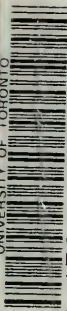


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THE HISTORY
OF
THE HOLY GRAIL.

CHAPTER XXXV.

THE ADVENTURES OF THE MESSENGERS WHO GO TO
SEEK NASCIENS.

They go backwards and forwards, but can hear no news of Nasciens (p. 2). One night they come to a city and lodge with an old vavasour, who tells them of their danger in coming as Christians to a heathen city (p. 3). Its name is *Tosquean* (Fr. roquehan), and it is the birthplace of the parents of St Mary the Egyptian (p. 4). One of the messengers has a vision,—that Joseph of Arimathea appears to him, and tells him that Nasciens is not there (p. 4), and so takes him to a high mountain, shows him a ship in the Grecian sea, and tells him that Nasciens is in it (p. 5).—Next morning he tells his companions, and they agree to go to the sea, get a ship and seek Nasciens (p. 5, 6). They travel shoreward through a hot land (p. 6). One of them dies of thirst, and is buried at Alexandria (p. 7). The others come to the shore, and find a ship with two hundred dead men in it, and a maiden under a plank (p. 7). She tells them that the corpses were the men of her father King Label, who were attacked by the knights of the King of Sarre (p. 8), and all killed; but she, as a maiden, was let go, and has lived in the ship with the corpses ever since (p. 9). The messengers consult what to do, and one advises that they have the corpses buried, and then get a mariner to sail the ship for them (p. 9). So they get people, and bury the corpses by the seaside, and cut an inscription on a rock near (p. 10). They then ask the damsel what she is going to do. She doesn't know, and cries (p. 10). They agree to take her with them, and she consents to go (p. 11). They cannot get a Master for the ship, but provision it, and go on board and to bed (p. 12). A great storm rises, and drives

them for three days far out to sea (p. 12, 13). On the fourth day the ship splits into four pieces on a rock; two messengers are drowned (p. 13), two reach the island, and one of them saves the damsel (p. 13). They thank God and ask His protection, and then comfort the damsel (p. 14), and tell her of their faith, and how Christ delivers his friends from all evils (p. 15). She promises to be Christ's servant if He will save them from the danger they are in (p. 15). They look about the rock, see a bit of old wall, and sleep under it (p. 16). Next day they mount the rock, and find a little house most richly furnished as for a lord (p. 16), and in it a gorgeous bed with four posts of gold and precious stones (p. 17). At the head of the bed is the tomb of 'Ypocras, the beste fesicien that euer sawh lyvenge ony man' (p. 17). They wonder greatly at the richness of the house, which was made by Hippocras 'for his maner' or dwelling-place (p. 18).

[on leaf 45, back]

Five Messengers
go to seek for
Nasciens,

and go to and fro
without finding
him.

In a paynim
country,

Now telleth here this Storye Anon,
Whanne the fyve Messengeris weren gon
From the qweene, sire Nasciens to seke
—That Gentyll knyght So good & Meke,— 4
Somtyme towardis they Reden faste,
And sometime bakwardis they prekyd In haste,
for they ne Cowde knowen non Certeinte
In what Contre that he scholde be, 8
Ne neuere tydynges of hym herden telle,
In what Manere to hym befelle;
Where often they weren Abascht ful sore
that of hym Cowden they heren no More. 12
and whanne longe they hadden Reden so
In diuers londis bothe to & fro,
thorwh Alle payneme & othir Contre
where they Supposid him forto han be; 16
and thus sowhten they bothe fer & Ner,
but of hym herden they nowher.
And ful fer they weren Owt of here Contre,
Wherfore Alle ful Sory they be. 20
So that it happid vppon A Nyght
that Into A Cite thei Comen ful Ryght
whiche that was In paynem londe,
As I do 3ow to vndirstonde; 24

And happed they Comen to an old vavasour that kepte An Ost, & was A Man of honour. and whanne they hadde Supped Echon, this good man Axede of hem Anon Of what Contre and whens they were, And what thing that they Sowhten there. thanne Answerid the Messengers to hym Agein, "Of Sarras we ben Alle In Certein, And thus Riden Abowte In Eche Contre A knyht to fynden, 3if it wolde be, That is Iclepid Sire Nasciens A worthy man & of gret defens, that most wondirfully was lost that Evere 3it man wiste be ony Cost."	they lodge with a vavasour, 28 who asks their errand. 32 They say, 'We seek Sir Nasciens.' 36
"What," quod here Ost A3en tho, "3e ben Cristened, so mot I go." Thanne he Answerid sone Ageyn, "that is Soth, Sire, now in Certein." "haw thanne So hardy dorste 3e be Forto Comen Into this Contre, Sethen that 3e knowen <i>wilk-owten</i> dowte that 3e ben dedly hated Al A-bowte that ben Contrarye to Owre lay : Merveille it is to me how 3e lyven this day."	The Host asks, 'Are you Christians ?' 40 They confess they are, 44 48
"Sire," seide On Of the Messengeris tho, "Angwisch of wedering Made vs hider to go ; be wheche wederyng Oure lord is gon, and of vs ne weten where to fynde hym non. For we nete whethir Among paynems he be, Owther Ellis Among the Cristiente ; therefore Supposing to fynden hym here, hider we ben comen In this Manere." "thanne," quod here ost to hem Ageyn, "3e don gret folye here In Certeyn ; For it May Repenten 3ow ful sore, And don 3ow Angwisch ful Moche More."	and driven there by stress of weather. 52 56 He warns them of their danger. 60

- thane to hym Seiden they Everichon
 ‘that they Ne wiste non Othirwise to don.’
- They have a
 great supper. That Nyht weren they Served ful worschepfully
 with Spices and with Alle delicasy, 64
 For In that lond is gret plente
 of Alle Manere of spices of deynte ;
 and So wel Iserved hadden they ne be
 Sethen they departyd of here Contre. 68
- They ask
 where they are. thanne Axeden the Messengers of here ost there,
 ‘In what Manere of Contre that they were.’
 thanne seide here Ost to hem Anon,
 ‘In the Contre of Egipt 3e ben Echon ; 72
 and the Name of this Cyte
 Is Clepd Tosquean, vndirstonde now 3e.
 In whiche Same Tosquean Cyte
 was born bothe fadir & Modir, As I telle the, 76
 of that goode holy womman
 that is Clepid Mary Egipcian.”
- As they lyen In here bed that Nyht,
 To the 3ongest of the fyve In his slepe was dilt 80
 So that he Say A Certain Avycioun,—
 ‘that Joseph^{he} of Armathie to forⁿ him gan gon,’
 “and Axede of Me what I sowht there. *
 and I him Answerid In My Manere, 84
 ‘Sire, I seke my lord Nasciens *with-owten* delay,
 that hath be Missed ful many a day.’
 ‘What?’ quod Joseph^{he}, ‘that Man so hende,
 hopest thou him In this Contre to fynde?’ 88
 ‘Sire, trewly I not,’ quod this Messenger,
 ‘And therefore we seken hym fer & Ner.’
 ‘In this Contre,’ quod Josephes tho,
 ‘thow schat hym not fynde nethir to ne fro. 92
 but A-Rys and go with Me,
 And I schal schewen the where *pat* he be.’
 Thanne wente Iosephes forth to-fore,
 And this Messenger folwede faste thore. 96
- who promises to
 show him where
 Nasciens is.

So longe to gederis they wenten In fere
 Tyl Atte laste vppon A Mownteyn Comen they there, Joseph takes the messenger up a high mountain,
 And it was the heyest that Evere Men say ;
 thus hym Semede with-owten delay. 100

and whanne Aboven that they were,
 An heyghere place 3it Syen they there,
 where Onne they myhten wel sen & knowe
 Alle thinges vndir hem, it was so lowe, 104 from which they see all the earth and sea.
 and Al the See, and that there Inne was,
 bothe Schepis & barges In that plas.

“Thanne Axed me Ioseph In his Manere,
 ‘What Manere of thing Sixt thou here?’ 108

‘Alle the Erthe now, Sire, here I Se,
 Where Inne the peple En-Abited be ;
 And alle the Sees I se Al-so
 that Schepis or barges Inne Mown go.’” 112

thanne Ioseph gan hym to schewe Joseph shows him a great ship,
 A gret Schipe with-Inne A threwe,
 That fer from hym was In the Se
 To-ward Grece, As he tolde Me. 116 [leaf 44] in the Grecian sea,

“thanne Ioseph to Me ward drow Nerre,
 ‘Sixt thow 3one schipe that is so ferre?’
 ‘3e, Sire, ful wel that Schipe I se,
 that is so fer Into 3one Contre.’ 120

‘lo, In 3one Schipe, As I telle the,
 Is thy lord with his Compene.’” says Nasciens is there,

and thus Sone they weren parted Asondir,
 Where offen the messenger hadde gret wondir ; 124
 For he ne wiste whedir he gan to gon,
 So Sodeynly he partyd from hym Anon. and disappears.

Vppon the morwe whanne Rysen they were,
 and Al Redy forto Riden forth there, 128

& weren I-past Owt of that Cyte,
 thanne this 3onge Man to his felawes talked he,
 and tolde hem verrayly with Al his Myht
 whiche A vicioun he hadde that Nyht. 132

The Messenger
tells the vision
to the others,

thanne Anon they Axeden him what it was ;
and he hem gan tellen Alle the Cas.
Whanne they herden him Speken: In this degre,
' It was A fair Aventure,' they seiden Certainle, 136
' that Owre lord hem Nolde for-*zetten* In non Manere,
Sethen that here Lord they Sowhten So there ;
and Ek be Ioseph they hadden warnenge,
Into what partyes they scholde gon Sekynge.' 140

who agree to
start at once
to seek Nasciens
by sea.

thanne seiden alle be on Asent,
' that Evene to þe se to gon was here Entent,
And there forto geten hem A schip Anon,
And so forth Into the Se wolde they gon, 144
The See to Envirowne be day & be Nyht
zif that here lord Nasciens fynden they myht.'

The Host advises
them to conceal
their Christianity.

But zif Er they from here Ost wente,
he hem Counseilled veramente 148
' that they ne Scholden In non degre
be knownen that they weren of Cristiente ;'
"and zif 3e don oþer wise thanne I 3ow seye,
3e scholen ben Alle dede ful certeynlye ; 152
and þerfore As y conseille 3ow, loke that 3e do
In Alle þ^e places where so 3e go."
thei seiden þerto they wolden don here Myht :
thanne forth they wenten Anon Ryht. 156

Thus parted the Messengeris from that Cyte thore
As 3e herden me tellen here before,
and hem dressede towardis the See

They go towards
the sea,

Also faste As they Myhten flee, 160
And Redyn Al day with gret peyno
In An Owtraious Contre Certeyne.

and it is so hot

for it was so hot in that Contre,
that Alle Naked, Men wenten, I telle the ; 164
for there the Monthe of August, so hot it is,
hattere thanne oþer Monthis with-owten Mis.

that one of
them dies,

that same day the hete was [so] Strong
that On Of here felawes deide hem Among 168

For thurst That he took tho there ; and thus he deide In this Manere. and of Egypt the Chief Cite they hym beryede ful worschepfulle, Where-offen Alisawndre is the Name, A worthy Cyte, and of a gret fame.	172	and is buried at Alexandria.
And the Secunde day there After Anon, Tho that weren left gonnen forth to gon, and helden forth here Iorne Tyl that they Comen to the See, And there fownden they A schipe ful sone That evene streyht to the lond was gone, the wheche Schipe hadde with-Innes him there Two hundred Men ded In qweynt Manere.	176	They reach the sea, and find a ship with 200 dead men in it,
And Into that Schip they Entrede Anon, the fowre Messengeris Everichon, and Syen the Manere of this Aray, Where offen they weren Abascht In fay. thanne loked they A lytel hem beside, and behelden vndir A planke that tyde, They syen where that a fair lady lay, (As this Storie vs doth here Say,) and drowen hire owt of that place To Sen what Maner of womman it wace. thanne þ ^e messengeres Refreynd hire then Of the deth of Alle these men, and why they weren Slayn, & In what Manere, of hire wolden they weten there.	184	and a fair lady,
thanne Ryht Anon Answerid sche, “ 3if that 3e welen Ensuren to Me that 3e welen don Me non bodyly ded, I schal 3ow tellen In this Sted.” And they hire Enswrede Ryht Anon, ‘ that hire peticiown scholde be don ; Nethir non thing to hire don scholde be that hire scholde Mispiece In ony degre.’	188	whom they ask about the dead men.
	192	
	196	She answers, I will tell you if you do me no harm.
	200	
	204	

“ thanne schal I tellen 3ow Al the Cas
how they weren ded here In this plas.

“ Vndir-standeth, the men that here ded be,
they weren Alle of label Cite ; 208

These were the
men of king
Label,
my father,

And Alle weren they kyng Labelys Men,
that was my fadyr, As y wel ken.
and thus it happede, as I 3ow telle,
that kyng Melohaus how with him befelle, 212

that he wolde Into Surrye go
his Eldest sone forto Sen tho,
that was put Into thike partye
For to Norture, I sey 3ow Sekerlye. 216

who was attackt
at sea,

and whanne he was Entred Into þ^e Se,
and with hym A fayr Compeyne,
thanne Cam þ^e kyng of Sarre In þat sted,
that him hated Evene to the ded, 220

by the king
of Sarre,

and a great force.

So that he sente gret Chyvalre
Into the middes of the See,
And Into the Schepis they Entred Anon,
And on Owre [men] Gonzen to gon, 224

They fought on
the high sea,

that they weren fayn to a Roche to fle
that stood In Myddis of the See,
Where vppon was a Castel
that was bothe fayr, swete, & lel. 228

“ Thus thanne Semblede bothe Meyne
To-Gederis Amyddis the hye See,
that so there to-Gederis they fowhte
that Men Merveilles Sen there Mowhte, 232

so that 1000 men
died in an hour.

3o that with Inne the Owr of A day
A thowsend Men there ded I say,
For there nas non of hem than
but 3if he were holden A passyng Man, 236
and A worthy knyht of his houd,
As I do 3ow to vndirstond ;

My father was
slain,

So that there with-owten faille
My fadir was Slayn In bataylle, 240

- And Alle the Remnaunt beheded were
lik In the forme As 3e sen here ;
So that there Scaped non persone
Sauf only, Sires, I Alone. 244 except myself.
- and Siker ded there hadde I be
but that A maiden they fownden me,
and a feble persone of Stature :
this was the Cause, I 3ow Enswre, 248
that me my lif they leten have ;
so from hem wente I tho save,
And lefte here with this Compeyno
that ded 3e sen In this degre. 252
- Now have I 3ow told the Certeinte
of that 3e me han Axed ful sekerle.”
thanne seiden the bataylle, þat soth it was,
For it was wel sene In that plas, 256
So that verray tokenys they myhten se
with Inne the Schipe bord Certainle.
Thanne token they Conceil Al In fere
how with that Schipe they myhten don there ; 260
For 3if so to haven it Into the Se,
Alle here Confucioun it Myhte be.
thanne Answered on of the fowre tho,
“ hereth myn Avis what me thenketh þerto : 264
these men that here now ded be,
Owre semblaunce they han, As 3e mown se ;
therefore In worscheping of Owre Creatoure
We scholen hem don Som Maner Onoure ; 268
and here bodyes we scholen berren here,
that non wilde beste ne have non powere
on hem to feden In non manere degre ;
For swich As they weren, so ben we ; 272
Al thowh that Christened not they were,
3it Owre semblaunce han they, As we sen here.
And whanne this schipe I-clensed it Is,
thanne Moste we gon with-owten Mys, 276

and all the rest
beheaded,

244 except myself.

248

252

256

The Messengers
see it is all true,

260

and take counsel
what to do with
the ship.

264

268

One advises to
bury the bodies,

272

276

and get a sailor
to work the ship.

And Geten vs Owher A Marynere
that Into þ^e Se myhte Governe vs here,
and Gyden vs aftyr Goddis wille,
Whethir he wele vs saven oper Spille : 280
this is my Counseil that ze do."
"Forsothe we A-senten wel therto."

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

They bury the
bodies,

So sore they travailled Alle the day,
And Every Man dyde what he may,
tyl alle these Bodyes Everichon
with-Innen the Erthe weren they don ; 292
Evene faste by the se syde
they leften tho Bodyes forto Abyde.
And In the Roche there Al this was,
they leten lettres don Graven In that plas 296
that In Grw weren In this Manere,

with an inscrip-
tion over them.
[1 tarse, Fr.]

'kyng Labelis Men Liggen here
that they of Grace¹ han thus Slayn :
here lyn they Berred In Certayn 300
bothe for Rewthe and Ek pyte
that swich semblaunce hadden they, lik as han we
The messengeris that Nasciens Sowhte,
In this Manere han they wrowhte.' 304

They ask the
damsel what she
will do ?

And whanne they hadden thus I-do,
Thanne Axede they of the damysele tho
'What sche wolde don, & In what Manere,
and hou sche thowhte to Governen hire there. 308

She does not
know,

"Seres, I wot Nevere Certainle,
I am So fer Owt of my Contre,
Nethir here know I non Man,
Nethir of here Maneris nowht I ne kan, 312

- Nethir non thing they welen don for me ;
perfore Aftir *zoure* Cownseil now wele I be,
 For of my self Cownseil have I non,
 and therto I not what forto don." 316
- thane wepte this damysele wondirly Sore, and weeps,
 that on word me myhten sche speken no More.
 thanne of hire, pite hadden they *with-owten* faille, till they pity her,
 And token hem to Gederis In Cownsaylle : 320
 ' best it weren,' they seiden tho,
 ' that thike damysele *with* hem scholde go and agree to take
 til they hadden here lord Ifownde, her with them,
 3if it wolde happen In Oure stownde, and convert her. 324
 and thanne Cristene hire forto don ;'
 herto they Assented Everychon.
 Thanne seiden they to this Mayden Alle
 Wheche A cas Amongs hem was befallle, 328
 that with hem Scholde sche go
 And hire wille were to don so.
- thane seide this Maiden Anon Ageyn,
 " that wyle I gladlich In Certeyn, 332
 On this Condiscion, that ze ne wille
 Non velenie A-wayten me vntylle."
 and they Answerid, " Nay, ful Sekerly
 that to defenden *with* myht of Body." 336
- thane fil sche down to here feet,
 And wepte for Ioye Also Skeet,
 And seyde ' that sche wolde *with-owten* variaunce
 Onlich ben at here Governauce : 340
 thanne to hire seiden they Alle In fere
 hire forto Sosteyne At here powere.
- thane spoken they forto have
 A Man that the Schipe Cowde governe & save, 344
 but nowher non Mihten they fynde ;
 Where[for] sory weren they In here Mynde.
 That Evenyng to þ^e schipe they gonnen Orleyne
 Alle Manere of viandes, hem to susteyne. 348

She makes them
 promise to do her
 no harm.

They agree to
 take care of her.

They cannot find
 a sailor.

- And whanne the Nyht was Comen vpponne,
 Alle fyve to the Schipe gonne to Gon,
 And lyen with-Inne the schippes bord
 there to Resten hem, At On word : 352
 And Evere was the seyl vp an hy,
 As it to the Roche Aryvede Sekerly.
 And so it happede Abowtes Midnyht
 A wynd there Ros of ful gret Myht, 356
 and a great wind
 blows them out to
 sea,
 and blew the Schip Into the See
 ful mochel ferthere than they wenden han be ;
 and whanne they wenden han ben At the Ryvage,
 With-Inne the See they weren A fer passage ; 360
 and whanne they loked hem Abowte,
 In the depe Se weren they *with* owten dowte.
 Thanne weren they Abasched ful Sore
 whanne Amongs the waves weren they thore ; 364
 without a master, and Nethir Mayster ne Governour
 hem forto Socouren In that Stoure ;
 and the See not pesible, but boistous, was,
 So þat ful sore they dredden hem In þat plas. 368
 so that they are
 much alarnd,
 and thorwh the tempest that was there,
 the Seyl to-brast In many A manere
 And fyl fer from hem In to the Se.
 thanne ful sore Abascht weren Alle he, 372
 And for-possed *with* waves weren they there,
 So that of here lyves they hadden gret fere.
 In this Angwisch, and In this dolour,
 thre dayes weren they In this stour 376
 With owten Mete Oper Ony drynk ;
 this was to hem A ful hevy thing.
 And with Inne these thre dayes, so fer weren they browht
 with-Inne the hye Se, that they wyste nowht ; 380
 and do not know
 where they are.
 [1 MS. ther]
 And 3it demed they In Al here peyne
 that from Egipt they¹ weren fer Certeyne ;
 and so they weren, with-owten lettyng,
 ferthere thanne they Cowden han knoweng ; 384

- For the Schipe wente Evere to fore the wynd
 Swiftere than þ^e Rakke In þ^e Eyr be kynd,
 and so fer drof hem In to the Se
 that they ne wiste In to whiche contre. 388
- The fowrthe day, the Owr of pryme,
 hem be-happed An hard Chaunce that tyme,
 and fowle Acombred Alle they were,
 For to A passing gret Roch they proched wel Nere ; 392 The ship strikes
on a rock, and
two of the men
are drown'd.
- and the wynd ful harde thedir hem sore drof
 that the Schip on fowre partyes to-Rof ;
 In which of somme Of tho fowre partyes
 tweyne weren dreint *with-owten* lyes, 396
- And the damysele floterid In the see,
Oþer Socoure kowde non there sche. The damsel floats
in the sea, and
- And whanne sche beheld that tweyne saved were, [leaf 45]
 Ful lowde to hem than Cride sche there, 400
- And preide hem sweteliche In hire Manere
 ‘For love of here God that they lovede so dere,
 Of whom they helden the newe lay,
 that they wolden hire Socouren that day.’ 404
- thanne beheld on of the Messengerr^es two, is sav'd by one of
the Messengers.
 and gret pite hadde on this damysele tho,
 and took vppe his hond & him gan to blesse,
 And In to the Se he gan hym dresse. 408
- tho betook he hym to God Almyht,
 Anon to that damysele he gan hym dyht,
 So that with myht and strengthe of hem two
 A3en to the Roche wonnen they tho. 412 They get to the
rock,
- Whanne to the Roche they weren I-gon,
 they thanked Iesus, Maryes sone, Anon,
 that hem hadde Saved from peryl & wo,
 So Ny here deth As they weren tho. 416
- In this Manere tweyne of the Messengeres
 Weren perschid for fawt of Maryneris
 as they wenten to sechen Nasciens here lord,—
 thus weren they persched At on word,— 420

- And tweyne leften with that damysele ;
 but the ne hadden neyther to mete ne to Mele,
 For Alle here vyaunde In to the Se fylle,
 As here to fore 3e herden Me telle. 424
 thanne ful sore Abasched they were
- and have nothing to eat, that non Maner of viaunde hadden they there ;
 And therto fer In A straunge Contre,
 And fer from peple disolat to be, 428
- for the rock produces no food. that In that yl was there vyaunde non
 to sellen, neþer growenge on Erthe ne ston.
 And this was on of the moste thing
 that hem browhte Into so Mochel Morneng, 432
 For thens supposid they neuere to han gon
 but 3if it be thoruh [grace] Of Only god Alon.
 & so In goddis gouernaunce they putten hem Echon,
 To don with hem what he wolde don ; 436
 And knelyng, Cryden hym Mercye
 with weping and teris ful tendirlye ;
 and Cryden to him In this Manere,
- They pray to God to help them. “ Now, goode lord, thow Socoure vs here, 440
 that we ne fallen In non desperaunce
 thorwh the fals Enemyes Chawnce ;
 but kepe vs lord In thin Seryse,
 that þ^e fals Enemy of vs Cacheche non prise.” 444
 Sweche wordis & swiche preyeris
- The damsel complains, Oftyn tymes hadden these messengeris ;
 and Evere this damysele wepte ful sore,
 and Cursid the tyme that sche Cam thore, 448
 From Evel to werse to ben browht,
 Euere thus Compleyned sche In hire thouht.
- and the two men comfort her. And there they hyre Comforted Anon
 Also Mochel As they Cowden don, 452
 And seiden ‘ that God wolde socour hem sende
- [¹ prochainement] Er Comen Owht fowe dayes¹ to the Ende ;’
 “ and therefore, damysele, wepe 3e no more,
 For 3owre Morneng doth vs moche sore.” 456

Thanne Axede sche hem of here Creauunce,
 And they hire tolde with-owten variaunce
 how that be Iosephe of Barthamye
 they it Resceyveden ful trewelye,
 And be Al holy Chirches lawe,
 Of wheche Creawnce they weren ful fawe.
 thanne tolden they hyre In Eche degre
 What powere [Crist hadde¹,] & what dignete,
 and how that socouren he wolde his frend,
 And from peryles to-bringen him to good End.
 "For who that In hym hath Affyaunce,
 he wele hym kepen with-owten variaunce ;
 and from Alle perylles, I the Enswre,
 hym delyveren, as Seith the holy scripture."
 "In feith," quod this damysele tho,
 "3if 3owre lord sweche Merveilles May do
 as 3e me now tellen here,
 on hym wil I trosten In Alle Manere.
 3if he owt of this peryl vs now brynge,
 and to vs wil owht sende In Socourynge,
 And therto A-skapen from Al this fere,
 I hym promyse In Alle Manere
 From this day forward his Servaunt to be,
 And hym to Serven In Alle Manere degre."
 "Ha, damysele," quod they Anon,
 "Now weten we wel Everychon
 that with-owten dowte ful Sekerly
 we scholen haven Socour Ryht hastely
 Al other wyse thanne he wolde han do
 Sethen 3oure promys 3e han mad so."
 In this Manere leften they Alle thre
 In ful grete thowht ful Sekerle ;
 For they hadden Neuere be wont perto,
 to suffren swich Angwisch As they hadden tho.
 and whanne the Nyht Gan Comen faste,
 Abowtes In the yl they loked Atte laste,

She asks of their
faith.

460 They tell her the
laws of the
Church,

464 and the power of
Christ.
[¹ auoit li sires]

468

472 The damsel thinks
she will believe on
Christ,

476 if he helps them
out of peril.

480

484 Then they take
courage,

488

492

- and Aspiden Ryht Anon there
 find an old wall, An old wal of ston In A qweynte Manere,
 that somtyme of an hows it was,
 and *with* gret pride I-mad In that plas ; 496
 but be Old tyme it was down throwe,
 but A parcel lefte there vppon a Rowe
 that there vndir Myhten wel Reste
 Sixe persones, other fyve Atte leste. 500
 thanne to thike partyes wenten they anon
 be here wittes thanne Everichon,
 and seide ‘that bettere it was þere to Abyde
 vndir that wal thanne be the see syde, 504
 In the Schadewe forto kepen hem,
 thanne forto ligger be the strem.’
 shelter under it and there Abyden they Al that Nyht
 for the night, Tyl on þ^e Morwen it was day lyht. 508
 On the Morwen Erelly, whanne it was day,
 Ful faste here preyeres thanne gonne they say,
 ‘That God for his pyte & grete Mercy
 hem Som Comfort Scholde sende hastely.’ 512
 climb up it, in the thanne seiden they that they wolden gon
 morning, and to sen what howseng was In that ston.
 and whanne in this Roch they wenten an hy,
 they behelden Abowtes ful Inwardly : 516
 see another wall, thanne Anothir wal syen they there,
 As thowh of Marbel wrowht it were,
 with a little house And A lytel hows there vppon,
 on it, —thus hem thowhte, and thedir gonne gon,— 520
 Whiche was som tyme Richelych dyht
 As that it Semed to here Syht,
 that hem thowhte so Riche myhte non be
 So sotely Mad In that Contre. 524
 They enter this, and In they Entrede, & vpe they wente,
 the Messengers and þ^e damysele veramente.
 and whanne they be-helden Al A-bowte,
 thanne Sien they there *with*-Owten dowte 528

- An hostel that som tyme was Rialy dyht,
 As thowh it hadde ben for þ^e most Man of Myht
 Arayed lik A Ryal Manere,
 Somtyme On lord to han dwelled In there. 532 find it rich and
beautiful,
- For there-Inne stoden peleris of Marbil stones,
 Ful Rialy I-wrowht for the Nones ;
 And thre-quarterid they weren Of Gold & Asure
 and Of Silver, be gret Maistrye, I the Ensure, 536
 As thowh it hadde ben wrowht be Enchauntement,
 So Rialy it was there present.
 And *with-Innen* Atte the Ende of þat hows
 They Syen A bed ful Merveillows, 540 with a wonderful
bed in it,
 the Richest and the moste Avenauzt
 That Evere Man Say, As I vndirstond.
 And the fowre postes that it vp Bare,
 Of Bryht Schyneng gold weren they there, 544
 And Of precyous stones they weren ful pyht,
 And therto ful Rialy weren they dyht
 that moche peple it Myhte han Seyn,
 So Merveillously it was wrowht In Certein : 548
 For they wenden it hadde ben In dremeng
 Whanne they syen Al this Riche thyng.
- Aboven this bed, A tombe there was,
 Ful fayr, ful Riche, þ^{er} In that plas ; 552 and a tomb above
the bed,
 And therto so Merveillously it was wrowht
 that Alle they Merveilleden In here thowht ;
 for it was so delitable In here Syhte tho
 That mochel Comfort it dede hem do. 556
 Where-vppon lettres of grw weren wreten there
 that thus Seyden, and In this Manere,
 ‘ here lith ypocras, the beste Fesisciau
 That Evere Sawh lyvenge Ony man, 560 inscribed to
Ypocras, the best
of physicians.
 that be Cawtel of his wyves Red,
 Sodeynly he was browht to his ded :
 and Into this place was he browht trewlye
 Be Antonye the kyng of pereye.’ 564

- Whanne the Messengeris these lettres gonne beholde,
 They gonnen to Reden hem Mani folde,
 and longe Of hym to-gyderes they spoke,
 And seiden that he was A wys man On boke. 568
- They look through
 the house, which
 is wonderfully
 rich.
- ful faste they behelden this hows Abowte
 From the ton Ende to the tothir with-owten dowte,
 And so Manye Riche thinge syen they there
 that Evere to-forne syen they In Ony Manere ; 572
 For Maner was *per* Neuere so Ryaly dyht
 that Cowde Comprehende to Mannes Myht.
 For Of Al the world hem thowhte it was þ^e richest place
 That Evere Erthly man In browht wase ; 576
 and the Richesse that there they fownde
 Miht non man tellen that wenten On grownde.
- But now leveth here this storye
 Ony more of this hows to speken sekerlye, 580
- Ypocras built it
 for himself,
- Whiche that ypocras dyde don Make
 Onlich There for his Owne Sake,
 and for his Maner he let it dyht,
 For he was A man Mochel Of Myht ; 584
 And Enstored ful wel it was
 Of Manye Richesse In that plas ;
- but now it is left
 desolate.
- Whiche hows is Now Al forfare,
 but 3it Al that Richesse leften thare. 588

 CHAPTER XXXVI.

 THE HISTORY OF THE PHYSICIAN YPOCRAS.¹

How he was the most learned physician living ; but was once
 'reproved be clergies dome,' on this wise :—when he
 came to Rome in Augustus's time, all men were mourn-
 ing for the supposed death of the Emperor's nephew (p.
 20). Ypocras goes to the corpse, finds life in it, puts the
 juice of a herb into its mouth, and up it gets alive, whole

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

and sound (p. 21). The Empress, to honour Ypocras, puts up an image of gold of him, and another of her son, in the highest place of Rome, with a tabernacle and inscription over (p. 22). Ypocras cures many people, and is counted half a god, and his 'fygure' is worshipped (p. 23). Then a fair lady comes from the parts of Galilee, and, when she sees these golden images, she smiles, and says she'll soon prove Ypocras a fool (p. 24). The Emperor appoints a meeting for them at the temple, and the fair lady looks hard at Ypocras, and he at her, till he falls in love with her, and is 'clene browht in a letargye' for desire of her (p. 24-5). The Emperor and Quen come to see him, and so does the fair lady (p. 25). His heart is glad at this, and he tells her his love (p. 26). She beguiles him, saying she loves him too, and will be at his will (p. 26). This cures him, and he returns to Court (p. 27). The fair lady shows him her bower at the top of a tower, and tells him that the son of the King of Babylon is there (p. 27); she proposes that he shall get into a vessel,¹ and she shall draw him up and let him talk to her. Ypocras consents (p. 28). He sleeps at the Emperor's, goes out at night (p. 28), and finds the vessel ready. The lady and her cousin draw him up to the middle of the tower (p. 28), and there he hangs in his basket all day, with the people staring at him (p. 29). When the Emperor sees him at night he orders him to be let down, but Ypocras will not explain how he came there (p. 30)²; so the Emperor has the images of his own nephew and Ypocras broken (p. 30). Ypocras stays at Rome till a knight comes and tells the Emperor of Christ's miracles, when Ypocras says he must go and see Christ (p. 31), and accordingly starts for Galilee (p. 32). He comes to Persia, and raises the king's dead son to life (p. 33). After a time, the king marries him³ to his daughter (p. 33), and Ypocras tries to find out the most 'temperable' isle to live in (p. 33). A master-shipman tells him of it, and he, and his, sail there (p. 34). Ypocras has a beautiful house built (p. 34); and makes a wonderful bed, in which if a sick man lies he is cured (p. 34). He also makes a wonderful cup, in which any poison will lose its strength, and not hurt a man if he drinks it (p. 35). But Ypocras's wife is very proud of her rank, and hates her husband (p. 35). She mixes some poison

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

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

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

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

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

- It was for A Nevev of the Emperour
 (Whiche was A *persone* of gret honour) 28 The Emperor's
 nephew is dead.
 that ful longe Syk hath be,
 and now they seyn that ded Is he :
 and therto he was so fayr and so good
 That Every man hym lovede *with* his Mood. 32
 And this is the Enchesown Sekerlye
 Alle the hevynesse of þ^e peple trewelye."
 "and where is the Body," quod ypocras tho.
 "Sire, In the Emperowres halle it is I-do." 36
 And whanne this word tho he herde,
 Toward themperoures halle faste he ferde ; Ypocras goes to
 see the body.
 And ȝif Ony breth In his body be founde, 40
 he hopede hym to A-Reren that ilke stownde,
 and Onlyche to helthe to bryngen hym Aȝen—
 that Alle the peple there it scholde sen—
 Be his Medicyn And his Craft ;
 thus wolde he don Er that he laft. 44
 Thanne to the paleys gan he gon,
 And to that he presede Anon ;
 but so mochel peple there was,
 Onnethis he myhte Entren In to þ^e plas. 48
 and whanne he was Comen to the Cors,
 Anon he tasted with gret fors
 In what partie he myhte fynden Ony lyf :
 Thys Merveilled themperowr and his wyf. 52
 Anon as he there thus hadde I-do,
 lyf In his Body thanne felte he tho ;
 And Gan to Openen his Mowth Anon,
 And þ^e Iews Of An Erbe he gan þere-Inne don, 56
 That of so gret vertu was there,
 Of his Siknesse he dide him Arere,
 And there he A-Ros *with* strengthe & Myht
 Openly there In Alle Mennes Syht, 60
 Also hol and Also Sownd
 As Evere he Was In Ony stownd.

which restores the
 dead to life.

	And whanne he hadde thus I-do,	
	the Emperesse to hym gan to go,	64
	and Seide, "Sire, ful wel thou be!	
	A glad womman hast thou Maked me!	
	What Manere of Gwerdon that þou wilt Crave,	
	Ful Sekerly, Sere, 3e scholen it have."	68
The Empress asks his name,	thanne Axede the Emperesse what he hyhte.	
	he Seyde "ypocras, lady," Anon Ryhte.	
	"Now know I wel be 3oure Connenge	
	that 3e ben the worthyest fecyseyan vengeance :	72
	A Man from deth to lyve A3en Arere,	
	Thus dyde Neuere feciseyan, I trowe, Ere.	
[leaf 46]	Therefore þ ^e Moste worschepe I schal the do	
	that Evere to Feciseian was don vnto."	76
erects a gold statue in his honour,	An Ymage of Gold Anon let sche Make,	
	Ryaliche I-dyht, for ypocras his sake.	
and another of the restored child,	And Another ymage thanne let sche maken tho	
	Aftyr that Child þat from Siknesse he rerid so.	80
	And theke ymages bothe In fere	
	In the heghest place of Rome set weren they there,	
	So that hos Evere Comen, Other wente,	
	thike ymages myhten they Sen veramente ;	84
	and Aboven thike ymages two	
with a roof, to protect them from the rain.	A Ryal Tabernacle Made sche tho,	
	that non Reyn ne scholde Comen therny,	
	So wel was it Made, and So Sotely.	88
Above Ypocras's image was in- scribed,	And Aboven ypocras themperesse lettres let do,	
	That In this Manere wyse Seyden tho :	
'This is Ypocras, the greatest of physicians.'	'Lo, this ymage is ypocras,	
	'the worthiest Phelesophre þat Evere was,	92
	'that In Rome Arerid In Certeine	
	'A man to lyve Owt of gret peyne	
	'that ful Ny Was to Augustus Cesar,	
	'hos ymage stont by him thar.'	96
	and whanne this was Al I-do,	
	thanne seyde th'emperesse Anon tho,	

- ‘ that For non Manere In no degre
 thi ke ymages Removed scholde be.’ 100
 thanne seiden they to themperesse Anon
 ‘ that hire Comandement scholde be don.’
- Anon Mochel made¹ Offen was he tho [1 MS. mad he]
 Abowtes Al Rome where he dyde go, 104
 So that Many Sike Men Keured he He cures so many
 as he Abowtes wente In Eche Contre, people
 So that for his grete konnenge
 they Cleped hym half A god *wil-Owten* lesynge, 108 that they think
 And the moste Sovereyn of Alle Clergye, him a demigod,
 Thus they hym Clepyd ful Certainlye :
 And As Moche worschepe to his fygure gonnen they do and worship his
 As to Ony of here goddis dyden they tho. 112 image.
 And so scholden they han don for Evere More,
 Ne hadde on thyng At Rome behapped thore :
 What it was, I schal now telle,
 Swich An Aventure hym befelle. 116
- Thike tyme whanne ypocras At Rome was,
 and worschepyd he was In Every plas,
 It happed so there be Aventure
 that A fair lady, I the Ensure, 120 a fair lady comes
 Of the partyes of Galele, from Galilee,
 to the Emperour thedir Cam sche.
 Sche was holden the fairest womman
 That Ony creature discryven Cowde than, 124
 And Also Ryaliche sche was A-dyht
 As belonged to swich A lady of Myht.
- Whanne this Emperesse Say this lady bryht,
 Of hire sche Axede Anon Ryht 128 whom the
 ‘ Whens sche Cam, & of what kende.’ Empress
 And sche hire Answerid As good & hende : entertains.
 Sche seide that ‘ Sche was Comen of hy degre,
 Of kynges and qwene ful Certainle.’ 132
 Thanne ladyes and damyselis sche Comanded hire there,
 hire to don Servyse In alle Manere,

- as that belonged to hyre Astat,
 hire forto worschepen bothe Erly & lat. 136
 and whanne fulliche A monthe hadde sche þere be,
 thanne Atte laste these ymages beheld sche,
 And Anon Axede with-Owten taryenge
 'What theke ymages weren to signefyeng.' 140
 thanne tolden they hyre with-Inne a whyle ;
 And Anon this lady Gan forto smyle,
 and seide, 'that phelesophre was not bore,
 From deth to lyve A man to Reren thore : ' 144
 "for I dar wel seyn with-Inne a schort day
 hym A Fool to preven, So scholen 3e say ;
 For of this that 3e sein to me here,
 It may not be trewe In non Manere ; 148
 Ne neuere beleven it In my thowht
 For non Man that Evere was wrowht."
 This tale was told to forn themperowr,
 that thus be ypocras was seid dishonour ; 152
 So that it was spoken bothe to & fro
 Tyl atte laste ypocras þere-offen herde tho ;
 Where offen he hadde ful gret disdeyn,
 As I 3ow Seye now In Certeyn, 156
 And seide ' þat he scholde neuere glad ne be
 tyl that damysele he myhte se,
 that hym A fool wolde make.'
 thanne themperour this word gan take, 160
 And seyde that to forn him scholde sche be.
 "Whanne, sire," quod ypocras, "I preye the ?"
 "In the temple to morwe, Atte Owr of pryne,
 thanne scholen we¹ Meten Al In good tyme." 164
 Al Nyht lay ypocras, and thowhte
 how that this thing Ony weye ben Mowhte ;
 and On þe Morwe, Er the Owr of pryne,
 ypocras at the temple was be tyme. 168
 thanne Cam þere thedyr this lady gent
 With A gret Compenyei Of ladyes present,

The lady sees
the images,

disbelieves the
story,

and undertakes
to make a fool of
Ypocras.

Ypocras hears
of it,

wants to see the
lady,

[1 ? ye]

goes to see her,
at the temple.

- And Axede 'wheche was Ypocras,
of Alle the Meyne þat there was.' 172
And sche beheld hym wondirly sore She gazes at him,
A-forn Alle the wommen that weren thore ;
and ypocras was A fair 3ong Man ;
thus beheld sche In hym than. 176
And ypocras of hire, good Reward took tho, and he at her.
More thanne of Alle Remnant þat with hire gonne go ;
For sche hadde the moste passyng Bewte
Afor Alle womman that Evere Sawh he, 180
Whiche Made hym falle In folye thowht
that hym there-Owt no man Myht bringe nowht ;
and 3it Into Anothir place wente he
hire bettere to beholde, 3if it wolde be. 184
And the More that he hire beheld tho,
the More Angwich his herte Cam vnto ;
that So Sore he fyl In a folye thowht,
So þat hym selve¹ helpen Myhte he nowht. 188 [¹ MS. selve]
- Whanne this lady was from the temple gon,
Ypocras homward he torned Anon,
And becam So Syk And Evel At Ese so that he
becomes very ill,
So that þere myhte nothing hym plese. 192
So sore lovede ypocras this fair ladye,
That Clene browht was he In A letargye
For that his wyl he ne Myhte not have,
And for schame he dorst it not Crave. 196
that so harde & so syk he lay,
that Othere Feciscians wendenz Eche day
that Sekyr ded he Scholde han be ; and nearly dies.
but they knew not fulliche his Malade. 200
So that th'emperour Cam to his plas
To weten howh þat it with hym was ;
and so dyde the qwene, & ladyes mo. The court come
to see him,
- And Amongs Alle, this lady gan forth go, 204
for whom that he was so Evel At Ese.
and whanne he hire say, his herte gan to plese :

- thanne In his herte hadde he gret thowht
 howh this Mater Abowtes Scholde ben browht, 208
 So that he made hem voiden Everichon
 Except this lady Only Alon,
 and he tells his love to the lady. and tolde hire his herte ful pleyn,
 'how, for hire, ded scholde he ben In Certeyn 212
 but 3if hire love he Myhte have,
 For Othirwise Mihte he not be save.'
 "Whanne that sche hadde herd Al his Compleynt,
 Thanne hire wordys Gan sche to peynt, 216
 The lady means to deceive him, As sche that thouhte thorwh a fals wyle
 holyche ypocras forto be-gyle ;
 and swiche wordis 3af hym tho
 that Into A strengere letargye Mad hym to go, 220
 "Now, Certes, sire ypocras," quod sche,
 "So worthy A man as that 3e be,
 that Only wolde for My sake
 Swich diseyse to 3ow now take, 224
 Whiche fayn I wolde Amended were
 be me, and I wyste In Ony Manere.
 professes much love for him, For 3e Conne Not loven Me so wel
 That I do to 3ow A3en Everydel ; 228
 but I ne may not In non Manere wyse
 3owre wil to fulfille be non Gyse ;
 For so gret warde is set On Me
 but she may not see him alone, that I ne may not Comen withouten gret Meyne ; 232
 and Ek *witl*-Owten leve of the Emperour
 I ne may nowher gon, day ne Owr ;
 but Rathere than deyen 3e scholde for me,
 yet will do his will. At 3owre owne wille wolde I be ; 236
 For gret pite it were of 3oure ded,
 Forto Many A Man 3e don good Red."
 Whanne ypocras herde hire wordis tho,
 that this lady Concentyn wolde hym vnto, 240
 gret Ioye to his herte was tho dyht
 Ypocras gets well immediately. Whanne sche hym kyste with Al hire Myht ;

- Supposyng to ypocras *with* herte goodlye ;
 but Al was falshod and Trecherye. 244
- Lo, behold, the same day tho
 Whanne this lady from hym was go,
 vp of his Cowche he gan to Ryse,
 & to hym took Comfort In oþerwyse, 248
 And to the Cowrt he gan to go.
 bothe ladyes & gentel wommen Aþens hym comen tho,
 and gret Ioye of hym Alle they Made ;
 but there nas non that Myhte hym glade 252
 Sauf only that lady So fre
 Wheche falsly mente In Al degre ;
 Sche made hym loken vpe to the towr
 vppon whiche that was hire Bowr, 256
 and schewed hym where heng A-down be þ^e wal
 A strong Corde and A long with-Al.
 "lo, sire," quod this lady thanne,
 "Now Mown ʒe ben A Merye Manne ; 260
 For In ʒone towr ʒondir an hy
 Is the kynges sone of Babyloyne trewly,
 and there In presown Is he do ;
 and be that Corde his mete Cometh hym to, 264
 In a vessel is I-knyt therby
 to hym it is vpe drawn trewely,
 and therefore now I schal ʒow say
 A noble while this Selvë day : 268
 the Corde and the vessel down schal I lete,
 and þere-Inne þat ʒe dresen ʒow ful Mete,
 an vp to Me I schal ʒow drawe,—
 this sey I to ʒow In prevy sawe ;— 272
 thanne prevly Mown ʒe *with* me speke,
 and Al ʒowre herte thanne to me breke ;
 and whanne the day gynmeth to neyghen Nye,
 down scholen we ʒow leten þat non Man schal Aspyc,
 and thus mown ʒe often Sithes do." 277
 thanne ypocras concented wel therto.

Ypocras is
 comd at court.

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

A vessel is tied
 to it.

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

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

- Ypocras consents. That same day this ypocras
 at temperours table Iset he was, 280
 and there disported hym al that day
 As a man that In letargye lay.
 and whanne it drowhe toward þ^e Nyht,
 To his hows his men wolden hym han dyht ; 284
 he hym Excused As hym thowhte beste,
 and seide that Al Nyht he wolde þere Reste ;
 and for he was not wel at Ese,
 his Men weren fayn hym forto plese, 288
 and Ordeyned hym A chambre of honour
 there as the lady was to forn that tour.
- When his men
 are asleep,
 he goes out, and whanne his Meyne weren leyd Echon,
 Owt of his chambre gan he to gon, 292
 and beheld that the lady was Redy
 at that towr ful Certeynly,
- and the lady lets
 down the cord, and let there the Corde down to gon
 Into the Erthe there Riht Anon. 296
- Ypocras gets
 into the vessel, and Riht Anon this Ypocras tho
 a strong vessel he fastenid therto,
 and sette hym self there with-Inne,—
 Now here was toward A schrewed gynne !— 300
- the lady and her
 cousin draw him
 nearly up, and to that lady he made A signe,
 and they vpe hym drowh with gret pyne,
 this lady and hire Owne Cosyn
 be whom was wrowht this fals Engyn. 304
- and then fasten
 the cord, and whanne thys was drawen ny vpe An hy,
 the Corde they fastened ful Craftyly
 that heyhere ne lowhere ne myhte he gon,
 but there heng Ypocras Al A lon. 308
 thanne seide this lady to ypocras Anon
- and ask him,
 if his philosophy
 can get him up
 or down. “let se what 3oure phelesophie Can don
 Owther vpe to brynge, outhere down Agayn ;
 3e scholen it now preven In Certain.” 312
- And whanne that ypocras beheld Al this
 that thus sche hadde hym deceyved I-wys,

- he ne wiste what forto do,
 Nethir howh down þat he myhte go ; 316
 for 3if to the Erthe he fyl A down,
 thanne were it fully his Confuciown :
 So Al Nyht thus Ypocras lefte there
 ful sore I-Angred In divers Manere. 320
 And on the Morwe whanne it was day,
 themperesse Owt At the 3ate toke hire way
 hire to disporte and forto pleye
 (as I sey 3ow now certeynlye) 324
 and with hire a gret Meyne,
 but of Al this 3it wiste not sche.
 and whanne the peple of Rome town
 Erly vp Rysen al In vyrown, 328
 And beheld to this towr An hy,
 thanne sien they there ful veraylly
 A man that there heng In a vessel—
 they myhten him sen Everydel,— 332
 and they supposide Everychon
 that be themperours Comaundement was it don,
 and supposid that it hadde be sum Malfetour
 that was for-Iogged vpon that towr ; 336
 So that non of themperowrs Men
 Nygh that vessel dorste Comen then.
 thanne so ful of schame this Ypocras was
 that Men so vpon him wondrid In that plas, 340
 So that word dorste he speken non
 To the peple that hym loked vpon,
 and Evere wende the peple Everichon
 that themperour it hadde I-don, 344
 and for-Iuged hym to his ded
 be asent of alle the Cowrtes Red.
 Thus Alle the leve longe day
 Ypocras there heng *with-owten* delay. 348
 and at Even whanne themperour Cam hom
 and his Meyne Everychon,

Ypocras doesn't know what to do, (being unable to swarm up a rope,)

and is very angry.

All the people see him hanging,

and suppose him to be a malefactor,

hung up by the Emperor's orders.

- And whanne that he was down Alyht,
Of that vessel he hadde Anon A syht, 352
And Axede ' who that there-Inne was.'
- The Emperor asks who it is,
and is told it is
Ypocras.
- "Sire," they Seiden, "it is ypocras
whom ȝe han don so Mochel honour,
and now he hangeth vppon ȝone tour. 356
and, Sire, we ne weten what he hath Misdo
that vppon ȝone towr is fordemed so."
- The Emperor
says,
'Take him down,
- [leaf 47]
and if other
philosophers
have done this,
they shall repent
it.'
- "let him down," quod the Emperour anon,
"and I wile wete how this doth gon ; 360
And ȝif Othere felesophres this han do,
with-owten My leven hym demen so,
they scholen forthenken it Everychon
So that of hem Schal Skapen Neuere on." 364
- So wenten they Into the towr Anon,
The Emperours Comaundement forto don,
and leten hym down ful Softelye.
- thanne themperour Axede hym In hye ; 368
but for non thyng that he Cowde seyn,
Ypocras Nolde hym tellen In Certain,
- Ypocras won't
tell how he got
there.
- "wel Sire," thanne quod the Emperour,
"Sethen I may not Knowen of ȝoure langour 372
[See note², p. 19. *The lady shows-up Ypocras, and he
says he'll leave Rome if the images are not taken away.*]
[then] themperour forth wente Anon,
and Into his Chambre gan to gon. 376
thanne Anon The Emperour tho
- The two images
are broken.
- Comanded the Ymages to ben broken en two
Whiche þat there he Made for Ypocras
and for his Nevev In that plas ; 380
but ȝit to-broken ne hadden they not ben
Ne hadde þe damyseles speche ben as I wen.
- Ypocras stays in
Rome.
- Thus dwelled ypocras In Rome Styлле,
and Every man was fayn to fulfillen his wille, 384
Tyl atte laste vppon A day
that a knyht to Rome Cam perfay

- Forto sen there the Emperowr,
 Whiche that was A man of gret honour. 388
- and whanne this knyht hadde I-Ete,
 Anon with the Emperowr gan he Mete ;
 And themperour Axede hym Anon
 ‘Owt of what Contre he was gon.’ 392
- and the knyht hym Answerid ful softly
 “Sire, from Ierusalem ful trewely ;
 And 3it Sire More Certeynle
 I have ben In þ^e lond of Galele.” 396
- “what tydynges, Sire, bryngen 3e thenne,
 that 3e welen vs tellen lik as 3e kenne.”
 “Sire, I schal 3ow tellen the Moste Merveillous thyng
 that Evere was herd of Ony Man leveng.” 400
- “what Merveilles ben they,” quod themperour tho :
 “Sire, I schal 3ow telle er that I go.
 A pore Man there is In that Contre
 that manye wondir Merveilles werketh he,
 For he is of so gret strengthe and Myht
 that blynde men he maketh to sen ful bryht ;
 the dombe to speke, the lame forto go,
 the woode man he Maketh tame Also,
 the def to heren, the dede vpe Ryse :
 Al thus doth he, sire, In Merveillous wyse.” 404
- “Alle these,” quod ypocras Anon tho,
 “As wel as he I schal hem alle do.” 412
- “Nay Sikerly, sire,” quod the knyht,
 “that schal neuere lyn In 3oure Myht ;
 For a man blynd born doth he Maken se,
 and, sire, grettere thinges I telle it the ;
 For lazarus that was there ded—
 thre dayes & thre Nyht he lay In þat sted—
 and Owt of his tombe he dyde hym gon
 to forn Alle the peple there Anon,
 And this doth he be his Owne Myht
 And by his wordis Openly In Mennys siht.” 416
- and tells the
 Emperor of a
 marvel.
- ‘There is a poor
 man in that
 country,
 who works many
 miracles,
- and raises the
 dead.’
- Ypocras thinks
 he could do as
 much,
- but the knight
 tells him he
 couldn’t.
- The poor Jew
 raisd Lazarus
 after being 3 days
 in the grave.

- “Thanne,” quod ypocras, “sethen it is so
 that so many Merveilles he Can do, 424
 he passeth alle Erthly Creature
 Of Clennesse of wit so good & pure ;
 Ypocras will go I hym wile gon Forto Se
 to see him. And he be Swich as 3e tellen Me.” 428
 “Sire Knyht,” quod themperour than,
 “What is his Name tellez me thou kan ?”
 “3e Sekerly, Sire,” quod the knyht,
 His name is Jesus “Jesus of Nazareth his Name is Ryht, 432
 of Nazareth and they holden hym A verray prophete,
 Certeynly, Sire, As I 3ow here be-hete.”
 Ypocras will go “Now Certes,” quod Ypocras tho,
 and know the “Streyht to Galyle now wil I go, 436
 truth about him, to knowen of his wit & his powere
 3if that it be as 3e seyn now here,
 and there the sothe schal I knowe
 Of hym & of me, *wil-Inne* A throwe. 440
 and 3if he konne don More thanne I,
 I wele ben his disciple trewely ;
 and 3if I Conne don More thanne he,
 and be his Myn discyple I wele that he be.” 444
 disciple, if he finds him really wiser.
 and for this same Enchesowne
 wente Ypocras owt of Rome,
 and with hym A ful gret Meyne,
 Tyl that he Cam vnto the See. 448
 and whanne to the see they weren I-gon,
 the kyng of perse there fownden they Anon
 with gret Compeneye of Chevalrye,
 Ypocras meets but Moche Mone they Maden trewelye, 452
 Antony, the king of Persia,
 grieving for his son Dardanides
 [in French MS.], and it was only for the kynges Awntonyes sone
 who is just dead. that Owt of this world they wenden hadde ben gone.
 whanne Ypocras beheld al this Matere,
 Of his Mule he Alyht A-down there, 456
 and dressed hym Into that partye
 where that theke Cors lay Sekerlye ;

- and In gret sorwe fond he there the kynge,
 and Alle his Meyne ful sore Mornenge. 460
 and whanne this body he hadde beholde,
 Anon the Clothes he dyde On-folde,
 And took there A letwarye ful good
 that thihe Maladye there with-stood, 464
 and Into his Mouth he putte [it] Anon.
 And Er he Evere thens gan gon,
 With A lowd voys the Child gan to Crye
 that Al the peple it herde Sekerlye. 468
 thanne Ronne they Alle Abowtes Ypocras,
 and seiden that this A fair Miracle was. and the people
think it a miracle,
- Thanne seide Ypocras to the kyng,
 “and þou wilt graunten me my ferste Askyng, 472
 be to-Morwen thi sone schal hol be
 In Al degres, As thow Schalt se.”
 thanne swor the kyng be his Creauunce Anon
 ‘that Alle his petitions scholden ben don.’ 476
 So thanne wrowht this Ypocras
 that on the Morewen the Child Al hol it was.
 thanne seide the peple there Abowte
 that he to god Aperede *with-Owten* dowte. 480 and take him for
a god.
- thanne there Abod he ful longe In londe
with the kyng Of perse, as I vndirstonde,
 Tyl Atte laste be the kynges wille
 the kyng 3af his dowhter hym vntylle ; 484 He stays with the
king of Persia,
[See note 3, p. 19.]
and marries his
daughter.
- And there Mad he ful Ryal Maryage
 As longed to A lady Of hyre parage,
 and As gret worschepe, I vndirstond,
 as he hadde ben kyng of Ony lond, 488
- Thanne Sente ypocras forth anon
 Messengeris As faste As they Cowde gon
 Aftyr his fadir & Moder Certeyn tho
 With his Oþer frendis to Comen vnto, 492
 Forto Axen hem Consaille
 Into what Contre it myht best Avaylle
to counsel him,
where to go and
live,

- that he myhte beste herberwed to be,
 Into Most temperable place Abowtes þ^e see, 496
 Owther In ony yl that were delitable
 be þ^e see oper be lond with-owten fable.
 thanne A Maister Schipman gan forth to gon,
 And told hym of An yl In the Se Anon 500
 that More temperable than Othere it was,
 Fer be west, and In what plas.
- Thanne Schepyd ypocras Al his good Anon,
 And thedirward gan faste forto gon, 504
 and with him his frendes & his wif Also,
 To this same Yl Alle gonnen they to go.
 and whanne Sawf that he was there,
 his wyf, his frendes, and Al his good In fere, 508
 and Alle Sauf weren thedyr gon,
 Ful Mochel Ioye they Maden Anon.
 thanne werkmen let he Ordeynen Anon,
 And Made A Castel Of lym & ston ; 512
 and with-Inne that Castel An halle he Made,
 þere-Inne his frendes forto glade ;
 the dore there-offen it was red goold,
 As Any Man there it Myhte be-hoold, 516
 and ful I-pyht with precyous stones ;
 And Ek the pyler with-Inne for þ^e Nones
 was of Marbyl, I-kouered with gold & Asure
 ful Richely wrowht, I 3ow Ensure. 520
- and there-Inne A bed he let dyhte,
 the Moste wondirful that Ony man Myhte ;
 For there weren In so manye stones of vertwe
 whiche that weren bothe good & trewe ; 524
- For Ony man that Syk þer onne lith¹, Sekerlye
 he Schal be keuered of Alle Maladye.
 Lo this hows made ypocras be this Enchesoun,
 That his wyf scholde don hym non distroccioun, 528

He hears of an
 island in the
 west,

and goes there
 with all his
 belongings.

He builds a castle,
 with a splendid
 hall,

and a magic bed,

which cures
 everybody who
 is laid ou it.

¹ This word is added above the line by a later hand.

Nethir be poystown ne be non venym,
that non Maladye Scholde Comen to hym.

He is afraid that
his wife may
poison him; so he
makes a magic
cup,

3it Also More there let he tho Make
A Cowpe to drynken In for his Owne Sake,
that 3if Ony poystown there Inne were don,
Al the Strengthe it scholde lesen Anon.

532

which destroys
poison.

but Evere his wyf was prowde In herte,
And of hire hosbonde sche hadde gret smerte,
For that sche was so hygh I-bore,
And sche thowhte On hym sche was but lore ;
Therefore sche hated hym ful dedly,
and purposed hym to Slen Al prevyly.

536

His wife hates
him, and

Ful strong poystown sche gan to Make,
Only Al for hire lordis Sake,
and took bred, & In the poystown it putte,
And took A dogge for to Eten Itte,
So that the dogge thanne deyde Anon,
and ded lay Styлле As ony Ston.

540

makes poison
for him,

And whanne his wyf hadde prevyde Al thys,
thanne was hire herte ful of Blys ;
And took it to hire lord Ypocras
As he At his Sopere was,

544

And In his Cowpe was it put tho :
but Al the strengthe Anon was Ago.

548

but his cup takes
away its strength.

thanne ypocras took þ^e Cowpe Anon
and drank þeroffen Amongs hem Echon,
but þere offen hadde he non disseise ;
Wherfore his wyf gan there to mysplese,
And took the Cuppe In hire hond Anon,
and Ryht faste gan loken there vpon.

552

thanne Axed Sire Ypocras Anon there
' Why sche it beheld In Swich Manere.'

556

"Sire, for it is So Riche A thyng,
therefore I have þer offen so gret Merveilleng."

560

" Certes, dame," quod Ypocras tho,
" In Al this world ben Swiche no mo ;

564

He tells her the
power of the cup.

- For what poyson þat there-Inne be done,
 It leseth al the strengthe Ryht Anone,
 For Neuere Man schal Empeyred be,
 That here-Offen drynketh, Siker mown 3e be." 568
- And whanne sche beheld Al this Cas,
 how that he from deth A-skaped was ;
 wherfore sche Made ful gret Morneng
 that hire Craft ne hadde non Oper werkyng ; 572
 For As longe As he the Cowpe hadde *with-owten* faille,
 wel wyste sche hire werkyng nolde not Availle.
- So that sche Aspyde vppon A day
 whanne non of hire Meyne was In þ^e way, 576
 And Caste this Cowpe In to See
 Also fer As sche myht don it fle.
 and whanne ypocras his Cowpe dyde Mysse,
 thanne was his herte In gret distresse ; 580
 and faste he Axede ' where it was don,'
 but of hem Alle ne wyste neuere on¹.
- "So Aftyr it happed vppon A day
 that ypocras In his Chambere wyndowe lay, 584
 and his wyf be hym Also
 Lyggeng And talkyng, bothe two.
 And As he loked toward the grownde,
 he Sawh A wylde Sowe In that stownde ; 588
 "dame," he seide, "sy 3e this beste here
 that walketh benethe In this Manere?"
 "3e, Sire," sche seide ful Sekerly,
 "what Meneth that beste, I 3ow prey?" 592
 "dame," he Seide, "I schal the telle :
 that beste wolde now Ony man qwelle
 that there-offen Ete, it is so vnkynde,
 And þerto so hot as I have In Mynde." 596
 "Now, is that trewe, Sire," thanne quod sche.
 "3e, dame," he seide thanne, "ful Sykerlye."
 Anon A-down sche gan hire to dresse,
 and to hire Cook wente *with Owten* Misse. 600

She is very vext.

One day she
 throws the cup
 far into the sea.

[¹ The French text
 sends him to visit
 the King of Persia
 in the Castle of
 Mastic.]

Ypocras shows his
 wife a wild sow,

and says any one
 would die,
 who ate of its
 flesh.

She goes to her
 cook,

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

"3e, lady," he Seyde "that wel I do."

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

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

Anon he dyde hire Comandement,
and to the Soper was born *present*.

608

and whanne ypocras *peroffen* hadde Ete,
Ful faste for peyne he gan to swete,
and seide, "dame, I may not be save
but 3if of the water that I have
That this flesch was Soden Inne.

Ypocras eats it,

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

dame, I Am ded, *neper* more ne Mynne."
thanne Cowntenau^{nce} Made sche Anon
That the water Al a wey was don.

616

Thanne Anon the Cook let he Calle,
Of þ^e water to *geten* hym, what myhte be falle,
"Owth^r bringe me there it is Cast,
Outher ellis I deye, And that In hast."

620

thanne to thike place was he browht,
but of the water ne myhte he *geten* nowht.
And whanne Ipocras say that it was so,

but that is all
thrown away.

And that Al the water was A-go,
"dame," he seide, "thow hast me Slayn
Ful falsly here In Certayn.

624

for that man Is born In non londe
(As In My wit I vndirstonde)

628

that Kan be war of wommens wyle,
So ful they ben of qweyntise & Gyle."
thus falsly was here Ypocras ded
thorwh his wyves false Red.

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

He dies,

632

Thanne his frendis there Anon
leten write vppon his tombe ston,
In what Manere that he was ded
Thorwh his false wyves Red;

and is buried.

[leaf 48]

636

Ypocras's royal
tomb.

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

The king of
Babylon destroys
Ypocras's castle.

thane the Kyng of Babyloyne Cam tho,
& gret distroccion gan there do¹ ;
and thus In this Maner As I 3ow say
Swich Richesse was pere be thike day, 644
and swich Strengthe & swich Bewte
As here to fore 3e han herd seyn me.

CHAPTER XXXVII.

OF THE TEMPTATIONS OF THE TWO MESSENGERS AND
THE DAMSEL ; AND OF THEIR MEETING WITH
MORDREYNS, NASCIENS, AND CELIDOYNE².

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

¹ pour ypocras, que il auoit hai trop mortelement.

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

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

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

The messengers,
and the damsel,

4

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

examine Ypo-
cras's house,

8

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

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

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

And whiles thei weren thus In talkyng,
 Into the See weren they beholdyng,
 where they Syen A gret flawme of fyr,
 And Al the see brenning hem thowhte there ; 72 The sea seems to
 Ek Al the see On gret tempest was, burne;
 lyk As the devel hadde ben In that plas.
 thanne seide On of the Messengeris two
 " Sy 3e now Owht that I here do, 76
 Methinketh the Se On fyre it is,
 And As bryht fer it brenneth I-wys."
 " In the name of Cryst," quod this Othir tho,
 In 3one fyr A schipe me semeth doth go, 80 a flaming ship
 And that gret peple with-Inne there is, appears.
 As me Semeth with-owten Mys ;

- and 3it me Semeth More verralye
 that faste hiderward the schip doth hye." 84
 "Now, par ma fey," quod this damysele tho,
 "Som Maner tydynges Comen Us Unto."
 Thanne Anon In this Mene while,
 Not fullliche the space of half A Myle, 88
 The flaming ship the schipe Al flawmeng to þ^e Roche Cam
 wheche that these thre persones weren vppon.
 and whanne they syen it was so Ny,
 comes to the rock. down Of the Roche they dyden hem hy ; 92
 "Lordynges," quod this damysele tho,
 "down to this schipe now let vs go,
 And to beholden what it may be,
 for this is the same that we gonne se." 96
 They go down
 to it,
 and the flames
 vanish. down Of the Roche thanne Comen they Anon,
 And thus sone al the flawme was Owt don
 that in thike schipe was to fore,
 Al was A-qweynt whanne they comen thore. 100
 And whanne to the Roches poynt they weren gon,
 A Schipe they fownden there riht Anon,
 They find a
 lothly, And with-Innen A man of dispetous stature,
 And lothly to beholde, I 3ow Ensure ; 104
 Ful gret and large be was therto,
 black, man in the
 ship, And therto As blak As Ony Scho,
 And his Eyen brenneng In his hed
 As thowh it were flawmes of fir so Red. 108
 and whanne this damysele he gan beholde,
 he hire grette many folde ;
 and sche 3ald hym his gretying Agayn,
 and so dyden the Messengeris In Certain ; 112
 but of him ful sore Abascht they were,
 For that he loked so spetously there.
 Thanne Axede he of hem there
 'how thider they Comen, and In what Manere, 116
 that so fer from þ^e peple it was,
 And Ek from the lond In Eche A plas.'

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

- Sauf only oure lord Cryst, goddis sone,
 that In al the world pere hath he none ; 156
 but now of on thing to 3ow scholen we spelle,
 what is 3owre Name, that 3e vs now telle.”
- They ask his
 name.
 “ My name Gladliche now wyl I say ;
- He is calld the
 Wise Serpent,
 which they think
 very odd.
 “ The wise Serpent ’ men me clepen Eche day.” 160
 “ Now Certes,” quod thanne this Messengere,
 “ It is þ^e most Merveillous Name þat euere herdeich Ere.”
 thanne seide this Man A3en tho,
 “ Hyder Am I now 3ow comen vnto, 164
 of 3oure diseise owt forto brynge
 3if 3e welen don me homagyngre,
 And Into my Schipé 3ow for to take,
 And bringen 3ow owt of Al this wrake.” 168
 “ Now Certes,” quod this damysele tho,
 “ 3owre Cowntenance, 3owre Chere, doth me gret wo,
 That I Am so Aferd ful Sckerlye
 To Comen In 3owre Compenye ; 172
 for Rathere here we scholen Abyde,
 And here Suffren deth At this tyde,
 And 3it more grettere distorbauce
 thanne to vs come 3it be Ony chaunce, 176
 Rathere thanne hens we scholen go
 Tyl God vs sende tydyngre Mo.”
- The damsel is
 afraid,
 and thinks they
 had better stay
 where they are.
 Whanne this Man vndirstood this tho,
 that thus this damysele spak hym vnto, 180
 he Answerid here In dispit Ageyn,
 And thus to hire seide anon ful pleyn :
- Then the Black
 Man abuses her,
 “ ha ! thou womman, bothen fool and kaytyf,
 that Rekkest now so litel of thy lyf ! 184
 ha, dispitful Creature,
 Vnhappy A3ens al good Aventure !
 What Eyleth the now In this Nede
 thine Owne lif forto forbede ? 188
 for it is semeng here now to me
 that bettere, Evel than good, louest þou sekirle.

- Nedis mostest thou ben A womman,
 that ne lovest not ho þat the helpen kan ; 192
 and here thou Chesest thyn distroccioun,
 And only Refusest here thyn savacioun :
 Now from þow wile I gon,
 And leven þow here Al Alon, 196
 Where As þe scholen for hongre deye,
 And In Myseise ful vtterlye ;
 For aftyr this tyme Neuere non
 þow to Refreschen hider schal gon, 200
 Wherfor þe scholen Repenten ful sore
 that þe ne welen don Aftyr my lore ;
 but þoure Repentyng ful late schal be,
 Sethen þe welen not Trosten on My seignoure ; 204
 and þerfore As Caytyves scholen þe dye,
 As schal this Caytyf womman here sodeinlie.
 For at the prykke of deth ben þe now here ;
 þe scholen it not sekapen In non Manere 208
 but that fer hunger Scholen þe deye,
 and vpon this Roche lyn openlye,
 and the fowles þowre flesch scholen Ete,
 For Other Sepulture non þe gete." 212
- “ Now, Sire,” quod a Messenger Anon,
 “ wel weten we þat to this Roche of ston
 þe comen hydir vs forto Socoure,
 And therto A man of welthe & of honoure ; 216
 but In Certein we hadden levere to deye
 thanne forto gon In þoure Compenye ;
 þoure persone and Contenaunce it is so hydows,
 And þoure lokyng and wordis ben so dispetows ; 220
 For only, Sire, Confownded we ben
 Of the wordis that þe to vs here seyn,
 that here nedis Mosten we dye
 For Miseise & hongre Otterlye ; 224
 And, for thy Compenye that we forsake,
 therefore to Mercy wilt þou vs not take :

for refusing her
 only chance,

and says, she'll
 repent it too late,

and she and her
 companions will
 die of hunger.

One Messenger
 declares that

they would
 rather die than go
 with him,

he is so hideous
 and spiteful.

- They will trust in
the mercy of
Christ,
- but Only In his Mercy we vs affye
that is Jesus the sone of Marye, 228
And to his Mercy only we vs take,
For his *Servauntes* Nele he neuere forsake,
who will not
forsake them.
- but vs to Comforten In this straunge place
there As non Creature Many day ne wase." 232
And whanne this Man herde here Answere,
that to hym they wolden not concentyn there,
Nethir graunten non of his Axkyng,
- Anon thens Made he his departyng,
- And took forth Riht In to the se
there As to Fore tyme he hadde I-be. 236
- [leaf 49] whanne they In the Roch syen al this,
hem thouhte the Game wente Al Amys ; 240
thanne syen they to forn the schipe there,
Grettere tempestes In divers Manere
be Many fold thanne to forn it was,
where offen they bascheden In that plas. 244
- in storm and
flaming sea,
- For hem thowhte Al the see A fyre hadde I-be,
So thouhte it to hem tho ful Sekirle ;
And Also In the Se tho they herde
- A wondirful Noyse, and *merveillously* ferde, 248
as thouhe it hadde ben A Noyse of helle,
So gan it to Cryen And to zelle ;
where-offen gret drede they hadden Echon,
And the Signe of the Croys they maden Anon, 252
whiche to hem was gret Comfort
the sonnere to Joye to ben Resort.
- and whanne they hadden thus longe loked there,
they ne Cowde Aspyen In non Manere, 256
Nethir In the Se Fer ne Ny
As they cowden Aspyen trewely ;
thanne from the See with-drownen they tho,
and Azen vp to the Roch Gonne they go ; 260
To the hows where-As dwelde ypocras,
Azen they wenten In to that plas,
- The Messengers
and King Label's
daughter go up
again to the house
of Ypocras,

- And there they seten hem to Reste
 Evene As hem thre hym liked beiste, 264
 and gonnen they to talken Anon and talk.
 Of hym þat from the Roche was gon :
 "be my trowthe," quod the damysele thanne,
 "I was Neuere so sore Aferd of Manne. 268
 And, weteth wel, lordynges, In Certeyn,
 that nethir hunger ne thurst haue I pleyⁿ,
 but from me it is Al now A-go,
 that there offen ne fele I now no Mo." 272
 Thanne seiden the tothir Messengers Ageyn,
 "It was non Erthly Man In Certeyn,
 but that it was owre dedly Enemy The messengers
think their visitor
was the Devil.
 that vs hyder Cam forto Aspye, 276
 And vs to putten owt of Ryhtful Creauⁿce,
 jif he it Cowde han don be his fals variaⁿce."
 whanne they hadden long Spoken of this thing,
 Thanne fillen they Alle In Slepyng, 280
 what for travaille and for werynesse,
 and what for deseise and gret distresse.
 and whanne On Slepe that they were,
 Non power hadden they to waken there ; 284
 what for fastyng and for febelte,
 they weren so Ouerecomen In Eche degre.
 So vppon the Morwen, whanne it was day,
 and the Sonne schon, As Eche Man Say, 288 They sleep till the
hot sun awakes
them,
 on hem the Sonne gan forto Schine
 there As they lyen thike same tyme,
 and þerto the sonne so hot Schon there
 vppon here faces that Naked were, 292
 So that for the gret hete Anon
 there they wakened Everichon.
 and whanne Awaked fullliche they were,
 To Cryst they Maden here preyere, 296 and they pray to
Christ for mercy ;
 whiche that was kyng of alle kynges,
 to hym they maden there here Offrynges

- with wepyng and with terys Sore,
 Evere Axeng Crist ‘Mercy and Ore, 300
- that he would
 send them some
 comfort,
 that he wolde, Of his speccyal grace,
 Som Comfort to senden hem In that place
 where As that they weren In gret peryl,
 fer with-Inne the See In that Exyl.’ 304
- And whanne they hadden thus I-don,
 Into the Se they loked þere Anon ;
 thanne Sien where that Cam In the See
- A fair little ship
 comes to the
 island,
 A Fair litel vessel, As thowhten thanne he, 308
 And Evene to the Roches Poynt
 that vessel was Comen, and therto Ioynt ;
 And this was Abowtes the Owr of pryme
 whanne this they Aspiden thike tyme ; 312
- with an old man
 in it,
 and In the vessel was A fair Old Man,
 As thei that tyme behelden than.
 “ Now, behold,” quod the Messenger tho,
 “ I hope goode tydynges ben Comen vs to, 316
 For here is Aryved An Old Man
 that som Comfort tellen vs kan.”
- thanne Of the Roch down gonne they go,
 and this good Man Comen they vnto ; 320
 thanne whanne they gonne this good man Aspye,
 An Old Awneyel Man he was Otterlye ;
 but 3it Al this not withstondyng
- old, but fair,
 he was a fair Man with Owten lesyng. 324
 And Anon As they hym Sye,
 they hym gretten ful Curteislye ;
 And he hem 3ald here Gretyng
 Ryht ful Onestly and ful plesyng, 328
- who asks how
 they came there,
 and hem Axede Ryht Anon
 ‘ how Into þat place they weren gon.’
 And they hym Answeryd Anon Ryht,
 ‘ that be adversite thedir weren they dyht, 332
 Fer from Men, and from vytaille,
 that In poynt Of deth they weren saun3 faille ;

- For but 3if god do hem Som socour,
 we ben not Able to lyven On Owre ; 336
 And 3if he wele to vs his Counseyl sende,
 thanne ben we seker of An Ende,
 that we scholen Ascapen heyl & Sownd
 As Evere we wenten on Ony grownd.' 340
 Whanne the goode man herde hem thus seyn,
 "Forsothe, sires," quod he, "and In Certeyn
 And 3e holden Alwey this Creawnce
 Stedfastly *with-owten* variaunce, 344
 Owt of this yl I schal 3ow don brynge
 3if 3e In 3owre feyth han non varyenge ;
 For trosteth me wel verraylye,
 that he wil not 3ow for3eten sekerlye ; 348
 Ne non that hym don Ony Servyse
 he wil not for3eten In non wyse."
 "Ha, Sire," quod this damysele tho,
 "I beleve þat trowthe 3e sein me vnto ; 352
 but, sire, and we longe dwellen here,
 we scholen thanne dyen Al In fere ;
 For Sekir, oþer sustenaunce haven we non
 but the Eyr, the See, and Roch Of ston." 356
 "3e, damysele," quod this goode Man,
 "3it have thou non drede not for than ;
 For for3eten scholen 3e not be
 And 3e welen han hym In Memore, 360
 that non Maner of thing ne wil forgete,
 Nethir his Servauntes he Wil not lete."
 "Now, swete Sire," quod on of these men tho,
 "So telle vs on thyng Er that 3e go." 364
 "let se, sey on," quod this good Man,
 "And I schal tellen what that I kan."
 "Sire, Abowtes the hygh Mydnyht
 here hadden we a wondirful syht : 368
 To vs here Cam A Merveillous wyht,
 and seide 'that he was a Man of Myht.'

