forschipe there Anon, 600
 And bad on of his Compenny to write
 Sweche lettres as he wolde Endyte.¹
- forbidding faith-
 less men to enter
 the Ship.
 And whanne these lettres weren I-wrete,
 thus gonne they sein, And thow wilt wete : 604
 " a passing fool thanne schal he be
 that this comaundement passeth In ony degre."
 this beheld Salamon In his Aviciown,
 What this Comaundement spak Al & Som ; 608
 and þ^eto it was so worthily I-wreten & dyht,
 So that there Cowde non Erthely wyht
 discryve the bewte of that Scripture
 that so wondirful was, I the Ensure. 612
- Solomon wakes,
 And al swich wondir he hadde In his Slepinge,
 So that atte laste he barst In wakyng,
 And there his Eyen he Openede Anon,
 And to-wardis the schip he lokede ful son ; 616
- and sees the
 Angels and the old
 Man in his Ship,
 And there Openly Sawh he than
 the Same Compenye with the olde Man
 that In his Sleep he Sawh to fore ;
 Alle thike hole Compenye him thowhte thore. 620
 thanne to hem wolde he han Spoken tho,
 but non power hadde he therto ;
 he wold han Clepid hem In his Gyse ;
- but has no power
 to speak to them.
 but power hadde he non forto Rise. 624
 thanne wolde he han Clepid hem þ^eat to-fore him lay,
 but therto power hadde he non be no way,
 For he ne myht nethir Meve ne Speke,
 Ne with On word ne Myhte Owt breke. 628
 thanne thowhte him that a voys Seide tho,

¹ MS endyde.

- “Salamon, thy desir is fulfylde and do ;
 For the Knyght that the Ende of thy lyne schal be,
 In to this Schip schal Entren ful Sekerle, 632
 And this swerd schal he have In honde
 that þou hast Aparailled ; this thou vnderstonde.
 and here-offen schalt þou knowen the verite,
 that non schal Entren, but ȝif it be he.” 636
 And thanne After this word anon,
 Owt [of] this Schip this Compenye gan gon,
 that Salamon ne wiste witterlie
 Where they becomen tho Serteyulye. 640
 and whanne he hadde power forto speke,
 thanne to his Meyne he gan to reke,
 And to the Schipe he Cam Anon
 Also faste As he Cowde gon. 644
 and whanne the Schipe he wolde han Entred ther,
 A voys to hym Seyde In this Maner,
 “Salamon, I the Rede that thou wth-drawe,
 and that thou werke Aftyr my Sawe ; 648
 for ȝif thou Into the Schipe Entre otterly,
 Thou schalt ben persched Sothfastly.¹
 but loke the Schipe that thou lete go,
 To Swich place As it is orleynd to, 652
 And where that fortune so wele it bringe ;
 Forto manie strouge Contres is his goynge,
 weche that hens ful longe they ben,
 As In tyme Comenge Oþer Men scholen sen.” 656
 Thanne there Salamon with-drowh him Anon,
 And from that Schip faste gan to gon,
 And beheld the lettres wreten vpon the bord,
 that In this Maner they speken Every word : 660
 “Thou Man that Entren wilt with-Inne Me,
 be war that ful of Feyth that thou be ;
 For In Me is, if non thing Ellis,

An Angel tells
Solomon that the
last Knight of his
line shall enter
his ship,
and have his
Sword.

The Angels
vanish.

Solomon wants to
go on board his
ship,

but is warnd by a
voice that he'll

be killd if he
does.

So he goes back.

¹ So tu entres dedens, tu periras.—A.

² et saches ke ele sera encore veue et pres et loing.—A.

- but only feith, (As the Storye tellis,) 664
 and Riht-ful Creaunce, as I telle the.
 þerfore he war, hoso entre *with-Inne* Me,
 that he have bothe feith & Creaunce
 stedfastly, *with-owten* variaunce. 668
 and ȝif thow blenehe from ony of tho,
 be war, from the than Schal I go,
 And the forsaken In alle degre,
 And Nethir Sustenaunce ne helpe getest þou non of me ;
 In what place that so Evere thou be, 673
 Sodeynly schal I forsaken the.”
 and whanne Salamon Radele this Scripture,
 at that Schip myht he non lengere Endure, 676
 and Seyde ‘that to Entren, he nas not worthy,
 Into non Swich place Serteinly.’
 thanne Comaunded he his Men Anon
 Forth Into the Se that Schip^e to don, 680
 So that it paste ful ferre from hem þ^o
 that Owt of here Syhte it gan to go,
 that Nethir Salamon ne his wyf
 Non lengere it Syen, *with-Owten* strif. 684
 Now leveh this storie here anon,
 And to Nasciens now let vs gon,
 that longe hathe ben In Tornauut Yl,
 As thowh it were in *Mauer* of an Exyl. 688

No one is to enter Solomon's Ship unless he has faith without wavering.

Solomon's Ship is sent to sea,

and soon sails out of sight.

The story turns to Nasciens.

CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens can not make out how the Three Spindles are colourd (p. 405); and says that it is by trick (p. 406); whereat the Ship splits in two, and he is nearly drown'd. But he reaches the isle of his exile (p. 406), sees the letters on the Ship, and prays to God to forgive him his sin (p. 407); then he lies down on the ground and goes to sleep. In the morning he wakes (p. 407), and prays to God to protect him from his enemy (p. 408). He looks to the east, and sees a vessel with an old man in it, which comes

within two lance-lengths of the isle, but no nearer (p. 409). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 413): and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Iyrie londe,' l. 330, the place where he liked to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye

[How] that Nasciens ful Sekerlye

[Beh]eld tho spyndelis that on þ^e bed lye,

[And] tho thre Tres ful Sekerlye

Nasciens looks
at the colourd
4 Spindles,

that Colowred weren of here Owne kynde,
where-Offen he Merveilled Sore In his Mynde;
With wheche Brausches the Bed was spred
bothe Enlonges And Overthwert, as it is Seid,

8

And Evere this Nasciens beheld hem faste,

And Merveilled In his Mynde Atte laste

Whethir of the[r] Owne kynde it scholde be,

Oþer depeynted with Colours ful Sekerle;

12

and wonders
whether their
colour is their
own, or painted.

Ne stedfastliche he ne cowde not beleve,

Ne with Alle his wyttes ne Cowde not preve,

how that So I-Colowred they were,

Oþer I-peynted In Othir Manere.

16

thanne Anon A word to hym Self gan he say,

Whiche Sore him Repentyd that same day,

- Nasciens then says he thinks the Bed is made
 “be my trowthe,” *quod* Nasciens tho ful pleyne,
 “Of this bed I not what I schal Seyn,
 20
 For I ne Can not demyn In My Memorye
 by treachery and falsnesse,
 but that this bed is Mad Al be trechorye,
 And be falsnesse, and be Eugyn,
 thus thowhte me tho In hertē Myn.”
 24
 And Anon As he hadde Seide this werd,
 At once the Ship splts in two,
 he gan to beholde vppon the Schippes bord,
 and Sawh how that It Clef A-two,
 28
 and he falls into the sea.
 So that Into the Se thanne fyl he tho,
 And there Anon I-dreynt was he ful Ny,
 Ne hadde goddis helpe han ben Sekerly.
 And whanne In the water thus was he,
 Sore Abascht he was ful sekerle ;
 32
 For he Niste whethir he slepe *op'er* wook,
 So Sodeynly the watir him took.
 and thus Sone he loked him Abowte,
 And Sauf Of the Schipe that he was Owte,
 36
 Beholdynge to-wardis the yl Anon ;
 He swims to the island,
 Thedirward ful faste he swam ful son,
 tyl Atte laste he Recouerede this yl
 40
 Where that he ferst was In Exil.
 And whanne the yl Recouered he hadde,
 Ryht ful gret Ioye thanne he Made,
 And loked Aftyr this Schip Anon,
 44
 And Aftyr tho lettres Everychon
 sees the writing in the Ship, that Faith only is in it,
 that Seiden In this Manere vtterlye,
 ‘ In Me Nis but Only feith Certainlye.’
 And whanne he beheld this Scripture so,
 he wiste wel In Synne he was fallen tho
 48
 he Miscreaunce & Mischeleue,
 þerfore Anon to him Self he gan to Repreve,
 And thus to him Self he gan to Seyn,
 52
 “Ow thou Man of litel beleve In Certain,
 Why were thou Se Ethe for to torne here,
 And of Mischeleue to ben On this Manere.

- Of that Schipe that thow were Inne,
 O fals belevere, why wost þou from it twynne? 56
 Why Art thou Of Misbeleve & Miscreaunce,
 Sethen god the hath Schewed be Many chaunce,
 And be Many *Merveilles* In that Schipe Also:
 A! fals Cristen Creature, why wost þou so do?" 60
- Thanne there to god Cryde he *Mereye*
 With Sorye herte & weping Eye,
 'That God wolde for-geven his Misedede,
 And Evere him to Socoure In his Nede; 64
 And that wroth with him he wolde not be,
 but on hym to haven *Merey* & pite;
 And that for his newe Miscreance,
 God On him scholde schewe non veniaunce.' 68
 And thus vppon the yl stood *Nasciens* there
 Al the live long day In this Manere.
- And whanne to the Eyeward it gan to drawe,
 And the lyht with-drawen, as be Old Sawe, 72
 And that the *Sonne* hadde lost his lyht,
 It wax to dymmen & to becomen to Nyht;
 thanne Made *Nasciens* his preyere
 With good herte & In devout Manere; 76
 and whanne he hadde So I-do,
 down he hym leyde Anon Ryht tho;
 And there he Slepte Al that Nyht
 Tyl On the *Morwen* it was day lyht. 80
- vppon the morwe, whanne it was day,
 and that the *Sonne* it Schewede verray,
 thanne *Nasciens* his Eyen Opened Anon,
 And Abowtes hym he gan loken ful son, 84
 And Into the See he lokede ful Stedfastlye,
 Aftyr that Schipe there ful witterlye
 that he hadde seyn the day to fore,
 ʒif Owht thanne he Myht sen it there; 88
 but Nethir Fer Nethir Nye
 he Cowde it non sen Certainlye.

Nasciens prays to
 God to forgive
 his misdeed.

At nightfall he
 prays again.

Next morning

he can see
 nothing of the
 Ship.

- and whanne that he Sawhe it wold not be
 that he ne myht it sen In non partē, 92
 thanne wondirly Sore Abaschet he was,
 So þat he left vpe his hond In that plas,
 and On hym he Made the Signe of the Crois,
 thus Cryeng to god with Milde voys : 96
- Nasciens prays
 again to Christ
 “ Now, Jesu Crist, for thy grete pite,
 and for thy Mercy that is so large & fre,
 that Me Owt of Calafaris daungere
 Into this place hast Browht me here, 100
 Wheche that was My Moste Enemy
 that Evere ȝit hadde ich here worldly ;
 and Sethen, lord, that thou hast don so,
 From alle Oþer Enemyes kepe me now fro, 104
 that me Asailleth Every day,
 Me to deceyven, ȝif that he May,
 With his False conspiracye ;
 Now, goode lord, from him þou me gye ; 108
 And defende me, lord, As A Champiown,
 From the wiles of that fals Felown,
 That I mot kepen Eueze for thy sake
 [I did'st to me] Thike lowel whiche thou distime^l betake, 112
 Whiche is my Sowle, In Eche degre
 It to Kepen, lord, power graun^t thou Me.
 And ȝif therto I ne haue neþer Strengthe ne powere,
 and support him, Now, goode lord, that thou Supporte me here, 116
 And that Eueze My sowle that thou Kepe,
 Whethir that Evere I wake Oþer Slepe.
 For I Knowe wel In Myn Memorie,
 that ȝif that fals thief Owht me Aspye, 120
 ȝif I Owht be blenched from holy Chirche,
 thanne his Maistres On Me wile he wirche,
 And Me to strangelyn ȝif he May,
 as he is so feeble
 in the new Faith.
 That ȝit so feeble am In the newe fay ; 124
 therefore Eueze, lord, defende thou me,
 Tyl More Stedfast that I w^e beleve there I be.”

Whiles Nasciens Made thus his preyere,
Euore towards the See loked he there, 128
 Evene plat Est, zif he myhte Aspye
 Ony Schipe Owther fer other Nye.
 And Atte laste he loked So fere
 Tyl A schipe him thowhte he sawh come*n* there, 132 Nasciens sees a
 And there-Inne A Man of Ryht gret Age, ship coming,
 As him Semed be his visage; with a very old
 And streith it Cam to that yl man in it.
 there Nasciens was Inne In Exyl; 136
 And So Nyhe to the yl there Gan it gon,
 two spereschaft¹ lengthe there anon;
 but Non ner it ne kam there,
 nethir not ne wolde In non Manere: 140
 So Riche thike litel vessel was, The little ship
 That Sire Nasciens thowhte In non plas— is very rich,
 Nether vpon the lond ne vpon the See—
 So Riche A vessel that Myhte han be; 144
 For *wil-owten* it was Set so ful of precious stones,
 Every bord ful thikke for the Nonis,
 So that Nasciens wende ful Sekerly
 that Alle worldly princes, ful Certeynly, 148
 Ne hadden of precious stones so gret plente
 lik As In that Schipe there gan he to se;
 And jif it was that Schipe In Other degre
 Anoured² with diuers Iowellis Certainle. 152 adorned with
 thanne beheld Nasciens this Schipe on bothe side, many jewels.
 And Alle the Ietes sauf xij In that Tyde,
 Alle they weren Echon of Sylver fyn tho,²
 And the poyntes with fyn gold I-garnesched weren Also,
 that was Also Cler Schynenge 157
 As the sonne vpon the water whan*e* it is Glemerynge;
 And to forn, As scharpe And trenchant they were

¹ dens lanches²⁻² aournee d'autres choses dont nasciens ne s'esmeruilloit mie mains: Car el bord d'une part et d'autre auoit saietes, truskes a .xij., qui toutes estoient d'argent.—A.

As Evere was knyf Owther Ony spere. 160

Whanne Nasciens Sawh this good Man fast by,
and beheld that he wolde Comen No Ny,
Nasciens to-ward hym gan to dresse,
With him to speken In Sekernesse. 164

Nasciens wel-
comes the old
man.

thanne seide Nasciens, "Sire, welcome 3e be!"
"Graunt Merye, Sire," quod this good man Sekerly.

thanne Axede This good Man Nasciens Anon,
"how that Into this Contre Gounen 3e to gon, 168
that Is so fer from Every Man?"
thus Axede he of Nasciens than.

"Now Certes, faire Sire," quod Nasciens tho,
"I ne wot Into this yl how I come to; 172
but wel I wot It was be goddis wille
That this yl I Cam vutille;
And bothe thorwh his grace and his Myht
that me deliuerede from that Crwel Knyht, 176
Owt Of his presown, Sire Calafere,
Where that I was In Rilht gret danger."

He tells Nasciens
that Calafere is
dead;

"3e, Sire, Of Calafere have thou non drede,
For he is ded on Ryht Evel dede 180
Al so wykkedly As man Myhte deye,
I telle the, Nasciens, now Certeinlye."

"ha, goode swete Sire," quod Nasciens tho,
"Is this trewe that 3e seyn me vuto? 184
And how myhten 3e haven ther offen knowenge,
this were to Me A Merveillous thinge."

he saw him die.

