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January, 1845.

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FAIRY MYTHOLOGY.



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ILLUSTRATIONS
OF THE
FAIRY MYTHOLOGY
OF
A MIDSUMMER NIGHT'S DREAM.

EDITED BY
JAMES ORCHARD HALLIWELL, ESQ., F.R.S.

HON. M.R.I.A., HON. M.R.S.L., F.S.A., ETC.

The best in this kind are but shadows; and the worst are no worse, if imagination amend them.



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INTRODUCTION.

Poor Puck's occupation, alas, is gone! Cream-bowls are safe, and slovenly servants freed from the persecutions of the noisy sprite. Money is no longer lent by a fairy or any one else without interest, and a rat once caught in a trap seldom vanishes with the merry ho! ho! ho! of Robin Goodfellow. Times, indeed, are sadly changed—even fairy-rings are sacrilegiously subjected to the hypotheses of science — and if Shakespeare had lived some two centuries later, he must have had recourse to the sister island for a fairy creed that has long departed from his native shores. Thankful must we be that his lot was not so cast; that he found society in a less artificial state; for, while we could hardly have gained, we know not what we might have lost. The whole of the popular fairy mythology of the time, on which the *Midsummer Night's Dream* may be said to be founded, has now become a subject for literary research. Superstition, indeed, remains, and in very singular forms, considering the progress of educa-

tion; but the fairies have left us "for good and all," and they do not even find a place in our juvenile literature, except through the medium of the modern tales of Madame d'Anois.

There can be little doubt that, in the time of Shakespeare, the fairies held a more prominent position in our popular literature than can now be concluded from the pieces on the subject that have descended to us. The author of "Tarlton's News out of Purgatory," printed in 1590, assures us that Robin Goodfellow was "famosed in every old wives chronicle for his mad merry pranks;" and we learn from Henslowe's Diary, as quoted by Mr. Collier, that Chettle was the writer of a drama on the adventures of that "merry wanderer of the night." These have disappeared; and time has dealt so harshly with the memory of poor Robin, that we might almost imagine his spirit was still leading us astray over massive volumes of antiquity in a delusive search after documents for ever lost; or, rather, perhaps it is his punishment for the useless journeys he has given our ancestors, misleading night-wanderers, and "laughing at their harm." The judgment has extended in every direction. Even in the provinces his gambols are forgotten, or have become matter of uncertain tradition. Forby, indeed, has recorded an East Anglian proverb, "to laugh like Robin Goodfellow," i.e., a long, loud, hearty, horse-laugh; but he adds that the deeds of the merry goblin have long been consigned to oblivion. In some few cases, however, something more definite may be preserved; but the other members of the fairy court have shared no better fate.

As the object of the present publication is merely to place before the reader at one view the principal early documents concerning the fairy mythology of England, as far as they can be considered in any way illustrative of Shakespeare, it will not be necessary, even were it within the Editor's capability, to enter into a discussion on the ancient notions respecting fairies, so much learning on the subject having been displayed by other writers; nor indeed would any disquisition of the kind form a necessary introduction to *A Midsummer Night's Dream*. Ritson refers to Homer, by way of giving the fairies a respectable antiquity, but the original will bear no interpretation of the kind; and although Chapman and Pope have represented them at Sipylus, these must give place to the goddess-nymphs dancing their mazy rings on the beds of the Achelous. We can dispense with some other learning of the same kind, and be well contented with a less remote antiquity.

Gervase of Tilbury mentions two kinds of goblins in England, called *Portuni* and *Grant*. The *Portuni* were of the true fairy size, *statura pusilli, dimidium pollicis non habentes*; but then indeed they were *senili vultu, facie corrugata*. Some of their pranks are described as being somewhat similar to those of Shakespeare's Puck. Gervase especially tells us—

If anything should be to be carried on in the house, or any kind of laborious work to be done, they join themselves to the work, and expedite it with more than human facility. It is natural to these that they may be obsequious, and may not be hurtful. But one little mode, as it were, they have of hurting; for when, among the ambiguous shades of night, the English occasionally ride alone, the Portune sometimes gets up behind

him unseen; and when he has accompanied him, going on a very long time, at length, the bridle being seized, he leads him up to the hand in the mud, in which, while infixed, he wallows, the Portune, departing, sets up a laugh; and so, in this kind of way, derides human simplicity.

This reminds us at once of some of the pranks of Robin Goodfellow, and may be compared with the ballads we have reprinted on the same subject.

There is a tale related by Giraldus Cambrensis, and translated by Ritson, which is so curious that no apology is necessary for quoting it at length :—

There befell in the parts of Gower and Swansea, in Wales, a thing not unworthy to be remembered, which Elidor, the priest, most firmly related to have happened to him. For when he already reckoned the twelfth year of puerile innocence, (because, as Solomon saith, the root of learning is bitter, and the fruit sweet) the boy, addicted to letters, that he might avoid discipline, and the frequent stripes of his preceptor, hid himself, a fugitive, in the hollow bank of a certain river: and, when he had now lurked there two days, continually fasting, there appeared to him two little men, as it were of pygmy stature, saying: If thou wilt come with us, we will lead thee into a land full of sports and delights: he assenting, and rising up, followed them, leading the way, through a road, at first subterraneous and dark, into a most beautiful country, very much embellished with rivers and meads, woods and plains, nevertheless obscure, and not brightened with the open light of the sun. All the days there were as if cloudy, and the nights most hideous by the absence of moon and stars. The boy was brought to the king, and presented to him before the court of the realm, and, when he had a long time beheld him, with the admiration of all, he, at length, recommending, assigned him to his son, a boy he had. Now the men were of very small stature, but, for their size, very well shaped: all yellow-haired, and with luxuriant locks flowing down their shoulders in the manner of a woman. They had horses fit for their own height, with greyhounds conformable in size. They ate neither flesh, nor fish, using for the most part milky food, and things made with saffron in the manner of a pudding. There were no oaths among them, for they detested nothing so much as lies. As often

as they returned from the upper hemisphere, they reproached our ambitions, infidelities, and inconstancies. There was no religious worship among them openly, being only, it seemed, chief lovers and worshippers of truth. Now the boy was wont frequently to ascend to our hemisphere, sometimes by the way by which he had come, sometimes by another; at first with others, and afterward by himself. He only committed himself to his mother, declaring to her the mode of the country, and the nature and condition of the people. Admonished, therefore, by his mother, that he would sometimes bring to her a present of the gold with which that country abounded, the golden ball with which the king's son had been accustomed to play, snatching it from him in the game, he, speedily hastening, carried to his mother by the usual way; and, when he had now come to his father's house, yet not without a train of that people, he hastened to enter, his foot stuck in the threshold, and so, falling within the house, where his mother was sitting, two pygmies following his foot-step, seized the ball which had fallen out of his hand, and, in going out, threw spit, contempt and derision upon the boy. He, verily, rising, and come to himself, was confounded with the wonderful shame of the deed, and, when, very much cursing and detesting the counsels of his mother, he prepared to return by the road he had been accustomed to, he came to the descent of the river and subterraneous passage, no entrance appeared to him.

Another story has been pointed out by Sir F. Madden, in a manuscript of the thirteenth century preserved in the Bodleian Library at Oxford, which apparently introduces Robin Goodfellow both in name and action at that early period. Such, at least, is the opinion of writers well qualified to judge. It occurs in a collection of short tales, moralized after the usual manner of the time, and, as a specimen of the whole, we give both the story and its moral:—

Once Robinet was in a certain house in which soldiers were resting for the night, and after having made a great clamour during the better part of the night to their no small annoyance, he was suddenly quiet.

Then said the soldiers to each other, "Let us now sleep, for Robinet himself is asleep." To which Robinet made reply, "I am not asleep, but am resting me, in order to shout louder after." And the soldiers said, "It seems, then, we shall have no sleep to-night." So sinners sometimes abstain for a while from their wicked ways, in order that they may sin the more vigorously afterwards. The soldiers are the angels about Christ's body; Robin is the devil or sinner.

This is curious, and would seem to establish a connection between the tales of Robin Goodfellow and the old monkish legends; but for further observations on this branch of the inquiry, the reader may advantageously be referred to Mr. Wright's interesting article on fairy mythology in the *Foreign Quarterly Review*, or his more recent work on *St. Patrick's Purgatory*.

Other tales of this class, although exceedingly valuable as connected with the progress of fairy mythology, have been omitted here, as throwing no light on the history of the superstition as it existed in the age of Elizabeth. We have given, however, a few early pieces that introduce the romance-ladies under the name of fairies, although it would be perhaps impossible to trace the changes which took place in the belief during the fifteenth and sixteenth centuries. The fairies of Launfal, or Orfeo, are not the fairies of Shakespeare. Neither do the fairies of Chaucer, or the early romance-writers, bear a greater similarity. Chaucer has ridiculed the friars by telling them they were so numerous that they interrupted the ancient fairies in their walks, and frightened them away with their prayers. The monks can never forgive Dan Chaucer's jest:—

In the olde daies of the Kinge Arthoure,
Of whiche that Bretons speken grete honoure,

Alle was this land fulfilled of fairé ;
The elphe queene, with hir joly compaignie,
Daunced ful oft in many a grene mede.
This was the old opinion as I rede ;
I speke of many a hundred 3ere ago ;
But now can no man see non elves mo,
For the grete charité and the preiers
Of limitours and of other povere frers,
That serchen every land and every streme,
As thikke as motes in the sonne beme,
Blissinge halles, chambres, kichenes, and boures,
Citees and burghes, castles highe and toures,
Thropes and bernes, shepenes and dairies,
This maketh that there be no faeries :
For ther as was wonte to walke an elfe,
Ther walketh nowe the limitour himselve,
In undermeles and in morweninges,
And seythe his matines and his holy thinges,
As he goth in his visitacioune :
Women may go nowe safely up and doun,
In every bush, or under every tree,
There is non other incubus but he.

But the "joly compaignie" did not consist of the little dancers on the green. These were a later introduction. Spenser was contented with the fairies of romance ; but Shakespeare founded his elfin world on the prettiest of the people's traditions, and has clothed it in the ever-living flowers of his own exuberant fancy. How much is the invention of the great poet we shall probably never be informed ; and his successors have not rendered the subject more clear by adopting the graceful world he has created, as though it had been interwoven with the popular mythology, and formed a part of it.

We shall now proceed to offer a few observations on the probable extent of Shakespeare's obligations to the fairy creed of his own day, as it is known to have existed before the production of the *Midsummer Night's Dream*, about the year 1594.

We have already alluded to what has been considered a notice of Robin Goodfellow in a work of the thirteenth century; but no other mention of him occurs for nearly three hundred years. We then find him alluded to as a common subject for old women's tales, never in any manner to leave room for supposing the merry sprite had only very recently risen up. Reginald Scot, who published his *Discoverie of Witchcraft* in 1584, has several curious notices of him under the name of Robin Goodfellow. "There go as manie tales," says he, "upon Hudgin in some parts of Germanie, *as there did in England of Robin Goodfellowe.*" Elsewhere he says, "and know you this by the waie, that *heretofore* Robin Goodfellow and Hobgoblin were as terrible, and also as credible to the people, as hags and witches be now; and, in truth, they that mainteine walking spirits have no reason to denie Robin Goodfellow, *upon whom there hath gone as manie and as credible tales as upon witches*, saving that it hath not pleased the translators of the Bible to call spirits by the name of Robin Goodfellow." Sometimes we find the name as a kind of generic appellation for a species of mischievous goblins, not confined to any individual one; but the character of goblin seems apparent from his cry of ho! ho! ho!—the exclamation frequently appropriated to the devil in our early mysteries.

Shakespeare makes him, as attendant on Oberon, a more gentle spirit, divested of malice, but highly enjoying a pleasant prank when permitted by the fairy sovereign.

It appears, therefore, from these extracts alone, that tales of Robin Goodfellow were common in this country many years before the appearance of the *Midsummer Night's Dream*. There now arises a question worthy of patient consideration: whether the rare work entitled "*Robin Goodfellow his Mad Pranks and Merry Jests*," 4to. Lond. 1628, reprinted in the present volume, was really anterior to Shakespeare's play. We all know that many works of that class have reached us only in later editions, and that the date on the title is no evidence that it was not first printed as early even as 1590. Only two copies of the tract are known, and these are with different dates. It follows, then, that more reliance is to be placed on internal evidence; and the general character of the work is certainly indicative of an earlier date. One tradition, which is noticed at p. 132, is also alluded to by Reginald Scot in 1584. We cannot help believing with Mr. Collier that Shakespeare was acquainted with this, or some very similar, production, when he wrote his *Midsummer Night's Dream*. It will be observed that Robin Goodfellow is represented as Oberon's own son, and received his miraculous powers from his royal father, who enjoined him to harm none "but knaves and queanes." The qualities which Shakespeare attributes to Puck may also be distinctly traced in the same tract; and other

similarities have been elsewhere noticed; but, since the reader has the whole of it before him in the following pages, it is scarcely necessary to pursue the argument further, unless we were enabled to produce more satisfactory and decisive evidence.

A curious passage has recently been adduced, as an illustration of a passage in the *Midsummer Night's Dream*, from Nash's *Terrors of the Night*, printed in 1594, the probable date of that play, which would almost appear to warrant an opinion of the more recent origin of the *name* of Robin Goodfellow. Nash observes that "the Robin Goodfellowes, elfes, fairies, *hobgoblins of our latter age*, which idolatrous former daies, and the phantastical world of Greece, ycleped fawnes, satyres, dryades, and hamadryades, did most of their merry pranks in the night. Then ground they malt, and had hempen shirts for their labours, daunst in greene meadows, pincht maids in their sleep that swept not their houses cleane, and led poor travellers out of their way notoriously." It must be confessed that earlier notices of Robin Goodfellow are not very common; and it may, therefore, be mentioned that an allusion to him occurs in the old comedy entitled the *Bugbears*, preserved in MS. Lansdowne 807. The numerous accounts of the "lob of spirits" in later works scarcely bear on the question now under consideration, and the reader had better be referred to the pieces here collected. The following lines, however, which have not yet been quoted by writers on this subject, may deserve a place, as they allude to a curious opinion that

bread carried about the person was a charm against the tricks of Robin Goodfellow :—

Thy fairie elves, who thee mislead with stories
 Into the mire, then at thy folly smile,
 Yea, clap their hands for joy. Were I us'd so,
 I would shake hands with them, and turn their foe.
 Old countrey folk, who pixie-leading fear,
 Bear bread about them to prevent that harm.

Clobery's Divine Glimpses, 1659, p. 73.

Ben Jonson's ballad of Robin Goodfellow was probably written after the appearance of the *Midsummer Night's Dream*, or we might have accused Shakespeare of borrowing two or three lines. Rare Ben is more likely the plagiarist; and his fairy poetry is altogether inferior even to Drayton,—of course far below Shakespeare. His learning is in his way; and, with “small Latin and less Greek,” he might have been more successful in attempts of this kind. As it is, the ballad just mentioned is, perhaps, among his best. It is also worthy of observation that the occupations assigned to Puck by Ben Jonson nearly correspond with the account he gives of himself in the sweet Avonian dream.

Shakespeare probably took the name of Oberon from the old romance of *Huon of Bordeaux*, which had been translated into English at an early period, and had probably become a popular work. I have recently seen an imperfect copy of an ancient edition of this translation, printed in folio in double columns, and illustrated with rude woodcuts, certainly printed before Shakespeare could have commenced writing for the stage, and in all

probability not long after the year 1560. Oberon had also been introduced in an entertainment before Elizabeth in 1591, and he again appears as a character in an early drama by W. Percy. The name of Titania, as has been elsewhere observed by Mr. Keightley, is taken from Ovid; but the other fairies, Peas-blossom, Cobweb, Moth, and Mustard-seed, probably owe their appellations to the poet himself. It may also be mentioned that Titania is the name of the Queen of Fairies in a play by Decker, published in 1607.

Our researches in this line are, however, unfortunately interrupted by the deficiency of materials. No writer of the time thought it worth his while to preserve such things for posterity; and we therefore find few records of the old gossips' fairy tales, beyond the bare fact that they were in the habit of being related, much in the same way that ghost-stories are sometimes told now, to "fright the maidens of the villagery." There can be little doubt that the best and most curious of these have long since ceased to be remembered; and after much research for the fragments that still remain, the Editor regrets that his endeavours have not been so satisfactorily rewarded as he could have wished. It would, indeed, be impossible to emulate the popular exertions of Mr. Crofton Croker; but, at all events, a collection has been formed, and although somewhat heterogeneous and of unequal merit in the character of its contents, we can only console ourselves by the knowledge that there are no better to be had, at least as far as has been at present ascertained. There is certainly no telling what treasures are buried in some of our

manuscript dungeons, it being well known that many hundred, if not thousand, volumes have existed for a century in one of the large public libraries uncatalogued, and in some cases even *unnumbered* ! This is a kind of gratuitous premium to posterity, to which they are not in any way entitled ; and it is undoubtedly much less to my annoyance than to the credit of the body to which the collection belongs, that any obstacles should have been thrown in the way of preparing materials for compilations such as these, which, after all, can only occupy the attention of persons sincerely anxious for the progress of antiquarian literature. All men of literary zeal must regret that disinterested exertions of this kind should be subject to the interruptions of persons unable of themselves to profit by the opportunities they capriciously deny to others.

J. O. HALLIWELL.

December 14th, 1844.

LAUNFAL.

Since the text of this work has been completed, I have had an opportunity of collating my copy of the romance of Launfal with the original manuscript, the terminal contractions, however, being often so indistinctly expressed as to create much doubt respecting the reading of some words. Ritson has wholly neglected them, otherwise his edition is very accurate. The following notes thus obtained may be worth giving, but no error has been committed in any way affecting the sense, and some are alterations purposely made from the original.

P. 3, l. 8, *playn* ; l. 28, *be-fylle, tenthe*.—P. 4, l. 3, *lykede* ; l. 7, *there*.—P. 5, l. 7, *hys* ; l. 8, *kyng* ; l. 9, *yf* ; l. 21, *ryde* ; l. 24, *syre* ; l. 25, *how*.—P. 6, l. 19, *hys*.—P. 7, l. 7, *tosour*, MS. ; l. 14, *alle* —P. 8, l. 6, *as we* —P. 9, l. 14, *fel* ; l. 27, *schadwe*.—P. 10, l. 12, *har*.—P. 11, l. 5, *hys* ; l. 6, *the*, MS. ; l. 22, *lefsom*.—P. 12, l. 9, *emperoure* ; l. 29, *zeve*.—P. 13, l. 17, *gon* ; l. 32, *but*.—P. 14, l. 14, *harneysyth*.—P. 15, l. 2, *merys* ; l. 7, *hymself* ; l. 23, *hadde* ; l. 28, *yn* ; l. 33, *povere prysouns*, MS.—P. 16, l. 18, *me*, MS. ; *qu. men?* l. 20, *kyztes*, MS. ; l. 23, *dare* ; l. 24, *lord* ; l. 32, *yn* ; l. 34, *hys*.—P. 17, l. 4, *Chestere*.—P. 18, l. 4, *whan* ; l. 8, *knyzt* ; l. 12, *that that*, MS. ; l. 27, *gantyle*.—P. 19, l. 25, *mayné* ; l. 26, *schypede* ; l. 29, *whan*.—P. 20, l. 5, *wyth* ; l. 27 *scheld* ; l. 28, *brozte*.—P. 21, l. 11, *wente*.—P. 22, l. 32, *wente*.—P. 23, l. 8, *marnere*, MS. ; l. 15, *thanne*.—P. 24, l. 1, *yn* ; l. 23, *worth*, MS.—P. 25, l. 33, *thou*.—P. 26, l. 5, *mode* ; l. 33, *zelpynge*.—P. 27, l. 13, *two*.—P. 28, l. 3, *hym* ; l. 10, *wer*, uncertain in MS., perhaps *wor* ; l. 26, *non* ; l. 31, *make* ; l. 34, *ys*.—P. 29, l. 10, *whe* ; l. 16, *were* ; l. 30, *hem*, MS.—P. 30, l. 32, *wordly*.—P. 31, l. 5, *crounne* ; l. 14, *her*.—P. 33, l. 19, *er* ; l. 22, *ther* ; l. 33, *withoute*.—P. 34, l. 3, *zeve*.

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ILLUSTRATIONS
OF
FAIRY MYTHOLOGY.

I. ROMANCE OF LAUNFAL.

Although there is little to be found of an earlier date than the sixteenth century that bears directly upon the popular notions of fairy mythology, as Shakespeare has embodied them in "A Midsummer Night's Dream," yet it would not be easy to develop the gradual transitions which took place in public belief in those matters, without presenting the reader with the earliest documents on the subject that have descended to our times. Reserving more detailed observations for our Introduction, it will only be necessary to observe that there probably is no absolute connexion between Tryamour, the daughter of Olyroun, and Titania. Tryamour is minutely described; we see in her a maiden of wonderful beauty, and possessed of superior powers; but still there is not Shakespeare's idea of a fairy princess, and we might perhaps have failed to recognize the description, had the poet forgotten to inform us that her father was "Kyng of Fayrye." The romance of Launfal is one of the earliest pieces of the kind known to exist. It is translated from a French original written by the celebrated Marie de France, and is here given from MS. Cott. Calig. A. ii., the text adopted by Ritson; and also in Way's *Fabliaux*,

ed. 1815, iii., 233-287. A later copy, written about 1508, is in MS. Rawl. C. 86, differing considerably from our text, but of course of less authority. See the extracts at the end of this article. It was printed in the sixteenth century, having been licensed to John Kynge in 1558, and mentioned in Laneham's Letter, 1575, but I am not aware that any perfect copy has been preserved. Sir F. Madden mentions another copy in MS. Lambeth 305, which seems to be an error for the copy of *Lybeaus Disconus* in MS. No. 306 in the same collection. The author of the present translation was Thomas Chestre, as appears from the concluding lines. It is very seldom that the translators of the early metrical romances have recorded their names, and in more than one instance a mere transcriber has been handed down for years in the list of our early poets.

LAUNFALE MILES.

Be dou3ty Artours dawes,
 That held Engelond yn good lawes,
 There felle a wondyre cas
 Of a ley that was y-sette,
 That hy3t Launval, and hatte 3ette ;
 Now herkeneth how hyt was.
 Dou3ty Artoure som whyle
 Sojournede yn Kardevyle,¹
 Wyth joye and greet solas ;

¹ That is, Carlisle in Cumberland, according to Ritson. The old romance of Merlin calls it "la ville de Cardueil en Galles;" and the French MS. says "Kardoyl," apparently a corruption for Cairleon in Wales. At the commencement of the French romance, (*Lai de Lanval*, *Poes. de Marie de France*, ed. Roquefort, 8vo. 1820, tom. i, p. 202) we are told—

"A Cardueill sejourna li reis
 Artus, li prex, e li curteis,
 Pur les Escos, e pur les Pis,
 Ki destruisient mult le pais."

And knyȝtes that were profitable,
 With Artour, of the rounde table,
 Never noon better ther nas.
 Sere Persevalle, and syr Gawayn,
 Syr Gyheryes, and syr Agrafrayn,
 And Launcelet du Lake,
 Syr Kay, and syr Ewayn,
 That welle couthe fyȝte yn plain,
 Bateles for to take.
 Kyng Ban-Booȝt, and kyng Bos,¹
 Of ham ther was a greet los,
 Men sawe tho nowhere her make;
 Syr Galafre, and syr Launfale,
 Wherof a noble tale
 Among us schalle awake.
 With Artoure ther was a bachelere,
 And hadde y-be welle many a ȝere,
 Launfal for soth he hyȝt;
 He gaf gyftys largelyche,
 Gold, and sylver, and clodes ryche,
 To squyer and to knyȝt.
 For hys largesse and hys bounté,
 The kynges stuard made was he
 Ten yer, y you plyȝt;
 Of alle the knyȝtes of the table rounde
 So large ther nas noon y-founde,
 Be dayes ne be nyȝt.
 So hyt by-fylle, yn the tenth ȝere,
 Marlyn was Artours counsalere,
 He radde hym fore to wende
 To kyng Ryon of Irlond ryȝt,
 And fette hym ther a lady bryȝt,

¹ This enumeration of Arthur's knights is not found in the French original.

Gwennere¹ hys douȝtyr hende.
 So he dede, and hom her brouȝt,
 But syr Launfal lyked her noȝt,
 Ne other knyȝtes that wer hende ;
 For the lady bar los of swych word,
 That sche hadde lemmannys unther her lord,
 So fele ther nas noon ende.
 They were y-wedded, as y you say,
 Upon a Wytsonday,
 Before princes of moch pryde ;
 No mán ne may telle yn tale
 What folk ther was at that bredale,
 Of countreys fer and wyde ;
 No nother man was yn halle y-sette,
 But he were prelat, other baronette,
 In herte ys naȝt to hyde :
 Yf they satte noȝt alle y-lyke,
 Hare servyse was good and ryche,
 Certeyn yn ech a syde.
 And whan the lordes hadde ete yn the halle,
 And the clothes wer drawen alle,
 As ye mowe her and lythe,
 The botelers sentyn wyn
 To alle the lordes that were thereyn,
 With chere bothe glad and blythe.
 The quene yaf yftes for the nones,
 Gold and selver, and precyous stonys,
 Her curtasye to kythe ;
 Everych knyȝt sche ȝaf broche, other ryng,
 But syr Launfal sche yaf no thyng,

¹ According to Geoffrey of Monmouth, Guenever was descended from a noble Roman family, and in beauty surpassed all the women in the island. She is usually represented as the paramour of Sir Launcelot, and, according to Caradoc, was ravished by Melvas, King of Estiva, now Somersetshire.

That grevede hym many a syde.
 And whan the bredale was at ende,
 Launfal tok hys leve to wende
 At Artour the kyng,
 And seyde a lettere was to hym come,
 That deth hadde hys fadyr y-nome,
 He most to his beryynge.
 Tho seyde king Artour, that was hende,
 Launfal, if thou wylt fro me wende,
 Tak with the greet spendyng;¹
 And my suster sones two,
 Bothe they schulle with the go,
 At hom the for to bryng.
 Launfal tok leve, withoute fable,
 With knyȝtes of the rounde table,
 And wente forth yn hys journé
 Tyl he com to Karlyoun,²
 To the meyrys hous of the toune,
 Hys servaunt that hadde y-be.
 The meyr stod, as ye may here,
 And sawe hym come ride up anblere
 With two knyȝtes and other mayné;
 Agayns hym he hath wey y-nome,
 And seyde, "Syr, thou art welle-come,
 Howe farythoure kyng tel me."
 Launfal answerede and seyde than,
 "He faryth as welle as any man,

¹ It is probably implied that Launfal refused this offer, as we find him shortly afterwards in great poverty at Caerleon. In the French original, Launfal is made to quit the king's court because he had impoverished himself by his extravagance and generosity.

² This shows that *Kardevyle* in the first stanza cannot be Caerleon, as has been conjectured. In the romance of Geraint the Son of Erbin, Arthur's court is held at Caerlleon upon Usk. See Lady C. Guest's edition of the Mabinogion, part 3.

And elles greet ruthe hyt wore ;
 But, syr meyr, without lesyng,
 I am thepartyth fram the kyng,
 And that rewyth me sore :
 Ne ther thare no man benethe ne above,
 Fore the kyng Artours love,
 Onowre me never more :
 But, syr meyr, y pray the par amour,
 May y take with the sojour ?
 Som tyme we knewe us yore.”
 The meyr stod, and bethoꝛte hym there
 What myꝛt be hys answeꝛe,
 And to hym than gan he sayn,
 “ Syr, vij. knyꝛtes han here hare in y-nome,
 And ever y wayte whan they wyl come,
 That arn of Lytylle-Bretayne.”
 Launfal turnede hymself and lowꝛ,
 Therof he hadde scorn i-nowꝛ,
 And seyde to his knyꝛtes tweyne,
 “ Now may ye se swych ys service,
 Unther a lord of lytylle pryse,
 How he may therof be fayn.”
 Launfal awayward gan to ryde,
 The meyr bad he schuld abyde,
 And seyde yn thys manere,
 “ Syr, yn a chamber by my orchard syde,
 Ther may ye dwelle with joye and pryde,
 ȝyf hyt your wylle were.”
 Launfal anoon-ryꝛtes,
 He and hys two knytes
 Sojournede ther yn fere ;
 So savagelych hys good he besette,
 That he ward yn greet dette,
 Ryꝛt yn the ferst yere.
 So hyt befelle at Pentecost,

Swych tyme as the Holy Gost
 Among mankend gan lyzt,
 That syr Huwe and syr Jon
 Tok here leve for to gon
 At syr Launfal the knyzt.
 They seyde, "Syr, our robes beth to-rent,
 And your tresour ys alle y-spent,
 And we goth ewylle y-dyzt."
 Thanne seyde syr Launfal to the knyzttes fre,
 "Tell ye no man of my poverté,
 For the love of God almyzt."
 The knyzttes answerede and seyde tho,
 That they nolde hym wreye never mo,
 Al thys world to wynne.
 With that word they wente hym fro,
 To Glastynghery bothe two,
 Ther kyng Artour was inne.
 The kyng sawe the knyzttes hende,
 And azens ham he gan wende,
 For they were of hys kenne:
 Noon other robes they ne hadde
 Than they owt with ham ladde,
 And tho were to-tore and thynne.
 Than seyde quene Gwenore, that was fel,
 "How faryth the prowde knyzt Launfal?
 May he hys armes welde?"
 "3e, madame," sayde the knytes than,
 "He faryth as welle as any man,
 And ellys God hyt schelde."
 Moche worchyp and greet honour
 To Gonore the quene and kyng Artour
 Of syr Launfal they telde;
 And seyde, "He lovede us so,
 That he wold us evermo,
 At wylle have y-helde.

But upon a rayny day hyt befel,
 An huntynge wente syr Launfel,
 To chasy yn holtes hore ;¹
 In our old robes we yede that day,
 And thus we beth y-went away,
 And we before hym wore.”
 Glad was Artour the kyng
 That Launfal was yn good lykyng,
 The quene hyt rew welle sore ;
 For sche wold, with alle her myzt,
 That he hadde be, bothe day and nyzt,
 In paynys more and more.
 Upon a day of the Trinité
 A feste of greet solempnité
 In Carlyoun was holde ;
 Erles and barones of that countré,
 Ladyes and borjaes of that cité,
 Thyder come bothe yongh and old.
 But Launfal for hys poverté
 Was not bede to that semblé,
 Lyte men of hym tolde ;
 The meyr to the feste was of sent,
 The meyrys douzter to Launfal went,
 And axede yf he wolde
 In halle dyne with her that day.
 “Damesele,” he sayde, “ nay,
 To dyne have I no herte ;
 Thre dayes ther ben agon,
 Mete ne drynke eet y noon,
 And alle was for povert.
 To-day to cherche y wolde have gon,
 But me fawtede hosyn and schon,

¹ That is, hoary forests. Few expressions are more common in early English metrical romances. See *Torrent of Portugal*, p. 26.

Clenly brech and scherte ;
 And for defawte of elodynge,
 Ne myzte y yn with the peple thrynge,
 No wonther douz me smerte !
 But o thyng, damesele, y pray the,
 Sadel and brydel lene thou me,
 A whyle for to ryde,
 That y myzte confortede be
 By a launde unther thys cyté,
 Al yn thys undern-tyde.”
 Launfal dyzte hys courser,
 Withoute knave other squyer
 He rood with lytyle pryde ;
 Hys hors slod and fell yn the fen,
 Wherfore hym scornede many men,
 Abowte hym fer and wyde.
 Poverly the knyzt to hors gan spryng,
 For to dryve away lokyng,
 He rood toward the west ;
 The wether was hot the undern-tyde,
 He lyzte adoun, and gan abyde
 Under a fayr forest ;
 And for hete of the wedere,
 Hys mantelle he feld togydere,
 And sette hym doun to reste.
 Thus sat the knyzt yn symplyté
 In the schadowe unther a tre,
 Ther that hym lykede best.
 As he sat yn sorow and sore,
 He sawe come out of holtes hore,
 Gentylle maydenes two ;
 Har kerteles wer of Inde sandel,
 I-lased smalle, jolyf and welle,
 Ther myzt noon gayer go.
 Har manteles wer of grene felwet,

Y-bordured with gold ryzt welle y-sette,
 I-pelvred with grys and gro ;
 Har heddys wer dyzt welle withalle,
 Everych hadde oon a jolyf coronalle,
 Wyth syxty gemmys and mo.
 Har faces wer whyt as snow on downe,
 Har rode was red, her eyn wer browne,
 I sawe never non swyche ;
 That oon bar of gold a basyn,
 That other a towayle whyt and fyn,¹
 Of selk that was good and ryche.
 Her kercheves wer welle schyre,
 Arayd wyth ryche gold wyre.
 Launfal began to syche ;
 They com to hym over the hoth,
 He was curteys, and azens hem goth,
 And grette hem myldelyche.
 “ Damesels,” he seyde, “ God yow se !”
 “ Syr knyzt,” they seyde, “ welle the be !
 Our lady, dame Tryamour,
 Bad thou schuldest com speke with here,
 3yf hyt wer thy wylle, sere,
 Wythoute more sojour.”
 Launfal hem grauntede curteyslyche,
 And wente wyth hem myldelyche,
 They wheryn whyt as flour ;
 And when they come in the forest an hyz,
 A pavyloun y-teld he syz
 With merthe and mochelle honour.
 The pavyloun was wrouth for sothe, y-wys,
 Alle of werk of Sarsynys,

¹ See an incident similar to this in the English versions of the *Gesta Romanorum*, edited by Sir F. Madden, p. 100. Compare also Warton, *Introd.* p. 175.

