Early English Text Society.
Extra Series, XX.

The History of
The Holy Grail,
ENGLISH, AD. 1430 A.D., BY
HERRY LONELICH, skynner,
FROM THE FRENCH PROSE (AD. 1190—1250 A.D.) OF SIEGS,
HOBKES DE BORDON.

RE-DIGHTED FROM THE UNIQUE PAPER MS. IN CORPUS CHRISTI COLLEGE,
CAMBRIDGE,
BY
FREDK. J. FURNIVAL, ESQ., M.A.,
TRIN. HALL, CAMBRIDGE,
EDITOR OF THE EARLY ENGLISH TEXT, CRANMER, BALDWIN, AND NEW CHARTER, SOCIETY;
MEMBER OF THE PHILOLOGICAL SOCIETY, ETC., ETC.

PART I.

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

Price Eight Shillings.
Early English Text Society

Committee of Management:

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(With power to add Witnesses to their number.)

Bankers:
THE HEAD OFFICE OF THE UNION BANK OF LONDON,
PRINCES STREET, E.C.

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

The Publications for 1865 (21s. each) are:
1. Early English Alphabetic Poems, ed. E. C. Morris. 15s.
3. Lauder in the Devil's Court, ed. F. J. Farnivall, 6s.
4. Sir Gawryam and the Great Knight, ed. H. B. W. Morris, 10s.

The Publications for 1866 (21s. each) are:
1. Hume's Otography and Correspondence of the British Tongue, ed. H. H. Whistrey, 15s.
2. Last Days of the Lusit, ed. E. C. Morris, 5s.
5. Early English Nundals, ed. H. B. W. Whistrey, 5s.
6. The Knave of Piers, ed. H. B. W. Whistrey, 6s.
Notice. Mr Arthur G. Snelgrove is now the Society's Hon. Sec.

The Subscriptions for 1874 became due on Jan. 1, and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec., Arthur G. Snelgrove, Esq., London Hospital, London, E., by Money Order on the Chief Office (crown 'Union Bank'), or to the Society's account at the Head Office of the Union Bank of London, Princes St., London, E.C.

No books will be sent to any Member until his Subscription for 1874, and his arrears, if any, are paid.

Texts for the Original Series, and 1 for the Extra, will be ready on Feb. 10.

Early English Text Society.


§ 1. The Work of 1873.
§ 2. The Society's first Ten-Years' Work
   a. Money spent, £8700. Payes issued, over 17,000.
   b. Texts arranged, 1. chronologically, from the 10th Century to the 17th (p. 4); 2. by Dialects (p. 7)
   c. 3. by Subjects: Romance; Manners and Customs; Social and Political History; Grammar; Philosophy; Theology and Legends (p. 8)
§ 3. Summary of the Society's Work, and its Effect (p. 9)
§ 4. a. Duke of Manchester's Commemoration Fund (p. 12)
   b. Urgent Need of more Money
§ 5. Sketch of Work for the Society's second Ten-Years (p. 12)
§ 6. Difficulty of meeting Subscribers' opposing Wishes (p. 15)
§ 7. Texts for 1874 in the Original Series: Geste Hystoriale of the Destruction of Troy, II. Four-Text English Cursor

Mundi, I. (p. 17)
Blickling Homilies (a.d. 971), Part I (p. 18)
Bede's Day of Doom, &c.
Palladius on Husbordrie, II.
Merlin, IV.
Thomas of Breidoun (p. 19)

Barbour's Bruce, II.; Early English Pronunciation, IV.
(7) Roderyck More (p. 20)

§ 9. Reprints (p. 20)
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§ 11. Work at English outside the Society (p. 23)
§ 12. New Societies started by some of our Members in 1873:
   1. The Palaeographical Society.
   2. The English Dialect Society.
   3. The New Shakespeare Society (p. 24)
§ 13. Miscellaneous: Change of Hon. Sec. &c. (p. 26)
List of Members (p. 29)
Treasurer's Cash Account

§ 1. The New Year has come, and with it the Committee's duty of reporting to Members what the Old Year has done towards lessening the burden that is on them.
§ 2. The Society's first Ten Years' Work.

§ 2. The Society's first Ten Years' Work. Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS."

1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:

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With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the 10th century, King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet. 11th century. Homily de Octo Vicis (in First Series of O.E. Homilies), ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris. 12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series). 12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris. 13th century, First half: St Martharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

1 The Blickling Homilies of 971 A.D. are nearly all printed.
2 For the 11th century, other Texts are preparing.
§ 2. Chronological List of our first Ten Years' Texts. 5


3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.

13th century, second half:

Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.

Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'

Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.

Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'


14th century.1 St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.

1340 Dan Michel's Avenbite of Inwyte (from the unique MS.), ed. Rev. Dr Richard Morris.


1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.


1380? Chaucer's Boethius, ed. Rev. Dr R. Morris.

1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.

1390? The Stacions of Rone, ed. P. J. Furnivall, Esq.


1 The earliest English version of the Calendar Mundi, in the Edinburgh MS., is believed to be about 1390 A.D. The Cotton text is not much later.
2. Chronological List of our first Ten Years' Texts.

1604 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.
1609 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
1420 ? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
1450 ? The Allitative Chevelere Asaigne, from the unique MS., ed. H. H. Gibba, Esq.
1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
1462 ? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
1478 ? Caxton's Book of Curtesye, 3 versions (two from MSS.), ed. F. J. Furnivall, Esq.
1500 ? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
1513 The Boke of Keruynge, from Wynkyn de Wrode's text (in Babees Book), ed. F. J. Furnivall, Esq.
1588-53 A Supplycacyon of the Beggers, the Poore Commons, &c., ed. P. J. Furnivall and J. M. Cowper, Esqs.
§ 2. Our Ten Yeare Texts classed by Dialects.

1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.
1550 Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.
1550-77 Howe Rodes's Book of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esq., 5 Parts.
1557 F. Seager's Schoole of Vertue (in Babees Book), ed. F. J. Furnivall, Esq.
1560 Sir Humphrey Gilbert's 'Queene Elizabethes Achademy,' &c., ed. F. J. Furnivall, Esq.
1599 Thynne's Animaduersions on Speght's Chaucer, ed. Dr G. H. Kingeley.
1617 Hume's Orthographie and Congruite of the Britan Tongue (from the unique MS.), ed. H. B. Wheatley, Esq.
1619 The Booke of Demeanor (in Babees Book), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:

I. NORTHERN DIALECT.

1840 Hampole's Prosse Treatises.
1875 Barbour's Bruce.
1460 Ratis Raving; Scotch Prophecies, &c. (Nos. 42, 43).
1500 Lancelot of the Laik.
1500 Scotch Poem on Heraldry (in No. VIII).
1530-50 Sir D. Lyndesay's Works.
1549 The Complaynt of Scotlant.
1556-68 Wm. Lauder's Works.

II. MIDLAND DIALECT.

A. East-Midland (a Northern; 6 Southern); B. West Midland.

A. East Midland; 6 Southern Division.
12th cent. Old English Homilies, Second Series (from the unique Trinity MS.), 6.
8 § 2. Our Ten Years’ Texts classt by Dialects and Subjects.

1250? Genesis and Exodus, b.
Fragment only p. 300 of Old English Miscellany, a.
1290? Havelok the Dane, b. but originally a, North East Midland.

B. West Midland.

1230? Hali Meidenhad.

Wooing of our Lord, in First Series of Old English Homilies.
1360? Early English Alliterative Poems (Lancashire).
Sir Gawayne and the Green Knight (Lancashire).
1400? ‘Cross’ extract from the Bodleian MS. of the Cursor Mundi, in
‘Legends of the Holy Rood.’
1340? William and the Werewolf.
1360? Gest Hystorialo of the Destruction of Troy (Northern part of
the West-Midland area).

III. SOUTHERN DIALECT.

12th-cent. Lambeth Homilies, in Old English Homilies, First Series.
1290? Old Kentish Sermons (in Old English Miscellany, No. 49).
1340 Dan Michel’s Ayenbite of Inwy.

The rest of our Texts are either uncertain,¹ or may be said to be in
that mixt dialect, mainly Midland, slightly Southern, which became, with
Chaucer, the standard language.

Thirdly. Arranging the Society’s books by Subjects, we
find in

Romanus (for Legend see Theology).
1250? King Horn, Floris and Blanche-

1280? Havelok the Dane.
1360? Gest Hystorialo of the Destruc-

1360? Morte Arthure (MS. 1440), al-

1360 Sir Gawayne and the Green

Chevalere Assigne (alliterative).

William of Palerne.
1375? Barbour’s Bruce, Part I.
1390? Joseph of Arimathie, or the

Holy Grail (alliterative).
1440 Arthur.
1440 Merlin.
1440 Generydes.
1500 Lancelot of the Laik.
1500 Partenay or Lusignen.

Manners and Customs.
1440 The Knight de la Tour Landry.
1440-1500 Babees Book, Bokes of
Norture, Kervyng, Cortaeye,
and Demeanor, &c.
1460? Pilgrims’ Sea Voyage (in ‘Sta-
cles of Rome’).
1462 Wright’s Chaste Wife.
1478 Caxton’s Book of Curtesye.
1500? Bernardus de Oure Ret Famu-
lia.
1540? Ratis Raving, and other Pieces.
1540? Queen Elizabethes Achademy,
&c.
1295-1550 Accounts of Italian and Ger-
man Books of Courtesy, by W.
M. Rossetti, and E. Oswald,
Reps.

¹ Mr Skeat feels certain that the original of the Alliterative ‘Joseph of
Arimathie’ was Northern or Midland, but which he cannot say, on account
of the Southern scribe’s alterations of its language and forms.
2. Our Ten Years’ Texts classed by Subjects. § 3. Summary. 9

Social and Political History.
1389 English Gilds, their Statutes and Customs, &c.
1399 Richard the Redless.
1415 The Crowned King.
1420 Palladion on Husbandrie.
1440 i Political, Religious, and Love Poems.
1500 Early Scotch Prophecies (in Bernardus).
1528-53 Supplycson of the Beggers, Poore Commons, &c.
1535-50 Lyndsay’s Monarche.
1535-50 Lyndsay’s Satirical Poems.
1540 i Starkey’s England in Henry VII’s time. II.
1542-7 Andrew Boorde’s Introduction and Dystary.
1549 The Complaynt of Scotlande.
1550-1 R. Crowley’s 31 Epigrams, Way to Wealth, &c.
1556 Lauder on the Dewtie of Kings.
1565-92 Awdeley’s Vacabondes, and Harman’s Vagabondes.
1588 Lauder’s Minor Poems.
1616 Times Whistle, &c., by R. C.

Philosophy and Science.
1380 i Chaucer’s Boethius.
1391 Chaucer on the Astralabe.
1465 i Book of Quinte Essence.

Morals, Theology and Legends.
10th cent. K. Alfred’s ‘Gregory’s Pastoral Care’.
1200 Hall Meidenbud.
1200-1330 Seinte Marherete, &c.
1230 Life of St. Juliana (legendary).
1250-1300 Early English Homilies, 2 Series.
13th cent. Old English Miscellany.
1340 Hampole’s English Prose Treatises.
1340 Dan Michel’s Ayenbite of Inwy.
1350 Genesis and Exodus.
1360 Early English Alitterative Poems.
1362-1393 William’s Vision of Piers Plowman, 3 sections.
1394 Pierce the Plowman’s Orde.
1420 Myrc’s Duties of a Parish Priest.
1430 Hymns to the Virgin and Christ; the Parliament of Devils, &c.
1491 Stations of Rome, &c.
1530 Oure Ladies Myroure.

Grammar, Criticism, &c.
1570 Levins’s Manipulus Vocabulorum.
1590 Thyme’s Animadversions on Spedg’s Chaucer.
1617 Hume’s Orthographie and Congruitie of the Britan Tongue.
A. Saxon to 1574. Mr A. J. Ellis’s Early English Pronunciation.

§ 3. Summary and Effect of the Society’s Ten-Years’ Work.
For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred’s English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris’s editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,
the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespeare." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherish, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndsey's scathing satires, Landor's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Aw dolay, Harman, Crowley, &c.; for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publish'd; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palaeographical Society, the English Dialect Society, and the New Shakespeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its
§ 3. Summary and Effect of our Ten Years' Work.

2nd edition; vol. 2 now in its 3rd; in 1869 his Globe edition of 'Spenser's Works'; in 1872 his 'Historical Accident of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1873 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part I; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zapitza's 'Altenglisches Uebungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the Daily News, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr Furnivall proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe Chaucer as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense."

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Nurture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycayyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their pro-
§ 4. The Duke of Manchester's Commemoration Fund.

tection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr Furnivall's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it has done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Sisset, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought—in the sum of £30, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST DECEMBER, 1873.

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§ 5. Sketch of the Society's Second Ten-Years' Work. We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English:—

1874.

Four-Text Cursor Mundi, Part I. Thomas of Ercildoune's Rymes and Prophecies.
Palladius, Part II. Generydes, Part II.
Merlin, Part IV.

1875.

Four-Text Cursor Mundi, Part II. The Pystil of Swede Susane.
Blickling Homilies, Part II. Lyndessay, Part VI.
Piers Plowman Notes, Part I. Maydenston's Poems.

*It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs: 'Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.*
§ 5. Sketch of our Second Ten-Years’ Work.

1876.
Four-Text Cursor Mundi, Part III. Charlemagne Romances, I: Sir Ferumbras.
Piers Plowman Notes, Part II. Ælfric’s Metrical Homilies.
Old English Homilies, III.
Cato’s Morals.

1877.
Four-Text Cursor Mundi, Part IV. Catholicon Anglicum.
Charlemagne Romances, Part II. Psalters, Anglo-Saxon and Early
The Legend of Ipotis. English.
The Rule of St Benet. (5 Texts). Gawain Poems.

1878.
Troy-Book (Bodleian Library), Troy-Book (Bodleian), Part II.
Part I. Vernon MS. Poems, I.
Awdelay’s Poems. The Siege of Jerusalem.
Shoreham’s Psalms. Anglo-Saxon Homilies, II.
Meditations on the Lord’s Supper
perhaps by Robert of Brunne.
Barbour’s Lives of Saints, I.
Anglo-Saxon Homilies, I.

1879.
Guy of Warwick, I (Caius Coll.,
Camb., and Auchinleck MSS.).
Vernon MS. Poems, II.
Guy of Warwick, II.
Jon the Gardener, &c.
Northern Version of DeGuileville.
Vernon MS. Poems, II.
William of Nassington.
Anglo-Saxon Homilies, III.

1880.
Barbour’s Troy-Book.
Vernon’s Psalms.
Vernon MS. Treatises.
Lives of Saints, Southern, I.
Anglo-Saxon Orosius.
Early English Psalms.

1881.
Lives of Saints, II.
Adam Davie’s Poems.
Siege of Jerusalem.
Peter Idle’s Poems.
Anglo-Saxon Homilies, IV.
Anonymous Poems.

1882.
Lives of Saints, III.
George Ashby’s Active Policy of a
Prince.
Vegetius of Knyghthood and Chyrv-
ale.
A Troy-Book.
Anglo-Saxon Miscellanies.
Bonaventure’s Life of Christ eng-
lisht.
The Rule of the Moon, &c.

Then Hampole’s other version of his Prick of Conscience, Mr Small’s
‘Metrical Homilies’ MS., Trevisa’s Galyvile, Myrce’s Liber Festsivus,
E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and
Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuileville, Lone-
§ 5. Sketch of our Second Ten Years’ Work.

Lich’s ‘Merlin,’ the unprinted Alexander Romances (in MS. in Scotland), Lord Bath’s Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the Ancien Rivalie to print, Wyclif’s Testaments and unprinted works, so as to complete a uniform 8vo edition of the whole of Early English Literature to Caxton’s time.

EXTRA SERIES.

1874.

Barbour’s Bruce, Part II. Brinklow’s Tracts on London, &c.

1875.

Alexander Romances, I.

1876.

Lonelich’s History of the Holy Grail, III. Early English Pronunciation, V.
Alexander Romances, II.

1877.

Arthur and Merlin (from the Affleck MS.). Alexaner Romances, III.
Early Holy-Land tracts.

1878.

The Douce Merlin, &c.

1879.

Auchinleck MS. Romances, I. Gesta Romanorum.
Sir Bevis of Hamtoun, &c.

1880.

Auchinleck MS. Romances, II. Book of Noblesse.
Sir ‘Degarré,’ &c.

1881.

Partenope of Blois; with ‘Pertineope.’ Bokenam’s Lyvys of Seyntys.
Northumberland Household Book.

1882.

Risson’s Romances. Early Education and Grammar tracts.

1883.

Romances from the Lincoln’s Inn Caxton’s Curial, and Book of Good Manners.

§ 6. Difficulty of meeting Subscribers’ opposing Wishes. Complaints of two opposite kinds as to our Texts have reacht the Committee’s ears. One comes from the workers, the students, who echo Mr Kington-Oliphant’s words in his Sources
of Standard English, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirled the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and easier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

§ 7. Original-Series Texts for 1874. In this year 1874 the Texts for the Original Series will probably be, as noted in § 5, the second Part of the 'Gest Hystoriale of the Destruction of Troy;' the first Part of the Four-Text of the Early-English version of the Cursor Mundi; 'the Blickling Homilies,' Part I (now ready); the second Part of 'Palladius on Husbordrie;' and the fourth and concluding part of the prose Romance of 'Merlin.' If either of these latter Texts cannot be ready in time, or if more money than will pay for the four Texts above-named comes in, one or more of 'the Lay-Folks' Mass-Book' (all the text in type), 'Generydes,' Part II, 'Thomas of Ercildoune, his Rymes and Prophecies' (at press), will be issued.

Part II. of the Alliterative Troy-Book was to have been issued last year, had our funds sufficed for it. The Book was commented on in our last Report, p. 5—7, and the important difference in opinion as to its dialect mentioned, between our

best authorities on the one hand, and the Editors of the Text on the other. This Troy-Book is a gain both to literature and linguistics. Its poetic value is considerable, its language-problems most interesting. The premature death of one of its Editors, Mr Panton, who was also editing the Bannatyne MS. for the Hunterian Club, will be regretted by all our members.

The first Part of the Four-Text Early-English Version of the Cursor Mundi, which is now ready for issue, marks an epoch in the Society's career. For more than a hundred years has the Poem been quoted, and its printing desired, by scholars; but no man or Club would take it up. Now, however, our Society is printing it, not only in one version, but in four; not only in one dialect, but in three (with a portion in a fourth dialect), thus quadrupling the value of the text, not only as a subject for linguistic study, but also as an instance of how scribes dealt with their early originals. For the general reader, the text sparkles with quaintnesses of phrase and thought, as it tells of the Creation, the Fall, the stories of Cain, Abel, Noah, Abraham, Isaac, &c.; to the student of language, the Four-Texts give an opportunity for comparison of form and word such as no other existing English book affords, except perhaps some editions of parts of the Bible, such as the Gospels issued by the Syndics of the Cambridge-Press. The Society is greatly indebted to the Prussian Minister of Public Worship, Dr Falck, for having (at the suggestion of Prof. Pauli) authorized the Göttingen University MS. of the Cursor to be lent to us for a year. We have also to express our thanks to the Master and Fellows of Trinity College, Cambridge, for the loan of their MS. of the Poem till its four Texts are printed. The oldest MS. of part of the Cursor, the early 14th-century one in the library of the Royal College of Physicians, Edinburgh, contains such small portions of the poem that it can only form an Appendix to the Society's edition. The second in age, the Cotton, of the 14th century, in the British Museum, is, luckily, complete, and stands first in Dr Morris's Four-Text edition for us. Second, stands the Fairfax copy in the Bodleian Library, the fourth in age, with large alterations in words, and, unluckily, a large gap in its leaves, which has to be filled up from the later Laud MS. of the other type. To this other type belong the Göttingen MS., the third in age, and the Trinity MS., the fifth in age (No. 4 in our edition); and of the same type is the MS. in the College of Arms, London, though it is rather later than the Trinity MS,

The third Text for 1874, and which is now ready, is the Blickling Homilies, Anglo-Saxon of the 10th century, Part I. The chief point of interest in these Homilies is, that the MS. is a dated one. The writer has been dwelling on the evils abroad in his time, 'lamentation and weeping on all sides; mourning everywhere, and breach of peace; everywhere evil and slaughter' (*Hom. X.*, p. 114-15); has been saying that the world's end on Doomsday must needs come soon, only the advent of 'the accursed stranger Antichrist' has yet to take place (*Hom. XI.*, p. 116-17); and then, he goes on, the world must come to an end in this present age, of which 'the greatest portion has already elapsed, even nine hundred and seventy-one years (*nigun hund wintra & latt*) in this [very] year' (p. 118-119, l. 2). Dates of this kind are but seldom found in MSS., and are proportionately valued when they do occur. To us the Blickling MS. is of special worth, for in it we have a man writing (that is, copying,) who might well have been born when King Alfred died in 901, and his text therefore admirably follows our 'King Alfred's West-Saxon Version of Gregory's Pastoral' which Mr Henry Sweet edited for the Society in 1871-2. As, too, the language of the Blickling writer was probably first by the middle of the 10th century, we are able to see what changes fifty (or seventy) years had wrought in that Alfredian English, whose characteristics Mr Henry Sweet was the first to sum up. That the change was but slight, and that the MS. also retains some older forms of the author of the Homilies, Dr Morris will show, in his Introduction to Part II. in 1875.

(While on this subject the Committee note that, as two cheap and handy editions of Gregory's original Latin *Regula Pastoralis* have been lately printed,—one with a modern English translation, by the Rev. H. R. Bramley (James Parker & Co., Oxford and London), the other at Leipzig, sumptibus Ernesti Bredti,—the Latin text promist on the title-page to the Society's Anglo-Saxon text of Alfred's translation, will not be published.)

The fourth Text for this year will probably be a short collection of Anglo-Saxon poems edited by the Rev. J. Rawson Lumby, of which the first, *Be Domin Dehe*, is an Anglo-Saxon version of Bede's *De Die Judicii*,—a poem of great beauty, describing the misery of the damned and the happiness of the blest—while the second is *Lair*, an Exhortation, teaching how this happiness may be won, and that misery kept out of.

The second Part of *Palladius on Husbandrie* will contain its Editor's Preface, Notes, Glossary, and Index of Subjects
and Rymes, all the text having been publish'd last year. The long-delayed Fourth Part of Martin will also contain the Editor's Preface, Notes, Glossary, and Indexes, thus completing the book whose marvels and adventures its readers have long enjoyed. The Committee rely on members to provide them with money enough for the issue of both a seventh Text and even an eighth, to be chosen from the above-named 'Thomas of Ercildoune,' 'The Lay-Polk's Mass-Book,' and 'Generydes,' Part II.

§ 8. Extra-Series Texts for 1874. First of these in time will come the first Part of the englising of Sires Robiers de Borron's Histoire del Saint Graal, by a proxy postmaster and skinner of Henry VI's time, Herry Lonelich, by name, a unique MS. of whose poem is preserved in the Library of Corpus Christi College, Cambridge, from which it was edited by Mr Furnivall for the Roxburghe Club in 1862-3. The glory of the Holy Grail renders radiant Arthur's court, spite of all its crimes. May its rays give brilliance to Lonelich's lines, and make them shine with an effulgence not their own! But, though poor, Lonelich's poem is the only full English History of the coming of the Grail to White Britain, which is England. It is part of that series of English Arthur-Romances which the Committee from the first promised to print entire; and its curious mixture of monkish superstitions, legends, and fights, will interest the student of Middle-Age romance and belief.

The second Text will be Part IV of Mr Alexander J. Ellis's great work on Early English Pronunciation, with special reference to Chaucer and Shakespeare. This Part will contain, besides the matter previously announced, the summary of Mr Ellis's investigations into our modern English dialects, carried on at great sacrifice of time and labour, with a classification of them into their four great divisions, Northern, Eastern, Southern and Western, with a full account of the subdivisions of each, illustrated by many examples and lists of words, and upwards of 60 comparative versions of the same passage in the different existing dialects, especially written and collected for this work with the help of numerous competent contributors, for the purpose of illustrating the actual dialectal condition and pronunciation of Early English. The Part will also contain a full reprint of the earliest phonetic account of English dialects, the short sketch by Dr Gill in the sixth chapter of his Logonomia (A.D. 1621), p. 16—19. The Committee wish to express their thanks to Mr Ellis for the very great pains he has taken in the preparation of this most
troublesome collection of specimens, and in the classification of our dialects. They recognize the importance of both to the history of English Pronunciation, and the value of the light which Mr Ellis's researches into our modern dialects throw on the nature of Early English sounds.

The third Text will be Part II of Mr Skeat's edition of Barbour's **Brus** from the only two existing (and late) MSS., and the first printed editions, of this great work of Chaucer's Scotch contemporary. The Committee hoped for the issue of this Text in 1873, and commented on it in their last Report, p. 9. They have only now to mention that an Index of the Rymes in this edition will be added to the book by a friend of Mr J. A. H. Murray's under the supervision of Mr Skeat.

If we have money for a fourth Text, it will probably be Henry Brinklow's two Tracts, 'The Complaynt of Roderyck Mors, sometyme a Gray Fryre, vnto the Parliament House of Ingland, his naturall Countriey, for the Redresse of certen wicked Lawes, enel Customs and cruel Decreys,' ab. 1536 A.D.; and 'The Lamentacion of a Christian against the Citie of London,' A.D. 1542. These tracts are part of that most interesting set of Books to illustrate the Condition of England in Reformation and Tudor times, which the Society began in its Extra Series in 1869, and followed up in 1870, 1871, 1872, and 1873. This set will probably close with Brinklow's Tracts—except for the completion of Starkey's 'England in Henry VIII's time, the Dialogue of Pole and Lupset'—as the **New Shakspere Society** will more appropriately print Harrison's **Description of England**, 1577, 1587; William Stafford's **Complaint**, &c., while Mr Arber prints Stubbes's **Anatomic of Abuses**.

§ 9. Reprints. To the Committee's regret, Mr Brock's engagements at Cambridge, prevented the appearance last year of the revised edition of **The Story of Genesis and Exodus**, with its new Index of Rymes. But as the whole book has been long in type, except its last half-sheet, its appearance cannot be long delayed. The cost of this Text will swallow-up all the Reprint-Funds at the Society's disposal; but as the Chaucer Society will share with the Early English Text one, the expense of Mr Furnivall's revised edition of Francis Thynne's **Animadversions**, in 1599, on Speght's edition of **Chaucers Works** in 1598, the Committee will issue this second Reprint in 1874. They trust that money enough will come-in for back-sales during the year to justify the issue of the Reprint of the first Part of **Merlin**, which is now partly printed. As
soon as the Commemoration Fund has reached £150, the after subscriptions to it will be devoted to the Reprints.

§ 10. Prizes. On this point the Committee can only repeat their often expressed conviction that these slight book-rewards have the happiest effect. It is not for their money-value that they are sought, but just as a witness that their writers' study of the early stages of their mother-tongue has been faithful and accurate, as an earnest that the knowledge thus gained will remain with its possessors, for it must have become part of them, and will not be thrown aside as so many bits of information acquired at College or School, in after-life are.¹ The Committee are glad that more Professors abroad, more Head-masters at home, desire these Prizes for their pupils. The kindness of the Examiners for the Prizes, for all the trouble and interest they take in this matter, again calls forth the Committee's warm thanks. To prevent misunderstanding as to the books given, a clause from our last Report is repeated here. "The Committee have resolved to send as Prizes, till further notice, the eight Reprints already completed, with Genesis and Exodus, and the other Reprints of 1865, as soon as they are ready.² But if any Professors or Secretaries have any incomplete Parts in hand, and will tell the Honorary Secretary what they are, the completing Parts, when issued, shall be forwarded to them." The Winners of the Prizes last year, and the Examiners for them, were as follows:—

Winners.

James George Scott, Fifeshire
1 James Morrison, Glasgow
   (John Patrick, Lochwinnoch)
2 David Hunter, Ayr
James G. Petrie, Dundee
William Symon, Stirling
Harold Littledale³
A. A. Somerville
   (Examination put off)
MacElwaine
   { MacDermott
     { Wilson

Examiners.

Prof. Masson, University, Edinburgh
Prof. Nichol, University, Glasgow
Prof. Baynes, University, St Andrew's
Prof. Dowden, Trin. Coll., Dublin
Prof. Armstrong, Queen's College, Cork
Prof. Moffatt, Queen's College, Galway
Prof. Yonge, Queen's College, Belfast

¹ "I entirely concur," says Prof. Moffatt, "in the remarks of your Committee as to the good effect of these Prizes. Every student of the English language is under large obligations to the Society's Editors for their untiring and disinterested labours."
² Any Examiner who wishes for more Texts may have them on applying to the Director.
³ His answering was higher than that of any former candidate, and could hardly have been better.—E. D.
§ 10. The Society's Prizes.

Thomas McKinnon Wood
Charles Alfred Russell
George Alfred Oakshott
Sidney James Mark Low
Richard Francis Bell
Arnold Horne

Prof. Morley, University Coll., London
The Lecturer, King's Coll. Evening Classes
The Masters, King's College School
Prof. Ward, Owens Coll., Manchester
Dr E. Adams, Evening Class, ditto
Rev. Dr Abbott, City of London School
Rev. G. Perkins, Manchester Grammar School
J. A. H. Murray, Esq., B.A., Mill Hill School
Rev. S. J. W. Sanders, Bedfordshire Middle-Class School
Rev. A. Jessopp, D.D., Norwich School

(Not awarded) 2
(Examination put off)
1 Hamilton; 2 Marshall;
3 Wainwright 4 Stevenson

(No return)

Arnold Edwards
John R. Williams (examined in Caedmon)

Rev. A. Jessopp, D.D., Norwich School
Prof. March and Prof. Bloomergh, Lafayette College, Easton, Pennsylvania.

The Committee received with very great pleasure from Prof. March, the news that Mr "Barnes, last year's Prize-man, [9th Report, p. 13 last line.] has been called to a Professorship in Iowa College. The attention of the Trustees of that College was called to him by his winning your Prize." Mr J. A. H. Murray also writes that one of "our old Mill-Hill boys, H. M. Wood, who competed for your Prize two years ago, but did not reach the first place, yet came out at the very top of

1 Subjects: 1. Elements of the Grammar of the English Language before the Conquest.
4. (a) King Alfred's Version of Gregory's Pastoral Care; Preface and chapter IX (Sweet's Edition, E. E. Text Soc., pp. 3-9; 54-61).

2 Subjects: 1. The Lifade of St Julian; Cockayne's Text (E. E. Text Soc., No. 61).
3. The Proclamation of Henry III.; The Cuckoo-Song; and The Prisoner's Prayer; Ellis's Text (Trans. Philol. Soc., 1868).
4. Chaucer, Prologue to the Canterbury Tales.

Principal Greenwood says, "We determined to keep up the standard of the Examination, and, finding no man up to it, we did not award the Prize. This current year we have a very large Evening-Class of English, about 65, I think." In 1873 the subjects were very hard.—F.

* These three were elected to scholarships; so the Prize-books were given to Stevenson, whose Morris paper was second-best. The Class was examined in Skelt's 'Specimens of English Literature 1394-1579,' pp. 1-125, and Morris's 'English Accidence.'—G. P.

* The City of London School Examination will not be held till next Easter.
§ 11. Work at Early English outside the Society.

the English Honours list at the late First B.A. Examination at the University of London."

During 1873 the Committee decided to send Prize-books to the Reading Grammar School; the Richmond Grammar School, Yorkshire; St John's College, Anapolis, Maryland (Prof. J. M. Garnett); the Western Reserve College, Hudson, Ohio, U.S.A. (Rev. L. S. Potwin, M.A., Professor of Latin and English); and to the class of Professor Julius Zupitza, Ph.D., at Vienna.

§ 11. Work at Early English outside the Society. In April, 1873, appeared Mr J. A. H. Murray's Dialects of the South of Scotland, in the Historical Introduction to which he gave the first real History of the Northern Dialect that has ever been written; for the visionary theories of Pinkerton, Jamieson, and the like, about Pictish, Suio-Gothic, &c., have no claim to the title of History. Mr Murray also first divided the Northern dialect into its three periods of Early, to the middle or last quarter of the 14th century; Middle, to the time of the Union with England, 1602; Modern, to the present time. He will fully illustrate these periods in his "Specimens of Lowland Scotch and Northern English" which he is now preparing as one of the Clarendon-Press series of Text-Books. Also in 1873 an edition, which was practically a 3rd edition of the 2nd volume of Dr Morris's 1 Specimens of Early English to 1400 A.D., was produced by Mr Skcoat. In 1873 also, a most useful and interesting account of 'The Sources of Standard English' by Mr T. L. Kington-Oliphant, M.A., Ox, a Member of our Society who has worked our Texts well, was published. In a popular but yet scholarlike way, Mr Oliphant has traced the gradual change of our language from Anglo-Saxon into Modern English, noting the losses of inflexions and words, the changes of vowels and consonants, the incoming of Norse, Romance, and classical words, the descent of our standard speech from the Midland Dialect, &c.; and in his Chapter VI has given an amusing account of 'Good and bad English in 1873'. A former Editor for our Society, Mr Fitzedward Hall, has also published a book entitled "Modern English," which, notwithstanding its tone, contains some valuable collections of quotations giving historical accounts or illustrations of English words and phrases. The great prominence given by Dr Appleton, the editor of The Academy (43, Wellington St., W.C.) to the English Department

1 Dr R. Morris has in the press a small Historical Grammar for junior classes.

in the new and enlarged form of his excellent journal is matter for congratulation to English students. From abroad we have had 1. the completion of Dr F. H. Stratmann's most carefully compiled "Old English Dictionary of the 12th, 13th, 14th and 15th Centuries," containing every word (as he hopes) of Teutonic and Norse origin in the texts of which the long list is given at the beginning of his book. Want of time prevented the inclusion of all the Romance words; but many more are in it than the first edition of the Dictionary contained, and Dr Stratmann has been for many months at work on a Supplement to his second edition. Dr Stratmann has also printed in Notes and Queries some valuable corrections of words and meanings given in certain of the Society's texts and glossaries. These we shall reprint. 2. The Althenglisches Uebungsbuch of Dr Julius Zupitza of Vienna, containing a set of short specimens of Old and Early English from the 9th century to the 15th, with an admirable Glossary, taking up nearly half the little book. 3. Dr Horstmann's prints, with critical notices, of King Horn from the Laud MS. 108, in the Archiv für das Studium der neueren Sprachen und Literaturen, and of the Legend of St Michael from the same Laud MS. 108, in the Jahrbuch für Romanische und Englische Sprache und Literatur.

From abroad has also come to us during 1873 a pleasing offer of help from Dr Richard Wülcker of Leipzig, who has undertaken to edit for us in 1875 the Legend of Nicodemus, with a very full account of the forms and traces of that Legend in the different literatures of Europe.

§ 12. New Societies started by some of our Members in 1873. One of the happiest evidences of the Society's life is its power of giving birth to vigorous offspring. We have before referred to its children of 1867, 1868, and 1870. We now name its sons of 1873. Full-armed they sprang from the brain of their parent, and are all now fighting their way in the world, alone, yet allied.

1. The Palaeographical Society will be of peculiar help to our Editors and working Members. It has just produced its first grand Part of twelve Plates containing 13 autotypes of parts of MSS. ranging from a Greek papyrus of 152 B.C., through the beautiful text and ornamentation of the Lindisfarne Gospels of about 700 A.D., to a Charter of Werfuth, Bishop of Worcester, A.D. 934; with prints of the MS. texts, comments, and description, by Mr E. A. Bond, the Keeper of the MSS. at the British Museum, and Mr E. M. Thompson, the Assistant-Keeper, both men specially trained for the work, and than whom no better judges in
§ 12. New Societies by 1873: English Dialect; New Shakespeare. 25

England probably exist. The Committee heartily congratulate Mr Bond on the foundation and success of his new Society, and on its first issue. They trust that its effect will be to train up a school of English paleographers, worthy of our fine Collections and our nation, to introduce certainty into a study where guesses now too often prevail, and thus substitute science for empiricism.

2. Further, the Committee witnessed with true pleasure the foundation in the summer of 1873 of The English Dialect Society by their honoured fellow-worker Mr Skeat. His generous and unceasing labours for our Society since he joined it in the middle of 1864, and at once made his mark on it by his edition of Lancclot of the Lake early in 1865, had won him the affectionate regard of us all; but by the starting of his new Society he has established a fresh claim to our gratitude; for its purpose is, to gather up the fragments that remain in our land, of those old words and forms that our own Early English Text Society has made its special study, which it has made known in part, and seeks to make known in full; to show us how our three great Early Dialects have develop and divided, what they've lost and what they've gained, to follow Early English into its present peasant homes. The English Dialect Society has a special claim on all Members of the Early English Text Society, and the Committee trust that all our Members who can, will help Mr Skeat's brave attempt to do a much-needed part of our work.1

3. Yet another Society founded in the past year calls for notice at the Committee's hands. By its publication of texts stretching past the date of Shakspeare's death, the Committee has always proclaimed that Elizabethan English lay within its domain. The Societies to which our own formerly gave birth, the Spenser Society, The Roxburghie Library, the Hunterian Club, all concern themselves with late Tudor and early Stuart Literature. The Committee have therefore hailed with gladness the foundation of The New Shakespeare Society by their Director, in honour of the great Dramatist in whom English Poetry culminated. To Shakspeare every student of Early English looks as to the mountain-top that he on the plain desires to climb. The mind and art of the man he deals with, often differ so much from Shakspeare's in degree, that they seem to be of another kind. But nevertheless, from the same race as they sprang, sprang Shakspeare; from the

1 The Kentish Archaedological Society have already in type the whole of Dr Pegge's Kentish Glossary, written in 1735-6. This will be reprinted, later on, for the English Dialect Society.
same English land and air as they drank in their small wit, drank he his wondrous humour, sweetness and might. All Early English students must rejoice in a fresh attempt to bring new honour to his name, to make him better understood of men, to show more clearly the growth of the mind and art that are the great glory of our English speech.

'All along the line ' our volunteers are engaged, and on the advance. The attack is weakest at the farthest point, Anglo-Saxon. Who will enable us to strengthen it?

§ 13. Miscellaneous. The Committee regret that the rapidly increasing business-engagements of Mr George Joachim have compelled him to resign the post that he so kindly undertook the labours of on Mr Wheatley's retirement at the end of 1871, the Honorary Secretaryship of our Society. During his two-years' troublesome hard work for us, Mr Joachim has rendered the Society most efficient service, and improved its financial position. The Committee hoped for many years of his watchful care; but as necessity deprives them of it, they now desire, in the name of the Society, to return their warmest thanks to Mr Joachim for the zeal he has shown in promoting the Society's welfare, and the attention he has paid to its interests.

The Committee being at a loss to fill Mr Joachim's place, that gentleman suggested as the best possible successor to himself, the friend who had at first induced him to accept his post, namely, Mr Arthur G. Snelgrove, the well-known able Honorary Secretary to the Chaucer and the Ballad Societies, who had just taken on himself the additional duty of the Honorary Secretaryship to the New Shakspere Society. By these Societies each allowing a nominal annual payment to a clerk to help Mr Snelgrove occasionally, he was assured that he could do the business of four Societies as easily as that of one. With the greatest possible good humour and kindness he consented to try the plan; and consequently the Early English Text Society's Honorary Secretary is now Mr Arthur G. Snelgrove. The Committee need not say how grateful they feel to him for taking on himself the additional burden of the Society's work. They are sure that every member of the Society shares that feeling, and will resolve never to add to Mr Snelgrove's burden by making him write a letter for a subscription in arrear. If all Members would but send an order on their bankers for the annual payment of their subscriptions, they'd make their Honorary Secretary's duties happy and honorary indeed.

The Honorary Secretary asks
§ 13. The Society's Income, Members, and Issues in 1873. 27

1. That all complaints as to non-delivery of Texts may be sent to Messrs Trübner, who, as the Society's publishers, dispatch all its parcels. Messrs Trübner have moved to their newly built house, 57 & 59 Ludgate Hill, London, E.C.

2. That all payments of subscriptions may be made direct to the Hon. Sec., and not to provincial agents—except in the case of the customers of Messrs Trübner and the foreign agents.

The Director asks that any Members willing to help Editors in making Indexes, Glossaries, Ryne-lists, or looking-up subjects for them, will either write to him, or to the Editor they desire to help.

The usual table of the Society's members, income, and issues, follows:

<table>
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<tr>
<th>Original Series</th>
<th>1864</th>
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<td>1207</td>
<td>1363</td>
<td>1438</td>
<td>971</td>
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<td>£365</td>
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<td>682</td>
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<td>834</td>
<td>942</td>
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To end, the Society wants more money and Members. And these are only to be got by the present Members making it their business, as it should be their pleasure, to ask every friend and acquaintance they meet, to join the Society.

The Subscription to the Society is £1 1s. a year [and £1 1s. (Large Paper, £2 13s. 6d.) additional for the Extra Series], due in advance on the 1st of January, and should be paid either to the Society’s Account at the Head Office of the Union Bank, Princes St, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed ‘Union Bank’) to the Hon. Secretary, Arthur G. Snellgrove, Esq., London Hospital, London, E. All Members who subscribe through other channels than the Hon. Sec. are asked to send their names to him, in order to insure an early insertion of them in the List of Members.  

Those Members in the United States who want their Texts posted to them, must add to their prepaid subscriptions 5s. yearly for the Original Series, and 3s. for the Extra Series.

1 This was the first year under the new rule, of reckoning those men only as Members who paid their year's subscription within the year.

2 This very large issue in 1870 was due to the many sales of back Texts in that year, and to the Philological Society's bearing part of the cost of the Augmbel.

3 £90 of this sum was from ‘the Duke of Manchester's Commemoration Fund.’
Other Societies and Folk deserving of Help.

The Honorary Secretary of the Chaucer Society, the Ballad Society, and the New Shakespeare Society, is Arthur G. Snelgrove, Esq., London Hospital, London, E.


Mr. E. Arber's excellent English Reprints, which ought to be far more widely spread than they are in the United States and Great Britain, are now publish'd by him, at 87, St. Augustin Road, Camden Square, London, N.W. He will send a Catalogue to any applicant.

The Hunterian Club, Glasgow, which is reprinting in 4to the complete works of Samuel Rowlands the Satirist, and re-editing the great Bannatyne MS., besides reprinting Alexander Craig's Poetical works, wants more members. The Club is limited to 200. Subscription 2 guineas a year, in advance. Hon. Treas., Mr. John Alexander, 43, Campbell St. West, Glasgow.

The Spenser Society, Manchester, also limited to 200 Members at 2 guineas a year, also wants Members. It is reprinting in handsome quarto the complete works of John Taylor the Water-Poet, Withers, and other authors of our middle time. Hon. Sec., care of Messrs Simms, printers, Manchester.

The Ballad Society

was establish'd, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Subscription is One Guinea a year; or for large royal ribbed papers Three Guineas. The Subscriptions date from January 1, 1868, and should be paid either to the account of The Ballad Society at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Money Order, payable at the Chief Office, E.C.) to—

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Rothwell, Charles, Esq.
Rowe, Rev. George.
Royal Institution.
Royal Society of Literature.
Sanders, Rev. S. J. W.
Saunders, G. Symes, Esq., M.B.
Sims, Chas., Esq.
Skeat, Rev. W. W.
Stonyhurst College.
Sweeting, Rev. W. D.
Uttexeter Library.
Viles, Edward, Esq.
Westhorp, C. Stirling, Esq.
Wilcock, Rev. H. P.
Willet, Rev. T. C.
Williams and Norrgate, Messrs.
Winstone, B., Esq.
Wood, Rev. J. S.
Woodley, Frank, Esq.
Woollcombe, Rev. W. W.
Young, John, jun., Esq.

1866.—Members who have paid.

Manchester Free Library.

Oscott, Library of St. Mary’s.

1866.—Members who have promised.

Carpenter, Rev. W. B.
Falconer, Thomas, Esq.
Pennsylvania Historical Libr.
Porter, Ed. F., Esq.

Simonton, J. W., Esq.
Brown, Arthur H., Esq.
Dillingham, John H., Esq.
**HENRY ROATATION. H.B. WHARTON, TRANSFEREE.**

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**MORRIS.**

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**NOTE:** The income and expenditure of the Haiti British West Indies for the year ending December 31, 1878, is as follows:

- **Income:**
  - Description of Income Balance.
  - Description of Income Receipts.
  - Description of Income Expenditure.
  - Description of Income Balance.

- **Expenditure:**
  - Description of Expenditure Balance.
  - Description of Expenditure Receipts.
  - Description of Expenditure Expenditure.
  - Description of Expenditure Balance.
List of the Early English Text Society's Books.

ORIGINAL SERIES (One guinea a year).

The Publications for 1864 (21s.) are:
2. Arthur, ab. 1440, ed. F. J. Furnivall. 6s.
4. Sir Gawain and the Green Knight, ab. 1380, ed. R. Morris. 156.

The Publications for 1865 (21s.) are:
5. Heroes of the British Onion, ab. 1617, ed. H. R. Wheatley. 4s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris. (Reprinting.)
8. Morte Arthur, ab. 1440, ed. E. Brooke. 7s.
11. Lydgate's Romance, 7s., 1550, Part I., ed. F. Hall.
12. The Knight's Chaste Wife, ab. 1428, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:
17. Parallel Extracts from 25 MLK of Poets the Poetwarner, ed. Rev. W. W. Skeat.
19. Lydgate's Romance, 7s., Part II., ed. F. Hall.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:
24. Hymns to the Virgin and Christ, the Parliament of Devils, 8s., ed. 1450, ed. F. J. Furnivall. 1s.
25. The Staines of Iona, the Pilgrims' Sea-voyage, with Gemes Mayshen, ed. F. J. Furnivall. 1s.
27. Levi's Translations, 1576, ed. H. R. Wheatley. 1s.

The Publications for 1868 (one guinea) are:
31. Roger's Odes of a French Priest, in Verse, ab. 1480 A.D., ed. E. Pancock. 4s.
32. The Stories of the Kings of Rome, ed. 1487, ed. F. J. Furnivall. 1s.
33. The Riddles of the Virgin and Christ, the Parliament of Devils, 8s., ed. 1450, ed. F. J. Furnivall. 1s.
34. The Knight De La Tour Landry (from French of A.D. 1372), ab. 1440 A.D. A Pastor's Book for his Donations, ed. from Harl. MS. 1734 and Cotton's version, by Thomas Wright. 6s.
35. Early English Romances (before 1390 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 5s.

The Publications for 1869 (one guinea) are:
38. Lydgate's Works, Part IV., containing Anne Batyre of the Three Estates. Edited by F. Hall, Esq. 4s.


The Publications for 1870 (one guinea) are:
40. Beowulf, his State and Customs, 1299 A.D. Edited by the late Toulmin Smith, Esq, and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 3 parts, on "The History and Development of Beowulf, and the Origin of the Beowulf-Traditions," by Dr Lujo Brentano. 21s.
41. Caxton's Later Misses Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Ora Rei Familiariae, with some Early Scottish Prophecies, etc. From a MS. in the University Library. Edited by J. R. Lamy, M.A. 8s.

The Publications for 1871 are (for one guinea):
The Publications for 1872 are (for one guinea):

EXTRA SERIES (One guinea a year).

I. William of Palermo; or, William and the Werewolf. Re-edited from the unique MS. in King's College, Cambridge, with a photolithograph; three Hymns to the Virgin and God, from a unique 13th-century MS. at Chartres; a photolithograph of the music to two of them, and transcriptions of it in modern notation, by Dr. Rimell, and J. Ellis, Esq. F.R.S., the whole edited by the Rev. Richard Monk, LL.D. 8s.

II. The Vision of Piers Plowman. Text C, completing the 3 versions of this great poem, with an Autotype; and two unique alliterative poems, Richard the Redes (by William, the author of the Vision); and The Crowned King; edited by the Rev. W. W. Skeat, M.A. 12s.


The Publications for 1873 are (for one guinea):


II. The Poems of the Later Minnesingers. Divided into a Minor Poems, edited by James A. H. Murray, Esq. with a critical Essay by Professor Nichol of Glasgow. 3s.

III. The Poems of the Later Minnesingers. Divided into a Minor Poems, edited by James A. H. Murray, Esq. with a critical Essay by Professor Nichol of Glasgow. 3s.

The Poems of the Later Minnesingers. Divided into a Minor Poems, edited by James A. H. Murray, Esq. with a critical Essay by Professor Nichol of Glasgow. 3s.

The Poems of the Later Minnesingers. Divided into a Minor Poems, edited by James A. H. Murray, Esq. with a critical Essay by Professor Nichol of Glasgow. 3s.
The Chaucer Society.

Editor in Chief.—F. J. Furnivall, Esq., 3, St George’s Square, Primrose Hill, N.W.
Hon. Sec.—A. G. Skelgrove, Esq., London Hospital, London, E.

To do honour to Chaucer, and to let the lovers and students of him see how far the best unprinted Manuscripts of his works differ from the printed texts, this Society is founded. There are many questions of metre, pronunciation, orthography, and etymology yet to be settled, for which more prints of Manuscripts are wanted, and it is hardly too much to say that every line of Chaucer contains points that need reconsideration. The founder’s proposal is to begin with The Canterbury Tales, and give of them (in parallel columns in Royal 4to) six of the best unprinted Manuscripts known. Inasmuch also as the parallel arrangement will necessitate the alteration of the places of certain tales in some of the MSS, a print of each MS will be issued separately, and will follow the order of its original. The first six MSS to be printed are the Ellesmere (by leave of the Earl of Ellesmere); the Hengwrt (by leave of W. W. E. Wynne, Esq.); the Cambridge Univ. Libr., MS Gg. 4. 27; the Corpus, Oxford; the Petworth (by leave of Lord Leconfield); and the Landowne 851 (Brit. Mus.).

Of Chaucer’s Minor Poems,—the MSS of which are generally later than the best MSS of the Canterbury Tales,—all, or nearly all, the MSS will be printed, so as to secure all the existing evidence for the true text.

To secure the fidelity and uniform treatment of the texts, Mr. F. J. Furnivall will read all with their MSS.

The Society’s publications are issued in two Series, of which the first contains the different texts of Chaucer’s works; and the second, such originals of, and essays on these as can be procured, with other illustrative treatises, and Supplementary Tales.

The Society’s issue for 1888, in the First Series, is,
I. The Prologue and Knight’s Tale, of the Canterbury Tales, in 6 parallel Texts (from the 6 MSS named below), together with Tables, showing the Groups of the Tales, and their varying order in 38 MSS of the Tales, and in 5 old printed editions, and also Specimens from several MSS of the “Moveable Prologues” of the Canterbury Tales.—The Shipman’s Prologue, and Franklin’s Prologue,—when moved from their right places, and as the Substitutes for them. (The Six-Text, Part I.)

II. The Prologue and Knight’s Tale from the Ellesmere MS.
III. " " " " " " Hengwrt " 134
IV. " " " " " " Cambridge " Gg. 4. 27
V. " " " " " " Corpus " Oxford
VI. " " " " " " Petworth "
VII. " " " " " " Landowne 851 (separate issues of the Texts forming Part I of the Six-Text edition.)

The issue for 1889, in the First Series, is,
VIII. The Miller’s, Reeve’s, and Cook’s Tales: Ellesmere MS. with an Appendix of "Gamelyn" from six MSS.
IX. " " " " " " Hengwrt "
X. " " " " " " Cambridge "
XI. " " " " " " Corpus "
XII. " " " " " " Petworth "
XIII. " " " " " " Landowne "
(separate issues of the Texts forming the Six-Text, Part II, No. XIV.)

The issue for 1879, in the First Series, is,
XIV. The Miller’s, Reeve’s, and Cook’s Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts. (Six-Text, Part II.)
The issue for 1871, in the First Series, is,

 XV. The Man of Law’s, Shipman’s, and Prioress’s Tales, with Chaucer’s own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.

 XVI. The Man of Law’s Tale, from the Ellesmere MS.

 XVII. " " " " " " Cambridge MS.

 XVIII. " " " " " " Corpus MS.

 XIX. The Shipman’s, Prioress’s, and Man of Law’s Tales, from the Petworth MS.

 XX. The Man of Law’s Tale, from the Landovne MS.

 (each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)

 XXI. A Parallel-Text edition of Chaucer’s Minor Poems, Part I:—‘The Death of Blanche the Duchess,’ from Thynne’s ed. of 1532, the Fairfax MS 16, and Tanner MS 346; ‘the Compleynt to Pite,’ ‘the Parliament of Foules,’ and ‘the Compleynt of Mars,’ each from six MSS.

 XXII. Supplementary Parallel-Texts of Chaucer’s Minor Poems, Part I, containing ‘The Parliament of Foules,’ from three MSS.

 XXIII. Odd Texts of Chaucer’s Minor Poems, Part I, containing 1 two MS fragments of ‘The Parliament of Foules’; 2 the two differing versions of ‘The Prologue to the Legends of Good Women,’ arranged so as to show their difference; 3. an Appendix of Poems attributed to Chaucer, i. ‘The Balade of Flites by Chaucers’; ii. ‘The Cronycle made by Chaucer,’ both from MSS written by Shirley, Chaucer’s contemporary.


 The issue for 1872, in the First Series, is,

 XXV. Chaucer’s Tale of Melibee, the Monk’s, Nun’s Priest’s, Doctor’s, Pardoner’s, Wife of Bath’s, Friar’s, and Summoner’s Tales, in 6 parallel Texts from the MSS above named, with the remaining 15 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (6-Text, Pt IV.)

 XXVI. The Wife’s, Friar’s, and Summoner’s Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)

 XXVII. The Wife’s, Friar’s, Summoner’s, Monk’s, and Nun’s Priest’s Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)

 XXVIII. The Wife’s, Friar’s, and Summoner’s Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)

 XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Walter W. Skeat, M.A.

 The issue for 1872, in the First Series, is,

 XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk’s and Merchant’s Tales.

 The issue for 1874, in the First Series (ready in June 1873), is,

 XXXI. The Six-Text, Part VI, containing the Squire’s and Franklin’s Tales.

 XXXII to XXXVI. Large Parts of the separate issues of five MSS.

 The issue for 1876, in the First Series (ready in September 1873), is,

 XXXVII. The Six-Text, Part VII, the Second Nun’s, Canon’s—Yoonian’s, and Manchyle’s Tales, with the Blank—Parson Link.
XXXVIII to XLIII. Large Parts of the separate issues of the Six MSS, bringing all up to the Parson’s Tale.

XLIV. A detailed Comparison of the Troilus and Criseyde with Boccaccio’s Filastrolco, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossett, Esq., and with a print of the Troilus from the Harleian MS 5943. Part I.

XLIV. An alphabetical list of Chaucer’s rymes in the Canterbury Tales, as shown by the Ellesmero MS. (This will not be ready till 1874.)

Of the Second Series, the issue for 1868 is,
1. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child’s two excellent and exhaustive Papers on the use of the final -e by Chaucer (in T. Wright’s ed. of The Canterbury Tales) and by Gower (in Dr Pauli’s ed. of the Cononam Amantia).


3. A Temporary Preface to the Society’s Six-Text edition of Chaucer’s Canterbury Tales, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the Second Series, the issue for 1869 is,
4. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the Second Series, the issue for 1870 is,
5. Early English Pronunciation, with especial reference to Shakspere and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the Second Series, the issue for 1871 is,
6. Trial-Preluders to my Parallel-Text edition of Chaucer’s Minor Poems for the Chaucer Society (with a try to set Chaucer’s Works in their right order of Time), by Fredk. J. Furnivall. Part I. (This Part brings-out, for the first time, Chaucer’s long early but hopeless love.)

Of the Second Series, the issue for 1872 is,
7. Originals and Analogues of some of Chaucer’s Canterbury Tales, Part I. 1. The original of the Mon of Law’s Tale of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 a.d., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. 2. The Tale of “Merciaus the Emperor,” from the Early-English version of the Gesta Romana in Harl. MS 7333; and 3. Part of Matthew Paris’s Vita Offria Primi, both stories illustrating incidents in the Mon of Law’s Tale. 4. Two French Fabliaux like the Reeve’s Tale. 5. Two Latin Stories like the Friar’s Tale.

Of the Second Series, the issue for 1873 is,
8. Albertano of Brezala’s Liber Consilia et Conclusiones, a.d. 1246 (the Latin source of the French original of Chaucer’s Melusine), edited from the MSS, by Dr Thor Sundby.

Of the Second Series, the issue for 1874 is,
Of the Second Series, the issue for 1873 is,
10. Originals and Analogues of Chaucer's Canterbury Tales, Part II. 6. Alphonse de Lincoln, a Story like the Primer's Tale. 7. How Reynard caught Chaucer, the source of the Nun's Priest's Tale. 8. Two Italian Stories, and a Latin one, like the Pardoner's Tale. 9. The Tale of the Priest's Bladder, a story like the Squire's Tale, being 'Li dia de le Vesco a Preste,' by Jakes de Bas. 10. Petrarch's Latin Tale of Griselda (with Boccaccio's Story from which it was re-told), the original of the Clerk's Tale. 11. Five Versions of a Peur-tree Story like that in the Merchant's Tale. 12. Four Versions of The Life of Saint Cecilia, the original of the Second Nun's Tale.

11. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part IV (to be ready by May 1874).

Among the Texts and Essays preparing are:

Supplementary Canterbury Tales: 1. The Tale of Beowulf, with a Prologue of the merry Adventure of the Fardisse with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall, (The text is all printed.)

In the Press.
Prof. Bernhard Ten-Brink's "Chaucer: Studies on the History of his Development, and the Chronology of his Writings." Part I, translated by Miss Ottolie Blind, and revised by the Author.

Life-Records of Chaucer, Part I, The Household book of Isabella, wife of Prince Lionel, third son of Edward III, in which the name of Geoffrey Chaucer first occurs; edited from the unique MS in the British Museum, by Edward A. Bend, Esq., Keeper of the MSS.

Life-Records of Chaucer, Part II, Enrollments and Documents from the Public Record Office, the City of London Town-Clerk's Office, &c., edited by F. J. Furnivall, M.A.

Essays on Chaucer, Part III, by F. J. Furnivall, Esq., Dr. Alphonso Kissing, &c., Originals and Analogues of Chaucer's Canterbury Tales, Part III.

For 1873, Part VIII of the Six-Text edition, containing the Parson's Tale, and completing the Canterbury Tales, is copied for the First Series; and for 1877, Part 2 of Chaucer's Minor Poems. For the Second Series, 'A detailed Comparison of Chaucer's Knight's Tale with the Teseide of Boccaccio,' by Henry Ward, Esq., of the MS Department of the British Museum, is preparing.

The fifth and concluding Part of Mr. A. J. Ellis's great work on Early English Pronunciation may be expected in 1873.

The third French work will be either Guillaume de Machault's Révole de Fortune and Dit de la Fontaine Amoureuse (to compare with Chaucer's Deche de Blanchef the Duchesse), or Jean de Meun's Livre de Mulidés et de Prudence (from Albertano of Brescia's Liber Consolationis, a.d. 1240), or Guillaume de Machault's Dit du Lyon, the possible original of Chaucer's lost Book of the Los, edited from the MSS, for the first time, by Monsieur Paul Meyn. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs Trübner & Co., of 57 & 59, Ludgate Hill, London, E.C., are the Society's publishers, Messrs Childs of Bungay its printers, and the Alliance Bank, Barbican-lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1858. More Members are wanted. All the Society's Publications can still be had,

Prof. Child of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary.

A. G. SNELGROVE, Esq.,
London Hospital, London, E.
Early English Text Society.

DUKE OF MANCHESTER'S COMMEMORATION FUND.

From the "Daily News," Nov. 20, 1878.

The issue of an appeal for funds by the Director of the Early English Text Society, Mr. F. J. Furnivall, serves to remind us of the valuable and important work which this association of a few scholars has achieved during its short existence of ten years. Working with the slenderest support in the way of annual subscribers, and dependent for its literary labours on the gratuitous work of its editors, the Society has given to the world no fewer than seventy-four volumes, many of which contain the publication of more than one old manuscript. This average of seven volumes and a half a year represents the rescue from oblivion of a whole mass of medieval literature. There are poems, romances, legends, scientific treatises, satires political and religious, hymns, sermons, and books of behaviour. These, together with a few, like "Piers Plowman," known and published before, have been edited, annotated, and prepared for the press with all that jealous care, comparison of originals, and accurate scholarship which we are accustomed to expect in the production of Latin and Greek classics. Indeed, the names of the editors, among whom are those of Messrs. Furnivall, Skeat, and Morris, are by themselves a sufficient guarantee, not only for thorough and conscientious work, but for the enthusiasm which belongs to the preachers of a new creed and the pioneers of a new branch of learning.

The Early English Text Society, which does not in any way clash with the Camden and the Hakluyt Societies, spreads its labours, roughly speaking, over the five centuries between the Norman conquest and the later years of Queen Elizabeth. There does not seem to be any rigid rule laid down as to the limitation of the term Early English, for we find among the publications a translation by King Alfred in the West Saxon dialect on the one hand, and a poem of the seventeenth century on the other. But its work may fairly be considered to lie between the twelfth and the sixteenth century, a long period, which our old school-books taught us to picture as a great sterile Sahara over which the thirsty traveller would toil, finding but one oasis, that marked with the name of Chaucer.

That misconception is now finally put away and done with, and though there is small chance that the ordinary Englishman will voluntarily take up the study of Early English any more than that of Hebrew, the mass of fresh knowledge which students of medieval language and literature will acquire from these publications will gradually get diluted in articles and essays, popularized by lively writers, reduced to formulae in school manuals, and so at last will be brought in some form or other into that ever-increasing stock of facts without which no education is complete, and which are supposed by every writer to be as much in the possession of their readers as the Multiplication Table. To accumulate these facts, and help to their assimilation, may in a sense be considered as the
ultimate end of all students' labour, their very raison d'être. Perhaps the most important fact which the Early English Text Society establishes and illustrates is the continuity of the English mind. There is no great gulf, such as we used to believe, between Cædmon and Chaucer, or between Chaucer and Shakespeare; all our authors and poets are united as by some great high road where the scenery varies from place to place, but yet we are always under an English sky. The great lesson, that the history of literature is not a series of brilliant light effects, but a development according to natural laws, as yet perhaps imperfectly understood, can nowhere, except perhaps in France, be so well illustrated as by the English writers, and especially those smaller links in a great chain whom the Early English Society has restored to life. But the use of the Society extend far beyond the enforcement of this lesson. It has wiped away, as Mr Furnivall proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe Chaucer as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the "Babees Boke," the "Boke of Nurture," the "Boke of Carving," the statutes of the English Guilds, and the "Supplycacyon of the Beggars," we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr Furnivall's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism. With a modesty which seems to us excessive, he proposes to raise a Commemoration Fund of 200l. We should have preferred a larger request, first, because we are anxious to see the work which Mr Furnivall now subdivides into a Chaucer Society, a Lydgate Society, and so on, all forming part of the Early English Text Society; and secondly, because it is always well to ask, if you ask at all, for a large amount. We fear that Mr Furnivall has not yet learned the great truth, well known to all charitable and benevolent associations, not only that much is given to those that have much, but also that much is given to those who ask for much. Whatever be the sum that this Society asks and gets, be it much or little, we may be very sure that it will be well spent.
Early English Text Society.

THE DUKE OF MANCHESTER'S COMMEMORATION FUND.

With the last day of 1873, the Early English Text Society closed the tenth year of its existence. During its short life it has done more and better work than any other Society of like kind. It has made possible, for the first time, a knowledge of the history of the English language; it has made accessible to all, the most valuable documents of that history; it has stirred-up the study of English historically in schools and colleges, and by students generally; it has wiped away from England the old well-deserved reproach of indifference to, of ignorance of, the sources of its noble tongue, which for beauty and power stands level with, if it does not excel, the choicest languages of the world.

The change that the Society's ten-years' life has wrought in the scientific study of English, is gladly acknowledged by the scholars of the Continent and the United States, but has not yet met with due recognition in England, where the Society is insufficiently supported. Its work is continually hampered by lack of funds. It has now liabilities that it cannot discharge.

The Duke of Manchester has therefore come forward to head a Commemoration Fund in help of the Early English Text Society, at this, the close of its first ten-years' work, and has proposed that—in the first instance at least—£200 should be raised by twenty donations of £10 each, and that any number of smaller donations should be received. The Duke has himself given a donation of £10 to the Fund. The Marquis of Ripon, the late head of the Educational Department of the country, has also contributed the sum of £10 expressly on account of the service done by the Society to the cause of the historical study of English. Mr Richard Johnson of Langton Oaks, near Manchester, has given his donation of £10 mainly because the Society's publications have so remarkably illustrated the social condition and habits of our ancestors. A London "Friend" has added his £10 because he thinks it the duty of Englishmen to show their appreciation of the generous sacrifice of time and brain made by the Society's editors to promote the study of Alfred's and Chaucer's tongue.

1 The Duke's £200 Fund (ten donations of £20 each), in aid of the Chaucer Society, has been already raised this year, and applied to the purposes of the Chaucer Society.
The Commemoration Fund is thus well started. I have only to appeal to you to contribute to it, either by giving or collecting a donation of Ten Pounds, or any smaller amount. All money should be paid either to the Society’s Honorary Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E., or the Early English Text Society’s account with the Union Bank, Prince’s Street, London, E.C., or to me,

FREDK. J. FURNIVALL,
3, St George’s Square,
PRIMROSE HILL, LONDON, N.W.

Feb. 1, 1874. (1st date, Nov. 3, 1873.)

<table>
<thead>
<tr>
<th>Donors of £10.</th>
<th>Donors of sums under £10.</th>
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<tr>
<td>THE DUKE OF MANCHESTER</td>
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THE HISTORY
OF
THE HOLY GRAIL.

[The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibli. Reg. xiv E 8, in the British Museum.]

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

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

As a specimen of the language of Addit. MS 10,292, Plut. clxxxv. G, and its variations from the MS Bibli. Reg. xiv. E iii. Plut. ix. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

'Chil ki se tient & ince au plus petit & au plus pecor du monde. Mande salus au commençement de ceste estoire A tos cheux ki lor cuers ont & lor creanche en la sainte trinite. Che est el perc, ce est el fil, ce est el saint esperit. El perc par qui toutes choses sont establies & rechoyient commençement de vie. El fil par qui toutes choses sont deliures des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui
espirit, par qui toutes les boines choses sont mondees & saincteess. Li nons de chelui qui cheste estoire met en ecrire n'est pas noms ne esclaires en echer commenchement. Mais par les paroles qui chi apres seront dites, porra or grant masse apercuevoir & counoisttre le non de lui, & sa uie, & son ancihestre. Mais en echer commenchement ne le veult il descourir. Et si i a trois raisons par quoi: premiaremment, pour chou ke se 'il le nomast, & il desist de diez estu par lui descouvert si haute estoire com est cele du graal, qui est estoire de toutes les estoires, li felon & li eneuis ne li atournaisent a uantanche. L'autre raisons est pour chou, ke ceus penst oir son non qui le conue, si emprissait mains l'estoire pour chou que par si poure persone estu est mise en ecrire. Car il se tient pors la plus poure persone & pour la plus despitke ki onques fust formee. La tierce raisons est pour chou, ko s'il estu en l'estoire aucune chose desauuent, ou par effachement, ou par le uice des escriuens qui apres le translataissent d'un lieu en autre, tous li blemes en fust sor son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vsn

touttes coises sont hors misse des mains au malgine esperit, & remplies de loye par l'enluminement de lui que vrais enlumineres & vrais conforas. Li nons de celui qui ceste estoire escrict n'est pas nomes ne esclaires el commencoment. Mais par les paroles qui chi apres seront dites porra grant masse apercuevoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais el commencoment ne se veult pas descourir; & se i a ilij. raisons por quoi. La premiere si est por ce que si il se nomast & desist de diez estu descouvert par lui si haute estoire com est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li eneuis le torner-oent en vieu. L'autre raison si est por ce que tels poroit oir son non qui le conue, si emprissait mains l'estoire por ce que si poure personne estu mis en ecrire ceste estoire. L'autre (= la tierce) raison si est por ce que s'il estu mis son non en l'estoire & on i trouuast aucune cose desauuent ou por visse de maluis escriuin qui apres le translatast d'un lieuu en autre, tous li blamess en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient ke bien. Et plus est vsn homs
HE WILL TELL HOW HE GOT THE HISTORY OF THE HOLY GRAIL. 3

homs blamcs de faire vn seul mal, ko il n'est loes de faire cent bens. Pour ches .iiij. choses, ne ueut ko ses nons soit de tout en tout descouuiers. Car ia soit che ke il le voelle moult couuir et choler, si sera il plus apercheus qu'il ne uuuroit. Mais il descouuerra & dira tout en apert coment la haute estoire del saint graal li fu commandee & baillie, & en quel termine, & qui li bailla.

blames d’un seul mal, qu’il ne seroit loes de .C. bien. Et por che ne veut il pas que ses nons soit del tot descouers. Car ia soe ce qu’il s’en voist couuir, si sera il plus descouers qu’il ne voldroit. Mais il dira tot en apert coment l’estoire del saint graal li fu commandee a manifester.
INTRODUCTION.

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

Il aint apres la passion iessen crist .vij. cens & .xvij. ans ke io, li plus pechieres des autres pecheours, me gisoiie en .j. petit habitacle endroit icelle eure ki est apielee la tierche vigile de le nuit. Ichil lieus ou iou me gisoiie en tel maniere,—com dieus seit, ki tous les penses connoiost,—estoit lontieux et destornes de toutes gens. Et tant en puis iou bien dire ko il estoit en .j. des plus sauauages lieus ki fust en toute la bloie bertaigne.1 Mais ne pour quant moult m’estoit deliibales

1 The other MS, 10,292, says nothing about 'bloie bertaigne,' having only after 'peceors,' 'estroie en .j. lieu le plus
THE WRITER, WHO DOUTS THE TRINITY, HAS A VISION.

& plaisans. Car quant nostres sires veut ouuer in son cresten, il l'a tantost mis en tel corage ke toutes les choses ki li sicles prise li annuient. Ichele nuis ke io me gissoy en-si com vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi beneoit. Et se nostre signour plot ke il recueust en gre, io auoie fait le servuuie des matines ke on apie tenebres. Et lors si me prist moult gras vontentes de dormir, si commen-

* leaf 8, col. 3*

be (a monk) has a vision.

chui a soumillier en mon lit ou iou m'estoi a-coutes. Ensi com i'oi communique a soumillier, ne demoura puia gaires ke iou oi vne voys ki m'apieila ¹ .iiij. fois per mon non, et si me dist, "esuelle toi & si ascoute.² A voice calls him and proclaims the doctrine of the Trinity to him.

De trois cosas vne, & d'une cose trois ; & autrestant puet l'une comme les trois. ³Ne les trois naturelment ne sont autre cose ke vne.⁴ A chel mot m'esueilai, si egardai entour moi, et ui si grant clarte ke nule si gras ne peust isir de nule terrienne lumiere. Apres ui vn homme ester detuant moi, si biel & si delitable ke sa 

Christ appears to him.

biatures ne porroit estre contee ne descrire par lange de nul homme mortel. Et quant ie le vi, si fui si esbahis que ie seuch sous siel ke dire ne que faire. Et il m'esgarda, & si me dist: "As tu entendi ne tant ne quant la parole ke ie t'ai dite?" Et io li respondi en tranlant, "Sire, ie n'en sui mie encore bien certains." Et il me redist, "che est la connaissance de la trinitei que ie t'ai rapportee." Et che dist il pour chou que i'auoie esto "en dountanche comment che pooit estre ke la

ouage que iou ne veul faire connoistre & estongnes de toutes cresten. Mais iant vouus puis se bien dire que li lieu est moult saluages, Mais moult estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers cosse. Ensi comme le me gissoy en cel lieu dont vos m'aues oi parler, si fu au ieusdi absolu. Et quant vint au vendredi beneoit, si auoie dit (se a nostre signor plaisoit,) le servuuie que on apie tenebres." ⁵ Add. 10,292, leaf 1, col. 3.

¹ & il ne demors pas grantement que vne voys m'apieila.—B.

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

³—⁴ Omitted in B.
Christ reveals himself to the writer-monk.

Trinités auoit trois personnes & si n’auoit c’une seule deite & vns seule poissanche. Ne onques n’auioie en nulle riens cose doutee de ma creanch, que seulement en chestui point. Apres me dist, “pues tu encore connoistre ne apercheuoir ki ie suis?” Et le dis:

“Sire, mi cel sont mortel, si n’ont pas pooir d’esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues seroient encombrees.”

Et il s’abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis que i’ois les iex a cent doubles plus cler ke conques mais n’auioie eus, et ke ie sentoi desdens ma bouche vne grant meruelle de langues. Et il me redist, “pues tu encore connoistre qui ie suis?” Et quant ie ouiri la bouche pour respondre, si vi que vns brandons me saloit hors du cors autrestes com de fu ardent. Si en euch si grant pouir quant ie li vi, que conques n’oi pooir de dire mot. Et quant il me vit si espoente, si me dist, “N’aises mie pouir: car la fontaine de toute seurte est chi deuant toi. Et bien sachies que ie sui chi venus pour toi apprendre & ensenyer de toute te douanchce. Car ie sui de toutes douanches 1 vrais enseignieres. Je sui chil par qui toutes les boines scienses sont aprises. Car ie sui li grands maistres par qui tout li terien maistre seuent tant de bien com il ont apris. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les scienses. Je sui chil maistres a qui nichomedes dist: ‘Maistre, nous saisons que vous estes venus de dieu.’ Je sui chil de qui l’escriture dist, ‘Toute sapiens vient de dieu nostre signeur,’ & si est auoec

1—1 certains. Je sui fontaine de sapience. Je sui chil a qui nicodemus dist, ‘Maistres, nos connoisons qui vos estes.’ Je sui cil de qui l’escriture dist, ‘toute sapiens vient de nostre seigneur.’ Jou sui il parfaits maistres. si sui venus a toi por ce que ie voeill que tu rechoiis enseignement de toutes les choses dont tu as est en douance & t’en serai chantain. Et par toi sera ouerist a tos chius qui l’ont contor.”—B (MS 10,222).
lui & tous iours i a este deuant tous les eages. Et pour chou que ie sui li parfait maistres comme chil qui sui fontaine de toute sapiense, pour chou sui iou uennus a toi. Car le voel que tu rechoiues par moi enseignement de toutes ieches choses dont tu seras en doutanche. Et si te ferai certain & sage d’une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele decouverte et esclairie a tous chius qui jamais l’orront conter ne deuiser.¹ A cheust mot me prist par le main destre, et si me mist desden s. petit liuret qui n’ estoit pas en nule maniere plus lonc ne plus les ke est la paume d’un home. Et quant ie ting le liuret, si me dist, “veus tu sauoir ke ie t’ai bailliet?” Et ie dis ke ie le sauroie moult volontiers : et il me dist, “Ch’est li liures v quel tu trouuiras si grans meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne sois eloques par chest liuret. Et si i sont mi secre, ke ie meismes escrias de ma main, ke nus hom ne doit vescir se il n’est anent espuriges par confession ² & par ioence de troiis iours en pain & en iaue.³ Et apres che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n’i parait.⁴ Car il n’i puert estre noume par nule langue mortel, que tout li quatre element n’est soient commen, car li chieux en plounera et fera autres signes. Li aires en tourbelera apiertement. Li terre en crolera, et l’iaue ⁵ en cangera sa couleur. Tout chou aurera par la forche des paroles qui en chest liuret sont escrites. Et si i a autre chose, que ia nus hom n’esgar- ders somuent en chest liuret ensi comme on i doit regardur, qu’il n’i conquire les iij. grignours ioies, qui soient. Ch’est la ioie de l’ame & la ioie du cors. Car il n’est nus hom morteus tant durement “couchies, se

¹ n’est soles adrecies.—B. ²—³ not in B. ⁴ Et en tel maniere le dols dire comme par langue de cuer, si que la chele de la bouche n’i paroit.—B. ⁵ l’aigue.—B.
il puet dedens veoir ententieument ensi comme veoir i
deuen, que ia mantenient ne soit ses cuers deliures de
toutes ires et plains de toutes les ioies ke cuers morteius
puet auoir, tant sont plaisant & delitable les paroles qui
i sont. Ch'est la ioie du cors. Et d'autre part il
espendera si durement petit & petit si durement del
espiritual amour, que se il baans est as terrienes coses, si
sera chou pour metre & pour despender en l'oeure & en la
besoigne a son creatour. Ne ia par pechies qu'il ait fait
en chest siecle ne morra do mort soubite qui chest liuret
ara vne fois veu ou tenu. Ch'est la ioie de l'ame."

Et quant il ot che dit, si cria vne vois autresi comme
vne buisine. Et quant ele ot crie, si vint vns si grans
escrois de haut, ke il me fu avis que tous li firmamens
fust keus, & ke la terre fust fondue iuske en abisme.
Et se chartes eut esto grans deuant, lors fu grandre a
chent doubles. Car i'en fu si esbahis ke bien en
quidai avoir pierdu la veue, & si cai a terre autresi
como pasmes. Et quant vint au chief de grant pieche
ke la vanites du chief me fu tresalee, si ouuri les iex.
Mais ie ne uui onques as iex nule riens vivant. Ne
onques ne me sol a quoi tenir de quam que ie auoie veu;
anochois tenoie tout a songe, quant ie trouuai en ma main
le liuret ensi com li grans maistres le mi auoit mis. A
tant me leuai moult lies & moult ioeus, et ting toutes
uoies le liuret entre mes .ij. mains. Et se fu si en
orisons & en proieres tant ke dieus enoia le ioue qui
mout durement me tardoit. Et quant li iours fu si
clers ke ke ieu peuch la lotre counoistre, si commenchoit a
liure ; & si trouuai el commenchement i. title qui disoit,
't Chi est li commenchemens de ton linage.' Et quant
ie vi chou, si en fu moult lies. Car il n'estoit nule rien
terriene1 que ie tant desiraisse a oir comme la counis-
sanche de mon linage. Et quant ie ci garde tant ke
ia estoit prime passee, si me fut2 aus ke ie n'i auoie

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1 MS terriene.
2 MS fui.
rien leu, tant i auoit encore a lire. Car ie i ui tant de
lettre ko ie en fui tous estahis comment si grans plentes
de paroles pooit estrc amonchelee en si petit liuret qui
n’estoit pas au bien ensient plus lors ne plus les en
nule guise que est vne paume. Si m’en merueillai tant
que ie en mecriisse moi mesisme qui le veoie, se chil no
le m’est baillie qui grant plente de choses puert metre
en petit de liue, & ki grant liue puert aemplir de peu
de choses. Einsi gardai el liuret iusques viers tierche,
tant que i’oi counut grant partie de mon lignage. Si
i ui les nons & la vie de tant preudommes, ke a paines
oesaisse ie ne deusse dire ne cunoiestre que ie fuisse
d’aus descendus. Car quant ie veoie lor boine vie, &
les grans gries k’il auoient souffiert en terre pour lor
creatore, si ne poioie pas penser comment ie pensse tant
amender ma vie qu’ele fust digne d’estre amenteue
aucec les leur. Ne il ne m’estoit pas auis que ie fuisse
hom enuiers aus, mais fainture d’omme & reproches.
En cho pense demourai mault longement, mais toutes
uioes retournu au liure, & commenchai a lire tant ke ie
oi leu iusk’en la sin de mon linaige. Et lors trouuai
un title qui disoit, ‘Chi commenche li liures du saint
grail.’ Et quant i’oi leu tant que medis fu passus, &
ke il pooit estre bien pres de none, si en trouuai i.e.
autre qui disoit : ‘Chi est li commenchemens des
pauroes.’ Et quant i’oi che title pasee, si commenchai
a lire, & vi teus choses qui mault estoient peureuses &
espoentales a ueoir. Et sache diek ke a si grant dou-
tanche les veoie, No ia enuair ne l’oaisse,1 se chil ne
le m’eust commande, par ’qui commandement toutes
 choses uianus sont meues.2 Et quant i’oi asses veus
de choses merueilleuses, si trouuai le quart title qui disoit :
‘Chi commenche les meruelles.’ Et lors commenchai

1 ne ia veoie ne les oaisse.—B.
2 par ’qui toutes choses sont commandees & gouernees.—B,
leaf 1, back, col. 3.
A STORM BREAKS. VOICES SING HYMNS OF PRAISE TO CHRIST.

moult durement a penser. ensi com ie pensoie a cheste cose,

vns \ raised autreseus comme de fu a riant descend de

ners le chiel & vint tres par deuant mes iex autri

bruians comme foudres. Et moult durement sambloit es-

pars de tournoire, fors tant que la clartes endura plus, & fu

graindres & plus espontables. et si descend i par deuant

moi si soudainement ke tout li ocl m’estincheleen ent

en la teste. che me fu a uis que ie eusse la cerule espendue,

si que ie kai a terre tous pasmes. Mais ne me dura

gaires li estourdissemen. anchois me tresala si comme

nostre signour plot. Et lors redrechay la tieste, si ouuri

les iex, & ui ke tous li firmamens noirissorsait, & ko li

solais piedroit de tout en tout sa clarte si ke il faisait

autres gras tenebres com il seut faire es espessis nus

d’ier. Et quant ches tenebres orent dure tant ke on

peust bien auroir ale chent pas, si plot a dieu que eles

trespaserei. & lors commenhca a esclairchir petit &

petit, si ke li solaus reuint tous en sa propre clarte. Et

maintenant descend el lieu ou iou estoie. vne odours si

douche & si soues ke se toutes les espices qui sont

ou monde fuisse encontre, eles ne rendissent pas la

milisme pars de douchur ne de souautume, si com ie

quit. Apries oi entour moi j. si douch chant & vne

si grant loenge, ke tout li estrumen & toutes les

melodies que on porvoir oir en terre serroient fins niens

a escoiter, ennua chelui chant ke ie oi. Car taut i

auoit vois que nule rien morteaus au mien quidier n’en

porvoir le nombre dire. Et si estoient au mien ensiant

si pries de moi ke se che fuissees cosas veables ie les

peusse atouchier a ma main. Mais onques tant esgarder

n’oi que onques j. de tous chieus qui cantoient

peusse veoir. Et tant entendi ge bien qu’il looinent en

 lor chant nostre seignour. & si disien tous iours en la

fin de lor canchoon: “Hounours & gloire & poestes &

empires soit par-durablement au destrusour de la mort

& au restoreur de la vie pardurable.” Icheste loenge
entendoie ie bien. Mais de tout l'autre chant ne poioie
tendre que il voloit dire ; mais sous toutes riens
estoie dous & plaisans a oir. Et quant il auoient chou
chante, si souaient en haut vne grant meruelle, ne sai
de ques estrumen, qui resamblouient escheletes1 au
souner. Et quant eles laisoient a soner, si recommend-
choient a cantar les vois. En cheste maniere cantarent
bien iusk' a vij. fois. Et quant vint a la sietismo2 fois,
si rompirent lor chant si soudainement qu'il me fu auis
que il faissen tout keu en abisme. Et lors me sem-
bloït que toutes les ces des oisiusue ki sont en l'air s'en-
volouissent par deuant moi. Et maintenant que les vois
laissierent a cantar, si remest la grans odours ke l'auoie
si longement sentue, qui si durement m'auoit pleu que
jaama a nul iour ne quesise estrre en autre maniere que
ie estoie mais c'au plaisier nostre signeur fust. Ensi
remes,3 si commenchai moult durement a penser a cheste
meruelle que ie auoie oie. Et lors vint vne vois d'en
haut ki me dist : "Laisse a penser, si lieue sus, & si va
rendre a dieu che que tu li dois. Car bien est huimais
tans & eure." A chest mot me leua; si gardai entour
moi, & vi que ia estoit nonne passe. Et quant ie vi
che, si m'esmerueilai trop du iour qui si tost s'en estoit
ales. Car ie quidoie qu'il fust encore ma'tins, tant
durement m'auoit pleu li lires du liuret.4 Et quant ie
fui leues, si le mis en tel lieu ke il fu tous iours deuant
mes iex. Apres cantai mes eures ensi com eles sont5 a
dire a chel iour. Et quant ie les oi dites, si com-
menchai le seruiche si douch & si piuetes comme de la
mort ihesu crist. Car a chel iour fu il iraiement more.
Et pour chou ne sacrefi on mie son cors a chel iour.
Car la ou la uerites vient avant, la figure doit estre

1 MS 10,292, vnes champeneles.
2 witsime, MS 10,292 (or B).
3 remest li chanters, 10,292, leaf 3, col. 1.
4 matin, por ce que luo auoie esgardet el liuret qui tant me
plaidoit.—B.
* MS font.
12 THE WRITER-MONK IS RAISED IN SPIRIT TO THE THIRD HEAVEN.

ariere mise.1 Mais a tous les autres jours le sacrefie on,2 en senefianche ke il fu sacrefies pour nous. Et a chel iour ke il fu vraiemant sacrefies, ch'est li venredis bœnois, ne le sacrif on pas,3 car il n'i a mais point de senefianche, puis ke li iours est venus que il fu vraiemant sacrefies. Et quant ie oich fait le seruiche a l'aie4 de dieu, usques la ou li prestes fait les iij. parties del sacrement, & ie vauch recheuoir mon sauneeur, si vint vns anges deuant moi, qui me prist par andeus mes mains, & me dist, "Ches iij. parties te sont deuees a recheuoir deuant ke ie t'ai demoustre apiertement pour quoi tu les as faites d'une seule cose, & ke ie t'airai de toutes tes doutances chertifjet." A chest mot me leua en haut, non mie en cors, mais en esperit. Et si m'enporta el plus delitable lieu ko onques hom eust eeu a mon ensent. Car nus cuers ne porroit tant penser de joie, ne langue n'es porroit tant dire, ne orille escouter, ke la n'en eust encore cent mil tans. Et se le disoie ke che fust el tierch chiel, la ou sains paus fu portes par le saint esperit : espoir ie diroie noir. Mais tost seroit tenu a vantanche & a menchoigne. Et ne pour quant tant en dirai ge, ke la me furent moustre & descouvert li secr dont sains paus dist que nule langue d'omme mortel ne doit descouvrir. Et quant i'oi longe'ment esgarde les meruelles dont ie veoi tant que nule bouche ne porroit conter, si m'apela li anges, & me dist : "As tu chi grans meruelles veues !" Et ie respondi, ke ie ne pensoie mie ke nules si grans puseaxent estre. Et il me dist que il me mousterroit gringnours encore. Lors me prist, & si me mena en vn autre estage qui estoit a chent doubles plus cler que voieres. Et precieusement estoit couleurs, si que nus hom certaine ment ne deuans la coulour, tant par estoit soutieus &

1* & por ce nel sacre on mie. Car la figure doit estre ariere mise duesques al diemences.—B.
2 Mais on le sacre tous les autres iors.—B.
3 ne le sacre on pas.—B.
4 a l'aide.—B.
esbaissans. Illuec me monstra apiertement la forche de
la trinite. Car ie i ui deniseemont le pere & le fil & le
saint espirit, si que ie peuch counoistre l'une persone
et l'autre. Et si vi tout apertement comment ches .iij.
persones repairoient apertement a vne sustancie & vne
dctei & a vne poissonanche. Et ne por quant se i'ai dit
que i'ai eu les .iij. persones et deuises l'une de l'autre,
la pour chou ne m'encourent sus li enuieu & li felon :
qui ne servent lors que des autres reprendre & remordre.
Ne pour chou ne dient il mie que i'ai parle contre
l'auctorite saint iehan le haut euwangeliste. Car il dist
que nus hom ne vit onques le pere, ne veoir ne lo puet.
Et ie m'acort bien a lui. Ne tout chil qui l'ont ci ne
seuent pas ke il i entend. Car il vaut dire des horse
morteus. Car tant com li ame est el cors, tant est il
morteus, ne il ne muert en l'homme ke la chars. Mais
puis que li hom est desnestus du cors, pues est il
esperitueus. Et de los il est esperitueus, bien puet
esperitol cose veoir. Par che poes counoistre ke li
sains iehan vaut dire des hommes morteus, ke nus ne
pooit veoir la maieste del pere. Endemintiers ke ie
estoie ententiueus & curieux de remirer chelo grant
meruelle, si souna autresi com vns escrios de tounoire,
& si trambla, che me fu anis, trestous li firmanens.
Et maintenant uient illuques tant de celestiens virtus
ke li nombres n'eu porrot estre seus ne dis. Et quant
ie me regardai, si so laissierent tout chaoir souin tout
eniron la maiestie aussi com s'il fuisissent cheu de pa-
sons. Et quant ie vi chou, si fui trop durement esba-
& peureus. Et li angeles me prist, & si me remena la
ou il m'auoit pris premiernement.Mais anchois ke il
remesist en mon cors les esperit, me dist: "As tu veu
graes merueilles?" Et ie dis ke eles estoient si grans ke
ki ariot congiet del dire as gens terrijens, Il n'est nus
hom si sains ne si bien de dieu qui pas en fuss creus.
Et ensourketout nus cuers morteus ne porrot auoir la
foche del retenir ne lange del dire. Et il me redist:
"Et tu encore bien certains de che dont tu as tant
doute?" Et is li dia ke il n'estoit el siecle nus hom si
mescreeans, se il me voloit deboinairement escouter, ke
ie ne li fessisse aipertement entendre les poins de la
trinite, par che ke ie en auoie veu & aprins. Et il me
dist lors: "Or te mettrai dont la ou ie te pris. Et
lors si recheuras ton saucour plus certainement ke tu
ne fessis deuant. Car tu ne dois pas herbergier oaste ke
tu ne cunnoisses. Et se tu as veues grans merveilles,
tu en trouueras el liuret de teles ke tu ne tenras mie a
menours. Mais tu n'i garderas, mais deuant ke tu aras
celebre la surrecceh ihesu crist." A tant remist mon
esperit dedens le cors. Et ie m'esperi autresi con chil
ki a dormi qui s'esueille, si quidai l'angele veoir, mais
il s'en estoit ia ales. Et ie esgardai, si ui mon saucour
devant moi, tout en tel maniere con il i estoit quant li
angeles m'enporta. Et ie le pris, si le rechui, & vasai
a boine creanche & a grant deuotion. Et quant li
seriches fu fenis, si pris le liuret, & si l'ostoiai en vne
petite casse ou la boiste estoit en lequele corpus domine
reposoit. Et quant ie l'oi mis dedens, si frema la casse
molt bien a une clef, Car ie me voloie du perdre
garder. "Ne ie ne le sauoie ou mettre plus honestement,
Car molt i auoit bie lieu & net. Et quant ie issi de la
capicel, si vi ke il estoit ia si basse eure qu'il anuitoit.
Et lors entrai en ma maisonnete, & mangai tel viande
ke nostres sires m'auoit preste. Ens passai cheli iour
& l'endemain, tant ke uind au iour de la surrecceh au
saucour. Et quant il li plot ko ie oi fuit le sericheh
del iour qui si est haus con de nostre saucour, chelui
meisme qui le iour sainteufa, entrai a garant que ie couuiri
anchois au liure pour les saintes paroles veoir que ie ne
fessisse a la viande prendre. Tant estoient douches &
plaisans a oir, ke eles me faisoicnt oublier la fin du cors.
Et quant ie ving a la casse ou ie l'auoie mis, & ie le
THE BOOK OF THE HOLY GRAIL HAS VANISHED.

He unlocks his box and finds the Book gone.

iquerie, si n'en trouuai point. Et quant ie vi che, si fui si dolans le samois prendre nul corvoi de mot; Anchois quidoie bien que ie ne fuisse jamais lies a nul iour. si commenchai a penser comment il poot estre ietes hors de chel lieu; Car ie l'auoie troue ferme en tel maniere com ie l'auoie laissie. Endementieres que ie pensoie a cheste cose, si oie vne vois qui me dist:

"Pouvoir quoy es tu cabalheis, de qui te meruelles tu? Tesmeruelles tu de che que li liures esti ietes hors de son lieu sans desfremer! Tout en tel maniere issi heusus cris du sepulcre sans la pierre remuor. Mais or te conforte, si va mangier; ke anchois te couens paime souffrir ke tu le tiens maiis." Et quant io oie ke ie encore le porroie auoir par paime souffrir, si m'en ting a bien paies. Lors alai mangier. Et quant ie oie mangie, si m'en retourrai en la capiele, & priai nostre signeur ke il par sa pitie me donast auoiement de che que ie tant desiroie. Et maintenant reuint vne voix qui me dist: "Che te mande li grans maistres: quant tu aras le matin celebreie la messe, si te desiuriers, & si t'en iras maintenant en sa besoiigne la ou ie te dimi.

Et quant tu seras issus de chaisens, si enterras el sentier qui va au grant chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors laire le chemin, si enterras en j. sentier a diestre qui maine au quarefour de vij. voies es plains de Walescog. Et quant tu venras a la fontaine del plour, iluue ou la grans occisions fu iadia. Si trouueras vne beste c'onces tel ne veuin. Et si garde ke tu le sieuce la u ele te menna. Et quant tu l'aras perdue, si enterras en la terre de norweghe; & iluue ahecueure de ta queste." A tant laissa la vois a parler. Et quant vint a l'ende, man, Je me leuai matin, & quant ie oie la mesure cantees,

---1 & t'en iras tot. I. sentier qui te meera al quarefor des vij. voies el plain de ual occune. Add. 10.292, If 2, bb, col. 1. que enuques maiis ne vis autre tele.---B. 3 perdue en la terre de negue, iluue acheuiras ton oirre.---B.
si me desirai. Et quant ie fui issus hors, si fis le signe de le crois sour moi et sour mon habitacle. A tant m'en alai ensi *com* la nois m'auoit noumee la ouie. Et quant i'oii passe le pierron, si alai tant *com* ie ving en .j. val ke on apiele le val des mors. Chelui ual deuoie ie bien savoir : car ie i auoie v eu iadiis vne bataille des ij. milleurs chiwakerz du monde. 1 Et quant ie fui issus du ual, si alai bien encontre demie lieue galeuse, 2 tant que ie ving de-sous le quarrfour. 1 Si esgardai auant mi, si vi vne crois sour la rie de la fontaine, & desous chele crois so gisoit la beste ke la nois m'auoit dit. Et maistenaunt ke ele me vit, si se leus, si me *commencha* a regarder, & ie li. Mais quant plus le regardez et mains poeie sauoir quelle beste c'estoit. Et si saches k'ele estoit diuerse en toutes choses. Car ele auoit teste & col de brebis, & blanc *comme* noit negie. 3 Et si auoit pies de chien, & gambes, & quisses, & tout chou estoit noir *comme* carbon. Et si auoit le pis & le cors & la crupe de wouipil, & la keue de Lyon. Et si estoit la beste de diuerse som-blanches. Et quant ie l'oi moult esgardee, 'et ele moi, si leusai ma main & li fis signe qu'ele alast auant. Et ele s'en ala tout droit el quarrfour, si s'en entra en la premiere voie k'ele coizt a destre. Et ie alai apres si tost *comme* ie poi, mais che fu lenteent ; Car uielleche & flebetes me destourboient. Et *quant* nous cumes ale iuske a eure de uespres, si isi la beste hors du chemin, et entra en vne moult espece caufour. Et tant ala auant, & ie apres, qu'il *commencha* a anuitier. Et lors issines hors de la caufour, & entrames en vne profonde vale plaine de moult haute forest espece. Et *quant* ie fui el fons de la valee, si vi deuant mois vne loge, & deuant l'uis estoit vns vies hom usentus de reube de

1—1 Lors alai tant que lou ving al quarrfor.—B. 2 Welsh. 3 Car ele estoit blanche *comme* noif, & auoit teste & col de berbin.—B.
releigion. Et quant ie le vi, si en fui moult lies : & rendi grasces a nostre signeur de che qu’il m’auoit compaignie dounee. Et tantost com il me vit, si ost son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priai qu’il se leuast, car l’estoi vns hom pechiers, si ne deuoi pas beneichon donner. ke vous diroi ie1 Onques tant ne li soi prier k’il se vausist leuer, deuant que ie li oi beneichon dounee, dont moult durement me pesa. Car diez le seint que ie n’en fuisse mie dignes. Et quant il fut1 leues, si me mena par la main en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande com diez auoit au saint homme preste. Et quant nous eumes soupo, si m’enquist moult li boiss hom de mon estre, & de ma uoie. Et ie l’en respondi au mieux ke ie soi, Tant, diez le seint, ke il quida asses plus bien en moi qu’il n’i auoit. Car il est coutume des boins hommes ke il ne seuent quidier es autres gens se bien non. Pour che ke il lor est ais que cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant compaignie la nuit. Ne onques en ma vie no vi homme qui gnignor saambant eust d’estre ’durement preudom & boins hom. Sans che que il n’en monstroit le saambant : se au mains non ke il poodit. Au matin mo priai li sains hom ke ie cantaisse. Et quant nous eumes cantei, si pris congie. Et il dist que il me convoiroiet. Et quant nous fumes hors du postis, si vi la besto qui me conduisoit : & si ne l’auoit mai veeu des la nuit quant ie trouuai le boin homme. Ensi me cowaio li boiss hom iuscau chemin.

Et lors deparitimes, si me priai moult qu’il me membrast2 de lui en mes orisons & en mes biens-fais, que diez en cheste religion li douast demourer iusca a la fin. Ichest don otriaumes li vns a l’autre.3 A tant nous

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1 MS fu. 2 that it would bethink me.
3 & au deparir, me priai il que ie priasze por li ; & lou li orias, si li priai qu’il priast por moi. & il me dist que si feroit il.'—B., leaf 2, back, col. 2, 3.
entrobaísame, si le commandai a dieu, & il moi. Si errames entre moi & la beste toute la [maj]iner tres par mi la forest s'onces n'enconames ne homme ne femme, Tant qu'il fu bien miediz. Lors si entrases en une moult bie lande. En mi chele lande aouit i. pin qui aout non li pins des avontures. Desous chel pin aouit vne fontaine la plus bie ke nuz peust onques veoir, au miien quidier. Et si aouit vne coustume que onques autre fontaine n'ot dont l'oisse parler. Car la grauelle estoit vermelie comme sans, & caude comme fus. Et l'iaue estoit autresi froide comme glache. 1 Et si estoit autresi verde comme esmeraude. iui. fois le iour, & ausi amere comme la mers tant comme la verdeurs duiot.1 Quant la beste vint au pin, si se coucha desous, & fiat sambiant de reposer. Et quant i me voit asseoir, si vi venir par mi la lande i. vallet2 sou i. cheval tout suant, & si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendit du cheual, & traist de son col vne toulai, & s'agenoilla deuant moi, & si me dist : "Sire, ma dame vous sulce : chele qui li chisaliers au cherle d'or rescoast de sa terre perdre, le iour ke la grans merueille fu veue de chelui que vous sauez. Et si vous envoie a mangier iel viande comme ele a." Lors desoulep la toulai, si en traist ces & i. 3 vastel mout blanc, tout caut. Et si traist auant i. bareil plain de ceroiuze, & i. petit hanap.3 Et ie mangai volentiers, car l'estoi esous familleurs pour la voie qui m'auoit greue. Et quant l'oiie mengie & but, si quelli le remenant, & dis au vallet qu'il en rendist a sa dame les merchis : & diex l'en rendist le guerdon. A tant s'en ala li valles, & ie m'en alai mon chemin entre moi & la besto. Et alamos toute iour, tant qu'il commencha a

1–1. & cangoit sa color. iui. fois le ior. Car ele deuenoit verde, & estoit amere comme la grande mer. 10,222, leaf 2, back, col. 3. 2. i. varlet. 3. 2. vastel mult bel et mult boin. et il me baillla plain pot de ceroiuze. MS 10,222.
ON THE THIRD DAY THE WRITER REACHES THE QUEEN'S LAKE. 19

auespir que onques uissimes hors de bos; Tant que nous
uenimes a . i. quatrefour ou il aout vne crois de fust.
Et lors s' awaret la beste, si commandchais a escouter. Et
io i mai mantenent venir cheuaus mout grant aleure,
Tant que io vi vn chiuale1 venir sour vne palefroi & .i.
autres auoec lui. Et tantest com il me vit en reube de
relecion, si sailli ius de son cheual, & li autres apres.
Si me dist ke biens puisse iou venus. Quant io i rendu
au chiuale son salu, si me prist par le main, & dist
qu'il me menroit en sa maison pour herbergier. Et ie
li dis que diex li guerredonnaist. Et il apiela tout
maintenant son escuier, si commanda qu'il en-menast les
cheuas & que il feisist le plus biel ostel ke il porroit.
Li escuiers s'es tourns, & li autres remest auoec nous,
qui estoit fex au signeur & chiualer.2 Ensi nous en
alames tout troi, si ne vi onques grignour hounour a
home faire que il me gist, & il & sa maiasie que il aout
mout biel. Mais d'une chose me meschaï plus que io
ne vauseis, que il me counus a . i. saing ke ie auoic sour
moi, & dist qu'il m'aouit autre fois veu, & nouma en
quel lieu. Mais comment qu'il m'en-quesist, io ne li
counui onques rien. Et quant il vit qu'il ne me plaisoit
mie che qu'il m'en-queroit, Si laissa la chose ester.
Mais toutes les ioues & toutes les hounours ke on
porroit faire a cors d'omme, me fis il la nuit. Au
matin m'en porti, si les commandai tous a dieu. Et
quant ie ving hors de la porte, si retrouwai la bieste. .
Et quant li sires m'eust vne pische couuoie, Si li priai qu'il
s'en retourast. A tant me commanda a dieu, & ie lui,
si noue en alames toute la forest entre moi & la beste,
tant ke il fu pres de tierche. Et lors si retornames vne
voie qui menoit hors de la forest, & tant que io vi . i.
mout biel moustier & mout rich erbergage selone vne
grant praierie qui estoit sour vne ririere. Chil mous-
tiers estoit sour . i. lac qui a a non li las a la roine.

1 MS chr'.  
2 MS chrs'.

** Leaf 5, back, col. 2 **

The third day's journey. 

He comes to the 
Queen's Lake.
THE WRITER IS TOLD THAT HE SHALL ACHIEVE HIS QUEST.

Quant ie ving au moustier, si trouuai i. couvent de
nouannez, moulte boines dames, qui cantoient l'eure de
tierche moul biel & mout hauteinent. Et quant eles
soarent que i'estoie prestres, si me requirent de canter.
Et i. cantai. Et quant nous emues fait le serviche, si
me fisent les dames desiiuer. Apres me priereent moulte
que ie remanisai ius qu'i.l.endemain, & ie dit qu'il ne
porroit estre. Lors pris congé as dames, si m'en
parti. Si m'en alai, & la beste auant moi, tant que nous
rentrames en la forest. Et quant nous fumes ens, si
errames au lorn du jous c'onques n'encontrimes riens
terriene. Et quant il commencha a uespirer, si gardai
hors de la voie sou le pierre plate, si vi vnes lettres
ploies. Je tournai chele part, si les pris. Et quant ie
les oic desploies, si trouuai el commenchemen escrit :

"At night thou
shall achieve
thy quest."