They tell him of
 their trouble.

He bids them hold
 fast their faith,

and they shall not
 be forgotten.

The damsel says
 they have been a
 long time waiting
 for help.

Then they tell the
 old man

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

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

The damsel asks
 if they shall ever
 leave the rock ?

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

The old man and
 his ship vanish,

leaving a perfums
 behind him.

- And seiden that greth Comforted they were
thorw the goode wordis that he spak there. 444
- The damsel says
her hunger is all
gone,
“ In feith,” quod the damysele tho,
“ Alle my Sorwe and kare it is a-go ;
and Of on thing I do 3ow behete,
Thowgh In Al this world were there non Mete, 448
So with his wordis fulfild I am
that he to me seide whanne he Cam ;
For Anon as I loked hym vpon,
Myn hunger and thurst was A-gon, 452
and Al my deseise tho Everydel ;
and she thinks it
must have been
Jesus Christ,
And þerfore I beleve Ryht wel
that this Is he of whom 3e spelle,
Jesus Crist, kyng of Erthe and helle, 456
or one of his
ministers.
Other Elles On of his Seriaunze
that hider Cam vs to Avaunce.”
thanne seiden the Messengeris tho,
“ they ne wiste how it myhte go, 460
but that it were goddis sonde
To Maken hem fre that weren bonde ;
For now, aftyr this grete drede,
Comfort wehan In this Stede ; 464
and as Mochel as of the ferste we weren Agast,
this good man vs hath comforted In hast.”
Thus Al that dai they gonne to speke
Of thike good Man So lowly & Meke, 468
and seiden hem was happed good Aventure
Of tho tydynges that weren so sure ;
So that Al day Abyden they there
Tyl it gan to dirken Everywhere. 472
and whanne to the Even it was comen Ageyn,
A3en vpe to þ^e Roche they wenten Certeyn,
and wenten A3en to the same place
There As Ipocras I-beryed wace : 476
So there Alle thre they gonnen hem Reste
In swich place as that hem liked beste.

- So whanne it was abowtes Midnyht,
 the Messengers Slepten, I the plyht ; 480
 but the damysele Al wakyng was
 At theke tyme, so was hire gras ; but the damsel
 cannot sleep,
- For Evere sche lay, & hire bethowhte
 how þat Alle this thing ben Mowhte 484
 As towching here deliuerance,
 In what Manere schold ben here chaunce.
 & as sche thus In thenkenge þere lay,
 hire þowhte sche herde A wondir fray 488 and hears a fray,
 and a cry,
 And A wondir despetows Cry,
 so þat sche was A-ferd ful Sekerly,
 for sche thowhte þat Cry was hire Ner.
 and Anon vpward sche dressede here ther, 492
 and heyere on þ^e Roche gan sche to go,
 Forto weten ho there was tho ;
 For owther man owþer wommanne
 It was that so ferde thanne. 496
 and whanne vppon the Roch sche was An hy,
 thanne say sche Atte Roches banke trewly
 wondir gret lyht þere In the see, sees a light in the
 sea, 500
 where-offen sche wondred what it myhte be.
 And whanne sche hadde thus I-do,
 and to the Messengers gan sche to go, and calls the
 messengers.
 and faste vppon hem sche gan to Calle, 504
 and tolde hem what Aventure was befallē,
 ‘how that to hem was comen there
 Wondir gret lyht In qweynte Manere ;’
 thanne down of the Roch wenten they Alle thre
 Forto weten what it myhte be. 508
 and whanne down they weren comen Echon,
 A wondir fair schip behelden they Anon,
 and In Maner as of Manye torches lyht,
 —Al thus it Semede there to here siht,— 512
 and ful of Richesse hem thouhte it was,
 The worthiest that myhte ben In ony plas ;

- with a fair lady in
it, and there Inne was A fayr damysele
that to hem semede bothe swete & lele ; 516
And gret lust they hadden hire to beholde,
[leaf 50] To hem semed sche so fair Many folde.
And whanne they hire Gonnen to Se,
Anon they hire gretten Alle thre ; 520
And sche hem 3ald here gretyng tho
In swich A Manere As sche coude do.
- who asks how
they got there ? thanne Axede sche of hem Anon,
' how In to that place that they weren gon.' 524
thanne answerid they sone A-geyn,
' be wondirful Aventures, In Certeyn ;
and here Abiden Nedis we Mote
til som Aventure come, Oþer som bote.' 528
" Certes," quod the damysele of þ^e schipe tho,
" hard Aventure is Comenge 3ow to,
For hens be 3e neuere lik to gon
In helthe of body, of flesch, ne bon ; 532
for 3e ben so fer from Eche Contre,
Supposing to non Man that here 3e be ;
but Neuertheles 3it not for than
(In as moche that 3e han semblannc of Man,) 536
- and offers to take
them with her, of 3ow I haue now ful gret pyte ;
and 3if 3e welen, 3e scholen gon with Me,
and Into Sauf place with me scholen 3e go
- if they will do her
commands. 3if myn Comandement welen 3e do ; 540
and I wele Axen 3ow non Other thing
but as Alle men to me don þat ben lyveng."
- They say they
will do anything
reasonable. and they seiden that ' with good wille
hire Comandement wolden they fulfille 544
3if it to hem semede thing Resonable,
and that to hem it Mylhte ben profitable.
thaune spak þ^e damysele of the schip Anon,
' I schal 3ow tellen what 3e scholen don : 548
- She tells them she
is the Lady of
Athens, But ferst I do you to vndirstonde
that I am Lady of Atenys Londe,

And Myn is holiche al that Contre—
 bothe Castel & town, lond & See— 552
 so that I knowe wel In Myn Entent,
 that In Al this world here present
 Nes non so Riche Man ne womman,
 Sekerly, As Reherse the now i Can. 556
 therto I am the wisest Creature
 that In this world is, I the Ensure ;
 For Alle thing that In the world is don,
 I hit knowe thanne Riht Anon ; 560
 And 3if Ony peple In Angwisch be,
 I hem Owt brynge ful Certainle ;
 and whanne they ben In peryl of ded,
 thanne I hem socoure In that sted ; 564
 thus Alle that Evere that homage will me do,
 Riht Anon Socour I sende hem to.
 This thing I sey to 3ow now here,—
 3if 3e welen don In this Manere, 568
 And homage here me forto don,
 In to my schipe I schal 3ow taken Anon,
 and leden 3ow thanne In-to swich A place
 that is ful of ioye and ful of grace.” 572
 and whanne they herden hire thus speke,
 Eche to oþer here hertes gonnen breke,
 and Axeden Cownceyl of this thyng,
 what were best fore here leveng. 576
 “be my trowthe,” quod the ton Messengere,
 “And it be As sche telleth vs here,
 and therto and sche be of oure lay,
 we scholen hire worschepen this ylke day ; 580
 and with here thanne wele we go
 Into what Contre she wele leden vs to ;
 but 3if of Anothir lay that sche be,
 we wilen hire forsaken Sekerle ; 584
 for owre Creauunce sche wolde don vs to reneye,
 and to beleven On hire fals feye ;”

the richest and
wisest of
creatures,

and if they will do
her homage,

she will take them
to a fair place.

They take counsel
together,

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

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

- Thanne Anon torned they vp Ageyn
 To ypocras hows In Certeyn, 660
 And there slepten Alle thre *with* owten dowte
 Tyl on the Morwe they myhten sen hem Abowte.
 and on the Morwe, whan it was pryme,
 they Awoken Alle thre thanne In good tyme, 664
 and thanne vpwardis they gornen hem dresce,
 and In god they putten here Sekernesse,
 knelyng a-down vppon here kne
 Into the Estward ful Sekerle ; 668
 and there they Maden here preyere
 To Jesus Cryst so leef an dere,
 ‘ that he wolde of his grete Mercy
 hem Comfort to senden hastely, 672
 and that he wolde not hem forgete
 there to dyen for fawt of Mete ;
 but As the fadyr Socoureth the child,
 so do 3e vs, goode lord, bothe mek & myld.’ 676
 and whanne they hadden Mad here preyere,
 Estward A3ens the sonne lokeden they there
 Ful fer Abrod Into the Se ;
 A lytel thing there thowhte thanne syen hee, 680
 but from hem It was so fer
 that they ne Cowde knowen In non Maner
 What it was, ne what it Myhte be,
 Til Abowtes Midday Sekerle ; 684
 be that tyme it was to hem comen so ny,
 that they hadden knoweng sekerly
 that a lytel vessel thanne it was,
 whiche thedir was comen In to þat plas, 688
 and to the Roche there it dyde Applye ;
 and they hem down hyede ful hastelye
 forto Sen what thing it were
 And what thing þer Inne was there. 692
 and whanne they weren tho comen Adown,
 Abowtes hem they loked In-virown,

They sleep in
Ypocras's house.

The next day they
again pray to
Christ,

not to forget them.

A little vessel
comes to the rock,

And behelden this vessel Every del ;
 and there Inne An Old man bothe fair & lel ; 696 with an old man,
 and with hym browhte In Compenye
 A lyown that loked ful Egerlye,— and a lion in it,
 and it was the same lyown
 that to fore tyme was *wit*h Celidoine, 700 being Celidoyne's
 and Also the Same vessel old ship and lion.
 That celidoyne in wente Every del.
 and whanne they behelden this trewly,
 Eche on other lokede ful ferfully ; 704
 For gret wonder they hadden tho
 how that faire man *wit*h þ^e lyown dorste go. They wonder how
 thanne Axede hem this olde Man Anon, with the lion.
 'how they Into that contre weren gon.' 708
 they hym Answerid Anon a-geyn,
 'that be goddis wille it was, Certeyn ;
 and whanne that Goddis wille it were,
 Owt of that Roche scholden they gon there." 712
 "Certein," quod this old Man tho,
 "And 3e *wit*h me welen now go He offers to take
 In this vessel with this lyown, them
 I schal 3ow socoure Al & Som. 716
 For his love that 3e Calangen 3oure lord
 I schal 3ow socowren At on word,
 and 3ow leden Into Swich A place
 (thorwh helpe & thoruh goddis grase) 720
 there as kyng Mordreins scholen 3e fynde,
 and sire Nasciens that knyht so kynde,
 for whom 3e forsoken 3oure Own londe,
 hym forto seken, As I vndirstond." 724
 whanne this word thanne they herde,
 As Ioyful Men thanne they ferde :
 "A, Sire, now knowen we Ryht wel They are de-
 that bothe Owre lord & 3owre 3e knowen Eche del. 728 lighted,
 Now, goode sire, that 3e welen vs telle
 In what Maner with owre lordis befelle,

- sethen 3e knowen where they be ;
 Now, good sire, that 3e wolen telle Me 732
 whethir that they ben hol & Sownd,
 oþer owht lyveng Aboven the grownd.”
- “ I am swich a Man As 3e se,
 but I trowe þat 3e knowen not Me ; 736
 for I am other Wyse than 3e suppose here,
 A Man Merveillous In other Manere ;
 For I kan tellen 3ow Every del
 how with 3oure lordis it stont ful wel. 740
- the Kyng Mordreyns and Naseyens now be
 In a schipe A Myddis of the See ;
 And 3if that Evere 3e welen hem speke,
 Into this vessel thanne Mosten 3e Reke, 744
 And I 3ow Sekerlye schal Cowndeye
 Tyl that 3e to hem comen trewelye.”
 “ Syre, there offen we thanken 3ow hyly,
 with Alle Owre hertes ful stedfastly.” 748
 “ this to 3ow thus schal I do,”
 Seide this good man to hem tho.
- “ thanne Entren, Sire, gladly scholde we,
 but 3if for drede of the lyown it be, 752
 which is so gret & so Merveylous,
 And to Owre lokyng so dispetous.”
 “ Thanne Sekerly, now Semeth me,
 but 3if from this Roch that 3e fle, 756
 I suppose that 3e don gret folye ;
 For no More Into this partye
 Schal neuere man Comen 3ow to socoure,
 Nether 3ow to bryngen owt of langoure ; 760
- Therefore wolde I with good wille
 that 3e this vessel Entred vntylle,
 and in this Roche that 3e leven me.
 and ful wel weteth In Certeinte 764
 that I have don More than this
 For Man to fore tyme with-owten Mis :

and ask where
 their master is ?

King Mordreins
 and Nasciens are
 in a ship at sea,
 and they must go
 in this vessel to
 find them.

They are afraid of
 the lion,

but the old man
 says, if they go in
 the ship, he will
 stay in the island.

- Now Entreth here Into my plas Anon,
and for 3ow Into the Roche shal I gon." 768
- Thanne Cam this good man Owt of þ^e vessel,
and þ^e Messengeris Entred faire & wel ; They go into the ship,
and with hem there that faire May
that Only god worschepyd Every day. 772
- Thanne seide this goodman to that Mayde
Ful swete wordis ; & thus he sayde,
" Mayden, 3if thou hast lost A kyng,
And thy fadyr thorwh his begetyng ; and the old man says to the damsel,
Althouh that he were here Kyng Erthly, ' If thou hast lost an earthly father and king, 776
Now hast þou to þi fadyr A kyng that is hevenly,
whiche that is kyng of alle kyngge,
and owt of Alle Sorwes þ^e to brynge, 780
and Ek Owt of the develis powste
where Inne þat thou hast longe I-be."
" Sire," quod this Maide, " this schal I do,
and Into port salw thou wilt bryngen me to." 784
thus Into the vessel Entred they Echon,
And this good man to the Roch gan gon.
- So thanne Cam þere bothe wynd & wedrynge,
and fer Into the See it gan hem brynge ; A wind sends the ship faster than the birds can fly, 788
3o that with Inne a lytel while
they syen Neþer Roch, lond, ne ylle.
Thus Al that day and Al that Nyht
To forn þ^e wynd they seileden owt Ryht, 792
For there flewh neuere so swyftly bryd
As thyke tyde was hem betyd ;
and Ek the secunde day Also,
And the Nyht folwenge Ek þerto. 796 for two days and nights,
- and vpon the Morwe, the Owre pryme,
They loked forth Into the see be tyme ;
and thanne In the See gonne they to kenne
the same schipe that weren In these Menne : 800
Mordrayns, Nasciens, and Celidoyne in fere,
Alle In that Schipe weren they there. till they reach the ship of Mordreins, Nasciens, and Celidoyne,

- And whanne to-gederis they weren so Ny
 that Eche Myhte Other knowen trewly, 804
 Faste to-gederis tho they grette
 Whanne bothe Schepis to gederis weren Mette.
 And whanne they weren Entred Echon,
 and go into it. Ful faste to-gederis Ronnen they Anon, 808
 And Eche gan Other forto Embrace,
 and Faste to kyssen In that place.
 thanne Anon as that Entred they were,
 Bothen Messengeris and the damysele there, 812
 Then the little
 ship goes away. the lytel vessel wente *with þ^e* lyown as faste Away
 As Evere flew swalwe In the someris day ;
 So that with-Inne A lytel throwe
 Nethir vessel, ne lyow[n], myhten they knowe. 816
 Nasciens asks how
 they came from
 home, Thanne Axede Nasciens Of the Messengeris tho
 what Cawsed hem from home forto go.
 Thanne tolden they hym Al In fere,
 ‘In what manere that they persched were, 820
 and how on a Roch they Aryven that stownde
 where As Ypocras tombe they fownde ;
 and they wenden to han ben ded,
 Ne hadde an Olde Man ne ben In þat sted, 824
 That Neuere to fore we ne hym Syen, ne knewe ;
 So sore vppon vs thanne gan he to Rewe,
 That owt Of the Roch he dyde vs gon,
 and there he for vs leftte Al Alon. 828
 and 3it seide he that More for man hadde he do
 Thanne At that tyme to vs dyde he tho :
 and they tell him
 their story. 3it More tolde he vs In Certeyn
 where that we scholden fynden 3ow pleyn, 832
 Alle thre In On Schipe In Compenye,
 Alle heyl & Sownd ful Sekerlye.’
 “ Now sothly,” quod sire Nasciens tho,
 “ wel wiste þat good man what he hadde to do ; 836
 And to vs ful welcome 3e be,
 Nasciens makes
 them welcome, For we ben glad of 3oure Compenye :

- Lo, Sethen that Alle departyd we were
 Into dyvers londes Every where, 840
 And to fulfillen his Comandement
 Now Altogederis we ben present.
 lo, this is the grete lord Above,
 That vs hath schewed so moche love ; 844
 let vs hym thanken with Alle oure Myht,
 That Glorious Lord, As it is Ryht.” and gives thanks
 to God.
- Thanne Axede he Of the damysele tho,
 ‘Owt of what Contre that sche cam fro, 848
 And how with the Messengeris she gan to Mete.’
 Al sche hym tolde Er sche wolde lete,
 and of what lond sche was I-bore, The damsel tells
 and hos dowhter, As I Rehersed before. 852 her story.
- Thanne gan Nasciens forto Refreyne
 Of thike Messengeris In Certeyne
 Of his Soster and Of his wyf,
 whethir they hadden helthe and lyf. 856
 thanne Answerid the Messengeris tho,
 “Sire, In good hele ben they bothe two ;
 But Abasched sore they be,
 For of 3ow they ne haven non Certeynte.” 860
 “ha, worthy Lord,” quod Mordrayns the kyng,
 “It were to Me a Joyful tydyng
 and I wyste how fer In the Se I were,
 Owther Ny Ony lond In Ony Manere.” 864
 “3e, Sire,” quod Nasciens to the Kyng,
 “Therefore Make 3e non Morneng ;
 For be his wille it Moste ben do
 As hit hath ben Al hiderto ; 868
 and whanne it is plesing to God Oure Kynge,
 Into Owre Owne Contre he wele vs brynge ;
 Therefore to hym let vs now preye,
 and leven that Mater that we of seye.” 872
- Thus to-gederis God his Servauntes browhte,
 that Nethir of Other ne wiste nowhte ;

Mordreins wishes
 to know where he
 is.

Nasciens says,

they will get home
 when it pleases
 God.

For Into diuers Contres departed they were,
 and, lo, thoruhe his Miht, Azen to-Gederis weren they
 pere. 876

CHAPTER XXXVIII.

A Priest clad in white comes walking on the sea (p. 65); with the sign of the Cross he cures Nasciens of his wound (p. 66), and says that Christ will take Joseph and Josephes and their Company into Great Britain, all walking on the sea (p. 67). A ship comes up to them, and the Priest orders Celidoyne on board of it (p. 67-8). They reach Mordreins's Castle, Barne, while the inmates are asleep, rouse them, and are received with great joy (p. 68-9). Next day the Barons near arrive; and then the Queen (p. 69). Messengers are sent out after Nasciens's Queen Flegentyne, and find her in the realm of Meotyde (p. 70). She comes to her husband in Sarras; but is distressed at not finding Celidoyne, till his Adventures are told her (p. 70). King Label's daughter (who was afterwards Celidoyne's wife) is christened; as "Myn Sire Robert Boroum" tells us, who translated this story from the Latin of the hermit to whom God gave it (p. 70-1). Nasciens can hear nothing of where Celidoyne is (p. 71), gets anxious about it, and prays God to let him go into the strange land where he has been told his household shall multiply (p. 72). So Christ sends him a Vision, and tells him to arise and go to the sea, enter a ship, and follow whatever he sees there (p. 72-3). He gets a good horse, and rides off (p. 73). His wife Flegentyne is distressed at this, and the Barons disperse in search of Nasciens (p. 74). One of them, Nabor (a cruel and felonous old man of seventy), tracks him by the nails in his horse's feet, rides 70 miles after him in one day (p. 74), and finds him utterly exhausted by a battle with the giant Fereyn (p. 75), whom Nabor kills, and then insists on Nasciens's returning home (p. 76). Nasciens refuses; Nabor drags him to the ground (p. 77-8), and draws his sword to kill him, but is struck dead for such unknighly conduct to his liege lord (p. 79-80). Then comes up Nasciens's friend, the Lord of Tarabel (p. 80), and says that Nabor well deserved his death (p. 81); whereupon a voice from heaven rebukes him for judging another when he had himself killed his own father for the sake of his inheritance (p. 81); and the Lord of Tarabel is thereupon struck dead by a thunderbolt (p. 82). A monk comes and advises Nasciens to bury all the three corpses in three Tombs, and carve their story on them as a warning of God's vengeance (p. 83). Nasciens sends messengers to his wife Flegentyne begging her to have this done; and the bodies are put into the earth with many tears and sore weeping (p. 83-4).

Thus twey nyhtes to-gederis Abyden they, As here Reherseth now this Story, And vppon the thridde Nyht		The third night
The Mone be-gan to schyne ⁿ wel bryht, and the See bothe Mek and stable it was, and with the wynd they seileden A fair pas. and Abowtes the hye Myd Nyht,	4	they get a fair wind,
Of a fair Castel they hadden a syht, of wheche the name, Barne I-clepid it was, That Mordrayns sone Owhte In that plas, In the Ottrest partye of his Owne loud Toward the see, as I vndirstond.	8 12	and get near the Castle Barne be- longing to Mor- dreins's son.
And whanne so Nygh that they were, and that Castel they knewen wel there, They blesseden the Kyng of hevene Anon, And worschepis they 3even hym Everichon, 'that he hem thedir browhte In Savfte From Alle Maner perylles In Eche degre ; And that they hadden desired so sore, to the lond thanne that they comen thore, So that they ne failleden In non degre, but Evene to port salw tho comen hee.'	16 20	They give thanks for their safe arrival.
Thanne After hem they loked Ageyn, and they syen vppon the se Comen ful pleyn In Manere of A prest I-clothed In whit, tho As hem Semed, swich was his Abyt ; And Al drye to hem he Cam vppon the see, As Alle they it syen ful verraylle ; and as faste vppon the see wente he As Evere fowl with wenges Myhte fle, So that the Schip he Overtook Anon where As Inne they weren Everichon, Thanne In goddis Name he hem grette, and they hym thanked, and not ne lette ; but Alle Abasched sore weren they there, Lest that it here Enemy tho were	24 28 32	A priest, clothed in white, comes over the sea, wherent they are afraid it is the devil.
	36	

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

Thanne be-spak this good Man tho,
"Lordynges, Abasche þow not So, 40

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

For As fore non Evel I Come to þow,
but bothe for þowre profyt and þowre prov."

Thanne seide this man to Nasciens tho,
"Be the grete Maister I am Sente the vnto, 44

There as thou art hurt be thy desert,
The hol to Maken Openly & Apert ;
and therefore Anon Aproche þou hider to Me,
For by me hol now schalt thou be." 48

whanne that Nascyens herde hym thus seye,
Anon to the Schippys bord he gan to Aplye,
and knelyd down Anon vppon his kne
To hym be whom he scholde keured be. 52

by making the
sign of the cross
over him.

Anon this Man lifte vpe his hond,
and the signe of the Croys Made, As I vndirstond,
And there Sire Nasciens he gan to blesse ;
and Al hol he was In Sekernesse 56

As Evere he was Ony tyme before,
heillere and lyhtere thanne thowhte hym thore.

"ARys vp, Nasciens," quod this good Man,
"and worschepe thy god In what thou kan." 60

whanne Nasciens knew that he hol was
Be the signacle of þe Man In that plas,
Thanne knelid Nasciens tho down Ageyn,
And to this goodman thus gan to seyn, 64

Nasciens asks
who he is ?

"Ha : thou holy Man & holy persone,
Now for Charite telle me here Anone
how thou Mihtest gon vppon the See
That there Confownded not weren 3c." 68

(The French text
says Hermione.)

"Nasciens," quod this good Man tho,
"That schal I tellen the Er that I go.

He is the man to
whom Nasciens
built a church,

wete thou wel that I am he
Of whom that thow In thy Maister Cyte 72

- A Chirche of hym that thou dost Make ;
 hider to the Come I now for his sake ;
 and thus the grete Maister sente me to the
 That thin helthe I scholde be, 76 and has been sent
to warn him not
to sin again,
- And from Adversite the to defende,
 And that to goddis Comandementes þou Attende ;
 ʒif þou wilt his love haven In Ony wyse,
 that thou do non fals Sacrefice. 80
- herkene to me now, I the Rede,
 what Maner of thing I shal the bede,
 that from this tyme forward wele he kepen the
 From Alle Aventures, ful syker thou be. 84 and he will be kept
from harm.
- For Al so strong he is therto
 As vppon the See to Maken Me go,
 And vppon þ^e wete Se to Maken my weye
 with-Owten Confowndyng, As I the seyc. 88
- So lyhtly schal Iosepe of Barithmathie,
 and Josephes the ferste Cristen bishope sekerlye,
 and with hym his peple Also,
 Alle Bare On the Se scholen they go ; 92
- with-owten Schipe owther Ony Oþer thyng
 Into Grete Breteigne Crist doth hem bryng.
 For it is the grete lordis wille,
 Of his ligne Breteyne to fulfille." 96 are going to
Britain.
- And whiles they Spoken thus In fere,
 They Syen A vessel In the se Comen there,
 And towardis hem it cam ful faste
 Til bord on bord hit Cam Atte laste, 100 Another ship
comes into colli-
sion with Mor-
dreins's, but is
empty.
- And to-Gederis they smeten so sore
 that they wenden han persched thore ;
 but with-Inne non thing there nas
 That they cowden Asprien In that plas. 104
- thane bespak this good Man Certeyne
 Anon Ryht there to Celidoyne,
 "Now, faire child, ARys vpe here,
 and In this Schipe that thou were ; 108

- and go As Aventure wil the lede :
do, faire Child, now as I the bede ;
- Celidoyne is sent
away in it, For thus the sente to seyne be Me
the grete lord inne maieste, 112
which that deleucred [the] from Calafere,
Owt of his presown and his powere.”
- Anon As this Child herd hym seyn so,
Owt of the grete Schipe he gan to go 116
In to that lytel vessel Anon,
And betawht hem God Everichon.
And thus sone As he Entred he was,
As Swiftly As sonne Entreth thoruh glas 120
I-past he was Owt of here Syht,
that they non lengere sen hym ne Myht.
- thane whanne Nasciens beheld Al this,
For so Abasched he was Iwis, 124
Thanne seide this good man to Nasciens there
“ Abasche the not, Sire, In non Manere,
For thy sone here-Aftir Schalt thou se
bothe heyl and qwert In alle degre ; 128
In that lond that god hath behoten the & thyne,
There schalt thou hym Sen ful wel afyne.
Now forth to thy contre that thou go,
To thy wyf and to thy Meyne Al-so ; 132
For this is goddis Comandement
that I the Seye now verrament.”
- and then
vanishes. Thanne this goodman Anon from hem paste
that they ne wiste where he be-Cam In haste ; 136
and thus sone Alle Sawf Aryved they were
vndir the Castel gate tho there,
so Ny, that Alle tho þat weren In the Castel
Myht han herd hem wondirly well 140
But that Alle On Slepe they were,
So that kyng Mordreins Cride lowde there,
and Seyde, “ Opene 3e the 3ates Anon,
and leteth 3oure lordes here Inne to gon.” 144
- Mordreins rouses
up the castle-folk,
and tells them to
let him in.

- thanne they with-Inne Rysen vp ful faste,
 And to the walles Ronnen in gret haste,
 And Seiden, "sires, ho ben 3e there
 that Into this Castel wold Entren here?" 148
 So longe the kyng to hem Spak,
 That they hym Knewe with-Owten lak
 that it was here Owne Kyng ;
 And faste bothe torches & tortys weren In lyhteng, 152
 and with As gret Ioye Resceyved here kyng
 As It hadde be God to here plesyng.
 that Nyht gret worschepe the Kyng they don,
 Al that Meyne Everychon, 156
 For gret love that to hym they hadde
 and ful sore for him weren they Adradde.
 and whanne it was the day lyht,
 Messengeres faste prekid, ho so gon Miht, 160
 Abowtes In eche contre Rydyngge,
 Of the kyng & Nasciens to beren tydyngge.
 whanne the Barouns of that Contre
 of Kyng Mordreyns knew Certeinte, 164
 To that Castel prykedden they ful faste,
 ful Many Barowns, and In gret haste ;
 For Ioye the wepyng they maden there,
 I trowe that neuere man say Ere ; 168
 there was bothe Mirthe, Ioye, & gret feste,
 amonges tho barowns bothe lest and Meste.
 and with-Inne the Seventh day
 to that Castel Cam the qwene In fay ; 172
 and so gret Ioye of hire lord hadde sche thanne,
 and of hire brothir that worthy Manne,
 that non wyht with mowthe tellen ne Can
 the Ioye that Made thike goode womman. 176
 and whanne that Nasciens to Reste was gon,
 thanne herde he tellen Ryht Anon
 that his wyf owt of þat Rem was past,
 hym forto seken with ful gret hast. 180

When the people
of the castle know
his voice, they
receive him with
great joy,

and send out mes-
sengers to carry
the news ;

many people come
to meet him, and
his queen also.

Nasciens hears his
wife, Flegentyne,
has gone to look
for him ;

- thanne Messengeris sente he forth Anon,
 hos[o] myhte fastere Ryden Other gon,
 and not to stynten tyl sche were fownde,
 where so they walked be ony grownde. 184
- he sends messen-
 gers after her,
 who find her in
 the kingdom of
 Meetyde.
- So that the Messengers forth they wente ;
 and schortly to bryngen it to oure Entente,
 Into the Rem of Meetyde
 they Reden Er they wolden Abyde, 188
 and with this lady Metten they thore ;
 Ful Ioyful and glad weren they therfore.
 and whanne of hire lord þat sche herde telle
 that heyl he was I flesch & felle, 192
 Anon sche Retorned hom Ageyn
 as I 3ow telle here now In Certeyn. [lond—
 and whanne sche was Entred Into Kyng Mordrayns
 As this storie doth 3ow to vndirstond,— 196
- She rejoins her
 husband in the
 city of Sarras,
- thanne fond sche hire lord, & Mordrayns þ^e kyng,
 In þ^e Cite of Sarras with-Owten lesyng :
 thanne Of the Ioye that was hem be-twene,
 No Man tho Cowde tellen, as I wene. 200
- but is distresst
 that her son is
 not there.
- but whanne hire sone sche sawh not there,
 Thanne wondirfully Chonged sche hire chere ;
 but thanne thorough the Kyng & hire lorde
 they to hem Maden hire Acorde, 204
 and tolden hire of Merveilles In ech degre,—
 how that with Celidoyne it scholde be,
 and what Aventures hym befelle,
 Al this they tolden the lady vntylle. 208
- King Label's
 daughter is bap-
 tized,
- That same day that they to Sarras wente,
 Kyng labelis dowhter was cristened presente ;
 In the worschep of god & þ^e qwene Mordrayn,
 There was sche Cristened In Certeyn 212
 be the handes of Petro that was thanne
 I-Cownted for Ryht an holy Manne ;
 And Ek Ioseps kynnes-man for sothe he was,
 a blessed man holden In that plas ; 216

- whiche damysele was sethen ful sekerlye
 Celidoynes wif, as seith now this storye
 . . that myn sire Robert Boroun here
 From latyn Into frensch *translated* this Matere, 220
 Next Aftyr that holy Ermyt
 that god him Self hadde taken It.
- Ful gret Merveille Among these ladyes was
 Of that fair Aventure, and Of that Gras, 224
 that so be Goddis helpe this socour
 hadden browht here lordis Owt of langour.
 3it not-with-standyng for this fair Aventure,
 Neuer the prowdere weren they, I the Enswre ; 228
 Ne the More bobauce hadden In herte,
 but to God 3oven preysenges, and not A-sterete,
 For that socour he hadde hem sent
 here lordis to sen with Eyen present. 232
- Thanne ful fer senten they Abowte
 To seken Iosephe with-owten dowte,
 For they supposeden sekerlye
 that Celidoyne *with* him was Otterlye, 236
 but for non Man that Evere they sente
 herden they non tydynges veramente,
 and that Greved hem ful sore
 that of hym herden they no more. 240
 Thanne seiden they tho hem betwene
 Sethen that they syen it wolde not bene,
 ‘bettere it were Iosephe to seke,
 whiche that is A Man bothe good & Meke, 244
 that he better Comfort wolde vs telle
 thanne 3it Of hym Ony befelle.’
- thus weren they Algates ful of thowht
 For þat of Celidoyne herden they nowht : 248
 Thanne thus In pensifnesse fil Nasciens tho,
 where-thorwh in-to Mal Ese he made hym go,
 that bothe he lefte his drynk & his Mete,
 and Al that to the Body scholde ben Seete ; 252

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

They send to seek
 for Joseph of
 Arimathea,

but get no tidings
 of him,

nor of Celidoyne.
 Nasciens grieves
 sorely,

- So that he thowhte vppon non Othir thing,
 but that Ewere to god he 3af gretynge,
 and besowhte God for his grete pyte
 ' that he myhte have Scheweng In som degre 256
 where that Ioseph^e of Armathye,
 Owther Celydoyne, to fynden Otterlye.'
 " And 3it More, Lord, I the beseche,
 with ful faire wordis & myldē speche, 260
 that Owt Of this world [thou] let me not gon
 Tyl Into þat lond passen we Mown,
 as it is don me to vndirstonde
 that 3it schal I passen Into strange londe, 264
 whiche that Multeplyed scholde be
 Al holiche Of Myn Meyne."
- thanne flegentyne, Nasciens wyf,
 Tolde hire lord, with-Owten stryf, 268
 Of a certein Aviciown Anon
 that to hire In slepē gan to gon,
 ' that they Anon Into that lond scholde fare
 whiche with hem fulfild scholde ben thare.' 272
- Lo, this preyere Nasciens Made Every day,
 and Ek be Nyht As he In bedde lay.
 So longe he preyde, and In Eche Owr,
 þat Atte laste to hym sente Owre saviour. 276
- On Even[ing] As he In his bed lay ;
 A wondir Avicyown hym thowhte he say :—
 that In his Chambre A gret Clerte was,
 and Ek A voys he herde In that plas— 280
 wher-with he Awook Anon there—
 that to him seide in this Manere :
 " ARis vp Nasciens, now Anon Ryht,
 And faste towardis the see the dyht, 284
- where thou schalt fynde A schipe Anon ;
 and þer-Inne faste Entre thow Anon ;
 and what Euere thou se, haue þou non dowte
 what Manere of thing be the Abowte ; 288

and prays for
 news of Joseph
 and his son.

Queen Flegentyne
 has a vision,

that they shall
 soon go into the
 land, which is to
 be filld with their
 descendants.

One night
 Nasciens hears a
 voice telling him

to go to sea, in a
 ship,

- & thedir the riht wey schal it leden the
 Of thike that thou desirest to se ;
 And sone tydynges schalt thou knowe
 Of alle thy peticiouns vppon A rowe." 292
 whanne this Clerte non lengere dide last,
 and that the vois from hym was past,
 Owt of his bed he aros Anon tho,
 and thankynges to god thanne dide he do, 296 He thanks God,
 ' that God, of hise gret Cortesye,
 had hym certefyed so openlye
 that Aftir Celidoyne he scholde go
 Into a fer strange lond tho, 300
 Forto pubplysche that Contre
 that ful of myscreawntes now be.'
 thus sone he Clothed hym Anon,
 And to his Stable he gan to gon, 304
 And took A good hors And A strong,
 And there Into the sadel sone he sprong,
 So that Neure man the wysere was
 whedir he wente, ne Into what plas, 308
 Ne non man hym Apareeyven Myhte
 whether he wente be day oþer be nyhte.
 vppon the Morwe, whanne it was day,
 the lady Awook there that sche lay, 312
 and Missid hire lord that lay hire by.
 Anon sette sche vpe a sorweful Cry,
 so that al hire peple hire Cam Abowte,
 And for here weren they In gret dowte, 316
 and Axeden what they myhten do :
 So that Anon Acordid they tho
 ' that Eche man scholde gon be his Contre ;
 for fer from hem Myhte he not be, 320
 sethen the tyme he wente his way.'
 Thus Amonges hem they gonne to say.
 thanne Eche man took hors Anon,
 and Eche man his partye gan to gon, 324
 and his servants
 go out to look for
 him.

- and seiden 'zif they myhten hym Mete,
his Compenye they wolden not lete,
but him to bryngen hom A-geyn ;'
thus seide Eche man In Certeyn. 328
- So On that was of that Compenye,
In his weye faste gan he hye,
and loked forth to-forn hym tho,
and Aspide where Nasciens hadde go 332
- One man tracks
Nasciens by the
nails in his horse's
shoes. be the Naylles of his hors feet ;
thanne thike weye wolde he not leet.
and he that hem thus gan to Aspye,
- Nabor was the
name of this man, his Name was Nabor ful sekerlye ; 336
whiche was A gret knyght, & A strong,
and In Servage hadde ben long,
and Also In gret Caytyvete ;
- whom Nasciens
had redeemed
from an Indian
king. but sire Nasciens for Rewthe & pyte 340
hym bowhte of A kyng Of ynde,
For he seide he was Comen Of kynges kynde ;
but trewly Nabor ne was not so ;
- He was a villein's
son, for A veleynes sone was he tho, 344
and I-comen of A schrewed streen
lik as he schewed, seker 3e ben :
and an old knyght he was therto,
Sixty 3er & ten with-Owten Mo ; 348
and therto he was the most felonows Man
- and cruel and bad. and Most Crewel þat In the world levede than.
And whanne he hadde fownden this Redy weye
That Nasciens forth Rod ful sekerlye, 352
- He rides as fast as
he can, Thanne Rood he faste In his Iorne
Al so harde As that hors Mihte fle
whiles he myhten have the day lyht,
that of his lord he myhte haven a syht. 356
And so faste he gan to Ryde,
that Sixty myles & ten he Rod þat tyde,
and so Rod he In ful gret haste
Tyl his wit from him was Ny paste, 360

- And Also he hadde I-lost the syht
Of Nasciens hors feet, as I the plyht.
- and whanne it was Abowtes Evesong,
at þ^e foot of A Mow[n]teyn þat was hyh & long, 364
there mette he *wit*h a sarrazyn thanne,
and Axed hym 3if he Saw Ony Manne,
A knyht Rydyng al Alone ;
thus hym this Nabor axede sone. 368
and he Answerid Anon ageyn
and seide “Nay, sire, In Certeyn
this day sawh I Man neuer on
On hors here Ryden, but on Alon 372
that with Fereyn, the stowte Ieaunt,
I saw hyn fyhten, as I vndirstond :
And whether he be knyht Oþer bachelere,
Seker, sire, I not In non Manere.” 376
- And whanne this word he vndirstood,
thanne *wit*h the Sarrezyn non lengere he bod,
but prikede fast forth In his weye
As faste As the hors Myht gon In feye ; 380
and thanne forth ferthere he gan to pace ;
thanne þere he beheld to-forn his face
A sore Melle Of tweyne ful felownesly.
thanne thidirward faste he gan hym hy, 384
and so longe hadde they fowhten In this Manere
So þat for febelnesse they fillen bothe there,
and the ton vppon the tothir he lay.
So longe hadden they fowhten þat day 388
that Onnethis there brethen they myhte,
So very they weren there bothen of fyhte.
- whanne that Nabor his lord tho say
vndir the Ieawnt there he lay, 392
3it abasched he was ful sore,
al-though An hardy man he wore,
and there drow Owt his swerd Anon,
and to hem ward faste he gan to gon ; 396

till he loses the
track.

He meets a
Sarrasin,

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

Nabor goes on,

and finds the
giant and Nas-
ciens both lying
exhausted,

Nasciens under-
neath.

- thanne Of his hors he A-lyhte Certeyne,
 And there it fastened Anon be the Reyne,
 And on his feet Cam A gret pas
 To hem bothe þere the Melle it was. 400
- Nabor goes to help him, and Nasciens keeps the giant from getting up.
 and whanne the Ieaunt sawgh On Comen there,
 with a swerd drawen In Swich A manere,
 thanne vp Arysen Anon wolde he ;
 but for Nasciens it Myhte not be, 404
 that anon knew Nabor be sight ;
 he held thanne þ^e Ieaunt with Al his Myht,
 that vp from hym he myhte not Aryse
 for owht þ^e Ieaunt Cowde don In non wyse. 408
- Nabor kills the giant,
 thanne Nabor smot this Ieaunt So,
 that his hed he Clef Evene vntwo
 down Into the harde teth,
 So þat he lost bothe wit and breth. 412
 Anon sire Nasciens Ros vpe thanne,
 As lyht, as Ioyful, as ony Manne,
 and thanked God In Many Manere
 Of that socour he sente hym there. 416
- whanne Nabor say his lord hol & sownd,
 and that he stood vpon the grownd,
an l says to Nasciens,
 “Sire,” he seide, “God, worschepid thou be,
 That from peryl Of deth hath deliuered the. 420
- ‘Now for my service, go home again,
 Now for all the Servise that I have 3ow do,
 hom ward A3en that 3e wolden go,
 and Elles Sire In Certayn
 Non of 3oure Meyne schal Nevere be fayn, 424
 Nethir In Ioye, nethir in Reste,
 and therfore, sire, me semeth beste,
for your wife’s sake.’
 and also for my lady 3oure wyf
 that lyveth In peynë, wo, and stryf, 428
 Ne neuere Joye may Comen In hire herte,
 but Evere to lyven In peynes smerte,
 but 3if 3e homward tornen agayn,
 Sertes, sire, schal she neuere be fayn ; 432

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

"Now, Nabor, myn Owne swete frend,
that to me hast been bothe good and kend,— 436

wete thou wel, Nabor, In Certeyn,
that hom-ward schal I neuere tornen Ageyn
til I have seyn that I Come fore ;
there-fore, Nabor, preye me no more ; 440

For Sekir, Nabor, In this degre,
It nys non nede forto preyen me."

"No, Sire, quod Nabor, Anon tho ;
and whanne from My compenye I gan to go, 444

that 3ow wenten to seken Abowte,
Eche of vs Ensuredede *with-owten* dowte
that which of vs 3ow myhte fynde,
hom A3en to Rotorne be ony kynde. 448

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

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

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

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

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

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

"But, Nabor, I

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

Nabor says,

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

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

Also you are
fresh, and I
weary; you are
armd,

and I am not."

Nabor says, he
shall go back,

and seizes his
arm.

[leaf 53]

Nasciens is so
tired and faint,

that Nabor throws
him down, and
breaks his head,

For thou art bothe fresch and lyht,
and I am A man wery Of fyht ;
And Ek Armed thou art therto,
and In non wyse nam I not so. 472

Therto my lige Man I vndirstond,
and 3it I made þ^e knyght with myn hond ;
and therefore hand schost thou non leyn On Me,
as me now semeth, In non degre." 476

" I schal, quod Nabor, be my fay ;
A3en *with* me schalt þou gon this day ;
Whethir that thou wilt, Owther non,
A3en with me schalt thou gon." 480

" Nay, be the grace of god, quod Nasciens tho,
For non power that thou kanst do."

Thanne Nasciens his weye gan to take,
and faste to the Seward gan he schake ; 484

thanne this Nabor to-forn hym gan prese,
and of his weye there Made hym Sese,
and be the ton arm hym held ageyn,
That forthere myhte he not In Certeyn. 488

" A, quod Nasciens, and thou with strengthe me holde !
I trowe þat thou be not so bolde
To letten at this tyme My Iorne
Of thing that I desire to Se." 492

Thanne held this Nabor so faste hym there
that he ne myhte Ascapen In non Manere,
For he was bothez feynt and wery
Of þ^e Bataille Of the Ieawnt trewely, 496
so that non power he hadde hym to withstonde,
So faste he held hym be the honde.

And this Felown and vntrewe man,
so sore he drowgh On his lord than, 500

that to the grownd he made hym to falle ;
Anon In swowneng fyl he with-alle,
and to-barst bothen vysage & his forehed,
that the blood Ran Owt In that sted ; 504

so sore he Astoned tho was
 Of that fallyn^g In that plas.
 and this veleyⁿ ne hadde non pyte
 Of his lord In non manere degre, 508
 For he was ful Of schrewednesse,
 Of vntrowthe, and of al wykkednesse.

Whanne Nasciens Of his swowneng Awaked was tho,
 thanne this fals Nabor Cryde hym vnto, 512

‘that trewly he scholde hym Slen Anon,
 but 3if homwardis he wolde gon.’
and says he will
 kill him, if he
 won't go home.

and Nasciens so woful was tho
 For tweyne thynges *wit*-Owten Mo : 516

On, for that he wolde him ledyn Ageyn,
 which A3ens his wille was pleyn ;
 And 3if that A3en he tornede so,
 thanne his Comandement myhte he not do. 520

quod Nasciens, “and thou wilt, þou myht me sle,
 For A3en wile I not In non degre.”
Nasciens says he
 may kill him, but
 he will not go
 back.

“Certeynly,” quod this Nabor tho,
 “And but thow wilt, I schal the slo. 524

For now Onlyche alle thy Meyne,
 For the maken sorwe and pyte ;
 and Ek thy frendis Everichon,
 For the they maken passing Mon. 528

And therefore now, so god helpe Me,
 but 3if thow wilt Comen, I schal slen the.”
 “Sle me,” quod Nasciens, “thanne In this sted,
 and I wele for3even the my ded.” 532

Thanne this Nabor drowh his swerd ful hastely,
Nabor lifts his
 sword,

And gan it holden there vp An hy,
 For to han Cloven his hed In sondir,
 Where-Offen Sire Nasciens hadde wondir. 536

and whanne Nasciens say þ^e swerd An hy,
when Nasciens
 prays for help,
 he left vpe his hond to God almyhty,
 and seide, “lord, save me thou here
 From this false thevis powere.” 540

- And Anon as he hadde Mad his preyere
 and Nabor falls
 dead. this Nabor Anon ded fyl down there,
 and his swerd Ryht In his hond,
 as the storie vs doth to vndirstond. 544
- Nasciens is both
 glad and sorry. Whanne Nasciens beheld that *Merveil* there,
 bothe sory and glad he was In his Manere :
 Glad, for he was askaped so ;
 And Ek sory, for his deth tho ; 548
 For In his herte he demed ful sore
 That his sowle ne was but lore.
- Then a great com-
 pany of people
 comes to him, thanne loked Nasciens toward the see,
 And beheld where Cam a gret *Compeyne* 552
 On hors bak faste prekyng ;
 and to hym wardis they weren *Comenge* ;
 And al abowtes he loked hym there,
 where he myhte hym hyden In *Ony Manere* ; 556
 for gret drede thanne hadde he tho,
 that *A3en* with hem scholde he go.
 And whiles he lokede where hym to hyde,
 vppon him they Comen In that tyde ; 560
 and gret ioye they maden *Everichon*
 whanne they here lord syen there gon.
- his vassals and
 good men. For his lige Men weren they *Echon*,
 That hym sowhten there anon ; 564
 and Of his a Castel hadden In *kepyng*,
 and goode men they weren, and trewe *lovenge* ;
 And also newe *Cristened* weren they alle
 For love of Nasciens, so gan befall. 568
 and whanne that Ech Of hem say *Oþer*,
 they Ioyed to-gederis as Brother and brothire ;
 and for the gret love that was hem betwene,
 Ful Often they kysten al be-dene. 572
- The Lord of
 Tarabel asks, how
 Nabor came by
 his death ? This lord that was Of *tarabel*
 Axede Of Nasciens *Everydel*
 ‘ how that Nabor so was ded,
 that toforn hem lay in that sted.’ 576

- Thanne Nasciens took hym On side Anon,
 and tolde hym Onliche how it gan gon,
 and how that he wolde han hym Slayn :
 “but oure lord it nolde suffren In Certayn, 580
 but swich veniaunce took As 3e mown se,
 and thus ded is he In this degre ;
 wheche forthenketh me ful sore,
 and Oþerwise goddis wille it wore : 584
 For I telle 3ow myn Entent,
 It is good to kepen goddes commaundement.”
 “Now, trewly,” quod this lord of Tarabel,
 “Me Semeth this veniaunce to hym Cam wel, 588
 For, Ma fey, wers ne myhte be not do
 Thanne to his lige to werken so ;
 and forto Slen his owne lord,
 Therto myhte I Neuere Acord.” 592
- And whiles they stoden thus In fere,
 And talked to-gedere Of this Matere,
 A vois betwenes hem herden they there,
 that thus there seide In this Manere, 596
 “A, thou Man Of Tarabel !
 Enemy to Crist ! þat knowest þou wel ;
 And fals Cristene Man Ek therto !
 For thou thyn Owne fadir didest slo. 600
 Why demest thou this Man here
 Wers than thy self In Ony Manere ?
 For thou wost haven thy Fadris lond,
 thou hym slowh, I do the vndirstond. 604
 therefore gret veniaunce schal Comen to the,
 that Al the world therby war schal be.”
- And Anon as this vois was gon,
 the wedir gan chongen Riht Anon, 608
 and so dirk Amonges hem it be-cam to be,
 That non Of hem ne Myhte Othere se.
 thanne Amonges hem Cam A strok Of thondir,
 Where-Offen the peple hadde [so] gret wondir 612

Nasciens tells
him,

and the lord of
Tarabel thinks it
served Nabor
right,

for wanting to
kill his master
Nasciens.

Then comes a
voice reminding
the lord of
Tarabel

how he killd his
own father, so
that he was no
better than Nabor,
and should also be
punisht.

A thunder bolt
comes.

- that to the Erthe they fillen Echon,
 that vppon here feet myhte stonden neuer on,
 but lyen As thow they hadden ben dede,
 Everychon In that Stede. 616
- and whanne that they Of here swowneng Awook,
 Of here lord thanne kepe they took ;
 and fownden where that he ded lay,
 as Alle that Meyne there it say, 620
 Smeten to the ded with that thondir ;
 and so as he stank, it was gret wondir :
 For there Mihte no man hym Comen Ny,
 So fowle he stank there Certeynly. 624
- All his people
 lament.
 And whanne this Meyne sawhe that it was so,
 They Cryden, & Maden ful Mochel wo,
 lementaciown, and gret weylyng,
 that A Myle Me Myhte heren here Morneng. 628
 And, whiles they Maden this lementacioun,
- A religious man
 comes,
 To hem pere cam A man of Religioun ;
 And al whit was his vesture,
 that he Inne Cam, I the ensure. 632
 and whanne he say Nasciens there,
 As a sory man, and In gret fere,
 and, for best he knew Nasciens tho,
 anon to hym gan he to go, 636
- and hears all about
 it from Nasciens,
 And Axede Of Nasciens Everydel
 How that Aventure there befel.
 thanne Nasciens Certefyed hym Anon
 Al the Mater, ho it was doon. 640
 “Forsothe,” quod this good Man,
 “this is A Merveillous Mater than,
 For Of swich anothir Neuere I herde,
 Sethen I Cam Into Middelerde ! 644
 Now god On here sowles Mercy have,
 and his wille be hem to save.”
- who asks, what
 he shall do with
 the bodies (of the
 “Now, goode sire,” quod Nasciens tho,
 “that Cownceyl 3e wolden 3even me vnto, 648

whethir In holy Erthe here bodyes to grave,
Owthir in Other place to Maken hem save."

giant, Nabor,
and the lord of
Tarabel)?

"I schal 3ow seyn," quod this good Man,
"Swich Conseyl as I therto Can.

652 The good man
advises him to
bury them to-
gether,

3e knowen it Cam be goddes veniaunce ;
therefore were it good that this chaunce
thorwgh-Owt al the world were knowe,
bothe Amongis hye & lowe ;

656

that Ensamble therby they mown take,
Eche man from wikkednesse to Aslake.
And therefore here, be my Cownsaylle,
we scholen hem beryen with-Owten faille ;

660

And wryten vppon here bodyes here
In what Manere that ded they were ;
So that Evere In Remembrawnce

664 with a memorial
of their fate, to
warn other people.

May be knowen here Mischaunce
the bettere to Every Cristene Man
That the lettres Reden wel Can :

And thus me semeth best þat 3e do,"
quod this goodman to Nasciens tho.

668

Thanne Answerid Sire Nasciens þere Anon,
and seide, "seker, it scholde be don."

thanne Clepide forth Sire Nasciens there,
the Meyne þat with the lord of tarabel were,

672

"Now, lordynges, I preye 3ow Everichon
that these Bodyes Into the Erthe 3e don ;

Naselens orders
them to be buried,

On body Of this [side] Of the weye,
Anoþer On þ^e toþer side that 3e leye ;

676

and Amyddes hem bothe this leawnt,
that here with me bataille gan hawnt.

and whanne In the Erthe 3e han hem do,
To Beyllyc, My Castel, that 3e go,

680

and sey to Flegentyne, My dwchesse,
that for me sche make non distresse ;

and sends to
Flegentyne

but that sche do here forto Make

Thre tombes for these Mennes sake ;

684 to build three
tombs over them,

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

which is done,

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

with much weep-
 ing.

With Many Teres And sore Wepyng,
 and all Nyht weren they there dwellynge. 692

CHAPTER XXXIX.

OF NASCIENS'S FURTHER ADVENTURES, AND HIS GENEALOGY.

Nasciens rides off to the sea (p. 85). There he finds Solomon's ship, and is asked by a lovely maiden to put her on board of it (p. 85-6); he tries to, but the ship keeps running away (p. 86), on which he drops the beautiful damsel, crosses himself, and she instantly appears as a foul fiend (p. 86). Then he has a vision: A good man tells him that Celidoyne is in the Land Promist to him, and that he, Nasciens, shall never return to his own country (p. 87-8). Nasciens asks who shall be the last of his line, and is given "a lyttel wryt," to tell him all about it (p. 89). Then Celidoyne appears to him, with Nine Kings, of whom one is feeble and poor (p. 89), and another like a lion, and all kneel to Celidoyne (p. 90). After this, Nasciens wakes, and reads his Genealogy after Celidoyne, 1. Narpus; 2. Nasciens; 3. Elyan the grete (or Alains li gros); 4. Ysayes; 5. Jonaanz; 6. Lawnceloz; 7. Baus; 8. Lawncelot (p. 90-1), like a hound; 9. Galath, like a flood, thick at the source, clear at the end, who shall pass all men in bounty, and end the Adventures of Britain (p. 91-2). Nasciens awakes rejoicing; reads his Rolette all day (p. 92-3), and all night wonders why his eighth descendant should have been like a dog, and the ninth like a flood (p. 93-4). He prays to God to explain this, and a ship comes close to his (p. 94-5), with, seemingly, no one in it. But he boards the new ship, and finds an old man there (p. 95), who rather snubs him at first for disturbing him (p. 95), and afterwards for wanting to pry into God's secrets, like a great fool (p. 97); but at last explains that the lion typifies a wise man of good life (p. 98-9), and the dog a sinner (p. 99); and the flood, as it was thick at the outset, a man begotten of fornication; and as it was clear in the middle, the virgin knight of greatest

prowess and grace that ever lived (p. 99-100). The good man then vanishes, and Nasciens thanks God for his tidings (p. 100).

- Thanne Nasciens Anon, with-Owten dowte,
 Chos the beste hors Of that Rowte,
 And Into the Sadel he sprang Anon,
 and hastede Faste that he were gon, 4 and goes away.
 and told hem of the Ieawnt Every del,
 In what Manere & how it befel :
 whiche that the storye not telleth here,
 but here-Aftir it schal schewen 3ow more Clere. 8
- Thanne whanne On horsbak that he was set,
 his weye he took, and non lengere ne let ;
 but Al so faste As the hors myhte gon,
 Towardis the se he wente Anon, 12 He reaches the
 Whedir as he cam be the spring of day, sea,
 And A fair schipe anon there he say ;
 The same schipe it was In Certeynte
 where-Inne to fore tymes he hadde be, 16
 that the bed and the swerd Inne þere was,
 wich that him thowhte a delitable plas.
 And to-forn that schip sawh he
 The fairest damysele that myhte be, 20 He meets a fair
 and the beste Arayed In vesture damsel,
 that Evere he say, I the Ensure.
- And whanne she say Nasciens Comen there,
 Anon sche hym grette with fair Chere, 24
 and vp azens hym gan to stonde,
 & to hym forto speke gan sche fonde,
 and seide, " Welcome, thou goddis knyht,
 The beste that Euere was In Ony fyht ! 28
 Ha ! Genty l knyht, I preye the nowe,
 For the feith that thou to þⁱ lord dost owe,
 That On thing thou wost don for me
 which shal the not Costen In non degre." 32
 " Gladliche, quod sire Nasciens tho,
 If it lye In My powere for to do."
- who asks him to
do her a favour.

- "That myhtest þou, quod this damysele, Anon Ryht,
 3if that thou be A gentyl knyht." 36
- Nasciens
 promises to do
 it if he can,
 "Telle me thanne, quod Nasciens Anon,
 and to my power I schal it don."
- and she asks him
 to carry her into
 the ship.
 "Gladly, quod sche, and thou woldest it do.
 Into this schipe wold I go, 40
 And I ne may Entren for werynesse ;
 For travaille and for gret distresse ;
 therefore Into þe schipe thow wost me here ;
 now, gentil knyht, I preye the here." 44
- "That gladly schal I do, quod the knyht,
 and It lye In my powere and Myht."
- He takes her in
 his arms, and goes
 towards it,
 but the ship goes
 away,
 And In his Arms he took hire tho,
 and toward the Schipe gan he go. 48
- & Whanne that Inne he wolde han gon,
 the schipe from londe it wente Anon ;
 and Evere the fastere to the schipe he wente,
 The ferthere it was to his Entente. 52
 Where-offen he Merveilled ful gretly,
 & left that damysele Adown Anon In hy ;
 and merveilled Mochel Of that thing
 that it so ferde In his werkyng. 56
 for so sore Abasched was he tho,
 That he ne wyste what forto do ;
 and left vp Anon his Ryht hond,
 and the signe of the Cros Made, I vndirstond. 60
 and whanne he hadde don In this Manere,
 Abowtes hym faste lokede he there,
 and sawh hire chonge *witl*-Owten Misse
 hire forme Into A schrewes liknesse, 64
 lik as sche was In Certeinte,
 A fowl fend in alle degre.
- And whanne he gan þis beholde,
 Ful faste his herte gan to Colde, 68
 and blessed hym Evere lengere the More,
 So that Of hire he was bascht ful sore.
- and on his making
 the sign of the
 cross,
- the damsel turns
 into a foul fiend.

- "Ha! thou fals traytour, goddis Enemy,
 Me wost thou han deceyved falsly 72
 In the forme Of A womman here,
 and art A fowl devel In Eche Manere!
 but, fals thief, it schal not be :
 for to god and holy chirche I betake me." 76
 and thus he betook hym to god Anon,
 and Into the Schipe he gan to gon. Nasciens gets
into the ship.
- Whanne Into the Schipe I-Entred he was,
 he loked abowtes hym In that plas. 80
 there non thing Elles Cowde he se,
 but Only his hors, in non degre ;
 but An Orible Noise there he herde,
 For, lyk As helles Mowth it Ferde. 84 He hears a
horrible noise of
fiends,
[leaf 34]
 And as develis they ferden Echon—
 and that wiste he ful wel Anon—
 that weren Abowtes him forto take ;
 but Evere On hym the Cros gan he make, 88 but makes the
sign of the cross,
says his prayers,
 and his preyeris he gan forto seye,
 And Ek his Orysonns thanne ful tentyflye.
 and as he Made thanne his preyere,
 down In Slepynge Fyl he there ; 92 and goes to sleep.
 what for drede, and what for travaille,
 There slept he with-Owten faille :
 For ful A gret nede he hadde therto,
 that hadde I-ben In swich travaille and wo. 96
- Anon as he On slepe there was,
 A viciown ther Cam him to, he goddis gras ;
 him thowhte he saw A man I-Clothid in Red, He has a vision
of a man,
 that to forn hym stood In that Sted. 100
 And Nasciens him Axede Anon Ryht there
 What he was, In fair Manere.
 he Seyde, " I am Swich A man,
 that what thou hast don, tellen I Can ;
 and Ek what the is forto Come 104 who can tell him
the past and
future.
 I Can the tellen, Al and Some."

- Nasciens asks
where Celidoyne
is. Thanne Axede hym Nasciens Riht Anone,
"Where that was Celidoyne his sone." 108
- He is in the
promist land,
he seide, "that he was In the same lond
that hym was promysed to, I vndirstond,
Forto Encreesen and Multepleye."
"A, quod Nasciens, ho is there In his Compemye?" 112
"In his Compemye hath he there
Them that Maken hym Ryht gret Chere.
And Amonges hem Is be holden A lord,
I sey the, Nasciens, at On word." 116
- Thanne Axede Nasciens Of hym Eftsonne
"Whedyr that Iosephe and Iosephes weren gone,
and tho þat with hym wente Owt of Sarras,
and owt of Manye Anothyr plas." 120
- with Joseph and
his company,
thanne answerid this goodman Anon,
"that Iosep Ouer the see was gon,
with-Owten Ony schipe vppon that Sec,
Into Anothir lond, where that he 124
and Alle hise scholen there dwelle,
that Contre with newe peple to fulfille
whiche that is grauntyd to 3ow, and hem
that hym with komen Owt Ierusalem." 128
- "Ha, goode Sire, quod Nasciens tho,
Sethen 3e knowen what is to do,
Wolde 3e tellen me On thing In Certain :
3if Ewere to Myn Owne Contre to gon Ageyn." 132
- Nasciens is never
to go back to his
own country,
thanne Answerid this good Mon tho,
"Into thin Owne Contre schalt thou neuere go
but 3if it be Onlych In dremenge ;
tak thou this for a sykyr Tydyng." 136
- nor the ship
either,
Neper this vessel never the Mo
Into thi Contre ne schal not go,
but hire stille dwellen In this Contre,
Tyl that Of Sarras al the Meyne, 140
- till the holy Graal
comes.
And with hem that vessel to bryngen hol and Al,
Wheche that kepten the seint Graal.

- and Afora that tyme, In Certain,
 This ylke Schipe schal not gon heyn. 144
 and 3it thedir it is In alle degre
 thre hundred 3er, As I telle it the."
 "Ha! goode Sire, quod Nascien thanne, Nasciens asks
 Of my lygne ho schal ben the laste Manne?" 148 who shall be the
 last of his line.
 "that schalt thou weten Ryht hastely,
 To the I-schewed ful Openly." [tarienge,
 Thanne paste forth this good man with-Owten
 and lefte there Nasciens ful sore Slepynge; 152
 as A man that sore fortravaylled was,
 [he] lay Style Slepynge In that plas.
 3it thowhte A3en Sire Nasciens tho,
 that A3en this goodman to hym Cam to, 156 The man brings
 him a little letter,
 and that A lytel wryt he hym browhte,
 and In his hond it putte, as he him thowhte,
 & seide, "behold now this Scripture here,
 Thanne Of thy lyne thou schalt here, 160
 but not Of hem that thou ferst Come,
 For Otherwise Schalt thou knowen the dome;
 For it is Of hem that Of the Comen schal,
 as this wryt schal Schewen the Al." 164 which will show
 him those that
 shall follow him.
 Thanne with this he partyd Away.
 thus sone him thouhte that Celidoyne he say,
 and with him broughte On aftyr Anothir, Then Celidoyne
 appears,
 Nyne persones vppon A fothir. 168 with nine people,
 and In the gyse Of kynges they were, all like kings,
 Alle Sawf the heyttthe In his Manere,— but the eighth,
 and he lik the kynde Of An hownd was, who is like a
 hound,
 For diuers Skelis In that plas. 172
 Therto he was so feble & so pore, and weak and
 feeble.
 that non power he ne hadde to stonden there.
 The ferste to Celidoine knelide tho,
 the second, þ^e thridde, þ^e fourthe diden al so; 176
 the fyfthe, þe Sixthe, the Seventh Ek,
 to hym they knelyd ful lowly & Mek;

- and the heyttthe and the Ninthe, In here dregre,
 thus Alle to Celidoyne kneleden hee. 180
 They all kneel to
 Celidoyne: one
 is like a lion,
 Of whiche On was In forme of A lyown,
 but that On his hed he ne hadde non Corown.
 Whanne that out of this World scholde he go,—
 Al this him thowhte Sire Nasciens tho,— 184
 and all the world
 regrets him when
 he dies.
 and that alle the world to him gan Compleyne ;
 Al thus demyd Nasciens In Certeyne :
 whiles On slepe In the Schipe he lay,
 Al this him thowghte verrayly he say. 188
 thanne Abowtes the Our of Noon,
 Sire Nasciens gan waken there Anon,
 where as he Anon Redely the writ *pere fonde*,
 Ful faire I-Closed there In his honde, 192
 whiche the goodman dyde him take ;
 Redely he it fonde whanne he gan wake.
 than Whanne Redelich he gan it be-holde,
 panne ioyede he In his herte Manie folde, 196
 And wiste wel that Fable was it non
 whanne he say the writ In his hond I-don ;
 and thankyd his god with herte & Mende,
 that to hym he wolde ben so hende, 200
 and gives thanks
 to God.
 hym Alle swiche thinges forto schewe
 In demonstraunce vppon A rewe ;
 For wel he wiste be goddes wille was it do,
 Al that thing that he sawgh tho. 204
 Thanne Opened he that wryt Anon, *the penelogy*
 And Many Merveilles *pere* behelde he son, *Of Nassci[ens]*.
 that In Ebrw I-wreten weren there,
 and in lattyn, In dyvers Manere ; 208
 And Openly it Tolde of goddis knyhtes,
 & of his Ministres Anon there Ryhtes.
 The ferst, that Nasciens scholde be,
 the Seconde, Celidoyne, as I telle the. 212
 His descendants
 shall be
 Celidoyne, “and the ferste that of Celidoyne schal isswe,
 schal ben A kyng ful good and trewe :

hos Name schal be kyng Narpus,		Narpus, and
A ful worthy knyht, and an Awntrevs.	216	
the secund, Nasciens schal ben his Name,		Nasciens,
A worthy knyht, and of good fame.		
the thridde, Elyen the grete, scholen they Calle,		Elyen (French, 'alains li gros'),
A worthy man amonges hem alle,	220	
and therto Religows Of lyf,		
And Corowne schal beren with-Owten stryf.		
The fowrthe, Ysayes, Clepid schal be ;		Ysayes, and Ionaanz,
The fyfthe Ionaanz, as 3e mown se,	224	
that schal ben A knyht good & hardy,		
and holy chirche vp to beren stedfastly.		
the Sixthe, lawnceloz, Inamed ful ryht,		Lawnceloz (Fr. 'lancelot'),
A worthy man, & Mochel Of Myht,	228	
And therto I-Crowned schal he be		
In Erthe and In hevене ful Sekerle ;		
For In hym herberwed bothe there is		
bothe pyte & Charite with-Owten Mys.	232	
the seventhe, Bays, scholen we Clepe ;		Baus, and
& of him schal Comen with-Owten lette		
The Eyththe, [that] schal ben lawncelot In Certayne,		Lawncelot (Fr. 'lancelot'),
whiche that suffren schal both travaylle and payne	236	
More thanne Ony toforn hym han I-do,		
Owther Aftyf hym Scholen Comen Also.		
This the kynde Of An hownd schal have,		who is like a dog, till he mends his life.
Tyl at his laste Ende to Maken him save.	240	
Of hym Schal the Nynthe thanne Come,		
that is likned to a flood al & some,		
that Trowbled As A kanel schal be,		
and thikke atte Begynneng, I telle it the ;	244	
but In the Midwardis It schal be More Cler		His son is like a muddy stream at first,
than to-forn it is In alle Manere ;		
And in the Ende, and thow wilt knowe,		
A hundred fold dowble, vppon a Rowe,	248	
More fairere, More Cleer, & More swete,		
thanne In Ony place to-forn, I the behete ;		

- and so swete to drynken It is¹ Also, [1 MS. *it*]
 that wondir it is to wetene withowten Mo; 252
- but clear and
 sweet afterwards,
 So that A Man thynketh ful trewele
 that fulfild Of þ^e swetnesse may he not be.
 and In that flood schal I bathen Me
 From top to the too ful Sekerle; 256
 and this same Man schal ben A kyng,
- and his name is
 Galath.
 And his Name Galath In vndirstondyng.
 For he schal passen Of Bownte
 Alle that Evere to-forn hym han be, 260
 Oþer alle that Evere scholen hym sewe,
 he schal hem passen: hold me for trewe.
- He is to finish
 the adventures of
 that land,
 this Man schal Enden alle Aventure
 In that lond, I the here Ensure, 264
 and Aftir my wil he schal it do,
 thus I the telle with-Owten Mo.”
- Al this was wreten In thike lyveret, [Fr. '*et brief*']
 the wheche In Nasciens hond was set. 268
 and whanne he hadde loked Everydel,
 From Ende to Ende as Cowde ful wel,
 and beheld the Ende Of his lyne,
 and whiche that to hym scholde propyne 272
 Aftyr the Schewyng Of this good Man,
 he hit beholdeth lik as he Can;
 And that Galaaz it scholde be,
- and is to be full
 of all goodness
 and chivalry.
 Ful Of Meknesse and of bownte, 276
 Of knyghthod & of Chevalrye,
 Of Conqwest and Of Victorye;
 “and this Man the Ende of thy lyne schal be,
 as I the telle ful Certeynle.” 280
- thanne for Ioye Gan he to wepe,
 whanne he was Awaked Of his slepe,
 and thankyd God with good Creawnce,
 For schewyng to hym of þat demonstraunce; 284
 For gret Ioye he hadde to be-holde
 the wryt In his hond ful Manyfolde;

- and there it to be-holde was his Entent,
 whiles the day with hym was present, 288
 Fore Of Alle day he ne Myhte hym Restreyne and studies all
 but that writ to beholden In certeyne ; day the writing
 For gladdere he was Of that Syhte
 Thanne Alle the world to han had In his Myhte, 292
 Of that Ilke same prophesye
 whiche that hym was schewed sekerlye ;
 For he wiste wel with-Owten dowte
 that it scholde be trewe Al Abowte, 296
 lyk as he Fond in that Rolette, of the little roll,
 whiche that In his hond was sette.
- And whanne so longe he hadde loked there On,
 Tyl that the day was Al A-gon, 300
 that he Cowde knowen non lettrwre,
 So dirk it was, I the Ensure ; till it gets dark.
 and whanne that lettrure Cowde he knowen non,
 Into his Bosom he it putte Anon, 304
 And Aȝens his brest he gan it to leye
 with Al His Mynde ful Enterelye ; He puts the writ-
 ing in his breast,
 And as Faste he gan that writ to hym folde,
 as the Child of the Modir doth to þ^e pappes holde 308
 bothe for pyte and Ek for love,
 thus dyde he for the good lord above.
 Thanne gan he his preyeris forto seye,
 and ek his Orysouns ful devoutlye, 312
 ‘that god of his Mercy & pyte
 In his Servise Meynteyned to be,
 as the fadir wil kepen the sone,
 So me, good lord, bringe to thy wone.’ 316
 and prays to be
 kept in God’s
 service.
- And whanne he hadde mad his preyere,
 To the Schippes bord gan he go there ;
 and al that leve longe Nyht
 Into the Se he loked forth Ryht, 320
 where that he fyl In a gret thowht,
 whiche from hym ne myhte askapen nowht,
 He thinks all the
 live-long night
 over his vision,

- be Encheson þat the Eyhtthe of his lyne there
 Scholde ben Chonged In Swich Manere, 324
 and the hound, As to the forme Of An hownd
 whiche that goth vpon the grownd,
 the lion, and the tothere the forme Of A lyown,
 " this is to Me Ryht A Wondir Avyciown." 328
 and þit gan he to thynken More
 why the nynthe to A lyown was not likned thore,
 and the stream, but to A flood that In begynneng was
 Trowble and thikke In Every plas, 332
 and In the Endyng bothe Cler & swete,
 For to Every mannys drynkeng it was Mete.
 vpon the wheche ful sore he thowhte,
 and Into gret pe[n]sifnesse þere it hym browhte, 336
 that Of al Nyht non Sleepe he ne slepte,
 but Ewere his writ ful wel he kepte ;
 and Al Nyht he lokede Into the se
 vpon the Schippes bord ful Certaine. 340
 When the day
 returns,
 thanne whanne he say the day to Sprynge,
 To hym it was a Ioyful tydyng ;
 Thanne vp his hondis he gan to holde,
 and thankid his lord ful Manyfolde, 344
 and preide to god, In his Manere,
 ' Of Certeyn thinges hym wisse & lere,
 whiche that his herte desireth gretly
 It forto knowen more Openly, 348
 why that On Of his lyne scholde be
 likned to An hownd,' " this Merveilleth me,
 and A nothir to a flood
 whiche atte begynneng is trowble, I vndirstood, 352
 and In the Endyng so swete it is
 and so Merveillous, with-Owten Mis :
 þerfore at Ese schal I neuere be
 tyl that here-Offen I knowe þ^e Certeynte." 356
 Whanne thus his preyere he hadde I-do,
 Azen the wryt he took him vnto,

- and there-Onne faste he loked Anon
 that Alle his lust was Awey gon ; 360
 For nethir to drinken ne to Ete
 hadde he non lust, wel 3e wete ;
 but Evere to loken vppon his wryt,
 that was þ^e moste thing Of his delyt. 364
- and whanne it drowh to-ward the Noon,
 Est Into the Se he lokede Anon,
 and say A schipe Come seyleng faste
 Towardis hym In ful gret haste ; 368
- and Atte laste it Aproched so Ny,
 tyl bord On bord they weren sekerly.
 and thanne ful faste beheld he there
 Both vp & down In his Manere, 372
- and non lyves body there-Inne he say ;
 but Euer he supposede as he lay,
 that with-Owten Man ne was it nowht
 that thike schipe there to hym browht ; 376
- so that his Owne schipe forsook he Anon,
 and Into the tothir he gan forto gon,
 and loked Abowtes In Every Corner
 3if Ony man he [myht] fynden there. 380
- And Atte laste A man there he fond,
 as this storrye doth 3ow forto vndirstond,
 whiche was Ryht An Old Man,
 that Governour Of thike schip was than ; 384
- whiche Man lay there In Restyng
 In manere As thowgh he were In Slepynge.
 and whanne that Nasciens to hym gan gon,
 Vpe he Caste his Eyen there anon ; 388
- “ What sekest thou, quod this good man, here ? ”
 “ A, sire, I wolde witen 3if that On slepe 3e were.”
 “ What is that to the ? ” quod this good Man,
 “ Wheþer I slepe Or wake,” quod he to Nasciens than ;
 “ For this is not the ferste Owr 393
- That thou hast don Mc moche more langour ;

He studies the
writing again.

A ship comes to
him,

but he sees nobody
in it at first, when
he goes into it.

[leaf 55]

Then he finds an
old man asleep,

who is cross at
being waked, but

- presently forgives
Nasciens. but this schal I now forzeven it the ;
be war Eftsones thow greve not Me." 396
" A, swete sire, Anon quod Nasciens tho,
In what place haue I owht 3ow misdo ?
Siker, and I it wiste In Ony degre,
gret Amendis wolde I Maken the ; 400
after myn symple powere Certein,
3ow, sire, Agreeen I wolde ful pleyn."
" Wel, quod this good man that was present,
Of thy good wille I holde in Contempt." 404
thanne this good man Refreynd hym tho,
' whens he was, & whedir he wolde go ?'
And Nasciens hym tolde al the veryte
Of his trowble and his Adversite. 408
And whanne Nasciens hadde told hym Al this,
thanne Axede he Of hym with-Owten Mys,
' Of what Contre that he was.'
the goodman him answered In that plas, 412
" I am Of swich a Contre
that thou neuere Inne Come sekerle,
ne Neuere ne schalt in non Manere
whiles that thou lyvest here. 416
but of the writ þat thow hast in honde,
loke that thou wel vndirstonde."
" that schal I, quod Nasciens, with good wille,
For þat myn herte wel mochel falleth vntylle ; 420
For whiles that I there-Onne don thinke
I ne have non lust neþer to Eten ne drynke.
but Of ij thinges fayn wold I knowe
(3if I Myhte with-Inne A throwe,) 424
whiche Myn herte myhte gretly Ese,
And I wiste 3ow Not to mysplese ;"
and tolde the goodman Every del,
lik as vppon his herte it lay ful wel. 428
Anon this good man beheld him tho,
and seide, " sire Nasciens, what thenkest þou do
- Nasciens asks him
of what country
he is ?
- He is of a country
where Nasciens
shall never go,
- and bids the latter
understand his
writing.
- Nasciens says,
that's just what
he wants to do,
- and tells the old
man his diffi-
culties.