The pomelles of crystalle ;
 Upon the toppe an ern ther stod,
 Of bournede gold ryche and good,
 I-florysched with ryche amalle.
 His eyn wer carbonkeles bryzt,
 As the mone they schon a nyzt,
 That spreteth out ovyr alle ;
 Alysaundre the conquerour,
 Ne kyng Artour, yn hys most honour,
 Ne hadde noon scwych juelle.
 He fond yn the pavyloun
 The kynges douzter of Olyroun,
 Dame Tryamour that hyzte ;
 Her fadyr was kyng of fayrye,
 Of Occient fer and nyze,
 A man of mochelle myzte.
 In the pavyloun he fond a bed of prys,
 I-heled with purpur bys,
 That semylé was of syzte ;
 Therinne lay that lady gent,
 That after syr Launfal hedde y-sent,
 That lefsome lemede bryzt.
 For hete her clothes down sche dede
 Almest to her gerdyl stede,
 Than lay sche uncovert ;
 Sche was as whyt as lylie yn May,
 Or snow that sneweth yn wynterys day,
 He seygh never non so pert.
 The rede rose, whan sche ys newe,
 Azens her rode nes nauzt of hewe,
 I dar welle say yn sert ;¹

¹ The whole of this description of the fairy princess and her lover is superior to most other things of the kind composed in English at the same period, yet much inferior to the French original. Compare the extract given by Warton from Adam Davic's poem.

Her here schon as gold wyre,
 May no man rede here atyre,
 Ne nauzt welle thenke yn hert.
 Sche seyde, " Launfal, my lemman swete,
 Al my joye for the y lete,
 Swetyng paramour ;
 Ther nys no man yn Cristenté,
 That y love so moche as the,
 Kyng neyther emperour."
 Launfal beheld that swete wy3th,
 Alle hys love yn her was ly3th,
 And keste that swete flour ;
 And sat adoun her bysyde,
 And seyde, " Swetyng, what so betyde,
 I am to thyn honoure."
 She seyde, " Syr knyzt, gentyl and hende,
 I wot thy stat, ord, and ende,
 Be nauzt aschamed of me ;
 Yf thou wylt truly to me take,
 And alle wemen for me forsake,
 Ryche I wylle make the :
 I wylle the 3eve an alner,
 I-mad of sylk and of gold cler,
 Wyth fayre ymages thre ;
 As oft thou puttest the hond therinne,¹
 A mark of gold thou schalt wynne,
 In wat place that thou be."
 Also sche seyde, " Syr Launfal,
 I yeve the Blaunchard my stede lel,
 And Gyfre my owen knave :
 And of my armes oo pensel,
 Wyth thre ermyns y-peynted welle,

¹ The multiplication of riches by invisible agency is a very favourite fiction in Oriental romance.

Also thou schalt have.
 In werre, ne yn turnement,
 Ne schalle the greve no knyȝtes dent,
 So welle y schalle the save."
 Than answerede the gantyl knyȝt,
 And seyde, "Gramarcy, my swete wyȝt,
 No bettere kepte y have."
 The dameselle gan her up sette,
 And bad her maydenes her fette
 To hyr hondys watyr clere ;
 Hyt was y-do without lette,
 The cloth was spred, the bord was sette,
 They wente to hare sopere.
 Mete and drynk they hadde afyn,
 Pyement, claré, and Reynysch wyn,
 And elles greet wondyr hyt wer :
 Whan they had sowpeth and the day was gone,
 They wente to bedde, and that anoon,
 Launfal and sche yn fere.
 For play lytylle they sclepte that nyȝt,
 Tylle on morn hyt was day-lyȝt,
 Sche badd hym aryse anoon ;
 Hy seyde to hym, " Syr, gantyl knyȝt,
 And thou wylt speke with me any wyȝt,
 To a derne stede thou gon ;
 Welle privyly I wolle come to the,
 No man alyve ne schalle me se,
 As styllle as any ston."
 Tho was Launfal glad and blythe,
 He cowde no man hys joye kythe,
 And keste her welle good won.
 " Bot of o thyng, syr knyȝt, I warne the,
 That thou make no bost of me,
 For no kennes mede ;¹

¹ The reader will find a similar injunction in the ballad of Thomas of Ercildoun, hereafter printed.

And yf thou doost, y warny the before,
Alle my love thou hast forlore :”

And thus to hym sche seyde.
Launfal tok hys leve to wende,
Gyfre kedde that he was hende,
And brouzt Launfal hys stede :
Launfal lepte ynto the arsoun,
And rood hom to Karlyoun

In hys pover wede.
Tho was the knyzt yn herte at wylle,
In hys chaunber he hyld hym styлле

Alle that undern-tyde ;
Than come ther thorwgh the cyté ten
Welle y-harnesyth men,

Upon ten somers ryde ;
Some wyth sylver, some wyth gold,
Alle to syr Launfal hyt schold,
To presente hym wyth pryde ;
Wyth ryche clothes, and armure bryzt,
They axede aftyr Launfal the knyzt,
Whar he gan abyde.

The yong men wer clodeth yn ynde,
Gyfre he rood alle behynde,
Up Blaunchard whyt as flour ;
Tho seyde a boy that yn the market stod,
“ How fere schalle alle thys good ?

Telle us par amour.”
Tho seyde Gyfre, “ Hyt ys y-sent
To syr Launfal yn present,
That hath leved yn greet dolour.”

Than seyde the boy, “ Nys he but a wrecche ?¹
What thare any man of hym recche ?

² Ellis's mistake of printing these two words as a verb *awrecche* is rather violently handled by Ritson, *Met. Rom.*, iii., 251.

At the meyr's hous he taketh sojour."

At the meyr's hous they gon alyzte,
 And presented the noble knyzte
 With swych good as hym was sent ;
 And whan the meyr sey3 that rychesse,
 And syr Launfales noblenesse,
 He held hym selfe foule y-schent.
 Tho seyde the meyr, " Syr, per charyté,
 In halle to day that thou wylt ete with me,
 3esterday y hadde y-ment.
 At the feste we wold han be yn same,
 And y-hadde solas and game,
 And erst thou were y-went."

" Syr meyr, God for-3elde the,
 Whyles y was yn my poverté
 Thou bede me never dyne ;
 Now y have more gold and fe,
 That myne frendes han sent me,
 Than thou and alle dyne."

The meyr for schame away 3ede,
 Launfal yn purpure gan hym schrede,
 I-pelvred with whyt ermyne ;
 Alle that Launfal had borwyth before,
 Gyfre be tayle and be score
 3ald hyt welle and fyne.
 Launfal helde ryche festes,
 Fyfty fedde povere gestes,
 That in myschef wer ;
 Fyfty bouzte stronge stedes,
 Fyfty yaf ryche wedes
 To knyztes and squyere ;
 Fyfty rewardede relygyous,
 Fyfty delyverede prysouns,
 And made ham quyt and schere ;
 Fyfty clodede gestours,

To many men he dede honours,
 In countreys fere and nere.
 Alle the lordes of Karlyoun
 Lette crye a turnement yn the toun,
 For love of syr Launfel,
 And for Blaunchard, hys good stede,
 To wyte how hym wold spede,
 That was y-made so welle ;
 And whan the day was y-come,
 That the justes were yn y-nome,
 They ryde out also snelle ;
 Trompours gon hare bemes blowe,
 The lordes ryden out a rowe,
 That were yn that castelle.
 There began the turnement,
 And ech knyȝt leyd on other good dent
 Wyth mases and wyth swerdes bothe :
 Me myȝte y-se some therfore
 Stedes y-wonne, and some y-lore,
 And knyȝtes wonther wroȝth.
 Syth the rounde table was,
 A bettere turnement ther nas,
 I dar welle say for sothe ;
 Many a lorde of Karlyoun,
 That day were y-bore adoun,
 Certayn withouten othe.
 Of Karlyoun the ryche constable
 Rod to Launfalle, without fable,
 He nolde no lengere abyde :
 He smot to Launfal, and he to hym,
 Welle sterne strokes, and welle grym,
 Ther wer in eche a syde.
 Launfal was of hym y-ware,
 Out of his sadelle he hym bar
 To grounde that ylke tyde ;

And whan the constable was bore adoun,
Gyfre lepte ynto the arsoun,

And away he gan to ryde.

The erl of Chestire therof segh,
For wreththe yn herte he was wod negh,

And rood to syr Launfale,

And smot hym yn the helm on hegh,
That the crest adoun flegh,

Thus seyde the Frenssch tale.¹

Launfal was mochel of myȝt,
Of hys stede he dede hym lyȝt,

And bare hym doun yn the dale ;
Than come ther syr Launfal abowte
Of Walssche knyȝtes a greet rowte,

The numbere y not how fale.

Than myȝte me[n] se scheldes ryve,
Speres to-breste and to-dryve,

Behynde and ek before ;

Thoruz Launfal and hys stedes dent,
Many a knyȝt, verement,

To ground was i-bore.

So the prys of that turnay
Was delyvered to Launfal that day,

Without oth y-swore :

Launfal rod to Karlyoun,
To the meyrys hous yn the toun,

And many a lord hym before.

And than the noble knyȝt Launfal
Held a feste ryche and ryalle,

That leste fourtenyȝt ;

Erles and barouns fale

Semely wer sette yn sale,

¹ Alluding, of course, to the original French text of Launfal, of which there are copies in MS. Harl. 978, and MS. Cott. Vespas. B. xiv. See p. 2.

And ryaly were adyzt.
 And every day dame Triamour,
 Sche com to syr Launfale bour,
 A-day when hyt was nyzt.
 Of alle that ever wer ther tho,
 Segh he non but they two,
 Gyfre and Launfal the knyzt.

PART II.

A knyght ther was yn Lumbardye,
 To syr Launfal hadde he greet envye,
 Syr Valentyne he hyzte ;
 He herde speke of syr Launfal,
 That he couth justy welle,
 And was a man of mochel myzte.
 Syr Valentyne was wonther strong,
 Fyftene feet he was longe ;
 Hym thozte he brente bryzte,
 But he myzte with Launfal pleye,
 In the feld betwene ham tweye,
 To justy, other to fyzte.
 Syr Valentyne sat yn hys halle,
 Hys massengere he let y-calle,
 And seyde he moste wende
 To syr Launfal the noble knyzt,
 That was y-holde so mychel of myzt,
 To Bretayne he wolde hym sende,
 And sey hym, for love of hys lemman,
 Yf sche be any gentyle woman,
 Courteys, fre, other hende,
 That he come with me to juste,
 To kepe hys harneys from the ruste,
 And elles hys manhod schende.
 The messengere ys forth y-went
 To tho hys lordys commaundement,

He hadde wynde at wyllē.
 Whan he was over the water y-come,
 The way to syr Launfal he hath y-nome,
 And grette hym with wordes styllē.
 And seyde, "Syr, my lord, syr Valentyne,
 A noble werroure, and queynte of gynne,
 Hath me sent the tulle,
 And prayth the, for thy lemmanes sake,
 Thou schuldest with hym justes take."
 Tho lou3 Launfal fulle styllē,
 And seyde, as he was gentyl kny3t,
 Thylke day a fourteny3t
 He wold wyth hym play.
 He gaf the messenger, for that tydyng,
 A noble courser and a ryng,
 And a robe of ray.
 Launfal tok leve at Triamour,
 That was the bry3t berde yn boure,
 And keste that swete may ;
 Thanne seyde that swete wy3t,
 "Dreed the nothyng, syr gentyl kny3t,
 Thou schalt hym sle that day."
 Launfal nolde nothyng with hym have
 But Blaunchard hys stede, and Gyfre hys knave,
 Of alle hys fayr meyné ;
 He schyppede and hadde wynd welle good,
 And wente over the salte flod,
 Into Lumbardye.
 When he was over the water y-come,
 Ther the justes schulde be nome,
 In the cyté of Atalye,
 Syr Valentyn hadde a greet ost,
 And syr Launfal abatede her bost,
 Wyth lytylle companye.
 And whan syr Launfal was y-dy3t,

Upon Blaunchard hys stede lyzt,
 With helm, and spere, and schelde,
 Alle that sawe hym yn armes bryzt,
 Seyde they sawe never swych a knyzt,
 That hym with eyen beheld.
 Tho ryde togydere thes knyzttes two,
 That har schaftes to-broste bo,
 And to-scyverede yn the felde ;
 Another cours togedere they rod,
 That syr Launfale helm of glod,
 In tale as hyt ys telde.
 Syr Valentyn logh, and hadde good game,
 Hadde Launfal never so moche schame
 Beforhond yn no fyzt ;
 Gyfre kedde he was good at nede,
 And lepte upon hys maystrys stede,
 No man ne segh with syzt.
 And er than thay togedere mette,
 Hys lordes helm he on sette,
 Fayre and welle adyzt ;
 Tho was Launfal glad and blythe,
 And donkede Gyfre many syde,
 For hys dede so mochel of myzt.
 Syr Valentyne smot Launfal soo,
 That hys scheld fel hym fro,
 Anoon-ryzt yn that stounde ;
 And Gyfre the schelde up hente,
 And broghte hyt hys lord to presente,
 Ere hyt cam thoune to grounde.
 Tho was Launfal glad and blythe,
 And rode ayen the thrydde syde,
 As a knyzt of mochelle mounde ;
 Syr Valentyne he smot so there,
 That hors and man bothe deed were,
 Gronyng wyth grysly wounde.

Alle the lordes of Atalye
 To syr Launfal hadde greet envye,
 That Valentyne was y-slawe,
 And swore that he schold dye,
 Ere he wente out of Lumbardye,
 And be hongede, and to-drawe.
 Syr Launfal brayde out hys fachon,
 And as lyzt as dew he leyde hem doune
 In a lytylle drawe.
 And whan he hadde the lordes sclayn,
 He went ayen ynto Bretayn
 With solas and wyth plawe.
 The tydyng com to Artour the kyng,
 Anoon wythout lesyng,
 Of syr Launfales noblesse ;
 Anoon a let ¹ to hym sende,
 That Launfalle schuld to hym wende,
 At seynt Jonnys masse.
 For kyng Artour wold a feste holde,
 Of erles and of barouns bolde,
 Of lordynges more and lesse ;
 Syr Launfal schud be stward of halle,
 For to agye hys gestes alle,
 For cowthe of largesse.
 Launfal toke leve at Triamour,
 For to wende to kyng Artour,
 Hys feste for to agye ;
 Ther he fond merthe and moch honour,
 Ladyes that wer welle bryzt yn boure,
 Of knyzttes greet companye.
 Fourty dayes leste the feste,
 Ryche, ryalle, and honeste,

¹ In the original MS. it is written "alet," which Ritson has corrected to "a letter."

What help hyt for to lye?
 And at the fourty dayes ende,
 The lordes toke har leve to wende,
 Everych yn hys partye.
 And aftyr mete syr Gaweyn,
 Syr Gyeryes, and Agrafayn,
 And syr Launfal also,
 Wente to daunce upon the grene,
 Unther the tour ther lay the quene,
 With syxty ladyes and mo.
 To lede the daunce Launfal was set,
 For hys largesse he was lovede the bet,
 Sertayn of alle tho ;
 The quene lay out and beheld hem alle,
 “ I se,” sche seyde, “ daunce large Launfalle,
 To hym than wylle y go.
 Of alle the knyȝtes that y se there,
 He ys the fayreste bachelere,
 He ne hadde never no wyf :
 Tyde me good, other ylle,
 I wylle go and wyte hys wylle,
 Y love hym as my lyf.”
 Sche tok with her a companye,
 The fayrest that sch[e] myȝte aspye,
 Syxty ladyes and fyf ;
 And wente hem doun anoon-ryȝtes,
 Ham to pley among the knyȝtes,
 Welle styllle wythouten stryf.
 The quene yede to the formeste ende,
 Betwene Launfal and Gauweyn the hende,
 And after her ladyes bryȝt ;
 To daunce they went alle yn same,
 To se hem play hyt was fayr game,
 A lady and a knyȝt.
 They hadde menstrales of moch honours,

Fydelers, fytolyrs, and trompours,
 And elles hyt were unryzt :
 Ther they playde, for sothe to say,
 After mete the somerys day,
 Alle what hyt was ney3 nyzt.
 And whanne the daunce began to slake,
 The quene gan Launfal to counselle take,
 And seyde yn thys manere :
 “ Sertaynlyche, syr knyzt,
 I have the lovyd wyth alle my myzt,
 More than thys seven 3ere.¹
 But that thou lovye me,
 Sertes y dye fore love of the,
 Launfal, my lemman dere.”
 Than answerede the gentylle knyzt,
 “ I nelle be traytour thay ne nyzt,
 Be God, that alle may stere.”
 Sche seyde, “ Fy on the, thou coward,
 An-hongeth worth thou hye and hard,
 That thou ever were y-bore !
 That thou lyvest hyt ys pyté,
 Thou lovyst no woman, ne no woman the,
 Thow wer worthy forlore.”
 The knyzt was sore aschamed tho,
 To speke ne myzte he forgo,
 And seyde, the quene before :
 “ I have loved a fayryr woman
 Than thou ever leydest thy ney upon,
 Thys seven yer and more.
 Hyr lothlokste mayde, wythoute wene,
 Myzte bet be a quene,

¹ A slight stretch of imagination on the part of Queen Guenevere, who, as we have before seen, treated Launfal so indignantly at her marriage, and wished him to be “in paynys more and more.”

Than thou in alle thy lyve.”
 Therefore the quene was swythe wrozt,
 Sche taketh hyr maydenes, and forth hy goth,
 Into her tour al so blyve.
 And anon sche ley doun yn her bedde,
 For wrethe syk sche hyr bredde,
 And swore, so moste sche thryve,
 Sche wold of Launfal be so awreke,
 That alle the lond schuld of hym speke,
 Wythinne the dayes fyfe.
 Kyng Artour com fro huntynge,
 Blythe and glad yn alle thyng,
 To hys chamber than wente he.
 Anoon the quene on hym gan crye,
 “ But y be awreke, y schalle dye,
 Myn herte wylle breke athre.
 I spak to Launfal yn my game,
 And he besofte me of schame,¹
 My lemman for to be ;
 And of a lemman hys yelp he made,
 That the lodlokest mayde that sche hadde
 Myzt be a quene above me.”
 Kyng Artour was welle wroth,
 And be God he swor hys oth,
 That Launfal schuld be sclawe.
 He wente aftyr dozty knyzttes,
 To brynge Launfal anoon-ryzttes,
 To be hongeth and to-drawe.
 The knyzttes softe hym anoon,
 But Launfal was to hys chanber gon,
 To han hadde solas and plawe ;

¹ Few incidents are more common in old romances than this, and may be traced to the history of Joseph and Potiphar's wife in Genesis.

He softe hys leef, but sche was lore,
As sche hadde warnede hym before,

Tho was Launfal unfawe.

He lokede yn hys alner,
That fond hym spendyng alle plener,

Whan that he hadde nede,
And ther nas noon, for soth to say,
And Gyfre was y-ryde away

Up Blaunchard hys stede.

Alle that he hadde before y-wonne,
Hyt malt as snow azens the sunne,

In romaunce as we rede ;
Hys armur, that was whyt as flour,
Hyt becom of blak colour,

And thus than Launfal seyde :

“ Alas,” he seyde, “ my creature,
How schalle I from the endure,

Swetyng Tryamoure ?

Alle my joye I have forelore,
And the, that me ys worst fore,

Thou blysfulle berde yn boure.”

He bet hys body and hys hedde ek,
And cursede the mouth that he with spek,

With care and greet doloure ;
And, for sorow, yn that stounde,
Anoon he felle aswowe to grounde ;

With that come knyȝtes foure,
And bond hym, and ladde hym tho,
Tho was the knyȝte yn doble wo,

Before Artour the kyng.

Than seyde kyng Artour,

“ Fyle ataynte traytour !

Why madest thow swyche yelpyng
That thy lemmannes lodlokest mayde
Was fayrer than my wyf, thou seyde,

That was a fowlle lesynge !
 And thou besoftest her befor than,
 That sche schold be thy lemman,
 That was mysprowd lykynge !”
 The knyzt answerede with egre moode,
 Before the kyng ther he stode,
 The quene on hym gan lye ;
 “ Sethe that y ever was y-born,
 I besofte her here befor
 Never of no folye.
 But sche seyde y nas no man,
 Ne that me lovede no woman,
 Ne no womannes companye ;
 And I answerede her and sayde,
 That my lemmannes lodlekest mayde
 To be a quene was better wordye.
 Sertes, lordynges, hyt ys so,
 I am a-redy for to tho
 Alle that the court wylle loke.”
 To say the soth, without les,
 Alle togedere how hyt was,
 xij. knyztes wer dryve to boke ;
 Alle they seyde ham betwene,
 That knewe the maners of the quene,
 And the queste toke ;
 The quene bar los of swych a word,
 That sche lovede lemmannes wythout her lord,
 Har never on hyt foresoke.
 Therfor they seyden alle,
 Hyt was long on the quene, and not on Launfal,
 Thereof they gonne hym skere ;
 And yf he myzte hys lemman brynge,
 That he made of swych yelpynge,
 Other the maydenes were
 Bryztere than the quene of hewe,

Launfal schuld be holde trewe,
 Of that yn alle manere ;
 And yf he myzte not brynge hys lef,
 He schud be hongede as a thef,
 They seyden alle yn fere.
 Alle yn fere they made proferynge,
 That Launfal schuld hys lemman brynge :
 Hys heed he gan to laye.
 Than seyde the quene, wythout lesynge,
 3yf he bryngeth a fayrer thyng,
 Put out my eeyn gray.¹
 Whan that wajowr was take on honde,
 Launfal therto to borwes fonde,
 Noble knyptes twayn ;
 Syr Percevalle, and syr Gawayn,
 They wer hys borwes, soth to sayn,
 Tylle a certayn day.
 The certayn day, I 3ow plyzt,
 Was xij. moneth and fourtenyzt,
 That he schuld hys lemman brynge ;
 Syr Launfal, that noble knyzt,
 Greet sorow and care yn hym was lyzt,
 Hys hondys he gan wrynge.
 So greet sorowe hym was upan,
 Gladlyche hys lyf he wold a forgon,
 In care and in marnynge ;
 Gladlyche he wold hys hed forego,
 Everych man therfore was wo,
 That wyste of that tydynde ;
 The certayn day was nyzyng,
 Hys borowes hym brozt befor the kyng,
 The kyng recordede tho,

¹ Grey eyes were formerly considered a great mark of beauty. Numerous instances might be quoted from the old romances.

And bad hym bryng hys lef yn syzt,
Syr Launfal seyde that he ne myzt,

Therefore him was welle wo.

The kyng commaundede the barouns alle
To yeve jugement on Launfal,

And dampny hym to sclo.

Than sayde the erl of Cornewayle,

That was wyth ham at that counceyle,

“ We wylyd nazt do so ;

Greet schame hyt war us alle upon

For to dampny that gantylman,

That hath be hende and fre ;

Therfor, lordynges, doth be my reed,

Our kyng we wylyth another wey lede,

Out of lond Launfal schalle fle.”

And as they stod thus spekyng,

The barouns sawe come rydyng

Ten maydenes bryzt of ble ;

Ham thozte they wer so bryzt and schene,

That the lodlokest, wythout wene,

Har quene than myzte be.

Tho seyde Gawayn, that corteys knyzt,

Launfal, brodyr, drede the no wyzt,

Her cometh thy lemman hende ;

Launfal answerede, and seyde, “ y-wys

None of ham my lemman nys,

Gawayn, my lefly frende.”

To that castelle they wente ryzt,

At the gate they gonne alyzt,

Befor kyng Artour gonne they wende,

And bede hym mak a-redy hastyly

A fayr chamber fore here lady,

That was come of kynges kende.

“ Ho hys your lady ? ” Artour seyde,

“ Ye schulle y-wyde,” seyde the mayde,

“ For sche cometh ryde.”
 The kyng commaundede, for her sake,
 The fayryst chaunber for to take,
 In hys palys that tyde.
 And anon to hys barouns he sente,
 For to yeve jugemente
 Upon that traytour fulle of pryde ;
 The barouns answerede anoon-ryzt,
 “ Have we seyn the madenes bryzt,
 We schulle not longe abyde.”
 A newe tale they gonne tho,
 Some of wele and some of wo,
 Har lord the kyng to queme.
 Some dampnede Launfal there,
 And some made hym quyt and skere,
 Hare tales wer welle breme.
 Tho saw they other ten maydenes bryzt,
 Fayryre than the other ten of syzt,
 As they gone hym deme ;
 They ryd upon joly moyles of Spayne,
 Wyth sadelle and brydelle of Champayne,
 Hare lorayns lyzt gonne leme.
 They wer y-clodeth yn samyt tyre,
 Ech man hadde greet desyre
 To se hare clodynge.
 Tho seyde Gaweyn, that curtayse knyzt,
 “ Launfal, here cometh thy swete wyzt,
 That may thy bote brynge.”
 Launfal answerede, with drery dozt,
 And seyde, “ Alas, y knowe her nozt,
 Ne non of alle the ofsprynge.”
 Forth they wente to that palys,
 And lyzte at the hye deys
 Before Artoure the kyng,
 And grette the kyng and quene ek,

And oo mayde thys wordes spak
 To the kyng Artour,—
 “ Thyn halle agrayde, and hele the walles
 With clodes and with ryche palles,
 A₃ens my Lady Tryamour.”
 The kyng answerede bedene,
 “ Welle-come, ye maydenes schene,
 Be our Lord the Savyoure.”
 He commaundede Launcelot du Lake to brynge
 hem yn fere
 In the chamber ther har felawes were,
 With merthe and moche honour.
 Anoon the quene suppose gyle,
 That Launfal schulle yn a whyle
 Be y-made quyt and skere,
 Thoru₃ hys lemman that was commynge ;
 Anon sche seyde to Artour the kyng,
 “ Syre, curtays yf [thou] were,
 Or yf thou lovedest thyn honoure,
 I schuld be awreke of that traytoure,
 That doth me changy chere ;
 To Launfal thou schuldest not spare,
 Thy barouns dryveth the to bysmare,
 He ys hem lef and dere.”
 And as the quene spak to the kyng,
 The barouns sey₃ come rydyng
 A damesele alone,
 Upoon a whyt comely palfrey,
 They saw nevere non so gay
 Upon the grounde gone.
 Gentyll, jolyf, as bryd on bowe,
 In alle manere fayr i-nowe
 To wonye yn worldly wone ;
 The lady was bry₃t as blosme on brere,
 With eyen gray, with lovelych chere,

Her leyre lyzt schoone.
 As rose on rys her rode was red,
 The her schon upon here hed,
 As gold wyre that schynyth bryzt,
 Sche hadde a croune upon here molde,
 Of ryche stones and of golde,
 That lofsom lemede lyzt.
 The lady was clad yn purpere palle,
 With gentylle body and myddylle smalle,
 That semely was of syzt ;
 Her mantylle was furryth with whyt ermyn,
 I-reversyd jolyf and fyn,
 No rychere be ne myzt.
 The sadelle was semyly sett,
 The sambus wer grene felvet,
 I-paynted with ymagerye ;
 The bordure was of belles,
 Of ryche gold and nothyng elles,
 That any man myzte aspye.
 In the arsouns, before and behynde,
 Were twey stones of Ynde,
 Gay for the maystrye ;
 The paytrelle of her palfraye
 Was worth an erldome stoute and gay,
 The best yn Lumbardye.
 A gerfawcon sche bar on here hond,
 A softe pas here palfray fond,
 That men here schuld beholde ;
 Thoruz Karlyon rood that lady,
 Twey whyte grehoundys ronne hyr by,
 Hare colers were of golde.
 And whan Launfal sawe that lady,
 To alle the folk he gon crye an hy,
 Bothe to yonge and olde,
 “ Her,” he seyde, “ comyth my lemman swete.

Sche myȝte me of my balys bete,
 ȝef that lady wolde.”
 Forth sche wente ynto the halle,
 Ther was the quene and the ladyes alle,
 And also kyng Artoure ;
 Her maydenes come ayens her ryȝt,
 To take here styrop whan sche lyȝt,
 Of the lady dame Tryamouré.
 Sche dede of her mantylle on the flet,
 That men schuld her beholde the bet,
 Wythoute a more sojour ;
 Kyng Artoure gan here fayre grete,
 And sche hym agayn with wordes swete,
 That were of greet valoure.
 Up stod the quene and ladyes stoute,
 Her for to beholde alle aboute,
 How evene sche stod upryȝt ;
 Than wer they wyth her also donne,
 As ys the mone ayen the sonne
 A-day whan hyt ys lyȝt.
 Than seyde sche to Artour the kyng,
 “ Syr, hydyr I com for swych a thyng,
 To skere Launfal the knyȝt,
 That he never, yn no folye,
 Besofte the quene of no drurye,
 Be dayes ne be nyȝt.
 Therfor, syr kyng, good kepe thou myne,
 He bad naȝt her, but sche bad hym,
 Here lemman for to be ;
 And he answerede her and seyde,
 That hys lemmannes lothlokest mayde
 Was fayryr than was sche.”
 Kyng Artour seyde, withouten othe,
 “ Ech man may y-se that ys sothe,
 Bryȝtere that ye be.”

With that dame Tryamour to the quene geth,
And blew on her swych a breth,

That never eft myzt sche se.

The lady lep an hyre palfray,
And bad hem alle have good day,

Sche nolde no lengere abyde ;

With that com Gyfre alle so prest,
With Launfalys stede out of the forest
And stod Launfal besyde.

The knyzt to horse began to sprynge
Anoon wythout any lettynge,

Wyth hys lemman away to ryde ;

The lady tok her maydenys achon,
And wente the way that sche hadde er gon,

With solas and wyth pryde.

The lady rod dorth Cardevyle,
Fere ynto a jolyf ile,

Olyroun that hyzte ;

Every 3er upon a certayn day,
Me[n] may here Launfales stede nay,
And hym se with syzt.

Ho that wylle there axsy justus,
To kepe hys armes fro the rustus,

In turnement other fyzt,

Dare he never forther gon,
Ther he may fynde justes anoon,

With syr Launfal the knyzt.

Thus Launfal, withouten fable,
That noble knyzt of the rounde table,

Was take yn-to fayrye ;

Seththe saw hym yn this lond no man,
Ne no more of hym telle y ne can,

For sothe, without lye.

Thomas Chestre made thys tale,
Of the noble knyzt syr Launfale,

Good of chyvalrye.
 Jhesus, that ys hevene kyng,
 Yeve us alle hys blessing,
 And hys modyr Marye ! Amen.

Explicit Launfal.

One leaf of Kynge's edition of Launfal is preserved in Douce's collection, and the whole of it is reprinted in the recent catalogue of that library, p. 311. It is in couplets, and agrees very nearly with the Rawlinson MS. I am at a loss to understand why the compiler of the Douce catalogue should conjecture this fragment to be "part of a translation of Syr Perceval," with which it has clearly nothing in common, or "a portion of an *earlier* version of Launfal than that in Ritson," for the style of Ritson's copy is decidedly more ancient than that in the Rawlinson MS., or the printed fragment. Percy mentions another copy in his folio MS. The Rawlinson MS. commences as follows :—

Sothly by Arthurys day
 Was Bretayne yn grete nobyle,
 For yn hys tyme a grete whyle
 He sojourned at Carlile ;
 He had with hyme a meyné there,
 As he had ellys where,
 Of the rounde table the kynghtes alle,
 With myrth and joye yn hys halle.