‘Che te mande li grans maistres: ke a nuit achiëures
de ta queste.’ Et ie regardei ke la bieste faisoit, si
n'es vi point, anchois s'en fu ia ale. Et quant ie vi
che, si regardei es lettres, si i ui ke eles m'ensignoient
de quankes ie auoi a faire. A tant m'en tournai toute
ma uoie, & quant ie oic grant pichie ale, si trouai 'vn
sentier bien batu qui aloit a destre pormi la plus biele
forest que ie onques eusse ueu, au mien quiedier. Et
quant ie oic grant pichie ale per chei sentier, si com-
mencha la fores a esclairier. Et ie regarei, si ui en
.i. tiertre sour vne roche vne moulte biele capele petite,
bien. encontre demi-lieu loing. Et quant ie com-
menchali a aprochier, si oic chele part .i. cri si hideu es que
pour noient demanderoit on plus hideu ne plus espen-
table. Mais ie ne m'en esponsai onques, Car les lettres
m'en auoient bien aointie. Et quant ie ving deuant
la capicle, si vi l'uis ouerti. Et en l'entre del auous
gisoit vns hom tous pasmes autresi com se il fut mor.
Et quant ie le vi, si courui a grant fanche de dieu qui
m'auoit ensegiet ke ie deuoie faire. Si trouai qu'il
auoit tous les iex tournes en fa teste, si seu bien ke il
auoit le dyable ou cors. Si li sais le signe de la croix en mi le vis. Et il se drecha en seant, si commenccha meruelles a dire. Et ie comiurai le dyable de par iheu crist ke il s'en issist. Et il me resondi que par iheu crist i estoit il entres, & par lui s'en istroit. Et ie dis qu'il mi auoit envoie pour lui mettre hors. Et il dist qu'il ne voit pas encore le message par qui il s'en issist. Et ie soi bien qu'il disoit voir, si m'en entrui en la capielse, & trouuai sur l'autel le liuret que ie queria. Lors si m'agenouillai, & le pris. Et ie ving hors, a tout si n'oistes onques rien si crier com li amenia crioit. Et disoit "ne vien plus avant; bien vost ke issir me conviennent. Ne il n'a rien en terre lors chevi qui m'en ietaist." Et quant il s'en vaut issir por la bouche, si ne paut pour le signe de la crois ke ie i auoit fait. Et il recommenccha a dire en criant: "Se tu veus ke ie m'en iese, si me destoupe la voie." Et ie li demandai, comment. Et il dist qu'il n'en istroit mie tant com li liuresses serroit si pries. Et ie dis qu'il n'en istroit mie par la bouche anchois com unenrot, qu'il s'en issist por desous. Et quant il oi chou, si commencha si hideusement a crier ke il me fu auis que on le deuat cir por tout le pais. Et tantost vint illsec vne si grans campaigne de dyables que ie ne quidais mie qu'en tout le mont en eust tant. Et quant il virent les poroles du liuret que ie tenoie ouvert. Si ne veistes onques nul estourbillon si tost ne si hideusement aler com il s'en alerent. Et ie me trai pres del fourseins, si li mis le liure deuant la bouche, & tantost s'en isis li dyables por desous. Si s'en ala faisant si grant tempestke ke il estoit auis que il erchast tous les bos par la ou il aloit. Et lors remest li hom tous autros comme mors. Et ie le pris entre mes bras, si le portai a l'ai de dieu deuant l'autel, si le gardai toute nuit illuec iuse'an iour. Et quant il fu aiosure, si ving deuant lui & demandai se il mengeroit. Et il me demanda qui lon estoie. Et ie dis
ke n'eust pas paour : car l'estoie venus pour son preu. Et il dist qu'il mangeroit tel viande com il auido acon-
tumece. Et il iura sacrifanche qu'il auido xxxij. ans & demi ks il estoit hermites, & si auido passe ix. ans & .iij. mois & demi k'il n'auoit mangiet se herbes non & fruit & rachines. Ne jamais pour tant qu'il auido auiuro ne gouteroit d'autre viande se diex proprement ne li envoiôit. A tant le laissai gisant tout vain comme chelui qui n'auoit mangiet de nule viande puis que li anemis le commencha premierement a travailler. Et le dis mes eures, & puis me reuesti, si cantai la messe. Et quant ele fut cantee, & ie fui reuenus au bon homme, si le trouai dormant moult duremente. Et ie qui oncques de tout la nuit n'auoie dormi se moult pau non, m'acontai deiouste lui sour. *escamel, si commencha a soumellier. Et lors me vint en envision que restoie au pie du tertre desous vns fontaine, si passeit par illue vns vies hom qui portait en son geron pumes & poires a grant plentei, & si les versoit el miem. A tant me leuï, si alai aual le tertre & si trouai quantkes ie auoie veu en m'avision. Et quant li preudom eut mis le fruit en mon g[enc]ron, si me dist : "Chacun ior troueras chi ta viande apparellie par le grant maistre." Lors me retournai, si trouai le frere esuille, si li baillai du fruit, & il en mange moult volentiers comme chil qui tant auido iune quil ne se soustenist sous ses pies pour tout le monde. Tant demourai en sa compaignie que il fu tous garis & respasses. Et chacun ior trouuions nostre viande apparellie a la fontaine ensi comme li sains esesperis le nous amenistroit. Et quant vint au neuusime iour, che fu au ioedi apres le vritaules, si m'en partii. Et quant ie pris congio du bon homme, si commencha a plouer, et dist, ke ore estoit il moult

1 et lou li demandai quel viande il mangeroit.—B.
2 Et quant ce uint as octeaus de la paske, si nous de-
partimes. 10,292, leaf 8, col. 3.
3 MS dosous.
esmaïes quant ie m'en aloie. Après me conta coument
c'estoit auenu que li dyables l'auoit ensai traillie. Et
cho auoit este par .i. pechie ke il auoit fait. Ne ne se
recordoit pas qu'il eust fait pechic dont chers morteurs
se peust garder, ke seulement chelui, puis qu'il auoit
recheu abit de relegion. Et quant il se fu rendus
contes, si me requist ke je priais nostre signeur ke il
par sa pitie le gardast de faire pechic: par quoi il
iamais conquéést son maualtens. A tant nous entre-
baissames, si nous departimes andui a gruns plours & a
grant desteche. Et se on peust iuger homo par veoir,
Je ne quit pas qu'en nul hommme peust auoir plus de
bonte que ie vi en lui. Or esgardes com diex est aspres
iugieres & larges 'guerredonere. Car ki tous iours l'ara
serui, se il fenist en vn mesfait, tois les seruiches ara
pierlus, & en ches mesfait sera iugiers. Et qui tous
iours li ara mesfait, s'il se raert en son seruich, tuit si
mesfait sont estaint, & ses seruiches li est a cent doubles
guerredonnes. Ensi dut cil auoir perdue l'amour de
son signeur par .i. mesfait qui auoit este en son seruich le
plus de son eage. Et chil le dut auoir gaignie par
vne seule oeure, qui l'auoit tous iours fui & eskieue.
Chieres, moult boin le fait seruir & maualu cousierier.
A tant pris congiet. Et quant il m'eut convoiie iasct a
son peustis,1 si uciusmes la beste qui m'auoit amene. Et
il demanda ke cho pooit estre. Et ie li dis ke ie n'auoie
eu autre contredit: 2 & k'elc estoit de par dieu. Et il
dis, ke bien faisoit li sires a seruir qui si bien saovit
conduire ses sergans en sa bosinge. Ne onques ne poi
apercheuoir ke nus en toute la voie veise la beste, que
il seulement. Lors me departi du boin home, si m'en
reuing tout autresi com ie i estoie ales; tant ke ie iing
au samedi au soir a mon hermitage.3 Mais le liuret ne

1 postia.— B.
2 si a conduit. & iou li dis que iou n'auoie autre conduisoer
en la voie.' 10,222, leaf 3, back, col. 1. 3 habitacle.— B.

THE WONDERFUL BEAST GUIDES THE WINTER HOME. 23

Why the devil
posenat the
hermit.
laissai ie mie, anchois l'en aportai. Car trop desirioie le compagnie des saintes paroles qui i estoient. Et quant ie l'oi estoie la u ie l'aoie mis premiersment, si fis le seruiche de uspret & de complie. Apres mangai che que nostre signor plot, & si m'alai couchier, car i'estoie meult las. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit com il auoit fait a l'autre fois. Et si me disoit "au premier iour ouurauele de la semaine qui enterre demain, te convuelt a commenschier a escrirere en autre lieu le liuret que'ie te baillai, si ke tu l'aies escrit ains l'ascetion. Car il n'iert le veus en terre puis que l'eure uenra que ie montai el chiel a chiel eure meisme. Et toutes les cosee qui te convuerra a l'escirere, trouyeras en l'aumaire qui est el mur derrier ton autel. Et ne t'ismaie pas de che ke tu ne fesis enques tal mestier. Car nule ouere ne puett estre mausfait qui par moi soit commenchie." A tant s'en parti. Et au matin quant ie fui lesse, si alai a l'aumaire pour esprouer se m'avisions estoit vraie ; Si trouyai toutes les cosees qui convuencien a escruuent.1

Et quant li dimanches fu passees, & ie ci au lundi la messe chantees, si pris le liuret & le parchemin, & commenchai a escrirere tout droit au lundi de la quinsaine de pasques. Et li commenchemens de l'escirure si fu pris del cruclielemst iheu crist ensi comme vous orrees.2

1 Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce quil convenant a escriuain, penne, encer, parchemin, & coutel. (MS 10,292.)

2 An illustration.
CHAPTER I.

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

Avour que li sauvres du monde souffri mort, par la qui mort nostre 9mors qui a nous estoit condempnable fu recetee perdurablement, 1 a chel iour estoit encore moutl peu de gent qui creissent en lui; Ne mais ke la glorieuse virge puchie de douche mere & ses descipl es qui a chel iour estoient apieo si frene. Et e'il en i anoit des autres qui creissent, moutl [peu] en i anoit a cler. Car l'escripture dist que quant il dist: "Biasse pere, se il puist estre que ie ne sustiengne cheste passion," que il n'en estoit 2 pas si courrechie pour l'an goisse des cors 11 lsef e, hech, col. A}

1—1 fu mors destruie, et nostre 6s restorere—B.
2—1 over an erasure in A. 2 MS estois.
OF JOSEPH OF ARIMATHEA AND HIS GREAT GOODNESS.

comme pour chou ke il veoit ke s'amours n'avoit encor nului rachate. Ne il ne veoit nului qui il eust conquis par sa mort, ke seulement le larron qui li cria le merchi en la croia. Et pour cheste cose dist l'escriture: "1 Io sui autresi comme chil qui conkeunt l'esteule en le maison." Et ch'est a dire qu'il n'avoit encor nului rachate par sa mort, que le larron qui estoit noiens enuers l'autre gent, autresi como l'esteule est noiens enuers le grain. Et ne pour quat il estoit mout de cheus qui auoient le commenchement de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juiz. Mais de deseure tous les couriers creans, parlo li sainc escriture du gral du gentil home d'un chisuel qui estoit a che tans, qui avoit Non Joseph de Arimathie. Arimathie estoit vne chites en la terre de ramathe outre le flun iordain. & si dist la leter que ele fu elchane, le pere samuel. De chele chite fu nes joseph. 2 Mais il s'en estoit venui en iherusalem. vij. ans devant que thesus cris fu mis en la croia. Et moult estoit piteus et dous & de grant reliquion, & si avoit recheu la creancho iheru crist. Mais il n'en osoit faire samblant, ke li iui ne l'echisierent. De toutes les bontes ki en home mortel poition estre, estoit ioseph garnis. Car il amoic dieu & doutoit. Il estoit piteus & deboiariaes vers son proyame. Il estoit de grant horseur & de grant reuerence vers les plus haus de lui. Il estoit paisiules & concordans vers ses parens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de grant misericorde plains vs les souffraieux. Toutes ches bontes estoient en lui. Et de lui parlo li premier saume du sainter qui dist: "Li hom est boinereus qui ne s'accoire pas ne consenti au consei des felons,

---1 aussi comme cill qui cueult l'esteule et tans de maison.—B, leaf 3, back, col. 2.
2---2 d'arrimathie qui moult estoit bele. En cele terre & en cele cyte estoit ioseph nes.—B.
Et qui ne vaut ater par la voie ass pechéourn. Ichis Joseph estoit en iherusalem, et sa feve, & vns siens fiex qui ot non iosephes. Et sachies que che ne fu mis chil iosephes qui l’escriture trait si souvient a temoing, anchois fu vns autres qui ne fu mis mains lettres de chelui.

Ichist iosephes pasa le lignage ioseph son pere outre mer iusqu’en la bloie bertaigne, qui ore a a non englobe terre. Et si les passa sans sairon & sans governoal, & enques n’ot uoile ke le geron de sa chemise, sans plus, ensi com l’estoire le dira cha en auant. Et quant vint au ior ke ihesus fu mis en crois, Joseph, qui toute samour auoit en lui mise, en eut moults grant duel. Et si se pensa ke toutes les choses qui a lui apartenocioient essanchoit moults volestiers & bonercoit. Car il ne l’eust pas ame a la vie se il ne l’amast a la mort. Et pour chou dist la lettre que ‘nule auresartes no puot deparir loial amour.’ Quant ioseph vit chelui en la crois qui il creoit a fil dieu & a saueuexer du monde, si ne fu pas esbahis ne mescreans pour chou que il le vit mourir.

Anchois atendoit, & creoit certainement sa sainte resurrection. Et pour chou qu’il ne le pocot auoir uift, si pensa que il ferocit tant qu’il aroid de ches coses a quoi il auoit touchis corporelment en sa vie. Lors en vint en la maison ou ihesus auoit tenue sa chaine, la u il manga l’aigniel de pasques auoce ses disciploc. Et quant il vint en la maison, si demanda a uoircr le lieu ou il auoit mangie. Et on li monstra vn lieu qui estoit estables pour mangier: si estoit li plus haus estages de la maison. Iluec trouva ioseph l’escuie en quoi li fiex dieu auoit mangie, soi tresime, deuant che qu’n noisant os cu sa char & son sanc a veer. Et quant il le tint, si en fu moults lies, si l’emporta en sa maison & si l’estoa en moults honeste lieu & en moults biel. Et quant il ‘seut que li saueres du monde estoit morct & ke chil l’auoient trouue mort qui li voloient brisier les

1.— Et le passa sans sairon al pan de sa chemise.— B.
JOSEPH BEGS CHRIST'S BODY OF PILATE, AND BURES IT.

quisses autresi cum as autres larrons, Il ne vaut mie tant atendre ke li felon li desloial qui le mescreoient le despendissent ne le mesissent ius de la crois a lor ordes mains cunchies. Anchois vint il a pilate, qui chiuslers terriens il estoit; Car il auiot este ses saudoiers .vij. ans tous plains. Et quant il vint deuant lui, si li pria en guerredon de tous les seruiches qu'il li auit fait, li otriaist .i. don qui de moult petit coustement li serroit. Et pilates, qui moult amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit bien avoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors lier, et pilates li dona comme chil qui ne auoit ke il il douoit. Car il li quidoit donner le cors d'un poure pecheour: & il li douoit le pardon des pecheurs & le pain de vie. Il li quida donner vne pourre caronge pour don: & il li dona le douneur de tous les grans & le resuscitement de toutes les karaignes qui en forme humaine sont fourmies. Che fu li plus riches dons que nus hom morteus donsat onques. Mais pour chou que la consciense pilate fu tele ke il ne sauoit qu'il li douna, pour chou le doit on mieux aipieri despit ke don. Car se il creist la grant hautece & la puissanche dont chil estoit qui cors il auit done, il n'en presist pus toute la rikeche & la signorie du monde. Et ioseph qui la grant hauteche du don counissoit bien, en fu moult foians quant il li fu otrioes. Et si en tint bien aipiet moult plus que pylates ne s'en tint a bien paient. Et quant il vint a la crois ou il pendoit encore, si commencement a plourer moult tenremen pour les grans dolours ke il veoit qu'il auiot souffertes. Et quant il l'eut despendu a 'grans souspirs & a grans plours, si le coucha en vn sepulcre qu'il auiot fait trenchier en la roche, ou il meiames deuoit estre mis a sa mort. Puis als a querre l'escuel en sa maison.

1 'qui moult' is repeated twice in the MS.
2 Here follows (in A) an illustration with a different version
Et quant il vint au cors, si conquelli le degout du
sanc tant com il en peut auoir & si le mist en l'es-
cuele. Puis reporta l'escule en sa maison, par qui diex
fist & montra puis maintes vertus & en terre de promis-
sion & en maintes autres terres. Et quant il l'eut mise
ul plus net lieu ke il sauoit, si prist de ses plus riches
dras, & s'en tourna au sepulchre, si enseuei le cors de
son signour si richement & a grant hounour com il peut
plus. Et quant il l'eut enseueli, si le coucha el sepul-
chre, et si mist a l'entree vno pierre moult grant & moult
peant, pour chou qu'il ne voloit que nus entrast el lieu
ou si haute cose gisoit com estoit li cors del fil dieu.
Mais quant li iuif virrent ke ioseph auoit despendu de
la crois chelui qui il auoient iugiet a mort & dampne,
& qu'il l'auoit si hautement enseuelti, si en furent moult
courchie & moult le tisrent a grant orguel. Si prisent
conseil ensemble, & disen ke bien estoit dois ke ioseph
comparast che ke il auoit fait, & contre dieu & encon-
tre le loy. Si pourparlerent ke il le prenderoient la
nuit del premier somme, & si l'ennmenroit en tel
lieu ke iamais n'orot on de lui enseignies. A che con-
sell se 'tinrent tout; si murent la nuit del premier
somme & feri l'uns d'aus a luis. Et quant il fu oueues,
si entreurent tuit ens a vne bruie, et prist ioseph tout
endormi, si l'ennmenrent loing de ierusalem bien v.
lieues en vne fort maison qui estoit l'escueke chayphas.

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

1 The MS repeats, "la nuit del premier somme: et si l'en-
menroient."
JOSEPH IS CAST INTO PRISON, BUT IS COMFORTED BY THE GRAIL.

Ichele maison estoit en vne moult grant mareschiere: si i auoit i. piler tout crues qui samboit estre massis. Dedes che piler auoit la plus hideuse chartre qui onques fut veue, et la plus orda. Ne nus ne s'en aperchust se il ne li fust dit auvant, tant soutient estoit ouuree. Quant il creyt ioseph mis hors de therasalem, si le liurerent a deus seullement qui auoient iure ke ia nus par aus n'en saroit noueules. Chil le menerent en la chartre, & dessandirent au chartrier ke il n'eust a manger ke vne pieche de pain le iour, & plain hanap d'iaue. Et maintenant s'en retournerent en therasalem, si quil i furent anchois quil aiournast. Et lors si oirent le tumulte & la grunt plainte, de ioseph qui pendus est. Et quant pilates le seut, si en fu moult dolens, mais il n'en seut que faire. car il pensoit bien que che auoient fait li iuif par le conseil des maistres de la loy; si n'en sauoit que faire. Et quant uнт au diemenche ke ihesu fu resussites, & les gardes orent dit as iuis comment il auoient iuif ihesu: si manda cayphas a son chartrier qu'il ne li dounast iamais a manger, anchois le laissast morir de faim. Mais li sire pour qui seruiche li iuif pour-cachoient sa mort, ne le vaut pas werpir en sa meschance; Anchois li guerredonna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre, vinte il a lui en la chartre ou il estoit, & si li porta por compagnie & pour comfort la sainte escuele que ioseph auoit estoie en sa maison a tot 'le sanc qu'il auoit requelli. Et quant ioseph le vit, si en fu moult lies; et lors seut il vraiment ke ch'estoit diex. si ne s'en repenloit mie de son seruiche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compagnie de son signour. Ens parut li sauuercres

1 & vne hanapee d'aigue. 10,222, leaf 4, col. 1.
2 * for perdus.
3 Et maintenant fu la nouvelle espandue que ioseph estoit perdus.—B.
du monde a ioseph anchois ke a autru. Et si le confora moul, & dist que 'bien faut il seurs qu'il ne morroit pas en la prison, ains en istroit tous sains & tout saus, ne ia mal ne doleur n'i seroit, & si seroit tous iours en sa compaignie. Et quant il en istroit, il tourneroit a merueille tout le mont qui le serroit. Et apres serroit ses nons portes en estrangues liens, & par lui & par ses ois. Mais encore ne estoit pas li termes que il en assis, ains demourroit grant pieche tant que tous li siecles quiderait qu'il fust mors. Et quant il l'enveroient issir, si en serroit ses nons glorieus et loes, & maintes gens en kerroient.' Ensi remest ioseph en la prison tant que tous estoit oublies & ke nus ne tenoit mais parole de lui. Si remest sa feme moul esrare, qui encore estoit iouene feme; Et ses fiex iosephe[s] qui n'avoit k'an & demi quant ses peres fu mis en prison. Si fu la dame mainte fois amoncette de marier. Mais ele dit k'ele n'aroit iamais carnel compaignie deuant k'ele seust certaine nouuelle de son mari; Car el l'amoit sor toute creature. Et quant li enfes uient a age de marier, si li enorterent si parente que il se mariais. Mais il estoit si espris de l'amour iheu crist par l'amonestement de sa mere, qu'il dist qu'il no feroit ia mariage de soi que a sainte eglise seulement. Car il creoiert andoi, & auoiert recheu baptesme en la main saint Iakemo le menor, qui fu eueske de ibermalem grant tons puis la mort iheu crist. Et ioseph fu en la prison, ensi com vous aues oï, tant qu'il i demoura .xliij. ans, & lors l'en geta vaspasiens li empereres de rome. Et si ores comment il demoura .xliij. ans. Au iour que iheus fu crucesies, tenoit tyberius cesar l'empire de rome, et apres che le tint il .x. ans. Apres regna giusiu ses nies, qui ne vesqui ke i. an. Et apres regna claudiens, qui tint l'empire de rome .xiiij. ans. Apres claudiien regna noirons, sous qui sains pierres fu crucesies et sains paus decoles. Et si ne tint l'empire
32 HOW JOSEPH COMES TO BE FREED FROM PRISON BY VESPASIAN.

After Nero, Titus reigns over Rome,

que xiiiij. ans. Apres noiron regna tytus & vespasi-
jen ses seis, qui fuit mesiaus. Et au tierch an que titus
rechut l'empire, fu ioseph istes de prison. E si poes
conter xlij. ans del cruchesiment ihesu crist iuscau
deliurem de ioseph. Et si ores comment il fu deliure.
Il sault le premier an ke titus fu empereres
que ses seis vespasiens devint mesiaus si tres durement
que nus ne le pooit souffrir. De cheste cose eut titus
si grant duel, qu'il n'en pooit estre confortes. Et fist
sauoir par toutes terres ke qui porroit son fil garir de la
messelerie, il li donroit si riche don com il oseroit1
dire de bouche. Et quant il eut par tout fait sauoir, si ne
trouus home qui l'en seust garir. Tant qu'il auint

cose c'un chivalers de ury capernaum vint a rome, qui
en o la parole. Et quant il vint deuant l'empereour,

A knight of
Capernaum asks
to talk with
Vespasian,

et il sault mener a la fenestre d'une cambre ou il
estoit tous seus, si parloit on a lui par chele fenestre.
Car on ne peust autrement souffrir le grant pusain qui
de lui issoit. Et quant il eut son chief mis hors par
la fenestre, si le regarde li chiualers, & vit qu'il estoit

plus mesiaus que nus ne peust penser. Et chil li de-
manda tantost se il sauoit aucune cose qui li peust avoir
mestier. Et li chiualers li dist: "Sire, certes ie nous
y avoie, pour che ke ie fui ia mesiaus en m'enfanche."

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

"Ha, biaus sire, dist chil, comment en garistes vous
donquez?" "Chertes, dit cil, par i. prophete qui fu
en iudee ke li iuif ochisent a grant tort." "Et par quoi
vous en gari il?" che dist vespasiani. "Chertes, dist
chil, il ne fist ke touchier a moi et tantost fui tous
garia." "Coument, dist il, si estoit de si grant poir-
qu'il garissoit de messelerie?" "Certes, sire, dist li
chiualers, encore faisait il plus; Car il roseucitoit les
more." Et il demanda pour quoi il aoit este ochis.

"Certes, sire, dist il, por chou k'il prechoit ueritei, &

1 MS oseroit.
ke il reprennoit les iuia de lor felounies. Et ie croi ke
se vous tenies cose a quoi il eust touchie, que vous
garrires maintenant." Quant chil l’oi, si en ent trop
grant leeche, & si fist enuoier quere son pere. Et si li
fist conter la parole, car il ne pooit mais gaieres parler.
Et titus dist qu’il enuoieroit sauoir se on porroit riens
trouuer ki a lui eust touchie. "Sire, dist uspasiens,
pries ent chest chiualer qui est de la terre. Et si li
doues tant du nostre ke il fache chest message. Car
li cuers me dist que ie garrai. Et se g’en puis garir,
ie promech bien au prophete que ie prendrai uenianche
de la honte ke li iuif li fisent.” Tant pria titus le
chiualer ke il li otria a faire son message. Et il li
bailla mout riche harnois, & si li bailla son seel, ke tout
chil a qui ches letres venroit fesissent quanque il
commanderoit. Lors en unlt li chiualers en iudees, si
trouua en iherusalem vn roman qui auoit non felis, qui
a chel iour estoit garde de iudee & de sulie ensi, com li
romain metoient lor gardes par les terres ke il auient
conquises. A chelui bailla li chiualers le seel l’em-
perceur. Et quant chil ot leu les letres, si dist qu’il
commandast son plaisir, & il seroit fais. Et li chiualers
dist, ke il le sest crier par toute la terre, ke qui ariot
nule cose ke iheues eust tenue, sportast le auant; Et
qui en cheleroit riens, ‘et il peust estre aperchen, il n’en
porroit escaper ke il n’en mourust. Ensi com il le com-
manda, ensi fu crie, & en iherusalem tout preumerement.
Mais oenche ne vint auant qui riens en recontreut, Fors
que vne femme de mout grunt sage qui auoit nom marie
la ueniisse. Chele vint a felis, & si li porta vne
pieche de toille k’ele auoit garde mout honorement puis
le cruchiefement de iheu; Et si le dist: “Sire, au
jouer que li sains prophetes fust menes cruchefier, si
passoie io deuant lui, si portoie vne pieche de toille
uendre. Et il m’apela, si me pria ke ie li prestaisse

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

GRÄAL.
VESPASIAN IS CURED OF HIS LEPROSY BY THE VERONICA.

chole toille pour son vis essuer qui lıı degoutoit tous de
sour. Et quant je l’en oi issue, si l’envolepai & l’en-
portais en maison. Et quant je le desolepai, si trouuai
la figure iheu autresi parant ke se on l’eust painte en
vue paroit. Des la en cha l’ai garde, si ne fu onques
puis si malade, se ie le poi veoir ke maintenant ne
fuisse toute garie.” Et ele desploia la toile, si sambla
k’ele fust toute nouelement tissue, & la figure i paroit
autresi bien com s’elle i eust este lors empriente. Chole
toille en aporta li chııaulers a rome. Et la nuit deuant
ché qu’il i ueuniat, si songoit vespasijens ke vns hom
venoit de urs le chiel, si le prenoit as ongles, si l’esco-
choit tout. Et quant il estoit escorchie, si gardeit en
i. miroir s’il se pooit connoistre. Et tous li siecles
couroit apres lui & disoient “venes vecio l’orsue mort
qui est reuescus!” Au matin quant il fu leues, si uint
ses peres deuant lui com chil qui l’amoit sour toute
riens. Et quant vespasien le vit, si li dist : “Sire,
faites vous lis, car ie sai de noir que ie garirai,” & lors
si li dist son songe. A ches paroles vint li chııaulers.
Et quant vespasijens le vit, qui encore estoit a la
fenestre, si senti que tout li membre li aleoigent. Si
commencha a huchier de si loing com il le “vit : “Vous
soijes li bien venus, car vous aportes ma saute.” Et li
chııaulers desploia tantost la toille sans plus dire. Et
maintenant que vespasijens vit l’empriente de la figure,
si fu plus blaus & plus sains ke il n’auoit onques este
tuel jour. Et quant ses peres le vit, & les autres gens,
si fu la ioie si grans que nous ne le kerroit qui veue ne
l’eust. Et lors priat vespasien la visiere, si l’estoia
au plus houneralement que il peut. Et si dist qu’il
ne fineroit iamais deuant che qu’il eust uengiat la honte
au signeur qui sante li auoit rendue. Maintenant fist
atournier son oirre, et mut pour aler en iudee, & si
enmena le chııauler auoeu lui, & si le fist signour de
toute sa maison. Et quant il fu venus en iherusalem,
si fist venir devant lui marrie la ucissienio. Et chelo
li nouma tous chiaus qui enchore vivaient par qui
forche & per qui conseil ihesus auoit recheu mort. Et
vassiosiens les fist tous prendre, & si fist faire i. grant
fu, & dist que la les ardroit tous. Et quant la fame
ioseph oi ches noueules, si vint avant entre li & son fil.
Et si se clama de son singnour que il li auoient tolui, no
onques puis ensenges n'en auoit oies. Et on li demanda
pour quoi il auoit ihesu despendu de la croix & mis en i.
sien sepulcre. Et quant il oi chou, si iura qu'il les arderoit
tous se il ne li enseignoient ou il estoit. Et chil li respon-
dirent ke ardroit les porroit : car il ne li porroient rendre,
ne il ne sauoient qu'il estoit deuencus. Et il disoient voir
ke il n'en sauoient nule verite. Ne des ij qui le menerent
en la prison n'i auoit il mais c'un seul vif. Car li
autres eut la teste caupce dedens la semaine ke il l'orent
enprisouno. Et li cartijers chui des fenestres de la tour
to l'endemain ke il li laissa a douer a manger.
Ens ne remest que li vns vis, che fu chayphas qui
estoit cuncques des iuis 'lan ke ihesus cris morut. Et
quant il virent ke mourir les conuercoit, si dirent que
d'aus porroit il faire sa volente & son commandement,
car il estoit uoirs qu'il auoient pris ioseph. Mais il
l'auoient baillict a deus d'aus, pour chou qu'il ne voloent
pas ke il seussent tuit ou il serroiet en prison. De ches
ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont
n'en orroit il jamais nouueles par nule homme. Lors
demanda chayphas a veoir. Et quant il fu venus
deuant lui, si le fist bien garder, & tous les autres fist
ardoir. Et quant il furent ars, si dist a chayphas ke il
feroit de lui la grignour iustiche qui onques fust faite
d'ome se il ne li rendoit ioseph. Et chayphas respon-
doit que 'dont en pooit il faire la iustice tele com lui
plairoit, ke se tout chil du monde l'auoient iure, ne l'
porroient il rendre vif, si diex meisme non. Mais il
li enseignoieroit le lieu ou il auoit este en prison mis:
35 VESPASIAN GOES DOWN INTO JOSEPH'S PRISON, TO FREE HIM.

Car de sa uio ne sanoit il riens. Mais ke che fust par
tel convient qu'il ne fust ars ne ochias.' Et vaspasions
respondi que tous seurs fust, car il li creanait loiaument
ke il ne le feroit ne ardoir ne ocherre. Et lors le mena
chayphas a sa tour, au piler ou il estoit. Et si dist,
"Sire, en chest piler fu il mis des que theus fu cruchei-
fijes que ie n'uoie mis .xxxiiij. ans qui ore sui si vieus
con vous poes vcoir." Et vaspasijens li dist, "Ne tes-
maie, car chil poe pour qu'il i fu mis, est tous poisans de
lui garder sain & sauf, & tant & plus. Car moi qui on-
quies serui ne l'auoi, a il gari de plus vil mal qui soit."
Lors commanda a chayphas ke il entrais en la chartre,
et se il ne le trouoit vif, si en aportas les os. Et
chayphas respondi ke il n'i entrencoit s'il le deuoi
ous desmembrer. Et uspasiens respondi ke il n'anoit "pas
tort, car il n'estoiit pas raisons que si deaulains pechieres
entrest en lieu ou si preudom fust com chil estoit qui
de la crois auoit despendu le sauenoir du monde. Lors
dist qu'il meisme i entrocit. Si le fust aualer ens a
cbeus ou il plus se creoit. Et quant il vint a ual, si
vit entour lui si grant charte, ke s'il i eust .c. chierges
alumes el n'i fust pas si grans. Et il se tint a vne part
tous cois, si fu tous esbahis de la grant charte qu'il uoit.
Et quant il ot este grant pieche, si apiela ioseph. &
ioseph respondi: "Biaus sire diey, qui est que qui
m'apiele?" "Te sui, dist il, uspasijens li fex l'empre-
veur." Et ioseph s'esmerueilla, car il ne quidoit auoir
demoure en la prison com tant il aiouit du uenodi
iusc'au dimanche. Et au dimanche li apparut theus
cri, si ne quidoit pe ke en si peu de tana i eust empe-
veur cangie. Car la chartes ke iheus cri i aporta
quant il li apparut, ne estoit onques puis falle, si ne qui-
doit qu'il li fust onques puis anqtiie. Lors demanda
a uspasijen, qu'il uoloi faire de lui. Et uspasijens li
dist, ke il l'estoiit uenen delierer, et uengier son signour
des grans hontes c'on li auoit faite. Et quant ioseph
JOSEPH IS DRAWN UP OUT OF PRISON, BUT KNOWS NO ONE. 37

l'oi, si en est moult grant joie. Lors se fist traire vas-
pasijens a mont tout premierement pour dire la sus la
grant meruelle de la joie qui eut a ual. Endemientos
vint vne vois a ioseph qui li dist : "Ne t'esmaie mie,
mais soies tous seurs, car li terrisens vengeres est en
Chil te nengeras de tes anemis corporalment. Mais
l'espiritusens uenianche serra asses plus gries. Et quant
tu aras-veu quel uenianche il en aura prise, si te mon-
terrai com graus paines il te convengra souffrir pour mon
non porter par les estranges terres." Et ioseph li re-
spondi: "Sire, vos sergens est apparellies a souffrir
toutes les coses ke vostre boucho li daignera commander.
mais que ferai io de uo sainte escuele? Car le vauroie
moult qu'ele peust estre celec, & ke ia nus ne le veist."
Et la vois li respondi, "Ne t'esmaie de l'escuele. Car
quant tu unras en ta maison, tu le trouueras en chelli
lieu ou tu l'auoies mise quant ie le te aportai chaisens.
Or t'en va, car ie te pren en garde en conduis vers
tous homes." A tant s'en teut la vois, & vaspasijens
qui ia estoit en haut, le refist traire a mont. Et quant
chayphas le vit, qui estoit illeques, si no li fu mie au fu
ke il fust enuillies ne tant ne quant; Anchois dist
qu'il l'auoit onques veu plus bieal qu'il estoit ore. Et
ioseph, quant il le uit, ne le peust connoustre, tant
estoit enuillies & debrisies. Ne son fil meisme quant
il le vint baisier, ne l' courut il mie: anchois demanda
qui il estoit. Et chil qui entour estoient, li disent qu'il
estoit ses fiuex: & il ne l' ecri mie. Apres le courut sa
femae aceler & baisier, & il le commenche a regarder pour
che que trop estoit cangie. Et ele li dist, "Sire, dont
ne me connissies voue? Je sui clyab vostre femme, &
chis est ioseph[s] vostre fles." Et il li dist ke il ne
l'en kerra ia, se ele ne l'en desist uraeis ensegnes pruexes.
Et vaspasijens li dist: "ioseph, com-bien quidies voue
auoir este en cheste prison?" Et ioseph li dist, "Sire,
le i quit auoir demoure des uenredi iusch'a huj, & in
Joseph ressentit la connaissance de ce qui lui arriverait en prison. Il dit à ses frères : "Si vous êtes venus moi, Joseph, pour trouver des provisions, je vous suppose que vous êtes venus pour faire quelque chose de malin. Car vous avez cru que vous étiez seuls, mais je vous ai espionnés de loin pour voir ce que vous offriez de plus en plus et où vous alliez." Il leur dit qu'il a été enfermé dans une prison pour ce qu'il avait dit à son père. Je vous ai été enfermé car je vous ai trouvé en train de voler des blés et des provisions. Et maintenant, je suis enfermé car il me faut trouver des provisions pour mon père et pour vous."
JOSEPH BEGS THAT CAIAPHAS MAY NOT BE SLAIN.

ars ne ochis. Si i eut de teus qui ingierent ke il le feist mettre en la prison ou isoph euoit este, si mourust illuec de faim. Et li autre dirent ke il le pooit bien faire morir sans fauser son creant. Car il ne l’douit garandir que d’ardoir & d’ochire. Et s’il le faisoit noier, il ne seroit ne ochis ne ars. Et isoph li dist: “Sire, la forche & la signorie est en vous de lui faire morir. Mais, pour dieu, ne l’faites pas ensi. Car espoir encore amendera sa vie, & si kerra en chelui qui si longement m’a gar’dé sain & sauf, & iete hors de ses mains & de mes autres anemis. Et pour aventure encore le fera notre sires tel que il ne vauroit mie qu’il fust mors en chesti point.” Et uspanijens li respondi: “Des ke vous le loes, il sera grant masse fait par votre conseil; Car ie ne le ferai pas morir. Mais en aucune maniere convient il ke ie prenge unianche de la mort au signeur qu’il fist crucifiger a tort, & se il plaist au signeur ke il viue, il viuera. Mais quant ie sui en ches pais ie creantai au signeur que ie ne retourneroie devant que ie l’oisse uengis a mon pooir del tort & de la honte qui en cheste vile li fu faite. Et ie l’en doi moult bien uengier; Car il me gar de la grignour meselerie que ouques cors d’omme soutenist au mien espoir. Mais quant ie fui venus en cheste vile, & ie fis ardoir les premiers iuis par le conseil marie la venissienc qui m’enuoia la visienc dont ie gari, si vint la clamours a moi des iuis qui vous avoient mis en prison. Et cayphas me dist qu’il m’enseigneroit le lieu ou vous suies este mis, par couuent ke ie li creantaisse loiaument qu’il ne seroit ars ne ochis. Et ie, qui vous desirrois a aucun plus ke nul home, li otriai. Car l’espoerio bien que li sires pour qui vous caties en prison ne vous auoit pas si mauvais guerredon rendu qu’il vous eust lasse morir en l’ordure de chele chartre. Et pour chou que ie li otriai, convient il ke ie li tienge son couuent, ne ie ne le ferai pas mourir. Mais pour chou que l’en doi le haut signour en aucune maniere
and would therefore send him out to sea in a boat, to live, or drown.

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

The contrast between the Pagans and Jews.

CHAPTER II.

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

Après s'en dut vaspasionys retourner a rome. Et la nuit devant qu'il s'en dut repairier, estoit ioseph en

1 Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.
CHIST BIDS JOSEPH GO TO FOREIGN LANDS, WITH THE GRAIL. 41

son lit. Si li vint vne anisions, que iheusus cris uenoit deuant lui, si li disoit: “Joseph, li termes est venus que tu t’en iras prêcher mon non. Et si te couentra laisser pour moi toute la terriene rikeche. Ne jamais en cheste terre ne retourneras; anchois sera ta semenche espandue en si lontaignes terres ke tu ne le porroies penser no quidier. Car l’ai eusle aemplir les estranges terres de ta semenche; ne mie de choli ke tu engourras, Car de iosephe ton fil n’istra jamais carneus fruis; Car il m’a promise ponderable chaaste. Or si garde ke tu te faches demain baptisijer. Et si t’en iras mainten-

ant hors de iherusalem en tel maniere ke jamais n’entrenas. Et si t’en iras sans or & sans argent & sans mounioe & sans cauchearre; ne ia ne porteras de tous auoirs que m’escuele seulement. Itant portera auoc toi, & si recheuerras en mainie et en compagnie tous chius & toutes cheles ki te vaurent sieuir, & ki vaurent batpesme recheurir. Mais io ne veul ke nus port pecune en ta compagnie. Car tu & chil qui loaument me seruiron auoc toi aront toutes les cosses que lor cuer penseront & desirriont. Et quant t’en vraus aler, si manderas tes pares, & tes amis, & les pares ta feme. Si lor anouche ma creanche, & lors si uerras ti quel vaurojenet croire & aler apres toi. Et quant tu istras de iherusalem, si t’en iras toute la uoie qui ua a effrate. Et ie t’ensengnerai lors que tu deuras faire, & comment tu deurnas aler.”

A u matin bien main se leus ioseph, & rechut cresti-

mente de la main saint phelippe, ki dont estoit esuenques de iherusalem. Et quant vaspasijens l’oi dire, si l’enuoia querre, & demanda que che senfoit qu’il auoit fait. Et ioseph li respondi ke ch’estoi li sauemens iheus crist, & sans che ne poot nus hom estre sains. Et quant vaspasijens l’oi, si dist que cheste creanche prendroit il; si se fist baptisijer, & si fu ioseph ses maistres parins. Mais il fist iurer tous cheus de sa maisnie ke ia ses
VESPASIAN KEEPS HIS BAPTISM SECRET.

peres n'en saroit rien par aus. Car il ne voloit pas que ses peres le seust deuant qu'il eust enquis de lui mesimes si li plairoit la creanche a rechenuor ou non. Et ne pour quant il fist toute sa compagnie baptisier auoce lui. Ne onques ne fu descouert ke il fist baptisies deuant ke il vinrent entre lui & son pere destroire iherusalem de la grant destruction qui fu anchois ke li crestijen s'en fuissent en la terre agrippe le fil herode agrippe. Car dont fu 'la grans destructions. Mais a cheste destruccion que tytus & vaspasiens firent, no fu ele pas si destruite com a l'auge fois. Car dont fu ele si destruite qu'il n'i remest pire sorre autre. Ne li contes n'en parole en ayant fors que tant que tytus & vaspasiens ses filz orent assis iherusalem, ke il assirent dedens l'an ke ioseph fu mis hors de prison, si auint cose que vaspasiens assaloit moulert durement. Car il estoit plains de moulert grant prouche & de grant hardement. Et uns clerz qui auoit este a lui baptisier, le comnuit, si li commencha a crier : 'Ahi vaspasiens, desloiaus sarrasins & puis cristijens renois, pour quoi guerroes tu celui qui te gari de la meselerie, & qui baptesme tu rechus?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che que li clerz auoit dit, & si le cacha hors de son lieu grant piache. Mais che ne content pas les estoires des emperoours. Or repaire li contes la u vaspasiens se part de ioseph & de iherusalem, ou il a la creanche recheuex.
CHAPTER III.

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

Joseph preaches to his relatives and friends, and converts 75 of them.

A tant se taist li contes de vaspasijen, ke il n’ouv ran parole plus; & si commenche de joseph. Et dist ke ioseph enuoiue quere tous ses paren & ses amis, & si lor anoncha la creanche ensi com nostre sires l’auoit commande. Si lor preecha tant de ihere crist qu’il en converti lx. & xcv.; dont il i auoit de teus qui estoient baptisié. Mais il estoient refroidie de la creanche. Et li autre qui baptismio n’auoient este, Se fisent ’maintenant baptisié. Lors s’en issi ioseph de la chite entre lui & sa compaignie, si estoit ia nonne passe. Et quant il fu issu hors de la vile, si tourna la voie qui aloit a effrate ensi com nostre sires l’auoit commande. Et quant il vint a bethanie, si commencha a auseprir. Et lors si li disent ses gens: “Biais sire, ou herbergerons nous? se nous passons cheste uile nous ne trouuerons humais ou herbergier.” Et ioseph lor respondi:

“Signour frere & seors, or ne vous esmaies mie. Car dix li tous poissans pour qui amour nous somes issu de nostre naite, nous conseiller en tel maniere ke il ne nous faudra ne oestue ne viande. Mais gardes ke vous ne vous desesperes do sa grant misericorde. Car se vous le voles loiaumant servir comme si cretijen, nostre cueur

1 An illustration of Joseph preaching to sixteen of his friends, heads this chapter.
2 native land: ‘car il sires por qui nos somes meu de no pais.’—B, leaf 5, back, col. 2.
ne penseront rien au matin que vous n’aïèses ains la nuit. Ne oncues ne montra tant d’amour à nos peres el desert com il monstra a nous se nous le seruons en si comme peres doit estre seru de ses enfans. Mais se nous le seruons comme fillastre, aus comme nostre pere le seruiren el desert, il ne nous fera mie comme peres, mais comme parrastes. Car il ne nous aidera pas, anchois nous faura quant nous arous grignour bessong de s’aide.”

A tant laissa ioseph a parler, si alerent tant ke il vinrent a .i. petit bos qui estoit a demie lieue de bethanie, si auoit non li bos des agaïs. Et si estoit apieles par chel non pour chou que en che bos fu agaïties herodes thetrenches quant li uis le liuerent a rethe le roi de damas pour sa fille ke il auoit laissie quant il prist la feme philippe son frere. Quant il furent venu a che bos, si apiela nostres aires ioseph, si li dist: “Joseph, ie sui tes diex, tes sauiere, tes defen- ders, chil qui ieta tes peres de la main pharson a grant signes & a grant demonstranches. Je lor passai la mer rouge a sech, & les menai el desert ’ou lor cuer auoient quaske il voloient desirer. Illuec me courechirerent il en mainte maniere, a l’iaue de contredit, & au uel qu’il firent pour aurer. Et ie toutes voies lor aidai & defendi1 viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Oncues pour chou ne se reco- corderent ke ie lor usse bien fait, ne plus volentiers ne m’en seruiren. Anchois me rendirent en la fin si felon loier qu’il me dampnerent el fust. Et se li pere m’ont mau serui, pour che ne harrai pas les fex. Car ie veul penitance des pechies, & si n’ai cure de mort. Et pour chou ke ie ne voel espadre ma misericorde sous les fex as felons peres, pour chou t’ai esclu a porter mon non & ma creanche par les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. & par toi

1 MS aidrai et defendrai: ‘& iou li aidai.’—B.
aront il m'amour & m'aide se il me veulent tenir a pere & a signour. Or va a tos pule, & si le fai herbergier en che bos, & il aront toutes les viandes ke il vaurent auoir, cascuns en son habitatce. Et anchois que tu isses de cest bos, feras a m'escuele que tu as vne petite arche de fus en quoi tu le porteras. Et chascun iour fers uos afflicts de double genoil deuant chele arche, & dires vos orisons pour auoir l'amour de dieu nostr seignour. Et quant tu vauras a moi parler, si ouverras l'arche en quel lieu que tu soies, si ke tu keu vos oyes l'escuele apertement. Mais ie ne voel ke nus touche a l'escuele ke tu sans plus, & iosephes tez flex. Or t'en va, si atourne ton pule, & si fai ensi com ie t'ai comande."

Ant s'en porti ioseph, & vint a son pule, si le fist herbergier par le bos, es ramees & es fuellies. Et quant il reuinrent d'orisons, si trouua chascuns es sa loge chou qu'il desirait a mengier. Tant mangierent & burent com ens plot, & furent si a 'aise. Au matin fist ioseph faire l'arche, Si com nostre aires li aoiit comande, & mist dedens l'escuele au saueour. Et quant tous li pules eut este a orisons deuant l'arche, Si com nostre aires li aoiit comande, si uint deuant l'escuele au saueour. Et quant tous li pules eut este a orisons deuant l'arche, si s'en portirent du bos, & entrerent en lor chemin. Si errerent tant par lor iournescs ke il vinrent a vne chite qui aoiit non sarras; Si estoi contre babilone & salauandri. De chele chite isirent premierement sarrasins, & de sarras furent il premierement sarrasin apiele. Ne ne sont pas a croire chil qui dient que sarrasin furent apiele de sarra la feme abraham. Car che fu controuaille, ne raisons ne samble che pas a estre. Ne che n'est pas chose mesconneue, ke sarra ne fut liuse, et ses flex ysac fu ius; & ius furent chil —, — not in B, leaf 6, back, col. 3. 2 font. A, B.
ki de ysaac descendirent. Car par la grignon portie prerent on le tout. Et puis k'il descendirent iuf de sarra, dont ne samble il pas raisons ke li sarrasin presissent lor non de li. Mais de chele chite qui auoit non sarras furent apiele sarrasin, pour che que che fu la premiere chites ou icles gens prisen certainete de sauoir ke il auroient. Et la fu contronuce & establir la secte ke sarrasin maintinrent puis iuesca la venue de mahoumet, qui fu ennuoies pour aus sauver. Mais il damn'a soi avant, & aus apres, pour sa glouternie. Car deuant che ke la secte fest qui establir fu en sarras, n'auoient ches gens nule certainete d'auoirer. Anchois souerent toutes les choses qui lor plaissoint, si ke che qu'il auroient i. iour n'auoient il pas a l'autre. Mais lors establirent il a auoir le soleil & la lune & les autres planetes. En chele citei vint joseph & sa compagnie a l'onsime iour qu'il issi de iherusalem. Et quant il vint a l'en'tree de la vile, si l'apiela nostres sires, & si li dist : "Joseph, tu t'en iras en chele chite, si prechoras mon non. Et tous chiaus qui la creanche recheueront, si les baptiseras el non del pero & del fil et del saint esperit." Et lors respondi joseph : "Sire, comment saurai ie si bien preechier? ia ne m'e[n]tremis ie onques de tel cose." Et nostre sires li dist : "Ne t'esmaie mie de che. Car tu ne feras ke la bouche ouuir, & ie metrai dedens grant plente de poroles. Ne ia ne troueras home de si grant scienche plain qui puisse durer as poroles ke ie geteri hors de ta bouche. Et si te feraie pareil a mes apostles par les miracles & par les virtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant com tu sarras vrais creans, ne m'oseras tu riens requerre ke tu n'aies a ton besoing. Ore t'en ua, & si pense de ma besoinge si bien faire ke tu en soijes paies comme loiaux sergens. Ne ia de manches que tu oies, ne soies peureus. Car ie te garderai et defferdai en quel lieu ke tu soies."
CHAPTER IV.

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

A tant s'en porti ioseph, si entra en la chitei, entre lui et sa compagnie. Et quant li cytoien les virent venir tant ensemble—car il estoient lxxv.—& il les virent aler tous nus pies, si se meruellent ques gens che poioient estre. Et ioseph ne lia onques d'alor par la vile entro lui & ses disciples tant qu'il vint devant le temple au soleil. Et che estoit li plus haus temples qui fist en la chite: & si le teneiio li sarrasin en grignour honour & en grignour reuerenske tous les autres, pour chou qu'il estoit temples qui est li plus haus de tous les planetes. En l'estree de chel temple si anoit vnes loges mout riches & mout bieles qui estoient fuites & establies a che ke li por de la chite i teneiio lor plais & lor aiaires. Et ches loges "estoiio apieles li siege des iugemen. En ches loges entra ioseph, & li lxxv. ke le vous ai dit qui estoient en sa compagnie. Et vne mout grant tumulte du pul sarasinoi les siuingent, pour che que a grant meruelle resambloient bien estrange gent, ne onques mais si diverse n'auoient voue. Quant ioseph fu entres es loges, si trouua mout grant assemblee de sarssains, & le signour de la chite meisme, qui estoit apieles evalach li mescooneus. Et si estoit apieles li mescooneus pour chou ke nus hom de toute sa terre ne sauoiio de quel
THE EGYPTIANS HAVE SEIZED MOST OF KING EVALACH'S LAND.

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en aoient oi enseignes en la terre. Mais il auoit este de si grant procheke ke il auoit par sa chevalerie conquise toute la terre iusk'en l'entree de egypte. Et encore estoit il moulte presz & moulte corageus, mais il estoit ia si vieus ke ses aages ne pooot mais souffrir qu'il soustenist le travaill de porter armes. Si n' estoit mais tant redoutes ne tant cremus com il auoit este en sa iouenche. Anchois le guerrierci li egyptijen, si li auoient grant partie tolue de sa terre qui marchissoit a aus. Et il l'auoient desconfit en bataille, & cachie de plache, n'auoit mie encore viij. iours passes. Et pour cheste cose auoit il mande tous les sages homes & tous les anchijens qui estoient en son pooir. Car il leur en uoloi demander cossel, comment il se porroit vengier de la grant honte ke li egyptijen li auoient faite.

A ches paroles vint ioseph, si entendi bien & oi ke par laiues teneoit lor paroles de la desconfiture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en eut moulte grant ioie. Car il se pensoit ke ore estoit venue l'eure & li tans ke sa parole porroit estre oie & mise a ocure par le grant besoing *ke li rois evalach a de l'aide nostre signour. Si encommencha a rendre grauces a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puoot trouver point de conseil. anchois li estoient faui tot en trauers, Et disoient ke as egyptijens ne assemblieroient il mais. Car il auoient trop grignour forche ke il n'auoient, si ne lor porroit se meakeoir non. Et bien i poroit, che disoient, qu'vne fois lor en estoit il ia mes-aenue si laidement ke il ne quidoient mie que iamais peust estre amende. Ensi com uous poes oir, li faillent tout, & dirent, ke tel pais com il peust, questis vers les egyptijens: car de la guerre ne s'oscroient il mie entremetre.
JOSEPH PROMISES EVALACH VICTORY IF HE'LL BELIEVE IN GOD. 49

De cheste chose fu li rois moulst esbahis et moulst espontes, tant ke il ne seut que dire ne que faire. Lors vint ioseph deuant lui. & quant il le vit si triste & si pensieu, si dist: "Rois evalach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie & victoire de tous tes anemis, & conquerras auoce chou vne ioie autre, qui iamais ne prendra fin.”

Quant evalach l’oi ensi parler, si le regarde moulst fierement, & si li dist: “Qui es tu, ua, qui victoire me porroies donuer de mes anemis, & la ioie qui iamais ne me fauroit?” A chest mot respondi ioseph & si li dist: “Par foi, rois, chou ne te promet ie mie ke ie te doisne la victoire ne la ioie perdurable. Mais tant te di ge bien, que se tu uoloies croire mon conseil, tu auroies & la victoire & la ioie sans fin, pour le don & pour le grace de celui qui de toutes cosees est poissans.” Et evalach li respondi, “Je esconterai moulst volontiers ques tes consaas porra estre. Mais se tu me dis conseil qui ne fache a otroijer, li damages en retournera pour ton cors.” Et ioseph li respondi: “Rois, che sera tes consaas qui te sera a hounour de cors & a pourfit de l’ame. Car tu en seras honeres a ton viuant, & t’ame en sera sauuee apres ta mort.” “Par foi,” che dist li rois, “Ichis consaas ne fait mie a refuser. Or pues dont deuiser ques il sera. Car s’il est teus com tu m’as dit, ie n’aurai ia home en ma maison qui ie croie auant toi; anchois seras creus de toutes cosees ke tu ne vauras consiliier.” “Rois,” che dist ioseph, “or enten donques coment tu seras consellies. Il te conselUra tot premierement destruire & depecher les ymages que tu aoure. Car tu dis ke che sont ti dieu, et si lor demandes conseil & aie: et eles n’ont nul pooir de toi aidier ne de nuire a autrui. Et tant saches tu bien de voir que ti anchisour en ont tot este engingnie & decheu. Car tout chil qui croient que ches ymages

1 triste is a known term, though the r is inorganic.

GRAAL.
lor peuisst en aider, sunt perdu perdurablement pour qu'il i soient pris au jour de la mort. Ne nus hom ne doit en chou mettre sa creanche, ke vne pieche de fust ne de pierre ouree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on souerir, qui souffr loangoisse de le mort en la crois de son bon gre & de sa boine volente, pour sauuer le monde & pour delier des perdurables paines d'infer.” “Coment,” che dist li rois, “me neus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi douner hounour terrine, qui souffr loangoisse de mort ensi com tu meisme le tesmoignes ? Il ne me samble mie ke chil soit vrais diey, qui loangoisse puert tant iustichier k'ele le maine iusca la mort ; ne il n'est mie ausi qu'il puist estre uoors, ne raisons ne samble che mie. Ne ie ne puis mie voir comment chil me garandisse de mort, qui soi meisme n'en puert garandir. Car mauvaisement sauerta autrui, chil qui soi ne puert aider.” Lors li respondi ioseph : “Roia, li sauueres du mont souffri si deboinairment la mort, ke quant li fuius tesoing des felons iuis l'acousoit deuant pylete, & pyletes meisme li demandoit se ch'estoit uoirs ke il disoient, il ne uoloiit nul mot respondre encontre che que il disoient, si que pyletes s'enmerveilloit moult durement de che ke il ne li uoloiit respondre.” A chest mot respondi li rois, & si li dist : “Or me di, biaus amis, vieus tu dire a chertes et a uoir ke il soit diey pour che qu'il souffri la mort en cheste maniere?” Et ioseph li respondi : “1 Naie, dist il, pour che ne di ge mie qu'il fuss diey, ne par che ne conquisit il mie sa deite, anchois estoit diey deuant tous les orages, & tous iours sera diey que ia ses regnes ne prendra fin.” Et li rois respondi : “Coment me veus tu prouer, pour chou se il morut, ke li mondes fuss par sa mort sauves?” “Che te con-

1— il est diey deuant & apres tous les autres. MS 10,292, leaf 6, col. 3. 2 i nages.
terai ie bien, dist ioseph, comme chil qui bien le sai. Ne ia, che saches tu de voir, ne te ferai riens entendant ke ie ne sache uraient. Mais or escoute, si ors comment il auint.”

CHAPTER V.

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

1" A v tans auguste chesur le boin empereour de rome qui tint l'empire.xlij. ans, et garda la terre si longement en ferme paiz, au chief de xxvij. ans apres che qu'il eut este corones, auint que diex enuoia son angele en vne chite de galylee qui est apicelz nazareth, a vne puchiele qui avoit non marie. Et quant li angeles vint deuant li, si li dist, "Diex te saut, marie, plaine de grasce, diex soit en ta compaignie. Tu es benoite deosur'e toutes autres feme, & li fruis de ton nentre est beneoin." Quant la puchiele oi la parole, si en fu moult esbahie, & commencha a pourpenser de quel maniere chis salus pooit estre. Et li angeles li dist:

"Marie, ne sois de riens esbahie. Car li sire du chiel t'a regardce et dounee sa grasce. Et si saches de noir, ke tu enchaинтерas, & si enfanteras j. fil qui sera apicelz iheuræ.3 Chil ence seras de moult grant pois-
sanche: Car il sera fex dieu.” Et la puchiele re-
spondi: "Bians sire, comment porra chou avenir? La ne conui ou ques home carmelment." Et li angeles li dist: "Marie, li sains esperias descendera en toi, & la virtus dieu le haut en-umbrama dedens ton cors.” Et la puchiele respondi al angele: "Diex nostre sire fache

1 An illustration of Joseph discoursing to Evalach heads this chapter.
2 MS lhe.
son plaisir de mi comme de s'anachie, car ie sui apparillie a son plaisir & a sa volente." Et maintenent k'ele ot che dit, si descendli sain esperis dedens li, & si enchainta. Et quant ele ot le fruit porte iuse'a son droit terme, si enfanta .i. vallet qui fu apieles iheus, ensi com li angeles l'auoit dit. Chil enfes fu de si grant hauteche & de si grant pooir ke troi roi d'oriente le vinrent aouer au tresime iour de sa natuiite. Et si aporta cascuns del plus chier suoir qu'il pust trouver en toute sa terre. Ne onques n'i oront conduit ne anoisement ke seulement vne estoile, qui aporta si tost com il fu nes, ne onques mais n'auoit este veue. Et quant herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes qui seroit rois des nuis, si en eut pauor ke il ne le desiretast; si fist ochire tous les enfans de la terre de bethlehem de .ij. ans & demi en sual, Tant qu'il en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se quida herodes uengier del enfant. Mais li haus sires qui de tout est poissans sauoit bien son mauvais pense, Si garda li soi meisme des mains as selons qu'il ne porent a'oir de lui ballie. Anchois l'esporta la vierge puchiale sa mere en egypt[te], & si i demours iuse' apres la mort herode par l'amonestement d'un ancle. Et quant il fu portes en egypte, & il commença a entrer en la terre, si fist si grant de-moutranche de sa venue ke il n'eut temple en toute le terre de egypte dont aucune ymage ne chait a terre, & debriisent toutes de teus en i auoit. Ieus sineflanches faisoit li urais dieus en sa petitie. Et quant il fu raporte de egypte, & il crut tant qu'il vint en age de .xxx. ans, si rechut bateame, & lors commença le a faire les grans miracles en apiert. Car il rendoit as anules lor veue. Il garisoit les malades de toutes enfermetes. Il faisoit les contrais redrecher & aler tous sains. Il garisoit de si vil enfermete com de messelerie. Il faisoit les sous oir cler. Il faisoit
CHRIST'S DEATH, VISIT TO HELL, RESURRECTION, AND ASCENSION. 53

les mors reunir en vie. Iteus miracles faisioit li vrais dieu en apart, uoiant toutes les gens. Et quant il eut ense cure en maint lieux & par maintes fois, si en oseit enuie li uis. Si parlerent a i. de ses disciples, ke il prist d'aus xxx. deniers, si le vendi. Et chil le prisen, si le cruquefierent el fust. Et quant l'ame fu issue de son glorieus cors, si ala en infer, & si en ieta hors tous chiaus qui son seruiche auoient fait en tere puis le commenchement du monde. Et quant vint au tierch iour apres cho qu'il eut este mis el sepolchre—car iou meismes l'i mis, & le despendi de la crois—Si resusciit, & s'en issi del sepolchre tous en cors & en esperit. Ne onques les gardes qui estoient mises pour lui garder, ne le peurent si bien gaitier qu'il ne s'en issist. & si remest li sepolchers autresi formes coni li iuif l'auoient laissie quant il l'auent fait garder. Car il l'auoient mis desous vne moult grant pierre & moult grosse: si fu trouuée en tout autrestel maniere coni ele i auoit este mise. Et quant il fu resuscites, si apparut puis maintes fois a ses amis qui moult estoient dolest & esbahi de la mort de lui. Et puis fuit il deuant aus plusieurs miracles, por quoi il auoient de uoir ke il estoit vrais dieu. Et quant il eut este xl. iours en terre apres sa resurrection, si monta au quaran-tisme iour el chiel, voiant ses disciples. Et quant vint a l'onsime iour apres chou ke il i fu montes, si lor enuoria le saint esperit de la destre a son grant pere glorieus, de kes qui il siet & sera perduurablement."

*t* leaf 11, back)

How Christ appeared after his resurrection,

* and ascended into heavens,
* and sent the Holy Spirit to his disciples.
 CHAPTER VI.

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

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

"Coment diua, tesmoignes tu donques ke chil
diez qui tu tiens a si poissant ke tu l'apicles signour de
toutes choses, eut pere & mere?" "voirement, che dist
isaphel, testmoi[n]g iou, & di pour voir, ke il eut & l'un
& l'autre." "Et puis ke il eut, che dist eualach, &
pere & mere, dont ne nascui il mie sans asssemblement
d'ome & de feme. Car de feme ne puc enfes naiitre
se il n'est engenres dedens par acompaignement d'ome.
Et se enfes estoit en autre maniere comoche, che seroit
ccontre nature & contre acoustumanche." "Rois, dist
isaphel, ie te mousterrai apertement & te ferai cou-
noistré comment il fu comoche sans nulle carnel
accompagnie. Et avoient il nascui de la puchicne sans
le puchelaege maumetre ne empirier." "Cheste pro-
vanche, dist li rois, escouterai iou moult volentiere."

2 Il auint chose, dist "Isaphel, ke li sauerees du monde
vit les maus qui mouteplioient en terre, & si vit ke li
bien & li mal estoient tout vn de guerredon. Car
autresi bien aloit chil en infer qui tous iours aout fait
bien, comme chil qui tous les maus aout fais. Et li

1 At the head of this chapter is an illumination, with the
title, "Enui que Isaphel & ses perez desputent de le foi au roi
eualac."
dous sires se pensa ke che n'estoit pas raisons ke li mal fuissent pareil as biens, ne li preundo comparant la folie au mauvais. Si dist quil raiemperoit home de doleurs d'infer. Si prist son fil & si l'enuoia en terre pour scomplir toutes les choses qui aparntenient a nature d'ome, fors que pechiet seulement. Et quant il fu estus de mortel char, pour chou ne laissa il mie a estre dieu si com il avoit tous iours este. Mais il prist chou quil n'avoit onques eu, che fu mortalitie. Et pour chou que li pere uit qu'il ne pooit raiemner tout le monde par .i. home qui fust sambans as autres, pour chou i enuoia il son fil qui estoit quites & nes des pechies dont tout li autre estoient entechiet et maumia. Car il n'estoit pas raisons no drois ke nus pechiers rachatais les autres pecheurs. Ne puis qu'il estoient tout entechie, commment pooit ne deuloit garandir li uns l'autre, ne delierer? Mais pour chou ke li fieus dieu fu nes & mondes de tous pechies & de toutes uilenies, pour chou eut il le pooir de raceter le perdurable mort del home par le mort de son precieux cors. "Pour chou, dist evalach, ke i e ne te tinge pour juro1, Car quant tu m'as vne cose recounue & puis si le menoies apres. Car encore tesmoignes tu de ton dieu, ke il a pere, & si dis ke il ne fu pas engenres de carnel compaignie. & che ne puett auenir, ne raisons ne verites ne samble che mie." "Rois, dist ioseph, tu m'as en conuent ke tu m'escouteras a prouver commment il peut naistre de char de feme sans assamblement de char d'ome, & sans maumetre le puchelaige de sa mere qui tous iours fu puchie, & apres & deuant, & commment il peut auoir pere sans estre engenres carnellment." "Tout chou, dit le roi, dois iou escouter sans faille. Et ie l'escouterai volentiers, Se tu le me saouois faire entendre. Mais tu ne sambles pas hom qui soit si durement fondes de haute clergie que tu puesses prouver cose qui si grant meruelle est a dre que ele est

and, to rescue men from hell, sent His son to fail all belonging to man's nature; but he remained dead.
The world could not be redeemed by a sinner.
but as Christ was clean from sin, he could redeem men from eternal death.'

Joseph tells him he has agreed to hear his proof.

"If 11, II, col. 2"

Evalach thinks Joseph hardly learned enough to prove his point.
encontre nature et rencontre acoustumanche, ne onques mais oie ne fu." "Rois, faict ioseph, ore m'escontre, & ie te mousterrai comment il naschi de la puchiele sans carnel compagnie. Iche te mousterrai, mais tu oras suant comment il eut pere, qui fiex il fu sans carnel engrenure. Il est noirs ke il est vns seus diex, chil qui toutes choses fist de noient. Chil fu tous iours diex, & diex sera tous iours. Car il n'eut onques com- menchement, ne fin ne puet avoir a nul tans. Chil est apicelles peres, & ensi l'apicent chil qui sont urai creant. Et ne pour quant se il l'apicent pere, pour chou ne sont il urai creant, Se il ne lo croient de cuer ensi com la bouche le dist. Car comment que la bouche parau, del cuer muet la boine creanche & la mauaaise. Ichil diex si est apicelles peres, pour chou ke chil de qui ie te parole est ses fieus, car il l'engena desdeuant le com- menchement de tous les aages. Et si ne l'engena il mie carnelment, mais esperituellement. Ne li peres ne fu onques fais ne cries ne engrenes, ne onques ne nascui. Ne li fiex meisme ne fu onques fais ne cries, mais il fu engrenes si com vous aues oi ko k'ai dit, de l'esperitiel engrenure. Et si fu puis nes de la virgine. Mais chelé natuities ne fu mie selonc la deite, mais selonc l'umanite. Ensii poes entendre, & deues, ke la natuities de par sa mere fu faite carnelment, mais :la natuities ke il eut de par son pere fu esperitement. Chele de par la mere fu morteus. Car chle humanites morut ke il prist dedens les flans a le virge marie, de qui il fist sa mere.Mais chele de par le pere fu per- durable. Car chou ke il eut de par le pere ne soufri onques mort, che est la deites qui ia ne li faur, anchois durra tous iours sans prendre fin. Ore aues oi com- ment li fiex dieu fu engrenes & nes del pere esperitel- ment, & comment il fu nes carnelment de la mere. Apres oras comment li puchelages de la glorieuse puchiele qui fu sa mere remest autresi sais apres
comme deuant, & autresi entiere sans maumetre & sans entamer. Mais le vous dirai auant d'une personne qui de ches deus issi & qui est parrelle et ingaus as autres deus persones. Che est li sains esperis. Ichil sains esperis ne fu enques fais, ne cries, ne engenres par le pere ne par le fil. Mais il est issu & de l'un & de l'autre. Chil sains esperis est confortere, & consillierees, & espurgemens des cuers & des pensees. Chil sains esperis faisoit as prophetes parler che ke il diarent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forseses porroit faire estables les paroles qui li volent hors de la bouche. Toutes ches choses ouuroit li sains esperis en aus, & qui urais creans est, il croit & soure le saint esperit autresi com le pere & le fil. Li peres est parfaits dieu par soi, & si a parfaite deite enterine & perdurable sans fin et sans commenchement, & de toutes choses est poissans. Li fieux autresi est parfaits dieu & perdurables, & si est parau au pere; selon l'umanito est il plus bas ke li peres. Mais li fieux selon l'umanite est morteaus. Li sains esperis est parfaits dieu en soi meisme, & selon la deite est tous paraus au pere & au fil. Ensi est li peres dieu, & li fieux dieu, & li sains esperis dieu. Et ne pour quant il ne sont mie troi 'dieu. Car pour chou se il sunt trois choses en personne, pour chou ne sont il pas troi dieu, mais vsn tous seus. Car soit che que li peres & li fieux & li sains esperis soient trois persones, ne pour quant si ne sont il ke vne scule chose en nature et en deite & en poissanche. Car autresi poissans est li peres com est li fieux & li sains esperis. Et autresi grans est li fieux en deite com est li peres & li sains esperis. Et d'autrestel grandeche est li sains esperis com est li peres & li fieux. Ensi uienent ches trois persones d'un seul dieu, & a vn seul dieu repairent ches trois persones, & autrestant puet li une comme les trois, ne les trois ne

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JOUPEXPLAINS THE TRINITY TO EVALACH. 57

But first of the Holy Ghost, who is the Comforter and the Parlier, who made the prophet speak, and who is worsshipped like the Father and Son. The Father is perfect God, and the Son too, though below the Father as to his manhood; and the Holy Ghost is perfect God;

but they are not three Gods, [leaf 12, col. 1] but one God, one in nature, power, and love, all equally great.

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1 faisoit les apostles parler.— H, leaf 6, back, col. 3.
The three are called the
Trinity, and the one Unity.

How God said, 'Let us make
man in our image, after
our likeness,' and called the
Son to make so high a thing as
man to replace the tenth legion
of angels.

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

*These* sons are called the
Trinity, and the one Unity.
sont autre chose naturellement ke vne. Ches trois
persons apieuent li vrai creant, trinite; & le seul dieu
apientil unite; & si souuent les trois personnes. Ches
trois personnes furent mout bien ramenantes au com-
menchement du monde quant li peres cria toutes
chose, car il dist 'Fuisons home a nostro yeigne, a
noster samblanche.' Cheste parole dist li peres a son
cher fil. Car il sauoit bien, comme chil qui toutes
chose a deuant ses iex, ke li flex soustenroit encore
angoisse de mort pour homme racheter des grands
soleurs ou il cairoit par son mesfait. Pour che apieu
li peres la persone del fil a faire si haute chose comme
li hom deuoit estre, qui il ne voloit fouermer ne establir
ke seulement pour restorer la disime legion des angeles
qui estoit cheu du chiel per son orguel. Et quant li
hom eut trespasse le commandement de son createur
del fruit que il manga per l'amonestement de la feme
qui li dyables deuchit, si fu maintenant jetes hore de
paradis, & si li fu dite vne mout falesesse parole. Car
ses sire a qui l'auoit fait a sa samblanche, li reproua la
grant aisse ki il auoit perdue par son mesfait, & li
nouma le grant damaige quil en auoirit. car il li dist :

*Pour chou ko tu as 'plus obei a ta feme ke it t'auoie
donee, ke a moi qui t'auoie fait, pour chou souffernas
tous iours mais tel paine, & tu & ti oir, ke vous man-
gerez nostre pain en traual & en suor.' 'Et tu,' dist
il a la feme, 'enfanteras ta porteure en tristeche & en
doleur.' Cheste promesse a mout bien rendue a tous
cheus qui d'omme sont puis issu.* Car nus n'esterra ia
en chest siecle, tant soit de grant poissanche, qui ia
soit deliures de traual & de paine des ichele cure ke il
s'en ist. Ne ia feme n'i enfantara a si petit de dolour
k'elu n'en soustienche plus ke ses cuere ne porrot pense
ne sa lange dire. Et tant durement ont achate lo
pechiet au premier home, si oir qui de lui sont issu, ke

* ceste promesse a il bi mantenuse a tous ceus qui el monde sonl.—B.
il n'i eut onques chelui, tant fossit bienfait en sa vie, 
ke l'ame de lui n'en alast en infer si tost comme ele 
partoit du cors. Tant que li fex disu ne vaut plus 
souffrir cheste grant doleure, si descendî en terre pour 
chou ke il voloit l'ome metre hors de la grant male 
asurter que il soustenoit pour son mesfait. Si uit que 
ore auoit il asses compare son outrage, & ke bien estoit 
de[s] ore mais tans & eure ke il le rapelast en pite & 
en misericorde. Et quant il fu en terre descendus, il 
ne le voloit pas maintenant ailer querre en infer, & 
traire hors a forche, sans raison moustre. Anchois 
entra pour lui en vne chartre qui mout estoit escarse & 
estroite a herbergier si haut home & si riche comme 
chelui qui estoit sires de toutes choses. Che fu li 
uentres de la puchelo ou il se herberga. Apres, quant 
il eut este en chelo chartre x mois en prison, si s'en 
issi a droite eure de naistre, ensi comme l'humanite le 
requerait. Et ne pour quant de tout en tout ne fu il 
nie concheus ne nes si com humanites requiert. 
Humanites requiert sans faille, ke hom naisse, & ke 
il soit concheus, & en cheste maniere acompli il 
humanite, d'etre concheus & de naistre. Mais humanites requiert plus. Ele requiert ke hom naisse en 
doile & en tristeche, & ke il soit carnelment concheus 
dome & de feme. En cheste maniere n'acompli il 
nie humanite. Car il ne fu mie concheus par assem 
blement d'ome & de feme. Mais par l'aumberement del 
saint esperit qui descendî par l'orelle de la puchelo 
dedens le glorius vaisiel de son benoict uentre. En 
chelui vaisiel ke li sais esperis vint purdijer, so 
herberga li fex dieu, & si nasuc si sagement ke onques 
li puchelages de sa glorieuse mere n'en fu maumis, ne a 
l'entre ne a l'issir. Mais tout autresi com li rais du 
soleil luist parmi la cleire iaue si qu'il est eues iuscau fons, sans che qu'il ne desoiure mie les ondes de la iaue 
ne ne depart, anchois remaunt autresi cleire & autresi
biele com ele a deuant este. Tout autresi entra li fex dieu dedens le ventre de la puchielie sans son puchelage maumetre ne empirier. Et en son concheuemcnt si eut iij. manieres qui onques mais oies n'auoient este en concheuemcnt d'omme & de feme. Car il fu tout premiernient concheus sans pechie. Che est la premiere maniere. L'autre maniere si est, qu'il fu concheus sans carnel compaigne, ne che n'auoit onques este oi. La tierche maniere fu de chou ke sa mere ki puchielie estoit, ne pierdi onques son puchelage, ne au concheuoir ne au naistre. Anchois la laissel chil qui l'elut a estre sa mere autresi saine & autresi entierre com il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la premiere feme quant il li fu dit 'tu enfanteras ta porteure en doleur.' Car il nascui si saintement ke onques sa mere n'es eut ne doleur ne angoisse. Iches manieres merveilleuses sporta li fex dieu, & a son concheuoir & a son naistre. Et quant il fu nes, pour chou ne 'vaut il mie tantost rachater l'omme ke il estoit venus querre, anchois demoura xxxij. ans en terre, & convier en samblanche d'ome auoec les autres homes. Et quant vint au chief de xxx. ans, si richut tous premiers nostre sauuement. Che fu baptesme. Car il se fist baptiser a vne home ki il porta testmoing ke il estoit li plus haus ver dieu qui onques nasquit de feme desflourie. Che fu saius Jehans baptistes. Et quant vint au tierch an apres son baptsisement, si souffri angoisse de mort. Car il uloit acomplir toutes les cosis qui apartenoient a humanite, fors seulement pechic. Et quant il eut souffiert si grant angoisse comme de mort pour l'amour de homme, si en ala en infer il meisme, & si en traist trestous chiaus & trestoutes chales qui ses oeuers auoient faites en lor vies. Si grant amour moustra diex a l'omme: car il ne le vaut onques racheter des doleurs ke il souffroit pur autrui mort ke par la soie.
EVALACH TELLS JOSEPH THAT HE TALKSPlain UNREASON.

Ore poes auoir entendu comment il eut pere sans carnel
engenrement, & comment il nasqui de feme sans com-
paignie d'ome, & comment il nasqui de la puchieie sans
son puchelage maumetre ne empirier."

CHAPTER VII.

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

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

L

Ore parla evalach & si dist: "Tu me fais entendu
ant vnes choses ko nus ne porroit metre en unor, ne en
nule maniere ne samble raisons. Car tu dis ko il ne fu
pas engenres en la feme dont il nasci, & ke ele estoit
puchiele, ne onques ses puchelages n'en empire. Apres
me dis, ko li peres & li fiex & li sains esperias ne sont
ko vns seus diex, & si est chascuns d'aus iiij. diex par
soi." "Lors, dist ioseph, tu l'as bien recorde ensi com
ie le t'ai dit, & ensi le temoigne iou bien encore."
"Par foi, dist li rois, tu tesmoignes chou ke tu ueus.
Mais tu ne dis nule cose qui par samblant puisse estre
ouire." A tant pist li rois enuoier querre tous les cler

Evalach thinks
Joseph's sayings
not other true nor
reasonable;

he has said what
he likes.
JOSEPH CONFounds THE LEARNED BARACENS.

"de la chite. & quant il furent tout uenu, si commencha ioseph a parler a aus si durement, & traiot si auant tous les fors mos des escritoires, ke chil s'en eba-

hisoient tout, et disrent en la fin ke il ne li respond-

eroient mais devant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda com-

ment il estoit apielies ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit muyt biaus et mout blans, si li gamba merelles bien hom qui eust este a grant naise, & soupechoinot dedens son cuer ke il fust de haute gent nes, si l'en

prist moutl grant pites. Lors l'apiela, & si li dist:

"Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi saisier tout quanke deuieras de bouche. Et demain parleras a mo. Car ie t'ai anuit moutl volentiers escoute, & plus volentiers t'escouterai iou demain, car ie serai de grignour loisir que io n'ai hui este."  "Sire, che dist ioseph, io ne sui mie seus en

cheste vile, anchois i a en ma companygie en-chore. xxxv.

ke hommes ke femes. Et si sachies de voir, ke il n'en i a vn ne vne qui pour l'amour iheus crist n'aist laissies toutes les terriennes riches. Si me vont siewant sans or & sans argent, ensi pourement com vous me poes veoir. Mais ne pour quant se il vont ensi pourement, pour chou ne meurent il mie de fain; ains sont il assaes de la richece au glorieu signour en qui il croitent, ke lor cuer ne desiroient nule viande terriene dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient araste, si les fist venir devant lui. Et quant li rois les vit venir tous nus pies & si pourement vestus, si eut

moutl grant pite selon sa creanche. Si les apiela, & lor demanda pour quoi il souffroient si grant peni-

tance, d'alor nus pies & d'estre vieve lustem vestu & pourement. Lors li respondi li fiex ioseph, qui estoit apielies iosephes, "et si li dist: "Rois, nous souffrons
cheuste petite penitanche pour l'amour del glorieus fill
dieu, qui si grant & si angoissee le souffri pour nous,
ke il en eut tresperchiet le cors & les membres si
uieument & a si grant honte comme chil qui fu de-
trachies & mesannes et cruchesijes en mi lieu de deus
larrons. & tout chou souffri il pour nous de son boin
gre & de boine volente. En quel seruiche li porriess
nous mieux rendre qui peust che seruiche guerredouner.
Se nous noues souffriemus a crucejier autresi com il fist
soi, ne l'auriemes nous pas guerredone asses, car il com-
mencha. La bontes commenche du plus haut au plus
bas, ch'est de dieu a home. Il est bien droit k'ele li
soit guerredonnes a double. Ensi noues conuenoit morir
deus fois pour lui se noues li voliens sa bonte guer-
redouner. Chertes, moult seroit de boine eure nes qui
cent fois porroit morir, & cent fois morroit, par con-
vent ke sa mors fus au plaisir & a la volente del
glorieus signour, & ke il tenist sa bonte a bien guerre-
donée." Quant li rois oi chelui si bien parler, si
demanda a joseph qui il estoit, & comment il auoit non.
Et joseph li dist, "sire, il est mes fles, et si est apieles
josephes." Et il demanda se il sauvot de letres. Et
joseph li respondi ke il en sauvot tant que nus cler de
son eage n'en pouoit plus sauvor, & si parloit si bien et
si beel com il auoit oi. Lors apila li rois vn sien
sergant, & si li commanda que il herbergast ioseph el
plus assis ostel de la uile, et si gardast ke il ne li faussis
nule riens, ne a lui ne a sa compagnie. Ensi depa-
tirent chelui iour, si en fu menes ioseph & sa com-
paignie a .i. moult riche ostel & moult assisie, si orant a
chele nuit a grunt plente de moult boines viandes, & si
orent moult boins lis ke il auoient tant longement
desirres. Car il n'auoient geu en lit onques puis ke il
auoient este men de lor osteus.

[11.] 'chi laisserons de ioseph & de sa compagnie,
& si vous dirons del roil eualach qui gist en sa cambred

Kralach ask who
Joseph's is.
The king has
Joseph and his
companions nobly
lodged for the
night, and the beds
are very good.

* Leaf 18, col. 8*
Kralach is bad
is troubled with
two thoughts:
1. how to defend his land;

moul't pensieux, & moul't entrepris de deus pensees. Li
premiers est, de sa terre desfendre encontre les egypti-
tiens qui moul't durement li auoient gaste sa terre, et
lui meisme desconfit & cache de la plauche. De chesti
pense estoit il si entrepris que en nule maniere il n'en
saoit ke faire. Anchois auoit moul't grant peur ke il
ne perdisit & sa terre et toute s'ounnour terriene, par che
ke si Baron li estoient tout failli. D'autre part estoit
si pensis de che que ioseph li auoit dit, que il le feroit
venir au deseure de tous ses amensis, & ke il li feroit
gaignier la grant iobe qui ia ne prenderoit fin, se il
voloit son conseil croire. Mais nule riens, tant i pensais
durement, ne li pociit faire entendre comment li peres
& li fiex & li saiens esperis estoient trois personnes, & si
n'estoit c'une seule cose. Et si ne pociit croire ke la
virge eust concheu & enfante sans son puchelage
maunette. Iches deus seules choses ne li pociit nus
faire entendre ne counoistre. Eндentiers ke il pen-
soit a ches deus choses counoistre & apercheuoir, primes
a l'une & puis a l'autre, si li auint vne auisions, ke il
veoit en mi lieu de sa maison la choke d'un grant
arbre. Mais il ne pociit apercheuoir ques arbres estoit
ne do quel nature. De chele choke naissioient .iij.
jeton moul't grant & moul't droit & moul't haut. & si
estoient tout .iij. d'un grant & d'un gros & d'une
maniere, Ne mais itant ke li moiens estoit coueurs
d'une laide escorche oscure, & li autre doi l'auoient
autresi clero comme cristaus. Desous le premier jeton
a destre si auoit gens de toutes manieras. & de ches
gens s'en departioient doi de la compagnie, si s'en
aloient iusq'a vne fosse qui estoit vn peu loing. Et
quant il venoient a la 'fosse, si saloient dedens. La
fosse estoit si laide & si noire que nus n'en porroit tant
dire qu'il n'en y eust encore plus. Quant chil doi
estoient dedens, si convenoit a fine forche que tout li
autre alaisent apres, & il i aloient tout & saloient enu,
EVALACH'S VISION OF THE TRINITY-TREES.

li vns apres l'autre, sans chou ke nus n'en reparoit.
Et quant il en i sut tant sali ke la menre partie fu remese, Si uiuient li vns de cheus qui remes furent, Si coururent a l'arbre qui anoit la laide escorche, si lo commenchiarent a decauper tout enuiron; & quant il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois lo perchoient a tareles en .iij. branques qui i estoient. Et quant il l'orent ensi mehaignie ke des plaics ke il li eurent faites enuiron, ke des pertuis que il li orent fais as tarelos, si en issi vns si grands ruisians de sanc, ke tot chil qui i estoient s'i peussent baignier; Tant ke il pechoia. & quant il fu cheus, si n'i remest onques riens de lui en la plache, fors ke seulement l'escorche de hors, qui remest iluue tout en .i. monchiel. Mais li fruis dedens qui estoit plus biaus & plus clers ke ie ne vous sauroie conter, fist si grant saut au ksoir que il se lancha iusques dedens la fosse ou les gens estoient cheues. Et quant li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entrainoit apres lui molt grant partie de la gent qui dedens la fosse estoient, & se tenoient as rhains & as branques enuiron. Apres chou reuenoit li arbrres en son lieu, & si se reuestoit de l'escorche ke il anoit deuant eue, mais ele uiuoit toute, & deuenoit si clere & si resplendissans que nus hom qui deuant l'eust esgardées ne peust quidier ne croie ke che fist eue. Apres esgarda li rois, si uit ke vne partie des gens qui estoient remes de salir en la fosse, prenoient le sanc qui estoit a terre coules, si en lauoient le cors. Et maintenant qu'il s'en estoient lane, si cangoient tout leur samblanches 'et lor figures. Et l'autre partie prenoient les rhains de l'arbre & les fuelles, si en decaupoient vne partie & en ardoient. Cheste meruelle esgarda li rois molt longement, & de la grant meruelle que il en aoit fu si esbalhis, que il quidoit tout uniament dormir, & ke che

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

A great stream of blood flows out,

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

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

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

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

[* leaf 15, back] the others cut off branches and leaves from the tree

and burn them.

1 MS pertius.
THE INSCRIPTIONS ON THE TRINITY-TREES OF EVALACH'S VISION.

He thinks it must be a dream, but finds he is really awake.

and so rouses a trustworthy chamberlain,

and shows him the tree,

and tells him not to fear;

and takes the candle by his bed to look at the tree.

He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, "This erastes," on the second, "This seven," on the third, "This purifies."

[* if 13, fl. col. x]*

fust songses ke il veoit. Et quant il eut moult longement este en chest quidier, si se tourna & tourna, & apcherut, & seut ussament que il veoillot, & que il ne songoit mie. Et lors fu il assas plus esbahis que il n'avoit deuant este, & plus s'esmerueilla asse quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla i. sien camberlenc qui gissoit deuant lui, en qui il se foit moult. Si se pensa ke a chesti seul mousterroit s'avision, & ke ia autres ne le uerroit que il peust. Et quant il l'eat esueille moult coiement, que li autre ne loisissent qui gissoient entour, si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une moult grant pieche. Quant li rois evalach le vit si durement esbah, si le prist par le main, & si le commencha moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus venir. Lors se traist il mieimes vers sa couche, & prist les chieres qui ardoient deuant son lit, & si les aporta par deuant les iij. arbres pour esgarder & pour conoistoir de quel maniere il pooiest estre. Mais tant connut il bien que il estoient troi, & que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si isloit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres letras escrites, les vnes d'or, & les autres d'asur. Et si disoient les letras del premier arbre: "Chist forme." Et li arbres secons auoit letras qui disoient: "chist sause." Et les letras del tierch arbre disoient: "Chist purefa." Et quant li rois se regarda, si uit que tout li 'troi arbre uenoiert a vno tige, & ke ele estoit si souteins, que nus n'en peust duiuer le commenchement, tant durement i ausast. Et si estoit la tige si haute que nus hom, tant estu clere esgardeur, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient soutil li enchelmenent
des trois arbres que quant il estoit au roi ains ke il eust
deuises tous trois uralmente, & connen l'un del l'autre,
Apres li estoit ains quil n'i voie ke une seule maniere
de fuelles, & de fust, & de fruit, & ke li troi arbre
qu'il auoit auant deuises en trois cases n'estoient c'une
seule chose ore en droit. Ensi desdiosit chou qu'il
auoit deuant iugie, Si en estoit si estahis qu'il no se
auoit a quoi tenir. Endementiers qu'il pensoit a
cheste meruelle qu'il ne pooit connioitre du tout en
tout, Si regarda vers vn mur d'une siewe cambre doun
li huis estoit de marbre, seules dedens le mur si soutieu-
ment qu'a paines peust estre apercheu ke il i eust hius
ne entres, tant i seust on esgarder ententeiment. Ne
il meistmes ne quidoit mie ke nus de sa maison le seust
ke il tout seulement. Et quant il regarda vers l'uis, si
vit ke vns petis enfes estoit dedens, qui mouit estoit &
biaux & blons. Et si entroit en tel maniere ke li huis
n'ouairoit ne tant ne quant, Anchois remanoit autrese
sers & autrese clos com il estoit deuant chou qu'il i
entrast. Et quant il eut vn peu demoure, si reuint
hors iancl le pas tout autrese com il i estoit entres sans
l'uis ouuir, ne onques n'i porut eu nule maniere qu'il
i fust entres ne issus. Et quant li rois vit cheste
chose, si fu asses plus estahis de cheste meruelle qu'il
n'auoit este de toutes les autres. Car il ne quidoit ke
diez ne autrese peust dedens si fort mur entrer qu'en
aucune maniere n'i parust. Lors commencha mouyt
dure'ment a penser li rois, & sos camberlens qui estoit
auoec lui estoit si estahis & si peureus qu'il n'oist
mot dire de la bouche, anchois gisoit tous estendus a
terre autrese que se il fust tous mors. Et li rois vint a
lui & si le leus par la main destre en haut, & si li dist
se il auoit toutes choses meruelles venues, & ke il l'en
estoit ains. Et chil regarda le roi si com il peut. Et
quant il eut le pooir de parier, si li dist : "A, sire,
merchi, ne me metes plus en parole de nule chose,
Mais menez moi en tel lieu que je ne voie autresteus meruelles comme ion ai veues. Car je ne porroie viure en nule maniere pour que je les veisse." A tant le prist li rois, si l'enmenoit en vne cambre pour faire coucher. Et tultes uoies aloit pensant a la meruelle ke il aout venu del enfant qui ensi estoit entres en la cambre, & issus. Ens com il aoit pensant & merueel lant dedens son cuer comment che pooit estre avenu, si oie vne vois qui dist: "Eualach, de quoi te meruelles tu ? autresi comme li enfes est entre dedens ta cambre uoians tes iex, et com il en est issus ariere sans l'uis ouvrir ne depichier, autresi entra li saluieres du monde dedens le uentre de la urge sans son puchelage empirier ne maumetre, & autresi s'en issi." Quant li camer-lens oie la vois parler, lors pareit si grant paucr qu'il ne se peut onques soutenir, anchois chai tous pasmes a terre, & quida bien de voir que tous li palais chaist sour lui, si grans effrois fust la vois quant ele parla. Et li rois meissmes en aout si grant paucr que nus n'en porroit dire la maniere. Ne onques en tout le palais n'eut home ne cheualier ne sorgant qui ne s'en esuillast, tel noise & tel effrois oirent par le palais. Et quant il eurest demande au roii, qui il trouuurent leue, quel cose che peust estre. Si respondi li rois que che aout este vns effrois de tounoir. Et che dist il, pour chou qu'il ne uloit mie que nus d'aus seust s'a vision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recoucheuerent. Mais li rois n'i dormi onques del cel, anchois li tardoit moulte que li iours fust uenus. Car il parllast moulte volentiers a ioseph privement de chele vision qui li estoit a sparse.
CHAPTER VIII.1

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

Ou vous lairons a tant ester del roi, Si vous par-lerons de ioseph qui se gist en son lit moulz pensiz & moulz angoisseus del roi evalach, comment il le porroit tourner a la cranche iheu crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera jamais mis. Car il a or en droit trop grant mestier & de l'aie de dieu & del conseil as sages gens, pour chou ke il ne garde l'eure qu'il ait pierdu ou la millour partie de sa terre ou toute, par que que tous li mieus de son barnage il est faillis a son grant besoing. De cheste cose estoit ioseph en si grant quisencon, qu'il ne pooit dormir del cel, ne ne faisoit se penser non. Et quant il eut guen grant pieche en tel maniere ke il n'i eut ne dormi ne repose, si sali hors de son lit, & si se coucha a la terre a nus keustes & a nus genous, & commencha moulz piteusement a soupirer del cuer & a plorer des iex. Et si commencha en ses plours & en ses soupirs vne orison en tel maniere com vous porres oir. "Biais sire dixez, and calls on God, * tous poissans peres, fontaine de confort, habundans de misericorde, qui desis a pule d'israel par la bouche moysi ton saint ministre cheste paroles : 'Yael, by his promises to the Israelites, tu veus faire che que ie te commanderai, tu n'establiras tu veus faire che que ie te commanderai, tu n'establiras

1 Illustration here, of Joseph praying. ² for Yarabel.
JOSEPH PRAYS TO GOD TO SUCOUR EVALACH.

mieu dieu nouiel, ne n'avras dieu estrange. Car ie sui li
tiens dieus qui tu dois aouer, qui te ieta de la signourie
pharson qui te tenoit en servuage. Biais sire, ensi com
il est uoi qu'il n'est autres dieux que tu, & ke on nej
doit autru aouer, ensi uoirement demoustres tu ta grant
poissanche & ta grant misericorde sous chel roi pecheur,
& sous les autres de cheste chite, qui si sont desuoi de
la uoi de uerite, ke il ne conoissent lor createur,
anchois aourent les ymages de pierre & de fust qui ne lor
point aident; & il i ont mise lor creanche ke eles les
defendent de lor maus, & eles les mainent a lor per-
durable mort. Biais sire, glorieus rois de toutes choses,
qui, pour sauer le mort qui perissoit, daignas angoisso
de mort souffrir en la crois ou iou te vi clauflchiche. Sire,
qui par ta poissanche me ietas sain & sauf de la prison
ou ie demourai xlij. ans ke onques n'oustat de nule
terriene viande. Glorieus sire, plaiz de toutes pites,
qui sauauas le roy dauid ton servant contre goulia
grant1 qui tant maus aoit fait a ton pule. Sire dieu
perdurable, sans commencement & sans fin, qui
grandis daniel ton prophete en la fosse ou il fu mis
entre les lyons; Qui a la glorieuse pechees marie
magdalaine perdouas ses pechies en la maison symon
le lipeuse. Sire, qui susanne la feme ioachim deliuras
del faus tesmoing ke li doi viellart portoient encontre
li. Sire, glorieus peres esperitueus, qui ietas les fex
ysrael del servage pharson, & les passas outre la mer
rouge a sech, & qui le mens el desiert ou tu fesias plus
pour aus qu'il ne deseruient vers toi; car tu le
remplissouve de toutes icbes choses que lor cuer desir-
ocient, & il ne se gardoient mie de toutes lor deslaoiute
faire uoiant toi, anchois te courchierent pluseur[s] fies, &
tu toutes voies les deliuras de toutes lor tribulation, &
mesis tous lor anemis desous lor pies. Sire, plaiz de
misericorde, ensi com nous creons ke tu icbes choses

1 * grant (not in B, leaf 8, col. 1).
fœsis, et qu'il n'est autres diex que tu ses: Ensî
nuorement ennoies tu hastieu consel au roi eualach,
qui tant est desconsillies pêchieres qu'il ne puet estre
raimencs a la uoie de uerite, se tu par ta grant
poissancce ne l'en ennoies le corage & la uolente par
le raenplissanc ce de ton saint esperit qui est consfors
& consans as desconsillies. Sire, ia desis tu a moi
qui sui tes serrans quant ie issi de ma naste par ton
commandement, que tu ne m'escondiroies de rien que je
tu requisses de boin cuer et de boine uolente pour ke
ie vausisse seruir loisamment a ton commandement.

Orre, enten[el] donques la proiere que tes serrans qui
chi est, fait a toi, et si i met consel selone ta grant
misericorde & selone ta grande poissancce. Ne pour
moi, biaus sire diez, ne le faches tu mie, mais pour ton
non essauchier & aleuer, & pour demoutrer as gens ke
tu ses ies li tres haus dieus qui as pooir & signourie
descur toutes les creatures. Glorieus sire diez, che est
drois que tu rendes a saincte eglise che ke tu li as
promis. Car tu le dois essauchier et acroistre par tout
le monde, & il est ore endroit bien tans & lieus ke ele
soit essauchie & acreue, & tes sains nons soit aoures en
chest biele chite desconsillie, qui si grant mestier a de
ton consel & de t'ae." Ensî fu ioseph grant pieche de
la nuit en plours et en larmes et en orisons & en
proieres, a keueste nus, & a genous. Et quant il eut sa
proiere fince, Si oie vne vois qui li dist: "Ioseph, lieue
sus, car tes proieres sont oies & recheues de ton
creanteur. Et "bien sachis tu de uoir ke li rois mandra
toi prochainement. Car il a anuit ueu vne grant
partis de mes demonsstrance & de mes merueilles.
Et il t'enuoiras le matin querre, pour espondre & pour
deusier che ke il a anuit veu & oie. Et tu vien le
matin tantost com l'aube aparisttra, & tu & ta compaigne,
si me mandra orisons & proieres chascun endroit soi, &
si verres. i. nouiel establisement ke ie ne vous ai pas

Hear thy serv-
sal's prayer,
not for himself,
but to exalt Thy
name.

and increase
Thy church in
this fine but
misguided city.

A voice tells
Joseph that
the king will send
for him to explain
his dreams.
and that Josephs shall be consecrated to God and take charge of His flesh and blood.

enonce done. Car ie sacrerai ton fil iosephe, & le ferai si haut menistre comme prouoir. Car ie li ballerai ma char & mon ascêr en garde & en balle, tout autrement com tu en despendis de la croix quant tu m'emportas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheueront de lui par toutes les terres ou ie mernai & toi & ta semence." A tant laissu la uois a parier, si se teut. & ioseph remesti mout liés & mout joisan de che qu'il avoit oi, si s'en rala couchier quant vint au chief de pieche auoc sa feme helyab. Mais il ne gisant mien ensemble a guise de gent luxurieuse, Mais gens comme plains de religion. Car il ne laurent onques tant ensemble entre aus deus, puis chele eure ke il isirent hors de lor paiz par le commandement iheu crist, que onques chele fragilites dont tous li humains lignages est conceus les escuipet tant ke ele les peust vne fois a chou meyn ke il souffrisent les caitis de cors auoir carnel compagnie ensemble ensi comme nature le requiert d'ichele maniere. Anchois estoient ambedoi si espir de la souvraine amour au saueurke ke de chele partie ne lor pooit corages venir. Ne lors n'en ourent il mie corage quant il engenerent galaad lor darrain enfant par le commandement nostre signour, qui le commandez qu'il li apparillat de sa semene & nouel fruit de quoi il emplirot en auant la terre ou il les uolot mener. Par le commandement chelui se engenera galaad. Et quant il fu engenes, n'assemblerent il mie par couoistise qu'il eurent de nule luxure, mais pour accomplier le commandement de son signour, qui semene auoit demande a ioseph. De chestui galaad descendii la haute ligne dont tout li plusure furent saint home & religieux en lor vies, & essaucierent le non nostre signeur iheu crist a lor pooirs, & si honnererent la terre de la bloie bertaigne qui ore est apieles engletere,
& les autres contrees en uiron, de lors sains cors precieus: qui i reposent ensi com cheste estoire le contera es paroles qui chi apres viennent. Or porlerons de isoph, ai laisserons a tout de ses oirs insc'a tant ke il en soit lieus & tans ke on redoie conter d'aus.

CHAPTER IX.1

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

1 Illustration, the worshippers of the Grail, with the Holy Ghost's head in the top right corner, sending red lines (of fire) to the worshippers' mouths.
THE HOLY GHOST DESCENDS ON JOSEPH AND HIS COMPANY.

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

A V matin si tost com ioseph vit l'aube apparoir, si se leua, Il & sa compaigne, Si uirent tout orer deuant l'arche. Et quant il furen tout agenoillie deuant, si oirent vn mout grant escrois qui vint de haut. Et quant il orent oi l'escrois, si sentirent la terre, qui trambloit desous aus moult durement. Ichil lieus ou il estoient herbergie & ou il uroient, si estoit vns palais qui estoit apieles li palais esperiteus. Et chest non li auoit mis danyel li prophetes quant il repairoit de la baillie nabugodonosor le roi, 'qui l'auoit pris entre les autres lius quant il le mena en babyloine. En che repaire passa danyel per chele chite. Et quant il vit le palais, si escrit en la porte lettres de carbon en ebriue, & si disoient les lettres, ke chil palais seroit apieles 'li palais esperiteus.' Chis nons fu accoustumes a dire ke onqyes n'en chai, & tant com li palais sera en estant sera il apieles esperiteus. Mais deuant que ioseph i fuist herbergies n'auoient oi chil de la vile onqyes, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores comment. Quant la terre eut tramblou desous les crestiens qui el palais estoient a orisons ensi com vous auxoi, Si descendit li saines esperis tantost laiens, 1 & vint en samblance d'esport vns rais de fu par deuant chascon d'aus. Et li uns regardoit l'autre a grant merueille, si veoit li vns que li rais du fu entroit a l'autre dedens la bouche; 1 ne ne disoient mot nus d'aus, Anchois quidoloent estre tout enfantoeme pour le fu qu'il vееoit qui lor entroit es cors. Ensi furent vns grant pieche que onqyes nus d'aus ne dit mot de la bouche, tant durement estoient esbahii; Tant qu'il vint par laiens autremi comme vns

1—1 & uint en samblance de fu : si fu aus a chacun que vns rais de feu il entroit el cors per mi la bouche. MS Add. 10,292, leaf 3, col. 3.
soufflemens de vent douc & souwef, qui rendoit si
grant odour ke il lor fu aisi qu'il fuissent entre toutes
les boines espeices du monde. Après la venue de chele
boine oudeur, si oirent vne voie qui parla a aus enai
cum vous poren oir. "Escoutez, je nouiel fil. Je sui
dieux nostre sires, vostre peres espiritouls, qui vous a
calengies & gasignies encontre tout le monde par
ma char que je souffri a desrompre & a percher
pour vous racater, & par mon sanc que je vauch es-
pandre. Et pour che que ie vous ai si grant amour
monstree ke ie vous racatai de ma char & de mon
sanc, che ke nos peres terriens ne fesist a son fil,
pour chou mo deues vous bien samblant monstree
ke vous m'ames de grignour amour ke nus flex terriens
n'aime son peres. 'OR escoutes donques que iou,
dieux nostre sires, vosstres peres, vous dirai. Enten cha
estientes, tu qui es nouuius pules, au urai cruchefjie,
ie [t'ai] tant ame & tenu chier ke i'ai mis en toi
mon saint esperit, qui i'ai enuiue en terre pour l'amour
de toi de la sus ou il estoit en la haute gloire de mon
chier peres. Je t'ai mis en grignour hounour & en
griignour signorrie ke ti anchiseur ne furent el desert,
ou ie lor doussi .xl. ans tout chou ke lor cuer desiroient.
Mais encor te 1 tien iou a plus saise ke il n'estoient.
Car ie t'ai doussi mon saint esperit, dont ie ne lor fis
onces don ne baillie. Ore gardes donques ke tu ne
retraie a lor felounies. Car ie lor fis tous les biens, &
il me firent tous les mazes. Car s'il me faisissent honour
de la bouche, il ne m'amèrent onques del cuer. Et si
le me monstretre bien en la fin. Car ie les enuiue
semonre & spieler a ma haute feste, a ma grant loie de
mes nueches que ie voloie faire de moi & de sainte
eglise. Et il n'i daignieron [uenjr, no onques ne me
vaurent connoiste que tous les biens lor anoiue fais.
Et pour chou que ie ving pourmem entre sus, Si dis-
1 MS le. 2 a hole in the MS.
JOSEPHES IS CALLED TO THE CHARGE OF THE HOLY GRAIL.

rent ke lor dieux n'estoie iou mie. Et si eurent si grant despit de che que ie osai dire, que ie estoie lor dieux, qu'il me prirent comme laron en repos, & si me desrompirent ma char & perchiernent mes membres & mon cors. Et pour les grans honoeus ke ie lor auoe faites, me rendirent il guerredon d'escopir & de bufoier.

Et pour les dou® boire ke ie lor auoe dones el desert, me doneront il en la croie le plus vil boire & plus angoisseurs ke il peurent trouver. Et apres me doueront il la mort, qui lor auoe dones la terriene vie, & la perdurable lor prometeoi. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoe tous iours este dou® peres. Mais gar®des vous mowlt bien ke vous ne soies samblant a la fitenesse lignie. Car bien deues auoir cangie la maniere de cheus de qui vous aues cangie la vie. Se vous vous contenes vers moi comme mi loial fil, Je me conterrai vers vous comme vostres deboinaires peres. Et si ferai plus pour vous ke ie n'ai fait pour mes prophetes qui si m'ont serui cha en ariere de boin cue & de boine velente. Car se il orent mon saint esperit auoe aus, autresi l'auerez vous. Et si auere encore autre chose. Car ie morrai corporelement chacun iour en nostre compagnie, tout autresi com iou estoie corporelement en terre. Mais tant i ara de differente, ke le estoie veus en terre: mais ore ne me uerres vous mie en chele samblanche. Vien avant, Josephe, li miens servans, car tu ies dignes d'estre ministres de si haute chose auoir en baillie comme est li chars & li sans de ton saueur. Car ie t'ai esproue, & comene plus net & plus monde de tous natureus peches ke nule morteus chars ne porroit peneur. Et pour chou ke iou couoite & sai qui tu ies mieus ke tu meseus ne fais—Car ie le sai uuit de couoiteise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaete,
JOSEPHES OPENS THE ARK OF THE HOLY GRAIL, AND SEES WONDERS.

—pour chou voel iou ke tu rechoïues do la mois main la plus grant hautheche que nus hom morteus puist avoir. Ne nus de touts les autres ne l'auera de ma mais ke tu seulement, anchois l'aront de toi chil qui des ore mais l'aront." A tant se traist iosephes auant, moulit tramblans & moulit peureus, & commencha a plourer moulit durement, & a rendre grasces a son creatore qui l'apieloit a si grant honore, rechuenir de quoi nus hom morteus ne pooit estre dignes par deserte qu'il onques eust faite selouc son auis, se diex seulement par la sieue grasse ne li otroiit. Et quant il fu "uenus iusc'a l'arche," si ne soies mie esbausis de chou ke tu uerras.

Lors ouuri iosephes l'uis de l'arche a moulit grant paour & a moulit grant doutanche. Et quant il eut ouvert, sit vit vn homme vestu d'une reube plus rouge & plus hideuse a cest doubles que n'est foudres ardans. Et si piest estoient tout autrestel, & ses mains, & ses viaires. Et en tour cheul home si estoient v. angele tout vestu d'autrestel reube & d'autrestel samblanche. Et si auoit chacun d'aus v.i. eles qui sambloien ke eles fuissent de fu ardent. Et chacuns d'aus tenoit en la semestre main vne espec toute sanglente. Et li premiers tenoit en la main destre vne grant croix tout sanglente. Mais que chose fust a counoistre de quel fust la crois estoit. Et li angeles secons tenoit en sa main destre trois claus tous sanglens, Si qu'il li estoit aus ke li sans en degoutaend en-chere tous vermaus. Et li tiers angeles tenoit en la main destre vne grant lance dont li fiers estoit tous sanglens, & la hante estoit toute sanglente ausi iusque par la ou li angeles le tenoit empoignie. Et li quars angeles tenoit par deuant le uiarie al home, vne esponge toute droite, qui restoit autresi taite de sanc de l'un chief iusk'en l'autre. Et li quins angeles tenoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges torsees loies ensamble. Et chacuns de ches v. angeles tenoit en weep and thanks God.

 [* leaf 15, col. 8]

[? la voire dicit]

He opens the door of the ark, and sees a man (Christ) all red, and five angels in red, each with six wings as of fire, and a bloody sword in his left hand, and in his right the first angel held a bloody cross, the second three bloody nacle, the third a long bloody lance, the fourth a sponge stained with blood, the fifth a bloody scourge, and each had a
JOSEPHES SEES, IN THE GRAIL-ARK, CHRIST CRUCIFIED.

roll. "These are the arms by
which our Judge
conquered death." The writing on
Christ's fore-
head.

["(6.)-discolet
last of back]
His feet and
hands ran blood.

How the Ark
seemed of
immense size.

["MB & co]
How Josephes
sees Christ
nailed to the
cross, and the
spunge put to
His chin,

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

and blood
dropping in and
filling it.

How Christ
seems as if He'd
fall from the
cross, and
Josephes
runs to the
door of the
Ark to catch
Him,
l'arche, si vit les .v. anges a tout lor speces en l'entres de luis. Si tendoient li troi encontre lui les pointes de lor speese, & li 'autre douoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissai ou ques pour chou qu'il ne vaussait outre passer, tant desirai a redrecher chelui qui il creoit qui estoit ses dieu et ses sauueres. Et quant il vaut mettre l'autre pie delens, si ne peut, anchois li couunt arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'alor en avant, & il se regardu, si vit que doi ange le tenoiens chacuns a vne main, & en l'autre main tenoi li vns vne ampule, & li autres i. encheniier & vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emeruilla moult de che ke il eut tant longement estre as lus de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leus ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant ioseph[es] le vit si pres de lui, si mist sa main encontre, & li commeacha a crier: "Ha, biais pere ioseph, ne touche pas a moit ke tu no me toilles la grant gloire ou je suis. Car su si illumines des esperitueus demonstranches, que ie ne sui mais en terre." Quant ioseph ci cheste parole, si fu si anguisseus & si espris de ches merueules vooir, ke il n'i garda onques deffense, anchois se laissai chauoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couvert de blans dras & par deus tots les blans dras si i auoit .i. moult riches drap, & vermeil & moult bie autrestel comme samite. Desoir che drap esgarda ioseph, si vit qu'il auoit .iiij. cleus tous degoutans de sauc, & .i. fer de lanche tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit aportees. Et en mi lieu del autel si auoit .i. moult riche vaisiel d'or en samblanche d'un hanap, & .i. couercler deseure qui estoit d'or au'tresi. Ne le couercler ne peut il mis voir a but three angels point their swords at him, and the other (" 1st leaf 15, back; col. 5") or two angels hold him by the arms, and one has a jar, and the other a censer and box. but cannot, but cannot, but cannot, but cannot.