- For to knowen thy lordis prevyte,
 which In non wyse ne scholde be. 432
- For he is a gret fool with-Owten les,
 that desireth to knowen his lordis secretes
 More thanne he Owhte forto do :
 be war, sire Nasciens, do þou not so." 436
- “ Now trewely, Sire, quod Nasciens Ageyn,
 3e sein ful soth, Sire, In Certain.”
- “ For this Cause syre Nasciens, I telle it the,
 that the wysere Evere scholdest thou be, 440
 and Also no More to ben so vnkonng
 Of thy lordis secretes to han knoweng ;
 Sethen that god Of his gret pete,
 Of his specyal grace and debonewryte, 444
 Hath the schewed be demonstraunce
 Of alle the lynes Every chawuche,
 how they scholen happe, and what to be ;
 and 3it me thinketh it pleseth not the, 448
 but Evere desirest from day to day
 hit forto knowen More verray,
 whiche that Non thing Oweth to the,
 Sethen that thou art Erthly & Mortalite. 452
 Wherefore it May Neuere schewed be
 To non dedly Man In non Manere degre,
 but 3if it be Only be Revelacioun
 thorwgh the holigost In publicacioun. 456
- “ Behold how Owre lord In Alle Manere
 Of his grete godnesse hath schewed þe here
 As Mochel as Eny Creature Cowde devise !
 and 3it kanst þou not leven In Non Maner wyse, 460
 but Evere forto Enqweren More & More.
 be war lest it greve the ful sore ;
 For there-by Myhtest thou Ryht wel sone
 Geten his haterede, And that Anone.” 464

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

The old man
 warns Nasciens
 not to

seek to know
 more than he has
 been told,

which is much
 more than is usual,

else he may rouse
 God's anger.

Whanne Nasciens vnderstood Al this Resown,
 thanne knew he wel be his Owne Euchesown

- that he was A synnere ful grette,
and that Of his Synne he ne Cowde not lete ; 468
and to the goodman Seide In this Manere,
Nasciens acknow- “ Now, good Sere, haueth me Excused here,
ledges his sin, For it Nis non Merveille Of Myn Axyng
In that I am A synnere In Alle thyng ; 472
and wot Neuere what I Axen Schal
that scholde me Availle, partye and Al ;
and knoweth wel þat synneres In Al degre
known not what they Axen Certeynle, 476
Nethir Aftyr God neþer aftyr Resown ;
and prays to be therfore haueth me now In Excusaciown.”
excused. “ Wherefore, quod the goode man thanne,
desirest thou to knowen the lyne Of Manne 480
that Scholen fallen Of thy degre,
though likenesse Of an hownd þat it be,
and the Nynthe I-lykned to a flood,
lyk as here-to-fore thow vndirstood ?” 484
“ Sire, and I knew this, quod Nasciens tho,
thanne Al my sorwe were Clene Ago.”
Then the old man “ 3e, quod this goodman to hym Ageyn,
tells him, Thanne schal I the it tellen In Certeyn. 488
that his ninth “ Thyke that Of the lyown han Sygnefyaunce,
descendant signi- loke that thou take it In ful Remembrawnce—
fied by the lion¹ and Ek of Owre lordis Owne Schewyng,—
shall be good and that they Scholen ben good In here leving, 492
faithful, And Of feyth bothe pyler and fundament,
and þerto Of Clene lyf In al here Entent.
[¹ See Fr. p. 99, ‘li & for Of Clene lyf that they scholen be,
nuevimes qui . . . The lyown they signefie In Eche degre 496
pierdoit sa forme, Be Manye Resowns, As I schal the Schewe :
et reuenoit en herkene hem now, here vppon A rowe.
forme de lion.’] For lyk As the lyown Ouer Alle Other bestes
and as the lion Is chef lord, and þerto hath alle his hestes, 500
reigns over the other beasts,
so does the wise and putteth hem vndir his Subiecciown,
man over sinners. Riht so doth the wyse Man be alle Manere Of Resown,—

he wil not In synne lyhtly falle,
 thowghe þat be Entysment the devel to hym Calle, 504
 and 3if it happe as be Mys-Aventure If he falls into sin
he hopes to be
restored by the
Holy Spirit.
 that In dedly synne he falle, I the enswre,
 3it he hopeth Into the Otterest degre
 thorwgh Celastial thinges saved forto be ; 508
 and that be the hologicostes Myht
 From synne to kepen hym bothe day and nyht ;
 And be Goddis Myht thens Owt to A-Ryse,
 lyk as the lyown of Alle bestes hath the pryse : 512
 and thus the goode Man doth hym Restreyne
 Every day from Synne Certeyne
 thorwgh his strengthe and thorwgh his Myht,
 Of the holygost, I telle the ful Ryht. 516
 “ The tothir that to an hownd I-lykned Is,
 Signefyeth A Synnere with-Owten Mys,
 that for hunger Renneth to his vyawnde,—
 as I do the now forto vndirstonde,— 520
 So doth the Synnere thorwgh temptaciowun .
 Of the develys quentyse and ymagynaciown,
 that In synne whanne he is falle,
 Evere the devel to hym doth Calle, 524
 That he ne hath non strenkthe to Ryse
 lyk as the lyown hath, In non wyse ;
 For, And he witte how fowl Synne were,
 and how bytter In Eche Manere, 528
 and what bytternesse that is there-Inne,
 I trowe that he wolde beleven Of synne ;
 For thanne scholde he knowen Eche Del
 The fylthnesse of Alle Synnes ful wel. 532
 lo, thus to A flood¹ and to A lyown
 thy ligne is lykned be good Resown.
 “ And how the Nynthe is likned Certeynle
 To A gret Flood,—here hast thou now se, 536
 that In the begynneng trowble & thikke it is,
 and swete In the Endeng with-Owten Mys.

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

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

else he would leave it.

[1 ? hownd. But Galahad, Nasciens's ninth descendant, was 1. a flood, 2. a lion: see p. 98.]

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

" Be enchosown that the flood trowbled schal be,
 and thikke atte begynneng In Alle degre, 540
 because he was born in deadly sin, It is for he was begeten In Synne,
 be Engendrwre, nethir More ne Mynne ;
 and that Mulyer not born he was,
 but be lust Of lecherye In Certaine plas ; 544
 and not be holy Chirches ymagynacioun,
 but Onlyche be fowl fornyeciowun,
 and In Othir dedly Synne Also ;
 therefore his birthe In begynneng, foul it is, lo, 548
 and trowbled As Is a thykke Revere.

" but as In the Midwardis, vndirstonde þou here,
 that whanne he Cam to his Middyl Age,
 but will grow up a wise man, full of prowess,
 he wax A man bothe sad and Sage, 552
 and ful Of prowesse and Chevalrye,
 Therto Myhty man, Strong and hardye.
 That is 3it now More for to seyn :
 Of Chevalrye he schal passen Alle his fadris pleyn, 556
 bothe of Erthly prowesse,
 Of bownte, and Of alle godnesse.

For a virgyne Evere schal he be
 and be a virgin all his life, and end
 alle dayes Of his lyve Certainle ; 560
 more wonderfully than any other man.
 And the Ende Of him More Merveillous schal be
 thanne Of Ony Oper Man Certeynle ;
 For Of Condiscions he schal han non pere
 Of non Erthly Man lyvenge here. 564

For he A More gracious Man schal ben
 thanne Evere was Ony Of his stren.
 Now have I told the Al the hole decent
 Of Alle thy lyne, Sire, verament." 568

And whanne these wordes he hadde I-told,
 Then the old man disappears.
 Nasciens faste gon to be-hold,
 And he ne wyste In non degre
 where this Man becam Certeynle. 572
 And whanne Nasciens sawgh al this,
 thanne thanked he þe kyng Of blys,

and wiste wel þat it was goddis Ordinaunce
 that him sente Swich manere of chaunce, 576
 and þat he hadde verray knowenge
 Of that he was to fore In stodyenge.

Now scholen we torne here Owre storye,
 and to Flegentyn, Nasciens wyf, scholen we hye. 580

The story goes
 back to Flegent-
 tyne.

CHAPTER XL.

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

How Flegentyne bare her sorrows very meekly, and prayed for Nasciens and Celidoyne (p. 102); and how, as she was going to the Virgin's church, the men of Tarabel met her and gave her her husband's message (p. 102, and see ch. xxxviii. p. 83); and how she took silver and gold, and went and got workmen, and set up "the tombs of Judgment in the contre betwene Tarabel and Babiloine" over Nabor, the Lord of Tarabel, and the Giant Fereyn (p. 103); and how she then retired to her castle Belyl, and would not leave it, though entreated by Mordrains and Sarracynte to do so (p. 103-4).

Whanne that Nasciens from his Castel was go,
 Thanne Flegentyne his wyf made mochel wo
 that he nowgher myhte ben fownde,
 Nethir fer, nethir Nygh, In non stownde : 4
 thanne left sche styll ful of Morneng,
 Of Sorwe, and of lewmentyng,
 as sche that hire lord loved Sovereinly
 Aboven Alle Creatures þat weren Erthly ; 8
 and ȝit Neuere for non temptacioun
 hire herte was Neuere In Mwtacyoun ;
 but Evere As A womman good & Clene
 hire persecucioun suffred, As I wene ; 12

Flegentyne is
 much distress'd
 at Nasciens's
 absence,

¹ The Additional MS. heads the illustration to this chapter, — "Ensi que vne duchoise fit taillier les tombes, et les lettres escrire ;" and begins "Chi endroit dist li contes que quant nasciens se fu partis des homes karabel et de nabor qui en tel maniere estoit mort. comme li contes nous a denises. li home karabel alerent tant qu'il uindrent a la duchoise flagentiue," &c.

- but bears her
grief very meekly. And Evere thanked God Of hire trebulacioun,
Of hire deseisse and hire persecucioun,
and Evere As A womman ful Of Meknesse
Sche hire kepte In Al hire distresse ; 16
and thowgh In Ioye Oþer In sorwe sche were,
 She prays for her
husband and son, For hire lord sche preyde In hire Manere,
and for here 3onge sone Also, 20
That God hem kepe from peyne & wo,
and that here Sowlis Myhte Comen to blysse ;
Of this preyere dide sche not Misse.
 and their salva-
tion. And thus Morned sche Everyday tho
For that hyre lord was so Ago, 24
and wisten Neuere whider becomen they were,
Into non place, Nethyr Fer ne Nere.
 and whanne it was toward the Nyht,
 The men of Sarras
bring her back no
tidings, and Men Of Sarras Comen hom ful Ryht, 28
and non tydynges ne Cowden telle
Of hire lord in non wise how it befelle,
thanne Moche sorrere Abasched sche was,
More thanne to-fore In Ony Oþer plas. 32
thanne grettere sorwe hadde sche *with-owten* variaunce
Othirwyse thanne sche made Offen Semblaunce ;
 and she grieves
all night. and thus Al þat Nyht In sorwe sche lay
Tyl uppon þ^e Morwen it was lyht Of day. 36
 On the Morwe Erly, whanne it was lyht,
toward the Chirche this lady took hire way Ryht,
wheche that hire lord Sire Nasciens
Of Godis Modir hadde mad it In reuerens. 40
 The men of Tara-
bel bring Nas-
ciens'e greeting, Thanne Comen the Men of tarabel
To Flegentyne, that lady so lel,
and seide that "3owre lorde sente 3ow gretyng
Of good love Aboven Alle thing," 44
 and tell his wife
Flegentyne of
what happened to
the lord of
Tarabel,
to Nabor, and tolden hire Only how þat it was—
as that they Syen In thike plas,—
Of Tarabel the grete lord,
and of Nabor, At On Word, 48

- And Of the grete Ieawnt Also, and the giant.
how þat of hem thre it happede tho.
- Whanne that sche vndirstood Al this tale,
how that hire lord was browht In bale, 52
and how Saved he was be goddis Mercy,
thanne thydirward faste she gan hyre hy,
And took with hire bothe Silvir & Gold
To fulfille that hire lord wold. 56
and to that Mowntayng wente Anon
there that hire lord the bataille hadde don,
And Aftir werkmen sente sche faste
Tho thre tombes to Maken In haste ; 60 Flegentyne builds
lyk as hire lord devysed hem hadde, her three tombs
The werkmen faste sche maken badde : her husband adde
her (p. 53),
So that with-Inne thre Month of day
they weren Redy dyht ; and sche wente hire way. 64
For tho tombes so hy let sche þere Make
that Al the world þeroffe Ensampl to take,
And sche let wryten On Every ston
the Cause of here deyng Anon. 68
And to Every tombe sche ȝaf A name,
“the tombes of Iuggement” with-owten blame ; and calls them
the Tombs of
Judgment.
and these tombes stonden In the Entre
be-twene Tarabel and babiloine Sikerle. 72
- So that hom aȝen Is sche now gon,
To Belyl hire Castel Of lym & ston,
and there sche Casteth for to Abyde,
And thens to Romowne At no¹ Tyde 76 [leaf 56]
tyl that sche have tydynges Of hire lord, She lives in her
castle Belyl,
Owther from hym Som Certeyn Word, [MS. not]
Owther Ellis that sche wente be Aventure,
Ellis wolde sche not thens gon, I the Ensure. 80
- Thus this lady In hire Castel stille Abod,
As A good womman ful Of hevenynesse & Mod,
From to-forn Cristemasse Feste
Into past Esterne Atte leste. 84 from Christmas
to Easter.

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

CHAPTER XLI.

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

How God delivered from prisons, and fed always, Joseph and his companions; and one night ordered Joseph to beget Galaaz on his wife, which he did (p. 105-6). How they come to the sea, and ask counsel of Josephes as to their crossing it (p. 106-7). He says, God will take some over at once, but not all (p. 107); and why, because, though He kept His promise of help to them, some of them were unehaste with their wives, and others repented leaving their homes, therefore they cannot pass over (p. 108); but the good ones shall (p. 108). These, Josephes kisses (p. 111), and by order of a voice from heaven sends the Graal-Bearers first, who walk barefoot on the sea as on dry

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

² The Additional MS. heads the illustration to this chapter, —“Ensi que Iosephes le vesque fet passer ses gens la mer sour son chemise, et deus i afondrerent;” and begins “Orendroit dist li contes, que quant ioseph se fu partis de sarras. il erra entre lui et sa compaignie mainte iournee, et tant qu'il orent passe le flun d' euftrate, et mainte autre terre.”

ground (p. 111-12); then he pulls off his shirt, and calle Joseph first, then Dro (p. 112), and 150 persons on to it on the sea, God "redressing" it, and making it hold them, except two sinners who drop off, and sink like lead or stone (p. 113). On the Shirt they cross the sea, and arrive safe in Great Britain, which is peopled by Saracens and other miscreants (p. 113). Josephes prays for his friends left behind, and is told that they shall arrive safe, and that he is to spread Christianity over the land (p. 114). He tells his companions that Britain is their promist land, and exhorts them to keep God's law and establish it there (p. 115). They offer at once to do what he orders for the rearing of God's law; but he decides on waiting for tidings of their companions (p. 115).

Now telleth here this Story Anon, That aftir <i>Joseph</i> from Sarras was gon, So that betwene hym and his Compenye Manye Jornes wenten they Sekerlye tyl they weren past the flowm Of Ewfrate, And Manye Othir Jornes bothe Erly and late. And as they wenten, Mochel folk they fownde that hem Arested In that stownde ; but Evere god deliuered hem Anon bothe Owt Of Castel and Owt of ston ; So that Nyhtes thanne Manyon In Wodes weren they logged Echon, and In Every mannes loggenge Alle Manere Of vyande bothe of Mete and drink ; what that here hertes Cowden Axen Oper Crave, with-Owten dowte Anon they it have. that Nyht lay <i>Joseph</i> with his wyf, A Noble woman to God, and Clene Of lyf ; For Of Alle women that thike tyme were, Of hire degre hadde sche non pere. Thanne descendid A vois there Anon, and to <i>Joseph</i> there spak thus son, and seide " that the grete Maister þ ^e word sent thy wyf fleschly to knowen In good Entente ; This Niht Only that thou so do, For it is goddis will that it be so.	<p>4</p> <p>8</p> <p>12</p> <p>16</p> <p>20</p> <p>24</p>	<p>Joseph and his companions make many journies,</p> <p>are deliverd from enemies,</p> <p>and fed with as much as they require.</p> <p>Joseph has a wife, noble, and virtuous,</p> <p>and the best of her time.</p>
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- He is to have a son of her, to be
 So that here thorwgh the seed Of the
 this lond may Repleynsched be : 28
 and ȝif that it be a knave Chyld,
 called Galaaz,
 Galaaz thou him Clepe, bothe mek and Myld,
 For thus Commandeth the grete lord
 that Alle thing Ordeyneth be his Owne Acord." 32
 thanne Answerid Joseph^{he} there riht Anon,
 "I am Redy his Comandement to don,
 but that I am so Feble and so Old
 that I not how this thing ben schold." 36
 quod this voys, "dismaye the non thing,
 For thus Moste it be with-Owten varyeng."
 his wyf, Joseph^{he} knew that Nyht,
 and begat Galaaz thorwgh goddis Myht, 40
 whiche was A good man, and Clene of lif,
 who was a good man,
 and the peple kepte from Mochel stryf ;
 and therto A worthy knyht he was,
 and a worthy knight.
 which was fulfild be goddis gras. 44
 So On the Morwe, whanne it was day,
 Joseph^{he} and his Meyne taken here way
 there that holy arche it was,
 Joseph and his company pray
 before the Graal,
 And Maden here preyeres In þat plas ; 48
 Afore that holy vessel Alle knelynge,
 they preiden there ful sore wepinge
 And besowhten Oure lord Of good Cowndyt
 Ouer that Se to passen ful qwyt 52
 Into the lond that was behoten hem,
 To Alle here Children, and to here stren.
 Thanne whanne here preyers they hadden I-do,
 then go towards the sea,
 Towardis the Se thanne Gonne they go, 56
 And this be-fyl vppon a satirday
 that be-Nyhgted they weren In fay.
 and whanne they weren Come to the see,
 but find no ship.
 Nethir Galeye ne Schipe ne fownden they sekerle 60
 where-Inne they myhten Over see gon.
 thanne Maden they mone Everichon ;

and for Sorwe and fol lewmentyng they borsten Alle In Sore wepyng, and preyden Owre lord Of his Socour hem forto senden In that langowr ; and for his <i>Mercye</i> & his pyte Sawf to bryngen hem Over the See.	64	They are much distrest at this,
and with this they Comen wepyng ful sore alle to Josephes the Bischope thore, “A, Sire bischope, how scholen we do ? <i>Ouer</i> this Se mown we not Go, For here is nethir schipe ne Galeye That we mown <i>Ouer</i> In gon trewelye ; Wherfore we mosten Abyden stille here But 3e konne tellen vs Ony bettyr Chere.	68	and ask the advice of Josephes, what they shall do,
Wherefore, Sire, we preyen now the that thou wost tellen vs som Certeinte, whethir that we scholen here stylee Abyde, <i>Owther Ouer</i> the see goon At this tyde Into the lond that is 3oven to vs Be the Specyal grace Of swete Iesus, that the Remnaunt Of Oure weyes myhte we go <i>Oure lordis wille to fulfillen Al so.”</i>	72	76
Whanne Josephes sawh hem Maken this Mone, Gret pite he hadde Of hem Everichone that they here Contre and good hadden forsake, and Only to Goddis Servise hem take ; and Ek that Of his kynne they were, bothe lordis and ladyes that weren there.	80	and how they shall get to the land promist to them ?
And Anon he seide these wordis Milde, “Dismaye 3ow not, ne3er lord lady ne Childe, For he that hath Counveyed vs In Every weye, <i>Ouer</i> this See he wele vs now Conveye. But alle, at this tyme, Cowndeye not he wele ; and why, I schal tellen yow the Skele. For whanne 3e Comen Owt Of 3oure lond, As I do 3ow here to vndirstond,	84	88
	92	Josephes pities them, and tells them,
	96	You shall be con- veyd over, but not all at once,

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

- Now, behold how 3e han this holden,
 3owre promyses lik as 3e tolden! 136
- For the More part Of this Compene,
 3e knowen 3owre wyves In luxvrye!
 And Somme there ben that Repenten ful sore
 that Owt Of here Contre Comen they thore; 140
 and so Entasted Alle 3e been,
 Somme Of lecherye that is vnclen,
 And Somme Of his Contre the Repentaunce
 why they Owt Comen be Ony Chaunce, 144
 and Sory they ben In alle degre
 here hertes to sette In Swich parfyte.
- “ But the tothere that Oþerwise han do,
 here hertes to god Contenwed Euere mo,
 and 3it Into this day dwellyn they So,—
 Al so hot brenning Ewere In Charyte, lo,
 as Ony licour In vessel boyled May be,
 Thus dwellen they In love and In Charite; 152
 and ben fulfild with the holy gost,
 the wheche that is lord Of myhtes most;
 For they han kept hem In Chastete
 Aftyr Goddis byddyng In Eche degre, 156
 And In Chastete han they kept here lyf
 Aftyr goddis comandement with-Owten stryf,—
 These, trewely, scholen passen the See
 with-Owten Schipe oþer galeyne In Ony degre; 160
 and the See hem Susteyne schal also,
 and there-Over Clene forto go.
 For *with* venym Enfect be they not trewelye,
 Neþer with fylthe Entachched, ne *with* non velonye; 164
 These with-Owten Schipe Scholen go
 Over the See with-Owten Mo,
 thorwgh feyth, beleve, and stedfast Creauce
 that In hem is fownden with-Owten variaunce. 168
- “ But 3e that ben fallen in Synne,
 3e ben not Able to Entren the Se *with*-Inne

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

But the others
 have their hearts
 full of love,

and the Holy
 Spirit,

and these shall
 pass over without
 ship,

for they are free
 from sin.

But you, that
 have sinned,

- But 3if 3e han Owther Schipe oþer Galeye
 That 3ow Ouer May bryngen Sauflye. 172
 and wele 3e now heren the Cause why?
 I schal it 3ow tellen ful Openly ;
 that we from 3ow scholen departen here,
 I schal it 3ow Schewen More Openly and Clere. 176
 For Oure lord desyreth In non degre
 The deth of A Synnere, what so he be ;
 but that he lyve and Amenden his lif
 Forto lyven In Clennesse with-Owten stryf. 180
 “This thing to 3ow now have I told,
 3owre owne folyes to knowen Manyfold,
 Of that 3e han Mistaken 3ow Ony Ow
 I forfetyng Azens 3oure Creatowr, 184
 Neþer neuere Repented 3ow Into this day
 Of 3oure Evele dedis, as I 3ow Say.”
 Thanne they that Cowpable were,
 herde Joseph^{he} Speken In this Manere, 188
 and hem So Acusede Of here trespas,
 Ful mochel Sorwe Maden they In that plas,
 and begannen so gret deol forto Make
 So that for Sorwe they gonne to qwake, 192
 that neuere grettere Sorwe Men say
 To-forn that tyme Into that day ;
 and Cryden In here Owne Conciense,
 and accuse themselves, “A, Creature vnkende, why wostest þou Offense? 196
 and Of this Condiçioun Cursed peple we ben
 Ful two hundred & Sixty, as that I wen.”
 And Of hem that not Acwsed were,
 To Iosephes the[y] Rennen al In fere, 200
 and to-forn hym they kneleden Everychon,
 and thanne thus to hym they seiden Anon—
 and the innocent ask how they shall pass the sea? “Now, swete Sere Josephes¹, how may this be
 that we scholen passen here Ouer the see?” 204
 thanne he hem Answerede Ryht Anon

¹ MS. Josephs, with a line through the h.

- "Here Over this See now scholen 3e gon."
 and vppon that Compene was Certainly
 Two hundred *persones* and ful Fyfty,
 and the Moste part Of Alle tho,
 kynnes folk to Iosephes weren Also.
- That Nyht it was bothe fair and stille,
 and the See pesible At here Owne wille
 with-Owten tempest Owther distresse ;
 and þ^e Mone schon In alle hire bryhtnesse,
 Al so bryht as In Aveylle,
 thus it schon bothe fair & stille :
 and this was the Satyrday Certainly
 Aforn Esterne day ful trewly.
- And tho Iosephes to his fadir then Cam Anon
 And hym kyste to-forn hem Echon,
 & so On Aftyr Anothir there
 As his Owne bretheren In Eche Manere ;
 So Iosephes hem kyste Everychon,
 Alle his Compene be On and On ;
 and to hem he seyde In the same degre
 As to his Fadir he dyde thanne Certainle,
 "Sweth 3e me now Everychon
 In the Same weye that I schal gon."
- thanne Iosephes the See wolde han Entred Anone
 but that A voys to hym there Cam thus sone,
 and Seide, "Iosephes, Entre thou not here,
 but werke thou In Other Manere.
 Ferst putte to-forn the Everichon
 that thou kystest here Anon,
 and Setten here feet vppon the se—
 For Alle I-Saved scholen they be,
 As it is pleynty the be-hote,
 Over Al Sawf scholen they gon On fote ;
 For Alle Sewr Scholen they be
 vppon the See to Gon ful Certainle,
 and Over this see scholen they pase
- 208 There are two hundred and fifty of them.
- 212 The night is fair and still.
- 216
- 220 Iosephes kisses his father,
- 224 and all his company,
- 228
- 232 and hears a voice from heaven,
- 236 telling him to send the Graal Bearers first (The French makes this point clear),
- 240 and they shall go over on foot.

	Er the day schewe In Ony plase."	
(leaf 57)	As the vois to Iosephe[s] Spak, in the same Manere Riht so forth his peple Cleped he there ;	244
Josephes sends the Graal-bearers into the sea, and	and theym that the holy vessel bore, Into the Se he dide hem gon thore, "For the vertw Of this Fessel 3ow schal Cowndyen faire and wel."	248
they walk as on dry land.	and thus vpon the see they wenten Anon with-Owten drede thanne Everychon, that so vpon that water wenten they there As thowgh vpon the drye grownd they were ; and with hem boren they In Compenye the holy vessel, with-Owten lye, the wheche they Cleped seint Graal Owthir O ^{per} wyse it is I-Clepid p ^e sank Ryal.	252 256
Josephes takes off his shirt, and	And whanne Iosephes beheld Al this that On p ^e water the[y] wenten with-Owten Mys, thanne dide he Of his Schirte there, and Clothed him In Anothir Manere,	260
spreads it on the sea,	and spradde that Schirte vpon the see As thowgh that it pleyn lond hadde I-be, and Seide to his fadir there Anon	
and his father	his feet that Schirte to setten vpon.	264
	Thanne cleped he forth An Old Man that Iosephes ful Cosyn was than, and twelfe Sones he hadde Also ; but the fadris Name was Clepyd Dro :	268
and the rest of the company come on it.	and he his feet sette vpon the Scherte, and as Iosephe to-forn him hadde sette. thanne Aftyr this Iosephes gan to Calle An hundred and Fyfty forth with Alle ; and alle vpon the Scherte Entred Anon, And there vpon the See they stoden Echon.	272
God stretches it	Thanne Josephes bothe Schirte and water gan blesse, And Anon God gan it for to Redresse, and wax moche largere hem vntylle,	276

and it fer Abrod spradde Aftyr goddis wylle!
 behold what Meracle god there wrowhte
 For his peple that he hadde I-bowhte! 280
 that for An hundred and persones Fyfty
 Vppon that schirte Alle weren they trewely!
 Except Only persones tweyne
 whiche weren not worthy In Certeyne, 284
 the whiche was bothe the fadir & þ^e sone
 that ne hadden not ful wel I-kept here Wone;
 the Fadris Name, 'Symenx' it was,
 that whanne he scholde Entren In that plas, 288
 Into the water they sonken there Anon
 As though it hadde ben Owther led Oþer ston.
 And whanne Josephes beheld thanne this,
 "3e han don ful Evele with-Owten Mis. 292
 Now here the werkes don wel schewe
 what feith In 3ow was In þis throwe."
 And whanne that Into the water weren they Sonke,
 with Alle here strengthes thanne they Swonke 296
 tyl that Aboven the water they were.
 Thanne they that vppon the lond weren left there,
 Faste they Ronne hem to Socoure,
 And to þ^e lond hem pulde In that Oure. 300
 and Josephes held his scherte be the Sleave
 that So In to the Water he dyde hem Meve,
 and Comaunded hem alle to God Al-Myht,
 that so be goddis governaunce forth wenten they
 ryht; 304
 So that it happed hem bothe faire and wel
 That vppon the Morwe they Aryvede Ech del,
 and Into grete Breteyne they Entred Anon
 Al that Compenye thanne Everychon; 308
 And Syen bothe the lond and Contre there,
 That Alle fulfyld with Sarrasines were,
 and Manye Othere Miscreaunce,
 so happid that tyme was here Chaunce. 312

till it holds 150
people.

Symenx and his
son sink in the
water,

because they had
broken their vows.

Those left behind
save them.

The shirt goes
over to Britain,

which is full of
Sarrasins and
evildoers.

- Whanne that Alle Aryved they were,
 Josephes Anon Reuersed hym there,
 and vppon his knes he knelide A-down,
 and to God there he Made his Orisown, 316
 and 3ald hym graces & thankynges Al so
 Of the Miracle that he for hem hadde I-do.
- Josephes gives
 thanks for their
 arrival,
- Thanne Josephes drowh hym somewhat Afer
 From his Felawes, and wolde Comen non ner, 320
 and his preyeres gon faste forto Make
 For his Othere felawes sake
 with wepyng and with teres grete,
 For hem that bezonde the Se he lete, 324
 that God hem Sauf Scholde brynge
 Into here feleschepe with-owten blemschenge.
 And whanne his preyeres he hadde I-do,
 A vois to hym Anon Cam tho, 328
 And seide¹, "Iosephes, thy preyere
 Of god it is herd In good Manere ;
 For to the Scholen they Comen sauf & sownd
 there that thou stondist, vppon this grownd. 332
 For this lond is behoten to the
 And to hem þat thou hast In compeyne,
 Forto Multeplyen this lond here
 with Opere peple thanne þere-Inne were ; 336
 And therefore thou Most speden the faste,
 Goddis Name to pvblysshe In haste ;
 For wete þou wel, thou Mostest here travaille
 Tyl goddis lawe be knowen with-Owten faille, 340
 Over Al Abowtes In this lond,
 and for non thyng that thou wond."
- He is told that his
 company is to
 multiply in this
 land,
- and they shall
 follow him.
- and make known
 God's law in it.
- Whanne Iosephes herde this vois thus seyn,
 thanne from the Erthe he Ros In Certain, 344
 And looked vppward to the hevене,
 And Seide, "lord with Mylde stevene

¹ MS. to ; Fr. *dist.*

behold thy Servaunt Al Redy here
thy wil to fulfille Every where." 348

Thanne Josephes tornede Anon Ageyn
Toward his fadir & his frendis In Certeyn,
and seide, "lordynges, herkeneth to Me ;
Tydynges I schal tellen 3ow now Certeynle. 352

Josephes tells this
to his father and
followers.

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

For as the lawe Of Miscreaunce,
It is bothe fals and Eke variaunce ;
therefore Moste Goddis lawe here
Stedfastly ben vp-holden In Ony Manere ; 360
and þerfore In þis lond that lawe Roten welen we,
and the Rootes of þe fals lawe breken sekerle."

Thanne answerid they Alle Anon
that to-forn Iosephes stoden Echon, 364
"lo ! Sire, behold al Redy ben we here
with Owre hertes and bodyes al In fere
To don Al 3owre Comandement,
lo, vs alle here, Sire, present ! 368

For here ben we Redy Everychon,
Goddis lawe to Reren A3ens owre fon ;
and the lawe Of the verray Crucyfye,
we scholen it vp-holden to lyve Oþer dye : 372
therefore Comande vs what we scholen done,

and it schal be sped thus sone,
To Owre poweris and Owre Myht
Goddis lawe to holden upryht." 376

Thanne answerid Ioseph[e]s to hem Ageyn,
"3it Schal I Abyden In Certeyn
Tyl that we han Of Owre felawes som tyding,
3if God Of his grace hyder wyle hem bryng 380
that On þe tothir syde Of the see now be,
that God hem kepe for his grete pete."

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

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

The story returns
 to Nasciens and
 Celidoyne.

CHAPTER XLII.

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

Nasciens goes back on board Solomon's ship, and at night has a Vision of the Good Man who gave him the writ, taking it from him (p. 117). When he wakes, the book is gone (p. 118). He goes to sea, and is met by an 'Amyrawnt' and his knights going to war with king Salarnande of Greece (p. 118). They call him a fool, and say they never saw such a 'nise' man as he is, but give him some food (p. 118-19). After long tossing about, his ship comes, while he sleeps, to the port where Joseph's left-behind followers are (p. 119). They, being orderd from heaven, come on board (p. 119); and when out at sea they find Nasciens (p. 120), wake him, and tell him their story. He recognises among them his knight Clamarides, or Clamacides, from Sarras (p. 121), and gets him to explain how his company came there (p. 122). They all arrive in Britain, are welcomd by Joseph and his company (p. 124), and stay talking, being fed by the Holy Graal (p. 125). After setting out, they go foodless for a day and a night, and are about to quarrel over twelve little loaves (p. 126), when Iosephes makes them sit down, breaks each loaf into three, puts it into the Graal, and then feeds all the 500 folk miraculously with the loaves (p. 127), so that they leave behind more than the loaves themselves (p. 127). Iosephes preaches to them (p. 127), and then they travel on, and enter Castle Galafort, which has the sign of the Cross on the door (p. 128). They can see no one at first, but afterwards come on a large assembly of Saracen clerks, with whom Celidoyne is arguing before Duke Gaanort (p. 129-30). Nasciens recognises his son, and they embrace (p. 130), and the Duke has the whole company lodgd and fed in his castle (p. 132). Celidoyne tells his father that his vessel brought him to Britain, and that he had lived with a good hermit in a wood (p. 132).

¹ The Additional MS. heads this chapter with "Ensi que li amiraut de mer donna du pain a naciens qui estout tous seuls en j. nef;" and begins "Qvant li preudoms qui anciscies auoit deuisse la senefiance du brief qu'il tenoit, se fu partis de la nef."

Now this stoyre telleth here
 Of the Godman and Nasciens In fere,
 how that Nasciens þis writ gan beholde,
 and there-Onne loked ful Many folde ; 4
 and how this goodman was thanne Ago
 From Nasciens, and how he ne wiste tho.
 Nasciens, that was bothe Ioyful and glad,
 On his writ faste loked that he had ; 8
 and to that Schippes bord he Cam Anon,
 and Into his Owne Schipe he gan to gon,
 where As was the Bed so Riche,
 and the swerd þat In þe world ne was non swiche, 12
 And no man Abowtes hym nowher he say,
 but Only that Richesse that to-forn hym lay ;
 wherethorwh In his herte he gan to glade
 Of the Goode wordis that þe good man seid hade ; 16
 and thanne Abowtes hym he lokede tho,
 and Sawh non wyht Comeng to ne fro,
 Ne nethir man ne womman that he myhte to speke.
 Thanne A3en to his wryt he gan to Reke 20
 Tyl that the Nyht it Cam hym vpon ;
 thanne down to sleepe he leyd hym Anon.
 thanne hym thowhte As long as he In slepe lay
 That this goodman A3en to hym Cam In Fay, 24
 and took that writ Owt Of his hond,—
 thus gan he tho forto vndirstond,—
 and seide to him thus In Certeyn,
 “ this writ gettest thou Neuere ageyn : 28
 tyl that Owt of this world schalt þou go,
 this writ A3en Cometh the neuere vnto ;
 and Owt Of this schipe gost þou not In non degre
 Tyl the day of the Resurectioun ful sekerle, 32
 and thanne schalt þou A-Ryven Anon
 Into þe lond there as Is Celidoyne thy son ;
 and with þe A-Ryven scholen Also 35
 the Synneris that with Iosephes ne myghten not go.”
 When the good-
 man vanishes
 from Nasciens,
 he goes back to
 his own ship,
 sees nobody
 coming to him,
 and goes to sleep.
 The man who
 gave him the
 letter reappears,
 takes it away,
 and says he shall
 soon find Celi-
 doyne and the
 men Iosephes left
 behind.

Al this Sawgh Nasciens In his slepinge,
where-Offen he hadde gret *Merveyllynge*.

- Vppon the Morwen whanne it was day lyht,
Nasciens awakes, vp Ros thanne this Nasciens Anon Riht, 40
and bethowghte hym Of his Aviciown
That he hadde seyn, bothe Alle and som.
misses his writing, Thanne aftir his wryt loked he there,
and he it Cowde fynde In non Manere ; 44
and 3it loked he bothe vpe and down
Al Abowtes that Schipe In vyrown.
& whanne he Cowde fynden In non wyse,
is much distresst, thanne gan his herte ful sore to Agryse ; 48
thanne woste he wel that thike good Man
thike wryt from hym hadde taken than,
where-Offen Abasched ful sore he was
that his wryt was so gon In that plas ; 52
but he hopede that it was be goddis Ordenaunce,
but hopes it is the will of God, wherfore he was the lasse In dowtaunce,
So that he Comforted hym the More
thorwgh the Aveyciown that he hadde thore. 56
- It behapped hym so the same day
That In the see a schipe he say,
He meets a ship of Cordres, (and Cam from Cordres that Cyte,) 60
where-Inne was a gret Compene,
An Amyrawnt, and with hym bothe princes & knyhtes
and many Oþer peple Redy to fyhtes ;
going to Greece to fight king Salarnande. & Into Grece ward they were,
vppon kyng Salarnande to werren there. 64
and whanne sire Nasciens thei gonne to se,
thanne *Merveyll*ed Alle this Compene,
and, for aftir hem he was formably,
The men in the ship want him to go with them, *with* hem In here schipe they wolden han had trewly ;
but Nasciens Nolde In non degre 69
Comen in here Compeyne.
- And whanne they syen he Wolde not so,
they seiden he was a fool *with-Owten* Mo, 72

- and that they sien neuere so Nise A man
 as þ's veray fool Nasciens was than ;
 So that to hym þanne for Routhe & pyte
 Of here vyandes thanne ʒoven hee ;
 and so from hym thanne gonne they gon,
 and Of hym spoken Many On,
 that they Syen neuere to fore
 A man In a schipe Alone to gon Ore. 80
- And Nasciens that In the se was Abrod,
 Vpp and down labowred as wolde þ^e goode lord ;
 Now wente forward here A whille,
 and now Wente bakwardis Many A myle,
 and Into Manye A dyvers Contre
 that schipe A-Ryved ful Sekerle ;
 and Often Arest wit Miscreens,
 but Euere god delyuered him be chauns. 88
- and atte laste the schipe took In to þ^e see,
 Estward Into A port thanne wente he ;
 and Abowtes high Midnyht
 he fyl On slepe Anon Ryht ;
 and his schipe to lond it wente,
 And ʒit wook he not veramente. 92
- But now declareth this storye
 at what yl be A-Ryved Sekerlye— 96
 at the devyseng Of Seynt Graal
 whiche that this Storye declareth Al,—
 It telleth that he Aryved Evene ryht þere
 In the same place as Iosephes felischepe were,
 where as they Abyden wel longe
 that for synne þ^e wolde not hem fonge. 100
- And whanne the Schipe to the lond was gon,
 To hem A voys there Cam Anon, 104
 “ Into this Schipe Entrith Alle ʒe,
 and Ouer the Se Cowndyed scholen ʒe be
 Into the lond that is to ʒow behote,
 there-Inne to Gryffen Many A Rote. 108

and think him a
 fool for refusing,

but supply him
 with food.

Nasciens wanders
 about on the sea,

and reaches land
 when he is asleep,

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

A voice bids them
 go into Nasciens's
 ship,

- and sin no more. for, be war þat 3e don non More Synne
 From this day forward but þat 3e blynne.
 and 3if 3e don In Ony degre,
 bothe body & sowle distroyed 3e be." 112
- [leaf 58] And whanne they herde that þ^e vois thus spak tho,
 anon they answereden with-Owten Mo,
 "lord, thyn Owne Men Alle we be
 From this day forward now Sekerle, 116
 In Swich a Manere as be non weye
 thy Comandement not breken feithfullye."
 and 3it A bonet In þ^e schip there was
 that was not set On In that plas ; 120
 and whanne the bonet was Onne I-don,
 thanne God sente hem wynd Ryht Anon,
 So that with-Inne A schort while
 they Cowden Nethir Sen lond ne yle, 124
 So fer they weren in the Se.
- sail away, and
 pray to be guided
 to Josephes. thanne betoken they hem Alle to þ^e Trenyte,
 and preyden god for his gret Mercye
 "that to theke Contre he wolde don hem Aplye 128
 where that Iosephes and Owre felawes be ;
 Now gracious lord, for thy grete pyte."
 And whiles thus they weren In here prey[er]e
 Into A partye Of the Schipe loked they there, 132
 and Syen Nasciens where that he lay,
 that hadde not waked Of Al that day
 For non noyse that they Alle Made,
 Where-Offen Merveille alle they bade. 136
- Finding Nasciens, and whanne they gonnen hym thus Aspye,
 Abowtes hym faste they Ronne Sekerlye,
 & thus they spoken Amonges hem Echon,
 "whethir schole we Awaken hym Other non." 140
 thanne Answerid Anon somme ageyn,
 "Awake we him now here In Certein."
 Anon On leyde his hond vppon Nasciens his hed,
 they awake him, and there Awook hym In that sted. 144

- & Anon whanne he Awaked was,
 he blessid hym Often In that plas,
 And Merveilled Mochel In his thowht
 how that Meyne to hym was browht ;
 For whanne to Slepe he leyde hym þat Nyht,
 with-Innen his Schipe ne was non wyht.
- 148 and he is much surprised,
- thanne vp Anon he gan hym to dresse,
 Amonges hem alle In Sothfastnesse,
 As A Man that was ful sore Afrayed,
 and Of his wittes thanne Alle dismayed,
 and hem grette there Everychon.
- 152
- thanne After, he Axede Of hem Anon
 ‘ Whens that they Comen In to that plas,
 For with-Inne schort while non with him Nas.’
 Thanne answerid they hym Anon Ageyn,
 ‘ that somme Of Ierusalem weren Certeyn,
 And somme Of galile & Of Other plase ;
 Swich was þ^e Compenye þat there wase ;
 and from here londis thus ben they go,
 and from here Richesse Clene Also,
 be his ¹ Comandement that is kyng of kinges—
 Wheche is Iesus Crist, lord Ouer al thynges—
 For Into A lond that we scholde go
 that vs he hath behoten for Evere Mo,
 To vs and to Oure Eyres In fere :’
 In this Maner tolden they Nasciens there.
- 160 They say they are from Jerusalem and Galilee,
- 164
- and seek a land promist them by God.
- 168
- And whiles they talkyd of this Matere,
 Sire Nasciens thanne beheld Every where,
 and Amonges hem alle he sawh a knyht
 that to fore tymes he knew ful riht,
 as him thowhte be his semblaunce
 at that tyme with-Owten varyaunce.
- 172 Nasciens recognises a knight
- thanne wiste he þat it was Clamarides
 that hurt was In bataylle amonges þ^e pres,
 and Anon his boote he hadde
 thorough þ^e Crois þat Mordrayns In his scheld ladde,
- 176 calld Clamacides,
- 179 who was cured by the cross on Mordrains’s shield,

¹ MS. þc.

whiche Cros In his scheld to bataille he bar
whanne with kyng Tholome fawht he thar.

Thanne whanne that this Nasciens knew veraily
that it was Clamacides properly, 184

Non lengere Abyden thanne he ne Myhte,
but hym be his propre Name clepid Anon Ryhte,
and seide "Clamacides, Art thou not he
that Sumtyme heldist lordschepe Of Me?" 188

and Clamacides
remembers Nas-
ciens as his own
lord,

and whanne Clamacides herde On clepen hym be name,
he Merveilled thanne gretly Of that fame,
and Aspide that it was Sire Nasciens.

thanne Anon cam he to his presens, 192
and wiste wel it was his Owne lord,
an (*sic*) he his knyght be his Owne acord.

thanne to hym he Ran ful faste,
and abowten his Nekke his Armes he Caste, 196

and is much de-
lighted to see him.

and hym kyste for Ioye and pyte,
Sore wepyng that Alle men myhten it se,
and seide "Sire, what Aventure may this be
that thus In this Contre ben now 3e, 200

They ask each
other how each
came there?

And how to me 3e Comen here,
Fayn wolde I weten, & what Manere."
"And Namly 3e, sire Clamacides,
how that 3e Comen in this pres." 204

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

"Certes, quod Clamacides tho,
Sethen that Iosephes Owre bischope gan forth go
and his fadyr Iosephe with his Compene,
whanne from Sarras they wente sekerle, 208

thanne left y al my worldly Catel
and swed him forth Everydel,
Iosephs (*sic*) and his Compenye,
Tyl to the Se we Comen trewlye; 212

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

and there Al this Compenye lefte for synne,
Man, Womman, and Child, bothe More & Mynne;
and told hym how þat Iosephes past Ouer the se
Clene be Myracle Certainle; 216

- and so leften we there behynde
 Tyl God vppon vs wolde han som Mende.
 and thus, god worschepid mot he be,
 Into this Schipe ben Entred we ; 220
 For the Moste desire we have,
 and we Of god dorsten it Crave,
 to Come to Iosephes Oure bischop dere,
 To his Fadyr, an to oure Compenye In fere." 224
 "telle me thanne, quod Nasciens anon,
 Is 3owre feleschepe wit Iosephes gon?"
 "3e, forsothe, Sire, Sikerly,
 And so ben we Of his Compeny ; 228
 but for Owre Synnes that we han don,
 In his feleschepe Myhte we not Gon.
 Now have I 3ow told Al In fere
 Of Owre beenge & Of Owre Manere ; 232
 and, good Sire, that 3e wolden vs telle
 how þat 3e sethen of Sarras gonmen Owte dwelle ;
 and how that 3e han fare there 3e han be,
 Now, goode Sire, that 3e welen tellen Me." 236
 And Nasciens to hym gan to Reporte
 In to whiche diuers Contre he gan Resorte,
 and More he wele whanne he hath space,
 3if Ewere to Iosephes to Comen have I grace. 240
 Thanne alle that Ewere weren In the Schipe tho,
 Gret Ioye to Nasciens thanne gonne they do,
 and hym kysten ¹ Al vppon A rewe,
 and Nasciens hem a3en with-In A threwe ; 244
 thus dured that Ioye þat day & that Nyht
 Tyl vppon the Morwe it was day lyht.
 and On þ^e Morwe whanne it was lyht day
 Alle gonnen thei knelen, and forto pray 248
 "that God here Synnes wolde for3eten Echou,
 and to his Mercye hem take be On & On,
 And bringe hem Into the same place
 there Iosephes is, Lord, thorwgh þ¹ grace, 252
 They all pray to
 be guided to
 Josephes,

¹ MS. bysten.

- And Oure Othir Feleschepe Also,
good lord, that we myhte Comen hem to.”
- And thus dwelled hee In this preyere
Tyl pryme Of the day Al In fere. 256
and whanne they hadden thus I-do,
they gonnen hem blessen Everichon tho
with the Signe Of the holy Crois,
they thanked Iesus with mylde voys, 260
and forth they gonnen to loken Anon,
And Aspyden the lond Evene thus son ;
and faste be the water syde
they syen moche peple pere Abyde ; 264
but they Nisten what they were
tyl Somwhat that they Comen Nere.
and whanne they syen the lond verayly,
thanne hadde they bothe Ioye and pley, 268
And Evere thankeden Goddis sonde
that he hem Gyede towardis the londe.
and whanne the schipe to the lond was Comen so Ny
that they Syen here felawes Openly, 272
thanne so gret Ioye was hem Among
that non Erthly man cowde tellen with tong ;
& whanne they that On þ^e water side were,
knewen that here felawes weren there, 276
Ful lowde to hem they gonne to Crye,
and seide “welcometh” Al An hye
Al so lowde as they myhte Crye,
“ Welcometh ” quod Iosephes ful Sekerlye. 280
Thus the Schipe there Cam to londe,
and Every man Owt gan to fonde.
thanne Eche man Oþer gan to Embrace,
and for Ioye they kysten In that place, 284
and wepten for Ioye and for pete
As they Alle here frendis ded hadde be.
Anon as that Nasciens Iosephes Say,
Towardis him he took the way, 288

and find them-
selves close to
shore,

and see people
standing on it.

They return
thanks,

and recognise
their fellows,

who make them
very welcome.

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

- thus Al that day gonne they go
 Fastyng with peyne and with wo,
 tyl it was Abowtes Mydday,
 An Old Womman there they say 328
 that In An Ovene book hire bred,
 and twelfe loves sche hadde In þat sted ;
 but In soth they weren but smale
 Forto Maken there-Offen Ony tale. 332
 and thus they that forhungred were,
 thiike .xij. loves they Bowhten there ;
 wherfore Amonges hem they streven faste,
 and gret Noyse they maden Atte laste, 336
 & acorden they myhten not In non weye
 Of these .xij. loves Certeynlye ;
 For On hongred they weren Manyon,
 And but .xij. loves amonges hem Echon, 340
 where as weren fyve hundred persones
 Of Men & wommen Alle þere At Ones ;
 that so gret stryf amonges hem was,
 Eche Oþer wold han slayn In that plas 344
 zif they ne hadde I-stilled be.
- till Josephes is
 appeald to.
 thanne faste to Iosephes gonne they fle,
 and seiden, “ Certein, with-Owten faille,
 Sire, but zif ze potten þerto Consaille, 348
 Eche man Oþer wil now sle
 For A lytel bred, sire, sikerle.”
 “ Nay, Certes, quod Iosephes tho,
 For bred is it Not, how so it go ; 352
 but it is for here Owne Synne
 that þ^e fals Enemy hath tempted hem Inne.”
 thanne seyde Ioseph^e to his sone Anon
 ‘ that to þ^e peple he moste gon, 356
 and stillen hem In that they Cowde Oþer Myhte ;
 For A lytel bred they gynnen to fyhte.’
 Thanne Iosephes Cam to hem Anon,
 and Maden hem to Sytten Everychon ; 360
- Joseph sends his
 son to quiet the
 people.

- and so they dyden Al In fere
 vpon that Grownd seten down there.
 and Iosephes took these loves hym selve,
 and hem Brak Anon there Allë twelve, 364
 And Everich lof he brak On thre,
 And In the holy disch thanne putte it he.
 there god thanne schewede his Miracle Anon
 On þ^e bred þat In the holy vessel was don. 368
 thanne was this bred aforne hem leyd
 (as Iosephes hadde Comanded and seid,)
 To-forne the fyve hundred persones
 that on tweyne sides seten In tho wones, 372
 halfdenel here, and halfdenel there ;
 thus to-forne hem was it leid In this Manere.
 and so mochel plente they hadden Of Mete
 that Nowher Ny they myhten it Ete, 376
 but there hem lefte so gret plente
 that þeroffen they Merveilled ful sekerle ;
 and 3it there leften, as hem thowhte,
 More thanne þ^e .xij. loves that they bowhte. 380
 Swich Miracles god schewede there
 For the Synneres that with Iosephes were,
 whiche that weren In dedly synne ;
 lo, 3it God Of his goodnesse ne wolde not blynne ! 384
 this Miracle In grete Breteyne was do
 abowtes þ^e Midday with-Owten Mo ;
 whiche day to hem it was ful gret Ese,
 For þ^e peple ful wel it dide thanne plese. 388
 And whanne they hadden Eten thus Everichon,
 Iosephes gan hem for to prechen Anon,
 and schewede hem the poyntes Of the gospel,
 and to hem declared it bothe faire and wel ; 392
 And seyden hem that it was for Synne,
 theke Errowr that they weren fallen Inne,
 and Ek thorwgh the develis power,
 be hos Entyseng 3e trespaced Er. 396

Josephes breaks
 the 12 loaves into
 three pieces each,
 and puts them
 into the holy dish,

and the bread
 becomes more
 than enough for
 the 500 people,

while more than
 twelve loaves are
 left.

[leaf 59]

Josephes preaches
 to the folk on
 their sins,

and says he is
astonisht at
them.

“ Me Merveylleth gretly of 3oure werkyng
whanne Evere more 3e hadden Alle 3oure Askyng,
as wel as 3oure felawes 3owre desire,
and 3it fillen 3e In the develis powere ; 400
and that myhten 3e ful wel now se
whanne Ouer the Se 3e Myhten not gon *with* me ;
that Causede 3oure felawes Everychon
Ouer the see with Me to gon, 404
b'encheson to god of here goode *Servyse* ;
And as wikkedly diden 3e In 3oure gyse.”

He strives to
teach them how
to live, but they
do not improve
much.

Sweche wordis Iosephes to hem seide,
and Often Sithes to fore hem it leide ; 408
and thus he hem tawhte wel forto do
that Aftyr his werkyng they Scholden leveⁿe so ;
but 3it hadden they a lettyng
that they ne Cowden don but litel good thing ; 412
For In hem was wounden with Inne,
Fowr venym that Made hem to Synne.

They pass that
night in a wood,

That Nyht Iosephs and his Compene^ye,
In A wode they lyen ful Sekerlye ; 416
And vppon the Morwe, whanne it was day,
To that holy vessel token they here way
there as was the Seynt Graal,

Owth^er O^per wise it Clepid the sank Ryal. 420
And there Maden they Orysowns
with goode herte and high devociouns ;
and whanne that thus they hadden I-do,
Thanne here weye Chosen they tho ; 424
and thus they wenten al that tyme
tyl that it was the Owr Of pry^me.

and arrive at a
castle

thanne behelden they Anon there fast bye,
and A Castel aspiden they ful hastelye 428
That to the Sarazines belonged there,
as aftirward they dyden Enqwere ;

called Galafort,
with a quaint
cross on the door,

whiche Castel was Cleped Galafort,
and A qweynte Cros hadden vppon the port, 432

- where-Offen they Merveyllede Everichon whereat they are
astonisht,
Swich A Cros there-Onne was don.
For they supposede In Alle that lond
Non swiche Signe have ben, I vndirstond ; 436
For but paynemys they wenden it hadde be.
Thanne seyde Iosephes ful Sekerle
“ Into this Castel Entren We here ;
For here is a signe Of goddis powere.” 440
Thanne thus forth gonne they to gon
Alle Barefoted there Everichon.
and whanne they Nerre hadden Entred the weye,
the Castel fair semede to here Eye ; 444
and bothe it was strong and fair to Syht,
and therto A place Of ful strong Myht.
but 3it On Neuer nethir syde but they go in, and
find nobody there,
Nethir Man ne womman ne syen that tyde. 448
Wherefore they Merveillede wondirly sore
that non peple ne syen they thore ;
thanne seiden they In here Manere
‘ that for hem God hadde Ordeyned þat Castel there.’ 452
thanne Entrede they Into that Castel Anon,
but Man ne womman Syen they Non.
and whanne Into the Myddis they weren gon,
they stoden stille and herkened Anon, 456
and hem thowghte as to here heryng
that they herden A gret Noyse Of spekyng ; only hear a noise
of many people.
Of mochel peple, Where so they were,
Gret Noyse hem thoughte they herden there. 460
Thanne forthere gonne they to gon ;
Into a fairre halle Entrede they Anon,
where that they fownden Everydel They find the
people of the
castle,
Alle the meyne of that Castel, 464
and Alle the wise Clerkis Of that Contre, and wise clerks,
that best Sarrazines lawe Cowden hee ;
And the dwk of þat plase was there present
at that grete Semble verament ; 468 and the Duke
Gaanort,

- the whiche semble Ordeyned he
 Alle Aȝens Celidoyne ful Sikerle ;
 which dwk was bothe Riche & fort,
 his Name was Clepid Gaanort. 472
- who has promist
 to become a
 Christian, if Celi-
 doyne can prove
 the Christian law
 is better than the
 Sarrasin. Thus he to Celidoyne he hadde behyht :
- “ ȝif that he Cowde, Owther preven Myht,
 that Cristen lawe paste the Sarrazyn,
 thanne wil I pleynly beleven In thyn,
 and anon I-Cristened wil I be,
 Celidoyne, for love Of the.” 476
- this Cavsede Celidoyne to ben þere Redy
 Aȝens tho Sarrazyne ful apertly. 480
- ȝit Celidoyne In that place
 to hem so spak thorwh goddis grace,
 that they wisten neuere what to Answere,
 Swiche qwestions he put hem there. 484
- Celidoyne so
 puzzles the Sarra-
 sin clerks,
 and Celidoyne held hem so hote thanne
 that they ne wiste what to sein, non Manne.
- that they ask for
 another day,
 Thanne anon be the lordis preyere
 tyl On þe Morwe Celidoyne ȝaf hem day there ; 488
- and ȝif that Celidoyne Cowde not thanne preve,
 he scholde ben distroyed long Er Eve,
 and ȝif the Sarrazines benethe weren Ido,
 they scholde ben Confownded for Evere Mo. 492
- and in departing,
 Thanne thus departed they Everichon,
 and Eche man to his Ostel hom gan he gon.
- meet Joseph and
 his company.
 thanne Abowtes hem loked They faste
 On Iosephes and his Compenie In haste ; 496
- & how bare foted they wente,
 and how Evel vested þere presente ;
 wherfore they Merveilleden Everichon
 that swich peple Amonges hem gan to gon. 500
- Nasciens rejoices
 much at seeing
 Celidoyne again.
 Whanne Nasciens beheld Celidoyne tho,
 that with the dewk gan forth to go,
 thanne gret Ioye he hadde In herte,
 and Anon to his sone he sterte, 504

- and took him In his Armës two,
and Often tymes he kyste him tho,
and wepte for Ioye and for pyte
Whanne that his sone there say he. 508
- And whanne that the Remnauzt syen this,
Eche Aftyr Othir Celydoyne gan to kys.
Thanne that beheld this Dewk Gaanort
that they to Celydoyne thus gonnen Resort, 512
where-Offen he Merveyllede wondir sore
what Maner Of peple that they wore.
and whanne they hadden So Ido,
Anon the Dewk Clepid Celydoyne tho, 516
And Axed hym what the Compenye were
That¹ so gret Joye he Made to there. [1 Fr. *a qui*]
- Thanne to that Dewk Answeryd Celydoyne,
“Sire, this is my Fadyr Certeyne ;” 520
and schewed hym to Nasciens pere Anon ryht ;
“and, sire, this is the pastour Of god Almyht,
and Eke the vpholdere Of holichirche,
that Many goode wirkes doth wirche, 524
and Alle the tothere, holy peple ben,
the wheche gon barfot, as 3e mowun sen.
3it neuertheles, Sire, I telle it the,
Riche peple they weren In here Contre, 528
And Al that han forsaken Only
For the love Of god Almyhty,
that as porely clothed In this world went he
as don this peple that 3e now here se. 532
- Now wot I wel with-Owten Dowte
That 3oure Clergye, alle the Rowte,
Ful Clene Schal Confownded ben
Toforⁿ 3ow, Sire, As 3e scholen sen ; 536
For to-forⁿ this high persone here
they scholen not doren Iyen In non Manere.”
- “Celydoyne, quod this dewk tho,
Sethen thou hen² knowest so, 540

Duke Gaanort
asks who the new-
comers are ?

Celydoyne says
they are his
father,

and pastors of
God's church,

who have given
up their riches to
serve God,

and now the
Sarrasin wise
men will certainly
be confounded.

[² for 'hem',
Fr. *tes*]

- lede hem vp Into my paleys Anon ;
 and that good Chere my meyne hem don,
 and that they ben Esed with the beste,
 and that Richely they ben browht to Reste ; 544
 and to Morwe Atte pryme Of day
 With the to the halle they Comen here way.
 and Of On thing thou me Entende ;
 but 3if þ^e maister of 3oure lawe Can him defende, 548
 Swich Iewyse On hym Schal I do
 that it schal be spoken Of for Evere Mo.”
 thanne Comaunded his seriauwtes anon
 the Cristene men to herberwen Echon ; 552
 and so they weren Alle ful Richely,
 And therto Ifed with alle delicasy.
 And thus Resceyved alle they were
 For the love Of Celidoyne there, 556
 and hadde Alle thing that they wolden have,
 Owther what here hertes Cowde Crave.
 that Nyht Celidoyne be his fadir lay,
 and thus to Celidoyne gan he say ; 560
 he Axede him In what Manere
 that Into that Contre Cam he there ;
 and he him tolde ful Sekerly
 that his vessel him thedir browhte trewly. 564
 thanne quod Nasciens A3en tho
 “how longe is that now Ago ?”
 thanne seide Celidoyne to his fadir Ageyn,
 “Fowre Monthis & More, Sire, In Certain.” 568
 “And where han 3e dwellid sethen Algate ?”
 “Sire, In a forest with An Ermit boþe Erly & late,
 whiche is a man Of ful holy lyf ;
 there he me kepte with-Owten Stryf, 572
 and gladlich wolde heren Every day
 Of the Cristene lawe what I wold say,
 In dispiseng of sarrazines lawe,
 whiche thing to hym was ful fawe.” 576

Gaanort has
Joseph and his
people well
entertaind,

for Celidoyne's
sake.

Nasciens asks his
son how he came
there ;

and Celidoyne
says the vessel
brought him

more than four
months ago, and
he has livd with
a hermit ever
since.

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

Now of this Mater levetth this storye,
And to Dewk Gaanort let vs now hye.

The story goes to
Duke Gaanort.
580

CHAPTER XLIII.

OF DUKE GAANORT'S VISIONS AND THEIR INTERPRETATION.¹

Duke Gaanort has a vision (p. 134), which the Saracen clerks cannot interpret, so the Christians are sent for (p. 135), and Josephes tells his own company and the Duke, that the clear water of the latter's vision typified baptism, whence all his company issued pure; and that the mist that blackend them typified their sin, and the black valley into which it went typified hell (p. 136). Gaanort is satisfied, and calls on the Saracens to dispute about the Virgin Mary (p. 137). Their greatest doctor, Lucans, says, that no child can have been born without its mother knowing a man (p. 138); on which Josephes prays to the Virgin that Lucans may never speak more; and instantly he tears his tongue with fiery hands, pulls it out of his head, and falls down dead (p. 138). Gaanort asks Josephes to satisfy him as to the Virgin's virginity before and after Christ's birth (p. 139). Josephes tells him how, when he (Gaanort) was five years old, in Galilee he saw a type of it; for out of a fleur-de-lys he saw a rose-tree, with many poor roses, but one most glorious bud (p. 140-1); and out of that, closed as it was, one day came a man, who fought a serpent and slew it (p. 142), and pickt up the fallen roses (p. 142). And then the smell of the rose cured him (Gaanort) of a bad wound (p. 143); and, on his trying to unclothe the rose, a man from heaven told him he should never know the meaning of what he had seen, because he was not of the right faith (p. 143). Gaanort worships Josephes, acknowledges that all he has said is true, and asks him to explain its meaning (p. 143-4). Josephes says, that the fleur-de-lys typified Eve (p. 144); the rose-tree the World (p. 145); the fallen roses, prophets in hell whom Christ rescued (p. 145); the precious bud the Virgin Mary (p. 146); the man who

¹ MS. Add. 10292, heads this chapter, "Ensi que iosephes le vesque despute a le clergie le duc Ganor qui paijens estoit;" and begins it thus: "Quant li dus ganors se fu la nuit colcies en sen lit, si commença a penser mult durement des meruelles qu'il auoit oies de celydoine."

came from her like a sunbeam through glass, Christ (p. 146), who, as 'a dedly man,' was tempted, died on the Cross, and rose again, and brought his friends from hell (p. 146-7). And the Virgin was Virgin ever, and you have never worshipt her, Duke Gaanort (p. 147).

Now tellith this storie furthermore

- Duke Gaanort lies thinking about Celidoyne's works,
 how dewk Gaanort to his bed went thore,
 and Merveillede Gretly In his thowght
 Of the wowndres that Celidoyne wrowht, 4
 the wheche was Evere day be day :
 thus thoulte þ^e dewk as he lay ;
 that so atte laste he fyl In slepyng,
 and þer-Inne he fyl In a gret dremenge. 8
 hym thowhte that a Cler water say he,
 On þ^e fareste that myhte be,
 whiche, gret wil he hadde to be-holde,
 and þere-Onne loked manyfolde. 12
- and has a vision of a great clear water,
 he say where that a peple gan gon,—
 Alle white weren they Everichon,—
 and forth alle gonnen they pase ;
 but he wist neuere Into what plase. 16
 thanne afir 3it there say he More :
 vppon Somme that weren thore,
 decended Adown a foul gret Mist,
 that Alle blak becomen they, wel he wyst, 20
 and I-fylthed there Everichon,
 al so manye as there gonne gon :
 and the tothere chonged neuere here Colour
 For non maner thing Of that stour. 24
 and thanne beheld he atte laste
- pass to a black valley,
 how the fylthed In to A blak valey paste,
 where they were taken Everichon ;
 and þere Abyden, whethir they wolde oþer non, 28
 And þ^e tothere Ouere the water they wente
 bothe fair an Clene, with good Entente.
- while the others remain clean, and go on.
 Al this say the dewk In his Slepyng,
 where-Offen he Merveillede In his wakyng, 32

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

The meaning is partly to punish his companions.	<p>Thanne torned hym Iosephs riht Anon Toward his Compene Everychon, and seide to hem with-Owten lettynge, "This Owhte for 3ow to ben Chastysinge ;</p>	72
[leaf 60]	<p>And this belongeth to 3ow properly. And wele 3e sen, I schal tellen 3ow why,</p>	
The flood means the baptism,	<p>how the flood that this dewk Say In his slepyng As he lay,</p>	76
which you have all receivd,	<p>Signefieth fulliche the Cristendom that 3e han taken Alle and Som, wherethorwgh I-Clensed that 3e be From Alle Synnes and vylone.</p>	80
and the foul mist means the deadly sin,	<p>For Al so sone as 3e Cristened were, Alle 3oure Olde Synnes forsoken 3e there : and also I-puryfyed weren 3e Clene Of 3owre Synnes Alle be-dene.</p>	84
	<p>But sethen that we Owt of oure Contre gonne gon, Into this Contre to Comen Everychon that Oure lord hath behoten vs here, To vs and to alle Oure lygne In fere ;</p>	88
into which some of you have fallen.	<p>but that On somme Of Owre partye the dirknesse is fallen sekerlye, wherethorwh 3e be comen bothe fowl & blak, and the fals Enemy of whom I to-fore spak</p>	92
	<p>3ow hath browht Into dedly Synne, the wheche that 3e be Ronnen Inne. and the Synne whiche þat 3e han do, It is Riht fowl with-Owten Mo ;</p>	96
	<p>and that was Sene attē See whanne that 3e myhten not passen with Me, wherfore that drede Owhte 3e to have, 3if that 3oure sowles scholen ben save.</p>	100
The dark valley signifies hell,	<p>"This dirke valey, and this depe, that this dewk say In his slepe, sygnefieth with-Owten Ony more liknesse the valey Of helle, where as is distresse ;</p>	104

- whennes that neuere man schal pase,
 and he be Entred, for þere is non grase.
 In wheche valey somme leften there,
 And somme forth pasten In fair Manere, 108
 whiche that weren good men and trewe,
 lyhtly they pasten vppon a Rewe.”
 And whanne thus he hadde Ido,
 thanne dewk Gaanort Axede he tho 112
 how him thowhte be his Expowneng,
 3if that it liked hym Ony thyng.
 “ Certes, quod the dewk thanne,
 I holde 3oure wordis as A trewe Manne ; 116
 And that 3e han Seyd, it plesith Me,
 how that Ewere there-Offen it be.
 For it doth ne more good trewely
 thanne Ony thing that I haue herd Certainly.” 120
 Thanne spak the dewk to þ^e Maistres Anon
 Of the Sarazines lawe Everychon ;
 And Seide, “ lordynges, 3e mosten here speke,
 And vppon Celidoyne to ben Awreke 124
 Of thike that þ^e Cristene don Calle
 Marye, the virgine Modir of Alle-
 Myhty God In Maieste,
 how swich A lord Iborn Myht be, 128
 Mayden after, as sche was to fore,
 Ere that hire child was Conceyved & bore.
 Now wolde I sen to-forn me here
 how 3e konne beren 3ow In this Matere ; 132
 And the Cristene Confownded to be,
 whiche that ful wel scholde plesen me.”
 Whanne that thus he hadde Iseid,
 thanne stirte vp A mayster In a breyd,— 136
 the grettest Maister Of alle the lond
 Of Phelosophie, as I vndirstond ;—
 and thus this Maister him vpe gan dresse
 Towardis Iosephes, and gan to reherse. 140

out of which no
 man escapes,

and those who
 went on were
 good men who
 were saved.

The duke
 approves of
 Josephes's inter-
 pretation of his
 dream,

and then bids the
 Sarrasins dispute
 with Celidoyne,

about the Virgin
 Mary.

Their wisest man,
 Lucan, begins.

- thanne Iosephes to him seide there,
 Iosephes tells him "Be War, Lucans, what thou seyst here,"
 to be careful, (For Lucans was the phelosophres Name,
 Of Sarrazynes lawe A man of fame), 144
- for if he slanders the mother of
 heaven's king, "loke thou make here non lesyng
 On Marye, þ^e Modir Of hevene kyng.
 and ȝif thou do now, In Certeyne
 he will repent it. thon schalt Repenten In Every veyne 148
 Er that thou part hens trewelye,
 Amonges here Alle this Compenye."
- Lucan denies her virginity. "I ne schal no thing Seyn, quod this lwcan,
 but As Openly it is knowen to Every man ; 152
 For I telle the, Iosephes, ful Certeynly,
 was neuere Child In wommannes body
 with-Owten Mannes knowlechinge,
 and gret peyne In the Berynge." 156
- Iosephes appeals to the Virgin, "In the Name Of God, quod Iosephes tho,
 Now hast thou Mad A leseng Oþer two.
 Now, that gloreous Mayde, specyaly I pray,
 Azens whom thou hast witnessed this day,— 160
 as she is a pure maiden,
 as verraylly as sche Maiden Is
 To-forn and aftyr, *with-Owten* Mys,
 And for Child beryng neuere defowlid was,
 but Evere Clene virgine be Goddis gras,— 164
 So as verrayly as sche clene virgine Is,
 to prevent Lucan thow have non more power to speken Amys
 ever speaking amiss again ; Azens hire In non Manere degre,
 and that þou hast seid, it sone mot be." 168
- Anon as Iosephes this word hadde spoke,
 this lucans Gan Roren In his throte,
 and made therto þ^e fowlest Cryeng,
 as thowh it hadde ben a develes belewyng ; 172
 and Lucan pulls and drowh Owt his tonge *with* hondis
 out his own that brende, him thowhte, as feres brondes,
 tongue, and pulde it Owt Of his hed,
 and falls dead. and Sethen fyl down there stark ded, 176

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

- Whanne this dewk beheld this tho,
he ne wyste what to don for wo, 180
and myhte not Abyden his Orible Cry,
but Owt Of his paleys hadde hym trewely.
thanne to Iosephes spak he Anon,
“Maister, Aftir the now will I don, 184
For I ne wot what I May say
Of My Selven this Ilke day ;
but zif thou me wilt tellen here
Of hire virginite In Alle Manere, 188
how that Clene virgine ze myhte be,
To-forn and Aftyr, In Alle degre—
and zif this pou Conne seyn *with-Owten* faille,
I wele Clene werken Aftyr thin Cownsaile.” 192
“Now, Certes, Sire, quod Iosephes tho,
this schal I the tellen Er that I go.
“ whanne thou were A child here be-forn,
Thanne was I neyther begeten ne born, 196
Ne Sethen Aftyr that ful longe
that thou wondris Sye ful stronge,
whiche that Neuere thou dist discure
To non Creature, I the ensure ; 200
For the grettest drede haddist pou tho
that Sethen thou haddest, *oper* to or fro ;
and zit it Is In thin Remembraunce
Of that Merveil and Of that Chaunce.” 204
Aftyr this word Anon thanne
the Dewk gan lawhen On Every Manne.
thanne Iosephes Axede hym there
“ Why lawhe ze, Sire, In swich Manere ? ” 208
“ I lawhe, quod this dewk, Certainly,
For þat ze maken fables so Openly,
and seyn that I Abasched was,
which I nas neuere In non plas. 212

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

‘ If thou canst
prove to me her
virginity,

I will follow thy
counsel.’

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

The duke laughs
at his inventing
so boldly.

- but, Iosephes, 3e maken a fable here,
 that 3e sein thyke tyme born 3e nere ;
 a-forn 3oure birthe to knowen Certainle,
 this wolde I weten how this myhte be." 216
- "Now, Certein, Sire, quod Josephs tho,
 Alle this thing May wel be do ;
 For he that Of Alle poyntes hath knowenge,
 To me hath discovered this ylke thinge ; 220
 and but Of Alle thinges he were wis,
 Elles Of konnenge hadde he not þ^e pris ;
 but Alle Maner thinges knoweth he,
 that this hath discoveryd to Me. 224
 and 3it tolded (*sic*) thow it Neuere to non Man,
 and 3it to the tellen I it kan,
 In Every poynt Ryht As it was,
 Openly, Sire, now here In this plas. 228
 "Ferst, Sire kyng, I schal tellen it the
 That thou were boren In Galele,
 And A pore herdeman thy fadir was ;
 And there keptest thou bestes In that plas. 232
 Anon as thou were foure 3eres Old,
 Forto kepen the bestes he made þ^e bold,
 So that it happed ones In the Monthe Of May,
 as thou keptest thy bestes vppon A day 236
 In A feld that was Clepyd Tarsis,—
 and vppon a tewsdai it was I-wis—
 that vndir A Roser thou wentest there
 To schonen the hete In alle Manere. 240
 And whanne there-vndir I-set thou were,
 A fair flowr-delys Sye thow there,
 Ful hy and ful fayr Abowtes the ;
 For swich Anothir dist thou neuere se. 244
 And whanne thou haddest beholden it longe,
 from that there Cam A Roser ful stronge,—
 thus thowhte the there In this Syht,—
 As on tre Owt Of Anothir scholde Alyht. 248
- 'How can you know what passt before your birth ?'
- 'He who knows all, showd it to me,
- and I can tell it thee, though thou never toldest it to any-one.
- Thou wast born in Galilee, and thy father was a poor herdman ;
- and as thou watchedst thy beasts under a rose-tree in field Tarsis,
- thou sawest a fleur-de-lys,
- and out of it grew a rose-tree,

This Roser hadde Mani Roses vppon, which bore many
poor roses,
but of Bewte was there Neuere On ;
and faste thou gonne to beholde
why so fowle they weren in Every folde. 252
thanne Semed the that Owt of the delys,
A rose Owt sprang Of Riht gret pris,
that Alle the tothere Roses Over spredde,
and down to the Erthe there hem ledde, 256
and fillen Alle down pore and Anoyows,
thus thowhte þ^e, vndir that Rose so gloryows. and one glorious
one,

“And whanne Alle they weren fallen Adown,
That non lefte there Abydyng In-virown, 260
thanne Sye thou On that isswed Owt there,
the fairest Rose that Evere Sye thou Ere,
And Most Merveillous there to Syht,
the wheche Rose þere Abod .ix. dayes Owtrihit, 264 which grew
bigger
and fairer
every day;
and Everich day it Grew ful Sore,
bothe Fairere and grettere, More & More :
That so gret Merveille Of non flour
haddest thou Neuere to-form that Owr, 268
For Swich A Rose sie thou neuere Er
In non Contre nether Ny ne Fer.
And Every day thider gonne thou gon
that Rose to beholden Anon, 272 and every day
thou didst go to
see it,
That nethir beste ne non Othir thing
To that faire Rose scholde don hyndreng :
this wost thou wel, Sire, now, Everydel
that I the telle, thou knowest ful wel. 276
and Evere As Clos that Rose it was
As Any botown In ony plas ;
And here-Offen Abasched wondirly thou were
That it Nevere Opened I non Manere. 280 and it was shut
up tight like a
bud;
so that it behapped vppon A day
As thou thon there vndir that Roser lay,
Of A wilde swyn thou were wondid sore
thoruh thin hype, that thou were ny lore ; 284 and one day thou
wast hurt by a
wild boar,
under the rose-
tree,

and so syk thou were, swich was thy gras,
 that Remeven thou ne Mihtest Owt of þat plas.
 And whanne it was Abowtes Midday,
 that Rose beheldest þou as thou þere lay, 288
 and the rose
 grew redder and
 bigger,
 and thou sye that Moche Reddere it was,
 be an hundred fold than Ony In that plas,
 and Grettere and largere it was also
 thanne An hundred of þ^e toþere, as þ^e thouhte tho. 292
 and thus as thou haddest here-Of Merveylling,
 thou beheldest Owt Of that Rose Goyng
 A Certein thing, what so It was ;
 and something
 came out,
 but thou Nistest nowht be non Cas. 296
 but I telle the nowe in Alle degre,
 the forme Of A man it hadde sekerle ;
 And 3it the Rose Openede neuere the More,
 but al Clos and Ioynt Evere was it thore, 300
 having the form
 of a man,
 though the rose
 never opend ;
 bothe to-form and Aftir Also :
 this knowest thou wel that it dide do.
 and whanne the feigure þat there-Owt gan gon,
 A whyle vppon the Erthe went Alon, 304
 and this man
 killid a great
 serpent,
 thus sone Cam forth a ful gret serpent
 that him¹ wolde han devoured verament.
 Neuertheless 3it to-gederis they fowhte
 so þat þ^e serpent was slayn and brouht to nowhte ; 308
 and gathered up
 the fallen flowers,
 and thanne Anon to þ^e flowres he Ran
 that weren so fowle & fallen than ;
 and carried them
 away with him,
 hem he took vpe thanne Everychon,
 and with hym bar þereforth Anon. 312
 And whanne Alle this haddist þou seyn,
 vppon thyn wounde haddest þou non Meude Certeyn,
 but vpe thou Ryse, and bethowhtest the
 Whethir it were soth Oper vanite. 316
 thanne gonne thou forth forto gon
 to beholde that faire Rose Anon,
 For to sen what were þere with-Inne,

¹ MS. *hit*.