The following extract from another part of the same MS. will prove the identity of the version with that of the Douce fragment :—

Thise xij. wist, withouten wene,
 Alle the maner of the quene ;

The kyng was good alle aboute,
 And she was wyckyd oute and oute,
 For she was of suche comforte,
 She lovyd mene ondir her lorde ;
 Therby wist thei it was alle
 Longe one her, and not one Landewalle :
 Herof they quyttene hyme as treue mene,
 And sith spake they farder thenne,
 That yf he myght hys lemane bryng
 Of whome he maide knolishyng,
 And yef her may devyse bryght and shyne
 Werne fairer thane the quene,
 In maykyng, semblaunt and hewe,
 They wold quyte hyme gode and true ;
 Yff he ne myght stound ther tiller,
 Thanne to be at the kynges wille.
 This verdite thei yef tofore the kyng ;
 The day was sett her for to bryng.
 Borowys he founde to come ayene,
 Sir Gawayne and Sir Ewyne.
 " Alas," quod he, " now shalle I die,
 My love shalle I never see with ee !"
 Ete ne drynke wold he never,
 But wepyng and sorowyng evir :
 Syres, sare sorow hath he nome,
 He wold hys endyng day wer come,
 That he myght ought of lif goo !
 Every mane was for hyme woo,
 For larger kynght thane he
 Was ther never yn that countrey.
 The day i-sett come one hynge,
 His borowys hyme brought before the kyng ;
 The kyng lett recorte tho
 The sewt and the answer also,

And bad hyme bryng his borowis in syght,
 Landevalle sayd that he ne myght.
 Tho were commaundyd the barons alle
 To gyve judgement one syr Landevalle.

These extracts will be sufficient to show that the text I have adopted is superior both in language and antiquity to the version in the Rawlinson manuscript.

II. ROMANCE OF KING ORFEO.

This beautiful fairy romance-poem is founded on the classical tale of Orpheus and Eurydice, but metamorphosed in a manner that would lead us to believe that the compiler had either a very imperfect knowledge of his original, or that the variations were intentional. In the latter case, it is clear that much ingenuity and taste have been displayed; and even if the other supposition be correct, the metamorphosis of hell into fairy-land cannot but be an improvement. Three copies of this romance, which has been conjectured with much probability to be a translation from the French, are known to exist; one in MS. Harl. 3810, printed by Ritson, another in the Auchinleck MS., printed by Mr. Laing, and a third in MS. Ashmole 61, the text we have here selected. According to the Auchinleck and Harleian MSS., Orpheo's father "was comen of King Pluto," and Chaucer speaks of Pluto and Proserpina as the king and queen of the fairies. The Edinburgh MS. reads Juno for Proserpina, but the variation is immaterial. The circumstance, however, seems to add one more proof to those adduced by Mr. Wright, of the interchange between legends and popular fictions. The "Traite of Orpheus kyng," by Robert Henryson, printed at Edinburgh in 1508, and reprinted in 1827, merely relates to the classical story, and it will be

enough for us to refer to the extracts given by Mr. Laing in his "Select Remains of the Ancient Popular Poetry of Scotland," 4to. Edinb. 1822. The Ashmolean MS. is a far better version than that printed by Ritson, and, although it agrees rather closely with the copy in the Auchinleck MS., it is more complete at the commencement, and in many respects superior to it, the MS. itself, however, being not more ancient than the time of Henry VI.

KYNG ORFEW.

Mery tyme is in aperelle,¹
 That mekyll schewys of manys wylle ;
 In feldys and medewys flowys spryng,
 In grovys and wodes foules syng :
 Than wex 3ong men jolyffe,
 And than prevyth man and wyffe.
 The Brytans, as the boke seys,
 Off diverse thinges thei made ther leys ;
 Som thei made of herpynges,
 And some of other diverse thinges ;
 Some of werre and some off wo,
 Some of myrthys and joy also,
 Some of trechery and some off gyle,
 Some of happys that felle some whyle,
 And some be of rybawdry,
 And many ther ben off fary :
 Off all the venturys men here ore se,
 Most off luffe fore soth thei be,
 That in the leys ben i-wrou3ht,
 Fyrst fond and forth brou3ht.
 Off aventours that felle some deys,
 The Bretonys ther of made ther leys,

¹ The introductory portion is not found in the Auchinleck MS., but it is given in Ritson's version, with some variation.

Off kynges that before us were,
 When thei myzt any woundres here,
 They lete them wryte, as it wer do,
 And ther among is syr Orfewo.
 He was fore soth a nobulle kyng,
 That most luffyd gle and herpyng ;
 Wele sekyre was every gode herpere
 To have off mekyll honour.
 Hym-selve he lernyd for to herpe,
 And leyd theron hys wytte so scherpe,
 He lernyd so wele, withoutene les,
 So gode herpere never non was ;
 In all this werld was no man bore,
 That had kyng Orfeo ben before,
 And he myzht hys herpe here,
 Bot he wold wene that it were
 A blyssed full note of parades,
 Suche melody therin is !
 The Kyng journeyd in Tracyens,¹
 That is a cyté off grete defence,
 And with hym hys quene off price,
 That was callyd dame Meroudys ;
 A feyrere lady than sche was one,
 Was never made off flessch ne bone ;
 Sche was full off lufe and godnes,
 Ne may no mane telle hyre feyrnes.
 It be-felle in the begynning of May,
 When ffoules syng on every sprey,
 And blossom spryng on every bouzhe,
 Over all wexyth mery i-nowhe ;

¹ Ritson's copy reads *Crassens*. The Edinburgh MS. very ingeniously asserts that this was the ancient name for Winchester ; one way of transforming a Grecian tale into an English one.

Then the quene dame Meroudys ¹
 Toke with hyr ladés off grete price,
 And went in a underon tyde,
 To pley hyre in an horcherd syde.
 Than the ladés all thre,
 Sett them under an hympe tre.
 Sche leyd hyre dounne that comly quene,
 And fell on sclepe upone the grene ;
 The ladys durste hyr nouzt wake,
 Bot lete hyr lyze hyre rest to take.
 Sche slepe welle fere after the none,
 To the undryne tyde wer gone ;
 And when that ladés gane hyr wake,
 Sche cryed and grete noys gane make,
 And wrong ther hondes with drery mode,
 And crachyd hyr vysage all on blode ;
 Hyre ryche robys sche all to-rytte,
 And was ravysed out of hyr wytte !
 The ladés, that stod hyre besyde,
 Fled and durste not long abyde,
 Bot went unto the palys azene,
 And told both knyzt and sueyne,
 How that the quene away wold,
 And bad them come hyr to be-hold.
 Sixty knyztes and 3it mo,
 And also fele ladys ther-to,
 Hastely to the quene thei come,
 And in ther armys thei hyr name,
 And brouzt hyre to bed in haste,
 And kepyd hyre both feyre and faste,
 And ever sche begane to cryze,
 As sche wold up and go hyre weye.

¹ In the Harl. MS. the Queen's name is spelt *Erodys* and *Ero-*
dysse ; and in the Auchinleck MS. *Heurodis*.

The kyng come to the chamber to the quene,
 And before hym kny3tes tenne,
 And wepte and seyde with grete pyté,
 “ My leffe wyff, what ayles the ?
 Thou that hast be so styll,
 Why cryest thou wonder schylle ?
 And ever thou ast be meke and myld,
 Thou arte become wode and wyld !
 Thy flessch that was so whyte be-fo[r]ne,
 With thi nayles thou hast torne !
 Thy lyppes that wer so bry3t rede,
 Semys as wane as thou wer dede,
 And thi fyngyrs long and smale,
 The be bloody and all pale !
 And thi luffsom eyne two
 Loke on me, as I wer thi fo !
 God lemane, I cry the mersye,
 Thou late be all this reufull crye,
 And telle me, lady, fore thi prow,
 What thing may the helpe now.”
 Sche ley styll at the last,
 And be-gane to sey full fast,
 And thus sche seyde the kyng unto ;
 “ Alas ! my lord syr Orfeo,
 Ever I have lovyd the all my lyfe,
 Betwene us was never stryfe,
 Never seth we wedyd ware,
 Therefore I make full mekyll care ;
 Bot now we must per[t]e a-two,
 Do thou the best, fore I must go !”
 “ Alas !” seyde the kyng, “ lost I ame,
 Whyder wyll thou go and to whome ?
 Wer thou arte I wold be with the,
 And where I ame thou schall be with me !”

“Do wey !” seyde the quene, “that schall not be,
 Fore I schall never the more se !
 I wyll the tell how it is,
 And fore soth I wyll not mysse.
 As I went this undyre tyde,
 To pley me be myn orcherd syde,
 I fell on slepe all-bedene,
 Under an ympe upone the grene ;
 My meydens durst me not wake,
 Bot lete me lyze and slepe take,
 Tyll that the tyme over passyd so,
 That the undryne was over go.
 Whe[n] I gan my-selve awake,
 Ruly chere I gane to make,
 Fore I saw a sembly syzt ;
 To-werd me come a gentyll knyzt,
 Wele i-armyd at all ryzht,
 And bad I schuld upone hyzeng,
 Come speke with hys lord the kyng.
 I ansuerd hym with wordes bold,
 I seyde, I durst not ne not I wold.
 The knyzt azen he rode full fast,
 Than come ther kyng at the last,
 With an hundreth knyzttes also,
 And an hundreth ladés and mo,
 All thei ryden on whyte stedes,
 Off mylke whyte was all ther wedes,
 I saw never, seth I was borne,
 So feyre creatours here beforne.
 The kyng had a crounne on hys hede,
 It was no sylver ne gold rede,
 It was all off presyous stone,
 Als bryzt as any sone it schone !
 Also sone as he to me come,
 Whether I wold ore not up he me name,

And made me with hym for to ryde
 Upone a stede by his syde ;
 He brouzt me to a feyre palas,
 Wele tyred and rychly in all case ;
 He shewyd me hys castellus and tourys,
 And hys hey haules and boures,
 Forestes, ryvers, frutes and floures ;
 Hys grete stedes schewyd me ichone,
 And sethyn he made me azene to gone
 Into the sted where he me fette,
 In that same sted ther he me sete,
 And seyde, “ Madame, loke that thou be
 To-morow here under this tre,
 And than schall thou with us go,
 And lyve with us evermore so ;
 Iff that thou make us any lete,
 Where ever thou be thou schall be fete,
 And to-torne thi lymys all,
 No thyng helpe the ne schall !
 And thoff thou be all to-torne,
 3it schall thou away with us be borne !”
 When kyng Orfeo herd this case,
 Than he seyde, “ Alas ! Alas !”
 He askyd rede of many a mane,
 Bot no mane helpe hym ne canne.
 “ Alas !” seyde the kyng, “ that I ame wo !
 What may I best fore my quene do ?”
 On the morrow when the ondryn cam,
 Kyng Orfeo hys armys nam ;
 Ten hundreth knyghtes he with hym toke,
 Wele armyd, talle men and stoute.
 With hys quene than went he
 To the orcherd under the ympe tre,
 And seyde he wold ther abyde,
 What aventour so be-tyde ;

Lyve and dyze thei wold ichone,
 Or that the quene schuld fro them gone.
 Than thei gon batell to make,
 And sched blod fore hys quenys sake,
 Bot among them all ryzht,
 The quene was away twy3ht,
 And with the feyry away i-nome,
 The ne wyst wer sche was come !
 There was cry wepyng and wo !
 The kyng unto hys chamber 3ede tho,
 And oft he knelyd onne the stone,
 And made gre sorow fore sche was gone,
 That ne hys lyve was i-spent,
 Bot ther myzt be none amendment.
 He sent after hys barons,
 Knyzhtes, squyres off grete renownys :
 When thei all come were,
 He seyde, “ Lo[r]dinges, before 3ou here,
 I wold orden my hyze stuerd
 To kepe my londes afterwerd,
 And in my sted be he schalle
 To kepe my landes over alle.
 When that 3e se my lyffe is spent,
 Than make 3ou a perlament ;
 Chese 3ou than a new kyng,
 And do 3our best with all my thing.
 Fore now I have my quene lorne,
 The best woman that ever was borne,
 To wylderne I wyll gone,
 Fore I wyll never woman sene,
 And lyve ther in holtys hore,
 With wyld bestes ever-more !”
 There was wepyng in the halle,
 And gret sorow among them alle ;

There was nother olde ne 3ong,
 That myzt speke a word with tong!
 They felle on kneys all in fere,
 Be-souzt hym, iff hys wyll were,
 That he schuld not fro them go.
 "Do wey!" he seyde, "it schall be so!
 All this kyngdome I foresake."
 A staff to hym he gane take;
 He had nether gowne ne hode,
 Schert ne non other gode,
 Bot an harpe he toke algate,
 Barefote he went furth at the 3ate!
 There was weping and grete crye,
 Grete dole fore the maysterye,
 When the kyng with-outene croune
 So porely went out off the tounne.
 He went thorow wode and hethe,
 And into wyldernes he gethe;
 So fere he went I sey i-wys,
 That he wyst not where he was.
 He that sate in boure and halle,
 And on hym were the purpull palle,
 Now in herd heth he lyzet,
 With levys and gresse his body hydyth.
 He that had knyghtes off prise,
 And before hym knelyd ladés,
 He sey not that hys herte lykyth,
 Bot wyld bestes that by hym strykyth!
 Also he bad castillus and tourys,
 Forestes, ryverse, frutys and flourys,
 Now thoff it be store as frese,
 He may not make hys bed in es.
 The kyng that had grete plenté
 Off mete and drinke, withoutene le,

Long he may dyge and wrote,
 Or he have hys fyll of the rote.
 In somour he lyvys be the frute,
 And berys that were full suete ;
 In wynter may he no thing fynd,
 Bot levys and grasse and of the rynd.
 Hys body is away dwyned,
 And fore grete cold al to-schend.
 Hys berd was both blake and rowze,
 And to hys gyrdell sted it drewze ;
 He cane telle off grete care
 The suffyre x. wynter and more.
 In a tre that was holow,
 There was hys haule evyne and morow !
 When the wether was feyre and bryzht,
 He toke his herpe anone-ryzht,
 In mydys the wodde he sett hym dounne,
 And temperyd hys herpe with a mery sounne,
 And harpyd after hys awne wylle,
 Over all aboute it was full schylle !
 The wyld bestes that ther were,
 They come aboute hys herpe to here ;
 The bestes of that forest wyld,
 Come aboute hym meke and myld,
 To here his harpyng so fyne,
 So mych melody was ther-ine.
 When he hys harpyng stynt wylle,
 No lenger ther abyde thei wylle,
 And all the foullys that there were,
 They come aboute hym by bussch and brere.
 Than myzt he se hym besyde,
 In an hote undryne tyde,
 The king off fary and all hys route
 Come ryding hym all aboute,

With dynne, cry and with blowyng,
 And with hundes berkyng,
 Bot no dere ne best thei nome,
 He wyst not wer thei were become.
 Other thinges he my3ht se,
 A grete hoste come hym bye,
 An hundreth kny3htes and mo 3it,
 Wele armyd at all ry3ht,
 With contynans stoute and fers,
 And many spreding baners ;
 Every man a draw suerd had in hond,
 Bot he wyst not whether thei wold wend.
 Also he my3t se every thing,
 Kny3htes and ladés come daunsyng.
 Anone he lokyd hym besyde,
 And say syxty ladés on palferays ryde,
 Gentyll and gay as bryd on ryse,
 Not a man among them i-wyse,
 Bot every lady a faukon bere,
 And rydene on huntynge be a ryvere.
 Off game thei found well god haunte,
 Suannys, herons and courmorante,
 And the faucons forth fleyng,
 And the foulys fro the water rysing ;
 Every faucone hys prey slow3,
 Than sate the kyng Orfeo and lew3,
 And seyde, " This is gode game,
 Thyder I wyll be Godes name,
 Sych game I was wont for to se."
 Up he rose, and thether went he.
 To a ladé he come tho,
 He beheld hyre face and body also,
 Hym thou3t that it was in all wyse
 Hys awne quene dame Meroudes.

He beheld hyr and sche hym eke,
 And never a word to other thei speke,
 Fore the poverte that sche on hym se,
 That had bene so rych and hyze,
 The terys rane doune be hyr eyze !
 The ladés beheld and that they seyze,
 And made hyr away to ryde,
 No lenger myzht sche ther abyde.
 “ Alas ! ” seyde Orfeo, “ that me is wo !
 Why wold not myne hert breke a-two ?
 Now I may not speke with my wyffe.
 Al to long lastes my lyffe !
 Sche dare not a word with me speke,
 Alas ! why wold not my herte breke ?
 Alas ! ” seyde the kyng, “ that I ne myzht
 Dyze after this same syzht !
 Into what lond this lady ryde,
 Folow¹ I wyll, what so be-tyde !
 That same wey wyll I streche,
 Off my lyve I do not reche ! ”
 He toke a staff as he spake,
 And threw an herpe at hys bake ;
 He sparyd nother stoke ne stone,
 He had gode wyll for to gone.
 In a roche off stone the ladés ryde,
 Orpheo folowyd and not abyde.
 When he had ther in go,
 A myle or els two,
 He come into a feyre cuntrey,
 Als bryzt as sone in somerys dey ;
 Hyll ne dale was ther none sene,
 It was a welle feyre grene.
 Orfeo full wele it seye,
 A feyre castell ryall and hyze ;

¹ Forow, MS.

He beheld the werke full wele,
 The overyst werke above the walle
 Gane schyne as doth the crystalle.
 A hundreth tyretes he saw full stout,
 So godly thei wer bateyled aboute.
 The pylers that come oute off the dychie,
 All thei wer of gold full ryche ;
 The frontys thei wer amelyd all
 With all maner dyverse amell :
 Therein he saw wyde wonys,
 And all wer full of presyos stonys.
 Kyng Orfeo knokyd at the 3ate,
 The pourter was redy therate,
 Freyned what he wold do.
 He seyde, " I ame a mynstrell lo,
 To glad thi lord with my gle,
 And it hys suete wyll be."
 The porter undyd the 3ate anone,
 And as a mynstrell lete hym gone ;
 Than lokyd he aboute the walle,
 And saw it stond over alle
 With men that wer thyder brou3ht,
 And semyd dede and wer nou3ht ;
 Some ther stod withoutyne hede,
 And some armys non hade,
 And some ther bodés had wounde,
 And some one hors ther armys sette,
 And some wer strangyld at ther mete,
 And men that wer nomene with them ete ;
 So he saw them standing thier.
 Then saw he men and women in fere,
 As thei slepyd ther undryne tyde,
 He them saw¹ on every syde ;
 Among them he saw hys wyve,
 That he lovyd as his lyve,

¹ He saw he them saw, MS.

That ley ther under that tre full trew,
 Be hyre clothys he hyre knew.
 In that castell he saw 3it,
 A tabernakylle wele i-dy3ht,
 And a ryall kyng therin sette,
 And hys quene that was so swete ;
 There crownys and clothys schyne so bry3t,
 That on them loke he ne my3ht !
 A hundryth kny3htes in present
 To do the kinges commandment.
 When he had sene all this thing,
 On kneys he fell before the kyng,
 And seyde, " Lord, and thi wyll were,
 My mynstralsy thou woldyst here."
 Than seyde the kyng, " What arte thou
 That hether arte i-come now ?
 I noe none that is with me,
 Never 3it sent after the ;
 Never seth that my reyne begane,
 Fond I never none so herdy mane,
 That hyder durst to us wend,
 Bot iff I wold after hym send."
 " Syre," he seyde, " I trow wele
 I ame bot a pore mynstrelle,
 And 3it it ys the maner off us,
 For to seke to gret lordes hous ;
 And thoff we not welcome be,
 3it we behovyh to profere oure gle."
 Before the kyng he sette hym done,
 And toke hys herpe schyll of sowne,
 And temperd yt as he wele cane,
 A blyssed full note he begane.
 The kyng sate wele styll,
 To here hys herpe with ry3t god wyll ;

Wele hym lykyd to here hys gle,
 The ryche quene so deyd sche.
 Men that in the castell wer
 Come hys herpe for to here,
 And felle dounne to hys fete,
 They thouȝt hys herpe was so suete !
 And when he stynt of hys herpyng,
 To hym than seyde the ryche kyng,
 “ Mynstrell, me lykes wele thi gle,
 And what thou wyll aske of me,
 Largely I wyll the pay,
 Speke now, and thou may asey.”
 “ Now, lord, I pray the
 That thou wold ȝiff to me
 The feyre lady bryȝt off ble,
 That lyȝet under this impe tre.”
 “ Nay,” he seyde, “ that thouȝt I never,
 A foule coupull of ȝou it were,
 Fore thou arte rowȝe and blake,
 And sche is withoutyne lake ;
 A foule thing it wer fore-they,
 To se hyre go in thi company.”
 “ Lord,” he seyde, “ thou ryche kyng,
 ȝit it wer a foulere thing
 To here a lesyng of thy mouthe,
 That thou me seyst nowȝe,
 That I schuld have what I wold,
 Bot nedys a kyng word mot hold.”
 The ryche kyng spake wordes than,
 And seyde, “ Thou arte a trew mane,
 Therefore I grante that it be so,
 Thou take hyre be the hond and go ;
 I wyll that thou be of hyre blyth.”
 He thankyd hym a hundreth sythe.

He toke hyre by the hond anone,
 And fast went forth oute of that wone ;
 Fast thei hyed out off that palas,
 And went ther wey thourou Godes grace ;
 To wyldernes both forth thei geth,
 And passyth over holtys and heth.
 So lo[ng] he hys wey ther nome,
 To Trasyens thei wer i-come,
 That some tyme was his awne cyté,
 Bot no mane knew that it was he.
 With a pore man he rest that nyzt,
 There he thouzt to byde a-plyzt,
 Unto hym and to hys wyffe,
 As an herpere off pore lyffe,
 And askyd tydinges of that lond,
 Who that the kyngdome held in hond ;
 In that same tyme that old mane,
 He told hym all that he cane,
 And how the quene was twyzt away
 Into ye lond of fayrey,
 And how the kyng exiled zede,
 Bot no mane wyst into what stede ;
 And how the steward the kyngdome hold,
 And many other wonders hym told.
 Amorow azen the none tyde,
 He made hys quene ther to abyde ;
 Fore soth he toke hys herpe anone,
 Into the syté he gane gone.
 And when [he] come into the syté,
 Many a mane come hym to se,
 Men and wyves and maydinse bold,
 Fast thei come hym to behold.
 Also thei seyde everychone,
 How the mosse grew hym upone ;

“ Hys berd is growyne to the kne,
 Hys body is clong as a tre !”
 As the kyng went in the strete,
 With hys steward he gane mete,
 Aud fell on kneys with grete pyté,
 And seyde, “ Lord, fore charyté,
 I ame an herpere of hethynes,
 Helpe me now, lord, yn this destres.”
 The steward seyde, “ Cum with me home,
 Off my gode thou schall have some ;
 Fore my lordes love, syr Orfeo,
 All herpers be welcum me to.”
 The steward and the lordes alle,
 Anone thei went into the halle ;
 The steward wessch and went to mete,
 The lordes all begane to sytte ;
 There wer herpers and trumpers,
 And mynstrellus and grete renounys.
 There was grete myrth in the halle,
 Kyng Orfew sate among them alle,
 And lystynd to thei wer styll,
 And toke hys herpe and temperde schyll ;
 The meryest note he made ther,
 That every mane myzt here with ere.
 All thei lyked wele hys gle,
 The rych stewe so dyd he.
 The steward the harpe knew full suyth,
 And seyde, “ Mynstrell, so mote thou thryve,
 Where hades thou this herpe and how
 Tell me now, fore thi prow.”
 “ A ! lord, in a mournyng tyde,
 Thorow a wyld forest I zede ;
 A man with lyons was drawyne smale,
 I fond hym lyzeng in a dale ;

Etyne he was with tethe so scherpe,
 By hym I fond this ryall herpe
 Ny₃he x. wyntyre ago.”
 “Alas !” seyde the steward, “me is wo,
 That was my lord syr Orfeo !”
 Alas !” he seyde, “what schall I do ?
 And fore my lord that happyd so,
 “Alas !” he seyde, “that me is wo,
 That so evyll deth was merkyd,
 And so herd grace hym be-happyd !”
 On swone he fell in the halle,
 The lordes come before hym alle,
 And toke hym up sone anone,
 And comforth hym everychone,
 And told¹ hym how this werld geth,
 “There is no bote of manys deth.”
 The kyng beheld the steward than,
 And seyde he was a trew mane,
 And lovyd hym as he au₃te to do,
 And sterte up and seyde, “Lo !
 Syre stuerd, lystyns now this thing,
 3iff I were Orfeo the kyng ;
 Therefore, steward, lystyns to me,
 Now thou may the kyng here se ;
 I have wonnyd x. wynter and more
 In wyldernes with mekyll sore,
 And have wonne my quene away
 Owte of the land off fary,
 And have brouzt that lady hend
 Here unto the tounnes ende,
 And over in was ther i-nome ;
 And myselve to the courte come,
 Thus in beger wede full styll,
 For to asey thi gode wyll ;

¹ Told told, MS.

And fore I found the thus trewe,
 Therefore thou schall never it rewe,
 Fore be my lyve fore lufe or aye,
 Thou schall be kyng after my dey ;
 And if thou have of my deth blyth,
 Thow schuld be hangyd also swyth !”
 All the lordes that there sette,
 That was ther kyng thei underzete,
 And with that word the steward hym knew,
 And over the bord anone he thiew,
 And fell anone dounne to hys fete,
 And so dyd all that ther sate ;
 And all thei seyde with a cryeng,
 “ Welcum ever Orfew the kyng !”
 Off hys comyng thei wer blyth,
 And brouzt hym to a chamber swyth,
 And bathyd hym and schove hys berd,
 And tyred hym as a kyng in wede ;
 And sethin with grete processyone,
 The brouzt the quene thorow the toume ;
 Fore ther was myrth and melody
 Off yche maner mynstralsy.
 There he was crouned new i-wys,
 So was the quene dame Meroudes,
 And levyd long afterwerd,
 And seth was kyng the trew steward.
 Herpers of Bretayne¹ herd [beforne]
 How this aventor was begone,
 And made a ley of grete lykyng,
 And callyd it after the kyng,
 That Orfeo hyzht, as mene wele wote,
 Gode is the ley, suete is the note !

¹ That is, Bretagne. This passage seems to show that the poem is a translation from the French. See also p. 37.

Thus endes here Orfeo the kyng,
 God graunte us all hys blyssing !
 And all that this wyll here or rede,
 God foregyff them ther mysded,
 To the blysse of hevyn that thei may come,
 And ever more therin to wonne !
 And that it may so be,
 Prey we all fore charyté !

Explicit Orfew.

III. THOMAS AND THE FAIRY QUEEN.

The connexion between the purgatory and paradise of the monks, and the fairy-lands of the people, observes Mr. Wright, is perhaps nowhere so fully exhibited as in the following ballad, which is besides no unfavourable specimen of early poetry. There is something exceedingly graceful in the commencement of it, and a taste displayed which we vainly look for in most contemporary pieces of the kind ; and the wild and fanciful tale on which the prophecies are engrafted impart interest to the whole composition. Thomas of Erceldoune, whose adventures with the fairy queen are here narrated, was a legendary character, to whom were ascribed several prophecies, which passed for a long time under his name, similar to those of Merlin. Sir W. Scott and others have endeavoured to prove that the English romance of Tristem was written by Thomas of Erceldoune ; but the translator merely alludes to him at the commencement in a fanciful manner, and I think it, with Mr. Wright, most probable that, finding the name *Thomas* in the French original, and not understanding it, he was induced to take a character, then so famous, to add some popularity to the subject. The language both of Sir Tristem and the following

piece is certainly English ; and, indeed, the whole of the Auchinleck MS. was doubtlessly written in England.

Five early MS. copies of the following ballad exist in our public libraries, and there are probably others. We have taken the earliest and best of these for our text, a MS. in the Public Library at Cambridge, marked Ff. v., 48, which has been previously printed by Jamieson, but in so very incorrect a manner as to render its republication necessary, even did it not constitute a very material piece in our series. This MS. was written in the early part of the fifteenth century. Mr. Wright, however, has endeavoured to prove from internal evidence that it was written in the reign of Edward II., although the mention of Black Agnes clearly proves the contrary ; and his evidence goes no farther than to show that some of the pieces were *composed* in that reign, the general character of the writing showing that the MS. itself belongs to a much more recent period. A copy is also in the Thornton MS. (ff. 149-153,) in the library of Lincoln cathedral, but, unfortunately, imperfect, only half of f. 152 and a small fragment of f. 153 being left of the latter part of the poem. This was printed by Mr. Laing, in his "Early Popular Poetry of Scotland," 4to., Edinb., 1822. The third transcript is in MS. Cott. Vitell. E. x. ff. 231-234, partially burnt, the commencement of which is printed in Scott's "Minstrelsy of the Scottish Border," ed. 1810, iii. 181-186. The fourth is contained in MS. Lansd. 762, ff. 24-31, which concludes abruptly with l. 445 of our text ; and a fifth, a much later copy, is in MS. Sloane 2578, ff. 6-11, but unfortunately wanting the first fytt. The two last mentioned copies do not appear to have been hitherto noticed, and the Sloane MS. is not well described in Ayscough's catalogue. A later version of it is also found in MS. Rawl. C. 258. The Lincoln MS. contains the following preface, which is peculiar to that copy :—

“ Lystyns, lordynges, bothe grete and smale,
And takis gude tente what I wille saye,

I salle 3ow telle als trewe a tale
 Als ever was herde by nyghte or daye ;
 And the maste meruelle, for-owttyne naye,
 That ever was herde by-fore or syene,
 And, therefore, pristly I 3ow praye
 That 3e wille of 3oure talkyng blyne.
 It es an harde thyng for to saye
 Of doghety dedis that hase bene done,
 Of felle feghtynges and batelles sere,
 And how that thir knyghtis hase wone thair schone.
 Bot Jhesu Crist, that syttis in trone,
 Safe Ynglysche-mene bothe ferre and nere,
 And I salle telle 3ow tyte and sone
 Of batelles donne sythene many a 3ere ;
 And of batelles that done salle bee,
 In whate place, and howe and whare,
 And wha salle hafe the heghere gree,
 And whethir pertye salle hafe the werre ;
 Wha salle takk the flyghte and flee,
 And wha salle dye and by-leve thare.
 Bot Jhesu Crist that dyed on tre,
 Save Inglysche-mene whare so thay fare !”

The Cambridge MS. has been lamentably defaced by damp, and more recently by an infusion of galls, so that in many places it is extremely difficult to decipher. I am sorry to add that the greatest mischief appears to have been perpetrated by Jamieson, who used the infusion with an unsparing hand ; and whatever assistance it may have rendered him, the effect now is in some places an entire obliteration. It was only by placing the volume in a peculiar position in a strong but not glaring light, that I have been enabled to correct the errors which my predecessor has committed ; and I am still doubtful in some very few cases. My plan was to place the volume *when quite open* at right angles to the surface, so that the back of the book

was parallel, and the writing at right angles to the ground ; a process which I have often found to be of more efficient use than ordinary glasses.

Fytte 4.

“ As I me went this andyrs day,¹
 Fast on my way makyng my mone,
 In a mery mornyng of May,
 Be Huntley bankes my-self alone,
 I herde the jay and the throstelle,
 The mavys mevyd in hir song,
 The wodewale farde as a belle,
 That the wode aboute me rong.
 Alle in a longyng as I lay²
 Undurnethe a cumly³ tre,
 Saw I wher a lady gay
 Came ridand over a lovely⁴ le ;
 3if I shuld sitte tille domusday,
 Alle with my tong to know and se,
 Sertenly alle hir aray
 Shalle hit never be seryed for me :
 Hir palfray was of dappulle gray,
 Sike on se I never non,
 As dose the sune on somers day
 The cumly lady hirsselfe schone ;

¹ The Cott. MS. begins thus,—

“ In a lande as I was lent,
 In the grykyng of the day,
 Me alone as I went,
 In Huntlé bankys me for to play.”