Joseph wondres at his sou's trauue.

Josephes tells him not to touch him, as he is in the spirit. Joseph kneels before the Ark, and looks in, and sees an altar covered with white cloth, and beneath a red one like samite, covering three nails and a Brass-board, all bloody.

and the Grail-

But leaf 15, back; col. 5]
deliure, ne quanques il auoit desus. Car il estoit couuers d’un blanc drap ke on ne le pooit voir ke par deluant. Et tout outre l’autel si vit vne main qui tenoit vne crois moult bieele, toute vermeille. Mais chelui dont la mains estoit, ne vit il mie. 

Et si uit deluant l’autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l’uis d’une cambre m[oult du]remen flattir. & il tourne ses iex vers la cambre, si en uit isoir .ij. angeles, dont li vns tenoit .i. orchuel tout plain d’iaue, & li autres tenoit .i. jetoir en sa main destre. Et apres ches .ij. en uenoient doi autre qui portoient en lor mains .ij. grans vaisiaus d’or autrestue comome .ij. bachina, & a lor caus auoit .ij. touailles qui estoient de si grunt biaute comome cheles qui onques hom morteux n’auoit baillies. Quant chil doi furent hors de la cambre, si en isirent troi autre apres qui portoient .iiij. encheniers d’or, en-lumine de si riches pierres precieuses qu’il sambloit de uoir ke il fuisse tout espir de fu ardent. Et en l’autre main tenoit chascuns d’aus vne boiste plaine d’enches, & de mierre, & de maintes autres precieuses espises qui rendoient laiens si douche odour & si grunt sustume qu’il estoit tres bien ais ke la mai’sons en fust toute plaine. Apres en vit isoir .j. autre, qui auoit lettres el front escrites, & si disoient, ‘ie sui apieles forche del tres haut signaur.’ Ichil portoit sour ses .ij. mains .i. drap autrest verdoiant com esmersude, & sour che drap estoit mise la sainte escueule. En coste de chelui drap, & .i. angele deuers destre, en auoit .i. qui portoit vn teste, com ques si riches ne si biaus ne fu vus par iex de nul home terrion se chil meisme ne. Et deuers senestre en i auoit .i. qui portoit vne espe dont li poins estoit d’or, & li heudure d’argent. Et toute l’alumele estoit autrest vermeille comome vns rais

1 Here an illustration, of a hand holding a cross; and below, three bloody nails, the Grail vessel, &c.  ² L. collum, neck.
CH. IX.] GRAIL-ANGELS SPRINKLE THE HOUSE WITH HOLY WATER. 81

de fu en brases. Et quant chil troi estoient issu hors,
' si venoient deuant aus troi autre qui portoient trois
' chierges de toutes les couleurs que morteux langue
' porroit nommer. Apres esgardoit ioseph, si uetoit issir
' hors il eeu crist, en autrestel samblanche com il li ap-
' parut en la chartre ou il estoit enprisones, quant il fu
' issus del sepulcre, & en cors & en esperit, au iour de sa
' resurrection. En cheste samblanche le vit ioseph venir
' hors, fors tant seulement ke il auoit ore vestus tous les
' vestemens ke prestres doit uestir quant il vient faire le
' sacrement noestre signeur. Et li angeles primiers qui
' portoit le ietoir, puchoit en l'iaue, & si aloit ietant par
' deus les creistijens qui estoient laiens. Mais nus
' d'aus tous ne uetoit chelui qui l'iaue ietoir, fors que
' ioseph seulement & iosephes ses fiex ; ichil doi le
' veoient tout apertement. Lors prist ioseph son fil par
' la main, & si li dist, "biaus fiex, councois tu encore no
' aperchois qui chist hom est, qui si bielo maisnie maine
' en sa compaignie, & va si hournoyement !" Et iosephe
' li dist : "par foi, biaus pere, ie sai de uoir ke ch'est
' chil de qui dauid dist el sautier en vn vers 'ke diex
' commande as angeles qu'el le gardent par tous les lieus
' ou il ira.' Ne nus hom ne porroit estre si seruis ne si
' honeres 'par angeles que il seulement." A tant passa
' toute la compaignie par deuant aus, si alerent auromani:
' tout le palais dedens, & par tout leu il aloient ietoi
' li angeles l'iaue au ietoir. Et quant il venoient deuant
' l'arche, si n'i aloit nus d'aus qui n'enclinas a il eu
' crist auant, & puis apres a l'arche. Et quant il orent
' auromane toute la maison par dedens, si reuinent
' tout deuant l'arche. Lors apiela nostre sires iosephe.

Et iosephes li resposi : "Sire, vees ch vosre sargent
' tout apparillist a vosre velento faire." Et nostre sires
' li dist : "Ses tu ke cheste iauue sensie, ke tu as veu
' esparde par chaisens ! Che est netoimens des lieus
' ou manuais esperis a conquer." Car cheste maisons a

[31]
este tous jours habitacles des dyables, Si doit estre avant mondees & netoies ke mes seruiches i soit fiais. Et n cepurant ele est toute mondee & espurgie des ke li sains esperis i descendi qui iou i enuolai, mais i l'ai aurose de cheste iaue po rel que ne voel que tu faches autrei par tous les lieus ou mes nons doit estre spieles & mes seruiches faisa." Et iosephes li dist : "sire, en quel maniere puet l'iaue espurgier si ele n'est avant espurgie?" "Tout autrestel beneichon, dist nostre sirees, en l'iaue del purifijement comme en l'iaue del baptizede. Car tu i feras le signe de la grant raenche, che est li signes de la crois sainte, & si dires ke che soit el non du pere & du fil & du saint esperit. Et qui aura creasche enterine en la forche de cheste beneichon, ja manuais esperis n'abitera en liu ou cheste iaua soit espadue. Car tous li peurs & la paine au dyable si est en oir le conuiement de la sainte trinite, & en uoer le signe de la sainte crois, par qui sa poeles fu destruite. Des ore más voel ke tu recoures la hauteche ke ie t'ai promise a doner. Che est li sacrēmens de ma char & de mon sac, & si le verra tous mes pules apertement. Car 'ie voel qu'il te soient tesmoing deuant rois et deuant contes, ke il ont veu la sainte enunction ke ie t'ai mise souf toi pour toi establir souuain pasteur apres moi de mes nouuieles bergis, Ch'est souuain eske de ma nouuiele crestitente. Et tout autrei com moysees mes loisau sergains estoit meneres & conduisieres des fiex israel par la poestie que je l'en auioie dounee, Tout autrei seras tu garderes de chest mién pule. Car il aprenderont de la toie bouche comment il me deuront seruir, & comment il tenront la nouuie loy, & garderont la creasche." Lors le prist nestros airos par la destre main, si le traiot pras de lui, si ke tous li pules des cestiens qui laiis estoient virient apertement la samblanche de lui. Et si uoioient tout comment iosephes estoit en estant deuant lui, et
CH. IX.] JOSEPHES IS CLAD IN BISHOP’S VESTMENTS FROM THE GRAIL-ARK.

Comment il fairoit le signe sous lui de la croix. Et quant il eut est vne pieche devant lui, a tant es vus que vns hom vint hors de l’arche tous kenes, si aportoit sous son col les plus riches vsteaments, & les plus biais ke nus hom terriens eust onques vues ne baisles. Et apres chelui iasi vns autres qui estoit biais a meruelle, & de molt biel eage, si portoit en son poing vne croche, & en l’autre vne mitre toute blanche, & la croche estoit toute blanche aussi, & la hanste toute vermelle. Quant chil doi furent venu hors, si vestirent iosephe tous les vsteaments; les sandales premierement, & puis les autres choses qui coniuenent a eneske. Et quant il fu tous reuestus, si l’assirent en vne kaire qui estoit iluic, toute appareille par la volente nostra signour, qui de toutes choses le voloit aaisier. Chele kaire estoit de si grant rikehe ke onques nus hom qui le veist ne sent a dire certainte de quoi ele peust estre. Et tout cil qui faiissoient les riches oeuves, dont il le uinrent puis vioir maint, disoient ke en tout le monde n’auoit ’maniere de si riche pirre 1 dont il n’eust en la kaire. Et che dient encore tout chil ki le voient. Car ele ne fu onques puis ietee hors de la chite, anchois fu tous iours tenus pour saincteaire puis ke iosephes en fu partis. Ne onques puis hom ne s’assist que n’en fust leues tous mors, ou qui n’meaignast de son cors anchois qu’il en fust leues. Et puis en auint il molt biais miracles quant la chite fu prise par vn roi des sarrasins qui gueriroit la terre. Car, quant il eut trouue la kaire, & il le vit si riche, si dist ke il le prisoit plus ke toute la chite, & dist qu’il l’emporteroit en eygpte dont il estoit rois, & si serroit dedens tous les iours ke il porteroit corouno. Et quant il l’en quida porter, si ne le peut onques nus hom remuer de son lieu ou ele estoit. Et il dist ke toutes voies serroir il dedens, puis ke il porter ne l’en pooit. Et maintenant

1 pierre, pierre, pere, pierre, pierriere.—Burguy.
ke il s'i fu assis, si en prist nostre siros si grant uen-
ianche que ambedoi li oel li volerent hors de la teste. 
Ensi demoustra nostre siros que che n'estoit pas sieges 
a home mortel, se a cheli non pour qui il l'auoit 
aparilla. Et maintes autres uirtus i demoustra il, dont 
li contes ne parlera mie chi orendroit, Mais quant li 
ilous veurs, & li tans. Quant iosephes fu assis en la 
kaiere, si uinrent tout li angele deuant lui, & nostre 
siros l'esoinet & sacra en chale maniere ke on doit 
uesake sacrer & esoindre, si ke tous li pules le vit 
apertement. Et chele onctions dont il fu enoins si fu 
prise en l'ampule ke li angeles porloit, qui le prist & 
traiat a soi par l'espaule quant il vaut entrer dedens 
l'arce si com aues oi cha en arriere. Et de chele 
onction meisme furent enoint tout li rois deske 
la creustiestes vint en engleres iusqu'a uer pandragon, 
qui fu pere le roi artu, de qui tout chil qui content 
les aventures ne seuent mie tres bien pour quoi il fu apiales 
pandragons 'en son sourno. Car che set on bien, ke 
il eut a non vears en baptisme. Mais l'estoire de ches 
liure lor dira cha en uant tout esclairismet pouor 
qu'il fu apiales ensi, & comment lechel uctions fu perdue 
quart il dut premierest estre courono. Quant 
iosephes fu enoins & sacres ensi com vous aues oi, si li 
asist nostre siros la croche en la main & sa mitt[e] 
la teste, & si li mit el doit vn anel dont nus hom 
morteus ne porroit l'eure contrelores, ne la forche de la 
pierre deviser. Et quant il eut de toutes choses ensi 
astourno com vous aues oi, si l'apieles, & si li dist : 
"Josephe, je t'ai sacre & enoint a esuesake si hautement 
ke tu as vou, & mes autres pules ke chi est. Or te 
dirai ke chist restement senefent ke tu as vestus. 
Car nus ne les doit porter s'il ne fait chou ke la sens-
fiance requiert. Chil sauler que tu as cauchies, 
seneke ke tu doit tes piec tenir si nes ke il ne voisent 
en nule osueur de malisses, mais en orison, et en pre-
chement, & en conseil donner as desconsillies. En tel maniere dois tu trauillier tes pies. Car le voel que tu sies part en l'escripture qui dist: 'Li hom est boineu-
reus qui ne vaut estre consenters del conseil as falons,
& qui ne uaut porter ses pies en la voie par ou li pecheur & li desloial aloient, & qui ne eist mie en la
kaiere de destruisement. Mais il mist sa volente & sa
poisancehente toute a parfaire les commandemens de la
loy nostre signour, & en cheste chose furent tout si
pense, & par nuit & par iour.' En tel maniere doient
aler ti pie. Car il ne doient ia faire nul pas sans
pourfit. Apres te dirai des autres uestemens. Chil ke'
tu as vestu desus ta cote, si senesfe chaeste. Car ch'est
une virtus par qui l'ame quant ele depart del cors s'en
ua blanche & nete, & si s'acorde a tous les biens de
l'ame, che est, a toutes les virtus. Ensai dois 'tu pre-
mierement chaaste dedens toi ainoir, pour faire de li
fondament as autres uirtus edefier. Li autres uesteu-
mens desour chelui est autresi blans, & si senesfe
virginitei. Et tout autresi com uirginites ne puett
estre en nul lieu ke cassettes ne soit en sa compaignie,
Tout autresi ne puett nus prestres ne dooit uestir
chelui desus ke il n'aict amant uestu chelui desus.
Chil autres uestemens dont li chies est couueurs, si
senesfe humalite, qui est contraire a orguel. Car
orgiuesu veut tous iours aier fierement, teste leueu.
Mais humilites va douchement, tout souef, le chief
encl. Autresi doit aier li prestres a grant humilite, le
chief enclin. Non pas autresi com li phariseriens el tempel
quant il oeciu, qui dist, 'biaus sire diex, ie te rench
grasces & merchis de che ke ie ne sui mie autresi
desloiaus com sont mi autre voisien!' Mais ausi com
li publicans qui n'ouoit mie nis regarder vers le chiel,
tel pasuer aoiit il ke diex ne se couechast de che qu'il
estoit si pechieres; anchois estoit repuxs loing de

1 Chel uestiment he, MS Addit. 10,393, leaf 10, col. 1.
THE MEANING OF THE BISHOP’S ROBES AND NECKLET. [CH. III.

l’autel, & batoit son pis de son poing, & disoit, ‘Diez, sire, sies pitie de chest pecheur.’ En tel maniere se doit contenir, qui veut accomplir les oeures d’umilite. Or to dirai ke chil apres senefie qui est tovs vers, & si ne l’ doit nus prestres vestir, ne lui ne chel autre desus, se il n’est eueskes. Et chil qui est si uesta senefie soufrance, qui ia ne sera vencue, tous iours est verdoians, tous iours est en vns forche, ne nus ne us encontre qui ele n’emport la victoire & l’onour. Car nus ne puist si bien vaincre son anemi comme par souffrir. Chil autres ustemens desus chestui, qui est si blans, senefie droiture. Car tout chil qui noelent droiture de sainct egisse garder loiaument mainteuent droiture. Droiture est vns virtus de si grant haute che ke par li sont toutes choses tenues en lor droit point, ne ia nule fois ne se cangers, a chascunz rendra chou qu’il ara deserui. Droiture ne doune a nului pour amour, ne ne tant a nului pour haine. Ensui se doit mener qui ueut maintenir d[r]oitur. Chil loijens qui te pent el brach senestre, si senefie abstinenche. 1Car li cors doit este loijes a abistenesche autresi com li bras est de chel loijen, & che est 2 vne de grans virtus d’estre en abistenesche en grant plente de bien, & cheste virtus si est vns des membres de droiture. Et se tu ues auoir pour quoi chil leiens est plus el brach senestre ke el destre, Je le te dirai : pour ke la destre ne doit seruir se d’esparde non, ne la senestre se de retenir non. Or t’ai dit del loien del brach. Apres te dirai de chelui qui est entour le col, si senefie obeidenche. Car autresi com li bues porte le gieu au gaignour, autresi deues vous porter le gieu de nostre signour dame dieu, & deues este obeissant a son commandement, autresi com li bues obeist au gaignour pa[r] la forche du gieu. Chil daarrains ustemens qui est desus tous les autres, si senefie carite. Car ale est tout vermele; 356

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1 c’est, MS Addit. 10,293, leaf 10, col..2, middle.
CH. IX. THE MEANING OF THE BISHOP’S STAFF AND RING. 87

The qualities of Charity.  

The staff means Vengeance and Mercy.

Mercy, as it is crooked as top,  
the Bishop ought first to use gentle words.

And then the sharp point of Repenance.

The ring on his finger means Marriage,  
and the Bishop married to Holy Church,  
and must keep to her through good and bad.


1. Car carite met toutes choses en . I. point & aime toutes choses ouinement ; si aime autant les choses son voisin comme la soie. MS Add. 10,292, leaf 10, col. 3.
88 THE MEANING OF THE BISHOP'S HORNS HAT, OR MITRE. [CH. IX.

and share her
sorrows.

ne en mal. Et se sainto eglise sueffre tribulations ne
mesecheanches, il en doit estre parchouiers. Car
l'ewangiue dist 1 ke chil sont boineure qui soustienent
les painres & les annis pour droiture. En tel maniere
se doit contienir qui veut estre loiaus espous en sainte
eglise. Et qui autrement s'i contient, il n'est mie loiaus
espous, mais auoutres, car il fause son mariage ke il
deust loiaument garder. Apres, dois saouir ke chil
chapiaus cornus senefie qui est en ton chief. Il senefie
confession, & pour chou est il blass ; car confessions est
la plus blanche chose qui soit, & la plus nete. Car is
nus hom n'iert si ors de pechie, 'ne si enuenimes, se il
a vraie confession veut repairier, ke ele ne le fache tout
blanch & tout net. Et ses tu pour quoi il i a .ij. cornes !
Pour chou qu'il i a .ij. membres en confession. Li
premiers de ches .ij. membres est repentanche, & li
autres est satisfasions. Repentanche est, quant vns
vient au prouoire, & il li regheist son pechie, & le
partist du tout si ke il n'ri repaire plus. Ichil vient a
repentanche, mais pour chou n'est il mie vrais confes ;
Anchois li convient faire auant satisfaision. Satisfais-
sions est, quant vns pechieres a son pechie recounu, de
faire la penitanche itele com li prestres li encarhe, &
de souffrir la paine de boin cuer, de boine volente.
Ensi pues entendre ke nus ne pust estre confes se il n'a
confession le chief, & les deus membres. Li chies est
de son pechie regheir. Li vns des membres est de tenir
soi de pechie. Li autres est de mener a chief la peni-
tanche encarhe. Ne ia nus hom ne sera urais confes
pour ke il defaille en quel ke soit de ches tres. Et
pour chou ke confessions [est] la plus haute chose qui
soit, comme chele qui restore a vn caup tous les
damages & toutes les piertes, pour chou est elo senefije
par che chapiel qui est li plus haus de tous les veste-
mena. Or ies tu enoins & sacrès, & ie t'ai doune

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

l'ordene & la hauteche d'œuske, a mon pule enseignier
& confirmer en ma [no]juie[œ]1 loy. Et ie voel ke tu
soies garde des ames d'aus, & quasque ie i perderai par
defauta de toi, ie te demanderai tout, & a toi m'esprenderai
au grant iour espoontable quant ie unra
prendre venianche & justiche de tous les moffais, quant
troutes les respoitales des cuers seront desconueertes.
Et se ie te truis loial sergent de chest petit pule nouiel
dont ie te commandant les ames, ie te donrai a chent
doubles grignour baillie, ensi com le swangile le promet
a chius ki laissent lor propriete pour amour de moi.
Et pour chou te commandant iou les ames, & si t'en faiz
pastour, ke ie ne voel ke il soit2 pourueres & despen-
siers de ches choses qui sa cors bessayneront. Or, rien
auant, & si feras le sacrement de ma char et de mon
sanc, si ke tous2 mes pules les verra apiertement."

CHAPTER X.

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

* * *

Ant enmena nostre sires Iosephe iuse l'arche,
si ke tous li pules le uit enterr dedena. Et si uirent
1 noulle. MS Add. 10,392, leaf 10, back, col. 1.
2 MS ke tu tous.
3 t for 'tu sois.'
which grows
larger,
and celebrates
the sacrament,

using only
Christ's words
at the Last
Supper,

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

Christ tells
Joseph with
divide the bread
into three parts.
Joseph does
so.

Joseph tells
Joseph who
to divide the bread
into three parts.
Joseph does
so.

't. leaf 17, back,
col. 2

out does it.

BISHOP JOSEPHS CELEBRATES THE FIRST SACRAMENT. [CH. X.

tout ke ele crut tant & calargi, ke il estoient tout
largement dedens, & veoient les angeles venir & aler
pardeuant l'uis. Laiens fist isophes le premier sacra-
ment qui nomtes fut fais en chelui pule. Mais il l'ot
moulit tuest acomple. Car il n'i dist ke ches paroles
seulement ke ibeurs cris dist a ses discipes en la
chaing,1 Quant il lor dist, "tenes, si mangias, che est
li miens cors qui pour vous & pour maintes gens sera
liures a tourment." Et autresi lor dist il du vin,
"tenes tout, & si buues; car che est li sans de le
nouile loy, li miens sans meismes qui pour vous sera
espondus en remission des pechies." Ches paroles
dist isophes sour le pain ke il trouua tout aperilliet
sour la platine du calice, ensi com li contes a dit la u
il parla del autel qui estoit en l'arche. Et quant il les
cut dites sour le pain & sour le vin qui el calisc
esoito, si deuint tantot li pains chars & li vins sans.
& lor vit isophes tout aperiertem ke il teneoit
la enfant, & li sanibot ke chil sans qui uenoit el
calisce fist cheus del corros l'enfant. Et quant il le
uit ensi, si en fu moulit durement esbahi, si ke il
ne sauoit sous chiel ke il peut faire. Anchois se tinto
tous cos, & commenche moulit angoisement a sous-
pirer du cuer & a plouer des iex, pour la grant paour
ke il avoit. Lors il dist nostre airos: "Josephe, il te
covviens desembrer chou ke tu tiens, si ke il i git trois
pieches." 1Et isophes li respondi: "Ha, sire, aies
pitis de nostre serf. Car mes cuers ne porroit souffrir
a desembrer si bieles figure." Et nostres airos li dist,
"se tu ne fais mes commandemens, tu n'arres point de
part en mon hyretage." Lors prist isophes le cors, se
mit la teste a vne part, & deesseur del bu tout autresi
legierement comme se la chars de l'enfant fust toute
quite en tel maniere com on quist char ke on a coublie
sour le fu. Apres chou, fist ij. parties du remenant a

Fr. cene, L. cerna.
moult grant pasour comme chil qui moult durement souspiroit & plouroit. Ensi com il commencha a faire les parties, Si chairent tout li angele qui laisstoient devant l'autel a terre, & furent tout acoutes & a genous tant ke nostre sires dist a iosephe: “Quel chose stens tu rechoif chou qui est devant toi, & si l'ues, car che est tes sauemema.” Et iosephes se mist a genous, & bati son pis, & cri merci, en plorant de tous ses pechies. Et quant il fu redrechie, si ne vi devant soi sous la platine ke vne pinche a samblanche de pain, & si le prist, si le leus en haut. Et quant il eut rendu graces a son creator, si ouvrir la bouche & vaut metre pedens. Et il regarde, si uoit ke che restoit vns corez tous entiers. & quant il le vaut trimre arriere, si ne paut, ains sentoit c'ou il metoit tout pedens la bouche anchois qu'il le peust clore. Et quant il l'est use, si li fu aisi ke toutes les doucheurs & les suautumes ke on porroit nomer de langhe li fuiscent entree es cor.

Apres rechut vne partie del saint boire sacre qui estoit el calisce. Et quant il eut1 che fait, si uit ke uns angeles prist la platine & le calisce, si les mist ambledens en la sainte escuele, l'un sous l'autre. Et sou chele platine si vit plusiers pinches en samblanche de pain. Et quant li angeles eut prise l'escuelle, si vint vns autres, se leua la platine en haut & che qui estoit sus auoece, si l'enportoit entre ses ij. maises hors de l'arche. & li tiers angeles prist le calisce, si le porta apres chehui en autrestel maniere. et chil qui portoit la sainte escuelu, fu tous li daarrains. Et quant il furent hors de l'arche tout troi, si ke tout li pules les veoit, si parla vne fois qui dist: “Mes petits pules nouielement tenes 2 de l'esperitel naissenche, je t'enuoi ton sauameent. Che est mes cors qui pour toi souffri corporel naissenche & corporel mort. Or garde dont ke tu aies vraie creanche

1 MS repeats Et quant il eut.
2 nec. MS Add. 10,292, leaf 11, col. 1.
and that they who receive it worthily shall be saved, and they who receive it unworthily, damned.

Joseph and his company receive the sacrament.

Each thinks a child has gone into his mouth.

The angels replace the vessels in the Ark.

[* last 18*]

Christ tells Joseph how to celebrate the sacrament daily.

And directs him to ordain priests, and bishops, who shall have the apostles' power to bind and loose, [MS sermo] and tells him to make a bishop in every city, and assist them, and all converted kings, with the holy anointing.

Christ tells him that Emaud's messengers are at hand.

a une si hante chose recheuoir & vaer. Car se tu crois parfaitement que che soit tes sauueres, dont le recheueras tu au perdurable sauvement de l'ame. Et se tu ne crois enterinement, tu le recheueras au perdurable damnem- ment del cors & de l'ame. Car qui usera mon cors, et buera mon sanc, & il n'es sera dignes, il mangera son destruiseiment & buera, ne nus n'en puex estre dignes se il n'est urais creana. Or garde donques ke tu le croies." Lors vint li angeus qui portoit la platine deuant ioseph. & ioseph s'agencilla, si rechut, jointes mains, son sauour, tout inemelement, & chascuns des autres autresi. Et si estoit a cescun su quant on li metoiit en la bouche la piache en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angeles en l'arche, & misrent sor l'autel les vaiseis ke il portoiient. Lors apelas nostres aires iosephe, & si li dist, "Josephe, ensi me seruiras chascus iour des ore en avant, & tu & tout chil ke tu estabiliras a ordene de prouoir & d'euexke. Et se tu ordenes prouoir, tu li metras ta main sous le chief, & li feras le signe de la crois el non de la trinite. Mais a l'euexke sacrer connient tout chou que iou ai fait sous toi. Car euexkes doit etre sous prouoir. Et tout chil qui a cheste hounour seront establ, aront ausi grant pouoir de loijer & de dealoijer comme mi apostle eurent en terre. Desormais estabiliras vn euexke en chascune chite ou mes nons sera recheus par ta parole. & si sera encion de cheste sainte onction, & tout li roi qui par toi venront a ma creance. Ore approche l'eurke ke li rois euvalach laira le desouciement des ydoles, & se tourncra a la creanche de la glorious trinite. Car li chivaler sont prises qui viennent querre ioseph pour lui chertefier d'une grant meruelle ke le li ai annit movetree en auzion. Or

1 Illustration of Joseph and six others taking the sacrament.
CH. XL. JOSEPH'S APPOINTS LEUCAM TO GUARD THE GRAIL-ARK, 93

Ceste ces 1 uuestemense, si iras a lui entre toi & ioseph, & vous les fersez certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijest se vous vous venir encontre vous tous les boins clerz de sa loy; car tu les uainteras tous. Si que ia a tes paroles ne porront contrester. Et si te donrai si bieele grace es iex le roi evalach, ke tu li diras vne partie de che qu'il li sera a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheureront, aront pooir de cachier hors les ma[u]ualjs esperis par tous les lieus ou il venront." A tant s'ala iosephes debuestir, si laissa tous les uuestemense en l'arche pour l'autel. Apres spie la i. sien cousin germain qui estoit en chelle compagnie, si estoit spielles leucans. Chelui establil iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenus es hautes egleses. Car li vns garde tout le tresor del egli'se : si est spielles tresoriers. Ne onques a chel tans n'ainoit este fait. Mais lors establil iosephes chelui leucam, ensi com vous aues ci de chelui, ne mis pour chou ke il fist ses cousins, 2 mais pour chou ke il se 3 tenoit plus religieus ke nul des autres. 2

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CHAPTER XI.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Joseph's answer—Evalach shall be given up to his enemy for three days and nights (p. 96), and the heathen clerk le struck dumb and blind (p. 97). Evalach asks if he can escape (p. 98). Yes; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Evalach asks the devil why it has done this (because

1 MS est.
2—3 mais por ce qu'il estoit plus religieux que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.
Evaluach doubts Christ's birth, and the Trinity. [CH. XI.

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

A tant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent a autres ke il fussent en orisons et en proieres pour le roi evalach, que diex, qui estoit auoiemens des desuoies, li dounast venir a la voix de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il poudrent entre trois personnes & vne seule deites ; & comment la puchiele anoit enfanté sans son puchelage malmetre ; Et comment li fies pooit estre concheus sans carnal couinie d'ome & de feme. Quant li rois ent che dit, si se drecha ioseph, & li dist ichele meisme raison que il li anoit dite a l'autre fois, & en chele meisme maniere\(^1\) li proua. Et quant il eut che dit, si se drecha vns cler. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla encontre ioseph, & dist ke il ne disoit rien. Car se li peres & li fies & li sains esperis n'anoust c'une deite, dont n'estoit mie cuscune d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont ni prendroit noient la person du fil & du sains esperit. Et se eles auoit ambedeuus cuscune sa deite enterine, dont seroient chou trois deites, che ne porroit nus hom contredire raisonablement. Car nus hom qui che controdit, no porroit apertement prouer ne metre en noire, ke nule des 'trois personnes n'est entie deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfaits dies\(^2\) &

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\(^1\) So in MS.  
\(^2\) dies, MS Addit. 10,292, leaf 11, col. 3.
Ensi te mousterra li diex des crestiens ke nule creature ne pueter durier qui n'est apparilie a son commandement. Ne ia ne recouerras la grant hauteche ke tu menemoit, tu orras par tans telles nouellies par quoi tu porras saufoir que nostres sires m'a demoustro aucune chose de tes aventure. Et si saches bien de voir, ke tholomes li fuitis, qui est rois de babyloines, a tout son effort apparelliet, & vient sour toi mout ireement.

Et si dist li rois des crestiens : 'En la main au felon egyptijen liuerrai iou le roi mescoonue, par chou ke il me fuit & mescoounoit. Et chil qui tous iours a este fuitis, encachers chelui qui tous iours l'a cachie, & si le menra inac'a pour de mort. Car ie li voel faire esprouver ko le seus sui li rois des rois & la forteche de tous les pules.' "Apres se tournas iosephes vers chelui qui anoit si duremen parl encontre la trinite, & si li dist : "Escoute, tu qui as parle encontre la sante creanche au dieu des crestiens. Or enten ke il te demande par la bouche de son serf qui a toi parole. 'Tu, fait il, qui ies ma creature, & qui en tous lieus deessees obeir a mon commandement, tu as ma creanche blasme & mon non deshonre. Et pour chou ke le voel ke tu saches ke tu as parle encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir une desbatemens de ma iustiche terriene ; Si ko le souffra, & li autre se castieront par toi. Car tu as en tous iours la terriene science, ne onques l'espiritel ne vais cousnoistre, ne goute n'i poories veoir ; et se tu en vaussisses parler, tu n'en ses onques dire veoir. Et pour chou ke tu as este mus & awles en l'espiritel science, qui tu deesses cler veoir, & de qui tu deusses tenir toute la porle, pour chou te mousterrai iou ke la terriene science ne peut riens encontre l'espiritel. Car ie te taurai, voiant tous chiais qui sont chiaien, la
terrienne parole & la veue. Car mes esperis est de tel forche, ke il fera les bien emparles a muir, & les cler veans awrir; si fera les mus bien parler, & les awles cler veoir."

Tantost ke iosephe[es] eut che dit, si perdi chil la parole, & quant il vaut parler, si senti deuant sa bouche vne main qui li lioit la langhe; Mais il ne le pooit veoir. Et il se drecha pour plus efforcher de parler; Mais si tost com il fu leues, Si ne vit nule goute des ieux. Et quant il senti chou, si commencha si durement a muir que on l'ioit tout clerement d'ansi loing com on porroit traire vne saicte. Et si estoit ains a tous chiais qui l'ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle, si en furent mout courechiet, & coururent tout sus iosephe, si li eussent tout depechis a lor pooirs. Mais li rois eualach sailli en pies, & prist vne espee toute nue, si iura la poissanche jouis quil feroit tous chiais destruire & liurer a mort qui en lui meteroient la main. Car don l'aroit il trai, se il l'assoit mande en sa maison, & il ne le garandissoit. Ensi leua le tumulte por la sale. & li rois apleia iosephe, & li demande qui il estoit. Et ioseph se traiat avaint, si dist qu'il estoit ses flez. Et li rois respondi ke moult parloit bien, & qu'il estoit voir disans en maines choses. Apres li demanda comment il auoit tolu la parole & la veue a chelui qui auoit parle encontre lui. Et iosephes respondi qu'il ne l'en auoit rien tolu; Mais li diex des crestites contre qui il auoit parle, Ichil li auoit tolu & parle & veue. Car che estoit li diex de qui la parole ne seroit la fausse pour nului; Ensi com il commandoit, couuenciot toutes choses a estre. "Coument, dist eualach, est il dont voirs ke tholomes li fuitis m'enmerra iusc'a paur de mort, & ara sour moi pooir & forche .iiij. iours & iiij. nuis!" "Chertes, dist iosephes, il est voirs qu'il n'est nus hom vivans par qui il puist estre fauses." Et li rois li demanda comment il pooit chou sauoir. "Dont, n'as
EVALACH ASKS WHETHER HE CAN ESCAPE WITH HIS LIFE. [CH. XL

EVALACH cannot believe it, but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ, not only in word, but in heart.

["lost"]

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

tu oï, dist iosephes, que li esperis au dieu des crestijens est de si grant force, ke il fait les mus parler & les awes veoir cler! Ch'est à dire, ke chil qui n'ont rien seu de clergie comntront toute la force des escriptures par le grasce de son saint espirit." "Par foï, dist li rois, s'il auient ensi com tu as chi conte, Le vauroi asses miex estre mors ke vis. Mais il n'est nule riens ke iou en pense ce croire. Ne pou quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, quant tu verras qu'il sera auenu, dont m'en croi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oïl, par vne seule chose." "Et quella sera ele!" dist li rois. "Je le ti dirai, dist iosephes. Se tu rechois la creanche ihesu cristi, que tu le croies parfitement, de quelle eure que tu le rechoines, tu auras secours & de liuranche. Mais bien saches de voir, que ia pour chose ke la bouche die, se li cuers n'i est, ne sera deliures. Car dieu n'est pas hom qu'on puisse enginier ne decheuoir par saumblant; Anchois est de si parfaite sapiensse qu'il connoisoit tous les penses des gens, & voui parmi les cuers toutes les repostailles qui i sont." Lors li demanda li rois comment il estoit siveues. li dist qu'il estoit siveues iosephes. Et li rois li redist: "Ore me di, iosephe, de che¿lui qui a perdue la parole & la veue, se il recouuerra iamaiz." "Rois, dist iosephes, Ore lo fai porter deuant tous les dieu ke tu scoures; et si ommes ke il te respondezont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meaimes, & iosephes, & ses peres. Et quant il prouoir le deuy l'eurent ofert al autel appolin qui il apielet le dieu de sapiensse, si demanderent al ymage qui estoit soui l'autel comment chil garoirot iamaiz. Mais onques tant ne seurent demander a chole ymage ke il onques en peusent parole taire. Et li rois vint avant, si li demanda qu'il li dist que fin il uenroit de cheste guerre. Mais il n'en puo onques auoir repons ne ke
CH. XI.] A DEVIL OUT OF MARS DESTROYS THE HEATHEN IMAGES. 99

li autre. Et vns dyables qui estoient l'ymage martis, ke il claiement le diue de bataille, commencha a crier:

"Foles gens, ke als vous estandant ! il a en nostre compaignie vn crestijen ki a si loie apolin par le coniurement de iheu crist son diue, qu'il n'a nul pooir de vos responde. Ne ia nus diex en lieu ou il soit n'oersa donner respones, ne ne porra, puis ke il ara coniure." & maintenant que li dyables eut che dit, si commencha si durement a crier ke il fu aisi a tous chiaus qui estoient al temple qu'il fust en vn fu ardent. Ensi disoit, "ha, Josephe, euusake iheu crist, laisme chou ester ke tu dis, car tu me fais ardoir, & le m'enfuirai de si la tu cosamanderas." Ensi crioit li dyables qui estoient en l'ymage martis par le coniurement que iosephes li avoit fait. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, & uoiant tois chiaus qui estoient el temple, abati l'ymago a terre, & si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist vn aigle d'or molt grant, qui estoit souz l'autel au conseil, si en feri si durement l'ymage apolin en mi le 'vis, ke il li pechois le nest & le brasch destre. Apres s'en ala par toutes les ymages del temple, si n'i remest ouques ymage qui il ne ferist de chel aigle tant qu'il li pechoit aucun des membres. De cheste chose furent les gens molt espoente qui estoient el temple ; Car il veoient les mercelles que icelle aigle faisoit, Mais il ne poeient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus eabahi. Lors apiest li rois Josephe, & si li demanda ke che poiti estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il l'alaist demander al autel martia. Et il j ala, si vaut sacrifier, mais josephes ne li laissa ; ains dist que sol faios tel sacrifise, il morroit de mort soubite. Et quant li rois eut demande respones a l'autel, Si dist li dyables qu'il n'oetoit a lui parler pour
Iosephe. Et li rois li demanda s’il avoit si grant pouvoir sur les dieus. Et li dyables li dist que nus diez ne poivoit parler deuant lui se il ne l’en dounoit congier. Et li rois prisa iosephe que il li dounoit congier de parler. & iosephes li donna. Et li dyables dist au roi:

"Rois, veus tu savoir pour quoi il a si grant pouvoir? Il a iij. anges au sec lui qui le conduisnit & gardent par tous les lieus ou il va, si tient li vns vne epee toute nue, & li autres vne crois. Et li doi m’oyst tenn en tel destroit par son commandement qu’il m’ont fait depecher toutes ches ymages ensi com tu rois. Ne jamais nus diez n’ara pouvoir de donner respons ou lieu ou chis hom soit, tel poeste li a donei lhesu crie ses diez." Apres li demanda li rois se chil qui avoit pierdu la parole & les iex recouerroit jamais sante. Et li dyables li dist, "rois, se il garist, che ne sera mie par nostre uirtu;" 3

"For that power haven not we" Him hol to Maken In non degre; But heiths Ayesn to him Most gon Be him that him it leide vppon; 4 And elles but he wele him helde sende, Be vs get he non In non Enda."

Thanne Axeode him the king Anon tho "Howgh Ayesn the Egipciens he scholde do;" 8

1 MS dona, altero.

2 The Royal MS xiv. E 3 continues—"Et nous n’en l poons point avoir: anchols cosuerrre ke chill le garisso per qui com mandement il a en le mal, ou se che non, il n’en garisso iames." Lors li demanda li "rois, ‘a quel fin il enroctit se il se combatoit en gypsyens.’ Et li dyables dist, ‘que il n’auoit nul pouvoir de l’ dire tant com li hom dieu l seroit.’ Et iosephes sallt avant, & si li dist: ‘Je te cossuir de per le forco de la sainte trinite, ke tu li dais uoir.’ Et respondit li dyables, ‘que il n’en sautoit rien de che qu’il li estoit a auerir. Ne nus ne le pest sautoir, se par lhesu crie non.’ An illustration follows, for the next chapter, of the messenger coming to Evalash.

3 The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.
CH. XII. THE DEVIL CONFESSES HIS IGNORANCE OF FUTURE EVENTS. 101

31f with hon heeld he Orny bataile,
In what Manere it myhte him Availe.'

The Devil says, 'I can't answer.

Thanne the deevil him Answerid ful sone,
"bere-Offen Answered mown we seven p' none:
Tyl that goddis Man be Owt past,
Of vs An Answered non thou hast."

The Devil says, 'I have answered God's things gone.'

Thanne spak Josephes there Anon Ryht,
"I Conjure the be the vertu of God Almyht,
And be the myht Also Of the Trenite,
That the sothe here thou scheue to me."

Josephs conjures the devil to tell him the truth.

And the deevil him Answerid Agein
"That he ne Cowde not In Certein;
Of thing that was to Come, he Cowde not telle,
What Aventure so that him Evere befolle."

Josephs confesses that he knows nothing of things to come.

CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land;
Evalach's summons to his vassals (p. 103); Josephs's counsel to him,—Josephs tells him his history, that he was
a cobbler's son at Meaux, in France (p. 104), was sent to
Rome as part of the hostage demanded by Augustus (p.
105), then on to Erl Felis of Sylve, whose son he slew (p.
106), and fled to Tholomes King of Babylouna, for whom
he conquered all the land of Sarras (p. 106-7), that therefore
he must be humble, and remember God, as he will be three
days and three nights in Tholomes's power (p. 107-8, 110);
Evalach asks for the means of victory (p. 108-9); Josephs
takes a cross of red cloth on to his shield (p. 109), and tells
him to look on it in his need, and pray to God, and he
shall be saved (p. 110). Evalach marches to Tarabel and
Valachim (p. 111). The Castle Valachim described (p.
112). Evalach's army enter a forest, and send out a spy
(p. 113); they attack Tholomes, but lose men, and flee to
Castle Comes (p. 114). Tholomes pursues (p. 114); while
Evalach's men plunder his tents (p. 116). A spy next
day tells Tholomes that Evalach is in Comes with a very
few men (p. 116), and so Tholomes marches after him
with half his force, leaving the other half with Vabue his
steward to watch Castle Valachim (p. 117).
And in the mene while Of this talking
Came with a messenger tho to the king,
And kneled to-forn him uppon his knee:
Sirs kynge, news tydinges I bringes to y
That ben boths Evel and perylous,
Of Tholomes king so diapetous;
Into thi lond now Entred he is,
And with him gret strengthes with-owtes Mis;
And Oriable thi Cite they han take,
And Abowtes In-virown thei don wrake,
That so the Contre distroied is be him
Into the Castel Of valachim.
For On hors-bak with him don Ride
Twenty thousand be his side,
And On footes Also there ben
Fouri thousand Men harnessed Clen;\(^1\)
And yf that Castel he mown haue,
Nothing Of thi lond wil he save;
Ne thens wil he non fote gon
Til they ben golden Euerichon;
[For] that Is now the stre gest hold
[In] thi lond be Manye a fole.
And sit his Aowow Made he there
(That Alle his Meyne gan it to here)
That Owt Of that Contre wold he not pas
Tyl he were Crowned king In sarras,"—
Whiche that was the Chefe Cite
Of king Euolach his lond, I telle the.——
And whanne the king herde him thus sein,
Sore he him Abaschte In Certein;
And sit the more Abascht was he pleinli
For the wordis that Iosephes spak Openli,
'That thre dayes thre the Nyht
In his Enemyes daunger to be Owtriht,

\(^1\) MS Reg. xiv E 3 reads 's. xxx. mille homes a pie.' [MS Add. i. 50, chiusures, et a 3/4 hommes a pie': 90,000 in all.]
And that to the prike Of deth he schold be browght;
And this Euere was In Eualeche thowght;
But for pat he was A man Of sote prowess,
He made non semblauyst Of non distresses,
But Aȝens herte he made good Chere,
[S]eenge Alle tho that there were,
[A]nd swor Anon be his Creancye,
' That what so him Euere hadde be chance,
si If At that sege he myhte him fynde,
He wold don him Remove be som kynde.'

Anon his sonde he dide to sende
Over Al tho, Into Euerich ende,
To Alle tho that Of him took Ony fe,
'Anon with him that thei scholden be,
And On the Morwe to ben Gaderyng
Atte Castel Of Tarabe' with owten Taryenge,' 1
That twentie Miles from sarrau Is,
And fro valachie Sizene, More ne Mis,
Where As Tholomeus Atte Sege was.
Thus Abowtes sent Eualech Into Every pieris;
Thus Abowtes be his sel he sente,
'That Eche man scholde don his Entente,
That weren weldy Armes to bere,
Aȝens here Enemyse to sensey hem there.
And bo that Aȝens his Comandesmentis were,
What so he be that it doth there,
His lordshipes from him wil he take,
And but Ryht A pove Man him Make.'

And On the Morwe the king gan to remove,
And Iosephes to him Cam to take his leve;
'Sire kyng, hennes thou gynanest to Go,
But thow no wost what forto do;
For thou ne Art seker to Comes Agein,
But there forto dyen In Certain.'

1 MS Reg. 'tarable'; Add. 'carabel' (leaf 12, col. 3 at foot).
God bids him remember whence he sprung:

But thus My God sente Onto the wel Of whom thou Comest Everydel,
And of what Maner kynde & of lynage Thow Art I-Comte to this high parage. But thou supposist that nomas it knowest; But I Can the tellen Al be Rowe.

Be the grace Of my God Almyht I schal the telle, I the A-plyht; For Conceil may here non heled be From him that Sit In Maieste.

Thow were born In fraunce lond,
As the holi goat me doth yndirstand,
In A Old Cite Of fraunce, As I wene,
That Miaux is Called there bedene;
And there thou were A pore Manne's sone,
That to Maken schon was thanne his wone;
And this Owghtest thou to knowen ful wel,
For thow it hast Sein this Everydel.

For whanne Augustus Caesar Emperour was Of Rome xxxij 3er; In that plas
He wende king Of Alle kings have ben;
And so it him thowhte that it was sen;
But Crist of Marie was born
In his tyme, that I Rehersed befoern,
That tho king Of Alle kynges was
Thorwgh the world In Every plas.

And whanne here-Offen herde Augustus Cesar Be his Clerkis that weren bothe wis & war,
Thanne he gan to waxen Gretyly In dowte
Lest Of his Empire to putten him Owte,
And that Al the Contre Of Rome Abowte,
To that lord scholden worscopen & dowte.
Thanne Niste he Not what forto dont,
But Abowtes Al Rome he sente Anon;
CH. XII | AND CHOSEN BY LOT IN FRANCE TO BE SENT TO ROME. 105

Thorwgh Owt Al that Contre
Anon his Messengers sente he,
'That Evry man & womman Also
To him A penny scholde yealden tho,
As In Manere Of A knowlechings,
As In weye Of Soiettis to here kyng.
And, benchason1 that Fraunce was thanne
Of Anothir Maner kende Of Manne,
To hem he sente In this Manere
As, Sire, I tho schal now tellen here:
An hundred knyhtes be trews Aftir he sente,
And Aftir An hundred knyhtes doughtren presente,
That Maidenis scholde ben Everichon,—
And thus his Messages Goane forth to gon,—
And An hundred knave children Al In fere,
Not passeng the Age thanne of fyve yere,
But Rathere lasse thanne Ony More;
That time this was his Comauimement thore.

And whanne these tydings were Comen Into fraunce,
Mochel they Merveilled thanne Of this Chauunce; 124
And thanne Chosen they In Evry Cite
Be lot, As that time here hap myhte be,
So thanne it happed, As I telle now the,
That Owt Of Miaux that Cite,
That tweyne Maydenes Chosen were for sothe,
And that An Erisia doughtren were thei bothe
Hos Name was Erl Of Siuayn,
That lord of Miaux was, & Of the Contre Certain. 132
And whanne the lot on hem þus gan falle,
Thanne mosten thei forth nedis with Alle;
And vppon the,2 tho, fyl the tother lot,
Where þou myhte test ben Excused not,
For thow were At the Age Of fyve yere,
And Also these Maidenis bothe briht & Cler;

1 'be enchason,' by occasion, because.
2 'thow' is often written 'the.' See l. 114, 140, 149, 157, &c.
JOSEPH TELLS EVAalach HIS PAST LIFE |

and all three of you were sent to Rome.

That so wit these Maydenes forth were you led,
As tofore I have here now to the Seid.
And whanne that to Rome so weren I-Come,
The peple Abowtes so they cam on a thronne,
And so they gonnen faste to beholde:
3e hadden the Of Bewte so Manifoldes.

You were very beautiful.

And whanne thow were come to twenty 3ere,
Thanne bothe Maydenes deyden Rhght there;
For the ton ne lyved After the tothir
But thr 3onthes, It was on Othir.

Then Tiberius

Thanne Aftyr, the took Tiberius Sesser,
That Aftir Augustus was emperour thar,
And the hadde the Rhght In gret Cherte,
And to an Erle the sente for thir bewte—
Erle Felys he hyghte Of Svilie,—
To him were thow lad In hie:
And whanne that thow to him were broght,
Ful mochet thow were Euer In his thowht,
For the ful dree to him he held;
And After ful Evele didest thou him yeld.

But you saw his eldest son in a quarrel.

For it befit that upon A day
His Eldest sone & thou wentes to play,
That so In Anger 3e fillen the bothe,
That there thow slowe his some forsothe,
And whanne thou haddes thus him slo,
Thanne to Tholomess 3onne thou go,
That Of babiloyne thilke time king was,
And wære he held Ageus Olifernus;
For Olifernus king was rihth tho with-outen d[owte]
There As now thou Art Of Al the Contre Abowte.
And Anon As thou to him were gon,

and then went to
Tholomess of Babylon,

[If 197, bb, col. 3]

There A knyght he made the Anon;
And so moche love thanne he Caste to the,
That Amonge Al his Ost he 3af the powtate;

1 MS Reg. ‘xx’; MS Add. ‘xii’.
2 MS Reg. ‘tholomes ocranste’; MS Add. ‘tholomes ce lastre.’
And Aboven Alle Others he ȝaf the powere, 176 180
Ouer Alle his Oст to Gouernen there, put his hand wholly in your care.
For that thow were Of so gret provesse, You see that I know who you are.
Of Manhood, & ful Of hardinesse,
So that On his Enemies Avenged he was, 176
And hem distroiede In that place.
And thanne to the ȝaf he that lond, 180
And there holich put it Into thin hond. 180
Now myhkest thou knowes & vndyrstonde, That I knowes whennes & of what londe
That thou were bothen bigetes & born,—
Lik As I haue the Rohersed beforne,— 184
And from so gret povert to hy dignete;
Remembre the wel what I telle the;
And thherefore the sente to seyn be me
The grete God of Al Cristiente, 188 And God has therefore sent me to remeind
That Of thi self thow schoest han Minde;
And thogh thut vnder, þou hast mest of gret kynde,
And Moché peple In bataille þe Abowte,
In herte scholdest thou not be prowte;
For thi lyges, they' ȝathing ben,
But As A wardein hem to beseen;
And thherefore haue thou this In Mende,
For but As On Man thow Art Of kende,
And As some ȝeyen thow schal
As the porest Man doth Ouer-al;
Therfore scholdest thow be powre & Mek,
And vppon thi Creautour beleven Ek,
That Into this world þe made forth go,
For with-Owten he thow myght not do;
And ÿf thou like not him for thi kyng to holde,
Owt Of thi regne þou gost Ryht Mani-folde:
For wel may he be Clepid A kyng,
That Endeles lasteth euer his Reyneng;
This is Crist Godis sone Of hevene,
That Into þe Maide Ayhte be thanagalis stene. 208
For Alle Mennes hertes he doth knowes,
And Alle here thoughtes vppon A rowe;
& put the schal putten Into thin Enemies hond,
And Aftir the deliueren, thou vndirstond;
For that ther nys nos lord neper God but he
To whom Ony honour longeth to be.
Wherfore, as Only On god & Almyhty,
Thow Owgest him to worschepyn al Only;
For bothe this torment & this Noyssance
He the now sendeth, for his Creasance
Thow hast Refused, & Ek his lore
That he in Avicion hath schewed before.”

Thanne seide king Evalach Anon Agein,
“Maister Iosephes, I preie þe, telle me plein
What that Avisioun was forto Mene,
That thou it woldest declaren me Clene.”

“Cortes,” quod Iosephes, “nay how so befallen,
Tyl thou haue broken thy Mawmettis alle,
And that in theke high lord to hauens ful Creasace
That the May deliueren from Alle Noyssance.
And Alle lyveng thing enseablished Is,
Wheche that þe heyst king is of blys.”

“[H]e my Creasance,” quod Evalach tho,
“This Bataylle myn herte goth sore vnto;
And bothe youre fadyr & Ek þe
Of Riht good Conceyly behyghten me;
yf that I wolde On yow beleve,
seiden Ryht wel that I scholde preve
Be wheche victorie of myne Enemyes to have,
And Aftir my deth my solewe to save.”

“Certein, Sire,” quod Iosephes tho,
“That Conceil I the yf, & þet Mo,
yf thou wilt On him beleven stedfastly,
And him worschepen As Almyhty.
And þif thou wilt not don As I the teche,
Be war lest god were taken wrecche;"
And but thow him worsespe As me thou seest,
In body & soul destroyed thou beest
Of him that Of Alle things Is domes man ;
The helpes & socoure ful wel he Can.”

“Now Certein,” quod this Eusalach’s king,
“And ye wolden se ven me swich conseilling
That Of Myn Enemyes victorie to haue,
And therto my lif that he wolde save,—
On him Onliche I wolde beleve,1
And Al my Creuncos I wele Reprave.”

Thanne spak Anon Iosephes to the kyng:
“Now herkeneth, Sire, to my talkyng.
Do bringe now thi scheld to-fore me,
And Anothir Maner thing schalt thow se.”
And whanne this scheld to-fore Iosephes was,
A lytel pece thanne Of cloth so red
To-fore him be browht Into that sted.
And the kyng Anos with pat biddinge
A pece Of Red Silk he dyde him brings,
And kutte there-offe two peces Anos
In the sihte of hem Echon,—
Eche pece A Fote of lengthe was,—
Wher-offen A Cros he made In that plas,
And takked it yppon the kynges scheld,
Wherwith he Rod thanne Into þe feld.
And whanne thus he hadde don,
To kyng Eusalach thanne spak he Anos:
“Syrst thow now this signe that I have Mad!”
“Ye foresoth me,” thanne kyng Eusalach Said.
“Certes,” quod Iosephes,2 “I tells it the,
What Manere Of Man so Evere he be,
And he wele stedfastli belevene On this,
Were he neuer in so moche sorwe Òper distres,

1 MS beleve.  2 MS Josep.
That he ne schal Ance deliuered be
Of Alle Manere deseisse And Aduersite.
And therfore, hoonere thou this, I Charge the,
In worsche[pe] Of him that dayle On tre ;
And whanne that thou Art In gret Nede,
Loke Of helpe & socour that thow him bede,
And thow say In this Manere
As I the Schal now Rehersen here,
' O thow god that daydest vpon the Crois,
Of me, Synnere, here thow my vois ;
And On the signe Of this thow suffredest ded
Vpon the tre In thin Manhed,
So graunt me Of victorie the grace,
And to thi beleve therto hauen space,
And that thy man that I Moot be
Er that this world departe from Me.'
And zif thow this fulliche wilt beleve,
Thanne A trewe man schalt þou me prevë;
For thanne In bataille schalt thow not dye,
But bothe to getes Worscheple & victorie.
And now that thus I haue the told,
To gon to bataille thow myght be bold,
For from deth thi warynt this schal be,
And from Alle presonementis, I telle it the.
þit not-withstonding, not forthan
That Tholomes, this Crwel Man,
In distressse schal he putten the
Thre dayes and thre N iht Sekerle,
For so be me sente the to sey
That Myttful god & verraye.
And yete thow wel, zif thou beleve On this,
Thow Schalt neuere thanse don Amys ;
For to the schal it ben Redempcioues,
And to the devel sorwe & distruccious."
Thanne seide he to Iosephe Againe
These wordes tho In Certein,
CH. XII.] EVALACH PROMISES TO BE A CHRISTIAN, IF HE WINS. 111

"Iosephes, that thou woldest now prayer for me
To kyng of Cristene in Eche degre,
Me to helpes, and Euerre me to save;
And trewly his Creanne wil I be,
316 if it be As now thou behoatest Me,
Trew Cristen Man thanne wil I be,
320 Christian if he
Of thyn hond to Resceyven in this plas
316 if Euerre I Come Ajon Into Sarras."

And thanne An Old Serjaunt he gan to Calle,
And there him Comaundes Amonges hern Alle,
324 He orders the
'The Cristene to kepen with ful grete honour,
With-Owen Ony Angwysch Other labour;
And that Iosephes haue his Comaundement,
Of Alle Manere thinges wit good Entent.
328

Thanne took the kyng his leve Ryht there
Of Iosephes & Of his Compenio In fere,
332 He marries
With Ryht A grete Compenye Of knyhtes
And Mochel Other peple tho Anos Ryhtes,
And Euen to the Cite Of Tarabel
They taken the Ryht weie Eueridel,
336 and stays there six days
And there Abod he fully vj dayes,
As the Storie Of this book vs sayes.
And be the tyme the Sixe dayes were gon,1
So moche peple Of his Owne hadde he sein non,
332
What Of So manie knyhtes & barown
Hadde he not Sein At Anof In his town ;
But be the tyme that heyghte dayes were gon,2
340 without his
Mochel peple to him Cam Anon.
Thanne Owt Of Tarabel thei gowme Ride
To-ward valachin At that same Tyde,
Where that Tholomes beseged the Castel
344 [See
That kyng Evalach tho lovede ful wel,
For him Self there-Offen Fowndur3 he was,
And there it let Setten In that plas.
1 & quant innt an sietisme ior. MS Reg.
2 An witisme tour mut li rois de tarabiol, meuls matins, a
3 toutes ses os. MS Reg. leaf 20, col. 3.
This castle is very strong.

For it was On of the Strengest pyl
That Euere Man Sawgh in Ony Exyl;
For it Myhte neue neuer I-wonnē be
But Only thorwgh Eufanyne, I tello it the.

Where-vpon A ʒate on þat Castel was thore,
From the plein Erthe A stones Cast & More;
And vndir wheche þate Ran there

Ryht A wondir dyspetous Ryvere;
And that Rever, As brod it was

As the schot Of An Arwe In ech A plas,
So that þate Assilled ne Myhte not ben
Of hem with-Owte, As men Myht sen,

But It were Only be An Navye,
Thane Coude that neuer hem stroye
For schot, And Cast Owt of that Castel,
It was devised so wondirly wel.
And no Mo þat[es] weren there-vpon
Where that [Ma]n Mihte Ówht owt gon,
But A litel [gat]e In A Corner

That there-vpon was devised ther.
And Of plein Erthe to-form þat gate was,
For two Chariettes to Meten On In þat plas,
The whiche but xxx pas was Of lengthe;

For it was A pyl Of ful riht gret strengthe.
But Alle the strengthis Of this to discryve,
It were to long, be my lyve ;

1 MS Reg. xiv E 3, says—'Et li chastiaus en haut estoit autroune de meuit riches murs tous quatre de marbre vert et vermel & bis & blanc. Et se li mur secoient bien et haut, encor estoit la tours plus haut nasie a quatre doubles. & si secoit sous merhe ʒe tele que encoques si bien seans, ne si desfemule, ne fu voue. Desour celle roche secoit la tours marbre fai tres durem de haute, ke on en voelt blanchoir les murs de bandas, & ondoier l'iaue del vil, qui eat en egypte ; De tel roche estoit li chastiaus, & de tel biaste, ne li si gret chaut ne fesait en nul este, he chill du chastel n'euseaut laue douche & froide d'une fontaine, si couroit li ruislaus en i. plain measit

* MS Add.—si estoit si haut com en pocit moedir l'one del nil, qui si estoit bela et rice, et celo asios que se vous di, couroit mult parfins en egypte.
Ch. XII.] Evalach's Army gets sight of Tholome's.

Therfore to passen Over In schort Matere
Of declareng Of this Castel I wile now here: 376
And In this place king Evalach this Castel made
For the strengest plot In þe world þat he hadde.

Now whanne kyng Evalach thus Redy was,
Forth Took he his Iorne In that plas,
And Entred into a ful fair Forest;
Thus he Comandede bothe lest & Meat,
And Comanded Alle his Men there Anon riht
Hem Redy to Armen forto fyht,
For he hadde Sent forth A spyse
In that Morwening thanne ful Eriye,
To Aspien Tholomes & his Ost
There that they lien with so gret bost.
And whanne the Spie Cam Agein,
He tolde kyng Evalach thane In certein
‘That In the Ost It was dynong tyme,
Fore it was ny noon, And passed þe pryme.’
Thanne weren this Meyne Al Redy Anow,
And Owt Of that Forest gonne they gon,
And Entred thanne In-to A gret valey.
Thanne whanne vppon the hil Comen they,
They Syen Alle the Ost Of Tholome,
How that they leyen In Al Manere degrø;
And Also Al the Castel Of valachin
Where that his Meyne weren with-In.

biel qui estoit entre les murs del chastié, & la tour ; si choit en chel plain par l. tuel de couore qui choit en vne eue de marbre, en quoi chil du chastié prendoient lisse a lor besognes. Chil plaie en quoi l'ane choit per le tuel, si estoit il abuntroirs as cheuaus du chasti, si estoit tous paues de marbre, & clos environ ben le haut de deus coute & demi, & descor tout l'autre pauement. Ensí estoit il chastiaus sailes, & si richement ferues cos vous anez oï, tant qu'il ne doutoit nul home vusant per force d'assaut. Et pour chou l'aoit ferne li rois evalach que il n'auoit onques si forte pleche de terre veeue. Et pour chou li auoit il mis non evalachin ; ke il veloit ke tout chil ki jamais le noumeroient, i ramenteraient le non de lui en ramembranche de ke qu'il i auoit fait."

Graal.
But whanne this Ost Gan hem Aspye,
"Tresoun! tresoun!" thei gon to Crys;
And Anon to Armes they ronne ful faste,
For Of here lyves they weren Agaste;
But fewe of hem there ne ben
That they weren Redy Armed Cler,
For Evers they hadden A supposenge
That kyng Eualach wolde for Ony thinge
That Sege Remeven 3if he myhte;
And that he it wolde don he susipos ful rihte.

Thanne kyng Eualach his men In that tyde
To-ward this Ost Faste gonse they Ride,—
More vigeryousely neuer Reden Men
Into non place thanne they diden then,—
And Tholomes men that On foote were,
Eualach his men here hors Slowen there;
So thanne, bothe parties On foote thei be;
There grete Manlawghtre Men Miht se,
How that Eualache men Tholomes men slowe,
For ther was Sorwe & gryntecg of teth Inowe,
So that Of bothe partyes ded there been
Bet than Fiftene thousend,1 As men miht seen;
And there manye Of his men lost Eualach:

And whanne this he sawgh, he torned his bak;
Thanne he & his Meyne that On lyve were,
Toward A Castel fedden tho there,
Whcho Name Of that Castel was,
IClepid was 'Comes'2 In Every plas,—
And thedir ful faste grawnent they hyo,
He & his Meine ful Seekerlyo;
That from theke bataille no more it Nas
But As twey Miles In that plas,
So that Tholomes Chasel him so faste
That it wax nyht thanne Atti laste;

1 The Royal MS says 'xy. miillera,' but the Additional only 'v. M.'
2 MS Sec. 'laciens.'
Whertheorwgh Manye Of his Men
Loste this Tholome In the Chas then;
For tho that fudden knewen ful wel
The nexte weye to Comes Castel,
Whertheorwgh Evalach his men goten socour sone,
And Tholome In that Chas lost Manione;
So that Tholomes, bencheson Of the Nyht,
From that Chas departid Anon Ryht,
And to his loggeng homward he wente.
And whanne that he Cam þere present,
There Al his harneis beleft þer was,
It was Clene I-spoiled Owt of that pias
Be the while Of Evalach men
That In the Castel of valachin weren then,
That, whiles the bataille & þe Chas dyde laste,
Evalach his men the harneys browht In faste;
For they that In þe Castel were,
With Tholomes men so sowhten þere,
And put hem Alle to discomfiture
That þere the harneys kepte þat Owre.
And whanne this Tholomes Resorted Aȝen,
And Allo his harneys dispoilled Clien,
His tentis and his pavylons to-broke,
And whanne this Tholome þer-onne gan loke,
Ful michel desesse he took In herte
For theke dispit, It was so smerte;
And thanne A grete Oth swor he there Anon,
‘That he scholde neere from þat Castel gon,
Though he scholde lesen half his Mayne,
Tyl that they wyth-ynne Enfamyned be.’
And there Abod he Al that Nyht
In swecho loggeng As he geten Myht.
And whanne the spring Of day was Comen,
To him there Cam A spie Anon.

1 MS That.
That him tolde tho newe tydyinge,
Al Of kyng Eualache beenge,

"Syre Tholome," seide this Spie tho,
"So good tydyinges Cam neuere man vnto
As now Sire Tholomes Is Comenge to the,
But if it thorwgh siano distroyed be."

"Now sey me, Bewfys," quod Tholome,
"What maner Of tydyinges mown thon be."
"Sire Tholome," Seyde the spie Anon,
"Kyng Eualach Is Into A castel gon 1
But with A fowe Of his Meyne,
There schalt thow him haue, Sire, sekerle,
And thanne, Ended thi bataille it is;
That I seye, it is trewe with-owtens Mis."
"Sey me," quod Tholomes, "thou belamy,
How knowest thou this so Certainly?"

"For On him Only I hadde A spie
That sawh him entrent þe Castel sekerlye;
For At the yates so longe Abod he there,
Er he myht Entren In Oni Manere,
The space Of Ryht A long Mile,
So Abod þerowte A gret while."
Quod Tholomes "In peine of thi lif lesinge
Loke thou bringe me now fals tydyinge; 2
And yf thou do, with-Owten More
[Delay, 3 ] deth schalt thou Suffrez therfore."
"[Sirfe, if it be not so As I haue the told,
[De-membre thow me, Sire, Manifold." 4

Tholomes resoves
Anon Tholomes his knynthes gan calle,
And told hem what Aventure gan be-falle,
And how that Eualach In A Castel was
But with A litel Meine In that plas;

1 li rois euallach est entre en ’lacoine,’ MS Reg. MS Add.
2 ‘lyoone.’
3 End of MS on the sheets misplaced.
4 The letters are quite invisible.
CH. XII.] THOLOMES STARTS TO TAKE KVALACH IN COMES. 117

Wherfore to beesegon that Castel he wolde be-gyinne
With half his Meyne, neuer more no Mynye;
And the tother halvened schold leven stille
At valachin, for the drede Of More ille,
That was him left to kepen there
A litel bettere thanne they diden Ere.
That so this Ordinaunces thus he Made,
Where-Ofen his Meyne weres ful glade.
Thanne his styward to Clepes gan he fonde,
That hyghte vabus As I vndirstonde,
And Comaunded him there Anon Ryht,
‘As that he was A gentyl knyght,
The Remenaunt Of his Men to kepen stille,
Lest that Ellis to hem Miht Comen som ille;’
“So schalt thow kepen there with the
Of knyhteys and Seriauntes half my Mene.”
Thanne his Steward vabus Anon
His Comaulement was Redy to don,
And kept there Stille half his Meyne,
As wel Footmen As Othere there to be;
And Tholomes the Remaunt with him ladde
Into that place As the Spie him badde;
And So Rod he forth Al the Nyhte,
For he wolde have ben Aforne day-lyhte
At the Castel that hyht Comen,¹
There he Suposid kyng Eualach was.

¹ lacoina. MS Reg.
CHAPTER XIII.

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

Now leven we Alle Of Tholomes,
And that At this tyme Of him we ses;
And Of kyng Evalach let vs now speke,
That On his Enemyes wold him Awreke,
And that Into the Castel Of Come was gon  
Hym forto socoure from his Fon ;  
So that An Old Seriaunt he Callid Anon,  
And bad that he Anon Scholde gon  
Owt Of that Castel Rides, forto Aspie  
Where¹ that Tholomes were there Nye,  
Other to valachin Ayen that he was gon  
With his Meyne thedir Euerichon.  
Thanne this Seriaunt tho forth gan Ryde,  
And sewed Tholomes In that tyde  
. Evene to valachin Castel tho,  
There As newe tydinges herde he Mo,  
‘That the Meynir Of valachyn Castel  
Hadde born hem ful wondirly wel,  
That In the tyme Of the chas  
Alle Tholomes harneis Itrised was.’  
And Anon To Eusalch he Returned Agein,  
And of these tydinges tolde him ful pleyn,  
And Of the pray his Men hadden take ;  
Where-of Eusalch gret Ioye gan Make,  
And swoor thanne be his Creasunce,  
‘That, what so behapped him in Oni Chauce,  
With him band be bond wolde he fyhte,  
And yppon him to preven his Myhte ;  
That, ryht Anon As his men sembled were,  
From that Sege he scholde him Rere,  
That so hastyly neureo kyng I-Rered was  
From non sege I non maner plas.’  
Owt Of that Castel thanne gan he gon  
From thens thre Milés Ryht Anon,  
And with him sevene hundred knyhtes & seriouns  
That Alle worthy men weren & vaylauns ;  
And On foote Nye hundred ther were²  
Of Ryht bolde men & hardy there ;  

¹ Whether.  
² et blem .x. et ix. chens de gent a piêt.  
³ Ms Reg.
EVALACH GETS WORD FROM HIS QUEEN, THAT

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

And In the Mene while that thei thus gonne gon,
He is met by a messenger from his wife,
On A palfrey Cam prekyng A messengere Anon
All\(^2\) so Swiftly As the hors myght him bere;
Kynge Evalach he sowhte Everi-whore;
And thanne with the kynge mette he Anon,
Thanne thus his Arende he gan to don:
"Sire," he seide, "my lady the qweene gr[e]l[eth] ȝ wel,
And thus the\(^3\) sente to seyne Eche del
As this lettre doth Spesephie,
Where-with sche bad me faste to hye." Anon king Evalach this lettre took,
And hem Radde, & not forsook,
And there In his lettre tho he radde
begging him
to leave Comes,
as Tholomea is about to besiege it.

'That his Qweene On him faste gradde,
And, 'As Enere sche his Soiet myhte be,
Owt Of the Castel Of Come þat he wolde Te,
For Tholomes that Crwel kynge
There-Abowtes wil leyn his Seieng.'
And whanne this lettre thus he hadde rad,
To him forto Come the Messenger he bad,
&E of these tydinges Abassched was he,
How that this knowlechinge to hire myhte be;
And to that Messenger he seide Anon
"How wyste sche that I Into Comi was gon?"
"Sire," quod the Messenger witterly,
"I ne Can not saw tellen Certeinly;
Evaluach can't understand how his wife knew he was in Comes.
But An Old Man In Sarres is there
That Of Certein things doth here lere,
That Maister Of Cristene Called Is he;
A wonderfull Man he semeth to be;
And whanne sche hath with him spoke,
Sche wepeth As thow hire lerte were broke;

\(^1\) bien \(r\). lieues. MS Reg.
\(^2\) MS As. See 'Also faste,' l. 76, p. 121. But see l. 385, p. 129; l. 542, p. 134.
\(^3\) they (? sohe).
And thanne Cleped sche me forth Anon, and then she sent me off to you.  
That this Message were some don, 
And that A palfrey I scholde be-stride 
Also faste As I Myhte preken Other Ryde."  
Thanne kyng Eualach clepid his knyhtes Anonc, Evalach tells his knights how 
And there told hem Of this Merveil sone, 
‘That Iosephes Cowde tellen of his discomfiture 
The wheche be-fil In that same Oure;  
And that he his qweene these tydynges schold telle, How that thike day it him befelle; 
And how Into the Castel Of Come he was fledde, And tholomes Me to besegen In that stede.' 
And thus As they goneon forto talke, And thus Evalach 
Aftyr theke Rowte Cam A seriaust walke, A horseman from 
Faste proking vppon A desteere 
Also hastely As he myhte Ryden there, 
Prekyng with A bowe In his hond,— 
And thus he seide, As I vndirstond,— ‘And [they] be me Sente to sow gretynge That in 3oure Castel of Come bes dwellenge,  
‘That 30 scholden Governe sow wel & wysely, ‘That 30 scholden Governe sow wel & wysely, 
And Owt Of Tholomes weye to kepen sow pleinely; For he is now At Comes Castel, 
& hath beseged it now Every del, 
For he hopeth sow with-Inne to take, And there sow to don bothe tene & wrake; 
And there with him Is half his Meyne; 
Al the Remnaust, At valachin they be.’” 
And whanne king Eualach herd this word, Evalach tells his 
Thus thanne dide he be his Owne Acord; knyghtes 
There Cleped he bothe knyhtes & bachelere, 
And told hem Of that Merveil there;  
‘For there nas non thing Seid ne don 
That theke Iosephes ne wiste it Anon, 
For ther nas neuere tonge So Certein 
That Of his dedis Cowde tellen it plein;’
and had foretold
all that's hap-
pened to them.

"And Alle thing As he to me gan telle,
What Aventure Me be-Felle;
And now mowne 3e knowe the sothe here,
That Tholomes Come besegeth there,
Lik As my Qwene dide me to vndirstone
Be A lettre I-wretens Of hire honde."

Thanne kyg Eualach tornd his way
Streyht to Sarras that Ilke same day.
And whasne he withe his Rowte hadde Riden two Mile,
His Meyne gan to beholden with-Inne A while,
They Sawen Comes Isswe Owt Of A forest
A fair Meyne, And Armed with the best,
What On hors And Of Footmen
Fowre thousand weres I-Keinened then.
And whanne this peple that gan Aspie,
To here lord they it tolde In hye;
And whasne he that Meyne loked vppon,
His Meyne he Comaundde to Armes Anon;
And As king Eualach In Ordenance was there,
Owt of *p* ope Aster Cam On A destreer,
Also faste As the hors Myht Gon
Toward kyg Eualach he prekede Anon,
And vp his helm there he Caste,
And toward him Eualach prekid wel faste;
And whanne that Eualach this knyht beheld,
Bothe vndir his helm & vndir his scheld,
Thanne was it his Owne wywis brothir
That of Men he lovede passing Al Othir,—
"Sire Eualach, it was Certesied to me
That Al discomfyt scholdiest thou be,
And that Tholomes, Of Babiloyne kyg,
Abowtes Come hath there leid Aseeng;
Thus me sente to seine my soste *p* qwene
That ful mochel sorwe hath, As I wene,
And preide me, for Alle loves that euere were
Be-twene soste And brothir dere,
CH. XIII.} EVALACH THANKS SERAPHIE FOR HIS TIMELY HELP. 123

30w to Avengen yppon youre soone
Be Alle the power that I myht don.
And this Is now my Comenge,
I say 30w, Sire, with-Owten lesynge,
That So As hastily As I Myhte Ride
To 30w Am I Come At this Tide;
But it is better thanne I weade it hadde be,
For I wende In Come to han seyn the."

Thanne kyng Eualach him thanked some
Of the grete kenedenesse that he hadde done;
But 3it he him preide ful hertly,
‘That he wolde Abyden him by
Forto Avenges him Of his soone,
And til that his Iorne were doon;’
“‘For there may no man fully knowe
What Freundes he hath In Ony Rowe,
But Euere At Nede A man May se
What men that welen his Freundes be;
But he that doth In this gret nede
Me forto helpen hym so to spede,
Me thinketh Amonges Al ertfully thing
It is A trewe brotheris doyng;
For 3e knowes wel that I haue be
I-Chaced from places two Ofer thre,
Where-Of Sen I preis 30w, In my gret nede,
Me to helpen wiht wit & deele,
And helpe to defenden youre sostres lond
That I haue longe kept In Myn hond,
And Of My schame Avengedt to be,
Now goode brother I preye to the;
And dowble Amendis I schal 30w Maks,
Aftyr that the Angwissh that 3e for my sake
Scholen soffren with-inne these viij dayes,
I schal it 30w so-hlen be Mani wayes;
And 3if Euere I Mowe rekeuere to sarras,
I schal 30w hyghly qwytyn Er that 3e pas,

has come to help
Eualach.
[151, 152, col. 3]

Eualach thanks
Seraphie, and
prays him

Eualach thanks
Seraphie, and
prays him

to be a friend in
need.

for which his
reward

shall be high.
And that In zowre howsahold it schal be sene,
And Amonges Alle youre baronage be-dene."

"3e, I schal zow tellen what 3e scholen do,
To zowre Cite Of Arkaunz scholen we go,
And there we scholen Abiden A stownde
Tyl Mo Of youre peple to zow Comen sownde ;
For it is the beste Cite Of zoure lond,
And best vitaiiled, As I yndiristond ;
And there youre Meine Abyden scholen 3e
Til that to zow Alle Comen they be,
And Also there scholen we sonnere knowe
Alle the tydinges vpon A rowe
Thanne And we were At Sarras Cite :
Sire, this is best, As thinketh to Me."

Kyng Eualach held wel with this Conseille,
And to Orkaunz they Reden with-Owten faille,
And Alle here Meine with hem wente
Into that Cyte there presente ;
But It was fer passed the Noon
Er they weren Entred Everichoon.

Thanne kyng Eualach Abowtes gun sende
Aftyr his barowns Into Every Ende,
'That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that zour.'

And the Messengers diden wel here Arende pot tyme ;
For On thè Morwe, Er it was pryme,
To Orkaunz Comen Of the kynges Retenw
Ful xvij thousand, As I telle it zow,
What On hors-bak and On foote,
So manie per were wel I woote,
With-Owten tho that king Eualach hadde,
And with-owten p* that Scrabhe with him ladde.

And whanne that kyng Eualach this Meine hadde,
Thanne was he bothe Joyful And Gladde,
And thanne to Come he Covetyd Forto gon,
There fort o han Met with Tholome Anon
Thanne to him Answerid his knyhtes sone,  
"It were non wisdooom sit thedir forto gone,  
For to Meten with kyng Tholome,  
Sire, tyl that thou haue here more Meyne;  
but is persuaded to wait till more help arrives.  
But let va here Abyde thre dayes Or fowre,  
And be that tyme Getest thou More socowre;  
And thus tyl thow thi power have,  
With him Mihtest thou not fytten, And be save."  
And so be the Conseil Of his barouus Cortein  
Anon to that Cite he tornded Agen.

And be the tyme that it was lyht Of day,  
"Treson! treson!" thei gonen Crien in fay.  
Thanne wente the kyng In-to the towr An hy,  
Tholome's host is seen.  
And there sawgh he Tholomes host pleinyly;  
Anon, "As Armee" they gonen to Crie,  
That Every man to harneys wente hastelye.  
Eualach's men arm.

And whanne he say that p Cite beseeged was  
Oueral Abowtes In Euerich A plas,  
Mochel was the Mone that there he Made,  
By daylights  
And Also gret Anger & thowht he hade  
For his Men that to him scholden gon,  
Lest they were taken there Eucerichon  
Presoneres with hem that werea with-Owte;  
And here-Offen Eualach hadde gret dowte.  
Eualach's men arm.

Thanne kyng Eualach Comanded Anon  
His Men to Armure thanne Eucerichon,  
And that Owt Of that Cite they scholden  
Also vigorowely As Eever Men Mythten do,  
That Neure so vigorous issuw Miyhte be  
Nevere Owt Of Castel ne Of Cite.'

Thanne Clepid he forth An Old knyht there  
That to him was bothe ful leef & dere,  
And 3af him charge with that Cite  
He puts an old knight in charge of the city.  
'it wisly to kepen In Alle degre,  
That aftyr whanne he were Owt gon,  
And with him his Meine Eucerichon,  
That after when he were out gone.
That no Man In thedir scholde Entren Agoin—
Were it Eri, knyght, baroun, Other sweyyn,—
For non kende ne for non Entent,
But if it be thorwgh myn Comandement.'

And thus thanne Owt gonne they pase
Owt Of that Cyte A ful Wilde Rase,—
For so wilde Rasynge was neuere lyown
As they thanne Isswed Owt of that towne,—
So that to-Fore Owt Of that towne wenye
Seraph and the kyng presente,
The wheoch the fersete bataile hadde,
And On Tholomes Mees ful lowde thei gradde,
And vppon hem they gonnes so feste to Ride
For with hem was non Abide Abyde; [sic]
But with speris feste to-gederis they schoke,
That scholdes & hawberkis Al to-broke,
That they fyllen down In the feld,
So wel they Gonne there hem beweld;
And Also here highe hors that here saedles bere,
Down On the grownde weres throwe þere;
So that thanne king Tholomes Men
The wers hdden, Er they wenten then.
For whanne they Comen Owt of þat Cite
Swich A gret And lusty Meyne,—
For they not wist that be the Fourthe del
Hadde not there ben, they supposed wel,—
Where-Ones Abascht wondir sore they were
Of that Rowte that issuwed there,
And the surer they wende han be ful sekerly,
For twies discomfitt he hdden they.
But there, At the Ferso Assemble,
Mochel peple lost this kyng Tholome:
Ful at the Nyht to-Fore I-Reden they hadde,
And Non Rested non Of hem Nadde,
Where[wit]he diistempeyd they were,
And that was Sene vppon hem there.
And Eualach Men Alle Restó took,
For Alle Nyht they aelpt, & not we wook;
Wherefore On hem It was tho Sene,
For they were bothe.fers and kene.

Mani Morveilles wrowhten Eualache Men;

But As for On Man, he dyde sveche ten;

For was there newre Man Of his Old Age
That half so ful was tho Of Corage.

And Also was Sire Seraphë,
That A worthi werrore hath Eure be;
For he there bar him so wel that day,
That so Moche worschepe he bar Away,
That Of his lyve, In Alle his dayes,
So Moche worschepe mea Of him sayes;
And Also Aftir whanne he was ded,
Of him Men bothë spoken & Red.

But Moche descisse suffrede Tholomes Men,—

And jit, Ayens Eualache On Man hadden thei ten,—
So that they Torne do here bak Anon,
And from hem ward feste goane to gon;

Thanne Sewede feste Eualach the kyng,
And so dyde Seraphë In that Chasing;
And there they Sewed hem thanne so faste
Into A ful streit passage Atto laste,
Which was An hy Roche Of ston,
The moste perilous yet man Mihte bi gon;—
For the Roche In him self was so hy,
More than fowre bowschote trewely,
And Into the Ryht side it laste Evens ryht
Down to the water Of Orkauz, I the plyht;
And the lefte partie it Ran Evens west,
Into Babylone that Rivere wente ful prest.
And [by] Alle that Roche passage was non
But On, that ful streit was there-vpon,
Which was non largere In non wise
Thanne As ten Men, As I Cowde devise,
THOLOMEE'S MEN ARE CHASED PAST THE ROCK OF BLOOD. [CH. XIII.

There Afront myht passen therby,
So streyt was that passage trewly;—
And Into that passage the men Of Eualach
Sewed tholomess Men that Turned the bak;
And there was sched so mochel blood
That On bothe Sydes it Ran Into the flood,
And so Mochel blood vpon that Roche lay
That sit the Colour is sene Into this day,
And for slawhtre Of peple þere so manifold
'The Roche Of blood' Into this day is told;
For At that Entre they fowhten so sore
That men weres there slain Mani A score;
And As they mihte, they biden that stour
Til that hem Cam Ony more socour,
So that the grettere partie weren forth paste
Thorw gret distressse Atte lasze;
So that Mochel peple was there slayn
Of bothe parties there In Certain,
And for that bataille þere so sore was Of distres,
"The blody Roche" Evere is cleped with-outen les.

And beyonde this Chas Chased thei were
Be-yonde that passage two milkes there;
Onhorsed weren Manie Of tholomess Men tho,
And faste On Foote there gonme they to go,
And Eualache Men hem Sewede ful faste
On horabak whiles that Chas wolde laste.
Thanne here Eyen vpe they Caste,
& sien there Tholome Comen Atte lasze,
That Comeng was tho to the segeward.

Now he begynneth bataille strong & hard;
For he sente his Men there forth to-turn,
Weneng to him non of hem to han lorn,—
For he wende that Of Men so gret plente
With-Inne the Cite Of Orkaux hadden not be.
And whanne Tholome his men-men he sawh so fie,
And Also Men vn-Armed with him hadde he,
Anon Comanded he In hye,
'The Armour Of the hurt men hastelys
Of hem to taken, and hem per-with dyhte,
That they myghten ben Redy forto fyhte.'
Thanne this Tholomes forst gan owt Ryde
Afore Al the pres At that Tyle,
And Axedo his men that fled tho were,
'What Manere Of thing that thei sien there ?'
And they him Answered tho sone Anon,
And tolde him Al how it gan gon,
'That In Orkaux they fownden Eualach king,
And there with him A gret gadering,'
"That So Manie werours we wendes not han be
In Al his lond, Sire kyng, Certeinle ;
And there, At A ryht streit passage,
On thi men dide he mochel Damage,
For so Manie men ther ben ded
That no man kan nombre In pot sted."
"What, how goth this ?" thanne quod Tholome,
"Is Eualach issuwed owt Of that Cite ?"
"3e sire," quod they, "—be Owre lowte,
And that Ryht some scholen 3e se,—
Prekyng vpon his destreer,
And with him Al his power ;
As 't so fasto As he may hye,
Here he foloweth va faste bye."
And whanne Tholome herde Al this,
Fol sore Abaisched he was I-wys,
And his Meyne Comanded to stondyn stille,
For to herkenen what was tho his wille,—
He preyde hem holy Allo in this degre
'That Neure non Of hem ne scholden fle,
What Aventure that henge Ouer here hed,
Tyl that to-Form hem they sien him ded.'
"Sire," quod they, "thanne were late to fle,
And thow to-form va slayn there be."

[CH. X] THOLOMES RALLIES AND COMFORTS HIS MEN. 129

He rides out,
and asks what happened.
They tell him that Eualach attach them.
and slew many of them,
and that he'll soon see Eualach
pressing the rest.
Tholomes rallies his men,
pray them not to see
still they see him dead.

[? Al: see p. 126, note 2]
“Lordynges,” quod Tholome, “I schal this day
30w helpen & Socoure what that I May;
Not-withstanding myn hy parage,
And Ðerto two & thrytty winter of age,
3it stormes and batailles haue I seen
As Manye As somme that here now been;
And theryfore, As that 30 loves youre bodily honoryr,
So beth Of goode herte now In this stoure.”
And whanne Eualach this gan to beholde,
Him bethowhte In Manifolde
Seeing that Tholomes’s men hold back,
What was the Cawse Of the Restreyngen
Of the Meyne of Tholomes the kyng.
Thanne thowhte he As A wis werrour
That Abyden hadde Mani An hard stour,
‘That Sum grete Strengthe Of peple þere was
A Jens hyn Comeng Into that plas.’
That king Eualach his barons diide Calle,
And hem tolde what Adventures myht besele,
‘And how that kyng Tholomes was ther by
With Ryht a strong Meyne þere fasto by.’
So thanne holt to gederis thanne wento they tho,
Tyl that they ny Tholomes Ost were Comene to:
Into tweyne bowe-drawhites lengthe,
And thanne there Eualach devised Anon
His Meyne Into fowre batailles to bo don,
Of the wheche the fyrste bataille be-took he
To that ful worthy werrour Sirs Seraphæ,
That So worthily hadde him first born,
Lyk As I haue 30w rehersed here-beforn.
And his Steward, that An hardy man was,
The seconde bataille hadde In that plas;
And to Anothir Old worthi werrour
þe thridde bataille he betook In that strowt,
Hos Name was Cleped Archymedes,
As I 3ow her he telle with-Owten les;
And him Self the Fourthe bataille hadde, 4. Ewald then himself.  
That In theke tymse so wel koundeed & ladde.  
And whanne thus his batailles diuyed were Alle, 436 Ewald then puts an old knight,
An Old knyht to him thanne gan he Calle, 
That was bothe ful trowe & hardy, 
That Ieconyas was Cleped trewly ; 
And to him thanne for riht gret trust 440 In charge of the
The passage he be-tok, As nedis he most, passage by the 
In keping it to deliuer to On Man,  
So moche Of were wol Cowde he than,  
That non Of Tholomes men pere past, 444 stop Tholomes's men from attacking
Ne non Other, for non haste.  
And Also there Charged him he 448 
That he scholde taken kepe to that Cite, 
"For there-Inne I lefte but fewe Meyne  
It forto kepen, As I telle the,— 448 Not passeng Of Men Six score 
Be p' grete hundred, lasse ne more,—  
And An Old knyht here wardein to be, 452 Sire Ieconyas, As I telle it the ; 
Sire Ieconyas, As I telle it the ; 
And therfore that non passe be thin hond,  
That Cyte to don Schame Ouer schond."  
That Ieconyas tho forth him wente,  
H Is lordes Comaundement to don presente. 456 
And whanne Tholome Al this beheld, 
That Eualach Enbatailled him In the fodd, 
Thanne Anon he Ordyned viij batailles  
Of his Meyne with-Owten Faillies, 460 2 to attack Ewalch's Steward, 
Of the wheche tweyn p' erst Ordyned were  
Vpon the steward to Assemblen there ;  
And the Secund bataille devised he  
Vpon Eualachs Nevev forto be,— 464 2 to attack 
The wheche lyht Archemedes  
A worthy Man In stour & pres, 
For the thridde bataille hadde he In honde  
Of Eualach, As I vndristonde ;— 468
And I my self In the vijthe¹ bataille will be
Vpon Eualach that Is so fre ;

And the Foraward schal be the vijthe bataille,
Vpon Seraph with-Owen Faille,
That worthy Conqueror Evre he was,
Therfore he dred him In that plase.

And sit kepe Tholome to his Availles,
In his Refrescheng, tvey batailles,
That vpon Eualach Scholden Come
Aftyr that the gret storm were done.

And so to-gedere Faste they Ronne,
And this storm tho they be-gonne,

Vpon Ech of Eualache, batayllies two,
And thus to-gedere they gonnen go.
Thanne sawgh Tholome In that plase
That more Meyne Of his ther was
That In that feld gun there gon,

Ton Men of his Ajens Eualache On.
Thus bothe batailles devised were there

In Maner As I jow haue Reherced Ere,
Bothe On the ton Syde An vpon the tothir,
So that vnder hem bothe was there fair forthir ;

So that Eualach hadde in och bataille, I wene,
Ten thowsend and thre hundred men bedene,

What On hors and Ek On Foute,
So Manye he hadde I wel woote ;

¹ The 5th, this should be ; and 'vijthe' in 1. 471 should be 6th. See lines 476, 481, on Lonelich's wrong arrangement of keeping two battalions for the Reserve. The French text does it better.  "Et si dist ke les iij. premières assambleroient a la bataille ke li serourges eualach conduisioit, et les autres deus assambleroient a la bataille le senescal. Et les iij. comanda, ke eles assambloissent au neuen eualach qui avoit la tierche bataille. Et il dist, que il seroit en la sictisme bataille, et si assambloitoit a eualach ; et le witisme bataille feroit l'arieare garde, si enroit sous eus quant il airoient grant pieche souffert l'estour."
And In Eche Of Tholomes batailles were
Sixtene thouseand, As it Reherseth here; 2
And 3it Manie Of his Men were lost to Fore
At theko streite passage, As I tolde 30w Ore.

Now Eualach his knyhtes Calleth,
Of what manere Aventure that him befallith;
He Clepeth forth lord, dwk, Erl, and bachelere,
And Al his peple that was there:

"Lo, sires!" he seide, "worthi men 30 be,
And Mochel han knowes Of Chyvaire;
3onder Tholome hath Ten A Jens Oure On,
And [3it] hopeus we Ryht wel to don,
& threfore Of good Comfort let vs now be;
And thinketh what wrong he doth 3ow & me;
Into My lond to Entren with-Owten leve,
Me thinketh he doth me gret Repreve;
Therfore, And 3e ben goode men this day,
Ful wel his Mede Qwyten me1 May,

And the victorie Of the bataille this day to have,
And thereto More worschepe thanne we comne krave;
& perto the Egipecien neuer schal gow Abyde
In bataylle, neper In feld, At non Tyde.
And this I preie 3ow Enterly,
That ye wolden strong & Myhtly
Tweyne the frste schoures Ouer thre; 3
And be that tyme here haste schal past be,
And thanne fresch scholen 3e be to fyht
Whanne they han lost Al here Myht,
And thus discomfite hem Schole we
In this Manere, As 3e mown Se.

Now behold what worschepe it were
Hem to discomfite In this Manere!

2* Il vous pri et requier que vous souffres mout au commen
cement; et si vous les poes souffrir, il. cas ou trois, bien sachez vraiement ke la si tost ne lor courre sus, com
vous les verres d'autre maniere ke il n'aront este au com
menchier.—A.
And beholdeth now, As 30 Mown so,
What Meyne that he hath more thane we.
I not what I schal sein More trewelye;
30 knouen bothe worships & velonye;
And therfore I Conscel 30w Echon,
That for drede Of deth nothing 30 don,
Nethir for presonement In no weyes,
That 30w Myht Torne to velonye,
Ne that Afir be vs Oure Children reproved be,
Whanne Owt Of this world passed ben we."

And whanne that he thus hadde told his tale,

He Sawgh twey batailles comen In A vale,
That weren Redy to the Assemblenyg.

Anon Seraph wase ware Of pat thing,
And A3ens hem fuste gan he to Ryde
As1 so faste As the hors Myht gon pat tyde;
And Owt he sprang As fyr Offe brond,
With a boystous Tool In his hond,
Tyl that Approched they weren so Ner
As the Mowntaunce Of A bowedrawht fer.
To-goderis Faste tho they Ronne,
And there they newe game be-goune;
Eche, Other down there thawel faste,
An Many On bothe sides to therthe were caste.

And Eualach kyng be-held Al this,
That In the Rero-warede was I-wis,
And hadde ful gret Rowltho & pyte
That for him his brother distroied schold be,
Other be slayn, Other taken presoner;
Ful moche Sorwe In herte hadde he ther,
And with his herte he sighed wel sore,
And with his Eyen wepte he thore;
Thanne his helm vp he Caste tho,
& bothe scheld & sperre gan from him do,
And down he Enclyned Of his destrere,
& In this Maner seide As 30 mown here:

1 Al. See note 2, p. 120; and l. 385, p. 129.
"Alas, that I so Cursed A kaytyf,  
That for me my broser scholde lesen his lyf!  
Alas, how schold it I quyten to the, 
Thowh my lyf thy gwerdion scholde be! 
For this kondenesse that pou dost for Me, 
I ne hadde neuere good to qwites it to the; 
Therfore it is seid ful trewelye 
That In trewe herte was neuere trecherye. 
Now mote the kepeu, Seraph, Every-where, 
That Lord that I the Signe here Of here! 
And if fe be verray god, As they telles me, 
Into his Governance holich I betake the, 
Thy body from peryl & schame to kepen 
In Alle places where-so 3e ben, 
And þat to þe heyst worschepe 3ow bringe, 
That Everse halde Man On Erthe levynge."

Now beholde here and so 
How ful Of Mercy & Of pyte 
That is the blisful king of hevene, 
How sone he herde the Synful stevene! 
Lo! for that so hertely he made his preicre, 
How sone that the goode lord gan him here, 
And graustid him Al his hol Entent; 
The wheche was þere Anon sene veremento; 
For After tyyme that Euallach hadde thus preid,— 
As that to-Fore 3e han herli me Seid,— 
Afterward, dureng that bataille, 
Allo Maner Of men that him gone Assaille, 
To grownde wenten thei Everichon, 
And his Enemies Of him hadde power non, 
Ne non dedly wowsnde þat day Cam him to, 
For Owht þat his Enemies Cowden do; 
For that day gat he So mochel worldly honour, 
That Alle þat þem beheld In that stour 
Sien neuere swich Anothir worldly man 
To smyten the strokes that he smot than,
So that they seide Al In fere,
That Eualch were scomfyt jif he ne were,
And bothe his worschepe & his lond
That day hadde be Reft Owt Of his hond.'

But Go we now to the Ryhte weye,
And herkene how Seraphes gan to playe:
Whanne the tweye batailles On him were set,
They wenden han put him to gret throt,
For so many speris broken there was,
That It semed to Alle þe in theke plas
That Al A forest hadde borsten In sunder,
So hidous was the Noise, & so ful of wonder;
And whanne here speris thus to-broken were,
Here swerdis they pulden Owt Al in fere,
Here knyves and here Gesarmes bothe,
And grete Axes Also forsothe,
And Othir wepenis Mani On Mo.

And thus Ayens Seraphes gone they to go,
There forte preven here Maistrye
Vp-On Seraphes with-Owten lye;
That so gret Occision Of Men there was
Ifeld to Grounde Annos In that plas
With the hydous wepenis that weron there,
For so wonderful strokeo were neuere seyn Ero,
What vyppon helmes, & vyppon scheildes,
And vyppon hawberkes that flowero into feldes,
So that it semed there A gret Mownteyn
Of hors & Men that there weres Slayn,
And Of here wepenis that Iyen hem by;
So wonderful sihete it was tho trewly
That no Tonge ne Myhte it thanne telle,
But Only he that Alle thing gan¹ speile,
Of whom that Cometh Alle Connenge
From begyynge Into the Endenge.

And now scholen þe heren More In Eche dege
How that Aftir it fyl Of this Semble:
Ch. XIII.] Seraphie and His fighting described. 137

Ful wondirfulli wel diden Seraphes Men
Whanne Into that Semble they entred then;
But Of the prowessse and the worthi dede,
Of the hardynesse And Of the Manhede
That Seraph did with his Owne hond,
It is ful hard to Ony man forto vndirstond;
And Of the Merveilles that be him wroght was,
Weres peure Of Man Sein In non plan;
For A gret Ax took he betwene both his honde,
Where-with he wroghte ful Mochel schonde,
Whiche that was trenchaunt Scharpe & Merveillous,
Ribt A merveillous tool & an hidous,
And therto him self was A large Man,
With grete thyes, As I discryyen kan,
And in the Scholdres boche strong & large,
Where vpon he scholde benen his targe,
With grete steph Eyn in his hed Also,
And strongliche bomen he was therto,
With smale handes And fyngeys longe,
And therto gret strengthe Encre Amonge;
So that A merveillous silt it was to so
Him thus On horsbak, As thinketh Mo,
And A good hors that him bar,
Whanne Into that semble he prekid thar,
So that he Ferde lik A man ful Of prowessse
Whanne that his scheld he threw down in that presse,
And his hors bridel he fastened Ful wel,
And gan to sterin him with his Ax Of Stel,
So that theke day no Failled he nowght
That Alli tho to Grownde he browght
That to-forn him stoden In his weye,
Wherfore Of him they hadden gret Eye;
Somme, the hed from the body he smot;
Somme, the Armes; somme p's scholdres, foot-hot; 668

1 There is no French for this word or line, to help to settle the meaning of this much-discuss stepe (prominent) eyes.
And somme the legges, And somme \textit{p} body \textit{on sordir},
And somme he so Claf As Strok Of thondir;
And Manie hors Sloagh he ded In the feld,
And be him Many knyht ded vndir his schold,
And Many A footman he slowh that stonwe,
And Manio Of here hors he browhte to Grownde,
That so Manie Merveilles wrohhte he that day
That Into this tyme sit of him spoken we May;
Of his Manhod & his Chevalrye
It were I-nowgh An herdwe to discreye,
But To him self It was vnknowenge
Of his Owne Merveilous werkyng, For he supposed not withInne him selve
That he hadde the Myht Of ten Men Ofer twelve;
For \textit{p} prowesse that he dyde, ne knew he nowht.
Lo what for him he wrohht that him bowht!

And he thowht ful lilet that be Evalache prayer
Was the prowesse that he hadde there,
The wheche was A man bothe Joyful & Glad,

And Alle his knyhtes thanne beholden he had
The prowesses Of this Seraphic,
And Of the Merveilles that did he,
And of the world he was the worthieth knyht
As that day tho semede be his fylt;
For Tholomes Men he made to fly,
And of hem Sloagh ful gret plente.

And whanne Tholomes beheld this Cas,
And how \textit{p}t his Men losten here plas,
Thanne gret sorwe & shame he hadde;
Anon the second bataille he gon forth badle.
And whanne Seraphes Sawgh hem Comes Ny,
With hem he thowhte to Meten Sadly;
Anon he seide to his knyhtes bolde,
'That stedfast to-Gederis scholdye they hem holde;

\textsuperscript{1} MS driscyre, or dristrye, for 'descreye,' describe.
\textsuperscript{2} Si fer envoia les autres. i.e. batailles.—A.
CH. XIII.] SERAPH'S MEN GIVE WAY. HE FIGHTS ON. 139

And that A good stort they scholden Abyde,
And leten hem Come vpon hem Ride.' 704
So that they Come in grete haste A-down
Abowtes Seraphes Men In-virown,
And On hem broken they here lawnces faste,
And sit removed not Seraphes Men til At y' laste; 708
And here scheldes they leiden faste vpon,
And sit stooden they stille As Ony ston,
And rested hem stille In that place
Til they Sien the tymo whasne nede was; 712
And thanne Atte the laste they torne Again,
So that Many A man was there slayn,
Where-Offen was gret 1breth Of hors men,
But scars On Of Seraphes Azenas of Tholomæs ten, 716
The wheche that discomfite were,
And In that feeld lyen still there.
But Atte laste y' two fresch batailpes
Seraphes Men ful sore Assylyses, 720
And strokes On hem leide ful sore,
So that they myht Sufferen no More,
But turne here bak And gommen to sle,
And forsooke the groound of Seraphë.
And thanne Seraph en this beholde,
Seraph gan hem Ascrie Mani-foldes;
Sit Seraph left not for than,
But Torned Azen As A worthi Man, 728
And his Ax in his hondys he bar,
And Manie Of hem þer-with slowghe thar;
He to-Clef bothe habriown & hawberk,
And Amonges hem Made A sory werck:
Here helmes he to-Clef A-two,
Here Scheldis he Alto-schatered Also,
Here hedis he Clef Into the teth,—
Thus hem he serveth that Azena him beth,— 736
So that non Man his dyntes Myhte Abyde
They weren so Merveilous At that tyde.
EVALACH'S STEWARD REINFORCES EVALACH. [CH. XIII.

Also King Evalach's Steward

And whanne kyng Evalach steward this beheld,

That to seraph were Comen two batailles In þe feeld,

And how freschely they fowhten him Agein,

Where-Offen he was A-drad Certein—

For non Er sawgh Evalache Steward

Ony Nede To gon to him ward,

And Seraph to socoure In that plas—

To him ward Rod he A ful gret pas.

" Now Certein," quod this Steward,

" With Seraph it stond so hard

help Seraphs,

That Al the world him helpo ne may,

So mochel peple vpon him lay;

And þif I Ony lengere Abyde,

He nis but ded At this Tyde;"

And Anon with that word there

he prekede forth On his destre,

and his men (the 2nd battalion, p. 180) follow him.

And to the twyne batailles Comen they Anon,

That vpon kyng Evalach scholde hauen gon.

And whanne they sy þe steward thus Comenge,

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

Açens hem tho batailles Comen prekyng

Lik As the tothere diden before

To Seraph, whereby thei han loren

Mochel Of Tholomes Meync,

That be Seraph Slayn there be,

" Now," quod Evalach, "God, for thy Myht,

So speade Seraph that Gentyl knyht !"

The Steward bides his men keep close,

Thanne this Steward, to his lordis seid he,

" Lokeþ stedfastly that to-Gederia se be ;

For þif we these two batailles mown breke,

I hope Of Tholome kyng to ben Awreke;

For I ne thanke neuer Er to blyrne

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

Til that I kyng Tholomes bataille be with-Inne ;

And there I thanke him for to sle,

Ryght Among Al his Owne Meync."
So wenten thei forth be that Ordinance
To known how that myght ben here Chauence,
And fulfilden his Comaundement,
And Redin forth wilt riht good Entent.
But that schowre was As scharpe As A dart,
For there many Mo weren On Tholomes part
Thanne On the Stewardis Serly ;
Thorfore was that stour ful Stordy ;
But shit Comen they neuer so faste vppon,
That the stewardis Men Aphants here gonne gon,
Til that to-goderis they weren Met
The lengthe of A Gloyve with-owten let ;
but Euer the Steward let hem pase
Tyl that with CCC knyhtes Entred he wase—
And somwhat Mo Of his Meyne—
With-Inne Tholomes bataille Entred he,
That Fyve thousend hadde he with him
Of noble knyhtes both stowt & Grym.
And whanne thus to-Goderis weres they Met,
Many A sterne st[r]ok there was Set
Betwenen bothis partyes there,
So that Of Tholomes lost Manic þær were
As thowh they hadden falle In-to the se,
So mani Of Tholomes Mens lost there be.
So that forth prekyd the steward In þot pres
Eevene Ryht to Tholome ; er woldhe he not se,
And Amonges his Men him smot he so,
That down to the erthe he gan to Go,
This kyng Tholome, both hors & Man,
Thus to therthe the steward smot him than ;
And there he Trosted him forto han Slayn,
Where-Offen the Steward was ful fayn,
And At the Erthe tho stille him held,
And wend han slayn him vndir his scheld.
Thanne Cam þær On Of Tholomes knyhtes,
That Myhty & strong was In fyhtes,
And smote the Steward between his shoulders. 812

And so that knyght smot In Certein,

And so that knyght smot In Certein,

And so that knyght smot In Certein,

And so that knyght smot In Certein,

And so that knyght smot In Certein,

And so that knyght smot In Certein,

And so that knyght smot In Certein,
Wheche Archimedes tho semblen be-gan
Forto Refreshen there the stewards Men. 848
Thanne wolden þese batailles non longere Abyde,
But to here lord Tholome tho gonnen thei Glyde;
For thei flowne to him tho ful faste,
So Archymedes Men On hem gonnen thrauste; 852
So fledde they to here lord for socour,
For the grete Angwich Of that stour.
And Eualach—that to Tholome was gone,
His Steward forto don socour sone,— 856
He saugh, & stood, & there beheld,
How, with as grete Mases As they myght weld,
On his Steward [they] leiden strokes Mani-folde,
That pite & Rowthe it was to be-holde,
With here Mases Coronaled with Stel,— 860
And Al this beheld Eualach ful wel,—
And Thre wounddes On his body were,
That Tholomes Foot-men hadde jöven hem there; 864
For so with Arwes was he hyrt,
Wheche hyrt tho Mûnte he not Astyrct.
And whanne Eualach1 thus Saugh him be-stad,
And Amonges hem thense forth So there lad, 868
And thereto his Meyne So wounded were,
That Sore Agresyd was he there,
So that Anon he gan forth to Ryde,
And Alle his knyghtes be his syde; 872
But before he can reach him, the
And Er that he to his Steward Myht wynne,
Fowl betrapped so was he hem with-Inne,
They him hadde taken As presonere,
And with hem forth gonne leden there. 876
And whanne that he Cam In-to the plase
There As his Steward so Taken wase,
His helm Of taken they hadde,
And to-form Tholomes they him ladde, 880

1 The MS has Tholome.
And to the Erthe there they hem Caste.

Tholomes draws his sword to cut off the Steward's head,

And thanne Cam forth Tholome Atte laste;
Anos he drovggh his Sword So Feer,
The stewardis hed to han smeten Of ther;
For Erthly Man was non leoveng In londe
That so moche he hated, ne woldc schonnde.
And whanne that Tholomes scholde han smeten Of his

but, not having time, as Evalach comes up,

And he myht han had leyser In that sted,
He Sawgh kyngh Evalach So faste Comenge
That he was let Of his purposinge;
And whanne he Sawgh þert it myght not be so,
Thanne Otherwise he gan forto do,

Thrust the Steward through the body.