- and Er woldest thou for Nothing blyne. 320
 So wentest thou forth to that Roser,
 and Anon therto thou kneledist ther,
 and kystest that Rose ful Swetely ;
 thanne thus sone Al hol were thou sekerly, 322
 And Of thy wownde feltest þou non deseysel,
 so Mochel that Roser gan the plese,
 an fulfild þou were Of so gret swetnesse,
 So that neuere Erthly man More ne lasse 328
 hadde neuere, the thowhte, so gret plente
 Of Swich swetnesse In non degre.
 thanne In thin hond took thou this Rose,
 and be thy power woldest it vnclose ; 332
 but Anon to-forn the decended there
 A man as thowgh it were In flawmes Of fere ;
 And sodeynly to-forn the, As thou thowht,
 this Man from hevene to the was browht, 336
 and to the Seyde there ful Openly,
 that the signefiaunce there-Of trewly
 Ne scholdest thou not knowen be non chawnce,
 For thou were not Of his Creauce ; 340
 And so Of this word Abascht sore þou were
 that In to this day þou nost what to don for fere.
 “ Now have I the told Every word,
 as I trowe thou wilt to Me Acord, 344
 what thou didest at the Age Of fyve 3er
 In that Contre whiles thou were ther.”
 And whanne the dewk these wordes gan here,
 how Iosephes hadde seyde In swich Manere, 348
 Anon Of his place be gan down to gon
 Amonges his Meyne þere Everichon,
 And knelid Adown vppon his kne,
 and seide, “ goddis Mynestre, worsched þou be. 352
 Now knowe I wel, that Every word
 It is ful trewe þat thou hast me told ;
 Now wot I wel that thou Art he,

and thy wound
was heald by
kissing that rose.

Then a man
came from
heaven,
and said

thou shouldst not
know the meaning
of all this,
for thou wast not
of his faith.

Duke Gaanort
comes down

[leaf 61]

and worships
Josephes, and
says his account
of the adventure
is all true,

- the wisest man Of this world ful sekerle. 356
- and prays him to
explain it to him.
Now, for thike lord that thou levest vppon,
So telle me þ^e signefiaunce Of Everichon :
For Certes Of Alle worldly thing
So mochel to knowen have I desiring ; 360
therfore, sire, now preye I the,
So tellen me þeroffen the verite."
- Josephes warns
him he will
repent it,
if he does not
respect what he
is going to hear.
" Dewk Gaanort, quod Iosephes¹ tho,
I schal the telle Er that I go ; 364
but be war Of that I schal tellen the ;
but thow it worschepe In Alle degre,
wete thou Riht wel with-Owten More
that þou the schalt Repenten ful sore, 368
Sorrere thanne Evere didest þou Of Ony thing ;
but thou now worschepe here myn seyeng.
- " Herkene now, and I schal the Say
the signefiaunce, this Ilke day, 372
bothe Of the flowr delys and the Roser :
Of Al these thinges I schal tellen the her.
- The fleur-de-lys
represented Eve,
" The delys that to-foren the Roser thou syc,
It signefyeth Eve, oure form Modir, sekerlye, 376
that Of Al this world was the begynneng,
and Of Oure lyne the ferste forth bryngeng ;
and thoruh the synne that there don was
In Paradys, that delitable plas, 380
wherby Alle Synne and wrechednesse
vs and Ek Owre hath browht In distresse.
thanne Cam there A dew from hevene Adown
and watered that Roser Al In-virown ; 384
For there as the delis, be Inobedience
Fyl In Synne, and dide gret Offence ;—
be the Roses vndirstonde schalt þou here
the holy prophetes that to-fore Crist were, 388
that Comen Alle Of Oure ferste Rote,
whiche was Eve, as I the behote,

¹ MS. Josep.

that Into helle they wenten Echon
 After here dethes, ful gret won. 392
 For they weren fowle & vnelene,
 and for synne thider wente, wel myhtest þou wene.
 & be the Roser, vndirstonden schalt thou the rose-tree is
the world,
 the world Only, as I telle the now ; 396
 to wheche Roser men gon ful faste
 the flowres to pullen In gret hast.
 So fareth this world *with-Owten* More
 to hem that to hit Enclyne so sore : 400
 the world to hem it is so delytable,
 they comen not it leven *with-Owten* Fable ; which causes
many to fall into
sin ;
 þefore to helle they fallen Adown, 404
 alle swich peple In-virown
 that hem delyten In wor[l]dly thinges here,
 and hevenely thinges leven In Alle Manere,
 and forsaken hevenlych heritage,
 & to worldly thinges hem take, boþe lord and page. 408
 wel Mown they for folis Itold be,
 and vnwitty & Madde, ful skerle,
 that leveth to taken A precious ston,
 and Amongis the swyn to putten it Anon : 412
 for More they loven wrechchednesse and love evil
better than
goodness.
 Thanne hevenely thing, Oþer Ony goodnessse.
 “ Be the Roses that fillen adown,
 thou schalt vndirstonden Al & Som,— 416
 tho that fillen down Of that Rosere,
 that So feble and Anentisched were :—
 For prophetes and good Men thou it take,
 That mochel good diden for goddis sake, 420
 that, thorough synne of Oure ferst modir here,
 To helle they wenten alle In fere who were sent to
hell for Eve's sin,
 aftyr here deth and departysown,
 and stille Abyden there In that presown 424
 Tyl that the flowr Of Alle floures
 Gan Owt to springe for Owre socours ;

till the time of St Mary,	the wheche is Oure lady seint Marye, that is virgyne and Maiden ful trewelye,	428
the best of women, signified by the great rose,	and Of Alle wommen hath moste Bownte. where-thorwh, sire, As I telle it the, that God In þat virgine dide Alyhte as sonne that schineth thorwgh glas so bryht ; and hire virginite neuere put Away, and so Owte he wente, the sothe to say.	432
and she remaind ever a virgin, as the rose was ever clos'd.	And Evere is this hire virgynyte As Clos as þ ^e Rose In Eche degre, that so As sotely Owt he wente as þat be Entred by his Owne Entente ; so at the byrthe as clene virgine sche was as At hire Conceyveng, thorwh goddis gras ; and thus Evere aftyr and to-fore, Clene virgine for Evere Abod sche thore, lyk As the Rose that thou there sye, Evere Clos On the Roser <i>with</i> thin Eye.	436 440 444
He, who was born of her,	“ Whanne Into this Erthe that he was bore— as thou sye owt of þat Rose Isswen thore— thanne dwelled he here, kyng Of kynges, and In xxxij wynter dide Many thinges ; and so longe abod he here In povert and In gret Misere, so that the Enemy supposede wel A dedly Man he hadde ben Everidel ; and thryes he gan hym forto Asaye be diuers weyes In On daye ; but Evere he fond hym so hard & Clene that he ne wyste what he dyde mene. thanne whanne he say he Cowde not spede, Thanne On the Crois Crist Suffred dede ; there wende he hym forto han Gete, but his pray there dide he forlete : For In as Moche as God he was, he Ros Azen thorwgh his Owne Gras,	448 452 456 460
died on the cross,		
rose again,		

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

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

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

whom thou hast
 never worshipt,

because thou art
 not yet baptized.

CHAPTER XLIV.

OF THE CONVERSION OF DUKE GAANORT AND HIS PEOPLE.

All Gaanort's men declare that they believe the Virgin kept her Virginitie before and after Christ's birth, and therefore they will be christend (p. 149). Gaanort too desires baptism (p. 150), and Josephes baptizes a thousand of the men (p. 150). Gaanort then orders the unbelievers out of the place; and they go on board a ship (p. 151), which soon turns "up so down," and drowns them all (p. 151); and next morning all the bodies are found under the Castle walls (p. 152). Josephes orders them to be buried, and a Tower raised over them, to be called "The Tower of Marvels" (p. 154), whence in Arthur's time knights shall issue to joust with all comers (p. 154). So the tower is built, and lasts till Lancelot breaks it in pieces, "as of Arthur's hows the storye, It doth declaren more openly" (p. 155). Gaanort also erects a Church in his Palace, in honour of Mary (p. 155); and Joseph's wife is delivered of her son Galaas, called *Galaas the Fort*, because he was born in the Castle (p. 155). The people round send and tell the King of Northumberland of Gaanort's Conversion (p. 156), and the King, by the advice of his Barons, orders the Duke to come to him (p. 157); but Josephes tells him to repudiate the King's seignory, and say he is under Christ's only (p. 157). This Gaanort does (p. 158), and the King of Northumberland at once summons his men to the fair city of Soose (p. 159), 5,000 strong, and thence marches "to Humber Water" and besieges Gaanort (p. 159). The Duke is afraid, but comforted that the Christians have "stuffed" the Castle well, and that it is strong (p. 160). Nasciens advises a sortie on the King's army while it is encamping (p. 161). This is made, and is very successful, 200 and more being killed (p. 162); however, the King and his knights arm themselves and fight, but no one can withstand Nasciens (p. 163), who fights 'as a devel' (p. 164), kills the King's horse, and then the King himself, as he will not yield (p. 165). The Saracens, on seeing their leader dead, flee to the Humber (p. 166), and so the Christians have the victory, and give God thanks for it (p. 167).

Duke Gaanort says he is quite satisfied with Josephes's explanation of his Vision,

"Now, Certes," quod this Dewk thanne,
 "In Al this lond Nys þere non So wys Manne,
 Non Manere Of Clerk Of phelosophye,
 that thou ne scholdest hem Alle distroye;
 So that In gret Ioye thou hast me put Inne,
 whiche from myn herte ne schal neuere twyyme.

- and now I haue so fulleche knoweng
 So that I desire neuere non Othir thing." 8
 thanne tordned he toward his Clerkis Anon,
 and thus to hem seide Everichon,
 "wyle 3e not seyn that this virgine Marye
 whiche that Conceyved so prevylie, 12
 and bar Iesus Crist that holy prophete,
 That bothe virgyne and Mayden is 3ete ;
 Is sche not Mayden bothe After and to-fore,
 As this goode Man vs techeth In lore ?" 16
 "Sire, quothen they Alle Everichon,
 there A3ens ne seyn we not On.
 For Apertly It was Schewed to 3ow
 As he tofor[n] vs telleth here now ; 20
 wherefore Alle we trowen it ful wel
 that he hath seid here Everydel.
 and loke 3e don Ek, Sire, the same,
 and Elles trewly 3e ben to blame ; 24
 and þat to 3oure lawe no more soiet þat 3e be,
 but Only to the lawe Of Cristyente.
 therefore bethenke 3e what 3e welen do,
 For 3oure lawe we forsaken for Euere Mo ; 28
 Fo[r] nethir for wraththe ne for stryf
 we scholen Neuere durenge Oure lyf
 but Only On god worschepen Ay,
 the wheche is Jesus Crist, God verray." 32
 Thanne kneled they down Everichon
 To Josephes feet there Anon,
 and preyden hym Alle Of Cristenenge,
 And Ek Of that holy watres waschenge. 36
 Anon As he thus herde hem Seyn,
 he bad hem Rysen vp A-Geyn :
 Ek he wepte for Ioye and for pyte,
 So gret Mirthe in herte thanne hadde he ; 40
 and graunted hem there here Askynge,
 the holy water Of Crestenenge.

and asks his
clerks

if they are not
convinct about
St Mary's virgin-
ity.

They advise him
to be converted,

as they are,

and they ask
Josephes to bap-
tize them.

	Thanne spak he to Dewk Gaanor,	
	And to hym thus seide Ryht thor,	44
Josephes asks the duke to do the same,	“ Faire Sire Gaanor, quod Iosephes Anon, wilt thou do As thi Clerkes here don, and As the Maistres don Of thy lawe ; For Of Cristendom they ben Ryht fawe ? ”	48
	“ Sire, ” quod the dewk to Iosephes thanne, “ though they forsaken it Every Manne, Onliche Of baptesme I the beseke, that Art goddis Mynestre good and Meke ;	52
and Gaanort also asks for baptism.	for though of hem Cristened ben neuere On, Of Baptesme I praye the, Sire, now Anon. ”	
	At that tyme was there An huge Cry Thorwgh Al that paleys ful trewely,	56
	that Iosephes they hadden Greved So, they Niste for Mone what to do, but preiden hym Of Baptesme Everichon Al so faste As they Myhten Rennen Oþer gon.	60
Josephes rejoices,	And whanne Iosephes Al this beheld there, he made gret Ioye In his Manere,	
sends for a priest and water,	and Comanded there A prest Anon water to putten In a ston,	64
	and blessed it with his Owne hond, as I do 3ow to vndirstond, and Cristened there-Inne dewk Gaanor, And After Alle that Evere Comen thor,	68
	Bothe Child, Man, and Womman, that Baptesme Of hym preide than ; So that longe Er it was Noon A thowsand he Cristened Everichon.	72
and baptizes more than 1000 of the folk.	and whanne that the Even Comen was, This dewk there putte Owt Of his plas Alle tho that Cristened wolde not be, Owt Of his paleys he dyde hem fle,	76
The duke sends away those who won't be christend.	and Alle his Meyne I-Cristened they were, Sawf an hundred and Fyfty there.	

- (The dewk wolde neuere chongen his name,
 For that it was Of Ryht gret fame, 80 Duke Gaanort will
 And Ek his Fadyr I-Clepyd was so, not change his
 þerfore non Oþerwise Nolde Iosephes do.) name in baptism.
- Anon he Comanded to Alle tho
 Owt Of his lond thanne forto go. 84
 and they Answeryd hem vntylle
 that they wolden it don *with* good wille.
 Thanne wenten they Owt Of þ^e Castel
 To the water side ful faire and wel : 88
 and there fownden they A schipe Anon,
 and there-Inne Maryneris Manyon ;
 and thike Schip they Entred ful sone,
 And Into the See Gonnen they Gone, 92
 preyenge to the Chef Marynere
 Into A Nothir lond to leden hem there.
- And whanne Entred weren they Everychon,
 And from the lond that they weren Gon, 96
 A gret wynd Anon Gan there Aryse
 Owt Of Mesure In Alle Wyse ;
 and the Schipe torned vp so down there
 So that Alle Anon Idrenched they were, 100
 Alle that Evere Resceyved not Crystyente,
 bothen they and Maryneris, I-drenched they be.
 that Nyht the dewk gret Ioye he Made,
 and Iosephes and his felawes Made ful glade ; 104
 and al Nyht spoken Of þat Compenye
 that from hem parted so velenoslye.
- The dewk, Of Iosephes Asked thanne,
 "Good Sire, what schal fallen Of þese Menne ?" 108
 "I schal 3ow tellen, quod Iosephes tho,
 Of that peple how it schal go :
 to Morwen schole 3e hem Alle Se
 To londe ARyven In A queynte degre, 112
 whiche to 3ow schal ben gret verefaunce
 and gret fulfillenge to 3oure Creauunce :
- The unbaptized
 go away in a ship,
 which meets a
 great wind,
 and is capsized,
 and they are
 drownd.
 Iosephes tells the
 duke

- he shall see the
drownd men
again in a strange
way.
- and grettere wondir syen 3e neuere Non
thane 3e scholen to Morwe Of hem Echon." 116
Of which dewk Gaanor abascht hym sore,
and gladly of Iosephes wolde weten More,
but he durst not, lest he wolde hym greve,
þerfore no more to hym wolde he Meve. 120
So wente the dewk to his Reste that Nyht,
And Abod there whiles it was day lyht.
- [leaf 62]
- Vppon the Morwe, Whanne it Was Day,
there Comen tydynges with-Owten delay 124
To this Dewk Sire Gaanore,
Of A Messenger cam renneng thore ;
where-Offen Abasched he was non del,
For he supposede Of non thing but wel. 128
there Cam A 3oman ful faste Rennenge,
And browhte þ^e dewk Merveillous tydynge.
“ What ben tho, quod the dewk thanne,
telle me here Anon, thou 3omanne.” 132
- and tells him the
unbelievers are all
lying dead,
under the castle.
- “ be my trowthe, Sire, quod he tho,
vndir this Castel As I gan to go,
lyn there Al that peple ded
that hens departyd Owt Of this sted, 136
whiche that wolde not I-Cristened be ;
3onder, Alle ded, 3e Mown hem se.”
and Whanne þ^e dewk herde here-offen telle,
Owt Of his Castel he Cam ful snelle 140
Forto knowen whethir this soth were,
Owther A lesyng Itold hym there.
And whanne that he Cam to þ^e se side,
Manye Of his Meyne he fond þere that tyde 144
to beholden this Merveille there
that was befallen In this Manere.
and whanne the dewk it gan beholde,
In his herte he Merveilled Many folde 148
Of so moche peple Ipersched to be.
thane þere Of his Meyne Anon Axed he
- Duke Gaanort
goes to see about it,
- and is much
astonisht at
finding so many
dead bodies.

- ‘ What Manere Of peple that it was ?’
 thanne seide A knyght In that plas, 152
 “ It ben they that wolden not Cristened be
 that here lyn ded As 3e Mown se ;
 and forsothe, sire deuk, I haue herd telle
 that An hundred and fyfty þere ben full snelle.” 156
 “ Now, serche Abowtes, quod the dewk thanne,
 3if 3e fynde here So Manye A Manne.”
 thanne dyden they the dewkes Comandement,
 and there they fownden hem Alle present— 160
 An hundred and Fyfty Everichon.
 liggen alle there vppon harde ston ;
 and with hem was fownden A Marynere,
 And An Ore In hond there. 164
 For this Merveille ful trewely
 the dewk sent aftyr Iosephes hastely. Josephes is sent
 thanne thedyr Cam Iosephes Anon, for,
 and his Compene with hym Everichon. 168
 thanne Axede the dewk Of Iosephes þere
 Of that Aventure, how it were.
 thanne quod Iosephes “ Certeinle
 It is behapped as it scholde be ; 172
 For thou schalt neuere sen synful Man
 that the fals Enemy seruen Can,
 but 3if he qwite hem thus here Mede
 As to hem he hath don In this stede. 176
 For whanne he hath served him al his Age,
 be he Neuere Of so hy parage,—
 And whanne he weneth Aboven to be,
 thanne Cometh the fals Enemy ful sekerle, 180
 And hem so sleth In dedly synne,
 and sleth bothe body & soule *with*-Inne.”
 “ Sire Iosephes, quod the dewk thenne,
 what scholen we don *with* Alle these Menne.” 184
 “ Sire, quod Iosephes, I schal 3ow say.
 Into this Erthe here let putte hem this day,

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

Josephes is sent
 for,

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

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

- Evene be the banke faste by ;
 and Over hem do make A towr ful hy, 188
 So that with-Inne the tour Alle Icolen¹ they be,
 here bodyes Iberyed ful sekerle ;
 And whanne the towr performed Is,
 thanne schal it be Clepid *with*-Owten Mys, 192
 “the towr Of Merveilles” schal be þ^e Name,
 for, thorwgh alle breteyng, þat schal ben þ^e fame.
 “In this lond that is called breteyngne,
 Arthowr A Kyng schal ben Certeygne, 196
 the moste worthy and vaillawnt knyht,
 and the Most Merveillous In Ony fyht.
 and In that tyme here schal befall
 Many Merveilles wondirful *with* Alle 200
 be the strok Of On swerd Only,
 that Al the world þere-Offen schal speken trewly ;
 wheche Merveylles scholen Enduren here
 In this lond fulliche fowrtene 3ere ; 204
 and this Merveille schal algates laste
 til þ^e laste Of Nasciens lyne Come In haste.
 Of the Merveilles I haue 3ow told
 þat þere scholen ben wrowht Many fold ; 208
 For knyght In Arthures Cowrt ne schal *non* be
 thus Iustes Other bataille Asketh sekerle,
 that as a good a knyht here schal he fynde
 Owt Of this towr to Entren be kende ; 212
 And thoughh that Neuere so Manye Assemblen here,
 Owt Of this tour scholen Comen In fere
 Man for Man with hem to fyhte ;
 and 3it schal *non* Man knowen Aryhte 216
 whens they Comen In Non degre,
 tyl these Aventures be On persone I-Ended be,
 and for this special Cause Only
 ‘the towr of Merveilles’ weschole Callen It properly. 220

Josephes advises
to build a tower
over them,

to be calld,
The Tower of
Marvels.

For in the time
of King Arthur

shall many
knights come out
of this tower,

no man knowing
whence they
come,

till he arrives,
who shal. end
these adventures.

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

- "Now doth beryn these Men Anon,
 and do Make this towr of lym & ston ;
 For Alle thing þat I have 3ow told,
 3e scholen fyn登en it trewe In Eche fold." 224
 the dewk let beryen these Men Anon,
 and let Ordeynen faste lym and ston,
 both Masounz and Carpenteris sent After faste,
 So that the towr were made In haste ; 228
 And whanne that towr Redy was dyht,
 "the towr of Merveilles" Anon it hight ;
 the wheche Name longe dide laste,
 Tyl that lawncelot thodir Cam In haste 232
 and it dide breken In pecys A-down,
 Al that towr Onlich In virown,
 as Of Arthures hows the storye
 It doth declaren More Openlye. 236
 and whiles this towr was in Makyng,
 þe dewk a fair Chirche hadde In Reryng
 In a fair place Of his Castel
 which this dewk loved ful wel. 240
 þeke Chirche there Arerid it was
 In þe worschepe Of Marye ful Of gras.
 and whiles this Chirche was In reryng,
 Iosephes Modris tyme was Comeng 244
 that hire Child sche scholde bere
 In that Castel Evene riht there ;
 and whanne the Child Iborn it was,
 A fair knave Child In that plas, 248
 where-Offen gret Ioye there they made,
 and Alle the Court they weren ful glade,
 and Named that Child Galaas Anon ;
 where-fore gret feste þey maden Echon ; 252
 and for that Child In that Castel was bore,
 "Galaas the fort" they Calden hym thore.
 Whanne they that In virown the Castel were,
 Wysten how that With the Dewk It stood there, 256

The duke buries
the 150 drown
sinners,

and builds the
Tower of Marvels,

which lasts till
Lancelot comes,

and breaks it
down.

Gaanort also
builds a church in
honour of the
Virgin.

Iosephes's mother
bears a child,

calld Galaas the
Fort.
The duke's
neighbours

threaten to
destroy his castle,
because he is
converted.

and that he was torned to Cristendom,
and al his Meyne bothe hol & som,
and gonnen to Grossechen Everichon,
& there to hym Sent Massage Anon 260
' that werren they wolden vppon hym þere,
and distroyen his londis Every where.'

He says he will
defend himself.

Anon he Answerid þ^e Messengeris Ageyn,
and seide, 'his lond he wolde kepen Certeyn 264
al so longe as that he Myhte,
For sarazines lawe he hadde forsaken Owtrihthe,
and to that lawe wolde he neuere tornen Aȝen
Schortly thowh they wolde hym Slen.' 268
whanne they herden his Answere,

Then the Saracens
send to the King
of Northumber-
land,

tho that Messengeris weren there
wenten to the kyng of Northhumberlond,
And dide hym Al this to vndirstond,— 272
' that dewk Gaanor hadde deservid wel
his lond to lesen Everidel ;

and tell him
Gaanort has
turnd Christian.

for he hadde forsaken paynem lawe
and to Cristendom he dide hym drawe.' 276

The king is
angry,

Whanne the kyng of Northhumberlond herde this,
he was Ryht wroth with-Owten Mys ;
For the kyng knew þ^e Dewk so wel
hard Of herte As Evere was stel, 280
and the worthyest knyht In Al bretayne ;
this wiste wel the kyng, he was certayne.

and takes counsel
with his barons
what to do.

thanne took he Cownseil of his barown,
Of that cause what is best to don : 284

They advise him
to send for
Gaanort,

' Sire, after hym Anon doth sende,
that he to ȝow Come, & not Offende ;
and ȝif he ne Come not At ȝovre sonde,
thanne Mown ȝe hym Sle, & don him schonde ; 288
And Elles taketh ȝoure Ost ful Clene
& werreth On him Al be-dene,
so mown ȝe slen him, and þ^e Cristene Also
that hym Made this forto do ; 292

thanne scholen the Cristene In non degre
In this Lond not I-Reryd be."

Anon the kyng dyde After here Red,
and sente forth Messengeris In that sted, 296
and 'Comanded hym As his lige Man
Anon to hym he scholde Comen than
For to speken with hym there,

that he ne leve it In non Manere ; 300
and 3if that he This withstonde,
that he Nele Comen At Myn sonde,
Schortly he schal Confownded be,
he and alle hise ful Certeynle.' 304

whanne the dewk herde this tydyng,
To hym it was A gret Affrayeng ;
For he knew the kyng Myhty was
Of londis, Of Body, In Every plas. 308
So thanne to Iosephes he Cam Anon,
And Axede Cownseil what to don.

"I schal 3ow say, quod Iosephes tho,
In this thing what is best to do : 312
Anon that 3e sende hym to seyne,
'that his Man 3e ben not certeyne ;

For Owt Of his Subiection 3e ben,
and Owt of alle his lordschepis ful Clen ; 316
and Only I-set In the seignorie
Of Iesus Crist the sone Of Marye,

hos lordschepe that 3e welen holde
For Ony Man, be he Neuere so bolde.' 320

For, knoweth wel, Sire dewk, In Certain,
That Owre Lord 3ow schal socouren ful pleyne,
and Of him to haven the victorye
Of tho Miscreawntes Sekerlye ; 324

And though algates 3e scholden deye,
bettere myhten 3e Neuere Certainlye
thanne vppon the Enemy Of Iesu Crist,
Sire Dewk, herto thou myht wel tryst : 328

to come to him as
his liege man,

and if Gaanort
will not come, he
shall be con-
founded.

Gaanort consults
Iosephes.

Iosephes advises
'send to the king,

and say
you are no longer
his man,

but helong to
Jesus Christ only.

He shall give you
the victory over
these miscreants.'

- For werse thanne howndes, Siker they ben,
 al the Compenye, as 3e scholen wel sen.
 this is my Counsaile that 3e do,
 and god honouren Ewere Mo. 332
 and but 3e welen don Aftir Me,
 holichirches child art þou not sekerle,
 but A wykked servaunt to god Only
 but þou Riht thus do vtterly." 336
 "And I wele seker, quod the dewk thanne ;
 him schal I serven for Ony Manne."
- The duke tells the messenger
 Thanne Cam he to þ^e Messengers Of þ^e kyng,
 and of here bode 3af hem Answeryng : 340
- "I will not go to the king of North-umberland,
 but he may come and speak with me, if he wants anything, for as long as he is a paynim, I will do nothing for him.
 "3e mown seyn (*sic*) the kyng vnto,
 'with hym to speke will I not go ;
 but 3if he wil Owht In Ony degre,
 so lete hym Comen an spoken with Me ; 344
 For as longe as he A paynem Is,
 For hym I wele don nowht I-wis.'"
 "how goth this, quod þ^e Messengeris tho,
 that 3e to 3oure lord ne welen not go,
 sethen 3e holden Of hym 3oure lond,
 as it is don vs to vndirstond."
 "that I do Not, with-Owten lettenge,
 but Only Of Iesus, hevене kinge ; 352
 Of hym I holde Al my lond,
 as I do 3ow to vndirstond ;
 and for his love, sires, Only,
 I haue forsaken Alle Oþere signory." 356
 "In feyth, quod the Messengeris Ageyn,
 3e mown be sewr and Certein
 that to-forn this Castel scholen 3e so
 to 3ow many A strong Eneme." 360
 "3e, quod þ^e dewk to hem ful sone,
 thoughh they myn Enemyes ben Everichone,
 So that God Onlich my frend he be,
 Of hem haue I non drede sekerle." 364
- and fear no other encumies.'

- Thus departed the messengers Anon,
 and toward here lord forth they gon,
 & tolde him Evene word for word
 that the dewk to hym wolde not Acord. 368
 thanne sente he Messengeris Anon In hie
 Abowtes Al his lond bothe fer & Nye,
 'that his Meyne to hym scholde Comen there
 In here beste aray In alle Manere, 372
 To A place that is I-Cleped 'soose,'
 whiche was þat tyme A fair Cyte. The king of
 Northumberland
 gathers his host
 at Soose,
- So be the day that he hem sette,
 At that Cyte Alle they mette ; 376
 so þat the kyng Isswed Anon
 Owt of that Cyte, and his Meyne Echon,—
 what On hors bak, & what On foote,
 bet than fyve thousand, wel I wote.— 380
 so that his Iorne he took wel faste
 Tyl to humber water he Cam Atte laste,
 and Entrede Into A priorye,
 he and Al his Compenye. 384
- The same dai Comen they to-forne þ^e Castel,
 & with hym his Meyne Everydel ;
 but Iosephs In that Castel not ne was,
 but at Anothir besides In that plas. 388
 Half A dayes Iorne thenne,
 whiche 'Caleph' was Clepid of many Menne. [leaf 63]
 Josephes has gone
 to the castle
 Caleph.
- Whanne the dewk sawh þ^e kyng so þere,
 he was afrayed In diuers Manere 392
 as A man that neuere beseged was
 to-forne that tyme In non Maner of plas ;
 For Evere to fore tymes hadde he be
 the worthiest knyght ful sekerle 396
 Of Al the world with-Owten drede ;
 For dowte hadde he neuere In non stede.
 The Castel with-Inne wel Ordeyned was
 Of Men of strengthes In Every plas ; 400 Duke Gaanort is
 much alarmd
 at the king's
 force,

- For Anon As the Cristene herden telle
 that the kyng was so fers & felle,
 and that he wolde werre begynne ;
 there-fore bethowhten they with-Inne, 404
 were it werre, Other were it pes,
 they wolde ben seker Neuertheles ;
 and More siker with-Inne they were
 thanne with-Owten 3if they hadde ben þere. 408
 And the Castel In hym self ful strong it was,
 whiche to hem was Comfort In that plas ;
 and the Cristene with Al here Myht
 Stoffed that Castel bothe day and Nyht 412
 to here power, what Myhte Availle
 To that Castel with-Owten faille :
 and this was On Of þ^e things Most
 þat the dewk hym Comforted A3ens þ^e Ost. 416
- The king begins
 to encamp before
 the castle,
 Whanne the kyng was Comen to-fore þat Castel,
 he gan to loggen bothe faire & wel,
 Supposing to hym In Alle Manere
 that they with-Inne wolde not Isswen there. 420
 The dewk in his Castel lay
 and loked Atte wyndowe, as I 3ow say,
 and lay in ful gret pensifnesse
 As A Man that was In distresse. 424
 & as In his thowht he lay there tho,
 Sire Nasciens to-forn hym say he go,
 Of whom he hadde herd gret Chevalrye
 Of Conqwestes, Of batailles, Of victorye. 428
- and the duke asks
 Nasciens,
 thanne seide the dewk to hym Anon,
 “ Sire, Of this Mater how scholen we don ?
 beholde Goddis Enemyes, this peple here,
 how they loggen vs Al In fere, 432
 And Goddis Enemyes Everychon !
 what is best þat we with hem don ?
 hem to disloggen In this plas,
 It were best thorwh goddis gras. 436
- what to do with
 the enemy ?

- “Nay, Sire dewk, quod Nasciens tho,
 For Otherwyse we scholen now do.”
 “Now Certes, quod the dewk Ageyn,
 aftyr 3ow wele I werken In certeyn.” 440
 “thanne don 3e 3oure Men Armen Anon,
 and to assemblen Everichon
 Er fulliche logged that they be,
 the More Ese to vs, Sire, ful Sikerle. 444
 And for that I hope now trewely
 we scholen hem fynden most besy,
 And wers I-purveyed in Eche degre
 thanne here Aftyr that they scholen be ; 448
 For now Cometh nothing In here thowht
 that we hens Owt scholde Isswen Owht :
 And therefore, sire, now Ryht Anon
 On Goddis Enemyes now let vs gon 452
 In Iesus Name, the sone Of Marye,
 that vs wele defenden ful trewelye,
 Oure warawunt and Oure Governour,
 that vs wele Save In Every stour. 456
 And 3it More, sere, with-owten faylle,
 And we dyen In this Bataylle,
 to hevене bliss thanne scholen we go
 thorw Martirdom for Evere Mo ; 460
 and 3if that we han victorie,
 Endles worschepe Sekerlye.”
 Whanne the dewk this word herde,
 thanne As A Ioyful Man he Ferde, 464
 and Anon In his paleys let Crye
 “As Armes, As Armes” faste in hye.
 thanne Every man In his degre
 hym to Armen wente besile ; 468
 and so to the Dewk they browhten Anon
 ArMure to putten hym vppon,
 and Ek to Sire Nasciens Also,
 what thing that hym belonged vnto. 472

Nasciens advises
him to attack
them,

before they are
encampt,

and take them by
surprise,

for they would
not expect it ;

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

Duke Gaanort
calls his men to
arms,

puts on his
armour,

- whanne the Dewk and Nasciens In fere
 bothe weren Armed ful sewrly there,
 Into the Cowrt they Comen Anon,
 And to here hors there gonne they gon ; 476
- and goes out with
 Nasciens.
 And Owt they taken the Ryhte weye
 Atte the Castel gate ful pleynty.
 And whanne the Dewk to þ^e gate gan gon,
 he Comanded the kepere Anon 480
 that Open the gate scholde be,
 his Meyne to Isswen with here Compene ;
 So that the dewk Isswed Anon Ryht,
 and aftir, his Meyne *with* here Myht 484
 al so sweetly as they Cowden gon,
 And aftyr Nasciens wente Anon ;
 And Evere Vppon the dewk he sewede faste
 with his Meyne In Ryht gret haste. 488
- They rush upon
 the enemy,
 And whanne they weren Owt I-gon,
 they prekyd here hors thanne Everichon
 Al so faste As they myhten Renne,
 On goddis Enemyes wolde they not blynne ; 492
- who are taken by
 surprise,
 And so sotheynly On hem they gonne gon,
 For of hem kepe token they non,
 and are making
 their camp.
 for þat they weren Abowtes loggeng,
 And token kep Of non Oþer thyng ; 496
 for they supposeden Certainly
 þat they wolden not han Isswed so sotheynly.
 thanne On hem sotheynly they Come,
 and beetē & slown Manyone, 500
 so that *with*-Inne A lytel space
 two hundred weren slayn In þat place ;
 And the toþere knyhtes þat after hem gonne gon,
 they gonnen so wel to fyhten Anon 504
 that Manye they slown Of Northhumberlond,
 as this storye doth vs to vndirstond.
 thanne be-gan the Styr Anon,
 and thorwh Al the Ost it gan to gon, 508

what Of dede Men and wounded boþe
the Noyse was wonderfully forsothe.

thanne whanne this Cry they herden Echon,

To here Armure they Ronnen anon ;

and the kyng hym selve with-Owten lak

Caste An hawberk vppon his bak,

and his helm vppon his hed,

And hyede hym faste In to þat stede ;

So dyden Alle tho that with him were ;

For drede Of deth they Entred there.

Thanne the kyng Al Redy was,

and Ek his Meyne In that plas ;

“ Seweth me, he seyde, Echon ;

for On Owre Enemyes welen we gon.

And ȝif that I Mete dewk Gaanor,

Non Cristendom schal hym Saven thor

þat I ne schal slen hym þere Anon.”

and so forth faste he gan to gon,

And Entred Into the Cristene pres,

& for non Man Nolde he not Ses.

Ful grete strokes gan he ȝeven there,

with Al his Myht and his powere ;

So paste the kyng with his strenkthe

Into the bataylle In brede & lengthe ;

There As he Sawh thikkest pres,

thedyr he wente with-Owten les ;

And beheld to-fore hym there

how Nasciens hym bar, and In what Manere,

and sweche socoures As he there Made,

where-Offen gret Merveille this kyng hade.

So that Nasciens On bothe sides fawht he,

that þ^e peple fledde that hym gonnen se ;

for In what place that Nasciens gan gon

Among the paynemes Many On,

that he Ne Rod thorwgh hem ful bolde,

whethir the paynemis wolde Oþer Nolde ;

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

516

520

and bids his men
follow him,

524

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

528

532

The king presses
into the thickest
of the fight,

536

540

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

544

And swiche Strokis 3af he there,
 that they ne wisten whethir it were
 thorwh his Owne Myht And strenkthe,
 Owther be goddis grace In brede & lengthe ; 548
 For there ne was hawberk ne helm Non
 that his swerd thorwgh bot In to the bon.
 And swiche Merveilles there he wrowhte
 that Eche Man Merveilled In his thowhte ; 552
 So that no man In al that Rowte
 dorst hym Abyde, swich was here dowte.

And whanne the kyng Al this be-held,
 that Nasciens So Ferde In that Feld, 556
 he seide he was non Erthly Man,
 but As A devel So fawht he than ;
 and Nasciens, that Every Renge he sowhte
 In that bataille, and not Of hem Rowhte ; 560
 For he ne dredde for non Man,
 were he Neuere so hardy than.

thus Evere fyhteng vp & down he Rod,
 So that No man there hym withstood ; 564
 And Atte laste he Mette with the kyng :
 and whanne he knew hym be his Armeng,
 And ok what harmes that he bar,
 To him faste thanne Rod he thar. 568

Thus Nolde Sire Nasciens him refuse,
 but faste towardis hym gan he to Muse,
 And vppon hym sette his hors hed,
 And towardis him prykyde In that sted. 572
 thanne sone to hym Aproched he was,
 And lefte vpe his swerd In that plas
 For to han smeten therwith the kyng ;
 For In Nasciens Nas non Abydyng. 576

and whanne the kyng this beheld
 That he so fawht In the feld,
 and sawh his swerd Aboven his hed,
 Anon he fledde In that sted 580

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

At last they meet.

Nasciens attacks
 the king,

who runs away,

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

and goes on flight-
ing again.

and thanne began to fyhten ful sore,
Mochel hardere than he dide to fore :
thus that Bataille ne dide not blynnē,
what of hem *with-Owten* & what Of hem *with-Inne*. 620
So that *with-Inne* A while there
A thowsend Atte Erthe they were,
what dede & wounded In that plas,
As it there happed be goddis Gras. 624
3it Moche more peple there was
Of hem *with-Owten* In that plas ;
Many mo thanne Of hem *with-Inne*,
but 3it Of fyhteng wolden they not blynnē. 628

When the
Northumbrians
see their king
dead,

but al so sone As the kynges Meyne
Aspiden that here lord ded was he,
and that *with-Owten* Governour they were ;
thanne sore Abasched weren they there, 632
And aftir that Owr hadden they non Myht
Forto defenden hem In that fyht ;
but torned the bak thanne Everychon,

they flee to the
Humber,
but Gaanort's
men follow

and towardis humbre they fledden Anon ; 636
and Manye Of hem that fledden there,
Ful wel Iharneysed tho they were,
but they Of þ^e Castel Of Galafort thanne
Seweden Aftyr Every Manne, 640

and destroy them
all at the river,

So that At the wateris banke Anon
they were Confownded Everychon.
and þerfore 3e Mown wel vndirstonde
Of so Merveillous A bataille In non londe, 644
but Only it were thorwh goddis Grace
that hem þerto graunted both Myht & space.

and burn their
camp.

Whanne here Enemyes so Ouercomen were,
Anon here loggen brenden they there, 648
And seiden pleynty Anon thenne,
that here good wolden they brenne ;
for Of here good wolden they non,
but þere it brende Amonges hem Echon. 652

thus hadden the Cristene victorie		So the Christians get the victory,
Of the Sarazines ful sekerlye,		
In the Erthe Of grete bretaygne,		
this I sey 3ow In Certeyne.	656	
thanne seide these Cristene Everichon,		
that 'be hem this bataille was Neuere don,		
but Onliche, they wisten, be goddis Myht		
that hem hadde sosteyned In here fyht.'	660	
thanne was this a gret Afermeng		
To here Creauunce with-Owten letteng ;		
Thanne knewen they wel ful verrayly		
That He Was Lord God Al Myhty ;	664	[leaf 64]
so that to God weren they ful Meke,		and give thanks to God
ful stedfast Of feith, and debonere Eke ;		
For the grete victore he hadde hem sent,		for helping them.
here thankyunge they 3oven to god verament.	668	
Now levethe the storye here Anon Ryht		
Of Alle these Meyne, I 3ow plyht,		
And Torneth to Josephes now Ageyn,		Now the story goes to Josephes.
as I schal 3ow declaren In Certeyn.	672	

CHAPTER XLV.

HOW JOSEPHES WAS IMPRISOND, AND HOW MORDREINS ARRIVD IN GREAT BRITAIN.

Josephes and his Company go to North Wales (p. 168), the king of which, Crwdelx, says they are thieves, and puts them in prison to starve for forty days, and see whether their holy vessel will feed them (p. 169). Christ promises them help (p. 170); and also appears, fresh crucified, to Mordreins at Sarras, and orders him to avenge Him on Crwdelx (p. 171). By his provost's advice, Mordreins summons Flegentine, and Label's daughter, and his own host, to Sarras (p. 172); appoints Aganore regent of his kingdom, and his heir (p. 173), and sets out to the sea with 300 Barons and their retinue (p. 174). He sends back for his White Shield [see vol. I. p. 109, 159, &c.], and embarks (p. 174). A great tempest rises, so that they are afraid of perishing (p. 175). They pray to God; and a voice tells them to cast the Enemy out of the ship (p. 176). Thereupon

Mordreins sprinkles Holy Water all about, and the devil, in the form of a damsel, flies out of a window, carrying with him a man whom he says is his (p. 176). Nothing but stench is found in the chamber, though the Captain of Castle Come is misst (p. 177). They wake a hermit who has slept through the turmoil, to explain the meaning of it all (p. 178). He says that this Captain of Come desired the wife of Nasciens, and so the Devil in her likeness came to him (p. 179), and his lust with her created the tempest; after which the Devil flew off with him (p. 180). This adventure makes the people in the ship better; and at last they all arrive in Great Britain, at Castle Caleph, next North Gales (p. 181). Two knights from Nasciens soon meet them (p. 181) and tell them news of Nasciens and Celidoyne (p. 182-3). Mordreins has his tents made ready, and Nasciens and Celidoyne soon arrive, to Flegentyne's great joy (p. 184). Celidoyne then tells them how he got to Britain,—over the sea, companionless, and fed by a bird once a day, till he came to Castle Galefort (p. 185), into which a good man took him (p. 186), and shewed him Duke Gaanort bereft of his mind by a devil, and about to drown his son in a well (p. 187). This son the good man rescued, and christend the child, leaving Celidoyne to teach the father (p. 187). Gaanor then assembl'd all the Saracen masters to dispute whether their law or the Christian were the better; and at that discussion Nasciens found them (p. 188). Nasciens then tells Mordreins of his fight with the Giant (p. 189), but will not tell the other wonders he has seen (p. 190).

Josephes, his
father, and
150 of his
company,
leave Galafort,

whanne Iosephes Owt of Galafort was gon,
and his Fadir with hym wente Anon,
and An hundred and fifty of his Meyne
wente forth with hym In Compene; 4
but forto kepen Ioseps wif,
lefte Nasciens Meyne with-owten stryf,
and Celidoynes, and of his kyn Oþer Also,
Ioseps wyf tenden vnto. 8

and take the holy
dish with them
to North Wales.

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

and *An* vntrewe paynem *Evere* he was,
For In his persone was there non *Gras*.

and whanne that he herde telle
that Into his lond weren *Comen* ful snelle 20
Meyne that weren not Of his lay,

but-eristened they weren, they gonze hym say,
and with him browhten An holy vessel,
that ful of grace was *Every* del ; 24

but the kyng let this for leseng there,
for he ne troweded In non *Manere*,
but Seide that ‘thevis that they were,
whiche Into his lond weren *Entre*[d] in fere ;’ 28
and comanded that Riht Anon

to-forn hym they scholden be browht *Echon* ;
So that to Cowrt weren they browht *Alle*,
To forn the kyng Into his halle. 32

Whanne the kyng this *Compenye* þere say,
To forn hym *Comen* In so powre *Aray*,
barefoted, and In pore *Clothege*,—
and whanne hem he Sawh so *Comenge*, 36

“This peple, he seide ful *Schortly*,
Nis non thing *Forto* tellen by,”

but there hem Comanded to presown,
Iosephes and this *Meyne* *Echon*. 40

“And fowrty *Dayes* there se[h]olden they be
with-owten *Mete*, *Oþer* drynk, ful *Sekerle*,

and that No Man scholde ben so hardy
In *Al* that tyme to *Comen* hem *Ny* ; 44

For that I wolde gladliche knowe
3if they myhten leven Ony throwe,

and whethir here lord hem feden scholde,
Oþer the vessel that they so holy it holde ; 48
For In that place scholen they *Abyde*

Everych *Owr* In to that *Tyde*,

And thanne þ^e sothe schal I se,
3if *Alle* here *Seyenges* trewe be ; 52

The king of North
Wales, Crwdelx,
hears of their
coming,

says they are
thieves,

and has them
brought before
him.

He thinks them
of no importance,

and puts them
into prison,

to stay there 40
days without food,

that he may see
if their lord or
their vessel can
feed them.

- For, be the lord that I On beleve,
 In this wise I schal hem preve,
 For Other vyawnde geten they non,
 but they it gete owt Of the harde ston." 56
- Thus there Comaunded this fals paynem
 Only forto distroyen hem,
 And forto bryngen hem to paynem lay,
 And to forsaken Crestene, 3if þat he may ; 60
 but for non thing they Nolden it do,
 For non thing he dyde hem to.
 And the Ferste Nyht Anon
- Christ comes to
 Joseph and his
 company in
 prison,
 and comforts
 them, 64
 Iesus to hem sone gan gon,
 and Comforted hem In Alle degre,
 " and þat dismayed Nothing 3e be ;
 For what thing that 3oure herte wile Crave,
 Axeth it Redelich, and 3e scholen it have ; 68
 and, though that 3e Abyden here,
 dismaye 3ow not In non Manere,
- and promises to
 release them. 72
 For with-Inne schort tyme I schal 3ow sende
 socoure that hym schal brynge to ende,
 and distroyen that fals hownd and Alle his
 þat 3ow In prisown putte with-Owten Mys ;
 and alle that 3ow Tornementis do,
 their tormentors
 shall be punisht. 76
 they scholen ben browht In sorwe & wo."
 In this Manere tolde hem the voys that Nyht,
 Wherthorwh they weren bope Ioyful & lyht ;
 and In more Ioye they weren Also
 For the tydynges they herden tho. 80
- The same night
 Mordreins and his
 wife talk of
 Josephes and
 Nasciens, 84
 That same Nyht kyng Mordrayn
 In his bed At Sarras lay Certeyn,
 bothe his wyf and he In fere,
 And of Josephes and Nasciens spoken there,
- and wonder where
 they are. 88
 And In here hertes hadden gret Merveillynge
 that Of hem ne herden they non tydyng,
 Nethir Of Celidoyne ne his Compenye,
 where-Offen they Merveilleden trewelye.

- For ful fayn wolde the kyng han knowe
how with hem It stood vppon A rowe,
thus sone On slepe there fyl the kyng ;—
92 him thowhte he sawh to forn him Comeng
Oure lord ful Angwischous and Al to-Rent,
And al newe wowndid to his Entent,
And vppon the Crois Crweyfyed Ageyn,
bothe hondis & fet I-naylled In Certeyn.
96 and whanne the kyng this gan beholde,
he wepte and Syhede Many folde,
“ha ! lord, ho this thyng hath þow I-do ?”
And he Answerid Anon Ryht tho,
100 “kyng Crwdelx, Of North gales kyng,
Me hath thus put to Crweyfyeng ;
forto hym it sufficeth no thing
Of my ferste Crweyfyeng ;
104 but newe he Crweyfieth me Ageyn,
As thou myht Sen with thin Eyen pleyn.
Arys vp faste Anon now here,
And loke thine ArMure Every where,
108 And take thy wyf Onliche with the,
and Nasciens wif In thy Compene,
and the dowhter of kyng label,
112 whiche Maiden thow knowest ful wel,
and hyeth 3ow faste to the see,
And there I-scheped that 3e be ;
For Into Grete breteygne thou schalt go,
there to Avengen me vppon My fo,
116 On kyng Crwdelx, that me tormentyth sore.
Anon kyng Mordrayns Answerid thore,
‘that ryht gladliche he wolde it do
to Avengen his lord vppon his fo.’
120 On the Morwen, whanne he vp Ros,
hastely to Chirche thanne he Gos,
As A man bothe Ioyful & Gladde
For þeke Aviciown I-sein he hadde ;
124

Mordreins has a
vision of Christ,

all wounded,

and newly
crucified,

and hears it is
Crwdelx of Wales
who has done this.

Mordreins is
bidden to go with
his wife, and
Flegentyne (Nas-
ciens's wife), and
the daughter of
King Label

to punish
Crwdelx.

Mordreins tells
the vision to his
provost,

there herde he Matynes & Masse bothe ;
thanne Calde he to hym the provost forsothe,
And told hym his Avyciown
Alto-gederis, bothe hol & som. 128

who advises him
to get his men
together, and go
to Wales.

thanne whanne he hadde seid Everidel,
Anon that provost Answerid ful wel,
“ Sire,” he seide, Make 3e now taryeng,
but faste Somowneth 3oure Ost to gadering, 132
and that 3e hyen 3ow In Alle wyse
to Avengen Crist of his Mal Eyse,
For it is the fairest demonstraunce
that Evere 3ow happed In Ony chaunce.” 136

the kyng ful wel beveled þe provost thenne,
& Aftyr Nasciens wif he sente be his Menne,
& Aftyr the dowhter Of kyng label,
which for a Maide he knew ful wel, 140
and aftyr al his Meyne both fer & Ny
That to hym Alle they Comen In hy,
Eche Man Arayed In his beste wyse,
with swich harneis As he cowde best devise ; 144
and thus to hym they hyeden Anon
his Comandement forto don,

his men arm,
and meet him
at Sarras.

And to hym they comen In to Sarras,
To that Cyte As his wille was ; 148
Eche Man In his beste Aray,
To-forh him they Mostred þere þat day.

Nasciens's wife
Flegentyne
comes ;

and whanne Nasciens wif þedir was gou,
the kyng here took In Cownseyl Anon, 152
And hire there tolde In Confesciown
Al the hol Mater Of his Aviciown,
“ Wherefore that I knowe ful wel
that it is Goddis wyl Everydel 156

and Mordreins
proposes to leave

that 3e with vs thedir scholen go,
and kyng labelis dowhter with vs Also,
and Also My wyf the qweene ;
So þat Al my lond I shal leven bedene 160

- To Aganore that ful trewe knyht,
 It forto kepen with Al his Myht. the good knight
Aganore,
- And 3if that Neuere we comen Ageyn,
 Nothir we ne Owre Eyres In Certeyn, 164
 thanne I wile that the lond his be,
 As next of my kyn ful sekerle.
- And 3if we Retorne hider Ageyn,
 Agen In pocesciown to ben ful pleyn, 168
 And as fre owre owne, the sothe to say,
 lyk as it now is this same day.”
 to take care of
the kingdom till
they come back.
- And Evene as the Kyng had I-seyd tho,
 his comandement he hylte be do, 172
 And sente Anon Aftyr his peple there
 that behinde hym scholde leven In Ony Manere,
 ‘That they scholden Alle To Aganore
 Ful sewrte and feith to Maken thore, 176
 and hym to holden As for here lord.’
 Thus made he hem Alle ensuren At on word,
 “and 3if it happede In Ony degre
 That this Aganore dissesid be, 180
 O^{per} while Riden for to Osteye,
 that 3e hym helpe be Ony weye,
 As 3e wolden don 3owre lige lord,
 And þat 3e ben Alle Of this Acord. 184
 Fortheremore, 3if that I deye,
 o^{per} Retornen neuere A3en Otterlye,
 thanne wyle I that 3e Crownen kyng
 Sire Aganore, Ouer Alle thing ; 188
 of my lond & my Contre
 I wile þat Aganore after me Kyng be ;
 for I knowe not In Al this lond,
 As far As I can vndirstond, 192
 Non man so worthy A Kyng to be
 As Aganore is In Al degre.”
 thus Maden they Surawnee Everichon,
 as Many as to-fore Mordreyn gonnen gon. 196

He tells his
people to serve
Aganore as king
while he is away ;

and if he never
returns, Aganore
is to be king in
his place.

- Vppon the Morwen Aftyr Sewenge,
 Eche Man to Sarras Cam to his Kynge ;
 And so thens departyd they sone,
 & with hym thre hundred barowns Everichone, 200
 with-Owten sqwyeris and oþer Meyne,
 And with-Owten footmen ful sekerle.
 whanne that Owt Of þ^e Cyte weren they gon
 king Mordreins and [his] feleschepe Echon, 204
 and whanne that A myle he was past,
 To Aganor he seide þere Anon in hast,
 “ 3e behoven to tornen Ageyn,
 For I have forȝeten In Certeyn 208
 Princepaly my white Scheld,
 of wheche I hadde nede In þ^e feld
 whanne that I fawht with Tholome
 Kyng Of Egipeyans, ful Sekerle. 212
 For theke scheld In non Mancre degre
 I ne schal not leven behynden Me,
 For Everyday that Scheld moste I se
 In Remembraunce Of my victorye, 216
 And of that hye Crweyfyed kyng
 that of myn Enemyes ȝaf me conqweryng.”
 Anon A sqwyer tornede Ageyn
 For þ^e kynges scheld In Certeyn 220
 that In his chombre þ^e kyng forȝat.
 the sqwyer forth Rod Anon with that,
 And that scheld browhte to the kyng
 with Owten Ony long taryeng. 224
 So whanne the kyng the scheld þere say,
 he Made bothe Mirthe, Ioye, and play,
 And Into the schipe he dide it do
 that hym Selve scholde In Go. 228
 Also his qweene and Nasciens wyf,
 and kyng labelis dowter, with-Owten stryf.
 thanne of the peple was þere sore wepyng,
 Gret lementaciown, and Mochel Morneng. 232

Mordreins leaves
 Sarras with 300
 barons,

and sends Aganor
 to fetch his white
 shield,

which he wants
 in remembrance
 of Christ and of
 his victory over
 Tholome king of
 Egypt (i. 109, 159).

When the shield
 comes, they
 embark,

and the people
 lament very
 much.

- whanne the kyng from his Meyne was gon,
 and Entred the See there anon,
 and the Seyl was vp I-drawe,
 where-Offen his Meyne weren ful fawe, 236
 and the Maister Marynere
 Governauce vppon hym took pere,
 Andputte Every Man to his degre,
 In what Servise that they scholde be ; 240
 So that with-Inne A lytel space,
 As God of his myht wolde graunten hem grace,
 So fer they weren from the lond, 244
 with-Inne A while, as I vndirstond,
 That Non Lond Ne Cowden they Aspye,
 Nethyr Fer ne faste bye ;
 and whanne they weren A Middes the Se,
 The Tempest A-Ros ful spetowsle, 248
 So gret and therto so merveillous,
 So dredful and Ek so boystous,
 that Alle they wenden persched han be,
 So boistows was the storm ful sekerle. 252
- The tempest was so fowl and strong
 to the kyng and his peple Among,
 that In sweche peryl Alle they were,
 So that they wenden han persched there. 256
 they Wepten, and sorweden, and Maden gret Cry,
 and besowhten god of his Mercy,
 and seiden " lord, and thi wille it be,
 let vs not deyen here In this degre, 260
 but Respite vs, lord, for thy Mercy,
 that of Owre Misdedis Openly
 we Axen the Mown Forzevenesse
 Of oure Gyltes & oure wrechednesse ; 264
 And Sese this tempest And this Torment
 That we ben now Inne, lord, present,
 and that we Mowen forth Savely gon
 Thedyr As thou hast vs Ordeyned Echon." 268

They soon get
 far from land,

[leaf 65]

and a terrible
 storm comes on,

so that they fear
 to perish,

and pray for
 mercy and confess
 their sins.

- In the Mene while they Maden here preyere
To God and to his Modyr So dere.
- They hear a voice bidding them
"Turn out the enemy from among you,
or you shall all perish."
thane Aperyd there A voys Anon,
that they it herden þere Everichon, 272
"voide the Enemy from 3ow In haste,
Owt of 3owre Schipe that he were paste,
oþer Elles perschen scholen 3e Alle,
Swich a Cas is 3ow befallē." 276
- Whanne the kyng this vois so herde,
Anon As a Ferful Man he ferde,
and knew wel that the Enemy herberwed was
with-Innen his schipe, swich was his Gras ; 280
but, for he Cowde not parceyven ho it were,
Anon holy water thanne took he there,
And Abowtes the Schipe he it Caste,
Over Al Abowtes in gret haste. 284
And As he wente Abowtes Castyng
the holy water for here vortherynge,
In a chambre he herde faste hym by
An hydows Noyse and A wondyrful Cry, 288
that wondirfully þere-Offen Abascht he was
Of the noyse he herde In that plas.
And thus sone they seyen there Anon
The Enemy Owt Of the Chambre gon 292
In liknesse of a damysele
that hadde Fetures Many & fele,
and A lyveng man with hire sche bar,
As hem thowhte that they Syen thare, 296
And Seyde, hereng there hem Alle,
"this Is Myn be lot I-falle,
And þerfore I take hym forth with Me
As Myn Owne servaunt ful sekerle." 300
- and the devil comes out of a chamber in the guise of a woman,
Thus sone weren they so fer I-past,
that the Syhte of hem hadden they lost ;
Of wheche thing they weren Abascht Everichon,
that Of hem ne spoken Cowde neuere On. 304
- carrying off a man whom she claims as her own.

- Thanne clepid the king A preest hastily,
 An Old Man that was hym faste By,
 And bad hym Entren the Chambre Anon,
 Of wheche the Enemy was owt Gon ; 308
 " For I wot wel that the Enemy it was
 That Isswed here owt of this plas."
- Thanne the Goode Man took haliwater Anon,
 and his stole, and gan forth to gon, 312
 And Entred In to the Chambre there,
 And the kyng him folwede ful Nere.
 thanne there so stenkenge A savour was
 that they ne Cowden Entren Into that plas 316
 but 3if here hertes scholden han to-broke,
 so Mochel stench In that Chambre was loke.
 thanne began this goodman there
 holy water to Casten Every where, 320
 but they ne fownden non Maner of thyng.
- thanne Axede Anon Mordrayns the kyng
 Of hem that Abowte hym were,
 ' 3if that Ony Man they lakkede *pere*, 324
 Owther knyght Owthe sqwyere,
 Owthe[r] Ony *Oper persone* In Ony Manere."
 thanne Abowtes hem loked they Anon,
 And *p*^e Capteyn Of kome *panne* was Agon. 328
 thanne seide the kyng " ful Certeynle,
 It is Ryht now grete Merveil to Me
 but the Enemy hym haue forth bore
 that with-Innen vs was herberwed to fore." 332
- Whiles they weren Of spekyng Of this Matere,
 A lady to *p*^e kyng Anon spak there :
 " Sire, ful gret Merveil Mow 3e have
 Of *pat* holy Ermyt, So god me Save, 336
 that 3e hider browhte *with* 3ow,
 how that so sore he slepith now,
 that neuere ne waketh for non tempest
 Of Al this storm, Mest ne lest. 340

Mordreins sends
a priest into the
room whence the
devil came,

and there is a
horrible smell in
it,

but nothing else.

They count the
men,

and find the
captain of Castle
Come to be
missing.

A lady advises
Mordreins to
speak to an old
hermit,

who has slept all
through the
storm,

- And I wolde that to hym 3e go
to weten how this tempest myhte be do ;
For whanne this Enemy was Agon,
In Al the See tempest was there non. 344
- thane wente forth the kyng ful faste :
This Goodman he fond thanne Atte laste
Evere Slepenge In On degre,
and is weeping in
his sleep. and ful sore wepyngE Euere lay he 348
as they he hadde ben ful wakyngE,
So sore he wepte In his Slepynge.
- Whanne the kyng Sawh hym slepen so sore,
he Made A signe that Abowtes hym wore, 352
- Mordreins wakes
the hermit, “Awaketh hym, he seide ful softly,
and by hym Abydeth stedfastly.”
and thus he seide In his wakyng,
“ha ! thow Enemy, thow fowle thyng, 356
why hast thou here boren Away
Owt Of Oure schip A man this day ?”
thanne Made he moche More Morneng
- and he still weeps. þanne Ony tyme to fore, and More wepyng ; 360
and Evere Abod the kyng still there
to knowen Of this good Mannes Manere.
And so long þ^e kyng Abod In that plas
that þ^e goodman ful Awaked was, 364
and Nevertheles not for than
the water In his Eyen stille was than.
“Ha ! sire !” quod he to the kyng thanne,
Why loketh On Me here so Many A Manne ?” 368
“For sothe, sire,” quod the kyng Ageyn,
“We han 3ow beholden here In Certayn ;
For 3e han slept so stedfastly,
And we In torment, sorwe, and Cry : 372
and 3it woken 3e neuere for non thyng,
for tempest, sorwe, ne Cryeng ;
and In 3owre slepyng so gommen 3e speke
þat for sorwe we wenden Oure hertes to breke.” 376

- Thanne seide this Good Man to the kyng,
 " Certes, Sire, there-Offen is non *Merveillyng* ;
 For In My sleping, as I lay styll,
 I sawh a thing that liked me Ille." 380
- " What may that be," quod the kyng.
 " Sire, I schal 3ow say with-Owten taryeng.
- " Sire, In Myn Slepyng here I say
 On Of 3owre knyhtes this Selve day, 384
 wheche I trowe it be Of Come 3oure Capteyn,
 that Is 3owre Castel In Certeyn.
 and how there-Offen it is betyd,
 3e scholen wel heren, and 3e Abyd. 388
 he lovede so sore the lady Nascien
 hot paramours, As I say 3ow pleyn,
 and Neuere his Wille Myhte he haue
 For non thing that he Cowde Crave ; 392
 and Evere Abowtes here faste he lay,
 but he ne myhte spreden¹ be non way.
 and whanne the Enemy gan this Aspye,
 Towardis him faste Gan he to hye 396
 In liknesse Of that lady Gent
 wheche Flegentyne hyhte verament,
 and seide ' And thow wost becomen My Man,
 thy wyl wold I fulfillen than ; 400
 what that Evere that thow wilt do,
 3owre wille to haue whanne 3e liken so.'
 " thanne he hire Man becam Anone,
 and his saviour forsook thus sone ; 404
 and Sethen that tyme In-to this day
 hath he ben hire Man verray,
 Into this Owr Of Midday ful Ryht
 that I thus here Slepte In 3owre Syht. 408
 So that it behappede now this Cas
 That this Captein In his Chombre was :
 thanne Apered there to hym Anone
 the Enemy In lyknesse Of hire thus soue, 412

Then the good
man

says what he saw
in his sleep.

The captain of
Come desired
Nasciens's wife
Flegentyne,

[¹ ? speden]

and the devil took
her shape,

and made him
swear allegiance
to her,

and appeared to
him in this
chamber,

- whiche he wende hadde ben Nasciens wyf,
 whom that he lovede with Alle his lyf ;
 and as thing On Erthe he lovede so sore,
 Ne^{per} Of Alle thyng he desired More 416
 thanne with hire to don Folye ;
 and thus sone he gan to here Aplye,
 and on account of
 the Come
 captain's sin the
 storm arose. And to hire he Ran *with* A ful gret ber,
 and his Caytyve lecherie fulfilde ther, 420
 where-thorwh this gret tempest sekerlye,
 here-Offen it Cam, As 3e sien with Eye.
 " Whanne this Caytyf thus hadde I-do,
 Then the fiend
 took her own
 shape, Into hire Owne forme thanne torded sche hire tho, 424
 and seide that she wolde him *with* hire bere
 Evene As hire Owne Man whiche was there.
 thanne so gret drede hadde this knyht,
 whanne he be-held that fowle wyht, 428
 That Nethir On God ne^{per} On holichirche
 he ne Cowde not thenken, ne non good wirche ;
 lo ! thus Sore disceyved he was,
 thorwh drede and sorwen In that plas. 432
 and carried off the
 captain, So the Enemy hym there took vpe Anon
 In hys Nekke, and with him gan gon
 like As 3e both herde and Sye ;
 So In My slepe dede I witterlye, 436
 As it tho plesede the goode lord,
 he it me schewed be his Owne Acord.
 and therefore the
 hermit wept and
 grievd " And whanne I sawh the Enemy the knyht so bere,
 thanne wepte I sore, As 3e syen here, 440
 And Into the tyme that I waked was
 I ne hadde neuere Reste In this plas,
 Ne 3it ne have for sorwe and drede
 whanne I say the Enemy the knyht so lede ; 444
 For In myn herte I sorwe ful sore
 That the Devel thorwh sweche deseýt thore,
 and for the loss of the
 knight's body
 and soul. And thorwgh swich Misaventure,
 boþ^e lost body & sowle, I the Enswre. 448

- and this is the Cawse Certeynlye
 that I slept here so stedfastlye
 whiles that the tempest dured here,
 thus Slept I In this Manere ; 452
 and thus hath the Enemy deceyved that knyght :
 Wherefore, *gracious* lord, of thy Myht,
 and it, Goode lord, thy wille it be,
 So On his Sowle thow have pyte." 456
- The hermit prays
 God to save the
 captain's soul.
- This Aventure Anon Abowten schewed was
 To Nasciens wif, & Oþere In that plas
 that thike tyme with-Inne þ^e schipe were,
 the bettere from Synne to kepen hem þere 460
 and bettere serven here Creatour,
 and hym better worschepen & honour.
 thus the schipe In the se gan to go
 On day & Oþer, bothe two & Fro 464
 as the wynd it Gan to blowe,
 tyl at the laste with-Inne A throwe
 They Aryveden In gret breteyne
 At the Castel Of Caleph In Certeyne, 468
 whiche that Next to North gales was
 Of Al that Rem In that plas.
- whanne they weren Arevyn Echon,
 here Osteyowrs they maden forth gon, 472
 and Maden Redy here pavylowns,
 here hors, here Armures, here Akatowns ;
 & whiles thus besy they weren In Certayne,
 they lokeden Azens A Mowntaygne, 476
 they syen where that Comen two knyhtes
 On horsbak I-armed Evene¹ Owt Ryhtes,
 and hem fayllede non thing, I vndirstonde,
 Sawf that non Glayves hadden they On honde. 480
- and whanne they seyen the knyhtes Comen prikyng so
 Azens hem they dresseden Anon thore, [sore,
 vppon here destreris forto Ride,
 with tho knyhtes to Meten that tyde. 484
- They arrive at the
 Castle Caleph.
- As they prepare
 to land,
- two knights come
 down to meet
 them,
 [MS. Evenene]
- all armd,
 but without
 swords.

- thanne Axeden they the knyhtes Anon
 ' what they weren, & whedir they wolde gon.'
- The knights say
 they are
 Christians,
- "Sire," quod these knyhtes, "Cristened we be."
 "Now, goode Sire, quod they, whennes be ze?" 488
 thanne Answerid kyng Mordrayn,
 "And we ben Cristened, Sire, In Certayn,
 And In baptesme Cleped I was
 kyng Mordrayn, kyng of Sarras." 492
- and when they
 know who
 Mordreins is, they
 welcome him,
- Thanne Anon Adown they Alyhte,
 bothe the kyng and Eke the knyhte,
 and seiden, "Sire kyng, welcomen ze be
 Ful sekerly Into this Contre ; 496
 For In Many A place we 3ow han sowht
 3if we myhte happen to sen 3ow owht."
 Anon the kyng seide to hem Ageyn,
 "Now, leve Sires, whens Comen ze pleyn?" 500
- They are
 Nasciens's
 knights,
- "Sire Nasciens knyhtes forsothe we be,
 that hider Comen to Meten with the."
 "Me forto Meten?" quod the kyng thanne,
 "how was there war Offen Ony Manne?" 504
 "Sikerly, sire kyng, quod the knyhtes tho,
 here-Offen wisten we longes A-go ;
 For it is past Sixe dayes In Certeyn
 Sethen my lord told vs ful pleyn, 508
 that this day, Oþer to Morwen with-Owten faille,
 Into this same port scholde ze ful saylle."
 thanne spak the kyng with milde speche,
 "doth Of 3oure helmes, I 3ow beseche." 512
 And whanne that here vesages weren Overt,
 he knew hem Openly thanne Apert.
 Thanne was the ton Clamacydes,—
 Of wheche this stoyre Aforn doth Rehers,— 516
 and the tothir knyht hyhte sir Naron,
 whiche was bothe kyng and qwenes sone,
 and therto A worthy knyht,
 As Often hadde ben proved In fyht. 520
- and he told them
 Mordreins would
 come that day.
- Their names are
 Clamacydes and
 [leaf 66]
 Naron.

- Thanne dide the kyng Of his helm Anon,
 And On fote with hem gan to gon,
 For the grete Ioye that there was
 Cowde non Man devysen In non plas. 524
 And the kyng hem kyste ful Often sithe
 whethir they wolde oþer nolde, he was so blythe ;
 and as gret Ioye Of hem Made trewely
 As he hadde begeten them with his body. 528
- Whanne the knyhtes þat at þ^e see side were,
 behelden the Ioye that the kyng Made there
 to hem that he with Mette so,
 where-Offen Mochel they Merveillede tho, 532
 that the knyhtes wenten forth bedene
 to weten what this thing Scholde Mene.
 and whanne Ech Oþer gan forto beholde,
 thanne was þere Ioye ful Manyfolde, 536
 Ful Mochel More thanne was be-fore.
- but whanne Flegentyne herde tellen thore
 that they weren hire lordis knyhtes,
 thanne to hem sche Ran Anon Ryhtes, 540
 and hem there kiste ful Often Sythe,
 So glad sche was, so Ioyful and blythe,
 that Neuere herte Of non womman
 Of so Mochel Ioye Cowde tellen than. 544
 thanne Axede sche aftir Celidoyne hire sone,
 3if Owht they wiste where he was be-Come.
- “ Certes, lady, they Seiden Ageyn,
 3e scholen hem Sen ful sone Certeyn, 548
 both 3owre sone and Ek My lord,
 Al heyl and qwert, At On word ;
 For he him Ordeyneth with his Compemye
 hedirward as faste As he kan hye. 552
 For he knew wel In ful Certeyn,
 this day Oþer to Morwen to Meten 3ow pleyn :
 and there-fore hens scholen 3e not Gon
 Til he 3ow here visite Everichon.” 556
- Mordreins rejoices
 extremely at
 meeting them,
- and his knights
 also.
- Flegentyne comes
 to welcome and
 kiss them for
 the love of
 Nasciens.
- She asks after
 Celidoyne,
- and hears that
 both he and
 Nasciens are
 coming to meet
 her,

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

- and whanne they hadden sowped Al In fere,
 as to sweche Lordis belonged there,
 thanne þ^e kyng Axed Of Nasciens Certeyne
 how he fond his sone Celydoynge. 596 Nasciens tells
Mordreins how
he found
Celidoyne,
- and he told hym Al In fere
 “how In the Castel Of Galafort he fond hym there
 dispwteng Azens the Sarrasynes
 Maistres Of the lawe, tho wethirwynes ; 600
 but how that he thedir tho Cam,
 3it Enqwered he not Of non Man ;
 but with this dewk I hym fond,
 As I do 3ow to vndirstond.” 604
- Thanne Axede the kyng Of Celidoyne Anon,
 how Into that Contre he gan gon. and Mordreins
asks Celidoyne
how he got to
Gaanort ?
- “I schal 3ow tellen, quod Celidoyne than,
 how that I Cam to this good Man, 608
 and 3e welen lestene and herkene to Me,
 and Ek Al 3oure hole Compeyne.
- “Certeyn, from 3ow whanne I gan gon
 Into that vessel to-forn 3ow Echon, 612
 he tolde me that the same Nyht
 Cristes peple Ouer the Se wente Ryht
 drye vppon here feet As On the grownde,
 As I telle 3ow this Ilke Stownde, 616
 So paste I long thorwh the See,
 day and Other, with-Owten Compene
 Of Ony worldly Erthliche thyng
 sauf A brid that browhte me my lyveng : 620 and a bird
brought him his
daily bread,
- Every day Ones with-Owten les
 that brid to Me so gan pres.
 thus wente I forth bothe day & Nyht,
 tyl it liked Oure lord Of his grete Myht 624
 that at þ^e laste I Cam to Galafort,
 and to that Castel I gan Resort ;
 but I hadde ferst longe ben In þ^e se
 Aftir goddis wille, as it scholde be. 628 till he got to
Galafort.

- “ Whanne þ^e schipe was Comen to the lond,
 A man to me Anon there gan fond,
 There a man bade him leave the ship,
 ‘ Go thou Owt Of this Schipe here ;’
 but I hym not knew In non Manere, 632
 So that Owt Of þ^e schip I wente Anon,
 his Comandement Only for to don ;
 and me thowhte he was A good Man,
 For to-wardis the Castel wente he than. 636
 and took him to the Castle,
 and whanne to the Entre that he gan go,
 Anon his fynger took he tho,
 And vppon the 3ate A Cros he Made,
 where-Offen gret Merveille thanne I hade ; 640
 and made a blood-red cross on the gate,
 for the Cros becam blod Red
 vpon the 3ate In that sted.
 thanne seide this Man to Me trewlye,
 “ wost þou what this doth signefye ?” 644
 “ Nay, sire, forsothe, thanne quod I,
 I knowe not þ^e Signefyaunce trewly.”
 “ thanne vndirstonde thou Ryht wel
 that I have thus Markyd this Castel 648
 In sign that the inhabitants should be the first converted in that country,
 Aftir the Signe Of holychirche,
 For they with-Inne so scholen werche
 Ferst of Ony In this Contre
 holy chirche to worschepen In Eche degre. 652
 and the sign of the cross should protect them.
 And vndirstonde that this Cros here
 Ne schal not faille In non Manere,
 But hem Availen It schal Algate
 that it beholden, bothe Erly and late, 656
 and therto ne scholen haven non sodeyn deth
 that it doth worschepen, and be the gate geth ;
 and to the lord Of the Castel
 he may ben Sure to faren ful wel. 660
 “ Thus the goode Man tolde Me
 that Cros there Made ful Sekerle.
 thanne be the hond he took me Anon,
 and In At the 3ate he Made Me gon, 664

- and browht Me Into the Castel fer *with*-Inne,
 and tyl Into A gardyne I Cam, he wolde not blyne,
 the wheche vndir the hyghe towr was ;
 and there A welle was In that plas, 668
 whiche was ful delitable and fayr to se,
 and swete and delicious In Alle degre ;
 And there fownden the dewk Gaanor,
 In whom the Enemy hadde Entred thor 672
 The same day In the Morwenyng,
 and browht hym in gret temptynge,
 and bereft hym Clene his Mynde,
 to Maken hym don thyng that was vnkynde ; 676
 For his Eldest Sone there took he Anon,
 And In that welle wolde han drenched hym son.
 whanne the goode Man beheld Al this,
 That so fowle wolde han don Amys, 680
 he bereft the Child Owt Of his hond,
 and blew In his Face, as I vndirstond.
 thanne thus sone he Cam to his wyt Ageyn,
 As I 3ow sey, Sires, now In Certeyn. 684
 “ thanne this Goodman Riht Anon,
 Er he ferthere thens wolde he gon,
 he spreynste that welle Alle abowte,
 and the Child there-Inne wesch *with*-Owten dowte ; 688
 and whanne he hadde thanne thus I-do,
 thanne þ^e Child In Clothes he lappede tho,
 and seide to dewk Gaanor, “ there,
 behold this Child that thow sixt here 692
 Is now browht Owt Of the develis servage
 whiles he is A Child of 3ong Age,
 For Cristendom he hath Resceyved here ;
 therfore I Charge the In Alle Manere, 696
 that now from this day forward,
 Of Celydoyne and hym thou take good Garde.
 and troste the wel Now In Certeyn
 that I wolde not leven the, Celydoyn, 700

Then the man
brought Celidoyne
into the castle
garden,

where he found
the duke,
who was gone
mad,

and was trying
to drown his son
in a fountain.