"3it, Sire, Sekerely," this good man seyde,
"this day I sawhe whanne that he deyde." 188

"And this be Soth, Sire, that 3e me Seye,
And 3e An Erthly Man Certeinlye,
It may not Acorden, In non degre,
That I so fer from f. l. k. scholde be 192
as 3e diden me ferst to vndirstonde
that I was so fer Owt of londe;
And 3it is it not past Matyn tyme,

Nefer no wher ny the *Owr* of *pryme*, 196
 And *3e* so faste scholde han gon,
 For *Erthly* man myht neuere don it non."
 "Now I the *Sey*," quod this goode Man tho, The Old Man
 "I sawh hym ded with-*Owten* Mo. 200
 And *3it* Art thou from thyn *Owne* *Contre*
Ferthere thanne that thow wenest to be ;
 And *3if* thow wilt not *Me* leuen of this, tells Nasciens
 Sore Schal the *Repenten* with-*owten* mis, 204 he'll repent if he
 Al so Sore As thow dydest *Ere*, will not believe.
 Whanne In the *Schipe* thou spoke thike wordys
 there,
 thorwh wheche Into the water *þou* wentest *Anon*,
 & *þere* to hauen deid, wistest *þou* non *Othir* won." 208
 Whanne *Nasciens* vnderstood hym tho Nasciens then
 That he So *Merveillously* Spak him vnto,
 and Remembred him In swich *Manere*
 Of *þe* wordis that he In the *Schipe* spak there, 212
 Whiche that non man vnderstonlyn ne Myhte,
 but Only God thorwh his *Insihite*, concludes that
 Thanne supposid he *Aboven* Alle thing God alone can
 that from God it Cam, theke *discourenge*, 216 have sent the
 And that God hadde *discouered* hym tho Old Man,
 To thike olde Man that to hym Cam so,
 And that to hym was he sent In *Comfortynge*,
 Somme goode tydynges him forto brynge. 220 so he tells him
 thanne to this good Man Seid *Nasciens* Agein, that he believes
 "Sire, I leve *3ow* ful wel In *Certein* ; him,
 Of Alle thinges that *3e* me *Seye*
 I beleve *3ow* wel *Certeinlye* ; 224
 but of that *Schipe* that wente fro *Me*,
 Sire, konne *3e* there often owht tellen *Me*,
3if It *Euere* Owht schold *Comen* Agein and asks him
 Into on[y] place there I am *Certein*, 228 about the ship
 and *3if* *Euere* Ony More I schal it se that split.
 In ony place where so that I be."

- "3e, thou schalt it sen," *quod* this good Man,
 "Better Arayed thanne Euer was it than; 232
 For it groweth & wexeth Every day
 Bettere thanne other *with-owten* delay,
 And so it schal whiles the world doth Endure,
 Nasciens asks 236
 the Old Man Sekerly, Sire Nasciens, I the Enswre."
 "Sire," *quod* Nasciens to that good Manne,
 "that Schipe that Every day Enersseth thanne,
 It Nis non Schipe As Othere be." 239
 "thou seist soth," *quod* this goodman, "ful sekerle;
 but Of A schipe it is the Semblawnee,
 And of the highe god A gred demonstraunce
 that he wolde hedir it to the Sende; 243
 but of his signefiaunce thou schalt knowen þ^e Ende,
 and Otherwise thanne A schipe thou schalt it calle
 In tyme Comeng, So May be-falle."
 "Certes, Sire," *quod* Nasciens tho,
 "I beleve wel that 3e sein me vnto; 248
 And therefore, sire, I preye 3ow for charite,
 to tell him what 250
 the Ship typifies. The Signefyaunce that 3e tellen me."
 "I schal the tellen with Ryht good chere,"
quod this Good Man Anon Ryht there. 252
 "The Schipe that thou here Sye, Sikerle
 It signefieth holy Chirche, Siker thou be,
 which, like the 254
 Ship, whiche that is the most delitable thing
 In Al this world *with-owten* varyeng; 256
 and lik As the schipe hadde non thing *with-tyme*
 hote feith & Creaunee, neþer more ne Myne,—
 As yppon the bordys Rehersed the scripture,—
 Ryht so fareth holy Chirche, I the Enswre, 260
 that bothe feith and trowthe, as I the say,
 In holy Chirche it is from day to day;
 And of these two thinges first Sekerly
 holy Chirche was fowndid, I telle the pleynly. 264
 "And the Bretis that on the schipe weren set,
 And as the 266
 writing on the Ship forbids men Signefieth holy Scripture *with-owten* let,

wheche defendith that non Man schold Entren there to enter it
 but he be stedfast In feith In Alle Manere ; 268 unless they're
 stedfast in faith,
 Riht so defendith the same Scripture,
 Non man holichirche to Entren but he be pure, so no one can
 enter Holy
 Church
 And of Synne I-censed that he be, [leaf 37]
 [By] confescioun Of mowthe ful Openle 272 except by Con-
 fession and
 Repentance.
 And with herte-ful Repentance,
 And to God to ben stedfast In Creauce,
 & there-offen Mevable that he ne be,
 As is the paynym In Eche degre, 276
 That wile Tornen with Every wynd ;
 For swech is Evere the paynyms kynd.
 But the Cristene owht not forto don so ;
 but As A myhty Bole they scholden do, 280
 that is Sekir of Fote And of fundement,
 whanne that he is asaylled of his Enymyes present ;
 Ryht so stedfastlych In Alle Manere
 Scholde Evere Cristen Man lyven here ; 284 And after,
 he must live
 stedfastly,
 And stedfastly beleven In holichirche,
 And there-Inne Alle goode werkys to wirehe, and work good
 works,
 Forto defenden hem with strengthe & Myht
 Azens that Enemy that, bothe day & nyht, 288
 doth what he Can hem forto withdrawe
 bothe from god & from holy Chirche lawe.
 And therefore I Rede now Every Man
 to fownden him In the fadir, what that he kan, 292 and found himself
 in the Father,
 the wheche is Crist, Goddis Sone of hevene,
 that Into therthe discedled with Mylde stevene.
 “ And lik As the Schipe, Ordeyned it was
 thorwh the See to Gon In Every plas, 296
 And with-Owten peryl to Comen to londe ;
 So Is holy Chirche, as þat I vndirstonde,
 For to Susteyne the Cristene In this world here,
 That they ne perschen not In non Manere. 300
 “ be the Schipe vndirstonde thow holy Chirche ;
 And be the See, the world, zif þou wilt wirehe. The Ship is Holy
 Church.
 The sea is the
 world.

	And lyk As the Schip ^e thorwgh the See Saveth the Men that there Imme be	304
Holy Church keeps God's servants,	From Alle Maneres perilles of here Body, lik So doth holy Chirche ful trewely ; Evere Goddis Servauntes doth he kepe, whethir that they waken other Slepe,	308
and purifies them.	From Alle Maner of dedly Synne, That Non Schal Entren hem <i>with</i> -Inne. For holy Chirche povrgeth Also Clene Alle Manere of goddis Servauntes bedene,	312
	lik As the Gold Resceyveth his Clemesse be Sevene weyes In Sekernesse, Wheeche that Maken hym to Schyne So bryht Aboven Alle O ^p er Metales that ben more lyht ;	316
	And lik As the Sonne passeth the sterre, So doth gold Alle Metales bothe Ny & ferre. “ Now of the Schip I haue the told the signifaunce ; And now of the bed I wele with-Owten variaunce.	320
The Bed means the Holy Table	the Bed Signefyeth In Certain the holy table, I sey the ful pleyn,	
on which God's Son is con- secrated,	where that Every day Goddis sone of hevене Is Onné I-Sacred with ful Mylde Stevene ;	324
the wine turned to Blood, and the bread to flesh.	Where that the wyn Is I-torned blood Red, And the bred to verray flesh In that Sted, be the vertu of the holy worllys there that the blessed man Seyth In his Manere.	328
The Bed also means Christ's Cross, that he was crucified on.	So be this Schalt thou vndirstonde the cros that Crist was on Crucified In Ivrie londe, Where onne I-Sacred that he was, and Made Redempcioun In that plas,	332
	Mannes Sowle to byen from helle,— The develis powste forto felle,— Whiche Every day to forn his ded Went ^e to helle, that fowl ^e Sted.	336
	“ Also 3it myhtest thou vndirstondyn More be the Bed what it is to Signefye thore,	

- A thing that Mad is on forto Reste
 Whanne Crist had Suffred deth, As hym liked beste. The Bed also
means a place
for Christ to rest
on when he'd
sufferd death.
- For Evere Aftir Strong Travaille 341
 Behoveth A man to Resten Sawn faylle :
- Riht so Schalt thou vndirstonde,
 that aftir that god hadde suffred schonde, 344
 Rest that Crist took As hym list
 In what place so him liked best.
- “ Now haue I the told the signefyaunce
 Of Schipe & bed with-owten variaunce. 348
- Now of the thre Spynnelis wil y fonde, As to the
Spindles,
 Owther braunches, whethir 3e welen vndirstonde ;—
- For, with-Owten gret Tokenyng,
 Abowtes that bed Envirownenge 352
 was not don, wel myhtes thou wete,
 As I schal the Openly declaren itte,—
 Of wheche on was whit, Another was Red,
 the thridde was grene In that Sted : 356
 what the Signefyaunce is of these thre,
 Schortely I wele it declaren to the.
- “ Ferst, be the whit thou schalt vndirstonde,
 Whanne Crist Cam ferst In to Erthly londe, 360
 he Cam Only In virgenite,
 And Into the blessid virgine so Entred he ;
 And hire virgenite he dide Newwe schende,
 but Clene virgine Abideth with-owten Ende. 364
 For Into hire bosom he Entred As Clos
 As¹ A 3ate is schet þer that no man In gos ;
 And As holyche he Isswede Ageyn,
 And Euere the 3ate clos schyt In Certein. 368
 So this betokeneth virgenite
 In Alle degres, As thou myht se.
- “ The Rede braunch that vppon that bed lay,
 which of his owne kynde is profay, 372
 therby schalt thou vndirstonden charite,

¹ MS As As.

- In Crist that So lowliche wolde be,
 that bowed his body to passioun,
 For Man^{nes} Sowle to maken Redempe^{cioun}. 376
 behold, swich lownesse he schewed þere!
 and the grettest gifte for man In ony Manere
 3if Crist there! his Owne Body,
 the wheche that is lyf E^{uere} lastyngly. 380
- It also means
 Christ's love.
 lo, hire Charite myltest þou vndirstonde,
 whanne that In dedly flesh he hym wond
 In the welle of Charite and of pite;
 lo, thus dyde Crist for love of the! 384
- The Green
 Spindle
 “Be the tothir Spyndele that grene was,
 wheche On the bed was In that plas,
 that to An EMeraude I-figured it Is,—
- means Patience,
 The wheche that to paciense w^{ith}-owten Mys 388
 Is the Semblau^{nce} Of that ston,
 As men it knowen ful Manyon;
 the wheche Emeraude is E^{uere} Grene,
 lik so is paciense with Owten wene; 392
 the wheche may neu^{re} ben taken Away
 For non descisse, I dar wel Say,
 Nethir for non Man^{er} Adversite,
 3if In A Cristen Man^{nes} herte I-grounded it be. 396
- which ensures
 a Christian
 victory over
 his enemies.
 For be paciense schalt thou han victorie,
 And w^{ith} paciense discomfit thyn Enemye;
 For there as paciense I-herberwed he ys,
 There is E^{uere} victorie with Owten Mys. 400
- For thouth^e thy Enemy be neu^{re} So wood,
 and these thre thou wel vndirstood,
 And kepe hem Sadly In thin herte,—
 thanne schal thyn Enemy neu^{re} the Asterte,— 404
- With Virginity,
 Meeknesse, and
 Charity
 Whiche is ferst virgynite,
 Meknesse, and thanne Charite;
 And with these thre Certeinlye
 was the Bed
 coverd.
 was the bed I-coverid sothfastlye, 408
 Whiche the verray Cros doth Signefye,

- On wheche that Crist gan vpon deye ;
 For whanne On the Cros he suffred ded,
 Alle these thre weren In his Manhed ; 412 These three
 For As holy writ it doth Certefye,
¹with-Owten these thre was he not Sekerlye ;
 For these three vertwes weren with him there virtues were with
 whanne he suffrede deth In Alle Manere ; ; 416 Christ when he
 So with virgynyte, Charite and pacyense," sufferd death.
 [He conquerd Death, and bought us bliss intense.¹]
- In this Mene while that this good Man
 Of Alle these thinges to Nasciens spak than, 420 While the Old
 and told hym Al the Signefiaunce Man is explaining
 of Schipe and bed with-owten variaunce, these things,
 that plesed to Nasciens So wondrously wel
 Al that this Man Seide Everydel ; 424
 For so swete and so delicat his wordis were,
 that Nasciens fil on Slepe ryht there, Nasciens falls
 And Evere him thowhte, As he lay, asleep,
 that this good man to hym talked Alway. 428
- And whanne that he whiche In the vessel was,
 Sawh Nasciens On Slepe In that plas,
 thanne then Anon he gan to hye,
 And with-Inne A litel while Sekerlye 432
 he was thennes A gret Iorne,
 Ful fer Abrod Into the Se.
- Whanne this good man was forth gon,
 And Nasciens Slept stille as a ston, 436
 In his sleep he thowhte, be his Entent,
 that to forn him Cam a gret Serpent, and dreams that
 And him Asaillde wonder faste, a great Serpent
 Tyl that he hurt hym Atte laste, 440 attacks him,
 And smot hym sore vudir the lefte syde.
 And sore he defended him At that tyde ;

¹—¹ a chele angoisse qu'il souffri, li firent compaignie ches trois choses, virginites, carites, et pascienche ; et ensi, garnis de ches trois choses, uenqui il la mort, et ramena notre vie au monde.—A.

- and he can't
defend himself,
till a little worm
comes to help
him,
- but his defens Myhte ful litel Avaylle,
Tyl atte the laste thanne sau*n* faille 444
there Can a Werm of lytel powere,
In Socouren*g* of Nasciens there.
- when the Serpent
flees.
- And whanne þ^e serpent Sawh þat werm comen tho,
From Nasciens he fledde him fro, 448
wich Cam to him for Socouren*g*,
than*n*e In this Serpent was non longere Abydyng*e*.
Thus thowhte Nasciens In his Slep*ing*e.
- Nasciens awakes,
- And whanne he Awok, with-owten varyen*g*e 452
he was Abascht, And wende Sekerly
þat with the Serpent he hadde fowhten Certainly ;
and fully Awaked than*n*e was he,
than*n*e wiste he wel ful Sekerle 456
that verrayly Aslepe he was
thorwh the Swete wordes þat In that plas
that the goode man Seide to him tho,
whiche In the vessel was Ago, 460
that he ne Cowde be non-were Aspye
In Al the See, nether fer ne Nye.
- and blames him-
self for forgetting
all that the Old
Man had told
him.
- than*n*e to hym Self he gan to Compleyne,
And thus to hym Self he gan to sey*n*e, 464
'that he was bothe A fool & A Caytyf
that In sweche degre hath led his lif,
So that In his Slepe was taken Away
Al that the goodman to hym gan say, 468
And ful lytel of wit than*n*e was he
that this forȝat In Alle degre,
Of Alle the wordis of this good Man
that In the yl to hym seide he than, 472
And In his Sleepe it was from him gon,
Omne this word Cowde he tellen non.'
- but leve we now of his talkyng*e*,
- The story turns
to Celidoyn*e*.
- And Celidoyn*e* his sone let vs forth bring*e*, 476
And tellen forth of his Storye,
That to him be-lil ful Certain*lie*.

CHAPTER XXXII.¹

Celidoyne's Adventures. How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Nasciens's isle (p. 420); and it is very wild, and 'feeble comfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be calld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is seorcht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an un fading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

¹ The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en orent porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure.'

Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murdered his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warud him. And so he falls asleep (p. 437).