Vnder his hawbork In-lawnced he
Thorwgh the body, And that was pyte.
And whanne he hadde So I-do,
Anos to his hors tho gan he to go;

Tholomes then charges at Evalach;

And Aȝens kyngh Evalach gan he Ryde,
And Evalach Aȝens him with gret pryde;
And so sore there to-gederis they Mette,
& There so sore strokes Ech On Other sette,
That bothe her scheeldes [flowre] Into þe fold,
And Ech Of hem bad Other yeld.

And whanne to-broken weren here lawnces,
Thanne Aftyr behappid many harde Chancees;

Their shields and lances break;

Thanne On foote gone they Aylghte,
And there began A wondir strong Fyghte;
Thanne goosen they there A scharp Schowr
That was Angwyscheschows & ful Of dolowr,
So that Mochel peple was there ded,
Of Men And Ek hors In that sted.

and they fight on foot.

And Evere kyngh Evalach enforced him faste
Thorwgh Tholomes pres Forto han paste
Into the place there that his Steward lay,
þif he myhte it Recovere that day;
But Evere they putten him of with gret strenthe
That Entren he ne Myhte In brede no lengthe,
Tyl bothe batailles weren discomfit that tyde,
That Ferst Archemides [ažena]1 gan to Ryde.
And whanne this Bataille discomfit was
Thorwgh Eualache Meyne In that plas,
And flown to here lord Tholome,
And After Of Eualache Meyne gret plente,
& whanne that Tholome Sawgh thus his Ost
Ouer-thrown & Slayn with gret bost,
And Eualache Men After hem purswen tho,—
Ful Mochel sorwe In his herte gan to go;
Thanne Tholomes his Men gan to Ascrye
With A lowd voyes, And Ryht An hye,  
"On Eualache Men torneth 3e Ažen,
And vpon Him proveth that 3e men ben!"
And So Tormed they the hedes Of here hors
Thanne Ažens here Enemyes with gret fors;
And they On foote schotten faste
Wit venymed Arwes whiles they wolde laste,
So that Manye hors there they Slowe,
And moche Othir peple In that Rowe;
Ful hard & strong was the Mellic,
& Mochel peple lost In Eche dege,
Of bothe partyes there Mani On
To the deth on bothe sides were they don,
But Only Of Eualache Meyne
There was persched gret plente.

Thanne whanne Tholome gan beholde
That he hadde the better be manifolde,
Anon A Massage tho he Owt sente
To him that the viijthe bataille kepte presente,
'That In non wise Asemblen Scholde he,
Tyl that Comaundemest he hadde Of Me,'
Thus to him he sente Anon ful Ryf,
Non Other wyse to don, In pynye Of his [t]if.

1 See p. 143, l. 849-851. French, 'Tant ke les .i. batailles a qui archimades auoit asamble, furent descomites.'—A. GRAAAL.
CHAPTER XIV.

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

Of Seraph; the valour of him and his men (p. 147); his deeds with his axe (p. 147-8); how he did not tire, and all fled from him (p. 148); so a messenger tells Tholomes, who sends him to his brother Manarces with orders for Manarces to fight Seraph (p. 149); Manarces comes with 55,000 men, and routs Seraph's 20,000 (p. 150); Seraph weeps; cannot rally his men (p. 150); but he and eleven knights still fight on, and he kills Manarces, whose men make a great cry (p. 151); Seraph kills one, but Manarces's men kill seven of Seraph's eleven knights and his horse (p. 152); and then the other four knights (p. 152); Seraph kills a knight who throws spears (p. 153); takes his horse, and kills away (p. 153-4); Seraph's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him; but he mounts again, and tries to get to Evalach's cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue Evalach from 600, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraph rides to his rescue, but cannot reach him (p. 157-8). Evalach is taken prisoner, beaten (p. 158), and carried to a wood; he looks on his shield and the cross on it; sees Christ crucified (p. 159), and prays to God (p. 160); a White Knight with a cross on his shield comes out of the forest (p. 160); Seraph fights on, he sees Evalach's standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161); charges at him, and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 162); Tholomes surrenders to Evalach; Jekonias takes him to Orkans; and Evalach takes the rest of Tholomes's divisions (p. 163). The White Knight helps Seraph (p. 163); Seraph's danger; the White Knight kills two of his opponents (p. 164); Seraph swoons; Evalach and the White Knight help him (p. 165); Evalach unhorses a knight, and gives the horse to Seraph; Seraph mounts, and is as fresh as ever; the White Knight gives him an axe from God (p. 164); Evalach, on Tholomes's horse, re-assembles his men and makes two divisions of them; they renew the fight (p. 167); Tholomes's men are in distress for their master (p. 168); they are slain, mained, and taken. How well Evalach, Seraph, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169); but it is, and Evalach's men pursue and slay them (p. 170); Narius, Tholomes's
steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphė intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkhaus, where there are so many prisoners, that the king tents outside the city (p. 172).

Now let us Speken Of Seraphė,
Of his worthinesse, & Of his Meyne
That yet with fowre batailles don fyhte,
And kepeth here Owne As men Of Myhte;
For As it is put Into Memorye
For On Of the most wondir Storye
That Enere was Rad In Ony book,
Outher In Storye, As Men Cowdes look,
For so ytel A peple & so vigorous
Asens so Manye & so therto dispetous;
For ther myhte neuere Man hem with-estonde
Whiles they hadden Ony wepone On honde,
So that Seraphes Men On horse & Foote
Hielden Tholomes Men wondir hote.

But that strom ne dured neuer han Myhte,
Ne hadde ben thorgwh Seraphes Fyhte;
For So mochel prowesse was neuere In Man—
As for the Meyne that he hadde than—
As was In him Seyn that day there,
For so they seiden that At þe stowr were.
For so worthy A knyht In non plase
Neuere to-forn there sein wase;
For his plase wolde he not forgo,
That he and his Feleschepe hadde taken hem to;
Allo Made he here bakkes forto bende,
And Of here lyves broughem to Ende
That In his weye Goennes forto stonde.
With his Ax he wrohtem hem Mochel schonde;
For here hoces he amot Of Faste,
Here Schedlis & hawberkes Alto-braste,
And leyd ham ded there In the feeld;
Many A knyht there vudir his Sched;
Serafine never wearies of killing Tholomès's men. [CH. XIV.

Hem, hawberkes, & ventaylles Also,
Alle to the Grownde he dyde hem go;
Legges & Armes Of smot he there,
And thus mochel peple slowgh In diuers Manere,
That his Ax he bathede In Mennes blood
From the point to the hylt, there As he stood;
And AI this Of him Suffred this Meyne
\[p\]at Ažens him fowhten, & waren with Tholome. 40

For \[p\]at day ne myhten they distroyen his powere
For nos thing that they Cowdesa don there;
But AI that day heeld him In On degre;
And not wery[er] thanne Semede he
Thanne he was whanne he gan ferst to fyht,
Nether no More he lakked his Myhte;—
Of wheche him self vndirstonding he took,
As tellith the storie Of this book;—

And yet he never grew weary.

[Leaf 5, col. 1]
[For] wery Of his Armure was he not thore,
[N]o more thanne he was In the Morneng before,
[A]nd As fresch he was Evere Forto fyhte
As In the Morwneng he was, I the plyhte,
And As vigerous he was Onne forto so
As thowgh nos thing to-forn him hadde be.
And there As his Men ful wery they were,
& AI forfowghten In that place there,
He hem Comforted with AI his Myht,
And Of AI that stowr he no took but lyht,
And hem Reqwered ful vegerously
That be him they scholden Abyden by,
For As mochel grace In him was Alone
As In Alle here bodyes Every-Chone;
For, ne hadde Only the myht Of him ne be,
Clene hadde ben lost AI his Meyne;
For Elles myhten they neuere han kept \[p\]at place,
For the Multitude Of [tho] that Ažens hem wase;
But from Seraphe they fledden Euericbon—
Alle Tholomès Meyne be On And be On,—
And thus dured Seraphs Al that day
Til it was past for noon tho In say.
Thanne gan there A Messenger forth to gon
To kyng Tholome, there he was Anon,
And seide to him In this Manere,
"Sire, A wonderful knyht Is now there,
That Al this day hath kept the Iorunë
Aþens thy fowre batailles, Sire Tholome ;
And 3t discomfît Neure they been
In non thing that we Conne seen,
And Euere Aþens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes
And Mo Sire, jif I Scholde Say,
Thanne I Cowde Certeinly Rekens parfay ;
And, Sire Tholome, As I the now seye,
They ne doren not Comes In Seraphês weye.
Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveilleous knyht that it scholde be
That so Mochel hadde Of powste :
"Go Faste now," quod thanne Tholome,
"To Manarcus, My brothir so fre,
And Seye that I sent him gretyn,
Him Ferto byen Ouer Alle thing
With Al the bataille that is with him,
That he Come Adown Also sterne & Grim,
And that Of his bataille [he] ne leve not On,
But with him bringen thedir Euerichon,
And, as vigorously & with As gret prowse
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distroccious As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting."
And whanne Manarcus here-Offen herdes telle,
That with that worth knyht he scholde Melle,
In herte he was botho glad & blithe,
And Tholome thanked ful Mani A sithe.
That tyme Anon was Manarcus Redy,
And Alle his Meyne that were him by;
And so faste they Come vppon,
With dyrers wepenis Manion,
And there Maden they here Assembling
[VP]pon Serapho, that wery was Of Fyghting.
Now beg-an there A myshefful stour
That was Angwisshous And Fui Of dolowr;
For Serapho, Scars there he hadde
Twenty thowsend Men that he with him ladde,
And Manarcus bowhte with him
Fowrty thowsend bothe Stowte & Grym,
And In his Renewarde thowsendes fiftene
Of faire harncisshed Men, wel piked & Clene;
And Seraphes Meyne, So wery they were,
And so forfowhten toforetymes there,
That non lengere ne Myhten they fylte,
But Torned here bakkis pere Anon Ryhte.
And whanne Seraphis that beheeld,
His Meyne Assamfit In the feld,
Ful tendirly thanne there wepte he tho,
And mochel Morneng & sorwe he Made perto:
"Alas!" quod he, "what is now myn Aventrue,
For nedis I most Abyden this schowre,
And my Meyne thus from Me go!
Now what Is best for me to do?
For non Other helpe here Nys Certein,
But be taken, Oper ded, vppon this pleyn!"
And At that word his Ax he took In honde,
His Meyne to Rescrye, 3if he myhte fonde;
But so Fer weren they I-fled than,
That tornen Azen wokde they for non Man;

1 Car les gens seraph n’estoient mie plus de .viiij. mile, et
il autre estoient plus de .xxx. mile. Car en la darraine
bataille aucun bien .xv. mil homes et plus.—A.
CH. XIV.] SERAPHE SLAYS MANARCUS AND MANY OF HIS MEN. 181

And so for wenten they Evene streyht Anon
To the passage Of the blody Roch Of ston.

And whanne Alle this beheld tho Seraphë
And that it thanne Myhte non Othirwise be,
His hors hed he turned tho Ageyn,
And with him but Enlevene knyhtes Certein.
And there As was the thykkest pres,
He whic his knyhtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde;
In the Middle wyse As he gan go,
To-Gederes they metten bothe two;
And there left [he] vpe his Ax tho Anon,
And to this Manarcus he gan to gon;
There his hed he Clef down Ryht
Evene to the Scholdres, I the plyht,
That ded he fyl down there Anon,
That Alle his Mayne It Syen Echon.
And Alle that Evere Cam in his wyse,
Of hem spared he non tho Certeinlye,
But Other to the deth he wounded was,
Othere Ells dismembred In that plan;
For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon.

And whanne Manarcus men this beheld,—
That here Cheventein was slayn In the feld,
And Of,hero felawes ded Also,—
Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry
That Into Eualsche Ost was herd Clerly,
There As he fawght with Tholome.
Ful wel Al this Cry tho herde he;
But hit ne knew tho not Seraphë
Whom he hadde slayn, ne what was he.
And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho fortto Awake,
And forth he prekede Into that pres,
And with him his knyghtes, & wolde not see;
And there here groud he made hem forsake,
And Manye Of hem Slowgh, and dyde moche wrake.

And whanne Manarcus bataille say
That but twelve Of hem were parfuy,
For ful sore thanne Aschamed they were
That they Of so fewe scholden han fere,
And Anon vppon him Returned Aşen;
That bothe doel and gret pete it was to sen;
And ful vgerously On him they sette,
So that with stronge Strokes they Mette
That his hors vndir him was Slayn,
And therto vij Of his knyghtes In Certayn.
Thanne were ther there left but fowre & he,
Whiche was gret doel thanne forto so.

Now Is seraph In the place On foote Alone,
But foure of his knyghtes, him selfe fyf[al]he persone.
And manye Merveilles there wroght Seraphie,
As here-Asfyr Me heren tellen scholc se:
He slowgh down Ryht bothe hors & Men,
Helmes and hawberkis to-kraaked he then;
Bothe knyghtes and bachelors vppon A rowe,
In that Feld he gan hem down throwe;
Bothe palettes & scheldes he to-Craked Asondir,
That Among So moche Multitude it was gret wondir
That he And his fowre knyghtes dydene there,
So that grete hepes Of dede Men there were,
Of dede hors and wepene that there lay,
So Mochel Moordre Of peple was that day.

And whanne his Fowre knyghtes this beheld,
That he was so Manful In the fold,
On they leyden, & Fowhten ful faste,
Til alle foure were slayn Atte laste;
Thanne was there non Other boote
But that Nedys Seraph besteres him Mote;
And whanne that his felawes he sawgh ded,
Thanne Cowde he non Other Red,
But vppon bothen his feet stood ther,
And beheld the hepe he Abowte him were;
Ek Also he loked sit forthero Abowte,
And Al Abowtes him was A ful gret Rowte.

Anon his Ax the[n] took he On honde,
Ryht forth Into the pres tho gan he fonde,
And to A knyht there gan he to glyde
That Many speris hadde Cast In that tyde,
But sit Manie mo hadde he forto Caste;
But Serapha him lette tho Atte laste;
Serapha Anon there Mette him with his Ax,
But Neuer, Aftir that, ful litel he wax,
For the Ryht Arm he smot Of Clene

Thourgh hawkberk and habelioun, per was it sene,
That down to the brest the strok tho wente,
And the Arm Into the Fee[le] pere fley presente;
His scheld from him Also smot he there;
As thowght that the body Asondir were,
His herte Owt Of his body thor fyl,
And he In the Fee[le] ded there-tyl
And whanne the Remuauent behelden him tho,
That sweche Mervilles he gan to do,
Non Of hem ne was So hardy
To Entrea his place, ne Comea him Ny;
And that ded mannes hors he took Anon,
And lyhtly Into the sadel he gan to gon,
As thowght he hadde Eylyd non thing,
Ne non point Of Al his Armeng.
And whanne On hors that he was set,
Thanne hadde he gret lust to Fyhten bet,
And there his body purte In hawndoun,
To the tother peple ful mochel distroccioun;
And forth Into the pres he wente;
There Nas non that he myhte hente,
SERAPHIE'S HORSE IS KILLED, AND HE TRAMPLED ON. [CH. XIV.

slews right
and left,

That here Armes from the body he smot tho,
Here hedés Ofle, here lemes Also;            248
Here helmes, here harberions, he barst On sondir,
He[r]e Scheldes, here speris, that it was wondir,
So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye, 252
Where As was the streyte passage;
Thanne weres there take, bothe bachelor & page,
And As fele As the kepere wolde have
Of that Roch, and wolde hem save.
And whanne tho that behindes were
At the Roch [sien] here felaws slayn there,
And the Remnant presoners take,
Thanne Amonges hem was moche wrake. 260

And whanne they Seyen Al this fare,
That Evilach swich knyhtes hadde thare,
Ful Irowsly torned they Into that pres,
And for nothing no wolden they ses
Tyl that to Seraph the Comen Agayn,
And vndir him his hors has1 Slayn;
& Er that he Myht Relevyn Azen tho,
Two hundred hors Ouer him gonne go, 264
Ouer his Body there In that plase,
So that Ny ded forsothe he was,
So that he lay Stille In swownynyng
The Spas Of twayne bowe-drawhites schetyng; 272
And thanne wenden they he hadde be ded,
For whom they Moorne In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht,
That they ne hadde taken him presonere
Gif that his lif Myht have been saved there.

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

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

But others of
Manerow's men
turn on Seraphie,

But Seraph
awakes from
his swoon,

springs into a
saddle,
CH. XIV.] SERAPHEN SLAYS A KNIGHT, BUT IS WOUNDED. 155

His Ax Anon On honde took he,
Swich merveilles werkyng pat wondir was to se. 284
Ho Mette A knyht Anos hastely there,
Of whom he ne hadde but lytel fere;
With his Ax he Rewarded him tho,
That his left Arm Into the feld gan go. 288
Thanne Anothir there him Mette Redily,
And Seraph to him was ful hasty,
& there so him hitte vppon the hed
That his body he toclaf In that sted, 292
Evene to his Sadelis Arrown,
That he In the Feld fyf ded Adown.
Thanne theke hors be the bridel he took,
And his first hors tho he forsook;
His Foot In the sterope Anon he sette,
& sprang Into y' sadel, & not ne lette;
sit, As forbrooked As he was,
He prekyd forth Into that plas. 296
And whanne the knyhtes behelden, Echone
That beforo tymes for him Made Mone,
That he was On horsbak Ageyn,
Thanne Amonges hem goonen they seyn, 300
And Ech Of hem to Othir gan Schewe
That wonderful Merveille On A rowe,
For they wenden tho In Certein
Owt Of that place neuere to reoueren Agein. 304

Anon forth he gan him dresse
To the grettest maister of put presse;
And with his Ax to him he Ran;
Vppon the helm he smot him than
That he fyl down there In the plas,
So Of that strok Astoned he was.
Thanne Arwes to him gonne they schete,
And Manye Speris that weren grete,
So that with An Arwe they him tho smot,
That Evene thorw the Scholdere it bot, 312

Serapha kills the strongest man opposd to him.

He is wounded by an arrow.
That the schaft thorugh him gan go
Ful halfendel the Schaft & Mo.

[leaf 6, col. 1]
And whanne he Felte so hurt he was,
Ful [vjr]sably he Rod Into that plas,
And him Sterede As he first began;
But he was hurt Of Mani A man;
Bothe with Arwes and with Speris
They diden hym ful many gret deris,
And to the Erthe there down him threwe,
And his hors vndir him they Slowe,
And whanne that he Sawgh he myght not Abide,
Vp In that pres he Recouerid that Tyde,
And Felte that he hadde non dedly wounde;
Anon vp he Stirte In that Stownde,
And Anothir hors he sawh where stood;
There Anon vp into the Sadel he 3ood,—

But not mortality.

Wheche hors was bothe Fre and kende,—
Eevne streyht toward Eualache þ* wey gan wende,
That him Ofte he bemente ful sore,
In his herte neure Man leveng More,
That so lefte he Neuere with-Owten les
Til that he Cam Into the grettest pres,
Eualaches Signe there Forto have sein;
But Aftyr him they gonne preken Certein,
And him forbarred they the waye there
That he Eualach Mihte not Comen Nere.
And that Sien tho the Men of Seraphis;
Anos towards him they gonne faste fie;

Seraphes men
rush towards him;
Towardis Tholomes Ost gonne they gon,
And there Merveilles they wroghten Anon;
And so hardelich they fowhten, & so sure,

there's a fierce
fight; many
are slain,
That On bothe sides was gret discomfiture
Bothe Of Tholomes Men & Eualachs þe kyng;
Many weren there dode, bothe Old & yng,
But Amonges hem kyng Eualach was lost,
That they ne wiste Into what Cost;—
For Tholome kepte him Owt Of that rowte
More thanne tweyne boweschotes with-Owte.
And whanne Seraphes there-Offen herde,
Into that gret pres tho forth he Ferde,
And there Sawgh he where Eualach lay,
And his sword On honde drawen parfay ;
For his horse vndir him was there ded,
Whiche was to Eualach A sorweful Red.
And Sixty knyhtes hym gonne Resekew,
There Azenet v. hundrid they fowhten Al newe,
So that they kynge Eualach Resewed Again
With here grete Escryes tho In Certein ;
And On horsbak sone was he Set ;
Thanne there Anon with his Enemyes he Met.
And whanne they that him to-foren took,
On him behelden, & Connas to look,
Thanne On Eualach they sormounted Azeno
Ful Irowsleche there Alle be-done ;
And Eualach his Ax there took On honde,
And departed with hem hot Abowtes him gon stonde,
So that anon there he was betrapped
Amonges two thousend, As it tho happed,
That so the Syht Of him his Mayne lost there,
And ne kowde not weten In what place no where.
And whanne Seraphes Saw he myght him [not] finde,
Al his Mayne he lefte him there behinde,
There prekyng forth Into that pres
That for non Of hem wolde he not Ses,
For ded Rathere wolde he han be
Thanne owt of that bataille forto Fle ;
Tyl king Eualach hadde he Fownde,
He holde nueere parten from that Grownede ;

1 The French makes Seraph do this: “Quant il [Seraph] les vit venir, si fu mult irie, et laisse eualach, si prent la hache a deus maina, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li crent la fourclo.” — A.
2 et quant il vit que il ne le troueroit.— A.
EVALACH IS TAKEN PRISONER, AND BEATEN. [CH. XIV.

For him to lesen In that Manere th'o
He ne wolde, And Othirwise Myht it go;
But the strengthe Abowtes him was
So Merveillous there In Many A plas,
That him Neghen not he ne Myhte,
Nethir Of him to haues non Syhte,
For the Melle & the peple there was so strong,
That Enduren Seraphes ne myght not long.
And thus As Seraphes was Evere Abowte
To han broken the scheltrom Of that Rowte,
And Evre they him withstoden than,
git Neueretheles Slowgh Serapho Mani A man;
But Eualach was vppon the tothir Syde
Betrapped ful sore In that Tyde,
For hvr he was thowe his body
With thre Gleyvis Sekerly;
And him presoner hadde taken Tholome,
And be the brydel forth him ladde he;—
git what with strif, & what with Othir,
Evre Eualachs men fowghten A gret forthir;—
So that At the laste this Tholome,
With xv knyhtes Of his Meyne,
So Forde they with kyng Eualach
That they tobrored him bothe body & bak,
So wery that they weren forfowghte,
That no more defenden hem no Mowghte;
And so Eualach the forth they ladde
As that kyng Tholome hem balsde,
That so was he forbrosed and fordute
That Of his lyf he nowhte ne leete.
So that the blood Ran Owt At his Mowth
& At his Ear, that was Selcowth;
For so Mochel blood he hadde there loste
That In what plase he was he ne woste;
His woundses tho hdden So Sore I-bled,
That In that place he was Ny ded.
And so from his Meyne they him drowe
Ful for thens Into A lowe,\(^1\)
And him thare ladder Into A woodes
That thare besides tho hem Stoode,
And Ek his felawes him beside,
That with him were taken In that Tyde;
And to this woodes hem ladde Euerichon
There Forto Onarmes hem Alle Anon;
For sit Armed weren they Alle,
That So Manye Men they dyden down falle.

And whanne Eualach Sawgh þis grete Mischief,
That he was fallen Into so gret Repref,
And Eurec with-out Recourseringe to be,
Thanne Moche Sorwe & Mone Made he.
Whanne Eualach to the woodes Aproche be-gan,
Thanne wax he A wondir Sory Man,
And Casthe his Eyen vpon his Scheld,
And the vigowr Of the Cros þere he beheld,
That In his Scheld there was it set;
And Eurec þe holy Signe he beheld bet,
That so longe there he be-held
Vpon the Rede Crois In his Scheld;
So longe beheld he that Crois thanne,
That In theke Crois he Sawgh þe forme of A Manne
Vpon that same Crois Crucified to be,—
Thus In that Crois him thoughte Sawgh he,—
And Feet & hondis him thoughte Also,
That vpon a Red blood Ronne they tho.

And whanne Eualach this Sawgh In his Scheld,
And theso Mervelles there he beheld,
Thanne gan he Forto Syghen wel Sore,
And sit to wepen wel Mochel More;
& bothe with Mowth & herte tho he thoughte,
But for febilte myhte he speke nowghte.

---\(^1\) et il l’ancient la colonie de la bataille bien demie lieux.
and prays to God, Three in One,

"O verray God that Sittest In Maieste,
As it is told,—On God & persones thre—
Of whiche I bere the Signe Of his passioun !
So, Goode lord, take me to savacioun,
That I Moot Receyven powre Creancie,
And In Stedfast belieue, with-Owten variawnce,
Thin holy name Forto proclame,
That thow Art most Sothfast God Of Name,
And Most Mihtful god In Alle degre,
And non god ne lord but Only Euere 3e !
So Save me, Goode lord, In this grete schowr,
From Angwich, deth, and Alle dolowr !"

And whanne this woord he hadde I-seyd,
Abowtes he lokede In A breyd ;
And he Sawgh Comes Owt Of that forest
A semly knyght there, araised with the best,
And Clene Armed from Tope to the too,
There thus Ryaly gan he Owt Go,
And Abowte his Nekke heng A whyt scheld
Whiche that was seyn Ouer Al that Feeld—
In whiche Scheld was A Crois so Red,
In Signe Of him that Suffred ded ;
Therto his hors As whit As the Llyye Flowy,
And he A worthy knyht and of gret valuor ;
In his Scheld a spere ful Redylich leyd,
With Alle hem to Meten, As it Is Seyd.
And whanne he knyht his hors with his Spores he took,
On hym Tholomes Meyne garne forto look,
And to Tholome kyng he Cam ful sone,
And him Torned Agein there Anone 1 ;
Toward the Cite Of Orkauz tho
This white knyht ladde Tholome tho,
And towards tholomes Ost they wente ;
But Tholome knew not here Entente.

1 si iete les mains, si prent tholome par le frair, et s'entoure a tout ariere vers la chite tout droit.—A.
And Euere Saraphes sawght strong & hardy
Aţens Tholomes kyng his Rerewards,
So put Alle that Evere Aţens him fowghte
Wondred that he So duren þere Mowghte;
And Atte laste Eualachs signe he gan to Æscye
With A wonderiful voyes & Ryht 1 An hye,
That bothe Eualach & Tholome it herde
Into that plase how that it þe Ferde.
And thanne Seide kyang Tholome Anon,
"Let vs Ordeyne oure Meyne, & fast hennes gon, 500
For discryed now alle we been
Thorwh this Chasing, As I can seen."
Thanne destriers with spores gome they prikke,
And Amongis that Chasing Redyn ful thykke,
And the white knyht Rood Anon
To Tholome As feste As he Cowde gon ;
And this white knyht Tholome be þe bride ladda,
That non Of his Meyne no powere ne hadde 508
Hym Aţen forto Restreyne.
But Evere wende Tholome In Certene
That the Forest Al day to-Forn hynm was, 511
Tyl that to the streyt of the Roch hee Comen be Cas ;—
But there say no man that white knyht,
Saue Only Eualach, In his Syht.—
And whanne they comen to that Streit passage
There As to-Forn was don So Moche Rage, 516
Tho that theke the passage kepte,
Ful sore For Eualach han they wepte ;
And whan they him In this Maner sy him gon,
They leton hym thorwgh passe riht Anon.
But it was wondrful Inhere syht,
The werkyng Of this white knyht ;
And [whanne] this passage wereyn they past,
In the Middis Of that Feld Anon In hast 524

1 and Ryht, repeated in the MS by mistake.

GRIAL. 11
the White Knight unhorses Tholome.

There this white knyght lefte Tholome,
That but fewe Of his Meine him Miht se,
And gan wel fast Alowd To Crye,
"Goth to now, Goth to, And þat In hye."
And whanne this Cry herde Tholome,
He gan to baschen, and al his Meyne,
And to him he Ran A ful gret Cowr, & that knyght Tholome gan vn-hors,
And down to therthe there him Caste
Bothe hors & Man, Er he thens paste.

Whanne that Eualach tho this behelh,
How that Tholome was feld In the feld,
Tho Owte his swerd he drowgh Anon,
And to-ward this Tholome gowne to gon.

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

And after with lawnces gowmen they Chase
To tholomes Men tho In that place,
And Anos with here Speris down hem Caste,
Tholomes Men in þat place þere Atte laste,

Which was the moste wondir vndir þe hevenes
How that they In theke feld Come
That To-fortyme Atte forest weren Al some.—
And whanne they sayes thei scholde thus be take,
Thanne Amonges hem there was mochel wrake;
Not-withstandyng þit Ayes they fowhte
Also longe As that they there Mowhte;

Whom they capture.

And Eualach ypon this king Tholome
There lay, As alle his Men Mihte Se,
Whiche the white knyght hadde down throwe;
Kynge Eualach him kepte tho ful lowe;
And therto I-Maymed Manye Of his Men,
And 3it Ayens Eualachs On hadde he 7en.
Thanne this Tholome heeld vpe his sword Anon,
And to kyng Eualach homage gan he don, 564
till Tholome submits,
And there he be-Cam his presonere,
And therto Al his Meyne In fere.
Whanne Tholome to Eualach hadde mad fiaynsee,
Thanne Iekonias Clepid he, with-Owten variaunce, 568 Seteth
That the blody Roche hadde In keping;
And him he Comaundd Ouer Alle thine,
‘To taken Anos this kyng Tholome,
Hym forto leden to Orkaus Cyte,’
“And worschepfully that thow him kepe there
As A worthi kyng In Alle Manere.”
That thus thanne be Ieonyas
Kyng Tholome Into this Cite I-lal he was. 576 to Orkaus,
And king eualach Abod stille In the feld
Til Alle tholomes gonne hem yeld ;
And euere As he took his Meyne,
He dine hem leden to Orcaus Cite.
And whanne that Alle Itaken they were 570
[Leaf 7, col. 1]
[T]hat Of Tholomes Men weren there,
He gan to Resorte to that bataylle
[T]here Seraph heawth with-Owten Faille ; 584 Eualach goes to help Seraphs,
And with him 3it ladde he there Mo,
Alle that the passage kepte tho,
Sauf Only An hundred Of his Men
That Ful Fresch to Fyhten were they then. 588
And whanne they weren past that passage,
The whyte knyht was to-forn here visage,
And In his hond that knyht bar A banere
Of Eualachs Armes, Evene Riht there. 592
And Anon As they sien Sire Seraphé,
To that bataille thanne feste prekide he,
There As Seraph manie Merveillles wrowhte,
That In-possible swiche Merveillles don Mowhte, 596
That Enure the body Of On Maune
Scholdés don that he dide thanne.
Anon this white knyht prekíd Into þat pres,
And for non thing ne wolde he Sse
Til that To Seraphé he gan gon,
Where as he Sawh sevène knyhtes Anon
That Abowtes Seraphé there stooode,
And On him leyden as they wresen wode;
Twayne be the brydel hym þere heeld,
Twayne be the he’lm to makes him yeeld;
And twayne Ásen the herte leide hym vppon
Wit hevy Maces Of Irne As hard As ston,
So that his Flesch they Alto-Rente
With here Mases there presente.
And whanne the white knyht þís beheld,
Ful sore he prekyde In that Feeld
To On Of hem that Seraphé heeld;
And him thorwgh the body he bar vndir his scheld,
That ded he was Anon ryht there;
And thus sone to Anóper gan he fare,
& with his swerd smot Of his hed
þat of it fyle, and he lay ded,
Amyddes the Fold there it lay.
And thanne to the tothere he wente In sây,
And Made hem to dyen vppon his poynt,
And Made here bodyes In Evele Ioynt,
So that they forsokn this Seraphò
That from here lyves gonnen they fle.
And whanne these Other two þat him held
Be his helm there In the Feeld,
On Of hem drowgh Owt A lite knyf,
And wolde han be-Reved Seraphé his lif,
Forte han smeten him AMiddes the Fase
Thorw the Oylottes of his helm In that ples.
But Ouercomes so was tho Seraphò
That Comfort with him Myhte non be,
For he was Overcomes so with his blood  
So it was Merwelle that [he] ype stood,  
For, On hors, power hadde he nos to sitte,  
Ne Of that stede there Onys to flytte;  
But for febelte that he Inne was,  
Ouer the hors nekke he bowede In that plas,  
That power yp to Sitte non hadde he,  
So that Of his purpos Failled his Eneme.  
And thus gan In Swownenge seraph to falle  
Amonges his Enemyes bothe gret & smalle;  
So that they failde, his Enemyes, tho,  
Of the harm that they him wolde han do.  
And Anon As that kyng Eualach  
Sawgh Sire Seraphhe In Al this wrek,  
To him ward ful faste he gan to Rode  
Forte supportes him at that Tyde;  
For sekir he wende that he ded hadde been,  
And Neuere On lyve him forto have seen.  
Thanne wit A sorwefull herte he gan to Crye  
Ful Petowsly, and that Ryht hye,  
"A wrecche! to longe now have I be,  
That thus have lost now Sire Seraphhe!"  
And thanne Anon there with this word  
Preyld the white knyght be his Owne Accord,  
And Susteyned Seraphhe from fallynge,  
That theke tyme there was In Swownenge.  
And whanne Of his swownenge that he Awook,  
Thanne ful mochel Mone to him he took,  
For he ne wiste where that he was,  
In what stede, ne In what plas;  
For wende he tho ful Sekerly  
To han ben In the hondis Of his Enemy.  
And Eualach bar him ful worthily tho,  
For Into the pres forth gan he go,  
And Mette there with A worthy knyht  
Wich that was Scomfit Anon In fyht,
The White Knight gives Seraph a fresh axe from God

And kyng Eualach to the Erthe him caste,
And hym from his hors Anon he wraste,
And Casht it In his hond there Anon;
Therewith toward Seraph he gan to gone:

"Haue now here, my dere Freend," seide he,
"This litel present now Of Me,
For thow bowhast Neure so dere A thing
From begynne[n]g In-to the Endyng."

Whanne that Seraph this gan beholde,
In his herte he Ioyede ful Mani-folde,
That Alle his Sorwes forjat he there
Whiche that his Enemies dydes him Ere;

And vp Into the sadel he sprang Anon,
As Fresch & As lusty In flesch & In bon,
And As lusty was there forto fyhte,
And thereto him thowhte As of Strong Mihte,
As that he was Ony tyme be-Forn;

Thanne seide he, "Certes, And I hadde my Ax On honde,
There scholde no man Ayens Me stonde."

Thanne Anon Cam forth the white knyght,
And seide, "Here is On, Al Redy dyhte;

And lo, Sere, by me it Is the sent
From that God Lord Omnipotent."

And whanne Seraph this felt In his hond,
Thanne gan he wel Forto vndirstond

That lyghtere and more hondsom it was
Thanne his Owen to-foren In that plas;
There-by wyst he, whanne he Cam Owt Of sworne,
That theke Ax Ferst was not his Owne.

So thanne Ryden they In-to that pres,
And for non Men ne wolden they see;

And Eualach On Tholomes hors Rod,
So that with him was there non Abod.

"A.

1 onques mais n'eustes don qui si chierement fust achatos.
And whanne Al this beheld Tholomes Mayne,
Amonge hem was sorwe ful gret plente,
Be Encheson that Eualach first they eye,
Wherfore they made sorwe that Tyde;
And therto Nabure, Tholomes Steward,
Kyg Eualach hadde taken In ward.
3it More, this Eualach, with-Ine A throws,
With An horn he gan to blowe,
And Made his Meyne to Resemble Azen;
And tho that werea left, Retornea ful Cleen.

Thanne Aftir, whanese Assemble werea they Alle,
His signe he hem Schewed as gan befalla,
Whiche was fastenid vpoun his scheld—
To his Meyne he it Schewed In that Feeld.
Thanne his Meyne On two batailles he setto,
And with Tholomes Meyne sone they Mette;
And Comanded and preide tho to Seraphi
"That whanne he hym Sawgh in þe Moste Melli,
That Seraphi In the Rere-ward scholde Falla
On tholomes Men, And On hem there Calle,
And with his Bataille to preven his Myht,
As he was bothe worthi and gentil knyght."

Thanne Gonnea they to preken here destriere
As vaylauht knyghtes, bothe worthi & Fess,
And Eevere the white knyght to-forn hem was
With the baner On honde In that plas,
And his swerd with the tothir honde I-drawe,
With wheche Manyo A man was Slawe.
Thanne gan kyng Eualach lowde forto Cri
"As Armes! knyght bacherel, and belamyse!
For now hath kyng Tholome lost his Men Alle,
Swich Aventure Is now to him befalla!
For Of hem Schal Skapyn not On,
For Al the Myht that they kosne don."
And whanne this herden Tholomes Meyne,
They Niste what to done In non degre,
But hem thowhte hit scholde be trewe,
For Eualach hadde Chongid his horn newe,
For On Tholomes horn thanne Rod he,
As Alle his Men there Myhte thanne se ;
Thanne the dredō that they hadde
Was, lest Tholome to presoun hadden be ladde,
Owther ells In the Feld there Slayn ;
Of wheche Of these they weren no Cortayn.
Kync Eualachs Men Amonge hem thraste,
That Of theke pres but fewe there past—
Whiche that weren kyng Tholomes Men—
Opēr taken Opēr Slayn Er they wente then ;
And lik As Men that Amased were,
In that plase So stooeden they there.
And whanne Seraphē beheld this bekering,
Non lengere he ne Abod For non thing,
And Tholomes Men Closed Al with-Inne,
So þat from hem myghten they non twyane ;
So that Angwisschously Ascryed they were,
And slayn, takyn, & Maymed, Many weren there ;
For In distresse & Sorewe weren they Alle tho,
For here lord & Governors weren Allo Ago,
And they ne wiste whedir to Springe,
For In theko Contre knew they nou thinge ;
And wel Askapov Mylt they not there,
For On Eche Syde here Enemyes were ;—
So that it semeth ' there the hed is Gon,
The Membres Fayllen thanne Everichon,1—
For there say neuer Man So fyr A begynen
As hadde kyng Tholome, ne so fow[1] An Endynge ;
For vy dowlbe Meyne hadde kyng Tholome
Thanne kyng Eualach In Every degre.
There wondirly wel dyde Sire Seraphē,
And so dide king Eualach with his Meynē,
CH. XIV.] THOLOMES'S MEN RETIRE TO THE ROCK OF BLOOD.

That Neure Man that was Of his Age
I trowe hadde neure So Mochele Corage;
And the white knyht there bar him so
That Neure Erthy man mo Merveiltes myght do;
For In that Feeld Scheldes he schatered,
And Speris & helmes Alto-Claterid,
Knyhtes & hors he slowh down riht,
Heles, Armes, and legges In that fyht,
That noa man hym there Askapen ne Myhte,
So vigewos and fel he was In fyhte,
That thus he his Chevalrie & knythythod
He hem In-gadered As he Rod,
And browhte hem to Eualach ¥' kyng,
And to-ward the passage, with-Owten lettyng.

Whanne kyng Tholomes men had Aspied
That thus Sore they were Anoyed,
To that streit passage gonne they drawe
Where-Offen that weren ful fawe,
And wenden that non Man hadde þere be,
The passage to han kept In non degre,
And wenden forto A Recovered þat passage,
That Eualach, for Al his Owtrage,
No scholde not han past be theke weye,—
This was here Entent tho Sekerye,—
Where-thorgwh ¥' Cite he Schold not have,
Where tholome & his Mytne weren ful savye;
For An hundred men myht han kept þat pas
From Al the world, so strong it was ;
For non mo On front myhte Entres ther
But tan men At Ones, As I sayde Er ;
For they wenden tho ful wel
þet there Eualache keperis hadde left non del ;
And so As men that weren wery for-fowhte,
Vpe to the Roche woten As they mowhte,
For there Supposed they forto han Reste.
But it fil not hem for the beste,
For whanne they that kepet the pas
Syen to that Roche so manye gonen tras,
Hem thowht Mo thanne Mf there were,
And At p' Roch but .C. that it kepet there ;
And whanne they sien Moa kepen the pas,
Thanne neave sorwe to hem Comen was ;
And Aenward they wolde han gon,
But there-Inne Socour was there non.
For tho that On hem folwed so faste,
And they Atte pas schotten Atte laste,
So that they slowen & token Of that Rowte
As Manie As wereon hem Abowte ;
Thanne was there Mad so grete dolowr
That neuere was sein swich A stowr ;
For so moche blood was In that plas
More thanne Owhe Evere seyn was ;
For Men, hors, and scheldis, that In p' blood lye,
For multitude of blood no man hem sye.
And there was beten On Narbus,
but steward was to king Tholemus,
And there to Eualach him 3ald Anon,
So he him woldeon savyn body & bon ;
And there his sword vp gon to yelde
To kyng Eualach In that feldle.
But Eualach him ne wolde not save
For non thing that he Cowde Crave ;
But his hors dismembred he Anon,
And also him he wolde han slon.
And he tho kneled Anon here down
That he myhte be taken to Ransown ;
"Nai," quod Eualach, "that schal not be ;
Swich Mercy getist thow non Of me ;
For my steward haves ye Slain,
& so schal I the here In Certeyn ;
Therefore the Chonge it is ful hard,
For I wele haves steward for steward."
And his Armure he dide Of Caste,
His het to han smeten Of atte laste.

And thanne Cam forth Sire Seraphè:
"A, Sire! what thinkes to done 30?"
Sif your steward did now be,
Tholome hath lost, Sire, swich thre;
And his Owne brother so dere,
That he loved As nochel thre
As 30 jowre Steward trewly;
Therefore, Sire, On þis man haveth Mercy;
For I him Slowgh with Myn hond,
Sire, I do 30w to vndirstond;
Therfore, sire, I preie to þ
That Of this Man thow have pite."
So þat there gentil Sire Seraphè
This man Savesle, As 30 mown se.

Ful Mochel & gret was the discomfiture
As that tyme be-happed be Aventure;
And the Nyht drowgh On fulaste,
For the day It was Ny paste;
Whiche was ful desoyay to Eualachs Men,
But þat Atte hardest not for then,
For so Manye thei slowen And tokon that tyde
Atte passage Of the 'Roche Of blood' beside,
That Of hem no pasten not þere Away
Two thousand, what hurt & hol that day,
That Tholomes' Men ne distroyed Echon—
So þat tyme with Eualach the grace gan gon,—
Of wheche at the begunneng were
Sixty thousand wele harneised there.
And thus the Egipcian, be goddis Myht,
At theke tyme werek destroyed be fyht.

Thanne to Oreaus ward wente Eualach,—
Alle the Egipciens to Mochel wrmk,—
And with him Alle his Meyne
That At theke tyne hadde he,
For here nas no Man Of Non degre
That thorwgh theke bataille holpen was he;
Bothe duk, knyht, and bachelere,
Alle werez Encresid that weren there,
ge, And also bothe yomen and page;
For Alle here lyvos hadden they Gage.
And whanne Evalach Into the Cite Entred was,
So Manie prisonners he foni In that plas,
And Of here Maistres that with hem were,
That non Spas was to walken In there,
Nether On hors, nothir On Fote;
But Owt Azen Nedys he Moote;
And afor the Cite he let pichchen Anon
Alle his pavilions there thanne Everichon,
In A fair plase that was so playn
To-forn that Cite tho In Certein;
And there al that Nilt herberwed he,
And with him al his Meyne.

CHAPTER XV.

Of Evalach's Queen (Sarracyn) in Sarras. She sends for Joseph, and asks how Evalach has got on (p. 178); Joseph's answer (p. 174); the heathen kings, &c. are to be cast down, and the poor exalted (p. 176). Sarracyn cries; she asks Joseph to pray for Evalach (p. 175); and to expound Christianity to her (p. 176). Sarracyn is a Christian, and tells Joseph of her Christian mother, and her father, who was a brute (p. 176-7); also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178); she says, 'Ask God for me, I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole; she is (p. 179); thanks God; and is baptized (p. 180). She takes Sarracyn to the hermit. Sarracyn says she cannot worship him on account of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears; Sarracyn is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and Sarracyn does so too (p. 184).
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The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but one (which is now in the press) for 1865, have been reprinted. Subscribers who are the Texts of all or any of these years should send their names at once to the Hon. Secretary, as several hundred additional names are required before the Texts for 1866 can be sent to press.

The Publications for 1866 (twelve) are:

3. Lancelot de la Morte, &c., ab. 1506, ed. P. Hall.
5. The Publications for 1867 (twenty) are:

5. Thynne on Chaucer's Works, ab. 1506, ed. Dr. Kingsley.

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

1. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1360, ed. F. J. Furnivall. 8v.
2. The Sp.ce in Kente, the Filipinos' Sea-songs, with Glass Manuscript, ed. F. J. Furnivall. 2v.

The Publications for 1868 (one guinea) are:

2. The Enchanted Bale, Narrative, the Rules of Nature of John Russell and Hugh Rhodes, the Rules of Kenneth, Curnayn, and Domenayn, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 2v.
3. The Knight de la Table Landry, from French of A.D. 1472, ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 754 and Cotton's version, by Thomas Wright. 2v.
5. Lydgate's Works, Part III. The Historical Testament of Spytys Wobbrom, ed. P. Hall. 2v.
6. The Publications for 1869 (one guinea) are:

8. Sir David Lelynmur's Works, Part IV, containing Ante Satyre of the Three Estates. Edited by P. Hall. 8v.
DEAR SIR,

BEING unable at present to prepare the Report of the Early English Text Society's Committee, I beg to inform you that the first issue of the Society's books will take place early in February.

It will consist of a thick Part II of the Curror Mundi, edited by the Rev. Dr. R. Morris, for the Original Series; and Part II of The History of the Holy Grail, edited by myself, for the Extra Series.

The other 1875 books for the Original Series will be chosen from

Thomas of Ercildoune, a print of all the MSS in parallel columns, edited by Dr. James A. H. Murray (all the text in type).

The Lay Folks Mass Book, edited by the Rev. Canon Simmons (all the text in type).

Palladius on Agriculture, Part II, edited by the Rev. Barton Lodge (all in type but the Name-index).
Rede's Day of Doom, &c., edited by the Rev. J. R. Lumbly, B.D. (all the text in type).

The Blickling Homilies, Part II, edited by the Rev. Dr R. Morris (all the text in type).

Sir Generydes, Part II, edited by W. Aldis Wright, Esq., M.A.

Meditations on the Supper of our Lord, perhaps by Robert of Brunne; edited by J. M. Cowper, Esq. (at press).

The Gawayne Poems, edited by the Rev. Dr R. Morris.

The other 1875 books for the Extra Series will be chosen from

The Bruce, Part III, edited by the Rev. W. W. Skeat, M.A.


Early English Pronunciation, Part V, by Alexander J. Ellis, Esq., F.R.S.

Guy of Warwick, from the Cambridge University MS, edited by Prof. J. Zupitza, Ph.D. (the first of the Series of Guy-of-Warwick Texts).

Owing to the other engagements and over-work of Mr Skeat and Mr Ellis during the autumn of 1874, they were not able to finish, Mr Skeat The Bruce, and Mr Ellis Part IV of Early English Pronunciation as originally planned. I therefore sent to press in the autumn Henry Brinklow's two most interesting tracts on the condition of England and London in or about 1545 which Mr J. M. Cowper had left with me ready for press when he started for Lima above 3 years ago. By the time the tracts were
in proof, Mr Cowper had luckily returned to England, and most kindly took-up again his old work. These tracts—*The Complaynt of Roderyck Mors*, and *The Lamentacyon of a Christen Agaynst the Cyte of London*—are now nearly through the press, enricht with details about Brinklow's family by Col. Chester, —and will be ready early in February, with

*The Bruce*, Part II, and

*Early English Pronunciation*, Part IV,

thus completing the Society's issue in the *Extra Series* for 1874.

At the same time will be issued for the *Reprints*,


During 1875 will probably be issued these other *Reprints*,

*Thynne's Animadversions (1597) on Skynge's Chaucer*,

re-edited from Lord Ellesmere's unique MS by myself (Mr Childs has had the copy since October).


I have to ask you for prompt payment of your subscription to our *Hon. Sec., Mr Snelgrove, London Hospital, E.,* and if you have not already sent him a standing order on your bankers, will you now send him the enclosed, duly signed? (The Banker's Order does save so much trouble.)

Will you also try to get us some new Members? We want fresh ones badly. The competition of new Societies, and the slackening of interest among some of our old Members, need continual effort on the part of our real
workers to counteract. The Early English Text Society is the parent of all the late increase in the study of English, and has supplied almost all the material for that study. The Society must not then be neglected, whatever else is supported. Important work is calling to it on every side for publication. Money alone is wanted to enable the Society's editors to produce the work, and Members should make it their business to see that the needful funds are not wanting.

Truly yours,

F. J. Furnivall.
Early English Text Society.

COMMITTEE OF MANAGEMENT:

DIRECTOR: FREDERICK J. FURNIVALL, ESQ.
TREASURER: HENRY B. WHEATLEY, ESQ.
HON. SEC.: ARTHUR G. SNEGLROVE, ESQ., LONDON HOSPITAL,
          LONDON, E.
J. MEADOWS COWTER, ESQ.                        REV. DR. RICHARD MORRIS.
ALEXANDER J. ELLIS, ESQ.                        J. A. H. MURRAY, ESQ.
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REV. BARTON LODGE.                             HENRY SWEET, ESQ.
REV. J. RAWSON LUMBY.                          W. ALDIS WRIGHT, ESQ.

(With power to add Workers to their number.)

BANKERS:

THE HEAD OFFICE OF THE UNION BANK OF LONDON,
PRINCES STREET, E.C.

PUBLISHERS: TRÜBNER & CO., 57 & 59, LUDGATE HILL, E.C.

The Early English Text Society was started in 1854 for the purpose of bringing within the reach of the many the hitherto inaccessible treasures of Old English literature, and of clearing England from the reproach under which she has so long rested of caring little for the monuments of her early language and life. During the ten years of its existence the Society has been successful in insuring to its subscribers a large number of Texts illustrating the language, the history, the belief, and the habits of our ancestors. The publications of the Society appeal to those interested in the history of their native language and land; to men who can trace in these records the intimate connection which exists between the present and the past, and who can see in such records the dead past become a living reality.

The publications of The Early English Text Society are divided into Four Classes. I. Arthur and other Romances. II. Works illustrating our Dialects and the History of our Language, including a Series of re-editions of our early Dictionaries. III. Biblical Translations and Religious Tracts. IV. Miscellaneous. (The Extra Series, which commenced in 1867, is intended for re-editions.)

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

The Subscription is £1 1s. a year [and £1 1s. (Large Paper, £2 13s. 6d.) additional for the Extra Series], due in advance on the 1st of January, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, Arthur G. Snelgrove, Esq., London Hospital, London, E. (United-States Subscribers, who wish their Texts posted to them, must pay for postage 5s. a year extra for the Original Series, and 3s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the List at the end.

The following Summary of the Society's first Ten-Years' work is taken from the Committee's Tenth Report, January, 1874:—
§ 2. The Society's first Ten Years' Work. Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1854, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS.

1. To start with money. Our Early English Text Society has spent in its ten years £3700 in producing Texts. Here are the figures:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Money spent in printing, &amp;c.</th>
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<tr>
<td>1864</td>
<td>£ 134.5.7.</td>
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<tr>
<td>1865</td>
<td>£ 334.15.10.</td>
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<tr>
<td>1866</td>
<td>£ 649.10.1.</td>
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<tr>
<td>1867</td>
<td>£ 813.11.6.</td>
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<tr>
<td>1868</td>
<td>£ 1063.6.</td>
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<tr>
<td>1869</td>
<td>£ 1990.16.1.</td>
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<tr>
<td>1870</td>
<td>£ 1475.0.0.</td>
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<tr>
<td>1871</td>
<td>£ 1154.11.11.</td>
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<tr>
<td>1872</td>
<td>£ 967.3.11.</td>
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<tr>
<td>1873</td>
<td>£ 1117.4.9.</td>
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£2899.0.2.

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language.—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the 10th century,¹ King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.


12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.

13th century, First half: St Marharet's, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

¹ The Blickling Homilies of 971 a.d. are nearly all printed.
² For the 11th century, other Texts are preparing.
§ 2. Chronological List of our first Ten Years’ Texts. 3

St Julians, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Broek.
Poems, &c., in the latter part of the First Series of ‘Old English Homilies,’ ed. Rev. Dr Morris.

1246-50 The Moral Ode, later version, in ‘Old English Miscellany,’
ed. Rev. Dr R. Morris.
13th century, second half:
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris’s ‘Old Eng-
lish Miscellany.’
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat,
Alfred’s Proverbs, in Dr R. Morris’s “Old English Miscellany.”
King Horn, &c., ed. Rev. J. R. Lumby.
1340 Dan Michel’s Ayenbite of Inwy (from the unique MS.), ed. Rev.
Dr Richard Morris.
Rev. Dr R. Morris.
1350? The Alliterative Romance of William of Palerne, or William and
the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
1350? The Alliterative Romance of Joseph of Aritnicie, or the Holy
Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
1360? Early English Alliterative Poems, and Sir Gawanay and the
Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
° The Alliterative Morte Arthure (from the unique (Thornton)
° Religious Pieces in Prose and Verse from the Thornton MS., ab.
° The Alliterative Gest Hystoriale of the Destruction of Troy (from
1362 The Alliterative Vision of William concerning Piers the Plowman,
first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed.
Rev. W. W. Skeat.
1375 Barbour’s Bruce, Part I. (from the only 2 MSS. and oldest printed
1380? Chaucer’s Boethius, ed. Rev. Dr R. Morris.
1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin
Smith, Esq., with Dr L. Brentano’s History of Gilds, &c.

† The earliest English version of the Cursor Mundi, in the Edinburgh
MS., is believed to be about 1300 A.D. The Cotton text is not much later.
§ 2. Chronological List of our first Ten Years' Texts.

1415. The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
1420. Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
1440. The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
1460. Ratis Raving; and other pieces, Bernardus de Cura Rei Familiari, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.
1460-70. Por to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
1460-70. The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
1462. The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
1478. Caxton's Book of Curtesye, 3 versions (two from MSS.), ed. F. J. Furnivall, Esq.
1500. Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.
1500. Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
1513. The Boke of Keruyng, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.
§ 2. Our Ten Years' Texts classed by Dialects.

1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.
1550-77 Hewe Rodes's Book of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
1599 Thynne's Animadversions on Speght's Chaucer, ed. Dr. G. H. Kingsley.

Of these works the specially dialectal ones are the following:—

I. NORTHERN DIALECT.

1340? Hampole's Prose Treatises.
1375 Barbour's Bruce.
1460? Eatis Raving; Scotch Prophecies, &c. (Nos. 42, 43).
1500? Lancelot of the Laik.
1508? Scotch Poem on Heraldry (in No. VIII).
1530-50 Sir D. Lyndesay's Works.
1549 The Complaynt of Scotlande.
1556-68 Wm. Lauder's Works.

II. MIDLAND DIALECT.

A. East-Midland (a Northern; b Southern); B. West Midland.
A. East Midland; b Southern Division.

12th cent. Old English Homilies, Second Series (from the unique Trinity MS.); b.
6 § 2. Our Ten Years' Texts classed by Dialects and Subjects.

13th cent. Bestiary (in 'Old English Miscellany'), b.
1250 ? Genesis and Exodus, b.
1300 ? Fragment on p. 200 of Old English Miscellany, b.
1280 ? Havelok the Dane, b, but originally a, North East Midland.

B. West Midland.
1230 ? Halie Meidenhad.
Wooing of our Lord, in First Series of Old English Homilies.
1360 ? Early English Alliterative Poems (Lancashire).
Sir Gawayne and the Green Knight (Lancashire).
1400 ? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in 'Legends of the Holy Rood.'
1340 ? William and the Werwolf.
1360 ? Gest Hystoriale of the Destruction of Troy (Northern part of the West-Midland area).

III. SOUTHERN DIALECT.
12th-cent. Lambeth Homilies, in Old English Homilies, First Series.
1290 ? Old Kentish Sermons (in Old English Miscellany, No. 49).
1340 Dan Michel's Ayenbite of Inwyth.

The rest of our Texts are either uncertain, or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

Thirdly. Arranging the Society's books by Subjects, we find in

Romance (for Legend see Theology).
1290 ? King Horn, Floria and Blanche-fleur.
1380 ? Havelok the Dane.
1360 ? Gest Hystoriale of the Destruction of Troy (alliterative).
1360 ? Morte Arthure (MS. 1440), alliterative.
Chevelere Assigne (alliterative).
1300 Sir Gawayne and the Green Knight.
William of Palerne.
1375 ? Barbour's Bruce, Part I.
1390 ? Joseph of Arimathie, or the Holy Grail (alliterative).
1440 Arthur.
1440 Merlin.
1440 Generydes.
1500 Lancelot of the Lake.
1500 Partenay or Lusignan.

Manners and Customs.
1440 The Knight de la Tour Landry.
1440-1500 Babees Book, Bokes of Nurture, Kervyn, Certasye, and Donesanor, &c.
1460 Pilgrims' Sea Voyage (in 'Stations of Rome').
1482 Wright's Chaste Wife.
1478 Caxton's Book of Curetesye.
1500 ? Bernardus de Curne Reif Familiaris.
Batais Baving, and other Pieces.
1540 ? Queen Elizabethes Academey, &c.
1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqas.

1 Mr Siceat feels certain that the original of the Alliterative 'Joseph of Arimathie' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.
§ 2. Our Ten Years' Texts classed by Subjects. § 3. Summary.

Social and Political History.
1390 English Gilds, their Statutes and Customs, &c.
1399 Richard the Releaseth.
1415 The Crowned King.
1429 Palladius on Husbandrie.
1440 I Political, Religious, and Love Poems.
1500 I Early Scotch Prophecies (in Bernardus).
1525-53 Supplyracon of the Beggers, Poor Commons, &c.
1535-50 Lyndsey's Monarchia.
1535-50 Lyndsey's Satirical Poems.
1540 I Starkey's England in Henry VIII's time, II.
1542-7 Andrew Boorde's Introduction and Dyetary.
1549 The Complayt of Scotland.
1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
1556 Landen on the Dewtie of Kings.
1563-92 Awdelay's Vacabondes, and Harman's Vagabondes.
1568 Landen's Minor Poems.
1590 Times Whistle, &c., by R. C.

Morals, Theology and Legends.
10th cent. K. Alfred's 'Gregory's Pastoral Care'.
1200 Hali Meidenbad.
1200-1330 Seintse Marherete, &c.
1230 Life of St. Juliana (legendary).
1250-1300 Early English Homilies, 2 Series.
13th cent. Old English Miscellanies.
1340 Hampole's English Prose Treatises.
1340 Dan Michel's Azenbite of Invyte.
1350 Genesis and Exodus.
1360 Early English Alliterative Poems.
1362-1383 William's Vision of Piers Plowman, 3 versions.
1384 Pierce the Plowman's Credes.
1430 Myne's Duties of a Parish Priest.
1430 Hymns to the Virgin and Christ; the Parliament of Devils, &c.
1530 Oure Ladys Mirour.

Philosophy and Science.
1380 I Chaucer's Boethius.
1391 Chaucer on the Astrolobe.
1455 I Book of Quinte Essence.

Grammar, Criticism, &c.
1570 Levinus's Manipulus Vocabulorum.
1599 Thyme's Animadversion on Speght's Chaucer.
1617 Hume's Orthographie and Con gratitude of the Britan Tongue.
A.-Saxon to 1874. Mr. A. J. Ellis's Early English Pronunciation.

§ 3. Summary and Effect of the Society's Ten Years' Work.
For the History of our Language the Society has produced the most important 10th-century Text, in which Mr. Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr. R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectical Texts which, under Dr. R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,
§ 3. Summary and Effect of our Ten Years' Work.

the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespeare." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherished, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Parthenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndsey's scathing satires, Lawd's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ravis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publish'd; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palaeographical Society, the English Dialect Society, and the New Shakespeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1856, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its 2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edi-
tion of 'Spenser's Works'; in 1872 his 'Historical Accident of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle’s ‘Philology of the English Language’; in 1873 Mr Kington Oliphant’s 'Sources of Standard English'; in 1871-5 Dr Stratmann’s ‘Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner’s 'Altenglische Sprachproben'; and in 1873 his ‘Wörterbuch,’ Part 1; in 1873 Dr Mall’s edition of 'The Harrowing of Hell'; Dr Zapitz’s ‘Altenglisches Uebungsbuch,’ &c. Truly the effect of the Society’s work is a thing for every Englishman to rejoice over. As a ‘Leader’ in the Daily News, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society “has wiped away, as Mr Furnivall proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe Chaucer as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

“But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Norture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplyeacyon of the Beggers,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dressing, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics
§ 4. The Duke of Manchester's Commemoration Fund.

of that most ancient religion, the worship of ancestors, Mr Furnivall's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism.

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it has done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zapitzka, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorised the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST JANUARY, 1874.

<table>
<thead>
<tr>
<th>Subscriber</th>
<th>Amount</th>
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<tr>
<td>His Grace the Duke of Manchester</td>
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<td>His Grace the Duke of Devonshire</td>
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<tr>
<td>The Most Noble the Marquess of Ripon</td>
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<tr>
<td>The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge</td>
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<tr>
<td>Richard Johnson, Esq.</td>
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<td>A Friend</td>
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<td>J. S. B.</td>
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<td>Prof. F. J. Child, Harvard</td>
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<tr>
<td>Thurnham &amp; Co., Messrs</td>
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<tr>
<td>C. Childs, Esq.</td>
<td>5 0 0</td>
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<tr>
<td>John Lister, Esq.</td>
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<tr>
<td>Cornelius Payne, Esq.</td>
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§ 4 Commemoration Fund. § 5. Second 10-years' Work. 11

William Euing, Esq., Glasgow 5 0 0
Col. Thom. Brooke 6 0 0
Professor Henry Morley 3 3 0
Thos. Hughes, Esq., M.P. 3 0 0
J. L. Tradford, Esq. 3 0 0
W. G. Stone, Esq. 2 2 0
R. S. Turner, Esq. 2 2 0
Robert White, Esq. 2 0 0
P. J. Furnivall, Esq. 2 0 0
The Rev. R. Thring 2 0 0
F. Harris, Esq. 2 0 0
A. Macmillan, Esq. 1 1 0
Prof. A. W. Ward 1 1 0
The Rev. E. A. Abbott, D.D. 1 1 0
Dr Ernest Adams 1 1 0
Miss A. M. Richardson 1 1 0
Prof. Joseph Payne 1 1 0
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The Rev. Wm. Williamson 1 1 0
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J. Oakey, Jr., Esq. 1 1 0
Rev. H. S. Wilcocks 1 1 0
J. W. Hales, Esq. 1 1 0
H. Candler, Esq. 1 0 0
£146 5 0

§ 5. Sketch of the Society's Second Ten-Years' Work. We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English;—

1874.
Four-Text Cursor Mundi, Part I. Thomas of Ercildoun's Rymes and Prophecies.
Blickling Homilies, Pt I now ready. Genuerydes, Part II.
 Palladius, Part II. Merlin, Part IV.

1875.
Four-Text Cursor Mundi, Part II. The Pystil of Swete Susane.
Blickling Homilies, Part II. Lyndsey, Part VI.
Piers Plowman Notes, Part I. Maydenstone's Poems.

1 It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs: 'Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in Belgravia, March, 1871, p. 118.
§ 5. Sketch of our Second Ten-Years’ Work.

1876.
Four-Text *Cursor Mundi*, Part I.
Piers Plowman Notes, Part II.
Old English Homilies, III.
Cato’s Morals.
Charlemagne Romances, I: Sir Ferumbras.
Ælfric’s Metrical Homilies.

1877.
Four-Text *Cursor Mundi*, Part IV.
Charlemagne Romances, Part II.
The Legend of Ypotis.
The Rule of St Benet (5 Texts).
Catholicon Anglicum.
Psalter, Anglo-Saxon and Early English.
Gawain Poems.

1878.
Troy-Book (Bodleian Library), Part I.
Awdelay’s Poems.
Shoreham’s Psalms.
Meditations on the Lord’s Supper
(possibly by Robert of Brunne).
Barbour’s Lives of Saints, I.
Anglo-Saxon Homilies, I.

1879.
Troy-Book (Bodleian), Part II.
Barbour’s Lives of Saints, II.
Guy of Warwick, I (Cains Coll.
Cambr., and Auchinleck MSS.).
Vernon MS. Poems, I.
The Siege of Jerusalem.
Anglo-Saxon Homilies, II.
Elutherius (Mr Wyane’s MS.).

1880.
Guy of Warwick, II.
Jon the Gardener, &c.
Northern Version of DeGuillevalle.
Vernon MS. Poems, II.
William of Nassington.
Anglo-Saxon Homilies, III.

1881.
Barbour’s Troy-Book.
Hampole’s Psalms.
Vernon MS. Treatises.
Lives of Saints, Southern, I.
Anglo-Saxon Orosius.
Early English Psalters.

1882.
Lives of Saints, II.
Adam Davie’s Poems.
Seige of Jerusalem.
Peter Idle’s Poems.
Anglo-Saxon Homilies, IV.
Anonymous Poems.

1883.
Lives of Saints, III.
George Ashby’s Active Policy of a Prince.
Vergecus of Knyughthood and Chy-
A Troy-Book.
Anglo-Saxon Miscellanies.
Bonaventure’s Life of Christ eng-
The Rule of the Moon, &c.
lished.

Then Hampole’s other version of his Prick of Conscience, Mr Small’s ‘Metrical Homilies’ MS., Treviss’s Glaubvile, Myro’s Liber Festuvalis, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuilleville, Lone-
§ 5. Sketch of our Second Ten Years' Work.

Lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the Ancres Rialle to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 3rd edition of the whole of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.
Lonelich's History of the Holy Grail, Part I.
Barbour's Bruce, Part II.

1875.
Lonelich's History of the Holy Grail, Part II.
Alexander Romances, I.

1876.
Lonelich's History of the Holy Grail, III.

1877.
Early English Pronunciation, IV.
Ellis's Early English Pronunciation, V.
Brinklow's Tracts on London, &c.
Alexander Romances, II.

1878.
Starkey's Description of England to Hen. VIII., Part II.

1879.
Le Morte Arthur, &c.
The Douce Merlin, &c.
Arthur and Merlin (from the Affleck MS.).
Early Holy-Land tracts.
The Duke of Orleans's Poems.

1880.
Auchinleck MS. Romances, I.: Gesta Romanorum.
Sir Bevis of Hamtoun, &c.

1881.
Auchinleck MS. Romances, II.: Book of Noblesse.
Sire 'Degarré,' &c.

1882.
Partenope of Blois; with 'Pertinope.' Bokemum's Lyvys of Seyntys.
Northumberland Household Book.

1883.
Ritson's Romances.
Early Education and Grammar tracts.

1884.
Romances from the Lincoln's Ian.
Caxton's Curial, and Book of Good Manners.

§ 6. Difficulty of meeting Subscribers' opposing Wishes.

Complaints of two opposite kinds as to our Texts have reacht the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his Sources.
of Standard English, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and earlier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romano and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

The Publications for 1874 will be chosen from:—

56. The Geat Hystorica of the Destruction of Troy, translated from Guido de Colonna, in alliterative verse; edited from the unique MS. in the Hunterian Museum, Glasgow, by D. Donahue, Esq., and the late Rev. G. P. Pinto, Part II. 90. 6d.
59. Palladian, an English play, ab. 1429 A.D., edited from the unique MS. in Colchester Castle, by the Rev. Barton Lodge, M.A. Part II. [In the Press.
60. The Short Anglo-Saxon Poems: ed. Rev. J. K. Lushby. [In the Press.
61. The Lay Folks' Miss-Book, four texts, edited from the MSS. by the Rev. T. F. Simmorne, Canon of York.
63. Thomas of Sculthorpe, his Rymes and Prophesies; edited from all the extant MSS. by James A. A. Murray, Esq. [In the Press.
65. The Publications for 1874 (Extra Series) will probably be:—
66. Early English Prosodists, with special reference to Biscoppe and Chaucer, by J. J. Ellis, Esq. [In the Press.
List of the Early English Text Society's Books.

ORIGINAL SERIES (One guinea a year).

The Publications for 1864 (21st) are:

1. Early English Alliterative Poems, ab. 1350 A.D., ed. R. Morris. 1s.
2. Apparatus, ab. 1440, ed. F. J. Furnivall. 4s.
3. Legend of the Swords by Wynga, ab. 1324, ed. F. Hall. 4s.
4. Sir Gawain and the Green Knight, ab. 1500, ed. R. Morris. 1s.

The Publications for 1865 (22nd) are:

5. Rupe's Ormology and Omenology of the British Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
7. Othello and Othello, ab. 1560, ed. R. Morris. (Reprinting.)
8. Morte Arthur, ab. 1450, ed. S. Brocket. 7s.
11. Lydgate's Manuscripts, ab. 1526, Part II., ed. F. Hall.
12. The Wright's Chaste Wife, ab. 1582, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:

17. Parallel Extracts from 2 MSS. of Friers the Flamen, ed. Rev. W. W. Skeat.
19. Lydgate's Romance, 4s., Part II., ed. F. Hall.

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

24. Hymns to the Virgin and Christ; the Parliament of Devis, 3s., ab. 1490, ed. F. J. Furnivall. 3s.
25. The Stories of Rome, the Filgrimage Sea-voyage, with Ganes Maydeneste, ed. F. J. Furnivall. 3s.
30. Pierce the Plowman's Crews, ed. Rev. W. W. Skeat. 5s.

The Publications for 1868 (one guinea are):

31. Myres's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Pococke. 4s.
32. The Habbes Boke, Urbanitas, the Revelations of Parson Russell and Hugh Rhodes, the Revelations of Macnamara, and Desamans, 4s., with some French and Latin Poems on like Subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 3s.
33. The Knight De La Tour Landry (from French of A.D. 1578), ab. 1440 A.D. A Father's Book for His Daughter, ed. from Harl. MS. 1734 and Caxton's version, by Thomas Wright. 8s.
34. Early English Hymnals (before 1280 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lydgate's Works, Part III.: The Historie and Testament of Sicyver Meldrum, ed. F. Hall. 8s.

The Publications for 1869 (one guinea are):


The Publications for 1870 (one guinea are):

40. English Gilts, their Statutes and Customs, 1300 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 2 parts, on 'The History and Development of Gilts, and the Origin of Trades-Unions,' by Dr J. Draper. 12s.
41. William Land's Chief Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus de Ona Rel Familiaria, with some Early Scottish Prophecies, 4s. From a MS. K.K. I. 3, in the Cambridge University Library. Edited by J. B. Lumby, M.A. 8s.

The Publications for 1871 are (for one guinea):

44. The Alliterative Romance of Passion of Anchialus, or The Holy Grail; a fragment from the Vernon MS., with Wynken de Wolkens and Fyson's 'A.D. 1529 and 1550 Lives of Joseph,' 4s. Edited by the Rev. W. W. Skeat, M.A. 8s.
List of the Early English Text Society's Books.

48. The Times' Whistle, and other Poems, by R. C., 1616; edited by J. M. Cowper, Esq. 9b.

The Publications for 1872 are (for one guinea):—

49. An Old English Miscellany, containing a bestiary, Kentish sermons, prose paraphrases of Alfred, religious poems of the 11th century, edited from the MSS. by the Rev. R. Morris, LL.D. 10a.
51. The Life of St Juliana, 2 vols., with translations; edited from the MSS. by the Rev. T. G. Conscarne and Mr. Brock. 20a.

The Publications for 1873 are (for one guinea):—

54. The Vision of Piers Plowman. Text 1. (completing the 3 versions of this great poem), with an Autotype; and two unique alliterative poems: Richard the Redadis (by William, the author of the Vision), and The Gowad King; edited by the Rev. W. W. Skeat, M.A. 18a.

EXTRA SERIES (One guinea a year).

The Publications for 1861 are (for one guinea):—


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

IV. Ravelst The Danna. Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederick Madden. 9a.
V. Chaucer's Boethia. Edited from the two best MSS. by R. Morris, LL.D. 18a.

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


VIII. Queen Elizabeth's Academy, A Book of Precedence, &c. Edited by F. J. Furnivall, Esq., with Essays on early Italian and German Books of Courtesy, by W. M. Rossetti, Esq., and E. Oswald, Esq. 13a.
IX. Aylward's Proverbs, a Book of Proverbs, &c. Edited by E. Viles, Esq., and F. J. Furnivall, Esq. 75a.

The Publications for 1870 are (for one guinea):—


The Publications for 1871 are (for one guinea):—

XIII. A suppression of the Beggars, by Simon Fish, 1528-9. A.D., edited by F. J. Furnivall, M.A., with a Supplication to our Most Sovereign Lord; A Supplication of the Poor Commons; and The Swans at Englabridge by the Great Multitude of Sheeps, edited by J. M. Cowper, Esq. 9a.

The Publications for 1872 are (for one guinea):—


The Publications for 1873 are (for one guinea):—

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

Now let vs beleve Of kyng Eualach,  
And Firthere Into this Mater now let vs walke,  
And Of these Cristene Speke we bedene  
That In Sarras ben, Sixty & Fyftene,  
Lik As vs tallith the Storye  
Of Eualachs wif here Sekerlye,  
That A wondir fair womman sche was,  
And ful worschepfull In Every plas,  
And ' Sarracynte ' was that qwenes Name,  
A worschepful lady, and Of Noble Fame.  
And whanne that Eualach with his Ost forth wente,  
So moche Mone sche Made, sche was Ny Schente,  
For Eualach, that was Most In hire Mynde  
Of al Erthly thing, and that was kynde.  
Therfore sche sento For Josephe Anon,  
To weten how that the Cause scholde gon,  
In As Mochel As that Er he seide  
'That hire lord scholde han Abreide,  
And perto thre dayes & thre Nyhtes to be  
Vndir his Enemies powste,
And that to the Prikke of deth thowgh Tholome
He scholde ben browht,—thus seyd he—
'And if it scholde Ony lengere laste
Thanne thre dayes & thre Nyhtes were paste.'
And this was the Cawse Certeinle
That sche for Iosephe sente, I telle it the.

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

He answers that,
Thanne to Sarracinte spak Iosephe Certeinle
"Thus sente the to seinthe kyng Of Cristene (be Me,)
That Of Alle thing knoweth the begynnynge,
And demes schal Atte laste Endyng,
And Of Al this world Saviour Is he
Sekerly, As I telle it the.

As the kings of the earth will not know God,
And For As Mochel as these Erthy kynges
Ne welen non knowes In here werkynge,
Nethir Receyven My Creaunce,
I schal hem sende ful hard chaunce;
For Into bataille I wele hem do,
And there here Enemyes scholen hem alo;
And here londis seven wile I
In-to the hondes of strawngeris sothfastly.

He will have them slain, and their lands given to strangery,
that they may know Him as their Lord.
For I wele that they knowen Me
As fore here Soureyn lord god In Al d[eg]/te,¹
Nethir Of non Othir kyng to holde,
But Only Of Me, In Manye Folde;
For bothe to prowde and Ek to Folowna,
I schal hem sende Manie distrucciouna;
Thus be my Spyrith I schal hem sende,
And In this degre I wele hem schende;

¹ MS. dre.
And therefore the Grete I wyle down take;
And pe Fable & powre, lordis wil I Make;
More-Over, kynges fleasch 3oven schal be
To Fowles Of Raveyne, that Abowtes fis
Forte Finden Sum Careyne:
Thus schal it ben In Certene,
And the bodyes that Of pore Men scolon be
Worthily I-bryied In Eche degre;
For the Ryhte wayes alle they knowes,
And my Comandements they weales bowes
Wit good herte And good Entenciouns,
This welen they Roeseyyen with good devocion,"

And whanne Iosephe this tale hadde told,
Sarracinte gan to wepen Manifold,
And preyde bothe Iosephe & his sone,
For Eualach to here god to bydden som bone,
That Eualach with woreschepe Myhte returnes Ayen,
That sche with hire Eyen it Myhte Ones Sen,
And forto be turned to the Ryhtful Creanne,
That the god Of Crystene wolde sendes him swich chaunes.

"And I hope thanne Tornen wold he,
Aftir, A good Man for Euer to be."

Thanne Iosephes Ganne hire Answera,
How there-Offen the Certeyn knew sche there;"
And sche Answerid Iosephes Agena:
Of that Surawtice Am I, In Certene."

"How there-offen, dame, Sure Mihtest thou be,
Wanne thou beleevs on ymage of ston & tre;
For they mowen nethir meven ne stonde,
Ne hem to helpes haves thei nethir leg ne honds,
And In Iesu Crist he wil not beleve,—
How Mihtest thou thanne this preve——
That is lord Of Alle Cristiante,
As I schal here-After declaren to the."
Thanne Axede sche him Ryht Anon
The pointes Of Cristendom forto Ondon.
Thanne Iosephes began Anon forto telle
The Creavnse of ly Trinite, and poroof gan spelle; 92
And the qweene behel[de] him faste,
And Axede 'what he hyhte' Atte laste.
Thanne Answerid he 'that he Cristened was
And I-Clepid "Iosephes" In that plau;
And there-Ofsen Is there non Man
That Me that Name bereves kan.'
Thanne Comandde the qweene Anon
Alle hire Owne Meyne from hire to gon. 100
And Anon Alle the poyntes Of the Trinite
To Iosephes sche gan to declaren Certeinle,
So that there was non Clerk leyynge
That there-Inne scholde han schewed more konnenge;
So ferforth that Iosephes Merveillen began 105
That so moche wit myght ben In womman,
And wher sche hadde this konnenge Cawht,
Ofer what Maner Of Man that it here tawht. 108
Thanne Answered this Qweene Agein,
"Ful ten 3er My Modir In Certein
Fulliche & hol was In this Crounce,—
As I the telle Iosephes—wit-Owen variansce, 112
And sit My Fadir there-offen Neuer wiste,
Ne non Of his lync, thow Mihstew wel Tryste,
Sawe Onliche Mine Owne Modir and I;
I Sey the Iosephes ful Certinly,
My Modir, duchesse Of Orbery was,
As In thike tyme happed be Cas,
Whiche that good womman was, & trewe, 116
And therto worshepful & Of good thewe;
My Fadyr was Crwol and dispetows,
And therto Angry & Riht Malicious;
And So it behapped with-Owen Mo,
That Ouer hens Sevne & twenti winter Ago,
That In O wre Contre An holy man there was
In An Ermytage, As god 3 af him gras,
That Moch e dide for goddis Sake,
And God for him Manie Merveilles gan Make,
And his Name ' Salustine' Gonne they Calle ;
In him Manie vertwes gon ne there falle.
So thanne My Modir hadde An Infrimite—
Certeinly Iosephes as I telle the —
That theke tymne xix Monthes hadde holde,
Sche was In sorwe and wo Manie-Folde,
That hire Colowr and blood was Al ago,
So Ful sche was Of peyne and wo,
And Alle hire Membres weren wasted Eke,
And þerto sche was ful fable & syke.

So herde sche tellen Of this good Man,
What Merveilles that God wrowht In him than,
And thowhte with him sche wolde Gon speke,1
And somwhat Of hire herte to him breke,
,To tellen him Of hire Infrimite,
3if Ony Socour there-offen Milhte be ;
For sonnere sche hopede to ben ded
Thanne to live to tornes In that sted.

Whanne þat tofore this good man sche gan to gon,
Down On hire knees sche Fyl A nos,
And there down sche fit to his feet,
And preside him Of Socour Also skeet.
The this good Man On here there loked faste,
And Seide, "O womman, womman, Atte laste
Wherto Of helpe Axest thow Me,
That hast Swich An Infrimyte ?
Certes thou Art," quod this good Man,
"Dedlich, and þerto Sinful womman ;
And I dedlich Am Also,
And therto Sinful with-Owten Mo ;

1 MS. speke.

ORAIL.
For aker I non power ne have,
Nethir Man ne womane forto save,
But Onliche it is Crist & god Above
That hem doth Save that him weles love."

Thanne Answered my modir "Certeinle,
Good sire, so preye thy lord for me
That he wolde taken Me to his grace,
And helthe to sende me In this place."
Thus thanne scheide she in alle thing
To this goode man ful sore weping,
"For I hope thi God ne wile not worne y" Ony thing that thow Axest Certeinle."
"Dame, til to Morwe this May not be,
Certeinly I telle it thee."
"Sire, thanne schal I Comen Agen,
And tresowr I-nowh to bringes Certein,
3if that he me now helpen wolde,
Tresowr I-nowh Of Siluer & Golde."
Thanne answerid this good man tho :
"Of thin Tresowr wile he non, Lo,
But Only Of trewe herte Repentance,
And stedfast beleve & ful Creousance." And tho spak sche with good semblawnt
To him that was goddis serlawnt,
"What thing On Erthe thow bidde me do,
I schal it fulfille for peyne Other wo,
And he wele me helpe Of thyse Maledeye
That doth me now so gret Anoye."
Thanne Answerid this goodman again,
"And thow wilt fulliche beleven Certein
In Jesu Crist, that verray lord,
I schal behoten the helo at On word ;
Ex that thow Owt of this place wende,
Thow schalt ben helid with-Owten Ende."
Thanne to his Feet sche knelid A-down,
And hem kiste with good devocioun,
"Sire! 3if that hele he wel me sende,
On him wil I beleven with-Owtes Ende."
196
Thanne seide to hire this good Man,
"3if stedfastli wilt jou beleue," quod he þan,
"Anon Riht helyd schalt thow be
Of thin Maladie Certeinle ;
For hele Is there non so sone
As In god beleue, hos wil it done."
200
Thanne seide my modir Anon Ageyn,
"Sire ! I beleve it fully In Certein,
That Onliche verray God Is he
That me schal helpen Of myn Infirmite."
204
And Anon this Goode Man took
In his hond Anon A litel book,
208
[leaf 8, col. 1]
And there-ypon ful faste gan Rede
[Al so faste as he cowde spede,]
In A Corner al be him Selve ;
There preide he God and thapostelis twelve,
212 The Hermit prays
to God,
'That God wolde sende his Mercy & Grase
To that Synful womman In that plase,
And to keveren here Of that Maladye
That xviij 3er Contenweyle
Here hadde holden In that degre,
Goode lord, 3at koverid myhte sche now be.'
216
And whanne his prayers thus hadde he do,
Anon to My Modir he Cam some tho,
220 bids Sarracynte's
Thus Seyenge to hire, " Arysse vp here
mother this
Also hol As Evere thow Er were,
whole,
In the Name of the Fadir, Sone, & holigost,
In the name of
Wiche that Is Of Myhites Evere Most !" 224
and she at once
Thanne selte My Moder there Anon,
is cured.
That As hol sche was In fleisch and bon
As Evere Ony tyme sche was before,
Sethen sche was Of hire Modir I-bore ; 228
And the strength of hire Members Anon
Sche hadde Ayen there the Everichon.
Anon whanne sche felte this riht tho,
That helthe Ayen was Comen hire to,
"Now May I se," sche seide, "verrailly,
That thi lord Is Strong & ful Myghti
That me hath helyd of My grete Maladye.
For it hath me Cost Certeinlye
More thanne xv thowsand besaunz,
This Maladie wit-Owten variaunz,
& zit neuere be non Of hem hele myhte I have;
But þou, blessed lord, now dost me Save."
Thanne seide to hire this Good man Anon,
"Baptesme to Rescieunze er þe hens now gon."
And thanne sche Axede him ful sone,
'What that baptesme Mihte done.'
And [he] hire Answered Sone Agein,
"It Is thyn hol Savacioun In Certein."
Thanne Answerid sche with good wille,
"I wile it Reeseyven botho Mekey & stille."
Thanne the Goode Man hire Cristened Anon there
In his Name that was Of Most powere,
Whiche Is Fadir, and sone, And holy gost,
On God and thre persones, Of myhtes Most;
And thus My Modyr there he Cristened Anon.
Thanne Owt Of the Chambre sche com gon
There As I Abod with-Owten the dore,
And Al Owre Meyne In the Flore;
So my Modir took me be the hond,
And with hire to gon I myhte not withstond,
And thus me to-forn the good man browhte,
That I ne wiste what I seyn Mowhte;
"My swete dowghter, Com now hider to Me,
Now koverid I am Of Myn Infrimite;
Þerefore, swete dowhter, I wolde that þou wost don
As I schal the here Comaunden Anon."
Thanne Answered I with herte qwakynge,
"Modir, I wele don Alle pwrse biddinge;"
So that I hadde gret wondri tho
What my Modir wolde with me do.
"Faire swete doughter, I wolde that ye
Wolde worchespebis him that myn Infirmitie
Me hol hath Mad, and taken clene Away;
So, swete doughter, so worchespe that man pis day."
And I wende sché hadde mezt that Old Man,
And thercfor I no dorste not Sekerly than;
And My Modir Axede me "wherfore?"
"For Cserrat he hath A long berd, & An hore;
And Eure whanne I lokedes yppon his berd,
Sekir, Modir, I scholde ben Aferd."

Thanne Anon lowgh this good Old Man
For that I Seyde Of him than,
"Nay, faire doughter, it Nam not I
That thi Modir Speketh Of trewelv;
But Anoher it Is, that is ful Of Bewte
And Of Alle goodnesse In Eche dege."
And I axed him, "where that he was,
3if I myht Owht sen him In this plas;
And, 3if he fuyere thanne my broder be,
Him I wele loven In Alle dege;
For my brothr, so fair he Is,
That of bewte hath he now pere I-wis."

And whanne to him thus hadde I told,
To spekyn to Me he was ful bold:
"With-Inne A litel while here schalt you Se
Him Of whom 3at I speke to the,
Whiche is Faireer thanne thi brothr Is
In Alle degrees, and In More blis
Opre thanne thy brothr Euree thow saye,
Owther Euree thow schalt with thin Eye."
And Anon As this word hadde he Seid,  
A wondir Clerte toforne me was leyd  
Sodeynly there In that Chapel;  
Many wondeful swetnesse Aforne me fyI,  
And the hows So ful there-Ofen was,  
And therto swich delicasie In that plase.  

Amyddis put liht & swetnesse per gan forth gon  
The fairest Creature Of fleche & bon,  
The Clerest and the fairest persone  
That Evers Ony erthly Eye myhte loken vppone.  
This Man gan holde in his Ryght hond  
The Signe Of A red Cross, I vndirstond,  
And bothe his Eyen Me thowhte ferden there  
Also Cler brengenge As Ony Fere.  
And thus A whille Stood he thore;  
Where-Ofen I was Assachd wel sore,  
Of the wondris that I On him gan beholde;  
Wherford myn herte wax wondir Colde,  
For On him non More thanne Mitho I loke,  
So that for droue myn hertii gooke,  
But to the Erthe I fyl plat Adown  
As thowh I hauble ben In A swon;  
Thanne the Ernyt took me be þe honde,  
And Made me vp be him stonde;  
Of whiche Silte hadde I gret Merveilleng;  
And sauf my Modir & hermit Saw I nons thing.  
Thanne this good man Seide to Me,  
"Now, my faire dowhter, how thinketh the?"  
And thanne I Answered so Ageyn,  
"This Mennes Creawnce I wole resceyve fayn."  
And Anon there he Cristenede Me  
In the holi Name Of the Trenite;  
So þat afir he told vs, but not le-forn,  
"How þat Iesus Crist was Conceyved & born  

1 Et il me baptisa maintenant et non de la sainte trinite.—A.
Of an holy virgin, Modir & Maide,
As be Old tyme the prophetis saide;
And how jot On j* Cros he gan to dye,
Man To beien from endles folonye;
And how j* thridde day he Ros Ageyne,
And deliuered his frendis from Endeles payne;
Thanne Aftir, with the xith day,
Stryght to hevene he wente his way;
And the xj day Aftir, with-Owten fantem,
He sente to his disiples, Into Jerusalem,
His holy gost, Anon there Ryht,
In liknesse of flawmes of fir so briht;
& told hem Also how that they scholde
His bodi sacren to yong and Olde,
As he hem tawhte At his sene,
The[r] Alle his apostelis weren Clene
The Niht to-fore he suffrede passioun;'
And thus tolde vs thermyt, Al & som.
Thanne whanne this to vs hadde he told,
To that Awtre he wente ful bold,
And there made he jot holy Sacrament
With hy devocioun and good Entent;
And to my Modir there it the took,
And sche it Resceyvede, & not forsook.
Thanne Aftir to me he Cam Anon,
And In My Mowth he wold haun it don;
Thanne thus to me he gan to seyn:
' That I scholde beleven Certein,
That theke same body it was
The wheche In the virgin took his plas.'
Where that thanne I taried Anon Ryht,
That to beleven hadde I non Myht;
So thanne thowhte me Anon In My siht,
That it was theke Selve Faire wyht
Wheche In the Chapel I sawgh to-fore,
That I was Offen Absaecht ful sore.
Thanne seide I to him Anon there,
"Sire, I beleve As thou seidest Ere."
So that from him we departed Anon,
Homward In Oure weye forto gon.
Thanne charged he vs In Alle wise,
‘That we scholde don non More S[a]crifae:’
“To f'ae fals ymages of tre ne ston,
De no weye Sacrifice Mako 3e non.”
And thanne we Answerid him Ageyn,
‘That On God wohle we beleves Certeyn,
And Comfort and Ioye Of him to have,
And that At Owre Endeng he wele vs save.’
In this Maner Fercst Of Iesu Cristes lawe
Thus lerned we, & there-Offen were fawe.

And whanne that we weren comen to Orbery,
Thanne herden we A wondir Noise, & a gret Cry,
Of A savage wilde beste
That was broken Owt of a foreste;
And Al the Contre it gan to chase,
It Forto distroyen In som place;
For it was so dyvers A beste of kyndes,
That þere hadde non Man wit ne Mynde
To tellen what thike beste was
That they Chaced In theke plac;
For that beste was so dispetous,
So seers And so Angwischous,
That he distroiside theke Contre,
An Est schepe & Children In Eche dege;
Men & hors he gan to distroye,
And to wommen with Childe he dyde gret Anoye.
The same tymhe wé we from þis good man gonne gon,
Theke tymhe fel this Chawnce Anon,
That the peple Gonne to gaden faste,
And my brothir In that pres forth past,—
That so fair and so hardy he was,—
With hem he forth wente In that plac,

When they reach Orbery, their home, they hear a wild Beast has broke out, so fierce that, he eats sheep, children, men, and horses, and that Sarracynte's fair brother has gone forth,
And a good horse there he be-strod,
And well Armed he was, & non lengere Abod,—
As behaved A 3ong knyht Forto were,
For A litle to-fore knyht was he mad þere,—
For there doste non Man that beste Chase,
But he were Armed In that plase;
For the beste was wonderful In that stede,
For thre horns hadde [he] In his hede,
That So trenchaunt An scharpe were,
Scharpere than sword, knyf, Oper spere,—
For they wolden persche bothe Inne & steel
Thow it were wroght neuere so wel,—
Wheche beste mi brother gan to chase
Afern Alle the men þat weren In that plase,
So that In tweyne plases he it smot
With A scharpe sword that wel bot;
And sowre hors he Slowgh vndir hym,
The beste, it was so speitous & grym.
And whanne this beste Chased was So sore,
To the Forest he wente Alle hem before,
As it was Sekerely thus Me told,—
For I was not therore it to behold,—
And my brothir Aftir him prekeleaste,
To the Forest he Entrede atte laste:
And sethen that to theke Forest he wente,
And Fowledede the beste there presente,
Sethen was there Neuere Man ne womman
That Of him Ony tydinges tellen kan,
Ne Neuere Sethen In-to this day
We ne herdes neuere Of him tydinges In say.
Thanne seide my Medir Anos to Me,
“Behold, dowhter, here now and se
How that þe Ermyt, this holy Man,
That schal befallen, tellen he Can.”
So that I held him with Crist previ,
For that he Seide I scholdel neuere se
My brothir, as it fil be Cae,
So fair as him as in the Chapel was;
And theryfore ful soth seide he,
For aftir that day I mihte hym neuer se.
And we so with Cristes passiones enspired were,
That Al his deth forgotten we thery.
For the grete Ioye, And Oure Creatunc
That we hadde Receyved to his plesurance;
Whiche Creatunc my Modir kepte ful wel,
And Neure aperied was non del
Into the day and tyme Of hire deth,
That sche scholde dyen, & seuen up the breth.

Thanne Comaundéd sche there Ryght Anon
That Alle the peple Owt Of y' chambre schold gon,
Sauf Onliche Alone sche and I;
This was hire Comandement trewly.
And whanne they were at Owte I-gon,
Sche bad me Schette the dore Anon;
And whanne to hire that I was Comes Agen,
Thanne seide sche to me In Certein,
' That owt Of this world that Nyht scholde sche go;'
Thus sche me tolede with Owten Me,

"Now, faire dowhter, go ye now Into the wones
There As lyn Alle myn precious stones,
And Also A whit Bocyst and A Ryng,
And that loke ye brigen me Ouer alle thynge."
Whanne that this to hire I hadde I-browht,
Thanne ype sche hire dressid As sche Mowht,
And On hire knees sche dressid hire down
To-forn hire bed In Orisown,
And there gan sche to wepen ful sore,
In Sighenges, and bunching On brest wel more.¹
And whanne In this Contenaunce longe hadde sche bo,
Aftir the boist Anon sche Axede Of Me;

¹ Et batoit son pis de son poing, mult angaissement.—A.
Thanne Axede sche water to hire hond,
Hem to waschen, As I Cowde vndirstonde.
And whanne hire hondis I-waschen were,
The boist Anon sche Opened there;
Owt of that boist there Isswed Anon
Owre holy Saviour bothe In fleasch and bon,
In forme Of bred there In hire Syht,—
For so was the wil Of god Almyht,—
And with Manie teres and sore sigenge
There Received sche that holy thinges.
And whanne that thus hadde sche doon,
Thanne seide sche to Me Anon,
"Now that I have Received my saviour,
I am seker From Alle deseises & doloure—
From the devel and Alle My Fon,—
And I am Seker to hevene to gon,
For I have Received of Alle Siknesse þe boote,
And helthe of alle Angwiesch, boþ Crop & Roote.
Lo! dowhter, this boist kepethow thow schal
In A ful peve plase with-al,
And that It Come In non Manne's hond
But In thin, I do the to vndirstoml.
For this that I have Receyved here,
Is¹ Oure Saviour here & elles-where;
For On God In thre personnes it is,
And thre personnes In On God I-wis;
And loke þe that this þe kepeth riht wel,
And loke þat þe wraththes þat God neuere A del;
Loke that þe taken this holy In Remembrance,
And thinketh Algate vppon this Chaunce;
Thenke þe how he Cam Into this word,
And In Manne's kende here dweld be his owne Acord,
And alle thing suffredes as dyde Man,
Sauf Only Of synne neuere knewe he þan,
¹ MS Il4.
Sarracynne's mother bids her have Christ every day in her company, as she herself has done. Where-often that he was Evere kylne, & neure þerwith spottid, with-OWten wene. Loke that þe have Evere this In Mynde, How good that lord was, & how kynde, That for vs he suffred ded, Mannes sawle to beyen from þe housed; And loke that Al this In Memorie þe haue In 3owre herte, And þe wil be save, And that Every day In 3owre Compeni he be. Now, goode sweete dowther, so thinkest On me! For, seithen that I Crestened was, Everiday I him worscheipid In this plac, & Every day in my Compenie mi saviour I hadde, Therwhilles was I of non man Adradde; But, sweete dowther, this wot I wel, That here-Ofen knew þe neure A del; For I it kepe In previte,— The Causse why I schal telle þe,— For ȝif thow haddest deid In this world er I, Thow schoost it han Rescuyed trewly; But seithen I deien schal to-Forn the, I have it Rescuyed, As thow myht se. And therefore, Anon As I am ded, To the holy man þou go, Into that sted Where we rescuyed Oure holy Creauncce, And telleth him Of Al this chayncc, And preieth that holy blessid Man, My sowle In Compancion to havon than, That Only Goddis Seriawnt Is, For me to preyen to the kyng [of] blis. And, sweete dowther, thou to him go, And for Ony thing that thow this do, Loke that þe taken Of him þoure saviour That ȝow schal saved In Everi stowr, So that Owt Of this world neure þe passe But þe him han to-forn ȝowre fase,
To Receiuen youre euerlasting sauement;
For I wot wel þat he wele, with good Entent,
3ow it taken In this degre,
And 3e it him Axen for Clarite.

"And whanne that to 3ow he hath it take,
Loke 3e that An Onest place þerfore 3e make,
3owre Saviour to kep Inne deyntele;
In A worscheful place & A preve,
So that from Alle loveng Creature
3e moun it kepen bothe sauf & sure;
And this white boist take with the,—
For he him self 3af it to Me,—
And Into this boist thanne puttieth Anon
Swich thing as he wele there-Inne don.
And whanne 3e haves it In 3owre keping,
Loketh that Everi day, Ouer Alle thing,
That to this holy Boyst þat 3e go,
And 3owre devociouns doth therto
With weeping & with sore syghenge,
With bonching On brest, and Repentinge
Of alle the sinnes that 3e hauen I-do,
With high Contricious, dowther, Euerre-Mo;
And he wolde sende 3ow swich grace & powere,
Neuerre Ouer God to worschefen here,
But Only him that Is 3owre saviour,
Wheche schal 3ow kepen In Every stour."

Lo, Sire, thus My Modir tawhte tho Me
How I scholde me governe in echde degre,
Lik as þis storie doth me now telle,
And as 3e me heren to 3ow now spelle:
Swich thing as to my sowle profitable scholde be,
Alle sweche Manere thinges my Moder tolde me;
And alle thing þat scholde don me Noysaunce,
Hem scholde I sien for Ony Chawnece.

And whanne these wordis were spoke Echon,
Sche bad me Opene the chambre dore Anon;
CHRIST APPEARS TO SARRACYNTH’S MOTHER. SHE DIES. [CH. X V.

Thanne Comes In the gentil wommen Alte,
As to A duchesse gan to befalle;
And thanne Rowned sche In Myn Ere,
And Axed me, “whom I sawgh there,
Abowtes hire bed Ony Man stondynge;”
Where-Ofen I Merveyllled Ouer alle thynge.

Thanne saw I there the same Man
That to-forn tymre In the Chapel saw I than;
And my Modir he held be the hond,
And to-forn hire bed there gan be stond.
And whanne the same I sawgh there
That the Ermyt In þe Chapel schewed me Ere,
Neuer so sore absached I was
As I was tho In that same plas.
And thanne my Modir Axed me tho,
“What that I sawgh to-Forn me go I”
Thanne I hire tolde it was Ours Saviour;
And sche him dyde ful gret honour:
More Ouer sche seide, “blessid mot he be
That Into this Erthe wil discende to me;”
Now wot I wel that I schal go
With him to blisse for Euer Mo.

Now, gooide Aveote dowghter, Er that I go,
Kyseth me er that we now departen Atwo,
For to god I schal Comaunden sow here;
And therfore, dowghter, lokes þat In Alle Manere
That þo don lik As I have gow towght,
And pleylye that þo forgete þo nowht;
For this lord with him wile leden Me
Into A plase þat is ful Of prosperite,
And þerto ful of Ioye and delicacie.”
Thus told me my Modir Sekeryle;
And with this word, Sire, Certeinly
Departhyd the Spereit Owt Of hire body.
þat I fulfilled hire Comaundement,
And to that holy man I wen with good entent;
There he me tho took My saviour Anon Rihth,  
My God, my Lord, & per to man most Of Mihit.  
And whanne he to me hadde longe I-spoke,  
And wel of this world to me his herte I-broke, 620
Thanne schewed he me * knoweang of * trente,  
And how * pot In this world I schold Governe Me,  
& Comauended me to Fadir & Sone & holigast,  
Whiche that Is lord Of Miihée Most, 624
And preide me that I schold Retourneth tho  
Into the plase Ayen that I Cam fro;  
For nou longere ne spoken to Me he Myhte,  
So feble he was tho as to My Syhte. 628

And whanne Owt Of his Ermytage I was gon,  
A wonderful swete Noise thanne herde I Anon,  
And my white boyst I held In Myn hond:  
To herea this Noise ful stille gan I stond; 633
And Me thoughste tho As In My Syht  
In that song, thre On that Chapel gonnen A-liht.  
And whanne from that Chapel that I was gon  
The spase of half A myle, thanne Mette I Anon  
A man that was Clothed In a Robe Of blak,  
That was bothe Megre and pale with-Owtes lak;  
Ful whitt and long was his berd and her— 636
Of the man that I tho Mette thanse ther,—  
& swich Alit me thowhte he hadde  
As the man In Chapel was In Cladde,—  
So sone was torned his Clothing  
That me Merveilled In Alle thing;— 644
And so faste and Sore tho gan he to gon  
That he was Al On Swot þere Anon.  
And Anon As he loked On Me  
He wepte ful sore with greet pite, 648
And thus he seide Anon to Me thore,  
"*A! Cristene womman, thow hastest Sore;  
For you were neuer so sone past from pot good Man,  
That his Sperit Owt Of his body wente than." 652
And whanne that Cristene he gan me to Calle,
Anon Of my palfrey I gan down falle,
And Mekliche I axed him Anon,
‘Whens he Cam, and whedir he scholdie gon.’ 636
Thanne he me Answerid there Anon Ryht:
Quod he, “I Am the Seriawnt Of god Almyht;
For jow ful sore I desire now to se,
For bothe to-gederis Azen scholen we—
As be the Schewyng Of the holy goest—
Bothe Azen to-gederis gon we Most;
For Owt of this world his sowle is past;
Therfore thedyr Go we In hast.” 664
And I him Answerid, “Sire, For Certein
From him Ryht now Cam I ful pleyn,
And On lyve Sire lefte I him there,
But þat with siknesse he was Charged sore.”
“How may this ben, faire dowhter,” seide he,
“Whanne thow herdest þat Melodie and Aungeles thre,
How In that Chapel they gonwn to A-lihte,
And bores his Sowle to-forn God AlMihtë:” 673
And whanne this he tolde to Me,
Thanne wept I ful grete plente,
And Cleped I My men to Me Anon,
Wheeche þat with me fdir gonne gon,—
For In hem bothe I trested ful wele,
For Of myn Norture weren they Eueredel,
And therto On Of hem My Coisin was,
And A Clene Maiden, and ful of Gras,—
That so Alle thre we Retorneled Agin
Azen to thermitage tho In Certein.
And whanne that thedir we Comen Agen,
The good man was to gol past In Certein: 684

1 et apelai .ij. de mes sors qui suouc moi estoient uen, en qui je me foste nuit. Car le les auoe acates petis enfans, et nourris les auoe tant qu'il estoient grant et sage, et bien conuensable a seurer en vne haute maison. Chil doi estoient en ma compaignie, et vne moie cousine sans plus, qui estoit puichale, et est encoure.—A.
CH. XV.] SALUSTINE'S GRAVE IS DUG, AND HIS CORPS PUT IN IT. 193

And whan this good man saw him pere lye,
Anon he wepte the ful tendrillie,
And ypon that dede body fil a-down,
And there lay he ful longe In sown. 688
Thus whan he there longe hadde he leyn,
Vp he Ros thanne In Certein,
And behinde the Awter gan he gon,
And thens with him browhte he Anon 692
Sweche maner Of Instrumenta, As thowht me,
That A pyt with, Mad scholde be.
Thanne tofore the Awter gan he stonde;
A pyt pere forto Maken thanne gan he fonde, 696
That the ded body there-Inne Moot Reste :
Thus this pyt Made he with the beste.
Whanne this pyt thus Ended was,
He lift vp his hand Anon In that plas,
And with the signe of þe Cros þe body blessed he, 700
Er Into the pyt It pyt schold be,
And þat body took be the hed anon,
Into that pyt for to have don, 704
And Me the Feet he bad taken tho,
Into the pyt forto have do;
“A! Sire!” quod I, and to him Seide,
“It were not worthi On him hond þat I leide,
For I am Synful womman,
And On this Craft non thing I ne kan,
Nethir to towchen So holy A body;
Trewly, Sire, I nam not worthy.” 712
“A! leve soster, whi sey þe so here?
A more holy thing with þow þe bere
Thanne Evere was this holy body;
Therfore taketh the feet ful softly.”
Thanne wiste I wel that he was an holy man,
That So prevy things Cowde telles than.
Thanne took I the body be the Feet,
And he be the heal, and down it lest
GRAAL. 13
BARRACYnte's two SERVANTS ARE BAPTISED.  [CH. XV.

Into the grave.

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

724

The Man in Black

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

728

And Of my two seriawntes In pot stour,
Thanne seide [he] to vs ful wonderfully,
["How dore] se ben so bold, Other So hardy,
Swiche twayne Seriawntes with sow to bringe,
That with-Inne this holy plass Scholden hauen now

Entringe f

733

For se Scholden not Entrea here with-Inne,
That liven In wrechednesse and In synne,
And worschepen the devel bothe day & Nyht,
And him se Serven, that fowle wyht."

736

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

740

Thanne preyde iche him with riht good wille,
The Ryht Creunce On hem to fullfille,
And Cristendom that they mythen take
In worschepe Of that Goode lordis sake,
For non lengers that they mythen dwelle
In Servise Of the devel Of helle.

744

And whanne that he hem herde þere sparke
so,
Riht Anon water than fette he tho,
And Anon hem Cristeneden with-Owten bost
In the Name Of the fadir & sone & holi gost ;
And he hem preide ful tentify
That Creunce to kepe ful worthily,
And that ymage so fals Evers to dispise,
That So fals ben In Al Manere wise.

752

And he me preide hem forto kenne,
That they mythen becomes good Cristens Menne;
And there to God he Comanded vs,
And we him to swete Iesu,
For thens owt of þat plass wolde he Neuer go,
But wolde dwellen for Evere Mo.
And God for him wrowhte In that plass
Mani Faire Miracles In litel spase;
But I ne Cowde weten ȝit what was his Name,
Of him that was so good Of fame;
And ȝit God grauntet me that faires grace,
That I At his Owne beryeng wase
In the same Maner As I at the tothir was Er,
Riht so [I] beried him bothe Faires & Cler;
And from that day ȝit hider-to
I have belevid In God ȝit Euere Mo."