The good man
sawd the child,

and restord
Gaanort's wits.

He christend the
child,

and commended
Celidoyne to the
duke,

but for to bryngen the Only in Creawnce,
And thy Creatour to knowe *with-Owten* Variaunce”

“thus Cristened the Child þ^e good Man there,
And Me to Gaanor be-took Al in fere : 704

thus dide this Goode Man, with-Owten dowte,
that the Croys On the 3ate Mad with-Owte.

who would after-
wards do nothing
without him.

and sethen that tyme 3it hiderto
he¹ ne wolde Neyther Gon to ne fro 708

but 3if he hadde Me In Compemye,
So mochel Evere Aftyr he gan In me Affye.

Thanne Everyday I gan hym Schewe
The poyntes Of beleve vppon A rewe, 712

and ful knowlechinge and verite
Of the Ryht beleve ful Sekerle,

Celidoyne tells
also how he
expounded the
Christian faith to
Gaanort,

and Of Cristendom Everydel
As I haue herd told be holy Gospel. 716

“Thanne seide dewk Gaanor Anor to Me,
That In gret Ese scholde he Neuere be
Tyl he knewe the sothe verray
whiche were to holden the better lay, 720
whethir the Cristene lawe, Oþer Sarazine ;
thus faste In his wittes he gan devyne.

who then got all
his wise men
together,

Thanne Made he there A gret Semble
Of Alle the Maistres Of Sarrasene, 724

to see whether
they could
disprove the
Christian
doctrine ;

what they Cowden seyn to Cristen lawe,
Owther it depreven In Ony Sawe.
And Thus Maden We Manye Asemble
for that same Cause ful Sekerle ; 728

and so Celidoyne
was found
disputing with
them.

and tyl it happed vppon A day
that theke dispetison 3e Comen & say.

“Now haue I told yow Al my destene,
In what Manere it hath happed *with* me 732

Sethen the tyme I parted 3ow fro,
How that Into this castel I gan go.

Now telleth me, And it 3ow plese,
Of 3oure Auentures & Of 3oure Ese.” 736

¹ *i. e.* Gaanor.

- Thanne began the kyng to preye
 To Sire Nasciens that he scholde seye
 what Aventures that hym come to,
 Sethen the tyme he wente hem fro. 740
 "Sire, be 3ovre leve, quod Nasciens thanne,
 I schal it Neuere tellen it to non Manne,
 but 3if it In Confesciown be ;
 sweche thinges ben Many *per-Offen* sekerle ; 744
 but Of A Ieawnt I schal 3ow telle,
 swich A Cas with hym Me beFelle,
 Of wheche there ben In the Mowntayn
 Thre Grete towris I-mad Certayn : 748
 this, quod Nasciens, I kan wel telle,
 Alle the Cas how it be-Felle ;
 This is the sothe as I 3ow say :
 "whanne from Belik I Rod the ferste day, 752
 and to the Mowntayn whanne I was gon,
 thanne with this Ieawnt I Mette Anon
 that lay there and Abod his pray,
 as it was his Custom Every day, 756
 that from A port Cam Of the se,
 weyfareng men to wayten sekerle ;
 and hem wolde he slen Anon,
 Owther to his presown with him scholden gon. 760
 and Anon As he me Sawh Comen there,
 he me Gan to Assaillen In his Manere.
 Thus lasted longe that ilke Melle
 be-twene hym & Me full Sekerle, 764
 tyl that I was so forfowhte
 That non lengere stonden I Mowhte.
 Thanne Cam Nabor, that was my knyht,
 and fond me there So wery In fyht, 768
 that me Cam forto seken there,
 and Slowh the Ieaw[n]t In Esy Manere ;
 and aftyr wolde he me han Slayn,
 For with him I wolde not tornen Agayn ; 772

Nasciens declines
to tell his
adventures,

but he will tell
about his fight
with the giant
Ferreyne.

This giant lay
in wait for
wayfarers,

and attackt
Nasciens,

who fought
till he was
exhausted,
and was rescued
by Nabor,

who afterwards
turnd on him,

	but Owre lord it Suffren Nolde, that me there so slen he scholde ; but thorwh that grete lordis Myht, he fyl ded at my feet Anon ryht.”	776
but fell down dead. Nasciens relates the death of the lord of Tarrabel,	and After he tolde hym Everydel Of the deth Of the lord of Tarabel, how that <i>wit</i> thondir I-slayn he was, and how that ded he lay In that plas.	780
but none of his other adventures.	but of Alle his Othere aventure he nolde not tellen, I 3ow Enswre, For non thing they Cowden do, tyl there-Offen that he knew Mo.	784

CHAPTER XLVI.

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

Hearing that Josephes and his Companions are imprisond by King Crwdelx, Mordreins summons him to give them up (p. 191), and, on his refusal, harries his country (p. 192). Crwdelx collects a host of 5000 men at Legwetone (p. 192), marches against Mordreins, and the battle begins (p. 193). The Pagans are getting the worst of it, when Crwdelx orders his men to set on Mordreins (p. 194). They wound him and throw him to the ground (p. 194), but Gaanor unhorses Crwdelx (p. 194). Nasciens charges them, and the North Wales men flee (p. 195). Mordreins orders a pursuit into their city; and by eve not one is left alive (p. 195). Mordreins attributes all his power to God, and delivers Josephes out of prison (p. 196). Thanksgivings are made before the Graal (p. 197), and, as Mordreins presses near to see “that blessed Seint Graal” (l. 250), a Voice warns him to desist, and then a Hand takes away his sight (p. 198). He confesses himself a fool, but prays that he may live till the coming of Nasciens’s ninth descendant (p. 198). This is promist him, and that then he shall have his sight restord (p. 198-9). He says he shall go back to Gala-fort, and marry Celidoyne to King Label’s daughter (p. 200). As he cannot ride, he is carried in a litter (p. 200) : the marriage is solemnisd, and an heir, Nasciens, engenderd (p. 201). By Josephes’s counsel (p. 202), Mordreins, after giving his wife and shield into Nasciens’s keeping (p. 203), retires to a hermitage to serve God (p. 204). An Abbey of White Monks is founded there, and

many Barons come to see Mordreins, who lives 200 years and more, till Galahad comes (p. 204-5), as affirm myn Sire Robert of Borron—who translated this Story of Sank Ryal out of Latin into French by Holy Church's command (l. 496—500),—and Holy Church (p. 205).

- | | | |
|---|--|-----------------------|
| <p>Thus spoken they longe of this Matere,
and Gret Comfort to hem it was there
that hem god schewede so his Myht,
that departed weren Many A Nyht,
And so sodeynly to-Gederis I-Comen Alle,
Gret Ioye Amonges hem was be-falle.</p> | <p>Mordreins and
Nasciens rejoice
over their
meeting,</p> | |
| <p>Thanne Axede the kyng After Iosephes Anon,
Into what partyes that he was gon.</p> | <p>and Mordreins
hears that
Iosephes has been
put in prison
by king Crwdelx.</p> | <p>4

8</p> |
| <p>thanne ansswerede Nasciens to hym ful sone,
& seide, kyng Crwdelx hadde hem in preson done.
thanne answerid kyng Mordrayns Agayn,
“that vppon him wolde he werren ful pleyn,
And distroyen bothe Rente And lond,
and Al that Evere he kepith In hond,
but 3if he deliuerre Owt Of preson
Iosephs and His Meyne Echon.”</p> | <p>12 They agree to go
to deliver him,</p> | <p>16 [leaf 67]</p> |
| <p>and to this they Cordeden Alle,
what so Evere there-Offen myhte befall.</p> | | |
| <p>vppon the Morwen, whanne it was day,
he Comanden his payylouns to ben taken Away,
And Comanded his Ost Anon
to Maken hem Redy Everichon ;
and so Ryden they forth In Compenye
Tyl to Northgales Comen they Sekerlye.</p> | <p>and they start for
North Wales.</p> | <p>20

24</p> |
| <p>thanne sente he to kyng Crwdelx In haste,
' that the Crestene he deliuerede faste,
wheche he kepte In his preson
with-Owten Skele Other Ony Reson ;
and, but my bidding he do, Certeyne
It schal hym Greven In Every veyne,
Other I schal hym putten In swich a place,
thens Owt to Comen schal he neuere han grace.”</p> | <p>Mordreins
summons
Crwdelx to give up
his prisoners,</p> | <p>28

32</p> |

- whanne these Messengers forth weren gon,
and to kyng Crwdelx Comen thus son,
and tolden him Clene his Message,
- which he refuses
to do,
and tells
Mordreins to go
out of his land.
- which took he In pryde and In Rage, 36
'and Nolde ryht nowht don for his sonde,
but Charged hym to gon Owt Of his londe.'
- whanne kyng Mordrayns here-Offen herde telle
that kyng Crwdelx was so fekel and felle, 40
Anon kyng Mordrayns gan to Owtraye,
and Al the Contre gan for to Afraye,
and brend bothe Castel and town,
& there dide he mochel distrocciown. 44
- whanne kyng Crwdelx herde Of this,
that kyng Mordrains dide so mochel Amys,
after Alle his peple thanne sente he þere
Into Alle Contres bothe fer & Nere, 48
that to hym they scholden Come faste
to the Cyte Of legwetone In haste.
and whanne thedir Assembled they were,
be Acomptes .v. thousand w[e]ren there, 52
what On horsbak and On foote,
as here kyng dide hem boote.
and On the Morwe atte Owr Of pryme
- and goes against
the Christians.
- he him buskede forth betyme 56
vpon the Cristene forto Ryde,
So he hym Ordeynede At that tyde.
- whanne they weren Owt Of þ^e Cite
the Mowntawnce Of half here Iorne, 60
thanne Cam A paynem to þ^e kyng Anon,
"Siker vs behoveth Everychon
to vs forto taken Oure Armure,
and þat Every man In him self be sure. 64
- He hears the
Christians are
coming,
- Lo, behold the peple Of Cristiente,
how faste On vs the gynnen comen fle,
A thowsend On ward here Mown 3e se,
Of Men wel harneyse[d] In Alle degre." 68

- Whanne these tydynges to kyng Crwdelx Come,
 It was past pryme to-wardis the None ;
 and anon he axede A paynem ful Certainle
 what peple there was Of Cristiente. 72 and that there are
many of them.
- “3e, sire, trewly, quod the Messenger,
 Of Cristene is Gret peple ther.”
 anon the kyng to Armure wente,
 and Ordeyned his batailles veramente, 76 King Crwdelx
arranges his
battalions.
 and to Euerich Ordeyned A governour,
 whiche him thowhte nedful In that stour.
 and In the Ordeyneng Of his bataille,
 the Cristene Of A Mowntayn discended sauns faille, 80 The Christians
come down from
a mountain,
 harneysed Clene In Alle degre :
 this behelden the Paynemis sekerle,
 and sire Nasciens here ledere was,
 A worthy knyht, and ful of Gras. 84 led by Nasciens,
- whanne bothe batailles Asembled were,
 Atte Erthe was feld Many paynem there,
 And a gret Cry Anon there Was
 Of bothe Ostes In that plas. 88 who distinguishes
himself,
 There A man Merveilles Of Armes Miht se,
 Of sire Nasciens In Many degre,
 And Also Of þ^e dewk Gaanor ;
 So Manie Merveilles wrowhten they thor, 92 and Duke Gaanort
does the same.
 that wondir it was forto se
 Of tho two worthi knyhtes sikerle.
- Thus tho two Batailles I-sembled were,
 as to-forn 3e herden rehersen here : 96
 there slown they paynemis Manion,
 that Iyen there as dede As ston.
 thanne Entrede In to bataille kyng Mordrayn,
 with Many A knyht and Many A swayn ; 100 Mordreins also
makes a great
slaughter,
 and so On bothe Sides fawht he sore,
 and tawht the Sarrazines Of Cristene lore,
 & swiche stowte strokes 3af he Abowte,
 that Many paynem he Made to lowte. 104

- thanne kyng Crwdelx beheld Al this,
 hym thouhte that pley wente Al Amys ;
 thanne kyng Crwdelx gan hym to discrye,
 And Comanded his Men Anon In hye, 108
 "werre 3e faste vppon this Man ;
 And that he ne skape 3if 3e kan,
 but him 3e sle, & saveth hym Me
 that he not Askape In non degre." 112
- Whanne they herden here lord sein so,
 A3ens kyng Mordrains Gonne they go,
 and what with swerdes and with spere
 they huntten kyng Mordrayns ful sore there, 116
 and so Manye woundes On hym he bar,
 that Merveille was they ne hadde slayn him thar ;
 and Evere he defended him As A man
 So Merveillously, that it was wondir than 120
 that Evere Ony man Of his Age
 Scholde haven half so moche Corage ;
 3it Sekerly slayn scholde he han be
 Ne hadde dewk Gaanor ben Sekerle, 124
 that thedir Cam be Aventure,
 to Rescu goddis knyght, I the Ensure.
- And whanne that he say kyng Mordrayn
 On the Erthe liggen In Certeyn, 128
 and vnder-nethen here hors feet,
 Into that part he prekede Also skeet,
 and his swerd On lefte he lyft vpe there,
 & Mette with kyng Crwdelx In Evel Manere ; 132
- so he smot hym On his helm An hy,
 and sore hym wowndid & bitterly,
 that Owt Of his Sadel he fel ful son,
 and Rescu hadde non oþer for hem Echon ; 136
 but Atte Grownde As A ded Man lay,
 which was to hym A sory play.
- and whiles the dewk Gaanor fawht so,
 Sire Nasciens In to that part gan go ; 140

to the annoyance
of Crwdelx,
who sets his men
at him.

They attack and
wound Mordreins.

He defends him-
self well,

but is nearly
killed,
when Gaanort
comes to his
rescue,

and strikes down
king Crwdelx.

- There As kyng Mordrayns was holden down,
Amonges hem he prekede As A fers Iyown,
and disparpoilled that Meyne Anon.
Into that pres he gan forth gon, 144
and On bothe Sides leide On so faste,
that Made the fir owt of here Eyen breste.
- and whanne they of North gales gonme be-holde
that here Lord At the Erthe lay Colde, 148
and wovnded Evene to the ded,
and Myht not Remwen owt of þat sted,
thanne dismayed weren they Everychon,
and to here hors they fledden Anon, 152
and homwardis gonnen to fien wel faste,
whanne Owt Of þat Ost they myhten breste.
- And thus As 3e han herd now here,
They of Northgales Scomfited were. 156
thanne whanne kyng Mordrains sawh hem fle,
Thanne Riht Anon Comanded he
That Of hem scholde Askape not On,
but Into the Cyte After hem Gon, 160
and that with-Inne with hem 3e be,
what so befallē In Ony degre.
- they fulfilden the kynges Comandement,
and aftir they preken verament, 164
Tel they Comen to that Cyte,
and In with hem Entrede Certeynle,
So that there Amyddes the stretes,
Of paynemis they Maden ful gret hepes, 168
that non Man non grownd ne myhte Sen there,
but Al keverid with blood Every where ;
For there was so gret Mortalyte,
and Of paynemis ded so gret plente, 172
For so sore that day they fowhte,
that of miscreaunt ne paynem they ne Rowhte ;
but long Er that it was Eve that day
Neþer paynem ne Miscreant þere lefte In fay, 176

Nasciens dashes
in among them
like a lion,

and the North
Wales people run
away.

The king (French,
Nasciens) orders
a pursuit,

and they follow to
the city,

and make an end
of the enemy,
in the street

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

"Sire," quod kyng Mordrayns to hym Agayn,
 "This day In bataille was he slayn ;"
 and told hym Of Al the victorye
 That God hadde sent hem sekerlye. 216
 thanne seide Iosephes to hym ful sone,
 "Lo, Sire, how the goode lord kan done,
 how goodly he schewet his powere
 Amonges the Cristene that so fewe were, 220
 Azens þ^e kyng of Northgales to han victore,
 and he In bataylle to be slayn sekerlye."
 that Nyht In the Cite weren Esed Everichon,
 Alle the Cristene be On and be On ; 224
 And vpon the Morwen they Resen alle,
 And on knes there gonne they falle
 To-fore the table of Seynt Graal ;
 there Maden they here preyeris, boþ^e gret and smal, 228
 And thankede Owre lord god of his Seignourie
 Of that he hadde sent hem victorye,
 And of the Conqwest of Northgales kyng :
 thus to god maden they here thankyng. 232
 and Iosephes, that of the Cristene, Maister was,
 him gan to Reversen¹ In that plas,
 and to-fore the holy vessel he wente
 To sein his Masse there presente, 236
 As he was wont with devocyown
 with Manye an holy Orysown.
 thanne kyng Mordrayns, þat longe desired hadde he
 Apertly the Seint Gral forto se 240
 zif it Ony wyse ben Myhte,
 the Nerre he dressed hym to haven A sylhte,
 Nerrere than he scholde han do,
 & Anon A vois Amonges hem cam tho 244
 That Openly seide to the kyng,
 "Go thou non ferthere for non thyng ;"
 but zit Cowde þere neuere tonge telle,
 Ne herte Nethir thinken ne spelle, 248

and hears he is
dead,

and his people
defeated.

They all go to
give thanks before
the Graal Table.

Josephes goes to
perform his
service before it,
[¹ reuesten? Fr.
fu reuestus]

and Mordreins
presses too near to
look at the Graal.

A voice tells him
to come no nearer,

- but in his desire
he still presses
nearer,
- the gladnesse and þ^e desir Sekerle
that blessed Seint Graal for to se ;
So that he drow hym Ner and Ner,
whiche Sore him Afty for-thowhte ther ; 252
and thus sone there discendid On
- till his sight is
taken away,
and all his power.
- that his syhte benam hym Anon,
and Ek his power and his Myht Also,
that myht hadde he neyther to stonden ne go, 256
Ne Onnethis Ony membre to Meve ;
lo, what he dyde his God to greve.
whanne he Sawh Oure lord Avenged so be
On hym for his trespas there Openle, 260
For he hadde broken his Comandement
A-forn Alle the peple ; he seide present,
“ A, Iesu Crist, ful swete lord,
thou hast me Schewed thorwh thy word 264
that A fool I am thorough my trespas !
A, swete lord, I beseche the Of gras !
and, good lord, that thou hast me sent,
It pleseth me ful wel In myn Entent. 268
Now, worthy Iesus, lord of gret Renown,
that 3e wolden graunten me for my Gerdown
For my symple and powre Servyse,
that I ne deye not In non wyse 272
Tyl that þ^e goode knyht of þ^e Nynthe degre
Of Sire Nasciens that I Myht se,
whiche þ^e Merveilles of Seint Graal schal do,
that I mowe sen hym to-foren me go, 276
that I myhte hym boþe Clippe & kisse,
And that were mochel of my worldly blisse.”
whanne the kyng hadde mad this preyere,
Anon A vois he gan there here, 280
And seide : “ dismaye the not, sire kyng,
For God hath herd thin Askying,
and thy wil fulfild schal be
Of þat thou desirest ful Sekerle. 284
- Mordreins con-
fesses his folly
and sin,
- and prays to live
till Nasciens's
ninth descendant
comes,
- that he may
welcome him.
- A voice tells him
that his prayer is
heard,

- For deyen schalt þou nowher here
 Tyl that knyht to-foren the Apere ;
 and what tyme he Cometh to the,
 thy sihte Aȝen schal ȝolden be 288
 that thou schalt se ful Openly
 Alle Manere Of thing þat is the by ;
 Ek thanne Of thy woundes heled schalt þou be,
 and not to foren, sire kyng, Sekerle." 292
 thus the vois to hym seide there,
 and him thus be-hyte In this Manere,
 that theke knyht he scholde se
 whiche that so moche desired he. 296
 and as Only the vois there Mente,
 It were foure persone veramente,
 Of Iosephes and his fadir Ioseph^e,
 Nasciens and Celidoyne An hepe. 300
- And whanne the servise Was Al I-do,
 the holy vessel they worschepeden Alle tho ;
 and whanne they hadden so I-don,
 To kyng Mordrayns they Comen Anon, 304
 and axeden how it stood with hym
 Of Alle hise woundis so sore & Grym.
 thanne he Answerid hem Anon,
 " Certes, he seide, my sihte is gon, 308
 and Al my power Is me bereved
 that Onnethe may I steren membre ne heved,
 For þ^e grete Forfet that I haue do
 sethen to this place that I gan go, 312
 For that I desirede forto se
 thing that nowht belonged to me,
 therefore this veniawnee here sekerly
 On me Oure lord hath taken Openly. 316
 And I to ȝow here now make surawnee
 that there nas neuere thing so mochel to my plesaunce
 as that is now this sonde ful sikerle ;
 For now wel seker here may I be 320

and he shall live
till that knight
comes,

and then he shall
be made whole.

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

Mordreins tells
his people what
has befallen him,

and that he is
content it should
be so.

that me Oure lord for his Child doth holde,
that Of My sinnes me Chastiseth Manyfolde.”

But they lament
very much.

Thanne Gonne they wepen Alle In fere
For the repentaunce the kyng hadde there ; 324

Mordreins
resolves to go to
Galafort,
and marry
Celidoyne to King
Label's daughter.

he seide ‘ that to Galafort thanne wolde he go,
For he wolde maken that Maryage

Of Celidoyne and þ^e Maiden Of high parage, 328
which was the kynges dowhter label,

An Onest Mayden, and I love hire wel ;
for this is be Goddis Ordenance

that it thus scholde be *with-Owten* variaunce ;’ 332
and that liked hem Alle ful wel to do ;

Thanne forth to galafort gonne they go.

Mordreins's queen
Sarracynte

Anon whanne that Sarracynte the qvene
knew how it stod al be-dene, 336

Gret sorwe & deol þere gan sche Make

Anon Ryht for hyre lordis Sake,

and so diden al the Baronage

that Ouer weren Comen at þat passage ; 340

For the kyng so hadde lost his syht,

and therto Of Alle his Membres the Myht ;

and his nobles
grieve over him,

so diden Nasciens & dewk Gaanore,

For his deseise wepten they ful sore. 344

and In Middes Of Al here Morneng

they browhten An hors to the kyng,

and, as he cannot
sit his horse,
they carry him in
a litter to
Galafort,

And An horsbak Setten hym there ;

but power to sitten hadde he In *non* Maner. 348

and whanne the Barowns behelden this Syht,

that On horsbak to Sitten hadde he *non* Miht,

A Iyter they maden there Anon

that the kyng mihte forth Inne gon, 352

and Evene thus In this Manere

the kyng to Galafort ladden they there.

where Celidoyne
is married to this
maiden,

that Same day, Schortly to telle,

Celidoine to this maide was wedded ful snelle 356

- whiche was the dowhter Of kyng label,
 and 3oven hem p[o]cesciowns Manye & fel,
 and sesid hem Into North gales lond,
 kyng of that Rem As I vndirstond ; 360
 So that .viij. dayes lasted this Mariage
 Of tho two Children Of high parage,
 and ful gret Loye there was to se ;
 but not so mochel as there scholde han be 364
 as 3if the kyng hadde ben In hele ;
 Of Iustes ne pleyes nowher ny so fele.
 and whanne this Mariage An Ended was,
 As there it happede thorwgh goddis gras, 368
 whanne tyme Cam, As god it wolde,
 an Eir they Engendreden bothe faire & bolde,
 which A myhty man was In tyme Comenge,
 and Of A foreyn lond he was Mad kyng, 372
 and Aftyr his Graunt-fadyr to fore,
 Nasciens was he Clepyd thore,
 lik As be the devyn Schewenge
 was browht to Nasciens In his slepynge, 376
 lyk As he sawh In that wryt there
 which was hym browht In preve Manere.
 whanne this Maryage was Al I-do,
 thanne seide kyng Mordrains to his barowns tho, 380
 that non lengere with hem wolde he dwelle.
 “ what is thanne, Sire, to don, 3owre wille ? ”
 “ that Schal I sein here riht Anon
 to 3ow lordynges now Everychon ; 384
 and affir Iosephes that 3e sende
 that me may Conseillen Into good Ende.”
 thanne to Iosephes gonne they gon,
 & preiden hym to Come to þ^e kyng Anon ; 388
 and he forth Cam with-Owten taryenge
 to weten the wyl Of Mordrains the kyng,
 and whanne þ^e kyng hym herde there,
 he him Axede In this Manere, 392

with great
rejoicings,

and they beget an
heir,

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

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

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

- “Sire, of Cownsail I wolde 3ow pray
 what is best to don In Ony way,
 for I wolde that 3e wolden Conseillen Me
 Where I myht ben In place preve, 396
 Away from this peple here
 that scholen ben trowbled In diuers Manere,
 whiche that were gret Noysaunce to Me
 Amonges hem thanne forto be, 400
 for to me scholde it not elles do
 but Angwisch, peyne, & Mochel wo.”
- Josephes tells him
 of a hermit newly
 established in the
 forest, with whom
 Mordreins might
 dwell.
- “Sire, quod Iosephes to hym Ageyn,
 Of this Cownseil I wele 3even 3ow fayn ; 404
 For besides in this forest here
 An hermyt newliche is herberwed there,
 which is A Man bothe holy and Able,
 and with him to be, for 3ow it were Covenable.” 408
 whanne the kyng this word herde,
 ful joyfully thanne he ferde,
 and to Iosephes seide thanne certainle,
 “Sire, my pastour, I wot wel 3e be, 412
 that my sowle schal defende from my fon ;
 Now, good Sire, lede me thedir Anon
 where I may Enden my Servise
 to my lord god, that high Iustice, 416
- that he may serve
 God with his
 tongue,
 as his other
 powers have been
 taken from him.
- Is As mochel as that I may
 wit my tonge him serven from day to day ;
 For of Alle myn Othere myhtes and powere
 ful clene hath he me berefte here. 420
 lord, I-worschepid mot thou be
 Of Al that Evere thou hast sent Me ;
 and whanne thy wille is, me to Restore
 to myn Syhte As I hadde to fore.” 424
- He takes leave of
 his barons, and
- Thus ful longe spak kyng Mordrayn
 To Alle his barowns In Certain,
 and took leve of dewk and knyht ;
 for on the Morwen he wolde forth Riht. 428

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

bids them be
 warn'd by his
 example not to
 offend their
 Creator.

He commends
 Sarracynte his
 queen to their
 care,

desiring them to
 honour her as
 their lady.

To Nasciens he
 says,

'I beseech you for
 my wife

your sister,
 that you will take
 care of her,

and love her
 heartily ;

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

keep it as the
 heart in your
 body,

then shall you
always have the
victory.

for ho so Evere In bataille it bere,
he schal have vittorie Every where;
and for this cause, brothir sire Nascien,
I 3ow it betake A-forn Alle O^per men, 468
For 3it In tyme Comeng scholen 3e se,
Many myracl'es þerby wrowht scholen be."

And In this Manere Mordrains the kyng,
his wif and his scheld betook In keping 472
To sire Nasciens, his brothir dere,

Mordreins goes to
the Hermitage,
and so after,
for his sake,

and remwed on þ^e Morwe, Alle In fere,
To the Ermytage, to that good man
of whiche that Iosephes to him spak than ; 476
so that for love of kyng Mordrayn,
with-Inne schort while þere In Certayn,

a fair abbey
is founded there,

A fair Abbey I-mad there was,
and a ful gret, In that plas ; 480
so I-fowndid was it there

with white Monkes in faire Manere ;
For Often sethen Entrid was þ^e kyng,
thedir to him cam Many A lordyng, 484

for many lords
and barons
join the king.

and manye of his barowns Also,
with him to dwellen for Evere mo ;
so that in theke Abbey dwellede stille þ^e kyng
Al so longe As he was blynd, 488

Mordreins lives
there as long as
his blindness
lasts,
which is till
Galahad comes
to see him,

Tyl that Galas to forn was bore,
(Of wheche we spoken of here-to-fore,
whiche scholde comen of Nasciens lygne,
the Nynthe, as 3e herden Of told to fore tyme,) 492
which that A worthy knyght scholde be,
& to þat Abbey Mordrains scholde comen to se ;

as is told in the
story of Sank
Ryal,
and also by
Messire Robert of
Borron, who
translated the
story out of Latin
into French.
(1. 497—500 not in
the French.)

and ek to visiten, as it seith here,
the story of Sank Ryal In this Manere ; 496
and also as myn sire Robert of Borron,
Whiche that this storie Al & som
Owt Of the latyn In to the frensch torned he,
be holy chirches Comandement sekerle ; 500

and as holy chirche Afermeth Also, how longe king Mordrains lyvede pere tho, Two hundred 3er & More Aftir sire Nascien, As this holy storye Reporteth then, Tyl that Cam the Nynthe persone yn londe Of Nasciens kynde, now 3e vndirstonde, of wheche that Galaaz was his Name, a ful worthy knyht, And of gret fame.	504	Mordreins lives 200 years and more till Galahad comes, the ninth of Nasciens's line.
Thus lefte the king In that Abbey, And Nasciens In Galafort Sekerly dwellyng with dewk Gaanor, and mochel Cristene peple <i>with</i> hem thor, bothen of dewkes and of Chevalrye, and of worthy men a gret Compenye, that weren ful Redy for to fyhten For the love of Crist god Almyhten, A3ens the Miscreantz bataille to bede where so they weren In Ony stede.	508	Nasciens lives with duke Gaanort at Galafort, with many good men, ready to fight for the love of Christ against the Infidels.
	512	
	516	

CHAPTER XLVII.

OF JOSEPHES IN CAMELOT, AND OF KING AGRESTES'S TREACHERY AND DEATH.

Josephes and his Company leave Galafort, and arrive at the great City Kamaalot, where all the paynim kings are crown'd (p. 206). He preaches the Name of God, and converts 1050 Saracens (p. 207), at which their king Agrestes is so griev'd that he plots how to bring them back to their old faith, and is baptized himself with false intent (p. 207-8), the Devil being closed up in his heart (p. 208). Josephes leaves twelve of his 'Cosynes' in charge to teach the people of the City, and sets out to Scotland with his father, &c. (p. 208-9). King Agrestes sends for his chief lords, who are all false Christians, and plots with a false knight Landoyne to set up a Cross in his room, and kill every one who will worship it, but let the deniers of it go free (p. 209-10). On pain of death they make many deny it, and kill those who won't (p. 210). Then Joseph's twelve relatives are stript, drag'd through the streets, and their brains batter'd out on a Cross

(p. 211). A wooden Cross is also dragd through the City (p. 211); and the King is satisfied, but immediately goes out of his wits, strangles his wife and child, kills his brother, raves about the street (p. 211-12), and then dies (p. 212). The people send for Josephes; he comes and buries the Martyrs, whose Cross remains red till Arthur's time (p. 212), and is called *The Red Cross* (l. 240, p. 212). Josephes orders all paynim temples and images to be destroyed (p. 213), has a Church built to St Stephen, brings the people back to Christianity, and then leaves them (p. 213).

	whanne Iosephes say þat Mordrains þ ^e kyng was I-browht to his dwellyng, And Nasciens belefte with Gaanor that Of Galafort was dewk thor,	4
Josephes and his company leave Galafort,	than Iosephes departed thenne In hye, and with him his Compencye and Of his kynnes men Also,	
and go into the country to preach the Gospel, and teach the people Christianity.	Abowtes In the Contre forto go, the holy Ewangelye forto preche, and the peple, Of Christendom to teche. anon from Galafort gonne they go & at Nasciens and þ ^e qwene here leve token tho, and At Alle Othere knyhtes In fere.	8 12
They go into many strange countries,	thanne forth here weye wenten they there Into Many A stronge Contre, to prechen the peple ful certeinle.	16
and come to the city of Camelot,	thanne to a Cyte they comen, God wot, which was tho Clepid kaAmalot ; and this the Richest Cite was	
which is the richest and most beautiful city of all Bretagne,	Of Alle breteygne In Ony plas, and Ek it was of sweche bownte	20
and all the pay- nim kings were crownd there.	that Alle kinges weren crowned þere Sekerle, whiche that weren of paynem londe, In þat Cite As I vndirstonde, For it was more had In worschepinge thanne ony oþer Cite with-owten lesyng.	24
	In wheche tyme whanne Cristene thedir come,— Iosephes and his Compencye Alle & some,—	28

there was A lord, And Ek was he kyng, the moste fers Man In this world levyng, and his Riht Name was with-Owten les properly there was he Clepid Agrestes ; and whanne Iosephes was Entred there, & his Compenye with him Alle In fere, ful faste gan he preche ful sekerlye the Name & þ ^e power of God Almyhtye. And thike tyme Abowtes kamaAlot þere Nere but Miscraewntes Every where, That, so as Goddis wille it was, thike day Converytd was In þat plas A thowsend & Fyfty Sarrazines that to fore tyme weren wethir-wynes, and Torned to the Cristene lay, & forsoken Sarrazines for Evere & ay, and Al here false Miscraunce that to fore they kepten <i>with</i> Mischaunce.		
whanne that this kyng Agrestes beheld his peple <i>with</i> so gret pres, and that so Manye Converytd were, where-Offen ful Sorweful was he there ; þerfore so gret sorwe thanne took he, that to Mannes herte non grettere myhte be, For he was the falsest Creature That In this world lyvede, I the Ensure. Thanne thus bethowhte hym this fals kyng of a fals tresown Anon be Coniectyng, and thus to him self he gan to say, “how may I best werken this ilke day ? For so mochel peple I-torned there Is From my lawe now with-Owten Mys, that I ne wot how to do, so manye of hem ben now Ago ; For Of hem ben More than we, therefore Cristened now wil I be	32	Here lives a most fierce king, whose name is Agrestes. Josephes begins to preach the Name of God, and converts 1050 Sarrasins in one day, who forsake their former false faith.
	40	
	44	
	48	King Agrestes is extremely grievd to see so many of his peple converted.
	52	Being the falsest man in the world,
		[leaf 69]
	56	he determines within himself
	60	
	64	

to be baptizd, with treacherous intent,	In semblaunce and In significaciown, Cristened to ben be fals Assumylaciown.”	
	and whanne þat Iosephes thens was gon, thanne supposide he sone Anon—	68
that he may by management and fear recover his people to their old faith when Iosephes is gone away.	what be preyere and Manasyng— his peple Aȝen to his lay to brynge, & what for drede Of deth and veniaunce to bringen hem to here ferste Creauunce.	72
He is baptizd,	And thus On the Morwe I-crystened he was Of Iosephes In that Same plas, In distroction Of his Owne lif To Endles peyne with-Owten stryf.	76
and the people rejoice,	thanne ful glad was the peple tho, For In goodnesse they wenden he hadde it do, and wenden he had ben trewe Cristen Man ;	
but it is all for treachery,	but Al for falsnesse was It than, and As A fals Crestene Aperid he there, The peple to disceyven Everywhere,	80
for the devil is in his heart,	For the devel was Closed In his herte that from hym nolde neuere asterte,	84
and keeps him from all good.	and lette hym from Alle dedis goode, & torned hym from God þat deyde On Roode ; So that the peple Cowde not Aspwe his Falsnesse nethir his trechorrye ;	88
Iosephes baptizes all the city,	that ȝit so b'encheson Of the kyng Anon thorwgh þ ^e lond weren Cristened Everychon.	
leaves 12 of his Cousins there,	thus Iosephes .viij. dayes Abod there Til Al that Cite I-Cristened they were, and Of his Cosynes he lefte there twelve :	92
to teach the people, and keep them from falling back,	So that thens he wente hym selve, and Charged theke .xij. Alle In fere the peple Of Cite to Enformen there, and to techen hem In Swich degre that In hem the devel non more Entren scholde he, hem forto torne to here Olde lay :	96
	thus bad he hem prechen Every day.	100

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

and then goes to
Scotland.

Agrestes sends for
his nobles,

who are all
false Christians
like himself.

He bids one man,
Landoyne,

help him in his
design,
which Landoyne
promises,

whatever it is.

Agrestes wishes to
make his people
desert
Christianity,

for he hates it
more than any
earthly thing,

therefore he has
sent to consult
his barons.

- thus werken wile I ful previle,
 And senden Aftir this Meyne
 Into My Chambre be On And On,
 thus prevyly Alle scholen they gon ; 140
 And there A Cros scholen we Make
 Onlyche for the Cristene sake ;
 and wheche Of hem hit worschepe do,
 be-twixen vs we scholen hem slo ; 144
 and tho that welen forsaken hyt,
 Of here dethes scholen they gon qwyt.”
 herto Acordede landoyne Anon,
 “Sire, 3oure wille schal be don, 148
 For I Acorde to 3owre Cownsaile ;
 and, sire, I trowe it schal Availle.”
 Anon they senten ful Certainle
 Aftyr the grete Men Of that Contre, 152
 and thus, be here fals purposing,
 tho that to hem not wolden ben Assentyng,
 beheveded On Aftyr Anothir,
 As wel the soster as the brother, 156
 thus tyl Manye they hadden Ouergon
 Of goddis peple ful gret won ;
 & Manye Opere that weren but of tendre Age
 Tooken A3en to here ferste homage, 160
 for drede of deth, to here ferste miscreAunce ;
 this was to hem A fowl Meschaunce.
 and whanne the kyng thus hadde Ido,
 the xij goodemen thanne took he tho 164
 which weren Of Iosephes kynrede,
 and towardis þ^e deth he dyde hem lede,
 and seide to hem pleynly Anon,
 ‘that ded scholden they ben Everychon ; 168
 but 3if here Goddis worschepen they wolde,
 distroyen he wolde hem bothe 3onge and Olde.’
 thanne they Answerid him Ageyn,
 ‘that wolden they neuere don In Certeyn ; 172
- He proposes to bring the people in, one by one, to his chamber, where is erected a great cross,
- and whoever worships it shall be killd, while those that deny it shall save their lives.
- Landoyne agrees to this, and thinks it will do.
- Through this treachery many men and women are beheaded,
- and many others are frightend back to their old faith.
- Agrestes threatens to destroy the 12 men of Joseph's kindred, unless they give up their faith.

- for drede Of deth, neþer Of othir thing,
 Neuere wolden they forsaken hevene kyng.'
 and whanne the kyng herde here talkynge,
 Anon with-Owten More taryenge 176
 he dispoilede hem Everiehon,
 and hors Comanded to bryngen Anon,
 and hem drowh thoruh that Cyte
 atte hors Ars ful sekerle, 180
 To A Cros that Josephes Ordeyned there
 At the Entre of the Cyte In his Manere ;
 and took On Of hem þere Ryht Anon,
 & to that Cros bond him thus son, 184
 and with grete Malles Of Irne tho
 Mochel sorwe he dyde hym do ;
 and so there beten hym vpon þ^e heved
 that On þ^e Cros Al his Brayn beveled : 188
 And thus I-Martered Alle xij they were
 At thyke selve Cros Evene Ryht there.
 So that It happede, With Here blood
 and with here brayn that there stood, 192
 the Cros Everowned was Abowte,
 that it to be-holden it was gret dowte ;
 So that the Cros be-Cam Al Red
 Of þ^e blood [þat] was sched In that sted. 196
 thanne the kyng Agreed he was
 Of the veniawnee In that plas.
 thanne to the Cyte he Entred Agayn,
 and Of tre he fond a Cros ful pleyn ; 200
 thanne Camanded (*sic*) he Ryht Anon
 that Cros Away forto be don,
 and ben drawen thorwgh þat Cyte
 bothe Openliche And Ek preve. 204
 and thus sone As this was don,
 Owt Of his wyt he wente Anon,
 And On his hondis he gan to frete,
 and þere A 3ong Child gan he meete, 208

They refuse to
forsake their
Heavenly King.

So Agre tes
strips them,

draws them
through the city
at horses' heels,

to a cross,
which Josephes
had reard,

and martyrs them
all upon it,

so that the cross
is all staimd with
their blood.

Agrestes order
a cross to be
puld down and
drawn through
the city.

Then he goes
mad,
gnaws his own
hands,

strangles his child and his wife, and kills his brother. Then	wheche same Child he strangelede Anon, and Ek his Owne wyf there-Aftryr son ; Ek his Owne brothir he slowh Also.	
he goes screaming through the city,	thanne forth In the Cyte gan he to go Cryeng and belwenge As A fend, For that the Cristene he dide thus schend,	212
and dies miserably in the midst of it.	and Evene In Middel Of that Cyte, In ful gret myschef þere deide he.	216
Then the people send to Josephes,	Of this Manere Of deyenge hadde þe peple gret Merveillynge, and senten after Iosephes In gret haste, 'that to hem he scholde hyen hym faste,	220
for they sorely need good counsel.	For Nede they hadden Of Cownsaille, what thing þat myhte hem best Availle.' whanne Josephes here-Offen herde telle, Faste þedirward hyede he hym snelle	224
He comes to them in great distress for the 12 martyrs, whom he buries before the same cross,	with wepyng Of teres, And sorwe of herte, with strong Angwisch, and sorwes smerte, Alle xij Martires be berrede there with hevy herte and hevy Chere,	228
	To-forn the same Cros Al in fere there As his Cosines I-Martired were. and that same Cros Abod stille Red Many wyntres Aftryr In that sted ;	232
which ever remains red in remembrance of the martyrs,	for there Crist so gret Miracles wrowhte for theke Martires þat hevne so bowhte, thike Cros chonged nevere the Colowr, but Algates Red In Everich Owr,	236
and is calld the "Red Cross" till the time of King Arthur.	In remembraunce Of the martires twelve that suffrede deth for god hym selve ; and that was the Cause, I sey 3ow pleyne, that þe Rêde Cros was it Called In Certeyn ; and thus it dured Evere Mo Tyl kyng Arthowr gan forth to go, and that the Ende Of Sank Ryal fulliche be Ended with gret and smal.	240 244

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

CHAPTER XLVIII.

OF MOYS'S PRESUMPTION AND ITS PUNISHMENT ; AND OF BRONS AND HIS SONS, AND ALEYN THE GROS.

Josephes leaves Galafort, and one of his company, Brons, goes next him (p. 214). They sit at the Graal-table, with a seat for one between them, and Peers asks that some one may fill it (p. 214). Josephes says that it's left void to typify Christ's seat at the Last Supper, and can only be filld by a holier man than any one there. This, Moys, Symon, and others take as presumption (p. 215), consider as fable (p. 215) ; and Moys says he is willing to sit in it if his fellows will ask Josephes's leave (p. 216). So they go and ask Josephes (p. 216), who warns them that Moys is a sinner, and not fit for it (p. 217) ; but still he gives leave (p. 217). Moys next day sits in the seat (p. 218), and at once Seven Flaming Hands from Heaven cast fire on him, and carry him off to a far place, burning like a dry bush (p. 219). The people repent, and Josephes tells them they shall see where Moys is, some day (p. 219). At Brons's request, Josephes has Brons's twelve sons up before him to ask whether they will be wedded or not (p. 220). Eleven choose wedding, but the twelfth chooses virginity and the keeping of the Holy Graal (p. 220), which Josephes promises him, and then marries the eleven

brothers (p. 221-2). Josephes then sets out through the country, converting Paynimis (p. 222). The sinners of his company in a "wastable" place want food, and find a fish-pond (p. 223); but the good livers go to service, and are fed by the Holy Graal (p. 224). The sinners, not being fed, beg Josephes to pray for them (p. 224); and he orders Brons's twelfth son, Aleyn the Gros (p. 225), to take the net from the Graal-table, and fish with it in the pond (p. 225). Aleyn does so, but catches only one fish, which the sinners say will not feed a tenth of them (p. 225-6); however, Aleyn, having prayd to God, feeds the whole of the men with the fish (p. 226-7), and is christend by them "Aleyn the Rich Fisher" (p. 227, l. 472), the pond being nam'd "Aleynes Stagne" (p. 227).

Josephes and all his company continue their journey,

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

They sit together at the Graal table,

but a wide space is left between them.

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

whanne Owt Of þat Contre he was gon,
 and his Compeneye with him Echon,
 In to A place he Cam pleylnly,
 And On hyhte Bron wente hym by, 4
 a good Man, & An holy lyvere,
 algates *with* Iosephes wente þere.
 So happede it vpon a Fryday
 as to-gederis they wente be þ^e way, 8
 and happede that theke day bothe In fere
 at the table of seint Graal seten there,
 but betwene hem two sekerly
 was a gret spas left Openly, 12
 the spas Of A Mannes sytteng
 betwene hem with-Owten fayllyng;
 and Amyddis the table was this spas,
 where-Offen they *merveilleden* In þat plas. 16
 thanne was þere On þat highte Peers,
 Cosyn to Iosephes, thus gan Rehers,
 "Sire, why ne Clepen 3e som Man here
 that In that place myhte sitten there? 20
 For so streite here, sire, we Sitte,
 and Other goode men At Owre Mete,
 In distresse And In Mal Ese,
 and þat voide place myhte vs plese." 24
 "Peers, quod Iosephes thanne Agayn,
 This place, I schal telle the In Certayn,

Is Ordeyned here for non Man
 that here I knowe O^{per} Aspie kan ; 28
 but it is don for signefyance,
 Peers, I the telle *with-Owten* variAunce,
 whanne that Iesus his Sene¹ Made [1 Fr. *la chaine*]
 Among his disciples to Maken hem glade, 32 Josephes says the
 and In the Middes Sat he there, empty place
 þat signefieth that this Is voide here ; means Christ's
 and but þ^e holyere man he be þat I konne wit, 36 seat,
 Elles schal there non Man here syt." and only a holier
 Tho that At thike table were, man than any
 these wordis to *presomcioun* token there ; that he knows of
 and tho that weren dwellyng In synne, may sit in it.
 After here Mete ne Cowden not blyune, 40 Some at the table
 but Ay talkeden Of this Mater, take these words
 and seiden 'it was fable, In here Maner, especially the
 and that A lesyng Iosephes² had I-mad ;' sinners of the
 thus *with-Owten* faille they seid : 44 company,
 "for As Esely A man Myht sitten there who say it is a
 as In Ony place *with-Owten* fere, fable of Josephes's
 Nethir non more peryl scholde he have inventing,
 thanne In Anoper place, but sitten as save." 48
 To this word Assentyd ful foure & twenty
 that of Iersualem weren Only,
 Of wheche, tweyne gret spekeris were,
 that Symon³ and Moys weren Cleped þere, 52 Symon and Moys
 & seiden, "lordynges, howe semeth þow here ask them what
 Of Oure bischope that thus vs doth lere, they think of
 that thike place voide scholde be their bishop's
 In signefiaunce Of An hy degre, 56 story,
 And that folye it is to sitten there
 but þif a passing holy man he were ;
 how thinkyth þow be this qwestiown ?
 Ys it Owther trowthe, Owther Ony Resown ? 60 [leaf 70]
 For he seith it is folye gret, whether it is true
 or reasonable ?

² MS. Iosep'.

³ So in MS., but *Symer* afterwards.

- Ony man to sitten In that set.”
- The other sinners think Iosephes's tale is false, “ Now, Certes, quod the tothir tho, 64
It is ful lik for to ben so,
Rathere a leseng than Owht Elles,
thus vs thenketh, as he spellis.
- but it would not be prudent to break his order, and sit in the seat till they know more about it. but Is it not for the beste 68
that we 3it not breken Iosephes heste,
Ne non Man forto Sitten there
tyl we knowen more Of his Manere ?”
- Moys undertakes to sit in the seat if they will get Iosephes's leave. “ In the Name Of god, quod Moys thanne, 72
And 3e welen hym preye not-for-thanne
that to Morwe I myhte sitten there,
I wele It don with Ryht good Chere.”
“ Now, certein, quod these Othere tho, 76
And we wisten 3e wolden don so,
we wolden him preien with good wille,
to weten what he wile sein vs tylle.”
- They tell Iosephes that there is a man among them worthy to take the Graal-seat, so to Iosephes¹ they Comen Anon, 80
and preiden him faire Everichon,
& seiden “ A man we han Amonges vs here
that Is worthi to sytten there ;
- and ask that he may be allowd to do it. wherefore we preien 3ow for Cherite, 84
and for Al Oure worschepe sekerle,
that him 3e wolden let sitten there
To Morwen, sire, At his dynere.”
thanne Iosephes Axede hem Anon
- Iosephes asks who he is, “ 3if that Amonges 3ow be swich On 88
that desireth forto sytten there,
and is not worthy In non Manere ?”
“ 3is, forsothe, they seiden Alle,
swich grace Amonges vs is befallle : 92
- and hears it is Moys. Moys it is, sire, sekerly,
3oure Owne Cosin and Oure, sothly.”
- He is much astonisht, as Moys had to be “ A, quod Iosephes, how may this be ? 96
what tyme Nether his fadir ne he

¹ MS. Ioseph'.

- Ouer the se myhte not vs sewe,
 but leften behinde Al the rewe
 Among the tothere that hadden Misdo,
 that for sinne with vs myht not go ? 100
 and now 3e sein that he is so good a man,
 and worthy is to sytten there than !
 I May it not leuen In non degre
 that so holy A man he scholde be, 104
 but that it so plesse to Oure lord
 Of A wikked man to Maken A good."
- "Sire, what liketh 3ow forto sein so ?
 we knowen him worthy with-Owten Mo 108
 to sitten In that same place,
 3if it so be 3e 3iven him *grace* ;
 and þerfore we preien 3ow Euerychon
 that In that place he myhte sitte Alon : 112
 and þere schole 3e preven goddis wille,
 whethir that he be goodman Oþer ille."
 "I wele wel, quod Iosephes tho,
 that Goddis wille were fully do ; 116
 but I ne kan trowen for non thing
 that he scholde ben so good Of leueng ;
 3it neuertheles suffren wele I
 that he sitte there trewely." 120
 And they him thanked Everichon,
 and forth to Moys they wenten Anon,
 & þere Al to-gederis tolden hym It,
 how In þ^e voide place he scholde syt. 124
 thanne he seide 'he wolde it do,
 And þat riht fayn he was þerto.'
- Thus Al that Nyht Spoken they no More
 tyl On the Morwen at Midday thore. 128
 thanne Comen they to Moys, his felawes Echon,
 and seiden "Moys, now mown 3e gon,
 and sitten as 3e hyhten 3isterday,
 & Ek as to vs alle 3e gonnen say." 132

left behind with
 the other sinners,
 when crossing the
 Channel,

and now they say
 he is become such
 a good man and
 worthy of that
 place!

They still say he
 is worthy of it,

and beg that it
 may be proved by
 his sitting there.

Josephes cannot
 believe in Moys's
 goodness,

but says he will
 give him leave
 to try the seat.

The next day they
 tell Moys to keep
 his word,
 and take the
 empty place.

- thanne Moys seide he wolde it don ;
 and to that part he wente Anon
 where that Iosephes & bron seten In fere,
 and thus to Iosephes he seide there ; 136
with so pytows chere to hem he wente,
 Semenge a good man As be his Entente.
 thanne to him quod Iosephes there,
 “loke be non weye thou sytte not here 140
 but 3if thou knowe þ^e Man worthy,
 Oþer ellis it schal þ^e Repenten trewly.
 For troste the, Moys, now In Certeyn,
 that here non synnere may sitten pleyn ; 144
 for this place doth signefie
 the place Of goddis sene sekerlye,
 þerfore, be war, Er þou here Sitte,
 that þou best worthy thi self wyte 148
 Of Alle this general Compenye ;
 and ellis here to sitten, it were folye,
 and 3if Oþer wise with the it be,
 I drede þou wilt ben lost Certainle.” 152
- Whanne that Moys this word herd,
 as A man afrayed, riht so he ferde ;
 3it neuertheles he Answerid Ageyn,
 ‘that worthy he was þere to sitten Certeyn, 156
 and þerto he trosted In his degre
 þat Owre lord god not wroth wolde be.’
 “Come forth anon, quod Iosephes thanne,
 and sit downun here as a worthy Manne ; 160
 & 3if it so be as thou dost schewe,
 we scholen it knowen sone Al this rewe.”
 þanne Came forth Moys Anon ;
 betwene Iosephes & bron he gan to gon, 164
 And þer adoun he gan to sitte ;
 but ful sone he repented itte.
 Moys hadde not longe I-seten there,
 that from hevene Cometh In A wonder Manere 168

Moys comes to
where Iosephes
and Bron sit,

looking very good.

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

or he will
repent it,

“for this place is
the place for
God’s Son,

and if thou
knowest not
thyself to be the
worthiest of this
company, I fear
thou wilt be lost.”

Moys is afraid,
but still persists,

and Iosephes bids
him sit down ;

but before he has
sat long

- Sevene hondis, to Alle here syht,
 Eche brenneng as brond so bryht ;
 but the bodyes that weren Of tho
 they mihte not se for what to do, 172
 but this alle they behelden ful wel,
 how fir and flambes they Casten Echedel
 vppon Moys there that he sat,
 there Alle the peple sawh wel that ; 176
 And þat as lightly he brende there
 as a drye busch whanne it is On fere,
 and vp him lifte tho handes Anon,
 & with him In to þ^e eyr gonne they gon 180
 Al so brenneng as he was,
 and boren him Into a ful fer plas.
 whanne they that at thike table were,
 Syen the hondes Awey hym bere, 184
 they weren Abasched Everichon,
 and to Iosephes they seiden Anon,
 “A, sire Iosephes, now knowen we wel
 that þou seist trowthe Everidel. 188
 For a gret synne it is to do,
 that Sege to Neyhen Ony mo ;
 For we knowen non Man worthy here
 In that place to sitten there. 192
 Now, goode sire, and it be 3owre wille,
 whedir that he is, 3e wolden vs telle ;
 and whethir he saved Other dampned be,
 that 3e wolden vs tellen for Charite.” 196
 “here-Offen Certein scholen 3e be
 whanne tyme Cometh Sekerle,
 3e scholen him sen where þat he Is,
 Apertly to 3owre Eyen with-Owten Mys ; 200
 thanne scholen 3e knowen In Certeyn
 whethir he be In Ioye Other peyn.”
 Aftyр this they wolden no More
 Of that Mater Axen Iosephes thore ; 204

seven burning
hands come from
heaven,

set Moys on fire,

like a dry bush,

and carry him
off through the
air.

Then the rest
are ashamed,

and confess that
Iosephes has told
them the truth,

and that no man
is worthy to take
that place.

They ask whether
Moys is lost or
saved,

and are told they
shall see him
again,

and then they
will know his
fate.

for Alle Abasched ful sore they were
Of that Syhte they Syen there.

and whanne I-Eten they hadden Echon,
thanne seide Bron to Iosephes Anon, 208

Bron asks for
Iosephes's advice.

“Sire, Of thing that I schal Axen the,
I preie 3ow þat 3e welen Conseillen Me.”

“Seith on, Bron, quod Iosephes thanne,
and I wele Cownseillen 3ow As I kannē.” 212

He has twelve
sons,

“Sire, .xij. sones I haue, quod he,
that alle 3oure Cosines seker they be ;
Do hem Comen to-fore 3ow Echon,

and wishes
Iosephes to ask
them whether
they will marry
or not.

and thanne axeth hem be On and On 216

what Maner Of Men that they welen be,
Owther wedded men, Owther speritwalte.”

“this schal I wel don, quod Iosephes thanne :”
So let he sende Aftyr Every Manne. 220

whanne to-forn him, Iosephes, weren Comen Echon,
thanne he E[n]qwered Of Ech be his On,
‘what Maner Of Man he wolde be.’

Eleven of them
desire to be
marrid,

So þat .xj. Acorded Into On degre, 224
‘that wedded wolden they ben Alle,
what Aventure so that hem be-falle ;’

but the twelfth
wishes not to
marry,

but the .xij. brother Answerid not so,
For ‘Operwise he thowhte to do, 228

and that Neuere wedded wolde he be,
but Al his lyf Chast virgine sekerle ;

but to serve the
sacred vessel as
long as his life
lasts.

and Alle dayes tyl he gan to sterue,
that holy vessel wolde he Serve.’ 232

This Ches that brother, as I 3ow telle ;
lo, what grace that hym befelle !
and his xj bretherin I-wedded to be,
for that Chosen they ful Sekerle. 236

Iosephes
embraces the
twelfth brother,

And whanne Iosephes beheld this On brothir,
what he hadde Chosen Aforne Alle the tothir,

and makes much
of him,

he gan him to Clippen and to kysse
ful Often sithes with-Owten Misse, 240

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

and promises
to marry the
other eleven

praying they may
have grace to be
true in wedlock.

Josephes
promises the
twelfth brother
(Aleyn)

that he shal never
be tempted by the
flesh,

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

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

Aleyn weeps,
and thanks
Josephes,

	there anon ful sore wepynge as he to-forn him was knelynge ; So that after the deth Of Iosephe the holy vessel ¹ dide he kepe. [1 MS. vessessel]	280
who then marries the eleven brothers.	thanne Iosephes to his bretherin returned Anon, and hem Maryede Everichon, Eche man Aftyr his Owne wille, thus here Mariages he gan fulfille.	284
Josephes goes further into Britain,	Whanne that Iosephes thus hadde I-do, forthere Into breteygne thanne gan he go, and with him his Compenye, Into swich place as god wolde him gye.	288
where his company is daily increast by the number of people whom he converts	and non day þere was þat he forth wente that his Compenye Encresede veramente, Som day be xx, and some day be Mo : barefot Aftyr hym gonnen they to go, and forsoken here Richesses Everichon, and forth with Iosephes gonne they gon.	292
in every place	for ȝit Cam he neuere In non plase but þat be him gret peple I-torned wase, and hem Cast Owt Of Miscreaunce be his wordis, swich was his chawnce ; and be the vertv Of the holy gost, whiche þat is lord Of myhtes Most,	296
	The strengest paynem þat Evere was, he dide him torne be goddis gras, So þat, thoruh his goode preching, Euery day his Compenye was Encresing.	300
by the power of his preaching.	Euery day his Compenye was Encresing.	304
They come to a barren land,	Vpon a day as they forth wente, In a wastable Contre veramente, where that was scars of vyaunde, as this storie doth vs vndirstonde :	308
where there is little food.	and vndirstondeth ȝe now verament, that Al the Compenye that with him went, Ne weren not worthy Sufficed to be Of the holy vessel Sekerle ;	312
All his company are not worthy to be fed by the holy vessel,		

- but Manye of hem þat with him wente
 weren holy lyveris, and Of good Entente ;
 and Oþer that leveden In lecherye,
 and In Oþer dedly synne witterlye, 316 for some livd in
deadly sin.
 & that here lyf nolde Chongen there
 For Sermown ne for non preyere,
 but lyveden aftyr lust of here body,
 wheche torned hem to gret foly. 320
- Thyke day, whanne they Entred were
 Into the valey that I Rehersed Ere,
 whanne Into the Middis that they weren gon,
 A gret stanke foWnden they Anon, 324 [leaf 71]
 And At the hed of thike stang
 they fownden A vessel As they gonne gang,
 And A Net þer-Inne, fysch forto take :
 thus wrowhte Only god 3it for here sake ; 328 and at its head a
vessel with a
fishing-net in it.
 and whanne that they to the stang weren gon,
 they Casten Of here Clothes riht Anon
 For the strong hete that there was,
 As theke day happede be Cas. 332
- thanne be-gan Iosephes his servise Anon
 As he was wont forto don,
 and with him Othere Of his Compenyce
 that goode lyveris weren trewlye. 336
 and tho that to thike Servise vsed not were,
 here preyeres they seiden Amonges hem there,
 and preiden to god, for his grete grace,
 hem forto bringen Into swich a place 340
 where they myhte haven here sostenaunce
 For here leveng, and to his plesaunce.
- Theke day Alle the Cristene were
 In Worschepinge Of the holy vessel there ; 344
 and whanne they hadden don what they wolde,
 Anon they Seten vppon that Molde,
 and spredden Abrod vppon here knees
 Towaylles and Empty dowbleris, 348 Then they sit
down
and spread towels
on their knees,

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

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

Now þerfore Ensamplē mown 3e take ;

It Nis not Good hym to forsake.

388 and therefore he
has forsaken you ;

And ȝif styllē With Hym Wolde 3e han be,

Non thing 3ow scholde han lakked Sekerle ;

and ȝit not-withstondyng Al this,

I schal 3ow Cownsayllē *with-Owten* Mys,

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

b'encheson that 3e han non Relevyng

at this tyme here In Etyng."

Thanne Anon Iosephes gan forth Callē
the xijthe sone of Bron, as gan befalle,
wheche he hadde Chosen to the seint Graal,

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

where-Offen Maister he made hem with Al ;

whos Name was Cleped Aleyn the Gros,

400

A ful holy man, And Of gret loos ;

(but ȝit this was not that Aleyn

That of Celidoyne discended pleyn ;

for that Aleyn, kyng Crowned he was,

and so was this Neuere In non plas.)

404

(not the descend-
ant of Celidoyne),

Whanne þis Aleyn to-fore Iosephes gan gon,

to hym he seide to-forn hem Echon,

"Alayn,—that Of this world shalt be

the Moste gracious Man Of thy degre,—

408

Go thou to this stange Anon ;

and Into that vessel that 3e gon,

& take the Net that 3e finden there ;

Into þ^e water it Caste In 3owre Manere,

and taketh fisch for this Meyne,

wherby sosteyned that they Mown be."

412 and bids him go
to the pond
and get into the
boat,
and throw the
net into the
water, and catch
fish for the
sinners.

This Child dide his Comaundement,

and to þ^e water wente *with* good Entent,

and Into the stangne the Net þere Caste,

and to londe drow yt Atte laste.

416

Aleyn throws the
net,

Whanne they that stoden vpon þ^e lond,

And there Abyden Goddis sond,

420

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

the Net to þ^e lond they drowen wel faste,
and there-Inne to loken hadden they haste ;
and but On fysch fownden they Sekerly,
but it was ful gret trewely. 424

and they boden him ' Asayen Eft some
3if Ony bettere he myhte done ;
For the tenthe part Of theke Meyne
with that fisch suffised not scholde be.' 428
and he seide þat he wolde no More
Into that stangne Comen thore.

The fish is cut up
and cookd,

This fysch began he to Cutten Anon,
and Into Certein pecis it don ; 432
Ek there soden Anon it was,
and Comaunded hem sitten In þat plas.
thanne so diden they Ryht Anon
lik as they hadden Mester Echon. 436

and Josephes
tells Aleyn to
divide it into
three parts,

thanne Iosephes seide to Aleyn tho,
" Wost þou not now what þou schalt do ?
Departe this fisch As I schal þ^e telle ;
vppon here table thou do it ful snelle ; 440
At Ech Ende thou sette A Mes,
At the Myddes Anothir, & not thou ses.

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

thanne preye to God ful devoutly,
that he wolde Of his grete Mercy 444
for the schewen grace In this Manere
to tho Synful that weren there ;
that thoruh thi preiere fulfild myht be
thike sinful peple thoruh his pyte, 448
as thou his servaunt wylt Evere be
to þ^e holy seint Graal In alle degre."

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

Aleyn prays with
many tears,

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

and sette this fysch In thre partye
Oppon the Cloth ful Sekerlye.

thanne þere Owre lord wrowhte Miracles Anon
for Aleyn his chosyn, Amonges hem Echon. 460

that with that fysch fulfild they were, and the fish
Al the hole Compemye that was there, suffices for the
as they Al the world Of Mete whole company,

to hem be Ordenaunce hadde ben gete ; 464

and lefte there ful gret plente leaving plenty
Of Relef of that fisch ful sekerle. over. Whence

thanne to aleyn token they Ageyn
the leveng Of that fisch In Certeyn ; 468

and there-with zoven him A name Aleyn receives
Of wheche Evere After he hadde þ^e fame ; the name which
For Evere after I-Cleped was he he retains ever
after,

"Aleyn the Riche Fischere" sekerle ; 472 "Aleyn the rich
fisher,"

and so Cleped they him Everychon,

Alle þo þat with þ^e holy vessel gonne gon.

and from that day aftyre for Ony thing

It was Clepid "aleynes stagne" with-Owten lesing. 476 and the pond is
cald Aleyn's
pond.

thanne so gret Ioye Amonges hem they made,

that be Aleyn they weren so glade

that non tonge ne Cowden it telle,

Nether Of here Ioye halfedel Cowde spelle. 480

CHAPTER XLIX.

OF JOSEPH'S ADVENTURES, AND HOW HE BRINGS A
DEAD MAN BACK TO LIFE.

How Joseph has a "talent" or desire to go into another country, and sets out on a Friday to the Forest of Brooklound. There he meets a Saracen knight (p. 228), whose brother is badly wounded, and neither of the four Saracen Gods, Mahownd, Termagaunt, Jupiter, and Appolyn, can cure him (p. 229). Joseph says, of course not, because they are made with men's hands ; but he can cure the brother, though only by God's help (p. 229) ; on which the Saracen threatens him with death, if he lies (p. 230) ; but instead,

a wild lion kills the Saracen as soon as they reach his "Castel of Roch" (p. 231). The men of the Castle bring their dead lord's brother to Joseph (p. 232), who promises to cure him if he will believe on God (p. 233), for the Saracens' idols can help no one, and neither move nor go (p. 233): try them, and see if they can cure the dead knight (p. 233). Joseph is unbound, and the corpse put before the idols (p. 234). Joseph prays, and thunder and lightning burn and smash the idols (p. 235). The wounded Saracen knight (Mathegrans) asks Joseph who he is (p. 236), and says that he will believe the Trinity if it will bring his brother to life (p. 236). Joseph prays to Christ; the brother, Argon, comes back to life (p. 236-7), and all turn believers, and are baptizd (p. 238). With part of the steward's sword, Joseph heals Mathegrans (p. 238), and then, putting it to the point left in his own thigh, he draws the point out clean, as if no flesh had toucht it (p. 239), and says that the pieces of the sword shall not join till Galahad comes (p. 239). Wherefore the sword is held in great honour (p. 239).

- Whiles they spoken Of this Mattere,
 Iosephe to his sone Iosephes seide there,
 "Swich a talent Is comen to Me
 that I moste gon Into Anothir Contre, 4
 thedyr As God me wele lede,
 and there I hope ful wel to spede ;
 and to 3ow schal I Retornen ageyn
 as hastely as I may, In Certayn." 8
 Thanne Iosephe from hem departed Anon,
 and his weye forth gan he to gon,
 as it happede vppon A fryday
 and he starts on a Friday
 To the forest Of Brooklond he took þ^e way. 12
 and as he walkede In that forest
 he say A sarrazin that was ful prest ;
 vppon An hy hors he gan ryde,
 And Salwed Iosephe that ylke tyde. 16
 & a while to-gederis they hadden gon,
 thanne Axede the Sarrazin Of Iosephe Anon
 There he meets a Sarrazin, who greets him, and asks who he is,
 'Of what Contre that he was,
 and where he was born, and what plas.' 20
 "Sire, I Am Of Armathie, In Certein,
 and thus I walk In Many A pleyn."

- “how Come þou here,” quod þe Sarrazin thanne.
- “Sire, be hym that mochel good kanne,
that ladde the Children of Israel
thorw þe Rede se bothe drye & wel :
he Into this Contre hath me browht,
whiche þat knoweth Eche Mannes thouht.” 24
- “What Maner Of Mester Man Art thou ?”
- “Sire, I am A leche, I telle 3ow now.”
- “A leche,” quod the Sarrazin tho,
“Canst þou Ony leche-craft do ?” 32
- “3e, sire, quod Iosephe In Certein ;
I can helen Alle woundes pleyn.”
- “thanne *wit*h me schalt þou gon this tyde
vnto my Castel here besyde ;
there haue I A brothir bothe sik & sore,
that sore I-wondid lith he thore,
and al this 3er there hath Sik I-be
Of A wounde In his hed sekerle. 40
- 3it Cowde I neuere fynde leche Non
That him Ony Recur Cowde don.”
- “In the Name of god, quod Iosephe tho,
and he affir me wil do,
and beleven that I wyl say,
he schal ben holpen with-Inne schort day :
Onlych thorwh my goddis Myht
I schal hym keuere Anon Ryht.” 48
- “Of wheche god ? quod the Sarrazine ;
we han foure Goddis, bothe goode & fyne,
Mahownd and TEmagaunt, goddis so fin ;
Anothir hihte Iubiter and Appolyn,
and non Of these him helpe Conne do ;
How Cowdest þou thanne helpen him so,
and be wheche God Of Alle these fowre
Cowdest þou my brothir don socowre.” 52
- “be non Of these fowre, quod Iosephe tho,
Cowde I neuere thy brothir Socowr do ;
- and how he came there ?
Joseph says he is led by God,
- and he is a leech who can heal all wounds.
- The Sarrazin asks him to come to his brother,
- who is badly wounded, and has been a year in bed.
- Joseph says he can cure the sick man if he will believe in God.
- “Which god ?” says the Sarrazin ; “we have four— Mahownd and Termagaunt, Jubiter and Apolyn, and none have done him any good.”

- for here myht may nowht availe
 him to helpen with-Owten faille ; 60
- Joseph says
 he is deceivd,
 and þerfore disceyved art þou wel Clene
 ʒif Ony socour In hem thou wene."
 "That am I not, quod the Sarrazin, certainly,
 For they ben Goddis Endelesly." 64
- Whanne Ioseph^{he} herde the Sarrazine so speke,
 Anon to hym thanne he gan Reke,
 and seide " wheche goddis ben now tho
 that sweche Maistries Connen do ? 68
- for these gods are
 made by men,
 thi Goddis ben Mad with Mannes hand,
 I do the wel to vndirstand :
- and have no
 power over any-
 body.
 Non more power hauen they Ouer the
 thanne thow Ouer hem, ful sekerle." 72
- The Sarrazin says
 they are powerful
 gods,
 " ʒis, quod þ^e Sarrazin, In Certain
 My goddis ben Of power ful pleyn,
 Not Only be here Owne fegure,
 but after hem þat ben Mad, I the Enswre ; 76
- not the mere
 images,
 but those whom
 they represent.
 For I wot wel the ymages Mown not do,
 but they wheche aftir they ben Mad so
 Mown helpe and Socouren Every Man,
 Sikerly, Sere, I telle the Can, 80
- So Every God aftyr his ymage
 Socoureth the peple that ben Of Age."
- Joseph promises
 to show him that
 they are power-
 less,
 if he will take him
 to the castle.
 " In the Name of God, quod Ioseph^{he} tho,
 and with the to thy Castel do me go, 84
- I schal the schewen al and som
 that Alle they han power non,
 Nethir to Meven neþer to Go,
 Ne thy broþer to helpe neuer the mo ; 88
- and therefore deseyved ful Clene Art thou
 that so in hem belevest now."
- The Sarrazin
 threatens to kill
 Joseph if he has
 lied to him.
 " Wel Anon, quod the Sarrazyn thanne,
 be myn hed, As I am A trewe Manne, 92
- and thou hast mad me Ony lyenge,
 thou schalt be ded with-Owten taryeng."

- Thus to-gederis forth they wente
 al that Morwenyng veramente 96
 til It were the Owr Of þ^e Midday.
 Atte the laste that Castel he say ;
 ful hye vppon A Mownteyn
 that Castel þere stood In Certeyn ; 100
 ‘the Castel Of Roch’ I-Called it was,
 ful wel walled In Every plas,
 and therto þ^e diches depe Inowh,
 deppere Abowtes A Castel neuere man ne sawh. 104
- whanne Iosephe and the Sarrazin Entred were,
 Anon A wylde lyown Metten they there,
 and to that Sarrazin he went Anone,
 and Of his hors pulde him thus sone, 108
 and there him strangeleden with-Owten dowte
 For Alle his Meyne that stood Abowte.
 and whanne they Syen here lord so ded,
 Mochel sorwe they Maden in that sted. 112
- thanne taken they Iosephe there Anon,
 and to preson ladden hym thus son,
 and þerto his handes Ibownden him behynde :
 thus diden the Sarrazines so fals & vnkynde. 116
 and Anon the false Stewarde
 with his swerd smot Iosephe ful harde
 Into the thygh a ful gret wownde,
 that his swerd to-brak In that stownde ; 120
 So that half þ^e swerd lefte In his thygh,
 the wheche to-broken was þere trewly.
 Thus with Iosephe ferdn they there
 wel falsly In here Manere. 124
- thanne seide Iosephe to hem tho,
 “Sires, why faren 3e *with* me so ?”
 “For we ne haven non Other Encheson,”
 thus they seiden to him Echon. 128
 “and whedir thinken 3e me to lede ?”
 “Into A place þere thou shalt be dede.”

The Sarrazin
 takes Joseph to his
 castle, callid the
 Castle of Roch,

where a lion
 attacks the
 Sarrazin,

and kills him, to
 the great grief of
 his servants,

who take Joseph
 to prison,

and the steward
 wounds him in
 the thigh,

so that half the
 sword stays in the
 wound.

Joseph bids them
bring their sick
to him,

“ Ha, Sires, quod Iosephe tho,
whanne In presown 3e han me do, 132
Alle the sike Of the Castel bringeth to Me,
And I schal hem helen ful sekerle.”

“ what Artow thanne, quod they, A leche?”
“ 3e, Sire, he seide with schort speche, 136

and he will cure
them.

I schal hem helen full Certeynle
3if that they welen beleven On Me.”

Then they bring
their lord's
brother, who was
wounded in the
head,

thanne browhten they þere lordis broþer In þat sted,
that sore was wownded In the hed, 140

that non leche to-foren helen Myhte.
and whanne that he Cam In Iosepis (*sic*) Syhte,
thanne Axede him Iosephe riht anon,
how fern his hurt was Agon. 144

he seide ‘ more thanne An hol 3er ;’
thus gan he tellen to Iosephe ther ;

who promises to
enrich Joseph
if he can cure
him.
But Joseph
laughs at him,

“ and 3if that 3e to me Conne do socowr,
I schal 3ow Maken A man Of gret honour.” 148

thanne Iosephe gan to lawhen Anon
Afore the sarrazines Everichon,

“ how myhtest þou A Riche man Maken Me?
thou Nart but pore In alle degre.” 152

“ 3is, that I haue, quod the sarrazin Agein,
plente Of gold & Sulver In Certeyn ;
and therto Manye stonnes ful precious,
and manye Riche Clothes, and delicious.” 156

“ Nay, quod Iosephe, this Richesse is nowht,
and that schalt þou wel knowen In thy thowht ;
For I wolde weten now Of the,

and tells him his
riches are
worthless,

thowh thou haue Richesse so gret plente, 160
and ley it to-forne the both tope an taille,
& let se what it can the Avaylle.”

“ Certes, quod the Sarrazin ful snelle,
þer-Offen soth thou dost me telle.” 164

“ thar myhtest þou se, quod Iosephe thanne,
that thou Nart but A pore Manne,

- For In this world Is tresour non swich
 that Maketh A man half so Riche 168
 As doth helthe, I telle it the ;
 how thinketh þ^e, sire, telle þou Me ?
 for Sethen that be Richesse hele might þou not have,
 therefore aftir helthe that thou do Crave." 172
 "that wolde I fayn, quod the Sarrazin tho,
 and I wyste how Evere to do."
 "In the Name Of God, quod Iosephe thanne,
 I wele the techen now as [I] Canne." 176
 "Telle me how, quod the Sarrazin,
 and I wele it don wel and fyn."
 "zif thou wilt On god beleve,
 To Alle helthe thanne schalt þou preve." 180
 "In God, quod the Sarrazin Agein,
 I beleve ful wel In Certeyn,
 and Not Only Oppon On lord,
 but On Alle my Goddis with On Acord." 184
 "In fowre goddis, quod Iosephe ful hastile ;
 whiche foure ben tho, telle thou me ?"
 "that schal I do, quod the Sarrazin Agein,
 Mahownd and Iubiter Certein, 188
 Appolyn And Ek Termagawnt,
 these fowre Goddis holiche ich hawnt."
 Anon Iosephe to him spak thanne,
 and seid, "thou art the more Folisch Manne ; 192
 For these goddis that þou belevest vppon,
 Nether helthe ne bote mown don the non,
 Neþer to non Oper Creature,
 ful sekerly I the Ensure, 196
 And that schal I proven the here Anon."
 "let se," quod þ^e Sarrazin, that it were don."
 "Take 3e that dede body Anon,
 and tofore 3oure Goddis 3e him don ;
 and zif that to lyve he rere him Ageyn 200
 thanne ben they myhty In Certein ;

as they cannot
 buy him health,
 the greatest
 treasure of all,
 and therefore he
 is but a poor man.