² The Lincoln MS. reads, “Alloñe in longynge thus als I laye.”

³ Cotton. MS., “a dern tre.”

⁴ “Fayre,” Cott. MS.

Hir sadille was of reuyllle bone,
 Semely was that sight to se,
 Stifly sette with precious stone,
 Compaste aboute with crapoté;¹
 Stonys of oryons² gret plenté,
 Hir here aboute hir hed hit hong;
 She rode out over that lovely le,
 A-while she blew, a-while she song.
 Hir garthis of nobulle silke thei were,
 Hir boculs thei were of barys stone;³
 Hir stiroppis thei were of cristalle clere,
 And alle with perry aboute be-gon;
 Hir paytrelle was of a rialle fyne,⁴
 Hir cropur was of arafé,
 Hir bridulle was of golde fyne,
 On every side hong bellis thre.
 She led iij.⁵ grehoundis in a leesse,
 viij. rachis be hir fete ran,
 To speke with hir wold I not seese,⁶
 Hir lire was white as any swan;
 She bare a horne about hir halce,
 And undur hir gyrdille mony flonne;
 For sothe, lordynges, as I yow telle,
 Thus was this lady fayre be-gon.

¹ Jamieson reads "cramese," confessing the difficulty of the MS., which clearly has *crapote*, agreeing with the Lincoln, Lansdowne, and Cotton MSS.

² "Oryente,"—Lincoln MS.

³ "Berelle stone,"—Lincoln MS.

⁴ "Of irale fyne,"—Lincoln MS. In the next line, the Lincoln MS. reads *orpharé* for *arafé*.

⁵ The MS. originally read "foure," which has been altered to "iij." by an early hand.

⁶ Not *presse*, as printed by Jamieson.

Thomas lay and saw that sight,
 Undurneth a semely tre ;
 He seid, "yonde is Mary of myght,
 That bare the childe that died for me !
 But I speke with that lady bright,
 I hope my hert wille breke in thre ;
 But I wille go with alle my myght,
 Hir to mete at eldryn tre !" ¹
 Thomas radly ² up he rase,
 And ran over that mounteyne hye,
 And certanly, as the story sayes,
 He hir mette at eldryne tre.
 He knelid downe upon his kne,
 Undurneth the grenewode spray,
 "Lovely lady, thou rew on me,
 Qwene of heven, as thou welle may !" ³
 Than seid that lady bright, ³
 "Thomas, let such wordis be,
 For quen of heven am I noght,
 I toke never so hye degré !
 But I am a lady of another cuntré,
 If I be parellid moost of price,
 I ride aftur the wilde fee,
 My raches rannen at my devyse."
 "If thou be pareld most of price,
 And ridis here in thi balye, ⁴

¹ "Eldoune tree,"—Lincoln MS.

² That is, readily. Not *sadly*, as printed by Jamieson.

³ This line is plainly written in the MS. without any alteration, so that it is somewhat difficult to account for Jamieson's extraordinary variation from the original.

⁴ "In thy folye,"—Lincoln MS. Jamieson here substitutes the reading of the Lincoln MS., although the present text is far preferable. He reads "So," at the commencement of the next line but one, but I have thought it safer to follow the MS.

Lufly lady, as thou art wyse,
 To gif me leve to lye the by!"
 "Do way, Thomas, that were foly,
 I pray the hertely let me be,
 For I say the securly
 That wolde for-do my bewté!"¹
 "Lufly lady, thou rew on me,
 And I shalle evermore with the dwelle,
 Here my trowth I plight to the,
 Whedur thou wilt to heven² or helle!"
 "Man of molde, thou wilt me marre,
 But 3et thou shalt have³ thy wille,
 But trow thou welle thou thryvist the warre,⁴
 For alle my beuté thou wille spille."
 Down then light that lady bright
 Underneth a grenewode spray,
 And as the story tellus ful right,
 vii. tymes be hir he lay.
 She seid, "Thomas, thou likes thi play,
 What byrde in boure may dwel with the?
 Thou marris me here this lefe-long day,
 I pray the, Thomas, let me be!"
 Thomas stondand⁵ in that sted,
 And beheld that lady gay,
 Hir here that hong upon hir hed,
 Hir een semyd out that were so gray;
 And alle hir clothis were away,

¹ This line is intelligible enough, yet Jamieson says it is wanting in the Cambridge MS., and supplies it from the other copies.

² "In hevne,"—Lincoln MS.

³ The Lansdowne MS. here inserts *all*, which seems an improvement.

⁴ "Thou chewys the werre,"—Lincoln MS.

⁵ "Stode up,"—Lansd. MS.

That here before saw in that stede,
 The to shanke was ¹ blak the tother gray,
 The body bloo as beton leed ! ²
 Thomas seid, “ alas ! alas !
 In feith this is a dolfulle sight !
 That thou art so fadut in the face,
 That before schone as sunne bright ! ” ³
 “ Take thi leve, Thomas, at sune and mone,
 And also at levys of eldryne tre ;
 This twelmond shall thou with me gon,
 That mydul-erth thou shalt not se.”

¹ These two words are nearly scratched out in the MS., but are clearly necessary to the sense.

² This line was originally, “ And alle hir body like the leede,” the reading that Jamieson adopts. The Cotton MS. reads, “ hyr body als blo as ony lede,” but the Lansdowne MS. nearly agrees with our text.

³ The following additional lines are here inserted in the Lansdowne MS.—

“ On every syde he lokyde abowete,
 He sau he myght no whare fle,
 Sche woxe so grym and so stowte,
 The dewyll he wende she had be!
 In the name of the Trynité
 He conjuryde here anon-ryght,
 That she shulde not com hym nere,
 But wende away of his syght!
 She said “ Thomas, this is no nede,
 For fende of hell am I none,
 For the now am I [in] grete desese,
 And suffre paynis many one.
 This xij. mones thou shalt with me gang,
 And se the maner of my lyffe,
 For thy trowthe thou hast me tane,
 Ayene that may ye make no stryfe.”

He knelyd downe upone his kne,
 To Mary mylde he made his mone,
 "Lady, but thou rew on me,
 Alle my games fro me ar gone!"
 "Alas," he seyde, "woo is me!
 I trow my dedis wil wyrk me woo!
 Jhesu, my soule be-teche I the,
 Wher so ever my bonys shalle goo!
 She led hym to the eldryn hille¹
 Undernethe the grenewode lee,²
 Wher hit was derk as any helle,³
 And ever watur till the knee;
 Ther the space of dayes thre
 He herd but⁴ the noyse of the flode;
 At the last he seide, "Wo is me,
 Almost I dye for fowte of fode!"
 She led hym into a fayre herbere,
 Ther frute groande was gret plenté,
 Peyres and appuls bothe ripe thei were,
 The darte⁵ and also the damsyn tre;
 The fygge and also the white-bery,⁶
 The nyghtyngale biggyng hur nest,
 The popynjay fast about can flye,
 The throstille song wolde have no rest.
 He presed to pul the frute with his honde,
 As man for fode was nyhonde feynte;

¹ Originally "tre" in the MS. Jamieson, for some reason, reads "birke."

² "Undirnethe a derne lee,"—Lincoln MS.

³ Als mydnyght myrke,"—Lincoln MS. This was also originally the reading of our MS., but has been erased for the other.

⁴ The word "but" seems to be an early interpolation in the MS.

⁵ "The date,"—Lincoln MS.

⁶ "Wyneberye,"—Lincoln MS.

She seid, " Thomas, let them stand,
 Or ellis the feend will the ateynte !
 If thou pulle, the sothe to sey,
 Thi soule goeth to the fyre of helle,
 Hit cummes never out til domus-day,
 But ther ever in payne to dwelle !"
 She seid, " Thomas, I the hight,
 Come lay thi hed on my kne,
 And thou shalle se the feyrest sight
 That ever saw mon of the cuntré."
 He leyd downe his hed as she hym badde,
 His hed upon hir kne he leide ;
 Hir to please he was fulle gladde,
 And then that lady to hym she seide—
 " Sees thou 3ondur¹ faire way
 That lyes over 3ondur mownteyne ?
 3ondur is the way to heven for ay,
 Whan synful sowlis have duryd their peyne.
 Seest thou now, Thomas, 3ondur way
 That lyse low undur 3on rise ;
 Wide is the way, the sothe to say,
 Into the joyes of paradyse.
 Sees thou 3onder thrid way
 That lyes over 3ondur playne ?
 3onder is the way, the sothe to sey,²
 Ther sinfulle soules shalle drye ther payne.
 Sees thou now 3ondur fourt way
 That lyes over 3ondur felle ?
 3onder is the way, the sothe to say,
 Unto the brennand fyre of helle !
 Sees thou now 3ondur fayre castelle

¹ A letter is apparently erased here, and Jamieson reads "is," which makes nonsense.

² "With tene and traye,"—Lincoln MS.

That stondis upon 3ondur fayre hille ?
 Off towne and toure it berith the belle,
 In mydul-erth is non like ther-tille.
 In faith, Thomas, 3ondur is myne owne,
 And the kyngus of this cuntré ;
 But me were bettur be hengud and drawyn,
 Then he wist that thou lay be me.
 My lorde is served at ilke a messe ¹
 With xxx.^{ti} kny3tes fayre and fre,
 And I shalle say, sittynd at the deese,
 I toke thi speche be-3onde the lee :
 Whan thou comes to 3ondur castalle gay,
 I pray the curtes man to be,
 And what-so-ever any man to the say,
 Loke thou onswer non but me.”
 Thomas stondyng in that stode,²
 And behelde that lady gay.
 She was as feyre and as gode
 And as riche on hir palfray ;
 Hir greyhoundis fillid with the dere blode,³
 Hir rachis coupuld, be my fay ;

¹ This stanza and the next are transposed in the Lincoln and Lansdowne MSS.

² The Lincoln MS. reads, “Thomas stille als stane he stude,” which is substituted by Jamieson.

³ Instead of this and the three next lines, the Lansdowne MS. reads—

Thomas said, “Lady, wele is me
 That ever I baide this day ;
 Nowe ye bene so fayre and whyte,
 By-fore ye war so blake and gray!
 I pray you that ye wyll me say,
 Lady, yf thy wyll be,

She blew hir horne on hir palfray gode,
 And to the castelle she toke the way :
 Into a halle sothly she went,
 Thomas folud at hir hande,
 Ladis comme bothe faire and gent
 Ful curtesly to hir kneland ;
 Harpe and fidul both thei fande,
 The getorn and also the sautry,
 The lute and the ribybe both gangand,
 And alle maner of mynstraley ;
 Knyztes dawnsyng be thre and thre,
 Ther was revel both game and play ;
 Ther ware ¹ ladys fayre and fre,
 Dawnsyng one ² riche aray.
 The grettist ferlye that ³ Thomas thozt,
 When xxx^{ti}.⁴ hartes lay upon flore,
 And as mony dere in were broght,
 That was largely, long and store ;
 Rachis lay lappand on the dere blode,
 The cokys thei stode with dressyng knyves,

Why ye war so blake and gray,
 . Ye said it was because of me."
 "For sothe and I had not been so,
 Sertayne sothe I shall the tell,
 Me had been as good to goo
 To the brynnynge fyre of hell.
 My lorde is so fers and fell,
 That is kyng of this contré,
 And full sone he wolde have the smell
 Of the defaute I did with the!"

¹ Jamieson reads, "the fearé," which is, I suppose, the mistake alluded to by Mr. Wright in Warton's *Hist. Engl. Poet.*, i. 71.

² Jamieson reads "with."

³ Jamieson reads "ther." The Lansdowne MS. agrees with our text.

⁴ "Feftty"—Lincoln MS.

Brytnand the dere as thei were wode,
 Revelle was among them rife !
 Ther was revelle gamme and play,
 More than I yow say perdye,¹
 Tille hit fel upon a day,
 My lufly lady seid to me,
 “ Buske the, Thomas, for thou most gon,
 For here no longur mayst thou be ;
 Hye the fast with mode and mone,²
 I shalle the bryng to eldyn tre ! ”
 Thomas onswerid with hevy chere,
 “ Lufly lady, thou let me be,
 For certenly I have be here
 But the space of dayes thre. ”
 “ For sothe, Thomas, I the telle,
 Thou hast bene here seven 3ere and more ;³
 For here no longur may thou dwelle,
 I shal tel the the skyl wherfore.
 To-morou on of hel, a fowle fend,
 Among these folke shal chese his fee ;
 Thou art a fayre man and a hende,
 Ful wel I wot he wil chese the :
 For alle the golde that ever myght be,
 Fro heven⁴ unto the wordis ende,
 Thou beys never trayed for me,
 For with me I rede the wende. ”

¹ The Lansdowne MS. reads—

Thomas dwellyd in that place
 Longer than I sey perdé.

² “ With myghte and mayne ”—Lincoln MS.

³ “ Thre 3ere and more ”—Lincoln MS., with which the Lansdowne MS. agrees.

⁴ The Lincoln MS. reads, “ fro hethyne, ” which seems more correct.

She broght hym agayn to eldyn tre,
 Undurneth the grenewode spray,
 In Huntley bankes this¹ for to be,
 Ther foulys syng bothe nyzt and day.
 “ Fer out over 3on mownten gray,
 Thomas, a fowken² makes his nest,
 A fowkyn is an yrons pray,³
 For thei in place wille have no rest !
 Fare wel, Thomas, I wende my way,
 For me most over 3on bentes brown.”
 This is a fytte, twayn ar to sey
 Off⁴ Thomas of Erseltowne.

Fytte 11.

“ Fare wel, Thomas, I wend may,⁵
 I may no lengur stand with the.”
 “ Gif me sum tokyn, lady gay,
 That I may say I spake with the.”
 “ To harpe or carpe, Thomas, wher so ever 3e gon,
 Thomas, take the chose with the.”⁶
 “ Harpyng,” he seid, “ kepe⁷ I non,
 For tong is chefe of mynstralsé.”
 “ If thou wil spille or talys telle,
 Thomas, thou shal never make lye,

¹ So in the MS., which Jamieson properly corrects to “ther.”

² “My fawkone”—Lincoln MS.

³ “An erlis praye”—Lincoln MS.

⁴ “Alle of”—Lincoln MS.

⁵ So in the MS. for “my waye,” as in the Lincoln and Lansdowne MSS.

⁶ Lincoln MS. reads, “Thomas, thou salle hafe the chose sothely.”

⁷ So in MS., not *ken*, as printed by Jamieson.

Wher so ever thou gos be frith or felle,
 I pray the speke never no ille of me.
 Fare wel, Thomas, and wel thou be,
 I can no longur stand the by."

"Lovely lady, fayre and fre,
 Tel me 3et of som farley."

"Thomas, truly I the say,
 Whan a tre rote is ded,
 The levys fal and dwyne away,
 Frute hit berys nodur white nor red ;
 So shalle thes folkys blode be falle,¹
 That shal be like 3on rotone tre ;
 The Semewes and the Telys² alle,
 The Resulle³ and the Frechel fre,
 Alle shalle falle and dwyn away,
 No wondur tho3 the rote dy,
 And mekille bale shal aftur spray,
 Ther joy and blisse were wont to be !
 Fare wel, Thomas, I wende my way,
 I may no longur stande the by."

"Lufly lady, gude and gay,
 Telle me 3et of som ferly."

"Whatkyns ferly, Thomas gode,
 Shuld I tel the, if thi wil be?"

"Telle me⁴ of this gentil blode,
 Who shal thrife⁵ and who shal the,
 Who shal be kyng, who shall be non,
 And who shal weld the North cuntré ;

¹ The Lincoln MS. reads, "Of the Bayllioefe blod so salle it falle."

² "Comyns" and "Barlays" in MS. Lincoln.

³ "Russelles"—Lincoln MS.

⁴ "Lady"—Lansdowne MS.

⁵ "Unthrive"—Sloane MS.

Who shalle fle, and who shalbe tane,
 And wher thes battelles don shal be.”
 “ Off a batelle I wil the telle,
 That shalle come sone at wille,
 Barons shalle mete both fre¹ and felle,
 And fresshely fezt at Ledyn² hille.
 The Brutys³ blode shalle undur falle,
 The Bretens blode shalle wyn the spray ;
 C. thowsand⁴ men ther shalbe slayne
 Off Scottysshe men, that nyght and day.
 Fare wel, Thomas, I wende my way,
 To stande with the me thynk fulle yrke ;
 Off the next batelle I wil the say,
 That shall be at Fawkyrke.
 The Bretans blode shalle undur falle,
 The Brouttus blode shalle wyn the spray ;
 Vij. thousynd Englisshe-men, gret and smalle,
 Ther shalle be slayne that nyght and day !
 Fare wel, Thomas, I pray the sees,
 No longur here thou tary me ;
 Lo ! wher my grayhundes breke ther leesse,
 My raches breke their coupuls in thre :
 Lo ! qwer the dere goos be too and too,
 And holdis over zonde mowntene hye !”
 Thomas seid, “ God schilde thou goo,
 But telle me zet of sum ferly ;

¹ “Fers”—Lansdowne MS.

² “Eldone” in the Lincoln and Sloane MSS. The Lansdowne MS. reads “Halydowne.”

³ “Brutys” and “Bretens” change places in the Lincoln MS., and the interchange is made in other places in the various copies of this ballad. The former mean Scotch, the latter English.

⁴ Six thousand English is the number in the Lincoln MS., and three thousand Scots in the Sloane MS.

Holde thi greyhoundys in thi hande,
 And coupille thi raches to a tree,
 And lat the dere reyke over the londe,
 Ther is a herde in holte ly.”
 “ Off a batelle I wil the say,
 That shalle gar ladys mourne in mode ;
 At Barnokys-barne ¹ is watur and clay,
 That shalbe myngyd with mannys blode,
 And stedys shalle stumbulle for treson,
 Bothe bay and browne, griselle and gray,
 And gentil kny3tes shalle tombulle doune
 Thoro tokyn of that wyckud way ;
 The Bretans blode shalle undur-falle,
 The Brutys blode shalle wyn the spray,
 Viiij.² thousand Englisshemen grete and smalle,
 Ther shalbe slayne that nyght and day :
 Then shalle Scotland kyngles be seen,³
 Trow this wel that I the say,
 And thei shalle chese a kyng ful 3ong,
 That con no lawes lede perfay ;
 Robert with ⁴ care he shal begynne,
 And also he shalle wynde away,
 Lordys and ladys, bothe olde and yongg,
 Shalle draw to hym withoutyne nay,
 And they with pryde to Englond ryde,
 Est and west that liggyest his way,
 And take a toune of mych pryde,
 And sle alle the kny3tes veray.⁵

¹ That is, Bannockburn. See the Reliq. Antiq., i. 30.

² Six thousand, according to the Lincoln and Sloane MSS.

³ Here is a long interpolation in the Lincoln and Sloane MSS.; but all the copies differ so much in the account of the prophecies, that it will be scarcely necessary to note them at length.

⁴ “ David withoute ”—Lansdowne MS.

⁵ “ And let the men be slaine away ”—Sloane MS.

Betwene a parke and an abbay,
 A palys and a perissh kyrke,
 Ther shalle the kyng mys of his way,¹
 And of his life be fulle yrke ;
 He shalbe teyryd ful wondur sore,
 So away he may not fle,
 His neb shalle rife or he then fare,
 The red blode triklond to his knee ;
 Betwene a wycked way and a watur,²
 A perke and a stony way then,
 Ther shal a cheften mete in fere,
 A ful dutye ther shalbe slayne ;³
 The todur cheftan shalbe tane,
 A pesans of blode hyme shal slee,
 And lede hym away in won,
 And cloyse hym in a castelle hee !
 Fare wel, Thomas, I wende my way,
 For I most over 3ond bentes browne."⁴
 Here ar twoo fytttes, on is to say
 Off Thomas of Erseldowne.

Fytte III.

" Thomas, truly I the say,
 This worlde is wondur wankille ;
 Off the next batelle I wylle the say,
 That shalbe done at Spynard hille.
 The Brutes blode shalle undur falle,
 The Brettens blode schalle wyne the spray ;

¹ The Lincoln, Lansdowne, and Sloane MSS. read "praye."

² The Lincoln MS. is here very imperfect, but it is clear, from what still remains, that it had an insertion of about a column. The Sloane MS. is also more extended.

³ The Sloane MS. reads, "The on shall doughtles be slayne;" and the Lansdowne MS. reads, "And that o dowghty ther shall be slayne."

Xiij. thousand¹ ther shalbe slayne,
 Off Scottishe men that nyght and day.
 Off the next batelle I wil the telle,
 That shalbe done sone at wille,
 Barons bothe flesshe² and felle,
 Shalle fresshely fyzt at Pentland hylle ;
 But when³ Pentland and Edyn borow,
 And the hille that standes one the red clay,
 Vij. thousande⁴ ther shalbe slayne thore
 Off Scottishe men that nyght and day.
 Then shalle they met, bathe stiffe and strong,
 Betwene Seton and the see ;
 The Englisshe shalle lyg the cragys among,
 The tother at the est banke falleth hye.⁵
 The Florence forth shalle fare,
 Upon a Sondag before the masse ;
 V. thousande⁶ ther shalbe slayne,
 Off bothe partyes more and lesse,
 For that ther shalle no barrons presse,⁷
 But fer asondur shalle they be,
 Carfulle shalbe the furst masse
 Betwene Setone and the see :
 Then shalle thei fezt with helmy and shyld there,
 And woundyt men al Eneglych shal rone away,

¹ Six thousand English is the number in the Lincoln MS., and seven thousand in the Sloane MS.

² "Fyers"—Sloane MS.

³ So in the MS. for *between*.

⁴ Eleven thousand is the number in the Lincoln MS., and twelve thousand in the Sloane MS. The Lansdowne MS. agrees with our text.

⁵ The Lansdowne MS. reads, "That othere oste at Barklé."

⁶ "Sevene thowsandes" is the reading of the Lincoln MS. The Sloane and Lansdowne MSS. agree with our text.

⁷ "Baneres presse"—Lincoln MS.

But on the morne ther shalbe care,
 For nedyr side shalle have the gree ;
 Then shalle thei take a truce and swere,
 Thre 3ere and more I undurstonde,
 Ther nouthur side shalle odir dere,
 Nouthur be se, nor be londe.
 Betwene twoo Seynt Mary dayes,
 When the tyme waxis nere long,
 Then shalle thei mete and banerse rese
 In Gleydes-more, that is so long ;
 Gladys-more that gladis us alle,
 This is begynnyng of oure gle,
 Gret sorow then shalle falle,
 Wher rest and pees were wont to be.
 Crowned kyngus ther shalbe slayne
 With dyntes sore, and wondur se ;
 Out of a more a raven shal one,
 And of hym a schrew shalle flye,
 And seke the more, withowten rest,
 Aftur a crosse is made of stone,
 Hye and low, bothe est and west,
 But up he shalle fynde non ;
 He shalle lizt ther the cross shuld be,
 And holde his neb up to the skye,
 And he shalle drynk of the see,
 Ladys shalle cry welawey !
 Then shal they fizt with hem
 Unto the sun be set nere west,
 Ther is no wyzt in that fylde
 That wottes qwylke side shalle have the best.
 A bastarde shal cum fro a forest,¹
 Not in Ynglond borne shalle he be,

¹ "Out of the West,"—Lansdowne MS.

And he shalle wyn the gre for the best,
 Alle men leder of Bretan shal he be ;
 And with pride to Ynglond ride,
 Est and west in certan,
 And holde a perlement with pryde,
 Where never non before was seyne.
 Alle¹ false lawes he shalle laye doune,
 That ar begune in that cuntré ;
 Truly to wyrke he shalbe boune,
 And alle leder of Bretans shal he be.
 The bastarde shal get hym power strong,
 And alle his foes he shalle doune dyng,
 Off alle the v. kyngus landes,
 Ther shal no bodword home bryng.
 The bastard shal dye in the holy land,
 Trow this wel, y the sey,
 Take his sowle to his hond,
 Jhesu Criste that myculle may.
 Thomas, truly, I the say,²
 This is trewith ylke a worde,
 Off that laste battel I the say,
 It shalbe done at Sandeford.
 Nere Sendyforth ther is a wroo,³
 And nere that wro is a welle,
 A ston ther is the wel even fro,
 And nere the wel, truly to telle ;
 On that grounde ther groeth okys thre,
 And is called Sondyford,

¹ "And,"—Lansdowne MS. The Cambridge MS. is very much defaced hereabouts.

² "Thomas, trowe that I the tell,"—Sloane MS.

³ The Sloane MS. reads "braye," and the Lansdowne MS. reads "bro."

Ther the last batel done shalbe,
 Thomas, trow thou ilke a worde.”
 Then she seid with hevy chere,
 The terys ran out of hir een gray,—
 “ Lady, or thou wepe so sore,
 Take thi howndis and wend thi way.”
 “ I wepe not for my way walkyng,
 Thomas, truly I the say,
 But fer ladys shalle wed laddys zong,
 When ther lordis ar dede away ;
 He shalle have a stede in stabul fed,
 A hauk to beyre upon his hond,
 A bright lady to his bed,
 That before had none londe !¹
 Farewel, Thomas, I wende my way,
 Alle this day thou wil me mar.”
 “ Lufly lady, tel thou me
 Off Blak Agnes² of Donbar.
 And why she have gyvon me the warre,
 And put me in hir prison depe,
 For I walde dwel with hir,
 And kepe hir plees and hir shepe.”
 “ Off Blak Agnes cum never gode,
 Wherfor, Thomas, she may not the,
 For al hur welth and hir wordly gode,
 In Londone cloyed³ shal she be :
 Ther prevysse never gode of hir blode,
 In a dyke then shalle she dye,

¹ “ His elders before him had no land,”—Sloane MS.

² This was the celebrated Countess of Dunbar, who defended that castle against the English, in 1337. The connection which is here mentioned as existing between her and Thomas of Ercildoun may be compared with the curious prophecy in MS. Harl. 2253, which has been printed by Mr. Laing.

³ “ Slayne,”—Sloane MS.

Houndis of hir shalle have ther fode,
 Magrat of alle hir kyng of le.”
 Then Thomas a sory man was he,
 The terys ran out of his een gray ;
 “ Lufly lady, 3et tell thou me
 If we shalle perte for ever and ay.”
 “ Nay, when thou sittes at Erseldown,
 To Hunteley bankes thou tak thi way,
 And ther shal I be redy bowne
 To mete the, Thomas, if that I may.”
 She blew hir horne on hir palfray,
 And leffede Thomas at Eldyrn tre ;
 Til Helmescale she toke the way,
 Thus departed that lady and he.
 Off such a woman wold I here,
 That couth telle me of such ferly ;
 Jhesu crowned with thorne so clere,
 Bryng us to thy halle on hye !

Explicit.

IV. THE ADVENTURES OF SIR GAWEN.

The following tale is reprinted from an old chap-book in my possession, entitled, “The Singular Adventures of Sir Gawen, and the enchanted castle, a fairy tale,” printed at Glasgow by J. and M. Robertson, and embellished with some hideous woodcuts, one of which represents the hero on horse-back, dressed in the costume of the time of George I. Although this story is attributed to the period of Henry VIII., it is perhaps a ramification of one of the wonderful histories concerning Sir Gawayne, a celebrated knight of the Round Table, who is said to have flourished some centuries previously.

The various romance-poems relating to this hero have been collected by Sir F. Madden, and published by the Bannatyne Club, 4to. Lond. 1839, where further particulars concerning him may be found.

Towards the latter end of the reign of Henry VIII., Sir Gawen, a man of some fortune and considerable curiosity, fond of enterprise, and insatiate of knowledge, travelled through the northern counties of England. The following singular adventure is still extant among the family writings, and is still recorded by his posterity.

It was towards sunset, (saith the manuscript,) when Sir Gawen, after having traversed a very lone and unfrequented path, arrived at the edge of a thick and dark forest; the sky was suddenly overcast, and it began to rain, the thunder rolled at a distance, and sheets of livid lightening flashed across the heath. Overcome with fatigue and hunger, he rode impatiently along the borders of the forest, in hopes of discovering an entrance, but none was to be found. At length, just as he was about to dismount, with an intention of breaking the fence, he discerned, as he thought, something moving upon the heath, and, upon advancing towards it, it proved to be an old woman gathering peat, and who, overtaken by the storm, was hurrying home as fast as her infirm limbs would carry her. The sight of a human creature filled the heart of Sir Gawen with joy, and hastily riding up, he enquired how far he had deviated from the right road, and where he could procure a night's lodging. The old woman now slowly lifted up her palsied head, and discovered a set of features which could scarcely be called human; her eyes were red, piercing, and distorted, and, rolling horribly, glancing upon every object but the person by whom she was addressed, and, at intervals, they emitted a fiery disagreeable light; her hair, of a dirty grey, hung matted with filth in large masses upon her shoulders, and a few thin portions rushed abrupt and

horizontally from the upper part of her forehead, which was much wrinkled, and of a parchment hue; her cheeks were hollow, withered, and red with a quantity of acrid rheum; her nose was large, prominent, and sharp; her lips thin, skinny, and livid; her few teeth black, and her chin long and peaked, with a number of bushy hairs depending from its extremity; her nails also were acute, crooked, and bent over her fingers, and her garments ragged, and fluttering in the wind, displayed every possible variety of colour. The Knight was a little daunted, but the old woman having mentioned a dwelling at some distance, and offering to lead the way, the pleasure received from this piece of news effaced the former impression, and getting from his horse, he laid hold of the bridle, and they slowly moved over the heath.

The storm had now ceased, and the moon rising, gave presage of a fine night, just as the old woman, taking a sudden turn, plunged into the wood by a narrow path, and almost choaked up with a quantity of brier and thorn. The trees were thick, and save a few glimpses of the moon, which now and then poured light on the uncouth features of his companion, all was dark and dismal; the heart of Sir Gawen misgave him; neither spoke, and the knight pursued his guide merely by the noise she made in hurrying through the bushes, which was done with a celerity totally inconsistent with her former decrepitude.

At length, the path grew wider, and a faint blue light, which came from a building at some distance, glimmered before them: they now left the wood, and issued upon a rocky and uneven piece of ground; the moon struggling through a cloud, cast a doubtful and uncertain light, and the old woman with a leer, which made the very hair of Sir Gawen stand an end, told him that the dwelling was at hand. It was so; for a Gothic castle, placed on a considerable elevation, now came in view; it was a large massy structure, much decayed, and some parts of it in a totally ruinous condition; a portion,

however, of the keep, or great tower, was still entire, as was also the entrance to the court or inclosure, preserved, probably, by the ivy, whose fibres crept round with solicitous care. Large fragments of the ruin were scattered about, covered with moss, and half sunk in the ground, and a number of old elm-trees, through whose foliage the wind sighed with a sullen and melancholy sound, dropped a deep and settled gloom, that scarce permitted the moon to stream by fits upon the building. Sir Gawen drew near; ardent curiosity, mingled with awe, dilated his bosom, and he inwardly congratulated himself upon so singular an adventure, when turning round to question his companion, a glimpse of the moon poured full upon his eye so horrid a contexture of feature, so wild and preternatural a combination, that, smote with terror, and unable to move, a cold sweat trickled from every pore, and immediately this infernal being, seizing him by the arm, and hurrying him over the drawbridge to the great entrance of the keep, the portcullis fell with a tremendous sound, and the knight, starting as it were from a trance, drew his sword in [the] act to destroy his treacherous guide, when instantly a horrible and infernal laugh burst from her, and in a moment the whole castle was in an uproar, peal after peal issuing from every quarter, till at length, growing faint, they died away, and a dead silence ensued.

Sir Gawen, who, during this strange tumult, had collected all his scattered powers, now looked round him with determined resolution; his terrible companion had disappeared, and the moon shining full upon the portcullis, convinced him that any escape that way was impracticable; the wind sighed through the elms; the scared owl, uttering his discordant note, broke from the rustling bough, and a dim twinkling light beamed from a loop-hole near the summit of the great tower. Sir Gawen entered the keep, having previously reasoned himself into a state of cool fortitude, and bent up every power to the appalling enterprise. He extended his

sword before him, for it was dark, and proceeded carefully to search around, in hopes either of discovering some aperture which might lead to the vestibule or staircase, or of wreaking his vengeance on the wretch who had thus decoyed him. All was still as death; but as he strode over the floor, a dull, hollow sound issued from beneath, and rendered him apprehensive of falling through into some dismal vault, from which he might never be able to extricate himself. In this situation, dreading the effect of each light footstep, a sound, as of many people whispering, struck his ear; he bent forward, listening with eager attention, and as it seemed to proceed from a little distance before him, he determined to follow it: he did so, and instantly fell through the mouldering pavement, whilst at the same time peals of horrid laughter again burst with reiterated clamour from every chamber of the castle. Sir Gawen rose with considerable difficulty, and much stunned with the fall, although, fortunately, the spot he had dropped upon was covered with a quantity of damp and soft earth, which gave way to his weight.