	Now here declareth in this partye,	
When the Nine hands deliverd Celidoyne from Calafere,	how that the Nyne hondis Sekerlye delyverid Celydeyne Owt of dawngere	
	From alle the veniaunce of Calafere;	4
	With Inne Schort tyme, Er he Cowde knowe,	
	Ful fer from his Contre was he throwe	
	Into the Se ful Apertlye;	
they left him 10} days' journey off,	Al hol x. Iornes ful Sekerlye	8
	And half A Iorne, ¹ —As Seith the book,—	
	there was he left, ho-so wile it look,	
	be the wil of the Maister Above,	
	that on Celidoyne gan preven his love,	12
in an island.	and lefte him there In An Yle	
	besides that his fadir was In Exyle; ²	
	properly from his fadir fyve Iorne	
	this Celydoyne was left ful sekerle.	16
	and whanne In this yl he was there,	
	Amyddes In the See he wiste neuere where,	
He was only 7 years and 5 months old.	and therto A Child but of 3ong Age—	
	vii. 3ere v. Monthes ³ —and perto fair of visage,	20

¹ tant com l'espasse de .x. iournees durent.—A.

² sour la riue de mer, en vne isle ou ses peres estoit.—A.

³ iouenes enfes en l'aage de .x. ans seulement.—A.

- & therto Closed In A wondir place ;
 In the Same plase þere that he wase,
 vppon the tou side A wyld forest
 Walkyng wel ful of Raveynous beste ; 24 On one side of
Celidoyne is a
wild-beast forest ;
- the tothyr was the Open see,
 Where as litel Comfort thanne Sawh he
 but hyghe Rokkes & wateres wilde ;
 this was feble Comfort for A Childe : 28 on the other,
rocks and sea.
- but 3if he hadde had þe More Compene,
 To A child it was ful gret Anoye.
 Anon As thus In this yl he was,
 The wedyr gan chongen In that plas, 32
 To dyrkene, & to Reyne it gan ful faste,
 And to lyhtene and thondren thanne Atte laste ;
 And So Oribly ferde that trowbelynge,
 that semede An Ende Al the world to brynge. 36 It rains, lightens,
and thunders.
- thanne this Child of tendir Age
 Sawgh that the See was So savage
 And So spetous onne forto loke,
 that for drede his herte tho quoke 40
 lest that the waves Of the se
 Scholde han Comen þere he hadde be ;
 And so vpe Into the yl he drowh him faste,
 & In a Rokke he Aspyde Atte laste 44 Celidoyne takes
refuge in a cleft
of the rock.
- Where it was Cloven In part Asondir,
 And thedir In he wente for ferd of thondir
 Also sore Abasched As he Mylhte be ; [leaf 38]
 And Ewere to wardis the see loked he. 48
- So longe atte laste loked he there
 Tyl him thowhte, As be his Manere,
 he sawh where Comen, As to his Eye,
 Schepis with Meyne tho Sekerlye, 52 He sees ships
coming to his
island.
- So that the wawes of the Se
 To that yl hem drof ful Sikerle.
 thanne they Criden þat with-Inne were,
 " Save vs, oþer we schole perschen here." 56

- And whilles they Criden, & Maden this fare,
- Two ships come to the island. Tweyn Schepis to þat yl A-Ryved there ;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras. 60
- An old mariner thanne Cam þere forth An Old Marynere
that Knew more thanne Ony Othir
Of Al that Compenye Among þat fothir ; 64
And thus he Seyde ful sore wepinge,
With deolful Noise and Sore Cryenge :
“Sire,” he seide, “this ys A wondir Chaunce,
that of Oure lyves we weren In dowaunce ; 68
and now is mochel wers than it was Er,
For we ben In A grettere daunger ;
For here Nys non thyng but wilde beste
as wild beasts ‘ll devour them. That vs schal devouren, bothe Mest & leste, 72
and Serpentes bolde, and dragouns wilde,
that don devowren bothe Man and Childe.”
thanne sterte there forth An Old Knyht,
And Spak to the Maister with Al his Myht ; 76
“Maister,” he seide, “have thow non fere,
Whiles that fyve hundred knyhtes ben here ;
Of the bestes we scholen not drede,
So mochel we trosten In Owre Manhede.” 80
- Celidoyne walks towards them. And In the Mene while þat thus gonnen talke,
Celydoyne to hem ward gan forto walke,
and Supposed that Cristene they hadde ben,
but paynemes they weren Alle beden, 84
and born of the lond of pereye,—
They are pagan Persians, thus weren they Alle ful Sekerlye—
going to fight the Syrians. And wenten toward the Ost of Syrre,
that Kyng Samwelis brothir had slayn Sekerle,¹ 88
for that with his wif he hym fond
dishonestly, Azens lawe of lond.

¹— et ne de perse, et aloient a ost el roiaume de syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.

So happed, that Amongs this Compene
 was thike tyme the kyng Of pereye, 92
 Which that was 3ong man, bothe faire & lel ;
 his Name was Clepid there Kyng Label ; Label is King of
Persia.
 which was A knyht bothe stalworthe and worthy,
 And vppon his Enemyes ful Crwel & hardy ; 96
 but In Al the world So mochel hatred¹ he than He hates Chris-
tians.
 As he dyde the trewe Cristene Man.

And whanne to this Roche Aryved they were,
 Anon kyng Label Comanded there— 100
 Whanne he Sawh þ^e wedyr was Ouerpast,
 And it Gan to Cleren Atte last,—
 he Charged that his pavylouns weren pyht,
 For there wolde he Resten Al Nyht. 104
 Anon they fulfilden his Comaundement,
 And pyhten his pavylouns þere present.

And whiles they weren Abowten here harneys,
 Celydoyne Cometh down In to that pres, 108 Celidoyne asks
the Persians who
they are.
 And hem Grette In his Manere,
 And Axed of what Contre þat they were.
 And they that of him hadde wondir tho,
 Merveylled what Contre that he Cam fro, 112
 And thus him Answerid Certainlye,
 ‘ that they weren of the lond of pereye :’
 And so they token this Child Anon,
 And to Kyng Label they goune to gon. 116

thanne whanne Kyng label hym behelde King Label
 So faire A Child, and of so 3ong Elde,
 And therto Clothed So Richely,
 In his herte he hadde gret ferly, 120
 And thowhte he was Comen of gentyl Kynde,
 for this Ran Euere In kyng Labelis Mynde.
 And that Child ful gret Chere he Made, receives Celidoyne
kindly.
 And fayn he was that Child to glade, 124

¹ ? for ‘So moche ne hated :’—ne nus ne haoit si mortel-
 ment crestiens com il faisoit.’—A.

- & sore desired he forto knowe
 the Childes kenrede vppon A rowe ;
 King Label asks
 Celidoyne whence
 he comes. So that this Child he gan to freyne,
 And gan to Axen thanne Certeyne 128
 Of what Contre that he was.
- Celidoyne And thanne þæt child so ful of gras,
 that Cowde more In his degre
 thanne ony oþer Child ful Sekerle, 132
 Told hym Evene the Rihte weye
 Of Al his Kynrede ful Sekerlye,
 & told hym Ek More ouer therto
- tells him,
 and how Nasciens that his fadir newe Cristened was tho, 136
 And Al the lond Abowtes In-virown,
 and he, Celidoyne, “ And, sire, Cristened I am with-owten More sermown,
 & Cristendom I took Certainle
- were christend
 by Joseph. Of the hyghe bischope Of Cristiente, 140
 the wheche hyght Ioseph, I vndirstonde,
 that Crist Saerid bisschope with his owun honde.”
- Whanne kyng Label herde of this tydyng,
 With-Inne him Self he made Mochel Mornyng, 144
 For he knew kyng Eualach ful wel,
 And of his prowesse tho Everydel
 that Eualach dyde with his Owne hond ;
 thus dide he Celidoyne to vndirstond ; 148
- Label laments
 that Mordreins
 and Nasciens have
 turnd Christians “ Also, Celidoyne, ful Certainly
 I knowe thy fadir As A knyht worthy ;
 Wherefore me Repenteth In Myn herte,
 For these tydynges don me smerte, 152
 that they ben torned to the wikked fay,
- and forsaken
 paganism. And han forsaken here Owne lay ;
 and Also thy Self, with gret folye,
 thy feith hast forsaken vtterlye, 156
 therefore with me schalt thou go,
 to Asayen what I kan don the to ;
 And þit schalt thou tellen Me
 how that thou Come Into this Contre, 160

Into So savage and so wilde A plase,
there as *Neuere* to foren tymes Man I-wase."

And Celydoyne hym tolde Anon,
'how that he Owt of *presown* was gon,
Owt of the hows of Calafere

164

Celidoyne tells
Label how he and
Nasciens were
delivered from
Calafere.

that My fadyr & I In *presown* were,
and how bothe they weren Owt past
thorwh Cristes Myht, and that In hast.'

168

"And whanne Calafere sawh that it was so
that my Fadir owt of *presown* was go,

thanne Comanded Calafere Anon
that An hy Into þ^e towr I scholde gon ;

172

and there, of his hy Crwelte,
Of that hye towr down Caste he Me.

but Iesus Crist, of his goodnesse,
Wold me not weten In swich distresse ;

176

Christ had him
caught in mid-air,

But be his Mynestres there Anon
I was deliuered from Alle my fon.

and whanne I was In myn fallyng,
they me Resceyved with-owten taryenge,

180

and brought to
this island.

and Into this plase they me browhte ;
but Sekerly I ne sawh hem nowhte.

Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Enemye !"

184

Whanne the kyng herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compene,

King Label con-
sults his men,

"Of this Child I Merveille now Certainlye."

188

thanne Seide his Cowncil to hym tho,
"Maketh hym A Knyght, we reden 3ow so,
For that, sire, is the manere

Of Cristen peple Everiwhere ;

192

For An Awnter vs thenketh In oure Mynde,
that A fairere Child schole 3e neuere fynde."

there the kyng him made knyght Anon tho,
Supposing Of his feith to putten hym fro.

196

and then knights
Celidoyne,

- That Nyht the Kyng Ordeynede so,
 that wachehe Abowtes hym scholde be do ;
 And Celidoyne he worscheped there ouer Alle thing,
 & Al Nyht be hym lay As his derlyng. 200
- King Label says
 he'd like tho whanne the Child on Slepe was,
 3it slepte not the Kyng, As happed be Cas,
 but Axede Of his Conseil there Anon,
 'What were best with that Child to don, 204
 that thus hath Taken Cristiente,
 And his Owne lay forsaketh he.'
 "3if I Cowde don him it forsake,
 My dowhter his wif thanne wolde I Make ; 208
 For I knowe ful wel In My Mynde
 that he is Comen of ful gentyl kynde,
 So that he may not faille In non wyse ;
 he Moste ben A knyght Of worthy Aprise ; 212
 So thanne my dowhter schal he have,
 And Al my Rem bothe Sownd & save."
- Thanne Aftyr the kyng was leyd Anon,
 And Every Man to his wachehe gan gon, 216
 the kyng On Slepe be-fyl Anone ;
¹And thus sone hym Cam vision vppone.
- Label has a Vision hym thowhte that In A medewe he was,
 Whiche was large & Grene In that plas ; 220
- of a fair Tree full
 of flowers, And In that Medewe A fair Tre there was tho,
 And Many diuers flowres Owt of it Gonnen go,
 that Envirownd this Tre Al Abowte,
 And ful of flowres it heng with-owte, 224
 As it Axeth the kende After A tre ;
 And this Manere wise thus thouht he.
 Whiche tre the kyng beheld ful faste,

¹—¹ et maintenant li fu auis qu'il estoit en .j. pre, grant, et large, et verdoiant, et biel. Et en chel pre auoit vne ouchele [*pot*] de terre qui estoit toute nueue, et estoit emplie de motes de terre. Et ichele ouchele estoit par de-fors toute auirounee de flours qui de li issoient ausi comme d'un arbre naissent par nature flours et fuelles. Et li rois regardoit l'ouchele, dont il se meruilloit moult quant il en ueoit flours issir.—A.

- And þer-Offen Merveilled Atte laste 228
 how this tre Swiche flowres scholde bere,¹
 Wher-offen he Merveilled In his Manere.
 And besides this Tre Cam Owt A Serpent, and a Serpent that
 that there flawmes of fyr out Caste verament, 232 casts out fire,
 and wasted this faire tre Anon, and burns up the
 And Alle the flowres þere Everichon : Tree and its
 thanne Anon After, I the plyht, flowers.
 Al this was past Owt of the kynges syht. 236
- Thanne on the Morewe whanne it was day,
 the wache to hym Cam with-owten delay,
 And tolden hym how they hadden that Nyht
 Taken A lyown with ryht gret myht, 240 Label's men tell
 So that they thowhten, As I vndirstond, him they've
 That lyown to leden Into here Owne lond. caught a lion.
 Thanne to Celydoyne taken they þe way,
 And A-wooken the Child there he lay ; 244 They wake Celi-
 for ful sore On slepe was he, doyne,
 that Al nyht to fore In thowht had be
 For his fadir Sire Nasciens, 248
 That he ne hadde ben In his presens.
- And whanne he was Clothed Anon tho,
 To the kyng Anon was he browht to ; and take him to
 thanne the kyng him took be the hond, the King.
 And sette hym At his feet, I vndirstond. 252
 thanne Comanded he there anon
 that Alle his Conseille to forn him scholde gon. Label summons
 And the wysest of Alle his Meyne, his Council,
 to forn hym they sembled ful sekerle. 256
- And whanne they weren sembled Everichon,
 To hem the kyng thanne seide Anon :
 "Lordynges," quod the kyng tho,
 "A wondir avicioun this Nyht Cam me to ; 260 and tells them of
 his Vision.
 Wherfore In Ese neuere schal I be
 tyl there-Offen I knowne the Certeynte,
 And wherto that it Tornen May,

In herte schal I neuere ben glad parfay. 264
 & this is the Cause that I for 3ow sente,
 [1 MS Ententente] 3if Ony of 3ow be 3oure Entente¹
 Cowde me declaren the verite,
 & what signefiaunce þat this myhte be." 268
 Label tells his
 Council his
 Vision,
 and asks 'em to
 explain it.
 So þat he declared to hem his Avisiown,
 Of Al that he hadde Sein, hol & som ;
 And Afir, hem preide Everichon
 here Avis to schewen þer-offen Anon. 272
 thanne these Men thowhte hem be-twene,
 What Maner of thing it scholde Mene ;
 but they ne Cowden for non thing
 bryngen that vicyown to An Endyng. 276
 And so they seiden to þe kyng Anon,
 They can't.
 ' that non Exposiscioun Cowde they don.'
 thanne the Kyng Abascht hym sore,
 & seide, "somwhat it tokeneth, with-owten More." 280
 "Sire," they Seiden verement,
 "We konne non oþer knowen in owre Entent."
 Then the boy
 Celidoyne
 Whanne that the Child wheche þere sat
 Atte the kynges feet, undirstood Al that 284
 Whiche the kyng hadde Schewed to his Meyne,
 there-offen to han knowen the verite,
 this Child him dressed yp Anon,
 & on his feet stood to forn hem Echon, 288
 [. no gap in the MS.]
 [2 wende, turn] And forto speken wolde he wonden² for non,
 But spak so lowde to the kyng
 that þere offen þe peple hadde Merveillyng : 292
 tells Label that
 he'll
 "Kyng label, I se wel now here
 that thy Conseil ne Can in non Manere
 the declaren the verite ;
 expound the
 Vision,
 as God enables
 him.
 but, sire kyng, I schal schowen it to the, 296
 lik as the grete Maister Above,
 Whos Servaunt I am, & whom I love,
 Me hath schewed In My Mynde,

- the goode lord that is so kende. 300
- “thou sie In thyn Avisiown
A grene Medwe, Alle & som,
& þere-Inne was A fair Tre
þat with flowres Envirownd was he ; 304
And Aftyr thou sye A Serpent,
wherthorw Alle the floures weren schent.
“Now schal I tellen the my Resown
As Cometh to myn 3onge discessioun, 308
For I nam but 3ong, and litel of wyt,
So gret A thing to declaren It.
but wete þou wel In Certeyn,
that þ^e hologicost fulfilleth pleyn 312
Alle his Servauntes Everychon ;
& so be his Milht I schal the it vndon.
“The medewe that was so fair & Grene,
signefieth the world ful of treye & tene ; 316
and 3it is likenge to alle tho
that there-Inne Abyden & go,
an tho þat there-Inne ben wel at Ese,
And Namliche to synneris it doth hem plesse 320
that lyn Evere In gret dedly synne,
To hem þ^e world is plesyng neþer more ne Mynne ;
For thus they wenen, with-owten Mo,
That the world scholde neuere hem fro, 324
and that Evere In strengthe scholde they be,
and the world with hem laste ful Sikerle ;
& thus they hopen Algates to dwelle
In Ioye & blisse, as I 3ow telle. 328
“but ho so wele vndirstonde the verite,
I schal declaren, and 3e welen herkenen Me ;
and Oþer wise it is in signefiaunce here,
for the Medwe fareth In this manere : 332
On þ^e Morwe it is grene, & ful of flowres
that fair is to Syhte, & swete of Odours ;
and At Even, be hete of the Sonne,

Celidoyne tells
Label he saw a
Meadow,
a Tree surrounded
by Flowers,
and a Serpent
that destroyed
the Flowers.