Joseph bids him
 believe on God,
 and he shall be
 cured.

The Sarrazin says
 he believes in
 four gods already.

Joseph says he is
 the more foolish,

and offers to
 prove the Sarrazin
 deities,

by whether they
 can restore the
 dead lord to life
 or not.

- If they cannot,
they are false.
- and 3if that they Mown not don so,
Elles ben they false for Evere mo, 204
and thou to blame for thy beleve.
haveth do ; let se Anon this 3e preve.”
“Trewly, quod þ^e Sarrazin thanne,
that herde I neuere spoken Of non Manne ; 208
that Ony God myhte do,
from deth to lyve a man bringen so ;
3it Neuertheles Asayen scholen we
to fulfillen thy wil ful Sekerle.” 212
- They unbind
Joseph,
- Thanne let this Sarrazin Iosephe vnbynde
his hondis that bownden weren behinde,
but Of his hurt non thing he ne wyste
that þ^e steward him hadde so thryste 216
Into the hype with his swerd,
where-Offen he was non thing Aferd.
and whanne the Sarrazines thus hadden I-do,
here lord to-forn here goddis [they] browht tho ; 220
Everichon they knelede A down,
and preiden to Iubiter And Mahown.
- and bring their
dead lord's body
before their gods,
and pray long that
he may live.
- whanne thus longe hadden they preid there
and Of his lif weren neuere the Nere, 224
thanne Iosephe Gan hem Ascrien Anon,
“ha ! 3e Cursed people Everychon !
why worschepen 3e so this Mawmetrye
that nowht ne may Availen Sekerlye ? 228
weten 3e not wel they mown not Go,
Ne spoken ne Meven Neuere the Mo ;
behold how fairre this ded Man here
Riseth ther vpe for Alle 3oure preyere !” 232
- Then Joseph
denounces the
false idols
who cannot help
them.
- Thanne Iosephe knelid þere down Anone,
And there to God he Made his bone,
“ A thou Iesus God, ful myhty lord,
that hider me sentest be thin Owne Acord 236
thin holy Name forto declare
In Eche Contre and Every whare
- He prays to
Christ, who sent
him forth,

- Now, lord, herteliche I the preie
 Openly forto declaren thy feye, 240
 That thou Woldest here, lord, scheWen thy Myht
 Openly here In these paynemes siht, that He would
show his power
on these deceivd
people.
 this Caytevous peple that deceyved ben
 thorwgh mysbelieve, lord, As 3e wel sen." 244
 Thanne Anon Iosephe the Erthe gan kysse,
 and vpwardis he dide hem dresse,
 and seide, "lordinges, beholde 3e here
 Of 3owre Goddis here the powere, 248
 and here strenkthes Anon Ryht,
 For they ben nethyr of power ne Myht."
 thus sone with-Inne A lytel spas
 Iesus Crist þere schewede his gras ; 252
 for þere the hevene Openede Anon,
 and As sparkelis Of fyr þere Owt gonne gon,
 and þ^e Erthe be-gan to qwake, The heaven opens,
the earth quakes ;
 and Al the firmament to wexen blake ; 256
 So that the Sarrazines Everichon
 wenden to han deid there Anon.
 thanne Cam there thondir & lyhteneng A-down,
 and brenden Alle tho ymages In virown ; 260
 and ek hem On smale peces to-brak,
 & so they stonken with-owten lak,
 that alle they thowhten ded they were
 For þ^e grete stench they felten there ; 264
 Except Iosephe there Only,
 Alle ouercomen they weren Sekerly.
 And whanne they were comen to memorie Ageyn,
 Thanne Iosephe In this Maner gan seyn, 268
 " Now the sothe here mown 3e se,
 what myhtes 3oure goddis han sekerle,
 For there Nis non may helpen Othir,
 Nethir non Of Al this fothy ; 272
 and lik As brend here they be,
 So scholen 3e Alle ful sekerle ;
- Joseph bids the
people see the
proof of their
gods' weakness.
- a great storm of
thunder and
lightning comes
on, and the idols
are struck and
destroyd.
- Joseph says,
now you see your
idols cannot even
help themselves !

- but 3if 3e tornen 3owre CreAunce,
Elles to 3ow schal Comen Mischaunce." 276
- The wounded man asks Joseph what his name is, Thanne seide he that hurt was,
to Iosephe, there in that plas,
"Sire, he seide, how hyttest thou?"
"Sire, quod he, Iosephe am I clepid now." 280
- and if he is not a Sarrazin? Joseph says he is a Christian, and believes in the Trinity. "what, art þou not a sarrazin thanne?"
"No, quod Iosephe, I am A Cristene manne,
and beleve On fadir, sone, and holy gost,
wheche is but On god of mytes most." 284
"thanne, quod this Mathegrans þ^e sarrazin, tho,
In thre Goddis thou belevest Also?"
"Nay, quod Iosephe, that may not be,
For but On god they ben Alle thre ; 288
And þerto so myhty and so ful of powste
that the dede to lyve Areren welen he,
and ek, Alle tho that false be,
Trewhe he kan maken hem sekerle ; 292
and there Nis sinnere non so gret
that he ne wile hem Clensen As sket,
and As myhty god he wile him preve,
To Alle tho that On him beleve ; 296
for wel mown 3e sen be 3oure goddis here,
that he is lord Of so gret powere."
- Mathegrans the Sarrazin says he will believe also if his brother can be restord to life. "Sertes, quod Mathegrans thanne,
Sire, I hold the for a trewe Manne, 300
and 3if he my brothir to lif wele bringe,
I sey 3ou, Iosephe, with-owten lesinge,
I schal neuere On Oþer god beleve,
but Only On him, and þou this preve." 304
- Whereat Joseph is glad, And whanne Iosephe herde him so say,
a ful glad Man he was that day ;
Anon to the Erthe he knelyde Adown,
and there he made his Orysown : 308
- and begins to pray to God, "O thou God that Alle things wrowhte,
And Al this world thou Madest Of Nowhte,

- The sonne, the Mone, and the fowre Elemens,
 and Of A virgine to be born *with*-Owten Offens, 312
 and Sethen On Croys I-don thow were,
 and there-vppon I-stongen with a spere,
 that so suffredist þou tormentes Manye & felle,
 thy peple to beggen Owt Of helle; 316
 and thanne from deth to lyve þou Ryse Ageyn
 Of thin Owne Myht, Lord, In Certeyn :
 So worththily, goode lorde, schewe Miracle here,
 thorwgh thy myht this dede man to Arere, 320
 that Al this peple here, lord, May se
 thy werkyng and thin dignete.”
 Thanne Ioseph^{he} gan him vpe forto dresse,
 and not longe After, with-Owten les, 324
 the dede Aʒen to lyve he Ros,
 and After to Ioseph^{he} Anon he gos,
 and knelid A-down and kyste his feet
 Aforn hem Alle, and not ne leet, 328
 and seide to hym Aftyr his Owne lyst,
 “ welcome, seriawnt Of Iesu Crist,
 that God Of the Croys thou took A-down,”
 (thus he seide with A gret Sown,) 332
 “that God Amonges vs the hath sent
 vs for to Cristene verament,
 to bryngen vs Owt of Endeles peyne,
 therfore Art thou Comen In Certeyne.” 336
 whanne Ioseph^{he} sawh hym so Aryse,
 he Made to God A worthy sacryfise,
 and wepe for Ioye and for pyte,
 that Alle the peple there myhte it se; 340
 And seide to hem that Abowtes him were,
 “ Now now ʒe wel knowen and sen here
 that he is God Evere pereles,
 and Of Alle bowntes he doth not ses.” 344
 “ Now forsothe, quod Mathegrans tho,
 It Is ful trewe thou seist me to,
 who died and
 rose again,
 to restore the
 dead man to life,
 Then the dead
 man rises up,
 and welcomes
 Joseph as the
 servant of Christ,
 who had come to
 save them,
 Joseph weeps for
 joy and pity,
 and Mathegrans
 is converted.

- for Neuere hens forward I ne schal Certeyn
 On non oþer God to beleven ful pleyñ ; 348
 For now knowe I wel that my brothir Argon
 from deth to lyve here he is I-gon
 Onleche thorwh thy goddis powere ;
 For now knowe I God with-Owten pere." 352
- Argon's men Thanne Alle the Meyne that In þ^e Castel were,
 anon to Ioseph^e On knes fillen there,
 And with lowd voys Alle gonnen they Crye,
 desire Joseph to "lord Ioseph^e, On vs thou haue Mercye ! 356
 forgive them,
 Of Oure Misbeleve And Miscreaunce,
 Goode lord, On vs þou take non veniaunce,
 and Neuere forward from this day
 we scholen werken Azens thyn lay ; 360
 þerfore, good Ioseph^e, so wisse vs here,
 and we it scholen fulfille In Alle Manere."
- and are all Thus they of the Castel Everichon
 baptizd.
 weren there Christened forsothe Anon. 364
- The steward whanne þ^e steward beheld Al this there,
 confesses how he that so hadde hurt Ioseph^e In swich Manere,
 stabbd Joseph,
 Openliche there he it be-knewe, 368
 And ful sore þere-Offen gan he rewe,
- and left half the And how the swerd In him broken was,
 sword in his And the halfendel lefte In that plas,
 wound.
 & þ^e Remenaunt scholen ze þere fynde
 In his hype with-Owten lesynge. 372
- [leaf 78] Thanne this Mathegrans Dyde serchen Anon,
 and in his hype they it fownden thus son,
 "A, Sire, quod Mathegrans, telle thou Me
 how of this hort helid scholen ze be." 376
- Joseph says he "wel, quod Ioseph^e, be goddis help Certainle ;
 will be heald by but first of þoure wounde hely[d] Scholen ze be."
 the grace of God,
 but Mathegrans
 shall be cured
 first.
 He sends for
 the remnant of
 the sword,
 heals Mathegrans
 with it,
 thanne the Remenaunt of þ^e swerd he let bringen Anon,
 and to Mathagrans wounde leide it thus son ; 380
 thanne thussone I-helid he was
 Aforñ that peple thoruh goddis Gras.

- thanne leidde he þat swerd to his Owne wonde ;
 the poynt thus sone Owt Cam In A stownde, 384 and draws the
 More whittere, more fair, and More Cler point out of his
 An hundred part thanne it was Er ; own wound,
 Not A drope Of Blood ne was there On,
 and that they Syen Every-chon, 388 without a stain of
 as thowh neuere In the flesch it hadde be, blood.
 where-offen the Merveilleden ful sekerle.
 Of this, gret wondir gonne they Make ;
 thanne Iosephe the swerd On honde gan take ; 392
 “ha ! swerd, neuere Ioyned to-gederis schalt þou be, The sword shall
 tyl Into his hondis thou Come ful sekerle, never be joind
 that the Aventures of the seint Graal together again till
 To An Ende schal bringen hem Al ; 396 he comes who
 and As sone as he þ^e taketh on honde shall end the
 to-gederis schalt þou Ioyme thoruh goddis sonde ; adventures of
 for this Ende that In My flesch was, St Graal.
 Tyl that tyme schal neuere Comen In plas.” 400
 Thus Iosephe with the swerd there wrowhte ;
 and ful faste to him thanne they sowhte,
 so that Cristened the weren Everichon
 Al so faste renneng As they myhten gon. 404 Then Joseph
 And Agrons, viij dayes aftyr levede he baptizes all the
 Among that peple ful Certainle. people,
 thanne whanne Iosephe scholde go,
 the swerd he betook hem tho, 408 and leaves the
 and they it kepte In Cherte, sword with them,
 and gret worschepe it dide that Meyne. where it is held
 in great honour.

 CHAPTER L.

 OF JOSEPH'S FURTHER ADVENTURES ; AND OF THE CRIMES
 OF CHANAAN AND SYMEN.

Joseph starts for the Forest of Darnantes, and by a great water
 finds his people, who cannot pass over it (p. 241). They
 pray to God, and soon see a White Hart start out of a
 bush, attended by Four Lions (p. 242), which leads them

all over the water, except Chanaan (p. 242-3). Chanaan's eleven brothers beg Joseph to help their brother over (p. 244), and so Joseph walks over the water to him, and offers to take him back (p. 244); but Chanaan is afraid to go without a boat, and Joseph returns without him (p. 245). However some fishermen soon after bring him over (p. 245), but they, Joseph says, are Pagans, and shall perish soon; as they do, in a tempest (p. 246). Joseph then promises the people they shall see where Moys is (p. 247). Peers and Brons ask Joseph to explain the meaning of the White Hart and the Four Lions (p. 247); and he tells them that Christ is the hart, and his and his Mother's virginity the whiteness; that the Four Evangelists are the Lions (p. 247-8), and that Christ shall appear "angerly" to Launcelot and Modred in Arthur's time (p. 248). Joseph and his people continue their journey, and come to a Castle, where they see no one, but only a great fire burning (p. 249); and out of the fire comes a voice, crying on Joseph to pray for the owner of it, that his pain may be lessend (p. 249), for, when Ministers of Hell reft him from Joseph, and were carrying him away, a holy Hermit orderd them to give him up, and they dropt him at once into that fire (p. 250). The voice also tells Aleyn the Gros that it is Moys who cries, his "Nygh Cosin," who *would* sit in the Seat at the Graal table (p. 251). While Moys talks to his father Symen (p. 252), Joseph and Aleyn pray for him, and immediately a rain from heaven quenches great part of the fire (p. 252-3), so that Moys is relieved of almost all his pain (p. 253), though he must stop where he is till Galahad comes to release him (p. 253-4). He begs Joseph to go through the country and convert the people (p. 254); and so Joseph goes on through Scotland, which got its name from King Elcose (p. 254). At supper, all are fed by the Holy Graal, except Chanaan and Symen (p. 254-5), who grumble together that this is not by their fault, but by that of their fathers and brethren (p. 255); and so Symen agrees to take vengeance on Peers, and Chanaan on his brethren (p. 256). Chanaan accordingly kills his twelve brethren (p. 257), but Symen only wounds Peers with a poisonsd knife (p. 258); is caught, taken before Joseph, and confesses that Chanaan murdered his brethren (p. 259). Joseph prays for vengeance on Chanaan (p. 260), but is told from Heaven to do judgment himself (p. 260). He insists on his Company deciding the sinners' fate (p. 261); and they bury Chanaan and Symen in two pits "up standing even to the chynne" (p. 262). From towards the realm of Gales come flying two burning men, who pull out Symen, and fly off with him (p. 262), but whither "my maister Sire Roberd de Borron" says not here; it will appear hereafter (p. 262).

Joseph leaves
Argon's castle.

Thanne parted thens Iosephe Anon
Al so faste As he Cowude gon,

& In his Iorne forth wente sekerlye
there As he hopede to fynden his Compeny.

Joseph goes on
his way to seek
his people,

And so As that it him happede so tho
thoruh the forest of Darnantes gan he go ;
and whanne thens owt that he was past,

passes through
the forest of
Darnantes,

To A gret water he cam In hast,
the wheche was bothe depe and brod ;
there fond he his felawes þat þere Abod,

8 and comes to a
great lake, where
his company are
all waiting till he
comes to cross
over the water.

and In non wise Mihten Over pase
til he was Comen, swich was here grace,
that there Rested hem Everichon
to Abyden som passage Over to gon.

12

and whanne that Iosep^{he} they gonne to se,
ful Mochel Ioye Maden that Compene,
and Aþens him they wenten Everichon
Al so faste As they Cowde gon.

16

“ A, sire Iosep^{he}, welcome 3e be !
vs behoueth Conseil to taken Of the
whether we scholen this water pase,

They reioice to
see him,

20

Owth^{er} Abyden here In this place,
for here is Nethir schype ne galey^e
that we mown In gon feithfullye ;
and this water so depe and perylows Is,

24

that we it ne doren taken I-wys,
and owre Maister the Bischope here
Abideth 3owre Comeng with-owten dwere ;

28

And now that 3e be Comen vs to,
Alle We hopen the bettyr Ouer to go.”

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

32

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

36

what they are to
do.

- Thanne thus Anon gonnen they do
 As Iosephe there hadde tawht hem tho, 40
 and þer Anon they knelede A-down,
 And to God Maden here Orisown,
 ‘ Over that water hem to bringe,
 and þer-offen hem to sende som tokenenge.’ 44
- They pray from
 prime until
 midday,
 thus In here prei[er]es Abyden they there
 from prime Into Midday Al In fere,
 and Evere Abyden the sonde Of god Almyht. 48
 So Atte laste hadden they An In syht,
 that Owt of a lytel busch there beside,
 Owt Syen they Comen At that tyde
 A lytel hert that was snow whit,
 a ful faire beste to here delyt, 52
 & abowtes his Nekke A Chene Of goold,
 and with him fowre lyowns gonnen they behold,
 On be-hinde, Anothir him to-fore,
 & on Eche side On, & so ladden him thore ; 56
 and as Cherly þ^e liowns this hert gonne kepe,
 As the modir the Child lulleth On slepe.
 thanne these bestes Aprochede hem Anon,
 and thoruh the peple these liouns gonne gon, 60
 with-Owten blemscheng Of Ony Man.
 Anon there Iosephe thowhte than,
 whanne the hert þ^e water say he take,
 and the lyowns him folwed as hire Make, 64
- They pass through
 the people, and
 take the water.
 thanne seide Iosephe to þ^e peple Anon
 “ Seweth ȝe me now Everychon,
 And Alle Sawf scholen we be
 that Ouer this watyr wile folowen Me.” 68
 So that the water they Entred Anon,
 and Alle Sawf Ouer gonne they gon,
 Al so drye As vppon A Roche Of ston,
 In so stedfast beleve the weren Echon. 72
 thus pasten Alle that Compemye,
 Except On ful Sekerlye,
- and they pass
 through the
 water safe and
 dry,

thorwh verray grace and goddis powere,
Faire Al Ouer pasten they there.

76

Thus pasten they that water Every Man,
Except On that hyhte Chanaan ;
and this Canaan that was thore,

except one man,
calld Chanaan,

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

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

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

84

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

88

“ a, goode sere, that 3e wolden vs telle
how this Aventure here befelle,
that owre brothir is vs behinde ;

His brothers ask
why he is left
behind.

how may this be, and be what kynde ? ”

92

“ wele 3e weten the skele why, ”

quod Iosephe to hem Certainly ;

“ alle discharged Of synne 3e be,
and so nys not he ful sekerle ;

96

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

wherfore hym behoueth to Abyden there,
for with vs myhte he not Comen In non Manere ;
and 3if he hadde, I-sonken scholde he ;
therefore best for him is there to be ;

100

and he would have
been drown'd,
therefore he is
better where he is.

For ful gilty doth he hym knowe,
that he ne myhte not passen forth in this Rowe.”

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

104

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

“ ha, goode Sire, how scholen we do,
that Oure brothir ne myhte Comen vs to,
for he is [t]here In stronge Contre,
and fer from his frendes sekerle ;

108

away from friends
and help,
[¹ ? ne]

and he¹ socour hath he Ryht non,
A, goode Iosep, how scholen we don ?

- And þerto ful fer from his Contre ;
 and we his bretheren ben Sikerle, 112
- and they love
 him so dearly
 that they pray
 Joseph to bring
 him over,
 for hym loven we ful Enterly
 As the flesch and blood of Oure Owne body ;
 therfore, goode Iosephe, for Charite,
 helpeth that Ouer comen weren he ; 116
- else they will die
 of sorrow.
 Oþer elles for sorwe we scholen deye
 certainly, Iosephe, and In feye,
 3if that we gon owt of this Contre
 but 3if that he In Owre feleschepe be." 120
- Joseph is so sorry
 for them,
 Thanne thus wepinge Alle they preide,
 and thus to Iosephe Alle they seide.
 of hem Iosephe hadde gret pyte there,
- for they are good
 men and true,
 For þat Alle good men they were ; 124
 and ful Of prowess Ek therto,
 whanne that Ony thing scholde be do.
 thanne seide Iosephe ful Curteislye,
- that he says he
 will do it,
 "for 3oure love I schal it don trewelye ; 128
 and 3it trowe I bettere that he were,
 & that to vs he Come not here ;
- though it may
 lead to harm.
 and be hym more Evel may Comen vs to ;
 Neuertheles 3oure wylle 3it wile I do." 132
- So that to the water Iosephe A3en wente
 forto fullen here Entente,
- Then he crosses
 the water again,
 and vnto the water he gan to go,
 to þ^e tothir side that he cam fro ; 136
 And thanne to Chanaan seide he,
 "Now thin Owne levyng here myhtest þou se ;
- tells Chanaan if
 he had livd as
 well as his
 brothers
 he would not
 have been left
 behind.
 and 3if In as good lif thou haddest I-be
 As thy brethren Aren Sekerle, 140
 thanne haddest þou not beleft here
 Sekerly, Kanaan, In non Manere."
- thanne took him Iosephe be the hond,
 and thus seide, As I vndirstond, 144
- Then he bids him
 follow him,
 "Come On, Chanaan, and sewe thou me,
 and sawf and seker schalt thou be."

- and whanne to the brinke they weren gon,
 thanne to Iosephe he seide Anon, 148
 "this watir it is bothe depe and blak,
 I ne dar not *per-Onne gon* with-Owten lak ; but Chanaan is
with-Owten A schipe other A galey, afraid to cross the
 lest I scholde *perschen*, Iosephe, In feye." 152 water without a
 boat.
 " Certes, quod Iosephe to him Ageyn,
 It nis non wondyr In Certain
 thowh þou In this water deidest here,
 Sethen thou Trostest non bettere In Goddis powere ; 156 Joseph tells him,
 Therefore here schal I leven now the, as he has so little
 and to thin bretheren gon wile I A3e ; faith,
 and Merveille þ^e not thowh þou longe here Abyde, he must stay
 for here mythest þou dwellen A long tyde, 160 where he is till
 til fischeres here Comen seiling be the, fishermen take
 þ^e Over to bringen ful Certainle." him over.
 Thus In this Maner Iosephe gan forth to pase,
 And Chanaam lefte stille In that place. 164
 whanne his bretheren behelden Iosephe ther,
 and sein not here brothir In non Maner,
 thanne grettere morneng gonne they make
 thanne ony tyme to forn for hys sake ; 168 to the great grief
 but here morneng but lytel while did laste of Chanaan's
 Aftyr that Iosephe they conne taste, brothers.
 So that *with* Inne A while After, some
 A fyschere¹ vppon that water gan gone ; 172 [1 Fr. *marounier*]
 and whanne that Chanaam Sawh hem ther,
 Anon to hem he clepid from fer,
 And preyde hem In to here schipe forto take
 him, forto veryen ouer that lake ; 176 Fishermen bring
 Chanaan over,
 So that Ouer that water he wente,
 And with his Compemye Mette veramente.
 and whanne his bretherin gonnen him beholde,
 they Maden Ioye ful Many folde, 180 and his brethren
 for they loveden him ful wel rejoice, for they
 as bretheren Owhte Everydel, love him dearly.

- For him lovede they Al so dere
as bretheren Owhten to loven In fere. 184
- whanne that Iosephe Chanaam gan se,
Joseph welcomes Chanaam,
and tells him of the great wicked-
ness of the fishers who brought
him over;
"Chanaam, he seide, welcome 3e be!
Chanaam, I kan the tellen tydyngge :
they that the hider dide brynge, 188
they weren so wykked In Alle degre
that Alle Goodnesse from hem doth fle,
and þerto so sorwefully ben they be-gon,
and that schalt þou sen here Anon ; 192
- they are to perish,
For Alle I-persched they scholen be,
that Al this peple here schal so ;
and that schal ben here Gwerdown,
for here Over bringeng with good resown ; 196
- for they are payim miscreants,
for they ben paynemes Mescreauns,
therefore hem schal happen ful wondir chauns,
for they wrowhten Azens Goddis wille,
hider the to bringe, I sey the tylle ; 200
and, for his Comandement that they han broke,
In strong presoun they scholen ben stoke ;
- and the sea is to swallow up both
ship and men.
and hem Alle Swelwen schal the see,
bothe schipe and Man ful Sekerle, 204
and that schalt thou sone beholde
3if it be soth that I the tolde."
- Whanne Iosephe hadde told hem þis tale,
þer be-gan sorwen with-Owten bale ; 208
- Then a storm rises,
For so gret A wynd þere Ros Anon,
and Ouer that water it wente ful son,
and Made þer-Inne Manye A ful gret wawe, 212
- and great waves overwhelm the
ship,
so þat Ech Ouer Oþer gan Ouerthrawe,
and dreinte this vessel there Anon,
and all therein perish.
so þat persched they weren Echon,
that Alle Iosepis Meyne þere beheld
lik as he behyhte hem In that feld. 216
- Whanne they Alle this wondir hadde sein,
To Iosephe they Comen Anon Certain,

- and seiden, "sere, what scholen we do?
 Scholen we now Ony ferthere go, 220 Joseph's company
 Oper scholen we stille Abyden here? ask what they
 3e, Sire, and we Al In fere." are to do next,
- "Into A forest scholen we pase,
 and pere scholen we sen, be goddis grace, 224 and are told they
 In what place that Moys is Inne, must go into the
 As I behyht 3ow Er that I blynne." forest,
- "Sire, quod they, scholen we thanne se
 Moys Owre brothir, where þat he be?" 228
- "3e, quod Iosephe, that scholen 3e
 Moys here sen In Alle degre." where they shall
 see Moys.
- Thanne from that place wenten they Anon,
 and toward the forest of darmandes they gonne gon. 232
- Thanne Aleyn, that Fyschere Clepid was,
 and Bron and Peers In that plas,
 and faste to Iosephe gonne they gon,
 And pere to him seiden thus Son, 236
- "Sire, telleth vs for Charite
 what signefiaunce þat this May be,
 Of this hert and fowre lyown
 þat thus here wenten *With-Owten* distroctiouns." 240
 Alain and others
 ask the meaning
 of the white hart
 and the four lions?
- "Sires, quod Iosephe to hem thanne,
 I schal 3ow tellen As þat I Canne :
 It is Of God the signefiaunce,
 that to his disciples wile maken demonstraunce 244
 For 3e that In Synne hauen be,
 and forsaken It Certainle,
 and ben I-Comen to A newe kende ;
 what I schal now sein, take 3e In Mende, 248
 why that In An hert he gan him schewe ;
 vndirstondeth my Resouns vppon A rewe.
- "Of an hert, the kynde Evere It is,
 From Age to 3ongthe to tornen I-wis : 252
 Ryht so dyde Iesu Crist ;
 From deth Aros, As 3e wel wyst,
 as the hart re-
 news its youth.

	that Is God and verray prophete, that On the Cros his lyf dyde lete.	256
The whiteness represents his mother and his purity from sin.	and be his whitnesse, vndirstondeth 3e his Modris and his virgynyte, whiche non Of hem Entachched was with non Maner Synne In non plas.	260
The chain shows his humility.	and be his Chayne vndirstondeth 3e, that signefieth hvmlylte.	
The four lions are the four evange- lists who wrote his works and miracles.	“and be p ^e fowre bestes In his Compenye, the fowre Evangelistes signefyen sekerlye, that Alle his werkis wreten Echon, and Of his blessid Miracles Manyon that here Amonges vs wrowhte he, As thowh A dedly man he hadde be.	264 268
	“ Thus be the white hert vndirstonde 3e Crist In his holy virginite ; and be the fowre bestes Also the fowre Evangely[st]es þat with him gonne go, that these Ouer this water Owre Condyt hath be, As Openly here Alle Mown 3e se.	272
As Christ hath appeard blessedly to us, he shall appear in later times angrily to two men,	and as blessedly As he aperith to vs here, As Angerly schal he In Anothir Manere To tweyne persones In tyme Comenge, be Arthures day that schal be kynge. and whiche two that they scholde be ;	276
Lancelot and Modred.	On schal ben lawncelot ful sekerle ; And the tothir, Mordret schal ben his Name, that schal ben A man Of a wondirful fame ; And Into that tyme In Certain In this Semblaunce Aperen will he not Ageyn.”	280 284
Joseph's company pass into the forest of nantes,	Thus As they wenten forth Talkynge, Into p ^e forest of Darnautes began hem brynge ; and whanne with-Inne that they hadden gon The space Of two Miles there Anon, and Iosephe that Algates wente to fore, Into A weye he tornede thore,	288

and him they Seweden Everichon
 Al so faste As they Cowde Gon, 292
 Tyl they Comen In to A gret Valey
 where As A gret hows syen they. where they find in
 a valley a great
 house,
 And Whanne they Comen to that Entre,
 Al Open the gate þere fownden he ; 296 with open gates,
 but Nethir Man ne womman syen they non
 that In wolden hem letten forto gon.
 thanne forth Iosephe Innere wente,
 And Al his Compenye veramente, 300 into which they
 go,
 and follow Joseph
 into a hall,
 And In to An halle he gan gon,
 þere him they foloweden Everichon.
 thanne A gret fyr syen they there,
 that As briht brende And as Clere 304 where burns a
 great fire.
 thowh Alle the bussches þere In Erthe hadde be
 vppon A fyr I-set ful Sekerle.
 And whanne this fyr that they Sye,
 Thanne Axeden þei Iosephe In hye 308
 ‘ what myhte signefie that ilke fyre.’
 thus sone A vois thanne gonnen they here,
 and so lowde it gan to Crye Then a voice cries
 out of the fire,
 that Alle they it herden Sekerlye, 312
 “ holy fadyr Iosephe, Goddis knyht,
 Fulfild with the Grace Of god Almyht,
 that thou woldist Onlyche preyen for me
 To that good lord In Maieste, 316 and asks Joseph
 to pray for him,
 Myn Angwisch that he wolde Aslake,
 whiche I Am more worthy to take ;
 but 3it þat he wolde Of his Mercye
 My peyne to Alegen In som partye.” 320
 and the voys þat there thus spak,
 Owt Of þ^e fer it Cam *with-Owten* lak.
 thanne seide Iosephe, “ fain wold I preye
 3if I wiste my lord not forto Anoye.” 324
 “ A, quod the vois, In Alle wyse
 For me þat 3e wolde preien In 3oure Gyse ;

- & be 3oure preiere my peyne I-legged schal be,
thus troste I, Iosephe, Certainle. 328
- Joseph bids him
tell how it is with
him,
whether he is
savid or lost.
“Do me to wetene,” quod Iosephe Ageyn,
“whethir þou schole to blisse Oþer to peyn,
Owþer Ewere Mercy that þou hopest to have
Of thy Creatour that may the Save.” 332
- He says he still
hopes to have
grace through the
mercy of God,
“I ne have not don so gret Trespas
that I ne hope to haue bothe Mercy and gras :
For his Mercy, so gret It is
to Alle tho that don Amys, 336
- [MS. his]
and they repenten hem of hir¹ Misdede,
Anon to Mercy he wele hem lede.
but now knowe I wel that thilke same se
that I Inne sat be presomtweste, 340
- though he sat
presumptuously
in the seat of
Christ,
It Is that same sege to mene
where as God to his disciples Made his Sene ;
And I As A fals Synnere
And dedlich man wolde sitten there ; 344
- therefore devils
carrid him off
and were taking
him to the
dungeon,
wherefore On Me God took veniaunce
for myn desir & myn Mischaunce,
how from the table þat I was left,
And with Ministres Of helle from 3ow Reft, 348
- that streyht with hem I scholde han gon
Into here depe donioun Anon.
“And whanne they Comen Ouer this forest,
happede An holy man Is here be west, 352
- when a holy
hermit saw them,
An holy Ermyt, & A Religious,
As he walkede Owt Of his hous,—
and xxxij wynter Ermyt here hath he be,
A ful holy man In Alle degre.— 356
- and made them
drop him,
And whanne he sawh hem me so bere,
Anon hem Alle he Coniowrede there
so that here they leten Me falle,
so faste thermyt On hem gan Calle, 360
- and seide, ‘leve 3e this Man that 3e here bere,
For Ouer him haven 3e non powere ;

For he ne hath not 3it so Mochel Misdo, To Endles peyne forto go.	364	as he had not sinnd so as to be lost,
For 3it Mercy schal he have, And his Sowle schal 3it be save. but this same fyr belefte with Me	368	but the fire is to remain on him till the good knight comes who shall end the adventures of the Graal,
In signefiaunce Of lecherye, As 3e mown se ; and thus schal Abyden here tyl there Come A knyht Of gret powere, That the Aventures Of the seint Graal To an Ende schal he bringen Al ;	372	
and hider fortvne schal bringen him to Me, This Merveille here that he schal se ; and be the helpe Of that holy knyht, Owt Of this fyr he schal be dyht.	376	who shall deliver him from the fire.
And thus the Good man here me tolde, For In that place Sitten I wolde. whanne þ ^e Enemyes herden him so speke, Anon faste from Me gonnen they to Reke, and leften me thus In this degre In this same Manere As 3e Mown se."	380	
Thanne bespak Aleyn the Gros Anon, to him that In the fyr was thus son, and thus seide, & In this Manere, To him þat In the fyr was there :	384	
"What Art thou that I there Se ? whethir Man Oþer womman, telle þou me, that the Certein Myhte I knowe Of Alle this thing vppon A rowe."	388	Then Aleyn asks the mar. in the fire, who he is ?
"Ha ! Ha ! Aleyn, quod thanne the voys, I am thy Nygh Cosin that is here, Moys, That here In this fyr doth brenne For the Sege that I sat Inne, As 3e Alle gonnen there Se ; therefore this peyne is dyht to me ;	392	The voice answers, "I am thy cousin Moys,"
and þerfore, Aleyn Cosin, I preye to þ ^e that thou wost ¹ to God preyen for Me,	396	and asks Aleyn to pray for him. [¹ ? wolt]

- for I knowe wel that 3owre preyere,
Of God schal be herd, As lef and dere." 400
- [¹ Fr. *Symeu.*
Engl. *Syme*, p.
262, l. 771, &c.]
[² MS. *he he*]
When Symen
hears this, he cries
out and asks Moys
if it is really he,
living and burn-
ing in the fire.
- Whanne that Symen¹ herde this word,
that faste be Ioseph^{he} thanne there stood,
with a lowd vois he² gan to Crye,
and hym Axede there An hye, 404
"Art thou Moys that Art here,
that lyst & brenst here In this fere?"
"that I am, fadyr, Sekerly ;
and 3it wers hadde comen to my body 408
Ne hadde the holy preiere ne be
Of an holy Ermyt ful Sekerle ;
and thus, fadyr Symen, *with*-Owten les,
To peyne hadde I gon Endles. 412
thus to 3ow And to Chanaan now I seye,
hens forward þ^e bettere to ben In feye ;
For wete 3e wel, that be Synne
and 3e greven Owre lord there-Inne, 416
In Grettere peyne scholen 3e dwelle
thanne I here fele In flesch Oþer felle."
"Sone Moys, quod Symen tho,
In what Manere now may I do, 420
from peyne me to kepen In al degre ?"
"Fadyr Symen, I schal tellen the :
with 3ow han 3e A bodyly leche,
that Alle goodnesse he will 3ow teche ; 424
with 3ow han 3e that holy Bischope
that may 3ow Clensen from tayl to tope ;
And 3e wele werken After his lore,
Of peyne ne sorwe felen 3e neuere More." 428
In this Manere Whiles they gonne talke,
Ioseph^{he} and Aleyn forth gonnen walke,
and setten hem down vppon here kne,
and preiden to god In Maieste 432
' For Moys that was In peyne and wo,
Forto Aslaken somme Of tho ;
- and advises him
and Chanaan to
be better than
they were before,
- and to be cleansd
from sin by the
Bishop, and to
follow his teach-
ing.
- Joseph and Aleyn
go and pray for
Moys, that his
suffering may be
lessend.

- And that he wolde, for his gret pite,
 his peyne Alegen, And it wolde be.' 436
 and whiles they maden here preiere,
 they syen from hevене how it Cam þere
 In semblaunce Of Ryht A gret Reyn,
 and Into the fer it discended ful pleyn ; 440
 and a gret partye there-Offen it qweynte,
 and halfendel the flawme fully Asteynte.
 And whanne that this thus was I-do,
 A ful lowd voys Sette vp Moys tho 444
 that Alle the Compenye it Myhte it here,
 And thus there seide In his Manere,
 " Ha ! Ioseph, Resten Mown 3e
 Of 3oure preyeris now sekerle, 448
 for 3e han don Me A gret leigaunce
 Of my peynes *with*-Owten dowtaunce.
 God 3ow qwyte, there I ne may !
 My peynes han 3e gretly lissid this day ; 452
 For now, me thinketh, gon Is my peyne
 thorwh 3oure goode preyeris In Certayne."
 thanne there-Offen Ioseph Glad was tho
 that his peynes weren Aslaked so. 456
 Thanne spak Symen to his sone ther,
 " Sone Moys, how seist thou Of this fer ?
 schal it with the longe Endure ?"
 " Not so longe, Fadir, I the Ensure, 460
 as I am worthy hit forto haue ;
 For I troste to god he wil me save,
 For mere his pite and his Mercy,
 Evere lasting scholde it ben trewly ; 464
 but Of his Mercy And Of his pyte
 3it *O*perwise hath he Ordeyned for me,
 and this Sorwe An Ende to brynge
 thorwh an holy knyhtes Comenge,
 hos Name schal be Clepid Galaas,
 here me schal visiten In this plas, 468
 for a holy knight
 is to come,
 calld Galahad,

Then comes a
 great rain down
 into the fire,

and puts half of
 it out.

Moys calls out,

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

Symen asks how
 long the fire shall
 last.

Moys says, not so
 long as he
 deserves,

for a holy knight
 is to come,
 calld Galahad,

- who shall end the adventures of the Graal and Great Britain, and release him from his pain.
- and the Aventures Of þ^e seint Graal,
To An Ende bringen he schal ; 472
and Alle the Aventures Of grete breteyne,
In him schal ben Ended In Certeyne.
and thanne slaken schal my dolour
That I am Inne here In this Owre." 476
 thanne thus to Iosephe there spak he,
" A, goode holy Iosephe, for Charite
Abydeth 3e non lengere In this place,
but Abowtes this Contre faste 3e pace, 480
and precheth the name Of the Crucyfyve,
for it is ful gret Nede trewelye ;
For Al Abowtes In this Contre
but fals Mescreauntes þere ne be. 484
Now go 3e forth this ilke tyde,
and In this place moste I Abyde
Tyl that be that holy Mannes bownte
Al this fyr Onlich Asteynt here be." 488
 Thanne parted Iosephe thens Anon,
and his Compenye with him gonne gon ;
and Moys there beleft stille,
and they forth wente be goddis wille 492
Al that day and Al that Nyht.
and On the Morwen, whiles it was lyht,
Owt Of þ^e forest gonnen they gon,
and into scotland Entred Anon ; 496
and 3it thouh scotland that it were,
It nas so Cald but for On Manere,
but for the kyng Elcose¹ yclepyd he Was,
Whedir that they Entrede, and Into whiche plas ; 500
and thike Nyht Alle I-herberwed they were
In A ful gret pleyn forsothe there.
and whanne to soper that they weren set,
with Alle delicasyes they weren Replet ; 504
Of what Manere thing that herte wolde Crave,
Anon Rediliche they it there haue ;
- Then Moys tells Joseph to go and preach the Crucified in the country,
- which needs it sorely.
- Joseph's company leave Moys in his fire, and go on all that day and night,
- and get to Scotland,
- calld so from king Elcose.
[Fr. *escos*]
- They are fed with all possible delicacies,

- So that it is *Merveil* forto knowe
 how þat Alle fulfild weren they vppon A rowe, 508
 Except Chanaan & Symen, except Chanaan
and Symen,
who have no
grace in them,
 hem lakkede *grace* Amonges *Oþer* Men,
 So that thorwh þ^e holy vessel
 Repleinsched weren they *neuere* A del, 512
 that so In deseise was here *Abydyng*e
 two dayes And two Nyht with-Owten lesyng.
 And whanne they Sien that they ne were
 Not worthy here felischepe to Entren there, 516
 So with-Inne hem self gonnen they Seye
 with vegeous herte and gret Envye,
 and spoken Of here mysaventure,
 “It Cometh not be vs, I the Enswe, 520
 but for Oure fadris Gilte to-fore,
 That semede Cristene, & weren not thore ;
 there-fore for vs that Olde now be,
 Falleth the veniaunce ful Sekerle.” 524
 “In feith Anon, quod Symen thanne,
 Peers that halt him so holy A manne
 Ewere to God In Semblaunce,
 3it haue I lengere with-Owten variaunce— 528
 thowh that he my ny Cosin be,
 and Ioseph^{his} Also sekerle,
 3it hath he nowhere travailled so ferre
 As I haue don In Alle Manere ; 532
 Neþer *neuere* for god so moche dide he
 As that I have don now sekerle ;
 and so trowe I that Al his Synne
 vppon me is beleft, boþe more & Mynne ; 36
 So that trostily I beleve forsothe
 that God for my gilte nys not wrothe.”
 “Now Certes, quod Chanaan tho,
 with my bretheryn it fareth Ryht so ; 540
 for here synne that thei diden here,
 Oure bischope myht not sewen In non Manere,

Chanaan says
that he is punisht
for his brothers'
sins.

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

Symen declares
 that he will take
 vengeance on
 Peers,

" Certes, quod Symen, wile 3e now se,
 vppon my Cosin peers avenged schal I be 548
 Er to-Morwe that it be pryme,
 that it schal be thowhte On A ful long tyme ;
 bothe here and Ellis where
 It schal be thowhte On In Many Manere." 552

and Chanaan says
 he will on his
 brothers,

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

Thus to-Gederis wrowhten they two,
 whiche tornede hem After to mochel wo ; 560
 For In Wanhope weren they falle,
 and Exempt from graces Alle
 Othirwise thanne they weren wont :
 thus it fyl hem In Every point ; 564

for both he and
 Symen are desper-
 ate ; and therefore
 they commit a
 crime that all the
 world hears of.

for they gonnen werken so gret wreche
 that Alle the world þere-Offen hadde speche,
 and schal Into domesday,
 Of here Felonyes Men scholen say. 568

At Even Whanne logged Alle they were
 In A gret Medwe besides there,
 Chanaam, In whom the devel Entred was,
 Of his felonye Remembred In that plas ; 572

Chanaan goes by
 the moonlight to
 his twelve
 brothers,

he took his swerd bothe scharpe & kene,
 and be þ^e Mone lyht þat schon so schene
 he Aspide where his bretheren lay,
 Alle xij, Sekerly and In fay. 576

finds them asleep,

and whanne that he sawh hem ligger so,
 previliche to hem thanne gan he go,

and drowh Owt his swerd thus son,
 and his Owne brothir he slowh Anon, 580
 that so from On to Anothir
 he slowh Alle .xij. In þat fothir. kills them one
 after another,
 and whanne he say that ded they were
 alle xij, he lefte hem lyggeng there, 584
 And wente forth thanne In his weye, and leaves them
 lying.
 Symen to seken Certeinlye ;
 and whanne he hadde him I-fownde,
 Of his dede he tolde him that stownde. 588
 "Now hauen 3e wrowht, quod symen tho,
 lik As I Myself wyle now do ;
 For Of Peers so schal I venged be
 that is My Cosin ful Sikerle. 592
 Abyde me now here, quod Symen tho,
 Tyl thal A3en I come the to."
 "thou schalt me fynde, quod Chanaam thanne,
 vndir this Figge tre for Ony Manne." 596
 thanne wente Symen forth his way
 Into þ^e place þere Iosephe lay ;
 For ful wel Supposede he
 that faste be him peers scholde be : 600
 and in his hond he bar A knyf Symen goes to
 kill Peers, with a
 poisond knife,
 þerwith to Reven peers his lyf,
 the wheche Envemyned was In that plas :
 the blad A foote long it was, 604
 so that knyf was forto dowte a foot long in the
 blade.
 For two skelis Al Abowte,
 the ton was for the Envemynenge, 608
 þ^e toþer for scharpnesse with-Owten levenge.
 Whanne Symen was Comen þere peers lay,
 and verrayly In þat Compenye him say,
 Anon he lefte there vpe his knyf
 him to han Slayn with-Owten stryf ; 612
 but At that tyme hadde he non powere,
 what for drede and what for fere ;
 but in his fright

- but Into the Brest there he him smot
 that ful sore In his body there bot. 616
 For it ne was not Goddis wille
 that so falsly he scholde him spille ;
 So that thorwh the scholdere it Cam thore
 A large handful and wel More. 620
 and whanne pers felte Al this
 that so was hvrt with-Owten Mys,
 Anon ful lowde he gan to Crye
 "Ha ! help, God, for now I deye." 624
 and arouses the
 people,
 thanne wook the peple Ryht Anon,
 And to Peers þere gonne they gon,
 And Axeden him ho haddé so I-do,
 And he seide "Symen," and no Mo. 628
 who take Symen
 and bring him
 to Joseph.
 So symen tooken they In that stede,
 and to-foren Ioseph^{he} gonnen him lede,
 and Axeden Ioseph^{he} what they scholden do
 that In this Manere Peers dyde Slo. 632
 And whiles Of this that they gonne speke,
 A ful gret Compenye Cam there Reke,
 that þe xij bretheryn hadden I-fownde,
 The Whiche Weren slayn In that StoWnde ; 636
 and there is great
 lamentation.
 and so gret deol they maden Certainle
 as thowh Al the world to-forn hem ded hadde be.
 And whanne that Bron Sawh this Syht,
 To Ioseph^{he} he wente Anon Ryht 640
 Ful sore wepenge, and Making Mone,
 "Sire, he seide, Cometh with me Anone,
 and 3e scholen sen the Rewfullest syht
 that Evere 3e syen, I schal 3ow plyht, 644
 Bron tells Joseph
 that Chanaan's
 brothers are all
 slain.
 Of the xij bretheren Of Chanaan
 that here lyn Slayn, Every Man ;
 and I ne wot ho hath it I-do,
 where-fore, Sire, myn herte is wo." 648
 Whanne Ioseph^{he} thus him speke herde,
 As A woful man thanne he ferde,

- and thedirward wente he ful sone
to sen what thing *pat pere* was done. 652
- whanne Into *pat* place he was Comen there
As Alle these xij bretheren ded they were,
thanne thus gan he to seyn,
“Ha! thou enemy, Of falsnesse ful pleyn, 656
why hast þou thus here now wrowht
with goddis peple that Gylted the nowht?
A, *Mercy*, lord, ful Evel haue I do to the
Of thiike peple that thou be-took me, 660
that thus falsly here ben ded!
A, goode lord, *Mercy* now In this steed!”
thanne comanded he Symen Anon *pere*
to-forh him Comen In Ony Manere: 664
- “Symen, quod *Iosephe*, ho hath this do?”
thanne Anon Answerid symen tho,
“Chanaam, here brothir, hath hem sleyn,
I sey now, sire *Iosephe*, In Certayn.” 668
- “Where is he, quod *Iosep* thanne,
that Ilke false Cursede Manne?”
“Sire, he seide, vndir þone figge tre
pere wolde, he seide, Abyden Me.” 672
- thanne Comaunded *Iosephe* Anon
that thedir his Meyne scholde gon.
Anon forth wenten they verament
to fulfillen his Comandement, 676
and Comen to the figge tre;
per fownden they Chanaam Sekerle,
and, whethir he wolde Owther non,
To-forh *Iosephe* they dyden him gon. 680
- and whanne *Iosephe* gan him beholde,
he wepte and Syghede Many folke,
“Ha! Chanaam, why hast þou thus falsly do,
Thy xij bretheren thus forto slo,
that to the world weren goode Men
and worthy knyhtes Everychon?” 684
- Joseph goes to
see the bodies,
- and grieves that
he had not taken
better care of the
people entrusted
to him.
- Then he asks
Symen who
has done it;
and Symen
betrays Chanaam,
- and tells where
he is.
- Joseph sends to
fetch Chanaam,
- and asks him
why he murdered
his brothers?

- Chanaan says he
 does not repent
 having murderd
 them,
- “ and 3if I haue thus hem Slayn,
 Me Repenteth not In Certeyn.” 688
 “ What was thy¹ Cause thou dydest so ?” [1 ? the]
 “ Sire, I schal telle the Er that I go.
 this was pleinliche the Cause why :
 for Often haue I sein Openly 692
 More goodnesse God hath for hem wrouht
 thanne for me which that he bowht ;
 for Every day Repleinsched they were,
 Of the holy gost Alle in fere, 696
 and I for hunger nygh ded was,
 For Of þ^e seint Graal haue I non gras.”
 Joseph asks how
 he dared do so,
 “ A, quod Ioseph^e, thou wikkede Manne,
 Why dorstest thou don so thanne 700
 sethen God hem lovede bettere than the ;
 how dorstest þou so don In Ony degre ?
 For it was the worste deede
 that Euere Man dyde In Ony stede. 704
 Wherfore I preye to Owre Saviour
 That som tokenenge he wyl sende þis Owr
 On the forto doon worldly veniaunce
 For thyn fowl dede, And thin Mischauunce.” 708
 Thus sone A voys there Cam Anon
 that they it vndirstoden Everychon,
 “ do 3e be hem hard Iuggement
 As 3e mown Acorden be 3oure Entent. 712
 For the Iuggement Of the high devyne
 wyle that hard Iuggement to hem propyne.”
 And whanne that they this worde herde,
 As in gret Ioye Alle they Ferde, 716
 In that Oure lord to hem gan sende
 how they scholde werken to the Ende,
 and that they hadden deservyd to ben ded
 thorwhe here fals werkyng In that Sted. 720
 Anon whanne the day I-sprongen was,
 and the Sonne schon In Every plas,
 When the sun
 rises,

- thanne seide Iosephs to his Compenye,
 "Taketh 3e these tweyne men hastelye,
 and loketh that 3e don hem to Iuggement
 For here desert And here Entent.
 For certain me Semeth In My wyt
 that they han wel deservit It." 724
 thanne Seiden they to Iosephe Agein,
 "Sire, moche bettere Conne 3e In Certain
 hym forto demen, thanne Connen we,
 what Iuggement they scholden haue In Al degre." 732
 thanne quod Iosephe to hem thanne :
 "I ne wil not Medlen Of these Menne ;
 but 3e that worthy knyhtes hauen been,
 and Many Aventures hauen 3e seen,
 and now goddis knyhtes been 3e Alle,
 demeth 3e what of hem schal be-falle ;
 and that After the worldis Iuggement
 that 3e demen hem bothe After 3oure Entent." 736
 And whanne they herden Iosephs¹ thus sein,
 thanne to Cownseyl wenten they ful pleyn,
 and Eche Of Other Gan to Enqweren,
 what best were to don Of theke Men there,
 and what Iuggementes it Myhte be.
 to putten hem to dethe, thus Spoken hee ;
 and whanne they weren Alle At On Acord,
 They tolden it to Iosephs¹ Every word. 740
 thanne seide Iosephe to hem ful sone,
 "Goth, doth thanne that 3e han to done ;
 for I sey to 3ow, that As be Me
 Nothing there-Offen disturbled schal be." 744
 thanne tooken they these Men Anon,
 and ladden hem forth to-form hem Echon,
 and bow[n]den here hondes hem behynde
 As for men That fals weren and vnkynde,
 and Comaunded that two pyttes Anon to Make 748
 thanne seide Iosephe to hem ful sone,
 "Goth, doth thanne that 3e han to done ;
 for I sey to 3ow, that As be Me
 Nothing there-Offen disturbled schal be." 752
 thanne tooken they these Men Anon,
 and ladden hem forth to-form hem Echon,
 and bow[n]den here hondes hem behynde
 As for men That fals weren and vnkynde,
 and Comaunded that two pyttes Anon to Make 756

Joseph bids his
people judge
Chanaan and
Symen.

His followers
think he should
sentence them ;

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

Then they consult
together,

and tell Joseph
their decision.

He confirms their
judgment,

¹ MS. Ioseps, with contraction mark over *p*.

and they take the two men and bury them up to the chin in two pits.	For theke tweyne vntrewe mennes sake. and Anon they weren I-put there-Inne both vp stondyng Evene to the Chynne. and thanne behelden Alle they Anon	760
Two flaming men come flying from Gales,	To-ward the Rem of Gales Echon, and they Syen Come Fleyng In the Eyr, and faste towardis hem they gonme Repeyr, and lyk As tweyne briddes they Comen fleynge, Tweyne men to-gederis Embraced, brennenge as thowh it were In flawmes Of fyr so Red, Swiftly they Comen In to that sted ; as it hadde ben A wyndes blast These two Men thider Comen In hast.	764 768
take up Symen, and fly off with him. [leaf 76]	And token Symev ¹ Openly In here syht, And with hym forth token they here flyht ; In to the same Contre that they Comen fro faste with hym gonnen they go ;	772
But where they take him to, no one knows, and my Master Sire Robert de Borron says nothing about it,	but In to what place, telleth this storye, No man Can seyn ne tellen Certainlye ; Nethir my Maister Sire Roberd de borron Of theke poynt ne telleth nethir skele ne resoun, Ne Entermeteth him not In non degre whider they him bare Certainle.	776 780
but it shall be expland farther on.	but whanne that Cometh bothe tyme & spas, More scholen 3e heren Of this Cas Openly declared to 3oure Ere, So that 3e scholen it vndirstonden more Clere. Now leveth Of Symen this Storye, And to Chanaan storye doth he hye.	784

CHAPTER LI.

OF THE FATE OF CHANAAN, AND OF PIERS'S WOUND.

Chanaan, having been firmly burid in his pit up to the shoulders, with his hands tied behind him, begins to

¹ Before, *Symon*, p. 215, l. 52, and *Symen*, p. 255, l. 503, &c.

repent (p. 263-4), and prays to Christ to pardon him, and to Joseph to pray for him (p. 264-5). He then begs the people to unbind his hands that he may raise them in prayer to God (p. 265), and to bury him near his brethren if he dies before Joseph leaves the country, because then passers-by will pray for his soul (p. 266). His friends take pity on him, and unbind his hands (p. 266), and make tombs for his twelve brethren, and one for him when he dies (p. 266-7). Joseph says a sword must be set on all the tombs (p. 267); and comforts Piers (p. 268), whose wound his friends had made worse with herbs (p. 268). Next morning a sword is seen set on each tomb by no earthly hand (p. 269), and upon Chanaan's tomb a fire (p. 269). Joseph predicts that Lancelot shall extinguish the fire (p. 269-70), and that Galahad shall free Symen, Chanaan, and Moys (p. 270). Pharans stays behind (p. 270), and builds a chapel in Balaan's country, where he can pray for Chanaan (p. 271), and Piers is left with him; the rest start off (p. 271). Piers grows worse, to Pharans's great distress (p. 271-2). As Piers's wound gets worse and worse, he begs Pharans to take him to the nearest sea; which Pharans does, on assback (p. 272), and puts him on board of a ship that they find there (p. 273). Piers begs Pharans to go back and leave him alone (p. 273-4); they commend one another to God, and Piers sails off (p. 274).

Now hauen 3e herd how that this Storye
 Of Symev hath declared ful Openlye,
 how forth Into the Eyr that he was bore
 In Alle here Syhtes that there wore, 4
 where-Offen Abasched they weren Echon,
 that word Amonges hem was þere Non ;
 and after hym they lokede wel faste,
 but with-Inne A schort while he was paste 8
 ful Clene Owt Of Alle here Syht,
 So that Of hym Sawh Neuere A wyht.

Symen disappears
 from sight.

And whanne Owt Of here Syhte that he was Gon,
 Thanne to Chanaams pyt Comen they Anon, 12
 and him thus sone putten there-Inne,
 and him bedelven, and wolde not blynnne,
 and þerto his handis be-hinden him I-bownde
 In þe pyt vp standing At that stownde ; 16
 and the Erthe they beten Abowtes hym faste.
 As though that Evere it scholde han laste,

They bury
 Chanaan, with his
 hands bound
 behind him,

up to his shoulders in the earth.	that so to the scholdres I-Closed was he, and faste bedolven ful sekerle.	20
	Whanne Chanaam thus Arayed was, he wiste wel to deyen In that plas. Of him selven he hadde ful gret pyte In swich A maner that deyen scholde he, and be-gan to wepen ful sore	24
He begins to repent, and to lament his evil deed.	for his mysdede he hadde don thore. and whanne that Ioseps to-forn him gan gon, To-wardes him his face he tornede Anon, And thus to Ioseps he gan to Say, Ful sore weping that Ilke day,	28
When he sees Joseph, he confesses his sins	“holy fadyr Iosephe, ¹ herkene thou Me, Of thing that I schal tellen the. holy fadir ! Synned I haue wel sore, and gret penance to suffren there-fore ; For I haue fowle Mistaken Me	32
against God and man ; and, as no sinner repents in vain,	bothe A3enst my god and A3ens the ; but 3it so gret was neuere Synnere that In this world was boren here, but 3if that Mercy he scholde haue Of his God, and he wolde it crave with stedfast herte, and his synnes sory, thanne God On hym wile hauen Mercy ; and perfore I beseche to god my Savyour that is Medicyne to Alle dolour, that he wolde, for his Rihtwos pyte and for his large Mercy, to rewen On Me,— as that bothe pyte and Ek Mercye In him ben herberwed ful Ioyntlye,— that he ne wolde for myn hygh falsnesse My synnes to Repotten In this distresse :	36
he prays Christ to remember him,	but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere,	40
and to save him as a father saves his son.	My synnes to Repotten In this distresse :	44
	but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere,	48
	but as lyhtly as A fadyr Eche Owr wyle Rennen his sone forto Socowr, So preye I to that worthy Lord now here of Mercy and grace In Alle Manere,	52

¹ MS. Iosep, with contraction mark over *p*.

- and that he wolde not lesen Me,
 Ne forsaken Myn Sowle for his pite
 which that he bowhte *with* his *precious* blood
 thorwh his hard deth vppon the Rood ;
 and As Of *Mercy* and pite he Is the Rote,
 So to *myn* Synful Soule he do bote. 56 He prays for
 mercy on his soul,
 which Christ
 bought with his
 hard death on the
 cross.
- and thou fadir *Iosephe*, As I wel knowe
 as for An holy Fadyr In Every throwe,
 that thou wost so now preyen for me,
 so þat thorwgh thy preiere the bettere mylhte be, 60
 that 3if *Euere* Of synnere be hadde *Mercye*, 64
 On me *mercy* to haue, to him now I Crye ;
 and thou for me, *Iosephe*, now preye Also,
 so þat I be not dampned for *Evere* Mo ! 68 He asks *Joseph*
 to pray that his
 soul may not be
 lost,
- and what peyne *Oþer* purgatorye that *Euere* it be
 that to me he wil Ordeyne for Myn disloyalte,
 I wele it Resceyven ful patiently,
 and Only trosten In his gret *Mercy*, 72
 So that at the day Of Iuggement
 that I be nethir dampned ne schent,
 but Meknesse to Me to schewen that day,
 and deliueren Me from that spitous fray, 76 but delivered at
 the last day.
- and not with the dampned forto dwelle,
 whiche *Euerelastyngly* Schole ben In helle.”
- and whanne Alle this he hadde I-spoke,
 thanne vppon the peple he gan to loke, 80
 and hem ful faste be-gan to preye
 with Sorweful herte and weping Eye,
 and preide hem “ In worschepe Of his Creatour
 his handes to Onbynden In that Our, 84
 that vppwardis to God he myhte hem holde,
 And Of *Mercy* him preyen Manifolde
 whiles that I haue here bothe lyf and space
 To besechen god of his specyal grace ; 88
 and for the love of Iesus, 3if so be-falle
 that I here deye to-forn 3ow Alle

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

- Er that 3e passen from this Contre,
 thanne that 3e wolden beryen Me 92
 and also to bury him with his brothers when he dies,
 Amyddis my bretheren Everichon
 that I so falsely to hem haue don.
 “And welen 3e now knowen the Cause why
 that I 3ow preye here so hertely? 96
 Is for this Cause, I telle 3ow Echon :
 For As Manye as be this weye don gon,
 for my bretheren welen they preyen thanne,
 and for my Sowle Every Manne, 100
 that God wolde for3even it Me
 My worldly Giltes In Eche degre ;
 and to 3ow Alle I preye now here,
 As to my bretherin bothe lef and dere, 104
 that for me 3e Wolden so preye
 to that lord that Sit On hye,
 ‘On Me swich veniance to taken In this place,
 that at the day Of dom I myhte han grace, 108
 and for3evenesse Of myn Misdede ;’
 that his sins may be at last forgiven.
 Now, goode bretheren, for me thus that 3e bede,
 so that At the day of Iuggemens
 It be for3eten In his presens, 112
 and that he wolde for3even it to me
 that I haue wrowht so gret disloyalte.”
 Whanne he hadde Mad thus his preyere,
 Alle his bretheryn that there were, 116
 They pity Chanaan,
 Of hym hadden ful gret pyte
 For that so sore thanne wepte he,
 and fulfilden Anon his Byddynges,
 and vnbownden his handis aftir his Askynges ; 120
 and unbind his hands, and after his death, bury him with his brothers.
 & there Amyddis his bretherin twelve
 they him begroven As he desired him-selve ;
 And On Eche brothir Aftyr his kynde
 Of the beste ston that they Cowde fynde, 124
 and Of Marbil they weren Echon
 Also ferforth As thei mihten it don ;

and vppon Chanaam, whanne he was ded,
they leyden An nothir In that sted, 128
and vppon Eche A ston was wreten the Name
Of the twelve bretheren there Alle In same ;
& vppon Chanaam they wreten A scripture
Ryht In this Manere, I 3ow Enswre, 132
“here lyth Chanaam Of Ierusalem In Certain
that his twelve bretherin falsly hath Slayn ;”
and Alle In that Cyte weren they bore,
As 3e han me herd Rehersen before. 136

And whanne they hadden thus I-do,
thanne of Iosephes¹ Axeden they tho,
3if he wolde Owht remeven that Ilke day.
thanne Anon Iosephes to hem Seyde, “Nay,
but here scholen we dwellen Echon
Tyl that this day be Al Agon,
For A gret thing that Nedful Is,
that behoueth to be don *with-Owten* Mys. 140
144

“Ful wel 3e knowen, as 3e mown sen,
that Alle these, worthy knyhtes han ben ;
there-fore wile I that Ech Of hem haue
A signe here I-Mad vppon his grave, 148
In signefiaunce that knyhtes they were,
& this schal be don whiles we ben here.”
thanne Axeden they what syne it scholde be,
“On Eche tombe A swerd, he seide, Sekerle, 152
In signefiaunce Of hem that lyn there,
that In here dayes so worthy knyhtes were ;
For Man schal non passen be this way
that theke swerdis scholen taken Away.” 156
thanne thus fulfild they his Comaundement
that he hem had there present.

That Nyht lye they Alle In Certayn
there As the twelve bretheren weren slayn ; 160
and there Amonges hem In that stownde
they gonnen to serchen peerses² wounde ;

They put marble
tombs over
Chanaam and his
brothers,

saying who they
all were.

[1 Fr. *iosephe*, to
end of chapter.]
Joseph desires to
remain there that
day,

for there is still
something to be
done.

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

They examine
Piers's wound,
[2 Fr. *pierron*]

- and whanne they hadden wel loked there-One,
 They seiden that helyd he scholde ben sone ; 164
- and put herbs to
 it, So pat to the wounde they putten As they stood
 swich thing As hem thowhte scholde be good ;
 but there-Offen thanne deceyved they were,
 For but litel kepe token they there 168
 how that the wounde Envemyned was,
 they Cowde it not Aspyen In that plas,
 so that for th'envemyneng Of that wounde
 they putten Non Medicyn that stoWnde ; 172
- but they do more
 harm than good, so that thei deden hym More harm than good
 In that plyht tho As it there stood :
 For Anon as they hadden Anoynt him so
 with thing that Contrarye was therto, 176
 thus sone his flesch be-gan to brenne,
 So that mochel peyne suffrede he thenne ;
 and thanne more Angwisch hadde he thore
 thanne Evere he suffrede Ony tyme before, 180
 so that he wende Siker to han ben ded
 For peyne that he suffrede In that sted.
- Piers suffers
 terribly,
 and his wound
 gets worse and
 worse, thanne to Iosephes Anon spak he,
 He complains to
 Joseph of his
 pain, "leve Sire, how may this now be ? 184
 these herbes don me but distresse,
 I¹ sey 3ow, Sire, In Sekernesse ;
 for I am Sykkere thanne I was before,
 and Ek my wounde manyfold more sore." 188
 thanne Answerid Iosephes that was so hende,
- Joseph comforts
 him, and seide, " Piers, my swete frende ;
 I preie 3ow, dismaye 3ow non thing,
 For Oure lord 3ow schal sende good Counseillyng, 192
- and promises that
 he shall get
 better, and of 3oure Syknesse Al hol to be,
 I Sey 3ow, brother, ful sekerle."
- Thus In this Maner Iosephes² there
 Coumforted piers In his Manere ; 196

¹ The MS. has *In*.

² This, and the same word in this Chapter, are in the MS. Ioseps, with a heavy stroke over the *ps*.

- and, for dismayed he scholde not be,
 Iosephes And Alle his Compeyne
 that day and that Nyht Abyden stille
 In Coumfortyng of Pers,—this was his wille,— 200
 and Ek Also for that very they were
 For makeng Of theke tombes there ;
 So that Nyht token they here Reste
 as Iosephes and his Compenie likede beste. 204
- vppon the morwen whanne they gonne Rise,
 they wondrede Sore In here gyse ;
 whanne the tombes they gonne beholde,
 In here hertes the merveilled many folde. 208
 For On Eche A tombe they gonne to se
 A swerd, And downward the poynt sekerle,
 which neuere Erthly hand there sette :
 this was gret Merveil to here witte ; 212
 and vppon Chanaams tombe they syc
 Gret fyr brenneng ful trewelye,
 as drye busches they hadden I-be,
 So lyht I-brende tho ful Sekerle. 216
- Whanne they beheld this Aventure,
 they Axeden of Iosephes which hadde Cure
 ‘ whethir this fyr scholde lasten longe,
 Oþer Endelesly there stille to A-fonge.’ 220
 “ I schal 3ou seyn, quod Iosephes thanne,
 to Assoille 3owre qwestiown lik As I kanne.
 this Fyr Algates ne schal not brenne,
 but Cesen it schal, but 3e neten whenne, 224
 For it ne May not ben now Anon
 Tyl that A knyht here gynne to gon,
 the wheche A synnere & luxorious schal be,
 but 3it schal he ben Of gret bownte, 228
 passyng Al his Compenye,
 As that I sey 3ow Certeynlye ;
 and here that knyht In his Comenge
 Schal Asteynte this fyr with-Owtcn lesinge ; 232

The company
 stay another day
 and night there.

In the morning

they find swords
 put on all the
 tombs, points
 downwards,

and on the tomb
 of Chanaan a great
 fire burning.

They ask Joseph
 if the fire shall
 burn for ever ?

He says it shall
 be put out by a
 knight,

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

where that A Chapel he gan to Arere, and build a chapel,
 Euery day his Masse to syngen there,
 to preyen his lord, for his pyte, to pray for
 On Chanaans Sowle to han Merce. 272 Chanaan's soul.

and thus dyde Pharans be his Owne Entent,
 For that he sawh Chanaams there present
 Of Sorewful herte and gret Repentaunce
 that him behapped swich A myschaunce, 276
 and be his lyve Repentyng here
 Of his Misdedis tho Alle In fere.

And thus belefte Pharans there behinde,
 For that Chanaams Sowle he wolde hauen In Minde ;
 And Anon A Chapel he gan to Arere,
 his Masse and preieris to seyn Inne there ;
 whiche Chapel, On Balaans let pere dyhte, One Balaans helps
 that In thike Contre was Man Of Myhte, 284 to build the
 whiche Balaans Aftyr Conuertyd was chapel,
 thorwgh Pharans Counseil In that plas, and is conuerted
 and Resceiued the Cristene lay, to the Christian
 and pere-Inne lyvede ful Many a day. 288 faith.

so that vppon the Morwe thei token here Iorne,
 Iosephes, and with him Al his Compeyne,
 Sauf Only Pharans belefte behynde, Joseph and his
 and with this Piers that was so kynde 292 company depart,
 be Encheson that hurt he was, leaving Piers and
 and ne myhte not Meven Owt Of that plas ; Pharans behind.
 For he ne mihte not sewen his Compenye,
 So Syk and sor he was trewelye. 296

And thus beleften they bothe In-same,
 Pharans and Piers with-Owten blame.

This piers, that hurt was so sore,
 Everyday gan Apeyren More and More 300 Piers grows daily
 that he wende Sykerly ded to han be, worse, and expects
 for non Othir Rekewre treuly knew he, to die.
 that so with-Inne the thre ferste dayes
 he was apeired In ful Many weyes ; 304

Pharans does not know what to do for Piers.	So that this Pharans ne knew non boote Of his wounde, nethir Cold ne hooete, but Every day it wax werse than Oper :	308
	Thus thowghte Pharans Of Piers his brother. and whanne Piers beheld Al this, that Of his peynes he myhte haue non lys, thanne gan this Piers to wepen ful sore, For pyte that of him self he hadde thore,	312
Piers expects to die,	and that he Sawgh he schulde dye For defawt Of leche-craft Sekerlye. thanne seide Piers to Pharans tho, “I se wel, brothir, it wele non Oper wyse go, For it is not his wille that may me save that here myn helthe I scholde haue ; where-fore I preie 3ow, my brothir dere,	316
and asks Pharans to take him to the sea,	That to the nexte se 3e beren me here, and whanne to-gederis there that we be, thanne Othir Cownseil vs May be se, So that I schal not here Abyde,	320
that he may get away.	but In to Anothir Contre me moste glyde ; For wel 3e knowen, myn Owne brothir, that Everyday I am wers than Othir.	324
	Whanne Pharans herde thus his Mone, For sorwe In herte he gan to grone, and seide ‘to his power In Alle thinge, that to the See he scholde hym bringe.’ so that Pharans purchased him that ilke day, and vppon the Morwe, the sothe to say	328
Pharans buys an ass,	that he hadde geten hym An Asse, whiche that gret Ese to Pyers it wasse, and sette me pers vppon his bak, whiche was deseised with-Owten lak,	332
puts Piers on it,	and so him ladde thanne to the See Al so Esely As it Mihte tho be. and whanne thedir they weren I-gon, Man nethir beste sien they non,	336
and takes him as well as he can to the sea,		340

- but Onliche A vessel Rediliche I-dyht,
 where-offen þ^e Seyl was vpe Ipyht,
 and the vessel Al Redy forto go
 In to what Contre it scholde tho. 314
 and whanne that Piers this vessel say,
 he thankede God that ylke day,
 For he thowhte wel In his Entent
 that God for him thider hadde it sent. 318
 thanne seide he to Pharans there,
 "Tak me down, my brothir dere,
 and putte me In to this vessel Anon,
 and Into the See thanne let it Gon,
 Into what partye Owther Ony Contre,
 For Aftyr goddis wille it Mot be,
 where that bote I hope to fynden trewlye
 and keuring¹ of myn grete Maladye." 352
 Thanne gan Pharans to wepen ful sore,
 and seide to Piers his brothir thore,
 "wilen 3e me thus leven A lone,
 And be 3oure selven In this vessel forth gone,
 and vpon hape neuere Comen Ageyn,
 and þerto with-Owten Compenye? it is In veyn!
 And therto so syk As 3e be!
 Now Certain, brothir, it Merueilleth me!
 and therefore, dere brother, I 3ow preye,
 so let me with 3ow gon In this weye." 356
 "Putte me In the vessel, quod Piers Anon,
 and whanne that 3e han so I-don,
 thanne schal I tellen 3ow myn Entent
 of that 3e Axen me here present." 364
 Thanne Anon this Pharans thar,
 Piers Into that vessel there bar;
 and whanne that he hadde so I-do,
 Anon Piers to pharans spak vnto:
 "Now, goode dere pharans, and frend,
 Owt of this vessel that 3e Wend;
 where they find a vessel with sails set.
 Piers thanks God,
 bids Pharan put hiu into the ship,
 and then let it go out to sea.
 [Fr. *garison*]
 Pharan is very unwilling to let Piers go alone,
 and is very anxious to go with him.
 Piers gets Pharan to carry him into the ship,
 and then he bids Pharan go away,

- for 3e hauen fulfilled myn talent,
 My wyl and Al myn hole Entent ;
 and hens Alone now schal I go,
- and return to his chapel,
 and pray for Piers,
- And 3e 3oure Chapel A3en vnto, 380
 So that eueriday 3e mown for me preye
 ‘that God Into swiche place me Conveye,
 and that into swiche contre Comen I mote,
 Of my Maladye to hauen some bote.’ 384
- [¹ Fr. *iosephe*]
- and 3if 3e my lord Iosephes¹ seen Er I,
 Comaunde me to hym ful hertyly,
 and telleth him holiche In Alle degre
 how that it stont now with Me, 388
 and Nedis that I Moste thus do
 3if that Ony hele me Come vnto ;
 For Onliche In god I me affye,
 Myn helthe to fynden ful trewelye.” 392
- And thus Pharans Owt of the schipe gan gon,
 Ful sore wepinge thanne there Anon
 For the grete pite that he hadde
 Of piers that Into þ^e schipe he ladde. 396
- and Ek Piers there wepte Also
 whanne they departyd þere bothe two ;
 for piers In dowte was to deye ;
 so he supposid ful sekerlye. 400
- thus Ech of Othir took here leve,
 and betawhte god bothe morwe and Eve ;
 thus kysten they þere bothe In fere,
 and Ech oþer Comanded to here preiere, 404
 For Eche knew oþer thanne ful wel
 As goode men to God Every del.
- Pharan goes out of the ship,
- and whanne Pharans Owt tho wente,
 Piers thanne wepte with good Entente ; 408
 and the wynd In the Seil was Anon,
 and Into the See Made the Schipe gon ;
 & thus sone with-Inne A stownde,
 There As Pharans stood On the grounde, 412
- which goes forth into the sea,

Nethir the vessel ne piers he ne say,		and disappears from sight.
So fer Into the see he wente that day.		
and whanne that Pharans Myht Se no more,		
vppon his Asse he wente vp thore,	416	Pharan returns to his chapel, and remains there.
and to his Chapel he wente Agayn,		
ful sore weping In certayn		
for that Piers so from him was gon,		
& he dwelde <i>pere</i> stille thanne Anon.	420	
Now levethe here Pharans storie,		The story goes back to Piers.
& forth to Pers it doth hye,		
to tellen of his Aventure		
and of his helthe, I 3ow Ensure.	424	

CHAPTER LII.

OF PIERS'S ADVENTURES. HOW HE IS CURED, AND BEATS KING ORCAWS, KILLS KING MARAHANS, MARRIES CAMILLE, BEGETS HERLAWNT, AND IS BURID.