He now found himself in a large vault, arched in the Gothic manner, and supported by eight massy pillars, down whose sides the damp moisture ran in cold and heavy drops, the moon shining with great lustre through three iron-grated windows, which, although rusty with age, were strong enough to resist the efforts of Sir Gawen, who, after having in vain tried to force them, looked around for his sword, which, during the fall, had started from his grasp, and in searching the ground with his fingers, he laid hold of, and drew forth, the fresh bones of an enormous skeleton, yet greasy and moist from the decaying fibres: he trembled with horror—a cold wind brushed violently along the surface of the vault, and a ponderous iron door, slowly grating on its hinges, opened at one corner, and disclosed to the wandering eye of Sir Gawen a broken staircase, down whose steps a blue and faint light flashed by fits, like the lightening of a summer's eve.

Appalled by these dreadful prodigies, Sir Gawen felt, in spite of all his resolution, a cold and death-like chill pervade his frame, and kneeling down, he prayed fervently to that Power, without whose mandate no being is let loose upon another, and feeling himself more calm and resolved, he again began to search for his sword, when a moonbeam falling on the blade, at once restored it to its owner. Sir Gawen, having thus resumed his wonted fortitude and resolution, held a parley with himself, and perceiving no other way by which he could escape, boldly resolved to brave all the terrors of the staircase, and, once more recommending himself to his Maker, began to ascend. The light still flashed, enabling him to climb those parts which were not broken or decayed.

He had proceeded in this manner a considerable way, mounting, as he supposed, to the summit of the keep, when suddenly a shrill and agonizing shriek issued from the upper part of it, and something rudely brushing down, grasped him with tremendous strength ; in a moment he became motionless, cold as ice, and felt himself hurried back by some irresistible being ; but just as he had reached the vault, a spectre of so dreadful a shape stalked by within it, that straining every muscle, he sprang from the deadly grasp ; the iron door rushed in thunder upon its hinges, and a deep hollow groan resounded from beneath. No sooner had the door closed, than yelling screams, and sounds which almost suspended the very pulse of life, issued from the vault, as if a troop of hellish furies, with their chains untied, were dashing them in writhing frenzy, and howling to the uproar. Sir Gawen stood petrified with horror ; a stony fear ran to his very heart, and dismayed every sense about him ; he stared wide with his long locks upstanding stiffly, and the throbbing of his heart oppressed him.

The tumult at length subsiding, Sir Gawen recovered some portion of strength, which he immediately made use of to convey himself as far as possible from the iron door, and

presently reaching his former elevation on the staircase, which, after ascending a few more steps, terminated in a winding gallery. The light, which had hitherto flashed incessantly, now disappeared, and he was left in almost total darkness, except that now and then the moon threw a few cool rays through some broken loopholes, heightening the horror of the scene. He dreaded going forward, and fearfully looked back, lest some yelling fiend should again plunge him into the vault. He stood suspended with apprehension; a mournful wind howled through the apartments of the castle, and listening, he thought he heard the iron door grate upon its hinges; he started with terror, the sweat stood in big drops upon his forehead, his knees smote each other, and he rushed forward with desperate despair, till having suddenly turned a corner of the gallery, a taper, burning with a faint light, gleamed through a narrow dark passage.

Sir Gawen approached the light; it came from an extensive room, the folding-doors of which were wide open; he entered, a small taper in a massy silver candlestick stood upon a table in the middle of the room, but gave so inconsiderable an illumination, that the one end was wrapped in palpable darkness, and the other scarcely broken in upon by a dim light that streamed through a large ramified window, covered with thick ivy. An arm-chair, shattered and damp with age, was placed near the table, and the remains of a recent fire were still visible in the grate. The wainscot of black oak had formerly been hung with tapestry, and several portions still clung to those parts which were near the fire; they possessed some vivacity of tint, and with much gilding, yet apparent on the chimney-piece, and several mouldering reliques of costly frames and paintings, gave indisputable evidence of the ancient grandeur of the place. Sir Gawen closed the folding-doors, and, taking the taper, was about to survey the room, when a deep hollow groan from the dark end of it smote cold upon his heart; at the same time the sound,

as of something falling with a dead weight, echoed through the room.

Sir Gawen replaced the taper, the flame of which was agitated, now quivering, sunk, now streaming, flamed aloft, and as the last pale portion died away, the scarce distinguished form of some terrific being floated slowly by, and again another dreadful groan ran deepening through the gloom. Sir Gawen stood for some time incapable of motion. At length summoning all his fortitude, he advanced with his sword extended to the darkest part of the room: instantly burst forth in fierce irradiations a blue sulphurous splendor, and the mangled body of a man distorted with the agony of death, his very fibre racked with convulsion, his beard and hair stiff and matted with blood, his mouth open, and his eyes protruding from their marble sockets, rushed on the fixed and maddening senses of Sir Gawen, whose heart had beat no more, had not a hiss, as of ten thousand fiends, loud, horrible, roused him from the dreadful scene; he started, uttering a wild shriek, his brain turned round, and running he knew not whither, burst through the folding-doors.

Darkness again spread her sable pall over the unfortunate Sir Gawen, and he hurried along the narrow passage with a feeble and faltering step. His intellect shook, and, overwhelmed with the late appalling objects, had not yet recovered any degree of recollection, and as he wandered in a dream, a confused train of horrible ideas passing unconnected through his mind: at length, however, memory resumed her function, resumed it but to daunt him with harrowing suggestions; the direful horrors of the room behind, and of the vault below, were still present to his eyes, and as a man whom hellish fiends had frightened, he stood trembling, pale, and staring wild.

All was now silent and dark, and he determined to wait in this spot the dawn of day; but a few minutes had scarce elapsed, when the iron door, screaming on its hinges, bellowed

through the murmuring ruin. Sir Gawen nearly fainted at the sound, which pausing for some time, again swelled upon the wind, and at last died away in shrill melancholy shrieks ; again all was silent, and again the same fearful noise struck terror to his soul. Whilst he was thus agitated with horror and apprehension, a dim light streaming from behind, accompanied with a soft, quick and hollow tread, convinced Sir Gawen that something was pursuing him, and struck with wildering fear, he rushed unconscious down the steps ; the vault received him, and its portal swinging to their close, sounded as the sentence of death. A dun, fœtid smoke filled the place, in the centre of which arose a faint and bickering flame. Sir Gawen approached, and beheld a corse suspended over it by the neck, its fat dropped, and the flame flashing through the vault, gleamed on a throng of hideous and ghastly features, that now came forward through the smoke.

Sir Gawen, with the desperate valour of a man who sees destruction before him, ran furious forward ; an universal shriek burst forth ; the corse dropped into the fire, which rising with tenfold brilliance, placed full in view the dreadful form of his infernal guide, dilated into horror itself ; her face was pale as death, her eyes were wide open, dead and fixed, a horrible grin sat upon her features ; her lips black, and half putrid, were drawn back, disclosing a set of large blue teeth, and her hair, standing stifly erect, was of a withered red.

Sir Gawen felt his blood freeze within him, his limbs forgot to move, the face, enlarging as it came, drew near, and, swooning, he fell forward on the ground. Slow passed the vital fluid through the bosom of Sir Gawen, scarce did the heart vibrate to its impulse ; on his pallid forehead sat a chilly sweat, and frequent spasms shook his limbs ; but at length returning warmth gave some vigour to his frame, the energy of life became more suffused, a soothing languor stole upon him, and on opening his eyes, rushed neither the images

of death, or the rites of witchcraft, but the soft, the sweet and tranquil scenery of a summer's moonlight night.

Enraptured with this sudden and unexpected change, Sir Gawen rose gently from off the ground, over his head towered a large and majestic oak, at whose foot, by some kind and compassionate being he concluded he had been laid. Delight and gratitude dilated his heart, and advancing from beneath the tree, whose gigantic branches spread a large extent of shade, a vale, beautiful and romantic, thro' which ran a clear and deep stream, came full in view; he walked to the edge of the water, the moon shone with mellow lustre on its surface, and its banks fringed with shrubs, breathed a perfume more delicate than the odours of the East. On one side, the ground, covered with a vivid, soft, and downy verdure, stretched for a considerable extent to the borders of a large forest, which sweeping round, finally closed up the valley; on the other, it was broken into abrupt and rocky masses swarded with moss, and from whose clefts grew thick and spreading trees, the roots of which, washed by many a fall of water, hung bare and matted from their craggy beds. Sir Gawen forgot, in this delicious vale, all his former sufferings, and giving up his mind to the pleasing influence of curiosity and wonder, he determined to explore the place by tracing the windings of the stream. Scarce had he entered upon this plan, when music of the most ravishing sweetness filled the air, sometimes it seemed to float along the valley, sometimes it stole along the surface of the water; now it died away among the woods, and now with deep and mellow symphony it swelled upon the gale.

Fixed in astonishment, Sir Gawen scarce ventured to breathe, every sense, save that of hearing, seemed quite absorbed, and when the last faint warblings melted on his ear, he started from the spot, solicitous to know from what being those more than human strains had parted; but nothing appeared in view; the moon full and unclouded, shone with

unusual lustre, the white rocks glittered in her beam, and, filled with hope, he again pursued the windings of the water, which conducting to the narrowest part of the valley, continued their course thro' the wood.

Sir Gawen entered by a path, smooth, but narrow and perplexed, where, although its branches were so numerous that no preference could be given, or any direct route long persisted in, yet every turn presented something to amuse, something to sharpen the edge of research. The beauty of the trees through whose interstices the moon gleamed in the most picturesque manner; the glimpses of the water, and the notes of the nightingale, who now began to fill the valley with her song, were more than sufficient to take off the sense of fatigue, and he wandered on still eager to explore, still panting for further discovery.

The wood now became more thick and obscure, and at length almost dark, when the path taking suddenly an oblique direction, Sir Gawen found himself on the edge of a circular lawn, whose tint and softness were beyond compare, and which seemed to have been lightly brushed by fairy feet. A number of fine old trees, around whose boles crept the ivy and the woodbine, rose at irregular distances, here they mingled into groves, and there separate, and emulous of each other, they shook their airy summits in disdain. The water, which had been for some time concealed, now murmured through a thousand beds, and visiting each little flower, added vigour to its vegetation, and poignancy to its fragrance. Along the edges of the wood and beneath the shadows of the trees, an innumerable host of glowworms lighted their innocuous fires, lustrous as the gems of Golconda, and Sir Gawen, desirous yet longer to enjoy the scene, went forward with light footsteps on the lawn; all was calm, and except the breeze of night, that sighed soft and sweetly through the world of leaves, a perfect silence prevailed. Not many minutes, however, had elapsed before the same enchanting music, to which

he had listened with so much rapture in the vale, again arrested his ear, and presently he discovered on the border of the lawn, just rising above the wood, and floating on the bosom of the air, a being of the most delicate form ; from his shoulders streamed a tunic of the tenderest blue, his wings and feet were clothed in downy silver, and in his grasp he had a wand, white as the mountain snow. He rose swiftly in the air, his brilliance became excessive from the lunar rays, his song echoed through the vault of night, but having quickly diminished to the size and appearance of the evening star, it died away, and the next moment he was lost in æther.

Sir Gawen still fixed his eye on that part of the heavens where the vision had disappeared, and shortly had the pleasure of again seeing the star-like radiance, which in an instant unfolded itself into the full and fine dimensions of the beauteous being, who having collected dew from the cold vales of Saturn, now descended rapidly towards the earth, and waving his wand, as he passed athwart the woods, a number of like form and garb flew round him, and all alighting on the lawn separated at equal distances on its circumference, and then shaking their wings which spread a perfume through the air, burst into one general song. Sir Gawen, who apprehensive of being discovered, had retreated within the shadow of some mossy oaks, now waited with eager expectation the event of so singular a scene. In a few moments a bevy of elegant nymphs, dancing two by two, issued from the wood on the right, and an equal number of warlike knights, accompanied by a band of minstrels, from that of the left. The knights were clothed in green ; on their bosoms shone a plate of burnished steel, and in their hands they grasped a golden targe and lance of beamy lustre. The nymphs, whose form and symmetry were beyond whatever poets dream, were dressed in robes of white, their zones were azure, dropt with diamonds, and their light brown hair decked with roses hung in ample ringlets. So quick, so light and airy, was their motion, that the turf, the flowers, shrunk not to the

gentle pressure, and each smiling on her favourite knight, he flung his brilliant arms aside and mingled in the dance.

Whilst thus they flew in rapid measures o'er the lawn, Sir Gawen, forgetting his situation, and impatient to salute the assembly, involuntarily stept forward, and instantaneously a shrill and hollow gust of wind murmured through the woods, the moon dipt into a cloud, and the knights, the dames and aërial spirits vanished from the view, leaving the amazed Sir Gawen to repent at leisure of his precipitate intrusion ; scarce, however, had he time to determine what he should pursue, when a gleam of light flashed suddenly along the horizon, and the beauteous being, whom he first beheld in the air, stood before him ; he waved his snowy wand, and pointing to the wood, which now appeared sparkling with a thousand fires, moved gently on. Sir Gawen felt an irresistible impulse which compelled him to follow, and, having penetrated the wood, he perceived many bright rays of light, which, darting like the beams of the sun, through every part of it, most beautifully illuminated the shafts of the trees. As they advanced forwards, the radiance became more intense and converged towards the centre ; and the fairy being turning quickly round, commanded Sir Gawen to kneel down, and having squeezed the juice of an herb into his eyes, bade him now proceed, but that no mortal eye, unless its powers of vision were increased, could endure the glory that would shortly burst upon them.

Scarce had he uttered these words, when they entered an amphitheatre. In its centre was a throne of ivory inlaid with sapphires, on which sat a female form of exquisite beauty ; a plain coronet of gold obliquely crossed her flowing hair, and her robe of white sattin hung negligent in ample folds. Around her stood five and twenty nymphs clothed in white and gold, and holding lighted tapers ; beyond these were fifty of the aërial beings, their wings of downy silver stretched for flight, and each a burning taper in his hand : and lastly, on the circumference of the amphitheatre shone one hundred

knights in mail of tempered steel; in one hand they shook aloft a large targe of massy diamond, and in the other flashed a taper. So excessive was the reflection, that the targes had the lustre of an hundred suns, and when shaken sent forth streams of vivid lightning; from the gold, the silver, and the sapphires, rushed a flood of tinted light, that, mingling, threw upon the eye a series of revolving hues.

Sir Gawen impressed with awe, with wonder and delight, fell prostrate on the ground, whilst the fairy spirit advancing knelt and presented to the queen a crystal vase. She rose, she waved her hand, and smiling, bade Sir Gawen to approach. "Gentle stranger," she exclaimed, "let not fear appal thine heart; for to him whom courage, truth and piety have distinguished, our friendship and our love is given. Spirits of the blest we are, our sweet employment is to befriend the wretched and the weary, to lull the torture of anguish, and the horror of despair. Ah! never shall the tear of innocence or the plaint of sorrow, the pang of injured merit or the sigh of hopeless love, implore our aid in vain. Upon the moonbeam do we float, and, light as air, pervade the habitations of men; and hearken, O favoured mortal! I tell thee spirits pure from vice are present to thy inmost thoughts; when terror and when madness, when spectres and when death surrounded thee, our influence put to flight the ministers of darkness; we placed thee in the moonlight vale, and now upon thy head I pour the planetary dew, from Hecate's dread agents, it will free thee from wildering fear and gloomy superstition."

She ended, and Sir Gawen, impatient to express his gratitude, was about to speak, when suddenly the light turned pale and died away, the spirits fled, and music soft and sweet was heard remotely in the air. Sir Gawen started, and in place of the refulgent scene of magic, he beheld a public road, his horse cropping the grass which grew upon its edge, and a village at a little distance, on whose spire the rising sun had shed his earliest beams.

V. HUON OF BOURDEAUX.

Shakespeare probably took the name of Oberon from this early French romance, which was translated into English in 1570 by Lord Berners, at the request of the Earl of Huntingdon. It is mentioned among Captain Cox's books, in Laneham's Letter, 1575, and in Markham's "Health to the gentlemanly profession of Serving-men," 1598; but the earliest edition of the English translation now known to exist bears date in 1601, "being now the third time imprinted, and the rude English corrected and amended." From this edition the following extracts are made, which are curious as being probably the work in which Shakespeare had read of Oberon and fairy land, and reconciled him to transporting his native fairy creed so far towards the magic regions of the East.

CHAP. 20.—*How Huon of Bourdeaux departed from Brandis, and Garyn his uncle with him; and how he came to Jerusalem, and from thence into the deserts, whereas he found Gerames, and of their conference.*

When Huon and Garyn were entred into their ship, they hoysed up their sailes, and sayled night and daye, so that at last they arrived safely at the port of Jaffe, where they tooke landing, and drew out their horses, and road foorth so the same day, that they came to Rames, and the next day to the citie of Jerusalem. That night they rested, and the next day they did their pilgrimage to the Holy Sepulchre, and there devoutly heard service, and offered according to their devotion.

When Huon came before the Holy Sepulchre, he kneeled downe upon his bare knees, and all weeping made his prayers to our Lord God, requiring him to ayd and comfort him in his voyage, so that he might returne againe into Fraunce, and to

have peace with king Charlemaine. And when they all had made their prayers and offered, Huon and Garyn went into a little chapell upon the mount of Calverye, whereas nowe lyeth the bodies of Godfrey of Bullen, and Bauldwin his brother. There Huon called unto him all those that came with him out of France, and said, "Sirs, you that for the love of mee have left your fathers and mothers, wives and children, lands and signiories, for this courtesie that you have shewed mee I thanke you. Now you may returne into Fraunce againe, and humbly recommend mee to the kinges good grace, and unto all the other barons: and when you come to Bourdeaux, do my dutie to the Duchesse my mother, and to Gerard my brother, and unto the lords of my countrey." Then Guicard and all the other knights answered Huon and said, "Sir, as yet we will not leave you, neither for death nor life, untill we have brought you unto the Red Sea."—"Why then," quoth Huon, "for the great service and curtesie that you offer mee I thanke you." Then Garyn called two of his servants, and commaunded them to returne unto his wife, and to desire her to be of good cheere, and that shortly he would returne; the which thing they did, and returned and did their messuage.

When Huon understood that his uncle Garyn was disposed to abide with him, he sayd, "Faire uncle, you shall not neede to travaile so much; I would counsell you to returne unto your wife and children."—"Sir," quoth Garyn, "and God will I shall not leave you no day untill you returne yourselfe."—"Uncle," quoth Huon, "I thanke you of your courtesie."

Then they went to their lodging and dyned, and after dinner tooke their horses, and so road by hils and dales, so that if I should recount all the adventures that they found in their way, it should be too long a processe to shew it: but as the true historie witnesseth, they suffered much paine and travaile, for they passed such deserts, whereas they found but small sustenance, whereof Huon was right sorrowfull for the love of them that were with him, and began to weepe, and to remember his

owne countrey, saying, "Alas, noble king of Fraunce, great wrong and great sinne you have done me, thus to drive me out of my countrey, and to send mee into a strange land, to the entent to shorten my dayes: I pray God to pardon you therefore." Then Garyn and the other knights comforted him, and said, "Alas, sir, dismay you not for us; God is puissant ynough to ayd us; hee never fayleth them that loveth him."

Thus they road forth in the desert so long, untill at last they saw a little cottage, before the which sat an old ancient man with a long white beard, and his heare hanging over his shoulders. When Huon perceived him, he drew thether, and saluted the olde man in the name of God and of the blessed Virgin Marie. Then the ancient man lifted up his eyes and beheld Huon, and had great marvaile, for of a long season before, he had seene no man that spake of God. Then he beheld Huon in the face, and began sore to weepe, and stepping unto Huon, tooke him by the leg, and kissed it more then twentie times. "Freend," quoth Huon, "I desire you shew me why you make this sorrow." — "Sir," quoth he, "about thirtie yeares passed I came hether, and since that time, I never sawe man beleev- ing on the Christian faith, and now the regarding of your visage causeth me to remember a noble prince that I have seene in France, who was called Duke Sevin of Bourdeaux; therefore I require you shew me if ever you saw him; I pray you not hide it from me." — "Freend," quoth Huon, "I pray you shew me where you were borne, and of what lineage and countrey you be of." — "Nay, sir," quoth he, "that will I not doe; first you shal shew me what you be, and where you were borne, and why you come hether." — "Freend," quoth Huon, "seeing it pleaseth you to know, I shall shew you." Then Huon and all his companye alighted, and tyed theyr horses to trees.

When Huon was alighted, he sat downe by the old man, and said, "Freend, since you will needes know my businesse, I shall shew you: know for truth I was borne in the citie of Bourdeaux, and am son to Duke Sevin." And Huon shewed

him all his whole case and enterprize, and of the death of Charlot, and how he discomfited Earle Amerie, and howe that Charlemaine hadde chaced him out of Fraunce, and of the messuage that he was charged to say unto the admirall Gaudise, affirming alle to be for certaintie. When the oulde man hadde well heard Huon, he began soore to weepe. "Sir," quoth Huon, "Since it pleaseth you to know of my sorrowe, Duke Sevin my father is dead seaven yeares past, my mother I trust be alive, and a brother of mine whome I have left with her. And nowe, sir, seeing you have heard of mine affaires, I require you give me your counsaile and advice, and also, if it please you, to shew me what you be, and of what countrey, and how you came into these parts." "Sir," quoth the old man, "know for troth I was borne in Geronvill, and am brother to the good provost Guyer; and when I departed thence, I was a young knight and haunted the justes and tourneys, so that on a daie it fortun'd at a tourney that was made at Poytiers, I slew a knight of a noble bloud, wherefore I was banished out of the realme of Fraunce. But my brother the provost made such a request to Duke Sevin your father, that by his meanes my peace was made with the king, and my land saved, upon condition that I should goe to the Holy Sepulchre to punish my bodie for the knight that I slew, and to forgive my faults. Thus I departed out of my countrey, and when I had done my voyage, I thought to have returned, but as I departed out of the citie of Jerusalem, to take the way to Acres, passing by a wood between Jerusalem and Naples, there came upon me ten Sarazins, who tooke me and brought me to the citie of Babilon, whereas I was in prison two yeares complet, whereas I suffered much povertie and miserie; but our Lord God, who never fayleth them that serveth him, and have in him full affiance, he sent me the grace, that by the meanes of a right noble ladie, I was brought out of prison in a night, and so I fled into this forrest, whereas I have beene this thirtie yeares, and in all this space I never saw nor heard

man beleeving in Jesus Christ: thus I have shewed you all mine affaires.”

When Huon had heard the knights tale, he had great joy, and embraced him, and saide, “Howe often times he had seene Guyer his brother the Provost weepe for him, and when I departed from Bourdeaux,” quoth he, “I delivered unto him all my lands to governe; wherefore I require you shew mee your name.” “Sir,” quoth he, “I am called Gerames, and now I pray you shew me your name.” “Sir,” quoth he, “I am named Huon, and my younger brother is called Gerard. But, sir, I pray you shew me how you have so long lived heere, and what sustenance you have had.” “Sir,” quoth Gerames, “I have eaten none other thing but rootes and fruites that I have found in the wood.” Then Huon demaunded of him if he could speake the language Sarazin.” “Yes, sir,” quoth he, “as well or better then any Sarazin in the countrey, nor there is no way but that I know it.”

When Huon had heard Gerames, then he demaunded further of him if he could goe to Babilon. “Yes, sir,” quoth Gerames, “I can goe thether by two wayes; the most surest way is hence about fortie days journey, and the other is but fifteene dayes journey: but I counsell you to take the longe way, for if you take the shorter way, you must passe thorow a wood about sixteene leagues of length, but the way is so full of the fayryes and strang things, that such as passe that way are lost, for in that wood abideth a king of the fayryes named Oberon; he is of height but of three foote, and crooked shouldered, but yet he hath an angell-like visage, so that there is no mortal man that seeth him, but that taketh great pleasure to behold his face; and you shall no sooner be entred into that wood, if you go that way, but he wil find the meanes to speake with you, and if you speake unto him, you are lost for ever, and you shall ever find him before you, so that it shall be in manner impossible that you can scape from him

without speaking to him, for his words be so pleasant to heare, that there is no mortall man that can well scape without speaking unto him. And if he see that you will not speake a word unto him, then he will be sore displeased with you, and before you can get out of the wood, he will cause raine and wind, hayle and snowe, and will make marvelous tempests, with thunder and lightnings, so that it shall seeme unto you that all the world should perish, and he will make to seeme before you a great running river blacke and deepe, but you may passe it at your ease, and it shall not wet the feet of your horse, for all is but fantasie and enchauntments that the dwarfe shall make to the entent to have you with him, and if you can keepe yourselfe without speaking unto him, you may then well escape. But, sir, to eschew all perils, I counsell you to take the longer way, for I thinke you cannot escape from him, and then you be lost for ever.”

When Huon had well heard Gerames, he had great marvaile, and he had great desire in himselfe to see that dwarfe king of the fayryes, and the strang adventures that were in that wood. Then he said unto Gerames that for feare of any death hee would not leave to passe that way, seeinge hee might come to Babilon in fifteene dayes, for in taking the longer way, hee might perchaunce find more adventures, and since he was advertised that with keeping his tongue from speaking he might abridge his journey he sayd that surely he would take that way whatsoever chaunce befell. “Sir,” quoth Gerames, “you shall doe your own pleasure, for which way soever you take, it shall not be without me, I shall bring you to Babilon to the admirall Gaudise: I knowe him right well, and when you bee come thether, you shall see there a damsell, as I have heard say, the most fairest creature in all Inde, and the onely and most sweetest and most courteous that ever was borne, and it is shee that you seeke, for shee is daughter to the admirall Gaudise.”

CHAP. 21.—*How Gerames went with Huon and his companie, and so came into the wood, whereas they found king Oberon, who conjured them to speake unto him.*

When Huon had well heard Gerames, how he was minded to goe along with him, hee was thereof right joyfull, and thanked him of his courtesy and service, and gave him a goodly horse, whereon he mounted, and so road foorth together so long that they came into the wood whereas king Oberon haunted most. Then Huon, who was wearie of travaile, and what for famine and for heate, the which he and his companie had endured two dayes without bread or meat, so that he was so feeble that he could ride no further, and then he began pityously to weepe, and complayned of the great wronge that kinge Charlemaine had done unto him; and then Garyn and Gerames comforted him, and had great pitie of him, and they knew well by the reason of his youth, hunger oppressed him more then it did to them of greater age. Then they alighted under a great oake, to the entent to search for some fruit to eate. They glad thereof, let their horses goe to pasture.

When they were thus alighted, the dwarfe of the fayry kinge Oberon came ryding by, and had on a gowne so rich that it were marvaile to recount the riches and fashion thereof, and it was so garnished with precious stones, that the clearnesse of them shined like the sonne. Also he had a goodlie bow in his hand, so rich that it could not be esteemed, and his arrowes after the same sort; and they were of such a nature or qualitie, that any beast in the world that he would wish for, the arrowe would arrest him. Also he had about his necke a rich horne hanging by two laces of gold. The horne was so rich and faire that there was never seene any such. It was made by foure ladies of the fayries in the isle of Chafalons; one of them gave to the horne such a propertie, that whosoever heard the sound thereof, if he were in the greatest sicknesse in the world, he

should incontinent be whole and sound: the ladie that gave this gift to the horne was named Glorianda. The second ladie was named Translyna; she gave to this horne another propertie, and that was, whosoever heard this horne, if he were in the greatest famine of the worlde, he should be satisfied as well as though he had eaten al that he woulde wishe for, and so likewise for drinke as well as though he had droonke his fil of the best wine in al the world. The third ladie named Margala gave to this horne yet a greater gift, and that was, whosoever heard this horne, though he were never so poore or feeble by sicknesse, he should have such joy in his heart that he should singe and daunce. The fourth ladie named Lempatrix gave to this horne such a gift that whosoever heard it, if he were an hundred dayes journey of, he should come at the pleasure of him that blew it farre or neare.

Then King Oberon, who knew well and had seene the fourteene companions, he set his horne to his mouth, and blew so melodious a blast that the fourteene companions, being under the tree, had so perfit a joy at their hearts, that they al rose up, and began to sing and daunce. "Ah, good Lord," quoth Huon, "what fortune is come unto us? Me thinke we be in Paradise; right now I could not sustaine myselfe for lacke of meat and drinke, and nowe I feele myselfe neither hungrie nor thirstie! From whence may this come?" "Sir," quoth Gerames, "knowe for troth this is done by the dwarfe of the fayrye, whome you shall soone see passe by you. But, sir, I require you on jeopardie of loosing of your life, that you speake to him no word, without you purpose to abide ever with him." "Sir," quoth Huon, "have no doubt of me, seeing I know the jeopardie." Therewith the dwarfe began to crie aloud, and saide, "Yee fourteene men that passe by my wood, God keepe you all! and I desire you speake with mee, and I conjure you thereto by God Almightye, and by the Christendome that you have received, and by all that God hath made, answeare mee!"

CHAP. 22.—*How king Oberon was right sorrowfull and sore displeased, in that Huon would not speake: and of the great feare that he put Huon and his companie in.*

When that Huon and his companie heard the dwarfe speake, they mounted on their horses, and road away as fast as they might without speaking of any word; and the dwarfe seeing how that they road away and would not speake, hee was sorrowfull and angrie. Then hee set one of his fingers on his horne, out of the which yssued such a winde and tempest so horrible to heare, that it bare downe trees, and therewith came such a raine and hayle, that it seemed that heaven and the earth had fought together, and that the world should have ended; the beasts in the woods brayed and cryed, and the foules of the ayre fell down dead for the feare that they were in; there was no creature but he would have been afrayd of that tempest. Then suddainly appeared before them a great river that ran swifter then the birds did flye, and the water was so blacke and so perilous, and made such a noyse that it might be heard ten leagues of. “Alas!” quoth Huon, “I see well now we be all lost; wee shall heere be oppressed without God have pitie of us. I repent me that ever I entred into this wood. I had been better to have travailed a whole yeere then to have come hether.” “Sir,” quoth Gerames, “dismay you not, for all this is done by the dwarfe of the fayrye.” “Well,” quoth Huon, “I thinke it best to alight from our horses, for I thinke we shall never escape from hence, but that we shalbe all oppressed.” Then Garyn and the other companions had great marvaile, and were in great feare. “Ah! Gerames,” quoth Huon, “you shewed mee well that it was great perill to passe this wood. I repent mee nowe that I had not beleevd you.”

Then they sawe on the other side of the river a faire castell, envyroned with fourteene great towers, and on everie tower a clocher of fine gould by seeming, the which they long regarded,

and by that time they had gone a little by the river side, they lost the sight of the castle, it was cleane vanished away, whereof Huon and his companie were sore abashed. "Huon," quoth Gerames, "of all this that you see dismay you not, for all this is done by the crooked dwarfe of the fayrye, and all to beguile you, but he cannot greeve you, so you speake no word: howbeit, ere we depart from him, he will make us all abashed, for anone he will come after us like a mad man, bicause you will not speake unto him: but, sir, I require you as in God's name, be nothing afrayd, but ride foorth surely, and ever beware that you speake unto him no word." "Sir," quoth Huon, "have no doubt thereof, for I had rather he were destroyed then I should speake one word unto him." Then they road to passe the river, and they founde there nothing to let them, and so road about five leagues. "Sir," quoth Huon, "wee may well thanke God that wee bee thus escaped this dwarfe, who thought to have deceived us; I was never in such feare during my life, God confound him!" Thus they road devising of the little dwarfe, who had done them so much trouble.