[leaf 39]
The Meadow is
the World,

which in the
morning is green
and full of flowers,

and at even is

- scorcht and dry, Forskorehid & drye to-gederis ben Ronne : 336
 Ryht so fareth Mankynde Anon
- like man's soul when it's left the body. Whanne the Sowle from the body is gon,
 to this Medwe may likned I-be,
 as to foren tymes I schew to the. 340
- The Tree means "and what this tre ¹doth signefie,
 Whiche is of feble Nature Sekerlye,
 man's person, Signefieth be mannes persone here,
 That Is so poure In Alle Manere, 344
 and is Comen of so poure kynde,
 3if thou wilt here-offen taken Mynde ;
 and of so gret Freehnesse & Caytyvete
 here offen cometh Man, As thou myht se : 348
- which to-day is, and to-morrow is not, this day A man he Is, to Morwen Is he non :
 & so it schal fare be vs now Everichon.
 like King Label. but sekerly, kyng label, to this Tre
 At this tyme I lykne now the.¹ 352
- "and of the flowres that þere Abowtes be,
 be-thenk with-Inne thi self, and be-hold & se ;
 but And thou wilt herkene to me,
 of A blessid flowr I schal tellen the, 356
- The unfading Flower is the Virgin Mary. that Neure defaded for non thing,
 whiche is þ^e virgine Modyr of þ^e glorious kyng,
 That bar god & Man, Owre Savyour,
 whiche is Marye modir & Maide, þat blessid flour. 360
 this flour, non thing Apeyren it May,
 from þ^e begynneng Into domesday ;
 and there as Oþer flowres boþ^e dryen & fade,
 this flour is Evere bothe Ioyful & glade. 364
- "but of this flour that is bothe bryht & Cler,

¹—¹ si dois apres ueoir la senefianche de l'ouchele [pot], qui est feble chose et mauuaise, et de si poure sustenanche ke ele puet maintenant estre brisie. Et ke li potiers le fist de limon [mud] vil et mauuais : senefie home, qui est si poure chose, et com erees de si mauuaise semenche, qu'il est ausi frailles et ausi caitis comme li pos qui de legier est brisies. Ensi frailles est hom, car or endroit est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

- In thyn Avicion haddist þou non warneng ther ;
 For that flowr fareth In non degre
 As the flowres that weren schewed to the. 368
 The flowres that Fadyn so Every day,
 Abowtes the, Sire, they ben In fay. The Flowers that
fade are
 And wilt thou knowen, sire, what they be ?
 Anon, Sire, I schal here declaren hem the : 372
 The ton flowr is bownte, ful Sekerly ;
 The secund prowesse ; the thrydde is Cortesy ;
 and Manye other vertwes ben The Abowte, 1. bounty ;
2. prowess ;
3. courtesy ;
 Mo thanne Anoper man hath, sawnz dowte, 376
 And bettere Norture In Alle degre
 thanne Manye Oper ben Sekerle ;
 For As manie vertwes thou hast, with-Owt n variaunce, all which,
and others,
Label has ;
 As Ewere hadde Man that is ful of Mescreaunce ; 380
 And therto thou Art bothe fair & semly ;
 but not to god, I sey þow pleyntly, and is fair,
but not to God.
 but onliche to that fals & strong Enemy
 that Alle dayes of thy lyve thou woschepist only. 384
 For so manye vertwes In the ben
 As Ewere In Miscreaunce A man may sen ;
 Wherefore it is gret Rowthe & pyte
 that so gracious vertwes In Miscreaunt schold be. 388
 “ Now schal I the declaren¹ Every del
 —and thou wilt vndirstondyn Me wel—
 What signefieth that Ilke tre,
 and the floures that þere-Abowtes be ; 392
 and the ²hepe of Erthe that is therby, The heap of carth
 As schal I the declaren ful Openly.
 “ that hepe, it is to vndirstonde,

¹ for ‘have I the declarid’: the French is, “Or t’ai demoustre,” fait li enfes, “ke l’ouchiele senefie, et les flours qui entour estoient.”—A.

²—² The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senefie. La terre amouchelee dedens le pot, senefie la grant charge des peehies morteus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par meserser encontre son creatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.

is mankind filld with mortal sins.	that mankynde In ony londe be filld so ful of dedly Synne, of filthes of wrechednesse, hem Alle <i>with</i> Inne and Every day they hepen More and More, & gaderen hepe vppon hepe, þat doth hem sore, be wrechednesse & Many Othir thing, Everyday to here Owne hyndring, and greven sore here Creatour, Whiche that they Owten don honour ; And they welen not Amenden hem for non thing, For speche neþer for Manassyng. ²	396 400 404
This heap of sins is in King Label,	“ and this hepe, sire, Is <i>with-Innen</i> the, and from thy birthe Euere hath be ; For sethen of thy modyr that þou were bore, didest thou Nevere good, lasse ne more, but Euere Contrarye thy Creatour ³ thou hast him wraththed In Every Our ; and thus hast þou gaderid <i>with-Inne</i> the, hepe vppon hepe ful Sekerle, and Every day Synne vppon synne, and of this lif noldest þou not blynne ; thanne thus be thin Avicioun thou Art the same, bothe Alle & som.	408 412 416
who never did good, but always ill, to his Creator.	“ Now of this Serpent I schal the telle, and thou wilt lestene me vntylle : the serpent, the deth of þe sowle doth signefye, Of Man that In this world lyveth bodily, and In the world hath passeng delyt, Where-offen neuere that he wolden ben qwyt ; and for non warneng ne wil not he Tornen to the Ioye that is lastyngle : and for they welen not don so, to Endeles deth therefore they go. of thyn Avicioun this is the signefiaunce,	420 424 428
The Serpent is the death of the soul of men who		
will not turn to everlasting joy,		
and therefore go to endless death.		

³ ne fesis tu riens, ne en parole ne en oeuvre, qui ne fust
contre ton creatour.—A.

as me scheweth the holy gost with-Owten variaunce,

“and for þæt in me thou schalt han more Allyaunce, That Celidoyne
may be more
trusted, 432

I schal the tellen of a more dowtaunce,

of swich A thing As thou hast don

longe tymes hens, & fern Agon,

and thou hast evere In supposing

that þer-offen knoweth non Erthly thing 436 he says he'll tell
Label a secret
thing.

but thou Alone, ful Certainle ;

but þou art deceyved, I telle it the ;

For he that knoweth Alle thing,

Me hath it put in vnderstandyng.” 440

Whanne the kyng herd him thus sey :

Al Red he was for schame Sekerlye :

“Sey on,” quod the kyng tho Anon,

“What is that thing whiche I have don, 444

that thou seyst non knoweth but I :

Sey on what it is now, belamy.”

“Sire,” quod Celidoynes tho,

“that schal I anon gladliche do : 448

And thou wilt, Aforn Al thyn Meyne,

Owther thou wilt Ellis, In prevyte.

For As I haue be ful supposing

of Enformeng of þæt glorious kyng, 452

the prikkes of deth doth signefie

the serpent, I sey the ful sekerlye.”¹ The Serpent
means the pricks
of death,

“Schal I thame dyen?” quod the kyng.

“3e, with-Inne fowre dayes, with-owten varyeng, 456

Owt of this world schalt thou pace ;

but whedir thou Nost, ne Into what place,

and therefore loke what Conseille thow wilt have,

3if that thou thenke thy Sowle to save ; 460

and loke that thou now leve Me,

For thing that I schal tellen to the.”

¹—¹ et si le vous mande par moi li haus maîtres, chil qui set toutes les choses qui sont a venir, ke li serpens ke vous veistes en nostre songe, senefie le point de la mort ou vous estes venus.” A.

- thanne this kyng took hym on Syde,
 to weten what he mente At that tyde. 464
- Celidoyne tells
 Label how
 " Sire kyng, warneng I ȝeve to the,
 Anon that Cristene Man that thou be ;
 And thus Sente the forto Say,
 the hyghe Maister that is god verray ; 468
 And be this Tokene he sente to the,
 that non thing to him Is preve :
 how that thou, the first day of May,
 thin Owne Soster thou slowe In fay, 472
 For Cause sche wolde not suffren the
 with hire bodyly to done Synne and foolee.
 And whanne þou Sye sche wold not don so,
 And thy folye Conccentyn therto, 476
 Anon thou smotest of here hed,
 & Into the se threw it In that sted ;
 Anon the bodi Aftir thou threw Also ;
 this Moyrdre didest thou *wit*-owten Mo. 480
 And to this wendest þou ful Sckerle
 that non Man hadde ben preve ;
 but he that is Aboven Alle thing,
 Of this Made me to haven vnderstondyng : 484
 therefore, lord, worschepid Mot thou be,
 that sweche thing openly schewest to Me !"
 Whanne the Kyng herde hym tho speken so,
 " Merveilles thou hast me told," quod þe kyng tho, 488
 " For there nys non Man Erthly levenge
 that I supposid coude telle me this thinge ;
 And of Myn Avicioun hast þou me told
 verray trowthes be many fold, 492
 And so openly as thou hast declared it to me
 Cowde non Erthly man don Certainle."
 thanne he Comaunded his Meyne ful sone
 his bed to Maken, for þerto wolde he gone, 496
 For distempred A lytel he was,
 So he hem tolde In that plas
- on May 1 he
 murderd his
 sister because she
 wouldn't lie with
 him.
- Label confesses
 that no earthly
 man could have
 told him this.
- He orders his bed
 to be made.

- they fulfilden Anon his byddyng
 In Alle *Maner* wise, to plesen the kyng ; 500
 And thanne Comaunded he his barouns Anon,
 Good warde of þat child to setten vppon.
 thanne they Ausweryd hym Anon,
 And seide his Comaundement scholde be don. 504
 To his Cowche wente the kyng thanne,
 Also hevy As Ony Erthly Manne,
 And warned his Barouns Everichon,
 ‘that Nyhe hym Comen scholde neuere on ; 508
 Whethir he be freend other kynnes man,
 Ny hym Scholde Comen non *Maner* of Man.’
 So that they koured the kynges payyloun,
 that of non wyht he scholde heren þ^e sown, 512
 and Also that alle *Maner* of Clerte
 From that kyng defended scholde be.
 The Kyng on his Cowche was leyd Anone,
 And to hym Self he Made ful gret Mone 516
 For the wordes that Child Celidoyne
 to hym hadde there seid In Certeyne.
 thanne gan he to wepen wondirly Sore,
 With wryngeng of hondis, & ȝit Mochel more, 520
 that the water of his Eyen Ran by hym Adown,
 Al Abowtes his body there In virown,
 And thus to his persone he gan Compleyne
 of Many Caytyvetes tho In Certeyne : 524
 “Ow thou now ful powre Caytyf,
 With owten Counseil, & Cursid Of lyf,
 that Neuere ne woldest Counseilled be
 to non good lyveng, In non *Maner* degre, 528
 that the myhte Counseille thy sowle to save ;
 Swich *Maner* Counseille wost thou not have !
 Now, fals Caytyf, here schalt thou deye
 As the porest man In the world trewlye. 532
 “Whedir schalt þou go, thou Cursed Caytyf,
 Whanne from thy body Is past thy lyf ?
 and where shall he go ?

King Label goes
to bed,

and means over
what Celidoyne
has told him.

He weeps bitterly,

says he's a poor
caitiff,

with no one to
save his soul :

he shall die ;

and where shall
he go ?

- What, trowest thou, Caytyf & wreeche Also,
thy Crowne to haue whanne þou dost go, 536
Owther thy Septre In thyn hond?
What, wenest þou to ben kyng of a lond,
And to hauen lordshepe As thou hast here,
King Label says
that he has
And therto so moche welthe In Alle Manere? 540
A, thou Caytevous kyng In Alle Manere,
With Owten Cownseil that the konize here!
Now atte ferste myhtest thou knowe
no counsellor.
that þou hast non Conseille, neþer hy ne lowe. 544
A, kyng and Caytyf Also,
With owten loye Art thou Euere Mo.
For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth, 548
thanne forsaken Me bothe Modir & wyf,
And Alle the peple that Euer boren lyf;
For there kan non of hem Alle
None can tell him
what shall betall
him when he
quits this world.
tellen what Aventures me schal be-falle 552
Whanne owt of this world that I schal gon,
What Aventures me scholen fallen vppon;
Whethir Riche other powre that I schal be,
Owther A man of lowere degre, 556
Owther At Ese, Other At non Ese.
“O caytevous kyng, ho schal the þere plese?
O thou wreeche and Ek Caytevous kyng,
that hast here So gret A galeryng, 560
And so Manye worschepis As thou hast here!
O, powre wreeche, what schalt þou han Ellis where?
And whanne hens that thou schalt go,
thow nost whether to loye oþer elles to wo, 564
Now, Caytevous kyng, Remembre the wel
Of Alle thy lyveng Everydel;
And ȝit, powre Creature, whiles þou Art here,
Conseille the bettere, and In Other Manere; 568
For At thine choys now shal it be,
Whethyr to loye oþer to peyne þat thou wilt fle,
- Now he must
choose joy or
punishment.

- Whan^{ze} Owt of this world thou schalt pace,
 thow wost neuer Into what Manere of place. 572
- “ For of this worldys Ioye Inowh haue I,
 As mochel As Ony Erthly man trewly
 that Ewere of myn Age was born—
 As I have Rehersed here befor— 576
- But for As Mochel . . . that I have knowenge
 that this worldis Ioye nys but sorwe & mornenge,
 And that In Morneng schal ben the Ende,
 Alle sweche as I am Ewere forto schende, 580
- thanne knowe I wel that In Every Owr
 the Ioye of this world Nys but dolowr,
 Wraththe, Envye, and wrechednesse ;
 this hath me thus browht In distresse. 584
- thus thanne be my self now may I knowe,
 that Alle my Ioyes to sorwe ben tordel On A rowe.
- “ A kyng Caytyf, whan^{ze} thou heunest dost go,
 And Into what place þat Nost, ne whedyr to, 588
- And whethir that sorwe schole Ewere hruere Endyngge,
 Owther Ellis Endelesly to ben lastyngge !
 O most vnworthy wrechele that Ewere was,
 Now þ^e Ende of thy lif Aprocheth In this plas, 592
- And the begynning of thy Sorwe & Care
 Now hast thou fownden Every whare.
 Now bethenke the, them este wrechele þat ewere was born, [leaf 46]
- why ne wost thou knowest this here befor ? 596
- For he that knoweth Alle Manere of thing,
 Of hym it is to me ful gret Reprovyng ;
 and he that knoweth Alle thing that is Comenge,
 and that to me hath now sent this warnenge, 600
- Whethir þat I wole Chesen Ioye other peyne,
 he hath me warned now In Certeyn.”
 to chose either
 fyture bliss or
 pain.
- And thus In sweche maneres, & In Mornenge,
 the kyng there fyl the On Slepinge ; 604
- Al be-wept lik As he there was,
 he fil on slope In that plas.¹

¹ There is no new chapter in the Manuscript.

CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway (p. 410), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 410). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washed in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murdered (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he *must* know the meaning: and he orders Celidoyne to be brought before him (p. 443). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him. Celidoyne promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 444). Label kneels to him, and promises to do all he is told to (p. 445). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helped by God (p. 446), so is a man on the broad road of sin in which Label has walked: but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Unction of Baptism. The City is Paradise. The refusal to admit Label, when unwashed, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 449).¹ The dark black house

¹ See in the French text, note ¹, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).¹ Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptized. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprised to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).² On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptized. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
 A wondir Aviciown he hadde with-alle ;
 that he Entred In to An hy weye
 Whiche was brod & large ful Sekerlye,
 And so with men it was vsed to fore,
 Where-offen he Merveilled wondir sore ;
 Where As mochel peple there was
 hawntyng that weye and that plas,

King Label has
 a second Vision :

4 he is on a broad
 highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour :

¹ And, note¹, p. 450, the reason of Label's sister being in Paradise.

² The French text makes Label tell the hermit a former Vision of his (p. 453).—how he was summoned before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak ; the second took him to a strange house and left him there ; but the third went with him to the judge, and produced a writing that cleared him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453) ; the second friend, the relatives who take a man to the grave, the strange house ; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is saved ; if not, he goes to the dark house of Hell (p. 454).

- that þere non Man Mihte Entren ne gon
 but that be felouns thei were taken Anon,
 And In presown Anon I-do,
 and alle here good Itaken hem fro. 12
- Whanne he was Entred Into this weye,
 A man by hym sawwh he faste bye,
 Whiche semed A man of gret honour,
 A semly *persone*, & fal of Favour, 16
- And seide 'he wolde beren me Compnye,
 tyl that weye I were past ful Sekerlye.'
 So that togederys gommen they gon;
 the goodman to fore þ' kyng folwed son; 20
- And Euere hadde the kyng gret drede
 how In that weye he scholde spede.
 And As he loked hym there Abowte,
 he Sawh of thevys A ful gret Rowte, 24
- So þat þ' kynges drede dyde Evere laste
 Tyl that theke weye he were paste;
 For þer the thevys token there Every Man
 That they Myhten leyn hond vppon. 28
- And whanne In this weye long hadde he gon,
 Abowtes hym he lokede thanne Anon,
 And that man thanne sawh he nowht,
 the whiche theke weye hadde him browht. 32
- thanne In to A lytel path there Entred he,
 The moste delytable that Evere myhte be,
 and ful of trees froyt berenge,
 Al grene, & ful of flowres, to his semenge. 36
- And whanne he was Entred Into this plas,
 A wondirful vois him thoulte ther was,
 'Cometh & wascheth, 3e pleple Echon,
 And to 3oure Mete thanne schole 3e gon 40
- Aboven In that hye Cyte;
 For þer þ' tables Al redy they be,
 and swete Metes for 3ow I-dyht;
 thus sente 3ow to seyne the lord most of myht." 44

whom felons
imprison and
rob.

A semly man
bears Label
company,

and protects him
from the thieves
who seize other
men.

Label enters on a
little path,

and hears a
voice saying,
'Come, wash,
and go to eat in
the High city,
as God bids you.'

- The kyng, that desired sore to knowen of this,
 Whethir his sorwe scholde han Ony Ende I-wys ;
 And As he wolde han Enquered of hem tho,
 Faste to forn hym thanne Gommen they go ; 48
 and so folwede he faste Certayne
 tyl that he Cam to An hy Mowntayne,
 the heyest that Evere say he to fore
 From the tyme that he was bore ; 52
 On whiche Mountayn was A welle,
 The fairest that Evere he herde of telle ;
 and there they weschen Everychon
 that to þ^e Mete In that Cite scholde gon ; 56
 but the kyng, wysch there not he,
 but Aftir that Compenye faste gan he fle.
 And whanne to the gates they comen Echon,
 Of that Cyte, they Entred Anon ; 60
 Alle that Evere hadde waschen Atte welle
 To that Cite weren welcomed ful snelle,
 Where As gret Ioye they hadden there
 In Manye A worschepful diuers Manere. 64
 Thanne the kyng Anon Entren wolde he,
 but therto hadde non Maner of powste.
 thanne Axede he of the porter Anon,
 ' Why that In to the halle he ne myhte gon.' 68
 thanne Answerid the porter Aȝyn,
 " for þou wost not waschen thin hondys In Certein
 At the welle, As Other han don,
 þerfore here-Inne schalt þou not gon. 72
 For non Man, but jif he Clene be,
 Into this halle Entreth not he."
 And the kyng, that ful of sorwe was,
 Atte A weket loked In to that plas, 76
 and sawh his soster that he hadde slayn,
 Atte the hygh table Sitten Certein,
 And with A chapelet vpon hire hed,
 ful of precious stones In that sted ; 80

Label goes to a
high mountain,

His companions
wash;

but he doesn't.

At the gates
of the City,

all who have
washt are
welcomd.

But Label can't
get in because he
hasn't washt.

He sees his
sister whom
he murderd,
at the high table.

	And him thouhte hire <i>nene</i> re so fair Er be A thousandfold As sche was ther.	
	And whanne sche sawh he beheld hire so,	
Label's sister bids him go and wash.	Sche seide, "go, wasche the As we han do, And þanne schalt þou with vs atte Mete be, And ben I-servid with alle deynte."	84
	Whanne the kyng beheld Al this Manere, That he ne myhte not ben Resceyved there,	88
He turns to go,	Anon his weye he turnede Ageyn that same weye that he cam Certein ;	
but, having no guardian,	but wardeyn thanne hadde he non, whanne thoruh this medwe he scholde gon.	92
the thieves lay hold of him,	thanne Cam this peple there Anon, and vpon hym leyden hond Echon, that of his deth <i>nene</i> re was he so sore Aferd Sethen he Cam In-to Middillerd.	96
	thanne he Axed hem Everichon, 'Why they leyden hond hym vpon.' "For we welen so, I telle it the ;	
saying he belongs to them,	For thou Art Al oure In Every degre, And with vs now schalt thou go, In to what place we welen leden þe to." "thanne drowen they me forth Anon be the her & be þe hondes, & forth gonne gon ; and be the feet they drowen me faste	100
	to An hows In A valeye Atte laste, the whiche was wastful & wilde ; and In that hows, Meyne that was vn-Mykle,	104
and drag him to a foul house in a wild valley,	For it was so fowl, so hydous, forto be-holde, that Erthely man was <i>nene</i> re so bolde that hous to Entren to diserye,	108
full of bitn,	It was so ful of filthe and velonye.	112
	and wondir blak it was therto, Ful of wepinges & Cryenges as it myhte go :" and Al this the kyng In Avisioun Say, that for drede he deyde nygh that day.	116

- And whanne him thouhte In his Avicioun
 that Into þat hous they wolden han throwen him down,
 And for drede Anon wook he there, Label wakes
with fright,
and cries out
for help.
 And wondirly Cryde, & in An hy Manere, 120
 And Seyde, "help now, I nam but ded
 but 3if ich have Ony other Red."
 And thus Cryde he with so An hy A voys
 that he Made Riht A wondirful Noys, 124
 So that Alle his lordis and Baronye His lords run
to him
 herden how wondirly that he gan to Crye,
 And to hym Ronnen they Alle Anon
 Forto weten what so he wolde don. 128
- there fownden they him In his bed liggenge,
 As A Man that Made wel Mochel Mornenge,—
 Neuere Man So mochel Made to here mynde,—
 which stoned hem Alle In here Kynde, 132
 For Al day Merye they hadden ben.
 But whanne the kyng thus gonne they sen,
 Astoned fowle weren they alle,
 What of this Mater Myhte befalle. 136
and find him
mourning in bed.
- Thanne tweyne that with him weren most preve,
 To hym they Comen ful Softele,
 and seiden, "Sire, what may 3ow Aylle,
 Oþer what Manere thing dyde 3ow Asaille," 140
Two ask him
what's the
matter.
 For they knewen, be his Cryenge,
 that he was Aferd In his dremenge.
- thanne seide he to hem Anon there
 That thike tyme Abowtes him were, 144
 'That there Say Neuere Erthly man
 So Merveillous Syltes as he Sawh than ;'
He says no man
has seen such
sights as he has.
 "where-fore I schal neuere blithe be
 Tyl there offen I knowe the Certeinte. 148
Celidoyne must
be fetcht to him
at once.
 Now to fore me bring forth Celidoyne,
 That myn Other Avision declared Certeine ;
 and 3if of this he telle me As verraylly
 As he of the tother dyde trewly, 152

- what thing he wele Comanden me to
At his Owne wille, I wyle it now do."
- Label's lords
wake Celidoyne,
So to this child thanne gonnen they go,
that I[n] A pavilown On slepe was tho ; 156
And him A-woke ful tendirlye,
For that to the kyng he Moste hye,
and the Child him dressed vp Anon,
and bring him to
the King,
And to forn the kyng thanne Gan he gon. 160
& whanne the kyng on þ^e child gan looke,
Gret Comfort thanne to him he tooke ;
" Now, Maister," quod the kyng thanne,
" As I holde the, most wysest manne 164
that enere Sawh I of thin Age,
And that born Is of so hygh parage,
I preye 3ow that 3e wolden tellen me
Of that I schal 3ow schewen, the Certeinte." 168
Celidoyne says
he will,
" Sire," quod Celidoyne, " I wele ful gladly ;
but not be myn owne wit, sire, trewly,
by God's help:
but As I am Enformed of the Maister Above,
Whiche that thou Owhtest wel forto love. 172
and for thow wost not leven his word be me,
There-fore sore blamed schalt thou be
For whanne thou Come to that Cite
Which In thy Slepe was schewed to the, 176
3if that thow wylt Entren there,
Thou Most don As I schal the lere ;
And but thou wilt Aftir me don so,
To Endeles dirknesse elles schalt thou go, 180
To that dirk hous, ful of teres & sorwe,
Endelesly to dwellen, þat no man schal the borwe."
And whanne the kyng herd hym speken so,
Label needs
to Celidoyne,
On knes Aforn hym down fyl he tho, 184
& seide, " Al that Evere thou seyst me here,
I knowe it verayly In Eche Manere,
And that thou Art hy with god Above,
I knowe ful wel he doth the love, 188

- So what that Evere thō[u] Comandest Me,
I schal it fulyllen ful Certainle,
For thou hast told me verrailye
That In myn Avicion I sawh Certeynlye." 192
- “ 3e,” quod Celidoyne Anon ryht tho,
“ 3it More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce
Of Al thīn Avicion with-owten variaunce, 196
So that the bettere thou schalt me leve,
For that swiche thinges I schal þ^e preve :—
“ The grete weye that thou there Sye,
Signefieth the old lawe Sekerly, 200
Where that so gret peple to forn han gon
As thou hast herd tellen of Many on ;
and swich As grete Maistres were,
And wolde not vndirstondin þ^e peple to lere, 204
but let hem Gon to Alle wrechchednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursedle Enemy
To hym hem draweth by and by, 208
And Casteth hem In to helle anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signefye,
that be the weyes lyn so ap^{ar}tly 212
For to taken hem that passen therby,
this signefieth the devel ful trewly.
“ Now [be] this weye that thou hast Seyn,
‘the olde lawe’ vndirstonde thou ful pleyn ; 216
and be the Robberis that ben there,
vndirstonde thou the devel In Ech Manere ;
And be the faire Man that with the wente,
vndirstonde thou Crist veramente ; 220
There God Of the hadde pyte,
And In that dredful weye Governed the,
So that thyn Enemyes hadden non power
In Non wyse forto Neyhen the there. 224
- and vows to do
all he bids him.
- Celidoyne then
expounds Label's
Second Vision :—
- the Broad Way
is the Old Law,
- by which the
Devil casts men
into hell.
- The Robbers who
seize men,
are the Devil.
- Label's com-
panion is Christ.

Label once took
pity on Christ,
and so

For of him Ones haddest thou pyte,
there fore so hath he now of the ;
And wistest thou neuere what pete was
thike tyme In that same plas. 228

Christ led him
safely thro' the
thieves.

“ Now haue I told the Al In fere
Of that faire Man, In this Manere,
that In that weye Cowndered the
Among Alle tho theyvs ful Sekerle ; 232
3it A Nothir Resoun I schal the Schewe
To forn Al this peple vppon A rewe,
be the grete weye that is so wyde
I schal the declaren At this tyde. 236

As a ship with-
out a coxswain

“ thou sixt wel whanne A schipe is with-Inne,
And to the Se goth, and may not blynné,
And hath nethir Maister ne Governour
That schipe to Steren In that stowr ; 240

is at the mercy
of wind and wave,

And whanne fer into the Se Is he go,
and with the wynd beten bothe to & fro,
Tyl Amyddes the see that he be,
that brod & large Is Onne to se, 244

there Nis non Man that him Socoure May,
Sauf Only God that is verray ;
This Owhtest thow to vnrdirstondyn here
Of the weye of Synneris In this Manere. 248

so is a Christian
who's forsaken
his Creator.

“ For Anon As A Cristen man In Ony weye
Forsaketh his Creatour, Serteinlye
thanne hath he broken this weye Anon
that thou Sie Alle the folk Inne gon ; 252

thanne taken they bothe leve & lycense
Forto folwen the develis p̄ccense,
And thanne scholen they haven Compenyo
that weye to gon ful Sekerlye, 256

and here flessches lust to fulfille,
and leuen the goode wey, & taken the ylle
Aftir the develys Cownsaille,
that Nothing may hem A-vaylle. 260

- And In this weye, Sire kyng label,
 hast thou longe gon, thou wost ful wel ;
 but now at this Manere of Comenge,
 And thow wilt, thou schalt haue Comfortyng 264
 Of him that the best helpen he May,
 [He] Schal the Owt Bringe this selve day.
 “ ȝit schal I more to the here declare [leaf 41]
 Of the grene weye that thou sye thare : 268 The Green Way
is the New Law.
 ‘ The newe lawe ’ it doth Signefye,
 that Everiday Encresith certeinlye.
 And the streite weye that was there,
 Signefieth of hem that there Inne were, 272
 [they] hadden [no] leve forth there to gon,
 that Goddis Comaundement fulfilden Echon,
 And of holy chirche Also thanne,
 In þat wey wente swich maner of Manne. 276
 “ Io, this Goddis Comandement Is,
 that non Child of holy chirche Iwys
 Scholde Erren Aȝens his Creatour
 be non manere of wise, for non dolour, 280
 Ne nethir to don non dedly Synne,
 Ne vsen non Coveitise neȝer more ne Mynne ;
 And forsaken Envye Also therto,
 ȝif Aftir god & trowthe thou wilt do ; 284
 Ne be non thouht to fallen In to synne,
 but Evere the Ryht weye hold the with-Inne.
 “ The Trees that be that grene weye stoden Abowte, The Trees by the
Green Way are
Pastors of Holy
Church.
 ‘ pastours of holy Chirche ’ it signefien withowten dowte,
 that Alle Abowtes the world don gon, 289
 The holy vangelye forto vudon.
 “ The vois that thou herdest Clepen there,
 Signefieth ‘ goddis Mercy ’ In Eche Manere, 292 The voice speak-
ing to man is
God’s Mercy.
 that Clepith Synneris that Synne han forsake,
 And Iust that to his Servise han hem take,
 And behotyth hem Al Manere of delicasye
 That to ony Mannes wyt May Applye. 296

The Well in the
Mowntayn is God
on his Throne.