Piers's ship carries him to the land of the Pagan king Orcaws (p. 277), whose daughter is playing on the shore; she comes on board, pities him, and wishes her father's Christian prisoner could cure him (p. 277-8). Piers begs her to get him some relief (p. 279), and her damsels propose to take him down by the water, through her garden, and up to her chamber, where the Christian leech can cure him (p. 280-1). They do this, though it makes Piers think he shall die (p. 281). Then they get the Christian prisoner out of prison (p. 281). He has Piers carried into the prael, and sees that his wound is poisond (p. 283), but heals him within a month (p. 284). Now, King Marahans of Ireland comes to disport him with King Orcaws, and a traitor butler poisond his son (p. 284); this, Marahans thought was Orcaws's doing; so he impeaches Orcaws of treason to King Luce of Great Britain, whereupon their gages are cast before the Parliament at London, and the day of battle fixt (p. 284-5). Orcaws's brother won't fight for him, as he knows that Marahans is stronger than he himself is (p. 285). So, to find out his best baron, Orcaws proclaims that one of Marahans's knights will fight twelve of his (p. 286). The king (Orcaws) gets his steward to arm him secretly, rides to the Bridge (p. 287), and there defeats the twelve knights one after another (p. 288), telling them to go and yield themselves to King Orcaws (p. 289). He then

returns to his Castle, goes to dinner, pretends to be sick (p. 289-90); next day receives the twelve knights, and affects to be surprisid that they can't tell him the name of their conqueror (p. 290). He proclaims far and wide that this conqueror will joust at the Bridge with any knight (p. 290); but intending combatants shrink from the encounter (p. 291). As soon, however, as Piers hears of it, he begs the king's daughter to get him harness and a horse (p. 292), which she does (p. 292), and then he rides to the Bridge, attacks King Orcaws (p. 293), and after a time knocks him over his horse's crupper (p. 294). They then fight on foot (p. 294) till Orcaws is overcome (p. 295); but he will die sooner than yield (p. 296). Piers makes him tell him who he is (p. 296), and, on learning that he is King Orcaws, gives up his own sword to him (p. 296), and begs forgiveness for having attacked him. This Orcaws grants, on condition that Piers fights Marahans, which Piers agrees to do (p. 298). They return secretly to Orcaws's Castle (p. 299), and the king charges his daughter to make Piers better cheer than ever (p. 299). When cured of their wounds, Orcaws and Piers set out for London (p. 300), and find Marahans at the Court of King Lucie, ready to fight (p. 300). Piers throws down his gage (p. 300); they fight; Piers kills Marahans (p. 301), declines to stay with King Lucie (p. 302), and goes home (p. 302). For his service, Orcaws offers him any reward he chooses (p. 303); he chooses that Orcaws should turn Christian; converts him accordingly (p. 303). has him baptizd, his name changd to *Lamet*, and his daughter's to *Camille* (p. 304). The people turn Christians too, and build the city Orkanye, in remembrance of Orcaws (p. 304). Then Orcaws proposes to Piers that he should marry his daughter Camille (p. 304), which he consents to do, and the marriage is celebrated royally (p. 305). King Lucie comes to see Piers, who converts him and all his people (p. 305). Now, Brut's Story makes no mention of Piers (p. 306), but Sire Robert Borron and the Old Story do (p. 306); and so it is clear that he who drew this out in Romance knew full little of Seynt Graal or the Story of Sank Ryal (p. 306). Piers begets a son Herlawnt, who, after Piers's death, burid him in St. Philip's church, and marrid the daughter of the King of Ireland (p. 306-7), on whom he begat Melyan, and Melyan begat Agristes, and Agristes begat Hedor (p. 307), and Hedor begat four sons, Gawneyns, Granayus, Gwerrehes, and Gaheriet (p. 308). Now, Mordret was supposed to be King Lot's son, but truly King Arthur begat him on his own sister (p. 308, l. 1149-56, and Appendix); though this was before he wedded Gonnore, who was a worthy lady, and of good lore (p. 309).

Now this storye doth forth procede

whedir that Cryst Piers¹ gan lede :

[¹ Fr. *pierres* all thro']

- whanne he was Comen In to the hye see,
 As swyftly as Ewere brid gan to fle
 It drof the vessel forth, I 3ow plyht,
 ful foure dayes and foure Nyht,
 that nethir he ne drank ne Ete
 but Ryht litel of Ony Mete.
 Atte Fyfthe daye, Abowtes pryme,
 For werynesse he slepte that tyme,
 and for Angwisch that he hadde,
 of his lyf ful sore him dradde ;
 For so Megre and feble he was
 that he myhte not steren in that plas.
- so þat it happed be Aventure
 At A Castel he Aryved, I 3ow Ensure,
 whiche that ful Of paynemis was,
 and þ^e kynges name was Orcaws,
 and he was On Of þ^e beste knyhtes
 that In the world levede tho Ryhtes ;
 and he hadde ben In Ryht Creauunce,
 he ne hadde had non felawe *with-owten* variaunce.
- And whanne at the Castel Aryved he was,
 thanne Cam walkyng this kynges dowhter Orcaws,
 whiche was a damysele ful fair and gent,
 and bar þ^e pris of Bewte verament ;
 Of Alle the Maydenis In that Contre
 sche was the fairest, As I telle it the.
 So As sche Cam disportyng toward þ^e see,
 and hire Maidenis In hire Compeyne,
 For Manye sche hadde that *with* hire wente,
 hire to disporte Aftyr hire Entente ;
 and In here pleyeng As they weren that day
 they Sien where þat this vessel lay,
 and there so lowde they gonne to synge,
 hire felawes and sche In here pleyenge,
 that piers Awook there that he lay,
 so Astoned he was Of that Afray.
- 4 Piers's ship sails
as swiftly as a
bird for four days
and nights.
- He has very little
to eat, and
- 8
on the fifth day
falls asleep from
exhaustion and
weakness.
- 12
- 16 He arrives at the
castle of a king,
Orcaws,
- a good knight, but
a paynim.
- 20
- 24 Orcaws's daugh-
ter, a fair maiden,
- 28
comes to the sea,
playing with her
companions.
- 32
- 36
She sees the ship,
and begins to sing
so loud
that Piers awakes.

- and whanne the Maide to this vessel sowhte,
 he was ful syk, thanne hire thowhte ; 40
- The maiden per-
 ceives his wound,
 and whanne that sche beheld his wounde,
 Anon to hire felawes sche seide that stownde,
 " wile 3e now sen the Cause why
 that this man so sik is trewely ? 44
 It Nys not wondyr thowh he were ded
 Of this wounde here In this sted,
 and that me thenketh were gret pyte,
 For a ful fair Man hath he be 48
 whanne that he was In hele Of his body,
 A ful semly persone, sche seide, trewely ;
 therefore wolde I that the Cristene Man,
 which to my Fadris presoun Is tan, 52
 that is a good leche In alle Manere,
 To helen this Man I wolde he were here ;
 For him so Mochel I knowe,
 that non Erthly man with-Inne þis throwe 56
 Ne Can so sone don hym boote
 As thiike Cristene, so wel I wote."
- Piers perceives
 the damself,
 Thanne be this tyme Piers ful wakyng was,
 and beheld tho damyselis In that plas, 60
 the whiche so Richely weren Adyht,
 And hire Compnye In his syht.
- and wonders who
 they are.
 thanne Merveilled this piers wondirly sore
 what Alle thiike ladyes and damyseles wore. 64
 & whanne this damysel sawh that Awaked he was,
 Anon sche Axede hym In that plas
 Of what Contre that he were.
- The lady asks
 where he comes
 from.
 thanne Piers hire Answeride Anon there, 68
 " Of Jerusalem I am bore,
 and am I-torned to Cristene lore,
 and ful Syk and feble I am therto,
 that I ne may neyther walkyn ne go ; 72
 wherefore gret nede Of Cownseil I haue,
 3if Ony Man Cowde me helpe Oþer Saue,
- [leaf 78]
 He says, from
 Jerusalem ; and
 that he is very
 sick and weak,
 needing help
 quickly.

- and but 3if the Sonnere it be,
 For fawt Of helpe I deye Sykerle." 76
- thane Axede him the damysele there
 In what Manere I-Cristened they were,
 "For sothe A Cristene Man I Am, quod he,
 here Al so syk As 3e me now se." 80
- "be 3e A knyht," quod this damysele, thanne.
 "3e trewly, and therto A Cristene Manne."
 "Forsothe, quod this damysele tho,
 thanne hath 3oure vessel Evele I-go, 84
 For In this place but paynemys ne be,
 And non Cristene dwellyng In this Contre ;
 and therefore, And they knewen 3ow here,
 & that A Cristene Man 3e were, 88
 Anon they wolden don 3ow to ded
 with-Owten Ony Othir Red.
 3it neuertheles, for that 3e be
 A man ful syk & In euel degre, 92
 and Also that 3e ben Alone,
 & weten neuere whider 3e ben gone,
 Therefore Of 3ow I haue pyte
 that som socour 3e hadde, 3if it myhte be, 96
 3if previliche to Ony man þat I durst tryste,
 So that my fadir not there of wiste."
 "damysele, quod Piers Anon thanne,
 Conne þ^e Ony helpe Oþer Ony Manne 100
 that me Cowde hele Of my Syknesse,
 and me to helpen Owt Of my dystresse?"
 "be my Creauce, quod this Maiden Anon,
 My Fadir hath A Cristene man In presoun, 104
 that A good man Of his lawe he is,
 and þerto of lechecraft he berith the pris ;
 and wel I wot, and he were here,
 he scholde 3ow Maken bothe hol & fere
 3if Euere Ony man it scholde do 108
 be wyt Oþer Craft, As I beleve so.

She asks if he is a
 Christian and a
 knight.

When he says he
 is both,

she warns him
 that he has come
 to a Pagan land,
 and is in danger
 of being slain ;

yet because he is
 so ill she pities
 him, and would
 help him, if her
 father knew
 nothing of it.

He begs her to
 get his wound
 heald.

She tells him of a
 Christian captive
 of her father's

who could cure
 him if it were
 possible,

- and he mi:ht see
Piers in her
chamber.
- and therefore In my Chambre I wolde 3e were,
So that non body not were the Nere 112
but Only my damyseles that here been,
that thyke Cristene man mihte 3ow seen ;
and, be myn hed, there scholde this Nyht
Som Oþer Counseylle to 3ow ben dyht, 116
For 3if be Ony weye that it May be,
that goode Cristene man schal 3ow se.”
- Piers begs to see
the Christian
leech.
- “ ha damysele, quod Piers Anon Ryht,
Now, for the love of God Almyht 120
and for 3oure owne Cowrtesye
that I myhte speken *wit*h that man In hie,
And that 3e wolden haven Rowthe on me,
And that Cristene man that I myhte Se.” 124
And whanne sche herd hym preyen so faire,
thanne to hire damyseles gan sche Repaire ;
And Axede of hem this qwestiown,
“ Of this Cristene Man what schole we don ? 128
For Certes me thinketh it were wel I-do,
3if Ony hele that he myhte come to ;
For a worthy knyht hath he be,
as me semeth be his degre. 132
and 3if In helthe that he were,
A semeliere persone nowher Nere.”
“ Madame, quod hire damyseles On Rewe,
3if it be *wit*h 3ow as 3e here schewe, 136
Of Rekehr¹ schal he faillen non
3if 3e Consenten As we schole don ;
For wel to 3oure Chambre 3e mown hym have,
And thedyr hym bringe bothe soWnd and save ; 140
and 3if 3e wyl knowen In this stede,
down be this water we scholen him lede ;
and so forth Into the Gardyn,
And thorwgh 3owre praiel wel & fyn ; 144
& so to 3oure Chambre we scholen him lede,
Ful prevyliche thorwgh Al this stede.
- Then the Princess
asks her ladies
what she shall do
for him,
- as he seems a
worthy knight.
- The ladies ad-
vise to take him
by water into the
garden,
- and so up to her
chamber,
- [¹ Fr. *garison*]

and whanne we han thus I-do,
 thanne mown 3e hauen the Cristene 3ow to, 148
 and Owt of preson him to brynge
 Into 3oure Chambre with-owten lesinge ;
 So that he may his wounde þere se,
 that there-Offen hol he myhte be." 152
 "3e sein ful wel, quod this lady tho,
 I wele wel that 3e don so."
 thus sone these damyseles gonne to gon
 Into this vessel thanne Anon, 156
 and token this Piers full softly,
 and with hem forth ladden ful prevyly ;
 thorwh the Gardyn Into the Chambre they wente,
 and fulfilde here ladyes Entente. 160
 And whanne thus they hadden I-do,
 and to hire Chambre they weren Comen vnto,
 For hym A Cowche they Maden ful prest,
 where vppon As he Scholde Rest ; 164
 but for the Angwisch that he was Inne,
 he ne hadde non Reste, neþer more ne Mynne.
 thanne Axede hym this lady fre,
 "Now, leve sire, how stont it with the ?" 168
 Thanne Answerid Piers In fair Manere,
 "Now trewly I trowe to dyen riht here,
 and neuere to Abyden to Morwen day,
 Ful seker, damysele, As I 3ow say." 172
 and whanne sche herde him speken so thore,
 thanne hadde sche more pite þanne sche hadde to fore,
 and seide, "Sire, dismaye 3ow non thing !
 3e scholen hauen helpe with-owten taryeng." 176
 Thanne sente sche to the presoun Anon
 Al so prevyly As sche Mihte don,
 And with Alle wyttes And hire gynne
 To geten hym Owt that was with-Inne. 180
 and whanne that owt sche hadde hym take,
 For fere this Cristene began to qwake,
 He is much
 alarmed,

where the leech
 can be got to
 come and see him
 privately.

The damsels get
 Piers through the
 garden into the
 Princess's cham-
 ber,

and lay him on a
 couch,
 but he suffers
 much, and thinks
 he is dying on the
 spot.

The princess is
 very sorry for
 him. She

manages to get
 the Christian out
 of prison.

- and does not know what she wants. and seide, "damysele, what thinke ye do?
I trowe 3e purposen me forto slo, 184
and Of my deth 3e Mown not wynne,
þefore it were bettere that 3e blynne."
And thus he seide for this Entent,
For þat he wende sche wolde han him schent. 188
"Nay, sire, þere-Offen haue thou non dowte,
but folwe thou me sethen þou Art Owte,
And Into my Chambre folwe thou Me,
and there the Cause schal I schewen the 192
why Owt Of prison I do the take ;
It is Only for Anotheris sake."
Thanne wente this damysele forth to-fore,
and the Cristene hire folwede thore ; 196
And whanne Into þ^e Chambre they weren gon,
shows him Piers thus sone sche schewed hym Piers Anon
lying so ill, that so sik In his bed there lay ;
& whanne this prisoner tho him say, 200
Of him he hadde ful gret pite,
and so wolde Ony man In Cristiente.
tells him where Piers was found, " Now behold this Man In this stounde
that we be the see side here fownde ! 204
and engages to set them both free, and 3if this Cristene Man helen 3e Mown,
I schal deliueren 3ow Owt Of presown,
and send them into another country, if the leech can cure Piers, and senden 3ow bothe Into Anothir Contre
where þat 3e desiren to be, 208
with As mochel Richesse As 3e haue,
Owthir Ony Of 3ou Can Of me Crave,
To gon Into what partye that 3ow lyst ;
and hereto 3e Mown wel Tryst ; 212
and thus wil I do As I telle it the,
For þ^e grete deseise that I In hym Se."
The prisoner gladly undertakes it, and Whanne the prisoner wist that Cristened he was,
he made ful gret Ioye thanne In that plas, 216
and Answerid to the damysele Anon,
' that thike thing he would gladliche don ;'

thanne Axede this presoner Of him þere Ryht,
 how longe it was sethen he was so dyht. 220 asks Piers how long he has been ill.

thanne Answerid piers to hym Anon,
 "It is sethen Sixtene dayes Agon,
 and Every day it is wers than oþer,
 I sei the trewly, my leve brothir,
 and non socour ne kan I gete,
 Ne neþer Appatyt to drinke ne mete,
 whiche that Moche dismayeth Me
 Ful sekerly, Sere, I telle it the." 228

Thanne bespak Anon this presonere,
 and to this damysele seide he there,
 "I wolde, And 3owre wille it were,
 Into 3oure Prayel 3e boren him here,
 and there bettere the wonde myhte I se
 thanne In this Chambre In Alle degre." 232

And Anon this lady thanne
 dide beren Owt this Sike Manne 236 The leech has him taken out into the sun,
 Into the Sonne, that he myhte knowe
 Alle his Maladye In a throwe,
 and whanne he beheld hym in that plas,
 thanne Sawh he wel that Envemyned he was,
 whiche was the Cause Certaine 240 and examines his wound,
 That lyhtlyche I-heled Myhte he not be,
 Til that the vemyn owt were I-don. which is much envenomd,
and cannot be heald quickly.

than seide þis presoner to pers Anon, 244
 "Frend, Envemyned 3e ben ful sore,
 þerfore 3oure Angwich is moche the more,
 and tyl that vemyn Owt be I-take
 Ferst, 3oure peyne May not Aslake ; 248
 And aftir the vemyn is Owte I-do,
 Anon ryht helthe schal Comen 3ow to,
 that with-Inne a monthe, be goddis grace,
 Al hol to Maken 3ow In this place." 252

thus sone there besowghte ful faste,
 Aftir Swiche herbes In gret haste

The leech says he can get out the poison, and cure Piers in a month.

- He draws out the
venom with herbs,
and within a
month
Piers, the best-
looking knight of
Jerusalem, is
quite well again.
- King Marahans of
Ireland comes to
visit King Orcaws,
[*1 Fr. parens*]
bringing his son
with him ;
and there is great
feasting,
but a traitor
butler poisons
Marahans's son.
Marahans thinks
Orcaws has
orderd this.
He goes to Luce
the king of Great
Britain, and
impeaches King
Orcaws of treason.
Orcaws appears
before the London
parliament,
- the vemyn to drawen Owt Of that wounde,
And Aftyr to Maken him hol and sownde. 256
that so vppon him travailled this presoner
that with-Inne the Mounthe hol was he ther,
and to that lady 3ald hym Agayn
As hol and Clene In Certayn. 260
and this Piers, that was the fairest knyht
that Owt of Ierusalem wente In syht,
thanne his wit and bownte to him restored was
whanne helthe he hadde In that plas. 264
With-Inne this terme fil An Aventure
That kyng Marahans Of yreland, I 3ow ensure,
Cam to disporten him with kyng Orkaws,
In as mochel as that his Cosyn¹ he was. 268
and his Eldest sone with him gan go,
that A lytel to-fore A knyht was Mad tho,
and *perto* dowhty In his dede :
thus In storie here we Rede. 272
So that thike Nyht *pere* was gret feste
In that Castel to Mest and leste ;
but it happede be A tretour boteler
that kyng Marahans sone poysoned he ther, 276
And At the table there he deyde Anon
At Soper ded As Ony ston.
And whanne *p^e* kyng beheld this there,
he wende kyng Orcaws Conseyl that it Were ; 280
and thus sone wente he thenne
to the kyng of grete breteygne with his Menne,
wheche that tyme I-clepid was
Of bretaynge kyng lwce, In Every plas. 284
whanne kyng Marahans to forn hym was *pere*,
and him hadde Compleyned In dyvers Manere,
and Apechyd kyng Orkaws Of Treson,
For that he hadde poysoned his son,— 288
thus sone Orkaws After was sent
to Londone to Comen to parlement.

- and, whanne Orkaws to Londone was gon,
 kyng Marahans Of treson him Apechid Anon, 292
 and Seide that [he] be fals Treson denies the charge,
 In his Castel hadde poysoned his son.
 Anon kyng Orkaws that gan denaye,
 and seide the Contrarye to him in faye ; 296
 and In that qwarel his Gage he kaste,
 hit to defende whil his lyf wold laste,
 Owther be his *persone*, *oper* be Anothir,
 be som knyht, other be his brothir ; 300
 For with Marahan he ne kepte not fyhte,
 For that he was so worthy A knyhte,
 For Of paynemys he bar the prys,
 As Aboven *oper* flowres doth þ^e flowr delys. 304
 Thus this bataylle Enioyned was,
 and bothe fownden Ostages In that plas ;
 and the day Assigned was Also
 Whanne that the Bataylle scholde be do. 308 The battle is
arrangd.
Orcaws asks his
brother to fight
for him,
 thanne kyng Orkaws torned hom Ageyn,
 and Aftyr his brothyr sente In Certain
 that the bataylle for hym scholde don þat day.
 his brothir him Answerid, and seide “ Nay, 312
 For 3e knowen ful wel that kyng Marahans
 Is þ^e moste worthiest knyht In Alle defens
 that Entreth Into Ony bataylle,
 þerefore hym I Schal not Asaylle, 316 but he is afraid of
Marahans and
refuses.
 Nethir for stryf, Nethir for hete,
 to-gederis In feld scholen we not mete,
 his body and Myn to-Gederis In fere ;
 It schal not ben In non Manere.” 320
 Whanne kyng Orkaws this vndirstood,
 thanne Anon began to Chongen his Mood
 whanne that his brothir it hadde forsake,
 and that the bataille he wolde not take. 324
 Ful Mochel Mone thanne he Made,
 that he som Opir knyht ne hadde ;

for he has often fought Marahans,	For so Often tymes Asayed had he kyng Marahan In bataille & In Melle,	328
and knows he cannot overcome him.	So that he knew wel be his dede he was þ ^e beste þat bestrod Ony steede, and þerfore Nolde Orkaws In non degre In bataylle him Meten Certeynle.	332
	thanne sente Orkaws Ryht Anon Aftyr his barowns Everychon, Forto preven the beste knyht that for hym Myhte taken that fyht.	336
Orkaws pretends to be sick, sends for all his knights,	and this Orkaws þere feynede him Syk, To knowen which of hem that was best lyk that ylke bataille forto do whanne þat to þ ^e poynt they comen to.	340
	And whanne they syen hym ligger In this Manere, They Axede him what his wille were ; thanne seide he ‘that Agreved was he sore Of tydynges that him Comen thore.’	344
tells them that a knight has come from Marahans, [leaf 79]	and he seide, “ kyng Marahans Certainle hath sent a knyht In to this Lond, As it is don me to vndirstond,	348
who challenges the twelve best knights of the country.	that with his Owne body he will holde fyhtes Aȝens .xij. of the beste knyhtes that with-Inne My Lond I May fynde ; and thus Is it to Me put In Mynde,	352
	and forto preven this Ilke thyng to ȝow haue I sent to ȝeven warneng, and to Morwe At pryme this schal be ; þerfore, and ȝow lyst, telleth now me ȝif that ȝe welen kepen that day ; Fore trewly, for Syknesse I ne May. And wile ye now vndirstonden here I sente for ȝow In this Manere ;	356
Orkaws asks them to fight this champion,	and forto Fellen that knyhtes pride For ȝow I sente now At this tyde,	360

that thiike knyht ne schal not say,
but his felawe here to fynden Eche day." 364 and stop his boasting.

And thus the kyng *pere* gan hem telle ;
for there A lesyng he Feyned ful felle ;
For straunge knyht In his Rem was non,
but he him self it wolde thanne don, 368 But he intends to personate this knight himself, to find out his best man.

Amonges theke twelve to *preven* Anon
3if Ony A3ens kyng Marahans dorste gon.
thanne Axeden they Anon Ageyn,
" Sere, be 3e now here In Certeyn 372

that thiike knyht to Morwen At pryne
At thiike brygge wil Arere^l that tyme ?" [? Arevo.]

" 3e, quod the kyng thanne trewely,
there scholen 3e hym Meten ful sekerly." 376

" thanne, quod they, we scholen him Mete,
whethir he Ryde be weye O^{per} strete,
So that 3owre worschepe saved schal be,
and we schameles In Alle degre." 380 The twelve knights promise to meet the champion at the bridge.

Thus sone these .xij. knyhtes departyd Away,
and hom to here Ostelis they wenten *pat* day ;
and the kyng lefte Stille In his bed
Tyl It was Even In that same sted. 384

and whanne it was with-Inne the Nyht,
he Clepyd his steward Anon Ryht,
" Go, fette me the moste straungest Armure,
the Moste beste and the most Sure, 388 At night Orcaws calls up his steward, to get his least known armour,

For hennes to-Nyht now wyl I pace,
And to morwen At Even A3en In this place ;
and 3if that Ony man Axe After me,
Sey that deseised I am ful Certainle." 392 and bids him say he is ill.

Thus the kyng Comanded *p^e* styward *pere*,
and so he wrowhte Aftyr his Manere.
and whanne the day Aproched was,
the kyng him Armede In that plas, 396 Then he rides out to the bridge at the hour of prime.
and took his hors, & gan forth Ride
Into that brigge that Ilke tyde.

- Orcaws swears
his steward to
secrecy.
- but Er thanne thens he wente,
he made the styward sweren presente 400
that he scholdè discouere him to non Man,
what so Evere Of hym they Axeden than.
thanne so this kyng gan forth to Ryde,
forth to the Brygge At that tyde ; 404
and ther Abod tyl the Owr Of pryme,
and was Non Comen at that tyme.
- The twelve
knights come
together,
not bringing their
spears,
for there are
plenty on the
bridge.
- thanne alle xij knyhtes they Comen In-same,
Forto fulfillen that Ilke Game ; 408
but Speris with hem Non they browhte,
For At Alle daye there sen they Mowhte
the Brigge with speris Envirownd Abowte,
the wheche that weren bothe gret and stowte, 412
Whiche that Cavsede Men Of the Contre there
Eche Other to Asayen In dyvers Manere.
- They arrange to
fight the knight
in order.
- Whanne these xij knyhtes there behelde
that pere was A knyht with spere and schelde 416
that Redy was to Iusten there,
Ech man hym Ordeyned In his Manere
Forto Iusten Aȝens that knyht,
Euery man there to preven his Myht ; 420
and thus Ech Of hem A spere there took
as On the brigge were, and non forsook ;
and the kyng him Cawhte Anothir,
and forth he prekede Amonges þat fothir ; 424
- The king over-
comes the first
knight and
- & so he smot the ferste knyht,
and pere sore wounded him In þat fyht,
So that he hadde there dethes wounde,
Onnethe to Rysen Aftir þat stownde. 428
And whanne that thus down he was I-Cast,
To anothir knyht he prekyd In hast,
and him he wounded Al so sore,
lyk As he dide the tothir before ; 432
- all the others, one
after another.
- and so the thrydde and þ^e fowrthe Also,
and thus Alle twelve he browhte to wo.

- And whanne Alle xij I-scomfyt they were,
the kyng In this *Maner* to hem seide there, 436 Orcaws tells the
“Sires, 3e knowen *presoner*es 3e be, 12 knights they
As be þ^e lawe Of this *Contre* ; are his prisoners.
- and that with 3ow I May now do
As that to *Armes* belongen vnto.” 440
- and they Answerid hym Ageyn,
“Sire, that is soth In *Certeyn*.”
- “Thanne Comande I 3ow Everichon,
that 3e Alle to kyng Orkaws gon, 444 He bids them go
and 3eldeth to hym Alle 3owre *person*es and give them-
On My behalve with-Inne his wones. selves up to him.
- thanne Axede they hym what he hylte. They ask his
“he knoweth me ful wel, I telle 3ow Rylite, 448 name,
- but Of myn Name, it is not to 3ow ;
for whanne he hereth Of this prow,
thanne wil he knowen me ful wel,
I 3ow seye As trewe As steel ; 452
And that In Manye stormes I haue be
with him In bataylle ful Sykerle.”
- thanne sworn they In here Entent
To Fulfillen his Comaundement, 456
But ful Of sorwe Alle they were
that they weren so discomfyt there
Of On knyht there In that plase :
Ful Moche Sorwe Amonge hem wase. 460
but are much cast
down at their
defeat by one
knight.
- Thanne departyd Anon the xij knyhtes
From that place there Anon Ryhtes ;
and the kyng Entrede Into the forest
whanne that he say his tyme best, 464
and þere Alle day Abod he Sekerlye
For that non Man Scholde him Aspye.
and whanne it was with-Inne the Nyht,
Toward his Castel he gan hym dyht, 468
And In A Gardyn vndir the towr
his steward hym Abood Every Owr.

- and whanne he Cam to this Gardyn,
 where the steward receives him,
 and takes his horse and armour.
 Orcaws goes to his chamber,
 his steward him Resceyved wel & fyn, 472
 and Resceyved his hors and his Armure,
 And Aftyр to Chambre wente ful pure.
 & whanne A while In Chambre he hadde I-be,
 and then to the hall, and feigns
 to be very ill and weak before his
 court.
 Anon to halle thanne wente he, 476
 and Made Semblauunce As thowgh syk he were
 To-forn Alle his Meyne þat was there.
 Thanne his Meyne Azens hym gonne gon,
 and hym worschepid Everichon, 480
 and hym Axede ‘how that it were,
 & why he was Of so hevу Chere.’
 and he Answerid hem Ageyn,
 “I Me strengthe with Al my Mayn 484
 azens herte to Maken good Contenaunce,
 So mochel Of Syknesse I haue downtawunce.”
- The twelve knights arrive
 And vpon the Morwe, at the Owr of pryme,
 the xij knyhtes Comen In good tyme 488
 that discomfyt Of hym were,
 (but they it ne knewe In non Manere,)
 and zolden hem to hym As presonerес
 On a knyhtes behalve that was ful fers ; 492
 but they ne knewen not his Name,
 For he was A man Of ful gret fame ;
 and tolden kyng Orkaws Al In fere
 how thike knyht discomfyt hem there. 496
- “Ha ! quod kyng Orkaws thanne,
 Now wot I wel that he Is A manne
 that 3ow Alle hath taken As presonerес,
 And to Me Represented now here.” 500
- Orcaws pretends to be angry,
 thanne Made he Semblaw[n]t As wroth he were,
 but 3it neuere the mo ne was he there ;
 and sente forth his Messengeris Anon
 thorwh-Owt his Rem for to gon, 504
 to warnen Alle his Chevalrye,
 ‘Atte brigge to Meten that knyht so hardye ;

and 3if Ony so hardy that there were
with that knyght to fyhten there, 508
what Maner Of good that he wolde Crave,
Anon Of kyng Orkaws he Scholde it have.'

but they that to fore tymes I-beten were,
Alle here Goodes the kyng Sesyd there 512
As for On 3er And On day,
thus kyng Orkaws hem gan to say.
and whanne that they that In the Contre were,
herden how þ^e xij knyhtes happeden there, 516
thanne In hem selve they hadden gret drede,
For they Niste neuere how to spede ;
and 3if discomfyt that they were,
here londis to lesen In swich maner there. 520

Whanne that Piers that with this lady was,
And Of his Maladye helyd In that plas,
thanne was he as ful Of pensifnesse
As whanne he was In his distresse. 524
thanne Axede the lady hym Ryht tho,
"Piers, what is 3ow to thenken so,
and what Cause that it may be,
I praye 3ow, Sere, now telleth Me ; 528
and 3if I mowe don 3ow Ony Ese,
Owther Ony thing that May 3ow plese,
anon Ryht it schal ben do,
þere-fore to suffren bothe peyne and wo.' 532
"A ! faire lady, quod Piers Anon,
Ryht ful Esely 3e myhte it don."
"Seye On, quod this lady thanne,
and I schal don it, for Ony Manne." 536
"thanne schal I 3ow tellen, quod piers trewly,
And 3e me wil Enswren feythfully ;
For it Cometh now In My Mynde
that 3oure fadir sendeth Into Every Ende 540
Aftyr his knyhtes And Bachelere,
here worthyneesse forto preven here ;

He seizes the goods of the defeated knights for a year and a day.

The rest of the knights are alarmed at all this.

Piers becomes very thoughtful,

and the princess asks what is the matter with him ?

Piers tells her that he hears her father is sending out after his knights and bachelors to fight Marahans's knight,

- And thike tyme have I sen,
and not fulliche fyve 3eres they ben, 544
& swich A knyht were In Oure Contre,
wel sone Asayed scholde he be ;
and 3if that I hadde harneys and Gere,
For Alle the Men that Evere were 548
I[n] my persone Ryht Al Alone
To that knyht wolde I gone ;
al thowgh I be In straunge Contre,
I scholde him Asaye, what so he be, 552
thowh he were the strengest Of this Molde,
And Abyden me he wolde :
- but harneys have I In non Manere,
and þat Maketh me to Mornen so here." 556
- Whanne the kynges dowhter herde this,
sche Merveilled he spak Of so gret Aprys¹,
And that he wolde Iosten At that tyde
with hym that no Man dorste Abyde. 560
thanne seide to him this lady Anon,
“ hors and harneys 3e scholen haue son,
and longe Er Nyht Redy it schal be ;
ann therefore, Piers, dismaye not the ; 564
& þerto As Richely 3e scholen ben dyht
As thowgh A kynges sone 3e weren Owtryht ;
but In feith, Sire, be the Cownseil Of Me,
A3ens that knyht 3e scholen not Te.” 568
- “ Now, faire lady, quod Pers tho,
that 3e me han be-hote, brynge me vnto ;
and Of me dismaye 3ow non thing,
for I troste holiche In hevene kyng.” 572
- and whanne they hadden spoken Of this Matere,
Anon from him sche wente there ;
bothe hors and harneys him Ordeyned thus sone,
and Alle Oper thing that was to done. 576
- and whanne it was with-Inne the Nyht,
The weye to the Brygge sche tawhte him Ryht.

and if he, Piers,
had only armour,

he should like to
try to overcome
him ;

but he has no
armour,
and is therefore
sorrowful.
The king's
daughter is
surprised, and
[¹ Fr. *si haute
emprise*]

says she will get
him horse
and armour,

but advises him
to let the strange
knight alone.

He still asks for
the armour,

which she
procures for
him,

and shows him
the way to the
bridge.

- thanne Of this lady his leve he took,
 and On his weye forth faste he schook. 580
 & whanne to þ^e brigge that he was Gon,
 Into þat forest thanne wente he Anon,
 there A While to taken his Reste
 As that tyme þere it liked him beste ; 584
 and down he Alyhte Of his Rownsy,
 & be his brydel hym teyde þere faste by,
 and þere to pasture zif he wolde
 Tyl þat day Aperede On Goddis Molde. 588
 vppon the Morwen whanne it was day,
 Piers toward his hors took the way,
 and Made his hors Al Redy,
 & his helm gan lasen ful Iostly ; 592
 and Abowte his Nekke he heng his scheld ;
 thanne Owt Of þ^e forest he took the feld.
 whanne toward the brigge that he gan gon,
 thanne kyng Orkaws Aspide he Anon 596
 that thedir was Comen for theke Entent,
 To Wyten zif there were Ony present
 whiche that Azens him dorste Abyde :
 this was his Comeng At that tyde. 600
 And whanne piers beheld him there,
 he lyht Adown for Ony fere,
 and tasted his harneis In that stede,
 þat it scholde not faille whanne he hadd nede. 604
 and whanne he say that Al siker it was,
 To hors Azen he wente In that plas.
 and to the brigge he cam Anon,
 and Salved the kyng As he scholde don. 608
 Anon a spere On honde he took,
 & towardis the kyng wel faste he schook,
 and seide that Iusten Nedis he Moste :
 the kyng him Answeryd that hym wel lyste. 612
 So swyftly they Ronnen In that plas,
 as faste as the howndes hertes don chas,

Piers rests in the forest till morning, then goes to the bridge,

and sees king Orcaws coming along.

Piers dismounts, sees that his harness is all right,

mounds again,

[leaf 80]

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

They encounter
each other so
fiercely that both
their shields are
broken.

and so sore to-Gederis they Mette,
that here scheldes Into the fekl weren smette, 616
So that there was Non geyn Char,
but bothe here whyte flesche persched thar ;

Both are
wounded,

so that bothe hadden they wowndis grete,
and 3it Nethir Othir ne wolde not lete ; 620
so that the kyng On Piers his spere to-brak,
and Piers A3en hym hitte *with-Owten* lak,

but Piers pushes
king Orcaws off,
over his crupper.

& bare him Owt Of his sadel Into the feeld
Ouer his hors Crowpere undir his Scheld ; 624
and there so sore I-hurt he was,
Onnethis to Meven Owt Of that plas.

Whanne Piers atte therthe the kyng say,
Of his hors he Alyhte *with-Owten* delay, 628

Piers draws his
sword,

and there drowh Owt his swerd Anon,
& towardis this kyng he gan to Gon ;
so þat be thike tyme þe kyng Rekeuered was,
and On his feet stood In that plas, 632
Ful sore I-hurt, and ful of Angwyschs.
thanne to the kyng Piers seide thus,

and asks the king
to try that way.

“ Sire knyht, 3oure Iostyng lost han 3e ;
assayeth 3if Ony bettere 3e Mown 3ow byse, 636
and 3if Ony thing that 3e Mown wynne
with Ony Other Melle vs betwynne.”

Anon he drowh his swerd *with* good Entente,
And his scheld On honde he hente. 640

whanne the kyng sawh þat he was Redy,
Faste to that Melle he gan hym hy,
and there his prowesse he schewede In his wyse
with Alle his strengthe In the beste Gyse, 644
so that with his swerd & *with* his scheld

Orcaws does his
best,

he Entrede forth In to that Feld ;
In the beste Maner that he Myhte,
thanne forth he wente Anon Ryhte. 648
Not-*with*-stondyng, sore hurt he was
to foren tyme In that same plas,

and fights well,
though he is
badly hurt,

- so þat moche more Nede thanne hadde he
 Of Restyng thanne Of Ony Melle. 652
- thanne be-twixen hem began Melle ful strong
 which that Amonges hem durede ful long,
 and Ech Other sore hurten As they stood,
 that Owt Of bothe here bodyes Ran plente Of blood ;
 so ful Of gret prowesse weren they bothe
 that Eche Of Other Merveilled forsothe.
 For the kyng supposede ful Certeynly
 to han fowndyn non knyght so dowhty 660
 that with him so longe Myhte Melle ;
 wherefore to him self he gan to spelle ;
 and Piers In that same Manere
 Evene Of the kyng thowhte ryht ther ; 664
 For In non Rem he wende han fownde
 so worthy A knyght Goyng on grownde.
 but At the Ende Of that Mellë
 the kyng non lengere myht duren sekerle, 668
 For Evere this Piers was so ful Of prowesse
 and browhte the kyng In gret distresse,
 so that thorwgh Melle and thorwgh torneye
 the kyng non lengere myhte stondyn In feye ; 672
 but there to-fore Piers he fyl Adown,
 Ful sore syker I-hurt his body In-Vyrown ;
 So sore, that 3if Ony Man him hadde I-seye
 On hym he wolde han had pyte In feye. 676
- Anon thanne Piers, that Supposid nothing
 that it hadde been Syre Orkaws the kyng,
 to him wente a ful gret pas,
 and puld Offen his helm In that plas, 680
 and seide ‘ he wolde him slen vppon that Molde
 but 3if that for Scomfyt he wolde hym holde.’
 Anon the kyng his Eyen vp Caste,
 and vppon Piers lokede Atte laste, 684
 & seide “ thou myhtest me slen ful wel,
 For In thy power it is Eche del ;”

so there is a great
 combat between
 them.

They wonder
 much at each
 other's prowess.

At last the king
 can do no more,
 and falls down
 pitifully hurt.

Piers, not
 knowing who
 he is,

threatens to kill
 him if he will not
 yield.

Orkaws says Piers
 can kill him if
 he likes,

- but Piers again
bids him yield. "Now, be my trowthe, quod Piers tho,
but thou the ȝelde, I schal the slo ; 688
and fulliche discomfyt holden the,
Other Ellis thy bane wyle I be."
thanne quod the kyng, "Certeynlye,
Mochel lever hadde Ich here to dye 692
thanne to speken that schamful word,
Creaunt me ȝelde be myn Owne Acord ;
For to A kyng it were the grettest schame,
the Moste Repref, and the Moste blame, 696
that Evere Ony Erthly kyngdom held,
So Schamful A word to sein In feld ;
ȝit hadde [I] levere xiiȝ Sithe deye
(ȝif so Often that I myhte In feye,) 700
that I, whiche have be so worthy A knyht,
So schamfully schulde sein thorwh ony fyht."
Whanne Piers vndirstood that he
A kyng was Of so hy degre, 704
and wende he hadde ben A sengle knyht
that with hym there held swich fyht ;
but whanne he Supposid that þ^e kyng he was,
Anon to him spak he In that plas, 708
and seide, "Sire, for Charite
so telle here what Man ȝe be ;
For me thinketh as be ȝowre talkyng
that ȝe scholden ben A kyng." 712
Orkaws tells him. "Certes, quod the kyng, sire knyht,
I am A kyng here In thy syht ;
and, kyng Orkaws, it Is Myn Name,
In this lond A Man Of ryht gret fame." 716
Piers is much
distresst,
And whanne that Piers this vndirstood
that it was Orkaws þat lay so bathed in blood,
Anon Piers ful Of sorwe he was
that him so hadde Greved In þat plas, 720
So that he Nyste what forto do,
and gives up his
sword to him. but his swerd he ȝald him vnto,

- and seide "sire, I Crye the Mercye
Of that I haue don the gret Anoye. 724
- wherfore, goode sire, forʒeveth it me
that I so moche haue trespaced Aʒens the ;
And, lo, my swerd here to the I ʒelde,
And my body and lyf I putte In thi welde, 728
- holich, Sire kyng, Into thy Bandom,
And At thyn Ordenance hol & som."
- Whanne the kyng herde him so seyn,
and that to hym so Offrede him pleyn, 732
- thanne seide the kyng to him tho,
"What art thou that doost here so,
that Of me hast here victorie,
And therto Mercy here me Crye ; 736
- For it is A ful gret Merveyl to Me,
the Conqwerour to þe scomfyt ʒolden to be."
- "Sire, quod Piers Anon Ryht,
I am here to-forn ʒow bothe man and knyht, 740
- and I-born hennes A fer Contre,
Of Ierusalem, that Grete Cyte ;
And therto, sire Piers it is My Name,
and Cristene I am, and Of that fame ; 744
- but me befyl An Aventure,
Sire kyng, ful Sikerly I ʒow Ensure,
so that I Entrede Into ʒowre Castel
Not longes Agon, I wot ful wel ; 748
- and ful Evel I was woned before,
which that did me ful Mochel sore.
but, thanked be God and ʒoure dowliter so dere,
Al Myn Rekeur hadde I there, 752
- and thorwgh A Cristene that is ʒowre presoner
whiche that ʒe In preson kepen ther.
For siker I wende to han ben ded
Of my wonde þat I hadde In that sted ; 756
- but, Gromesty God and that good Man,
Al hel and fers he Made me than.

He begs to be forgiven,
as he did not know him.

Orcaws asks Piers who he is,
that has conquered,
and yet asks for pardon ?

Piers tells him his name,

how he was wounded,

and got into the castle,

and was eured by the leech and the princess.

- And whanne that hol that I was,
 thanne herde I tellen In that plas 760
 how that 3e A bane dyde Crye
 thorwgh-Owt 3oure lond ful hastilye,
 Atte the Brigge to Iusten with A knyht
 that was A Man Of so Mochel Myht. 764
 and Al so sone as that I Myhte
 harneys geten Of 3oure dowhter so bryhte,
 I me hyder hiede ful sone ;
 but I ne wyste how it gan gone, 768
 For siker I ne scholde han Comen here
 and I hadde knowen In Ony Manere
 that it hadde been 3owre persone,
 I scholde 3ow han lefft here Alone, 772
 For the grete benefit that I haue
 Of 3oure dowhter, so Crist hire save ;
 and perfore, that I haue don be vnknowenge,
 Of for3evenesse I preye 3ow, sire kynge." 77
 and the kyng him for3af with-Owten Faylle
 So pat with Marahan he wolde taken bataille.
 thanne seide Piers to þ^e kyng Ageyn,
 "Forto haven 3owre love I wile Certeyn 780
 putten my lyf In Aventure
 A3ens kyng Marahan, I 3ow Ensure."
 Thanne the kyng gan him behete
 Many Gwerdoins bothe goode & grete, 784
 and what thing that he wolde Crave,
 thowgh his kyngdom, that he wolde haue ;
 but that he wolde For non thing
 that kyng Marahan hadde knoweng 788
 that 3if A Cristene Man he were,
 thanne Marahan nolde fyhte with him there ;
 "for thanne myhte he Refusen with-Owten faille
 with 3ow to fyhten In bataylle ; 792
 For that 3e ben not Of this lay,
 perfore he may 3ow refusen In fay."

How he heard
 that a knight was
 wanted to fight
 at the bridge,

and how he got
 armour from the
 princess.

Again Piers asks
 Oreaws to forgive
 him.

Oreaws asks him
 to fight Marahans,
 which Piers
 undertakes.

Marahans is not
 to know that
 Piers is a
 Christian,
 or he would not
 fight with him.

- Anon Piers the kyng Ensured he
That Neuere discoverid schold it be. 796
- Thanne putten they here swerdis bothe vpe in fere,
and vndyr that Brygge Rested hem there, Piers and Orcaws
In a gret deseise there bothe two, rest together
Tyl that the day was Al A-go. 800 under the bridge
and whanne It was *with*-Inne the Nyht, till night, and
To hors bak they wenten A-Non Ryht,
and to the Castel gonnen they to go then go secretly
that they bothen ferst Comen fro, 804 back to the castle,
Al so prevyly as that they Myhte,
that they scholde Comen In non Mannes syhte,
Neþer non Man knowen Of here Comenge, 808 unknown to any
Sauf Only the steward Of the kyng man but the
that Abod vppon hise lord, steward.
Lyk As It Was be here Owne Acord ;
and Anon there lyhten they Adown,
bothe the kyng and Ek Perown¹; 812 [1 Fr. *pierron* ;
and they Onharmed hem þere Anon. but *pierres* in l.
795]
- the kyng Aftyr his dowhter sente thus son ;
and whanne to-forn him that sche was gon,
the kyng his dowhter Axede Anon, 816 Orcaws sends for
his daughter,
“damysele, he seide, knowe 3e this knyht ?”
sche wolde it haue I-heled *with* Al hire Myht :
and asks if she
knows Piers.
“Nay, faire dowhter, haue 3e non drede,
3e nede not hym to helen for this dede ; 820 She is afraid, and
would conceal it,
wherfore, I preye 3ow, dowhter dere, but Orcaws bids
her not to be
afraid,
That 3if Evere 3e Maden him Ony good chere,
that An hundred fold bettere 3e now do,
For he to Me Aqwytyeth hym so : 824 but to take a
hundred times
better care of
Piers than before,
For the beste knyht Of þ^e world Is he,
And this day in bataille hat Ouerecomen Me ;
And More-Ouer to Me hath he mad Surawnee
with Marahans to fyhten Into the Owtraunce.” 828 as he is going to
fight Marahans.
- thanne that damysele Made gret Ioyeng
whanne he had hire told that tydyng ;

- and 3if Evere sche dide hym Servise to-fore,
Aftyr sche dyde An hundred part More. 832
- The leeches come
and examine the
wounds of Piers
and king Orcaws,
Thanne leches weren sent Aftyr Anon
Alle here woundes to serchen Echon,
For þere-Offen hadden they gret plente
Of grete and smale, As they myhten se. 836
and whanne the leches gan hem beholde,
and hem serched ful Many folde,
they boden hem Abasched Nothing to be,
For Al hol scholden they ben sykerle ; 840
- and say they will
soon be well and
jolly.
and with-Inne xvj dayes & xvj Nyht
they scholde ben bothe Ioly & lyht,
so þat Er the day Come Of Bataylle,
Al heyl to been with-Owten faille. 844
- Orcaws and Piers
Thus Cam Sire Piers In knowelechinge
with kyng Orkaws with-Owten lesynge,
and Eche A day I-Served with Riche deynte
As thowh Ryht A kyng he hadde I-be. 848
And whanne the day of Bataille Aproched Ny,
They gonnen hem Arayen ful hastily,
and to horsbak they gonne hem dyhte
with A gret Compenye, I 3ow plyhte, 852
and to Londone they Gonnen to Ryde,
To kepen here day þere At that tyde.
- & whanne to Londone that they weren Gon,
there fownden kyng Marahans Anon 856
In the Cowrt to-forn kyng lucye,
his Apel there forto Complye.
whanne kyng lweye kyng Orkaws say,
he hym Anon Axede with-Owten delay, 860
‘3if that the bataylle he wolde Entren there,
Othir Anothir for hym, as was þe Manere.’
Thanne Sire Piers, that was so dowhty A knyht,
To-forn hem Alle he presede Anon Ryht, 864
and A3ens kyng Marahans put his Gage—
As A worthy knyht ful Of Corage—
- Lucye asks if
Orcaws will fight
himself,
or by a champion.
Piers takes up
Orcaws's quarrel
against Mara-
hans.

- For kyng Orkaws to fyhten there,
and him defende with schel[d] and spere. 868
Anon kyng Lweye bothe here Gages took
with Ryht good wille, & not forsook.
- Thanne they Of kyng Luceyes howshold
Comen to Enqweren be Manyfold 872
' what he was that scholde Fyhte
Azens kyng Marahans þat was so wyhte ;'
but non Man Of the kynges paleys there
Ne wisten not what Man Sire Piers were, 876
But that they seyden Amonges hem Alle
that he was A knyght Of kyng Orkaws halle.
[leaf 81]
- " Now, Certein, quod Al that Compenye,
vs thinketh this knyht doth gret Folye, 880
Azens kyng Marahans þ^e bataylle to take,
that In Al this lond he ne hath non Make ;
wherefore we supposen vtterlye
hym hadde ben bettere han left his Compenie." 884
Thus telleden they of Perown there
that knewen ful lytel Of his Manere.
- and whanne that Comen was the day of bataylle,
To-Gideris they sembleden with-Owten faylle, 888
So that there was be-twixen hem two
Many Crwel Strokes with peyne and Wo,
that Merveille it was forto beholde
the prowesse Of tho knyhtes so bolde ; 892
and from it was pryme Of the day
they fowhten tyl it was past noon In fay ;
For with gret prowesse & poyntes so fers
he gan him to defende from Sire Piers. 896
for whanne Marahans knew Of Pierses Myht,
he him defendyd with Many strong fyht ;
but Atte laste Ende trewely
his defens ne vailed him not sekerly, 900
For Sire Piers hym slowhe there in the feeld,
and stille there lay ded vndir hys Scheld ;
The fight begins
between Piers and
Marahans.
They fight from
prime till past
noon.
At last Piers kills
Marahans,

- cuts off his head, and there Sire Piers smot Of his hed,
& bar it to kyng lueye In that sted, 904
And seyde to hym In this Manere,
"Sire kyng, this dede haue I don here
- and acquits Orcaws of treason. to Aqwyten kyng Orkaws In this feeld
Of tresowne that Marahans him Apelyd." 908
"Certes, sire," quod kyng lueye tho,
"Ful worthily here, Syre, hauen 3e do,
and Aqwyt 3ow In Alle degre
As A knyht ful Of Chevalre, 912
and here to-Fore Alle My Baronye
3e han 3ow qwyt Ful dowhtyllye ;
And On the beste knyht 3it 3e be
that Ewere Sawh I, Certeynlye ; 916
wherfore, And it were to 3ow non Noysaunce,
I wolde han som Of 3owre Aqweyntawnee."
"Sire kyng, Gladliche it May wel be
that Myn Aqweyntaunce haven scholen 3e ; 920
but In this Contre I ne schal not Abyde,
Sauf As lytel As I May this Tyde."
- but Piers does not wish to stay in the country. and whanne kyng Lucye say it wolde not be,
that he not wolde taryen In that Contre, 924
thanne kyng Orkaws took he Asyde,
And preide hym that Ilke tyde
- Lucye proposes to pay Orcaws a visit. "that Er viij dayes fulfillyd were,
At 3oure Castel I schal speken him there, 928
For Mochel desire I now trewelye
to knowen som Of his Chevalrye ;
and Ek Aqweynted with him to be,
I sey 3ow, kyng Orkaws, ful sekerle." 932
thanne kyng Orkaws Answeryd As þ^e hende,
"Sire, I hope there schole 3e hym fynde."
- Orcaws and Piers go home, Thus from Londone they departyd Anon,
And to his Owne Castel Gan he to gon, 936
So that kyng Orkaws ful Ioyful was,
and Ek Alle his Meyne In that plas,

- Of his Speed and Of his Torne
that was I-don At Londone Cyte. 940
- And whanne to his Castel that he Cam,
A3ens hem tho wente Many A Man,
& Of Sire Piers Maden ful gret Ioye there
that he hadde born hym In swich Manere, 944
For they knewen wel In Certayn
That a worthy knyght he hadde I-slayn.
- Whanne the thrydde day Was Agon,
thanne seide kyng Orkaws to Piers Anon, 948
“Sire Piers, 3e han me don Good Servise,
And I Myhte it 3ow qwyten In Ony Gyse ;
but Axeth Of Me what 3e welen Crave,
and be my CreAwnee 3e scholen it haue : 952
And 3if it be In My powere,
what that Evere 3e Axen here.”
- “Sire, quod Piers Ageyn hym to,
Myn Askyng 3e mown ful Esely do : 956
For non Good Of 3owre ne wil I haue,
Nether Of non Richesse ne wil I Crave ;
but On thing that 3e wolde don for me
whiche schal profyten 3ow In Eche degre.” 960
thanne kyng Orkaws Answerid hym Ageyn
that he it wolde don In Certeyn.
- “Now, Sire, non thing Ellis I Axe Of the,
but Cristene Man that thou wilt be, 964
and forsaken now thy fals lay
that thou hast worschepid Many A day ;”
and be-gan him forto schewe
Of Cristes passiown *with*-Inne A throwe, 968
and the holy vangelye gan him vndo,
And Of Other poyntès Manye Mo ;
so pat *with*-Inne two dayes Aftyr Sewynge
he browhte hem Alle to Cristenyng, 972
and Reneyeden the Sarasynes lay
that they hadden kept ful Many A day.
- and when they
reach the castle,
there is great
rejoicing for the
victory.
Orcaws asks Piers
to choose his
reward for his
services.
Piers will not
have goods or
money.
He asks Orcaws
to forsake his
false faith,
and so preaches
to him, that
in two days he is
converted.

- A hermit is sent
for,
and there sente he Aftyр An Ermyt Anon,
and lete hem Cristenen there Everichon. 976
thanne the kyng that Orkaws I-Clepid was,
his Name was torned In that plas,
and 'Lamet' In baptesme Clepid was he,
And his dowhter 'Camyllе' Certeynle. 980
thanne, for the love Of the kyng,
they Of the Contre Maden gret Beldyng,
And A Cyte they gonне to Make,
And 'Orkanye' It Clepyd for his sake. 984
- A city is built in
honour of the
king, and calld
Orkanye.
Whanne that Cristened Alle they were
For the Moste part In that Rem there,
Thanne kyng Lamet seyde In his wyse
To Sire Piers, that knyht Of pryse, 988
"Now, Sire Piers, Myn Owne Frende
that to Me han ben so good & hende,
Now that I have Fulfild to the
Alle that Evere thow hast Axed Of Me, 992
- King Lamet asks
Piers to grant him
a request.
therefore, Sire, herteliche I 3ow preye
that myn Request 3e welen not denye."
thanne seide sire Piers ful Sekirly,
Piers promises
to do so.
'that his Request he ne schold deny 996
3if that It were In his powere
Ony thing that he myhte don there.'
"I 3ow beseche thanne, quod the kyng,
that 3e wolden fulfillen now myn Axyng : 1000
- Lamet asks him
to marry Camylle,
My dowhter Camylle that 3e wolden take
To 3owre wyf, Sire, for my sake ;
and then he shall
be heir to the
kingdom.
For sche is I-comen Of kyng & qwene,
and 3erto A good womman with-Owten wene ; 1004
And I schal 3ow Sesen In Al Myn lond,
and Maken hem Buxom to 3owre hond ;
& 3yf thus, Sire Piers, it Myhte be,
there nas neuere thing so Ioyful to Me 1008
as 3ow tweyne to ben knyht In Maryage,
So worthy persones Of so hy parage."

thanne him Answerid Sire piers ful stille,
 "Sire, sethen 3e han fulfyld My wille, 1012 Piers is very
 3owre Askyng gladliche, Sire, wile I do, willing.
 I Sey 3ow Sykerle with-Owten Mo."
 Thanne the kyng thanked hym Often Sithe,
 and Of that tydyng was Ioyful and blythe; 1016
 and thus sone he sente aftyr this Mayde They send for the
 & tolde hire how this Gentyll knyght hadde saide, maiden,
 So that Ensured thanne bothe they were, and she and Piers
 And for the Mariages they Ordeyned there. 1020 are betrothd.
 And happede that A3ens the day Of weddyng
 Thedyr was Comen Sire Lweye the kyng,
 and Merveilled that Alle I-Cristened weren there
 In so schort tyme sethen to-gederis they were; 1024
 3it Neuertheles he desirede so Sore On their wedding
 To knowen Sire Piers And Of his lore, day
 and forto haven his Aqweyntawnee king Lucye
 he ne wolde not leven for Al this Chawnee. 1028 arrives, and is
 So that In the Cyte of Orkanye much surprisd
 was this Maryage ful Ryalye; King Lucye
 and there kyng Lweye Abod viij dayes remains there
 Fulliche, As this Storye here Sayes, 1032 for eight days.
 To beren Sire Piers þere Compenye
 that was so worthy In Chevalrye;
 For the kyng him preisede so wel
 Of Bewte & bounte Eueydel, 1036
 so that neuer wheche he Say
 So Mochel him pleside be hys lay.
 And Er the viij dayes I-past they were,
 Sire Piers kyng Lweye so preched there, 1040
 And Al his Compenye Ek therto Piers preaches to
 that thike tyme with hym comen tho, him,
 & hem gan schewen Cristes lawe, and all his com-
 where-Offen kyng lweye was ful fawe; 1044 pany.
 So that Cristened thanne wolde he be
 be swych A Covenantz As I schal tellen the,
 King Lucye
 makes a covenant

- with Piers, to be
his brother in
arms and
chivalry.
- with this, that Piers In Compenye
with kyng Lweye wil holden Chevalrye ; 1048
And herto Swrawnce to þ^e kyng he Made,
where-Offen that Meyne weren ful glade ;
and þat he wolde hym loven Aboven Alle Othir,
As love scholde ben be-twene brothir & brothir. 1052
- So King Lweye
is christend,
- Thus kyng Lweye there Cristened was
And his Meyne Also In that plas ;
Thorwh the teching Of Sire Perown,
thus weren they Crestened Alle In-virown, 1056
- as both Sir Robert
de Borron says, .
- As witnesseth Sire Robert Borron here
that from latyn to Frensch translated this Matere.
and Ek the Olde Storye Recordeth Also
and also the old
story records.
- That In this Manere this was I-do ; 1060
And ȝit Neu^ertheles Brwtes Storye
Of Sire Piers ne Maketh non Memorye ;
For it Is ful Syker, with-Owten dowte,
that he which In Romawnce this drow Owte, 1064
he knew ful lytel Of Seynt Graal,
Owth^er Of the Storye Of Sank Ryal ;
And therefore noman Merveille hym here
though of Sire Piers he speketh not there ; 1068
but they ne Connen not hem Excuse,
Neuere owt Of this storye him to Refuse.
- Piers lives a long
and worthy life,
- Ryht longe lyvede Sire Piers there
In worthinesse and strengthe, In diuers Manere ; 1072
and vpon his wyf there be-gat he
A worthy Eyr In Alle Maner degre ;
and has a noble
heir calld Her-
lawnt.
- And Herlawnt was that Childes Name,
A vayllawnt knyht, And Of gret Fame. 1076
For whanne to harmes that he Cam,
he wax A worthy Chevalrows Man ;
And whanne that Sire Piers ded was,
he Comaunded his Meyne In that plas 1080
Piers dies,
- In Orkanye hym forto Entere,
and is burid at
Orkanye in St
Philip's church.
- In A Chirche Of Seynt Phelyp there ;

- that be his lyve he dyde Don Make
 In Worschepe Of God And Seint Phelyppes sake ; 1084
 and thus Entered there he was
 with Mochel worschepe In that plas,
 and Aftyr his deth his sone harlan
 the Regne Aftyr hym ReIoysched than, 1088
 and Anon kyng was Crowned there ;
 & þerto A good Man in Many Manere,
 and wedded þ^e kynges dowhter Of Irland,
 & On hire begat, As I vndirstond, 1092
 An Eyr that A kyng I-Crowned was,
 A worthy knyght In Every plas,
 hos Name was Callid Melyan,
 that was A Chevalrows & A worthy Man. 1096
 and Of Melyan descended Anothir kyng,
 A worthy Man In Alle thing
 hos Name þat was Agrestes,
 A worthy Man In Every ples, 1100
 and þerto bothe wys and Redy ;
 and to his wyf A fayre lady,
 A womman Gentyl & Of hy parage,
 and þerto I-Comen Of gret lynage ; 1104
 so that On hire begat an Eyr of fame,
 kyng hedor Aftir was his name.
 and this hedor was On Of þe beste knyhtes
 that Evere In Orkanye was In fyhtes, 1108
 & wedded þ^e kynges dowhter Of Northgales,
 As In this Manere vs scheweth these tales ;
 And An Eyr On hire Engendred he
 that Aftyr kyng was Of Orkane ; 1112
 And kyng loot thanne was his Name,
 A worthy Man & Of gret Fame ;
 & On Of kyng Arthures kyn weddede he,—
 which was A man Of gret powste— 1116
 and sche was lady faire and gent.
 & on hire he Engendrede verament

Herlawntsucceeds
him,

marries the
daughter of the
king of Ireland,

and has a son
callid Melyan, a
worthy knight,

from whom
descendsAgrestes,

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

His son's name is
Hedor,

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

King Loot,

who marries a
relation of King
Arthur's,

- and has four sons : Foure sones ful trewelye,
As Recordith this Storie,— 1120
- Gawain, who is a good knight, but too lecherous ; Of wheche the ferste Gawney^{ns} hylte,
that was A worthy Man In fyhte,
but that luxoryows he was,
A gret vys In Every plas. 1124
- Granayns, who is proud, but not such a good knight ; The secund ne was not so worthy A knyht,
And Granayns be his Name he hyht,
and þerto A prowde Man was he,
but not to Comende for Chevalre. 1128
- Gwerrehes, the thrydde brothir hylte Gwerrehes,
a worthy man, A worthy Man In Every pres,
and longe Endurede In travaille ;
but Atte laste with-Owten faille 1132
- who is at last slain by Bors : Ful velenosly he was Slayn
be Boort Oþer lawncelot In Certeyn.
The fowrthe brothir, was his Name
Gahenet, A man Of Fame. 1136
- and Gahenet, this Gahenet was a worthy knyht,
bothe trewe and stedfast In Every fyht ;
- the wisest of the four brothers. and this of the fowre brētheren wisest was,
this forseid Gahenet In every plas. 1140
- but 3yt Cam he neuere to Gaweyn,
As this storiye seyth Certain.
- There was also one Mordret, supposed to be Loot's son, but thanne was there On Mordret,
that men Supposen hadde ben be-get 1144
- but really born of Arthur and his sister, Be-twene kyng Loot and his wif ;
but it was to-foren with-Owten stryf,
kyng Arthewr On his Soster Engendrid hym,¹
As Manye bokys it telleth In Rym ; 1148
- whom he mistook for the maiden of Ireland. For he wende the Maiden Of Yrland it hadde be,
whanne that to his Soster wente he.

¹ As the holders of Arthur's perfectness choose to ignore this traditional sin of their hero's, while they are willing enough to accept as true, Guinevere's traditional offence, I have added Lonelich's version of De Borron's account of the matter in an Appendix; though, of course, 'Sire Robert' may not be the author of *Merlin*.

and whanne that he knew Apertly that with his Soster he hadde synned fleschly, Thanne Repented they hem Wondir Sore Of that dede they hadden dou thore. but this was Er he weddede Gonnore, That A worthy lady was, and Of good lore.	1152	Both Arthur and his sister repented [leaf 82] bitterly of their incest. This was before Arthur wedded Gonnore.
Now here Mown 3e sen In Certeyn, the Generacioun bothe hol and pleyn ; And how that Gaweyn Of þ ^e lyne Cam Of Iosephes ¹ Of Arnathie, that Good Man ; and this Supposeth not the peple here ; but It is thus In Alle Manere.	1160	So you see how Gawain was descended from Joseph of Arimathea.
And now leveth here this Storye & of Al this lyne ful Sekerlye, and Only torneth to Iosephes Agayn As here Aftyr 3e scholen heren ful pleyn.	1164	Now the story returns to Josephes.

CHAPTER LIII.

OF JOSEPHES AGAIN, AND OF HIS YOUNGEST BROTHER GALAS.

Josephes journeys among the wild forests and beasts between England and Scotland, visits Wales, Ireland, and other strange Countries (p. 310), and then goes to Galafort, which he left fifteen years before (p. 311). He finds his mother burid, and his brother Galas a knight, such as Gaanor never saw before (p. 311-12). The men of Hotelise (afterwards Galez) send and ask Josephes to choose them a king (p. 312). By the advice of Gaanor, Nasciens, and twelve wise men (p. 312), Josephes confers the Crown on Galas (p. 313); and with a great company they all proceed to Hotelise, and its chief city Palagre, where Galas is crownd (p. 314). He is so much liked, that after his death the name of his country was changd to Galez, 'whiche Name Nenere chongen schal In this world whiche is Fynal' (p. 315). He marries, and from him descends King Vryens of the Round Table, who was slain in Arthur's fight against Mordret (p. 315). Now,

¹ Fr. *ioseph*, English MS. *Ioseps*, with a curl over the *p*. It must mean Josephes, as in the next chapter, l. 68, the same *Iosep's* occurs, with '*& his fadyr*' after it.

I'll tell you an adventure of Galaaz's: One evening after hunting he comes on a quaint sight, a great Fire in a dry Ditch (p. 316). Out of it comes a voice, saying that it's his Cousin Symew, who's burning there for his misdeeds, and wants a Place of Religion founded to allay his pains (p. 316-17), which cannot end till Galahad, unstaind by lust, comes to quench them (p. 317). So Galaaz promises to found an Abbey, and to be burid there for Symew's ease (p. 317). The Abbey is built and endowd (p. 318), and Galaaz entombd there when he dies, till Lancelot of the Lake removes his corpse (p. 318-19).

Now forth this Storye gynmeth to procede,
and to Othere Materis it wyle vs lede.

After Josephes
leaves Piers and
Pharans,

whanne that Iosephes departyd thenne
From Piers & Pharans, thike two goode Menne, 4

[¹ which Piers]

whiche¹ pharans hadde In Governauce,
thorwh happeng Of A lytel Mischaunce :
and whanne that Iosephes from hem was gon

he and his com-
pany wander a
long time through
the forests and
among the wild
beasts.

And Ek his Compeneye Everychon, 8

Ful Many Iornes they wenten In fere,
and but wilde forest ne fownden they there,
& Ek wylde bestes In that plas,

where-Offen the lond repleynsched was ; 12

and ful Mochel harm they gonnen do
To þ^e peple that wente bothe to & fro ;

For the country
was but thynly
peopled.

For that tyme Bretaygne Repleynsched not was
Toward scotland but In lytel plas : 16

and where that Ewere Iosephes wente,
he prechid Goddis Name veramente ;
and Euere where the Moste peple was,

Josephes preaches
everywhere

Sorrest he prechede In that plas, 20

And wrowhte Only be goddis Myht,
and be the holy gost that was so bryht.

where the most
people are to be
found.

So that he Cam Neuere In non Contre,
but 3if his wille Of the peple hadde he. 24

And thus wente Iosephes Al Abowte

He goes into
straunge countries,
Scotland, Wales,
and Ireland,

Into straunge Contres, with-Owten dowte,
Into Scotlond, wales, & Into yrland,
and Into many Oþer partyes, I vndirstand. 28

- & whanne thus he hadde *travailled* In this *Manere*,
 and departed his *kynnes* Men bothe here & there,
 Forto *Anhawncen* there goddis Name
 In Every *Contre* where that they Came, 32
 that so *Atte* laste him took A talent
 To *Galafort* to *Gon* thanne verament ;
 and whanne the *Castel* he *Aprochid* so Ny,
 And saugh It wel *Amendyd* Sothfastly, 36
 More dowble *Ouer* that It was
 Sethen he departed from that *plas* ;
 but *Merveille* *per-Offen* was but lytel there,
 For he hadde ben thens *Fyftene* 3ere ; 40
 and *Abowtes* that *Castel* weren there dyht
 Many *Abbeyes* In *worschepe* Of God *Almyht*,
 that Many *goode* men hadden don *Mad*
 Sethen *Iosephes* departed from that sted. 44
- And whanne he was come to *galafort*,
 And Ek his *Meyne* thider *gonne* *Resort*,
 be that tyme his *Modyr* I-beryed was
 In An *Abbey* besides that *plas*, 48
 that by the *Castel* was there,
 worthily I-beryed and In *fayr* *Manere* ;
 but *Galas* that his *brothir* was,
 whiche *Iosephes* lefte In that *plas* 52
 but of 3ong *Age* At his *departyng*,
 was A *knyht* *Aforn* his *A3en* *Comeng*,
 the *worthiest* holden In *Chyvalre*
 that was knowen In *Ony* *Contre* ; 56
 And *Ordre* Of *knyht* took this *Galas*
 Of *Nasciens* that *Stille* *Abod* In that *plas*,
 where-*Offen* *Iosephes* *Merveilled* sore
 whanne his *brothir* A *knyht* that he say thore. 60
- and whanne they of *Galafort* *Iosephes* sye,
 Ful gret *Ioye* they *Maden*, and *Melodye*,
 Of *Iosephes* and Ek of his *fadyr* *Iosepe* ;
A3ens hem *pere* *Ronnen* A ful gret *hepe*, 64

and leaves his
 kinsmen here and
 there to preach
 God's Name.

At last he goes
 back to Galafort,

and finds it twice
 as big as when
 he left it,

40 fifteen years
 before.

Also many abbeys
 are built round it.

48 He finds his
 mother dead and
 burid there,

52 but his youngest
 brother Galas,
 whom he left
 quite young,

has become a
 brave knight,

56 and has been
 knighted by
 Nasciens.

60 The people of
 Galafort rejoice to
 see Josephes and
 his father.

- and to hem ful grete Festes made,
 and to here Compenye, to Maken hem Glade ;
 For swich Ioye as Made dewk Gaanor
 whanne Iosephes and his fadyr he sawh thor, 68
 Neuere so gret Ioye half he Made
 as that tyme he dyde, he was so glade ;
 For In herte to forn tyme ful sory he was
 that Iosephes so longe was from þat plas. 72
- Duke Gaanor
 welcomes them
 heartily.
- A while whanne that Iosep[he]s was rested there,
 Of the Maners of his brothir he gan Enqwere ;
 and dewk Gaanor him Answerede Anon,
 & seide, “ swich A man As Galas was On, 76
 Of body, Of prowess, and of dede,
 knew I neuere In non kyngrede.”
 and whanne Iosephes of galas herde this,
 thanne was his herte ful Of blis, 80
 and to hym thanne Galas was ful dere,
 and herteliche hym lovede In Alle Manere.
- The ferste Mownthe þat Iosephes Cam to Galafort,
 Thedyr Messengeris to him gonnen Resort, 84
 and thedyr they browhten hym newe tydyng,
 that sekerly ded was here kyng
 Of the Rem of hotelise, that was tho Cald,
 and After cleped Galez, as now it is hald. 88
 and bencheson that here kyng ded was,
 to Iosephes they senten Into that plas,
 and hym preyden ‘ for his honowr
 to Geten hem A lord and a Governour, 92
 wheche that worthy here Crowne were forto bere
 In defens Of here lond Every where ;
 for ȝif ourȝ Rem with-Owten kyng be Ony while,
 It Myhte sone thanne fallen Into Exylle.’ 96
- and to ask
 Iosephes to
 choose them
 another.
- whanne Iosephes herde Of Al this Fare,
 Anon dewk Gaanor to hym Clepid he thare,
 and also dede he sire Nascien,
 To taken Cownseyl of these two Men ; 100
- Josephes consults
 with Gaanor and
 Nasciens what is
 to be done,

“ For ȝif the Rem of hotelice with-owten kyng were,
It Were to the peple a ful gret dere,
and lyhtly Myht Tornen In to Exyl,
whiche were to the peple ful gret peryl. 104

wherfore In goddis Name I ȝow preye,
that trewe Conseil Of Ryht ȝe welen Me seye,

what *Maner* of Man that best worthy be
that Rem to governe In Alle degre, 108

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

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

vppon the Morwen whanne it was day,
thus bothe to Iosephes gonnen they say,

“ Sire, Of that ȝe gonnen vs to Refreyne,
vppon Oure sowles þ^e sothe we scholen ȝow seyne, 116

that In this Lond Man so worthy Is Non
Of worthynesse In chevalrye Of flesh ne bon.

Ne non so worthy A Rem In governaunce to have,
As Is Galas ȝowre brothir, so god vs save. 120

and therefore now doth ȝoure likyunge,
For we holden hym best worthy to be A kyng.”

“ wel, quod Iosephes, ȝit schal I Enqwere
of Other Men that ben not so Nere.” 124

thanne sente Iosephes forth ryht Anon,
Aftyr twelve the wysest Of Al that won.

Anon to forn hym they Comen thus sone,
and to hem there spak he Al Alone ; 128

lyk As¹ he hadde Seyd to dewk Gaanore, [MS. Al]
to these xij worthy men he seyde Ryht thore ;

and Anon On styрте forth be-forn,
and seide they scholden hym Answeren vppon þ^e Morn.

vppon the Morwen they Comen Alle twelve, 133
and Aftyr Gaanor they seyde the Selve,

and seiden that Non So worthy Nas
to ben A kyng, As was his brothir Galas. 136

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

They take a night
to think about it.

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

Iosephes says he
must have a
further opinion,

sends for the
twelve wisest
men in the
kingdom,

and puts the
matter before
them.

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

Josephes sends
for his brother
and tells him
about it,
and how he is
advised to make
him king of
Hotelise.

thanne Iosephes, his brothir Gan he to Calle,
and thus to hym seide Aforn hem Alle,
“Brothir Galas, come hydyr to Me !
kyng Of the Rem of hotelyce schal I Maken the 140
be Cownseyl of these goode Men Certeyn,
For the grete goodnesse that Of 3ow they seyn ;
For sekerly it Nys not don by Me
Althowh that 3e my brothyr be ; 144
but sethen that 3e ben Of swich prowesse,
I am Ryht Ioyful In Sykernesse
that 3e ben worthy to haven swich honour,
Of the Rem Of hotelyce to beren the flour.” 148

Galas kneels
down and receives
the gift from
Josephes.

thanne knelede Galas down Anon,
And of Iosephes this 3ifte Resceyvede thus son.

Then Josephes
and Galas, with
Nasciens, Gaanor,

Thanne Aftyr Anon the thrydde day
Iosephes from Galafort took the way, 152
So dede Ek Sire Nasciens & dewk Gaanore,
And this 3onge knyht Galas with hem Rod thore,

and a great
company,
go to Hotelise,
and are well
receivd by all
the people.

and with hem Also gret Chevalrye
To hotelyce Ryden In Compenye ; 156
and Anon ful worthyly Resceyved they were
Of Alle the baronage that was there,
and ful gret Ioye Of hem they Made,
And ek Al the lond of hem weren glade. 160
So that it happede On whyt-sonday

Galas is crownd
by Josephes in
the city of
Palagre.

that for this Galas was Mad gret Aray
Atte Moste worthiest & worschepful Cyte
Of Al hotelyce, As I telle the, 164
which that Palagre was Cleped thanne ;
Thedir Resorted ful Many A Manne
For to sen the kynges Coronacyon,
Thedir they wenten with good devocion ; 168
so that there A kyng I-sacred was Galaa3,
Of his Owne brothir Iosephes in that plas.

Thus helden they there A worthy feste,
and weren ful welcome bothe Mest and leste ; 172

so that Galaaz stille kyng dwelde there,
 and hyghly beloved was Every where
 Of dewks, Erles, & of Barown,
 and Also of Alle his Regyown ; 176
 so that for his good beryng and his fame
 the lond Euer Aftyr hym bar the Name ;
 For Aftyr the tyme that Galaaz was ded,
 It is Ewere clepyd Galez In that sted, 180
 whiche Name Neuere Chongen schal
 In this world whiche is Fynal.

Thanne this Galaaz wedded A wyf,
 A kynges dowhter with-Owten stryf, 184
 and On hyre he be-gat, the sothe to say,
 A sone that was kyng Aftyr his day ;
 and of that sone be Ryht Engendrwre
 desendid kyng Vryens, I the Ensure, 188
 that was ful of worthynesse

In kyng Arthures tyme, and of prowesse ;
 and a felawe was Of the Rownde-table,
 As I 3ow here telle with-Owten fable, 192
 and slayn was with kyng Arthowr In bataylle
 vppon the pleyn Of Salysbery with-Owten faille,
 where As kyng Mordret and kyng Arthowr
 To-gederes hadden A ful gret Schowr ; 196
 And there Ryht kyng Mordret was slayn,
 And kyng Arthour I-wounded ful sore Certayn.

vppon A day as Aftyr it befylle,
 I schal 3ow Of kyng Galaaz telle, 200
 that hadde I-Ryde Alle A day
 In A wylde forest, the sothe to say,
 tyl that It was Azens the Nght,
 that Nethir of his Meyne ne Of howndis hadde he non [syht ;
 and so dyrk it be-Cam Anon and loses sight of
 that he ne wyste whedir to gon, his followers and
 Ne Cowde not knowen his Owne weye, dogs.
 Certainly As I 3ow Seye. 208 He misses his
 way in the dark,

He is highly
 belovd by all his
 nobles and people,

and after his
 death his land is
 calld Gales for his
 sake.

He marries a wife

and has a son,

from whom
 descends Uriens,

who is a knight of
 the Round Table,

and dies on
 Salisbury plain,

where King
 Arthur and
 Modret have
 their great battle.