CHAP. 23.—*How kinge Oberon, dwarfe of the fayry, pursued so much Huon, that he constrained him to speake to him at last.*

When Gerames understood the companie, howe they thought they were escaped from the dwarfe, he began to smile, and said, "Sirs, make no bragging that you be out of this danger, for I beleeve you shall soone see him againe." And as soone as Gerames had spoke the same words, they sawe before them a bridge the which they must passe, and they sawe the dwarfe on the other part. Huon sawe him first and said, "I see that divell who hath done us so much trouble." Oberon heard him and saide, "Freend, thou doest me injurie without cause, for I was never divell nor ill creature: I am as other be; but I conjure thee by the divine puissance, to speake unto me." Then Gerames said, "Sirs, for God's sake let him alone, nor speake

no word to him, for by his faire language he may deceive us all, as he hath done many other ; it is pity that he hath lived so long." Then they road forth a good pace, and left the dwarfe alone sore displeased in that they would not speake to him. Then he tooke his horne, and set it to his mouth, and blew it. When Huon and his companie hearde it, they had no power to ride any further, but they began all to sing. Then Oberon the dwarfe said, " Yonder company are fooles and proud, that for any salutation that I can give them, they disdaine to answeare mee : but by the God that made me, before they escape me, the refusall of my words shalbe deere bought." Then he tooke againe his horne, and strooke it three times on his bowe, and cryed out aloud, and said, " Yee, my men, come and appeare before me." Then there came to him aboute foure hundred men of armes, and demaunded of Oberon what was his pleasure, and who had displeased him. " Sirs," quoth Oberon, " I shall shew you : howbeit I am greeved to shewe it : heere in this woode there passed fourteene knights, who disdaine to speake unto me ; but to the entent that they shall not mocke me, they shall deerely buy the refusing of their answeare ; wherefore I will you goe after them, and slay them all : let none escape." Then one of his knights said, " Sir, for God's sake, have pitie of them." " Certainly," quoth Oberon, " mine honour saved, I cannot spare them, since they disdaine to speak unto me." " Sir," quoth Glorianda, " for God's sake doe not as you say ; but, Sir, worke by my counsaile, and after doe as it pleaseth you." " Sir, I counsaile you yet once againe goe after them : then, if they do not speake, we shall slay them all ; for surely, sir, if they see you returne againe to them so shortly, they will be in great feare." " Freend," quoth Oberon, " I shall do as you have counsailed mee."

Thus Huon and his company road forth a great pace, and Huon said, " Sirs, we are now from the dwarfe about five leagues ; I never sawe in my life so faire a creature in the visage ; I have great marvaile how he can speake of Almightye God, for I

thinke he be a devill of hell ; and since he speaketh of God, meethinkes we ought to speake to him, for I thinke such a creature can have no power to doe us any evill ; I thinke hee be not past the age of five yeares.” “ Sir,” quoth Gerames, “ as little as he seemeth, and that you take him for a child, he was borne fortie yeares before the nativitie of our Lord Jesus Crist.” “ Surely,” quoth Huon, “ I care not what age he be of, but if he come againe, ill hap come to me if I keepe my words and speach from him ; I pray you be not displeased.”

And thus as they road devising fifteene dayes, suddainly Oberon appeared unto them, and said, “ Sirs, are you not yet advised to speake unto mee ? Yet againe I am come to salute you in the name of the God that made and fourmed us, and I conjure you by the puissance that he hath given me, that you speake to me ; for I repute you for fooles to thinke thus to passe thorow my wood, and disdaine to speake to mee. Ah ! Huon, I know thee well ynough, and whether thou wouldst goe. I know all thy deedes, howe thou slewest Charlot, and after discomfited Amerie, and I knowe the messuage that Charlemaine hath charged thee to say to the admirall Gaudise, the which thing is impossible to be done without mine ayd, for without me thou shalt never accomplish this enterprize. Speake to me, and I shall doe thee that courtesie that I shall cause thee to atchive thine enterprize, the which is else impossible without mee ; and when thou hast atchived thy messuage, I shall bring thee againe into Fraunce in safegard. I know the cause that thou wilt not speake to mee ; it is by reason of old Gerames, who is there with thee. Therefore, Huon, beware of thyselfe, go no further, for I know well it is three dayes passed since thou diddest eate any meate to profit thee. If thou wilt beleeve me, thou shalt have ynough of such sustenance as thou wilt wish for ; and as soone as thou hast dyned, I will give thee leave to depart, if it be thy pleasure ; of this have no doubt.” “ Sir,” quoth Huon, “ you bee welcome.” “ Ah ! ” quoth Oberon, “ thy salutation shalbe

well rewarded ; knowe for truth thou never diddest salutation so profitable for thyselfe. Thou mayest thanke God that he hath sent thee that grace.”

CHAP. 24.—*Of the great marvailles that Oberon shewed unto Huon, and of the adventures that fell.*

When Huon had well heard Oberon, he had great marvaile, and demanded if it were true that hee had saide. “ Yes, truly,” quoth Oberon, “ of that make no doubt.”—“ Sir,” quoth Huon, “ I have great marvaile for what cause you have alwayes pursued us.” — “ Huon,” quoth Oberon, “ know that I love thee well, bicause of the truth that is in thee, and therefore naturally I love thee, and if thou wilt knowe who I am, I shall shew thee. True it is Julius Cæsar engendred me on the Ladie of the secret Isle, who was sometime well beloved of the faire Florimont of Albania. But bicause that Florimont, who as then was young, and he had a mother who did so much that she saw my mother and Florimont together in a solitary place on the sea side. When my mother perceived that she was espyed by Florimonts mother, she departed and left Florimont her lover in great weeping and lamentations, and never saw him after. And then shee returned into her owne countrey of the secret isle, the which now is named Chafalone, whereas she married after, and had a sonne who in his time after was king of Egipt, named Nactabanus. It was he, as it is said, that engendred Alexander the great, who after caused him to die. Then after a seaven yeares, Cæsar passed by the sea as he went unto the place whereas he fought with Pompey. In his way hee passed by Chafalone, where my mother fetched him, and hee fell in love with her, bicause she shewed him that he should discomfite Pompey, as he did.

Thus I have shewed you who was my father. At my birth there was many princes and barons of the fairy, and many a noble ladie that came to see my mother whiles she travailed of

mee, and amonge them there was one was not content, because shee was not sent for as well as the other; and when I was borne, shee gave mee a gift, the which was, that when I should passe three yeares of age, I should grow no more, but thus as you see mee nowe: and when she had thus done, and sawe that she had thus served me by her words, she repented herselfe, and would recompence mee another way. Then shee gave me another gift, and that was that I should be the fairest creature that ever nature fourmed, as thou mayest see mee now; and another ladie of the fayry named Translyna gave me another gift, and that was all that ever any man can know or thinke good or ill I should knowe it. The third ladie, to doe more for me, and to please my mother the better, she gave me that there is not so farre a countrey but that if I wil wish myselfe there, I shal be there incontinent with what number of men as I list; and moreover, if I will have a castle or a pallaice at mine owne device, incontinent it shall be made, and as soone gone againe when I list; and what meat or wine that I would wish for, I should have it incontinent; and also I am kinge of Momur, the whiche is about foure hundred leagues from hence; and if I list, incontinent I can be there. Know for troth that thou art arrived at a good port; I know well thou hast great neede of meat, for this three dayes thou hast had but small sustenance, but I shall cause thee to have ynough. I demaund of thee whether thou wilt have meat and drinke heere in this meadow, or in a pallaice, or in a hall; commaund whereas thou wilt, and thou shalt have it for thee and thy companie.”—“Sir,” quoth Huon, “I will follow your pleasure, and never doe nor thinke the contrarie.”—“Huon,” quoth he, “as yet I have not shewed all the gifts that were given me at my birth. The fourth ladie gave me that there is no bird nor beast, be they never so cruell, but if I will have them, I may take them with my hande; and also I shall never beseeme elder then thou seest me now; and when I shal depart out of this world, my place is appointed in Paradise, for I knowe that all things cre-

ated in this mortall world must needs have an end.” — “ Sir,” quoth Huon, “ such a gift ought to be well kept.” — “ Huon,” quoth Oberon, “ well you were counsailed when you spake to me, you had never before so faire adventure ; shew me by thy faith if thou wilt eate, and what meate thou wilt have, and what wine thou wilt drinke.” — “ Sir,” quoth Huon, “ so that I had meate and drinke, I care not what it were, so that I and my company were filled and rid from our famine.” Then Oberon laughed at him, and said, “ Sirs, all you sit down here in the meadowe, and have no doubt but all that I will doe is done by the puissance of our Lord God.” Then Oberon began to wish, and saide unto Huon and his companie, “ Sirs, arise up quickly,” the which they did. Then they looked before them, and sawe a faire and a rich pallaice garnished with chambers and halles, hanged and bedded with rich cloathes of silke beaten with gold, and tables ready set full of meat. When Huon and his company sawe the rich pallaice before them, they had great marvaile, and Oberon tooke Huon by the hand, and with him mounted up into the pallaice. When they came there, they found servants there readie, bringing unto them basons of gould garnished with precious stones. They gave water to Huon, and he sat down at the table, the which was furnished with all manner of meate and drinke that man could wish.

Oberon sat the tables end upon a bench of ivorie, richly garnished with gould and precious stones, the which seat had such vertue given unto it by the fayrie, that whosoever by any subtil means would poyson him that should sit thereon, as soone as he should approach neere to the seat, he should fall downe starke dead. King Oberon sat thereon richly appavelled, and Huon, who sat neere unto him, began to eate a great pace, but Gerames had small appetite to eate, for he beleved that they should never depart thence. When Oberon sawe him, he said, “ Gerames, eate thy meat and drinke, for as soone as thou hast eaten, thou shalt have leave

to goe when thou list." When Gerames heard that, he was joyfull; then he began to eate and drinke, for he knew well that Oberon would not doe against his assurance. All the companie did well eate and drinke; they were served with all thinges that they could wish for. When Huon sawe how they were all satisfied and repleat, and had well dyned, he saide to kinge Oberon, "Sir, when it shall be your pleasure, I would you should give us leave to depart." "Huon," quoth Oberon, "I am right well content so to doe, but first I will shewe you my jewels." Then he called Clariand, a knight of the fayrey, and saide, "Freend, goe and fetch to me my cup." He did his commaundement, and when Oberon had the cup in his hand, he said unto Huon, "Sir, behold well, you see that this cup is nowe voyd and emptie." "That is true, sir," quoth Huon. Then Oberon set the cup on the table, and saide unto Huon, "Sir, behold the great power that God hath given mee, and that in the fayrie I may doe what is my pleasure." Then hee made over the cup the signe of a crosse three times, and incontinent the cup was full of wine; and then he said, "Behold, sirs, you may well see that this is done by the g[r]ace of God; yet I shall shewe you the great vertue that is in this cup, for if all the men in the world were heere assembled together, and that the cup were in the handes of any man, being out of deadly sinne, he might drinke thereof his fill: but whosoever offers his hand to take it, being in deadly sinne, the cuppe doth loose his vertue; and if thou mayest drinke thereof, I offer to give thee the cup." "Sir," quoth Huon, "I thanke you, but I am in doubt that I am not worthy, nor of valour to drinke thereof, nor to touch the cup; I never heard of such dignitie as this cup is of: but, sir, knowe for truth I have been confessed of all my sinnes, and I am repentant and sorrowfull for that I have done, and I doe pardon and forgive all the men in the world, whatsoever injurie hath beene done unto me, and I knowe not that I have done wronge to any creature, nor I hate no man."

And so hee tooke the cup in both his handes, and set it to his mouth, and droonke of the good wine that was therein at his pleasure.

CHAP. 25.—*Of the great gifts that Oberon gave unto Huon, as his horne of ivorie, and his cup, the which were of great vertues; and how Huon after thought to proove the vertue of them, whereby he was in great perill of death.*

When Oberon sawe that, hee was right glad, and came and embraced Huon, saying that he was a noble man, “and I give thee,” quoth he, “this cup as it is, in the manner as I shall shewe, that in any wise for anything for the dignitie of the cup, be thou ever true and faithfull; for if thou wilt worke by my counsaile, I shall aide thee, and give thee succour in all thine affaires; but as soone as thou makest any lye, the vertue of the cup will be lost, and loose his bountie, and beside that, thou shalt loose my love and aide.” “Sir,” quoth Huon, “I shall right well beware thereof; and nowe, sir, I require you suffer us to depart.” “Abide yet,” quoth he to Huon, “yet I have another jewell, the which I will give thee, bicause I thinke there bee truth and noblenes in thee: I will give thee a rich horne of ivorie, the which is full of great vertue, and which thou shalt beare with thee; it is of so great vertue, that if thou be never so farre from me, as soone as thou blowest the horne, I shall heare thee, and shalbe incontinent with thee, with a hundred thousand men at armes for to succour and ayd thee. But one thinge I commaund thee on the payne of loosing of my love, and on jeopardie of thy life, that thou be not so hardy to sound the horne, without thou hast great neede thereof, for if thou doe otherwise, I vowe to God that created mee, I shall leave thee in as great povertie and miserie as ever man was, so that whosoever should see thee in that case, should have pitie of thee.” “Sir,” quoth Huon, “I shall right well beware thereof; now

I desire you let me depart." "I am content," quoth Oberon, "and God be thy guide." Then Huon tooke leave of the kinge Oberon, and trussed up all his baggage, and did put his cup into his bosome, and the horne about his necke. Thus they all tooke their leave of King Oberon, and all weeping embraced Huon, who had marvaile why he wept, and said, "Sir, why doe you weepe?" "Freend," quoth Oberon, "you may well know; you have with you two things that I love dearely. God ayd you! More I cannot speake to you."

Thus the fourteene knightes departed, and so they road forth about fifteene leagues or more; then they sawe before them a great deepe river, and they could finde no guide nor passage to passe over, and so they wist not what to doe. Then suddainly they sawe passe by them a servant of king Oberon, bearing a rod of gold in his hand; and so without speaking of any word, he entred into the river, and tooke his rod, and stroke the water therewith three times; then incontinent the water withdrew a both sides in such wise that there was a path that three men might ride afroont; and that done, he departed againe without speaking of any word. Then Huon and his companie entred into the water, and so passed thorowe without any danger; and when they were past, they looked behind them, and sawe the river close againe, and ran after his old course. "By my faith," quoth Huon, "I thinke we be enchanted, I beleeve surely king Oberon hath done this; but seeing we be thus scaped out of perill, I trust from henceforth we shall have no more doubt." Thus they roade forth together singing, and oftentimes spake of the great marvailles that they had seene king Oberon doe; and as they road, Huon beheld on his right hand, and sawe a faire meadowe well garnished with hearbes and flowers, and in the midst thereof a faire cleare fountaine. Then Huon roade thether, and alighted, and let their horses goe to pasture; then they spread a cloath on the greene grasse, and set thereon such meate as kinge Oberon had given them at their depart-

ing; and there they did eat, and drinke such drinke as they found in the cup. "By my faith," quoth Huon, "it was a faire adventure for us, when we met Oberon; and that I spake to him; he hath shewed me great tokens of love, when he gave me such a cup; if I may return into Fraunce in savegard, I shall give it to Charlemaine, who will make great joy therewith; and if he cannot drinke thereof, the barons of Fraunce will have great sport thereof." Then againe he repented him of his owne words, and said, "I am a foole to thinke or to say thus, for as yet I cannot tell what end I shall come to: the cup that I have is better worth then two cities, but as yet I cannot beleve the vertue to be in the horne as Oberon hath shewed, nor that he may heere it so farre off: but whatsoever fortune fall, I will assay it if it hath such vertue or not." "Alas! sir," quoth Gerames, "Beware what you doe; you knowe well when wee departed, what charge he gave you; certainly you and we both are lost if you trespas against his commaundement." "Surely," quoth Huon, "whatsoever fortune fall, I will assay it;" and so tooke the horne and set it to his mouth, and blewe it so loud that the wood rang. Then Gerames and all the other began to sing, and to make great joy. Then Garyn said, "Faire Nephewe, blowe still!" And so Huon blew still with such force, that Oberon, who was in his wood about fifteene leagues of, heard him clearely, and said:—"Alas! my freends, I heare my freend blowe, whome I love best of all the world! Alas! what man is so hardy to doe him any ill? I wishe myselfe with him with a hundred thousand men at armes." Incontinent he was nere to Huon with a hundred thousand men at armes.

When Huon and his companie heard the hoast comming, and saw Oberon come ryding on before them, they were affraid; and it was no marvaile, seeing the commaundement that Oberon had given them before. Then Huon saide, "Alas! sirs, I have done ill! nowe I see well we cannot escape, but that we are likely all to die." "Certainly," quoth Gerames, "you

have well deserved it." "Houlde your peace," quoth Huon, "dismay you not; let me speake to him." Therewith Oberon came to them, and saide, "Huon, what meaneth this? Where are they that will doe thee any ill? Why hast thou broken my commaundement?" "Alas! sir," quoth Huon, "I shall shew you the truth; wee were sitting right now in this meadowe, and did eat of that you gave us; I beleeve I tooke too much drinke out of the cup that you gave me, the vertue of the which we well assayed; then I thought to trye also the vertue of the rich horne, to the entent that if I shoulde have any neede, that I might be sure thereof; now I know for troth that all is true that you have shewed me: wherefore, sir, in the honour of God, I require you to pardon my trespas; else, sir, heere is my sword, strike off my head at your pleasure, for I know well without your ayd, I shall never come to atchieve mine enterprise." "Huon," quoth Oberon, "the bountie and great troth that is in thee, constreyneth me to give thee pardon; but beware from hencefoorth, be not so hardy as to breake my commaundement." "Sir," quod Huron, "I thanke you." "Well," quoth Oberon, "I knowe surely that thou hast as yet much to suffer; for thou must passe by a citie named Tormont, wherein there is a tyrant called Macayr, and yet he is thine owne uncle, brother to thy father Duke Sevin: when he was in Fraunce, he had thought to have murdered King Charlemaine, but his treason was knowne, and he had been slaine if thy father Duke Sevin had not been: so he was sent to the holy Sepulchre, to do his penaunce for the ill that he had done, and so afterward there he renounced the faith of our Lord God, and tooke upon him the Paynims law, the which he hath kept ever since so strongly, that if he heare any man speake of our Lord God, he will pursue him to death; and looke what promise that hee maketh, he keepeth none. Therefore I advise thee trust not on him, for surely he will put thee to death if he may, and thou canst not escape if thou goest by that city: therefore I counsaile thee take not that

way if thou be wise." "Sir," quoth Huon, "of your courtesie, love and good counsell I thanke you; but whatsoever fortune fall to me, I will go to mine uncle, and if he be such a one as you say, I shall make him to die an ill death, and if neede be I shall sound my horne, and I am sure at my neede you will ayd me." "Of that you may be sure," quoth Oberon, "but of one thing I forbid thee, be not so hardy to sound thy horne without thou bee hurt, for if thou doe the contrarie, I shall so martir thee, that thy bodie shall not endure it." "Sir," quoth Huon, "bee assured your commaundement I will not breake." Then Huon tooke leave of King Oberon, who was sorie when Huon departed. "Sir," quoth Huon, "I have marvaile why you weepe; I pray you shew mee the cause why you doe it." "Huon," quoth Oberon, "the great love that I have to thee is that causeth me to doe it, for as yet hereafter thou shalt suffer so much ill and travaile that no human tongue can tell it." "Sir," quoth Huon, "ye shew me many things not greatly to my profite." "Sure," quoth Oberon, "and yet thou shalt suffer more than I have spoken of, and al by thine owne folly."

CHAP. 75. *How King Oberon caused to be hanged the foure traytours, Gerard, Gybonars, and the two monkes, for their false witnesse, and of the peace made betweene Huon and Charlemaine: and how King Oberon gave unto Huon his realme of the fayrie.*

When king Oberon had heard Gerard confesse the treason done to his brother, and heard howe Gerard had offered to goe and fetch the beard and great teeth, and how he had denied him to goe, then he sayd, "I wish them here upon this table." He had no sooner made his wish, but they were set on the table, whereof all such as were there hadde great marvaile. "Sir," quoth Huon to King Oberon, "humbly I require you that of your grace you will pardon my brother Gerard all the

ill that he hath done against me, for he did it by Gybovars, and as for me, heere, and before God I pardon him, and, sir, if you will doe thus, I shalbe content therewith : and to thentent that we may use our lives from henceforth in good peace and love, I will give him the halfe part of my lands and signiories, and, sir, in the honour of our Lord Jesus Christ, have pity of him." When the lords that were there present understood Huon, they all for pity began to weepe, and sayd among themselves that Huon was a noble knight, and that it had been pity if the matter had framed otherwise. "Sir Huon," quoth Oberon, "it is not necessarie to request this, for all the gold that is in the world shall not respit their deaths. I wish by the puissance that I have in the fayrie, that here beneath in the meadow there be a paire of gallows, and all iiij. thereon hanged. Incontinent it was don, and all iiij. hanged. Thus, as ye have hard, the traitors were paid their deserts."

When king Charlemaine had seene the great marvailles that were done by king Oberon, he sayd to his lords — "Sirs, I beleve this man be some God himselfe, for there is no mortall man can doe this that he hath done." When Oberon understood the emperour, he sayd, "Sir, know for truth I am no God, but I am a mortall man as you be, and was engendred on a woman, as you were, and my father was Julius Cæsar, who engendred me on the ladie of the secret isle, who had beene before lover to Florymont, sonne to the Duke of Albany. She bare me nine moneths in her wombe, and I was begotten by Julius Cesar ; when he went into Thessaly after Pompey the great, he was amorous of my mother because she prophesied that my father Julius Cesar should winne the battaile as he did ; and when I was borne, there were with my mother many ladies of the fairye, and by them I had many gifts, and among other there was one that gave mee the gift to be such a one as you see I am ; whereof I am sorry, but I cannot be none otherwise, for when I came to the age of three yeeres, I grew no more. And when this ladie sawe that I was so little, to con-

tent againe my mother, shee gave me againe that I should be the fairest creature of the world ; and other ladyes of the fairie gave me divers other gifts, the which I overpasse at this time, and therefore, sir, know for truth, that above all things God loveth faith and troth, when it is in men, as it is here in Huon ; and because I know for certaine that he is true and faithfull, therefore I have alwaies loved him."

After that king Oberon had ended his words, and shewed the emperour Charlemaine of all his estate, he called Huon, and sayd, " Sir, arise up, and take the beard and the teeth, and beare them to King Charlemaine, and desire him to render you your landes as he promised." " Sir," quoth Huon, " I ought so to doe." Then Huon came to king Charlemaine, and sayd, " Sir, by your grace, and if it may please you, receive here the beard and teeth of the admirall Gaudis." " Huon," quoth the king, " I hold you quit, and I render to you all your lands and signiories, and pardon you of all mine ill will, and put all rancour from mee, and from hencefoorth I retaine you as one of my peeres." " Sir," quoth Huon, " of this I thanke God and your grace." Then the emperour Charlemaine clipped and kissed Huon, in token of peace and love.

When the lords saw that, they wept for joy, and thanked God that the peace was made, and especially Duke Naymes was joyfull: then within a while, divers of the lords departed from the court. Then king Oberon called Huon unto him, and sayd, " Sir, I commaund you as dearely as you love mee that this same day foure yeare to come, that you come into my citie of Momur, for I will give you my realme and all my dignitie, the which I may lawfully do, for at my birth it was given me that I might so doe, for it lyeth in mee to give it whereas I thinke best, and bicause I love you so entirely, I shall set the crowne upon your head, and you shalbe king of my realme. And also I will that you give unto Gerames all your landes and signiories in these parts, for he hath well de-

served it, for with you and for your love, hee hath suffered many great travailes." "Sir," quoth Huon, "seeing this is your pleasure, I ought well to be pleased therewith, and I shall accomplish all your commandements." "Huon," quoth Oberon, "know for troth I shall not abide longe in this world, for so is the pleasure of God, it behoveth me to go into Paradise, whereas my place is appointed in the fayrie, I shall bide no longer, but beware as dearly as you love your life, that yee faile not to be with me at the daie that I have appointed. Beware that yee forget it not, for if yee faile, I shall cause you to die an ill death; and therefore remember it well." When Huon heard king Oberon, he was right joyfull, and stooped downe to have kissed his feet; but then Gloriant and Malla-born tooke him up. Then said Huon, "Sir, for this great guift I thanke you."

CHAP. 146. *How the noble kinge Oberon crowned Huon and Escleremond, and gave them all his realme and dignitie that he hadde in the land of the fayrie, and made the peace betweene Huon and king Arthur.*

When the people of the fayrie, both knightes and ladies, had well heard and understood king Oberon, they were right sorrowfull in that hee should leave them, and sayd, "Sir, since it is your pleasure, and that it is your will, of reason wee must bee content to receive Huon of Bourdeaux for our kinge, and madame Escleremond his wife for our queene." When the king understood his lordes and people, then he caused to be brought thether two crownes; the one was set uppon Huons head, and the other uppon Escleremonds head. Then Oberon sent for his horne, napkin, and cup, and the good armour, and hee delivered them unto Huon, to doe with them his pleasure; great joy and feasting was made in the pallaice by the knights and ladies of the fayrie. Then king Huon looked out at a window, and sawe upon the mountaine that he passed over at

his comming thether, a great number of tents and pavillions : and hee sayd unto king Oberon, “ Sir, uppon yonder mountaine I see a great number of men assembled, and many tentes and pavillions pitcht up.” “ Huon,” quoth king Oberon, “ know for troth that it is kinge Arthur, who weeneth to have my realme and dignitie, but hee cometh too late, for the promise that you made unto me you have kept ; therefore he fayleth and commeth too late ; for if you hadde not come, I had given him my realme and dignity ; I know well that hee will be heere soone to see me, and hee will be sorrowfull and angrie of your comming hether ; but if I can, I shall doe so much that you shall bee both in peace and rest, for good reason it is that he doe obay you.”

Therewith kinge Arthur and all his chivalrie entred into the citie of Momur, and came and alighted at the pallaice, and with him his sister, Queene Morgue le Fay, and Transeline their neece, they came and saluted king Oberon, who received them with great joye, and sayde,—“ Great kinge Arthur, you are welcome, and Morgue your sister, and Transeline your neece ; and, sir, I pray you to shewe mee what faire childe is that I see there before your sister Morgue ?” “ Sir,” quoth Arthur, “ hee is called Marlyn, and is sonne to Ogier the Dane, who hath wedded my sister Morgue, and I have left him in my cuntry to rule it untill I returne.” “ Sir,” quoth king Oberon, “ the child shall have good fortune ; hee shall bee in his time feared and redoubted, for Ogier his father is a good and a valiant knight : and noble king Arthur, you are welcome, and of your comming I am right joyfull ; I have sent for you to shewe you the pleasure of our Lord God that I shall depart out of this world ; and to the entent that you should be content, in that I have given you heretofore in the fayrie so much dignitie and puissance, wherewith I desire you to be contented, for behold here Duke Huon of Bourdeaux, and his wife the Duchesse Escleremond, unto whome I have given my realme and my dignity, to use it as I have done

heeretofore : and therefore I pray and commaund you that you will obay him as kinge and soveraigne of all the fayrie, and you to live together with good love and peace.”

When king Arthur heard king Oberon, he answered fiercely and sayd, “ Sir, I have well heard you, and you know well that your realme and dignity you gave me after your decease, and now I see well that you have given it to Duke Huon : Sir, lette him goe into his owne countrey, and unto his citie of Bourdeaux, whereas hee hath left his daughter Clariet, and let him goe and marrie her, for as heere he hath nothing to doe, I hadde rather to bee cleane exiled for ever and chaced out of my realme, then I should obay him or doe unto him any homage, for he shall have nothing to doe over mee, without hee winne it with the point of the sworde. When kinge Huon hadde well heard king Arthur of Brittainne, he answered fiercely, and said, “ King Arthur, knowe for troth, for all your wordes and threatninges I will not spare to say unto you that whether you will or not, it must behooove you to obay and to be under me, since it is the pleasure of my lord kinge Oberon heere present ; or else you may depart, and go and dwell in the countrey of Brittainne.” Then king Oberon seeing appearance of great war to bee mooved betweene these two kinges, hee spake and sayde that hee would have their evill will layd downe, and never to have war between them, and sayd unto king Arthur, “ Sir, I will that you hould your peace, for if you speake one worde more against Huon the soveraigne king of the fayrie, that hee would condemne him perpetually to be a warre-wolfe in those parts, and there to end his dayes in paine and miserie ; but if hee will beleeve him, hee woulde agree them together.” Then kinge Arthur stood still, and would speake no word. Then Morgue and Transeline fell downe upon their knees, and desired king Oberon to have pitie of king Arthur, and to pardon him of all his ill will ; and after that Morgue had spoken, then kinge Arthur kneeled downe, and sayd, “ Right

deere Sir, I pray you to pardon mee, in that I have spoken so much against your pleasure.” “Arthur,” quoth kinge Oberon, “I will that you well knowe, that if it were not for the love of your sister, who hath desired mee to pardon you, I would have shewed you the power that I have in the fayrie, the which from hencefoorth I give unto Duke Huon of Bourdeaux, and all the dignitie and puissance that I have used in all my life.” Then Duke Huon thanked kinge Oberon right humbly of his courtesie.

CHAP. 147.—*Of the ordinances that the noble king Oberon made before he dyed.*

When king Oberon had deposed himselfe of his realme and dignitie, and that he had put all his puissance into the hands of Huon, then he sayd unto king Arthur, “Sir, because I desire with all my heart that after my decease Huon and you shoulde live together in good peace and love, I give you all my realme of Boulquant, and all the realme that Sibilla holdeth of me, to do therewith at your pleasure; and of all the fayries that bee in the plaine of Tartary, I will that you have so much puissance there, as Huon hath heere; provided that heere before me you make homage unto him, and that good peace and love may be betweene you.” Then Arthur, Morgue, and Transeline, and all the other lordes and ladies that were there, thanked king Oberon, and sayd how that they never heard nor saw so rich a guift given before as that kinge Oberon had given unto kinge Arthur. Then king Arthur, in the presence of king Oberon, came and made homage, and kissed duke Huon. Then kinge Oberon and all the other hadde thereof great joy because of the peace made betweene those two kinges, and great feasting and joy was made in the pallaice; for all the most noble lordes and ladies of the fayrie were there assembled, there was great solemnitie made.

Thus as they were in this great joy, kinge Oberon feeling that his last end approached, for hee knewe the day and houre ; then, seeing that in his life time he had provided a king for his realme, he humbly thanked our Lord God of the graces that he had given him in this world. Then hee called before him Huon of Bourdeaux, and kinge Arthur, Gloriand, and Mallabron, and sayd, “Sirs, I advertize you that longe I shall not abide among you ; therefore, Huon, for your bountie and noblenesse wherewith you have beene alwayes indued, I have chosen you among other to have the keeping and signiorie, and the ministration of all the fayrie, as well of the countrey of warre-wolves, as of other thinges secret reserved, and not to bee shewed to any mortall men ; and also I have given you my dignitie and puissance, to doe therewith as I have done in my time ; and because I have thus chosen you, therefore I will that when I depart out of this world that you doe make a newe abbey of monkes, the which I will bee set in the meadowe heere before this citie, because all my dayes I have loved this citie, and I will that in the church of the same abbey you doe burie my bodie as richly as you shall thinke convenient ; and I recommend unto you all such as have well served me, and I will that you retaine them into your service.” When king Oberon had sayd as much as pleased him, Huon answered and sayd, “Deere sir, of the great goodnesse and honour that you have done unto me, I thanke you, and all that you have ordained or will do, by the grace of God it shall be done in such wise that my soule shall beare no charge for it at the day of judgement.” When the lordes and ladies that were there assembled heard the words of king Oberon, and saw well that his last end approached neere, the cryes and clamours that were there made was great marvaile to heare, and especially there was such weepings and lamentations in the citie, that great pittie it was to heare it, for they were advertized that kinge Oberon drewe neere unto his last end, who lay in his rich couch in the midst of his pallaice, making his prayers unto our Lord God, and holding

Huon by the hand, and at the last hee sayd, “ My right deere freend Huon, pray for mee.” And then hee made the signe of the crosse, and recommending his soule unto God, the which incontinent was borne into Paradise by a great multitude of angels sent from God, who at their departing, made such shining and clearnesse in the pallaice, that there was never none such seene before, and therewith there was so sweet a smell, that everie man thought that they had been ravished into Paradise ; whereby they knewe surely that kinge Oberons soule was saved.