Be that welle, vnderstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to Signefye Euere 'god Alone,'
That Aboven Sitteth In his trone, 300
the wheche is the heyest lord & kyng,
and heyghest he is ouer Alle Maner thing ;
Which is sene be his Bownte,
And be many Miracles In diuers degre 304
Whiche he wrowhte In this world here ;
For ouer Alle Erthly men he hadde powere,
And Aboven Alle Other heyest is he,
lik As þat Mowntayn Aboven oper semed þ^e to be : 308
and lik As that Mowntayn Aboven thertle was,
So Is God heyghest In Every plas.

The Well is cald
the Vnction of
Baptism.

" & for that Cause the welle Icleped It is
'The vnctionn of Baptesme' with-owten Mis, 312
Wheche was be goddis Ordenaunce,
And God it fulfille to his plesaunce,
There sye thou god In Maieste
that toward this welle browhte the. 316

The High City on
the Mowntain is
Paradise.

" And that Cyte that So fair & swete was,
vnderstonde thou 'paradys' In this plas,
Where that god Maketh his hyghe feste
To alle his beloved, bothe leste and Meste. 320

Label's not being
able to get in at
the gates because
he hadn't washt,

" And vnderstonde thou here-by Also,
that whanne In Atte gates thou myhtest not go,
For thou Nost waschsen In non Manere
Atte welle, As other diden there,— 324
þerfore it signelieth In this degre

means that none
can serue God

That Goddis Seriaunt ne mylt þou not be,
Nethir non Child of holy Chirche,
but ȝif Operwise that þou wilt wireche, 328
And that I-Cristened that thou be,'

unless he is
christen'd.

ȝif thou wilt Ony of these festes se.
" And for the bettere þou scholdest han me in
creaunce, 331

Al this I the telle with-owten Enqwerance.		
And þen so longe In swevenyng thou hast be,		
In schort processe I haue declared it to the ;	334	
And there fore leue me zif thou wilt,		
And but zif þou do, thou schalt be spilt.		
“ Al this, Sie thou, kyng Label,		This Vision of Label's,
In thyn Avicioun Everydel,	338	
Whiche thou woldest neuere to man discure,		
for þou wendist that neuere Creature		
Of non Manere Erthly londe		
Cowde it the don to vndirstonde :	342	God has enabled Celidoyne to explain.
but As the hyghe Maister Enformed hath me,		
I haue the told In Eche degre.		
“ Be the wastful lawndes, haue vndirstondyng		The Desert Lands are King Label's wicked works.
‘ Thy wykked werkys ’ In Alle thing	346	
that thou hast don Al thy lyve		
Sethen thou were born In wo & stryve.		
therefore Cristened loke that thou be,		
zif thou wilt ben holpen In Ony degre. ¹	350	

¹ *Par le serpent, dois tu entendre les males oeures, et toi meisme. Car sans faille tu ies drois sarpens et drois anemis ; Car tu ne fesis onques chose se þeu non qui a nostre signour pleust. Et che que il ne veoit goute, senefie ke tu ies auules ; Car, se tu ueisses uraiement, tu² n'eusses pas tant demouue el pechie com tu as. Et che que li serpens uoloit truse'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enteras en le sainte eue, et en la boineuree, ke on apiele l'aptesme, et serras oirs ihesu crist, et liex ausi, com li autre sont qui au saint baptesme sont uenu.*

Par la rouge mer ke nostre sires a ouuri iadis as fiex israel, dois tu³ entendre le baptesme ou li se[r]gant ihesu crist sont purefiet, et sont oste des mains us [a]-nemis perdurables, tout ausi com li fil ysrael furent oste des mains es egypttiens. Par la roussee de la mer, dois tu entendre le boineure sanc qui issi del boineure coste au prophete dont ion parole. Et tout ausi com li fil ysrael furent peu de l'aumosne qu'il lor entuoia es desers iuse'a tant qu'il vinrent en terre de promission, Ch'est

² MS ke tu, leaf 55, back, col. 3³ leaf 57.

The Dark Black House is Hell,	“ Now forthermore I schal the telle, that dirk blak hows signefyeth ‘ helle ’ ; To wheche place Al Miscreaunt Atte the day of dom schal ben here haunt ;	354
where Label'll go for ever unless he repents.	At that dom Gost thou with-owten lak ; but zif it In this world thou it Amende, Ellis thedir gost thou with-owten Ende :	358
King Label	“ Now, Certes,” quod kyng label tho, “ Merveillously hast þou this vndo. And zit more merveillous is that lord that to the hath discovered Every word ; And but he were Myhtiere thanne oþer be, this Mihte he Neuere han schewed to the.	362 366

attaining the joys of Paradise.

The serpent's change into a dove means Label's change, through Baptism, from the foe to the friend of Christ.

Baptism is the only way to Bliss.

Label's sister was in Paradise because she died a Christian,

having been baptized by Seraphie, who lived in the forest of *Maube*, in which serpents used to kill people, till the hermits' coming drove out the venom.

a dire, *qu'il vendront a la ioie de paradis qui ia ne faura, et ch'est la terre qui lor fu promise.* Che *que* li serpens fu mues en coulou, senefie la muanche qui sera faite de toi se tu viens a baptesme. Car de chest saint luement seras tu mues d'anemi en ami ihesu crist, *et de serf en franc ; Car illuec seras tu mues et deslies des loieus as morteus gaiteours.* Or t'ai descouvert, rois label, ton songe, ke tu onques ne descomuris a home mortel. Or pues sauoir ke chil seit auques de tes affaires *qui* che m'a demoustre.

¹ “ Et sans recheuoir baptesme,” fait li rois, “ puet nus venir a chele hauteche ne a la chite ou iou vi mener si grant ioie.” “ Chertes,” fait celidoines, “ nenil.” “ Coument,” fait li rois, “ fu che dont ma suer, *qui* faisoit ausi grant ioie *comme* li autre ? ” “ Che vous dirai iou bien,” fait celidoines. “ Sachies ke *vostre* suer mourut crestiene, *et* rechut baptesme de la main seraphe l'ermite, qui maint en vne forest ke on apiele ‘ maube.’ Et chele fores soloit estre habitee meruillensement de serpens *qui* ochioient les gens : Mais puis .v. ans n'en i fu nus veus. Et seis tu *que*² ele fu widie de la vermine *par* la venue des preudomes qui a chel iour se vinrent herbergier en la forest.”

² MS *quant*, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,
 And Alle myn Olde werkes I forsake ;
 And what that Evere 3e Comanden me to,
 At 3oure byddyng I wele it do." 370

turns to God,
 forsakes his
 old works,
 and will do
 whatever Celi-
 doyne bids him.

"thane schal I tellen þe," Celidoyne gan say,
 "thus me hath Schewed the Maister varray,
 hos Seriawnt I am ful prest,
 that here besides In this forest 374
 dwelleth An holy Ermyt, and of good lif,
 and þerto A prest with-owten stryf.

Celidoyne tells
 Label to get
 baptizd at once
 by a hermit in a
 forest near.

Go we to hym streyht Anon,
 Cristendom to don the vppon,¹ 378
 that I have to the Spoken of to fore,
 forto Entren In to that Cite thore,
 To that hygh worthy feste,
 In paradis to dwellen with lest & meste." 382

"Certes," quod the kyng tho,
 "Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht
 Of duk, Erl, barown, And knyht, 386
 3if they wolden Conceillen him þerto,
 this Manere thing Al forto do.

Label asks his
 lords if they
 advise him to
 do it :

"For weteth wel In Certayn,
 that In Myn herte I schal neuere be fayn 390
 Tyl I-Cristened that I be,
 As Celidoyne here Enformeth Me."

he can never be
 happy till he's
 christend.

thane Answered they him A3eyn,
 'that wold they neuere In Certein 394

Label's lords
 refuse to give up
 their old faith.

Ne not departen from here lay,
 No more thanne here fadres be Olde day.
 "leve,² sire kyng," quod Celidoyne tho,

¹ Alons a lui, si te feras baptiser et laver en la sainte onde.—A.

² "Signour," dist celidoines, "or le laissies donques. Car se vous le fesissies a forche, il ne vous vauroit mie grantment. Vous remanres ichi comme sergant al anemi et peoure de sens et garni de mal ensient. Et li rois s'en

The barons will
 stay, as servants
 of the devil.

- “ For Aȝens here wil it schal not be do.” 398
 Thanne Celidoyne this kyng vnelothed Anon,
 and powre Clothes dyde hym yppon ;
 ‘ For he ne wolde In non Manere
 that so to forn him he Come there 402
 In non Maner of swich Aray
 that signefieth to pride in Ony way ;’
 ‘ but As In lownesse And In humylite
 So to forn him Comen scholen ȝe.” 406
 Anon the kyng dyde his Comandement,
 And with hym wente with good Entent.
 And from here pavilouns they partyd Anon,
 & forth thorwgh the forest goune they gon, 410
 That so forth to Gederis wenten they faste,
 tyl Into A gret valey they comen Atte laste ;
 And so longe to Gyveris they wente,
 Tyl that the day was Al I-spente ; 414
 So that it happed hem be Grace
 That to thernyt they comen In þat place,
 And Clepeden At his dore Anon,
 and thus sone he gan it vndon. 418
 thanne ful gret Merveille þis hermyt hadde,
 What maner of thing theȝer hem hadde,
 And what they sowhten In that straunge place,
 thiike peple that thedir Comen wase ; 422
 For fully A monthe to forn that day,
 Neneer Man ne woman ne child he ne say.
 And whanne the dore was thus vndon,
 Celidoyne Entred thanne In Anon, 426
 and beknew that Cristened he was,
 Whiche was to thernyt A loyful Cas ;

Celidoyne puts
poor clothes on
Label,

and they go
together

to the hermit's
cell.

Celidoyne is
welcomd by the
Hermit,

Label will
depart — the lamb
from the wolves —
as an heir of
Christ.

partira comme liex et oirs de ihesu, si puis vraiment dire que nostre sires par sa misericorde a oste l'aiguel d'entre les leus, sans che qu'il n'i a este estrandes ne deuoures. Et il li demandent, “ qui sont li leu ? ” “ vous estes.” fait il, “ li leu ; et chil sont deuenu aiguel qui a dieu se tiennent.”

So Ech of hem Othir Embracen began,
and An hundred Sithes they kisten than. 439

“Faire sone,” quod this Ermyt tho,
“Into Manye stronge place schalt þou go.
And goddis Pyler thow schalt ben,
To helpe forto vudirsette Al cristen.” 434

thanne Celidoyne [spak] Anon Ageyn,
And told him Al the Cas In Certain,
Also Al the cause of here Comenge,
this kyng to Cristendom forto bringe. 438
thann hadde this Goodman gret Ioye of this,
that he scholde A sowle wynnen to blis,
and seide that he wolde with good wille
on þ^e Morwen here Axeng to fullille. 442

Alle that Nyht hadden they here talkyng,
that to alle holynesse was belongeng ;¹

¹ MS xiv E. III, leaf 56, col. 3 at foot, adds, Et tant que li rois dist, “Sire, pour dieu, d’une auision qui m’auint, n’a pas lone tans, me dites uerite se vous en estes chertains.” “Dites,” fait li preudom, “et je vous enseignerai che que nostre sire m’a enseignie.” “Sire,” fait il, “il m’estoit auis ke l’estoie semons a plait devant .i. riche home vers qui l’estoie accuses, iou ne sui de quez gens. Et quant iou deuoie aler au plait, iou semounoie tous mes amis et chiaus qui iou auoie seruis, que il me uenissent aidier. Mais tout me failirent ne mais que troi; et li vns de ches trois me prestoit .i. mantiel a afu[b]ler, pour chou ke toutes uoies ne m’escouderist; et li secons me conduisoit trusc’a vne maison ke ie n’auoie onques tele veue, et me laissa dedens. Li tiers venoit auoc moi trusques chies le riche home, et nostroit .i. escrit et vne chartre qui m’aquitoit de toutes les choses ke li riches hom me demandoit, si ke ma pais estoit faite enuers chelui a qui l’estoie acuses. Sire, tele fu m’auisions que ie vi, n’a pas enchore lone tans. Or, si vous pri ke vous m’en dites la uerite se vous le saues.” “Chertes,” fait li preudom, “volentiers. Li mantiaus ke on te prestoit, rois label, senefie la poure uesteure ke on done a uestir l’omme ke on met en terre. Chou est li darains mantiaus; et chelui garniment a jeloit on ‘suaire.’ Chelui doit en apeler ‘le mortel

Label asks the hermit to explain a vision of his.

“Yes,” says the hermit. Label tells it,— “I thought I was summoned before a rich man to whom I had been accused; so I sent for my friends to come and help me; but only three came; of whom one lent me a cloak; and the second took me to a strange house and left me there; but the third went with me to the rich man, and produced a writing which cleared me from all the charges.

Tell me the meaning of this!

The hermit answers: “The cloak is m. n.’s grave-cloth.

The Hermit tells
Label of the lives
of martyrs.

So that Al Nyht this good man Gan hem preche,
And of holy mennes lyves he gan hem teche, 446

The second friend
is the relatives
who take the
corpse to the
grave.
The strange house
is the grave.

afublail, *et* maintes fois est chis gaminens dones¹ pour
chens qui s'en vont. Li secons amis qui te conuoioit
truse'a la maison, senefie les parens a chelui qui est tres-
passes, qui conduisent le cors del mort truse'a la fosse.

La fosse doit *bien par* droit estre apielee 'maisons
descouneue.' Car nous ki en cheste uie somes, ne
sauons ke nous trounerons, ne ne le conuissions enchore
de riens; *et* quant nous i entrons, ne sauons enchore
que dire; *et* donques doit on *bien* apieler chele maison,
'maison descouneue,' *et* maison dont on ne voit nule

The third friend
is the good works
that the dead man
did while he lived,

autrestele. Et li tiers amis, rois label, qui au *parestroit*
te faisoit *compaignie*, *et* monstroit *pour* toi une chartre
qui t'aquidoit [*sic*] de toutes les choses *que* li riches hom
te demandoit, senefie les boines oeures ke li hom a fait
en sa vie, *et* est ausi *com* li boins clers legistres *qui*
hardiement delient le cause son ami, *et* maine a boine
fin. Li fil, *et* les filles, *et* li autre parent, laissent en
la fosse chelui qui il *conuoioient* a ami, *et* en auant d'iluec
ne li font *compaignie*. Qui respondera *pour* lui de
quantqu'il ot el siecle, de quantqu'il sot, de quantqu'il
pot? Il n'en portera riens de sa rikeche deuant lui,
fors seulement vne chartre; *et* en chele chartre ara
eserit quantqu'il onques fist de mal *et* de bien. Et s'il i
a plus de bien ke du mal, li biens alegera l'ome, *et* le
deliuera de quantques on li demandera. Et s'il i a plus

which are like a
good lawyer who
wins his friend's
cause.
A man's relatives
leave him in the
grave.

du mal ke du bien, li maus qui tous iours apoise *et*
atere l'ome, le traia aual, si ke chil tresbuchera en la
tenebreuse maison d'infer. Rois label, or t'ai deuisei
[*sic*] si *comme* iou croi de ton songe la senefiance. Ore
me di s'il te samble ke iou en ai noir dit." "Chertes,"
fait li rois, "Il n'a home en ches siecle au mien ensient
qui mieus le m'eust deuise, se chil meismes ne li en-
seignast ke on apiele ihesu crist. Or n'est il hom el
siecle, s'il l'entendoit ausi *com* iou l'enteng tout, *qui*
mieus n'en vauisist tous les iours de sa vie. Car or sai
iou *bien* qu'il n'est diex fors chil ke vous aoures. Car
il seus conuoist la verite de tout le monde. Ne nus
autres, au mien quidier, n'en puet riens sauoir, s'il ne li
est descouuert *par* la vertu de ches saint signeur qui
tout puet sauoir." "Chertes," fait li preudom, "vous
dites voir sans faille." [The Addit. MS 10,292 also
has this Vision, leaf 40, back, col. 3.]