And Iosephes Abod Alle hire Answered
Evne to the Ende that ake seide þere,
And hire Answerid ful sone tho,
"Sey me, dame, how mytest þou don so,
A Cristene woman þat thou shouest be,
And doste not þere-afur In non degre,
And that thou him worshippest nowht,
That so dere In this world the bowht!"
"Sertes, sire," thanne Answerid ake,
"My lord Is so spatows and so Angre,
That Everi day I moste Awaite Myn Owr
Whanne I May worshippe my saviowr ;
For, And Ony thing he Mihte Aspies with me
That him scholde misplese In Ony degre,
Anon he wolde me Confownde,
And distroyen me Into the harde grownde ;
But now I hope Oure lord wil to him se,
In the Ryht beleve that he mot be ;
And I the preie, that Art Goddis Seriawnt,
Him from bodly deth that he wolde grawnt,
And him hom In worschepe forto bringe,
And [in] his Creawnce to Maken his Endenge ;
JOSPEHES TELLS SARRACYNE EIVALACH'S ADVENTURES. [CH. XV.

& if this Ones I Mihte knowes,
There nis non Creature, ne‡er hy ne lowe, 792
In this world schold me diseise,
So mochel myn herte it scholde plose;
But Evre, Josophes, I drede me sore
Of þe wordis that þe han seide before, 796
That thre dayes & thre Nyht
His Enemy Of him scholde han Myht."
"That is ful soth," quod Josophes thanne,
"For there nys non Erthly Manne
That his word ne may with-eaye,
Ne his Comandement, In non weye."
"Sire! þi þe Mown don this for me,
To prisen to that God In Maieste,
That he wolde schewen yow with-Owten faille
How my lord hath sped In his bataille."
So longe that lady preide Josophes tho,
That Evert point he told hire to;
And how he hadde I-sped from day to day,
There Al the sothe he gan here Say.

CHAPTER XVI.

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

He leaves three of his friends in Sarras in charge of the Grail-Ark, and goes with the rest to Orcauz (p. 203), where he turns out of an image the devil Asclabas, and makes him explain why he had killed Tholomes (p. 206-7), *Mordraynes orders his people to be baptized or to leave the country (p. 208); some are killed by the Devil (p. 209), and a spear-head is driven into Joseph's hip for his neglect, and left there (p. 209-10). The whole land is converted (p. 210), bishops are ordained (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procured for the Churches in Sarras and Orbery (p. 213).

Thus Josephes and his Compenie,
In Sarras weren they Sekerlye,  
Worthily I-served Of that Qween  
That Sarrcent was Clepid be-dene.  
And As thus In talkinge they were,  
To Sarrcent goode tydinges told he pere,  
'That to Orcauz hire lord was Come,  
And with him A ful gret throme;'  
And tolde hire of the white knyht,  
How graciously he bar him In fyht;  
But No man Cowde tellen what he was,  
Of Alle hem that weren In that plas;  
And jit the king wolde han wist ful fayn  
What he hadde ben In Certain,  
And Merveilled Sore Alle that Nyht, & lay and thowhte Of that white knyht;  
And so sode Also Sire Seraph,  
For he ne wiste where becomes was he,  
And seiden 'that Glad scholden thei neure be,  
Til of him they knewen som Certinte.'  
And thus Al that Niht Spoken they two  
Of the white knyht, and Of no Mo,  
Wheche he lovede Ouer Alle thing,  
And be him gat he Conquering;  
And thus leften they not Of talkynge  
Til bothe weren Fallen in sleping,  
For Wery of fyhteng Alle they Were,  
And Al here Compeni but with hem was there.
Early on the morwe, whanne pe kyng Aros,
Streyht Into Orcauz thanne he Goz
For to speken With tholome the kyng,
And to known & sen of his governynge.
And whanne Tholome Eualach Say Com,
To his Foot he Fil Anon pere A-down,
For ful gret drede hadde Tholome
That kyng Eualach Wole don him sle.
Thanne king Eualach took him be the honde,
And made him vp-Riht forto stonde,
Be Encheson that A kyng he was,
And Most Of worschepe In that plas.
Thanne Anon kyng Tholome
Clepid forth [his] knihtes 1 & his Meyne,
And bad hem down fallen to here lord,
And him Worschepe with on Acord.
Whanne they hadden thus Alle I-do,
Kynge Eualach from hem gan to go,
And toward Sarras gan forto Ryde,
He & his Meyne be his Side,
And with hym Sire Seraphé he ladde,
That Manye A gret wounds there hadde;
And thanne seide Sire Seraphé,
‘That hom Into his Owne Contre wolde he,
Where that he Scholde more Esod ben
Thanne In Sarras, As he tho Cowde sen.’
Thanne seide king Eualach to him tho,
“Sire, with me to Sarras Scholen 30 go,
And there gret Merveilles scholen 30 se,
Of the moste wonderful Man that may be,
That tolde me how that it schold be-falles
Of my bataille, begynneynge and Allo.”
And thanne Answerid Sire Seraphé,
‘That gladliche theke Man wold he se.’

1 *kniktest* in the MS.
So that both Sire Seraphs & ye kyng,
To Sarras Comen with Owtes lettynge;
And Alle the tother Meyne,
Eche tornde to his Contre,
As the kyng hem ȝaf license
Forto gon from his precene.

And whanne the kyng to Sarras was Gons,
With gret Ioy* ye Qween him Mette Anone,
And Allo hire dere brother Sire Seraphs,
Of hym gret Ioye Made tho sche,
And so dide Al that Cite tho,
Gret Ioye Made Of hem two;
For they Supposed In Certein,
To that Cite Neuer to have Comen Ageyn.

And Anon As the kyng On-horsed was,
After the Cristenmen he Axede In þat plas;
And the qweene, that wolde not vndirstonde;
But þit Anon the kyng Sente his sonde
To Seken thanne Ioseph & his Meyne,
"For, dame, it Is Al trewe that he tolde me."
And whanne the qweene him herde so sayn,
Thanne In herte was sache botho Ioyful & sayn,
And sente to seken Ioseph anon
Also faste As they myghten gon.

And Anon As Evere the king saw Iosepe,
Ryht Anon to him he gan forto lepe,¹
And seide 'that he was the beste welcomed Man
Thanne Evere was Oui prophete,' he seide than.
And be him he made him to sittin A-down;
And thanne to Seraphs seide he this Resown,—
That Sik vppon A Cowche he lay,
As was hurt vppon the Formere day,—

¹ The marks of contraction over the p of Iosep and lep are the same, and, though this Iosep has been printed Ioseph elsewhere in the text—as Joseph occurs in the MS so often—yet here it is printed Iosepe on account of the ryme.
"I say to you now, brother Sire Seraphel, That be this Man I have conquest & my degree, Which that I wele that ye knowe, And Al my peple vppon A rowe."

"Nay, sire," quod Iosephe thanne,

"It Miht neuere Come sa Erthly Manne, But be him In whom thou hast Creaunce; He hath the sent Al this good Chaunce."

Thanne Axede Sire Seraphel Anon thanne,

"What Manere of powere hath that Manne That he is of so grete powere;
I preie the, Belamy, tell me thow me."

Thanne Answerid tho Iosephe Ageyn:

"I Schal þe Sein, Seraphel, In Certeyn; And what he sente the to seyne by me,
I schal the now tellen, Sire Seraphel."

This lord that kyng Of Cristene Is,
Be his Mowth he seide to Me I-wis,
That he was the Same Man
That from Sevene knyhtes deliuered þe than Whanne atte the prikke of doth þou were I-brouwt:

Seraphel, thorwh thy Myht was it Nowht.

And þif thou Supposist that Al thi Chevalrie Come of thy self,—Nay, Certeinlye.
And þif thou beleve now so,
Al it is Folye þat thou dost do.

But knowe thou wel, Sire, for Certaine,
That whanne Eualach the saw In sorwe and peine,

And there he Made his precie Anon
To þat lord of whom he bar signe vppon,

"That, as his dere brother, the In batailles scholde defende From peril of doth, & to þe victorie to sende."

And whanne Iosephes thus tho hadde I-seid,

Thanne Seraphel, that vppon A Cowche was leid,

Of his wordis ful sore Asbached he was,
Of wheche no man knew tho in that plase.
And Seide thanne Anon king Esulach tho,
"Certes, dure brother, It was Ryht So."

Thanne Axede Josephe the Signe Anon 132
Of þe Croz þat he hadde In his scheld doon;
And whanne this scheld was rndon,
The signe of the Crois they behelde Anon; 136
And there anon it seemed there In Al here sigh
tA wonderful Red Croes, & Merveillously dyht;
And yppon that Croes hem thowhte they sie
A man In manere on þat croes was Crucifisa.
In the Mene whille þat this Sihte was,
happed A man to comen Into that plas;
And Josephe him Clepide there Anon,1
For his Arm Ny from his body was gon;
"Certes," quod Josephe, "this lord is of so gret powere,
That thin sore putte to him here,
As heil & sownd thanne schalt theow be
As euer is Onli Man In Cristiente."
And this Man dide Anon As he him bad,
And Riht Anon there his hele he had.
Thanne alle the hurte men þat were present
Seiden it was don be Enchauntement;
And his Arm be-Came As hol Anon
As was fisch that bar A bon.

1it a grettere Merveille was in that plas,
Of the Croes that In the Scheld tho was:
It vanished Awaye there tho sodeinly
That neuer man ce wiste whedir ne whi,
So that it was neuer More Sein
In that Scheld Aftir Certein.
Of this thing Allo Sore absached they were
That in theke plase þat tymo were there.
And whanne Seraphes this gan beholde,
Non lenger thanne Abiden he wolde,

1 The French makes Seraphes propose to Josephe the cwe of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.
But Anon Cristened he wolde be,
& On him to beleave, In Eche degree,
That hath so moche strengthe & power,
Sike Men Forto keveren there.

And he him there dressed vppre al so akeet,
And fyly adown Anon to Iosephes Fect;
There Axede he Ioseph, for charite,
Anon A Cristene man that he Mihte be.

"In the name of j’ Fadir, sone, & holligost,
Whiche that Is lord of Mihtës Most,
I the cristene," quod Ioseph thanne,
"And loke þat thou be true cristenne Manse."

In his Cristendom, his Name chonched he,
And Clepid him ‘Nasciens,’ that men myhte se.

And Anon As he tho Cristened was,
Swich A Clerte On him fil In þat plas,
Seenge to hem that stood Abowte,
Of diners meine a ful gret Roswe,
And hem besemede ful verryally
That alle his Clothes weren taken Awey;

Hem thowthe they sien A Brennenge brond of fer
Into his Mowth how it Entredes ther.
Thanne herden they there A wondir vois anony,
That thus to hem seide þere Everichon :

"The last of þe fetst hath taken Away
Alle thifhethis this ilke day.
Be his Owne stedfast Creavnce
Him is be-happed this ilke Chaunce."

And whanne this vois tho was past,
Thanne vppre him Stirte Seraphé In hast;
And Felt him Sefl As heyyl & qwerte,
And as hol A man In body & herte.

And Anon fulfillid there he was
With the holi gost tho In that plas ;
And thanne be-spak sire Nasciens :

"The holi gost is in my presens,
CH. XVI.] EVALACH IS BAPTISED, AND CALLED MORRaines. 203

That Me Certefyeth Of Myn Creavnce, (Leaf 11)
& how that I shal leven with owte variarunce ;
That to Owre mote ne gon not we
With hondes unwaschen In non degre ;
And him there worschepen scholes we thanse,
That Most Worthy Lord that becam MAnne.”

And behold what God Schewed to Evalach tho
For the grete Affaunce he hadde him vnto,
That Tholome theke same Owr
Owt of this world was past with dolowr.
And thus him Schewed the holy goat
That Evere Is lord Of Myhtes Most.
So longe thanne there Spak Sire Nasciens,
Of goddis Myht and of his presens,
That king Evalach Ran Cristened to be ;
And Also that Man In the same degre
Whiche that his Arm was ny offe go,
To Cristendom feste Ran he tho.
And Anon As that they Cristened were,
Hero Names In here Foreshed were wrotten þere ;
Evalach to 'Mordraynes' Torned was,
And the hurt Man to 'Clamacies;'
Thus bothe here Names I-torned they were
Be strengthe and vertw Of baptism there,
As banerers Of that hye kyng
The wheele hem browhte to baptising.

Thanne seide Sire Mordraines to his quene,
‘That sche schooldie Comes, Cristened to bene;’
Thanne Answerid [sche] to hire lord Anon,
“That it Were Nethir Skele ne Reson :
For on body, twyes baptised forto be,
Sire, it were non Resoun, So thinketh Me.”
Thanne Azcze hire the kyng Anon
How that this Cause Mihte thus gon.
“Sire,” sche seide thanne, “Certeinlye
xxvij wynter Agon it is fullye
That I Crestened womman have be,
Sire kyng, forsothe As I telle the." 
And the kyng Axede here how it was. 
Anon sche him tolde Al the Cas :  
Evens As sche to Iosephe tolde, 
Sche him Reherisd þere Manifolde, 
And seid the holy man that hirs Cristened þere, 
Here Name Nolde chonge In non Manere,  
"But seid to Me In his talkyng,  
"Thy Name 'ful of faith' Is signeifieng.' " 
And whanne that they thus Cristened were, 
Alle the Remnaunt that were there 
Comes Alle ful faste Remnenge  
Forte Resceyen there baptisenge ; 
And Iosephes took A bayn with water Anon, 
And Amongs hem Faste he gan to gon ; 
There Anon he Made hem Alle kneylinge, 
And thar þat he to hem Baptisenge,  
And vpon here hedis water threw he Abowte,  
Vpon that Meyne In theke grete Rowte, 
Where As was v hundred thousend & Mo,1  
In that same plase Cristened beþo  
In the Name of the fadir & Sone & holgoest,  
Whiche that Is lord of Myhtis Most.  
Thanne On the Morwe Nasciens wolde gon 
Into Furthere Contres Anon, 
And Ioseph with him wolde he have, 
The Contre to saucente & to save.  
But Ioseph him the Answerid Anon,  
"That Owt of Sarras wold he not gon 
Til the ymages weren broken Echone, 
And the temples Sanctified er he þews wold gone,  
As Oure lord him Comaundde be his mouth pre- 
sente;" 
& so he dide, Er he thens wente. 

1 v. mile et .iiij. cens.—Ms Reg.  
2 cut out 'be.'
And whanne Alle this peple thus hadde he wonne,
And Goddis ful Creancse there begonne,
Thanne Abowtes In Virown Al that Contre
The peple to torne, thanne so labowred he.
Whanne that Sarras to Cristendom was brought,
Ful mochel Joye was In his thowght.

Thanne Alle tho gan he with him take
That Owf of Ierusalem were his Make,
Except Only persones thanne there—
That he lefte with the Arche forto be,
And that holy disch that was there-Inne,
It savely to kepen from More Oepr Mynne;—
Whiche On of hem 'Enaccoe' gonse they Calle,
The tother 'Manasses,.' As tho gan falle;
The thridde was clepid 'Lwcan,'
Thike same Tyme of Every man,
That Joseph took the Arch In kepinge
To his purpos, As to A man of best levenge.
And thus these thre lestten there
To kepen this holy Arch In this Manere;
And Alle the tothere gonsen forth to gon,
Cristes Name to sancte{fien Anon,
And the peple to seven baptiseng;
And this was alle here labowreng.
But of hem At theke time was non there
But that the holigost in hem speak Every where,
And Alle Maner of langage thanne dide hem have;
Where-thorwh the peple that they myhten save.
And with-owten Iosephe and his sone
Weren lxxij that to-gederis dide wonne.

Thanne Iosephe to Orcaus gan to gon,
And there Into the temple he Entred Anos,
And In ful gret thowtht there was he,
But Evere his herte was vppon the Trenite.
And his letherne Gyrdel tho took he anon,
And to An ymage there Gan lie to gon,
That stood in the temple upon the chief Awte,
And him Anon Coniowred there. 308
And the devel there Anon forth Ryht
Owt of the ymage iswEd In Al here siht.
And whanne that Owt of the ymage he was gon,
Josep thanne took his Girdel Anon, 312
And Abowte his Nekke he Made it fast,
And it drowgh to-Fore the king In hæst;
So In þat Manere he drow it through the Cite
That Al the peple there him Mibste thanne se. 316
Thanne Axeðe him Nasciens Anon Riht there,
"Whi that so sore Iustefyed he were?"
Thanne Iosephe to him Sone Again:
"In time Comens thow schalt weten Certeine." 320
Thanne Axed Iosephe of þe devel A-form hem Alle þere,
"Whi he hadde so serd with kyng Tholomere;"
"And whi thou Madist him so to fallen A-down
Atte the wyndowe Of þe towr to his Confucion!" 324
Thanne spak the devel to Ioseph tho Certaine:
"Goddes Seriawnt, A while that þou wost lesen Me,
And I schal to the tellen Anon Ryht
Of kyng Tholomere, þat þou clepist A knyht."
328 Thanne Iosephe his Girdil tho gan to vndon
From the schrewes Nekke there Anon,
And so wente he forth there Al Abowte.
And Ioseph him Comanded Among Al that Rowte,
"That Openly the sothe to tellen there, 333
How it So happed Of kyng Tholomere."
Thanne Answerid that schrews sone him Agyein,
And seide, "Josep, I knowe it wel for Certeyn
What Merveilles that God hath for the wrowht;
[ . . . . . . . . . . no gap in the MS.]
For In Sarros there God wrowhte fore the,
The Man that was Mayned, þere hol forto be; 340
1 'pour quoi il le justechoit si, et ke il li auoit fourfait.'—A.
2 loosen, free. 3 Iome qui auoit le brach caupe.—A.
Thorwh Signe of the Cros that he towched there,
Anon was he Mad bothe hol & Fere;
Also there Cristenodest thow kyng Euasch,
That Alle Oure laws there gan he Forsak;
And so I supposed thow wost han don here,
To Cristendom han brought kyng Tholomere.
And for I suppesaid that thow wost don so,
In likenesse of Man I gan to hym go,
And told him there a newe tyding,
That on the Morwe, Sire Euasch the kyng
Wolde him don bothe hangen & drawe,
And him to bringe Owt of his lif dawe.’
Thanne whanne thus I hadde hym told,
Anon his herte gan to waxen ful cold,
And he me preide him forto helpe.
There thus Of My Self I gan to selppe,
For I tolde him, ‘Certeinle
I Cowde him helpe in Al degre;
And Owt of þat Castel Forto gon,
I him Wolde helpe Riht Anon.’
Thanne tordned I Me In semblance of a Grifown,
Owt of that towr him to helpen A-down;
And yppon my bak I Made him Sitten there,
Til that he Owt of that Cite were;
And whanne On My bak I-set was he,
I let him fallo, & to-braste on pecis thre.”

Thanne Ioseph Aþen took þat schrewse Anon Riht,
And bond him Aþen In Alle Mennes Sihth,
And him so ladde thorwhg Al the Cite
That al the peple him Mihte there Se,
And seide, “3e Cytives, now, Everichom,
Here Is youre god that 3e beleven yppon.”
Thanne Axode him Ioseph In that plas,
In what Manere that he Clepid was.
Thanne the schrewse Answerid him Ageyn,
“Aselabas, My name is Clepid In Certein;
And, Joseph, I tell thee what is Myn Offis:
Men thorwgh false tales to bringen In to vis;
And thorwgh my fals tydymge
Thys bringe I hem to schort Endange."
And whanne the peple herdun Al this Ado,
On hym there wonrede Mani-on tho;
To Cristeneng Alle ronzen they Riht faste,
As longe as that It Myhte laste;
And Iosephe was Euer E Redy Anon,
And there hem Baptised Everichon.
Thanne Iosephe Coniowred the devel Anon,
And Owt Of his bondes let him gon,
That he Scholde Neuere Noyen Man ne womman
That the signe Of the holy Cros hadde vpon.

Thanne Anon the kyng let the banes Crye
Thorwhe Al his lond ful Certeinlys,
That Al his lond Cristendom Scholde take,
Only For Iesu Cristes Sake;
And alle tho that wolde not Cristened ben,
Anon Owt his lond that [they] Scholde fleen,
And neuere thedir Inne to Retornen Agein;
This was thi Comandement Certein.
And whanne thi cry was thus don,
To Cristeneng wente there Mani On;
But Mochel peple jet tho there were
That Owt of theke Cito feldden there;
For the ne wolde not Chongen here lay,
Mochel of that peple thens wente that day.
And whanne Ioseph behold al this,
Ful mochele mone he Made I-wis.
Thanne spak the devel to Ioseph tho,
"Behold what Venyauyen I wil now do,
For tho that Cristened wold not han had,
Owt At the yates the devel hem lad,
Of whom deydlen sodeinly Manion
[As Owt of þe yates they wolde han gon;]
And somme the devel hurte wondir sore,
And Owt of here wittes 3it Mani More.
Alle the Remnaunt that Asckapen Mihte,
Romne to Joseph there Anon Ryhte,
There that the Miserawtes Cristened be.
And whanne this Merverille Iosephe sawh he,
Thedirward faste wente he Anon—
Also Faste he hyede As he myht gon.—
And aboven the decle bodyes saw he þere Sitte
The devel that Owt of þe Cite MADE hem flytte.
“A! thow Cursid gost,” quod Ioseph tho,
“Whi hast thow this veniansce thus do?"
And to this, hio that Comanded the,
Telle me, thow deval, er thow hens fle.”
Thanne the deval Answerid him Agein,
“Be Cristes Comauedment In Certein.”
“Tho[u]lyst Falsly,” quod Ioseph tho,
“His Comauedment was it Nevere so.”
And Joseph to him ward faste gan gon,
Him forto han taken & bownden Anon; 432
In his Girdel, as he to-foren was,
Foyo han bownden him In that plas.
And as Ioseph loked him tho Abowte,
In his herte he hadde greté dowte; 436
An Ausgel to-Forn him Sawh he there
With a merveillewes contenansce In þis manere,
For his vesage As brennesg Fyr it was
To him there semeng, néjer more ne las.
Ful sore absacht was he þer-offen tho,
That he ne wiste what he myhte do,
And wondere what it schold signefie,
Thauangel that loked so vegewolwy.
And in this Mene whille of thinkenge,
Thauangel with a speare he dide him stinge;
In tho to the hipe, to the harde bon,
This Angel him stang there Anon.
THE SPEAR-HEAD STOPS IN JOSEPH'S HIP. [CH. XVI.

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and leaves the spear and head there,
because Joseph didn't baptize the dead Ormane men.

And there left he the spere and þe hed
Stille In his hype In that\textsuperscript{1} Sted:

"Lo, Iosephe, this is to Signe,
For hem thou leftest Uncristened Sekelye;
Therfore this thy mark Schal be, & it Contenuwe schal with the."

Thanne thauangel thens gan to gon,

And Ioseph drowgh ow[†] þe spere schaft anon;
But the hed In his hype lefte þere stille,
For that was only goddis wille;
But it Greved him but litel thing,
For it was only Goddis warneng;
But the blood Cowde he stauchen In non wise,
But every day newe it gan forto Reprise,
As longe as with-Inne was the hed,
Thus it blede In Every sted.

But thauangel bad him non Mervelle have:
"That God wold han saved, wile he save,"
As in tyme Comeng þe scholen here
In this same storie, and þe wealen here.

Joseph draws out the shaft of the spear; but his head stops in his hip, which bleeds daily.

Joseph walks out, Thanne Ioseph walked forth Anon,
And his Menie with him Everichon;
And of his wounde hadde he non gret dolowr,
But he was in gret drede of Oure saviour.
Thanne here-Offen Mervelleld gretyly the kyng,
What that this be In to Signeferg.
Thanne seide Iosephpe to him Anon there,
"Of this, Mervelle þe not In non Manere;"
Sire, it is, I telle the now Ryht,
The peple to bringe Owt of the develes Miht."
Thanne whanne þeþe peple him so herde spoken þere,
Ful joyfull they were that Cristened were;
And alle that uncristened weren to,
To Cristendom faste gone he they go.
Thus Ioseph wrohete at Orcau[‡] Cite;
Sekelrych there baptised he gret Meyne;

\textsuperscript{1} MS. that.
And his felawes there were with hem,  
That they broghtes owt of Jerusalem.  
So that Crist there so faire for him wroghte,  
That alle the peple of Orcaus to Cristendom he broghte,  
And with-Inne three dayes Everichon.  
Joseph turns all the Orcaus felt Christian,  
Thus Goddis wille fulfild he Anon,  
So that lefte there nethir gret ne smal  
That to goddis lawe [ne] weren torned al.  
And what be the holy wordis that he þere spak,  
And be the holi gost with-Owtes lak,  
Mochel peple of the Contre torned he,  
Goode Men & Cristened Forto be:  
And alle the ymageis that In the temples were,  
He diide brene & to-brast Every where:  
Al thus wroghte Joseph In that Contre,  
In the temples and to the peiple,\(^1\) where-so west he;  
And Into the Contre of Nascien,  
He made hem alle tho Cristene Men.  
And thanne Aȝen to sarras Ioseph gan to go,  
And Nascien with him tho Cam Also;  
For Iofil In herte was he thanne,  
For he Converted there Manie A manse,  
And fulfilled goddis Comandememt,  
The wheche was holy his Entent.  
Thanne Ioseph of his felaschepe þere ches ful sone,  
And bisschopen\(^2\) hem Orilled there Anoso,  
And sente hem Abowte Into Eche Contre,  
Goddis lawe forto prechen ful opene.  
Somme of hem dwelde In Nasciens lond,  
And somme In Mordrayns, As I vndiestond,  
Whiche was a lord of gret Seignourie,  
And Mochel peple hadde In his bailly;  
So that Ioseph ches Owt thre & thrtytly,  
And Sixtene with him left pleynly.

\(^1\) MS. pleple.  
\(^2\) al lor dans l'ordene et la hautece de prouoir.—A.
The wheche xxxiiij, bischopes gan he to Make
In forme lik As god him Ordre Gan take;
And Also the xvij that with him were,
Bischophe he Made anon Rihth there;
And Al Abowtes the Contre they wente,
Only to fulfillen goddis Entente.

And whanne Alle the Contre was Cristened abowte,
And in Euerly Cite A bisschopes with-Owtes dowte,
And deliuered hem from the develis chaunce,
And hem fullich browhte Into Goddis Creatnce, 528
Be supportacion Of these goode Men,
Kyng Mordrayns And Of Sire Nascien,
Thens wente thanne Josephe Ryht Anon,
And his Meyne with him gan to gon
To seken where these holy Ermeyes lyen,
And Of here good lyvengh forto Aspien,
Where-Offen they preiden Oure lord, of grace,
Therto forto haven bothe the liff and spase,
And that here Names he Mihte knowe
Er he thens paste Ony throwe.

Thanne fonde he there A lytel lyveret
Where-Inne that these names weren set;
And the Meritez that god gan for hem do,
In that lilet leveret he fonde Ryht tho.
The Ferste liueret thus gan it seyn:

'Here lith Salustes In certein,
Whiche that was Goddis trewe Seriawst,
Of whom the lif Of him Makep semblawst,
That xxxvi wynter hermyth hadde he be,
And that neuere worldlye viawnde sawh he
That Erere was mad with mansis hond,'—
Thus this liueret doth vs to vndirstond—

'But Erbes & Rotes that In Erthe were;
Thus lyved he xxxvi ful yere.' 552

1 et si trouva en chacune fome un liueret, ou la vie del bole
home estoit escrite, et li nons de lui el commencement.—A.
JOSEPH MOVES TWO SAINTS' BODIES TO SARRAS AND ORBERY. 213

And furthermore I wretene here was:

'Here lieth Ermonies In this plase,' And thus his life gan for to telle,

'That xxx wynter & viij Moonthes snelle Sethen that first Ermyt becam he'—

As In this liueret here mown 3e se—

'That Neuree Othir clothing he hadde But swich as first to his Ermitage he ladde, Nethir in hosinge, nethir I schon, Ne non Othir thing On him to doon. Othir vioande hadde he non verament, But Everiday swich As God him Sente;'—

And of Tasse he was born;¹

The toper In bedlem, pat I Reheresed beforne.

And whanne Iosephe gan this to vndirstonde, Joseph carrieth the two saintes' bodies to Sarres;

Vpe hem took he with his honte, And bar hem Into the Cite of Sarres,

Where-often Many a man Glad ther was. and lote Nascien have Ermonies's body at Orbery church.

Thanne Nascien preide Iosephem tho, That with him to Orbery wolde he Go,

And that On Of hem that he myhte have,— Holy hermoine hermit he gan to Creve,— Where that worthy his Body beried he,

And a Ryal Chirche Mad there be; and he apoynte 12 Priests for each church.

And In Sarres Cite ful Certeinly He let Reren a Chirche ful solemnely,

And In ech of these Chirches two Twelpe prestes he dide there do, leaving Sarres's

For the bischope Of nethir plesse there Mihte not Suffisen, so moche peple were. He appointeth 12

The Ermyt At Sarres, the Eldest² they gone Calle, Priests for each church.

And the youngest at Orbery, thus seiden thei Alla. 584

¹ et si disoit encorre sa vie, 'ke il estoit de tarmeues: et salustes estoit de la chite de lethiem.'—A.

² Et il escaes qui fu estabil es sarres si fu apieles 'ana-

stistes.' Et chil d'orberike fu apieles 'iuenaus.'—A.
Thus Joseph honored both Christ's corpse and saints' corpses.

Thus thanne Joseph worscheped there
Both the Ciez with holy bodyes in fue,
Where as they grete Myracles do
Everi day dureng 3it hidirto.¹

Thus the Centre Of Sarras and Nascien
Weren Clene become Cristene meu.

CHAPTER XVII.

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

Thanne seide the kyng and Nascien tho,
'That with Joseph thanne wolden they go,
To see where that they made here priere:
Thus seiden the king & Nascien there.

¹ Car il glories ex dieu i fait et fers invoè le sa du monde grans virtus et grans miracles pour l'amour d'aus.—A.
Anon thanne Joseph with-Owten lettenge
To the Arch hem browthe, & made non tarienge,
And schewede there to the kyng
In the Arch there ful precious thing:
And there the king beheld In that plas.
The vestements that Joseph Sacred with was
Bishop of Cristes Owne hond;
And Also the Chayere he Say there stond;
Whiche Chaiier he preisede wondirly faste,
And the-often he seide thanne atte last,
‘That It was of Alle the Ryalest Sittyng than
That Evere Ordeyned was for Erthly man.’

Thanne Joseph schewede hem the holy disch Anow,
Where-Inne that Sank Ryal was I-don.
And whanne that Nascies loked ther vppon,
Ful passeng gret Joie hadde [he] Anon,
And seide, ‘Of Alle the sihtes þat Evere þit he say,
Liked him neere non so moche In-to þat day;’
Ne neere so Joyful was he of siht,
As that tymo was Nascien, I the plyht.
Now hadde he holy his Entent:
That he desired to seon, was þere present.

‘Now wot I wel that fulfild it is in me,
Sire, A thing that I now schal tellen the:
For whanne I was A yong Sqwyer,
An gret hert I chasede wilde whe.
Whanne I hadde lost the Noyse of myn howndes,
And Also Alle my men with-Ine fewe stowndes,
Thanne In gret thowht there I stod;
And þere was non man that with me bod,
Ne Abowhtes me non Man Saw I tho
That Ony word I myhte spoken vnto.
And as thus I In this thowht was,
To me a vois Cam In that plas,
‘Seraphé! merveille thow not so,
For þit thi thowht ne may comen the to,
Tyt thow mo Merveiles schalt se withal,
And Also thing that is Clepid seint Graal.'
And therfore now wot I ful well
That this [is] Seint Graal Everidet;
Now know I wel that my pensinesse
Is fulfilled with Alle Goodnesse."

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he should see the See ed Graal.

He recogniseth it.

and lift up the cover of the Graal.

Then he quakes for dread.

says he has outraged God.

and has lost his sight, not to recover it till the spearhead is drawn out of Joseph's hip.

216 NASCIENS IS STRUCK BLIND FOR TOUCHING THE GRAIL. [CH. XVII.

And that tyme wrouhte As nos wis man,
But there lefte he vp the plateynge Anon
That yppon this glorious vessel was don;
And whanne with-Inne he gan to looke,
He him withdrew, & for drede he qwooke.

And thanne the kyng Axede him Anon,
"Sire Nascien, what han ye at the Arch don't"
"Sire," quod he there Anon Ryht tho,
"He is a fool that don wele as I have do,
To knowen the Secrefs of his Saviour,
Him forto Greven In ony Owre."

"Why," quod thanne kyng Mordreins tho,
"I hauen 3e now Jesus Crist I-Groved so I"
"Be my feyth, Sire," quod Sire Nasciens,
"I knowe wel I have offendid sit Goddis presens,
For that I have sein so moche be Owtraye
That non Erthly Man no Owhte to have sayes."

Thanne Axede the kyng, Joseph Anon,
How that this Caws Mihto Gon;
And thanne Answerid Nasciens Again,
"Come thens, Joseph, now In Certein;
Beholde it Not, I preise now to the,
That semblawnce that was schewed to Me,
Where-thorwgh that I have now lost my sight
Be the Ordenaunce of God Alwayght,
Whiche that I schal neuree Recoveren Agen
Til the sperde-hed Owt of thin hype be clen,
Where-with the Aungel At Orcauz Cite
With that Sperf there smot the."
CH. XVII.] NASCIENS TELLS WHAT HE SAW IN THE GRAIL.

Thanne Joseph tho him heeld ful stille,
Al holy to fullffen the Goddis wille.

Thanne Anon Gan kying Mordreyns
There faste Enqueren Of Sire Nasciens,
‘What Manere of thing that he had Seye;’
Hym it to schewe he preide Openlye.
Quod Nasciens, “I haue sein so moche thing
That þere-Offen to telles it is non Endyng,
Ne non tonge kan It now discrie,
I sey to the, Sire Kyng, Certeinlie.
I have sein,” quod tho sire Nasciens,
“Of Alle Manere of wykkydesse the defens;
[Of alle Boldnesse] I have Seyn the begynnynge,
Of Alle wittes the Powndyng,
I have sein the begynnynge of Religieoun
And Of Alle Bowntes, bothe Al & som,
And the poynte of Alle Gentrye,
And a Merveil Of alle Merveilles Certeinlye.”

Aftir this word thanne Anon
They weren Abaschet thanne Everichon.
The kying of him thanne Enquered there
‘How his sith was lost, And In what Manere,‘
And Sire Nasciens Answerid him Again,
“I wot Neuere, Sire, for Certein,
But for that I lokede on jot swete thing
That but feve owthen to don lyvyng,
The wheche a merveille of alle Merveilles is,
Sire king, I the Seye with-owten Mys.”

Thanne Enquered [he] Of Nasciens Ageyn
What that Merveille scholde ben pleyn:
“Sire,” quod Nasciens, “thow gest non other Of Me,
Siker, Sire, An Also In Certeinte,

1 “I sai,” dist il, “veu la commenchaille des grans hardmens, l’ocaison des grans prouches, l’enquerement des grans sauroirs.”—A. Hardiment, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Colgrave.
AN ANGEL CURES JOSEPH'S THIGH, AND NASCIENS'S BLINDNESS.

For Erthly tonge Is there non On lyve
That Cowde the Merveilles wel discryve."  
And whanne thus to-fore the Arch hadde þei ben,
Joseph In gret thawht was, as they myghten seyn; 113

A voice from the Grail-Ark speaks.
And thus sone A vois there gan to Crye,
That Al the peple it herde Sekerlye,—
With in that Arch the vois it was,
That thus there Sownede In that plas,— 116
"My grete veniaunce & my gret discipline,
With my strengthe to sow it schal propin."  
And thus sone as this vois was gon,
An Augel Owt Of the Arch þere issuwed Anon,
And Al In whit I-Clothed was he,
In A ful fayr Robe Certeinle; 120
And In his honde he heeld that lawnce þer
Where-with that Iosep was ameten Er.
That lawnce, In sihte of Kyng and qwene,
The Augel to Ioseph it bar bedene,
And therpu it Into the same plase
There As to Fore tymes I-hurt he was.
And whanne the Augel drow owt þe lawnce Again,
The hed thanne folwede In Certein; 128
And the Augel took A boist with Oynement Anon,
And to that wownde gan he gon,
And it Amonynt ful Softely
With that Oynement ful tendirly;
And thanne the hed on the lawnce he putte Aþes,
Where-from Ran down blood ful Clen; 132
Wheche blood the Augel In the boist putte,
And there-Inne ful worthrly he it schynte,
And with the same blood Amonynted Iosephs wounde
And Sire Nasciens Eyen, In that stownde.
Thus sone as Cleer his Eyen were
As Evere Ony tyme weren they Ere. 140

1 "Apres ma grant venianche, ma grant medicine; et apres ma foursenerie, mon apaisement." — A.
When the Lance Drops Blood, the Graal Shall Be Seen. 219

Thanne Axede Nasciens to Joseph In hys
'What that lawnce Mihte Signebye.'

Thanne Joseph him Answerid Agyn:
"It signeseth, Nasciens, In Certein,
Of the greto merveilles that scholen befall
Openly to 30wre Syhtes Ale;
For sweche merveilles as 30 scholen sen,
And sweche Merveilles as to 30 wch schol acheued ben,
To Cristes vermy knyhtes discovered schal be;
Whanne that tyme Cometh, this scholen 30 se;
For Erthly knyhtes, hevenly scholen been,
That with 30wre Eyen this scholen 30 seen;
Of wheche schal Neuer Man tellen 30 Carteinte
Tyl it be fallen In Eche degre.
And 3if thow wilt here-Offes havens som knowynge,
Tak kepe of this lawnce atte begynneynge,
And whanne this lawnce gynneth to blede
Dropes Of Blood In ony stede,
Thanne Aftir Some scholen 30 sen there
Of the Merveilles that I Rehersed 30wre Eve;
And Aftir that Merveille Is Agon,
Blood on the lawnce Schole 30 neuer sen nos;
Thanne Scholen 30 sen of diuerse Aventure
Riht Merveillous, I the Ensure,
Be the signficientious Of this lawnce,
That Al the Contre schal ben In dowteawnce;
And thanne scholen 30 haven knowleching
Of Sank Ryal, & Many An Othir things.
For the Secretis of Seint Graal,
That Somme men it Clepin 'sanc Ryal,'
There may non dedlych Man there So
But I alone, As I telle thre;
For so Mochel Of Bownte it is,
And there-Inne so mochel worthynesse,
That it is likynge wonderly wel,
And to the world schal ben Every del,
As thike that is ful Of Bownte,
And of prowesses ful gret plente;
For he moste ben ful of Charite,
Of Religioun, & also of Chastite,
That wit the lawnce Smeyn schal be
As thow me here Sye to-Fore the,
And that schal there Neure Man be non
But the Kyng, I telle it the Alon;
For he Schal be the laste Man
That there-with schal be smeten than,
Ryht In A wondir-ful Manere,
As Afterward 3e scholen here;
But a Merveilous lawnce it schal be
Where-with he schal be smeten, as i tells the.

"For these Merveilles schal no Man se
But he be Ful of Alle Bownte;
Wheche schal ben the laste man
That Evere of this ligne schal be than.
And lik as to Nasciens first published was,
So schal he be the laste In Ony plas
That the Merveilles of the Sank Rial schal se.
Thus be þ Crwcified kyng it is certefied Me:
Therefore bothe begynneng And Endeng
Of My Merveilles they scholen have knowleching;
And on hem to, my veniancse schal I Caste,
That they two scholen knowes Me Atte laste,
And Of My strok Me witnesse to bere,
That I to the herto wasse stonge with A spere,
Thorw wheche strok & opere, þ fals Iewes certeinli
On the Crois Me Slowen, hangeng On hy.'
& knowe thow wel, Ioseph, with-owten dowtance,
That as longe as thow hast born this lawnce,
So long scholen the Merveillez duren to thende
Into that londe where I schal the sende."

There the Angell torned Asen Anon;
But Abasched weren they Everichon,
Joseph interprets Mordreins's vision of the 3 trees, &c., p. 647. 221

For they ne hadden not now Cler knowllichenge,
Sauf Only of Nasciens Certifienge. 216
Thanne Joseph Rokened tho riht Anon
How longe seth þe lawnce was In him don,
So that it was xii days fully
That the lawnce hadde he born Certeinly. 220

Thanne Anon wente kyng Mordreyns,
And to his paleys laide alle Cristiens,
Sauf Only thre that leften Of that hep,
The wheche Abyde there with Joseph. 224

Thanne clepid the kyng, Joseph anon,
Or Ony Fote Furthere wolde he gon,
' That of theke A-visiouns he wolde him Schewe,
That In his chambre he saw Al on Rewe,' 228
"The Nyht to-Foro I wente to Bataille,
What hing it was that Me Gan so to saille,
Neuertheles sit wot I of som what how it ferde,
But I wolde that Nascien of jowre mowth it herde."

Thanne of these Merveilles Joseph gan telle; 233
Afor Monstreyns and Nasciens he gan to spele:
"Sire king! forst In thi Chombre there þou Sye
Thte Trees that werou wondirly hye,
Alle ij of on gretenesse, And of on lengthe,
And of on heythe, & of on strengthe;
And thike that hulde the Fowle bark vppon,
That signefiad verry Goddis sone; 240
The tother twyne Signefiad, I tellet the,
The Fadir And the holigest In Trenite;
And the peple that vndir the Tre was,
The begynnys of þe world it was;
The twyne that partid from hem thanne,
Was Adam & Eve the firste Manne,
That to helle wenten down Ryht
After here deth, I the pliyt, 248
And Alle the Remnawnt þat fillen In tho:
So dyden thay Tyl God on the Cros was do.
The folk who heved the branches (p. 66) were the Jews.

"And tho that the brawnyches goonnes forto hewe,
It weres the Fals Iewes vpon A Rowe,
That persched bothe his hondes & Feet,
And non hol stiche On him they leest.
And whanne the Tre Fryl A-down,
Alle the Bark there lefte In virown;
The body that was the Bark with-Inne,
In-to þe dich it fil, and nold not byynne,
Where alle the peple fil In be-fore,
And Ellas hadden Al the peple be lore;
And whanne A while there hadde he been,
Owt of that diche he Cam Agon,
And Into his bark Agon tornede he sone,
For wel he wiste what was to done;
And so Cler be-Cam that Tre withal,
As Evere dyde ony berylyc Othre Cristall.
" Of Allo this thing the Sienesiawnce
I schal yow Declare with-Otten Variance:
Whanne the holigost from the Body was gon,
The Body In the Sepulchre was leid Anon;
As A thing that ded tho was,
So lay the Body in that plas;
And therwhiles was the Sowl In helle,
The Fendes bost al forto felle;
And his beloved thanne Everichon,
Owt thens with him he browhte Anon;
And thanne whanne thus hadde he I-do,
Into the Sepulchre the spirit gan go,
Al so Clere And Al so Bryght
As Evere the Godhede was In Syht.
"And the peple that heng vpon the brawnyches,
Signified the sowles where-offen he wolde not stawnoch,
But hem forth Browhte Everichon,
And Of his welbeloved he left non On;
And the leves of that Tre don Signe
The Membros of God, I say the Certeynlye.
JOSEPH EXPOUNDS THE 3 WORDS OF MORDREIN'S DREAM, p. 66. 223

"And be these thre trees Vndirstonde thow wel\n\nThe blessed Trenite Everidel, 288
Fadir & Sone & holy gost, 288
iij. persones, & but On god Of Mihtes Most. 288
But on Godhed & but on deyete 288
Signeisen tho persones thre; 292
So Is On god I thre persones, 292
And but on deyete In tho wones;
No nethir Of hem More thannhe others Is,
Nethir strengere ne feblere with-Owten Mys."

"Joseph," sayde thanne the kyng Anon,
"These vndirstonde Ich wel Everichon;
But now Riht fain wolde I wete of the,
What þe Signifuerce of theke thre wordis mown be."

"Ful gladly Sire," quod Joseph tho,
"Theke thre wordis I schal the undo;—
The Ferste that 'Formere' wretes Is there,
Betokeneth the Fadir In this Manere,
For he Formed Ferst Alle thing
From begynnynge Into the Endyng.
And, For the persone of the sone Into Erthe Alyhte,
To saven Mankende thorwgh his Owne Mihte,
There-fore to þe sone belongeth the savacion of Man,
Thus Redely is it, As I the tellen Can;
And for the Cause that it is so,
He Calloth him 'Saviour' with-owten Mo.
And, for the holigost descendid Adown
At pentecost to the disciples In virown,
For to Clensen, And forto Maken Clene,
And hem Foro Enlawmen Al bedene;
And, for alle prvefiments bo-longes to þe holigost,
Therfore as 'Clensere' it signeïet, As it nodis Most.
Now the lettrurs of these persones thre,
I haue declared, As þe Mown se,
That but On deyete And On pvesauce
Hauen they thre with-Ówten variaunce."
"Now vndirstonde I this Riht wel,
From gynnes to Endeng Everidel ;
But of More," quod the kyng,
"Thow most don me vndirstanding ;
What that chambre doth signifie ,'
That with Min Eyen I saw so verralie,
That I wende Neuere to-forn theke day
Into Swich An hows now Man ne entrem May ."
" A ! Sire," quod Ioseph thanne Anon,
"As wele I declaren Er I hens gon ;
For that I wolde with Al my myght
In stedfast beleve to bringen the ryht.
Thike Child that In the Chambre was,
And to-forn the Isswede In that plas
With Owtne Ony wal ojer dore brekynge,
Thus it is to thin & to oure Alther vndirstandinge ;
It signeiseth only Goddis Sone,
That In the Maydeins wombe dide wonne,
Where as he In alishte, & Owt he cam
Be his Owne Milt as God & Man ;
And lik as he owt of pæt Chambre isswed to fore p[1].
So dide he owt of the virgenite,
And neuere hire Maidenhot was put Away,
Nether to-forn ne After, As I the say ."
"Thanne telle me, Ioseph," quod the kyng tho,
"What was that child that Into pæt Chambre entred so f[1]"
"Sire kyng, that Child was the holigost,
On God of Miltes Most,
That Into that chambre Entred thanne,
In the savacios of Alle kynde of Manne.
"Therfore sendeth the to Sein be Me
That highe lord God pot is In Maieste,
Thow solst Anon putten Away
Thike fals simylitude pot thow hast kept Mani day,
And thow do hem brennen Anon Riht
Openly In Al the peplis shyt ;"
That semblawnce that so longe pou hast had In kepinge,
Thow Schalt it don brene Ouer Alle thinge.' 360
Where thow hast don fowl dedly Synne,
In tho pointes that thow hast Trespassed Inne,
The holgoat wele \hat it be declared Openly,
Thi Falsnesse And thin fowle foly,
That Alle the world it Mowen knowe,
Of thi meyne, bothe theyge and lowe.'

This Semblance that I have spoken of here,
Lestenneth to Me, and ye Mown lere;
What Maner of semblance that worschope he,
ye scholen Mown\^[!] bothe heren and se.
He hadde don him Mad A fair ymage
In forme Of a woman of high parage,—
And A fairere ymage ne Mihte non ben
Of tre ne ston I-Mad, As men Mihten sen,—
And with hire the king lay Every ober nyht;
And thereto In Ryal Robes she was diht,
And In al so Riche & worthi Aray
As ony man Cowde devyne ober say;
And a chambre for hire he let Ordeyne,
The most Merveillous that men herd of seyn,
That non Man Cowde knowen the openinge,
Nethir therent ne Owt-Goyng.

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

Anon his Meyne he Comanded, \^[!] bad,
\^[!] A gret Feer Forto Maken Anon
In his paleys, Amongis hem Echon;'
And whanne \^[!] feer was breneesge briht,
Anon he Comaundered hem Owt of his Siht
And Owt of the Paleys Forto gon,
Alle his Meyne Everichon,
So that In his Compenye ne left not there
But Ioseph, & Nasciens, & his qweene in fere.

Thanne the kyng ladde hem forth Anon
To a sotyl hows was mad of Marbre ston,
And Alle of divers Colowres it was,
Ful seteli I-wrowght In that plas,
And the Schettynge was Mad so previly
That non Man Miht it knowen Aperply,
With a sotil barre with-Inne I-wrowght,
That non man theatre no knewe nowht.
And whanne the kyng it Opene scholde,

A sotyl Ernes keye In his hond gan holde,
The wheche the Iointours he gan vnschitte,
So wel of that For-knew he itte.
And thus thei Entredes Everichon
There that ymage was Rihht Anon,
Where that disloyalte & synne he hadde I-do
With that ymage bot In the hows was so.
And that ymage Took he there Anon Ryght,
And Into that Fyr he let it to ben dyht,
And alle the Riche Robes Also
That vppon thike ymage weres I-do,

Evene thus dide he In alle menses Sihht
Thike Ymage to don brennen ful briht.

"O," quod the kyng, "goode lord God, moche is j' Miht,
That me Sendest grace nowe In thi Siht
My fals leverage forto Forsake,
And Only to thi servise me take !"

And there alle his Synne he forsook,
And Onlyche to godlis servise him took.

Thanne mervelled Alle that Mayne

What theke semblawnce myht be,
For there-offen herden they Neuere spoken be-fore
Of non Man that Evere jit was I-bore.
Alle this was thorwgh Iosephes techinges,
Him self and Al his Rem In good lif to brings,
Thorwgh the Comandement of Oure lord;
Thus was the semblance brend at on word.
And whanne Joseph hadde Alle this I-do,
And thike ymage dide brene þere Also,
And al the lond browht In good beleve,
From Sarras ward he gan to move,
And took his leve at kyng and knyht,
At Nasciens, and Of that qweene so briht.
Thanne the kyng, the qwene, & Sire Nascien,
Cowndied Joseph A grete weye then,
And Alle that were In his Compenye
Forth with Joseph thei gonzen hem Gye,
Whiche that A grete Meine it was,
That to Joseph Seiden In thike plas,
'That þif Joseph wolde In here Compenie go,
From him departen1 wolde they neuere mo.'
And Joseph Received hem Everichon
That In his Compenye gonnen to gon,
So As be nombre it was I-Rekened to me
Two hundred & Sevenc of theke Meyne.
And so of the kyng his leve there he took,
And Alle the Compenie that he not forsook,
& Charged þe kyng, þe holi chirche to sosteyne,
And Neuere to his fals levenge to tornen Ageyne;
More-Ouer, to keppe Cristes lawes,
Mytecheng. And þerto Alle my sawes.'
Thus departed the kyng and they tho
With wepings, syghenges, & Manion mo;
For hem thoughtes forloren they were,
Whanne Joseph departed from hem there,
As þe scholen heren here Afterward,
What happes & Chaunses befollen hem hard.
And whanne that Joseph forth wente,
Into what Contre he ne wiste veramente,
But As be Goddis Comandement
He it Fulfillede tho verayment.
OF MORDREINS'S DREAM.

CHAPTER XVIII.

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

Joseph and his company go forth.

Now goth forth Ioseph & his Compenye
Be Goddis Comandement Certeinlye,
But Allo here Iornes devisen I ne kan,—
It were to mocho for Ony On Man—
Nethir here herebegage, ne here vynusde;
But nothing hem lakked, I vndirstonde.

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

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

One night in bed

In bedde as he lay vpon A Nyht,
In his slepe was there wonderly afryht;
And there A gret dreme Cam him vppon,
As after scholen 30 here Everichon.
In this wonderful dreme riht longe he lay,
Til that it was ny liht of the day,
And with his Eyen So sore he wepte,
And Evere he lay & faste Slepte,
In Sighenges And In Storbelings sore,
Al Evere thus he seide More & More;
So that p' qwene, that by him lay,
To hire herte it was a ful gret fray;
But Sche myhte not Enqweren for non thing
Of him what Amounted this Metynge,
For ech dorste not Agen his wille
Hym there-Offen freyne, for good ne ylle;
For he was bothe feers & Creewel,
Therfore sche ne dorste him Agen neuere a del.

Thus Abod the kyng In this troughle Owt riht
Til it was passed middes of the nyht;
And thanne In a softe Slepe fil he,
For werinesse of travaile he hadde Inne be;
And thus In dremeng thowhte he,
'That he was In Sarra, but faire Cite,
And there In his Cowrt that was so Riche
And so worthi, that non was liche.
To that Cowrt him thowghte comes there
Manye lordis & ladies Of gret powere,
That weren Arayed & Rialy dyht,—
So Ryal Saw he Neuere In his siht;
And to Mete Seten they Alle,
As to kyng, lordes, & ladies, don bealle.
Him thowhte At his mete þere that he sat;
His mowht he opened, A morsel puttyng In þere-at;
Him thowghte A thondir blast gan gon,
That Morsel owt of his hand it smot Anon;
An the Crowne that was vppon his hed,
To the Erthe it Caste In that sted;
MORDREIN'S DREAM. THE LION AND LIONESS. [CH. XVIII.

And whanne he stowpede the Crowne to take,
A boistous wynd there gan to wake;
Hym thoughte he was born Into A straunge place
A fer wey thennes, & þere was a long space.
And jyt him thoughte there wel More,
That A liown & A lioness to him Comes thore ;
Everi day the lyown mete to him broughte,
And the lionesse Awey it Cawhte,
Sauf scarcely half his lyvenge
That the liown didle him bringe.
And Atte laste him thoughte Agein,
That non lenger he wolde it soffer in sertein ;
And with his fat smot so the lyonesse
That sche dide him no More distresse.

Thanne him thoughte his Crowne he fond ;
And vp he took it þere In his hond,
And set it Ayen vppon his hed ;
Thus thoughte him there In that sted.
But it was Chonged thanne wondirly,
The stones of that Crowne Certeynly ;
For the stones were so preciouwe to his eye,
That neuer non So precious stones he sye.

And whanne on his hed it was set Ayein,
Thanne Cam his Nevew, Nasciens sone, Certeyn ;
Him thoughte that An Egle him there bar
Ryht Fer with-Inne the So thar ;
Ful fer Into a straunge contre
His Nevew him thoughte þere bar he ;
And there the Egle lefte him a-down
Ryht fer Into a straungwe Regiown.
And whanne he was there set In þet plase,
The peple that In the Contre wasse,
To him ale they kneled a down
In that plase Abowtes In-virown ;
And whanne thus ale they haddon don,
To him so Eynclyned Evrichon,
And grete Ioye of him they made,
And of him were his wondir glade. 88
Thanne thoughte him that veraillye
That he Sawgh with his bodilich Eye
A grete Flood Owt of his body Gon;
Of wheche flood becomen there Nyne Anon, 92
Where-Ofen the viij Reveres were
Of on clernesse, of on depthe & bred, him poughte þere;
But the last flood that there was,
Most deepest, Most Troublest, semed In that plas; 96
The water was as fowl As Ony chancel,
Riht hydows Therto, & ful storde Ech del;
Thus Evene ferd it Atte the begynning:
But In the Middis was thanne Anothir thing, 100
For the water Also Cler was there
clear as a gem
As ony preuouse stones Owghere,
Not-with-standing it was boystows & scharpe
As here to-Foren þe herden Me Carpe;
And þit In the Ende was it in Anothir Manere,—
þif þe welan lestene þe scholen here ;—
For it was More Cler An hundred fold
Thanne here to-fore þe han herd me told,
And More Fairere thanse In the Middes it was,
And as swete to drinken In ony plas;
And so delicious it was to drinke,
That More delicious Cowde non Man thenke; 112
In wheche Ende the Cowrs was so softe, 108
þot there-offen was non Noise on loftes.
þit more him thoughte þot he Sawgh tho
A Fair Man that From the hevene gan go;
And as he lokele, him thoughte, An hy
In his hondis he Sawgh the verray Crucyf; 116
And to a lake he Gan to Gon;
His hondes & Feet he weesch there-Inne Anon; 120
And thre of the floodis wheche þot were
Departid from the Nynthe there;
232 SARRACYNTE SEKS COMFORT FROM HER BROTHER. [CH. XVIII.

Into Alle thre he Entred, wete pou wel,
Hondes, feet, and body we esch Eche deel.'

This Avisioues & this dremente
Sawgh the kyng In his Slepinge,
Wheche that lasted Ny to the day,
Lik As this Storys vs now doth say.

Thanne A-wook this kyng Anon,
And Remembred him of these vicious Echon,
Where-often Abased ful sore he was,

And the qwene that besheld his fare,
In hire herte hadde sche ful gret Care,
Hlow sche Myhte Owght knownen of the lif
Why that hire lord was so thanne pensyf.

Anon As sche myhte paresyen the day,
Vpe sche Roy, And to hire brother took the way,
Sore wepings & sore Syghenge,
With gret sorwe & laumentinghe,
And so Cam to Nasciens hire brothiers bed,
And down be him sat In thike sted.

Anon Ryht vpe this Nasciens Rawghte,
His Soster there In his armes he Cawghte,
And hire A-Freynded with Al his herte,
' Why that sche hadde So manye peynes smerte.'
Thanne tolde sche him of hire lord the kyng

That Al Niht hadde ben In swoche Morneng,
And the Cause for why sche no wiste,
"Therfore, dere brothir, as I the tryste,
Lest le myhte falle In som dispoireng,
Now, swee dere brothir, for Ony thing
That 3e wolden of him Engwere
For what Calwe he hadde Al his fere,
And for Jesus love hevenc kyng,
For whom we have taken Cristeneung,
That 3e wolden streyght to him gon,
And a boone Axen Of hym ferre Anon,
CH. XVIII. NASCIENS ASKS MORDEKINS TO TELL HIS DREAM. 233

'That he wolde graunter 30w &owe Askynge, 160
What so Evere it be, of Alle thing,'
And whanne has he hath graunted to 3ow &at boone,
Thanne that 3e wolden Axen him ful sone
'Why that he Ferde So that Nyht,
& why In his sleepe he was so afryht ;'
For I ne desire so sore non thing
As there Offen to havev som knoweng."

Thanne Ros him vpe this Naschens Anon,
And to the kynges chambr gan to goz ; 168
And be that tymne he comea thelir was,
The kyng was Resen in that plas ;
And Nasciens him grette Pere Anon riht,
And seide, "Sire ! as thow art bothe kyng & knyht, 172
One bone, sire kyng, þat thow grawnte me
'With-Owten lettyng O sucht Adverte".
Thanne þe king Answered him Agein,
"Dere brothe[ř], ye knowes wel In Certein, 176
That nothing wheche ls In Myn bandown
That Al Redy schal been at 30wre peticioun."
And whanne Nasciens vndirstood al this,
That be his Creadnwse he wolden not Mis,
But fulfllen his boone Al hol & pleyn,
Thanne to him thus seide he In Certein,
'No more for his boone wolde he Crave,
But knowelchinge of his pensifnesse to have ; 184
'Why Al that Nyht he ferde tho so,
This woldo I wete Er that I go.'
And whanne the kyng herde him thus seye,
Thanne wiste he wel his qwenee gan him be-wraye, 188
So that Anon Ryht to Sire Nasciens
He tolde his trowblynge with-owten Offens,
And told him clene his Aviciowun,
And of his Nевew Al & som ; 192
"But þit neveretheles not for than
I ne have not 30w told how it began ;
Mordreins says his trouble has come on him because he didn’t fulfill his promise to reward Nasciens for his help.

For of this gift that ye han Axed me, Riht ful vntrew to yow have I be;

For I swor to yow with-Inne þe viij day, Whanne ye token for me that iornay, I scholde yow so worthily witen Ageyn Thal al yowre baronage scholde it knoven Cartein. Where-often vntrew to yow I am, And thus this pensinessse On me it Cam.

Fortheremore, As by my queene I lay, I bethowghte me how Mani A day That I hadde leyn In fowl sinne, The fowlst þat Man Myhte leven Inne; And myn Consciense me gan to Reprove Of myn fals levenge & Of myn beleve. And as I lay thus, & me be-thowghte þif to Ony Man I hadde behyght Owghte; And I ne Cowde not thonen, sauf Only to þe, To whom that I haue so longe vntrew be;

And for wheche thing is most myn herynesse That bringeth myn herte In al this distresse. For there nis now no man lyvenge That I am so moche bownden to In Alle thinges,

Ne that so moche that I haue treepassed ynto, As to yowre persone now that I have I-do. And what this vntrowthe it is to mene, I schal yow tellen ful wel & Clene.

It is ful trewe, As ye don yndirstonde, Whanne I was discomfyt be myn Enemies honde. At Tarabel, As ye wel knowe, Where as ye Comen with-Inne A throwe Aþens Myn Enemies to socowren there, Of whom þat I hadde Riht gret Fere, Whanne to the Castel of Comþ I was gon,— That tyme Oper Socour hadde I non;—

Nasciens helps him, Thanne Comen þe prekyng with yowre Meyne In Socowringe, fortheringe, & helpinge of me;
CH. XVIII.] NASCIENS ADVISES MORDREIN ABOUT HIS DREAM. 235

Thanne behyghte I sow tho In Certein, and he promis
‘That 3if euere to Sarras I Myhte Rekeneren Ageyn 232
In worschepe & In prosperite ;
With-Inan viij. dayes aitir Certeinle,
I scholde sow so worthily Gwerdon thanne, to reward him
That bettore gwerdoned nas nouere Manne ;’
Where-often the schame is Fallen On Me 236
Only, Sire, & not yppon the.
And for Cawse of this grete thought,
Into this Avisious thus was I brought,
As I have told sow, bothe Crope & Roote ;
But the signesawnce, how to knowen, I ne woot ;
Now sethen that Josef is hennes gon, which he knowes
Man me to declare now know I non ;
For, And he were here now present,
He cowde me declare Al the hole Entent ;”
And for this Cause was he in gret thowght,
To what Ende this vicioun scholde be brought. 248

And thanne be-spak tho Siro Nasciens,
That thike tyme was In the kynges presens,
“For, sire, this vicioun May Signusfe
That 3e scholen In-to Anothir Seignorie ;
But 3e neten whanne, ne what day,
That this sodeynly behappen 3ow May.
For, lik As 3e han chenged 3oure lif,
So scholen 3o powre Regne with-owten strif ;
For Every Evel wil & wikked Cownsaile,
Eche man Owghte Forsaken Sawn faille,
And Ellis diden we Contrariously
To Owro newe faith ful Sekerly,
Into hos Creunsse we han vs bownde
Bothe body and Sowl In this stownde.
Where-for, As of 3oure Avicioun, now someth me,
To non Evel may it torne In non degre.
But I rede sow that 3e now do,
Counselle Of holy Chirche to Clepen sow to,
Mordreins had
take
Holly Church.

1. Whiche that Ioseph left In his stode,
   Good Counsell there-Offen yow now to hede.  268
   For ye knowen wel be vnd unstondyng,
   That Ioseph Comanded yow Ouer Alle thing
   'Holy Chirche to kepyn an Sustyne,
   And In Every nede to hem scholde yow Compleyne, 272
   That Nesly were to sowle other to body:'
   Thus Comanded he yow, ye weten wel sothly."
   And whanne Nasciens this wordis had seid þe,
   Anon bothe to-Gederis thanne gonnen they go
   To the paleys Anon Of Spiritwolte—
   As to-forn Reharsid han þe herd Me—
   That Enstabhlycht & Ordeyned wrenes Echones,
   Holy Goddis Servise thers-Inne to done ; 280
   So that there herden they goddis Servise,
   And Afterward that Glorious Sacriïïïæ,
   As Ioseph hem Comaundes befor,
   In what maner to Swen Cristes lore,
   And Every day for the More part Comowned to be ;
   Thus Comanded Ioseph the Certyne.
   And whanne this Servise was Al I-don,
   To-forn him he Comanded to Comen Anon
   Alle the provostis of holly Chirche,
   And of hem took Counsell how he scholde wirche,
   And told hem Clerly Al his Avicion,
   How that he dremede, Al and som.  292
   But Of hem was there not On tho
   That theke Avisioun Cowde him vndo ;
   For they Seyden him Certeynly,
   'That thar ne Cowde non Man but God Only
   That Avicoon to declare In Ony place,
   Sawfe Only God thorgh his grete grace.'
   And whanne the kyng & Nasciens horden of this,
   Anon thens they wenten with Owten Mys.
   Thanne wente the kyng & Nasciens forth bothe
   More hevyere thanne Er they weren foswoth,
And [seide] that neuere In Ese they scholde bene
Tyl here-Offen they hadden undirstonding clene; 304
And thus pensif to the paleys Azen gonse they gone,
They two togederis, right Alle alone;
And there they Rested hem bothes that stownde
To-Gederis On A Cowche vppon the grownde,
And non More Feleschepe but they two.

Thanne felen they Anon Merveilles Mo,
How that Al the paleys Clene Alto-schook,
Sawfe þe Sovereyn vvoteis, As they Gonse look; 312
And thanne loked they furthermore;
Hem thoughte Al to-acheverid it was thore.
And In Every Chene hem thoughte they aye
Ful of brenmeeng brondis ful wittirlye.
Thanne so hydows A noise there be-gan,
As it was semeng to hem bothes than
That the Endeng of þe world hadde be come,
And that it hadde ben the day of dome;
So that Alle the wyndowes & walles to-brook,
So Merveillously tho this Noise Ontook.
Also hem thoughte the paleis schold han down falle,
And there Sonken Into the Ottrest walle. 324
And Amongs Alle this Merveillous thing,
There Cam On hem the wondrest dirkeneng,
That hem thoughte here sighte was gon Certein,
And that it neuere to Recouerin Ageyn.

And non Mon Of that Cite Certeinly
Theke Merveilles sien, neper herden, but they
That with-Inne the paleis were;
And herden they, ne sien, no more there 332
But Onliche Of that gret thondringe,
Where-Offen they hadden gret Merveillenge.
And Othir thinges syen they nowht;
But, As hem semede In here thouht,
A fewe sparkleis At the Openyng
Of the Paleys wyndowes, they Syen Comene;
And sit they Abaschien ful sore of this,
What it Myhte Amaw[n]тен, with-Owten Mis. 340

And As the kyng & Nasciens lien In this trowunce,
Sit herden they A more wondrous Chawnce.
Hem thoughte they herde the Sown of An horn
That neuer they herden there befor;
And the sown was so wondrous & so hy,
That ouer al the world they supposed trowly
The Noise Of that horn myth hauen ben herde,
So wondrfully that noise tho þere Ferde. 348

Thanne Anon A vois there Gan to Crie,
"Here is begynneng of drede Certeinlye."
And whanne this Nois they herde thus sayn,
Euen plat A down they fillen ful pleyn,
Lik bothe deede As they hadde þere been;
No lif In hem now Mihte Seen.
Thanne was the prophesie fulfild tho
That be Olde dayes was knowen to Mo,
Wheche þat seith, 'Two scholien liggen In a bed,
On be taken, þe toper leven stille In that sted.'

Thus sone the kyng Owt of his bed was bore
Seventene Irmes, be Goddis Myht thore. 360
And it was wei the thridde Oure of the day
Whanne to the kyng was Al this Affray;
And whanne the holy gost hym left ful sone,
It was the hy Owrre Of None. 364

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

Nasciens (formerly Seraph) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 238). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreins (or Evalash) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreins is safe (p. 242). The barons consult about Mordreins’s absence (p. 242-3). Calafier, a traitor, suggests that Nasciens kill him (p. 243). The others adopt this notion; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grieved, but cannot help her brother (p. 245); who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

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

Thanne it happed In this Mene tyme—
The tyle Of y’ day Was Owr Of pyrme—
That the qwene gan forto gow,
A faire Chirche Werk to beholde Anon,
That In Worschepe Of Oure lady begonn was there ;
And that chirche to sen wente sche In this Manere.
And whanne thorwgh that paleys sche gan to goon,
A wonderful Syhte Sawgh sche þere Anon,—
Alle the Scriawntes lysn there plat adown
Ful dedlich & pale Æ In virown ;
And sche wandre On Slope þort alle hadde ben tho,
So that Furthermore sche gan to Go ;
Thanne Fonde sche Alle the knyhtes & Squieres,
In that Same Manere they lyen tho there.
Thanne Merveilled the qwene moche of this,
What it scholde Amownten with-Owten Mis ;
The Queen calls the men,
but they are dumbounded.

She goes to the King's chamber,
and see Nasciens
morning.

Her heart grows cold;
she cries aloud,
and falls swooning to the earth.

Anon Somne of hem sche gan to Calle,
But thei mihten nêuer here ne sen, so gan it fal,
For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Cerseylye.
And whanne sche say, that not sche Myhte
Of hem nethir haven word ne syhte,
Thanne wítA gret Cowsr torned sche Anon,
And to the kynges Chambre gan to gon.
And whanne sche was Inne Atte Chambre dore,
There, Merveiylles Gan sche beholde More;
Sche beheld hire brother sire Nascien
Sat In his bed wepinges than,
Owt of wheche bed Mordreins the kyng
Was vpe lefte with Owten lesing;
And þere Nasciens Made gret sorwe & Mone,
As him thowhte nedia he most done
For the Noise and þe voys that he herde,
That he ne wiste In what maner it Ferde.
And whanne the qweene þis began beholde,
Anon hire herte gan waxen Colde;
And sore tremeling & qwakyng than,
To sire Nasciens bed Anon sche Ran,
And wend that som wikked Sperit be chawnse
Hadd hem put Owt Of here Ryhtful Creunce;
And to hire brother sche Ran In haste,
And him Embraces sche gan ful faste,
& the Cawse of him Axede, why it was
That he So wepe there In that plas.
Thanne gan he wepe wondirly Sore,
Fastere and hardere than he dide before.
Thanne þe qweene gan lowde to Crye
With a lowd vois ful petowlye,
And Swowneug to the Erthe fyl sche there.
Thanne sere Nasciens Gan hire to Chere,
And brasde hire In his Armes two,
And hire there kyste & Cherede tho.
"A, swee syster!" he gan to Say,
"What may now be to Maken this fray?"
And whanne sche Aros Of hire Swowneng;
Thanne Axede sche of pat Merveilleng;
With Srewful herte & hevy Chere
Sche gan Axon where hire lord were.

And whanne Nasciens this vndristood,
Ful Clene thanae Nasciens Chonged his mood,
That he ne Mihte non word tho speke,
So him thowhte his herte wolde breke;
As faste the water Ran from his Eyen Adown,
As it hadde ben pored vppon his Crown.

Whanne the wenee Say him so taken vppon,
Sche Axede what he hadde with hire lord doon;
Thanne gan sche forto Swownen agyn
In that place there Certoin Certoin,
And wende Owt of hire wit sche scholde han gon,
Swich Sorwe sche Made, & so gret Mon.

Whanne Of hire Swowneng sche A-wook,
Sche qwaked, sche trembiled, sche wepe, sche schook,
And with a deolful vois sche gan to Crye,
"Swete Brother Nasciens!" Certoinlye
Evene thus As A wood womman
In this Gyse took sche vppon,
And eure Affir hire lord gan to Crie
With deolful vois, & wonderli hye.

And whanne Nasciens hire tolde Al the verite,
Thanne weping & morneng myhten men pere se,
And how the kyng from him was taken there,
And forth born, & In what Manere;
But Into what place pat he was I-bore,
Nasciens no Cowde not tellen there.

Whanne Nasciens this word hadde I-seyd,
Thanne was there manie A deolful breid,
And Othewes & Cry was In that halle,
That bothe Men & wommen In swowneng gonnesalle.
And swich Sore w^e qweene there Made,
That Erthly thing myhte hire now Glade.

Thanne Cam Nasciens to hire Again,
And In his Armes he hire embraced ful playn,
And hire Comforted In this degre,
"Now, goodes dere Soyster, lesteth to Me ;
The kyng he is bothe Sawf & Sownde
As we ben here In this Stownde,
And bothes heyl In Sowle and In body,
I Sey yow, Soister, now, Certeynly.
This knowe I wel be that tydynge
That the voyts to vs gan brinha."

Thanne Axxede Sco Nasciens with-Owtes lak,
'Ho it myhte be that to him tho spak.'

Thanne Nasciens hire Answerid Agayn,
And seide it was Cristes Messenger Certeyn.

So gret Sore & Mone Made w^e qweene,
That for now Erthly man Seced myhte bene.
Thus sone this tydinge Gan fortos springe
Ouer Al the Contre with-Owtes lettynges,
How that the kyng thus was I-lore,
And how sodeynly he was A-Wey I-bore.

Thanne the baronage to-gederis Comes Anon,
And of this Conseilleden what they myght don,
And how the kyng Awhy thus Scholes fare;
Where-Of fen they hadde ful grete Car.
So Amonges Alle Othere there was On
That longe with the kyng hadde Igon,—

A malicious knyht In Alle Manere,
His name Was clepid Sire Calaphere—
For he was so Crwel, & so Felownes,
So fals, so Cvsid, so wicked of Condiciouns,
That in dedly herte ne Myhte Synke
So moche Tetrye forto tenke,
As that Cursed Calaphere
In his herte Imagyned there :
CII. XIX.] THE BARONS RESOLVE TO PUT NASCIENS IN PRISON. 243

For there he seide ful Openlye tho,
\[\text{\`That be troson Nasciens the king dide alo,}\]
\[\text{\`For he wolde haue} \, \text{'f Rem In gouerninge,'—}\]
\[\text{\`This was Openly his talkynge—}\]
\[\text{\`For In that place were} \, \text{there no Mo}\]
\[\text{\`Sauf Only the kyng & sire Nasciens tho;}\]
\[\text{\`How myht it thanne Otherwise be,}\]
\[\text{\`But that Sire Nasciens dide him ale?'}\]
\[\text{\`Thanne Anwerp the baronage Ajen,}\]
\[\text{\`That it is ful lyk thus forto ben.'}\]
\[\text{\`Thanne tooken they here Conseyl Anon,}\]
\[\text{\`That Into Strong warde he scholde be don,}\]
\[\text{\`Til that they knewen In word & dede tho}\]
\[\text{\`Whethir the kyng lyvede, ofer how it myhte go.}\]
\[\text{\`And to this Conseil thanne Everychon}\]
\[\text{\`Sworen alle to holden there Anon ;}\]
\[\text{\`And thus Of Nasciens demed they there,}\]
\[\text{\`That 'f kyng hadide Monred, but pei niste where.}\]
\[\text{\`And thus to Cowrt they Comen Anon,}\]
\[\text{\`Alle these barowns Everichon,}\]
\[\text{\`And fownden Sire Nasciens & the queene}\]
\[\text{\`Makenge gret sorwe Al bedene,}\]
\[\text{\`That Neuero Man that was lyvenge}\]
\[\text{\`Herde neuere half so moche weymestinge ;}\]
\[\text{\`And this was the thridde day}\]
\[\text{\`Aftyr the kyng was Ravischt Away.}\]
\[\text{\`Thanne thus to 'f queene gonwen they gone,}\]
\[\text{\`And of this Aventure Enquwerid Anone.}\]
\[\text{\`Thanne Anon Nasciens gan forto telle}\]
\[\text{\`Alle the Mater, how it tho befelle ;}\]
\[\text{\`Bothe lik as he hadde herd & sein,}\]
\[\text{\`He gan hem tellen In Certein ;}\]
\[\text{\`And Also of the kynges Swevenyng,}\]
\[\text{\`What he Mette In his dremenge.}\]
\[\text{\`Thus to Nasciens they weren Enqweringe,}\]
\[\text{\& of Al thing he saf hem Answeringe,}\]
And seide to hem ful Sekerliche tho,
'That In the Chambre Neren but they two
Whanne this Chaunce there gan to falle,'
And thus he tolde Amongs hem Alle.

Thanne Anos there they him tooke,
And Greuously On him gone to loke.
And sire Nasciens hem Axeole tho,
'Why with him they Ferden so.'
Thanne they Answerede, & forth him ladde,
'Why suspecion to him Of the kyng they hadde.'
And thus In preson thanne they him caste,
&Sesid Alle his londis Atte laste.
Thanne sentes they Abowtes here & there,
To don senke the kyng Every Where.

Thus Nasciens In preson suffrede man hard showe,
Be conceile of Calaphe, but fals Trewyte.—

This Califer made good semblance
As a man Of good Creawnce,
But fals he was In dede & thought,
For Cristene manne was he nowth;
For whanne Cristene he schold han be,
Ful faste Awey he gan to flee,
For he ne hateth non Creature
So moche As Cristene, I the Enswe;—
So that he Cam to \(\exists^t\) barouns Agoin,
And hem thus Conceilled In Certein,
'That Into the tyme that they mythes knowe
Begynne\(\alpha\) And Endeng Yppon A rowe,
Nasciens In presown schoide Abyde:'
Swich Conseil \(\exists^t\) that tretour this tyde.
And thus be the Counsell Of fals Calaphere,
Nasciens In presown kepton thei there,
That him & his londis bothe, they hadde
In here Award, bothe good & badde.
And whanne \(\exists^t\) queene beheld Al this,
\(\exists^t\)he thowhte In hire herte it wente Amye,
CH. XIX.] NAUCIENS, IN PRISON, CRIES MERCY FOR HIS SINS. 245

That hire lord thus was Agon,
And þerto hire broþer In presoun don.
It is non node to tellen the Mone
That þe qwenæ þere made ful sone,
For ther no non Erthly thing—
Aftir hire lord that was the kyng—
That so moche was In hire herte,
As of hire brothir his peynes amerte.
Ful fain wolde thanne this gode qwenæ,
That hire brothir Owt Of preson hadde bene;
But sche was tho A lone womman,
And ful litel Reed of this sche kan;
To styrven Ågens hire Baronye,
Sche ne hadde non strengthe Certeinlie.

And Evere was Nasciens In preson strong,
And tempted he was with the devel Among
Ferto forsaken there his trewe Creawne;
But he ne wolde, for non Maner Of Chawnæ,
Forsaken his god for non peyne;
But Evere to his God he gan Compleyne,
And Cride Merci For his gretæ Synæ,
Of þe wikkednesse that he hadde lyved Inæ:
"For mocho more thanæ this deservid I have;
Where-fore, gode lord Iesu, thow me save!
For A gret Fool trewly I was,
Thy sreces to sen In that holy plas,
Wich that non Man schole han seyn there,
But þif Cleœn Of Synæ I-clesid he were;
And so, gode lord, ne was not I;
Where-fore, Iesu, I criæ the Mercy!"
And in this holæ Entencioun
Stille belefte Nasciens In presown,
In gret Angwisch & gret Anye,
Thus lyvæd Nasciens, As I saw seye;
Bothe be nyht and Ek be day
In this Angwisch thus Nasciens lay;
And Evere Cried God Of Mercy
That he hadde loved so Folily.

The Story leaves
Nascien,
and turns to King
Mordreins.

To kyng Mordreins now In Certein,
The wheche lest but he ded hadde be;
And thus is he In A Roch wit-Ainne the se.

CHAPTER XX.

The description and history of the Island to which King Mordreins was carrie; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon; and Wales and Spain could be seen from it (p. 247); and how it was all bare rock, and was calld The Roche Perilous (p. 248); and on it was formerly a house built by a pirate, Fowcairs, who enticed ships ashore, and destroyed them and their crews (p. 248-9); till Pompey heard of him, and prepare a ship (p. 249); and attackt him (p. 290). The account of the fight1 (p. 250-5)—how the pirates let down a quarter of a ship on Pompey's knights (p. 251); and the attack is put off (p. 252). Pompey then determines to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254); his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255); and how he was rebukd by Peter for it (p. 256).

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

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

1 The French account for lines 244-334 differs considerably from the English one: it gives more detail and incidents.
And whanne vppon this Roche he was alyht, 
In his herte he was wondefully Afryght. 
Whanne Abowtes vppon the Roche he lookede tho, 
And beheld how Into A straunge Contre he was I-do, 
Where-Offen he thoughte tho In his herte 
Neuer that deseisse forto Asterte; 
And there-fore but litel wondir it were 
Though Sore Abasched were he there, 
For hit haddhe he non ful knoweng 
That In the paleys he hadde of his swevenynges; 
And Evere he Merveilled In his’ thowht 
How that the thedir was tho brough, 
And In him Self hadde gret Merveillingse 
Ho that thedir dide him tho bringe. 
And thus longe he gan to beholdhe, 
That Al his herte gan wexen Colde, 
For non thing he ne Sawh abowtes hym 
But the wilde Se, bothe Stowt & Grym, 
And no more lond there ne was 
Thanne þere the Roche stood In that spas. 
This Roche stont A-Middes the se, 
At this Storie now telleth to Me, 
Evens from Scotlond the Ryhte weye 
Into Babilyone, As I the Seye, 
And from Erland the weye Also 
Streyht to babilyone it doth go. 
And So hyght the Roche is there, 
That Over the Se [s] seu Every where; 
And to Wales there Milhte he se, 
And Into Spayne Into that parte; 
So hyght is the Roche In that stounde 
That kyng Mordreins there hap l-fownde, 
For it is On of the most hyest plase 
That In Ony Se Evere hit sein wasse; 
And this yl So wastful Is, 
That of non Maner viaunde there-Inne þere nys,
OF MORDREINS'S ROCK, AND THE PIRATES FOWCAIRS. [CH. XX.

Ne non Erthe that is Movable,
But Al Clene Roche hard & stable;
Except it's space Of A mannes hond,
And Elles Into the harde Se,
Clenè Roche As it May be.

It is said
And for that Roche Is so perilous,
So hygh, so strange, & so Merveillous,
That "the Roche perilous" is the Name,
For it is of So perilous A fame.

Vppon whiche roche sumtyme was diht
A Certein habitacle with gret Miht,
That A lerrers of the Se lyt Made,¹
And Fowcairs to his name he hade.
This lerrers was of so passing Mesure,
And of so gret strengthe, I the Ensure,
That non Man his gretnesse Cowde discrye,
Ne his strengthe to haven In Memorie;
So that In this Roche, for certein,
His habitacle he made ful pleyn;
That So with Verray strengthe & Myht,
In that Roche his hows gan he dyht;
A large hostel for twenty Men,
Thus he gan Areyened than;
But In that Roche lay not he,
But In A galoye In the Se,—
He, & his felawes Also,—
Vppon the Se felonie to do.
And Oyer whiles In Certein²

Vppon that Roche they wolden ful plein,
A ful gret feer wolden they make,
Here pray there-with forto take;

¹ Et si li frema vns lere de mer qui estoit apicles fous-
caires.—A. ² French 'Lerre: m. A theefer.'—Colgrave.
² Et quant il faisoit la nuit bien secer, si metoient sur la
roche i. grant brandon du fu ardant.—A.
So that it seme to Ony Marchawnt
That theki plas did Owht hawnt,
That Som Reste there place it hadde be;
But here distrocution it was, As 30 mown Se;
For Ayens that Roch they hurtelid so sore,
That Alle to-borsten were at they thore;
Thanne Owt of here galeyes gonne they go—
These thevis that this falsched hadden do,—
And tooken bothe þere Man & good
That perisched was there In theke flood:
And In this Manere distroied this lerrers
Mani A Marchaunt & Mariner.
Thanne be-ðil A woundir Cas,
That On, Grete Pompeys, that Emperor was
Of Romeyns, As happed that day,
Of Alle these Merveilles herde he say,
As Owt of grece he seilede tho,
Toward Cecyle he gan to go.
And thus As he seilede Abowte,
And took many Garisous, bothe strong & stowe,
That Abowtes be the Se stode
In Ony place be þe salt Floode;
Thus Cam he toward babloynye,
And thidirward of this thef herde he seyne.
Thanne seide this pompey with-OWten faile,
‘That theke strong thef 30 scholen assaille.’
And thus to his peple gan he Seyn,
“We scholen him Asayn In Certeyn.”
Anon there Redily dide he dyhte
A rihth strong galeie, & Of gret Myhte,
And put it ful of good vitaille,
And Of goode kneyhtes, that thef to Assilla.
Anon whanne this was Redely dyht,
The Se he took Anon there Rith.
And foutry good kneyhtes be1 ordyned there,
And twenty grete grapelis of Erne þere were,
POMPEY ATTACKS THE PIRATE FOWCAIRS. [CH. XX.

The Galeyes to the Schipe forto holde,—
Of yre weres Mad bothe strong & bolde ;—
And thus they gonnen to seylen Anon
As faste to the Roche as they myhte gon,
Bothe be day & Eke be Nyht,
Tyl of a hard roche they hadden a syght.

And whanne the Roche they gonse to Aspie,
It to Aprochen they Seiled ful Nye ;
And whanne faste by they were gon,
Heren Ancres they Casten pere Anon,
Forto Abyden there that Nyht,
Til of the Roche they myhte han better Syht.
And whanne p' Nyht was wel Apast,
To-ward the Roche they Comes In hast ;
As Ny As a man Mihte Casten A ston,
Thus Ny to the Roche Gonne they gon.

And whanne these thevis gonnen Aspie,
Redeliche they Rapel hem, & In hye.

Their Captain wouldn't go where the fire was lighted ;
But p' maister Mariner that was with pompe,
Of that Roch knew Al the Sotelte ;
And pere As the feer the thevis gonne Make,
That partie of the Roche wolde he not take,
But be Anothir side they wente,
pere As they fownden presente
A strong galeys, that there lay
Be-twen p' Roch & hem, p' sothe to say ;
And they Comen with so gret A wills,
That there mani men gonnen to spille,
And fillen down Into p' Se,
Of Men & good, ful gret plente.

Thanne they that In p' topere galeyes were,
Wenden the grete schipe hadde persched pere ;
So was there tho A ful hard stowr
Betwene these Felown and the Emperor.
And wanne they sien it gun so to go,
The Emperor to withstonden non power hadden tho,
Be litel and litel they Gonae to gon,
Til that p' Roche they Entred Anon.
And whanse pompee gan this to Aspie,
Ful lowde he gan hem to discrye,
And swoor that he wolde don his Miht,
Of the theves to ben Avenged Arieht.
And whanne the thevis this vndirstood,
Non lengere there they ne Abood,
But to the heithe of the Roche Sekerlye,
Ful faste those thevis gonaen hem hye;
And After hem xxx knyhtes goode,
That departed Owt of that floode;
So with-Owtes, thrity there were,
And with-Inne, xixe theves In ferre;
For alle the Resmanaut of þese theves tho
Weres slayn, And In-to the Se I-do.

And whanne this Sawt began to gynne,
These theves wrohten A corsid gynne;
They Rolled down I that plas
A quarter Of a galeyte but broken was,
That hevy & boistous it was to be-holde;
And down it Cam withstrengthe manifolde,
And fil Anon down Into the Se,
Where-with xi. of Pompees knyhtes slow he,
Where-offen pompee hadde so gret Care,
Anow him Self to the Roche gan fare,
And swoor ' that he hadde levere to dye,
But avenged he Were there Otterlye,
That there so falsly hadde slain his knyhtes
At thike same tyme with hero fyhtes.'

Thanse On of his knyhtes there Anon,
That say In what peryl that he wolde gon,
And Conseilled him " forto Abye
til it were more to the day tyde,
And I schal xow Certesien Everidel
How On these theves to ben Avenged wel;
Pompey makes a fire to burn the pirates out. [CH. XX.]

Thanne scholen 3e non men lese,
Ne putten sowre self Into non grete deseisse."

Thanne Pompee Axede him Anon,
In What Manere that it Mibte gon.
"Sire, of this sawt 3e scholen A while reste;
I hope it schal be for youre beste."

But Evere they\textsuperscript{1} maden sorne & wo,
For hisse goode knyhtes weren slayn so.
He forto lesen so mani goode knyhtes
For A fewe theves In tho fythtes,
Ful gret schame to him he thowhte it was,
His knyhtes so to lesen in theke Cas.

Next morning
And On the Morwe whanne it was day lyht,
And Pompee of that Roch hadde A syht,
So strong A thing say he neuere non
As thike Roche that he loked vpon;

\textsuperscript{1} And non wondir it hadde ben," seide he Anon,
\textsuperscript{2} Thowgh his knyhtes hadde ben slayn Echon.'

Thanne of his knyhtes he Axede Councaille,
3if to that Roche they Cowden Owght Availle;
But non Of hem that was there
Cowde him Counsellen In now Manere;

They thought the Pirates must be staved out.
For they seiden to him Certeine
But 3if be Enfamyne it\textsuperscript{3} wolde not be.\textsuperscript{3}

\textsuperscript{1} Ms in

\textsuperscript{3} Car il ne quidoint pas ke ele peust entre prise sans

Whanne \textsuperscript{4} kyg of hem hadde non Other chere,
He be-thoughte him In Another Manere,
That hem he wolde distroyen Anon
Be Augwisch Of fyr \textsuperscript{5} Here Euarychon.

\textsuperscript{4} Me in

\textsuperscript{5} Anon A gret fere he let there dyhte
Of Olde schepes And Galeyes, \textsuperscript{6} pot brende so bryhte,
That At theke Roche persched hadde been,
As all the peple there Myhte it seen;
So that this feer there brende so lounge tho,
That Alle the smolder Into \textsuperscript{7} pot kave gan go;

\textsuperscript{6} Car il ne quidoint pas ke ele peust entre prise sans

\textsuperscript{7} aamer.—A.
For that feer to sasthanes hadden they non miht,
But Eure this feer brende ful lyht.  

And they beneth the gonne hem defende 
With Arvyes & stones that they gonnyn vp sende ;
And they Aboven defended hem there 
With speris & cleysves wondirly Sore.

And whanne this feer gan brennen so briht, 
The thevis tooken fresch water Anon riht— 
Where-Offen they haddyn Som plente tho—
And In-to that Feer they gonnyn it do ;

Thanne Alle the smoke & :plawme, I plawhe, 
Into that Cave wente there Anon Ryht,
And they beneth scheten ful sore,
And stones vp threw with Engynes thore,

So that they slowen fowre of the felownys 
That hadden don sweche distractiouns.
And whanne these thevis Syen this,
A\'en to plawhe Cave bye wenten with-Owten Mys ;
But pere weres they not wel at Ese,
So Ewel this Feer it dide hem plese.

And whanne they seyten it Miht not be,
Alle Anon Owte of that kave gonneen they fë, 
And with Alle here myht And strengthe ther
They purposed to sasthanen this feer.

And thanne these knyhtes to hem Ronse,
And there sore begeringe they begunne ;  
And the Felownys hem defendid sore,

As they that Maymed & Grevyd were.

And whanne this pompey gan this beholde, but Pompey
For doel his hertte gan wexen ful Cokle ;
And to that Rooch he hentred Anon,
To-ward plawhe feer, As faste As he Cowde Gon.
Anon \'en to the Cave they gonnee to Ronne,
For non lengere nolden they blynye ;

1 Et li chiusalir lor laissent courre : si se combatolent molt
   durement & aux.—A.
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FOWCARRS ATTACKS POMPEY, BUT IS TAKEN.

[CH. XX.

And Pompe After hem tho sewede faste—
For to hem hadde he ful gret haste—
Where that he of hem Slow there fyve;
Thanne leften there but xiii On lyve; 256
To wheche they benethen schotten ful sore,
& Manie of hem horten thore,
So that Pompe him-self hurt with hem was
In thre stedis In that Same plas.
And whanne that this beheld Pompees knyghtes,
That he was so vegorous In fyhtes,
Vpe to the Roche they gonne to wynne, 260
To sosteine here Lord Ayens hem with-Inne;
So that pompe fyl Score gan fyhte,
And drof these Felonius Into the Cave Anon Ryht,
And putten hem Alle to Mischeif,
Thike lerrer, that Errawat thof.
And whanne this lerrer bethowhte him tho
That they xiiiij Of On Man dispised weren so,
Owt they Comen Al On Abrest;
And this lerrer On pompees Faste threst,
And took pompees be bothe scholdres tho,
There In that Fer him forto hauen do;
But he myhte not Allyng for his knyhtes,
But down Fellen they bothe Anon Ryhtes.
But Pompe there in Swowneg lay,
And bothen Armes of lerrer borsen, in fay.
Thanue they benethe Gonsen this beholde,
And to here Lord Royn Manifolde,
And to the Schip they him gan bere,
And In a Cowche they leyden hem there.
Thanne token they thys fals lerrer,
And him kepte As A thof So fers.
And Alle this whilese fowghten the knyhtes
Vpon the Roche, and slowgh down Ryhtes.
And In this mene whille Of fyhte,
Awook Pompe Owt Of his swowneg,

1 So that 19 - 4 - 5 = 14 (!). 2 Damen. 3 MS wynne.
CH. XX.] POMPEY CASTS THE PIRATES INTO THE SEA.

Where-often his Meyne ful glad they were,
Whanne that he was Recouered there.
Thanne Merveilled Pompey wondir sore
How that In the Schipe he Cam thore;
Thanne his Meyne gan him to telle,
In what Maner and how bat he felle.
Thanne this pompee vp Ros Anon,
And Agen to that Roche gan he to gon
With a ful good strong Sprée In honde,
Where-with he wrouhte þe theves schonde
And to that Cave he Entred Again,
And there with-Inne he hath hem Slayn,
And there threw hem Into the Sc,
The Fysches Mete Al forto be.
Thanne Cam he to the Schipe Again,
Where-Offen his Meyne was ful fayn.
Thanne Comanded he to taken this lerrers,
That was a theef So strong and fers,
To bersten bothen his thyres and Ek his bak,
And Into the se Casten him with-Owen lak,
Thus deliuered thanne Sire pompee
That Roche Of felownes, As I telle the.
And to Rome seilled he streyght Again,
As I telle 3ow now for certein;
And from Rome to Jerusalem he wente,
Where that he stabled his hors presente
In the holy temple Of Owre lord.
Thanne to him Cam seint Petir At On word,
And seide to hym In this Manere:
"Pompee, thow forsakest thi manerse here,
And dost moche wers thanne diide lerrers,—
That was a felown bothe strong and fers,—
Thy stabe thus here forto Mako
The heyest hows, that for goddis Sake
Was mad to don Inne his Servise.
Now thow bat hows gymses to dispise,"
OF MORDREINS ON "THE ROCK PERILOUS." [CH. XXI.

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

Thanne from Jerusalem pis pompe wente,
And charged Al his Men wit goode Ente[nle], 328
"They scholden neuere Of this forcaus spoke,
In what maner On him he was A-wrake;
For to him hadde it ben gret velonie,
Vpon A thef to han set his hol Navye;' 332
For it was On of the grettest provess;
That Evre dide p' Empeorowr In Ony distresse. 334

CHAPTER XXI.

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

King Mordreins

Now Of this Emperor let we now be,
And Ayn to this kyng now torne we,
That into this Roche Is now I-browh, 4
And In what Maner ne Wot he nowhth.

site, miserable,
on his Rock,
sky and sea alone
about him.

And there sit he In pensinesse & In deseise,
& With him non thing fat may him plesse;
And faste Abowtes he loked him there,

But hevene & the so he ne sawh nowhere ;
Ne non sustenance there ne was,
But Al disolat In that same plas;
Also, dwelling was there non,
But hydows & sterne that Roch of ston;
And On þat Rock was there non weye
But A path that to þe Cave wenten sotthlye.
Thanne loket he vpon the tothir side;
He ne sawh non Comfort In that tyde,
But dirkenesse & hard Roche there.
Thanne set he him down with hevy Chere,
And be-gan to sighen ful sore,
To wepen & wringen set wcl more.
Thanne Anon thoughte he In his herte—
Whiche thought him myhte not Asterte—
That Owre lord him hadde forgotten Clene,
That he there so Was brought In tene.

And thus as he was In this momeng,
The water Of his Eyen Cam renseeng:
Him thoughte þat the wawes of þe se,
A wonderful Noise Maden hee;
And as he lokede tho him Abowte,
He saw Come seilling A schipe wel stowte;
The wheche schipe was ful of Bewte,
And A wondir fair Man there-Inne to be,
That to-forn In the schipe him thowhte he was,
Sitteng Al-gate In that same plas;
And toward that Rocho he drow ful faste,
Til that to the Roche he Cam Atte laste.
The schipe, Al Of Silver it was,
The Naylles Of gold In that plas;
And In Middis Of that schipe was there
A fair Crois In that Manera.

And whanne this schip to þe Rocho gan Aplye,
Alle the swete savours him thowhte sekery
That Evere weren groweng In Oni plas,
Him thowhte that In theke schipe tho was.
And whanne the Crois he gan to Aspie,
Anon In his herte he thowhte In hye.
That non wikke ned ne myhte be
In plas þere the Crew was Certeinle.

Owt of the schipe Cam this faire man tho,
And the kynge Åzens him gan go :

"Sire," he seide, "welcome þe be
Into this plase now Certeinle!"

And with that he kneelid a-down,
"Welcome Sire, hidir, Of Renown!"
Thanne Axede this fair Man Certeinle,
"Sire, Of what Contre now be þe?"
Thanne Answerid the kynge, & seide tho,
"A Cristen Man, Sire, I am here, lo."
Thanne Axede him this goodes man tho,
'In what Maner he gan thedir to go.'
Thanne Answerid the kynge Ageyn,
"Sire, I wot Neuere now In Certein."

Thanne the king Axede him ful smelle,
Whens þet he was, he Wold him telle.
Thanne Answerid the Goodman him Ageyn,
"Sire, A Crafty Man I am Certein,
That nowher non swich Is, in non Contre,
So sotel A man As þe here now Se;
For sweche Craftes As I kan do,
Of Alle men In Erthe konnen it no mo."
Thanne Axede the kynge Of him there,
'What Maner things tho Craftes were.'

He seido, "that Owtber fowl man Ower fowl womman,
Into Grete bewto he cowde torne than;
Also A fool, A Wis man kan I make;
A pore Man, gret Richesse to take;
And a low Man kan I Makeyn hye,
I seie the, Sire, Certeinlie."

"Now Certes, Sire," tho quod the kynge,
"This may wel ben A Wondreful werkynge:
Now, worthi Sire, And it ȝowre pleasing wolde be,
ȝowre Name that ȝe wolden tellen me."
“Sire, Gladly, Er I hennes wil gon,
My name to tellen the Anon,—
‘· On · & · Al · Only ·’ it is Mi Name,
Sire, I the seie with-owten blame.”

Thanne quod the king, “sire, Certeiny
That is a Fair Name, and A ful hy.
Sire,” quod the king with mylde vois,
“Me semeth, as be the signe Of þe Crois
That þe haven In þowre Companie here,
That to Jesus Crist Affiawnce þe bere.”
“That is sooth,” quod this good man tho,
“For with-Owten him nos goodnesse May be do;
And ho þat the signe Of the Crois In his Compeni have,
From Alle perilies he may ben Save.
Therfore be war, I rede now to the,
That what peple so Evers thou se,
But þif the signe of þe Crois be hem Among,
With hem thow talke, I Rede, not long.”
Ful Mochel spak this goodman tho
To the kyng that In the Roche was I-do;
Sweche wordis Of Comfort to him he spak,
That Alle his hevynesse he gan to forsak;
Nethir Of Mete ne drinke he ne thowhte;
In so mochel Joye this good man his browhte.

Thanne Axeds him the kyng tho,
‘In what Maner he scholde do,
And whethir he scholde þere long Abye,
Owther thens to Gon with-In schort tyde.’
“Ne seist thow,” quod this good man Ageyn,
“That thow belevest In God Certeyn?!”
“Ze forsothe, Sire,” quod the Kyng,
“And that I do Ouer Alle thing,
Only & Al In him I beleve,
Of wheche schal non man me Repreve.”

“Sethen thanne that thow dost so,”
Quod the good man Azem to him tho,
THE GOOD MAN GIVES MORDREIN'S ADVICE. [CH. XXI.

"Ful Sekir thanne Mihtest jou be,
That he ne wel Not Forȝeten the,
Ne non that In him hath Remembrancie,
In what degre he be, Other In what stawne,
In sekir, sere king, I telle it to the,
That God ne' wil not forȝeten the;
And thereto, what thing pot thow wilt Crave,
Sekir to be, thow myght it have.
Sire, tak thow al this for verite,
Al that Euer now I haue told to the;
For who that In God doth putten his Creusage,
Him may not faille with Owten variancye,
That he ne schal haue, At his node,
Of Alle thing that he were him bede;
For man hath he In so gret Cherte,
Of non thing so moche, I telle it the.
Therefore man, On him to taken non thing I rede,
But swich thing As God him bede;
And if A man In him Self to Moche thenke,
And with distorblons Maketh his herte to swenke,
So myghte he fallen I[n] dispearsance;
Swich a thing myghte ben his Chaunce."

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

"A, sire," quod this goode man tho,

"Lo, now In dispearsance jou Art I-do,
That thenkest & seist As thou dost here,
In-to A fowl dispearsance jou fallest there.
Therefore I rede the, Ouer Alle thing,
That Into bettore Conseille pin herte jou bring,
And Ouer Alle thing I rede the,
Thin mynde thou setto yppon ye Trenite;"
And have Miude how Salomon the kyng
To his Sone Evre raf teching,
‘That Evre God to worchepe scholde he,
In what maner place that so Evre he be:
Thanne dar the dredyn Of non thing:’
Thus raf Sampson to his son lerneng.”

In the mene whille that this good Man
Of the Schipe to the kyng Spak than,
The kyng so Joyful Of his worrdis was,
As he hem herkeniid In that plas,
So that he fyl In a gret stodye tho,
And Merveilled how this thing myhte go,
And whethir It were In A dremenge,
Owther where that he was slepinge.
And thus A long tymge he him thowhte
In what maner that he thedir was browhte,
Of wheche he Cowde knowen non Certinte
Of this Mater sit In non manere degre.

And whanne Owt of this thowht he gan to gon,
To his kende Memorie he Cam Anon,
And abowttes him he lokede wel faste,
But he ne Cowde weten how he Awey paste,
For Nethir Of Schipe ne Man he Say,
Whech that to him Aperid that day.

And whanne bothe Schipe & mas was Agon,
Into A gret Morneng he fyl Anon;
But In his herte he thougte ful Certeinlye
That thite man From God kam An hye;
For he wiste wel be the Signe of the Crois
That it was Only be goddis voys;
For And he hadde been A dedly man,
He Cowde not han Spoken As he dide than.
And Also he wiste Ful Sekerly,
He Cowde not han gon Awey so prrevily
3yf Erthlich Man he hadde I-ben,
Other wise he scholde han him seen;
A LOVELY WOMAN VISITS MORDREINS ON HIS ROCK. [CH. XXI.

Then saw another ship coming to his Rock,
Wherfore his herte was moche the more
On god In Al his werkis thore.

Mordreins

Full longe In this thoughte þe kyng Abod;
Other whiles he sat, & ðeir whiles he stood.
He gan to loken vpon the lefte partye,
And thus Sone he gan to Aspie,

He saw where Cam a schip Anon
Toward the Roche Forto gon;
That Schipe was wondirly faire A-dyht,
As him thowhte to his Syht;

And þer nas non thing Abowte,
But Rialy keuered with-Inne & with-Owte;
Into the harde wawes Of the Se
That Schipe was keuered ful Certeinle;

That Schipe to Governe In nons degre.
And At the Roche it Aryved Anon
Also swithe as it Myhte gon.

However, when it gote to the Rock,
And whanne the king gan this beholde,
He merueillé þer-offen Mani folde,
What thike Schipe Miht signefie,
That to the Roche so faste gan hie,
And what maner of thing it sowhte there,
That thedir Cam In swich Manere;
And Evere this Schipe he beheld there,
And of the Aray Alle the manere.

Thanne sawh he thare Isswen Anon
The fairest womman that of feet myht gon:
Thanne the kyng A Paísched he was
Of thike Merveille In that þas;
Neuertheles sit he seide, “Welcome þe be-
Faire womman, Into this Contre.”
Thanne Answerid sche Agein,
“And þe ben welcome, Sire, Certein,
As man that I most desire to þe
Of Alle men levenge, I telle it the.

the loveliest
woman on feet
steps out of it,

and greets
Mordreins
sweetly.
CH. XXI.]  THE FAIR WOMAN TRIES TO TEMPT MORDREINS.  263

Eualach," seide this lady tho,
"Al my lyve sit hider-to,
So gret lust I haue to spoken with the,
And now Am I glad I may the se;
And now thow Art in this place here,
With the to spoken I schal haue leyser;
I schal the ledo, and thow wilt gon with me,
Into j' fairest place that euerm man May se."
"Now Certes, dame," quod the kyng,
"I merveille me mochel Of myn hider Comeng,
For I not ho that hedir me browhte,
Ne nethir sen him neuere I ne mowhte,
Ne neuere hennes ne wil I go,
That til Agen he me wil Come to,
That me In to this place browhte;
Oper wise cam It not In to My thowhte."
"Be my trowthe, sire," quod sche thanne,
"3it spekist thow As A trewe Manne,
For I the browhte Into this plase,
To spoken with the, for I wolde han space;
And be me hens schaft thow go,
And be nou Other, troste wel therto.
And 3if thow wilt not forsaken my Compenye,
I schal the bringe to hygh seignourie,
And makes the Lord Ouer Al my lond,
Which that I holde In Min honde."
"Dame," quod the Kyng to hire Agayn,
"Of this wolde I weten ful fayn,
What myht je han forto do
As now je scin me vnto."
"Be my feith," quod sche, "Sire," Again,
"Of that power I Am Certein,
To berea A body where jat my liking Is,
And then his to fitten with-Owteis Mia."
"Dame, I vndirstand thy talkyng;
But a man of a more wonderful werkyng
THE FAIR WOMAN SAYS NASCIENS IS VERY ILL. [CH. XXI.

Have I herd Sein Certein there is,
That kan don moche more than this,
For he kan Maken of Fowle men faires;
Of Folis, wise men & debonesia;
And Pore Men, to ben Riche In Ech dege:
This Man A Maister, me thinketh, is he;
And this May non Man don, Certeinle,
But ȝif ȝȝ' signe of ȝȝ' holy Cros with him be."
" A! Eualach," quod' this womman thanne,
"Thow Art A fool, & non wis Manne!"
Thow Art desceiuued In thy beleve;
And that Anon I wele the preve.
For As longe As thou holdest this Creaunce
Of wchehe thow hast Mad variawnce,
In pes ne Reste Schat thow neuere be
While that beleve Is In the;
For thou knowest not ȝit the Endyng
Of thi Sorewe, nether the begynnang;
For thi Brothir, Siro Seraphe,
In thi paleis lith in ful hard dege,
That it Asckapen neuere schal he,
But ȝit it the more wondir be.""
" A! dame," quod the kyng Anon,
"How mown ȝe knowen swich thing be don?"
"For," quod sche, "I knowe this As wel
As thi selven Everidel,
How thow were left Owt of thi bed,
& he A-bod stille In that sted."
Thanne the kyng Abached him sore
For ȝȝ' wordes he here thore,
And was Aferd lest his brother scholdse die,
For tokenis that sche seidse so Certeinlye.
Thanne King Eualach Anon with-Alle
Nygh In wanhope hadde I-falle,
And wende that God had him forgote,
So this womman Made him tho dote.
CH. XXII. [ THE FAIR WOMAN TEMPTS MORGREINS TO GO WITH HER. 265

Thanne seide this woman to him tho:
"Eualach, and thow my wille wilt do,
I schal the setten Ajen In-to thi lond,
And Al welthe bringen Into thin hond.
For wete thow, Eualach, In Certein,
Ow of this plase gost þou not heyn,
But þif it be Onlich by me,
Ow of this plase schalt þou neure fie;
And here schalt thow Enfamyned be,
And many mo wordria þi schalt þou se;
For þif thow longe here Abyde,
Thy wites schalt þou lesen þis tyde.
And þif that thou wilt gon with me,
A gret lord schal I Makon the;
And þif thow wilt here lengere dwella,
Thow schalt be lost, botho flesch & felle."