When king Huon, and king Arthur, and Queene Escleremond, Morgue le Fay, and Transeline, and king Carahew, Gloriand, and Mallabron, and all other knightes and ladies, knew that king Oberon was dead, there is no humane tong can tell the cries, weepings, and complaints that were made there for the death of king Oberon : then his bodie was taken, and borne to the place where his sepulcher was devised, the which king Huon caused to be made right richly, and founded there an abbey as Oberon had devised. After the buriall, they returned to the pallaice, whereas the tables were set, and there sat three crowned kinges, and two excellent queens, full of great beautie. At the upper end of the table sat king Huon, and next unto him king Arthur ; and then king Carahew and the two queens, and the other ladies departed, and went and dyned in their chambers, and they were all served of everie thinge that was necessarie. And after dinner and grace sayd, king Arthur and king Carahew tooke their leave of king Huon, and of queene Escleremond, and so departed everie man into his owne countrey ; and Morgue and Transeline tarried a certaine space with queene Escleremond in great joy and solace. Now let us leave speaking of kinge Huon : and Queene Escleremond, who tarried still in the fayrie, and shall do untill the day of judgment, and let us returne unto our former matter, and speake of faire Clariet, daughter unto king Huon, who was at the noble citie of Bourdeaux.

VI. LIFE OF ROBIN GOODFELLOW.

This most important, indeed the most valuable illustration we have of the *Midsummer's Night's Dream*, is reprinted from a black-letter tract of the utmost rarity, published at London in 1628, under the title of "Robin Goodfellow; his mad prankes, and merry Jests, full of honest mirth, and is a fit medicine for melancholy." Mr. Collier has previously made an excellent reprint of this curious production for the Percy Society, but he has kindly permitted me to include it in this collection. Mr. Collier's preface, and the bibliographical particulars there mentioned, are here omitted; the latter purposely, that the members of the Percy Society might not have to complain that one of their publications had suffered in value. The commentators on Shakespeare were unacquainted with it, and not more than two copies, and these with different dates, are known to exist. One of them is in the possession of Lord Francis Egerton, the other in the library of Mr. Daniel, of Islington. The tract is dated 1628, but it is in all probability a much earlier production, and although we have no proof of the fact, had most likely been seen by Shakespeare in some form or other.

The First Part.

Not omitting that antient forme of beginning tales, *Once upon a time*, it was my chance to travaile into that noble county of Kent. The weather beeing wet, and my two-leg'd horse being almost tyred (for indeede my owne leggs were all the supporters that my body had), I went dropping into an alehouse: there found I, first a kinde wellcome, next good lyquor, then kinde strangers (which made good company), then an honest hoast, whose love to good liquor was written in

red characters both in his nose, cheekes and forehead: an hoastesse I found there too, a woman of very good carriage; and though she had not so much colour (for what she had done) as her rich husband had, yet all beholders might perceive by the roundness of her belly, that she was able to draw a pot dry at a draught, and ne're unlace for the matter.

Well, to the fire I went, where I dryed my outside and wet my inside. The ale being good, and I in good company, I lapt in so much of this nappy liquor, that it begot in mee a boldnesse to talke, and desire of them to know what was the reason that the people of that country were called Long-tayles.¹ The hoast sayd, all the reason that ever he could heare was, because the people of that country formerly did use to goe in side skirted coates. There is (sayd an old man that sat by) another reason that I have heard: that is this. In the time of the Saxons conquest of England there were divers of our countrymen slaine by treachery, which made those that survived more carefull in dealing with their enemies, as you shall heare.

After many overthrowes that our countrymen had received by the Saxons, they dispersed themselves into divers companies into the woods, and so did much damage by their suddaine assaults to the Saxons, that Hengist, their king, hearing the damage that they did (and not knowing how to subdue them by force), used this policy. Hee sent to a company of them, and gave them his word for their liberty and safe returne, if they would come unarmed and speake with him. This they seemed to grant unto, but for their more security (knowing how little hee esteemed oathes or promises) they went every one of them armed with a shorte sword, hanging just behind under their garments, so that the Saxons thought not of any weapons they had: but it proved otherwise; for when

¹ An old nick-name for Kentishmen. Lambarde mentions it in his "Perambulation," 4to., Lond., 1596.

Hengist his men (that were placed to cut them off) fell all upon them, they found such unlooked a resistance, that most of the Saxons were slaine, and they that escaped, wond'ring how they could doe that hurt, having no weapons (as they saw), reported that they strucked downe men like lyons with their tayles; and so they ever after were called Kentish Long-tayles.

I told him this was strange, if true, and that their countries honor bound them more to beleve in this then it did me.

Truly, sir, sayd my hoastesse, I thinke we are called Long-tayles, by reason our tales are long, that we use to passe the time withall, and make our selves merry. Now, good hoastesse, sayd I, let me entreat from you one of those tales. You shall (sayd shee), and that shall not be a common one neither, for it is a long tale, a merry tale, and a sweete tale; and thus it beginnes.

The Hoastesse tale of the birth of Robin Goodfellow.

Once upon a time, a great while agoe, when men did eate more and drinke lesse,—then men were more honest, that knew no knavery then some now are, that confesse the knowledge and deny the practise—about that time (when so ere it was) there was wont to walke many harmlesse spirits called fayries, dancing in brave order in fayry rings on greene hills with sweete musicke (sometime invisible) in divers shapes: many mad pranks would they play, as pinching of sluts black and blue, and misplacing things in ill-ordered houses; but lovingly would they use wenches that cleanly were, giving them silver and other pretty toyes, which they would leave for them, sometimes in their shooes, other times in their pockets, sometimes in bright basons and other cleane vessels.

Amongst these fayries was there a hee fayrie; whether he was their king or no I know not, but surely he had great government and commaund in that country, as you shall heare.

This same hee fayry did love a proper young wench, for every night would hee with other fayries come to the house, and there dance in her chamber ; and oftentimes shee was forced to dance with him, and at his departure would hee leave her silver and jewels, to expresse his love unto her. At last this mayde was with childe, and being asked who was the father of it, she answered a man that nightly came to visit her, but earely in the morning he would go his way, whither she knew not, he went so suddainly.

Many old women, that then had more wit than those that are now living and have lesse, sayd that a fayry had gotten her with childe ; and they bid her be of good comfort, for the childe must needes be fortunate that had so noble a father as a fayry was, and should worke many strange wonders. To be short, her time grew on, and she was delivered of a man childe, who (it should seeme) so rejoyced his father's heart, that every night his mother was supplied with necessary things that are befitting a woman in child-birth, so that in no meane manner neither ; for there had shee rich imbroidered cushions, stooles, carpits, coverlets, delicate linnen : then for meate shee had capons, chickins, mutton, lambe, phesant, snite, woodcocke, partridge, quaile. The gossips liked this fare so well, that she never wanted company : wine had shee of all sorts, as muskadine, sacke, malmsie, clarret, white and bastard : this pleased her neighbours well so that few that came to see her, but they had home with them a medicine for the fleaes. Sweet meates too had they in such aboundance, that some of their teeth are rotten to this day ; and for musicke shee wanted not, or any other thing she desired.

All praysed this honest fayry for his care, and the childe for his beauty, and the mother for a happy woman. In briefe, christened hee was, at the which all this good cheare was doubled, which made most of the women so wise, that they forgot to make themselves unready, and so lay in their cloathes ; and none of them next day could remember the child's name,

but the clarke, and hee may thanke his booke for it, or else it had been utterly lost. So much for the birth of little Robin.

Of Robin Good-fellow's behaviour when he was young.

When Robin was growne to sixe yeares of age, hee was so knavish that all the neighbours did complaine of him ; for no sooner was his mother's backe turned, but hee was in one knavish action or other, so that his mother was constrayned (to avoyde the complaints) to take him with her to market, or wheresoever shee went or rid. But this helped little or nothing, for if hee rid before her, then would he make mouthes and ill-favoured faces at those hee met : if he rid behind her, then would hee clap his hand on his tayle ; so that his mother was weary of the many complaints that came against him, yet knew she not how to beat him justly for it, because she never saw him doe that which was worthy blowes. The complaints were daily so renewed that his mother promised him a whipping. Robin did not like that cheere, and therefore, to avoyde it, hee ranne away, and left his mother a heavy woman for him.

How Robin Good-fellow dwelt with a taylor.

After that Robin Good-fellow had gone a great way from his mother's house hee began to bee a-hungry, and going to a taylor's house, hee asked something for God's sake. The taylor gave him meate, and understanding that he was masterlesse, hee tooke him for his man, and Robin so plyed his worke that he got his master's love.

On a time his master had a gowne to make for a woman, and it was to bee done that night : they both sate up late so that they had done all but setting on the sleeves by twelve a clocke. This master then being sleepy sayd, " Robin, whip thou on the sleeves, and then come thou to bed : I will goe to

bed before." "I will," sayd Robin. So soone as his master was gone, Robin hung up the gowne, and taking both sleeves in his handes, hee whipt and lashed them on the gowne. So stood he till the morning that his master came downe: his master seeing him stand in that fashion, asked him what he did. "Why," quoth hee, "as you bid mee, whip on the sleeves." "Thou rogue," sayd his master, "I did meane that thou shouldest have set them on quickly and slightly." "I would you had sayd so," sayd Robin, "for then had I not lost all this sleepe." To bee shorte, his master was faine to do the worke, but ere hee had made an end of it, the woman came for it, and with a loud voyce chafed for her gowne. The taylor, thinking to please her, bid Robin fetch the remnants that they left yesterday (meaning thereby meate that was left); but Robin, to crosse his master the more, brought downe the remnants of the cloath that was left of the gowne. At the sight of this, his master looked pale, but the woman was glad, saying, "I like this breakefast so well, that I will give you a pint of wine to it." She sent Robin for the wine, but he never returned againe to his master.

What hapned to Robin Good-fellow after he went from the taylor.

After Robin had travailed a good dayes journey from his masters house hee sate downe, and beeing weary hee fell a sleepe. No sooner had slumber tooke full possession of him, and closed his long opened eye-lids, but hee thought he saw many goodly proper personages in anticke measures tripping about him, and withall hee heard such musicke, as he thought that Orpheus, that famous Greeke fidler (had hee beene alive), compared to one of these had beene as infamous as a Welch-harper that playes for cheese and onions. As delights commonly last not long, so did those end sooner then hee would willingly they should have done; and for very grieffe he

awaked, and found by him lying a scroule, wherein was written these lines following in golden letters.

Robin, my only sonne and heire,
 How to live take thou no care :
 By nature thou hast cunning shifts,
 Which Ile increase with other gifts.
 Wish what thou wilt, thou shalt it have ;
 And for to vex both foole and knave,
 Thou hast the power to change thy shape,
 To horse, to hog, to dog, to ape.
 Transformed thus, by any meanes
 Seen none thou harm'st but knaves and queanes ;
 But love thou those that honest be,
 And helpe them in necessity.
 Doe thus, and all the world shall know
 The pranks of Robin Good-fellow ;
 For by that name thou cald shalt be
 To ages last posterity.
 If thou observe my just command.
 One day thou shalt see Fayry Land !
 This more I give : who tels thy pranks
 From those that heare them shall have thankes.

Robin, having read this, was very joyfull, yet longed he to know whether he had this power or not, and to try it hee wished for some meate : presently it was before him. Then wished hee for beere and wine : he straightway had it. This liked him well, and because he was weary, he wished himselfe a horse : no sooner was his wish ended, but he was transformed, and seemed a horse of twenty pound price, and leaped and curveted as nimble as if he had beene in stable at racke and manger a full moneth. Then wished he himselfe a dog, and was so . then a tree, and was so : so from one thing to

another, till hee was certaine and well assured that hee could change himselfe to any thing whatsoever.

How Robin Good-fellow served a clownish fellow.

Robin Good-fellow going over a field met with a clownish fellow, to whom he spake in this manner: "Friend," quoth he, "what is a clocke?" "A thing," answered the clowne, "that shewes the time of the day." "Why then," sayd Robin Good-fellow, "bee thou a clocke, and tell me what time of the day it is." "I owe thee not so much service," answered hee againe, "but because thou shalt thinke thyselfe beholding to mee, know that it is the same time of the day, as it was yesterday at this time."

These crosse answers vext Robin Good-fellow, so that in himselfe hee vowed to be revenged of him, which he did in this manner.

Robin Good-fellow turned himselfe into a bird, and followed this fellow, who was going into a field a little from that place to catch a horse that was at grasse. The horse being wilde ran over dike and hedge, and the fellow after, but to little purpose, for the horse was too swift for him. Robin was glad of this occasion, for now or never was the time to put his revenge in action.

Presently Robin shaped himselfe like to the horse that the fellow followed, and so stood before the fellow: presently the fellow tooke hold of him and got on his backe, but long had he not rid, but with a stumble he hurld this churlish clowne to the ground, that he almost broke his necke; yet tooke he not this for a sufficient revenge for the crosse answers he had received, but stood still and let the fellow mount him once more.

In the way the fellow was to ride was a great plash of water of a good depth; thorow this must he of necessity ride. No sooner was hee in the midst of it, but Robin Good-fellow

left him with nothing but a pack-saddle betwixt his leggs, and in the shape of a fish swomme to the shore, and ran away laughing, *ho, ho, hoh!* leaving the poore fellow almost drowned.

How Robin Good-fellow helped two lovers, and deceived an old man.

Robin going by a woode heard two lovers make great lamentation, because they were hindred from injoying each other by a cruell old leacher, who would not suffer this loving couple to marry. Robin, pittying them, went to them and sayd: "I have heard your complaints, and do pittie you: be ruled by me, and I will see that you shall have both your hearts content, and that suddainly if you please." After some amazement the maiden sayd, "Alas! sir, how can that be? my uncle, because I will not grant to his lust, is so streight over me, and so oppresseth me with worke night and day, that I have not so much time as to drinke or speake with this young man, whom I love above all men living." "If your worke bee all that hindreth you," sayd Robin, "I will see that done: aske mee not how, nor make any doubt of the performance; I will doe it. Go you with your love: for twenty-four houres I will free you. In that time marry or doe what you will. If you refuse my proffered kindnesse never looke to enjoy your wished for happinesse. I love true lovers, honest men, good fellowes, good huswives, good meate, good drinke, and all things that good is, but nothing that is ill; for my name is Robin Good-fellow, and that you shall see that I have power to performe what I have undertooke, see what I can do." Presently he turned himselfe into a horse, and away he ran: at the sight of which they were both amazed, but better considering with themselves, they both determined to make good use of their time, and presently they went to an old fryer, who presently married them. They payd him, and

went their way. Where they supped and lay I know not, but surely they liked their lodging well the next day.

Robin, when that he came neare the old man's house, turned himselfe into the shape of the young maide, and entred the house, where, after much chiding, he fell to the worke that the mayde had to do, which hee did in halfe the time that another could do it in. The old man, seeing the speede he made, thought that she had some meeting that night, for he tooke Robin Good-fellow for his neece: therefore he gave him order for other worke, that was too much for any one to do in one night. Robin did that in a trise, and playd many mad pranks beside ere the day appeared.

In the morning hee went to the two lovers to their bedside and bid God give them joy, and told them all things went well, and that ere night he would bring them ten pounds of her uncles to beginne the world with. They both thanked him, which was all the requital that he looked for, and beeing therewith well contented, hee went his way laughing.

Home went he to the old man, who then was by, and marvelled how the worke was done so soone. Robin, seeing that, sayd: "Sir, I pray marvaile not, for a greater wonder then that this night hath happened to me." "Good neece, what is that?" sayd the old man. "This, Sir; but I shame to speake it, yet I will: weary with worke, I slept, and did dreame that I consented to that which you have so often desired of me, you know what it is I meane, and me thought you gave me as a reward ten pounds, with your consent to marry that young man that I have loved so long." "Diddest thou dreame so? thy dreame I will make good, for under my hand wrighting I give my free consent to marry him, or whom thou doest please to marry (and withall writ) and for the ten pounds, goe but into the out barne, and I will bring it thee presently. How sayst thou (sayd the old leacher), wilt thou?"

Robin with silence did seeme to grant, and went toward the barne. The old man made haste, told out his money, and followed.

Being come thither, he hurled the money on the ground, saying, "This is the most pleasing bargaine that ever I made;" and going to embrace Robin, Robin tooke him up in his armes and carried him foorth; first drew him thorow a pond to coole his hot blood, then did he carry him where the young married couple were, and said, "Here is your uncle's consent under his hand; then, here is the ten pounds he gave you, and there is your uncle; let him deny it if hee can."

The old man, for feare of worse usage, said all was true. "Then am I as good as my word," said Robin, and so went away laughing. The old man knew himselfe duly punished, and turned his hatred into love, and thought afterward as well of them, as if shee had beene his owne. The second part shall shew many incredible things done by Robin Good-fellow, or otherwise called Hob-goblin, and his companions, by turning himselfe into divers sundry shapes.

The Second Part.

How Robin Good-fellow helped a mayde to worke.

Robin Good-fellow oftentimes would in the night visite farmers houses, and helpe the maydes to breake hempe, to bowlt, to dresse flaxe, and to spin and do other workes, for hee was excellent in every thing. One night hee comes to a farmers house, where there was a goode handsome mayde. This mayde

having much worke to do, Robin one night did helpe her, and in sixe houres did bowlt more than she could have done in twelve houres. The mayde wondred the next day how her worke came, and to know the doer, shee watched the next night that did follow. About twelve of the clocke in came Robin, and fell to breaking of hempe, and for to delight himselfe he sung this mad song.

And can the physitian make sicke men well,
 And can the magician a fortune devine,
 Without lilly, germander, and sops in wine?
 With sweet-bryer
 And bon-fire,
 And straw-berry wyer,
 And collumbine.

Within and out, in and out, round as a ball,
 With hither and thither, as straight as a line,
 With lilly, germander, and sops in wine.
 With sweet-bryer,
 And bon-fire,
 And straw-berry wyer,
 And collumbine.

When Saturne did live, there lived no poore,
 The king and the beggar with rootes did dine,
 With lilly, germander, and sops in wine.
 With sweet-bryer,
 And bon-fire,
 And straw-berry wyer,
 And collumbine.

The mayde seeing him bare in clothes, pittied him, and against the next night provided him a wast-coate. Robin com-

ming the next night to worke, as he did before, espied the wast-coate, whereat he started and said :—

Because thou lay'st me himpen, hampen,¹
 I will neither bolt nor stampen :
 'Tis not your garments new or old
 That Robin loves : I feele no cold.
 Had you left me milke or creame,
 You should have had a pleasing dreame :
 Because you left no drop or crum,
 Robin never more will come.

So went hee away laughing *ho, ho, hoh!* The mayde was much grieved and discontented at his anger : for ever after she was faine to do her worke herselfe without the helpe of Robin Good-fellow.

*How Robin Good-fellow led a company of fellowes out of
 their way.*

A company of young men having beene making merry with their sweet hearts, were at their comming home to come over a heath. Robin Good-fellow, knowing of it, met them, and to make some pastime, hee led them up and downe the heath a whole night, so that they could not get out of it ; for hee went before them in the shape of a walking fire, which they all saw and followed till the day did appeare : then Robin left them, and at his departure spake these words :—

Get you home, you merry lads :
 Tell your mammies and your dads,

¹ These words, and two very similar lines, are given in Scot's "Discoverie of Witchcraft," as what Robin Goodfellow said if any one gave him clothes instead of milk or cream. Reginald Scot says that he would in that case "chafe exceedingly."

And all those that newes desire,
 How you saw a walking fire.
 Wenches, that doe smile and lispe
 Use to call me Willy Wispe.
 If that you but weary be,
 It is sport alone for me.
 Away : unto your houses goe,
 And I'le goe laughing *ho, ho, hoh!*

The fellowes were glad that he was gone, for they were all in a great feare that hee would have done them some mischief.

How Robin Good-fellow served a leacherous gallant.

Robin alwayes did helpe those that suffered wrong, and never would hurt any but those that did wrong to others. It was his chance one day to goe thorow a field where he heard one call for helpe: hee, going neere where he heard the cry, saw a lusty gallant that would have forced a young maiden to his lust; but the mayden in no wise would yeelde, which made her cry for helpe. Robin Good-fellow, seeing of this, turned himselfe into the shape of a hare, and so ranne betweene the lustfull gallants legges. This gallant, thinking to have taken him, hee presently turned himselfe into a horse, and so perforce carried away this gallant on his backe. The gentleman cryed out for helpe, for he thought that the devill had bin come to fetch him for his wickednesse; but his crying was in vaine, for Robin did carry him into a thicke hedge, and there left him so prickt and scratched, that hee more desired a playster for his paine, then a wench for his pleasure. Thus the poore mayde was freed from this ruffin, and Robin Good-fellow, to see this gallant so tame, went away laughing, *ho, ho, hoh!*

How Robin Good-fellow turned a miserable usurer to a good house-keeper.

In this country of ours there was a rich man dwelled, who

to get wealth together was so sparing that hee could not find in his heart to give his belly foode enough. In the winter hee never would make so much fire as would roast a blacke-pudding, for hee found it more profitable to sit by other means. His apparell was of the fashion that none did weare ; for it was such as did hang at a brokers stall, till it was as weather-beaten as an old signe. This man for his covetousnesse was so hated of all his neighbours, that there was not one that gave him a good word. Robin Good-fellow grieved to see a man of such wealth doe so little good, and therefore practised to better him in this manner.

One night the usurer being in bed, Robin in the shape of a night-raven came to the window, and there did beate with his wings, and croaked in such manner that this old usurer thought hee should have presently dyed for feare. This was but a preparation to what he did intend ; for presently after hee appeared before him at his bed's feete, in the shape of a ghost, with a torch in his hand. At the sight of this the old usurer would have risen out of his bed, and have leaped out of the window, but he was stayed by Robin Good-fellow, who spake to him thus :—

If thou dost stirre out of thy bed,
 I doo vow to strike thee dead.
 I doe come to doe thee good ;
 Recall thy wits and starkled blood.
 The mony which thou up dost store
 In soule and body makes thee poore.
 Doe good with mony while you may ;
 Thou hast not long on earth to stay.
 Doe good, I say, or day and night
 I hourelly thus will thee afright.
 Thinke on my words, and so farewell,
 For being bad I live in hell.

Having said thus he vanished away and left this usurer in great terror of mind ; and for feare of being frighted againe

with this ghost, hee turned very liberall, and lived amongst his neighbours as an honest man should doe.

How Robin Good-fellow loved a weavers wife, and how the weaver would have drowned him.

One day Robin Good-fellow walking thorow the streete found at a doore sitting a pretty woman : this woman was wife to the weaver, and was a winding of quilts for her husband. Robin liked her so well, that for her sake he became servant to her husband, and did daily worke at the loome ; but all the kindnesse that hee shewed was but lost, for his mistres would shew him no favour, which made him many times to exclame against the whole sex in satyricall songs ; and one day being at worke he sung this, to the tune of *Rejoyce Bag-pipes*.

Why should my love now waxe
 Unconstant, wavering, fickle, unstayd ?
 With nought can she me taxe :
 I ne're recanted what I once said.
 I now doe see, as nature fades,
 And all her workes decay,
 So women all, wives, widdowes, maydes,
 From bad to worse doe stray.

As hearbs, trees, rootes, and plants
 In strength and growth are daily lesse,
 So all things have their wants :
 The heavenly signes moove and digresse.
 And honesty in womens hearts
 Hath not her former being :
 Their thoughts are ill, like other parts,
 Nought else in them's agreeing,

I sooner thought thunder
 Had power o're the laurell wreath,
 Then shee, women's wonder,
 Such perjurd thoughts should live to breathe.
 They all hyena-like will weepe,
 When that they would deceive :
 Deceit in them doth lurke and sleepe,
 Which makes me thus to grieve.

Young mans delight, farewell ;
 Wine, women, game, pleasure, adieu :
 Content with me shall dwell ;
 I'le nothing trust but what is true.
 Though she were false, for her I'le pray ;
 Her false-hood made me blest :
 I will renew from this good day
 My life by sinne opprest.

Moved with this song and other complaints of his, shee at last did fancy him, so that the weaver did not like that Robin should bee so saucy with his wife, and therefore gave him warning to be gone, for hee would keepe him no longer. This grieved this loving couple to parte one from the other, which made them to make use of the time that they had. The weaver one day comming in, found them a-kissing : at this hee said [nothing], but vowed in himselfe to bee revenged of his man that night following. Night being come, the weaver went to Robin's bed, and tooke him out of it (as hee then thought) and ran apace to the river side to hurle Robin in ; but the weaver was deceived, for Robin, instead of himselfe, had laid in his bed a sack full of yarne : it was that that the weaver carried to drowne. The weaver standing by the river side said :—"Now will I coole your hot blood, Master Robert, and if you cannot swimme the better, you shall sincke and drowne." With that

he hurled the sack in, thinking that it had bin Robin Good-fellow. Robin, standing behind him, said :—

For this your kindnesse, master, I you thanke :
Go swimme yourselfe, I'le stay upon the banke !

With that Robin pushed him in, and went laughing away,
ho, ho, hoh!

*How Robin Good-fellow went in the shape of a fiddler to a wedding,
and of the sport that he had there.*

On a time there was a great wedding, to which there went many young lusty lads and pretty lasses. Robin Good-fellow longing not to be out of action, shaped himselfe like unto a fiddler, and with his crowd under his arme went amongst them, and was a very welcome man. There played hee whilst they danced, and tooke as much delight in seeing them, as they did in hearing him. At dinner he was desired to sing a song, which hee did, to the tūne of *Watton Towne's End*.

The Song.

It was a country lad
That fashions strange would see,
And he came to a valting schoole,
Where tumblers use to be :
He lik't his sport so well,
That from it he'd not part :
His doxey to him still did cry,
Come, busse thine owne sweet heart.

They lik't his gold so well,
That they were both content,
That he that night with his sweet heart
Should passe in merry-ment.

To bed they then did goe ;
 Full well he knew his part,
 Where he with words, and eke with deedes,
 Did busse his owne sweet heart.

Long were they not in bed,
 But one knockt at the doore,
 And said, Up, rise, and let me in :
 This vext both knave and whore.
 He being sore perplext
 From bed did lightly start ;
 No longer then could he indure
 To busse his owne sweet heart.

With tender steps he trod,
 To see if he could spye
 The man that did him so molest ;
 Which he with heavy eye
 Had soone beheld, and said,
 Alas ! my owne sweet heart,
 I now doe doubt, if e're we busse,
 It must be in a cart.

At last the bawd arose,
 And opened the doore,
 And saw Discretion cloth'd in rug,
 Whose office hates a whore.
 He mounted up the stayres,
 Being cunning in his arte :
 With little search at last he found
 My youth and his sweete heart.

He having wit at will,
 Unto them both did say,
 I will not heare them speake one word ;
 Watchmen, with them away !

And cause they lov'd so well,
 'Tis pittie they should part.
 Away with them to New Bride-well ;
 There busse your own sweet heart.

His will it was fulfild,
 And there they had the law ;
 And whilst that they did nimbly spin,
 The hempe he needs must taw.
 He grownd, he thump't, he grew
 So cunning in his arte,
 He learnt the trade of beating hempe
 By bussing his sweet heart.

But yet, he still would say,
 If I could get release
 To see strange fashions I'le give o're,
 And henceforth live in peace,
 The towne where I was bred,
 And thinke by my desert
 To come no more into this place
 For bussing my sweet heart.

They all liked his song very well, and said that the young man had but ill lucke. Thus continued hee playing and singing songs till candle-light : then hee beganne to play his merry trickes in this manner. First, hee put out the candles, and then beeing darke, hee stricke the men good boxes on the eares : they, thinking it had beene those that did sit next them, fell a-fighting one with the other ; so that there was not one of them but had either a broken head or a bloody nose. At this Robin laughed heartily. The women did not scape him, for the handsomest he kissed ; the other he pinched, and made them scratch one the other, as if they had beene cats. Candles being lighted againe, they all were friends, and fell againe to dancing, and after to supper.

Supper beeing ended, a great posset was brought forth : at this Robin Good-fellowes teeth did water, for it looked so lovely that hee could not keepe from it. To attaine to his wish, he did turne himselfe into a beare : both men and women (seeing a beare amongst them) ranne away, and left the whole posset to Robin Good-fellow. He quickly made an end of it, and went away without his money ; for the sport hee had was better to him then any money whatsoever. The feare that the guests were in did cause such a smell, that the bride-groome did call for perfumes ; and in stead of a posset, he was faine to make use of cold beere.

*How Robin Good-fellow served a tapster for nicking
his pots.*

There was a tapster, that with his pots smalnesse, and with frothing of his drinke, had got a good summe of money together. This nicking of the pots he would never leave, yet divers times he had been under the hand of authority, but what money soever hee had [to pay] for his abuses, hee would be sure (as they all doe) to get it out of the poore mans pot againe. Robin Good-fellow, hating such knavery, put a tricke upon him in this manner.

Robin shaped himselfe like to the tapsters brewer, and came and demaunded twenty pounds which was due to him from the tapster. The tapster, thinking it had beene his brewer, payd him the money, which money Robin gave to the poore of that parish before the tapster's face. The tapster praysed his charity very much, and sayd that God would blesse him the better for such good deedes : so, after they had drank one with the other, they parted.

Some foure dayes after the brewer himselfe came for his money : the tapster told him that it was payd, and that he had a quittance from him to shew. Hereat the brewer did wonder, and desired to see the quittance. The tapster fetched him a writing, which Robin Good-fellow had given him in

stead of a quittance, wherein was written as followeth, which the brewer read to him.

I, Robin Good-fellow, true man and honest man, doe acknowledge to have received of Nicke and Froth, the cheating tapster, the summe of twenty pound, which money I have bestowed (to the tapsters content) amongst the poore of the parish, out of whose pockets this afore-sayd tapster had pickt the aforesaid summe, not after the manner of foisting, but after his excellent skill of bombasting, or a pint for a peny.

If now thou wilt goe hang thy selfe,

Then take thy apron-strings.

It doth me good when such foule birds

Upon the gallowes sings.

Per me ROBIN GOOD-FELLOW.

At this the tapster swore Walsingham;¹ but for all his swearing, the brewer made him pay him his twenty pound.

How King Obreon called Robin Good-fellow to dance.

King Obreon, seeing Robin Good-fellow doe so many honest and merry trickes, called him one night out of his bed with these words, saying :

Robin, my sonne, come quickly rise :

First stretch, then yawne, and rub your eyes ;

For thou must goe with me to night,

To see, and taste of my delight.

Quickly come, my wanton sonne ;

Twere time our sports were now begunne.

¹ The Shrine of the Virgin of Walsingham was formerly much frequented, and our Lady of Walsingham was thought a proper person to swear by. See Nares, in v.

Robin, hearing this, rose and went to him. There were with King Obreon a many fayries, all attyred in greene silke: all these, with King Obreon, did welcome Robin Good-fellow into their company. Obreon tooke Robin by the hand and led him a dance: their musician was little Tom Thumb; for hee had an excellent bag-pipe made of a wrens quill, and the skin of a Greenland louse: this pipe was so shrill, and so sweete, that a Scottish pipe compared to it, it would no more come neere it, then a Jewes-trump doth to an Irish harpe. After they had danced, King Obreon spake to his sonne, Robin Good-fellow, in this manner:

When ere you heare my piper blow,
 From thy bed see that thou goe;
 For nightly you must with us dance,
 When we in circles round doe prance.
 I love thee, sonne, and by the hand
 I carry thee to Fairy Land,
 Where thou shalt see what no man knowes:
 Such love thee King Obreon owes.

So marched they in good manner, with their piper before, to the Fairy Land: there did King Obreon shew Robin Good-fellow many secrets, which hee never did open to the world.

How Robin Good-fellow was wont to walke in the night.

Robin Good-fellow would many times walke in the night with a broome on his shoulder, and cry chimney sweepe, but when any one did call him, then would he runne away laughing *ho, ho, hoh!* Somtime hee would counterfeit a begger, begging very pitifully, but when they came to give him an almes, he would runne away, laughing as his manner was. Sometimes would hee knocke at mens doores, and when the servants came, he would blow out the candle, if they were men; but if they

were women, hee would not onely put out their light, but kisse them full sweetly, and then go away as his fashion was, *ho, ho, hoh!* Oftentimes would he sing at a doore like a singing man, and when they did come to give him his reward, he would turne his backe and laugh. In these humors of his hee had many pretty songs, which I will sing as perfect as I can. For his chimney-sweepers humors he had these songs: the first is to the tune of, *I have beene a fiddler these fifteene yeeres.*

Blacke I am from head to foote,
 And all doth come by chimney soote:
 Then, maydens, come and cherrish him
 That makes your chimnies neat and trim.