Who then shall
answer for him?
He has no riches,
but one writing
of all his deeds
evil and good;
and, if there are
more good than
evil, the good
shall clear him
from all trespass;
but if there are
more evil than
good, the evil
shall drag him to
the dark house
of hell.

Have I not in-
terpreted your
dream right?
Label answers,
'Yes, and no one
could have told
you but Jesus.'

And I know that
He alone is God,

for He alone
knows the truth,
and none can
know it but by
His power.'

¹ MS dones pour plus.

that for Crist Suffrede Tormentis harde,
 And to the Blisse of hevene wenten Aftirwarde ;
 So that Evere the kyng for Ioye he wepe,
 That of Al theke Nyht he ne slepe. 450

Vppon the Morwen, whanne it was lyht, Next morning
 Thermyt his Matynes seide Anon Ryht ;
 and whanne his Matynes weren I-do,
 A fair ston ful Redy Made he tho, 454 the Hermit fills a
stone with water,
 And there with water he gan it fille.
 thanne Anon the kyng he Clepid him Tylle,
 & made him don Of his Clothes Anon,
 And there Into that ston forto gon. 458
 Anon there ȝaf he hym ful Crystenynge
 holich after holy Churches werkyng.
 Whanne the kyng thus Cristened was there,
 his Name nolde he Chonge In non Manere ; 462
 For of fairenesse it hadde Semblauce,
 Wherefore *tere* often nolde he maken non variauce.

Whanne this Good Man hym Cristened haddē so,
 Anon hem gan he forth Clepen tho 466 The Hermit
 that with hym Comen In Compene,

And Axede hem there Anon In hye,
 ‘ȝif that they wolden Cristened be
 lik here lord was, As sche¹ myhte se,’ 470
 thanne Answerid they Anon Ageyn,
 ‘that wolde they Neure don In Certein ;
 For they wolden Neure Chongen here lay They refuse.
 That here Fadris helden to for here day.’ 474

thanne this goodman Ryht Anon
 A whit Robe the kyng dide vppon,
 holiche be thermytes Ordenauce ;
 Swich was thanne the kynges Chaunce. 478

thanne Seide the kyng to Celidoyne tho,
 ‘Faire child, þou hast me browht Owt of wo ; Label thinks
 For I am becomen So heyl A man
 that non Erthly tonge tellen ne kan. 482

¹ for they

For me semeth now In My syht,
 that I am At theke Cyte so bryht
 where that I say the grete feste
 Of manye peple, bothe lest & Meste, 486
 Where As I was put Away Anon Ryht,
 that Into the halle Entren I ne Myht,
 For that I wysch not In Certeyne
 Atte the welle vpon the Mownteyne." 490

Thanne seide the kyng to his Compemye
 that thedir with hym Comen Certainlye,
 " Lordynges, that In Myn Compemye han be,
 and In Travaille and In Adversite, 494
 and welen not beren me Compemye
 Now at this tyme feythfullye
 there As I am In a Ioyful lyf,
 And 3e dwellen stille In wo & stryf; 498

Label forsakes
 his lords,
 and says he'll
 never return to
 Persia.

holiche Alle I 3ow forsake,
 And to this lif I wele me take ;
 For with 3ow schal I neuere go
 Into the Cuntre that I Cam fro." 502

And whanne they herde the kyng thus seyn,
 Alle ful wooful they weren In Certeyn,
 And seiden that they hadden lost Alle here pray,¹
 Whanne that the kyng hadde Torned his lay. 506
 So that Owt of this hows they wenten Anon,
 And to-Gederis to Conseil gonme they gon,
 And Axeden how that they Scholden do,
 that thus the kyng was parted hem fro. 510
 thanne Answered Anothir there,
 " What Nedith vs lengere to Abyden here ?
 for his lay wile he not forsake,
 that he hath now hym to I-take, 514
 but of hym that Conseil 3af therto,
 Loke what with hym welen 3e do."

¹ et dient 'qu'il ont tout perdu, quant lor sires est tournes a la crestiene loy.'—A.

- thanne wēntēn they Into thernmytage,
 And token Celidoyne with wilde Rage. 518 They seize
Celidoyne,
 And whethir that he wolde oþer Non,
 with hem that Child Moste Nedis gon.
 And the kyng defended hem faste ;
 Not withstondyng ȝit forth they paste. 522
 thanne seide Celidoyne to the kyng,
 “ Sire, for me Make ȝe No Morneng.
 Sire, of on thyng I warne now the :
 styлле with this good man that thou be, 526 who bids Label
not mourn for
him.
 whiche schal the ȝeven good Consaille
 That to thy Sowle schal Availle.
 And whedir so Ewere thy Men Me lede,
 Of hem Certein haue I non drede, 530
 For he that I worschepe and Serve,
 From alle perylles he wele me swerve.”¹
 And so, be Celidoynes Cownsaylle,
 the kyng left Styлле *with-owten* faille, 534 Label stays with
the Hermit ;
dies next
morning ;
 and on the Morwe with Mylde stevenne
 he deyde, and wente to the blisse of hevenne.
 As God wolde haven it, so was it don,
 For hens to blisse gan he gon. 538 and goes to the
bliss of heaven.
²and sethen for hym Crist Meracle wrowhte
 vppon Mochel peple that there hym Sowhte. [*storye,*
 And though this Mater and Oþere longe not to þis
 ȝit he that this book Made hath put it in Memorye³
 Forto Maken A Cler Notysyng, 543
 And forto declaren so Everithing
 More Openly to mannes Mynde,
 Al the mater the bettere to bryngen to an Ende : [leaf 42]
 thus Alle thynges doth he putten In Memorye,
 he that ferst Made this holy Storye.² 548

¹ Car ehil en qui seruiche ie sui entres, me gardera et deffendra de tous perieus.—A.

^{2—2} Si fist nostre sires puis pour lui maint biel miracle, dont li contes se taist, pour chou que chele estoire n'apartient pas du tout a cheste ; Ains appartient a chel liure qui deuisera les rois des persis et les estoires.—A. ³ MS memorye.

CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.¹ How Label's host are angry at Celidoyne's having converted Label: and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calafere, and was carried to an isle where King Label was: and how Label had a vision, and was christ-end; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465): they see² a ship (p. 466), and find Mordreins there (p. 467). Nasciens bails him, and Mordreins is so overjoyd that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisond, and by God's grace brought to a desert isle which turnd 'to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

¹ The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que paiens espaignent celidone en la mer en vne nachele, et auoec lui j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et denise, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidoine, si l'emmenèrent entre lez roches en leur pauillons."

² According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466)

the Sword. Mordreins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalm'd for four days, and the story returns [in vol. 2] to the five messengers whom Sarraeynte sent out to find Nasciens (p. 471).

- Thanne passeth forth this storye with-Al
 that is Cleped of Som Men "Seynt Graal,"
 also the "Sank Ryal" I-Clepid it is
 Of Mochel peple with Owten mys; 4
 It telleth how that kyng Labelys Men,
 Forth *with* hem Celidoyne ladden him then,
 And to here pavilounz Anon hym browhte,
 And there hym to slen thus they thowhte. 8
 whanne that this tydynges was spred Abrod
 thorwgh-owt the ost of here lord,
 'that he was becomen Cristene Man,'
 Ful Mochel Sorwe Maden thei than; 12
 As alle here kyn ded hadden be,
 Swich sorwe they Made As they myhten se.
 thanne seiden they, "we haven that *persone* here
 that vs hath browht In Al this dwere; 16
 We scholene hym Caste forto Slen
 From this Roche Er we gon hen,
 And on hym we scholen Avenged be
 for that he hath don, ful Sckerle." 20
 thanne Answerede som *Oþere* Anon,
 "that ful 3ong he was to deth to gon;
 but *Oþer*-wise Avenged wilen we be,
 And 3it hym Scholen we not Sle." 24
 On Many tormentis they hem be-thouhte,
 how that he Myhte to deth be browhte.
 thanne spak A knyght, and seide ful wel,
 that Any kynnesman was to kyng label,¹ 28
 et tant ke vns parens le roi label lor dist.—A. A kinsman of
Label's proposes

- “ I schal 3ow Certefyen Anon Ryht
 how that 3e scholen to deth hym dyht,
 And vppon hym to leyn non hond.
 Lesteneth to Me, And vndirstond ; 32
 Taketh on of 3owre Fesselis Anon,
 the lest 3e han Amonges Echon,
 And thedir Inne lete 3e the Child go ;
 And the lyown putteth hym vnto, 36
 With-owten ony Othir thyng
 that hym Mihte to londe bryng ;
 And 3if he ne deye not so,
 Ellis may þere neuere thing Cristen man slo ; 40
 And this schal I feithfully beleve,
 for the trewth scholen 3e some þreue ;
 for whanne the lyown An hungred is,
 And that his vyande doth he Mys, 44
 thanne ful wildely schal he deuoure
 This child, hym with forto Socovre ;
 and thus Avenged on him scholen 3e be,
 As I haue 3ow Schewed ful Certainle.” 48
 thanne token they Celidoyne Anon,
 & In A ful lytel bot was he don,
 and the lyown was put hym to.
 Whanne Celidoyne Say it scholde be so, 52
 that theke wilde beste with hym scholde be,
 þat so wood an spetows was In Eche degre,
 he left vp his hond thanne there Anon,
 And þe Signe of the Crois he made hym vppon, 56
 And him there be-took he to god Almyht,
 that he hym Scholde save bothe day & Nyht.
 So thanne they putten hym Into the Se.
 thanne Celidoyne A3enward turned he, 60
 and spak to that Compenye tho
 that swich felonye hadde hym I-do,
 an I tells Label's 3e Men ful Cursed, and therto pervert,
 cursed men Enemies of Crist, Sore schal 3ow smert ! 64

- 3e wenen to slen me In this Manere,
 but *oper*-wise, I troste be my lord so der,
 I schal it Ascapen Ryht ful wel,
 and 3e scholen perschen Everydel,— 68 that they shall all
 For there-offen sekir Mown 3e be— perish,
 Anon As 3e Entren In to the see ;
 For In Perse scholen 3e neuere Comen A3eyn, and never reach
 Whens kyng Label 3ow browhte, In Certeyn."¹ 72 Persia again.
 Thus sone blew the wynd ful sore,
 that fer Into the se the vessel wente thore,
 So that with-Inne A lytel stownde 75
 they ne Myhte hym se, that stoden vppon the grownde.
 So that thre dayes to-gideris they were,
 Celidoyne & the lyown In this Manere,
 With-Owten harm, *oper* ony deseisse, 80
 So wel the lyown Celidoyne dide plesse. Celidoyne is at
 The fowrthe day it happed so, sea for 3 days
 A-middis the se, As he was tho, with the lion,
 The fayre schipe he sawh Anon, who doesn't hurt
 Where-Inne this Ryal swerd was don ; 84 him.
 So that it happede, As be grace, On the 4th he
 that this bot Cam there this schipe wace ; sees Solomon's
 and whanne this bot to þ^e schipebord was falle, Ship,
 thanne beheld Selidoyne these lettres Alle, 88
 and vndirstood hem there Everichon,
 that so Into the Schip he hentrede Anon. goes on board of
 and whanne that he was the Schipe with-Inne, it,
 he Sawh there Many A wondirful gynne ; 92
 for there fond he the bed, And the Crowne Also, and sees the Bed,
 and the fowre branches that there-Onne weren do ; Crown, and
 Alle these behelde he wondirly faste, 84 indies.

¹ A. adds (leaf 57, col. 3), *La mer ou vous m'aues mis, vous destruira. Et si i serres noiet et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute douleur et toute mes-saise habite. En chele maison n'enterra pas li rois labiaus, Car il s'en est ia osten; ains enterra en la souvraine maison, et en la ioiouse, c'on apiele paradis.*

- Til it drowh to Nyht than Attē laste ; 96
 and so wel it liked hym this Sylte,
 that he was Sory it drowh so Ny the Nyht :
 So Attē laste Nyht was it the,
 that ouer Al the world the schadewe gan go. 100
 Thanne Cam he to the Schippes boord ful sone,
 and ouer Al the Se he looked Anone :
- The boat and lion
vanish.
 he ne Cowde Neyther sen bot ne lyown
 Whiche weren put to his distrocciown ; 104
 Wherfore Sory was he tho,
 For Mochel comfort þ^e beste dede hym to.
 thanne loked he bothe vp & down
 Al Abowtes the Se In-virown, 108
 And non qwarter he ne Cowde Aspie
 Nethir lyown ne bot, ful Sekerlye.
 And whanne he sawh In Alle degre
 that Nowher In the water he ne Cowde hem se, 112
 Azen Into the Schippe he gan to lepe,
 And there vppon A bord he fil On Slepe,
 What for travaille and werynesse,
 and that In the See he hadde distresse. 116
- Celidoyne sleeps
in Solomon's
Ship.
 Thus Al Nyht Slepte zonge Celydoyne
 tyl on the Morwe day lyht Certayne :
 and whanne the day gan forto sprynge,
 Thanne happede Celidoyne In wakenenge, 120
 and to the Schippis bord he cam Anone,
 And Into the See he lookede thus sone ;
 thanne was he A-Ryved to forn Au yl
 Whiche was A wondir Merveillous straunge pyl. 124
- Next day he
comes to an isle,
 And As he Into that yle beheld there,
 he Sawh A man In a Merveillous Manere
 vppon that yl lay There Slepynge :
 Where often he hadde gret Merveillynge : 128
 And whanne verayly he wiste it was A man,
 Owt of that Schippe Anon wente he than,
 And hym beheld wondirly Sore,
- He lands,
and then

- And Evere the longere More & More. 132
- Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hylte Sire Nasciens be Name, sees that the man
is his father
Sir Nasciens.
- A worthy knyght, and of Noble fame ; 136
- Where-offen Anon gret Ioye he hadde,
that thorwgh God to his fadyr so was hadde.
- And so be hym A-wook ful swetely,
And his Eyen he vpe Caste ful softly : 140
- thanne whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas ;
And vp he stirte thanne riht Anon,
And abowtes his Nekke his Armes he leide son, 144 Nasciens clips and
kisses his son,
- & him Clipte & kyste An hundred Sithe,
So Ioyful he was, so glad and So blithe,
that bothe for Ioye & pytè he wepte
vppon that yl there he hadde Slepte. 148
- “ Now, swete sone,” quod Nasciens tho, and asks him how
he got to the Isle.
- “ how to this yl Cowdest thou Go,
that from Alle the peple it is so fer,
and Nethir lond ne place Abowtes nowher ? ” 152
- “ lo, fadyr, In this Schip hider gan I gon,
that to forn 3ow lith be the roch of ston.”
thanne Nasciens be-held the schipe ful sore,
and knew wel he hadde I-seyn it be-fore. 156
- Thanne gret Ioye Maden they there,
the Fadir to the sone In dyvers Manere,
And the Sone to the fadir, Aftyr his Myht ;
there was gret Ioye I 3ow plyht. 160
- So the fadir the Sone gan forto frayne,
And Axede of hym In Certeine
‘ how he Askapede, and I what manere,
Owt of the presoun of Calafere.’ 164
- thanne tolde he his fadir Anon,
“ how that he owt of presown gan gon,
and I-born In to An yl of the Se,
- Celidoyne tells his
father his ad-
ventures,

- Wondirly fer from Eche Contre ; 168
 At wheche yl be tempest and be storm
 Aryved kyng label me be-forn,
 With a gret part of his Chevalrye
 thedir weren they drevyn Certainlye.” 172
 thanne tolde he his Fadir Also
 and King Label's Visions,
 which he interpreted by the
 Holy Ghost's help, Of kyng labelis Aviciouns, that cam him to
 be the Revelacioun of the holy gost—
 Whiche is lord of mihtes Most,— 176
 he wheche Revelacion And declarenge
 and how Label was baptizd. Kyng label Cam to Cristenyng.
 Thanne tolde he his Fadir More Also,
 what Aventures that hym Comen to, 180
 Sethen to-gederis last they were
 Ful harde In presoun with Calafere.
 thanne blessede Nasciens the trenite,
 that swich Comfort let hym tho þere se, 184
 and thanked god Ower Alle thyng
 that hem hadde browht to so good Endyng.
 thanne from this yl they wenten Anon,
 and Nasciens and Celidoyne go into
 Solomon's Ship. And Into the Schipe they gonne to gon ; 188
 And they weren there-Into, þe owr Of Tyers.
 thanne Cam there A wynd ful fyers,
 And blew Into that schipe there Anon
 that fer Into the See the schipe gan gon, 192
 So that from the Roche the schipe gan pase,
 passeng In-to þe Se A ful gret Spase.
 thanne loked forth Nasciens Anon there
 Forto weten where that they were, 196
 And he ne Cowde nowher abowtes hym se
 Nethire lond, neþer yl, In Non degre ;
 thanne thanked he god ful byghly,
 and seide his preyers ful devoutly ; 200
 So As he Cowde In his Manere,
 ful devoutly his preyeres seide he there.
 For 3 days a tempest rage, Thus thre dayes the tempest lastede there,

and In drede of here deth In Eche Manere ; 204
 And Swich A storm Endurede vpon the se,
 that Nygh here deth hem thowhte to be ;
 And they wayted Every Owr
 Whanne þ^e schipe schold han sonke be þat stoure. 208
 And so the fowrthe day at Nyht
 the wedyr stawnched, thorwh goddis Myht,
 And At the Clerying of the day
 the welyr ful Milde and softe he say, 212
 Where-offen Glad & Ioyful bothe they were,
 Whanne they it syen In swich Manere ;
 for to forn tymes it ferde So
 that to the deth they wenden han go. 216
 and whanne the day wax bothen lyht & Cler¹

but stops on the
4th night.