300 The Fair Woman offers Mordreins a safe return home and wealth.
304 If he'll but do her will.
308 If not, he'll be starred.
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CHAPTER XXII.

Still of the wonders King Mordreins (or Evelach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266); but he will not go with her; and how she sails away. How he sees a great tempest rise (p. 267); and how he thinks over the woman’s prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave; but, on trying to enter it, is struck down (p. 268). How he sees a great tempest; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awoke by the rays of the sun; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270); and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271); of how God helps his servants (p. 271-272); of the difference between the flesh and the spirit (p. 273); and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275); and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).
Thanne sat this kyng in grete stodyng,
And thowhte what to don of al this thing;
Whethir with that lady he scholde go,
That sche seide so wel him louede tho,
And therto so ful of Sapiense,
Lyk As sche wode In his presene.1

Thanne Eualch Clepid this womman tho,
And Axede hire 'gif sche Owde Owht do
To tellen him In what plase pat he were;
And how fer from his londis there.'
"3e," quod this womman tho Anon Riht,
"Al this schal I the tellen Astyht.

Of port perl y this Roche bereth the name,
A perilous Roch, And Of grete Fame;
And Owt of thy kyngdom Art thow here
xvii. dayes Iornees, Al In fere;
For A grete Iorne for A schipes it were,
In a Monythe & .ix. dayes from thens to ben here.
So that there schalt thow neuer haue dwellynge
But gif so be that I thedyr þē bringe."
Thanne Abasched was he mochel more
Thanne he was Ony tym be-fore,
That he was so fer from his kingdom
I-browht In-to A straunge Regioun:
Thanne In grete thowht sat this kyng,
And þere made mochel Morneng.

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

Thanne seide this womman to him tho,
"Sire Eualch, wherto thenken 3e so?" 
"gif 3e wilen don Aftir My biddinge,
Into a ful delilable plase I schal the bringe;
And gif thow wilt not don as I the seye,
Many wondir happes schalt þou han In feye;
And so Manie Combrawnces scholon Comen to þē;
That with-Inne ful schort tyme schalt þou se,
1 et qui de si grant sapiens estoit plaine, ke eel li disoit
chou qui li estoit acien, et chou qui li desoit enchore
auoir.—A. 1 wele, l. 6, for semede or þede,
So put you west ben hid in the most Caytifes place
That Evere On Erthe sit Mad wasse."

Thanne the kyng Abasched him sore,
That to hire wordis mihte he speke no more.
And whanne she say but it wolde not be,
That Anawere mihte non Getten sche,
Sche tordned hire Schipe, and Gan to go
Streyht Azen Into the highe se tho.
Thanne Anon the king Cast yp his bed,
And saw where sche scilledhe In that sted
Fer Amyddis the grete throwenge se,
Where that grete Merelles Anon say he;—
The grettest tempest him thowte was there,
And the Moste wonndrful that was o-where;
So that him thowghte but Al the Se
Ouer Al the world schold han be;
And In Middis Of that tempest,
There was the Schipe Althermest.
Thus Sone there Cam A wyndes blast,
And that Schipe there Ouer Cast.
And As the kyng On pyt Rohch there sat,
With his Eyen he beheld Al that,
And wondred mochet In his thowht
What schipe it was that the womman browht.

Thanne this kyng bethowht him tho,
That Of him self it was Evel I-do
That he ne hadde Enquerwed what sche hadde be,
& what hire Name was, & Of what Contre;
For he here supposed neuer to se,
Therefore here Name laves knowne wolde he.
Thanne of hires wordes sere he thoughte,
How that In Reste he scholde be nowhte
As long as he held that Creauose;
Ful Often he thoughte yppon this Chaunce;
And For sorwe of this tydinge
He ne wiste to don non thing.
Thanne gan he to Remembrun him Anos
How worthily he was wont to Gon,
Of his Riches, & Of his honoure,
And On his lordshipis In that stowur;
And sethen he thowhte thanne Aȝen
In what persecucious he hadde ben

Sethen Cristen Man that he was,
What he hadde Suffred In diners plas;
And thus In disperawnce he gan to fall;
Tyl Aȝens the Niht Sore with Alle.
Thanne he bethowhte him Anon,
How that Ony wyse he myhte don;
For the Roche was A wastable plase,
And non Resteng there-Inne Nas.

Thanne foud the king the grees there riht
That to thikey Cave wente ful streiht,
Whiche was bothe ful dirk & blak,
& hidows On to looken with many A lak;
For long tyme was it past be-fore
That Evere Ony levyn man was thore.
And to hym self he gan to seye,
"Sekerly, with-Owtes wife I not lye,
But entren I wielie Into this Cave,
There-Inne Min herberwe forte have."

And the feste foot that with-Inne he sette,
Plat to the Grownd he was smette;
For him thowhte that On with two hondis him took,
And Evene to therthe there him school.
And thus lay the king In swooneng In his Manere
Thorwgh the Fal that he hadde there.

And whanne of his swooneng he A-wook,
Vpon the Entre Of the Cave he gan to look;
And thus As he In this thowht gan dwelle,
A wonderful tempest there befolle,
That him thowghte the wavys of y se
Into the hevene wolden fle,
And All to beraste bothe loud & ston:
Thus him thonghte there Ryht Anos.
\[\text{108} \quad \text{and then a thick darkness.}\]
Thanne Cam there so grete A dirknesse
That browhte him in moche distressse,
That him self he ne myhte not se
\[\text{112} \quad \text{No more than s In A pit he hadde I-be.}\]
And whanne Of alle thinge he hadde lost]\,*\, siht,
And jest non thinge he sen ne myht,
More Abasched thanne he tho was,
\[\text{116} \quad \text{He is terribly frightened.}\]
Was neuere Man \(\ddot{u}\)t In non plas;
But Aftir this gret drede Anon,
Good Comfort to him was sent ful son.
And whanne In this dirknesse he hadde longe be,
And for drede lost bothe wit & Memore,
\[\text{120} \quad \text{He ne wiste for drede what to do,}\]
And In this thowght longe Abod he so.
And al the nyht lay this kyng
\[\text{124} \quad \text{As In Maner he hadde ben In Sowneng,}\]
That from him Self he was ful Clene,
For On him non Otherwise ne was it sene.

And whanne that it was goddis wille,
The Cleresse Of day there to fullsille,
And the bemes of the sonne Bryht
\[\text{128} \quad \text{But in the morning the sun-keams}\]
Into Alle the Erthe it schon ful lyht,
The kyng that vpon the Greis lay
\[\text{132} \quad \text{To-fore the Cave dore, As I the Say,}\]
\[\text{wake him,}\]
Vppon his Face the sonne \(\ddot{u}\)ere schon,
Where-with he A-wook Ryht Anon,
And his Eynen Open he gan to Caste,
And Abowtes him he loked ful faste;
\[\text{136} \quad \text{And whanne that the Se he loked vpon,}\]
And Ek the Roch that he lay There on,
He lefte vpe his Riht hond An hy,
And the Signe of the Crois made devoutly.

Thanne Cam he to his Mynde Agein
As he to-forn was Al In Certein,
And kneeling, to God made his prayers
In this Maner As ye scholen here:

"O thou sweete lord God Almyhty,
That Comfort And Ese doet to Alle Sory,
And me hast deliered of Manie gret distresse,
Of Mani Aventures, & Of Mani heveynesse ;
And Of Mani hevyynesse which1 werew Comenge,
Thow me deliereddest, thow Glorious kyngge !
O goode lord god, I am thi Creature
To whom thow hast ben ful debonese,
And to me hast Schewed gret Mercy,
To Me, lord, that ne Am no thing worthi ;
And my Sowle to helle Scholde han went,
Ne hadde ben thy Mercy, God lord Omnipotent ;
And thy Mercy from helle it gan to withdrawe,
And brawhtest it Into the Cristene lawe ;
So, goode lord, me kepe & defende,
And Euer thy Grace that thow me Sendes ;
And that the devel ne tempte not me,
Whom I haue forsaken, & Only taken me to the ;
Whose werkes & him I have forsake,
And to thy mercy Onlith, lord, I me betake."

Whanne he thus his preyere hadde I-do,
Ful faste Abowte him locked he tho.

Owt Of the Est he Saw Comes thore
The fair Schip that he say p^6 day before,
Where-Inne that was the goode man
That of so mochel goodnesse to him spak than.
And whanne he saw that it was he,
Ful glad and blithe he gan forto be,
And alle his Sorewes forgat he thanne,
For Joyce to spoken with this good Manne.
Thanne ful faste he gan to Crie
Of Alle his trespas there to god Mercy.
And whanne he Say the Schipe to the Roche gon,
Evere to the foot of the Roch he Cam Anon,

1 MS we.
And Into that Schippe he lokede there,
And Say there-Inne thinges of divers Manere,
Bothe Richesse, Jewelles, & vitaille Also,
That to Ony lyveng Man belonged to.

And whanse the Same good man he Say,
That to him ladde spoken the formere day,
And seide, "Sire, Ryht welcome ye be
Into this Roche ful Certeinle!"

Thanse this goodman Owt of y' schipe wente
Yp to the Roche tho, veramente,
And Axed the kyng how he dide fare
Sithen y' tyme that he was thare.
"Forsote, sire," quod the king tho,
"I Was neere so ful of Sorwe & Wo
As that, Goode sire, I have I-be,
Sothen the tyme ye partid from me."

Thanne gan he him forto tells
What Aventures that him befelle,
And Of that Faire womans Comeng,
And of mani Anothir Aventures thing.

Thanne Answered him tho this good Man
With a smylenge Chere Anon than:
"O thow Man ful litel of beleve,
Ful litel thing May the Greve.
And thou stedfast In beleve wost be,
per nys non thing that myhte Greven the;
For And thow wost thiken on hem pat the bowht,
Troste thow wel, he forgeth the nowht;
And sjif thow Attendens wilt to his Service,
He nele the forgeten In nons wise;
As dauid seith In the Sawter book—
Hos wele ther ather there-Inne look—
'Owre lord is Redy In Alle wise
To hem that hym Clepen In his Service.'
In this loke thow have stedfast Creanuce,
And thanne schalt thow, with-Owten variance,
GOD WILL GIVE MORDREINS DELIVERANCE. [CH. XXII.

[Have al] where vpon thin herte wil thanke,
Redy to the, whethir þou wake Oþer wynke. 216
And thowgh A whille that here thou be
Here In preson, As thow Mih Se,
Abasche the not for thy beyng;
Ful wel hens he wyl the bringe, 220
And qwiten the A hundred fold More
Thanne for him dist thow Owht fore;
And more Gwerdoun schalt thow have
Thanne Evere thin herte kan theken þer krase, 224
As witnesseth david the prophethe,
Where As he Seith these wordes swete,
'God vnbinder that is I-bownde,
& of here peynes hem loseth In a stownde;
For God, the hurte men he keuereth sone,
And þe wikked to goodnesse torneth Anone,
Ours God, þe Rytwoes loveth Ryt Wel,
The Orphanes he gouerneth Ech dol.'
"This Owhtest thow to have In knowenge,
And holych In thy sperit Remembringe:
1And thow In thy herte that þou Synne,
It Cometh on of him self More ne myyne,
But On Of thy fleches frelte;
Here-offen Sekyr Myhtest þou be;
For the fleisch, dedlich it is,
And so thin herte sekerly It Nys; 240
For thin herte, it is spiritwel,

'1—' Et nepourquant, se il aient aucune fe que li cuers
peche, pour chou ne dois tu mie quidier que che soit de la cure
de lui. Mais che li aient par la grant fragileite de la char
dont il est cargies. Car la char est morteux, si ne peut natural-
ment a nule chose penser qui ne soit morteux. Mais li cuers
est espiritieux; si doit a espiritieux choses entendre. Mais or
dois donques savoir ke est li cuers, pour che ke ie to fai en-
tendant ke il est espiritieux. Li cuers n'est nule autre chose ke
la connaisance de bien et de mal. Et pour chou ke il est con-
naisans de l'un et de l'autre, pour chou doit il estre apoies 'la
veue de l'ame.' Enai rent il tres haus rois 'la veue du cuer.' a
cheus qui es morteux choses sont awles, quant il voeulent re-
querr sa medicine et son conseil.—A.
And spirtuwell thing to don Ech del;
For thine herte is thing of spirtuwele
The goode from Evel to knowen, I telle the.
And this is Only hys Mesteere,

>fore 'the Sihte of þe sowle' he is cleyed there;
Thus sendeth the goode lord Above,
'Sihte of sowle' to hem that him love,
That dedly things wile forsake,
& Only to his Conseil hem take;
Ful seker of welthe mown they be,
And Owt of al Maner AduerSITE;
For thus witseseth the profecie
Of holy prophetis that don not lye. 3

[It is ful trewe] with owten lesyn,
[He that] In Synne is dwellyng,
In ful strong preson he is I-Caste
Whiles that he In Synne doth laste,

For thanne he is bownden In strong peas
With the delvelis Combraua, in Certoine.
And tij Owt Of preson he wil ben vnbownde,
To the welle of Cowneil he moste In a stownde,
The wheche is openly now Confessioun,
That is to the delvel Rihat fowl Confucioun;
Anon Of preson he is vnbownde
Thorwgh Confecioun that ilke stownde;
Thanne the delvelis Cowneil forsaketh he,
And alle þe werkes that to him longen to be.

"And In this Manere wele owre Saviour
His Servaunte brinnen owt of dolowr,
And Owt of presoun thus hem bringe
That to-fore the delvel hadde In Chalenginge;
And thus the Brosed, hol doth he Make,
That Ony thing wele do for his sake.
For Manis Men In this world 2 there be,
That Maymed In here Membree ben Sekerle,

3 End of a Chapter in the English MS. 2 MS word

GRAAL 18
And so hardy here Membres ben hurt Echon,
That On non foote ne mowen they Gon;
And sweche Men forsothe they be,
That the Membres of the sowe han lost Sikerle,
And pe Sweetnesse of p' herte with-drawe
Be worldly lustes they they han hem slawe;
But Otherwise scholden they do,
As I schal the seye, now herkene me to,
What the sweetnesse of the sowe it is,
Ful delitable thing, & ful Of blis.

"The membres of the sowe these bene: 1
Sweetnesse of herte Is On ful scheue,
Good Religions, with pyte,
Lowliche reverence to God, & divinite,
Innocence, & ful therto of Mercy:
These ben the Membres of p' sawle sakerlye;
For the sowe, sostained here-bi et is.
"And what sawle that of these Membres don Mis,
It may not wel Governed thanne be,
For these ben the hondes & feet sakerle
That to Mannes Sowle belongen Echon,
And elles May it methir Meven ne gon;
For Anon As the sowe pese membres hath gote,
Thanne to the body it is dressed ful sweete;
Ful wel is that body At Reste & Ese
That with the membres of p' sawle can him plesse

Lo thus Redesteth 2 God of hevene 4
Hen that him loven woth Milde stevene."

Sweche wordis, & Other Mo,
The gode Man of p' schipe the kyng spak vnto,
And Comforted the king moche In this Manere
With tho wordes yet he to him Spak there.

1 Che sont les bonnes tokes del cuer. Si comme religions, pites, reverence, concorde, Innocence, misericorde.—A.
2 Ensi redesche li tous poisons, et garist, chius qui par l'ordure de lor cors sont contrait et meaignie en ame.—A.
Thanne the kyng this good man gan to refreine,
And Axede him of that faire womman Certaine,
That with him was the forneire day,
And with hire him wolde han had Away.
Anon the goode man him Answerid thanne :
"Ful wel know I that ilke wommanse
That to the Semede so fair and Riche,
And In alle the world the thowhtne non swich ;
3it, whanne sche was In Myn howshold,
Fairere sche was be an hundred fold,
And bettore At Eoe, thanne sche now Is,
And moche more In welthe, with-Owten mis.
And whanne sche An-hawnased so was
In that ilke deltable plas,
And whanne Myn hows thus was I-Mad,
And sche alle delicases there-Inne sche had,
Anon In herte took sche gret pryde—
So ful of welthe sche was that tyle—
And anon thowhte that sche lady wolde han be,
As I was Lord In myn Owne Sovereinte,
And that of hire I scholde haven nou powste,
But heyere than I sche thowhte þer to be ;
For so mocbel bewte was hire tho vppon,
That Estuly man was there neuere non
That Into hire face myght havon a siht ;
So fair sche was, so Cler, & so briht.
"And whanne that I knew Al hire thowht—
As that from me is hid ryht nowhit—
And that to me sche thowhtne swiche felonye,
That in thike plase non lengere myht I hire drye ;
But threw hire owt of myn hows Anon,
Into A wers plase that sche scholde gon,
Where that nou thing so wel At Eoe
Sche ne Is not, ne neiper that doth hire plese,
Ne so gret bewte hath sche now non
As that tyme was hire vppon.

1 Et li rois li demanda.—A. E. freyse, sak.
"And from that tyme sit hidirto, Alle hire Miht and power hath sche do, Me to wraiththen what sche May; The whiche is hire labour bothe i Nyht & day. 348 And for that sche sawh that I Cam to the, The to visite & Comforte In this degre, It was the Cawse Of hire Comenge, Owt of this plase the forto brenge, 352 And Al hire wyll thanne to fullifile,— Thus ful of wikkednesse sche is, & ille,— And to don the foresaken thi Creatour That the Supported & holpen In Mani a stowr. 356 Therfore As longe As to thi Saviour thow kepist þ, And from him ne Flecheit in non Manere degre, There ne schal non Manere thing the faille That to thi body Or Sowle May Availle, 360 That to the it schal Anon I-grawndid be Ful Sckerley, Sore, As I tellet the."
CH. XXIII.] THE GOOD MAN TAKES MORDEINS TO HIS SHIP. 277

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordeins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipillus*, or the Phoenix, a type of Christ (p. 293-293).—The King swoons, and the bird hits him with its right wing, and then flies away (p. 293). The King recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne
Ful long with the king In þe Roche thanse,
And with so Manie wordes swete
Thus tawhte him the develes lore to lete.
And the kyng Alle his tales wel Abod,
& ful wel hem likede, & stille he stod,
For so Wel him liked his Talkyng,
That it was ful Joyful to the kyng.

Thanne this Goodman took him be the hond,
And be his Name him Cleped, I vndirstond,
That he took be his Crestenenge,
Sire Mordeins, that was erst Eualach þe kyng.

Thus Anede this goode Man there Anon,
'Jiif he hadde Ony honger he vppon.'
Thanne the kyng Answered Anon there
With faire wordes In this Manere,
'That Jiif In his Compenie he wolde Abyde,
And not from him gon At that tyde,
Al his hevynesse he Scholde Forgete,
And bothe hunger & thurst scholde he lete.'

Anon be the hond he gan him lede
Down to the Schipe In that stede,
And there him schewed Alle Maner Of Richesse

1 et si li montra la grant richeche des bieles viandes dont il
f avoit a moult grant pleinte, de toutes les manieres dont cueurs
porroit pener et langue parler.—A.
MORDREINS'S FORMER HUNGER VANISHES. [CH. XXIII.

shows him plenty
of food and drink,

Of Mote, & Of drink gret pletevoumese,
That Ony herte On kowde beethenke,
In that Schipe was Of mete & drinke.
Thanne seide to þe king this good man Anon,
"Lo! Alle these deintes In thi wil wile I don,
To taken there-Of fen what Euree thou listo,
To Eten & drinken Al Of the beste;
And At thi wilie Al this Schal be
In this Manere, as I telle it the."
And whanne þe kyng Al this Mervelle behald,
With Alle deyntes Anon he was ful fyld,¹
That hunger ne thorst ne felte he Non,
Thanne streyht from his Mote he hadde gon.

36

Mordreins tells the Good Man
that his sweet
words,
and the sight
of the food

3it More seide the kyng to this good man tho,
"Sire, I wele 3e wete that it be So,—
That with 3owre wordes that ben so swete,
& Of þe Sihte of this drinke & Mote
Wheche that ben In this present plase,
That In this Schipe Schewed þou me has,—
That Sihte So fulfilleth Me,
And maketh me ful Of delicase,

40

have taken away all desire in him
to eat and drink.

That to Eten ne drinken have I nos lust;
For so Mochel In thy wordis I trust.
And sethen 3e sein that 3e knowe
Alle Mennes thowlites vpon A rowe,
Thanne knownen 3e Myn with-Owen falles;
Wherfore I preye 3ow Of good Cownsaille."

44

Than Answerid this good Man Anon,
"Thy thowlites I knowe Wel Echo;
Thow thenkest On Nascien, thy brother dere,
That the Wommen tolde the of here.
For him welo I not Forgete, neper vpe ne down;
Thow schalt him Seen In A-visorwne

48

The Good Man
knows that
Mordreins is
thinking of
Nasciote,

Decende from the hevene Adown ful Rathe,

52

and his Vision

about him.

¹ (L. 36, Thanne = than if;) si fu si scostes seulement del
evcl, ke il ne sentoit mais nul fain, nient plus ke so il cust luce
droit mengie.—A.
And in the Nynthe Flood he schal him bathe,
That large and depper it is to Seye,
Thanne the topere viij. ben In feye." "
And whanne the kyng herd him Sein so,
Ful sore Abasched was he thanne tho,
And Merveilled mochel what this Man were
That sweche wordes Spak to him there,
How that he Scholde haves knowenge
Of Sweche A Maner Strawnge thinge.
There-by he thoughthe Certeyny
That he was non Man to ben dedly;
But so bold dorste he not thane ben thore
Of him to Enqweren there Ony More.

And whanne he hadde Avided him In this Manere,
Anon him preide, And gan to Enqwere,
"That he wolde tellen him Alle & Som
The Signislawnce Of his Avisioun,
And that 3e Wolden, for god Almyht,
It me declaren now Anon Riht ;
For I have Ful longe In gret thawght be,
What signesfiance it Mihte ben to Me."
Thanne Answerid this good Man Agein,
"That schalt thow nuyere weten In Certein
Into the tyne & Into that day
That this viande owt Of this place the brings away.1
And thanne Schalt thow knowen [the certeinte]
What that thy vicioun doth signefe,
Al from begynnynge to the Ende ;
Thanne schalt thow knowen how it schal wende.
"And be this I Chastise the wel,2
But from hens-forward, neuere Adel,

1 Che ne trouernas tu ia qui te die deuant a chaie sure ke tu aras vaincu et cachic essaus de toi le feu ki ta boine viande te vaure toir. Et lors saras tu chertainement qui chis leus est, et pour quoi il te vaure toir ta viande.—A.
2 Mais de tant te caste leu bien, ke la de nule chose ke tu uoles, ne sois annales ne esponent.—A.
What Marver Merveilles that Euer thou se,
Loke that abasched no more thou be,
3it Merveilles here-Afâir schalt thou se,
As the vois In thy paleys told to the 92
Whanse Nasciens and thou On bedde were,
Vppon Cowche liggeng there,
Where that 3e fillen In Swoonenge 96
For gret drede of that Noise herenge;
Where As the vois Seide In this manere,
‘Of more dредes & Merveilles scholen 3e here
Thanne Euer 3e diden to-fore this day:’
And thus the vois to 3ow gan Say.
Wheche is the will of goddis sone,
That Alle these thinges scholen ben done,
And that here-Afâir he wele Schewe 100
Swiche Merveilles vppon A rewe,—
To hem that him liketh ful wel,
They scholen hem sen Every del,—
The wheche, Alle Othere Merveilles scholen pase
That Euer 3it to form tyme of 3ow sein wase;
And 3if ou wilt In trewe Creanunce the holde,
And In herte stealfast stable and bolds;
What so euer hens-forward that thou se, 108
Ful wel from y’ devd thou myght kepyn the,
And more Stelfast to be In thi Creanunce,
What so befall to the In Ouy Chawunc.
And hens-forward 3if Oni Aventure Come to the 112
Be man Other womman, what so he be,
That faire Casten the forto deceyve,
Looke In Alle weye from hem thow weyve,
That nethir for 3iftes ne for beheste,
Looke thou ne troste to lesto ne meste;
Nethir for fair speche, no Glosynge,
From thi Creatour Make thou nons partyn.

‘And loke that thou have Evere In thy Mynde
The dede of Adam y’ form sadir be kynde, 124
MORDRENS IS NOT TO GIVE UP GOD'S WILL FOR ANY GIFTS. 281

How that be the dovel deuyed he was,
And owt of paradis Cast, but blessed plas;
For he fulfille the devellis wylle
Be Counsell of his wif, wheche was ylle.

"And loke that thou have this In Remembrance, The Good Man tells Mordreyns
Whethir it be for good Oper for ille,
Oper the forto save, Owther forto spille.

"And for thow scholdest knowen Alle thing
That scholde ben to thi lordes plesing,
Therfore schalt thou leven non Cownsaill
That to his wille scholde dis-Availle;
And thowth they the behoten gifts & Richesse,
Be war, pute not þ in distresse
Forte don Æns his plesinge;
Be war þere-offen Ouer Alle thinge.
And bethenke the Alwey In thy Mynde,
That Erthly gifts ben not so kynde
As ben the gifts Of hevenly good,
Hos that it wel vndirstood;
For Erthly gifts ben freel & Mevable,
& hevenely ben stedfast & Eure durable.
And loke thou that now hens-forward,
Of these gifts that thou take good Award,
And thou take not On gifte for Anothir,
Be war ther-Offen for Ony Othir;
Sethen thou knowest whiche ther be,
The goode thou take, the Evele thou fye.
And be this, Alle wikked temptaciouns
From the Scholen passen, and trebulaciouns;
And to Evre lastyng Consall þou schalt be take,
And be browht from wo & wrake."

And there Ryht thus In this Manere
This goode Man of the schipes to hym spak there; 160
THE GOOD MAN VANISHES FROM MORDREINS. [CH. XXIII.

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

Thanne Atte laste Axede hym the kyng,
‘How long In that Roche scholde ben his dwellynge.’
Thanne Answerid the good man A-gayn,

“In this Roche Schalt thow hyden Certain
Tyl that the deval Owt the take be þe left hond,
And the Roche to forseke, thou it vndirstond ;
For Erst Owt Of this Roche shal þou not fe;
And of Al this, Sekir Mihtest now thow be.”

Thanne was the kyng Abasched ful sore,
Of the wordis that he thanne spak thore :
That the deval Owt Of the Roche him scholde brynga ;
It was to him tho An hevy tydynge ;
Thannece to the Erthe he fil Anon,í
And ful gret Morneng him fil yppon.

The Good Man goes to his ship,
And In this Mene whille tho
This good man to the schipe gan go.

Anon As he Owt of his thowht Awook.
Vp gan he stonde, and Abowtes him look,
And Nethir Man ne Schipe Sawhe he,
As for As he loked Into the Se ;
For In the same Maner As he to-fore wente,
Riht so dice he tho to his Entente.

Thanne this kyng Mervellled wondir sore
What Manere Of Man that this were
That so him Certesfied Of Alle thing,
As wel Of begynnest As Of the Endyng.
Thanne ful sore he gan to blame,
That he ne hadde Enquerwed his Name,
And Esnerched what he hadde be,
Owther God, Owther Man In Ony degre ;
Evere yppon this point ful sore he thowhte,
That theke Man to knowen Myhte he Nowhte.
Sit Anothir thing him Rewede sore tho,
Whanne that this good man was Ago,

í Lors s'enbronsa vers terre.—A. Thannece = thence.
That he ne hadde Enqwerid of him there,  
‘rif he scholde han lyved In that Manere,  
Ty1 that to him he hadde Comen Ageine,'  
And this of him forgat he to Refreine.  

Al thus the kyng longe to him Self spak,  
Til Atte lasto he herde A gret Noise with-owten lak,  
Cryeng of wawes Of the se;  
But ful gretyly he Mervielle what it myhte be.  
Thanne he gan him to dressen Anone  
Vpward, & Into the Se he loked ful sone,  
And westward him thowhte Cam selyng þere  
The same schipe, & In the selve Manere,  
That the faire womman Cam In to-fore,  
Where-Ofen Abasched he was ful sore;  
For he him dradde sore, as he stoode,  
That sche ne Cam for none Goode.  

Thanne to God preyde he ful faste,  
His sowle fort unto kep, so was he Agaste;  
What so Evere become Of his flesh  
He ne Rowhte, wherby hard Æpær Nesc.  
And thus In his preieres was he stedfast  
Al the while thar It Myht last,  
That of his goode purpos not left schold he be;  
Thus preide he to God In Maieste.  

And whanne his Orisown thus was I-do,  
Into the Est Anos he torned him tho,  
And there Anos Made he his devocioun—  
In Minde of Ierusalom, that worthy town  
Where-Inne thei gonnen Crist Crucifye,  
That blesid body, the Sone Of Marye,—  
Owt Of his Casytvite him forto brings,  
& deliurance of the worman that was Comenge.  

With this Cam þþ Schipe to þþ Roche Anon  
Also faste As it Myhte gon,  
Also & as Riche As it was Ere;  
Thus there him thowhte In Alle Manere.
And whanne to the Roche Aryved sche was,
Owt of þe schipes sche Cometh a ful gret pas;
But the king þat hire þere non Greetig,
Ne non Word to hire spak At here Comeng.
And whanne sche Sawh þat he wolde not speke,
Anos there sche gan to him¹ Reke,
And gan him Axen ‘how he hadde fære
Sethen the tyme sche was last thane.’
Anos he seide, ‘sche ne hadde not to do
Of no thing him to Refreinen so;’
And Oþer Answere tho hadde sche non;
Ches whethir sche wolde Abyden Oþer gon.
And whanne sche him herde thus Answere,
Anon to lawhen be-gan sche there:
“Kynge Ualachs,” sche seide, “I se by the,
Thow hast lost bothe mynyde & Memore;
For sethen that thou took this CreAunce,
The hath behapped ful Mochel Noisance,
Ful Mochel sorwe and trebulaciown,
And þit Mochel More is the forto Com,
And þit there-offen þeves þou neere Adel,
But, As meSemeth, it liketh the wel
As Ony worschope þat Evere haddest þou,
And as moche it were for thy prow.
Neuertheles thanne, I kan the telle
Tydinges newe, bothe fresch & smelle,
That I have sein with bothe Myn Eyen;
For it is ful soth I schal the seyen.
Streyht from sarras I come to the;
That I schal Sein, thow myht leven me;
For wete thow wel Ful Certeinle,
That ded Is thi goode frend Seraphè;
For Neuer schalt thow him se with Eye,
Neþer Saracynte thy qwene, Certeinlie.”
Whanne that the kynge thus herde here seyn,
Anon fowle Astoned was he thø Certein;
¹ MS to him to hym.
But sit Neuertheles he no leved it Nowh, 272
So Mochel On Jesus Crist was his thowht ;
But for the grete love pat he hadde to his wif
And to his brothir, with- Owten Strif,
That Cawsed him moche more mone to Make
For his Queene & sire Nasciens Sake.
But for Owht that sche Cowde sein him to,
Owt [from] that Roche Nolde he not Go.

And whanne sche Saw that with non falseness
Him Overcome ne bringse In distresse,
Sche bad him ‘Come sen the Riche things
That In that schipe sche dide him brings,’
Thanne to hire seide the kyng Ageyn,
pat “In the Schipe I ne wele not Comen Certein,
Ne for non thing that thow kanst do,
Owt from this Roch I wele nowht go.”

Thanne Onkeuered sche the schipe In haste,
And preide him loken Atte haste.
Thanne the kyng loked In for the Nones,
Where-Inne he sawli many preciows stones,
As that thowhte there to his Eye,
And molchel Other Richese Sekerlye.

“Lo, kyng Eualach, thow wenest that I be
For non goodnesse I-come to the ;
But ful wel mystest thow weten & knowe,
That Al this Richesse pat here Is On A rowe
May Not Comen from non Evel place,—
For ful mochel Ioie there is, there this wase,—
And sit thow wilt with me now go,
Owther his Couneisel Assentyn vnto,
Al this Richesse schalt thow have,
And sit Mochel more sit fit poul wilt Crave.”

Lo Al this Couneisel zat this womanne
To this kyng Eualach there thanne ;
But for alle hire wordis & hire faire promyse,
Thans wold he not Gon In non wyse ;

She offers all the riches in her ship.
And it ful moche distorbeled he was
For his qweene & Sarape In that plase.
And whanne sche beheld him Atte laste,
That In his Creanuce he was so stedfast,
So whanne that Euach sche Calde him there,
For that Name he wolde not Answere;
For, he seide, the devel he hadde forsake,
And Olych to God be baptem him take;
Thanne Gan sche to lawghen Eft sone,
And seide, "Euach, litel hast thou to done;
For be that Name, I the now Say,
Worschepe and Conquest hast þou getes mani day;
But be that whiche now thou hast to Name,
Ne Gote thou neuere but thowht, sorewe, & schame."

Ful longe it lasted, this temptacious
Toward this kyng with gret tribulaicown,
That so sche him Reproved of his distresses,
Of his Angwishe, & of his poreness.
And Enuye Answerid this kyng Againe,
Onligh Of goddis myght tho In Certein,
And Also of Goddis Richful Creanuce,
"Whiche that I wil holde with Owten variaunce;
And for Alle the þifes & the behestes,
Nepor for Alle the Richesse, lest ne Meste,
Ne schal me tornen Owte Of my thowht From him that me dere hath bowht."
Whanne þat sche sawght that in non degre Owte Of that Roche to don him fle,
Netheir for þifes ne non qweintise,
Ne for non thing þat sche Cowdes devise,
Thanne Anon to þe Schipe sche torned Againe,
As to fore tymes sche dide ful pleynt.
Anon Riht thanne As sche was Gon,
A fowle strong tempest there Ros Anon,
Riht As fowl & lidows it was thare
As it was the tother day there before.
Thanne here-Offen Merveilled to kyng Anon
How that this womman was so gon,
And that Al the Richesse hadde him browght,
Whethir that it were Owht Ofer nowght,
And that In schort while sche hadde I-be
At Sarras, & to him I-comen thedir Aye,
"The wheche xvij dayes Iourne scholde be
As to forn tymes sche told it to Me."

And whanne this tempest he Sawh thus fare,
In his herte he haide ful Mochel care;
And so grete dirknesse fil him upon,
That sibte there myhte he sen non,
But if it were tymes of lyghteneng
That to him Cam befoern the thondring;
And Evere this tempest troubled faste,
That seker, Evere he wende it wold han laste.

And whiles he was In this thenkyng,
Him thowhte he herde A wondir sowneng
Wheche that scholde Comen from An hy.
As tho him thowhte ful trewel ;
So, what for ferd & for that sown
Streith to the Erthe he fyl Adown,
That he ne myht sterea foote ne hond,
Nethir non lyme where-Onne to stonde,
But that Onne this,1 with his hondis two,
To the Greces of the Roche he Cleved tho.

And whiles that he lay In this degre,
Anon A thondir Clape Cam there fie,
That Al the heyest partys of that Roche Anon
Into the se-botme gan forto gon,
So that there lefte but a litel space
The kyng Onne to Reste yet there wase ;
And the Reumaust that was smeten Away,
Was neuer more sein Into this day.
Anon the kyng for drede fil there A-down,

1 Fors itant seulement ke il s’abert a deus mains si com il peut.—A.
Ful longe there liggeng In a swown.

When Mordreins revien,

Whanne Owt of his swowneng Awaked was he

Thorgwh the Comforteng Of the Maiestie,

Al the tempest was Ouer gon,

That noise ne thondring herde he non ;

Therto the See, In pesible stat it was,

That to fore tyme was hidows in hut plas,

So that of tempest herd he neuere A del,

Whoehe to forn times he herde ful wel.

Thanne Abowtes him loked he ful faste,

And the Roche he Missede atte laste,

Whiche hut was the heyest partye ;

Thanne In his herte hadde he gret Anoye,

And In his Mynde was gretly Absacht,

How that Roche was so de-daucht.

Thanne Anon gan he forto Make

The signe Of the Crois, for Owre lordis sake ;

Bothe vppon his hed and vppon his body

He made the Signe of God Almyghty,

And besowhte God, for his special grace,

Him to Comforte & kepen, In that place,

In Riht wit, Mynde, & Memorye ;

Thus this kyng tho to God gan Crye.

sae his prayers,

And whanne thus his preceres he hadde I-do,

A wonderful lust thanne Cam him to,

That he moste selyn Nedelye,

As here vs tolleth this storye ;

and goes to sleep.

So that On the Roche there he slepte,

Vppon swich A spas As him was lefte ;

And whanne Of his slepe hut he A-wook,

Swich An hunger there him took,

That him thowghte ded forto be,

But yf of Mete he hadde plente.

And whanne thus longe ne had mad his Mone

To him Self there At Alone

Of his Misaise and hunger ful strong,

So hut lyven him thowghte myhte he not long :
THE BIRD SCIPILONS (THE PHOENIX) THAT ATTACKS MORDEINS. 289

And as Abowtes him he lokede there,
He say, him thoughte, In a qweynet Manere,
Ligeng vpon A grees Of ston,
A wondir blak luf there Anon;
And whanne this luf beheld he tho,
A wondir strong pas he gan foro go
To-ward thike luf, [it] for to take,
Lik As gret hunger it gan to Make.
And whanne he hadde it In his hond,
It forto broken thon gan he foun;
But therto hadde he no Miht;
But al hol to his Mowth Anon riht
He it there putte, to han biten vpon;
And therto his Mowth he Openede Anon.
And In the Mene whille him thoughte he herd
A wonderful noise, and qweyntely Ferde,
As though Alle the fowles of the Eyr
To him ward they gonnen Repeire;
For wheche gret drede In that Manere
Anon his hed he lefte vp there;
And to him there Cam descending1 Adown
A merveillous fowl with a wonderful sown;
For so wonderful he was, & so divers,
That neuer to forn tyme tonge Cowde Reheres;
The hed of him was as blak As pich,
Ne now Othir Colowr was it lich;
And therto, bothe his Eyen & his teeth,
As bremsenge Fir forsothe they beth;
But the shape Of his hed, it was
Lik An Orible dragon In that plas,
And therto two horches In his hed;
It was A wonderful sihte In that sted:
Also A ful long nekke like to a dragown;
A wonderful brid, & of a qweynte faciown;
His breast lik a lyown Schapen was there;
His feet like an Egle In A qweyne Manere;

1 MS distending.

GRAAL. 19
290 THE BIRD SCIPILIONS (THE PHOENIX) THAT ATTACKS MORDRED.

And from y° Joynes Of his feet to y° scholdres vpriht.

Wonderful wynges, & swyft to flyght,—
As swift they weren In alle thing
As to-form the thondir is the lyghtenyng—
And therto As hard As Ony steel,
As scharpe As A Rasowr bytyng ful wel ;
Therto his fetheris white weren Also,
And scharpe As storm Of hail therto ;
And whanne that scharply he flyl A-down,
This ilke brid made A wonderfull sown.

Its beke is as sharp as a spear.
It was as scharpe As Ony spere,
And Also brenneghe, vppon forto se,
As lyghtenyng that to-fore y° thondir doth fle.
Uppon this Maner, lik As 3e here,
Was this brid On this Manere,
As Recordeh here the devyn storye
That to vs hath put In Memorye ;
So that this Bryd ne fleeth be non weye,
But that alle briddis & bestes of hym haven Eye ;
Be whom, y° Saviour Of al this world
In this brid scheweth, be his Own Acord,
Bothe his miht & Ek his drede ;
And alle Creatures of hym took hede ;
For that brid is so dowted, I telle it the,
That be what weye that Evere he fle,
Bothe brid & beste they don him fle,
Lik as be figure I schal Schewen to y° :
Behold, how pat derknesse to form y° some doth fle,
Riht so Alle briddes & bestes, I telle it the,
So fleen the sihto Of this brid, lo,
That to forn tymes I declared sow so.
And of swich kynde this brid it is,
That As thre to-gederes 2 wid-Owten Mis—
1 en qui li sauere de monde vieut as crieme et son paour espandre.—A.
2 Et si est de tel nature ke il n’en puet estre ke .lij. ensem.
As the Scripture Recordeth now here—
That As thre Ouercal he fikth In fere,
Lik as he that of a womman was born
With-A-Owton compeine of Man, As I have rehearsed
before;
And whanne Redy to ben born they be,
Of A wonderful kynde this storie scheweth to me; 488
For so Cold they been In Alle thing there,
That non wilt dures it May In non Manere,
Sawfe Only the modir of the same,
Whiche is a brid of a Merveillous fame;
For whanne this long suffered hath sche,
And non lengere with that Cold may sche be,
Hire Eyren sche leveth, & taketh hire flyght
Into a for Contre there Anon Ryht,
Where that sche hopeth forto fynde
A precious ston of Merveillous kynde,
Whiche in the vale of Ebron is at alle dayes,
Of a wonderful kynde, as the storye sayes;
For of his owne kynde he is so hot,
That non man therwith him self dar' frot
Til it gynde Chawfe Of his Owne kynde;²
Thus fareth theke ston So good & hende.
For there as Cold is, it loketh pale,
As kynde toleth vs be Olde tale;
And whanne Cold thing A-chawfed is Owht,
Anon to Rod Colowr it is I-browght;

bie. Car che dist il verites de l'escriture, ‘ke il naissent de
fumiele sans compaignie de marle.’—A. Trins are always born:
two males and one female. See l. 549-553.
² Cheles pierre si est de si caude nature, ke ele ne put a
nule chose froier, ke tantost ne e sprengne la chose a quel e
froiera. Mais tous leurs le porroiu on tenir en sa main, anchois
que la mains en escusfast sans froier. Mais tantost com on la
froie a aucune chose, si mue sa couleur de chele part ou on le
froie. Car ele est naturellement toute blanche; Et tantost com
ele froie, si demint toute vermelie comme sans, desus la froiure.
Et lors esprent sans estaindre toute la chose a quel e touche,
ne le flambe n'i parre.—A.
And thus be frotyng Of that ston,
It be-Cometh Red as Ony Blood Anon.

And whanne this bريد this ston hath fownde,
With this stone
the Phoenix-
mother
Therwith sche hire Chafeth In that stownde ;
And litel & litel sche schawfeth hire so,
Til that hire Cold be ful nygh Ago.
And sit In hire beek sche taketh it thore,
And hire self doth chawfe sit wel more ;
And sit sche thinketh ful litel there
For the grete Cold þat sche soffred Ere ;
And whanne that hete sche feleth plente,
Agen to hire Eyren thanne doth sche flë.
Whanne that In place sche cometh there
As to fowrn tymes hire Eyren were,
So hot sche semeth to been with-Inne,
That Al hire body on fyr doth brenne,
That hire Self helpen sche ne May,
So hot sche is with-Inne, þ* sothe to say ;
And therfore thanne weneth sche.
That hire Eyren Alle I-brend scholde be, 528
So that sche withdraweth hire there fro,
And with hire body not neigeth hem tho,
But þat A good spas from hire nest,
As hire self it liketh hire best ;
So þat be the hete of hire body so for fro,
Hire briddes sche bringeth forth Alle þ*;
That for Cold scholden Ellis dyse : 532
This is here kynde ful Certeinlie.
Then she hatches
her young,
And thus, thorwgh Chawfyng of this ston,
The Modir to powdird is brend Anon.
And whanne hire briddes thus browht forth be,
and is burnt to
powder herself.

The young birds
Abowtes the Asches of hire Modir gone they fië, 540
And there-Offen taken here sustenawnce
That was theke tyme to here pleasance,
Tyl that they haven bothe lif & membres :
Thus Eten they of here Moder Syndres.
set their mother's
ashes.
THE WONDROUS BIRD SCIPILIONS THAT WOUNDS MORDREINS. 293

And whanne Alle they ben Eton Echon,
The Syndres Of hero Modir, & not perossen left on, 548
Anon So powdeire they wen Alle thre, and then grew
That prowdeire briddes ne Mown neuere be ;
Thanne Comen the twyne that males be,
That neither Other may suffre In non degre ;
And whanne here ful strenthre fully they have,
Eche of hem Of y* thridde, Maistrie doth Crave, 552
To ban the female At his owne wille ;
Thus to Othir forseth him vntille,
So that Anon, thorwgh gret pride,
The ton the tothir Sleth that tyde.
Scipilions, is Clepid this brid,1
As thus In this storie it is red.

Swich was the brid that decendid þere
Down to the kyng In this Manere, 560
And smot the lof Owt Of his hond,
That to his mouth to putten gan he fond ;
And Into the see he threw it there,
Riht fer In a Merveillows Manere.
And whanne he hadde so I-do,
He took his flyght, & fleugh him fro ;
And Aftirwards he torned Ageyn,
And the kyng to the Erthe was falles pleyn ; 568
And with his Ryht wynge he smot him so
That his Clothes & his Skyn he barat vnto,
And from the hatered In to the foot,2
Into the harde flesh that struk it bot ;
And thanne this brid took forth his flyght
From that kyng Anon Tho Ryht.

1 Tant qu’il s’entrecombatent, et ke li uns oehit l’autre.
Ensi s’entrochient li dois maile ; si n’en remaint ke la femisle,
qui est apielee ‘serpolions.’ Et la pierre de quel ele s’art, est
apielee ‘piratiete.’—A.

2 Es il lait la destre ale aeler douant, si le fer si qu’il ronti
toute la crigne res a res du haterel, Et li trunche toute sa wese-
ture lusca la char.—A.
Mordreins thanke God for proucting him. [CH. XXII.

Mordreins lies all night in a swoon.

And pe kyng In swowneng at the Erthe say,
For drede & sorgwe of that grete Afay,
Tyl that the day was Nygh Agon,
And the Nyht faste Entrede vppon.
And whanne he was waked of his swowneng,
Ful feint & feble he was In alle thing,
That of the grete hunger he hadde to fore,
Whiche that him Greved so sore,
Though Alle worldly mete thanne had he sein,
There-Offen to Ete he ne myhte Certein.
And thus Abod he Al that Nyht
Tyl on the Morwe it was day lyht;
And whanne the day be-gan to dawe,
Thanne theroffen was this kyng ful fawe.
Thanne he bethowghte him In his mynde
Of that brud so Merveillous of kynde,
That his lof so hadde Casten Away.

Many thankynges to God he sayf that day,
And seide, "lord God, I-worchesped thow be,
That from Alle these sorgwe hast deliuered me,
& wilt that I do bigge my synne
Ere than I Owt Of this world twynne;
For swiche wordis Of solace 3e han me sent,
That Of hunger have I lost myn talent,
Sowte Only hunger Of sowle to susteyne;
Therfore, lord, I me to the Compleyne.
Now knowe I wel that this Maner thing
To me hidir Cam for non forthering,
But me to deceyven be weye of Richesse,
De giftes, Owther be fayr promesse;
And perfore schal I neuere, In tyme comenge,
My Mowth to Opene for non Swich thing,
Though the body Scholde suffren ded
Rathere thanne to Eten Ony brede,
But 3if it be, lord, thorwgh thy sonde,
Ony to handelyn with Myn hondo;
Ne neuer Owt of this Roch wele I gone,
But evere here dwelven Alone,
Tyl that, lord, thy wille It be,
Owt of this Roch to taken Me."

And thus vi dayes beleft the kyng
In that Roche, with-Owten leysyng;
And Eche Of these dayes Cam this good man,
And him comforted As he wel kan:
Thanse swed the womman After, Eche day,
Of him to fonde to geten hire pray.

This Man Euere him tolde wordis Of Comfort
As Often As to him he gan Resort,
And Euere spak the womman of Noysaunce
To hym, And Euere Of distorbaunce.

And whanne it was Comes to p' seventh day,
This good man to him Cam with-Owten delay,
And thes to him seide there in haste,
"Thin Owr of deliuerauce Aprocheth faste,
3if thow wilt hennes-forward
The kepen from temptaciou[n]s hard
Of the devel, whiche he wil Assaye
In many weyes the to be-traye."^

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

Thanne thus partid this good man Away;

The kyng there lefte, sothe to say.
Ful glad & Joyful he was In herte,
That now thing ne myhte him smerte,
And thowhte, 'thowghth that he schold dye,
Owt Of that Roche wolde he not hye,
But Rathed there he wolde be, 
Thanne Owt of that Roche forto fle.'

"Thus longe In this thowht gan he dwelle, 
That Aftir tyne So it be-felle
He loked ful fer Into the See:
A fair Schipe Cam þere seylleng, thowht he ;
bothe gret & Riche him thoughte it was ;
bote neþer man ne womwan In that plaes
that Schipe to Governe, nethir to Gye,
thus him thowhte ful CerteynLyes.
and whanne longe it hadde so go
In the hyghe See bothe to & fro,
att laste towards the Roche he drowgh
A ful gret speed, & faste I-nowgh.
and thus sone began there In the see
wondirful tempestes þere Anon to be,
So hidous & so Angwis hous in echc Manere,
that so hidous tempest saw he neureere.
this tempest this Schipe to the Roche brouhte,
that it scholdo Alto-breken him thoughte ;
It snow, & hailde, & thondrede faste,
So that þere was manie A bitter blaste,
So that it Semedo that Al the firmament
On peces hdden borden verament ;
For he wende the Ende Of þe world þat day had be ;
thus thoughte the kyng thanne ful sekerle.
And the kyng in þat Roche had non sted
Where that he Myghte hyde In his hed,
For the part Of the Cave was blowen Away
Into the See, As þe han herd me Say.
And this faire Schipe beheld he thanne ;
but he say nethir Man ne wommanne.
and so thikke Ahowtes him Cam the thondring,
and Many A wondirful lyghteneng,
that Neure he wende to askapen theenne,
sO wondirfully þe lyghtenyng gan to brenne ;
thus Suffrede the kyng Al that tempest,
whiche After it terned him for the best;
Al this was disscisse to his herte,
for he suffred pynnes Many & amerte;
but for alle the pynnes he suffrde tho,
to the Schipe from the Roche wolde he not go.

And whanne this tempest hadde longe be,
thanne Atte laste gan stillen the See,
and the wedir to Cleren faire,
and the sonne to Schewes vpon the Ayre;
and whanne he sawgh the wedir thus alake,
Ful gret Ioye he gan tho to Make.
thanne the Sonne there vpon him Schon,
and thanne the kyng lokid vp Anon,
and sawh his Clothes Al to-Rent,
where-Offen he Mervuell devament,

and thanne so sore the Sonne chawfed him þere,
that he wende Al the Roche hadde ben on fere,
and that the sonne scholde han brend Alle thing,
Of this world to han Mad An Endeng,
and al was don for this Skete tho,

3if þe kyng Into the Schipe wolde han go,
Ferst for Cold, and sethen for hete;
but for nethir the kyng þis Roch wolde not Iete;
for Rathere ded there wolde he han be,
thanne his lord to wratthen In Ony degre;
Oper that from þis Roche he wolde gon,
Rathere the deth to suffren Anon.

and thus In this Angwisch longe bod he there,
and In swowneng fyl In hard manere;
and so longe lay he Stille As A ston,
That wit, syghte, ne Mynde, haddi non.
And whanne that he of swowneng A-wook,
For drede & sorewe ful sore he qwook,
and lift vp his hed, and beheld ful faste
3if that strong hete þit dide Owht laste.
and Whanne he sawe the day that measurable was, 720
and but Measurable hete In that plas,
As betwene noon & hevesong scholde be, 724
bothe glad & Joyful thanne was he;
thanne Asaid he Anos vpe vpe to stonde,
For the vanitie In his hed that hadde ben longe;
And whanne thane he gan vpe vpe to dresse,
In hed, body, no Membres, felt he non Siknesse.
thanne stood he vp On his feet,
and there abowtes him loked ful sket, 728
and Merveilled Of the grete Aventours
That he hadde there suffred Of dolours;
and Of Alle this thanne felte he Ryht nowhft,
Where-Offen he Merveillede In his thowght;
and Otherwhille he thoughte A dremenge to be,
and Otherwhilles he thoughte it for Certeniente,
Of the Aventures thanne Everidel. 736

CHAPTER XXIV.

Still of Mordreins on The Roche Perilous. How he sees a
ship approach the Rock with his own and Nasciens's shields
on board, and the horse he won from Tholomes at Orcaus
(p. 299). A knight lands, and tells him that Nasciens is
dead (p. 300). He goes on board, sees a corpse like
Nasciens's, swoons, and on waking finds himself far from
the Rock (p. 301). He makes the sign of the Cross;
and man, horse, and corpse vanish. He prays to God.
The Good Man comes to him again (p. 302), and tells
him that he shall not be delivered till Nasciens comes to
him alive (p. 303); and explains that it was the Devil
who had tempted him as the Knight, the Lioness, and
the Fair Woman, who had appeared to him (p. 303). The
Good Man exhorts him to be wiser and warier than he had
been, and then vanishes (p. 302). The ship drives on (p.
304); the King sees a man coming on the sea, borne up by
two birds under his feet, who sprinkles the ship with
water, and announces himself as Salustes, in whose honour
Mordreins had built the church in Serras (p. 304). He
explains the vision of the Lioness (p. 304), and that of
the Streams flowing out of Mordreina's Nephew (p. 305); and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreina how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thoughte the kyng al In his herte
Of Manie trobulaions & of pynes smerte;
that the day was past, & wax to Eve,
thanne the kyng ful sore gan him Move.
Anon thanne lokede he fer Into the See;
A fair schipe fast seillyng Comen sawgh he,
therto so Richely arayed him thoughte it was,
but he nyste Of his Comeng what was jyste cas,
for so Riche A schipe, him thoughte, sawgh he neuerenon
To fore tymes On non water nethir Seylen ne gon.

and thanne the Schipe Aproched him ny,

Anon Into pot Schipe he lokede An by,
and Sawgh where that hengen schedels two;
In jyste forcastel Of the Schipe they weren I-do,
Where-Inne was A towr ful Rialy I-dyht,
As semed pot tyme to the kyng In Syht;
On wheche towr, As I vnderstonde,
bothe schedels to-gederis dides they honge;
Of wheche the ton schedel was his,
the tother Nasciens wit-Owten Mys:
thus him thoughte wondirly Sore,
but Erero he Merveilleth how they Comen thore.

And whiles that he stood In this thought,
to Jyste Roche this Schipe Anon was brought:
and as it was to that Roche Comenge,
Of An hors he herd A wonderfull Neyenge,
and so bonchede & ferde with his feet
that it thoughte the schipe to bersten In pot fleet.
Anon the kyng gan to herkene this Neyeng,
and Merveilleth ful Mochel of that thing;
For that hors he knew there Anon
whanne he him herd so taken vppon,
The horse is that
which Meriones
was from The-
Lone of Orcaus.

And wiste wel that it was the same hors
that from kyng Tholome he gat At Orcaus,
Whiche that In the bataille he wan there;
And the same hors he wende it were,
what be Neyeenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mchel In his thowght,
how hors & scheldes thedir weren browght.

thanne to the Roche it Aplyede Anon ;
and tho to the shipward the kyng gan gon,
To beholden what peple and what Meyne
In that Schipe that he Cowde se.

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

And Owt Of that schipe there issuwed Anon
As In Maner Of a knyht, and to him gan gon ;
and whanne that he gan the kyng to Approchen Ny,
the kyng him beheld ful witterly ;
hym thowghte that be his persone & figure
an hygh Old knyght of his, I the Ensure,
that Brothir to his stewart schold han be,
that Slayn was at Orcaus ful sekerle.

and whanne this knyht to the kyng gan gon,
he him grette with hery Chere Anon ;
and the kyng Ran to him ful faste,
and thanue him Axede atte laste,
'Why that so Sore Abasched he was ;
he scholde him tellen Al the Cas.'

"A, sire," Anon quod this kniht tho,
"For the hevy tydinges now Comen vnto ! "
"Sey me," quod the kyng, "what May it be,
Belamy, I preie the that thou telle it to me." 

who says that

"Cerkes, Sire," quod this knyht Anon,
"the beste friend but ye hadden is now Agon,
the wheche is Nasciens, youre brother dere,
that In this Schipe he lith ded here."
and whanne the kyng herde him thus telle,
Anon In sawneng to the Erthe he felle;
and Whanne fat he of his sawneng a-Wook,
Abowtes him faste he gan to look,
and axede his brothir fort Se,
if that Sekerly he ded there be;
And Evere Criede lik a wood man;
So for his brother ferde he than.
The knyht to the kyng gan him dreeze,
that him hadde browht In this distresse,
and the kyng took þere be the left hond,
to þe schipward to leden he gan to fond;
So that the kyng Niste what he dede,
So ful of sorewe he was In that stede.

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

Whanne he was waked of his Swowneng,
Of this hadde he gret Merveilleng,
And thowhte to axen of this knyht there
how this myhte happen, & In what Manere.
and whanne he loked Abowtes him tho;
Ful far from the Roche thanne was he tho;
thanne for sorwe he fyl down Anon
In sawneng, ded as Ony ston;
to-fore that bere so lay he ther
ded In sawneng In this Manere.
and whanne of his swowneng pot he Wok,
Amon vp his Riht hond he took,
And the Signe of the Crois he made Amon;
than he thus sone Alle weren they Agon,
that nethir bere, hors, ne Man,
In that schipe cowde he Se than.
and thanne gan he to wepen ful sore,
And Morneng & wrieng he made wel More,
"A: Merciful God In Maiestie,
Now Wot I wel that I have Greved the."
and Whanne he hadde thus I-Spoke,
Forth Into the See he gan to loke;
there sawgh he to-forn hym Comes Amon
the goode man that In the Schipe gan gon,
where he that him Comforhted Often Sithe,
and with his goode wordis Male him blithe.
and whanne he sawgh him In that Manere,
Wel ful he was Of Sorwe & Fere:
"A, sire!" quod he, "I am deserved Sekerly
Of that ye boden me to kepen trewly;
For ful Certeinly ye tolden Me Ere,
that the devel In this Manere
Me scholde Owt taken be p' left hond,
As thow didst me to vrdisrond."
anon gan he for to wepen tho:
And whanne this good man say him do so,
he seide, "Sire kyng, wepe thow no More;
he hath the tempted Often tymes sore,
but here-Aftir the behoveth Eft-sone
To taken good keepe that Is to done."
Thanne seide the kyng to this good man tho,
"Now, goode sire, telle me what I schal do;
and as thow knowest Alle thing,
So wisse me Of begynneng & Endeng,
And how that I schal Governen Me;
For Goddis love, Sire, this preie I the."
thanne this good man seide to him As,
"Fist manie spitful Mervelles schal pous e;
and Eten No drynken schalt pous newere Mori
til thy brothir Nasciens Come the before,
As Cristen Man, and qwyk levenge;
Now take pou this for newe tdyenge
And whanne thou xith thm In that degre,
thanne Afer, thy levaunue: Sone schal be.
"For wele pou wel ful Certeinle,
It was the dever that was with the,
that told the how that Nasciens was ded,
and that jaf the Swich Conceyl & Red;
For he is Redy, In feld & In town,
Goddis schepe to don distroccioyn.
"And the dever it was Also
that In thin Avisiow Cam p* to;
the Mete that p* lyown p* broughe,
he it Awey bar, & lefte the Nowghte.
and jit I wete that pou knowe More Also,
that it was the dever that Cam the to
In likenesse Of A woman,
and sweche wordes to p* spak than ;
Also the dever ful Sckir was he
that Owt of the Roche he browhte p*.
"Therfore hens forward I warne the,
that bothe wisere & warere but thou be ;
For swich thinges here-Afer schalt pou se,
that to Endes deth wolden bringen the,
jif thou the bettir wit ne have,
thy body [&] thi sowle forto savene.
and non More to hym he gan to Samy
but with that word he partid A-way,
that he ne wiste where he becom
Owt of his syhte, bothe Al & som.
and thus in the Schipe Alone lefte he,
Floteringe Amyddes the hye Se.
SALUTSTES COMES ON BOARD MORDREIN'S SHIP. [CH. XXIV.

Mordrein's ship is blown about the sea.
the wynd him blew, now here, & now there;
thus Nyht and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwo it was passed noon.

than the kyng epe him dressed tho,
And to-ward the forshepe he gan to go,
and lok ful fer Into the See;

He sees a Man coming to him.
A man there Comeng him thoughte say he,
that Of leveng Schold he be bothe good and hye.1

souer the iuie ausi com tout a pie. Et quant il fu prises, si vit desous ses .ij. pies, deus oisiaus qui le soustenoient et le portoient si tost et si ianelement com noul oisiel peussent plus tost ouler. Et quant il vint a la nef, si s'aresta, et comencha a faire le signe de la sainte crois sour la mer, et prenoit a ses deus mains l'iaue de la mer, sans dire mot. Et li rois l'esgardoit,

The Man is borne up by two birds under his feet,
si se mexuillot moult durement qui il poot estre, et pour quoi il faisoit chel arousement par la nef. Et quant li hom eut toute la nef arousee, si parla au roii, et si li dist, "Moglanis!" Et li rois se mexuilla moult quant il s'oi apieler par son non de baptesme; Si respondi, "sire:" Et li boins hom li dist, "Je sui te desenderes, tes garans, apres ieuex crist. Je sui salutes, chil en qui non et en qui honore tu as establile la riche egleise en la clite de sarras; si te sui venus consillier et conforter. Et si te mande li signiaus par moi, chil qui en2 t'auison t'aporloit les boines viandes ke li leus te toboit, chil te mande par moi, pour chou ke il veut ke tu le saches mieuks ke tu as le leu uenue. Et che fu par le signe de la crois ke tu feuis souer toi, quant tu te veis si estonie de la roche. Lors te laisea

1 There is no break in the English MS, but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.
2 MS XIV. E. iii. leaf 41, back, col. 2, at foot.
3 MS chil en qui est.
SALUSTES EXPLAINS MORDREINS'S VISION OF THE 9 STREAMS. 305

li leus; che fu li dyables qui s'enfu, qui deuant
l'auoit totoes toutes les boines viandes ke li aigniaus
t'aportoit; Ch'estoient les boines paroles ke li hom de
la nef te disoit toute iour. Chil home estoit li aigniaus,
qui en l'avision t'aportoit les boines viandes. Et
saches que ch'est chis aigniaus qui pour l'uman lignage
fu crudefies, et ch'est ihesus crist, li iex de la urge.
chil qui chascun iour te uenoit conforter, Chil m'a chi
enuoit a toi, pour descouvrir l'avision, ensi con il le
te demoustra. Si ke tu saches ke ele senefie. Tu ues
de ton nueeu issir i. grant lac, et deo che lach si nai-
ssoient .ix. fluns. si estoient li .vij. purls, d'un grant et
et d'une samblanche. Et li nueuismes, qui tout daerains
sourdoyt, estoit aussi pans et aussi biais con tout li
autre ensambl. Li las estoit molt cler et molt
biaus. Et tu esgares en haut, si veis j. homme veuir
qui auoit la samblanche del urai crucheti. Et quant il
fu descendus a terre, si entra el lac, tous nus pie, et
ses gambes el lac, Et en tout les .vij. fluns aus. Et
quant il auoit en tout les .vij. fluns fait ensi com nous
aues ci, si uenoit au nueuisme; Lors se despoiloit
tous nus, et si se baignoit trauostus deudos. Chil las
ki de ton nueeu naissoit, senefie vn fil qui de lui
istra; Et en lui baignera ihesus crist ses pies et ses
gambes. Che est a dire, ke il sera sousteneuens urais,
et fine colombe de la sainte creanche au saueuor. De
delhui iatront li .ix. flun: che seront .ix. persone
j. ove qui de lui descederont. Et si ne seront il mis
tout .ix. si fil, anchois descendront per droite engen-
reure, li vus del autre. Et tout li .viii. seront auques
purl de boine vie; Mais li nueuismes sera aues de
grignou hauteche et de grignou merite. Et pour
chou qu'il vainta tous les autres de toutes bontes, pour
chou se baignera en lui ihesus cris trauostus. Et si n'i
baignera pas uestus, mais tous nus; Car il se despoi-
lera deuant lui en tel maniere ke il li descouuera ses
GMAAL. 20

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

[* leaf 42]
WHY SALUSTES SPRINKLED MORDREINS'S SHIP. [CH. XXIV.

grans secrez, choes ke il n'ara ouques descouverz a nul homme mortel. Chil sera plains de toutes icheles bontes ke core d'ome ne cuers doonient soustenir; Et si en passerra tous chiusa qui desuant lui aront este, Et tous chiusa qui apres lui seront, qui de porter armes s'entreteront. Che sera chil de qui li anges pors a saras, quant il feri iosephe de la lanche uengrcez. Quant il dist 'ke iamais les meruelles del gral ne seroient descouvertes a homme mortel fors ch'a i tout seul.' Chil sera li meunismes des oirs qui descendront del fil a ton nuee; Et si sera tous com tu m'as ci deuiser. Mais les grans miracles et les bieles virtus qui por lui auvreront en la terre ou ses core girr, ne seront pas seues qu'il auignent par lui; Car a chel tans sera moult peu de choes ki sachentr unues nouicles ne enseigne de sa sepulture. Or t'ai auxques parle de t'ausion. Ore te parlerai de cheste nef, pour quoi iou l'ai aroussee ensi com tu as veu. La nef si fu au dyable, qui la sainte crois encacha quant tu en fesis le signe. Et pour chou que ele estoit sois, ne posoit il estre qui n'i ruenist aucune fis, se ele ne fust mondee, mais ore est ele toute purefies des orudres et des malices qui conuerc i ont, por l'arousement de l'iaue, qui por le signe de la sainte crois est saintefje, et por le coniurement de la sainte trinite. Ne iamais nus mais esperis ni entern; Car il ne douent tant nule riens com il font le signe de la crois et le coniurement de la sainte creance. Et se tu viens en lieu ki soit doubutes a enter, si prou de l'iaue, et si le purifie tout auvant por le signe de la sainte crois, et en apres por le coniurement du pere et fil et du saint esperit. Et por cheste benchicon sera l'iaue toute noutie et mondees de toutes orudres. Et en quelcoques lieu ke ele soit espandue por boine creance, la dyables ne sera si rares que il aille, anchois fuira tous iours le lieu, et ealongera. En cheste maniere fai; si porras estre seurs ke ia, en
lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit damnee."

A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi con vous l'aues oi. si se tais tant li contes de lui, et parole de nascien.

CHAPTER XXV.

Of Nasciens. How, when he was imprisoned, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappeared, and the moon and the stars abode clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes oft his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stampt on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carried up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaimed from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarrcntyte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

OHI endroit dist li contes, ke nasciens fu mis, en tel maniere com vous aues oi, en la prison. Et si le prist en garde chil chivalers mescroans qui estoit aieles calafier, Et ki tant estoit desloiaus et traitres comme li contes a denise cha en arriere. Et par le conseil de chestui fu il pris, plus ke par tous les autres. Chis chivalers le prist en garde sour toute so terre avant, et sour la vie apres. Et quant il l'eat en sa baillie, si fu moult orguilleus vers lui, et lui fist and pus him in a dark dungeon.
moult dure prison et moult feloneness. Il fu mis el
fons d'une fosse noire et tenebrouse. Il fu destournes
de toute la compagnie et del solas sa gens. Il manga
peu, et but. Il ne se pooit aider de nul membre que
il eust, Car il auoit les mains aussi enchainees comme
les pies. Toutes eures estoit d'une seule contenance,
sans estre desuestus ne descauchies; anchois gisoit par
nuit en sa reube et en sa caucheure. Et quant il ot
mis en si angoisseuse prison, encor ne li fu il pas assez
de lui tourmenter. Anchois fist ke il ot .i. sien fil
ensemble o lui qui moult estoit de iouene eage, Car il
n'auoit encore ke .vij. ans et .v. mois. Chil estoit
moult biais, et moult samboit estre de gentil lignage
estrais; Si estoit apieles el baptisme 'celidoines.' Et
chil nons fu moult bien comenables a l'enfant, selon:
la vie ko il mena puis; Car 'celidoines' vaut autrestant
a dire et a senefier en latin comme 'doumes au chiel;'
Car il eut toute sa uie son cuer et s'entente mise en
celestiaus oeures, Et seut d'astronomie tant com nus en
peut plus saoir en boine estension et en droite. Et a
son naissance auient en la chite d'orberike une moult
grant heruelle qui n'estoit mie acoustumea a auener.
Car il nascui en .i. moult caut iour d'este, et mult biel,
en droit miedi. Et si fu el secont iour des kalendes en
iueng (sic). Et quant il fu nes a tel eure com vous
aves o, Si auient choise tout maintenant, ke li solaus,
qui en sa grignour calour deuoi estre, a chel eure
s'aparut ausi apertem com il fait au matin quant il
lieue; Et la lune fu aussi clerement veue comme s'il fust
nus, et les estoiles tout ensement. En chie fue chertaine
senefianche ke il seroit de toutes les celestieus virtus
curieux et encherkieres et urais conuissiere. Par
icheles demonstranches fu la natuities a l'enfant senef-
fihe. Et il fu raisons; Car sa vie fu puis tele com la
senefianche demostra. Et les paroles qui chi aprés
venont en esclairont la verite.
and this Child, had ‘Calofere In prisown þere
Ful xvii dayes In that Manere.¹

So it be-happed, that the Seventethe Nyht
As he ther sat, I telle the Ryht,
YPpon his Cowche to Slombok hym list,—
he was so hevy, what to don he Nyst,—
and as he was In his Slombokreng,
hym thoughte he hadde a wonder Metengre,
So that hym þouhte An hond ther was,
that be bothen Armes him held In that plas;
and, As A man that Slepte ful sore,
the hond he wolde haun put Awey thore;
and the Same hond him Cawht Ageyn,
And Azen In his Slepe he it voided ful playn.

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

and thannte he felte that it was so,
Nethir Cryen ne speke ne myhte he tho;
thanne Abasched was he ful sore
Of the noysse that he herde thore.

and thannte that vpe he gan him dresse,
and felte him Self Owt of distresse,
hysse hondes & Feet he gan drawen him to,
and Felte vnbownde that he was tho,
and that Alle his Chenes to-forn him lye;
thanne thanked he god ful Solemnie.

Whanne he was Comen to the prisown dorre,
That ful blak and dirk it was to fore,
there Cam Owt tho A schyneng lyht,
as thowhte it were of A lyghtening so briet;
thanne loked he Aboven his hed,
And him thoughte he sawgh In þet sted,

¹ Chelui enfant eut calofier en prison suoces son pere
nasclien. Si demours nasciens bien xvij. jours en tel prison res,
vous suoc sei.—A.
Owt of the hevene there Aperid An by
A fair whit hond, hym thowhte Trewly,
Whiche that him bar, as him thowhte,
and Owt of that preson there him browhte
Sowf: the arm, Red as seer it was,
as thike tyme him thowhte In that plas,
Whiche hond him took by his her,
and Owt of that presown bar him ther;
and the sleve lokede as be semblanse
As Red as fir with-Owten variaunce;
but nonthing Ellis ne Myhte he Se,
but Onlyche the hond there Sekerle,
Sowf be the Arm, him thoughte, I-voluped was
the semblanse of a body In that plas;
but the body Openly ne was not sein,
As I sey Now In Certein;
and In this manere sawh Nasciens tho
hond and body to-Gederis bothe two.
And whanne that Aboven the Erthe he was there,
that the Erthe he felte in non Manere,
Wondirly Abasched he was Certeinlye,
that what to done he Ne wiste trewlye.
and thus the hand On lofte it bar him thar,
that he ne wiste whedir-ward ne whar,
Wheche that greved him Nothing,
Nethir hire ne there In non thing;
Nethir be the beryng Of his her,
It Greved him ryht nowher.
and whanne In the Eir he was so hye,
that Onne-the to y' preson he myhte sen trwylie,
pane lad him forth this hond In hye—
lik as this storie doth vs to undirstond fullye—
tyl he Cam to-fore Calafer,
In his bed as he lay Sleping ther.
and whanne to the dore that he gan gon,
Azens him it Opened there Anon,
bothe dore posterne, and Ek the gate,  
and Owt this hond lad him there-Ate;  
and Evere to fere the hond wente,  
& he it folwede with good Entente  
til the Maister Gate that he was past,  
Whiche gate gan to Chirken In hast,  
as though A man hadde ben there  
That Owt hadde stalked for drede & Fere.  
Whanne Nasciens was thena A stomes cast,  
Aşen he lokede Anon In hast;  
anon him thoughte there In his Mynde  
that Al On fyre It was him behinde.  
and whanne the peple Of the plase  
Aşiden that it On Fire wase,  
Gret Noise they maden, and deolful Cry,  
Wherwith Calafer Awook Sekerly,  
and Open he fond bothe dore & Gate,  
As Nasciens was gon Owt there-Ate,  
anon thanne to the presown dore he wente,  
that Al Open there was veramente;  
Wondirly abasched thanne was he tho,  
that vndir hevence he Niste what to do.  
On Of his Sarcawnte he Cleped Anon,  
and bad him Into þ þ presown to Gon;  
and whanne þ þ presown he was with-Inne,  
Of Nasciens ne sawh he neþer more ne Mynne;  
and whanne Calafer herde tellen Of this,  
Owt Of his wit he was with-Owten Mis,  
and so gret Sorwe he gan to Make,  
that Neure Man gan so On take.  
thanne was brought to him An hore there,  
and Into the Sadel sprang Calafer,  
With a scharpe Sward On honde;  
and Al his Mayne that there gonne stonde,  
hem he Charged Aftir to hye,  
Eveyr Man be his weys sekerye;
So that a path there fond he Anon,
And In-to that path gan he to gon,
& Evere was the hond Schineseg to-fore,—
a Wondurful liht As him thouhte thore ;—
the nyht, Pesible and fair it was,
Ne A sofer e Nyht neuer there Nas.

his hore he prekid wonderly faste,
& loked forth to forn hem atte faste,
and saugh where that Nasciens wente,
for him he knew ful wel veramente,
as he him Often to forne hadde sein,
him thouhte it was he In Certein.

and whanne Nasciens Say him come thanne,
Anon wax Nasciens A ful sory Manne ;
but Evere the hond him held ful faste,
And him Ouer spradde there In haste,
that Openly thought the Nascien
the body to the hond Sawh he then ;
and so faste him thowhte it took him ther,
that Neuer Ethly tonge Cowde telle Er ;
For it Was Of so Merveillous Clarite tho,
so ful of brightenesse, & hot Schineseg therto,
that In the hattest day Of the 3r
p' somne not so briht is as the body was ther,
Not be An hundred part Of Clernesse ;
this putte Nasciens In Moche seckernesse.
but Nathedeles ful wondfulli sore Adrad he was,
that he fy! In Swownen In that plas,
So that nethir he ne saw no selte non thing,
So sore was this Nasciens In Swownen.

thanne prekid ful faste this Calafore,
and loked Abowtes bothe here and there,
and In plase where jet he say Nasciens ;
But tho was not he In his presens ;
and Evere Abowtes he loked faste,
and Nothing he ne Say til at the laste,
that Allo the weye & al the plas
there As him thowhte that Nasciens was,
him thowhte it was On flawnueng fer,—
As him thouhte that tymes Calafer ;—
And the Arm that was voluped In Cloth so Red,
him thowhte it brenneug fer In that sted,
that so wondirly Sore Abasched he was,
that for Allo the world he ne dorste In that plas
Not Ones Owt of his Sadil Alyhte,
but down I swowneng he fyl anow Ryht.
For Of this Merveille so Sore Abascht he was,
That ded I swowneng lay he In that plas.
thus lay Calafer long In Swownenge,
and homward his hors ful faste Rensenge
From the place that he Cam fro,
A gret pas homward gan he to go.
And whanne that the peple of the howshold
this hors thus Comenge Gonne beholde,
And here lord was left behinde ;
this was gret wondir In here Mynde,
and Siker wenden here lord hadde ben ded,
be Comeng Of the hors In that Sted.
and whanne it Was On the Morwe lyht of day,
Eche man Of his Myyne wente his way
For to seken hem with here powere,
3if Ony Of hem myhte him fynden there ;
but they ne Cowde wetes In non Manere
What weye that took this Calafer.
but it happed, As they sowhtes boþ to & fro,
that somoe of hem there gonne to go
Into the weye there that he lay ;
Whiche was to hem A gret Afray,
Whanne they syen here Lord þres ded,
To Alle here syghtes In that sted ;
There they gonnen him vp dressen Anon,
but foot On to stonde hadde he neure On ;
CALAFERE IS FOUND STAMP'T WITH A HAND AND FOOT. [CH. XXV.}

thow A man scholes han smetes Of his hed, 180
he ne myhte meven non lyme In that sted.

and than behelden theyn In his face,
And On the Riht side pere was a space,
As it were the forme Of An hond
that him hadde towched, I vnderstond;
And On the lefte side hem pouhte they eye
the forme Of A foot wel Sekerly,
that Ioynd to the hond it was,
Wondrfully Red In that ples,
As Owt Of the Forneys Comein flawmes of fire;
So thowht hem the Markes of Calafere;
the hand-mark as red as fis,

but Only the Mark that Of the foot was,
As blak As pich was In that ples:
and his Nose, as ys it was Cold;
Al thus his Meine On him gonse behold.
For whanne he was Comen to his Oste,
and Adawed he was Eche del,
he cowde wel tullen Of Al thing,
Where-Ofen he hadde gret Merwesillyng.
and whanne they him founde In this Manere,
they gonse him dresse hom ferto bere,
but In grete drede they were Echon
that membere ne Meven Myhte he non—
Nether Eye to Open, ne mowth to spoke;
lo! thus god On him Nasciens gan wreke:—
but Sekir they wende he hadde ben ded,
For Of him ne Cowden they non Oper Rod.
And thus they boren him In this Manere
hom to his plesse with drede & seere,
that nemere spak word be Al the weye,
neper Eye ne Opened Certeinlys,
Ne Nethir foot ne hond myhte to him drawe;
this was to hem A wonderful Sawe.

1—1 Et li sains del pie estoit tout ausi noirs com est pois.
Et si estoit li noirs ausi frous com est glache; et li vermainz est ausi caus comme fus.—A.
and whanne to his hows with him they Come,
Wif, Child, & his Meyne Al & some,
Abowtes him gannes to drawen wel faste,
and Alle Of him weren sore Agaste,
that ded In the plase he hadde I-be,
Ne non Othir thing Of him ne Cowde they se ;
So that In A bed they dyden him leye
Al so Eeselye As they Cowde Certeinlye ;
and alle, gret Mone Abowtes him they made,
For there nas non that Ope corwde glade,
And whanne it was abowtes the Noum,
Wondirly to Cryen he gan þere Anon ;
and his wif to him Ran ful faste,
as a womman that hadde gret haste,
and wondirly Sore Afraied she was
Of his noise sche horde In that plas.
And whanne he of his swowneneng Awook,
he Opened his Eyen, & gan vpe to look ;
and abowtes him thanne he loked pure faste,
and water bad bringen At the laste,
Forto qwenchen that fer so stronge
that In his fasse hadde brend so longe.
thanne Ronnes forth his Seriawntes Anon,
And Aftir water they gonne to gon,
And Casten it On bothis Sides Of his face
To qwenchen þe fyr in þat place.
thanne it semed to hem Euerichon
that thike side was bret In to þe bon ;
And the bon, As whit it lay
Lik as doth Chalk In þe Clay ; ¹
And the flesh that was þere Abowte,
It semed ful Rosted with Owten dowte.

¹ i.e. Boulder-drift clay; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.
And thanse the lefte Side they gonse beholds,
where he shot was bothe blak & Colde,
Of where he myhte suffren non towchenge
For non good Of Erthly thing ;
and whanne yt water On that side they gonse to caste,
A wondrful Cry he made atte laste,
& with that he fyly In Swowneng,
So that Of lif of him hadde non man supposing,
but that fully ded he hadde I-be
Euer wit-Owen Ony Recouere.
and whanne Of swowneng he Cam Agayn,
his Eyen Opened he thanne Certein,
and seide, & pleynde him wel More,
and seide that deth negheden him wel sore.
thanne gan he to wrathen Anon,
And seide, “schal I deyen thus son,
that thus am fallen In Maledeye,
and neuere In better poyn In I was trewylye
to han lyved be 3eres and be day ;
and now I trowe I passe my way ;”
thanne Cursed he the tymne that he was bore,
that In Swich manere Scholde deyen thore.
thanne whanne he was Awaked wondirly wel,
after Nasciens Enqwered he Every del.
thanne they Of his howahold ful Snelle
Of him non tydinges ne Cowden they telle,
Nethir tokene ne Signe In non degree ;
and thus him they tolde thanse Certeinlie.
and whanne that he hende this tyding,
Anon he fil Ajen there the In swowneng.
and whanne Of his swowneng Awook he þere,
he Comaundde Anon þöt In Alle Manere
Anon Nasciens sone to-foren him bringe,
and he scholde tellen him newe tydinge.
And whanne to forn him this Child gan gon,
Thanne seide this Calafere to him Anon,
CALAFER ORDENS CELIDOYNE TO BE THROWN FROM THE CASTLE. 317

‘That On him he wolde Avenged be,
For his fader from him wente In that degre;
and for his deseise he Suffred therfore,
On hym Avenged he wolde ben thore.’

thannew Comanded Sir Calafere
thanne Comanded sire Calafere
that Chilh Anon forto Slen there.

thanne fil down Calaferes wif Anon,
and preyde him this thing no forto don;
‘and gif Algates ye welen him Sle,
In presoun stille so let him be,
and Rathere hym Enfaunye there,
thanne him to sien In this Manere.”

And he that was ful Of Corruptiou
as Ony tigre, Other wille lyown,
Owther Ony Other Savage beste
that han non Resous, nefer lest ne mest,
‘but algates On him Avenged wolde he be,
thowh that him self there scholde [him] Sle.’

thanne Cleped he his Seriawntes Anon þere,
And Comauued but In to þe towr they scholde him bere
Calafere has
In his be! ; Al so sik as that he was,
he wolde be born In to that hye plas;
and he Comanded Aftir him to bringe
Nasciens Sone with-Owen tarienge.

and they fulfillen his Comandement ;
him they vpe boren verament ;
and Aftyr hym, Celidoyne, Nasciens sone,
For hym they maden ful gret Mone.

and whanne this Celydoine was vpe I-browht,
Calafer, this Terant, forgat it nowht
there that Chilh forto spille,
Wit venamous herte & Evel wille.

thanne Anon his seriauntes he gan to Calle,
And Comanded the Child to throwen ouer the walle,
that with his Eyen he myhte it sen,
For sekar non Othirwise ne scholde it ben.
Wherfore deol & Sorwe they maden Echon
For that dede that they scholden don;
but they ne dorste not Offenden his Comandement,
but Anon it fulfilde there present.

they token vpe this Child Anon,
And lefte him Above Alle j† work Of ston;
and whanne Calafer him Sawh so hys,
down him to Caste he bad hem hys;
Anon his biddeng fulfille they there,
and throsse him down In here Manere;
thanne this tyrantaun gan vp to Rise
To sen this Child taken his I-wise,—
So ful he was Of Crwalte
As Evere Ony tyrantaun myght be:—
And whanne j† Child was Middis his fallynge,
Alle Affir him loked with-Owtes tarienge,
and wende that to j† Erthe he schold have gon,
and his lemes to-borsten Everichon;
but Anon As that they lokeden Owte,
they sien ix. hondes that child Comen Abovte,
that lik As Snow they weren so whit—
Whiche to soimne Of hem was gret dylyt:—
and this Child they henten Anon
In this Maner tho Everichon,
two hondes to the Ryht Arm they wente,
and tweyne to j† left Arm veramente,
tweyne to the left leg, & tweyne to j† Ryhte,
and On to hed Openly In here syhte;
And In this Manere these Nyne hondis
browhte Celidoyne Ow[t] Of Califeris bondis
With-Owten Ony Of the Erthe towching:
this was to Calafer gret Merveilleyng;
and Evere he lay and beheld ful faste
tyl that the Child was fer from him past;
and whanne this beheld Sire Calafere,
that this Child was boren so fer,
A THUNDERBOLT SPLITS CALAFERE IN PIECES.

For sorwe he fil In swooneng Anon.

thanne Owt Of that towr Gan þer gon,
of wonndirful darknesse gret plente,
that non Of hem Mihte Þer þere se ;

and aftir this dirknesse there spak A voyse,
that Alle they heiden A wonndirful Noisse,
that ' to him whiche was Goddis Enemy,
veniaunce to him scholde Nayhen ful ny.'

and Anon As this word was seide there,
Ful wonndirful Noise, & In dreadful Manere.
It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-bootse,
and that it were ful domeseyd;
thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere
that stille lay swooneng In that tour;
hym they forsoken with mochel dolour.

And Anon As from him they weren I-went,
A Fyr from hevene Com there present,
and Of that towr hit smot the left partie
down Into the Middles ful Sekerlye,
In whiche partie that lay Sire Calafere.
So vehablelye was he Slayn there,
that Er to the Erthe he Cam A-down,
the pecis of his body fledden In-virown,
and non of his Other Meyne
hadden non harm In non degre,
Sawf Only for drede In here syht,
that In here hertes they weren Afryht;
for Cristoned thei weren Everichon,
and Chosen his plesaunse to don,
and to the Trente they hadden hem take,
And forsaken Alle the develis so blake.
behold what God wile for his man do !
him kepem from Evel for Evere Mo !
And thus, now As 30 han herd here told,
paste this Calafer, that was So bold,
From worldly lif to Ever-lastyng pseyne,
As this storie thus doth vs to seyne.
and thus sone howe al the Contre
this word gan Springe Certeinle,
how that Nasciens Owt of preson was gon—
Where-Offen were glad ful Manion,—
And Of his Sone Also there,
how that he Aschaped, & in what Manere.

And whanne Saracynite herde Of this tydyng,
Ful Joyful sche was In Alle thing,
And belewed it ful Certeinlye
that it was thorwh goddis Mercye,
and thorwh him they were vnbownde
Where so Evere they were in that like stownde ;
Wel wiste sche be Crist it Was I-don,
Alle these poyntes thanne Everichon.

thanne Alle the Barowns that Of re Rem were,
To Sarras to qwene Saracynite Comes there,
Whanne they wisten the trewehe Of deliternewse,
That Nasciens was happed Swich A chaunce,
and Of the veniaunce Of Calafer
That God Soleinly On him took there ;
thanne thus they dawted hem Everychon,
lest God veniaunce hem Wolde senden vppon,
For here fols Wil and Concentyng,
Of Nasciens & his sones presoneng.
thanne Comes Alle to the qwene Anon,
and Criden hire Mercy Everichon,
that hire Brother En-prisond so was
be here Consentyn In that plas ;
And sayden 't'it it was Only Al & som,
Only be Calafuris ymaginacions ;
Wherfor, God hath veniaunce on him take
Openly, As we knouen, for Nasciens sake.'
CH. XIV.]  MESSENGERS ARE SENT TO SEEK FOR NASCIENS.

and for they Syen that God Of his Myht
haddde schewed swich miracle to Alle Menses siht,
there-fore Mercy they gone to Crye
To qwene Saracynte ful lowlye:
"Now, goode lady, youre brother don seken 30,
In what Contre that So Evere he be,
And we scholen putten vs In his Mercy—
bothe Owre bodyes, & Owre Good pleynyly,—
With vs to done At his plesaunce,
To what presown, or to what Noiauncce."

and whanne qwene Saracinte herde hem thus seye,
Wel gladed hire herte was Certeinlye.
Anon sent sche Messangeris fyve,
And Charged hem Alle vpon here lyve,
And took hem I-nowh of gold & Fee,
& Charged hem to Serchen In Eche Contre,
Al so longe As Good & lors wolde Endure,
To sechen hire Brothir sche made hem Ensure;
And for non man Schold han hem In Suspicious,
lettres Enseled with Good Entencioun,
Enseled vndir hire Owne ScI,
the bettore mes hem to knowen & leven wel;
And In that lettre disse don wryte
As wel as that sche Cowde Endyte,
Of hire lordis Avicton Certofyenge,
pat he hadde the Nith to-foren his goynge.
thus the Messengeris here love took,
that Iorne to done, & it not forsook;
Forto fulfillen hire Commaudemente,
Alle forth they wenten with gool entent.

Now Mosten we leven A while this storye,
And to Anothir Storye We Mosten hye,
Whiche that Certesfieth Of Nasciens Wif,
That leveth In Wo, bothe Sorwe & stryf.

The Barons cry
mercy for their cruelty to Nasciens.

428

and offer to make
al lenge for it.

432

sends five Men-
senger to seek

436

for her brother
Nasciens.

440

with letters

444

describing Mor-
dreisn's Vision
(p. 289—288).
CHAPTER XXVI.

Of Nascenta's wife, Flegentyn. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossee of her lands (p. 323), and takes refuge with an old trusty knight, Carsepine, to whom she has been kind. He puts his goods and life at her disposal; but she sorrowa for her lord and her son. Queen Sarracynne asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarracynne goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarracynne recovers first, and entreats Flegentynne to return with her (p. 326). Flegentynne again refuses, saying she must stop with her old knight. She still sorrowa (p. 326), till she hears that her lord, Nascenta, and her son, have escaped out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycon or as their yeoman, to seek Nascenta and his son (p. 330). Flegentynne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarracynne, journeying westwards (p. 333): they come to the river Arceuse, lodge near the Castle of Emelians (p. 334), and enter Calamynne (p. 335).1

Thus this Storie forthere gyneweth procede, that whanne Nascenta to preson gon they lede, and his sone there-Inne with him I-do, Whicho was to him botho payne & wo, 4

And al his lound I-essid it was tho; 8

and his wif Owt put Of Enerly plas also, that an hy born womman was, & of good lyvenge, and therto here fadir was a kynga.

Nascenta's with is the
much

most beautiful

woman that ever

lived.

this lady was So ful Of bewte, For a fairere womman Myhte non man se, for thus Of hire telleth the Storie, that more bewte hadde sche Sekerlye 12

thanne Alle the wommen Erthly born that Evere Ony Man Sawh levinge befrorn; 1

1 In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed "Ensio que j. chevalier amain le enfant a la duchoise le femme nascien;" and Helycon or is represented as a small boy.
And to these bewtes sche hadde bownte,
Corteys and gentil In Alle Maner degre;
lowl ich to Every Creature,
and large to God, I the Ensure;
and Agen hire lord & Soverein
de bonewre & ful twewe Certein,
and Chaste Evere In his Absence,
bothe humble & Mek In his presence;
 thereafter sche him louede aboven al ethly thyng;
Non wondir thow thow this lady made Mornesg;
For so gret sorwe & mornesg sche Made,
that non Man ne Myhte hire herte glade.

thus was the Condiiscomn Of this lady fre,
as ye han herds Rehersed here be me;
and this ladyes Name was Flegentyne,
A ful worthy lady, and A benyngue.
Wetes wel, whanne sche hadde knowenge
that hire lord was In presown I-do,
Ful gret sorwe sche took to herte,
And Manie peynes sche hadde, & smerte.

and In the mooste Sorwe that sche was Inne,
This false Calafer ne wolde not blynne,
but putten hire Owt Of alle hire londis,
and be-Refte Clene Ow[t] of hire hondis.
thanne was this lady At Orbery tho,
In ful mochel deseisse sche was do;
and thedir here Iorne tho sche Mad,
Weneeg hire lord Owt Of prison han had;
but Evere Calaferis Conseyl was presente,
and for nothing thereto wolde assente,
As this Storie here After doth telle
Al to-gedere how it be-falle.

and whanne his goode lady say it was so,
That hsbones Child & lond was a-go,
thanne was sche In passinge Mornyn
Whanne sche herde tellen Al this tydying;
Sarracynyte asks Flegentynye to come to her. [CH. XXVI.]

Thanne wiste sche neuere what forto do;
but to An hygh good levere sche drowh here vnto, 52
An old vausour, A ful gentil knyght
that Inne sche trosted with Alle hire Myht,
For norro he was to hire sone so dere, 1
that him taut bothe norture & Manere,
and sche halde him Encresed Also,
From povert In to worschepe I-do
And him yven to-forn that Owr
Manie Iowelis of gret honoure;
Wherfore In him gan sche hire Affys
Aboven Alle Other tho Sokerlyse.
thanne flegentyne to thys vausour wente,
A sorwful womman, and ful dolente.
and whanne this vausour gan hire Aspie,
that it was her lady Certeinlye;
Anon with herto, body, & thowht,
he thanked God put thedir hire browht,
And Receseyd hire ful worshiply,
As his lady & soverey ful debonerly,
With herto, Body, & Al his good tho,
At hire Comandement to ben I-do.
but Evere this lady halde In herto
hire lorde, hire sone, that dide here smerte,
Wheche sche lovede Ouer Alle thynge,
So that to hire myhte Comen non Comforteng.

Queen Sarracynyte prays Flegentynye
Thanne the qwene Sarracynyte, hire soster dere,
To flegentynye sente In this Manere,
and preside here, 'for Alle Gentelnesse,
For sosterhed, & for Alle kendenesse,
and In sakyng Of hire peyne & wo,
that sche wolde Comen hire vnto,
that Ech of hem Other myhte Comforte,
and Ech In her Angwisch to Other Resorte.' 84

1 et chil auoit este tous iours maistres a son fil.—A. See p. 332, 1. 336.
than ne Flegentyne thanked here of hire message,  
as womman that was of high parage, 
and hire preide 'pot sche shoilde not with hire mysplesse, 
For to here it ne were nethir Comfort no Ese ;  
Sothen pot with hire lord sche hadde Ioye & honour, 
It is worthi be hire selves to suffre peyne & dolour ; 
For I ne Am not to good thurto, 
For my lord to suffren bo' sorwe & wo ;'  
and In this Manere sche sente to Say 
To qwene Sarracynte this ilke day. 
and whanne the qwene herde of this tydynge, 
that Flegentyne wold Comene for non thinges, 
Sehe wente hire Self, In hire persone, 
that lady to brigen Owt of hire Mone, 
So that this Sarracynte wente forto seke 
this duchesse Flegentyne that was so moke.  
and whanne to-Geleria Metien these ladyes trewe, 
than ne Alle here sorwes Renewe ; 
to Grownde bothe In Swowmeng fille, 
that non Of hem Myhte speken Other vntille ;  
For so grete sorwe they Maden bothe, 
that to p' pople Abowtes it was ful lothe ; 
For Grettres Sorwe Sawgh neuerer Manne 
than 1 be-twene the two ladyes thanne ; 
Ful mocel was the Cry & the weping; 
that be-twene hem two was, & p' Morneng ; 
And longe it was Er they mylten Specke, 
Oper Ouy word Epër myhte Owt-Broke. 
jit Atte laste this qwene Sarracynte 
Of hire Morneng Som what gan to stynte, 
And, As a wis womman and a Redly, 
To this duchesse sche spak ful gentelly, 
And hire sche peyned In Alle thing 
To Restreymen hire from weping, 
And spak ful goodly to this duchesse, 
hire to brigen Owt Of hire distresse ;
and In the Ende sche preide hire So that sche wold with hire Go,
"And swich Comfort I wolde 3ow make,
For my dere brothir 3oure lordis sake
that we ben so mochel bownden to;
3if ony Comfort to 3ow Cowde I do."
but this duchesse, this lady fre,
Nolde therto Assente In non dege,
and Excused here ful ladyly,
"that In non Othir folischip trewly thanse In that vauasour, that Olde knyht,
sche nolde not Comen be day ne be nyht;
and Ek to hire were it worschepe non
From that vauasour forto goon,
For my Compenye he Nole forsake,
Ne I ne may his, Anothir to take;
For In his Compenye have I be
Sethen myn Exil was put to Me,
and In his Compenie I wele Abide
Tyl to my ducherie Ayen I Come som tyde.
For, goode lady, moche lasse deseisso Suffre I here,
thanne In 3owre Compenye 3if I were,
For nether Of vs Other Myhte so

But Owre sorwe Ayen renewed scholde be,
Ne nethir Of vs Of Oure lordis to speke,
the Sorwe wolde maken Owre hertes broke;
to heren Ony thing Of here deseisso,
In Alle things it scholde vs Msiplese;
and theryfore, Myn Owne lady & Soster so dere,
haneth me Excused In this Manere."
Ful Mochel hevynesse & sorwe made this qwene
Whanne that sche Sawh it wold not bene,
and that the vauasour sche nolde forsake,
Ful mochel sorwe sche gan to Make,
and that sche nolde for non preyere
With hire forth gon In non Manere.
And whanne non Other wise thanne Myhte it go,
houwardes open thanne torned sche tho ;
and to hire Self sche Made gret Mone
that þe duchesse non Otherwise wolde done.

And Every day thus ferde this qwene,
that sorwen & Weping made bedene ;
and thus ferde sche ful Manye A day,
that Man no womman hire Comforten may ;
And Evere beleft this duchesse stille
With the vauasour, As it was hire wille,
And Evere hire Sorwe was lich newe ;
So good sche was, & Of love so trewe,
that Neure man non womman
In that digre myhte Comforten hire than,
til that it fyl vppon A day
that tydynge to hire Comea verray,
that Nasciens, hire lord So fre,
Owte of prisous was skaped Certeinlie.

and whanne Of this tydynge herd sche tello,
Sorne Comfort In hire herte befille,
and better Semblance sche gan to Make,
that hire lord Owte of preson was take ;
And also that hire Sone so dere
Was Asekapte In that Manere.
So it be-fyl that the seventh the Nyht
After that Nasciens owte of presown was dyht,
And as In hire bed that Nght sche lay,—
and hadde not slept ful mani A day,
What For gret Mone & for Weping,—
at the last sche fyl In A slombering,
So, what for weping & werynesse,
hire herte hadde longe ben In distresse.

And as sche lay In hire Slombering,
Sche thoughte sche hadde A Merveillous Metynge ;

\[^{1} Ensi com ele soumilloit si li auint vue nuisious.—A.\]
FLEUENTYSE SEEN NASCIENS IN A DREAM. [CH. LVI.

Sche thouhte sche Say In hire Avisioun
Nasciens hire lord, bothe hol & sown,
standing to fore hire bed there,
that to hire Seide In this Manere:
"Swete soster, sith thou not Me
that thus here stonde to fore the?"
Into a fer Contre I am I-browht,
throw him that vs alle hath bowght,
Into a place fer be weste,
there that goode lord liketh beste;
where place & weche Contre
he hath me Ordeyned In fortto be,
and there my seed forth fortto bringe,
hym to worchepe & honoureng.

and On the Morwen whanne sche Awook,
Gret merveil Of this Avisious sche Took;
and In as moche As sche hadde now ful knowe
Of that Avisions Signesieng,
the firste werke sche dide tho,
To holi chirche sche gan to go,
there fortto heren Goddis Servise,
As Everi day it was hire Gyse.
And whanne Alle the Servise was I-do,
Anon to A provost sche gan to Go,
And told him Of hire A-veisow,
how yet it was, Al & sown,1
And preide that provost, for Charite,
For hire to preyen to the Trenite,
that he wolde senden hire som Tokeneng
Of that Avisious Signesieng.'

And thus some sche torned Ageyn
To [the] vnaussours hows In Certein,
that hire Comforteth As he Can,
For to hire he was A ful trewe man.

1 For 'al & som;' see l. 396.
than new this ladi this vuausour In Cownseil Gan to
calle,
and he tolde how that hire it gan be-falle
In hire Avisioun this Othir N iht ;
thanne Answered this vuausour to hire Ageyn,
"that theke Avisioun in Certein—
be the helpe of God and the holy Roode—
Scholde here torne to worschepe & goode ;
Neuertheles, lady, vndirstonde þe Me,
that I wole ben Redy in Eche dege
to fulfillen þoure Comunadement
In alle degees, And þoure Entent." and whanne the lady herde of his benyngnete,
In Alle things that so profred he,
For Ioye In herte sche gan to wepe,
that of hire he took so gret kepe ;
thanne Answerid sche, "with herte & wille,
And myn preceptis thow wilt fulfille,
the behoveth with me forto go
Into what plesa that I prece pow to."
thanne Answerid this vuausowr Ageyn
to that worschepful duchesse : "Certein,
þe ne Conneu not Seyn, ne Comunadon me,
that I nel fulsille In ech dege
Evere As þowre Owne pore Beleman."
And thus to hire the vuausour Seide than,
"And what Compenye that sche weale have,
I schal pow gete to bringen pow Save."

thanne Answered the lady tho,
"that Compenye wele I no mo
but Only þoure Owne Sengle persone ;
We twyne to gederis to gon Alone ;
For I wolde kepen it So preyle
That nou lyveng man wiste but I & þe."

\footnotemark{1}
Thanne Answerid this vanauswyt:
"lady, I desire 30we Grete honouer;
I wele 30w telle now my Cownsslale,
se If Owht to 30we wit it May Ayaylle,
Myn Eldest Sone with vs schal go,
se If se thinken best that it be se,
and stonden vs In 30mannes Servise,
In what degre that 3e welen him devise.
And wete se wel, that In Certeyne
he wolde Suffren As moche payne
As Ony man here myhte Endure,
30w to plesse, I 30w Ensure;
but, lady, take se 3e speche in nos swich degre,
In Ony thing that I schold wreten them,
but that I wole ben Redy bothe Nyht & day
To don thing that 30w plese May,
And for 30w to plesse paynes & Owtrage
As Ony man May don Of My Age.
But, worschepful lady, vndirstonde se me,
that it Fallet nouht for 30we degre,
With-Owten A servaunt forto gone
Into Ony plese, se & I Alone.
and If with-Owte Servaunt pot we go,
And Ony mysaventure Come 30w to,
Goode lady, how scholdse I 30we be-wolde,
that Am an Old man, & smeten Into Elde I
and whanne we Comes Into Ony straunge Contre,
and Ony mys-Aventure befall to Me,
thanne my Sone May don vs bothe Ese,
lady, bothen 30w & Me to plesse.
and how so it stonde In Ony Other degre,
30ure Man & Servaunt I wil ben sekerle;
And my sone schal ben Owre Servaunt,
lady, se If 30ure herte Mowe perto grawnt;
and I as non knyht ne wil not be,
but as 30ure Servaunt In Eche degre;
For what desissse that I Suffre may,  
for 3ow I wele don Every day.  
Now that 3o han herd myn Entent,  
Of 3ow now wolde I weten present  
how that 3o thinken be this Cownsaille,  
3if it Ony thing to 3ow may Availle;  
for, lady, ful fain weten I wolde,  
3if that to this Cowneisel 3o woldes holde."

thannte Consented that lady ful wel
To this knyhtes Cownsaille Everidel.

Thanne bespak this\footnote{1\textit{ MS this this}} lady Anon,

"Sire knyht, I wold that we weren gon;
For In Ioye schal I nene ne ben Sekerlye
ty1l that my lord I se with bodily Eye,
therefore this viage now wele I go,
3if God his wilhe with me wile do;
but I ne wolde for non worldly good
that Non Creature it/vndirtood,
but Onliche thi self, thi sone, and I,
Of this purposeeng now treweyly."

"lady," Seide this vaunsour thanne,

"that ther nys leveng non Erthly Manne
that more gladly this viage wil vndirtake
thannte I wele, for my lordis Sake;
and this Cowneisel to 3ow I wolde han seid be-fore,
but that Of on thing me drede ful sore,
that me 3e wolde not haven In Compenye,
And this I drede ful Sekerlye."

thannte preide Anon this lady so fre,

't that Anon Redy he wold be,
And him Silver & Gold to Ordeyne,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad;
that Of Al hire good but litel sche had.'
Neuertheles this Olde gentyl knyht,
To his power dide Al his Miht,
and purveyed him Of Gold & Of tresowr, and of Mani A Iewel of gret valowr;
For At that tyme more hadde he Thanse Nasciens and flegentynse Certeinle, Of this the vauasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹

And On the Morewe whanne it gan dawe,
this goode lady was ful fawe;
anon to Chirche sche gan to Gon,
As hire Olde Custom was to don;
And whiles that sche At Chirche was,
this vauasour to his wif told the Cas,—
how that his lady wolde go
to visite qweene sarracynete tho,—
So that here Sadelys he did Owt take,
and here hors Redy forto make;
and as sone as sche from Chirche gan gon,
to here hors they wenten Anon,
bothe the lady and the vauasour,
And Ek his sone In that stowr—
hos Name was Clepyd helycaors,²
A semly presone Of Membris & Cors;—
and his Fadir Csuropines lybyte;
An Awnciel Man, and A vailluast knyhte.

Thus this lady took leve tho
At the vauasours wif, & forth gan go;
So dide hire howsbonde & hire sone In fere,
and wenten forth with Meri Chere;
But this vauasour wolde not In non wise
to his wif discoueren his Servise,
and that he Scholde non fethere Go
but to Sarras, to the qweene tho,

¹ Car nasciens et la douchoise l’auoient moulte enrichi, pour l’amour de lor fil ke li nourrisoit.—A.
² Et ses fex li nimes, qui estoit apelés helicorns, che dist li contes. Et ses perer avoit nom corapias.—A.
For Flegentyns hire wolde Se,
What Mane of Comfort with hire myht be; 364
For non Olthirwise ne dorste he do,
For his lady Comaunded him so.

thus soone iiiij hors were brought forth thare,
And Anon they thre were hordsid In fore,
and the fourth hors the Somer bar,1
the weche wherto was Ordeyne that,
that was Charched with diuers Mone,
With hem to have In Eche Contere.

And whanne Owt Of that town they paste,
Streight to Sarres they tourned Atte laste ;—
and thus dide the vaunsoor thare,
For they scholden sor hem toward sarres go ;—
and that weye helden they ful Ryht
til they were A Mile Owt of þe peples Sght.

thanne bespak this vaunsoor thare,
and seide, "lady, how wele þe now go
For to Scken My lord & þoure,
Whiche that is Man Of honoure ;
For I suppose In Min Mynle,
þe ne weten in what Contre him to fynden ;
and Sethen that þe knewen non Certeinte
In what Contre that he Scholde be,
So Mosten we Scken be Aventure
In what Contre to fynden him Sure."