One day Galas is
 riding in a wild
 forest all alone,

- so that Into A wast lawnde he happede there,
 but *non Manere* Of weye sawhe he nowhere,
 and thus travers he Rod tyl Myd Nyht
 tyl atte laste he say A qweynte syht, 212
 In a drye diche A ful gret Fyr :
 thanne thedirward to drawen was his desyr.
 and whanne he was Comen to that plas,
 there hovede he, and Abod A ful gret spas, 216
 and Merveillede what this fyr myhte be,
 that so lyht brende In Alle degre.
 And whiles that Galaaz so hovede there,
 he herde A voys As it Come from fere, 220
 whiche that Seyde there to Galaaz,
 “lo, here thy Nygh Cosyn In this plas,
 that here In this torment do dwelle,
 and hens ne May not, I the telle.” 224
 whanne Galaaz herde hym Cosyn so Calle,
 he Merveillede how that myhte befallē,
 and hym Abaschet wondyr Sore
 Of the voys that he herde thore, 228
 And seyde to hym, “that thow telle Me,
 wherby I May knowen In Ony degre
 what *Maner* Of thing that thow Art,
 and why he is so 232
 And why to the delyvered Is this part
 Of so gret Angwysch and torment,
 As here with myn Eyen I se present ;
 whiche thing I desire ful sore to knowe,
 Of Alle this tormentis vppon a Rowe.” 236
 “I Am Symew, thyn Owne Cosyne,
 that here now dwelleth In this pyne
 Forto qwenchen My Mysdede
 that I dede to Perown of Falshede, 240
 the wheche Myn Owne Cosyn was
 As thou hast to forn herd In O^{per} plas,
 and therefore *non* More I schal the Seye ;
 but, for his love pat On Cros Gan deye, 244

and at last sees a
 quaint sight,
 a great fire
 burning in a dry
 ditch.

He hears a voice
 coming from it,

which says that
 his cousin is there
 and cannot get
 out.

[leaf 83]
 Galas is astonisht,
 and asks the man
 who he is,

and why he is so
 tormented ?

The voice an-
 swers, “I am Syme-
 mew, who expiate
 in this fire the
 misdeed I did to
 Piers.

So that In Aleggeng Of my peyne,
do for me On thing that I schal seyne,
and fownde here som place of Religyown,
that with good herte and good devoeyown
they Mown to Iesw for Me preyen,
here My peynes forto Aleggen.”

248 “Now do one
thing to relieve
me,
and found some
place of religion
for me that they
may pray for me.”

thane Answeryde Galaaz, “Sykerle,
Symew, I have wel herd speken Of the ;
but telle me now Symew my Axyng,
Schal this turment ben Euere duryng ?”

252 Galas asks if he is
to suffer for ever,

“I schal the telle,” quod Symew tho,
“3if that this thing that thou wilt do.”

256

“I the graunte, quod Galaaz thanne,
Ryht As I Am A trewe Manne.
and 3it for the I schal don More ;
with Manye fayre Goodes I schal it store,
and 3erto here don Maken A Riche Abbeye,
Trustylich, Symew, As I the Seye ;
3it More-Over I schal preyen be my levyng,
that I, Aftyр this worldes departyng,
In that same Abbeye I-beryed to be,
For Mochel it ben Amendid be Me ;
and that I hope schal don the Ese,
Aleggeng thy peyne, And Ek god to plese.”

260 and promises to
found an abbey,

264

268 and be burid in
it,
in hopes to relieve
Symen and please
God.

272 Symen thanks
him,

Anon thanne Symew be-gan to Crye,
And thanked Galaaz with voys ful hye.
Thanne Seyde Symew 3ere to Galaaz
whiche that hovede 3ere In that plas,
“vndirstondeth, Sire Galaaz, Ryht wel,
that this torment schal passen Every del
Al so sone As that A worthy knyht
that Aftyр the schal hoten ful Ryht
Cometh to vysiten this Ilke place ;
God with hym schal senden his grace,
and In this diche stawnchen this feer,
that thou here Sixt brennen so Cler ;

276 and says that the
torment shall be
over when a
certain knight
shall come,

280 who shall
extinguish the
fire,

- because he shall
be pure. and þat be Encheson Of On thing is this,
that neuere with luxvre he was brend Iwys ;
and Into this lond Of his Entrynge,
- He shall end the
adventures of the
St Graal. Alle the poyntes of seint graal scholen hauen Endyngē." 285
Then Symen says
no more. Thanne lefte Symew his talkyngē,
And no More Spak to Galaaz the kyngē ;
And Alwey kyng Galaaz Gan hym Refreyne,
but neuere Aftyr word to hym wold he seyne. 288
And whanne þ^e kyng Sawh that he Nolde
to hym no More speken vppon that Molde,
- Galas goes away, In to his weye he tornede Ageyn 292
(As that tyme hym happede In Certeyn,)
where as he departyd the day to fore,
there As Al his Meyne hadden hym lore ;
and meets all his
company,
who have been
lamenting him, and there with his Meyne Mette he Anon,
that for hym hadden Mad ful gret Mon, 296
lest that som Misaventure
to hym hadde Comen, I the Ensure ;
and are rejoict
to see him again. but whanne they syen hym wel At his Ese,
thanne In here hertis it dede hem plese. 300
vppon the Morwen, whanne it was day,
- Galas sends for
workmen and the kyng Abowtes sente be Every way
bothe Aftyr Masowns And Carpentere,
An hows Of Religiown to Fownden there 304
where As Symew to hym spak :
thus dede kyng Galaaz with-Owten lak,
- builds an abbey of
the Trinity,
wherein sixty
monks are to live. and fownded An hows Of the Trenite,
And there-Inne Syxty Monkes serteinle, 308
and therto fownded hem with good Inowhe,
Of londes and Rentes, Oxen And plowhe,
So that they hadden Suffysawnt levyngē
for Alle Cristen Sowles to preyen & syngē. 312
- When he dies, he
is burid in that
abbey with all his
armour, And Al so sone As kyng Galaaz was ded,
he let hym beryen In that same sted ;
And with hym Al his Armure,
And Also his helm, & his swerd, I the Ensure ; 316

& þere In A Riche grave hym pytte,
 For that non Man scholden Remeven Itte
 to Fore tymes that lawncelot the lake
 thedyr come, þat body vp to take,
 that with gret peyne it scholde Remeve.

320

that no man may
 move his body
 till Lancelot of
 the Lake comes,
 who takes it up
 with great
 difficulty.

lo here of Galaaz the storye doth leve,
 and telleth now of Ioseph¹,
 how that he departyd from that hepe,
 From Iosephes, and from his brothir Galaaz,
 And tornede Aȝen In to Anothir plas.

324

The story returns
 to Joseph.

[¹ MS. Iosep's.]

CHAPTER LIV.

HOW JOSEPH DIED, AND JOSEPHES 'PASTE TO GOD IN A BLESID TYME.'

Joseph dies, and is burid in an Abbey of the Cross of England (p. 320); and Josephes, sick and 'deseysy,' goes to King Mordreins (p. 320), and says he is full of joy, because God has told him he shall die next morning (p. 320-1). Mordreins then asks for some token of remembrance of him (p. 321), and Josephes tells him to send for the Shield which he gave him for his battle with Tholomer (see vol. i. p. 109-110). When it comes, Josephes's nose bleeds (p. 321), and with the blood he makes a Cross on the Shield (p. 322), gives it to Mordreins, and says no one shall hang it on his neck without repenting the deed, till Galahad takes it (p. 322). Mordreins thanks God for giving him sight to see the shield (p. 323), and asks Josephes where he shall put it (p. 323). 'On Nasciens's tomb, for there shall Galahad come' (p. 323). On the morrow Josephes 'paste to God in a blesid tyme' (l. 138). His father's body is carrid into a land where there is a famine, and at once the famine ceases (p. 323). The body is burid in the Abbey of Glavs, which is thenceforth called Glayst-yngbery (p. 324).

Thanne procedyth forth this storye,
 and telleth how þat to Galafort Iosephes gan hye,
 to speken with kyng Mordreyns verament
 that often tymes hadde for hym sent,
 whom ful gret desir he hadde to se,
 As I ȝow seye ful Certeynle.

4

Josephes returns
 to Galafort to
 speak with
 Mordreins,

who desird to
 see him.

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

- Sire, I schal 3ow sein At this tyme,
 hens schal I passen to-Morwen At pryme 44
 Owt Of this world Into Anothir place :
 thus hath sent me to seyne the kyng Of Grace.”
- And whanne kyng Mordreyns herde this,
 Anon he wepte for deol Iwys, 48
 & seide to Iosephes In this Manere,
 “ A ! goode Iosephes, My Frend so dere,
 Now I am here A-lone In this Contre,
 and for-saken Alle myn Owne londis & fe 52
 For the grete love that I In 3ow fond,
 this, Iosephes, I preie 3ow vndirstond ;
 Now sethen that it Is So Nygh 3oure tyme
 that 3e scholen hens passen to-Morwen At pryme, 56
 with herte I 3ow preye ful Speeyale
 that Som Maner Of Tokene 3e welen leven Me,
 that I Of 3ow Myhte hauen som Manere Remembraunce,
 what so Euere me be-happed In Ony Chaunce.” 60
 “ this schal I don, Sire,” quod Iosephes tho ;
 And thanne hym bethowhte how he myhte do.
 thus sone Anon It Cam In his Mynde ;
 thanne seide he to Mordreyns that was so kynd, 64
 “ do bringen that scheld hider to Me,
 that In to the Bataille I be-took the,
 Whanne thoW Werredest vppon Tholomer,
 and Of hym haddest the vittorye ther.” 68
- kyng Mordreyns seide it scholde be do,
 and bad A Man Anon therfore to go ;
 for that scheld faste by him it was,
 and Every day he it kyste In that plas, 72
 for the grete love he hadde therto,
 Eche day twye or thries he kyste it so.
- The same tyme the scheld Cam Iosephes before,
 At his Nese he bledde wondyr sore, 76
 and that stawnched it wolde not be
 For non thing he Cowde 3it se.

for he knows he
 is to die the
 next day,
 at prime.

Mordreins is
 much grieved,

and asks Iosephes
 to leave some
 token with him,

that he may keep
 in remembrance
 of him.

Iosephes
 consents,

tells Mordreins
 to bring the shield
 he wore

when he
 conquerd
 Tholomer.

Mordreins has
 the shield fetcht.

Iosephes bleeds
 violently at
 the nose ;

	Anon thus sone he took this scheld that kyng Mordreins bar In the feld,	80
he makes a cross on the shield with the blood,	and A Myddes the scheld, <i>pere</i> As he stood, he Made a Croys with his Owne blood. and whanne that so he hadde I-don,	
	to kyng Mordreins he betook it Anon,	84
gives the shield back to Mordreins to remember him by, telling him that the cross shall remain fresh for ever,	and seide there to Mordreyns the kyng, “ this schal I leven <i>3ow</i> In Remembryng. In this scheld A Crois I have Mad here with myn Owne blood <i>with</i> -Owten dwere ; So that whanne <i>3e</i> taken this scheld On honde, On Me to thenken scholen <i>3e</i> fonde ; For the Croys that I have Mad here schal Ewere lasten As fresch & fere as it is this ilke same day ;— beleve wel, kyng Mordreyns, that I the say ;—	88
	and <i>3if</i> Ony knyht that so bold be, Abowtes him it hangen In Ony degre, that he ne schal ful sore Repente, TyI that A worthy knyht Come <i>presente</i> ,	92
and if any knight is so rash as to put the shield on him, he will repent it.	weche the worthy Galaaz schal be hote, The laste Of the lyne Of Nasciens Rote ; and he this scheld schal taken On honde, And non but he ; this thou vndirstonde ; For there schal neuere ben knyht so hardē hit to Ocupyen, but Onlich he ;	96
But Galahad, the last of Nasciens's line, shall wear the shield,	For lik as mo <i>Merveilles</i> be this scheld hast <i>þou</i> seye, <i>3it</i> Mo schal galaaz werken Many weye ; and lik As this scheld passeth Alle <i>Oþer</i> scheldis, So Galaaz schal passen In townes and feldis Alle knyhtes Of Chevalrie In every dede, So <i>Merveillous</i> & worthy In his Manhede. and <i>with</i> that the kyng gan to se bothe <i>þe</i> scheld an Cros ful verrayie ;	100
and shall exeel all other knyghts.	Thanne took the kyng this scheld On honde, and Often to kyssen he gan it fonde .	104
		108
		112

- and seide, "lord God, I-worschepid thou be,
 that Grace Of Syhte hast graunted me
 This Crois to Sen here with Myn Eye ;
 Now, goode lord Iesw, Gromessye."
 and thanne bespak kyng Mordreins
 To Iosephes Er he wente theins,
 "Sethen 3e han me left this Ilke thing
 3ow forto haven In Remembryng,
 Telleth me, Iosephes, I 3ow pray,
 where that this scheld putten I may,
 So that thike worthy knyht
 It myht properly Comen to his syht."
- Thanne Iosephes Seyde to hym tho,
 "Sire kyng, 3if Aftyr Me 3e welen do,
 loke where Nasciens Is beryed whanne he is ded,
 and hange 3e that scheld In thike same sted ;
 For thedir schal Comen that goode knyht
 at the fyftenethe day, I sey 3ow Ryht,
 Aftyr that he hath taken the Ordre of Chevalrye ;
 Ful faste thedirwardis he schal hym hye."
 thanne seide the kyng it scholde be do.
- and thus Iosephes there parted hym fro.
 Vppon the Morwe Atte Owr Of pryme
 he paste to God In A blesid tyme,
 and was Entered In that same Abbey
 There As kyng Mordreins bedered lay.
- but thanne Comen Othir Men, and his Fadyr bore
 Into A Nothir Contre besides thore ;
 For A gret Affamyne Amonges hem was.
 his body they boren Into that plas,—
 For this storrye ful trewe it Is,
 and also I-proved with-Owten Mys,—
 that At the Entre Of that holy Man
 Al that Famyne Secede Anon than ;
 and the lond becam ful Of blessidnesse,
 Of Catel, Of good, and Of Al Richesse ;
- 116 Mordreins regains sight to see the shield and the cross, and gives thanks Christ for his mercy.
- 120
- 124 He asks where the shield shall be kept?
- [leaf 84]
- 128 Iosephes advises it should be hung over Nasciens's tomb.
- 132
- 136 Then they part.
 At the hour of prime the next morning, Iosephes passes to God, and is burid in the abbey.
- 140 His father's body is carrid to another country, where a famine is stopt by it,
- 144
- 148 and the land becomes fruitful.

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

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

The story goes to Aleyn.

CHAPTER LV.

HOW CASTLE CORBENIE IS BUILT FOR THE HOLY GRAAL,
 AND VENGEANCE IS DONE FOR DESPITE TO IT AND
 SOLOMON'S SWORD.

Josephes, before his death, gives the Holy Graal in charge to Aleyn (p. 326), and with it he and his brethren journey from Galafors through strange lands, till they come to a foolish (*nise*) people, who know nothing but land-tilling, in the land of Foreygne, the king of which, Galafres. is a leper in his city Malce (p. 326-7). The king has Aleyn brought before him, and asks him if he can cure him (p. 328). Aleyn says, Yes, if he will turn Christian, and destroy all his idols (p. 328). Galafres then breaks them all to pieces (p. 329), is christend (p. 330), and Josephes shows him the Graal, which cures him instantly (p. 330). In honour of this, Galafres beheads all his people who will not turn Christians, so that the land is converted within a month (p. 330). He then offers to give his daughter in marriage to Aleyn's brother Joswe, and build a Castle for the Graal (p. 331). The castle is built, and is miraculously directed to be calld *Corbenie*, or Treasure of the Holy Vessel (p. 331-2). The Graal is deposited there, Joswe crownd there, and marrid to Alphanye, on whom he begets an heir, Amynadappe (p. 332-3). At night, King Alphasan (formerly Galafres) sees a Vision,—the Graal on a silver table, a priest before it, and the sound of a thousand voices, and of the beating of birds' wings (p. 333). Then a flaming man tells him that he shall suffer for being in that holy place, and stabs him through both thighs (p. 333-4). The king gets his barons to carry him out of Corbenie, which he names "The Palace of Adventure" (p. 334-5), and in which no knight but one ever slept without meeting his death (p. 335). In ten days Alphasan dies, and is burid with Aleyn in St Mary's at Corbenie (p. 335-6). After Joswe's death, his son Amynadappe reigud in his stead (p. 336). And Amynadappe

begat Carcelois, and Carcelois Mangel, and Mangel Lambor (p. 336). Now, Lambor fought with his old cousin Varlans, who was a paynim, and discomfited him (p. 336-7), and Varlans went on board the ship which Nasciens enterd at the Yl Tornaunt (vol. i. p. 356, &c.), and found a sword—Solomon's—with which he, Varlans, killd king Lambor (p. 337); whence came great tribulation to both lands, for in neither did tree bear fruit, or fish live, and they were calld *the Wastable Land* (p. 337-8). On going back for the Scabbard, King Varlans falls dead (p. 338). Now after Lambor, his son Pellean reigns, who is wounded through both thighs, is calld King Mayham (p. 338), and is heald by Galahad. Pellean's son is Pelles, whose daughter Pelle passes all women in Britain for beauty, save Gonnore, Arthur's wife (p. 339); and on Pelle, Launcelot begets Galahad, the blessed knight, who ends all the Adventures of Britain (p. 339).

Now this Storye furthered doth telle
bothe Of Iosephes and Aleyn ful snelle ;
whanne that to the deth he drowhe so Ny,
thanne behelde he Aleyn ful witterly,
and sawgh that he wepe so faste ;
thanne he hym Axede Atte laste,
“ Aleyn, why wepyst thou so sore ?
telle me thy Cause why and wherfore.”

4 When Iosephes
is dying,
he sees Aleyn
weeping,

8 and asks what is
the matter ?

“ Sire, I May wepen Ryht wel,
and 3e it knewen Every del,
For A schepe that Alone left Is
With-Owten pastour O^{per} herdeman I-wys ;
Anon Cometh the wilde lyown,
And it distroieth Al & Som.
Sire, this Mater I telle by the
that Art my pastour Sykerle,
And I 3owre schepe as [3e] wel knowe
that thus from Me scholen deye nowe.
ho schal thanne My pastour be ?
Now, good sire, thot 3e welen tellen Me.”

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

16 like a sheep that
has lost its
shepherd.

“ 3e scholen 3oure self been A good pastour,
and Aftyr me 3e wil werken Eche Owre.
but loke that 3e non Marchant pastour be,
that Fychcheth his Eyen¹ In Eche degre ;

20 Iosephes bids
Aleyn be shepherd
after him,

24 [1 Fr. *qui laisse
ses oelles* (sheep)
au leu]

- but torne 3oure Eyen from Idelnesse,
 and Ocupie 3ow In good Besynesse
 that schal kepen 3oure body from Alle torment,
 and to Endeles blysse 3ow Represent ; 28
 therfore loke that 3e kepe 3ow wel
 that the Enemy In 3ow haue part non del.”
- Thanne dyde Iosephes Anon to-forn hym brynge
 the holy vessel with-Owten lesynge, 32
 and seide to Aleyn In this Manere ;
- “lo, this holy vessel I betake the here
 wiche Iesu Crist my fadyr be-took ;”—
 Aleyn it Resceyvede, & not forsook ;— 36
- “and whanne Owt Of this world þat 3e schole pase,
 loke that 3e it Ordeyne In to swich A place
 that In this Rem It mot stille dwelle,
 And be 3ow I-Sesed, As I 3ow telle.” 40
 So Aleyn Of this worschepful 3ifte there
 he was ful Ioyful In Alle Manere.
- Whanne that Iosephes to God past was,
 Aleyn Remevede from that plas, 44
 Owt from the Contre Of Galefors ;
 and his bretheren with hym gonnen Resort,
 For Wedded weren they Everychon,
 Alle his bretheryn Except On 48
 wiche that Ioswe I-Clepyd was,
 that tho was vn-Maryed, so was his grace ;
 and the beste knyht he was be Est Oþer West,
 and Of Alle his Bretheren Aleyn loved hym best. 52
- Whanne that from Galafort he Gan gon,
 thanne Axeden him his bretheryn Everichon,
 ‘Into what Contre that he wolde Go.’
 and he hem Answerede, ‘he Niste not tho, 56
 but as God And Aventure
 vs wile Cowndeye, I 3ow Ensure.’
- So wente he forth, And his bretherin Alle,
 As be Aventure to hem gan falle ; 60

and be faithful
 and active.

He sends for
 the Graal,
 and gives it to
 Aleyn,

and bids him take
 care at his own
 death that the
 vessel may still
 stay in the land.

When Josephes
 is dead,
 Aleyn leaves
 Galafort with
 his brothers,

who all are
 marrid except
 one,

Joswe.

They go where
 God and ad-
 venture lead
 them.

- And An hundred Mo Of his kynrede
 Forth with hym than gan he lede,
 and seide ' that Som voide Contre
 with that kynrede Repleynsched scholde be, 64
 So that with Al his power
 he worschepid & Servid god Everywher.
- Thus wente he Forth In his Iorne,
 as was his Aventure and destyne, 68
 tyl he Cam In to A strounge land
 where As Nise peple he fond,
 That ne CoWden but Of Lond tylyng,
 Swich was here labour and here werkyng ; 72
 and that Rem was Clepid Foraygne,
 Of Wheche the kyng was A lepre Certaygne,
 and so Orible he was to Mannes Eye
 that Eche Man schoned his Compenye ; 76
 And his Name was Clepyd Galafres,
 Somtyme A worthy knyht In pres,
 and dwellyd In his Owne Cyte
 That Malce was Clepyd, As I telle the : 80
 and the Same kyng A paynem was,
 And Ek Al his peple In Every plas.
- Whanne Aleyn Into the Cyte Entren began,
 On hym there loked Many a Man, 84
 and wondred what peple what they were
 That Into the Cyte Entrede so there,
 alle Barefoot, And In powre vesture,
 Of wheche the kyng herde, I 3ow Ensure. 88
 and thus sone Comanded the kyng
 hem to-forn hym bringe with-Owten taryeng,
 So that Openly he Myhte hem Se,
 And whens they comen and [of] what contre. 92
 and whanne he hem Sawh In his Syht,
 thanne Axede he hem Anon Ryht
 ' Of what Contre that they were.'
 thanne Answerid they Anon In fere, 96

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

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

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

namd Galafres,

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

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

and the king asks
 whence they
 come ?

- They say 'from Jerusalem.'
- "Sire, Of Ierusalem boren we be,
Eche Man that Is In this Compeyne."
and whanne the kyng herde this,
he Axede, "whiche Of 3ow Mayster Is?" 100
A-Non that Compenye Alle On Rewe
there gonne the kyng Aleyn to schewe.
- The king asks Aleyn if he can cure his disease.
- thanne seide the kyng, "Aleyn, I 3ow pray,
Conne 3e me Owht Cownseillen In Ony way 104
to koueren me Of my Maladye?"
"3e, sire kyng, quod Aleyn trewelye,
3if 3e wil don As I 3ow teche,
Of this Maladye I schal ben 3oure leche 108
with-Inne thre dayes with-Owten Mo."
"3e, quod the kyng, May I troste therto?"
"Sire, quod Aleyn, And 3e welen Me leve,
with-Inne iij dayes 3oure helthe I schal preve." 112
thanne kyng Galafers Answerid tho,
- Galafres promises to do whatever he is told;
- "What 3e me Comaunden I schal do."
"how May I this beleve?" quod Aleyn.
"3is sewrly, quod the kyng, In Certeyn, 116
For there nys non Manere Of thing Erthly
that I Nolde do to haven helthe Of Body."
"thanne, quod Aleyn, I schal 3ow Say,
what 3e mosten don with-Owten Nay ; 120
and 3if 3e don not myn Comaundement,
3e Geten neuere helthe verament."
"Now, seith Onne, quod the kyng thanne,
and I it schal don As I am trewe Manne." 124
- Aleyn says he must forsake the Sarrasins' law, break his idols,
- "Sire kyng, and helyd thou wilt be,
Sarrasynes lawe forsake thou Sykerle,
and Alle thin ydoles to breken In fay,
that thou hast beleved Onne Many a day ; 128
and whanne thou hast the devel Forsake,
thanne to Goddis lawe thou schalt þ^e take ;
and Aftyr, I-Cristened thou schalt be,
And thanne Othir thinges schalt thou se, 132
- and become a Christian.

- Myn holy vessel, beleve this wele,
 be whiche thou schalt haue Al thin hele,
 and I-clensed, Sire kyng, to be
 Of Al thy Maladye, Sire, certeinle ; 136
 And 3if I do not this Ilke Dede,
 I 3eve the leve to smyten of myn hede,
 And Of Al myn hol Compenye,
 Sire kyng, I the Enswre trewelye." 140
- This kyng that so moche desired his hele,
 lystenede what Aleyn seyde ful wele,
 and Merveyllede Mochel Of his promys
 that Of his behest he was so Nys, 144
 and seide, " Aleyn, I wyle gladly do
 Al that 3e Comaunden Me vnto ;
 and but 3e holden 3oure promys,
 On 3ow I schal don ful hard Iewys ; 148
 and therfore loke that 3e seye me non thing,
 but 3if that to ende 3e Connen it bryng."
 thanne to him Answerede Aleyn Anon,
 " doth by me, Sire, what 3e lyst don, 152
 but 3if the same day Of 3oure Crestenenge,
 helthe & bote I schal to 3ow brynge."
 the kyng Anon the temples dide down throwe,
 And Ek Alle his ydoles vppon A Rowe ; 156
 and whanne he hadde I-don Al this,
 & distroyed Alle his Mawmetis I-wys
 that Evere belongede to paynem lawe,
 he hath hem to-borsten and to-drawe ; 160
 & thanne seide the kyng to Aleyn tho,
 " wylt þou Ony more 3it that I do ?"
 " 3is, quod Aleyn, with-Owten faille
 thou Most be Crestened from toppe to taile." 164
- thanne let he Fyllen A ston in hye
 Ful Of water ful trewelye,
 and blessid it was, and halwed Also,
 and Anon he let the kyng per-Inne do. 168

Then he shall be
 heard by the
 holy vessel,

or Aleyn engages
 to forfeit his life,
 and those of his
 companions.

Galafres says he
 will do as Aleyn
 says,

and warns him
 not to fail in his
 share of the
 bargain.

Galafres destroys
 all his temples,
 idols,

and every thing
 belonging to the
 paynim law.

Then Aleyn says
 he must be
 christend,

- which is done by a priest namd Alphazan (after whom Galafres is namd Alphasem. Fr.) and þere kyng Galafers Cristened was than
Of An holy prest that hyhte Alphazan.
& whanne that thus I-cristened was he,
and Owt Of the water Comen Certainle, 172
- Then the holy vessel is showd to the king, thanne browhte Aleyn this holy vessel Anon,
and to kyng Galafors gan he gon,
& there it discouered & schewed it þe kyng,
whiche was to hym A ferly thyng. 176
- and he is cur'd of all his leprosv by the sight. Anon was he Clensyd thorwgh goddis Myht
As Clene Also fayr as Ewere he was ;
and thus was he keveryd be goodis gras, 180
So that neuere Man On hym Cowde Aspwe
that Ewere he hadde poynt of Meselrye.
and whanne he beheld this worthy Cure,
that he was Mad so Clene and pure 184
thorwgh that Ilke Glorious vessel,
he seide it was holy Every del,
that so be this Aventure & this Myracle
he wax A goodman *with-Owten* Ony Obstacle, 188
and let to beheveden Al his Meyne
that Cristene people ne wolden not be,
So that theke Rem to Cristendom torned was
with-Inne lesse thanne A Mownthe, be goddis gras ;
So that for the Miracle, *with-Owten* dowte, 193
Al that Lond was Cristened Abowte.
Whanne this Lond thus Conuertyd was,
Onlich thorwgh helpe Of Goddis Gras, 196
thanne seide the kyng to Aleyn tho,
“ Now, dere frend, On thing 3e welen for me do.”
“ Seith on, quod Aleyn, what It schal be,
And I schal it don, Sire, ful Sykerle.” 200
“ Aleyn, of this that I schal 3oW preye,
that 3e it Me denyen In Non Weye,
So that this holy vessel that here I se,
Owt of this place neuere Remeved to be ; 204
- He becomes a good man at once, and has all his people beheaded who will not turn Christians.
So all the land is converted in a month.
- The king asks Aleyn to do one thing for him,
- which is, not to take the Graal away.

- And 3if it like 3ow that It be so,
 3it More for 3ow thanne wile I do,
 I schal don Maken A strong Castel
 That holy vessel to kepen In ful wel,
 And for 3ow also there-Inne to dwelle.
 And to 3ow More 3it schal I now spelle,
 To 3owre Owne brothir that Is so dere,
 My dowhter I schal 3even to his fere,
 and Corowne hym kyng be My levenge,
 & Of Alle My londis to 3even him sesenyng
 be this Condiscion, As I 3ow telle,
 that this holy vessel Abyde here styлле.”
 Thanne Answerede Aleyn to hym Ageyn,
 “I Concente wel therto In Certeyn ;
 For My purpos it hath Evere I-be
 That Onliche My dere brothir Ioswe
 Aftyr my deth hyt schold have,
 that For to Governen, to kepen, & save.”
- Anon the king, with-Owten More,
 let fechchen his dowhter hem before,
 and knytte Ioswe and hire In fere,
 wheche that to hym weren both leef & dere.
- thus sone thanne vppon A watyr side,
 A Castel he Ordeyned that Ilke tyde,
 that strong & Merveillous it was to se,
 With A ful fair paleys Certainle ;
 And Manye Riche howses there weren dyht,
 Ful Riche And Ryal to Alle Mennes syht.
- and whanne this Castel thus Ordeyned was,
 they it behelden In Eche A plas,
 And vppon the ton 3ate In that sted,
 they fownden lettres wreten with Red ;
 and thus the lettres Gonnen specefye,
 ‘that this Castel scholde ben Clepid Corbenie¹ ;’
 And In Caldev was this scripture,

208 King Galafres
proposes to
build a castle for
the Graal,

212 and to marry his
daughter to
Aleyn's brother
Joswe,
who is also to be
heir to the
kingdom,

216 if the Graal
stays there.

Aleyn consents.

220

224 Joswe and the
princess are
betrothd,

228 and the castle of
the Graal is built.

232

When it is finisht,
they find written
on one gate,

236 in red letters,
that this castle
should be callid
Corbenie.

¹ Compare the *corban* of the Gospel.

- 'Corbenie' means
Treasure of the
Holy Vessel.
- whiche Is to vndirstonde As be lettrure, 240
as this place frely schal be,
Trosour Of þ^e holy vessel ful Sykerle.
thane gonnen they seyn to Alle Anon,
. 244
that it ne was Goddis wylle
Non Othir Name to 3yven vntille.
Thus was that Castel Cleped Corbenye
Of Everych Aftyr ful Sekerlye. 248
And whanne Fenyscht was this Castel
In eche degre bothe faire and wel,
They browhten the vessel thedir with-Inne,
Into a fair Chambre, and qweynte Of gynne. 252
and vppon the Sunday next Sewenge
Aftyr that holy vesselis Entringe,
The kyng Comaunded there Anon
That thike Mariage scholde be don 256
be-twixen Ioswe and his dowhter dere,
and therto Asemblede the peple In fere ;
So that this Mariage thus was I-do,
and Alle the Royalles Comen hem vnto, 260
and there to Ioswe diden they homage ;
and he is crownd, and thike day was Crowned with hygh baronage
As verray kyng Of Al that lond,
In Corbenie was Crowned, I vndirstond ; 264
and Ek he wedded there his wyf
That highte Alphanye With-Owten stryf.
& Al the peple that there Ete thyke day,
they weren Repleynsched with-Owten Nay— 268
be the grace Of that holy vessel of pris—
with alle Maner Metes and delecasyes ;
and what that Ewere they Onne thowhte,
To-forn here Eyen It was hem browhte. 272
that Nyht Ioswe with-Owten lettynge
be-twixen hym and his was Conceyvenge ;
and be-gat An Eyr bothe fayr & fre
- Then the Graal
is put into the
castle in a fair
chamber.
On the next
Sunday
- Joswe is to be
marrid to King
Galafres's daugh-
ter.
- All the princes do
homage to him,
and he is crownd,
- and marrid to
Alphanye.
- All the company
is fed by the
Graal.
- Joswe begets an
heir,

- that kyng Regnede Aftyr Ioswe ; 276
 and A-Mynadape was that kynges Name,
 kyng Of Foraigne, & a Man of fame. afterwards calld
 Amynadap.
- As the kyng¹ and his Wyf lyen that Nyht That night king
 In A bed ful Richely I-dyht, [*i. e.* Galafres, or Alphasan.] 280 Alphasan has a
 vision in bed,
 abowtes Mydnyht whanne he Awook,
 Thanne Aboutes hym Gan he to look,
 and there sawh he with-Owten fable
 the holy vessel stonden vppon A table, 284
 the wheche, Clene Syluer him thoughte it was ;
 and A man standyng therby In that plas,
 wheche he ne knew nethir More ne lasse,
 and Reuersed as A prest toward his Masse ; 288
 & Abowtes him he thowhte þat he herde there
 A thowsend voyses, but he Nyste where ;
 and Alle to God 3oven they thankyng ;
 that was the Noyse Of here Sownenge ; 292
 but for nowht that he Cowde do,
 he myhte not Sen whens it cam fro ;
 and 3it Al this not withstandyng,
 he herd Abowtes hym A wondir thinge : 296
 betyng Of Bryddes Wynges In fere,
 as they Alle they in the world hadde ben there.
 and As sone As this Noyse I-left was,
 the vessel was Removed Owt Of that plas. 300
 thus sone to hym Aperede there
 A man As it were In flawmes Of Fere,
 and seide to this kyng there As he lay,
 hos Name to Alphasan was torned that day, 304
 and seide, " Sire kyng, I warne the
 here behoveth non Resteng forto be,
 Nethir for the, ne for non Oþer this tyde ;
 here ben 3e not worthy to Abyde ; 308
 but 3if A Man Of Clene lif he were,
 this place scholde he not Entren here
 where as the holy vessel worschepid schal be, as nobody who is
 not clean of life
 may enter where
 the Graal is
 worshipt.

- As with thin Eyen thou hast here se. 312
 therefore hast thou don An hardy dede
 that dorstest here lyggen In this Stede ;
 Wherefore Crist wil taken veniaunce ;
 & that schalt thou knowen with-Owten variaunce." 316
- The flaming man strikes Alphasan through both thighs with a sword,
 Thanne with a swerd he Owt Braste,
 that In his hond he held wel faste,
 and him smot ful harde and smerte
 that thorwgh bothe thyes the swerd Owt sterte, 320
 So that On the tothir Side it was sene,
 & seyde thanne to this kyng be-dene,
 "Now it is Good that Alle Oþere war be,
 and that they taken Ensamplē by the ; 324
 For ho-so Entreth In to this place,
 he may ben Siker Of Sory Grace,
 that Owther ded schal he be,
 Oþer schamfully departen sikerle, 328
 But ȝif it be that Worthy knyht
 That here to Entren is grauntyd Myht."
 thanne thus sone his swerd Owt he drowgh,
 and vanschede Awey, and Nystē howgh. 332
- as a warning to others that no one may enter the Graal chamber
 King Alphasan faints
 thanne Fyl this kyng In Swownenge
 thorwgh thike strok and his hurtynge,
 For the Grete peyne he suffrede thore
 he wende han lyved Neuere more, 336
 but sykerly wende han deyd Er day,
 So sore hit hym grevede, þ^e sothe t[o say.]
- but the one worthy knight.
 Then he draws out his sword and vanishes.
 His barons and knights are astonisht when they find him in the morning.
 On the Morwen, whanne It was lyht,
 to the kynges Chambre drowgh baroun & knyht, 340
 and Fownden the kyng I-wounded ful sore,
 where-offen they Merveilled, Al that was thore.
 thanne Axede they him Everichon
 how that this Aventure Cam hym vppon. 344
 "IIa ! for the love Of god, quod the kyng ;
 with me non longere haue talkyng,
 but helpeth me hens Owt Anon,
- He begs them to take him away,

- that Owt Of this Chambre I were gon ; 348
 For this place So holy it Is,
 and *perto* so ful Of Ioye and Blis,
 be Entreing Of this vessel
 This paleys is Sanctefyed Everydel, 352
 So that non Man here Resten Schal
 In place there As Is this Sank Ryal ;
 And thys paleys hath the moste wondir Name
 that Evere I herde Of of Ony fame." 356
 thanne Axeden these barowns Certainle
 "What *Maner* of Name that Myhte be."
 thanne seide the kyng to hem Ageyn,
 "The Paleys Of Aventure" It is Certein ; 360
 For Mo *Mer*veilles here scholen 3e Sene
 thanne in Alle this world Aftyr, I wene."
 And thus this kyng 3af It the Name
 'the paleys of Aventure,' And Of gret fame ; 364
 and so was it Clepid for Evere More,
 'the paleys Of Aventure,' as I Rehersid before ;
 and for thike Selve Aventure
 that to the kyng Cam, I 3ow Ensure, 368
 Thider Cam Many A dowhty knyht
 In that paleys to slepen On Nyht ;
 but Sekerly there lay non In that stede
 that On the *Morwen* he was fownden ded, 372
 Tyl that On Cam that was A knyht
 Of kyng *Arthures*, A Man of Myht ;
 Algates there he wolde hym Reste,
 but he fond it Not for the beste ; 376
 For Althowgh that ded he nere,
 3it moche duresse and schame hadde he there,
 that he ne wolde for Al the worldes honour
 Abyden In Non place swich A schowr. 380
 Thus thanne this kyng *Alphasan*
 ten dayes lyvede After than
 that he was there wounded sore ;

as the place has
 become too holy
 for any one to
 stay in.

He calls it the
 "Palace of
 Adventure,"

and it keeps the
 name for ever.

Many knights
 attempt to sleep
 there afterwards,

but they are
 always dead in
 the morning,

except one of
 King Arthur's
 knights who did
 the deed,
 but sufferd for it.

Ten days later
 King *Alphasan*
 dies,

- For lenger not Aftyr lyvede he no More. 384
- and within four
days Aleyn dies
also,
and they are
both burid at
Corbenie.
- and with-Inne fowre dayes In Ceyteyn
Aleyn and he weren buryed ful pleyn,
And I-beryed bothe At Corbenie
In a Chirche Of Seint Marye ; 388
and þere the ton besides the tother
liggen to-gederis As brothyr and brother.
And thus lefte this holy bodi At Corbenie
As I ʒow telle with-Owten lye ; 392
and Aftyr him Regned his sone Amynadape,
And wedded kyng lucyes dowhter be hape,
whiche was kyng Of gret Breteygne,
As I seye ʒow, Sires, In Certeyne. 396
- Amynadap
succeeds ;
marries Kyng
Lucye's daughter,
- And of that damysele Cam forth Isswe
kyng Carcelois bothe good and trewe,
A worthy knyht And Ek An hardy,
To god & to the world bothe good and lowly. 400
- and is succeeded
by Carcelois,
- and he by Mangel,
Of Carcelois Isswede kyng Mangel,
That In his tyme was worthy & lel ;
and Of Mangel Isswede kyng lambor,
the wheche A worthy Man was holden thor ; 404
whiche Alle worthy kynges were,
And As Goddis fyscheris were holden there.
- whose son is
King Lambor,
- This lambors was A worthy knyht,
And lovede God with Al his Myht ; 408
For Men supposed that In Al Bretaygne,
Nethir In Religiown In Certayne,
To God A better Man thanne he was On,
and thus they beleveden Everichon. 412
- who is a good
man,
the best in
Britain.
- It happede he hadde An Olde Cosin,
and vpon him Marchede, & was Sarrasyn,
but that Cristened nowe he was ;
and to-Gederis sore werreden In eche plas. 416
It behappede that kyng Lambors
And this kyng Varlans with gret fors
bothe here Ostes Assembled were
- He has a cousin,
King Varlans,
with whom he is
at war.

vigerously to fyhten In fere ;
 and thus the bataille be-gonnen was
 be-twene bothe partyes In that plas,
 that so ferforth, as I 3ow telle,
 kyng varlans discomfit was, as befelle,
 and Alle his Meyne I-slayn Echon ;
 So that kyng varlans fledde Anon
 Tyl that he Cam to the Se side,
 where As he say A fair schype that tyde
 wheche that nowe there Aryved was ;
 So faire A schipe say he neuer in non plas,
 Nethyr So Riche In Al his Age
 Sawh neuere kyng, knyht, ne page ;
 And 3if Ony Man Axede whens it was,
 they with-Innes Answerede In that plas,
 " to tellen yow, Sires, we scholen 3ow graunt :
 this is the Schipe that At the yl tornaunt
 Nasciens Entrede with grete drede ;
 but thike tyme thens myht it not hym lede."

Thus sone kyng varlans Entrede Anon,
 and there fond he A swerd thus son,
 and Owt Of the schethe it drowh As faste.
 thanne A3en to Londe he gan hym haste,
 And Amyddis his weye As he wente,
 he Mette kyng lambors veramente.

Whanne kyng varlans him beheld,
 To hym he prekede In that Feld,
 and smot kyng lambors so velenowsly
 that to Erthe wente hors and Man trewly,—
 Swich was the scharpnesse Of the swerd,—
 Of whiche Many Men was Aftyr ferd ;
 but Sethen Cam there gret persecucioun
 To bothe Rewmes, & Moche Tribulacioun,—
 bothen to the ReAwn Of Forraigne
 and Ek to the toper ReAwn In Certaigne,—
 For veniaunce Of kyng lambors Sekirle

420 They fight a
battle,

424 and King Varlans
is defeated.

He flies to the
seaside,

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

432

436 the same which
Nasciens enterd
at the Yl
Tornaunt.

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

444 and goes back to
meet Lambors,

448 whom he smites
down with it.

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

- that God so wel lovede In Alle degre, 456
 So ferforth that non lond proved there,
 Nether trees froyt beren In non Manere,
 Nether In Non water fysch myhte be fownde,
 Swich veniaunce god schewede In that stownde ; 460
 So that be thike gret Enchesown
 It was Clepyd 'the wastable lond' be Resown.
 whanne vrlans Sawgh that the swerd so bot,
 he Retorned A3en Anon foot hot 464
 the Skawberk forto haue had therto,
 but þat God wolde it scholde not be so ;
 So that to the Schip he Cam Ageyn,
 and the Swerd Into þ^e sekawberk put it pleyn ; 468
 And as sone As he hadde I-do,
 down Anon Ryht ded fyl he tho.
 thanne they seiden Alle tho it sye,
 that it was for veniaunce Sekerlye ; 472
 For there Style it scholde Abyde
 tyl A mayde it Owt took At On tyde ;
 For In that Contre was non Man there
 that Into the Schipe dorste Entre for fere, 476
 For the lettres vppon the bord
 that weren there wreten At On word.
 Be this selve same Aventure
 bothe ReAwmes weren lost, I 3ow Ensure ; 480
 lik as they Marchede bothe In fere,
 Ryht so bothe londis Hlost they were.
 Tho Anon Aftyr kyng lambors thanne
 Reignede Pellean his sone, A worthy Manne, 484
 that thorwgh bothe hypes I-Maymed was
 atte bataylle Of Rome, swich was his gras.
 and for that he so was maymed there,
 they cleped him kyng Mayham Euery Where ; 488
 For thorwgh bothe thyes Maymed was he,
 this Ilke Pellean ful Sekerle ;
 Of wheche wowndes hol myhte he not be
- and the ground
becomes barren.
- It is calld the
Wastable land.
- Varlans takes the
sword back to its
sheath in the ship,
and as soon as he
sheathes it he
falls dead.
- The sword
remains sheathd
till a girl draws
it out.
- Both the
kingdoms are
ruind by this
adventure.
- After Lambors,
reigns Pellean,
who is wounded
in both hips,
and is known as
the maimd king.

- tyl that worthy knyht Galas Cam hym to se, 492
 and that tyme helthe schal he haue,
 And Of his wovndes to ben Alle Save.
 thanne Aftyr Of this kyng PelleAn
 discendid Anothir ful worthy Man, 496
 his Owne Sone, and was Called Pelles,
 a worthi knyht, and An hardy In pres ;
 and A dowhter hadde, that hilt pelle Sikerle,
 that pasten Alle wommen Of Bewte 500
 whiche that weren In grete Bretaigne,
 Sauf Gonnore, Arthures wyf, In Certaygne.
 vppon this damysele that was so fair,
 Engendered Lawncelot, Galas his Eyr, 504
 that ilke same blessid knyht Certaigne
 whiche Endede Alle the Aventures of gret bretaigne.
 Not with-stondyng thowgh he were begeten In Synne,
 3it ourz lord Of his Goodnesse wolde not blyune, 508
 but that for the Brawnches and for the Bownte
 Of þ^e goodmen that he Cam of Sekerle,
 and took Reward to his Good lyf
 that Evere Chast was, and with-Owten wyf, 512
 And ek for the grete purpos and beheste
 that God him hadde promysed Aform lest and Meste,
 So that, thorwgh his holy leveng,
 Alle the Aventures to an Ende schal he bryng 516
 Wheche Alle Othere faillede Of Echon,
 alle Browhte he to An Ende Alon.
 Now hath this Storye Ended Certayn
 Of declaracioun Of the Brawnch Of Aleyn, 520
 For it hath Schewed here Ryht wel
 Al Aleyns kynrede Evere Ilke A del ,
 and Retorneth A3en to Celydoigne,
 and to Othir lygnages In Certaygne. 524

Pellean has a son
and daughter,
Pelles and Pelle.

Pelle was the
fairest of women,

except Arthur's
wife Gonnore.
And was the
mother of the
blessed knight
Galahad,

who ended the
adventures of
Britain,

by the virtues of
his ancestors and
his own pure and
holy life.

Now this story
has finisht the
line of Aleyn,

and goes back to
Celydoyne and
others.

CHAPTER LVI.

OF CELIDOYNE AND HIS DEATH, AND THE GOOD KING
LANCELOT. OF THE BLEEDING TOMB, AND THE END
OF THE HISTORY OF THE HOLY GRAAL.

How Nasciens, Flegentyne, and Sarracynte, all die in one day, and the two Queens are burid in the Abbey where Mordreins lies bed-ridden (p. 341); but Nasciens with his shield is carrid to another Abbey; and no man till Galahad can take away the shield (p. 341-2). How Celidoyne knights his son Narpus, and is so great in Almsdeeds, that, if all the world had been his, he'd have given it away in alms (p. 342). And he was very learned in Astronomy (p. 342), and saw in the stars that a Famine was coming; so he sent his steward to buy Corn (p. 343), and the people mockt him; but they were provd Fools, and he a wise man (p. 343), for the famine came and killd half the people; and some foreigners (Saxons) agreed to invade Britain, take the corn, and destroy the inhabitants (p. 343-4). But Celidoyne sees it all in the stars, and assembles his Barons (p. 344). Narpus advises an ambush in a forest (p. 345), and one is laid. The enemy land, but Celidoyne's men attack them in three bodies, and the men of Sessoigne are all killd (p. 346-7). Celidoyne is afterwards burid at Camelot (p. 347). His son Narpus begets Nasciens, and Nasciens begets Elayne the Gros (p. 347), who begets Isaies, and he begets Jonas, and Jonas marries the daughter of king Murionex of Wales, and on her begets Avme (p. 347-8), who begets Launcelot, and he has two sons, Bans (of Baynoic) and Brons (p. 348). Bans has three sons, one Hestor a bastard, the others Lancelot and Boors; and Boors begets Lyoniax and young Boors (p. 348). Of the grandfather Lancelot, hear this: he lovd purely a beautiful wedded dame, whose tresses shone like torchlight (p. 349), and he often went to see her. But people 'Acombered with the devil' wrongly said they lovd in sin, and excited the Duke, the lady's husband, to be revengd on Lancelot (p. 350). Now, on Good Friday, King Lancelot went barefoot through the Forest Perilous (p. 351), and, having confest his sins, was drinking at a well, when the Duke cut his head off (p. 351), and then tried to get the head out of the well to insult it more; but God made the water boil, so that it burnt his hands, and he couldn't (p. 352). On his way home, a youth told him that such darkness had come on his Castle that no man could see another (p. 352), and on his entering the Castle 'a gret kernel of ston' killd him, and all that assented to the murder (p. 353). The well ever boils, and the tomb over Lancelot sheds blood every day at the time his head was cut off, which blood cures people of all their wounds (p. 353).

But one day two lions fight there for the carcase of a hart (p. 354). and tear one another till neither reckes of his life ; then one licks the blood of the tomb, and is curd ; and the other, seeing this, gets curd too, and they make peace, and guard the tomb, so that no one can come to be heald at it (p. 354-5), till Lancelot de Lake kills them (p. 355).

Now, I have made an end of this (Graal) Story, and must begin another, called *Prophet Merlin*, translated by Robert of Borrown out of Latin into French, and joined with *Sank Rygal* (p. 355) ; therefore pray a Pater-Noster for me, Herry Lonelich, and greet our Lady with an Ave that I may bring this book to a good end (p. 356).

Now Scheweth forth this Storye

and putteth vs into More memorye ;

For whanne that Iosephes hens scholde pase,

Nasciens And Celidoigne weren In that plase,

And Ek Narpus the sone of Celidoygne,

A ful worthy knyht In Certaygne.

and whanne this terement was I-do¹,

thanne Anon Celidoygne wente hem fro,

and sire Nasciens with Mordreyns lefte Sikerle

To beren hym Felischepe and Compeyne ;

and so that Aftyr It happede, As I 3ow Say,

that Alle thre they deyden In On day,

bothe Nasciens and Flegentyne his wyf,

and Also Mordreins qwene there left hire lyf,

that Noble qwene Sarracynte,

Of Goddis Servise Neuere sche stynte.

Thus bothe the ladyes Enterid were

In that same Abbey *wit*-Owten dwere

where As Mordrayns bedered lay ;

bothe weren they Enterid In On day.

but Nasciens liked not there for to be,

but to Anothir Abbey was born Sekerle ;

and with him was born that Scheld

that non knyht ne dorste be-weld ;

and 3it Cam thedyr ful Many A knyht

For that scheld there to proven his Myht ;

but Abowtes his Nekke henge it neuere Man

After the burial
of Iosephes

4

[¹ Fr. *Quant
iosephes fu
enteres.*]

8

Celidoygne goes
away.

12

Nasciens, and
Flegentyne,
and Mordreins's
queen, Sarracynte,
all die in one day.

16

Both the queens
are burid in the
abbey, where
Mordreins lies
bedrid,

20

but Nasciens in
another abbey,

24

with the shield
that no knight
may use.

Many knights
attempt to wear it,

- but Er he thens wente Repented than, 28
 that Owther Of sodeyn deth they deiden Anon,
 Owther som Othir Mischevis fyl hem vppon,
 that with-Inne Schort tyme I-Maymed they were,
 Owther som Othir Misaventure to hem Cam there. 32
- but they either die,
 or some misfortune comes to them;
 so the shield waits in the abbey for the coming of the good knight Galahad.
- and thus In that Abbey lefte theke scheld stille
 tyl that worthy knyht Cam, As was goddis wille,
 That hyghte worthy Galaaz, Lawncelottes sone,
 That Abowtes his Nekke henge it Anone. 36
- Now Of this scheld Resteth this Storye,
 and A₃en to Celydoygne doth it hye.¹
- Celidoyne and Narpus his son
 go to the land which Mordreins had given Celidoyne.
 Celidoyne knights Narpus, and lives twelve years in peace.
- Whanne Celydoygne from his Fadyr partyd was,
 he took forth Narpus his Sone A ful gret pas, 40
 and to-gedris wenten I Compeneye
 Into that lond ful certaynlye
 that toforen kyng Mordreins him hadde betake ;
 and there Narpus his sone A knyht gan he Make ; 44
 and dwelled there xij ₃er In pes and Reste,
 And that Lond wel Governede with the best,
 So that non Regne that by hym was,
 dorste with hym werre In Non plas. 48
- He loves God and gives much alms to his people;
- he lovede God ful Enterly,
 and mochel Almesdede ded he trewly ;
 For so gret Of Almesse he was
 that to peple wolde he ₃even In Every plas ; 52
 and so ful he was Of Almesdede
 that he wolde Stynten In non stede ;
 thowgh Al the world hadde ben his,
 to Almesse it scholde han gon I-wys. 56
- he also knows the stars, and sees in them what will happen.
- And so Mochel he knew Of Astronomye
 and ek Of the Corps of β^e sterris sekerlye,
 So that he knew what scholde beFalle ;
 And so that Amonges Othir things Alle, 60
 As the sterres he beheld, I ₃ow Ensure,
 þere say he A wondyr Aventure ;

¹ The MS. makes a new Chapter here.

- For there Sawhe he sekerly and In Certaine
 a famyne that Schold fallen In gret Bretaygne ; 64
 So that for hunger men Scholden deye
 but 3if it were Remedyed be Other weye.
- Thanne spak he to his Styward Anon,
 and bad ful faste that he schulde gon 68
 and taken his tresour, where so it were,
 & Al abowtes the Contre to Serchen there,
 there-with Cornes To beyen, and faste him spede.
 "Sire, quod his Steward, it Nys non nede, 72
 For Of Cornes 3e haven, Sire, gret plente,
 More thanne be 3oure howshold spendid schal be
 Of Ony tymes this two 3er ;
 Of Cornes 3e haven both hol & feer." 76
 "Sire steward, what is that the vntyll
 Go forth, and My wyl þou fulfille !
 For it Is My Wylle that It be so ;
 therefore the hye that It were do." 80
 thanne wente the steward forth Anon
 that Al the kynges Comaundement were don ;
 and bowhte In Cornes bothe fer & Ny,
 and stuffed that lond ful plentevowsly. 84
- Of this dede the kyng hadde don,
 the peple þer-offen spoken Manyon,
 and seiden "for hunger the kyng weneth deye,
 and thus they him scorned be many weye. 88
 but Atte laste Foles weren they fownde,
 and he A wisman In that stownde ;
 For er theke 3er Cam to an Ende,
 Swich famyne In to gret Breteygne gan wende, 92
 that half the peple Gan forto deye
 For hunger and Misseise sekerlye.
- thanne to hem kam Message Anon,
 and seide, "lordynges, 3if 3e wil gon 96
 Into that partye of gret Bretaygne
 whiche that holdeth kyng Celydoygne ;
- Celidoyne sees a
 great famine
 coming on
 Britain,
- and bids his
 steward go and
 buy corn as
 quickly as may be.
- The steward says
 he has more than
 enough for two
 years ;
- but Celidoyne
 makes him go
 and buy quanti-
 ties of corn.
- The people laugh
 at him ;
- but before the
 year is out, a
 famine comes, and
 half the people
 begin to die.
- They hear that
 there is food in
 Celidoyne's land,

- there scholen 3e fynden ful gret plente
Of Cornes And Of viawndes ful sekerle." 100
- And whanne they herden this tydyng,
Anon they wenten hem to Conseillyng
To weten what was best to doon ;
And thus sone they Acordid Anon 104
Into that Rem Alle forto Ryde
with strengthe Of Armes and mochel pryde,
and that lond forto distroye,
& bothe Men, wommen & Children to Anoye, 108
and Alle the goodes In that Contre ;
this was here purpos ful Sikirle.
- and thus to schepe gonne they gon
with hors and harneys Everychon. 112
and thike same Nyht with-Owten dwere
that In to the See I-scheped they were,
Celydoigne On the sterres gan to beholde,
and Sawhe there Merveilles Manifolde : 116
that there Comen Into his lond
with hors and harneys, as I vndyrstond,
Forto disherite hym Of his good.
- but As grace was, he hym *with*-stood, 120
and sente Abowtes In to eche Contre
To Alle his Barouns both fer and Nye,
And Ek to Alle his knyhtes Also
that Ony Lond Of hym helden tho, 124
that the thrydde day they scholden be
with hym Atte A Castel vpon the se,
where that he Supposede In Certayn
that tho Schepis Scholde Aryve ful pleyn. 128
thanne sore Merveilled these Barowns Echon,
what that the kyng wolde there don,
So that they hieden him faste In hye
Tyl to that Castel they Comen trewelye 132
vpon the secund day Er þ^e Owr of pryme,
and 3it was Celidoygne there to fore tyme.
- and resolve to
make a raid upon
it and destroy it.
- They take ship to
do so.
- Celidoyne sees
their coning in
the stars,
- and sends out to
all his barons and
knights to meet
him
- on the third day
at a castle by the
sea,
where he expects
his foes to land.
- They meet him
upon the second
day,

- Whanne that Alle Assembled they were,
 thanne seide kyng Celidoygne to hem there, 136
 "Lordinges, vndirstonde 3e Owht
 why so sone 3e hider ben browht?"
 "Nay, Syker, Lord, with-Owten lye
 We ne knowen wherfore ne whye, 140
 But 3if It lyke 3ow vs to seye ;
 and there-Offen, Sire, we scholen 3ow preye."
 "and I schal tellen Ryht Anon to 3ow
 thyng that schal tornen to 3oure prow. 144
 "this same Nyht Atte ferst kok Crowe
 Moche peple scholen 3e sen vppon A rowe,
 And Al so strong As they Mown gon
 here scholen they Aryven Everichon. 148
 and weteth wel that In Certayn,
 Oure londis they Casten to wasten ful pleyn,
 For they han foure men Azens Oure On ;
 þerfore bethenk 3ow what 3e wyl don. 152
 Owthir scholen we þis tyme Oure Rem wynne,
 Owthir ellis clene þere from to twynne."
 whanne Narpus that knew non thyng of this,
 Anon he seyde with-Owten Mys, 156
 And to his Fadyr he seide Ryht there,
 "Of this thing haue 3e non Fere.
 here to-Foren there is A Forest
 Ful hygh and strong with the best, 160
 and þedyr In Armure scholen we Entren Echon,
 Al so sone As Nyht Cometh vs vppon,
 and there Alle we scholen Abyde
 tyl they Aryven this Ilke tyde; 164
 For I knowe wel ful verrayly
 that they wele londen ful Sekerly,
 And Also vnschepen Al here good
 that they haven In the salte flood, 168
 As thowgh nothing that they wyste
 Of Owre Abydyng : to me 3e Tryste.

but they do not
 know what he
 wants them for.

[leaf 87]

Celidoyne tells
 them that by the
 first cock crow
 much people shall
 come to attack
 them,

and asks what
 must be done
 about it?

Narpus advises
 that they hide
 themselves in the
 forest,

till the enemy has
 landed,

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

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

- and holy Chirche he worschepede ay,
 With Al his Myht and strengthe Evereich a day. 244
 thanne Owt of gret Breteygne he gan to gone,
- He goes to Wales,
 and marries the
 daughter of
 Maroniex the
 king of Wales. and Into wales he wente thus sone,
 and wedded the kynges dowhter dere
 that hyhte Maroniex with-Owten dwere ; 248
- His son is
 Lancelot, On whom he be-gat the kyng Avme,
 that kyng of wales was Sikerle.
 and this kyng Avme longe lyved there,
 and þere A sone he hadde, As 3e scholen here, 252
 whiche that lawncelot was his Name,
 A worthy knyght and Of gret Fame,
 that Owt Of wales he gan to Gon,
 and Entrede Into gret breteygne thus son ; 256
 and weddid A kynges dowhter Of Irlonde,
 As I do 3ow to vndirstonde.
 this lawncelot hadde Al his fadris good,
 and was A Man Of ful gret Mood, 260
 and tweyne sones he hadde that kynges were,
 and þerto ful dowhty *with*-Owten dwere,
 the ton hihte baun, the oþer brons hyhte,
 & boþe weren Men Of ful gret Myhte. 264
- Ban has three
 sons, This bans Of Baynoic thre sones hadde,
 as In storye here it is I-Radde,
 where-offen On A bastard was,
 hos Name it scheweth In this plas ; 268
- Hestor, a bastard
 (Fr. *hector du
 mares*), And hestor that Bastard hyhte,
 that Aftyr was Man Of gret Myhte ;
 Lawncelot, the tothir, Lawncelot was his Name ;
 and Boors. the thridde hyhte Boors, two men of fame. 272
- Boors has two
 sons, this Boors Aftyr was A worthy kyng,
 and hadde tweyne sones both fair and 3yng ;
 the ton, Lyoniex was Clepid ful Ryht,
 the tothir, 3onge Boors, Aftyr A man of Myht. 276
- Lyoniex and
 young Boors. but Lawncelot, that was the graunt fadyr of Ban,
 Of him *Merveilles* weren there than
- But of Lancelot
 the grandfather
 of Ban

whiche that Owhten not to ben forzete,
 but In Remembraunce It is put zite ; 280
 and I schal zow tellen with good wille
 what was the Resown and the skylle.
 are wonderful
 things told,
 which should not
 be forgotten.

This same man that lawnceclot hyhte,
 was A man of ful gret Myhte, 284
 and not A bettere with Inne his Rem
 that born was Of Ony barntem.

besides the Cyte there he Abod,
 A ful fair Castel besides there stood ; 288
 where-Inne A lady dwellede In Certeyne
 that was weddid to A Cosyn germeyne
 to Selidoygne that worthy kyng,
 wherein dwells a
 lady marrid to a
 cousin of Celi-
 doyne's.

he was Cosyn with-Owten lesyng ; 292
 And the fairest lady forsothe sche was
 Of Al grete Bretaygne In Ony plas ;
 And therto sche was the beste womman
 that Ony wyht Owher knew than, 296

and þerto Of hygh lyf, and Of good,
 and Also benygne Of herte & Mood ;
 and Alwey hire tresses behinden hire was dyht,
 that weren schineng As torche lyht ; 300
 For that myhte sche not hyden In non wyse,
 It schon so bryht As thing of pryse ;
 And euere was this lady ful Of Bownte,
 and worschepede god In Eche degre ; 304

So that fore hire bownte desired lawnceclot
 to knowen that lady, As I wel wot ;
 and so Often tymes hire he wente to se,
 And this storye here telles Me ; 308
 And for that ladyes gret goodnesse
 ful Often tymes he gan thedir prese.
 King Lancelot
 desires to know
 her,

This lawnceclot loved this lady ful hot,
 and she hym Azen, so god It wot, 312
 And Eche Often wenten the tothir to se ;
 & as Encombred peple ful Sekerle
 and often goes to
 see her for the
 sake of her great
 goodness.

Then the foolish
 people,

- that Syen the Cowttenaunce Of hem tweyne,
 vppon hem falsly demede Certayne, 316
- “acombred with
 the devil,”
 that with the devel Acombred were,
 On hem they lyeden falsly there ;
- say they love each
 other in folly,
 and seyden þat the kyng lovede that lady hot,
 and sche him In folye, kyng lawncelot. 320
- and it comes to
 her lord's ears.
 One of his
 brethren
 advises him to be
 avengd on
 King Lancelot.
 So that it Cam to hire lordis hering :
 thanne seide to hym On of his bretheren dere,
 Sire, let vs Ones Conseillen In fere, 324
- For sothe 3e ne werke not worth Also
 That suffren kyng LaWncelot thus to do ;
 that he scholde don 3ow swich velonye,
 3owre wyf to loven In lecherye ; 328
- and forto don 3ow swich dishonowr,
 Owther 3ow velonye to Awayten In Ony Owre ;
 and 3if it belonged to me, be my lyve
 On hym scholde I ben venged as blyve.” 332
- Her husband is
 much surprisd,
 and
 says, if the king
 has wrongd him,
 he will be
 reveugd.
 “ Now Certes, quod this goodman tho,
 I Merveille Sore. And it scholde be so
 that the kyng Ony velonye scholde wayten Me,
 Owther Ony schame In Ony degre, 336
- I wolde ben Avenged ful vtterly
 vppon his body ful venvageblely.”
- His kinsman
 assures him it is
 true,
 and the duke
 vows vengeance.
 “ Now Mown 3e schese whethir 3e wilen Avenged be,
 For As 3ow I haue told, it is ful sekerle.” 340
- Thanne quod this dewk to hym Ageyn,
 “ On hym schal I ben venged In certeyn
 Al so sone As that I may
 Tyme and space haue Ony day.” 344
- thus here wordis leften they tho,
 and Eche from Othir departyd þanne fro.
 and this thing happede In the Mydlent,
 and Ek passioun tyme was Entred verament, 348
- Passion tyme
 has begun,
 Also the tyme Of Pask Entrede ful Ny.
 thanne Cam Often this kyng trewly

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

- So whanne the hed In the welle he say,
 hym thowhte he was wel I-venge^d that day, 388
 and on the body More Avenged wolde he be ;
 Anon to the welle he gan to fle,
 The hed A³en vpe forto han take ;
- [leaf 88] But God Anon WroWhite Myracle For his Sake. 392
- The duke tries to
 take Lancelot's
 head out,
 he putte his hond Anon Into the welle,
 that hed vp to taken ful snelle,
 and that water that Cold was before,
 Anon brenneng hot it be-Cam thore, 396
 and with grete walmes¹ it boyllede so faste,
 that the dewkes hondis it brende In haste
 Er Owt Of the water he myhte hem have :
 hym hadde ben bettere they hadden ben Save. 400
- whanne he beheld this Miracle Anon,
 thanne wiste he wel that he hadde Evel I-don ;
 and that god on him veniaunce hadde take,
 For that he wrowht the kyng Swich wrake ; 404
- He bids his
 followers bury the
 body that no man
 may know what
 is done.
 thanne seide he to hem that with hym were,
 "let vs beryen this Body now here,
 that non Man ne wete how I haue I-do,
 how that I thus falsly the kyng dide slo." 408
- whanne that they herden this Ilke thing,
 thus sone they dyden his Byddyng ;
 and to-forⁿ the Ermytage hym Beryed there,
 As they Cowden O^per Myhten with drery Chere ; 412
 and thanne towardis here Castel they gon^{ne} to gon.
- They meet a child,
 thus sone with A 3ong Child Metten they Anon,
 and to the dewk he seide with-Owten lettyng,
 "Sire dewk, newe tydynges I do 3ow bryng, 416
 whiche that ben harde and ful Merveillouse.
 at 3oure Castel there is Swich tenebrowse,
 that No man there Other May se ;
 and this began at Mydday ful sekirle." 420
- whanne the kyng these tydynges gan here,
 Anon he sorwede and qwook for fere.

- "Certes," quod he, "ful Evele haue I do,
 that kyng Lawncelot thus dide I slo." 424 The duke repents
of the murder of
Lancelot,
- thanne seide his Compenye to hym Anon,
 "Sire, Into som Oper partye so let vs gon."
 "Nay, Certes," quod the dewk Anon tho,
 "I wyle Gon And proven 3if it be so." 428
- and whanne that he Cam to his Castel,
 Alle this derknesse he Say ful wel ;
 and As sone as vnder the 3ate was he gon,
 On hym there fyl a gret kernel of ston, 432 a great block of
stone falls on him,
and on those who
consented to the
murder.
- And Ouercouered hym bothe tope and to,
 And Ek hem that to thyke Felonye Assented Also.
 Thus Owre lord venged kyng Lawncelot certayn,
 that so falsly the dewk hadde slayn. 436 So Lancelot is
avenged.
- and Ewere stille boyllid that welle
 tyl worthy Galaaz Cam, As Aventure befelle,
 and Mo Miracles God schewede there
 For that worthy kyng so dere. 440
- For whanne Over hym his tombe was Mad,
 dropes of ful Red blood Owt It 3ald
 Owt Of the tombe In theke same sted,
 Eche day p^e same Owr he smot Of his hed ; 444
- and of so gret vertw this Ilke blood was,
 that there Cam Neuere knyht In to that plas,
 thoughh he were wounded Neuere so sore,
 and with that Blood towched hym thore, 448
- that thus sone Anon hol scholde he be
 Of Alle his wowndes ful Sekerle.
 This Merveylle ful wyde Gan to sprynge,
 Abowtes In the Contre As for A merveillous thinge. 452
- thider Cam bothe knyht and Sqwer Anon,
 bothe Riche and Powre, as they Myhten gon,
 that weren wounded, Maymed and Alle Sore,
 Anon here helthe hadden they thore. 456 and come to be
heald.

So that it be-fyl vppon A day
 aforn the same tombe, as I 3ow say,

- One day a lion
pulls down a hart
close to the tomb.
- A lyown An hert there gan chase,
and afor the tombe down gan hym Rase, 460
that Folk that weren there faste by,
It behelden and Syen trewely,
how þat the hert he took and þere it Slowghe,
and On hym gan feden faste I-nowghe. 464
- Another lion,
hungry and angry,
follows him,
and would take
the first lion's
prey
but he resists,
- thus sone Cam Anothir wilde lyown there,
Enfamyned and hungrey not þat he were,
and wolde han had the tothir lyowns pray,
but he it nolde Suffren to be born Away, 468
but defended his viaunde wondir sore,
So that to-gederis they fowhten thore ;
and ful longe durede this Melle
betwene the two lyowns Sikerle, 472
- and they fight
tremendously till
both are nearly
dead.
- So what with here teeth and with here pawe,
Eche lyown hadde Nygh Other I-slawe,
So that Manye woundes they hadden bothe,
the leste hadde ten, I sey 3ow for sothe. 476
and whanne they hadden thus long I-fowghte
that Nethir lyown of here lyf ne Rowghte,
the ferste lyown to the tombe gan go,—
and happede Abowtis Midday was it tho,— 480
and the tombe owt blood gan 3elde ;
thedir wente þis lyown As he myht hym welde,
and likked Of that blood Anon,
and þere-with towchede his wowndis Echon ; 484
thanne thus sone as hol he was
As Ewere to forn tyme In Ony plas.
- The first lion
licks the drops of
blood from the
tomb,
- and whanne the tothir beheld al this,
Anon thedir wente he with-Owten Mys, 488
and thus sone I-kevered was he
As hol as his felawe Sikerle,
So that betwixen hem was Reste and pes
Euerelastyng Aftyr with-Owten les. 492
- touches his
wounds with it,
and is heald.
- and there is peace
between them.
- One lies down at
the head of the
tomb, the other
at the foot,
- the ton lyown Cowched him at his feet,
and the tothir atte the hed, nolde he not leet,

- and kepten this tombe ful strongly,
 So that Non knyht was so hardy— 496
 though they weren wounded—hele to fette,
 that thyke two lyowns ne wolde hem lette ;
 and 3if with strengthe Ony thedyr gonne gon,
 that these lyowns hem wolde slen Anon, 500
 For bothe be day and Ek be Nyht
 they kepten that tombe, I 3ow plyht ;
 and whanne that forhungred that they were,
 the Ton wente On purchas, þ^e toper lefte there ; 504
 and thus these lyowns Gonnen On to take
 Til the tyme that Cam Lawncelot de lake ;
 and that he there Slowgh hem bothe tweyne,
 As to vs this Storye here Scheweth Certeyne. 508
- Now Of Al this storie haue I mad An Ende
 That Isswede Of Celidoyne ; & now forþere to wende,
 And Of Anothir Brawnch moste we be-Gynne,
 Of the storye that we Clepen Prophet Merllyne 512
 Wiche that Maister Robert Of Borrown,
 Owt Of latyn it translated hol & Som,
 Onlich Into the langage Of Frawnce
 This storie he drowgh be Aventure and Chaunce, 516
 And doth Merllyne Iusten¹ with Sank Ryal ;
 For þ^e ton storie the tothir Medlyth withal,
 After the setting Of the forseid Robert,
 That somtym it translated in Middilerd. 520
- And I, As An vnkonning Man treWely,
 Into Englisch haue drawn this Story ;
 And though that to 3ow not plesyng It be,
 3it that ful Excused 3e wolde hauen Me, 524
 Of my necegece and vnkonninge
 On Me to taken swich A thinge
 Into Owre Modris tonge for to Endite,
 The swettere to sowne to More and lyte ; 528
 And more Cler to 3oure vndirstondyng
 Thanne Owther Frensch Oþer latyn, to my sopposing ;

and they guard it
 from all comers,

taking it in turns
 to go and hunt for
 food.

At last comes
 Lancelot du Lac
 and slays them
 both.

Now I have
 finisht the story
 of Celidoyne's
 race ;
 and we must
 begin the Story of
 Merlin,

which Master
 Robert de Borron
 translated from
 Latin into French,

and which belongs
 to the story of
 Sank Ryal.

[¹ Fr. *adiouster*]

Now as I, a
 simple man,
 have translated
 this story into
 English,

excuse my
 negligence and
 mistakes,

as I supposd you
 would understand
 it better in our
 mother tongue

than in French
 or Latin.

Before the end of the story, pray for me, Herry Lonelich, that this book may be brought to a good end.	And <i>perfore</i> Atte the Ende Of this Storye A pater noster 3e wolden for me preye, For me that herry Lonelich hyhte ; And greteth Oure lady ful Of Myhte ; Hertelich <i>wit</i> h An Ave that 3e hire bede, This processe the bettere I myhte procede, And bringen this book to A Good Ende. Now therto Iesu Crist grace me sende ; And that an Ende there-Offen myhte be, Now, goode lord, graunt me for Charyte.	532 536 540
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[The French text, Additional MS, 10,292, ends thus :
 Explicit li commencemens de lestoire del saint
 graal. Et chi apres uient lestoire de merlin. Diex
 nous maint tous a boine fin. Amen.]

APPENDIX.

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

THE BIRTHE AND THE ENGENDRURE OF
MORDRET.

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

[See p. 339 of the Text.]

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

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

All the British
barons were
at Cardiff,

to choose a
successor to
Uther Pendragon.

Arthur was lodgd
in King Lot's
chamber,

in a corner in
the entry,
as squires were.

This fair young
Arthur lov'd Lot's
fair wife.

So hit behappede, As I 3ow say,
 that Al the Baronage hadde taken A day
 at the Blake Cros to Meten In fere,
 there forto touchen Of here Matere. 60

So On the Nyht before hit happede tho
 that kyng loth scholde thider go,
 he charged prevyly his Meyne
 that hors and harneis Redy scholde be 64
 At Midnyght with him forto gon :
 thus prevyly he charged hem Everichon.
 So that his Meyne verament
 Fulfil In haste his Comaundement : 68
 vnknowen the lady of Alle this thing,
 ful prevyly from hire wente he stalkyng,
 And In hire bed lefte hire styлле On slepe,
 for Of his goynge took sche non kepe. 72

and Artheur that wel knew of Al this,
 that In that Corner þere lay Iwys,
 took good kepe Of the kynges goynge,
 and ful prevyly to here bed wente he stalkynge ; 76
 and there he turnede hym bothe to & fro,
 but 3it this lady On slepe was tho.

So as hit happede, this kas gan gon ;
 this lady Awok, and hire tornede Anon, 80
 and him Enbraced Al In hire Slepe,
 that Of non Othir took sche non kepe
 but Of hire Owne lord so dere,
 weneng to hire to ben hire fere. 84

And whanne that Arthewr felte this,
 thanne wiste he wel with-Owten Mys
 that Of hym sche took non kepe
 but as A womman that was In slepe. 88

So that he Embraced hire Ageyn,
 and so be hire he lay In Certeyn ;
 where-offen the lady ful Ioyful was,
 sche wende hire Lord hadde ben In þat plas. 92

The night before
 a meeting of the
 Barons at the
 Black Cross,

King Lot stole
 quietly from his
 wife's bed,
 and left her
 sleeping.

Arthur got into
 her bed,

and when she
 woke, she
 embraced him.

He returnd it,
 lay with her,

- and that Nyht, in Certein to say,
 was Mordret begeten *with*-Owten delay
 In this Maner As 3e now here.
- And whanne that Artheur his wil hadde there, 96
 he ne slepte *non* Maner thing
 tyl that lady was fallen In Slombring.
- Then he stalkt away,
 she knowing nothing of it till
 he told her next day.
 thanne stalkyd Artheur previliche Away,
 For þerof ne wyste *non*, the sothe to say, 100
 Tyl On the Morwe, As hit gan falle,
 that hym self hit tolde In the halle
 whanne sche was set At hire denere,
 and Artheur as hire kervere knelede there. 104
- So that hit happede tho this lady gent,
 Of his long knelyng took good Entent.
- He knelt to her.
 She bade him rise.
 “leve sevs,” sche saide, “3ong Bachelere,
 Ful long 3ow thinken that 3e knelen her.” 108
 And he AnsWerede Ful boldliche Ageyn,
 “to longe may I not knelen Certeyn ;
 For I ne may not deserven the grete bownte,
 Myn Owne lady, that 3e han don for me.” 112
 thanne axede this lady Anon Ryht,
 “what bowntes hen tho, gentyl wyht ?”
 thanne seide Artheur, “Certeinle
 that for him disconered scholde hit neuere be ; 116
 Ne *non* thyng to hire he wolde discrye,
 but 3if Of trowthe sche wolde hym Affye,
 that neuer sche scholde disconere to *non* Creature ;
 And Also Anothir thing sche schold hym Sure, 120
 that harm to his body scholde sche neuere do,
 ne be hire to ben purchased nether to ne fro.”
 And sche hire trowthe Ensured hym ful son,
 As womman Of that Mater took kepe *non*. 124
 thanne Anon Arthewr gan hire to telle
 prevyly betwixen hem how hit be-felle,
 and In what Maner that he be hire lay,
 Al he hire tolde thike same day. 128

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

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