Nasciens and
Celidoine are glad
of the calm
weather.

¹ MS xiv E iii, leaf 57, back, col. 2, adds:—il regarderent deuant aus, *et virrent vne petite isle dedens lequele il auoit .i. chastiel ferme, qui moult estoit biaux par samblant. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent .i. petit esmaiet, car il se doutoient moult qu'il ne caissent en males mains. Et la nef arriua a la riue deuant le chastiel. Quant il furent venu au port, si escouterent ke dedens le chastiel sonna .j. cor moult hautement, si ke d'ases loins le peust on oir. "Sire," fait celidoines, "Or sachiez ke laiens a gens." "voirs est," fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li grandres de cors *et* li plus merueilleus ke nasciens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor eserie, "Mar i arriuastes en mon isle sans men [*sic*] congie ; Car mourir vous i couient." Quant nasciens voit venir le maufe si grant *et* si espoutable, si ne seit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont il se puisse defendre. Destreche de mort *et* paours l'enmaine a che ke il keurt a l'espee qui tant estoit riche, *et* le trait du fuerre. Et quant il ot fors traite, *et* regarde grant pieche, si le uoit si riche par samblant ke il n'auoit onques veu arme ke il prisait tant enuers cheste. Et pour le grant espoir de la bonte qu'il i quide, le dreche en haut, *et* le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint par mauuaiste del espee, ou par courous ke nostres sires eut a nascien*

The Adventure of the Broken Sword and the Giant.

They see an island with a castle on it, but where they are they know not.

They come to the port, and hear a horn sound in the castle. They agree that people are there.

An immense giant comes forth, and tells them they must die.

Nasciens does not know what to do, but, though distress and terror will fall on him who draws the Marvellous Sword, he draws it,

and begins to brandish it, when it breaks in two ;

the blade falls to the ground,

that they myhten sen Every wher,
They syen A schip In the See

219

Nasciens and
Celidoyne see a

and the hilt is
left in Nasciens's
hand.

He says it is the
greatest wonder
he has ever seen.

Nasciens leaps
out of the ship,
and goes to fight
the giant.

[* leaf 58]

He finds another
sword at his feet,
takes it up,
and runs the giant
right through
with it.

The giant falls
to the ground
swooning,

then utters a
hideous cry.

Nasciens returns
to his ship and
sails away.

He reproaches the
Sword with failing
him at the time
of need.

Celidoyne justifies
the Sword,

and says it broke
through some sin
of Nasciens.

They talk over
the adventure.

del traire qu'il auoit fait del espee qui tant estoit biele
et boine *par* samblant, k'ele brisa *par* mi aukes pres
del enheudeure, si ke li brans en chai a terre, *et* li
poin a toute l'enheudeure en remest nascien en la
main. Et quant il voit cheste auenture, si est asses
plus esbahis ke deuant; Si s'areste tous trespensis *et*
esbahis. Et quant il fu reuenus de chest penser, si
dist, "*par* dieu, chi a le grignour merueille ke iou
ueisse piecha." Mais lors remest le poing desus le lit,
et dist "k'il se metra du tout en la *merchi ihesu* crist, *et*
sen [*sic*] cors *et* le son fil, emuers chel maufe qui si vient
abrienes vers lui." Maintenant saut hors de la nef, *et*
dist, "biaus peres ihesus cris, soies moi escus *et* deffense
encontre chest anemi!" Lors regarda a ses pies, *et* vit
vne espee ke chil de la tour i orent laissie *par* auenture.
Et il le *prent* maintenant. Lors si s'adreche au gaiant,
et le fiert de si grant vertu qu'il li pierche andeus les
costes, Si ke li fers en *parut* d'autre *part*. Et quant
li gaians se sent ferus si angoisseusement, si n'a tant
de poir qu'il se tienge en estant, ains chiet a terre si
angoisseus *comme* chil qui angoisse de mort sent. Et
quant il est issus de pamison, si giete .i. grant cri *et*
hideus. Et quant nasciens voit qu'il n'a mais garde de
lui, Il ne ua pas au chastiel *pour* chou qu'il quide ke
il i ait gens, ains s'en retourne, *et* entre en sa nef, si
ke en peu d'eure orent la veue perdue du chastel *et*
del isle. Et quant nasciens vit qu'il estoit estors del
gaiant, si vint a l'espee, *et* le *commença* a regarder, *et*
dist a soi meisme (*et* che fu si haut ke celidoines le
peut *bien* oir), "Ha, espee, tu ies la riens du monde
ke ion onques plus prisaisse, fors seulement le saint
vaissiel ke on apiele 'graal.' Si t'ai a tort *et* loe *et*
prisie; Car il m'est auis ke tu m'as ore si failli au
besoing ke chou est meruelles." "Sire," fait celidoines,
"Sachies ke che n'est pas *par* mal de l'espee; Mais
par aucun pechie dont vous estes entechies, ou *par*
aucune demoustranche de *nostre* signeur:" *et* il respont,
'ke che puet bien estre.' ¹Endementiers ke nasciens
et celidoines *parloient* ensi de cheste auenture, si re-
gardent en mi la mer, *et* voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Advent-
ture, leaf 42, col. 3.]

¹ Fresh chapter.

- Towardis hem Cam ful gret Iorne ; 220 ship coming
towards them.
 thanne seide Celidoyne to his fadir " Certeinle
 here Comen tydynges, what so they be ;
 God graunte Grace that they ben Goode,
 that Comen to vs vpon this salt floode.' 224
 So longe beheld they the Schipe tho
 tyl Atte laste it Aproche l hem to,
 And so Nygh to-gederes gonne they be,
 Tyl that Eyther *with*-Imme mylhte Oþer se. 228
 Nasciens to the schippes bord gan to gon,
 And Into the tothir schipe beheld Anon,
 And sawh where that kyng Mordrayn
 Ful pensify there sat In Certayn ; 232
 & Evere Abod he goddis grace,
 for he ne wiste whedir to go, ne Into what place.
 And whanne Sire Nasciens kyng Mordrayns say,
 ful lowde he Cryde In his lay, 236 He calls to him.
 and seide, " Sere, God Reste with 3ow !
 Ryht welcome 3e ben here to vs now."
 And the kyng owt of his thowht Abreide,
 And to sire Nasciens he wolde han seide, 240
 but for Ioye he wepte so sore
 that on word ne mylhte he speken thore ;
 but *with*-Owten ony word he gan to springe
 Into Nasciens Schip, *with*-Owten lesynge, 244 Mordreins springs
into Nasciens's
[leaf 13]
ship,
 and Abowtes Nasciens Nekke his Arm he Caste,
 And An hundred Sithes he kiste him faste ;
 " A, Myn Owne brothir So leef and dere,
 I am ful Ioyful I se 3ow here ! 248
 a, leve brothir, how haven 3e fare
 Sethen that I lefte 3ow In wo & Care,
 and sethen we two departed Asondir
 Where-As was tempest & ful gret thondyr ? 252
 and how that 3e Comen In to this Contre,
 Now, dere brother, telle 3e Me."

Thanne Nasciens, that was so ful of Ioye

- hym thowhte he ne hadde non Maner A-Noye, 256
 Nasciens tells Mordreins all his adventures,
 Toke kyng Mordreins of his Aventure,
 how it be him Ferde, I the Enswre,
 And how he was tempested bothe here & there,
 And therto In the *presown* of Califer,— 260
 “For ȝowre baronage seide In Certayn
 that with-owten dowte I hadde ȝow slayn,”—
 how he was borne to an Isle
 And that Certein dayes in *presown* he was ;
 but Atte haste, thorwgh goddis Gras, 264
 Fer Into the west was he browlit,
 But Into what place ne wiste he nowht,
 but In An yl there he was,
 fer from Every man In that plas ; 268
 For habitacioun was non there,
 but wildernesse Abowtes Eches where,
 So that it was the moste hydows place
 that Evere Cristen man put In wase ; 272
 And ȝit was he Evere ful sory
 that the Name he ne knew trewly :
 and ȝit At Alle tymes thowhte hym tho
 which turnd upside down every day and every night.
 That the yl him tornede bothe two & fro, 276
 bothe Every day and Every Nyht,
 thus Openly it Tornede In his Syht.
 And ȝit Aftir More he gan hym telle,
 Of that Schip, how it befelle, 280
 and how that there-Inne he entred was,
 And how he fyl owt In that plas
 but thorwh on word that he spak,
 For In his *Creaunce fere* was a lak ; 284
 and tolde he him the *Signefyauunce*
 And how an Old Man came to him ;
 Of Anothir Schip with-Owten *variauunce*,
 and of An old Man that there-Inne was,
 and how his wordes hym plesed In that plas, 288
 So that on slepe fyl he there
 be his wordis In dyvers Manere.
 Sethen Aftyr he hym tolde

of þ^e Schipe & the Man so bolde, 292
 that Nevere sethen he hym Sye,
 Nethir fer ne faste Bye.
 Thanne tolde him Nasciens 3it wel More *x*
 of Mo trebulacions he hadde suffred before, 296 and then all his
 Where often the kyng Merveillede tho, other troubles.
 And to Nasciens thanne spak he vnto.
 "1Sire kyng," thanne quod Nasciens tho,
 "Of this swerd scholen 3e here*n* Merveilles Mo, 300
 that for non Evel thing ne brosed he nowht,
 but As goddis Scharpnesse it is in my*n* thowht.¹"
 thanne Axede the kyng the swerd forto se, Nasciens shows
 That to hym was Mervellous In Al degre. 304 Mordreins Solo-
 mon's sword.
 And whanne the kyng had it long behokle,
 In his herte he Merveillede Mani folde,
 And seide to Sire Nasciens there,
 "this is the most merveille that euere sawh I Ere, 308
 The Richeste and the fairest Also
 That Into Ony place myhte le do."
 Thanne took the kyng this swerd on hond, Mordreins takes
 And stille there-with he gan to stonde ; 312 it in his hand.
 In the ton hond the swerd, the toþer the pomel,
 And hem departyd Every del. It breaks in two,
 And A wondir Aventure behappede tho,
 that A3en to Gederis Anon gonnen they go ; 316
 And so faste to-gederis weren they Ioynt,
 that Neuere sethenes In non poynt and then joins
 Neuere departed Asonder they were again.
 For non Man that lyf beere. 320
 Now, be my trowthe, Ou*e*r Alle thing
 Many Merveilles werketh hevene kyng,
 Whanne so lyhtly that it broken was,
 And so lyhtly Al hol [becam] In that plas ; 324

¹— "Chertes," fait il, "la brisure de l'espee : Car par mauuaiste ne brisa ele mie, ains fu aucune demoustranche de nostre signeur." "Par foi," fait li rois, "che puet bien estre."—A.

- And so lyhtly Into þ^e schethe it Cam,
 thens As kyng Mordrayns drowh it than
 And whanne Alle this they hadden don,
 A wonderful cry they herden Anon, 328
 is then heard,
 As thowh it were A Manere of thondir,
 Where-Offen Alle hadden they gret wondir,
 "Owt of the schipe, Cristen Man, thou go,
 lest gret Synne falle the vnto." 332
 "Go out of the
 Ship."
 Anon As the kyng this word herde,
 Into his owne Schip he Aȝen ferde,
 And So dide Celidoyne also ;
 Mordreins jumps
 into his ship ;
 Celidoyne follows ;
 Nasciens stays
 behind, 336
 But Nasciens behynde lefte tho.
 they Nere So sone Into the schipe gon,
 that A swerd to hym Cam Anon,
 Al fer brennenge As hym thowhte,
 —but he niste ho that it browhte— 340
 that thorwh the left Scholdere it smot,
 & gret wounde Made, so sore it bot ;
 So that In the Schipe he fyl Adown,
 As thowgh it were In Manere of A swoun. 344
 thanne herde he there, him thouhte presente,
 On that to hym Spak there veramente,
 —but that he ne knew not his Menyng,
 Nefer what it was to vnderstondyng ; 348
 but as him thowhte In this Manere
 that the Menyng of the vois was there,—
 " this veniance now is sent to the
 For draweng of þ^e swerd. & were not worthē ; 352
 therefore Otterly I rede the
 Anothir tyme that þou war be
 to Erren Aȝens thy Creatour,
 Thy Makere, and Ek thi saviour." 356
 the kyng Som-what this vnderstood,
 and so dyde Sire Nasciens In his Mood,
 but of that strok he was stoned so sore,
 that plat down to the grownd fyl he thore ; 360
 Nasciens falls to
 the ground in a
 swoon.

thanne forth wente they hym forto A-wake,
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas, 364

And say hem for hym wepin than ;

thanne In his herte Merveillen he gan,

“ A, why wepen ȝe so now for me ?

When he wakes,

For now Mowen ȝe wel knowen & se 368

that owre lord halt me A knyht

he rejoices that
God has chastised
him for his sinne,

that he wele Chastise thorwh his Miht,

and maken Me knowliche of My sinne,

And of the wikkednesse þat I haue lyved Inne. 372

Wherfore, thankynges now I him do,

that this Chastisyng sente me vnto ;

and As my fadir I worschepe hym Anon,

For he me Chastiseth As his sone.”

376

as a father does
his son.

Whanne these wordis he hadde seid there,

but Evere¹ he was of stedfast chere,

[¹ MS Eveuere]

As A man ful of paciens & humilite,

As lik As desesed of the strok was he,

380

that Suffred Angwichis & mochel peyne,

and ȝet but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyht

In the Schipe they weren, I the plyht,

384

Nasciens, Celi-
doyne, and Mor-
dreins are 4 days
and nights in the
ship.

that wedir ne wynd ne was there non,

Forthere Into the se to gon.

But now leveth this Storye here, as ȝe mown se,

And torneth to the messengeris where so they be, 388

The story turns
to the Messengers
see ol. ii.

that Nasciens to seken they weren sent,²

but Into what Contre, they Niste verament.

² ke la roine ot enuoies par sa terre pour querre son frere nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58, back, col. 1.]

JOHN CHILDS AND SON, PRINTERS.

BINDING SECT. JUN 30 1946

PR	Early English Text
1119	Society
E5	[Publications]
no.20,24	Extra series

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