"For sothe," quod the lady Agwyn,
"I n' wot newere Into what Contre Certein
Sikerly him forto fynden—
My worthy lord So Goode & kynde ;—
but In As Moche As that he tolde Me
'that westward Algates Scholde he be,' (thus thowhte me In Myn Avisioun
that he Seide Al & Som ;)

et li quars fu vns soummes, qui tous estoit cargies de
deniers mounes, et d'or et d'argent en plate, et de vaisme-
mente moulk rich et moulk bieste.—A.
Wherfore westward, I tell t it the,
My herte falleth Most he Scholde be."
thanne torned they Awyse On þe Ryght hond,
And thus sone a water there they fond ;
Anon ful sone that water they paste,
That toward Orbery Ran In gret haste,
Whiche water 'Areuce' was Cleped tho,
that to Orbery wandis wente tho.
So longe they Reden til it was Eve,
For the sonne hire lyht began to leve,
thanne was sche At hire owne londis Ende,
thikes gentil lady so good & hende.
And there here In they token Anon,³
In a Rial place of lym & of ston
that next the Castel of Emelianez stood,
that marched ² next to þe dwchie On þat flood.
And On the Morewe ful Erly sche Ros,
And In hire weye forth sche goe,
For that Aparceyved sche ne wolde not be,
for sche was there at Swich povert ;
and sche dide it be good Resoun,
³For Al that Contre there In-virown,
they weres Saralynes Everichon,
and hatale alle Cristene be On & On ;
and Ek hem Of Orberi & Of Sarras
these Saralines hatale In Every plas.

¹ Si prirent ostel de mult haut eure.—A.
² bordered "qui marchisait a la duchesse qui estoit apelles emelines."—A.
³-2 (car chil de chele chasteil, et de tout le pais enuiron.
estoient sarrasin ; si hainent chiasus de sarras et d'orberike
pour chou qu'il s'estoient cristene. Et quant il orent chele
chasteil eslongie l'erreur de x. lieues, Si entrent en vaus de
calanine, en vne terre qui mult est plentieuse de nart et de
cyanoume et de baisme. Tant eseren te il vinrent au tierche
four a vne chite mult riche, qui avoit non "lussane." Si estoit
maistres sieges del roinaume le roi de mecidide.—A. The names
are 'lussance' and 'mecodile' in Additi. MS 10,995, leaf 29,
col. 3,
thanne past they forth owt of that contre tho,
And Into Calamynye they gonue to go. 3
Now Of this dwchesse here leveth this storie;
And to the Messagers we Mosten hye,
that Sire Nasciens Sowghten Every where,
In Eche Contre, both fer & Nere;
1but ful longe it is, I vndirstonde,
Er that these Messengers Siro Nasciens fonde;
And how Nasciens fond his pongs sons
that with him in presoun was done;
wherfore, of Al Erthly thing,
For his wif & him was his Morneng. 1

CHAPTER XXVII.

Of Nasciens on the "Yl Tonneawnt." How the hand bore
Nasciens to a Turning Island, the name and nature of
which it is the duty of the History to expound (p. 337).  
(The exposition accordingly in the French MS. only. At
the beginning of all things, when God separated
the four elements, he set the heavens above the earth and sea
as a covering (p. 337), as they were contrary to one
other, the heavens being hot and light, the earth cold
and heavy. And because the foul earth toucht heaven and
dirid it, God divided them, making the heavens clear and
warm, and the earth cold and heavy. The dross of the
elements, the rust of the earth, and the sediment of the sea,
could not mix with earth and water, nor with the heavens,
for they were foul, and the heavens pure (p. 338); and
the flame from heaven could not return to it, as being cor-
rupted. (So little from the air was in the mass, that it
need not be noted.) Therefore, as the mass could not go
to any one of its element-sources, fire or heaven, earth or
water, it stopt in two, earth and water. For God wild it
should be in the sea; and because one part was from
heaven, it swam lightly (p. 339), and floated into the
Western Sea, between Ovagrive [MS. as a grieve] and Ti-
ger's Harbour, where was great store of Adamant or Load-

1–1 Et ne-pourquoy ant ols ko il die des messages, conten
il oument nasciens vint el lieu ou il message le trouveret, et
coment il trouvrent celidene son fils, ke il aiot lasiis en la
maison calafier; dont ses cures estoit plus a malaise ke de nule
riens vivant.
stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obliged to. So when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the white mass light, and the mass remained in the sea, and was called an island. But no herb or tree or beast or bird was on it. Also the isle turned every time that the firmament of heaven turned; and this is why it was called Yl Torneawnt (p. 340).

How, when Nasciens awakes from his swoon, he is much abashed, but still steadfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceives that he has wings. The birds come again, and ask him for his heart to eat. He gives it them, and they rejoice (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 344); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven leg (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explained (p. 348-9). Then "what clerk is there so hardy that dare se... openlye that God seth his..." are the words of Seint Graal?" If any allege the contrary, "they leyen ful pleyn" (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond1 him hadde I-bore
thens As Calaf fer was forlore.

thanne the hond Siro Nasciens Bar
Into A ful straunge Contre thar;
Which Contre was A Merveillous plas;
For An yl In the west Se it was.

---

1 A cloud, in the French: 'Ore dist li contes chi endroit, ke quant la nue en eut porte nasciens iues'c la y calafier l'eat aconseiue—ensi com nous l'aues oi deziser cha arriere el conte,—
Et que calafier fu cheus pasmes pour la posuer de la nue vermele, et ke li cors qui dicres la nue estoit eut calafier eneie,
es ij. loues del seing mortel. Apres che enporta la nue ke.'—A.
that xiiij Iornes it was of lengthe
thens As Nasciens was In p' preswown of strengthe.
that yl was Of soweche a fame,
For 'yl Torneawnt' was the name;
For be Ryht Resoun it is So,
for Oper whiles it Torneth bothe to & fro;
but In As moche as that the Cause why
Of his Torneng nis not knowen verayly—
Of Alle tho þæt there of don spoken, Other Rede,
they ne knowes it not In wond ne In dede,—
therefore Resoun & skolve it were
that this Storye Rehersed [it] here;
for, Of Eche thing that is Of dowte,
he it Reherseth Er he passe Owte,
and bringseth it to Clerc defendstonlyng
to Every Manse wit, bothe Old & yong,
As 30 Scholen here In tymne Comeng
how this storie declareth Every thing.

3 Orre repaire la parole, et raconte la droite maniere
del isle ou nasciens fu portes, ke li paisant, si com il
vous ai dit, apieient 'l'isle tournoiant.' Il est ucrites
prouuee, ke au commencement de toutes choses, quant
li estableissieres del monde deuisa et deparî .iij.
elemens, qui deuant estoient tout en j. monchelement,
et en vne masse ; et il ot le chiel, qui li ecriture
claiene le fu, desere des autres trois, qui de toutes
clartes est plains, et de toutes netetes ; il l'establi ei
plus haut lieu, Car il en est couverture a tous les
autres, et closure. Et pour chou ke li chieus, et li
airs, et la terre, et l'iaue, auoient este en vne masse, Ja
fust chou ke li vns fust contraries a l'autre, si ne posit
mie estrre ke li vns ne fust enuolepes de l'autre, et en
loes des diverses manieres qui en chascun lieu estoient.

1 qui estoit bien .xiiij. iornes loins del lieu ou nasciens
suirot ete en prison.—A.
3 MS XIV E iii, leaf 45, col. 2, middle.
GRAAL.
the heavens being hot and light,
and the earth cold and heavy.

And because the soul of man toucheth heaven
and divideth it, (being a mass of rust of earth
and scum of sea)
God divided them,

making the heaven clear and warm,
and the earth cold and heavy.

Having purged the heavens of their dross,
the rust of the earth and the sediment of the sea could not mix with earth and water, nor with the heavens,

for they were foul

and the heavens pure;

Car lieues estoit par nature caus et legiers; et la terre estoit par nature froide et pesans. Et par che puet chacuns counoisst, ke en aucune maniere se sentoit lieu chies de la frigidour de la terre, et de l'iaue autresi. Et chil dooi s'entreentoiert en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns et des autres qui s'entreuisoient, et ne se poioient souffrir. Et de che que la terre qui pesans1 est, et froide, et amassemens d'ordure, touchoit au chiel qui est legiers, et caus, et fontaine de toutes netetes; de che auint que il en quelli ordure, Si comme amassemence de terrienne ferrume et de la rieule2 de l'iaue autresi. Et quant li soumains pere, qui est fontaine de toute sapiens, eut l'un deporti de l'autre, et desioent, si mist le chiel en sa droite honnour, et amena en sa droite3 honnour, et amena en sa droite pure nete[4]; Car il le fist cler, et luisant, et legier, de toutes calours plain; Et la terre laissa froide, et pesans, et en fist amassemence de toutes choses pesans. Et quant il eut le chiel nete et monde de la terrienne ferrume, et de la rieule de l'iaue; et il ot esconse la terre, et leue de l'arsin du chiel; Chele ferrume terrienne et chele rieule euage ne pourent mie naturelment conoindre a la terre, et a l'ieu, dont dec estoient issue. Ne chele celestene ardure, et chil rieulemens qui de la terre et de l'iaue furent escous, ne peusien mi honestement repaier a si haute chose, et si nete, com est li chieus; Car il auoient aucune take conceuille de la terre et de l'iaue, qui sont amassemence de toutes ordures; Et li chieus, che anes vous bien oi, est de toutes netetes

1 MS pesans
2 It is obvious that rieule here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from regulus, Fr. regule, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. Trevoys gives rieule as the Fr. form of the proper name Regulius.'—Hensleigh Wedgwood.
3 MS droise
CH. XXVII. HISTORY OF THE YL TORENAWNT, OR 'TURNING ISLE.'

plains. Et pour chou, par droite raison, ne deuoius d'aus d'aus reipieir la dont il estoius iusse; Ne la terriuene furumue a la terre; ne la rieule euage a l'iaue; par chou ke aucune legiere, et aucune calour, auoinet concheuel del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel reipieire—comme chele qui estoit entochie des vilientes de la terre et de l'iaue,—pour chou couunt que che .iiij. choses reipaireissent a une masse. Et pour chou ke aucunes ne desist, 'ausi estoit li aires amoncheles com chil troi; pour quoi n'en parle dont chis contes' Il est noirs proues ke anocch che tres escoussures ot aucune chose de l'air; et a che s'acorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre parle tenant. Ensii com vous uoies, repairent les .iiij. partes a vne masse qui des .iiij. elements furent escousses. Et pour chou que chele masse ne puelt naturelment 'reipieir a nul de ches .iiij. elements, par le raison ko li contes en a deusise, si couint ke ele fust en coutechon. Et si fu ele sans faille. Car, tant com il i auoic de fu, che est del chiel, fu ele legiere, et entendi a monter en haut; Et tant com il i auoic de la terre, speusanti; Et de tant com ele se senti de l'iaue, si fu moiste et croilan, Et pau pouiss. Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensante des .iiij. elements est en la terre et en l'iaue, et ke chil doi recuellent toutes les pensantes choses, par che remest ele a ches deus, en tel maniere com vous ores. Il fu verites prouee ke par la udente et par le plaisir de chelui a qui toutes choses sont obeisans, chele chele masse en la mer. Et pour chou ke ele traict en vne partie a legierece, selone che ke ele se sentoit du chiel, qui est tres legiers, pour chou nos ele legierement, ne n'eut poir d'alor au fon. En cheste maniere nos ele grant pichee par la mer, ke onques en nule partie ne

1 leaf 45, back. 2 So in MS.
peut prendre arretement, Tant ke ele vint en la mer d’occident, entre l’isle ouagriue et le port as tigres. En vne partie de chele mer qui est entre chel isle et chel port, a grant plante d’aimant et fons aual. Et vous aues oi cha arriere, ke li contes dist ke tant com il ot de terre en la masse, Si estoit terrine ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fes sur toute riens, Et volentiers le trait a li. Et so li fiers li est prochain, et ele i puet sa forche joindre, il n’en est mie legiers a departr ; anchois tire le forche de la pierre tant le fes a li, ke ele le fait a li touchier, Se grignon plente n’i a del fier ke de la pierre, ou autre obstacle par quoi la forche de l’aymant soit vaincue. Quant la masse dont ie vous ai parole vint flotant iuse au lieu ou l’aymant estoit, si s’arretat, Car la forche del aymant le retint, pour chou ke ele estoit ferrousse, ensi com nous aues oi. Mais onques la forche del aymant ne seut tant tirer ke ele le peust a li faire joindre ; Non mie pour chou ke il i eust grignon plente de fier ke d’aimant, Mais tant com il i auoit de la celestie calour, le tenoit plus legiere ; et si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer, Et fu apielee puis par les paissans “isle”, pour chou ke toutes les masses de terre qui perent en mer, et es autres iaues, par ou ke che soit, sont apieees par chest non. Et pour chou ke ele se senti en grant partie de la nature del chiel ; pour che auint il ke onques point n’i crut d’erbe, ne arbres ne beste n’i porroiet durer, ne osiaus. Et auoce cheste maniere a ele enchoere vne autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmemens tourne, et l’isle tourne ausi tout com li firmemens, che est li chieus. En tel maniere tournois l’isle com vous aues oi : Or nous a li contes dueste la raison pour quoi li paissant l’apielet l’isle tournoiante.

\[1\] So in MS.
Into this ye Sire Nasciens the hond bar, & him In Swawneng be-left thar,
As man that hadde lost bothe wit & Memorie,
For 1° wonderiful sightes that he to fore eye;
For he ne wiste Certeinlye
Where he was, ne in what partye.
Anon the hond thens departid thanne,
And Nasciens there lay as a ded Manne;
And whanne Of his Swowneng þere Awook,
he lift vp his Eyen, and Abowtes gan to look;
it Nas non nele him to Refreyne
Whethir he were Abascht Certene,
but Evere his herte stedfast was
In his Creuncne, swich was his gris.
For Al the drede he hadde Suffred be-fore,
3it God him wolde Asayen wel more;
For him werez Comeng Many tormensse,
3it wolde he neuere to his God Offensen,
Nether for Joye neþer for ille,
but Evere In his Creawnce beleste Stille,
And Evere In his torment stedfast was
As was Iob In Every plas,
that In his lif hadde So moche Richesse,
So Moche welthe & worthynesse,
and 3it suffred he with herte & Minde,—
As A Man that was to God ful kynde,—
poverte, Miseise, and Ek distresse,
Angwhich, temptacions, & Siknesse,
And in poverte vpon a dong hil lay;
3it herde þere neure Man Into this day
that neure with his Mowth he seide Amy's,
Ne Grochched Aþens his Creatour I-wis.
And lik In the same Manere tho
Suffrele Nasciens bothe Angwich & wo;
With goode wille & debonowres herte

1 par les merueilles ke il ai soit veuex.—A.
Harchens, thanks for sending him troubles. [Ch. XXVII.]

Suffred he many Angwisch smerte,
and neuer to his God made he grochenge,
Nethir for tormentis ne non Othir things.
And thus to him Self he gan to Speke,
And to him self his herte gan bruke,
And seide, "lord I thanket to the
Of alle the derscisse thor sendest Me,
For moche more, worthy I am to have,
My Sowl if I schole Ony wise save."
And whanne to this yl he was I-browght
he loked Abowtes him, & Say Byght nowhht
but the Eir, the yl, and the See;
In ful gret Merveyl thanae was he;
for how that thedir he was I-gon,
In what Manere ne wiste he non;
And Abowtes him he loked pure faste,
& Al that yl was barein & ful wiste,
and so stronge passeng hete there,
that he ne myght it Endure In non Manere.
thanwe wiste he neuer In what partye
Of that yl how he myght this hete drie;
but Euer hadde In Remembrance
Of his thedir Comeng, & Of that Chance,
and of Celidoine his jyngest sone
but with him In preson was done,
Which that was mochel In his Mynde,
That Gentyl Child, that was so kynde.
For-broust weren his honden & Armes to;
his leages, his feet, wrouhten him moche wo;
his Reynes Oken, his Ribbes they gnoue,
So that Of tormentis he hadde I-nowe;
To the Erthe Anon he leide him thanne,
As A ful wery and A-brousted Manne
that a passing lust hadde forte Slepe,
hof that to his Angwisch took kepe.
thanwe down he him leide, As it is told,
CH. XXVII.] NASCIENS'S VISION OF THE WHITE BIRDS. 343

In A partie Of the yl that was most Cold;
For ful hot somer it was with-Owten let,
the Nynthe day Of 5° kalendes of Juiguet. 1
thanne his Ryht hond he left vpe there,
and Made the signe of the Crois In good Manere,
In the Name Of the treuite,
On God & persones thre,
That it scholde ben his protectour
In alle degrees aysens the fals decevynour,
Whiche is the devel, In Alle wise,
Man to deceyven In dyvers Gyse,
that to goddis believe hath Ony lust,
him ferto tempten he desirith most.

thanne thus this Nasciens to slepen beg-an,
as for Angwichs & a wery Man,
that to Slepen he hadde gret lust,
and there him down lay As he durst;
and the Mone Schon bothe fair & Cler
vppon Nasciens that Alone lay there,
that so ful wel & longe slept he tho
as A man that gret Nedel hadde therto.
Thus slept Nasciens Al that Nyht
Til on the Morwen it was day lyht,
Where that In Avisiousn him thowhte he sye
Mervellous things ful Sekerye:

him thowthe he sawh gret plente
White briddes Abowtes him to be.
And whanne that these briddes he gan beholde,
In his herte he Mervellled Manifold,
for somme Of hem flowen wondir hye,
and somme wondir lowe Certeinlye,
and the tothir partye Of hem tho
From the Erthe ne myyte not go,
ne fien nowher from the grounde;

1 Car ch'estoit en este au nueueisme four des kalendes en
lungnet.—A.
Where oft en he Merveilled that stownde.

Two of the White
Birds
thanne Comen there twyney of p' grettost of Alle,
and down to the Erthe Gonse they falle;
At his two feet they descenedyd Adown there,
and bid him fly.
And Into the Eyr they him gonnes bere.
thanne whanne he was In the Eir An hy,
they seiden, "Nasciens, fe forth boldly."
thanne Nasciens him self be-gan to beholde;
tho halde he wenges that lyhtly wolde folde
and Aplyen to his flyht thanne therto;
him thowhte he was ful Ioly tho;
Al whit him thowhte his wenges were,
and that lightliche he myht fleen there.
thanne thus Some him thowhte Anon
that those grete briddes were As Anon;
the that Maden him fortu feste so liht,
from him weran past Owt Of his siht.

He maketh he has
white wings
thanne to Nasciens Agen thei gonne Restore,
And to him these briddes Seiden thore,
And boleen him 'seven hem Som Mete,
Swiche good As he Cowde Gete.'
thanne Answerid this Nasciens Agen tho,
"What Mete Welten ye that I gete pow to,
And I Wele fullffen it to my power
What So Evere it be, Ofer for other nore."
thanne Answerid the briddis Ageyn,
"that neuere fullffen scholen we ben Certein,
Ne Neuere Replet with non Mete
that thow myht seyen vs fortu Ete,
but thine Owne herte Only
vs on to Fode now Certainly."'Anon he droghth Owt his Owne herte,
and the brid it yaf, and nold it not Asterte.

The Birds leave
him,

He pulleth it out,
Anon the Brid Receyved it Joyfully,
& therwith flew full for An by
With ful grete Ioye & melody;

1 This line in the MS has the pen drawn over it.
And thus he Seide In his langage,
As A brid for his kynle singeth In a kage:
"Now Am I fullid," seide this brid,
"Of this herte As it is be-tyd;
For now I have brownt this thing with me
That non Wilt knoweth Certeinle;
For it is but A litel thing
that the grete lyown hath Offe knoweng,
Wheche alle Erthly bestes With Membre & body
Vndir him ther kepeth he Certenly,
and Whanne he hath Ouercomen hem Everichon,
—thus thoughte Nasciens that he gan don—
And Alle vndir his feet put hem tho,
3it him thoughte he ne hadde not do,
but In to the hevene he wolde thane sfe
With that he hadde thanne Sekerle.
thanne him thoughte that his flyght took he,
and that Abouen Alle Mownteynes gan to sfe,
Ek the wavses of the Se, and the deppnesse,
And the hevene Entred wik-Owen distresse,"
And thus him thoughte thanne Nascien,
That to him the Brid Seide Certein.
Thus sone his Avisiown gan to Enden tho,
And Al Anon wakenge he Abreide Also.
Thanne wonderfully In his wakynghe
he Felte the yl Anon Trembleynge
Afyr the trow of the firmament;
thus him thoughte that tyme present.
thanne Merseilied Nasciens full wondefullly
Of Maving Of yl ful trewely;
and Ek Abascht Sore he was
Of that Merseil In that plas.
thanne gan he to liften vpe his hed,
and loked Abowtes In that sted;
And As he gan loken bothe two and fro,
A wondeful bataille than hende he tho;
The Loadstone
and Air struggle
for mastery over
the Island.

As him Semed, In the botme Of the Se
That ilke Batayle scholde be
So wondrful & so gret it was,
that him thowhte the yl In that plas
Scholde han Sonken In to the netheres[t] pyt
that Evere was Ordeyned, Ouer Mad 3it ;
For so Angwischhous was that stour,
So ful of tempest And Of doloure,
that for the grettest herted Erthly Man
In his herte scholde had drede than ;
For there\(^1\) nas non partie Of that yl tho,
that It ne qwakode and schok Also
As dide Ony lef vppon A tre
that with the wynd Mevde sekerle :
be the depthe of the see and strenkthe it was,
And be strengthe of \(\text{\`A} \) Ademawnt In \( \text{\`A} \) pat plas ;
For be Comandeing Of the firmament
that yl thanne turnede it venament,
Of wheche One partye he was witholde,\(^2\)
it vnknowenge to alle men vndyr molde ;
but the Ademawnt hadde but litle degre
\( \text{\`A} \)zens the Eyr, ful Sekerle ;
For the Ademawnt hath no More strengthe
\( \text{\`A} \)zens the Eyr, In brede ne lengthe,
Thanne A lylt pryty fownteyne
\( \text{\`A} \)zens Al the grete See In Certzeyne.
So that be strengthe of \( \text{\`A} \) Ademawnt Certeinle
Restreyneng of Mevynge of the yl ne Miht not be ;
but of the firmament it hadde Alle his Myht,
The Mevynge Of the yl, I sey 3ow Ryht.
Now So gret was this Melle
betwene the Ademawnt & \( \text{\`A} \) Eir sekerle,
that there the yl Into the Se gan lawnne,

\(^1\) MS they

\(^2\) Et il convienoit par estoiour que l’isle tornoisast al com-
mandement del firmament, de qui eie auoit la nature restans
en vne partie.—A.
Whiche thouwhte hym thanne A wondir Chausae,
So that the water Encresid so hye
Into the heyghthe of the yl Sekerlye,
So that him thouwhte he hadde greteres Cold
thanne hethe before tymes, be Manifold.

and whanne the yl thus Removed was
Ferre Into the See be this Cas,
Ful litel and litel it with-drowgh tho
Tyl the strengthe of the Ademant was Ago,
And til he was In his Owne stode Ageyn
bothe of heyghthe & brede In Certein.
Whanne Nasciens Felt & Sy al this thing,
Ful Mochele he hadde ther-off Merveillyng;
But he ne Cowde Apercayven why
that the yl So mevede tho trewly.

thanne Anon Nasciens vp-dressed him tho,
And the yl Ayen gan tremblen Also;
Anon he beheld A-bowtes wel faste,
& y ton hed of the yl don bowed Atte laste,
and the toper hed gan to Rysen pere An hy;
thus thouwhte him to his ahthe Certeinly.
and sit this yl not ful litel it was,
For with-Inne it Self it hadde A gret spas,
For foureskore Miles it was Abowte,
and Sevene & fyfty in length with-Owten dowte;
but Rathore More that yl was there
thanne lasse In Ony other Manere;
For it is the Gyse Of this Storye,
In non Manere Of wyse forto lye.

Ful pleyn this Storye putteth In Mynde,
that Al the Certeinte of Sank Ryal is hard to fynde
for ony Man that Evere of womman was born,
As I haue yow Often Rehersed beforne;
For that holy storie that to therthe Anexed was,
as Scheweth the Mowth Of trowp' In this plas,
Which is Jesus Crist, Goddis sone,
CHRIST HIMSELF WROTE THIS STORY OF THE ORAL. [CH. XXVII.

that for vs on the Roode was done;

For in him Neuere falsnesse was fownde,
Ne neuere non Error In non stownde.

For ther Neuere was Creature so hardy

that dorste with-sein this holy story,

Whiche Crist him self with his Owne hond

It wrot vs forte don to vndirstond.

And therfore to more worschepe it scholde be take

thanne for Ony Othir Mannes Sake,

For we ne Radden neuere In non storye

that Crist him Self wrot Sekerly

to forn his passioun In Ony stede

but In two, As we don Rede,

Whanne to Moises he wrot the lawe,¹

and him it be-took be þe Olde dawe.

the Secund was whanne þe Jewes certainly

a womman hadden take In Avowtry ;

For to proven On hire his dom Anon,

With hire to-fore Jesus Gonne they gon ;

him forto tempten In this wise,

to him they hire browhte to haven I-wise,

thanne Crist to the Erthe Enclyned presente,

and wrot In the Erthe Er he furthere wente

With his fynger Evene Ryght there,

As Recordeth the Story thus here ;

For Crist that tyme ful wel it wiste,

al here Entent, and Al here liste ;

Only to Assayen what he wolde do,

the Iewes this womman browht him vnto.

thanne Crist to hem tho seide Ageyn,

"be-holdeth now here what this doth sayn ;

Whiche that is Giilles Of þow Alle,

the Ferste ston on hire let falle."

¹ Li premiers esquis le il faisoit, si fu la haute orisons qui l'escriture clame l'orison notre signour, Ch'est le pater noster.

Cheli esquis il de son pauch la piree, quant il enseigna a ses desciples comment il deoient crier.—A.
and In this Manere Crist told hem here Saws
Forte fullilen here Olde lawe
that Moises hem tawhte be tho dayes,—
As this holy Storye to vs here Seyes,—
'gif that a woman do Ony Avowtrye
And with Ony Other man ligge Onlye
thanne be hire Owne husbonde,—
thus was the lawe In that londe,—
that Anon I-stoned scholde sche be,
Alle swicho that weren taken In Avowtra.
  prefore Crist wiste thanne ful wel
Alle here thowhtes Every del,
That to hym Comen they For tempteng,
and Elles Seker for non Other thing ;
Therfore Schewed Crist hem In that degre
Alle here Owne Siynnes there Openle,
And Ek Schewed hem there In that Scripture
Alle the lignage Of man, I the Ensure ;
how that of so gret fowinesse & vilete
that Man was of Mad, there gonsen they se ;
For tho wordis hadden this Meynge
holiche as heire to Owre vnirdstondynge.
For thus be-began this Scripture to Seye
Al Openly there to the Jewes Eye,
" har, Erthe ! why Art thow so hardye & so fre
The Erthe to Avsaen In Ony degre"1
this is so mochel here forto seyne,
'O thou Man that of fylthe art Mad Corteine,
As of so foul dong & Slym of Clay,
that darst Othewer be nyht Ope day ;
Why darst thow ben of sweche mevyng—
Whanne thi self hast forfeted in Alle thinge—
For to susteyne & to holde these dedis ille
Wheche In alle degrees thow dost fulfille !'

1 "Hæ, terre ! pour quoi es tu si hardie ke tu accuses, ou
ones accuser, la terre !"—A.
Io, in these two places ful sekerlye
We fynden that the sone of Marye—
To fonn that he wente to his passion,
and that he vppon the Cros was don—
thus Wrot Al this storie doth Rede,
and now here In non Other stedoe.

but what Clerk is there So hardye,
that dar seyn, Other proven Openlye,
That God, Sethen his vp-Rysinge, 348
In Ony plass Made Ony wrytynge
Sauf Only this blessid Storye
Of Seint Graal ful Sekerlye,
Which that is Clepid "the Sank Ryal" 353
Of kynge, lord, bacheler, boþ gret & small ;
ho dar Sein the Contrarie Of this—
Non Erthly man fersothe I-wis,—
Nethir be non devyn Artorite 356
the Contrarie proven In non degre.
And ȝif he Conne Aleggen Ony Opur wyse
In Ony degre As for his Repryse,
For A leseng it moste be taken Certeine,
Of Alle Swich that it don Sosteyne.

thanne thus May I ful boldly Seyn:
that Operwise beleven, they Lyon ful pleyn,
but that God with his Owne honde 360
this Storye doth vs forte vndirstond,
Sethen that he lefte the dellich flesch here,
and In hevenly Maieste was Clothed wilowten pero.1

1. Mais comment ke il exploitast endemierres que il estoit enuolepes de la mortel char. ia ne troueres si hardi cler
cui die ke il onques feist escriture puis la resurrection ne
mais ke seulement la haut escriture del saint graal ; Et que
vauroit dire que il, puis la resurrection, eust autre escriture
faite de sa propre main, il n'en porroit ausant traire nule de-
une auctorite, Et pour chou seroit il tenus a menteuor. Den-
ques de iou bien que chil seroit de trop folhardement espiris,
quien manchoingue escroit a croistre a si tres haut chose comme
est cheste estoire, que li urais fex dict escrist de la sole main
propre, puis ke il l'ot ius mis la mortel cors et resueste la
celestiennai maieste.—A.
CHAPTER XXVIII.

Still of Nasciens on the Yl Tornament. He prays to God for comfort (p. 352). The day dawns, and he sees on the sea a little thing like a swan. It proves to be a Ship, which comes to the island (p. 353); he walks to it as fast as, in his disabled state, he can (p. 354); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 355). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 356). He looks about every where, and in the hold sees a white cloth, which he lifts up, and finds a Bed, with a Crown of Gold at its head, and a Sword at its feet (p. 357); a wonderful Sword, with two beas’t scales in its handle, 1. of the Serpent Papagast, a bone of which will always keep a man warm (p. 358); 2. of the Fish Tortentus, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are covered with a red cloth, and on it is declared that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 350), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 309) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but ‘al this schal ben declared sauns delay’ when the right time and place come (p. 364). Now for another mystery:—How, from the bed where the Sword and Sheath were, Three Spindles came, joined together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And because these things must be explained, therefore the Story proceeds to expound them (p. 365), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this Ship by carpenters for Solomon and his wife, who look on, and then put the Sword, &c. on board the Ship. (See Chapters 29 and 30.)

Now bothe Resown & Ryht it is
Aṣen to the Storye to tournen with-Owten Mis,
And to this yl to tournen Anon Agein,
That so brood & so longe Is In Certein;
And sit it to vs Scheweth Aprosly,
the declarence Of this holy Storye,
That Nasciens was In the laste Ende,
that Gentyl dwk so good & kende.

Towards the west partye of the see
This ful trewe dwk thanne was he;
but sit the see not So nygh he was,
that be-twene hem was a ful gret spas,

the Mowntawnce Of Sevene Miles bedene,
and An half Mile, with-Owten wene.

Whanne Nasciens the day Gan to dawe,¹
thanne Of that Sihte he was ful fawe,
And that he myht he havon Ony knowenge
Of what partie of the see he was, with-Owten varienge;
And for As Mochel as the day is more Comfortable
thane the Nyht, with-Owten Ony fable,
For Evre hadde he In ful hopinge,
Be the day to husen had som Comfortynge.

and with this, Nasciens, In-to the Est he knelid
adown,
and there Anon to God Made his Orisown,
Preyeng to Jesus that was Maryes sone,
(As Other God than him ne knew he none)
that he Wolde of his gret Mercye,—
—lik As he was On Only god verralye,
And that non Other god neuere Nas but he,
Most Myghtful god In Maieste,
In whiche On Only god beleved he,
thre persone, but on God in vnite,—

that Swich Counsell he wolde him sende,
helthe to his Sowle, his lif to Amende.'
And whanne thus his preyere he hadde I-do,
The Signe Of the holy Cros On him made he tho,
and Also he Made it In his face,
the strenge to be thorwh goddis grace.

¹ Et quant il vit au matin alaunor.—A.
and whanne he hadde thus I-do,
to the nexte party of p' Se wente he tho;
& whanne he hadde gon the spes of half a Myle,
Into the See he gan loken with Inne A while;
A lytel thing him thowhte he say Comen there,
No More thanne A swan As thowh it were,
That stryght to the yl it gan Aplye—
'As this Storye vs scheweth ful sekerlye;—
to the same Ende that he Inne was,
thebir it Appledie, As happed be Cas.

and whanne he Saw it So faste Comenge,
Euer the gretters it wax, to his semenge;
but thanne mihte he not ful wel go;
For so forbrosec his feet weren tho
with the Chenes Of his presownenge,
that to Walken hadde he non likynge:
and Anothir Skele there was also,
that he nas neuere Mochel wont forto go.
sit wente he forth with ful gret peyne,
And Aftir that thing he loked A-gayne
Whiche that he beheld In the Morwenyag,
that to-ward the yl Cam flotering;
and thanne parcheyved he Sone In haste,
That A fair Schipe it was Ate laste,
the whiche was [so] wonderly fair & Riche,
That In Al this world him thowhte non swiche.

And whanne this Schipe he gan be-holde,
In his herte he Ioyede ful Manyfolde,
And payned him faste thanne forto go
To wardsis the See, As he myhte tho;
So that With gret peyne & Angwisch Also
Atte laste to this Schipe Cam he to.
And whanne thedir he was Comes ful Ryht,
Ful wery he was, and hadde non Myht.
Thanne sawh he that bothe his feet In fere,
Alle for heto for-sckorchid were,
and Ek for-Rent they weren Also,  
For the lytel weye that he hadde go;  
So that Er thike vij miles hadde he gon,  
It was Of the day the tyde Of Noon;  
thanne was he bothe feynt, wery, & fastynge,  
and Al distrowbled for his Travaillynge.  
Anon thanne loked he A lytel beside  
Vpon the Ryht half of him In that tyde,  
thanne Sawh he A Schipe A-Ryde  
Evene fast by him Also blyve;  
thanne thowhte him it was the same thing  
that Al day hadde he Sein to his Supposing;  
So to-wardis that Schipe he tornd Anon  
Also faste As that he Cowde Gon.  
the Schipe, So Riche & So fair it was,  
And Mervelled how that It Cam In to port plas.  
And whanne he beg-an thus it longe to beholde,  
In his herte he Mervelled Many folde;  
And Mochel More Mervel thanne hadde he,  
For Nethir Man ne womman ne cowde he se  
that Schip with-Inne to warde Oper Gye:  
thus telleth this Storie ful Openlye.  
thanne gan he him drawen Neer & Neere,  
Til that to the Schipes he was Come there;  
and In han Entred ful fayn wold he,  
if Ony Mon there-Inne mithte he Se,  
and forto proven the trewthe there  
Of that Bewte In Alle Manere,  
if with-Inne it were As fayre Owt Ryht,  
As with-Owen it was ther to his syht.  
Anon As In-to the Schip Entren Wold he,  
In that for-schipe he Sawh ful Sckerle  
lettres Of Gold, I yndirstonde,  
that As Writeng it was of Caldes londe,  
that As pitious word they gonne to Spoke.  
thanne Nasciens Ner to the Schip gan Reke;
For that Word there so dowtable was
To Ony man that Entren wolde Into hat plas.
Lo, these wordis seide the Scripture
as I the schal Schewe, I the Ensure,
"thow that wilt with-Inne me Entren here,
lkke thou be stedfast In alle manere,
And that thou ful of feyth algates be;
For with-Innes me nis thing non but feyth sekerle;
therfore I Rede, devise the ful wel
that thow be Clene Everydel,
and stedfast In feith & In Creatunce,
oper elles the be-happeth Som Meschaunce.
For stedfast feith, Creatunce it is;
and Anon As thow thy Creatunce dost mis
In Ony partie Or In Ony degre,
I the foresaken Schal ful Sekerle,
that Of me Sostenaunce shalt you non have,
Neper non helpe, thowth thou Crye and Crave,
but I schal the faillen In thyh most nedo,
and loten the fallen with-Owten drede,
So that thou schalt I-lost thanne be
For fawt of beleve, And thow it fse."
thanne with-stande this Nasciens In that stede,
and these latters of gold he gan forto Rede;
and whanne he hadde longe him bethowht
how that Schipe thedir was 1-browht,
Into the Schipe he wolde han gon,
but that word him Stoned Anon
that was so dowtful & Charchable,
For they Weren Wordis Of non fable.
and whanne In this thowht he hadde longe I-be,
Other wyse he gan tho him be-so,
and him bethowth In Other Manere
How that he Scholde Governe him there.

Thanne In this manere thus gan he Seyn:

MS with Inne ne
Nasciens says, "Lord God,
"O goode lord God, of Alle things Sovereign,
the wordis Of this Schipe Seyth here,
that but feyth nys there-Inne in non manere;
and if these lettres now trewe here be,
thanne wot I wel ful certeinle
that this Schipe be 3ow hedir Is I-sent;
this knowe I wel thanne verament.
And if only it be Comen from 3ow,
thanne In My Creasunce knowe I now
that non Evel thing there-Inne May be,
Ne Contrariowanness In non degre
that scholde Azens youres glorious Name
I believe in Thee,
ben Reprof, velenie, Opere elles schame.
but, lord, I beleve In 3ow ful feithfully;
whiche Creawnce I took ful devoutly
Of thin One Seriaw[n]t so dere,
That you most ben worschepid & beleved In alle
manere;
and in stedfast
belf I shall
enter the Ship."
And In Stedfast beleve, the Ay worschepinge,
I schal In Entren for Ony thinge.
For who that is In thi stedfast beleve,
From Alle Misavventures it doth him Meve,
and Saulthe him, and Ek Alle tho
that In thy beleve stedfast go;
In what Maner peryl that so he be,
thi beleve him saveth Seekerle."
Nasciens crosses himself,
thus sone Sire Nasciens left vp his hond,
and made the signe of Holy Cros, I vndirstond,
and goes on board
the Ship.
And Entred In to the Schip Anon
Also Fast As he myhte Gon.
And whanne that Entred he was with-Inne,
Fast loked he Abowtes, and noble not blynne;
In Alle parties loked he ful faste;
And so faste he loked Atte laste,
So that him thowhte In non Maner of Se
A fairere Schipes ne Myhte be;
And thus to him Selve he gan to seyn,
That So fair a schip he Sawh neuere Certein,'
Ne so ful of Bewte neper of Richesse
Sawh he neuere to fore As that, I Gesse,
As that Same was to his Avis,
for of Alle Schepis it bar the pria.

And whanne Alle the Corners he hadde Serched
Abowe,
Aboven and benethen, with-Owten dowte,
thanne to pe bowk of þe schipe gan he gon,
and there atte laste he fond Anon;
he beheld Where heng A Cloth of Whit;
it was ful plesaunt to his deylt;
and lik A Cowrtnyn him thowhte it was,
that was hanged In that plas.
thanne Anon lefte he yp this Courtnyn In haste;
there-valir, a faire bed he fond atte laste,
the Wheche the fairest & þe Richest bed it was
that euere to fore he Saw In Ony plas;
and at the hed of the Same bed
was A Crown of gold In that sted;
and at the beddis feet Sekerliche
A sword there was, bothe faire & Riche,
Wheche yppon the bed it lay Unertwurt,
At this, Sire Nasciens, it Sawh Apert—
Whiche that Owt of þe Skawberk was drawe
half A fote & an handful, thus seith this Sawe.
this sword was of diuers facious Sekerlyse,
as here Witnesseth this holy Storye,
For the pomel was of swich A ston
That Colours it hadde Manyon,
As Manye As on the Erthe myhte be
To his Sihte there weren yp, sikerle;
and Ech Of the Colours hadde a Clerte,
and Ech Clerte A vertu, as þot storie scheweth me,
Where As this Storie doth declare
Of Mani mo thinges whanne he Cometh thare.  

than to the handyl Of this sword,  
there nas non swich In Middillerd;  
For tweyne Skales it hadde, with-Inne the hond,  
Of two diuers bestes, as I vndirstand;  
the ton skale was In Maner of A Serpent,  
that In Caldien lond was most present  
thanne In Ony Oter lond Certein;  
there was his hawntyng I telle 3ow plyen.  

and 'papagast' was this Serpentis Name,  
Whiche was a Serpent of A wondriful fame.  
For this is the kynde of that Serpent,  
What man that A bone of his hath verament,  
him Nedeth neuere non Other hete,  
Nethir of sonne, ne of travaile, to don him swete;  
but that Evere In Mesurabile hete he schal be;  
this vertw hath his bon ful Sckerle,  
Whereoffen the ton skale of the handele it is,  
As I hawe 3ow toléd with-Owten Mys.

The tothir Skale is Of A fysch of the Se,  
That In Ewfrate most wont is forto be;  
And In Othir water Is it non,  
but only In Ewfrate Al Alon.

called Tortenazes, 'Tortenav' is the Name Of this fysch,  
As we it Mown Sownen In Englysch.  

a bone of which when held in the hand suspends a man's memory.  
And his bones of these strengthe ben,  
As Me declaren here schole ye sen;  
For As long As Ony man it hath On honde—  
I do 3ow ful wel forto vndirstonde—  
that nethir of ioye ne of sorwe schal he have In Mende,  
but onlich Of that bon, swich is the kende;  
and whanne Owt his hond it is I-don,  
To his kende Memorie Cometh he Anon  
As Owhte forto ben In A kendly man.  
Lo, swich A vertu this bon hath than!

1 MS no  2 MS Nys  3 Cortenas—A. Ortenaz—B.
behold what vertw Is In these bones tweyne,
Where offen the hande is Mad In Certaine! 252

Wheche handele & sckailes, I-knewed it was
With A Riche Red Cloth In that plas,
I-set wel ful of lettres Of Gold,
(As he myhte there pleynly behold,) 256
Wheche that Spoken In this degre
ful Openly, As he myht wel Se;
"I am Merveillous to beholde On A rowe,
And sit moche more Merveillous I Am to knowe;" 260
For me Schal neuer man taken On honde—
As I do the Forto vndirstonde,—
be his hand neuer So large & gret,
Me schal he not drawen, I the behet; 264 ever draw me
Ne non Man that is Erthly levenge,
but OnlIch On Man with-Ovten variaenge.
And he Schal ben the most wrestieth,
the Most Able, & the Most best,
that Euere was him before,
And schal passen Alle þat is bore,
Of prowesse and of konnenge,
Of alle tho that to-form him weren levenge, 272
Oþer Evere¹ Scholen ben In tyne Comenge;
Swich Schal his strengthe ben & his konnenge." and thus the lettres of the handelyng spak
To this Sire Nasciens with-Owten lak.
and whanne Sire Nasciens beheld al this,
Ful Sore he was Astoned with-Owten Mis;
and Merveilled ful Mochel In his thawght
In what Manere these lettres were wrowght; 280
And what they weren forto Mene,
In his herte he Merveilled be-dene.

thanne beheld he the blad of þe sword
that so drawen lay, As to-fore þe han herd;
And there-vppon loked he wonder feste,
And Rede lettre he Aspide þat Onne atte laste,
Wheche weren As Red as Any Blood; 288
thus him thowhte þere As he stood.

thane took he this swerd A lytel Ner, 289
And gan to Reden tho lettres In this Maner;
thane Rad he how this Resown Mente
As I schal þow declaren here presente:

It seide that "Neuere man Scholde ben hardy
Me Owt forto drawen ful Sekerly,
but better thanne Anothir he Mowe fyhte,
and more hardiere, & more Of mihte;
And hoe Otherwise drawe it In ony sted,
hes schal ben the ferst that schal be ded."
(and this proved wel Schal ben,
As aftir In this Storie here scholen 300
gen.)

and whanne Nasciens these lettres hadde Red,
he Mervsailel him Mochel In that Sted,
Most Of Ony Othir thing
that he Sawh sethen the begynseng.

And It was on of þe thinges most In his talent,
that Swerd owt to drawen verament,
and Owt of the Schavberk it fort se,
to knowen what Meneng It Myhte be;
For the lettres that it seide with-Owte,
þat Nasciens Most Talent with-Owten dowte.

thanne Nasciens beheld the Schavberk tho,
that for Mervelle he Niste what to do;
And for Al that he Cowde be-holde,
Benethen, Oør Aboven, In Ony folde,
and þit Nethir In herte, Mynde, ne thowht,
he ne Cowde not weten where-ófen it was wrowht;
but wel he wiste it was Al so Red,
and As Ony Red Rose In that sted;

1 Lors so traitst vn peu auant, si les commencha a lire.—A.
2 Car ch'estoit vne chose dont il auoit trop grant talent, ke de l'espece traire hors del feuer, et de uoic quoy ele estoit. Car les merusiles ke les lettres discloient de dehors, l'on faisoient plus entalente.—A.
CH. XXVIII.] OF THE FOUL HANGINGS OF THE SWORD'S SCABBARD. 361

Where-aboven were lettres of gold,
As he gan there to be-hold;
Euere On Of Gold, Anothir Of Asure;
thus were they set, I the Ensure.
And A thousand braunches¹ on this schawberke were,
(Whiche was so Riche, As I Rehersed 30w Ere,)
that isaweden Owt from that Onle,
that Most Merveillous thing it was to so;
For Of so fowl Mater they were,
and therto So powrre In ȝot plase there,
And as of spittynes and Caytyvetes,
Of feblenesses, of fylthes, in many degrees,
that bothe be Semblaunt & Countenauce
It was to hym gret dowtaunce:
For An Our the sword it myhte not Sosteine,
So fable it was, him thowhte Certeine.

And the lettres that On sakawberke were,
In this Maner Seiden they there;
"hos that Me yppon him doth bere,
Ful Sewr he Schal ben Euery where;
And more hardy therto schal he be
thanne Ony Oper man In his degree.
3[f he bere me In that Manere
as the lettres Of þer sword Rehersed Ere.
For what man that Abowtes him bereth Me,
he ne schal neuerere ben schamed! In non degree
as longe as with these braw[n]ches he is gert,
and that On his body I hange Ouerthwert.
but that neuer non be so hardy
that the Rauniges that here ben to don Awey;
for him schal happen Manie Misaventure
And Manye Evel dedes, I the Ensure,
that he, ne non Man levenge,
Of him schal tellen non Amendynge;

¹ Et si n'î anoit nules rengers ki auenissent a si riche
fuerre com chil estoit.—A.

The Scabbard has
1000 hangings,
but of foul and
poor stuff.

On the Scabbard
is written,
"Whoso berae me
on him shall be
sad,
which no man
must ever take
off.
Ne behoten neuere schal be to Man
So hard as to him Schal be than
that now Is, ne that Neuere schal be,
but sit In sauf Osteg he be Sekerle;
And sit him be-hoveth to ben Osteyed
In the Manere as here Is seide,
Wheche sholde ben be A wommanæs hond,
bothe kynges dowhter & qweene, I vnderstond.\(^1\)
this woman be Æ Riht name schal clepen this sword,
and Me by my Name Openly & Apert;
For neuere to-fores In-to that day
Non Creature be oure riht name Clepen ne may."\(^{364}\)
Ful longe this Nasciens this Skawberk gan beholde,
and in his herte he Merveilled ful Manifoldes.
& whanne thus In the Schip he hadde lokod Abowte
On Alle partyes with-Inne & with-Owte;
but neuere so soft ne Cowde he gon,
that Al the bed ben-gan to qwaken Anon
from the ton Endle to Æ tofer, In that plas;
In this Manere this bed So qwakyng it was.
And whanne he tornede, & it be-held,
For discomfort he ne Myhte hym weld;
For to him it semede tho As Red As blood;
and Ærvpon wondirful letters there stood,
that As Ony Cole so blak they were,
the Resoun that was I-weten there;
Wheche letters Seiden In that Stede,
As that tyme I Cowde hem Rede:
"hos that Me presiseth most here,
Most Schal I him synde In Æper Manere,
So that In gret Nede blamed schal he not be
In non wise, As I telle it the.

\(^1\) Ne il n'est autre a nul home qui ore soit, ne auoir soit,
si il en soit osteras. Anchois en doient estre oteres par main
de feme, fille de roi et de reine. Et si i meters tel esmange
pour ches, ke ele en fera vnes autres de la chose qui pour si
soit ke ele ara plus chiere, et si le motra en lieu de chos.—A.
and to hym to whom I scholde ben Most debonayre,
To him with most Anger I wele Repere :
Which schal be-happe but Ony[s], Sekery,1
As I the telle here now Openly :
For with-Owten faille so moste it be
At that tyme Onys ful Sikerle."
Swiche wordis soidie the lettrure there
that on þe swerd weren wroten In that manere. 392
and the Skawberk he be-held Agein :
than merveilled he gretly In Certein,
For that partye was non Othir Liche,
but to his Sihte As blak As Ony pich ;
 thanne Abasched he was ful Sore,
that he ne wiste what to sein no More,
For he ne Cowde demes of what kynde,
Ne nether to purposen In his Mynde ;
but As him thowhte there be Resous,
Aftir A maner of tre was the facious ;
and Ofer whille him thowhte but it was
Of lether I-mad In that plas,
but he ne Cowde devise In non degre
Of what Maner Of Beste it Myhte be ;
Anothir tyme him thouhte Of yrne it was,
Owthir of sum Ofer Metal In that plas ;
Thus wolde he han declared it be him selve ;
but jit Cowde he not putten the Ex In þe helve.
2Thus doth Nasciens with gret Entencious ;
but Ay ho is In ful gret Trebulacions,
For the Skawberk to haven Offe knowenge,
but he ne Cowde for non manere thinges,
Ofer Whille to On thing In Certeinte,
And Oferwhille to Anothir ; but it wolde not be.3 416

1 Et che n'asens c'uns foié.—A.
2-3 Estal estoit nasciens en tenchon pour le feurre vers sol
mesame ; Si ke il en affermoit a le fie vne chose, et a le fie
desdisoit, ke a nule chertaine parole ne saoit asembler a quoi il
se peut tenir.—A.
thus nothir the sword hondel, ne pomel,
    Ne Cowde be declaren Neure A del;
    Where-Offen the sword I-forged war,
    And whens it Cam, & from what plas,
Ne ho that the Swerd schold thedir bringe,
    he ne cowde not weten for non thinge;
Nether the strengthe of that schethe þere
    he ne Cowde declaren it In non Manere,
Ne not devisen of what kynd it was
    he ne Cowde for non Maner of Cus,
Neþer of the grete Mervuelles that ben comenge
    In divers Reawmes with-Owen varyenge;
And of the grete Breteyne Also,
    What Mervuelles that schal Comen hire to:
Of Alle these things that to forne Reherese be,
this Storye 3it declareth not Sekerle.
    but whanne that tyme Cometh therto,
That declareng of þe sword we scholen gon to;
    Thanne schal that sword be knowen ful wel,
And the propre Name there Offen Everidel,
    And the lettres that vppon the schethe be,
thanne scholen they ben knowen Openle.
For whanne that Cometh bothe tyme & day,
    Al this schal ben declared sauns delay,
the kynde of the Swerd, and schethe also,
    And Alle the vertwes that longen therto.
thanne Openly I-schewed scholen they be,
Lik as this holy Storie telleth Certenie.¹

Now we leve the Sword and Scabbard.

Now beleveth this Storye here
Of the Swerd and the schethe, In this Manere;
and Spoketh here of Anothir Entent
that Oppon the Bed was verament:
A spynede was there schoten forth Ryht
thorwh the bordis Of the bed, I the plyht;

¹ End of a chapter in the English MS. The French runs on.
and Anothir Spynede Ouerthwert was þere do, that bothen to-Gederis metten they tho; 452
and bothen Spindelis, As long they were As lengthe & brede of þe bed Everywhere. And to the bed Of the two spynedelis certein 456
Anopre spynede was Joyned, I say 30w pleyn;
Of these thre, ful Mochel there is to schewe, Of manie diners poynetes yppon A Rewe.
buth now this Storye telleth here, that the fyrste spynede was In Al Manere, was Also whit As ony snow anewenge; 460
And the laste was As Red as blood bledenge; And the ouerth-wert that Aboven was, lik to An Emerawde In that plas;
As Greene As An Emeraude it was there To his Syhte In Al Manere:
Of these thre Coloures Sekerlye Weren these iij spindelis trewelye, 468
that with-owten Naturel peynyng were, but Ofte here Owne kynde Alle there;
For nether be Erthy man ne womman thedyr ne werau they now browht thanne. 472
And for As mocchel as to the pepel it is dowtauns, but declareng þere-on me be with-owten variauce, 476
And but þere-offes they knewen more vnderstoncleng, Elles wolden they holden it for A gabyng, There-forre here turneth this Storye, and of Anothir thing Maketh Memorye that is ful swete forto here,
bothe forto lestene & ek to lere; 480
And In tyme Comeng, this Storye the thre spynedelis schal declaren Openlye, And Of the Schipe Al the knowleschinge,
Alle this Scholen 30 knouwen In tyme Comenge. 484

1 Sir Thomas Maloer's account of Galahad's finding the Ship, and of the Mysteries and their history, is in Chapters 83—88,
CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hutch to put it in, 'for at that tyme was no swich in makyng;' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370); for, as by woman Paradise was lost, so by woman (the blessed virgin Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginity (p. 371). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Prince Arthur, King of Britain.'
be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 376), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithe and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceived, but Abel sees him and welcomes him. Cain runs at him with an "op-courted knyt," smites him "vadir the pappe" (p. 378), and,—"vntrewe brother,"—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condiscyon of a cursed man to hate a good man, what that he can' (p. 379). How Christ condemns Cain 'be kynge Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done.' God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are called 'Trees of Life' by all who see them (p. 382-3)." 

Thus be Aventure As gan be-falls, that Eve the first womman of Alle, that the first Synne Evere wrothwe, wherthorwh mankynde was browhte to Nowhute

1 The Additional MS 10,292, lf. 31, b. 3, heads this chapter. "Essi que eue et adam sunt pardovan l'arure, et adam se prent par le geule."
EVE AND ADAM EAT THE APPLE IN PARADISE. [CH. XXIX.

be the Counsely Of the moste dedly Enemy,
wheche was the deuel, ful Sekelry,
that Envy hadde to Mankynde Anon
For he In paradis was So I-don.

Thanne bethowhte him the deuel In haste
how he myhte hem of paradis Owt Caste,
that dide he Al hys fowl konnemge,
Adam & Eve Owt of paradis to bringe,
And fondedde to Eve there forto gon,
To Maken here to Eten of that tre Anon
which sche was forboden Ouer all thing
Only of that tre the Neygheng,
Wheche sche was forbidem of hire Creatoure,
that tre forto Neyghen In non Oure.
to wheche tre the deuel hire tempted faste,
tyl that Eve A branch kawhte Atte laste,
and there-Ofsen An Apelle Anon sche took,
and there-Oure sche gan ful faste to look ;
thanne there Offen sche bot anon,
and faste to hire spowe wande sche gan to gon,
and Conceilled him there-Offen to Ete,
& that for non thing he schohde it lete.

So Adam Ete that Appel Anon,
To his grete peyne, and Oure distroccioun.
Whanne Eve had him taken this appel, I vndirstond,
sit lefte the brauoch Stille In hire hond ;
but it was Agens hire knowenge
that the brauoch In hire hond was Abydinge.

whanne whanne they hadde Eten of this tre—
Wheche dedly froyt wel clepid May be,
For there thorny dedlic becam he tho,
and alle that Evere Aftir from him gonnen go ;—

1 MS Ouerth
2 Si saint vne chose ke li raisiaux remest en la main sa feme. Si com il auient asses souvent ke on tient aucune chose en sa main, et si n'i quake on riens tenir.—A.
thanne knew they wel that Naked they were; and know that they are naked.
to-form hem thowhte Spiritwel In Alle Manere, For they weren formed to Everlasting lif; but that fowlw Synne browthe vs Alle In Strif.

And whanne hem Self they gone beholde, 40
Aschamed they weren ful Many folke; 44
For Al Naked knewen they put they were, They cover their pryry members with their hands.
And Aschamed Ech Of Oþer Membres was there; & with here hondis they kouerid hem tho; So dyde there Eve thanne Also, And the brauch Euree stille In hire hond, 48
but that Cowde sche not tho vndirstond.

Thanne he whiche Alle thowhtes doth knows, Then God
To hem Cam there In A throwe, and knew here Synneng Everydel,
Wheche was to hem A sory Mel. 52
There erst Adam he gan to Calle, calle Adam,
that him thowhte most Resoun of Alle 1 that Ferst Chalanged that he were,
than the womman In Ony Manere; 56
For the womman is of so feble Complexious that of Mannes Rib was mai, As Axeth Resoun,
and that Obeischawnt scholde be to Man; 60
Wherefore Crist erst clepid Adam than.

And whanne god hadde Reproved him of his synne, reproves him,
thanne to him he seide, & nolde not blyinne, and says he shall get his living by work and sweat.
"thy bred In Swetyng shalt thow Ete; thy lifode with travaille shalt thon gete; 64
And for thi wif In feleschepe with the was tho, With the, compenic to be, schal she go;"
and Seide to hire, "that In Sorwe & gret drede
hire lif in Erthe Scholde sche lede, 68
And in gret payne to beren hire pariture; 2

1 Et il estoit bien raisons ke il en fust plus ocoisouneus que la femme.—A.
2 et en douleur enfanternas ta porteure.—A.
GRAAL.
Of this Eve thow shalt ben Seure."

thanne Owt of paradys weren they bothe Caste,
And be An Angel owt droven Atte laste,
Whoshe is clepid 'paradys of delys,'
there-often weren they sone bothe qwyt;
And Evere, As jyt I vndirstond,
held stille Eve J' braunch In hire hond,
and ne left it nueere for non thing;
And jyt was it not be hire wetyng.

thanne Atte laste sche gan beholde
Vpon this Braunch ful Manifolde,
and Evere lich Grene it was,
As fster sche it poche Owt of J' plas.

Anon wiste sche thanne certeiny
that they hadden Synned tho dedly,
and that it was causse of here disheritaunce;

Wherfore that braunch kept sche In remembraunce,
and that she wolde it putton In swich A place

Often tymes to sen it, In hire face,
there-often forto haven ful Remembyryng
that sche was Cause of here disheeryng.

thanne bethowhte sche hire on this Manere,
that nothing had sche to putten it In there,
Nethir huchche ne non Ouer thing,
For that tymes was non swich In Makyng;
So thanne this braunch took sche Anon Ryhte,
And there In the Erthe Anon sche it pyht,
thanne seido sche 'jyt often scholde sche it sen,
For In hire face Ay scholdte it ben.'

And whanne this Braunch In the Erthe don was,

Anon it wax, & Roted be goddis gras.
This braunch that Eve the fserste Synnere
Owt of paradys broughht with here there,
Signefied ful Mochel gladnesse
In tyme Comeng, And Ek lyhtnesse.

And jyt al this tyme was Eve
CH. XXIX.] THE BRANCH GROWS INTO A GREAT TREE.

A Clene Maide, As this storie doth prove, 
And thanne sche seide "disme 3ow nouht; 
for they out of Oure Eritage we ben browht, 
3it for Evere han we it not lost, 
but thato Aṣen Restores we most." 

And ʒif ʒe welen E[n]qwere of this storie 
What the Cause was, & the Skete ʒ whyse 
that Man the Braunshe Owt of paradis not bar, 
As wel as the womman dide tho thar, 
Sethen that man is Of heighere degre 
than is the Woman ful Sekerle;'

To this answerith this Storye, 
and seith ʒ that to ʒ Man It 1 belongeth not trewlye, 
but Al only to the womman 
that ʃt the Paradis brought it than: 
It signeseth that ʃt womman Owt it browhte, 
that be womman the world was brought to nowhte; 
and be A womman Restored schal it be;
wheche signesiet be ʒt blessed virgin Mære. 2

Lo Now torneth the Storye here ful pleyne 
to groweng of this branch Anon here ageyn; 
and how it Moleplyed So hugely 
that ʒt tre it wax trewly, 
and gan to brawnchen & schadwen ful fere; 
and this was with-Inne riht fewe þere. 
bothe branches, leves, and bark, as I tolle ʒow, 
Was Also whit As ony snow;

Whiche that signesyeth virginite, 
that this vertu hath ful Sekerle, 
a manes body it kepthe Clene, 
and the sowle whit al be-dene.

For In as moche as that ʒt tre whit was, 
It signesyeth virginite in that ples; 

1 ke li porters de che raim n'apartenoit de noient a home.—A.
2 End of a chapter in the English MS. The French runs on.
OF MAIDENHOOD OF BODY, AND VIRGINITY OF SPIRIT. [CH. XXIX.

Eve was a virgin when she planted the Tree of Life.

For virgine sche was whanne sche it sette;
thus Recordeth the Storye with-Owten lette;
for sit At that tyme clene virgine sche was
from Alle thowhtes of lecherie In that plase.

but Maydenhood and virginite
Ne ben not bothe In on degre;
but gret defference betwene hem Is,
as 3o scholen heren with-Owten Mis.
For Maydenhood In non degre

Virginty
Nis not lik to virginite;
and I schal 3ow tell the Resoun why;
For Maydenhood is In this maner trewly,
that felte neuere man fleschly,

neuer In weye of lecherie lay hire by.\footnote{Puchelages est vne virtus ki tout chil et tontes chelte ont en aux, qui empes n'orent compaigne ne atouchement de carnelle luxure.—A.}

but virginite is An heigheare thing,

whereas Virginty belongs to both sesse,
And More vertwos to thin vndirstondyng:
For bothe Man & Wommen that virgines be,

those who've never thoughts of lecherie.
Ne thowhte neuere Amy's In non degre

of Bodily lust to ony luxure:

this is virginite bothe good & pure.

and thus was Eve In Clene virginite
Whanne Owt Of paradis Cast was sche;
and jyt the same Our sche plauyte this brauoech,

Virginitie with-Inne here was ful stauch.

but Aftir Crist Comanded to Adam Anon
that 'to his wif there scholde he gon,

and here to knowen there fleschly,
As Man And Wommen Scholde trewely';
thanne loste sche Anon virginite
thorw desireng of lust, sekerle.

Christ bids Adam 'know' his wife.

but Aftir Crist Comanded to Adam Anon
that 'to his wif there scholde he gon,

and here to knowen there fleschly,
As Man And Wommen Scholde trewely';
thanne loste sche Anon virginite
thorw desireng of lust, sekerle.

He does so, and

and whanne Adam & Eve thus hadden I-do,
and fleschly to-Gederis knewes they tho,
thenne Maden they bothe ful Mochel Mornenge

\footnote{Puchelages est vne virtus ki tout chil et tontes chelte ont en aux, qui empes n'orent compaigne ne atouchement de carnelle luxure.—A.}
Vndir this tre, bothe the lamentacion & weepinges.
and whanne that Adam In his herte gan devise
his Exyleng Owt of paradise,
Ful hevy Cherle Ech other gan to Make,
And Eche was Sory for Oteris Sake.
thanne Seide Eve to Adam tho,
"Sire, no merveille se not so grety se;
For non wondir it nys In non Manere
thowth Ovre trespas [we] Remembres here;
For ther may non Abiden vndir this tre—
thowth glad & Joyful that he bo,—
but sit In Moroneng he parte Away;—
Sire, it were wondir, I 3ow Say;—
For the tre of deth this May wel be,
as Myn herte Remembreth now me,
whiche tre that we resten vndir,
Vs Maketh so hevy, it nis non wondire."

Anon As sche hadde this word I-spoke,
Abowtes hem faste they gonne to loke;
A voys than herden they with here Ere,
That In this Manere to hem Scide there;
"Sey, se Caytive, why demean se so
Ech Oteris deth, as se now do!
Ne deme se no more in swich degree
Of disperauence, I warnse 3ow Certeine;  
but Comforte 3ow In All wise
Ech oper, As se best Consen devise;
For the lif Is to 3ow moche Nerre Iustly
thanne Ony deth Certeinely."
Thus Spak the vois to hem riht tho;
thanne mochel Comforte they token hem to.
thanne Afterward Clepid they that tre
the tre of lyf, ful Sikele;
For the goode Comforte pat pere-ondir haddes they there,
the tre of lif' they clepid it Every where.
and for the Toye they hadden of this tre,
They plant branches of the Tree of Life, which take root.

Many brawnches they plauntid pere-offen Sekerlye;
and As oone As it was Set In the grounde,
bothe it took & Roteid with Inne A stownde;
and In Alle degre it kepte the Colowr,
As it was the wyly Of Oure Savoywr.

than often tymes it be-happed So,
that vndir theke tre gonne they go,
hem forto Resten ful often Sithe,
whiche Mad hem bothe glad & blythe.
So that it happid vppon a day,
that Adam with Eve wth-Owten delay
Seten to-gederis bothe twyne,—
thus pia holy Storie Reporteth Certene,
that vppon A fryday it happede so
that vndir theke tre bothe gonne they go,—
and longe there gonne they hem Reste
til A vois there Cam jat Sowned be Ete,
Whiche vois Seide to hem verrailly,
'that Adam his wif Scholde knownen fleshly.'

thanne So Achemed bothe they were,
Swich Manere of thing forto don there,
that Nethir of hem On Othir dorne loke
that dede to don, so seith this boke;
For as sore Achemed y' Man was there
As the womman In Alle Manere,
For they Nesten thanne In nons degre
how her Lordis Comaundement schaken scholen hee;
and for be enchoes of y' first trespas,
they dradden hem of her lordis Gras;
and so Rewfully Ech on Oper lokid than
For gret schame, bothe man & womman.

So Jesus pityes them.

thanne beheld Jesus, Owre worthy lord,
here Schamesfullest & drede be here Owne Acord, that God In hem Anon hadde gret pite
For here Schamfastnesse In that degre;

1 MS that 2 For 'Schamfastnesse,' see l. 242.
And, for his will distorbeled ne schold not be,
For hem he disposed ful worthwhile,
that be hem two the lygne of Man
the tenthe Order of Aungelis Restore scholde than,
that Owt of hevnes weren Cast Adown
for pride Into helle, that lowe doniown.
And therfore Azena here schame Comfort he sent
to hem bothe there anon presente;
and, Al here Schame-fastnesse forte hyde,
In Maner of A Nyht God sent hem that tyde,
that So Mirk it was with hem there
that nos myhte Other sen In nou Manere.
thanne Akesched were they wantir Sore
how þat so sodeinly that dinknesse Cam thare.
thus sone the ton the tother gan to Calles tho,
and to-Gyderis they fallen thanne bothe two
there with-Owen sighte Of Oun day,
thus to-gederis knewen they with-owten delay.
For it behoveth that Alle thing be do.
Aftir goddis will; he wele þat it be So;
and that tyme Ech Other fleshly gan to knowe,
Only goddys Comamement forto Avoxe;
So that there, thorwh here Comowuenge,
Seed forth brouhte to here Synnes Aleggynge.
For there thoruhem bothe was conceyved than
Whiche that me Clepid Abel, that Rhiwtis man,
and the ferste man that to his god dide worthy Service,
him to worschestes & pleaen In Alle wyse.
In this Manere was Abel vnder the tre of lyf
be-geten of Adam, Conceyved of his wif;
Wheche was don vypon a fryday,
As this Storye thus doth here Say.
thanne there behelden they bothe Anon
that thus sone this dinknesse was gon;
thanne knewen they wel ful verrayly,
...
that God it dyde ful speyal
Forte hyden here Schame-fastnesse,
Where-thorwgh they weren bothe In distresse. 280

After the
copulation,
and Anon A gret Merveille to hem pere was,
that God there schewedede In that plas;
For As grene be-Cam þþ tre In that stede
As Evere dyde Gras In ony Mede; 284

the Tree of Life
and all its scions
And so diden Alle that Out of þþ tre gonne gon,
Aftyr that Adam and Eve so hadden I-don;
bothen bark, bowh, Ek lef, and tre,
From whit to Grene I-torned they be. 288

thanne Anon Aftyr Evene Ryht There
turn from white
to green,
This tre flowres & froyt began to bere;
and whiles þþ Tre & branches weren white Echon,
thanne nethir flowres ne froyt ne bar it non;
but Aftir that it was woken Grene,
It bar bothe flowres & froyt Alle be-done. 292
For the whitnesse of theke tre
Only betokeneth virginite;
but whanne Virginite was AGon,
thanne be-Cam þþís tre Grene Anon;
Wheche that signifieth þþ seed of Manne
that vnder theke tre was Conversed thanne, 296
signifying that
that Chast and trewe was to his Cretour,
and In Alle tymes dyde him honoure;
and the froyt of that tre doth Signifie
that Evere he was Religious Sothfastlye.

Abel was chaste,
Thus Contenued ful longe this Tre there,
So that Evere was grene, & In on Manere,
that Abel was woken wel of Age,
and to his god did moche Servage; 300
And Evere deboneure to his Cretour he was,
þldenge him that his was In Every plas,
Abel grows,
As wel of tithes, As of Offrenges;
and religious.
Thus to his god dide he worchepeinge;
and Abel grows,
and worshipes God
with his best.
he offrede to God In Ech Manere.
but Cayn his brothir ne dide not so ;
For Evere of his wercete took he tho ;
and to God there-Offen made his Offring,
Swich as that to Cayn was fowlest thing.
Lo, and God to hym sente As gret plente
As to his brother Abel ; thus þe storie scheweth me.

So whanne they comen bothe In-to the plase
that for Sacrefycenge be God Ordeyned was ;
and for to maken there here offrenge,
bothe Cayn & Abel wren ðedyr Comenge,
lyk as it was be Goddis Comandement
Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,
Streyht vp-ward to hevene thanne gan it go ;
but Caynes Offreng In that Stede,
the fwyne spred Abowtes al the Mede,
Which was bothe blak, fowl, & stynkkenge ;
thus was the Maner of Caynes Offrenge.

and thike that of abelis offering was,
was Cler & swete smellyng In that plas.

and whanne Cayn beheld this Manere,
that abelis Offreng Received was so there
passinge his In alle degre,
thereto gret Envye Anon had ho,
and gret wrath the A³ens his brothir took,
that God Abeli Receveyde, and his forseok.
thanne Cayn bethouhte him sone Anon
In what wyse Abel he myht vengen him on :
thanne to him Self he seide tho,
‘ that Sckerly his brothir wolde he alo,
So best on Abel avenged Myhte he be ;’
thus thowhte Cayn In his Memore.

Thus bar longe Cayn this fowl Envye
to his brothir abel Gytlealye ;
þit perceyued abel neuere Chere ne Contenance
that Cayin him thouhte Ony Grevanunce.
So longe Cayin helede this haterede
In his herte, that ilke fowle stede,
tyl that it happed vpon a day
that Abel gan to walke, as I sow say ;
For Owt of his fadris Syhte tho
Gan this abel thanwe forto go,
tyl that he Cam to the tre of lif,
For there wentes his schepe with-owten strif.
the day gan wexen hot ful faste,
and of the sonne strong hete In haste, 350
So that strong [hete] not suffren myhete be,
but wente to schadwes him vndir that tre ;
So that gret lust Cam him þere vppon
that Nedis moste he Slepen anon,
and so vndir this tre he gan him leyes—
as now that me þe heren Seye,— 360
and to slumberen he gan there Anon.
thanne Gan Cayin forth to gon,
that longe hadde thowht þis felonye : 365
there abel his brothir he gan aspye.
thanne beheld Cayin þat selve day
Where abel his broþer vndir þe tre lay,
and faste hin hyeçte forto sle,
& wende Aperceyved it schold not han be.
but Abel ful wel sawh him comes tho,
& vp him dressed, and Ayens him gan go,— 370
For he him loveved wondirly wel
as it was þere sene Everidel ;—
and seide, "welcome, my brother dere,
I am ful glad we ben In fer : " 380
and Evene In this manere of gretynge
spak Abel to Cayin At here Metynge.
Anon this Cayin there to him Ran,
and A op-Courbed knyf he drowe out than,
þe pappe smot him Anon
Also for as the knyf wolde gon.

and thus abel Anon ded was there

Of his vntrwe brotheris hond In pis manere.

lo, In the same stede that he Conceyvéd was

Of his Modir, In that plas

Suffrede he his deth with vniht,

As was be the Suffraucson of god Almyht.

And Evene lik In the same Manere

as on the Fryday he was begeten there,

Lik So vppon a fryday be Cayin was he ded,

as this holy storie Recordith In this sted.

Lo, whanne þat abel suffrede deth be tresown,

In Al thys World ne weren but thre men In-viroun !

behold how that the deth of Rihtwas Abel

Is likned to Cristes deth Everydel !

Be Cayin signeyd was Iwdas,

the falsoest Tretour that Evere was.

For lik As Cayin his brothir gan to heylle,

So dide Iudas to Crist Sawn faille ;

So that these tweyne dethes Acorden wel

As be fals tresown Everydel ;

and As Abel vppon A fryday was slayn,

So be tresown was Jesus In Certayn.

So that Iudas In alle Manere

To Cayin Is likned Everywhere ;

For Iudas hadde non Maner Enhesselown

To don his lord to pat distroctiown,

For to him myhte he han non haterede

For Owht that Jesus dyde In Ony dede ;

and for he say neuere In him but goodnesse,

therfore was he ful Of Irfulnesse ;

For it is þ þ Condiociown Of A cursed Man

To haten A good Man, what that he Can.

and Of the tresown þat Cayin to his brothir hath do,

Spekith Jesus Crist, and of Many Mo,

be kyng davy In the Sawter book—
ho that there-after wile there-Inne look;—
That A dreadfull word now spaketh there
that thus Seith, and In this Manere,
424

Cain’s treachery
is spoken of in
David’s Psalms.

‘thow purposiat, & seist fals felonye

to thy brothir, & seist al trechorye;
and to thin Owne Modris sone
swich tretories thou dost As is thy won;
Wherfore I schal the Chastise,
and the pynschon In hard wise.’
and thus In the Sawter schole ye it fynde
of dawid his enditenge, kyng good & kynde.

428
32

thanne our lord, Cayin gan to Calle
Aftir this dede thus was befallen,
and seide, “Kayin, where is thy brother Abel,
that to the trepped neuere A del?”
Whanne that kayin vndirstood Al this,
that he hadde So fowle don Anys,
and that so gret tresoun he hadde I-wrowht,
Anon it tornde than In his thowght,
432
436
440

Cain covers the
corpse with leaves,

That Aspyd ne schold not than be.
thanne Axede him Owre lord Ageyn,
“Cayin, where is thy brothir, sey me pleyn.”
thanne Kayin Answerid Aṣen Anone,
“With him have I not for to done;
For I ne haue hym not In kepinge,
444
448
452

and says,
“1 don’t know.”

Neber of him I ne Can telleyn non tydyngye.”
thanne Answerid Oure lord to hym ful sone,
“that fowle dede that thow hast done,
and shyn thyn Brothir So falslye,
Afor Me veniawce his blood doth Crye.
therefore Acursed schalt thow be
thorwh-Owt Alle the Erthe ful sikerle,
and the Erthe, A-corced I wel it be do,
that thy brotheris blood hath Resceyved so.”
456
thus Crist the Erthe Cursed there;
THE TREE OF LIFE TURNS RED ON ABEL'S DEATH.

460 In non Manere

Cursede In non sted.

A wondir Merwelle of that tre

After Abel's death.

At Abel there-vndir was Shlayn,

the Tree of Life turns from green to red.

outhe Colour it turned Anon Certayn,

Cam As Red as ony blood,

Cam tre, there as it stood,

membrane Of hym that ded was there,

Abel In swich A Manere.

and its scions too,

in his plawtes that Abowtes him were,

Anon In Schort Manere;

that tre Grew so Merveiulys,

the fayrest tre it be-Cam trewly

Evere man Myhte behold with Eye;

ful of Bowte this tre was Sekerlye,

Neure chonged ne peyred nowht there

but it never more bear flower or fruit,

Sethen Abel was per-vndir ded, In non Manere,

Sethen there-vndir that sowle dede was don.

but tho that of him weren I-set to-formed

bothe flowres and frout of hem ben born;

and so these Trees gonnes to Multipliye,

and the world Eresid ful plentevouallye,

So alle that of Adam & Eve Comen tho,

To that tre ful Moche Reverence they do;

and Eche of hem Other doth telle

In what Manere that it befells,

'That how here ferste Modir it plaw[n]ted there,

and how thed it cam, & In what Manere;

and they Scholden Restoren agayn

here ferste Eritage In Certeyn,

Where-Owt here ferste Modir was Cast,

but Ayn we scholen it havent Atte laste.'

492 and whanne they weren In Ony disseise,
GOD CURSES CAIN FOR SLAYING ABEL. [CH. XXIX.

ho that there-after wilth there-Inne look;—
That A dreidful word now speketh there
that thus Seith, and In this Manere, 424
'though purposist, Seist fals felonye
to thy brothir, & seist al trechorye;
and to thin Owne Modris some
swich tretories thou dost As is thy won;
Wherfore I schal the Chaustise,
and the psnachon In hard wise,'
and thus In the Sawter schole ye it fynde
of dawid his enditenge, kyng good & kynde.

thanne oure lord, Cayin gan to Calle
Aftir this dede thus was befalle,
and seide, "Kayin, where is thy brother Abel,
that to the trespassed neuere A del?"
Whanne that kayin vndirstood Al this,
that he hadde So fowle don Amys,
and that so gret tresoun he hadde I-wrowht,
Anon it tornde than In his thowht,
and kouered Abel with the leve of P't tre
That Aspyd me schold not than be.

thanne Axede him Owre lord Ageyn,
"Cayin, where is thy brothir, say me pleyn."
thanne Kayin Answerid Agen Anone,
"With him have I not for to done;
For I ne hauw hym not In knovwne,
Nepter of him I ne Can tolle thy dyngye."
thanne Answerid Oure lord wondroulful sone,
"that fowle dede that I ne done,
and slayn thys Brothir,
Afon Me veniaunces I ne booth Crye."
444

and says,
'I don't know.'
448

God curses Cain,
therefore Acursed also
thorth-oute Alle thys劾rle,
and the Erthe,
that thy brothir
thus Crist th
THE TREE OF LIFE IS NOT DAMAGED BY NOAH'S FLOOD. [CH. XXIX.

That any thing here herte did Misplease,
and Anon to put blessed tre they wente,
here Conceal to taken veramente;
whanne that to theke tre they Comen Anon,
Comforted they were thanne Everichon;
and Sthen they Clopeden it 'p' tre of Conseiles
And the Tre of Comfort' with-Owen fails.

This tre Grew & wex ful faste,
and alle that Eure of him Comen Atte laste,
bothe that were of 'p' Grene tre,
and Also of the white Certeinle,
So that the peple Sore Merveilleden tho
how that they Endured & woxen so;
and Evere kepeth they that Same Bowte
Tyl that God sente the flood of Noe,
Where thorwgh Alle wikkyd peple than
Weren distroyed, As I tellen 3ow kan,
So that on lyve lofte non sikerle
but Noe & his wif & her Compene.
For it was Goddis wille tho
that the world distroyed scholde be so,
Sauf only hem that god trewe fond
Aftorn Alle Othere, I vndirstond;
and be hem the world Restored Schold be,
that to-forn tyme was lost In swiche degree.
bute wete ye wel for Certeyn,
though the trees to here kynde comen Ageyn,
3it boren they newere After so kended
As to fore tymes they dyden viterly,
that they no losten Clene 'p' Savoure
Of here fyrst froit, & the Odowre,
thorwh the water that so bitter was,
that ouerkenered the world In Every plas;
Sauf Only thike Solve tre of lyf
and 'p' branches put 'pere-of comen, whiche sette
Adams wif,
of Bawte, fruit, ne of Colour,
ne weren not Chonged In non Oure;
For witnesseth they that hem Sye—
these trees ful openly to here Eye,—
For trees of lif I-cleped they were
of hem that hem Sien In all Manere;¹
For of deth dredden they In non degre
whiles there-offen they hadden In here compena. 536

CHAPTER XXX.

The Episode of [the Fall, Abel’s death, and] Solomon’s building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384), but is deceived by a woman, and, when much troubled by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoiced, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon’s Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David’s Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi celi qui che urent, disent, ‘que noirement estoit celi arbres de nie et non de mort.’ — A.
without repenting for his deed. A voice promises him that it shall be so p. 336. He writes letters on the sword, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead p. 337 , which she says a fair maiden (like her who will make Eve's work will change into glorious ones (p. 334). A Bed is made in the ship, and the Sword put on the bed, and David's crown at its head (p. 336). Solomon's wife makes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green p. 337. Good springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed p. 336, and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 339). Solomon writes a letter to the Knight of his line who is to draw the sword, warning him against the wiles of women. This he puts into the ship (p. 339). Then he writes an account of the building of the ship, Bed, Spindles, etc., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakens and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The man and angels vanish; Solomon is gone on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

Thus longe durede this ilke tre,
Of Colour, of Savour, and of Bewte,

To Solomon

Tyl that Salamon Reginede than
Aftir king david his fadir, jet holy Man.

Christ sends more

To whiche Salamon Only Crist Sente
Manie passing konvenges aftir hese Entente;
he sente him more wit & disreissiou In his lyve
Thanne ony wit of Erthly man cowde discrive;
For of Alle Sciences he was konnenge,
Where-often the peple hadd merveillynge.
For he was kenne in precious stones,  
and knew all here vertues for the neses;  
and the strengthe of herbes he knew also,  
And what ther-with he myhte wel do.  
he knew the Corn of the firmament,  
And of alle the sterres here-onne, verament,  
So that there nas neuere non Erthly man  
That non discernioun to him ne kan;  
31t Neve-therethfe, be beewe of a woman  
Ouertaken and discyveyed was he than,  
So that he wrowhte A לצnas Goddis wille,  
that of Sum thinges he dide ful Ille.  
This woman that with Salomon was,  
bethowth hire in Many diuer Cas  
yym to discyve, and be sondis him go,  
with Alle the deceites sche Cowde do.  
Where-often ful lytel wondir it is;  
For there nys non Man that lyveth I-wys  
that often Owten forto Merveille,  
Ale לצnas A womanes wile with-Owten faille;  
For there sche putth hire Engyn & hire Entent,  
that wit of non liveng Man verament  
Schal hire withstonde of hire Concrettyng:  
tak kepe of hire first woman that Evere was lyveng.  
Whanne Salomon Sawh that in non degree  
To withstondes hire Engyn It holde not be—  
Where-often he gan to Merveilen Anon,  
and wax Right wroth, and forth gan gon—  
thane Anon his book he spak  
'that to him was with-Owten lak,  
Wcheche that 'parables' he Calde the Name,  
To him A book of ful gret fame:  
"With this Book I have Sirvewt ye world Abowte,  
that ther is non Erthly Man with-Owten dowte  
that to serchen Abowtes the world In-virown,  
Oumethes there-Inne to fynde, be good Resown,  
GRAAL.

{SOLOMON knews the course of the firmament,  
but is yet desired by a woman.

And no wonder,  
For there's no man living can stand against a woman's will.

When Solomon sees he's beaten,  
he speaks his Book of Parables.

says he's searched the world.
and not found one good woman.

On good woman to his Supposing."

And thus Seide he for A wondir thing,
For he ne Cowde In non Manere
From wyles of his wif to keepen him there;
So that he Marvelled In Alle degre
That so Manie wyles In A womman scholde be,
so that he gan dispisen hem ful faste,
and of hem [seide] mochel Evel Atte laste,
And of Speritweal thinges neuere they Come,
but Of Enmyte Al & some.

As vppon A nyht In his bed he lay,
ths to him self he gan to say,—
Ful thowhtful he was & ful Mornenge,
that thus to him self he made playnesse,—
"thow man Caytyf, ful of disese,
why nisse ther non thing that the May plesse!
Why Marvellest thow so Moche of wommanis wile,
that the hase distorbled with-Inne A while,
and In Sorwe and Error hath put the! 
Tak An Emsample, and here now so;
For Oure ferste Moder loste neuere hire Engyn,
For owht that Adam cowde deryne,
Tyl that owt of Paradis eche was cast,
Thikes delitable place thanne atte last,
botho Into Sorwe and In-to distresse,
From Ioye, Mirth, and gladsomnesse;
So that alle whiche of hire Owt gonen gon,
In payne And Sorwe they leven Echon,
and here bred they Eten with swot & peyn,
And In Caytyvethe they lyven corteine."

And whanne longe In this thowht salamon lay,
A voys to him spak that he herde verray;
"Why hast thow thus womMan dispied here
In Manie wises & In riht fowl Manere?
for thouhe be womman Cam ferst to Man disseise,
Of here Anotho Schal come, this world to plese,
and bothe joye & mirth bringes mochel more
than Evre Mankynde was grevid before;
and thus be woman Amendid schal be,
that to forese tyme to womman was put to velone;
and this womman schal Come of thy kynde.

Anon thanne Salamon Cast In his Mynde,
that A fool & wyn wis that he was,
wommen to blamen In Ony plas.
thanne anon he bethowhte him of Sotylte,
and Sowhite the scripture In Eche degree,
And Also Alle the devyn Secres
that he Cowde fynde In Ony degree;
and Atte laste so lofte he Sowhite
Til to his wit that it was brouthe,
so that he fond and knew Riht wel
the Comeng of the virgyn Eueridel,
and that the Son of god Almyght
Into that blessed vessele scholde Alght.

And thus that Scripture put him In Mende
Of that blessid virgyn so good & kende,
that the fruite sot of hire Owt scholde gon,
So gret blessedness with him scholde come anon,
and Mani More double of sweantesse
than he be oure first Modir cam bitternesse;
Wherefore the ton, 'Modyr,' Cleped scholde he,
and the tothir Clepid scholde be the 'Sec.1'
thanne stodyed Salamon from day to day,
Of this blessid Maiden to knowes more verray,
3if that A Modir that Maide scholde be,
and Comes of his lyne, thus merveilled he.

thanne was he glad In Alle Manere
that of his Ancestress with a spring scholde come.

1 ! A mistaken translation of the Hebrew word for Mary,
makes it "Star of the Sea." It either means "bitter," like
Marah, or "The rebel" or "rebellion," like Miriam.—S.
Davies.
And thus longe he thowhte on this thing,
tyl Atte laste on A Nyht, In his Metyng,
To him from An hy Cam the devyne Answere
Into his Chambre, In bedde as he lay there ;
“Salamon, On thing I telle now the,
that allynges of thy schal sche not be,
Ne not fully the Ende of Jt’ ligneage,
but the Ende of Anothir knyhtes of herere parage,
that schal passen of bownte & of lif
Alle Othere Knyhtes, with-owtes strif,
that Evere to-forn him zit were,
Ofer after hym scholen comes, ofer grines b bere.
So mochel schal he hem passen In alle degre
Asse the sone the Mone doth, Sikerle ;
For whanne the Mone schineth most briht,
3it passith it, the Sonne, be Many fokd lyht ;
lik so this knyht al othere schal passe ;
and as dide Isowe In Ony place,
that past alle other In Chevalrye,
So schal Jh’s knyht passen Isowe Al ofer sekarley,
and 3it Isowe was told the beste knyht
that of al Jt’ world was, & most of Nyht.”

And whanne he this thor vndirstod,
that of his ligne schold Comen a knyht so good,
Ful Mochel Ioye was in his herte tho,

And Ayen to his booke is thanse gan he go,
And knew wel, & sawh be vndirstonding,
pot him scholde he not sen, ne Abysten his comenge ;
For it was ful long tymte therto,
lik as that his bookeis Schewed him tho :

“Now, Certes, this A wondir thing to me,
that So long tymte to-forn his perturite
how I scholde knowen of his birthe,
that to this world Schal bringen botho Ioye & Mirtho,
As I haue here In vndirstondyng ;

et qui a chel tans porteront armes.—A.
CH. XXX.] SOLOMON TELLS HIS WIFE HIS TROUBLES.

but it is to me A ful strange thing,
for from this day it thedir to,
It is two thowsende yer & mo."  
Ful longe thowhte Soloman of this thing,
Tyl his wif it Asypde, Atte last Endyng,
how that he was fallen In his thowht,
Where-offen Comfort fond he Ryht nowght,
So that he was woundry Evel at Eee,
he Niste non thing that myght him plese;
thanne hadde his wif gret drede Anon
that som Manere Evel he wolde hire don;
So that it happen vppon An Niht tho
that In bedde they lyrn bothe two;
and whanne hyre tyve sche sawh forto speke,
thanne to hym sche gan Owte-brake,
And Anon sche gan hym forto Consoure tho,
For alle the loves betwen hem two,
that he hire would trewly tells
how of his pensifnesse it be-felle.

and Solamon, that knew passingly wel
Of hire Conisetyng Every del,
Wyste wel that ther Nas non herte levenge
that Cowde So Mochel of Conisetyng,
that, And sche knew of his Menyng,
Anon to the Ende Sche wolde it bringe;\(^1\)
therefore than Anon thouhte Salamou
how that best this Game myht be Gon,
For Al the Certente tellen he Nolde,
What After there Offen fallen scholde.
thanne discouered he his pensifnesse
To his wif, & al his hertes distress,
Of that he\(^2\) hadde So longe I-thowht,
To what Ende it scholde be browht.

--- 1 Et salomonis, qui le vit plus souill en mal et en engien ke nus hom ne peust etre, pensa ke, se cuers morteus poot mettre conseil a chou ke il pensoit, ele en venroit a chief.—A.
2 MS be
neue frisch sich heben, erheben sich neugedacht; erheben sich neugedacht, erheben sich neugedacht, erheben sich neugedacht.

In a new time we élevar a temps,

et noyez en ses immenses âmes.

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et noyez en ses immenses âmes.
CH. XXX.] SOLOMON'S SHIP, A1 FOR 1000 YEARS, IS BUILT. 391

Swich As behoveth there-Inne to do,
As ye scholen Afterward bothe heres & knowes
Al myn hol purpse vpon A rowe."

And Salomon it levede the ful wal,
And there Agens spak Neuree Adel;
but Saffred hire wille Al that nyht,
Tyl on the Morwe it was day lyht.

On the Morwe Anow as the day gan Ryse,
he Comaued his Messengeris In Alle wise
Into Every partyse forto gon,
Carpenters him to bryngen Anow.
So that with-Inne a fewe dayes
these Messengeris Sowthen Many wayes,
and Carpenters to the kyng Anow they browhte,
to weten 3if that with hem he wolde Owhte.

and whanne those Carpenteris weren semblid They come,

Echone,
To hem the kyng Aperede wel sonc,
& hem Comanded there riht Anow
‘a schip forto maken they Scholde gon,
So Strong, so Myghty, In Alle manere of gyse,
of swich tre As they Cowde Dowyse,
that for water ne Rokkes ne person scholde
With-Inne iiiij x' yeres,' thus the kyng wolda.
thanne Answered the Carpenters Agayn,
‘his wille to fullfule they wolde ben fayn,
To alle here powere & to Alle here Myhte
they wolde don that Schipe to dyhte.’

So that to werke they wenten Al In fere,
that the Schipe was Mad with-Inne half A yere.

And whanne it was fulliche I-browhte to An ende,
Thanne that lady to Salomon gan wende,
That thike Schip first dye begynne
thorg hir qwestisie and hire Jenne;

"Sire," sache seide, "and it be so As ye me telle,
that In tyme Comeng swich A Cas be-felle,
and that swich A thing scholde there be,
So worthy A knynt, and Of so ny dege
that In bowwete alle knyhtes scholde passen Ecione
As don bemes of f° sonse passith liht of the Mone,
And Alle hem that Euere to forn him were,

OPER after hym scholen Comes Armos to bere,
It were bothe my Counseille & my wit,—
And 3e wolden Owht concentanyl to It,
and as be good Resown As thenkith Me,
Setthen this worthy knyht Of youre ligne schal be,—
that 3e som Manere Of precious Armure
Whiche is bothen passing good & sure,
(So that 3ow he may haven In remembrance,
What so Evere Aftir happe be chauce,)
Scholen 3e Ordeyne & Arayen Ayens his Comesege
Of hym that 3e hauen so gret Merveillynge,
and that the Armure be passinge Merveillous In all
degre

As he schal passen Alle OPER knyhtes In dignete."
"Sey," quod Salamon, "what Armure it schal be ;
and 3if it be Coveneable that I may se,
I schal it ordeine thenne Anon Rih,
And Into that Schipe it schal be dihte."

I thanne Seide this lady Anon Ageyn,
"Sire, I schal 3ow tellen now In Certein
On Of the Most Sufficiant Armure
that I knowe, as I 3ow Ensure.
the holy temple wheche 3e han don Mad
In the worschepe ofoure lord In this sted,
In wheche temple the beste Armure is on
that Euere On knyht here was I-don ;
It is the swerd of thy fadir, kyng davy,
that there-Inne hangeth ful Sekerly ;
For it is On the Richest thing
That Euere Abowtes heng ony kyng,
the most Merveillous that Euere forged was,
the Most diuest\footnote{digniest, or digniuest, worthiest.} in ony place,  
the Scharpest & the Moste trenchaund  
that Evere ony Knyght took on hand;—  
taketh that, & Maketh Ordenaunce  
For that sword with-owten ony variAunce,  
And Ordeyneth bothe for hondele & point,  
To Setten Every thing In his Ioynt;  
And Aftrir for the blad 3e ordeynes Also  
As 3ow thinketh best forto do.  
and 3e that han of Alle herbes the knoueng,  
and of Alle precyous stones the konnenge,  
And the kynde of Alle thinges therto  
that be-longeth ony konnenge to,  
Ordeyneth, for the point, of precious stones,  
And that they ben Sotely Ioyned for \textit{p'} Nones,  
So that non Eerthly Man Aftrir this day  
In non wise hem departen no May,  
but 3et they Supposed In Alle thing  
that it Nis but On ston In beenge.  
and thanne to the pomel Ordeynen 3e  
As precious A ston & Merveillous As it may be,  
That non so vertwoe, so merveillo[u]s, ne so riche,  
Of Alle Other stones be non him liche:  
and thanne A schethe that 3e ordeyne,  
the merveillous blaid forto susteyne.  
and whanne Alle this 3e han I-wroght,  
thane wile I werken As cometh In My thowht,  
and Ranges I wele Maken therto,  
Sweche As me liketh there-Inne to do."  
thanne he that was wisest of Al degre,  
And most vertwoe In herbis & stones Know he,—  
passing Ony oper Creature  
Most Connenge he was, I the Ensure,—  
Owt of that temple the sword they browhte,  
the wheche kyng davy his fadyr owhte,  
\footnote{and to make a \textit{wonderful} handle \textit{and point to it;}}
\footnote{the point of precious stones,}
\footnote{and the pomel of one merveillous stone;}
\footnote{also a sheth;}
\footnote{but the hangings she will make.}
\footnote{David's sword is brought out of the Temple.}
SOLOMON MAKES A SHEATH FOR THE SWORD. [CH. XXX.

and that they helden as Rich and As worthy
As Ony thing but In y' temple was Sekerly.
and thanne wrowhte he Al Aftir hire Avys
With precious stones of gret delys;
but Onliche to the pome An by
he putte but on ston Sekerly,
Whiche of Alle Mancres Colours it was
that Ony Man Cowde thenken In Ony plas.
And thanne Al his hol Entent
the schethe to Maken, he dice verament,
Where Inne that this sword schold be;
Ful Coriously his wittes thanse Cast he,
but wheres offen the schethe pot he made there,
declarest not 3it this storie here;
For it schal ben non gret Mestien
the schethe 3it to declaren In non Mancre;
but the pome Made he se Raly
As here vs doth telle this Story.

And whanne this sword thus garnysched was,
and be his devis wrowht In that plas,
thane the Sword Into the Schethe he putte,
and ful fast be gan to beholden Itte,
both the schethe and Ek the sword;
Swich anothir nas there In Middlelerd.
and whanne he Sawth it Aparayllde So Richely,
In Al the world hym thowhte non So worthy
That for Ethly man Eurea was Mad;
thus In his herte to him Self he seid,
"that there nas Neurea non knyht born
In Al this world here be-forn
that for hym swich a Sword was diht,
Ne non So Riche to non Mancres sith,
ne non so vertwos In Al degre
As that is this sword, as semeth me."
Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More,
CH. XXX.] SOLOMON'S WIFE PUTS HANGINGS TO THE SWORD. 395

't that Neuer Man thees sword scholde drawe,
For lust, for drede, nether for Awe,
but him Repentyn Scholde Ryht Sore,
Sauf only he that it was Mad Fore,
What Manere of Knyght So Evere it be,
that non it drawe, but zif it be he,'
thanne to hym Cam A vois with Owten lak—
the Same vois that to fore tymes to him spak—
"Salamon, Of this that you hast Axed before,
Schal non man it drawe, but hym Repente sore,
but zif it be the Same persone
for whom this Mater thon hast I-done,
and for whom this sword is dyht;
It non Man to drawes schal haues non myht."
And whanne that Salamon herde this,
thanne was his herte In Ioye & blys;
and Anon let wryten with his hond
dyvers lettres, as I vndirstandod;
and, as this Storuye doth devyse,
he let Ordeyne Rawnges In his Gysse,
And to the schette he gan hem Ordeyne
Also Ryaly as he Cowde Certeyne:
but so wolde not his wif
In non wyse be here lyf;
but so fowle Raunges, & so Spytale,—
that to so Ryal A thing ne were not able—
his wif Ordeyned forte do,
that non thing weren Able therto,
As far forth as Salamon Cowde seyne,
Not An Owr thiks sword to susteyne."
"What!" quod Salamon to his wyf tho,
"how thanke ye now here forte do,
To putten So fowl A thing In Abvicious

1 MS het
2 I sains en sportes vnes si laides et si pourres comme de canure, et si fables par semblant ke elles ne peussent l'espec sostenir.—A.
Solomon's wife tells him that

To So Riche A thing with-Owtes Comparison!"

"je, forsothe," thanne quod sche,

"At this tyme it schal non Owerwyse be,
Sowf onlicher, and it be goddis pleynge,
That so May happen In tyme Comeng,
That A damysele it Chaunget Schal thare,
And Tormen hem Into Anothir Manere,
So Faire and so Riche, that wondir schal be
Ony Erthy Man to beholde Certeinle.

and so be this swerd there scholen ye knowe
the werkys of two woomen with-Inne A throwe;
For lik as ye don me to vndirstonde
That A Mayden schal comes In to this londe
For to A-Mendyn Al the grete wronge
That oure form Modir dyde A forn ful longe,
Ryht So schal the Same Maiden Certeynylys
Amendyn In tyme Comeng Al my foyse,
the fowle Raunge that I have the swerd put to,
Evil Riche & worthy for hym wele sche þero do."

Of these wordis thanne hadde Salamon
In his herte gret wondir Anon,
Where sche hadde that wit An discrecstoun
him forto telle So straunge A resoun.

Whanne the Schipe was Made In this manere,
And I-Covered, as the Storye telleth here,
In the Schipe was mad a bed of Tre,
Wondirfully devised, I telle the;
and Ouerthwert ouer the beddis feet
lay this Ryal swerd, I the be-heet:
And Aboven, vpon the beddes hed,
A Crowne of Gold stode In that sted,
that Manye þeres to-fore his fadir kyng davy
that Crowne hadde werid ful worscheipfully;
wiche Crowne Salomon put In to that plase,
Sethen that knyht neuere non So worthy wasse

As he of whos ligne scholde Comen that mayde,
As to form tymes his Bokys had hym Sayde;
And on non Man So wel, hym thowht, levenge,
Myht ben be-stowed So worthy A thynge.

And whanne the lady thus hadde Seyn him do,
“Jit,” sche Seide, “va behoueth now thinges mo:
For jit to this Schip there failleth Somthing
That there-Inne Moste ben with-owten faillyng.”

And these Carpenters sche took Anon,
And to the Tre of lyf they gone to gon,
Vndir wheche tre Abel was Slayn,
As the Storye to form Ro herseth Certein.

Thanne Seyde sche to hire lord tho,
“Sire, to this tre now most we Go,
And to the Tothir that of hem Come,—
the Cause I schal tellen 3ow Al & Some,—
Off wheche on Is Red, Anothir is whit,
The thrydde is grene, A tre of daltyt:
Of these take 3e now springes thre,
Whit, Red, & Grene, lik as they be,1

Whiche the bed Scholen Envirown Abowte,
As I schal 3ow tellen with-Owten dowte.”

thanne Answerid the Carponeris tho,
‘that the Tre of lyf wolden not they gon to,
For neuer to forre, as they Cowdres vndirstond,
Ne was it persched with Mannees hond.’

thanne Answerid this qweno Anon,
“but jif that 3e my Comandement wil don,
3e scholen ben blamed Al In hye,
I-Seys 3ow, Sere, now ful Certeynlye.”

Thanne they fullfilden here Comandement
holiche Aftyr the ladies Entent;
and they dradden hem ful Soryly,
For neuer to forre hadde Man Comes ther Ny.

1 præces sij. fulcisius i. vermis i. blanc i. vert.—A.
2 Et chil disent ‘qu’il destovi ent a ex Maur l’arbre
de uie, pour clou ke n’asot este si hardis qu’l’empirat de
riens.’—A.
but ful sore Abascht they were Atte begynnenge, 460
For so fresh blood owt of j* tre gan sryslerne, 464
As of A Manne Arm it hadde be
that hadde ben of smeten Sekerle
In bataile, oyer In tournament,
Lik As it semede to here Entent,
and thanne weren they Abascht so sore,
that there-Onne wolden they werken no more,
and so lesten they Alle here werkynges
that they diden Atte the begynnenge,
and Repentyd hem ful Sore
that they wrouhtes after the ladyes lore.
But sche wolde it suffren In non wyse
but that sche wolde haven hire owne Gyse;
and whanne they knewen hire Entent,
holichy they fulliden hire Comausment.

And whanne these thre brawnches weren I-browght
To j* Schipe, to fulliden the ladyes thowht,
fit ful Sorye to weren therto
here ladys wille thanne forto do.

Solomon’s wife
puteth these branchex on the bed,
1 in front,
1 behind, the 3rd across,
of alle tho Braunches In Eche dege,
On be Fore, tho tothir be hynde,
the thriddle Ouerthwert, As Cam to hire Mynde;
So that the bed ouer sprad was there
with these thre trees In this Manere.

The carpenter
again refuseth to work,
that there-Onne wolden they werken no more,
and so lesten they Alle here werkynges
that they diden Atte the begynnenge,
and Repentyd hem ful Sore
that they wrouhtes after the ladyes lore.
But sche wolde it suffren In non wyse
but that sche wolde haven hire owne Gyse;
and whanne they knewen hire Entent,
holichy they fulliden hire Comausment.

Solomon’s wife
puteth these branchex on the bed,
1 in front,
1 behind, the 3rd across,
of alle tho Braunches In Eche dege,
On be Fore, tho tothir be hynde,
the thriddle Ouerthwert, As Cam to hire Mynde;
So that the bed ouer sprad was there
with these thre trees In this Manere.

behold now of this merveillous werkyng,
What it was thanne to Signesfieng!
For it was to a gret Signesfaynce;
As this Storey schal schewes with-owten varuaunce.

And whanne sche hadde So I-do,
Thanne to Salamon gan sche to go,
“Now beholdeth these spyndelis thre
that vpon this bed to forn yow be!”
Now herkeneth to me what I schal seye:
these Schal Neuere Man Sen ful Certeinlye
CH. XXX.] SOLOMON Writes to His DESCENDANT KNIGHT.

But if Abel's death be told here in Mynde,
That Man that so Just was, and to God So kynde." 496
And whiles they spoke of this Matere,
Anon to hem Comen tydynges there,
that the whiche the Branches hadden Atamed,
Augeles\(^1\) they weren, that weren not blamed. 500
Thanne be-thowehte ful Mochel Salamon
Of Manye things that he wolde don;
And sit to his wif he Seyde Ryht nouht
Of Al that Exer thike tyme he thouht.
Thanne Anon Salamon be-gan to write,
and with his wittes it gan to Endite,
A lettre In the Schipe forto be set tho,
In what place he myhte best it do.
And this was the begynnynge of his Resous,
As ye scholen now heren, bothe Al \& sou\(^2\) :
"Behold, thou Knyht, (what I schal Seye ;
Of on thing I warne the Alweye),
That schalt ben Ende of Myn lynage,
As I am Certesfeld, and of So worthy Corage.
Evere be thow war of wommens Engyne ;
And Also of Manye things they welen propyne,
loke that thow be wis, \& kepe the wel,
and of hem be war thou Everey del,
and that thou leve hem In now wise,
For \(\text{if}~\) thou do, thou lest thin Aprise ;
Ne Neure roswesse ne non Chevalyre
Schal I the warausten Certeinlie,
but it torne Reprof to the ;
thus Sente the to Seyns Salamon be Me : 524
And of hym Remembrancse thow took,
Whanne that thow lokist vppelin this book."
\(^8\)Thys was the begynynge of his wryt there, 524

\(^1\) ke chil qui l'arbre de ulx ancent entamo, estolent auole [blind].—A.
\(^2\) for som
\(^\text{1}\text { Et teus li commandemen du brief ke salemone escrit pour le chialer qui fis tant de cheualerie et rolamae de logres,}}
Whiche Salamon wroth In this Manere; 528
For of logres that worthy Knyht
Whiche that Into this Schip scholde be dyht,
Wrot Salamon this qwestion Sekery,
and Into the Schipe it putte trewly.
And now of Forein londes scholen ye here,
As the storie of Sank Ryal Reherseth In diners
manere. 533
And After he Wroth the verite
Of his wif there In Alle degre,
how his wif this Schipe gan to Ordeyne,
And Al that Richesse there-Inne put Certeynne,
bothe the Bed, & spydndelis Also
that overthwert the bed weres I-do,
of whiche on was whitt, Anothir was Rede,
And the thridde was grene In that stede;
and alle colourd of here kynde they were,
As 1 of the Tres they were taken Ere.
and whanne this wriht was thus I-do,
At the beddes hed he leyde it tho;
and the Crowne there As it was,
There be it putte In that Same plas.
and then put the letter under the Crown. 540
Then be sent the Ship to sea.
And whanne this Schipe thus was I-dyht,
Into the Se he it putte Anon Ryht.
 thanne to his wif he Scide Anon,
"Lo, dame, now Al this thing [is] don,
and Into the Se I have it pyt,
Neure weneng more forto Sen it;
Ne I not neuere to knowen of his Comenge,
of theke worthy Knyht put me Is put In Mynde." 544
"jis 2 Certein, Sire," quod his wif thanne
"Som veryfieng Schole ye han of that Manne;
Charge ye yuro Meyne Anon Ryht
et mist a fin les avenutes qu'el royaume de la terre foraine et
en maint autre lieu aucoient par l'avenure et par la forche
del saint graal, si com li contes deusiera cha suant.—A.
1 MS As As 2 MS jis
That powre pavyllows ben Redy dyht,
And be the se Syde that ye don hem Sette,
And for non thyng that ye ne lette
That ye And I and somme of oure Meyne
With-Inne the tentes to-gideres Mown be,
And there to Abyden and to dwelle,
To see what this Schipe may be-falle."

Thanne this Salamon Anon Ryhte
Comanded his pavilions to ben dyht,
And to ben Set faste² vppon the Se Syde,
with-Inne wheche he myhto abyde,
his wif, & with hem A prevy Meyne:
thus he Comanded that It scholde be.
And anon his commandement was I-do,
that he and his wif to-gederis Also
there-Inne Slepten Every Nyht,
and with hem here Meyne ful ryht.

So vppon A tyme As there-Inne they lay,
As this Storye here doth Say,
As it be-happede Abowtes Mydnyht,
In his Sleep he Sawh a wondir siht:
that there Cam from the hevnes An hy
A man, & of Ausgeles A grete Company
that certein Instrwmestis with hem browhete;
but what Maner they were, he knew hem nowhete, 584
Ne he ne wiste In non maner degre
What Man it was that In that Compeyne
that with the Angelis Cam down there,
he ne Cowde him knowen In non Manere. 588
And Alle Into the Schipe they descendiid Anon,
Ech After Oper there-Inne Gan gon;
thanne to the water gonne they Reche,
And ther-with dyden as I schal the teche:
and Into that schip it Cast Abowte
Into alle parties, with-Owen dowte,

1 MS faste

GRAAL.

560 Solomon's wife bids him bare his tentes pitcht.
564 to see what'll become of his Ship.
568
572 The tentes are pichet, and he and his wif sleep in them.
576
580 One night
584 Solomon sees a man with a company of Angels
588 come down from heaven into his Ship,
592 cast water all over it,
The text on this page appears to be a section from a historical or religious document. It seems to be written in a Middle English or Early Modern English style, with words and phrases that are characteristic of the period. The content suggests a narrative or instructional nature, possibly related to religious or historical events. The text is difficult to transcribe due to the style and the quality of the image. It appears to be discussing a serious or important topic.
"Salomon, thy desire is fulfilled and do;
For the Knight that the End of thy lyne schal be,
In to this Schip schal Entren ful Sckerle,
And this sword schal he have In honde
that thou hast Aparnell'd; this thou vndirstonde.
and here-offen schalt thou knowen the verite,
that non schal Entren, but if it be ha."

And thanne After this word anon,
Owt [of] this Schip this Compenye gan gon,
that Salomon ne wiste witterlie
Where they become tho Serteynlye.
and whanne he hadde power forto speke,
thanne to his Meyne he gan to reke,
And to the Schipe he Cam Anon
Also faste As he Cowde gon.
and whanne the Schipe he wolde han Entred ther,
A voye to hym Scyde In this Maner,
"Salomon, I the Rede that thow with-drawe,
and that thou werke Aftyr my Sawe;
for if thou Into the Schipe Entre utterly,
Thou schalt ben persched Sothfastly. ¹
but boke the Schipe that thow letes go,
To Swich place As it is ordeyned to,
And where that fortune so wele it bringe;
Forte manie stroungo Contres is his goynge,
whiche that hens ful longe they ben,
As In tyme Comenge Oþer Men scholen sen."

Thanne there Salomon with-drowh him Anon,
And from that Schip faste gan to gon,
And beheld the lettres wretne vppon the bord,
that In this Maner they spoken Every word:
"Thow Man that Entren wilt with-Inne Me,
be war that ful of Feyth that thow bo;
For In Me is, if non thing Ellis,

¹ Se tu entres dedena, tu periras.—A.
² et sachez ke es sera encore vous et proe et loing.—A.
but only faith, (As the Storye tellis,) and Riht-ful Creance, as I telle the.

Therefore be war, hosoe entre with Inno Me, that he have bothe feith & Creunse stedfastly, with-owten variance.

and jif thou bleneche from any of thoo, be war, from the than Schal I go,
And the forsaken In alle degre,
And Nethir Sustenance ne helpe getest you non of me;
In what place that so Evere thou be,
Sodeynly schal I forsaken the."

and whanne Salomon Radde this Scripture,
at that Schip myht he non lengere Endure,
and Seyde 'that to Entrem, he nas not worthy,
Into non Swich place Serteynly.'

thanene Comaundd he his Men Anon
Forth Into the Se that Schipe to don,
So that it paste ful feres from hem 牒
that Owt of her Syhte it gan to go,
that Nethir Salomon ne his wyf
Non lengere it Syen, with-Owten strif.

Now leveth this storie here anon,
And to Nasciens now let vs gon,
that longe hatho ben In Tornaunt YI,
As thowth it were in Maner of an Exyl.
within two lance-lengths of the isle, but no nearer (p. 408). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 415); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cross that Christ was on crucified in Ivry londe;' l. 330, the place where he lik'd to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schew forth this Storye
[How] that Nasciens ful Sekerlye
[Beh]old the spynedelis that on j' bed lye,
[And] tho thre Tres ful Sekerlye
that Coloured weren of here Owne kynde,
where-Ofen he Merveille Sore In his Mynde;
With whiche Brausches the Bed was spred
bothe Enlonges And Ouerthwert, as it is Seid,

And Evere this Nasciens beheld hem faste,
And Merveille In his Mynde Atte laste
Whether the[r] Owne kynde it scholde b3,
Opre depeyned with Colours ful Sekerle;
Ne stedfastliche he ne cowde not beleue,
Ne with Alle his wyttos ne Cowde not prove,
how that So I-Coloured they were,
Opre I-peyned In Othir Manere.

thanne Anon A word to hym Self gan he say,
Whiche Sore him Repentyd that same day,
Nasciens then says he thinkes the bed is made
by treachery and falsenesse.

At once the ship spits in two,
and he falls into the sea.

He swims to the island.

He sees the writing in the ship, that Faith only is in it.

He reproves them for his want of belief.

Nasciens then says he thinkes the bed is made
by treachery and falsenesse.

"be my trouth," quod Nasciens tho ful pleyn,
"Of this bed I not what I schal Seyn,
For I ne Can not demyn In My Memorye
but that this bed is Mad Al be trechorye,
And be falsenesse, and be Engyn,
thus thouthe me tho In herte Myn."

And Anon As he hadde Seide this word,
he gan to beholde vpon the Schippes bord,
and Sawh how that It Clef A-two,
So that Into the Se thanne fyl he tho,
And there Anon I-dreyn was he ful Ny,
Ne hadde goddis helpe han ben Sekeryl.

And whanne In the water thus was he,
Sore Abascht he was ful sekerle;
For he Niste whethir he slepe ofur wook,
So Sodeynly the watir him took.
and thus Sone he loket him Abowte,
And Sauf Of the Schipe that he was Owte,
Beholdynge towardis the yl Anon;
Therdirward ful faste he swam ful son,
tyl Atte laste he Reconeurede this yl
Where that he first was In Exil.
And whanne the yl Reconeured he hadde,
Ryht ful gret Ioye thanne he Made,
And loket Aftyr this Schip Anon,
And Aftyr tho lettres Everychon
that Seiden In this Manere vterlye,
'In Me Nis but Only feith Certeynlye.'

And whanne he beheld this Scripture so,
he wiste wel In Synne he was fallen tho
be Miscreance & Miskeleve.

Therefore Anon to him Self he gan to Reprevo,
And thus to him Self he gan to Seyn,
"Ow thou Man of lifel beleve In Certeyn,
Why wer wast Se Elihe for to torna here,
And of Miskeleve to ben On this Manere.
Of that Schipe that thow were Inne,
O fals belevere, why wost jou from it twynges? 56
Why Art thou Of Misbeleve & Miscreance,
Sethen god the hath Schewed be Many chaunce,
And be Many Merveilles In that Schipe Also:
A ! fals Cristen Creature, why wost jou so do!" 60

Thanne there to god Cryde he Mercye
With Sorye herte & weeping Eye,
‘That God wolde for-seven his Misilde,
And Evere him to Socoure In his Nede; 64
And that wroth with him he wolde not be,
but on hym to haven Mercy & pite;
And that for his newe Miscreance,
God On him seholde schewe non veniaunce.’
And thus vpon the ye stood Nasciens there
Al the live long day In this Manere.

And whanne to the Eveward it gan to drawe,
And the lyght with-drawes, as be Old Sawe, 72
And that the Sonne hadde lost his lyght,
It wax to dymmen & to becomen to Nyht;
thanne Made Nasciens his prayere
With good herte & In devout Manere; 76
and whanne he hadde So I-do,
down he hym leyde Anon Ryht tho;
And there he Slepte Al that Nyht
Tyl On the Morwen it was day lyght.

vpon the morwe, whanne it was day,
and that the Sonne it Schewed verryay,
thanne Nasciens his Eyen Opened Anon,
And Abowtes hym he gan oken ful son,
And Into the See he lokede ful Stedfastlye,
Aftyr that Schipe there ful witterlye
that he hadde seyn the day to fore,
¶if Owht thanne he Myht sen it there;
buth Nethir Fer Nethir Nye
he Cowde it non sen Certeinlye.
and whanne that he Sawhe it wold not be
that he ne myht it sen In non parté,
thanne wondirly Sore Aschenet he was,
So lat he left the his hond In that plas,
and On hym he Made the Signe of the Crois,
thus Cryeng to god with Milde voyes:

"Now, Jesu Crist, for thy grete pite,
and for thy Mercy that is so large & fre,
that Me Owt of Calaferis daungere
Into this place hast Browht me here,
Wheche that was My Moste Enemy
that Evere hit hadde ich here worldly;
and Sethen, lord, that thou hast don so,
From alle Ofer Enemys kepe me now fro,
that me Asailleth Every day,
Me to deceyven, sifi that he May,
With his False conspiracye;
Now, goode lord, from him fou me gye;
And defende me, lord, As A Champiown,
From the wiles of that fals Felown,
That I mot kepen Enere for thy sake
Thike Iowell whiche thou distime1 betake,
Whiche is my Sowle, In Eche degre
It to Kepen, lord, power graunt thou Me.
And si therto I ne haue neper Strengthe ne powere,

[I did'et to me]

and support him,
Now, goode lord, that thow Supporte me here,
And that Enere My sowle that thou Kepe,
Whethir that Evere I wake Ofer Slepe.
For I Knowe wel In Myn Memorie,
that sifi that fals thef Owht me Aspye,

3ifi Owhth be bledchent from holy Chirche,
thanne his Maistres On Me wile he wirche,
And Me to strangelyn sifi he May,
That sifi so feble am In the newe say;
thereforw Enere, lord, defende thou me,
Tyl More Stedfast that Iu beleve there I be."
CH. XXXI.] AN OLD MAN IN A RICH SHIP COMES NEAR NASCIENS. 409

While Nasciens Made thus his prayere,
Evere towards the Sea lokèd he there,
Evne plat Est, 3if he myhte Aspye
Ony Schipe Owther fer other Nys.
And Atte laste he lokèd So fere
Tyl A schipe him thowhte he sawh comen there,
And there-Inne A Man of Ryht gret Age,
As him Semed be his visage;
And streith it Cam to that yl
there Nasciens was Inne In Exyl;
And So Nyhe to the yl there Gan it gon,
two sperechaft1 lengthe there anon;
but Non ner it ne kam thea,
nethir not ne wolde In non Manere:
So Riche thike litel vessel was,
That Siro Nasciens thowhte In non plas—
Nether vppon the lond ne vppon the Sea—
So Riche A vessel that Myhte han be;
For wigh-owtes it was Set so ful of precious stones,
Every bord ful thikke for the Nonis,
So that Nasciens wende ful Sekerly
that Allo wordly princes, ful Certeynly,
Ne hadden of precious stones so gret plente
lik As In that Schipe there gan he to se;
And 3it was that Schipe In Other degre
Anoured2 with diuers Iowellis Certeinls.

thanne beheld Nasciens this Schipe on bothe side,
And Allo the Estes sauf xij In that Tyde,
Alle they weren Echo of Sylvér fyn thoo,3
And the poyntes with fyn gold I-garnesched weren Also,
that was Also Cler Schynenge
As the sonne vppon the water whanne it is Glernyynge;
And to form, As scharpe And trenchaunt they were

1 deus lancæ
2 sourse d'autres choses dont nasciens ne s'esmerulloit
3 mie mains; Car el bort d'une part et d'autre ault saletes,
truskes a xij., qui toutes estoient d'argent.—A.
MENCENS HEARS THAT CALAFER IS DEAD. [CH. XXX.

As Evere was kynf Owther Ony speere.
Whanne Nasciens Sawh this good Man fast by,
and beheld that he wolde Comen No Ny,
Nasciens to-ward hym gan to dresse,
With him to spoken In Sekernesse.

thanne seide Nasciens, “Sire, welcome ye be!”
“Graunt Mercye, Sire,” quod this good man Sekerle.
thanne Axede This good Man Nasciens Anon,
“how that Into this Contre Gomes ye to gon,
that Is so fer from Every Man!”
thus Axede he of Nasciens than.

“Now Certes, faire Sire,” quod Nasciens tho,
“I ne wot Into this yl how I come to;
but wel I wot It was be goddis wille
That this yl I Cam vntille;
And bothe thorwh his grace and his Myht
that me delinerede from that Crwel Knyht,
Owt Of his presown, Sire Calafer,
Where that I was In Riht gret danger.”

“30, Sire, Of Calafer have thou non drede,
For he is dode on Ryht Evel dode
Al so wykkedly As man Myhte deye,
I telle the, Nasciens, now Certsinlye.”
“ha, goode swete Sire,” quod Nasciens tho,
“Is this trewe that ye seyn me vnto?
And how myhten ye haven thereof fen knowenge,
this were to Me A Merveillous thinge.”
“sif, Sire, Sekerely,” this good man seyde,
“this day I sawhe whanne that he deyde.”

“And this be Soth, Sire, that 3e me Saye,
And 3e An Erthly Man Certsinlye,
It may not Acorden, In non degre,
That I so fer from folk scholde be
as 3e diden me forst to vnderstondo
that I was so fer Owt of londe;
And sif is it not past Matyn tyme,
CH. XXXI.] NASCIENS ASKS THE OLD MAN ABOUT THE SHIP. 411

Nefer no wher ny the Owr of pryme,
And ye so faste scholde han gon,
For Erthly man myght nemere don it non."

"Now I the Sey," quod this goode Man tho,
I sawh hym ded with-Owen Mo.
And hit Art thou from thyn Owne Contre
Ferthere thanse that thou wenest to be;
And hit thou wilt not Мо leven of this,
Sore Schal the Repenten with-owten mis,
Al so Sore As thou dydest Ere,
Whanne In the Schipe thou spoke thike wordys there,
thorwh wheche Into the water thou wentest Anon,
& þere to hauen deid, wistest thou non Othir won." 208

Whanne Nasciens vnirdrost hym tho
That he So Merveillously Spak him vnto,
and Remembred him In swich Manere
Of þe wordis that he In the Schipe spak there,
Whiche that non man vnirdronodyn ne Myhte,
but Only God thorwh his Inshi, Thanne supposid he Aboven Alle thing
that from God it Cam, theke discouereng,
And that God hadde discoveryd hym tho
To thike olde Man that to hym Cam so,
And that to hym was he sent In Comfortyng,
Somme goode tydynge he forto brynghe.

thanne to this good Man Seid Nasciens Agaein,
"Sire, I lve 3ow ful wel In Certene;
Of Alle things that 3o mo Seye
I belive 3ow wel Certeinlye;
but of that Schipe that wente fro Me,
Sire, konne 3e there offien owht tellen Me,
þif It Euer Owht schold Come Agein
Into on[y] place there I am Certein,
and þif Euer Ony More I schal it se
In ony place where so that I be."
CH. XXXIX. THE WRITING ON THE SHIP IS HOLY SCRIPTURE.

Wheche defendith that non Man schold Entrea there to enter it unless they're
but he be stedfast In feith In Alle Manere; 268 stedfast in faith,
Riht so defendith the same Scripture, so no one can
Non man holichirche to Entrea but he be pure, enter Holy Church
And of Synne I-closed that he be, [By] confessioun Of mowthe ful Openes exempt by Con-
[By] confesioun Of mowthe ful Openes 272 [leaf 87] fession and
And with herte-ful Repentaunce, Repentaunce.
And to God to ben stedfast In Creause, & there-often Movable that he ne be,
As is the paynym In Eche degre, 276
That wijl Tornen with Everey wynd;
For awch is Evere the paynymes kynd.
But the Cristene owht not forto don so;
but As A myhty Bole they scholdden do, 280 that is Sekir of Fote And of fundement,
that is Sekir of Fote And of fundement,
whanne that he is assaylded of his Enymyes present;
Ryht so stedfastlych In Alle Manere
Scholde Evere Cristen Man lyven here; 284 And after, he must live stedfastly,
And stedfastly beleven In holichirche,
And there-Inne Alle goode werkys to wirche, and work good
Forte defenden hem with strengthe & Myht
Ajens that Enemy that, bothe day & nyht, 288
doth what he Can hem forto withdrawe
bothe from god & from holy Chirche lawe.
And therafore I Rede now Every Man
To fownden him In the sadir, what that he kan, 292 and found himself
the wheche is Crist, Goddis Sone of hevene, in the Father, even Christ.
that Into therthe discended with Mylde stene.

"And lik As the Schipe, Ordeyned it was
thorwh the See to Gon In Every pias,
And with-Owen peryl to Comen to londe;
So Is holy Chirche, as pat I vndirstonde,
For to Susteyne the Cristene In this world here,
That they ne perschen not In non Manere. 300

"be the Schipe vndirstonde thow holy Chirche;
The Ship is Holy Church.
And be the See, the world, yif you wilt wirche.
The sea is the world.
And lyk As the Schipe thurwgh the See
Saveth the Men that there Inne be
From Alle Manere perfaile of here Body,
Lik So lusty holy Chirche ful trewele;
From Alle Maner of godliis Servauntes doth he kepe,
Whiethat they waken other Slepe,
That N a.n Schal Enten hem with-Inne.

For holy Chirche poyrythes Also Clean
Alle Manere of godliis Servauntes bedene,
Lik As the Godli Eeseyveth his Clermesse
be Severne wayes In Sekernesse,
Whiche that Maken hym to Schyne So bryht
Abeven Alle Opere Metales that ben more lyght;
And Lik As the Sonne paseeth the sterre
So beth gold Alle Metales bothe Ny & ferre.

"Now of the Schip I have the told the signifauce;
And now of the bed I wole with Owte variance.
the Bed Signefyth In Certein the Holy table. I say the ful pleyne,
where that Every day Godli is some of herene
Is Omne Is-Sacred with ful Mygde Sterene;
Where that the wym Is loored blood Red,
And the brec to verby dnech In that Sted,
To the verity of the holy worlis there
that the Blessed man Seyth In his Manere.
So be this Schilt thou vn first one
the cros that Crist was on Cruifeth In Irvie londe,
Where came I-Sacred that he was,
and Male Redeempcon In that plas,
Mannes Bowle to byen from helle,—
The devellis powete forto felle,—
Whiche Every day to torn his ded Wenten to helle, that fowle Sted.

"Also thy myltest thou vn distondyn More
be the Bed what it is to Signefye thore,
A thing that Mad is on forto Reste
Whanne Crist had Suffred deth, As hym liked beste.
For Evere Aftir Strong Travaille
Bchoveth A man to Resten Sawn faylle :
Rihst so Schalt thou vndirstonde,
that aftir that god hadde suffred schonde,
Rest that Crist took As hym list
In what place so him liked best.

"Now haue I the told the signefauence
Of Schipe & bed with-owten variance.
Now of the thre Spypadis wil y fonde,
Owther braunches, whethir 3e welen vndirstonde ;—
For, with-Owen gret Tomenyng,
Abowtes that bed Envirownenge
was not don, wel myhtes thou wete,
As I schal the Openly declaren itte,—
Of wheche on was what, Anoper was Res;
the thridde was grene In that Sted :
what the Signefauence is of these thre,
Schortely I wele it declaren to the.

"Ferst, be the whit thou schalt vndirstonde,
Whanne Crist Cam ferst In to Erthly londe,
he Cam Only In virgenite,
And Into the bessed virgine so Entred he ;
And hire virginite ne dide Neuer schende,
but Clewe virgine Abideth with-owten Ende.
For Into hire bosom he Entred As Clos
As1 A 3ate is schet þer that no man In gos ;
And As holyche he Isswede Ageyn,
And Neuer the 3ate clos schyt In Certein.
So this betokeneth virginite
In Alle degeres, As thou myht se.

"The Rede braunch that vppon that bed lay,
which of his owne kynde is profay,
therby schalt thou vndirstonden charite,
416 THE RED SPINDLE MEANS CHARITY; THE GREEN, PATIENCE.

In Crist that So lowliche wolde be,
that bowed his body to passioun,
behold, swich lownesse he schewed pere!
and the grettest gifte for man In ony Manere
376
3af Crist there! his Owne Body,
the wheche that is lyf Euere lastingly.

Io, hire Charite myhtest jou undirstonde,
whanne that In dedly flesch he hym wond
In the well of Charite and of pite;
380
Io, thus dyde Crist for love of the!

"Be the tothir Spyndele that Greene was,
whiche On the bed was In that plas,
that to An EMeraude I-figneced it Is,—
The wheche that to paciense with-owten Mys
388
Is the Semblance Of that ston,
As men it knowes ful Manyon;
the wheche Emeraude is Evere Grene,
lik so is paciense with Owten wene;
the wheche may neure ben taken Away
For non deseise, I dar wel Say,
Nethir for non Maner Adversite,
392
3if In A Cristen Manes herte I-grounded it be.
For be pacynce schalt thow han victorey,
And with paciense discomfit thyne Enemye;
For there as paciense I-herberwed he ys,
There is Evere victorey with Owten Mys.
For thoue thy Enemye be neure So wood,
and these thre thou wel undirstood,
And kepe hemSadly In thin herte,—
thanve schal thyne Enemye neure the Asterte,—
396
300
304

With Virginity,
Meknesse, and Charity
was the Bed
cow
Whiche is first virgynite,
Meknesse, and thanve Charite;
And with these thre Certeynlye
" was the bed I-conerid sothfastlye,
Whiche the vernay Cros doth Signefye,
ON XXXI.] NASCIENS’S DREAM OF THE SERPENT AND WORM. 417

On wheche that Crist gan vpon deye;
For whanne On the Cros he suffred ded,
Alle these thre weren In his Manhed;
For As holy writ it doth Certebye,
'with-Owen these thre was he not Sekerlye;
For these three vertues weren with him there
whanne he suffredede death In Alle Manere;
So with virgynyte, Charite and pacynesse,"'
[He conquerd Death, and bought us bliss intense.]

In this Mene while that this good Man
Of Alle these thinges to Nasciens spak than,
and told hym Al the Signifieuance
of Schipe and bed with-owten variaunce,
that plesed to Nasciens So wondirly wel
Al that this Man Seide Everydol;
For so swete and so delicat his wordis were,
that Nasciens fil on Slepe ryht there,
And Evere him thowhte, As he lay,
that this good man to hym talked Alway.

And whanne that he whiche In the vessel was,
Sawh Nasciens On Slepe In that plas,
thanne thens Anon he gan to hye,
And with-Inne A litel while Sekerlye
he was thennes A gret forne,
Ful fer Abrod Into the Se.

Whanne this good man was forth gon,
And Nasciens Slept stille as a ston,
In his sleep he thowhte, be his Entent,
that to form him Cam a gret Serpent,
And him Asailleda wonder faste,
Tyl that he hurt hym Atte laste,
And smot hym sore vndir the lefte syde.
And sore he defended him At that tyde;

1—1 a chele angecise qu’il souffrit, li firent campaigne ches
trois choses, virginités, carités, et paciencnes ; et est, garnis de
ches trois choses, unque il la mort, et remans notre vie au
monde.—A.

GRAAL. 27
and he can’t
defend himself,
till a little worm
comes to help
him,

when the Serpent
fears

And whanne y’ serpent Sawh þat worm comes tho,
From Nasciens he fledde him fro,
wich Cam to him for Socoureng, 
thanne In this Serpent was non longere Abydynge.
Thou thowhte Nasciens In his Slepinge.

Nasciens awakes,

And whanne he Awok, with-owten varyenge he was Abascht, And wende Sekery
þat with the Serpent he hadde fowhten Certeinly;
and fully Awaked thanne was he, 
thanne wiste he wel ful Sekerle 
that verrayly Aslepe he was 
thurth the Swete wordes þat In that plas 
that the goode man Seide to him tho, 
whiche In the vessel was Aco, 
that he ne Cowde be non-were Aspy 
In Al the See, nether for ne Nye.

and blames him-
self for forgetting 
all that the Old 
Man had told
him.

thanne to hym Self he gan to Compleyne, And thus to hym Self he gan to seyne, ’that he was bothe A fool & A Caytyf that In sweche degre hath led his lif, So that In his Slepe was taken Away At that the goodman to hym gan say, And ful lytel of wit thanne was he that this forþat In Alle degre, Of Alle the wordis of this good Man that In the yl to hym seide he than, And In his Slepe it was from him gon, Onne this word Cowde he tellen non.’ but leve we now of his talkynge, 

The story turns 
to Celidoyne.

And Celidoyne his sone let vs forth brings, And tellen forth of his Storye, That to him be-fil ful Certeinlie.
CHAPTER XXXII.  

Celidoyne’s Adventures. How when the Nine Hands bear him from Calafere, he is carried to an island, five days’ sail from Nascien’s isle (p. 420); and it is very wild, and ‘feeble comfort’ for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describ’d: he hates Christians. He has his pavilions pitch’d on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evlash, and is sorry to hear that he has changed his faith (p. 424). Celidoyne tells Label how he was delivered from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king’s guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be call’d (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 427). Celidoyne, then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is scorched by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man’s person, even Label’s, which is feeble and poor (p. 430). And of the Flowers, there is an unsparing one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man’s sins; and Label has heaped sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

1 The Additional MS 10,292 (fol. 86 b, col. 5) heads this chapter: "Egal que l’empire en mer la v deus nes furent en grant peril," and begins: "En ceste partie dist li conte, que quant les ix. mains en orrent porte celidoyne hors de la poeste calafere en petit d’eure, si comme on le sot ursalement, pur qu’il fu salonges del pais tant comme l’espace de .x. lournes dure."
Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murdered his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world’s joy is but sorrow and mourning. Wretch that he is; yet God has warned him. And so he falls asleep (p. 437).

Now here declarth in this partye, how that the Nyne hondis Sekerlye
delyverid Celydeyne Owt of dawngere
From alle the veniaunce of Cafere;
With Inne Schort tyme, Er he Cowde knowe,
Ful fer from his Contre was he throw
Into the Se ful Aexpertlye;

Al hol x. Iornes ful Sekerlye
And half A Iorne,¹—As Seith the book,—
there was he left, ho-so wile it look,
be the wil of the Maister Above,
that on Celidoyne gan preven his love,
and lefte him there In An Yle
besides that his fudir was In Exyle;²
properly from his fudir fyvo Iorne
this Celydoyne was left ful sekerle.

and whanne In this yl he was there,
Amyldes In the See he wiste neuere where,
and thereto A Child but of jong Age—
vii. jere v. Monthes³—and jerto fair of visage,

¹ tant com l’espace de .x. lournees durent.—A.
² sou rois de mer, en vne isle ou sea peres estoit.—A.
³ lournees enfoe en l’ange de .x. ans seulement.—A.
& therto Closed In A wondr place;
In the Same place þere that he wase,
vppon the ton side A wylye forest
Walkynge wel ful of Ravynous beste;
the tothyr was the Open see,
Where as litel Comfort thanne Sawh he
but hyghhe Rokkes & wateres wilde;
this was feble Comfort for A Childe:
but þif he hadde had þe More Compenye,
To A child it was ful gret Anoys.

Anon As thus In this yl he was,
The wedyr gan chongen In that plas,
To dyrkene, & to Reyne it gan ful faste,
And to lyhtene and thondren thanne Atte laste;
And So Oriibly ferde that trowbelynge,
that semede An Ende Al the world to bryinge.

thanne this Child of tendir Age
Sawgh that the See was So savage
And So speitous onne forto loke,
that for drede his herte tho quoke
lost that the wavses Of the se
Scholde han Comen þere he hadde be;
And so vpe Into the yl he drowh him faste,
& In a Rokke he Aspyde Atte laste
Where it was Cloven In part Asondir,
And thedir In he wente for ferd of thondir
Also sore Abasched As he Myhte be;
And Evere to wardis the see loked he.

So longe atte laste loked he there
Tyl him thowhte, As be his Manere,
he sawh where Comen, As to his Eye,
Schepis with Mayne tho Sekerlye,
So that the wavses of the Se
To that yl hem drof ful Sekerle.
thanne they Criden þat with-Inne were,
"Save vs, oþer we scholes perschen here."
And whilles they Criden, & Maden this fare,
Two ships come
to the island.
Tweyn Schepis to þat yi A-Ryved thore;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras.
And whanne that they were Arvyed thare,
thanne Cam þere forth An Old Marynere
that Knew more thanne Ony Othir
Of Al that Compenye Among þat sothir;
And thus he Seyde ful sore weynghe,
With deoulful Noise and Sore Cryenge:
“Sire,” he seide, “this ys A wondir Chaune,
that of Oure lyves we were In dowtance;
and now is mochel wers than it was Er,
For we ben In A grettere daunger;
For here Nys non thyng but wylde beste
That vs schal devoure, bothe Mest & leste,
and Serpentes bolde, and dragonys wylde,
that don devowren bothe Man and Childer.”
Celedoyne to hemward gan fortow walke,
and Supposed that Cristene they hadde ben,
but paynemes they were Alles beneden,
Twyne Schepis to þat yi A-Ryved thore;
To the Same Roche there Celydoyne was,
Comen bothe Schepis, As was here gras.
And whanne that they were Arvyed thare,
thanne Cam þere forth An Old Marynere
that Knew more thanne Ony Othir
Of Al that Compenye Among þat sothir;
And thus he Seyde ful sore weynghe,
With deoulful Noise and Sore Cryenge:
“Sire,” he seide, “this ys A wondir Chaune,
that of Oure lyves we were In dowtance;
and now is mochel wers than it was Er,
For we ben In A grettere daunger;
For here Nys non thyng but wylde beste
That vs schal devoure, bothe Mest & leste,
and Serpentes bolde, and dragonys wylde,
that don devowren bothe Man and Childer.”

Celedoyne walks
towards them.

They are pagan
Persians,
and born of the lond of perce,—
thus were they Alle ful Sekerlye—
that Kyng Samwelis brothir had slayn Sekerle, for that with his wif he hym fond dishonestly, Alens lawe of lond.

\[1\] et ne de perse, et aloient a ost el roiaume de syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.
So happe, that Amonge this Compenye

was thike tym the kyng Of percye,

Which that was sone man, bothe faire & leal;

his Name was Clepid there Kyng Label;

which was A kynht bothe stalworthes and worthy,

And vpon his Enemyes ful Crewel & hardy;

but In Al the world So moche hatred he than

As he dyde the trewe Cristene Man.

And whanne to this Roche Aryan they were,

Anon kyng Label Comanded there—

Whanne he Sawh þ' wedyr was Ouerpast,

And it Gan to Cleren Atte last,—

he Charged that his pavlyouns weren pyht,

For there wolde he Resten Al Nyht.

Anon they fullfiden his Comauendement,

And pybit his pavlyouns þere present.

And whyles they weres Abowten here harneys,

Celydoynes Cometh down In to that pres,

And hem Grette In his Manere,

And Axed of what Contre þat they were.

And they that of him hadde wondir tho,

Merveyled what Contre that he Cam fro,

And thus him Answerid Certeinlye,

't that they weren of the lond of percye:'

And so they token this Child Anon,

And to Kyng Label they gonne to gon.

thanne whanne Kyng label hym behelde

So faire A Child, and of so sone Elde,

And therto Clothed So Richely,

In his herte he hadde gret ferly,

And thowhte he was Comen of gentyl Kynde,

for this Ran Eaere In kyng Labelis Mynde.

And that Child ful gret Chere he Made,

And fayn he was that Child to glade,
& sore desired he forto knowe
the Childe senrede upon A rowe;

So that this Child he gan to freyne,
And gan to Axen thanne Curtayne
Of what Contre that he was.

And thanne pat child so ful of gras,
that Cowde more In his degre
thanne any other Child ful Sekerle,
Told hym Evene the Rihte wye
Of Al his Kynrede ful Sekerlye,
& told hym Ek More ouer therto
tells him,
and how Nactens
that his fadir newe Cristened was tho,
And Al the lond Abowtes In-virown,
and he, Celidoyne,
"And, sire, Cristened I am with-owten More sermown,
& Cristendom I took Certeinle
were christened
by Joseph.
Of the hyghe bischope Of Cristiente,
the wheche hyght Iosepe, I vndirstondde,
that Crist Sacrid bischope with his owne hondas."
Whanne kyng Label herde of this tydyng,
With-Inne him Self he made Mochel Mornynge,
For he knew kyng Eualash ful wel,
And of his prowesse tho Everydel
that Eualash dyde with his Owne hond;
thus did he Celidoyne to vndirstond;
Label lamented
that Morcines
and Nactens have
turned Christians
I knowe thy fadir As A knyght worthy;
Wherfore me Repenteth In Myn herte,
For these tydynes don me smerte,
that they ben torned to the wikked fay,
and forsaken
paganism.
And han forsaken here Owne lay;
and Also thy Self, with gret folye,
thy feith hast forsaken ytterlye,
therefore with me schalt thou go,
to Assayes what I kan don the to;
And jyt schalt thou tellen Me
how that thou Come Into this Contre,
Into So savage and so wilde A plase,  
there as Neuere to forset tyme Man I-wase."

   And Celydoyne hym tolde Anon,  
   'how that he Owte of presown was gon,  
Owt of the hows of Calafere  
    that My fadyr & I In presown were,  
and how bothe they were Owt past  
thorwh Cristes Myht, and that In hast.'  
   "And whanne Calafer sawh that it was so  
that my Fadir owt of presown was go,  
thanne Comanded Calafere Anon  
that An hy Into p trowr I scholde gon;  
and there, of his hy Crwelte,  
Of that hye trowr down Caste he Me.  
but Issus Crist, of his goodnesse,  
Wold me not weten In swich distresse;  
But be his Mynestres there Anon  
I was deliuered from Alle my fon.  
and whanne I was In myn fallyn,  
they me Receyued with-owten taryenge,  
and Into this plase they me brawhte;  
but Sekerly I ne sawh hem nowhte.  
Wherfore, Issus Crist, graunt Mercye,  
that so me deliueredest from mys Enemyes!'  

Whanne the kyng herde Al this Mevynge,  
With-Inne him Self he Made gret Morneng,  
and seide tho to his Compenyes,  
"Of this Child I Merveille now Certeinlye."  
thanne Seide his Cownseil to hym tho,  
"Maketh hym A Knyht, we reden 30w so,  
For that, sire, is the manere  
Of Cristen peple Everiwhere;  
For An Awnter vs thneketh In oure Mynde,  
that A faiure Child scholes se neuer fynde."  
there the kyng him made knyht Anon tho,  
Supposing Of his feith to putten hym fro.
That Nyht the Kyng Ordyned so,
that wachche Abowtes hym scholde be do;
And Celidoyne he worschede there ouer Alle thing,
& Al Nyht be hym lay As his derlyng.
200
tho whanne the Child on Slepe was,
3it alepte not the Kyng, As happed be Cas,
but Axeode Of his Conseil there Anon,
204
't What were best with that Child to don,
that thus hath Taken Cristiente,
And his Owne lay forsaketh he.'
"3if I Cowde don him it forsake,
My dowhter his wif thanne wolde I Make;
208
For I knowe ful wele In My Mynde
that he is Comen of ful gentyl kynde,
So that he may not faille In non wyse;
he Mooste ben A knyht Of worthy Aprize;
212
So thanne my dowhter schal he have,
And Al my Rem bothe Sownd & save.'
Thanne Aftyr the kyng was leyd Anon,
216
And Every Man to his wachche gan gon,
the kyng On Slepe be-fyl Anone;
1And thus sone hym Cam vision vppone.

hym thowhte that In A medewe he was,
Which was large & Grene In that plas;
220
And In that Medewe A fair Tre there was tho,
And Many diuers flowres Owt of it Gonsen go,
that Environnd this Tre Al Abowte,
224
And ful of flowres it heng with-owte,
As it Axeth the kende After A tre;
And this Manere wise thus thouht he.
Which tre the kyng beheld ful faste,

1-1 et maintenant il fu aux qu’il estoit en ʒ. præ, grant, et
large, et verdoyant, et bieł. Et en chel præ avoit vue ouchele [pœ] de terre qui estoit toute nuœue, et estoit empile de motes
de terre. Et ichele ouchele estoit par de-fors toute aurounnej
de flours qui de li isoient aus comme d’un arbre naissent par
nature flours et fuelles. Et li rois regardoit l’ouchele, dont il
se meruilloit mout quant il en uoit flours isir.—A.
And per-Offen Merveilled Atte laste
how this tre Swicho flowres scholde bere,¹
Wher-offen he Merveilled In his Manere.
And besides this Tre Cam Owt A Serpent,
that there flamez of fyr out Caste verament,
and wasted this faire tre Anon,
And Alle the flowres þere Everichon :
thanne Anon After, I the plyht,
Al this was past Owt of the kynges syht.

Thanne on the Morewe whanne it was day,
the wachche to hym Cam with-owtesa delay,
And tolde hym how they hadden that Nyht
Taken A lyown with ryht gret myht,
So that they thowhten, As I vndirstond,
That lyown to leden Into here Owne lond.
Thans to Celydoyne tooken they þe way,
And A-woken the Child there he lay ;
for ful sore On slope was he,
that Al nyht to fore In thowht had be
For his fadir Sire Nasciens,
That he ne hadde ben In his presens.
And whanne he was Clothed Anon tho,
To the kyng Anon was he brought to ;
thanne the kyng him took be the hond,
And sette hym At his feet, I vndirstond.
thanne Comanded he there anon
that Alle his Conseille to forn him scholde gon.
And the wysest of Alle his Meyne,
to forn hym they sembled ful sekere.
And whanne they were sembled Everichon,
To hem the kyng thanne seide Anon :”
“Lordynges,” quod the kyng tho,
“A wonde avericious this Nyht Cam me to ;
Wherfore In Ee nouere schal I be
tyl there-Offen I knowne the Certeynte,
And wherto that it Tornen May,
In herte schal I neuer ben glad parfay.
& this is the Cause that I for zow sente,

[3 MS Entente] 3if Ony of zow be youre Entente\(^1\)
Cowde me declare the verite,
& what signeasance pat this myhte be."

So pat he declared to hem his Avisiowen,
Of Al that he hadde Sein, hol & som 
And Aftir, hem preide Everichon
here Avis to schewen þer-offen Anon.

thanane these Men thowhte hem be-twene,
What Maner of thing it schold Mene;
but they ne Cowde for non thing
bryngen that vicyown to An Endyng.

They can't.
And so they seiden to þe kyng Anon,
't that non Exposicioun Cowde they don.'
thanne the Kyng Abscheht hym sore,
& seide, "somwhat it tokeneth, with-owten More."
"Sire," they Seiden verament,
"We konne non oþer knowes in owre Entent."

Then the boy
Celiodyns

Whanne that the Child wheche þere sat
Atte the kynges feet, undirstood Al that
Whiche the kyng hadde Schewed to his Meyne,
there-offen to han knowes the verite,
this Child him dressed vp Anon,
& on his feet stood to forn hem Echon,

[ . . . . . . no gap in the MS.]
And forto spoken wolde he weronden\(^2\) for non,
But spak so lowde to the kyng
that þere offen þe peple hadde Merveillyng :

Kyg label, I se wel now here
that thy Conseil ne Can in non Manere
the declaren the verite ;

expond the
Vision,
as God enables
him.

but, sire kyng, I schal schowes it to the,
lik as the grete Maister Above,
Whoes Servaunt I am, & whom I love,
Me hath schewed In My Mynde,

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268
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276
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CH. XXXII.] CELYDOWNE EXPOUNDS KING LABEL'S VISION. 429

the gode lord that is so kende.

"thou sie In thyyn Avisioun
A grene Medwe, Alle & som,
& there-Inne was A fair Tre
pat with flowres Envirownd was he;
And Aftyr thou sye A Serpent,
wherthow Alle the flowres weren schent.

"Now schal I tellen the my Resown
As Cometh to myn ionge diacression,
For I nam but iong, and litel of wyt,
So gret A thing to declaren It.
but wete you wel In Corteyn,
that þþ holigost fulfilleth pleyn
Alle his Servauntes Everychon;
& so be his Miht I schal the it vndon.

"The medewe that was so fair & Grene,
signifieth the world ful of treye & tene;
and þþ is likenge to alle tho
that there-Inne Abyden & go,
and the þþ there-Inne ben wel at Esse,
And Namliche to synneria it doth hem plese
that lyn Evere In gret deddy synne,
To hem þþ world is pleysing never more na Mynse;
For thus they wenen, with-owten Mo,
That the world scholde neuerem hem fro,
and that Evere In strengthe scholde they be,
and the world with hem laste ful Sikerle;
& thus they hopen Algates to dwelle
In Ioye & blisse, as I sow tella.

"but ho so welo vndirstonde the verite,
I schal declares, and þþ welen herkenes Me;
and Ouer wise it is in signification here,
for the Medwe far eth In this manere:
On þþ Morve it is grene, & ful of flowres
that fair is to Syhte, & swete of Odours;
and At Even, be hote of the Sonne,
From korchid & drye to-gederis ben Roame:
Ryht so fareth Mankynde Anon

Whanne the Sowe from the body is gon,
to this Medwe may likned I-be,
as to foren tymes I schew to the.

The tree means
"and what this tre 1 doth signifie,
Which is of feble Nature Sckerly,
Signifie be mannes persone here,
That Is so pour In Alle Manere,
and is Comen of so poury kynde,
340
344
348

this day A man he Is, to Morwen Is he non:
& so it schal fare be vs now Everichon.
but sckerly, kyng label, to this Tre
At this tyme I lykne now the.1

"and of the flourtes that pre Abowtes be,
be-thenk with-Inne thi self, and be-hold & se;
but And thou wilt herkene to me,
of A blessid flowr I schal tellen the,
that Neuere defaded for non thing,
352
356

which is p' virgine Modyr of p' glorious kyng,
That bar god & Man, Owre Savyour,
whiche is Marye modir & Maide, bat blessid flour.
360
this flour, non thing Apeyren it May,
from p' begynnyng Into domesday;
and there as Op' florwes bo' dryen & fade,
this flowr is Evere bothe Joyful & glade.

"but of this flour that is bothe bryght & Cler,

---
1-1 Si dois après eueir la beneiianche de l'ouchele [per], qui est feble chose et mauaie, et de si pourre sustenanche ke ele puist mainteinant entre brasie. Et ke li potiers le fiet de li-
mon [med] vil et manuais; senie hom, qui est si pourre choes, et com crees de si manuais semench, qu'il est ausi frailles et ausi caiis comme li pos qui de legier est brasie. Ensii fraiics est hom, car or enort est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton song, es tu senieific, rois labiel.—A.
CH. XXXII.] THE FADING FLOWERS, AND THE HEAP OF EARTH. 431

In thyn Avicion haddist jou non warneng ther;
For that flowr fareth In non degre
As the flowres that were shewed to the.
368
The flowres that Fadyn so Every day,
Abowtes the, Sire, they ben In say.
And will thow knowes, sire, what they be 371
Anon, Sire, I schal here declarne hem the:
The ton flowr is bownte, ful Sekerly;
The seconed provess; the thrydde is Cortesey;
and Many other vertwes ben The Abowtes,
Mo thanne Anoper man hath, sawnz dowte,
And bettir Nurture In Alle degre
thanne Manye Oper ben Sekerle;
For As manie vertwes thou hast, with-Owt n variaunce,
As Euere hadde Man that is ful of Miscreausce; 380
And therto thou Art bothe fair & semly;
but not to god, I say sow pleynly,
but onliche to that fals & strong Enemy
that Alle dayes of thy lyve thou worschepist only.
384
For so manye vertwes In the ben
As Ever In Miscreausce A man may sen;
Wherfore it is gret Rowthe & pyte,
that so gracious vertwes In Miscreasnt schold be.
388

"Now schal I the declarne: Every del
—and thow wilt vndirstondyn Me wel—
What signeinfeth that Ilke tre,
and the flowres that þere Abowtes be;
392
and the þehe of Erthe that is therby,
As schal I the declarne ful Openly.

"that hepe, it is to vndirstonde,

1 for 'have I the declarid': the French is, "Or t’ai demostré," fuit li enfes, "ke l’ouchele senne, et les fiers qui entour estoient."—A.

1—3 The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senne. La terre amon-chlee dedens le pot, senne la grant carge des pechez mortez ke li hom maleureus amonchlee chacun tour dedens soi plus et plus par mesurer encontre son creatour, quant il ne se uent amender, ne pour parole ne pour amonstemant ke en li dis.—A.
that mankynde in any londe
be full of dedly synne,
of filthes of wretchednesse, hem Alle with Inne
and Everyday they hepen More and More,
& gatheren hepe upon hepe, but doth hem sore,
be wretchednesse & Many Other thing,
everyday to here owne hyndring,
and groven sore here Creator,
which that they owten don honour;
and they welen not amendes hem for non thing.
for speche neper for Manassyng. 3

and this hepe, sire, is with-Innen the,
and from thy birth the Eure hath be;
for sethen of thy modry that thou were bore,
didest thou never good, lasse ne more,
but Eure Contrarye thy Creator 4
thou hast him wraththed in Every Our;
and thus hast thou gatherid with-Innen the,
hepe upon hepe ful Sekerle,
and Everyday Synne upon synne,
and of this lift no lowest thou not byynne;
thanne thus be thin Avicioun
thou Art the same, bothe Alle & som.

Now of this Serpent I schal the telle,
and thou wilt lestene me vntyle:
the serpent, the droit of flour doth signefye,
of man that in this world lyveth bodily,
and in the world hath passeng delty,
where-offen neuere that he wolden ben qwyt;
and for non warneng ne wilt not he
tornen to the Ioye that is lastynge:
and for they welen not don so,
to Endles deth therefore they go.
of thyn Avicious this is the signifiaunce,
as me schaweth the holy gost with-Owten variaunce.

"and for þat in me thou schalt han more Affyauence, I schal the telle of a more Dowtauence, of swich A thing As thou hast don longe tymes hens, & fern Agon, and thou hast evero In supposing that þer-offen knoweth nos Erthly thing but thou Alone, ful Certeinle; but þou art deseeyed, I tells it the; For he that knoweth Alle thing, Me hath it put in vndirstondynge."

Whanne the kyng herd him thus saye, Al Rei he was for schame Sekerye: "Sey on," quod the kyng tho Anon, "What is that thing whiche I have don, that thou seyst non knoweth but I: Sey on what it is now, belamy."

"Sire," quod Celydoynes tho, "that schal I anon gladliche do: And thou wilt, Afern Al thyn Meyne, Owther thou wilt Ellis, In provyte.

1For As I have be ful supposing of Enformeng of þut glorious kyng, the prikkes of deth doth signifie the serpent, I say the ful sekerye."1 "Schal I thanne dyeyn?" quod the kyng. "þe, with-Inne fowre dayes, with-owten varyeng, Owt of this world schalt thou pace; but wheder thou Noat, ne Into what place. and therfore loke what Councille thou wilt have, þif that thou thanke thy Sowle to save; and loke that thou now love Me, For thing that I schal tellen to the."

1—'Et si le vous mande par moi li haus maistres, chil qui set toutes les choses qui sont a venir, ke li serpens ke vous veilest en nostre songe, senele le point de la mort ou vous estes venus.'—A.

GRAAL. 28
Celidoyne says that Label murdered his sister.

Celidoyne tells Label how

"Sire kyng, warneng I seve to the,
Anon that Cristene Man that thou be;
And thus Sente the forto Say,
the hyghe Maister that is god verryay;
And be this Tokene he sente to the,
that non thing to him Is preve:
how that thou, the first day of May,
thin Owne Soster thou slowe In fay,
For Cause sche wolde not suffren the
with hire bodily to done Synse and foolee.
And whanne pou Sys sche wold not don so,
And thy folye Concentyn therto,
Anon thou smotes of here hed,
& Into the se threw it In that sted;
Anon the bodi Aftir thou threw Also;
this Movrde didest thou with-overta Mo.
And to this wendest pou ful Sekerle
that non Man hadde ben preve;
bet he that is Aboven Alle thing,
Of this Made me to haven vnstondyng:
therefore, lord, worschepid Mot thou be,
that sweche thing openly schewest to Me!"

Whanne the Kyng herde hym tho spoken so,
"Merveilles thou hast me told," quod P' kyng tho,
"For there nys non Man Erthly leverge
that I supposid coude telle me this things;
And of Myn Avicioun hast pou me told
verray trouthes be many fold,
And so openly as thou hast declared it to me
Cowde non Erthly man don Certenele."

He orders his bed to be made.

thanne he Comanded his Meye ful sone
his bed to Maken, for perto wolde he gone,
For distempered A lytel he was,
So he hem tolde In that plas
they fulfilden Anon his byddyng
In Alle Maner wise, to plesen the kyng;
And thanne Comaundede he his barouus Anon,
Good warde of that child to setton vppon.
thanne they Answered hym Anon,
And seide his Comaundement scholde be don.

To his Cowche wente the kyng thanne, 500
Also hevy As Ony Erthly Manne,
And warned his Barouus Everichon,
'that Nyhe hym Come scholde neuere on;
Whethir he be freendl or other kynnes man,
Ny hym Scholde Come non Maner of Man.'
So that they kouered the kynges pavyloun,
that of now wyht he scholde heren by's own,
and Also that alle Maner of Clerte
From that kyng defended scholde be.

The Kyng on his Cowche was leyd Anone, 508
And to hym Selfe he Made ful gret Monne
For the wordes that Child Celidoyne
and means over
to hym hadde there seid In Certeyne.
that Celidoyne
thanne gan he to wepen wondirly Sore,
With wryngeng of hondis, & hit Mochel more, 512
that the water of his Eyen Ran by hym Adown,
Al Aveowtes his body there In virown;
And thus to his persone he gan Compleyne
of Manye Caytvetes tho In Certeyne:

"Ow thou now ful powre Caytyf,
With owten Counsell, & Cursid Of lyf,
that Neuere ne woldest Counsellde be
to non good lyveng, In now Maner degre,
that the mylhte Counsellle thy sole to save;
Swich Maner Counsellle wost thou not have!
Now, fals Caytyf, here schalt thou deye
As the porest man In the world trewly.

"Whedir schalt thou go, thou Cursed Caytyf,
Whanne from thy body Is past thy lyf!"
What, trowest thou, Caytef & weche Also, thy Crowne to have whanne ou dost go, Owther thy Septe In thyn hond? What, wenest ou to ben kyng of a lond, And to have lordechepe As thou hast here, And therto so moche welthe In Alle Manere? A, thou Caytevous kyng In Alle Manere, With Owten Counseil that the konne lere! Now atte ferste myhteest thou knowe that ou hast non Conseille, neuer hy ne lowe. A, kyng and Caytef Also, With owten Ioye Art thou Enere Mo. For this that me epleth the pykke of deth, Whanne that Eche man schal lessen his breth, thanne forsaken Me bothe Modir & wyf, And Alle the peple that Evere boren lyf; For there kan non of hem Alle tellen what Aventures me schal be-falle Whanne owt of this world that I schal gon, What Aventures me scholen fallen vppon; Whethir Riche other powre that I schal be, Owther A man of lower degre, Owther At Ese, Other At non Ese. "O caytevous kyng, ho schal the here plese? O thou wecheche and Ek Caytevous kyng, that hast here So gret A gaderyng, And so Manye worschepe As thou hast here! O, powre wecheche, what schalt ou han Ellis where? And whanne henst that thou schalt go, thouest whethir to Ioye ojer elles to wo. Now, Caytevous kyng, Remembre the wel Of Alle thy lyveng Everedel; And jet, powre Creature, whiles ou Art here, Conseille the bettere, and In Other Manere; For At thine choys now shal it be, Whethyr to Ioye ojer to payne jet thou wilt fie,
CH. XXXII.]  KING LABEL MOURNS HIS COMING DEATH.  437

Whanne Owt of this world thou shalt pace,
thow west neuer Into what Manere of place.

"For of this worldys Ioye Inowth haue I,
As mochel As Ony Erthly man trewly
that Evere of myn Age was born—
As I have Rehersed here befor—
But for As Mochel As that I have knowengeth this worldis Ioye nys but sorwe & mornenge,
And that In Morneng schal ben the Ende,
Alle sweche as I am Euerfo to schende,
thanne knowe I wel that In Every Owr
the Ioye of this world Nys but dolowy,
Wraththe, Envye, and wretchednesse ;
this hath me thus brouth In distresse,
thus thanne be my self now may I knowe,
that Alle my Ioyes to sorwe ben torned On A rowe.

"A kyng Caytyf, whanne thou hennesst dost go,
And Into what place jou Nost, ne whedryr to,
And whethir that sorwe schole Euerue haue Endyenge,
Owther Ellis Endeslesly to ben lastyenge !
O most vnworthy wrechehte that Evere was,
Now p' End of thy lif Aprocheth In this plas,
And the beyneng of thy Sorwe & Care
Now hast thou fowuien Every whare.
Now bethenke the, the moste wrechehte put euerue was born,
why ne west thou knowen this here befor ?
For he that knoweth Alle Manere of thing,
Of hyrn it is to me ful gret Reproyynge ;
and he that knoweth Alle thing that is Conemoge,
and that to me hath now sent this warnenge,
Whether pat I wele Chessen Ioye other peyne,
he hath me warned now In Carteyne."

And thus In sweche manere, & In Mornenge,
the kyng there fyl tho On Slepeinge ;
Al be-wpt lik As he there was,
he fil on slepe In that plas.¹

¹ There is no new chapter in the Manuscript.
CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway (p. 440), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 440). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not wash'd in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murdered (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he must know the meaning; and he orders Celidoyne to be brought before him (p. 442). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him. Celidoyne promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 441). Label kneels to him, and promises to do all he is told to (p. 442). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helped by God (p. 446), so is a man on the broad road of sin in which Label has wal't; but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Unction of Baptism. The City is Paradise. The refusal to admit Label, when unwasht, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 449). 1 The dark black house

1 See in the French text, note 1, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the
is Hell, to which Label will go unless he amends his life (p. 450). Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptized. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprised to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454). On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 452). He then asks the king's followers if they will be baptized. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
A wondir Avicioun he hadde with-alle;
that he Entred In to An hy wyse
Whiche was brod & large ful Sckerlye,
And so with men it was veed to fore,
Where-often he Merveilled wondir sore;
Where As mochet peple there was
hawntynghe that wyse and that plas,

passage thereof by the Israelites, and the Serpent's change of colour;

And, note¹, p. 450, the reason of Label's sister being in Paradise.

¹ The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summoned before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak; the second took him to a strange house and left him there; but the third went with him to the judge, and produced a writing that cleared him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453); the second friend, the relatives who take a man to the grave, the strange house; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is saved; if not, he goes to the dark house of Hell (p. 44).
KING LABEL’S SECOND VISION.

that here non Man Milte Entred ne gon
but that be felonous thei were taken Anon,
And In presown Anon I-do,
and alle here good Itaken hem fro.

Whanne he was Entred Into this weye,
A man by hym sauwh he faste bye,
Which semed A man of grete honour,
A semly persone, & ful of Favour,
And seide ‘he wolde beren me Compenye,
tyl that weye I were past ful Sekelrys.’
So that togederys gonnen they gon;
the goodman to fore þe kyng folwed son;
And Euer hadde the kyng grete drede
how In that weye he scholdde spedhe.
And As he loked hym there Abowte,
he Sawed of thevys A ful grete Rowte,
So þat þe kynges drede dyde Evere laste
Tyl that theve weye he were paste;
For þer the thevys token there Every Man
That they Myhten leyn hond vpon.

And whanne In this weye long hadde he gon,
Abowte hym he lokede thanne Anon,
And that man thanne sawe he nowht,
the whiche theve weye hadde him browht.

thanne In to A lytel path there Entred he,
The moste deyltable that Evere myhteth be,
and ful of trees froyt berenge,
Al grene, & ful of flowres, to his semenge.
And whanne he was Entred Into this plas,
A wonderful vois him thoughte ther was,
“Cometh & wascheth, þe pleple Exhon,
And to þoure Mete thanne schole þe gon
Aboven In that hye Cyte;
For þer þe tables Al redly they be,
and swete Metes for þow I-dyht;
thus sente þow to seyne the lord most of myht.”
The kyng, that desired sore to knowen of this,  
Whethir his sorew schold se Ony Ende I-wys;  
And As he wolde han Enquiered of hem tho,  
Faste to forn hym thanne Gonnae they go;  
and so fulwede he faste Certayne  
tyl that he Came to An hy Mountayne,  
the heyest that Evere say he to fore  
From the tym that he was bore;  
On whiche Mountayn was A welle,  
The fairest that Evere he herde of telle;  
and there they weschen Everychon  
that to þe Mete In that Cite scholde gon;  
but the kyng, wyshch there not he,  
but After that Compenye faste gan he fie.  
And whanne to the gates they comen Echon,  
Of that Cyte, they Entred Anon;  
Alle that Evere hadde waschen Atte welle  
To that Cite weren welcomed ful snelle,  
Where As gret Joye they hadden there  
In Manye A worschopful diuer Maners.  
Thanne the kyng Anon Entren woldhe he,  
but therto hadde non Maner of powste.  
thanne Axede he of the porter Anon,  
‘Why that In to the halle he ne myhte gon.’  
thanne Answerid the porter Aȝyn,  
“for þou wost not waschen thin hondys In Certein  
At the welle, As Other han don,  
þerfore here-Inne schalt þou not gon.  
For non Man, but þif he Clene be,  
Into this halle Entreth not he.”  
And the kyng, that ful of sore was,  
Atte A weket loked In to that plas,  
and sawh his soster that he hadde slayn,  
Atte the hygh table Sitten Certein,  
And with A chapelet vppon hire hed,  
ful of precious stones In that sted;
And him thought hire neuer so faire
Er be A thousandfold As she was ther.
And whanne she sçaw he beheld hire so,
Se she seide, "Go, wasche the As we han do,
And pannes schalt you with vs attete Mete be,
And ben I-servid with alle deynte."

Whanne the kyng beheld Al this Manere,
That he no myght not ben Receyved there,
Anon his wyes he turnede Ageyn
that same wyes that he cam Certein;
but wardeyn thanne hadde he non,
whanne thorouh this medwe he scholde gon.

Thanne Cam this peple there Anon,
and vpon hym leyden hond Échon,
that of his deth neuer was he so sore Aferd
Se then he Cam In-to Middillerd.
"Why they leyden hond hym vpon.'
"For we welen so, I tell it the ;
For thou Art Al oure In Every degre,
And with vs now schalt thou go,
In to what place we welen leden þ’ to.’”
"Thanne drowen they me forth Anon
be the her & be þ’ hondes, & forth gonnes gon ;
and be the feet they drowen me faste
to An hows In A vaye ye Atte laste,
the whiche was wastful & wilde ;
and In that hows, Meyne that was vn-Mylde,
For it was so fowl, so gydous, forto be-holde,
that Erthely man was neuer so boide
that hous to Entren to dyscrye,
full of fatu,
It was so ful of filthe and velonyme.
and wondir ulak it was therto,
and weepinges
and cryings.
Ful of weepinges & Cryenges as it myghte go ;”
and Al this the kyng In Avisiouw Say,
that for drede he deyde nygh that day.
CH. XXXIII.] LABEL WAKES IN TERROR, AND ASKS FOR CELIDOYNE. 443

And whanne him thouhte In his Aviciown
that Into jut houes they wolden han thowen him down,
And for drede Anon wook he there,
And wondyrly Cryde, & in An hy Manere,
And Seyde, "help now, I nam but ded
but ¥if ich have Ony other Red."
And thus Cryde he with so An hy A voys
that he Made Riht A wonndriul Noys,
So that Alle his lordys and Baronye
herden how wonndryly that he gan to Crye,
And to hym Ronnes they Alle Anon
Forso weten what so he wolde don.
there fownden they him In his bed liggenge,
As A Man that Made wel Mochel Mornenge,—
Neure Man So mochel Made to here mynde,—
which stoned hem Alle In here Kynde,
For Al day Merye they hadden ben.
But whanne the kyng thus gonae they sen,
Astoned fowls weren they alle,
What of this Mater Myhte befallte.

Thanne tweyne that with him weren most preve,
To hym they Comen ful Softele,
and seiden, "Sire, what may swow Ayllc,
Oßer what Manere thing dyde sow Assaille,"
For they knewen, bo his Cryenge,
that he was Aferd In his drenenge.
thanne seide he to hem Anon there
That thike thyme Abowtes him were,
‘That there Say Neure Ertily man
So Merveillous Syhtes as he Sawh than;’
"where-fore I schal neuree blithe be
Tyl there offen I knowe the Certecite.
Now to fore me bring forth Celidoyne,
That myn Other Avision declared Certecine;
and ¥if of this he telle me As verryally
As he of the tother dyde trewly,
what thing he wole Comanden me to
At his Owne wille, I wyde it now do."  
  So to this child thanne gonnes they go,
that [n] A pavilown On slepe was the;
And him A-woken ful tendrilye,
For that to the kyng he Moste hye,
and the Child him dressed vp Anon,
And to fowrn the kyng thanne Gan he gon.
& whanne the kyng on 'p' child gan looke,
Gret Comfort thanne to him he tooke;
"Now, Maister," quod the kyng thanne,
"As I holde the, most wysest manne
that euere SawH I of thin Age,
And that born Is of so hygh parage,
I preye 3ow that 3e wolden tellen me
Of that I schal 3ow schewen, the Certeinte."
  "Sire," quod Celidoyne, "I wele ful gladly;
but not be myn owne wit, sire, trewly,
but As I am Enformed of the Maister Above,
Whiche that thou Owtest wel forto love.
and for thou wost not leven his word be me,
There-fore sore blamed schalt thou be.
For whanne thou Come to that Cite
Which In thy Slepe was schewed to the,
ijf that thou wyll Eten there,
Thou Most don As I schal the lere;
And but thou wilt Affir me don so,
To Endles dirknesse elles schalt thou go,
To that dirk hous, ful of teres & sorwe,
Endesly to dwelle, pot no man schal the borwe."
And whanne the kyng herd hym spoken so,
On kneS Aforw hym down fyl he tho,
& seide, "Al thate Evere thou seyst me here,
I knowe it verrayly In Eche Manere,
And that thou Art by with god Above,
I knowe ful wel he doth the love,
So what that Evere tho[u] Comandest Me,
I schal it fulfyllen ful Certeinle.
For thou hast told me verraillye
That In myn Avicin I sawh Certeynylye."  
"30," quod Celidoyne Anon ryht tho,
"3it More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce
Of Al thin Avicin with-owten variaunce,
So that the betteres thou schalt me leve,
For that swiche things I schal y' prove : —
"The grete weye that thou there Sye,
Signefith the old lawe Sekerly,
Where that so grete peple to form han gon
As thou hast herd tellen of Many on ;
and swich As grete Maistres were,
And wolde not vndirstondin y' peple to lere,
but let hem Gon to Alle wrecchednesse,
to filthes, and synne, And vnkendenesse,
So that Every day that Cursed Enemy
To hym hem draweth by and by,
And Casteth hem In to helle anon,—
As wel good as bad thedir wenten Echon,—
lo this Enemy is to Signeyfe,
that be the wyeyes lyn so apurtly
For to taken hem that passen therby,
this signeyfith the devel ful trewly.
"Now [be] this weye that thou hast Seyn,
‘the olde lawe’ vndirstondhe thou ful pleyn ;
and be the Robberis that ben there,
vdirstonde thou the devel In Ech Manere ;
And be the faire Man that with the wente,
vndirstonde thou Crist veramente ;
There God Of the hadde pyte,
And In that dreadful weye Governed the,
So that thyn Enemies hadden non power
In Non wyse forto Neyhen the there.
For of him Ones haddest thou pyte,  
there fore so hath he now of the ;  
And wistest thou neuer what pete was  
thike tyme In that same plas.  

"Now haue I told the Al In se  
Of that faire Man, In this Manere,  
that In that waye Cowndered the  
Among Alle tho thevys ful Sekerle ;  

jit A Nothir Resoun I schal the Schewe  
To forn Al this peple vpon A rewe,  
be the grete waye that is so wyde  
I schal the declaren At this tyle.  

"thou sixt wel whanne A schipe is with-Inne,  
And to the Se goth, and may not blynne,  
And hath nethir Maister ne Governer  
That schipe to Steren In that stowr ;  

And whanne fer into the Se Is he go,  
and with the wynd beten bothe to & fro,  
Tyl Amyddes the see that he be,  
that brod & large Is Onne to se,  
there Nis non Man that him Socoure May,  
Sauf Only God that is verray ;  
This Owhesth thow to vndristondyn here  
Of the waye of Synneria In this Manere.  

"For Anon As A Cristen man In Ony weye  
Forsaketh his Creatour, Serteinlye  
thanne hath he broken this weye Anon  
that thou Sie Alle the folk Inne gon ;  
thanne taken they bothe love & lyence  
Ferto folwen the develis precence,  
And thanne scholen they haven Compenys  
that weye to gon ful Sekerlye,  
and here flessches lust to fulfille,  
and leven the goode wey, & taken the ylle  
Aftir the develys Cownsaillie,  
that Nothing may hem A-vaylle.
And In this weye, Sire kyng label,
hast thou longe gon, thou wost ful wel;
but now at this Manere of Comenge,
And thou wilt, thou schalt hauen Comfortynges
Of him that the best helpen he May,
[He] Schal the Owt Bringe this selve day.
"3it schal I more to the here declare
Of the grene weye that thou sye thare:
'The newe lawe' it doth Signefye,
that Everiday Encreesith certeinlye.
And the strete weye that was there,
Signeseth of hem that there Inne were,
[they] hadden [no] leve forth there to gon,
that Goddis Comaundement fulliden Echon,
And of holy chirche Also thanne,
In jat wey wente swich maner of Manne.
"Io, this Goddis Comaundement Is,
that non Child of holy chirche Iwys
Scholde Erren Aëns his Creastour
be non manere of wise, for non dolour,
Ne nethir to don non dedly Synne,
Ne vsen non Coveitise neper more ne Mynne;
And forsaken Envye Also therto,
3if Aftir god & trowthe thou wilt do;
Ne be non thought to fallen In to synne,
but Evere the Ryht weye hold the with-Inne.
"The Trees that be that grene weye stoden Abowte,
'pastours of holy Chirche' it signefien withowten doute,
that Alle Abowtes the world don gon,
The holy vangelye forto vndon.
"The vois that thou heroest Clepen there,
Signefeth 'goddis Mercy' In Eche Manere,
that Clepith Synneris that Synne han forsake,
And Iust that to his Service han hem take,
And behotyth hem Al Manere of delisayye
That to ony Mannes wyt May Ap plye.
The well is end the Conson of Baptisme. "And for that Cause the well Icelped It is ource of Baptisme with owynce Men, Wheche was he godly his Ordinance, And God it fulfelde to his plesaunce, There eyre was god in Maieset that toward this well browthe the. 316

The hill city on the Mountain to Paradise. "And that Cyte that So fair & swete was, vndirstonde thou 'paradys' In this plas, Where that god Maketh his hyghe feste To alle his beloved, bothe lest and Meste. 320

"And vndirstonde thou here-by Also, that whanne In Atte gates thou myghtest not go, For thou Neist waschens In non Manere Atte welle, As other done there,— perfore it signifeth In this degre That Goddis Seriaunt ne myht thou not be, Nethir non Child of holy Chirche, but ijif Oprewise that thou wilt wirche, And that I-Cristened that thou be,' ijif thou wilt Ony of these feste se. "And for the better thou scholdest han me in creansse, 331
Al this I the telle with-owten Enqywerance. And þou so longe In swevenynge thou hast be, In schort processe I haue declared it to the; And there fore leve me þif thou wilt, And but þif thou do, thou schalt be spilt.

"Al this, Sio thow, kyng Label, In thyn Avisious Everydel, Whiche thou woldest neuere to man discure, for þou wendist that neuere Creature Of non Manere Ethily londe Cowde it the don to vnirstonde: but As the hyghe Maister Enformed hath me, I hawe the told In Eche dege."

"Be the wastful lawndes, haue vnirstondyng 'Thy wykked werkys' In Alle thing that thou hast don Al thy lyve Sethen thou were born In wo & stryve. therefore Cristened loke that thou be, þif thou wilt ben holpen In Ony dege."

1 Par le serpent, dois tu entendre les maules oue, et toi meisme. Car sans faille tu ies droit serpens et droit anemias; Car tu ne festis onques chose se peu non qui a nostre signour pleust. Et che que il ne veoit goute, senefie ke tu ies auules; Car, se tu n'esees uraient, tu n'esees pas tant demoure el pechier com tu as. Et che que li serpens uoleit truexe a la rouge mer, senefie toi qui voleras. Ch'est a dire, ke tu enternas en le sainte eue, et en la boineure, ke on apice le baptisme, et sernas oire iheu crist, et fiex ausi, com li autre sont qui au saint bapteme sont uenu.

Par la rouge mer ke nostre sires a ouuri indis et fiex israel, dois tu entendre le baptisme ou li se[r][g]ant iheu crist sont purefiet, et sont ote des mains as [a] nemis perdurables, tout ausi com li fil ysrail furent esto des mains es egypiens. Par la rouse de la mer, dois tu entendre le boineure sanc qui assi del boineure cote au prophete dont iou parole. Et tout ausi com li fil ysrail furent peu de l'auome qu'il lor enoia es desem insc'a tant qu'il vinrent en terre de promission, Ch'est

1 MS ke tu, leaf 55, back, col. 3 2 leaf 57.
The Dark Rock
Moses is in HELL,

"Now furthermore I schal the telle,
that dark blak hnow signefeth 'helle';
To wheche place Al Miscreant
Atte the day of dom schal ben here haust;
To wheche Ostel that Is so blak,

where Label's
go for ever since
he repents.

At that dom God thow with-owten lak;
but gif it In this world thon it Amende,
Ellis thedir gost thow with-owten Ende:
And so In this world myht thon don here
To blisse to Comen, that hath non pere."1

"Now, Certes," quod kyng label tho,

King Label

"Merveilously hast thou this vndo.
And zit more merveilous is that lord
that to the hath discovered Every word;
And but he were Myhtiere thanne ojer be,
this Mihte he Neuere han schewed to the.

a dire, qu'il vendront a la ioie de paradis qui ia ne
fauza, et ch'est la terre qui lor fu promise. Che que li
serpents fu mues en coulou, senehe la munche qui sera
faite de toi se tu viens a baptesme. Car de chest saint
laument sera tu mues anemi en ami ibou crist, et
de serf en franc; Car iluue sera tu mues et deslies des
loizien a morteau gaiteours. Or t'ai descouuert, roi
label, ton sone, ke tu ouques ne descouuir a home
mortel. Or pues sauoir ke chil seit auques de tes afaieres
qui che m'a demoustre.

1 "Et sans rechenuir baptesme," fait li roi, "puet
nus venir a chele hauteche ne a la chite ou iou vi
mener si grant ioie." "Chertes," fait celidoines, "nenil."
"Coument," fait li roi, "fu che dont ma suer, qui
faisoit ausi grant ioie comme li autre?" "Che vous
dira, lou bien," fait celidoines. "Sachies ke voistre
suer mourt crestiene, et rechut baptesme de la main
seraph e ermite, qui maint en vue forest ke on aipele
'maube.' Et chele froes soloit este habitee merullesse-
ment de serpents qui ochoithez les gene; Mais puis v.
ans n'en i fu nus veus. Et seis tu que2 efe fu widis de
la vermine por la venue des prtentomes qui a cheil iour
se vinrent herbergier en la forest."

2 MS quant, xiv E iii, leaf 56, col. 2.
Wherefore to him only I me take,
And Alle myn Olde werkes I forsake;
And what that Evere ye Comandes me to,
At your hyddyng I wele it do."  

"thanne schal I tellen þe," Celidoyne gan say,
"thus me hath Schewed the Maister varray,
hoe Seriawnt I am ful prest,
that here besides In this forest
dwelleth An holy Ernyt, and of good lif,
and þerto A prest with-owten stryf.
Go we to hym streyht Anon,
Cristendom to don the vpon,1
that I have to the Spoken of to fore,
forto Entren In to that Cite thore,
To that hygh worthy feste,
In paradis to dwellen with lest & meste."

"Certes," quod the kyng tho,
"Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht
Of duk, Erf, barown, And knyht,
þif they wolden Conceilen him þerto,
this Manere thing Al forto do.

"For weteth wel In Certayn,
that In Ayn herte I shal neuere be sayn
Tyl I-Cristened that I be,
As Celidoyne her Enformeth Me."

"thanne Answered thy him Āseyn,
'thate wold they neuere In Certein
Ne not departen from here lay,
No more thanne here fadres be Olde day."

"leve,2 airc kyng," quod Celidoyne tho,

1 Alons a lui, si te feras baptiser et laver en la sainte onde.—A.

2 "Signour," dis celidoines, "or le laissses donques.
Car se vous le fesissies a forche, il ne vous vauoit mie
grantment. Vous remanres ichi comme serviant al anemi
et poeure de sens et garmi de mal ensient. Et li rois s'en

The herons will stay, as servants of the devil.
"For Apen hère wai it schal not be do." 398

Thenne Celioyne this kyng vncladeth Anon,
and powre Clouthys-deye hym upon;
"For he ne wolde In non Manere
that so to feren hym he Come there
In non Manere of swich Aray
that signifieth to pride in ony way,'
"but As In bownesse And In humylyte
So to feren hym Comen scholen ye."

Anon the kyng dyde his Comandement,
And with hym wente with good Entent.
And from here pavilions they partyd Anon,
& forth thurgh the forest gone they gos,
That so forth to Gederia wenten they feste,
Tyl Into A gret valey they comen Atte laste;
And so longe to Gyeria they wente,
Tyl that the day was Al I-spente;
So that it happed hem be Grace
That to thermyt they comen In pot place,
And Clepeden At his dore Anon,
and thus sone he gan it vndon.

thanne ful gret Merveille pis hernyt hadde,
What maner of thing theydyr hem ladde,
And what they sowhten In that straunge place,
thike peple that theirin Comen wase;
For fully A monaste to ferno that day,
Neuer Man ne womman ne child he ne say.
And whanne the dore was thus vndon,

Celioyne Entred thanne In Anon,
and beknew that Cristenec he was,
Whiche was to thermyt A Joyful Cas;

partiu comme fieu et ois de theue, si puis vraiemet dire
que nostre sires por sa misericorde a ostre l'aigniel d'entre
les leu, sans che qu'il mi a este estranles ne de oures,"
Et il li demanent, "qui sont li leu?" "voues estes,"
sait il, "li leu; et chil sont denu aigniel qui a dieu
se tieuent."
CH. XXXIII. CELIDOWNE TELLS THE HERMIT ALL ABOUT KING LABEL. 453

So Ech of hem Othir Embracen begun,
and An hundred Sithes they kisten than.

"Faire sone," quod this Ermyth tho,
"Into Manye stronge place schalt you go,
And goddis Pyler thow schalt ben,
To helpe forto vndirsette Al cristen."

thanne Celidowyne [spak] Anon Ageyn,
And told him Al the Cas In Certein,
Also Al the cause of here Comenge,
this kyng to Cristendom forto bringe.

than hadde this Goodeman greet Ioye of this,
that he scholde A sowe wyumen to blis,
and seide that he wolde with good wille
on jé Morwen here Ax-yng to fulille.

Alle that Nyght hadde they here talkyng,
that to alle holyness was belongeng;

1 MS xiv E. III, leaf 55, col. 3 at foot, adds, Et tant que li rois dist, "Sire, pour diem, d'une ausion qui m'auint, n'a pas lone tans, me dites oute se vous en estes chartains." "Dites," fait li prestom, "et le nous enseignerai que notre sires m'a enseignie." "Sire," fait il, "il m'estoit amis ke l'estoie semons a plait dampn i. riche home vers qui l'estoie accouces, lon ne sai de ques gena. Et quant lon devoie aulx au plait, lon semonnoye toue mes amis et chius qui lon ame semors, que il me nensent adier. Mais bor me failerent ne mais que troy; et li vns de ches troua me prostoit i. mantiel a asfubler, pour chou ke xentes ulices ke meconclevai; et li segons me contrisit truus ke la maison ke nul nulques tele verre, et me labou dedenc. Li tres venoit aulx des fraises chies le riche home, et i. tron i. escrit de l'esperie qui estiquo ke toutes les choses ke il fites frome deman de n. ma paies estoi faites suour die. il s'introvoe ke n. tele fu m'stiaul ke se il fites pas se moutr. Or, se vos pr. ke vos mi. ulices ke reste be :  a.

Label asks the hermit to explain a vision of his. 447

"Sire," says the hermit. Label tells li,—
I thought I was ensonced before a rich man at whom I had been sought; so I sent for my troubles to come and help me, but they came with no more than a little.
Of holy men's lyves he gan hem teche, 446

afubail, et maintes fois est chis garnimens dones1 pour cheus qui s'en uont. Li secons amis qui te connoitrois trusca la maison, senefie les parents a cheulu qui est trespasses, qui conduisent le cors del mort trusca la fosse.

La fosse doit bien par droit estre apelée 'maisons descouene.' Car nost ki en cheste vie somes, ne sausos ke nous trouvrons, ne ne le connions enchore de riens; et quant nous i entrons, ne sausons enchore que dire; et donques doit on bien apeler chele maison, 'maison descouene,' et maison dont on ne voit nule autresteile. Et li tiers amis, rois label, qui au perestreit te fairoit compaignie, et moustroit pour toi une chartre qui t'auidoit [sic] de toutes les choses que li riches hon te demandoit, senefie les boines oueirs ke li hom a fait en sa vie, et est ausi com li boins cler legistres qui hardiment deuent le cause son ami, et maine a boine fin. Li fil, et les filles, et li autre parent, laissent en la fosse cheulu qui il connoiunt a ami, et en auant d'illiuc ne li font compaignie. Qui respondet pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il pot? Il n'en portera riens de sa rikeche duant lui, fors seulement vne chartre; et en chele chartre ar a escrit quanqu'il onques fiest de mal et de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, et le delinera de quanquers on li demandera. Et s'il i a plus du mal ke du bien, li maus qui tous iours apoise et atere l'ome, le traira aul, si ke chel tresbucchera en la tencheuse maison d'infer. Rois label, or l'ai deues; [sic] si comme iou croi de ton songe la senefianche. Ore me di s'il te samile ke iou en ai voir dit. "Chertes," fait li rois, "Il n'a home en chest siecle au mienc ensient qui mieus le m'ent euise, se chel meines ne li enesignat ke on apide ieu crist. Or n'est il hom el siecle, s'il l'entendoit ausi coyn iou l'enteng tout, qui mieus n'en vausist tous les iours de sa vie. Car or sei iou bie qu'il n'est diev fors chil ke vous aures. Car il seus conniit la verite de tout le monde. Ne miens autres, au mienc quidier, ien puot riens saoir, s'il ne li est descouert par la uritu de chest saint signeur qui tout puot saoir." "Chertes," fait li preudem, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

1 MS dones pour plus.
that for Crist Suffered Tormentis harde,
And to the Blisse of hevene wentlyn Afterwaide;
So that Evere the kyng for Ioye he wepe,
That of Al theke Nyht he no slype.
Vpon the Morwen, whanne it was lyht,
Thermyt his Matynes seide Anon Ryht;
and whanne his Matynes weren I-do,
A fair ston ful Redy Made he tho,
And there with water he gan it fille.
thanne Anon the kyng he Clepid him Tylle,
& made him don Of his Clothes Anon,
And there Into that ston forto gon.
Anon there salf he hym ful Crystenyng
holich after hoyl Chirches werkyng.
Whanne the kyng thus Cristened was there,
his Name nolde he Chonge In non Manere;
For of fairenesse it hadde Semblanace,
Wherfore þere offen nolde he makes non variancse.
Whanne this Good Man hym Cristened hadde so,
Anon hem gan he forth Clepen tho
that with hym Comen In Compenye,
And Axede hem there Anon In hye,
‘sif that they wolden Cristened be
lik here lord was, As scheid myhte se,’
thanne Answerid they Anon Ageyn,
‘that wold they Neuere don In Certein;
For they wolden Neuere Chonges here lay
That here Fadris helden to forn here day.’
thanne this goodman Ryht Anon
A whit Robe the kyng dide vpon,
holiche be thermytes Ordenance;
Swich was thanne the kynges Chausce.
thanne Seide the kyng to Celdoyyne tho,
‘Faire child, pou hast me browht Owt of wo;
For I am become So heyl A man
that non Erthly tonge tellen ne kan.
1 for they
For me semeth now In My syht,
that I am At theke Cyte so bryht
where that I say the gretfe feste
Of manye peple, bothe lest & Meste,
Where As I was put Away Anos Ryht,
that Into the halle Entren I ne Myht,
For that I wysch not In Certeyne
Atte the welle yppon the Mownteyne.”

Thanne seide the kyng to his Compenye
that thedir with hym Comen Certeynlye,
“Lordynges, that In Myn Compenye han be,
and In Travaille and In Adversite,
and welen not beren me Compenye
Now at this tyme feythfullye
there As I am In a Joyful lyf,
And se dwellen stille In wo & stryf;
holiche Alle I powe forsake,
And to this lif I wele me take;
For with powe ahal I neanre go
Into the Cunter that I Cam fro.”

And whanne they therde the kyng thus seyn,
Alle ful wooful they were in Certeyn,
And seiden that they hadden lost Alle her pray,1
Whanne that the kyng hadde Torned his lay.
So that Owt of this howes they wenten Anon,
And to-Gederys to Conseil gonne they gon,
And Axeden how that they Scholden do,
that thus the kyng was parted hem fro.

thanne Answered Anothir there,
“What Neelith va lengere to Abyden here?
for his lay wile he not forsake,
that he hath new hym to I-take,
but of hym that Conseil yaf therto,
Loke what with hym welen ye do.”

1 et dient ‘qu‘il ont tout perdu, quant lor sires est tourner
a la cretiene loy.‘—A.
thanne wënten they Into thermytage, They seyes Celidoyne, 518
And token Celidoyne with wilde Rage. 518
And whethir that he wolde oþer Non, 522
with hem that Child Moste Nedis gon.
And the kyng defended hem faste;
Not withstanding sit forth they paste.
522
thanne seide Celidoyne to the kyng,
"Sire, for me Make 3e No Morneng.
Sire, of on thynge I warne now the:
stytle with this good man that thou be, 526
which schal the seven good Consaille
That to thy Sowle schal Availle.
And whedir so Evere thy Men Me lede,
Of hem Certein haue I non drede, 530
For he that I worshepe and Serve,
From alle peryllas he wrele me swerve." 1
And so, be Celidoynes Cownsaylle,
the kyng left Styllle wilt-owten faille, 534
and on the Morwe with Mylde stevenne
he deyde, and wente to the blisse of hevenne.
As God wolde haven it, so was it don,
For hens to blisse gan he gon. 538
and sethe for hym Crist Meracle wrouthe
vpon Mochel peple that there hym Sowthe. [storye,
And thowgh this Mater and Oþere longe not to siis
sit he that this book Made hath put it in Memorye. 2
Forto Maken A Cler Notysyng, 543
And forto declare so Everithing
More Openly to mannes Mynde,
Al the mater the better to bryngen to an Ende:
[leaf 45]
thus Alle thinges doth he putten In Memorye,
he that first Made this holy Storye. 3 548

1 Car chel en qui seruiche le sui entres, me gardera et
defendera de tous perleus.—A.
2 Si fait nostre sires pule pour lui maint bieul miracle, dont
li contes se taist, pour chou que chelle estoire n'appartient pas du
tout a cheste ; Ains aparten a chel liure qui deuisera les rois
des persais et les estoires.—A. 3 MS mememorye.
CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them. How Label's boat are angry at Celidoyne's having converted Label; and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calasere, and was carried to an isle where King Label was; and how Label had a vision, and was Christend; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465); they see a ship (p. 466), and find Mordreins there (p. 467). Nasciens hailed him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

1 The Additional MS 10,202, fol. 41 b, col. 1, heads this Chapter: "Ensi que paisy ensaignent ceildonone en la mer en vne nachele, et auoeu l j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et deuise, que quant il roys label fu demoure en l'ermitege, et si homm eum ent pris ceildoine, si l'ememrent entre les roches en leur pauclions."

2 According to the French text, an island, with a castle on it (p. 468). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466).
CH. XXXIV.] LABEL’S MEN PLAN TO PUNISH CELIDIOYNE.

the Sword. Mordeins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordeins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalmed for four days, and the story returns (in vol. 2) to the five messengers whom Serracyne sent out to find Nasciens (p. 471).

Thanne passeth forth this storye with Al that is Cleped of Som Men “Seynt Grael,” also the “Sank Ryal” I-Clepid it is Of Mochal peple with Owten mys;

It telleth how that kyng Labelys Men,
Forth with hem Celidoyne laden him then,
And to here pavilions Anon hym brouhte,
And there hym to slene thus they thowhte.

whanne that this tydynges was spred Abrod thorwgh-owt the ost of here lord,
‘that he was becomen Cristene Man,’ Ful Mochei Sorwe Maden thei than;
As alle here kyn ded hadden be,
Swich sorwe they Made As they myhten se.

thanne seiden they, “we haven that persone here that vs hath brouht In Al this dwere;
We scholene hym Castle forte Slen
From this Roche Er we gon hen,
And on hym we scholen Avenged he
for that he hath don, ful Sekerle.”
thanne Answerede som Ofere Anon,
“that ful yong he was to deth to gon;
but Oper-weise Avenged wilen we be,
And 3it hym Scholen we not Sle.”

On Many tormentis they hem be-thouhte,
how that he Myhte to deth be brouhte.

28 A kinsman of Label’s proposes

et tant ke vus parens le roi label lor dist. — A.
"I schal seow Certseyen Anon Ryght
how that se scholen to deth hym dyht,
And vppon hym to leyne non hond.
Lesteneth to Me, And vnderstond;
Takeoth on of sowre Fesseli Anon,
the last se han Amonges Echon,
And thedir Inne leto se the Child go;
And the lyown putteth hym ynto,
With-owten ony Othir thyng
that hym Mihte to londe bryng;
And sif he no deye not so,
Ellis may þere neuere thing Cristen man alo;
And this schal I feithfully beleve,
for the trewthe scholen se sone preve;
for whanne the lyown An hungred is,
And that his vynde doth he Mynde
thanne ful wildly schal he devoure
This child, hym with forto Socoure;
and thus Avenged on him scholen se be,
As I haue sow Schewed ful Certene.

This is done.

Whanne Celidoyne Say it schold be so,
that theke wilde beste with hym scholde be,
but so wood an etewes was In Eche degre,
he left vp his hond thanne there Anon,
And þe Signe of the Crois he made hym vppon,
And him there be-took he to god Almyht,
that he hym Scholde save bothe day & Nyht.
So thanne they putten hym Into the Se.
than the Celidoyne Aþenward torned he,
and speke to that Compenye tho
that swich felonye hadde hym I-do,
"se Men ful Cursed, and therto pervert,
Enemys of Crist, Sore schal sow smert !

Celidoyne makes the sign of the Cross,

This is done.

So thanne they putten hym Into the Se.
than the Celidoyne Aþenward torned he,
and speke to that Compenye tho
that swich felonye hadde hym I-do,
"se Men ful Cursed, and therto pervert,
Enemys of Crist, Sore schal sow smert !

Celidoyne makes the sign of the Cross,
30 wenen to alen me In this Manere, but oyer-wise, I troste be my lord so der, I schal it Ascapen Ryht ful wel, and 30 scholen perschen Everydel,— For there-offen sekir Mown 30 be— Anon As 30 Entren In to the see; For In Perse scholen 30 neuere Comen Asey, Whens kyng Label 3ow browthe, In Certeyn. And never such Perses again.

Thus sone blew the wynd ful sore, that fer Into the se the vessel wente thore, So that with-Inne A lytel stownde they ne Myhte hym se, that stoden vppon the grownde. So that thre dayes tc-videris they were, Celidoyn & the iyown In this Manere, With-Owen harm, ofer ony desesse, So wel the iyown Celidoyn dide plese. The fourthe day it happed so, A-middis the se, As he was tho, The fayre schipe he sawh Anon, Where-Inne this Ryal sword was don ; So that it happede, As be grace, that this bot Cam there this schipe wace; and whanne this bot to ¥ schipebord was falle, thanne beheld Celidoyn these lettres Alle, and vnderstod hem there Everichon, that so Into the Schip he hentrede Anon. and whanne that he was the Schipe with-Inne, he Sawah there Many A wonderfull gynne ; for there fond he the bed, And the Crowne Also, and the fourw branches that there-Onno weryes do; Alle these behelde he wondirly faste,

Celidoyn is at sea for 3 days with the lion, who doesn't hurt him.

On the 4th he sees Solomon's ship.

Celidoyn is at sea for 3 days with the lion, who doesn't hurt him.

A. adds (leaf 57, col. 3), La mer ou vose m'aues mis, vous destruira. Et si le serres noyct et peri, et enteraes es paines d'yfer, en la tenebrous maison ou toute doleur et toute messaise habite. En chele maison n'enterre pas li rois labians, Car il s'en est la oste; ains enterra en la souursaine maison, et en la liceouse, c'on apiele paradis.
Cелидойн Коже к a Mарvellous Iлle. [Cн. XXXIV.

Til it drowh to Nyht than Atte laste;
and so wel it liked hym this Syhte,
that he was Sory it drowh so Ny the Nyht:
So Atte laste Nyht was it tho,
that ouer Al the world the schadewe gan go.

Thanne Cam he to the Schippe boord ful sone,
and ouer Al the Se he looked Anone:
he ne Cowde Neyther sen bot ne lyown
Which were put to his distrociown;
Wherfore Sory was he tho,
For Mochel comfort þþ beate dode hym to.
thanne loked he bothe vp & down
Al Bowtoes the Se In-virown,
And non quarter he ne Cowde Aspie
Nethir lyown ne bot, ful Sekerlye.
And whanne he sawh In Alle dege
that Nowher In the water he ne Cowde hem se,
Agen Into the Schipe he gan to lepe,
And there vpon A bord he fil On Slepe,
What for travaile and werynesse,
and that In the See he hadde distresse.

Thus Al Nyht Slepte þonge Celydoyne
tyl on the Morwe day lyht Certayne:
and whanne the day gan forto spryngye,
Thanne happede Celydoyne In wakenenge,
and to the Schippe bord he cam Anone,
And Into the See he lokede thus sone;
thanne was he A-Ryved to forn An yl
Whiche was A wondir Mervellous straunge pyl.

And As he Into that yle beheld there,
hе Sawh А man In a Mervellous Manere
vpon that yl lay There Slepynghe:
Where offen he hadde gret Mervelbynghe:
And whanne verayly he wiste it was A man,
Owt of that Schipe Anon wente he than,
And hym beheld wondirly Sore,
CH. XXXIV.] HE FINDS HIS FATHER NASCIENS ON THE ISLE. 463

And Evere the longere More & More.
Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hyhte Sire Nasciens be Name,
A worthy knyht, and of Noble fame;
Where-offen Anon gret Ioye he hadde,
that thorwgh God to his fadyr so was hadda.
And so be hym A-wook ful swetely,
And his Eyen he vpe Caste ful softly:
thanne whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas;
And vp he styrte thanne riht Anon,
And abowtes his Nekke his Armes he leide son,
& him Clipte & kyste An hundred Sithe,
So Joyful he was, so glad and So blithe,
that bothe for Ioye & pyté he wepte
tppon that yl there he hadde Slepte.

"Now, swete sone," quod Nasciens tho,
"how to this yl Cowdest thou Go,
that from Alle the peple it is so fer,
and Nethir lond ne place Abowtes nowher!"
"Lo, fadyr, In this Schip hider gan I gon,
that to forn 3ow lith be the roch of ston."
thanne Nasciens be-held the schipe ful sore,
and knew wel he hadde I-seyn it be-fore.
Thanne gret Ioye Madeyn they there,
the Fadir to the sone In dyvers Maners,
And the Sone to the fadir, Aftyr his Myht;
there was gret Ioye I 3ow plyht.
So the fadir the Sone gan forto frayne,
And Axede of hym In Certeine
"how he Askapede, and I what manere,
Owt of the presoun of Calafere."
thanne tolde he his fadir Anon,
"how that he owt of presown gan gon,
and I-born In to An yl of the Se,
Wondirly fer from Eche Contre;
At wheche yl be tempest and be storm
Aryved kyng label me be-born,
With a gret part of his Chevalrye
theyr weren they drenen Certeinlye."
thanne tole he his Fadir Also
Of kyng labelis Avisious, that cam him to
be the Revelacioun of the holy gost—
Whiche is lord of mihtes Most,—
be wheche Revelacion And declarenge
Kyng label Cam to Cristenyng.
Thanne tole he his Fadir More Also,
what Aventures that hym Comen to,
Sethen to-gederis last they were
Ful harde In presoun with Calafere.
thanne blessed Nasciens the trenta,
that swich Comfort let hym tho þere se,
and thanked god Ouer Alle thyng
that hem hadde brouht to so good Endyng.
thanne from this yl they wenten Anon,
And Into the Schipe they gonœ to gon;
And they weren there-Into, þ' owr Of Tyers.
thanne Cam there A wynyd ful fyres,
And blow Into that schipe there Anon
that fer Into the See the schipe gan gon,
So that from the Roche the schipe gan pase,
passeng In-to þ' Se A ful gret Spase.
thanne loked forth Nasciens Anon there
Forto weten where that they were,
And he ne Cowde nowher abowtes hym se
Nethire lond, neþer yl, In Non degre;
thanne thanked he god ful hyghly,
and seide his preyers ful devoutly;
So As he Cowde In his Manere,
ful devoutly his preyeres seide he there.

Thus thre dayes the tempest lastede there,
and In drede of here deth In Eche Manere;
And Swich A storm Endurede vppon the se,
that Nygh here deth hem thowhte to be;
And they wayted Every Owr
Whanne f° schipes schold han sonke be pot stoure.
And so the fourthe day at Nybht
the wedyr stawnychd, thowwh goddis Myht,
And At the Clergyng of the day
the wedyr ful Mild and softo he say,
Where-offen Glad & Joyful bothe they were,
Whanne they it syen In swich Manere;
for to form tymes it ferde So
that to the deth they wenden han go.

and whanne the day wax bothen lyht & cler\footnote{MS xiv E iii, leaf 57, back, col. 2, adds:—il re-
garderon deuant aus, et virrent vno petite isle dedens
lequels il auoit i. chastiel ferme, qui moult estoit
biaus par saumblan. Mais il ne soerent en quel terre
ne en quel pais chele isle poot estre, dont il furent
i. petit esmaiet, car il se douteiont moult qu'il ne cair-
sent en males mains. Et la nef arriva a la rieue deuant
le chastiel. Quant il furent venu au port, si esconterent
de dedens le chastiel souma j. cor moult hautement, si
ke d'ases loins le peust on cire. "Sire," fait celidoines,
"Or saiches ke laiens a guna." "voirs est," fait nasci-
cens. En che ke il disoient chou, voient il ke de
laiens issi vns gaisans, li grandres de cors et li plus
meruliles ke nasciens eust onques veu, iour de sa vie.
Et quant il voit cheus de la nef, si lor escrie, "Mar i
arruases en mon isle sans men [sic] congie; Car mouri-
vous i couiient." Quant nasciens voit venir le maufe
si grant et si espontable, si ne seint que il en puiss
faire. Car il n'a ne lanche, ne escu, ne arme dont il se
puisse defendre. Destreche de mort et pasours l'ennemine
a che ke il keurt a l'esper que tant estoit riche, et le
trait du fuere. Et quant il et fors traite, et regarde
grand pieche, si le voit si riche par saumblan ke il
n'auoit onques veu arme ke il prisaist tant euters
cheste. Et pour le grant espoir de la bonte qu'il i
quide, le dreche en haut, et le commenche a branler.
Mais au branler qu'il fat, ne sai s'il auat par mauaiste
dol espee, ou par courous ke nostres aires eut a nasci-
\footnote{Nasciens does not know what to do, but, though dis-
est and terrer will fall on him}
\footnote{who draws the Meruelles}
\footnote{From, he draws it,}
\footnote{and begins to branchish it,}
\footnote{we en it breaks in two;}
\footnote{the blade falls to the ground,}
that they myghtes sen Every wher,
They syen A ship in the See

del traire qu’il auoit fait del espée qui tant estoit bie,
et boine par sambiant, k’ele brisa par mi ankes par
del enhendeure, si ke li brans en chais a terre, et li
poins a toute l’enhendeure en remest nascien en la
main. Et quant il voit cheste aventure, si est assas
plus ebahie ke deuant; Si s’arme tous trespens et
ebahia. Et quant il fu reuenus de chest penser, si
dist, “par dieu, chie a la grignour meruelle ke iou
ueise pieche.” Mais lors remest le poing desus le lit,
et dist ‘k’il se metra du tout en la merchi iheu crist,
et sen [sic] cors et le son fil, euers chel maufe qui si vient
abrieues vers lui.” Maintenant saut hors de la nef, et
dist, “bians peres iheu cris, soies moi escus et defense
encontre chest anemi!” Lors regarda a ses pies, et vit
vne espée ke chil de la tour i orent laissie par aventure.
Et il le prent maintenant. Lors si s’adreche an gaient,
et le fierd de si grant vierti qu’il li pierche andeus les
costes, Si ke li fers en parut d’autre part. Et quant
li giains se sent ferus si angoisissement, si n’a tant
de pooir qu’il se tienge en estant, ains chiet a terre si
angoisseus commune chil qui angoisse de mort sent. Et
quant il est ieus de pamison, si giete .1 grant cri et
angoisseus. Et quant nasciens voit qu’il n’a mais garde de
lui, Il ne ua pas au chastel pour chose qu’il quide ke
il i ait gens, ains s’en retourne, et entre en sa nef, si
ke en peu d’eure orent la veue perdeue du chastel et
del isle. Et quant nasciens vit qu’il estoit estors del
gaiant, si vint a l’espée, et le commencha a regarder, et
dist a soi meisme (et che fu si hauw ke celidoines le
peut bien oir), “Ha, espée, tu ies la riens dela monde
ke iou onques plus prisasse, for seulement le saint
vaisiel ke on aiple ‘graal.’ Si t’ai a tort et loe et
prise; Car il m’est avis ke tu n’as ore si faill au
besoin ke chou est meruelles.” “Sire,” fait celidoines,
“Sachies ke che n’est pas par mal de l’espée; Mais
par aucune pechie dont vous estes esrenchies, ou par
aucune demonstranche de nostre signeur ;” et il respon,
‘ke che peut bien estre.’ 1Endemierz ke nasciens
et celidoines parloient ensi de chest aventure, si rega-
drent en mi la mer, et voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Adven-
ture, leaf 42, col. 3.]

1 Fresh chapter.
Towards hem Cam ful gret Iorne;

K. Mordreins 220 ship coming
towards them.
thanne seide Celidoyne to his fadir "Certeinle
here Comen tydynges, what so they be;
God graunte Grace that they ben Goode,
that Comen to vs vppon this salt floodes.'

Nasciens 224 Nasciens sees
So longe beheld they the Schipe tho
Tyl Atte haste it Aproched hem to,
And so Nygh to-gederes gonne they be,
Tyl that Eyther wit-A-Inne myhte Ofer se.
Nasciens to the schippes bord gan to gon,
And Into the tothir schipe beheld Anon,
And sawh where that kynge Mordrayn
Ful pensify there sat In Certayn;
& Evere Abod he goddis grace,
for he ne wiste whedir to go, ne Into what place.

And whanne Sire Nasciens kynge Mordrayns say,
ful lowde he Cryde In his lay,
and seide, "Sere, God Reste with 30w !
Ryht welcome 3e ben here to vs now."

Mordreins springs
And the kynge owt of his thowht Abreide,
And to sire Nasciens he wolde han seide,
but for Ioye he wepte so sore
that on word ne myhte he spoken thore;

Mordreins 240 ship, [leaf 42]

but wit-A-Owten ony word he gan to springs
Into Nasciens Schip, with-Owten lezyng,
and Abowtes Nasciens Nekke his Arm he Caste,
And An hundred Sithes he kiste him faste ;
"A, Myn Owne brothir So leef and dere,
I am ful Ioyful I se 30w here !"

Mordreins springs
a, leve brothir, how haven 3e fare
Sethen that I lefte 3ow In wo & Care,
and sethen we two departed Asondir
Where-As was tempest & ful gret thondyr!

kisses him,

and how that 3e Comen In to this Contre,
Now, dere brother, telle 3o Ma."

Nasciens 252 calls him Brother,


Thanne Nasciens, that was so ful of Ioya
hym thowhte he ne hadde now Maner A-Noye, 256
Tolde kyng Mordraines of his Aventyre,
how it be him Ferde, I the Ensoure,
And how he was tempeste bothe here & there,
And therto In the presown of Calafer,— 260
"For powre baronage seide In Certayn
that with-owten dowie I hadde jow slayn,"—
And that Certein dayes in presown he was;
but Atte laste, thorwhgh goddis Gras,
Fer Into the west was he browght,
But Into what place ne wiste he nowght,
but In An yl there he was,
fer from Every man In that plas;
For habitacions was non there,
but wildernesse Abowtes Eches where,
So that it was the moste hydows place
that Evere Cristen man put In wase;
And sit was he Everse ful sory
that the Name he ne knew trewly:
and sit At Alle tymes thowhte hym tho
That the yl him torneade bothe two & fro,
bothe Every day and Every Nyght,
thus Openly it Torneade In his Syht.
And sit Aftir More he gan hym telle,
Of that Schip, how it befelle,
and how that there-Inne he entred was,
And how he fyl owt In that plas
but thorwh on word that he spak,
For In his Creaweunce here was a lak ;
and tolde he him the Signefyance
Of Anothir Schip with-Owten variaunce,
and of An old Man that there-Inne was,
and how his wordes hym plesed In that plas,
So that on slepe fyl he there
be his wordis In dyvers Manere.
Sethen Aftyr he hym tolde

which turnd up-side downe every day and evry night.

And how an Old Man came to him;
of y's Schipe & the Man so bolde,
that Nevere sethen he hym Sye,
Nethir for ne faste Bye.
Thanne tolde hym Nasciens sit wel More.
of Mo trebulacions he hadde suffred before,
Where offen the kyng Merveillede tho,
And to Nasciens thanne spak he vnto.

"Sire kyng," thanne quod Nasciens tho,
"Of this swerd scholen se heren Merveilles Mo,
that for non Ewel thing ne brosed he nowht,
but As goddis Scharpnesse it is in myn thowht."
thanne Axede the kyng the swerd forto se,
That to hym was Merveillous In Al degrae.
And thanne the kyng had it long beholde,
In his herte he Merveillede Mani folde,
And seide to Sire Nasciens there,
"this is the most merveille that euere sawh I Ere,
The Richeste and the fairest Also
That Into Ony place myhte be do."

Thanne took the kyng this swerd on hond,
And stille there-with he gan to stonde ;
In the ton hond the swerd, the toper the pomel,
And hem departyd Every dol.
And A wondir Aventure behappede tho,
that Ajen to Gederis Anos gonnnes they go ;
And so faste to-gederis weres they Ioynt,
that Neure sethenes In non poynt
Neure departed Asonder they were
For non Man that lyf beere.

Now, be my trowthe, Ouer Alle thing
Many Merveilles werketh hevene kyng,
Whanne so lyghtly that it broken was,
And so lyghtly Al hol [becam] In that pias ;

--- "Chertes," fait il, "la briseure de l'epoq : Car par maussiste ne bris al ele mil, ains fu aucune demonostranche de nostre signeur." "Par foi," fait li rois, "cez puet bien estre."—A.
And so lyghtly Into þe sheethe it Cam, thens As kynge Mordeyns drowe it than
And whanne Alle this they hadde don,

A wonderful cry they herd they Anon,
As thowt it were A Manere of thondir,
Where-Offen Alle hadden they gret wounde,

“Owt of the schipe, Cristen Man, thou go,
est gret Synne falle the ynte.”
Anon As the kynge this word here,

Mordeyns jumps Into his schipe; Celidoyne followes;

Into his owne Schip he Aȝen ferde,
And So dye Celidoyne also;

But Nasciens behynde lefte tho.
they Nere So sone Into the schipe gon,
that A sword to hym Cam Anon,
Al fer brennedge As hym thowhte,
—but he niste ho that it browhte—
that thorwth the left Scholdere it smot,
& gret wunde Made, so sore it bot;

So that In the Schipe he fyl Adown,
As thowght it were In Manere of A swown.

thanse herd he there, him thouhte presente,
on that to hym Spak thère veramente,
—but that he ne knew not his Menyng,
Neþer what it was to vndirstondyng;
but as him thowhte In this Manere
that the Menyng of the vois was there,—
“this vniencie now is sent to the
For draweng of þe sword, & were not worthë;
therefore Otterly I rede the
Anothir tyme that þou war be
to Erren Aȝens thy Creatour,
Thy Makere, and Ek thi savour.”

the kynge Som-what this vndirstood,
and so dyde Sire Nasciens In his Mood,
but of that strok he was stone so sore,
that plat down to the grownd fyl he thore;
thanne forth wente they hym forto A-wake,
and of his swowngen hym vt forto take.

and whanne of his swowneag Awaked he was,
he loked Abowtes In that ples, 364
And say hem for hym wepin than;
thanne In his herte Merveilten he gan,
"A, why wopen ye so now for me! 368
For now Mowen ye wel knowen & se
that owre lord hale me A knyght
that he wele Chastise thorwh his Miht,
and maken Me knowliche of My sinne,
And of the wikkednesse þat I haue lyved Inne. 372
Wherfore, thankynges now I him do,
that this Chastisyng sente me vnto;
and As my fadir I worschepe hym Anon,
For he me Chastiseth As his sone."

Whanne these wordis he hadde seid thare,
but Evere¹ he was of stedfast chere,
As A man ful of paciens & humiliti,
As lik As desessed of the strok was he,
that Suffred Angwichs & mochel payne,
and yet but litel ne woilde he seyne.

Thus fowre dayes and fowre Nyght
In the Schipe they weren, I the plyht,
that wedir ne wynd ne was there non,
Forthere Into the se to gon.
But now leyveth this Storye here, as ye mowen se,
And torneth to the messengeris where so they be, 388
that Nasciens to seken they weren sent,²
but Into what Contre, they Niste verament.

¹ ke la roine et enuotes par sa terre pour quere son frere
nascien, car eles ne sauoit ou il estoit. [MS xiv E iii, leaf 56,
back, col. 1.]

² END OF VOL. I.
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