Hornes have I store, but all at my backe;
 My head no ornament doth lacke:
 I give my hornes to other men,
 And ne're require them againe.

Then come away, you wanton wives,
 That love your pleasures as your lives:
 To each good woman Ile give two,
 Or more, if she thinke them too few.

Then would he change his note and sing this following, to the tune of *What care I how faire she be?*

Be she blacker than the stocke,
 If that thou wilt make her faire,
 Put her in a cambricke smocke,
 Buy her painte and flaxen haire.

One your carrier brings to towne
 Will put downe your city bred;
 Put her on a brokers gowne,
 That will sell her mayden-head.

Comes your Spaniard, proud in minde,
 Heele have the first cut, or else none :
 The meeke Italian comes behind,
 And your French-man pickes the bone.

Still she trades with Dutch and Scot,
 Irish, and the Germaine tall,
 Till she get the thing you wot ;
 Then her ends an hospitall.

A song to the tune of *The Spanish Parin*.

When Vertue was a country maide,
 And had no skill to set up trade,
 She came up with a carriers jade,
 And lay at racke and manger.
 She whift her pipe, she drunke her can,
 The pot was nere out of her span ;
 She married a tobacco man,
 A stranger, a stranger.

They set up shop in Hunney Lane,
 And thither flyes did swarme amaine,
 Some from France, some from Spaine,
 Traind in by scurvy panders.
 At last this hunney pot grew dry,
 Then both were forced for to fly
 To Flanders, to Flanders.

Another to the tune of *The Coranto*.

I peeped in at the Wool-sacke,
 O, what a goodly sight did I
 Behold at mid-night chyme !
 The wenches were drinking of muld sacke ;

Each youth on his knee, that then did want
A yeere and a halfe of his time.

They leaped and skipped,
They kissed and they clipped,
And yet it was counted no crime.

The grocers chiefe servant brought sugar,
And out of his leather pocket he puld,
And kuld some pound and a halfe ;
For which he was sufferd to smacke her
That was his sweet-heart, and would not depart,
But turn'd and lickt the calfe.

He rung her, and he flung her,
He kist her, and he swung her,
And yet she did nothing but laugh.

Thus would he sing about cities and townes, and when any one called him, he would change his shape, and go laughing *ho, ho, hoh!* For his humors of begging he used this song, to the tune of *The Jovial Tinker*.

Good people of this mansion,
Unto the poore be pleased
To doe some good, and give some food,
That hunger may be eased.
My limbes with fire are burned,
My goods and lands defaced ;
Of wife and child I am beguild,
So much am I debased.
Oh, give the poore some bread, cheese, or butter,
Bacon, hempe, or flaxe ;
Some pudding bring, or other thing :
My need doth make me aske.

I am no common begger,
Nor am I skild in canting :

You nere shall see a wench with me,
 Such trickes in me are wanting.
 I curse not if you give not,
 But still I pray and blesse you,
 Still wishing joy, and that annoy
 May never more possesse you.
 Oh, give the poore some bread, cheese or butter,
 Bacon, hempe or flaxe ;
 Some pudding bring, or other thing,
 My neede doth make me aske.

When any came to releve him, then would he change him-
 selfe into some other shape, and runne laughing, *ho, ho, hoh!*
 Then would hee shape himselfe like to a singing man ; and at
 mens windowes and doores sing civil and vertuous songs, one
 of which I will sing to the tune of *Broome*.

If thou wilt lead a blest and happy life,
 I will describe the perfect way :
 First must thou shun all cause of mortall strife,
 Against thy lusts continually to pray.
 Attend unto Gods word :
 Great comfort 'twill afford ;
 'Twill keepe thee from discord.
 Then trust in God, the Lord,
 for ever,
 for ever ;
 And see in this thou persever.

So soone as day appeareth in the east
 Give thanks to him, and mercy crave ;
 So in this life thou shalt be surely blest,
 And mercy shalt thou find in grave.
 The conscience that is cleere
 No horror doth it feare ;

'Tis voyd of mortall care,
 And never doth despaire ;
 but ever,
 but ever
 Doth in the word of God persever.

Thus living, when thou drawest to thy end
 Thy joyes they shall much more encrease,
 For then thy soule, thy true and loving friend,
 By death shall find a wisht release
 From all that caused sinne,
 In which it lived in ;
 For then it doth beginne
 Those blessed joyes to win,
 for ever,
 for ever,
 For there is nothing can them sever.

Those blessed joyes which then thou shalt possesse,
 No mortall tongue can them declare :
 All earthly joyes, compar'd with this, are lesse
 Then smallest mote to the world so faire.
 Then is not that man blest
 That must injoy this rest ?
 Full happy is that guest
 Invited to this feast,
 that ever,
 that ever
 Indureth, and is ended never.

When they opened the window or doore, then would he runne away laughing *ho, ho, hoh!* Sometimes would he goe like a Belman in the night, and with many pretty verses de-

light the eares of those that waked at his bell ringing : his verses were these.

Maydes in your smockes,
 Looke well to your lockes,
 And your tinder boxe,
 Your wheeles and your rockes,
 Your hens and your cockes,
 Your coves and your oxe,
 And beware of the foxe.
 When the bell-man knockes,
 Put out your fire and candle light,
 So they shall not you affright :
 May you dreame of your delights,
 In your sleeps see pleasing sights.
 Good rest to all, both old and young :
 The bell-man now hath done his song.

Then would he goe laughing *ho, ho, hoh!* as his use was. Thus would he continually practise himselfe in honest mirth, never doing hurt to any that were cleanly and honest minded.

*How the fairyes called Robin Good-fellow to dance with them,
 and how they shewed him their severall conditions.*

Robin Good-fellow being walking one night heard the excellent musicke of Tom Thumbs brave bag-pipe : he, remembering the sound (according to the command of King Obreon) went toward them. They, for joy that he was come, did circle him in, and in a ring did dance round about him. Robin Good-fellow, seeing their love to him, danced in the midst of them, and sung them this song to the tune of *To him Bun.*

THE SONG.

Round about, little ones, quick and nimble,
 In and out wheele about, run, hop, or amble.
 Joyne your hands lovingly : well done, musition !
 Mirth keepeth man in health like a phisition.
 Elves, urchins, goblins all, and little fairyes
 That doe fillch, blacke, and pinch mayds of the dairyes ;
 Make a ring on the grasse with your quicke measures,
 Tom shall play, and Ile sing for all your pleasures.

Pinch and Patch, Gull and Grim,
 Goe you together,
 For you can change your shapes
 Like to the weather.
 Sib and Tib, Licke and Lull,
 You all have trickes, too ;
 Little Tom Thumb that pipes
 Shall goe betwixt you.
 Tom, tickle up thy pipes
 Till they be weary :
 I will laugh, *ho, ho, hoh !*
 And make me merry.
 Make a ring on this grasse
 With your quicke measures :
 Tom shall play, I will sing
 For all your pleasures.

The moone shines faire and bright,¹
 And the owle hollows,

¹ If this work is really anterior to the "Midsummer Night's Dream," this perhaps suggested to Shakespeare the beautiful lines of Puck, commencing,

"Now the hungry lion roars."

See further observations on the similarity in my Introduction to that play, p. 39.

Mortals now take their rests
 Upon their pillows :
 The bats abroad likewise,
 And the night raven,
 Which doth use for to call
 Men to Deaths haven.
 Now the mice peepe abroad,
 And the cats take them,
 Now doe young wenches sleepe,
 Till their dreames wake them.
 Make a ring on the grasse
 With your quicke measures :
 Tom shall play, I will sing
 For all your pleasures.

Thus danced they a good space : at last they left and sat downe upon the grasse ; and to requite Robin Good-fellowes kindnesse, they promised to tell to him all the exploits that they were accustomed to doe : Robin thanked them and listned to them, and one begun to tell his trickes in this manner.

The trickes of the fayry called Pinch.

After that wee have danced in this manner as you have beheld, I, that am called Pinch, do goe about from house to house : sometimes I find the doores of the house open ; that negligent servant that left them so, I doe so nip him or her, that with my pinches their bodyes are as many colors as a mackrels backe. Then take I them, and lay I them in the doore, naked or unnaked I care not whether : there they lye, many times till broad day, ere they waken ; and many times, against their wills, they shew some parts about them, that they would not have openly seene.

Sometimes I find a slut sleeping in the chimney corner, when she should be washing of her dishes, or doing something else which she hath left undone : her I pinch about the armes, for

not laying her armes to her labor. Some I find in their bed snorting and sleeping, and their houses lying as cleane as a nasty doggs kennell ; in one corner bones, in another eg-shells, behind the doore a heap of dust, the dishes under feet, and the cat in the cubbord : all these sluttish trickes I doe reward with blue legges, and blue armes. I find some slovens too, as well as sluts : they pay for their beastlinesse too, as well as the women-kind ; for if they uncase a sloven and not unty their points, I so pay their armes that they cannot sometimes untye them, if they would. Those that leave foule shooes, or goe into their beds with their stockings on, I use them as I did the former, and never leave them till they have left their beastlinesse.

But to the good I doe no harme,
 But cover them, and keepe them warme :
 Sluts and slovens I doe pinch,
 And make them in their beds to winch.
 This is my practice, and my trade ;
 Many have I cleanly made.

The trickes of the fayry called Pach.

About mid-night do I walke, and for the trickes I play they call me Pach. When I find a slut asleepe, I smuch her face if it be cleane ; but if it be durty, I wash it in the next pissepot that I can finde : the balls I use to wash such sluts withal is a sows pan-cake, or a pilgrimes salve. Those that I find with their heads nitty and scabby, for want of combing, I am their barbers, and cut their hayre as close as an apes tayle ; or else clap so much pitch on it, that they must cut it off themselves to their great shame. Slovens also that neglect their masters businesse, they doe not escape. Some I find that spoyle their masters horses for want of currying : those I doe daube with grease and soote, and they are faine to curry themselves

ere they can get cleane. Others that for laysinesse will give the poore beasts no meate, I oftentimes so punish them with blowes, that they cannot feed themselves they are so sore.

Thus many trickes, I, Pach, can doe,
 But to the good I ne'ere was foe :
 The bad I hate and will doe ever,
 Till they from ill themselves doe sever.
 To helpe the good Ile run and goe,
 The bad no good from me shall know.

The tricks of the fairy called Gull.

When mortals keep their beds I walke abroad, and for my pranks am called by the name of Gull. I with a fayned voyce doe often deceive many men, to their great amazement. Many times I get on men and women, and so lye on their stomackes, that I cause their great paine, for which they call me by the name of Hagge, or Night-mare. Tis I that doe steale children, and in the place of them leave changelings. Sometime I also steale milke and creame, and then with my brothers Patch, Pinch, and Grim, and sisters Sib, Tib, Licke, and Lull, I feast with my stolne goods : our little piper hath his share in all our spoyles, but hee nor our women fayries doe ever put themselves in danger to doe any great exploit.

What Gull can doe, I have you showne ;
 I am inferior unto none.
 Command me, Robin, thou shalt know,
 That I for thee will ride or goe :
 I can doe greater things than these
 Upon the land, and on the seas.

The trickes of the fairy cald Grim.

I walke with the owle, and make many to cry as loud as she

doth hollow. Sometimes I doe affright many simple people, for which some have termed me the Blacke Dog of New-gate. At the meetings of young men and maydes I many times am, and when they are in the midst of all their good cheare, I come in, in some feareful shape, and affright them, and then carry away their good cheare, and eate it with my fellow fayries. Tis I that do, like a skritch-owle, cry at sicke mens windowes, which makes the hearers so fearefull, that they say, that the sicke person cannot live. Many other wayes have I to fright the simple, but the understanding man I cannot moove to feare, because he knowes I have no power to do hurt.

My nightly businesse I have told,
 To play these trickes I use of old :
 When candles burne both blue and dim,
 Old folkes will say, Here's fairy Grim.
 More trickes then these I use to doe :
 Hereat cry'd Robin, *Ho, ho, hoh!*

The trickes of the women fayries told by Sib.

To walke nightly, as do the men fayries, we use not ; but now and then we goe together, and at good huswives fires we warme and dresse our fayry children. If wee find cleane water and cleane towels, wee leave them money, either in their basons or in their shooes ; but if wee find no cleane water in their houses, we wash our children in their pottage, milke or beere, or what-ere we finde : for the sluts that leave not such things fitting, wee wash their faces and hands with a gilded child's clout, or els carry them to some river, and ducke them over head and eares. We often use to dwell in some great hill, and from thence we doe lend money to any poore man, or woman that hath need ; but if they bring it not againe at the day appointed, we doe not only punish them with pinching, but also in their goods, so that they never thrive till they have payd us.

Tib and I the chiefest are,
 And for all things doe take care.
 Licke is cooke and dresseth meate,
 And fetcheth all things that we eat :
 Lull is nurse and tends the cradle,
 And the babes doth dresse and swadle.
 This little fellow, cald Tom Thumb,
 That is no bigger then a plumb,
 He is the porter to our gate,
 For he doth let all in thereat,
 And makes us merry with his play,
 And merrily we spend the day.

Shee having spoken, Tom Thumb stood up on tip-toe, and shewed himselfe, saying,

My actions all in volumes two are wrote,
 The least of which will never be forgot.

He had no sooner ended his two lines, but a shepheard (that was watching in the field all night) blew up a bag-pipe : this so frighted Tom, that he could not tell what to doe for the present time. The fayries seeing Tom Thumbe in such a feare, punisht the shepheard with his pipes losse, so that the shepherds pipe presently brake in his hand, to his great amazement. Hereat did Robin Good-fellow laugh, *ho, ho, hoh!* Morning beeing come, they all hasted to Fayry Land, where I thinke they yet remaine.

My hostesse asked me how I liked this tale ? I said, it was long enough, and good enough to passe time that might be worser spent. I, seeing her dry, called for two pots : she emptied one of them at a draught, and never breathed for the matter : I emptied the other at leasure ; and being late I went to bed, and did dreame of this which I had heard.

VII. BALLAD OF ROBIN GOODFELLOW.

This ballad is printed from an unique copy in Mr. Collier's possession, and is evidently founded upon the preceding work. It was originally illustrated by a woodcut upon the title-page, but this has disappeared, rendering part of the letter-press imperfect. The *lacunæ* have been supplied by Mr. Collier from conjecture, and will be found inserted between brackets.

The merry pranks of Robin Good-fellow : very pleasant
and witty.

CHAPTER I.—*Shewing his birth, and whose sonne he was.*

Here doe begin the merry iests
of Robin Good-fellow ;
I'de wish you for to reade this booke,
if you his pranks would know.
But first I will declare his birth,
and what his mother was,
And then how Robin merrily
did bring his knacks to passe.

In time of old, when fayries us'd
to wander in the night,
And through key-holes swiftly glide,
Now marke my story right,
Among these pretty fairy elves
Was Oberon, their king,
Who us'd to keepe them company
still at their revelling.

And sundry houses they did use,
 but one, above the rest,
 Wherein a comely lasse did dwell,
 that pleas'd King Oberon best.
 This lovely damsell, neat and faire,
 so courteous, meek, and mild,
 As sayes my booke, by Oberon
 she was begot with child.

She knew not who the father was,
 but thus to all would say—
 In night time he to her still came,
 and went away ere day.
 The midwife having better skill
 than had this new made mother,
 Quoth she, “ Surely some fairy ’twas,
 for it can be no other.”

And so the old wife rightly judg'd,
 For it was so indeed.
 This fairy shew'd himself most kind,
 and helpt his love at need ;
 For store of linnen he provides,
 and brings her for her baby ;
 With dainty cates and choised fare,
 he serv'd her like a lady.

The Christening time then being [come,
 most merry they [did pass ;
 The Gossips dra[ined a cheerful cup
 as then provided was.
 And Robin was [the infant call'd,
 so named the [gossips by :
 What pranks [he played both day and night
 I’le tell you cer[tainly.

CHAPTER II.—*Shewing how Robin Good-fellow carried himselfe, and how he run away from his mother.*

[While yet he was a little la]d
 [and of a tender age,]
 He us'd much waggish tricks to men,
 as they at him would rage.
 Unto his mother they complain'd,
 which grieved her to heare,
 And for these pranks she threatned him
 he should have whipping cheare,

If that he did not leave his tricks,
 his jeering mocks and mowes :
 Quoth she, “Thou vile untutor'd youth,
 these pranks no breeding shewes :
 I cannot to the market goe,
 but ere I backe returne,
 Thou scofst my neighbours in such sort,
 which makes my heart to mourne.

“But I will make you to repent
 these things, ere I have done :
 I will no favour have on thee,
 although thou beest my sonne.”
 Robin was griev'd to heare these words,
 which she to him did say,
 But to prevent his punishment,
 from her he run away.

And travelling long upon the way,
 his hunger being great,
 Unto a taylor's house he came,
 and did entreat some meat :

The taylor tooke compassion then
 upon this pretty youth,
 And tooke him for his prentice straight,
 as I have heard in truth.

CHAPTER III.—*How Robin Good-fellow left his master,
 and also how Oberon told him he should be turned into
 what shape he could wish or desire.*

Now Robin Good-fellow, being plac't
 with a taylor, as you heare,
 He grew a workman in short space,
 so well he ply'd his geare.
 He had a gowne which must be made,
 even with all haste and speed ;
 The maid must have't against next day
 to be her wedding weed.

The taylor he did labour hard
 till twelve a clock at night ;
 Betweene him and his servant then
 they finished aright
 The gowne, but putting on the sleeves :
 quoth he unto his man,
 “ Ile goe to bed : whip on the sleeves
 as fast as ere you can.”

So Robin straightway takes the gowne
 and hangs it on a pin,
 Then takes the sleeves and whips the gowne ;
 till day he nere did lin.
 His master rising in the morne,
 and seeing what he did,
 Begun to chide ; quoth Robin then,
 “ I doe as I was bid.”

His Master then the gowne did take,
and to his worke did fall :
By that time he had done the same,
The maid for it did call.
Quoth he to Robin, "Goe thy wayes
and fetch the remnants hither,
That yesterday we left," said he,
"wee'l breake our fasts together."

Then Robin hies him up the staires
and brings the remnants downe,
Which he did know his master sav'd
out of the woman's gowne.
The taylor he was vext at this ;
he meant remnants of meat,
That this good woman, ere she went,
might there her breakfast eate.

Quoth she, "This is a breakfast good
I tell you, friend, indeed ;
And to requite your love I will
send for some drinke with speed."
And Robin he must goe for it
with all the speed he may :
He takes the pot and money too,
and runnes from thence away.

When he had wandred all the day,
a good way from the towne,
Unto a forest then he came :
to sleepe he laid him downe.
Then Oberon came, with all his elves,
and danc'd about his sonne,
With musick pleasing to the eare ;
and, when that it was done,

King Oberon layes a scroule by him,
 that he might understand
 Whose sonne he was, and how hee'd grant
 whate'er he did demand :
 To any forme that he did please
 himselfe he would translate ;
 And how one day hee'd send for him
 to see his fairy state.

Then Robin longs to know the truth
 Of this mysterious skill,
 And turnes himselfe into what shape
 he thinks upon or will.
 Sometimes a neighing horse was he,
 sometimes a gruntling hog,
 Sometimes a bird, sometimes a crow,
 sometimes a snarling dog.

CHAPTER IV.—*How Robin Good-fellow was merry at the
 bridehouse.*

Now Robin having got this art,
 he oft would make good sport,¹
 And hearing of a wedding day,
 he makes him ready for't.
 Most like a joviall fidler then
 he drest himselfe most gay,
 And goes unto the wedding house,
 there on his crowd to play.

¹ So in *A Midsummer Night's Dream*, act iii., sc. 2—

“I with the morning's love have *oft made sport.*”

He welcome was unto this feast,
 and merry they were all ;
 He play'd and sung sweet songs all day,
 at night to sports did fall.
 He first did put the candles out,
 and being in the dark,
 Some would he strike, and some would pinch,
 and then sing like a lark.

The candles being light againe,
 and things well and quiet,
 A goodly posset was brought in
 To mend their former diet.
 Then Robin for to have the same
 did turne him to a beare :
 Straight at that sight the people all
 did run away for feare.

Then Robin did the posset eate,
 and having serv'd them so,
 Away goes Robin with all haste,
 then laughing hoe, hoe, hoe !

CHAPTER V.—*Declaring how Robin Good-fellow serv'd an
 old lecherous man.*

There was an old man had a neece,
 a very beauteous maid ;
 To wicked lust her unkle sought
 This faire one to perswade.

But she a young man lov'd too deare
 to give consent thereto ;
 'Twas Robin's chance upon a time
 to heare their grievous woe.

“Content your selfe,” then Robin saies,
 “and I will ease your griefe,
 I have found out an excellent way
 that will yeeld you reliefe.”

He sends them to be married straight,
 and he, in her disguise,
 Hies home with all the speed he may
 to blind her uncle’s eyes :
 And there he plyes his work amaine,
 doing more in one houre,
 Such was his skill and workmanship,
 than she could doe in foure.

The old man wondred for to see
 the worke goe on so fast,
 And there withall more worke doth he
 unto good Robin cast.
 Then Robin said to his old man,
 “good uncle, if you please
 To grant me but one ten pound,
 I’le yeeld your love-suit ease.”

“Ten pounds,” quoth he, “I will give thee,
 sweet Neece, with all my heart,
 So thou wilt grant to me thy love,
 to ease my troubled heart.”
 “Then let me a writing have,” quoth he,
 “from your owne hand with speed,
 That I may marry my sweet-heart
 when I have done this deed.”

The old man he did give consent
 that he these things should have,
 Thinking that it had bin his neece
 that did this bargain crave ;

And unto Robin then quoth he,
 “ my gentle n[eece, behold,
 Goe thou into [thy chamber soone,
 and I’le goe [bring the gold.”

When he into [the chamber came,
 thinking in[deed to play,
 Straight Robin [upon him doth fall,
 and carries h[im away
 Into the chamb[er where the two
 faire lovers [did abide,
 And gives to th[em their unkle old,
 I, and the g[old beside.

The old man [vainly Robin sought,
 so man[y shapes he tries ;
 Someti[mes he was a hare or hound,
 someti[mes like bird he flies.
 The [more he strove the less he sped,
 th[e lovers all did see ;
 And [thus did Robin favour them
 full [kind and merrilie.

[Thus Robin lived a merry life
 as any could enjoy,
 ’Mongst country farms he did resort,
 and oft would folks annoy :]
 But if the maids doe call to him,
 he still away will goe
 In knavish sort, and to himselve
 he’d laugh out hoe, hoe, hoe !

He oft would beg and crave an almes,
 but take nought that they’d give :
 In severall shapes he’d gull the world,
 thus madly did he live.

Sometimes a cripple he would seeme,
 sometimes a souldier brave :
 Sometimes a fox, sometimes a hare ;
 brave pastimes would he have.

Sometimes an owle he'd seeme to be,
 sometimes a skipping frog ;
 Sometimes a kirne, in Irish shape,
 to leape ore mire or bog :
 Sometime he'd counterfeit a voyce,
 and travellers call astray,
 Sometimes a walking fire he'd be,
 and lead them from their way.

Some call him Robin Good-fellow,
 Hob-goblin or mad Crisp,
 And some againe doe tearme him oft
 by name of Will the Wispe ;
 But call him by what name you list,
 I have studied on my pillow,
 I think the best name he deserves
 is Robin the Good Fellow.

At last upon a summer's night
 King Oberon found him out,
 And with his elves in dancing wise
 straight circled him about.
 The fairies danc't, and little Tom Thumb
 on his bag-pipe did play,
 And thus they danc't their fairy round
 till almost break of day.

Then Phebus he most gloriously
 begins to grace the aire,
 When Oberon with his fairy traine
 begins to make repaire,

With speed unto the fairy land,
 they swiftly tooke their way,
 And I out of my dreame awak't,
 and so 'twas perfect day.

Thus having told my dreame at full
 I'le bid you all farewell.
 If you applaud mad Robin's prankes,
 may be ere long I'le tell
 Some other stories to your eares,
 which shall contentment give :
 To gaine your favours I will seeke
 The longest day I live.

VIII. THE PRANKS OF PUCK.

This well-known song is attributed by Peck to Ben Jonson, and Mr. Collier possesses a very early MS. copy of it, where the initials of that poet are found at the end. Mr. Collier's MS. possesses many variations, some of which I have noted, and an additional stanza, also here given. In the old black-letter copies, it is directed to be sung to the tune of *Dulcina*.

From Oberon, in fairy-land,
 The king of ghosts and shadows there,
 Mad Robin I, at his command,
 Am sent to view the night-sports here ;
 What revel-rout
 Is kept about
 In every corner where I go,
 I will o'ersee,
 And merry be,
 And make good sport, with ho, ho, ho !

More swift than lightning do I fly
 About this airy welkin soon,
 And, in a minutes space, descry
 What things are done beneath the moon :
 There's not a hag,
 Nor ghost shall wag,
 Nor cry, ware Goblin ! where I go ;¹
 But Robin I
 His feats will spy,
 And send him home, with ho, ho, ho !

If any wanderers I meet,
 That from their night-sport do trudge home,
 With counterfeited voice I greet,
 And call them on with me to roam :
 Through woods, through lakes,
 Through bogs, through brakes,
 O'er bush and brier with them I go ;
 I call upon
 Them to come on,²
 And slide out laughing, ho, ho, ho !

Sometimes I meet them like a man,
 Sometimes an ox,³ sometimes a hound ;
 And to a horse I turn me can,
 To trip and trot about them round ;
 But if, to ride,
 My back they stride,
 More swift than wind away I go ;
 O'er hedge, o'er lands,

¹ "Nor any friend where ere I goe."—Mr. Collier's MS.

² "All in the nicke

To play some tricke."—*Percy*.

³ "A harte."—Mr. Collier's MS.

Through pools, through ponds,
I hurry laughing, ho, ho, ho !

When lads and lasses merry be,
With possets, and with junkets fine,
Unseen of all the company,
I eat their cakes, and sip their wine ;
And to make sport,
I puff and snort,
And out the candles I do blow ;
The maids I kiss ;
They shriek—Who's this ?
I answer nought, but ho, ho, ho !

Yet, now and then, the maids to please,
I card, at midnight, up their wool ;
And, while they sleep, and take their ease,
With wheel to thread their flax I pull ;
I grind at mill
Their malt up still,
I dress their hemp, I spin their tow ;
If any wake,
And would me take,
I wend me laughing, ho, ho, ho !

When house or hearth doth sluttish lie,
I pinch the maidens black and blue ;
The bed-clothes from the bed pull I,
And lay them naked all to view ;
'Twixt sleep and wake,
I do them take,
And on the key-cold floor them throw ;
If out they cry,
Then forth I fly,¹
And loudly laugh I, ho, ho, ho !

¹ "And would me spie."—Mr. Collier's MS.

Whenas my fellow elves and I
 In circled ring do trip a round ;
 If that our sports by any eye
 Do happen to be seen or found ;
 If that they
 No words do say,
 But *mum* continue as they go,
 Each night I do
 Put groat in shoe,
 And wind out laughing, ho, ho, ho !¹

When any need to borrow ought,
 We lend them what they do require ;
 And for the use demand we nought ;
 Our own is all we do desire :
 If to repay
 They make delay,
 Abroad amongst them then I go ;
 And night by night
 I them affright,
 With pinches, dreams, and ho, ho, ho !

When lazy queans have nought to do,
 But study how to cog and lie,
 To make debate, and mischief too,
 'Twixt one another secretly,
 I mark their glose,
 And it disclose
 To them that they have wronged so ;
 When I have done
 I get me gone,
 And leave them scolding, ho, ho, ho !

¹ This stanza is peculiar to Mr. Collier's MS.

When men do traps and engines set
 In loop-holes, where the vermin creep,
 Who from their folds and houses fet
 Their ducks and geese, and lambs and sheep,
 I spy the gin,
 And enter in,
 And seem a vermin taken so ;
 But, when they there
 Approach me near,
 I leap out laughing, ho, ho, ho !

By wells, and rills, in meadows green,
 We nightly dance our hey-day guise ;
 And, to our fairy king and queen,
 We chant our moonlight minstrelsies :¹
 When larks 'gin sing
 Away we fling,
 And babes new-born steal as we go,
 An elf instead
 We leave in bed,
 And wind out laughing, ho, ho, ho !

Since hag-bred Merlins time have I
 Thus nightly revell'd to and fro ;
 And for my pranks men call me by
 The name of Robin Good-fellow :
 Fiends ghosts and sprites,
 That haunt the nights,

¹ Instead of these four lines, Mr. Collier's MS. reads :—

“ Thus do we pass, and see unseen
 The actions of mortality ;
 When to our fairy king and queen
 We chant our moonlight harmony.”

The hags and goblins do me know ;
 And beldames old
 My feats have told ;
 So *vale, vale!* ho, ho, ho !

IX. ROWLANDS ON GOBLINS.

From a curious tract by Rowlands, called "More Knaves yet? The Knaves of Spades and Diamonds," 4to. Lond. n.d. It has been reprinted entire by the Percy Society, under the care of Dr. Rimbault. The following is entitled, "Of Ghoasts and Goblins."

In old wives daies, that in old time did live
 (To whose odde tales much credit men did give)
 Great store of goblins, fairies, bugs, night-mares,
 Urchins, and elves, to many a house repaires.
 Yea far more sprites did haunt in divers places,
 Then there be women now weare devils faces.
 Amongst the rest was a Good Fellow devill,
 So cal'd in kindnes, cause he did no evill,
 Knowne by the name of Robin (as we heare),
 And that his eyes as broad as sawcers were,
 Who came a-nights, and would make kitchins cleane,
 And in the bed bepinch a lazie queane.
 Was much in mils about the grinding meale,
 (And sure, I take it, taught the miller steale);
 Amongst the creame-bowles and milke-pans would be,
 And with the country wenches, who but he
 To wash their dishes for some fresh cheese hire,
 Or set their pots and kettles 'bout the fire.
 'Twas a mad Robin that did divers pranckes,
 For which with some good cheare they gave him thankes,

And that was all the kindnes he expected,
 With gaine (it seemes) he was not much infected.
 But as that time is past, that Robin's gone,
 He and his night-mates are to us unknowne,
 And in the stede of such good-fellow sprites
 We meet with Robin Bad-Fellow a-nights,
 That enters houses secret in the darke,
 And only comes to pilfer, steale, and sharke,
 And as the one made dishes cleane (they say),
 The other takes them quite and cleane away,
 What'ere it be that is within his reach,
 The filching tricke he doth his fingers teach.
 But as Good-Fellow Robin had reward
 With milke and creame that friends for him prepar'd,
 For being busie all the night in vaine,
 (Though in the morning all things safe remaine),
 Robin Bad-Fellow wanting such a supper,
 Shall have his breakfast with a rope and butter,
 To which let all his fellowes be invited,
 That with such deeds of darknesse are delighted.

X. THE SHEPHERD'S DREAM.

From Warner's Albions England, 4to. Lond. 1612, Chap. 91. The copy in the British Museum has a fictitious autograph of Shakespeare on the title-page. This piece has been reprinted by Ritson, in his "Fairy Tales."

A shepheard, whilst his flock did feede,
 him in his cloke did wrap,
 Bids Patch his dog stand sentenell,
 both to secure a nap,

And, lest his bagpipe, sheephooke, skrip,
 and bottell (most his wealth)
 By vagrants (more then, many now)
 might suffer of their stealth.
 As he twixt sleepe and waking lay,
 against a greene banks side,
 A round of fairie-elves, and larrs
 of other kind, he spide :
 Who, in their dancing, him so charm'd,
 that though he wakt he slept,
 Now pincht they him, antickt about,
 and on and off him lept.
 Mongst them, of bigger bulke and voyce,
 a bare-breecht goblin was,
 That at their gamboles laughed, like
 the braying of an asse.
 At once the shepherds bagpipe (for
 they also used it)
 Was husht, and round about him they,
 as if in councell, sit.
 Upon whose face the breechlesse larr
 did set his buttocks bare,
 Bespeaking thus his beau-compeers,
 like Caiphas in his chaire.
 Poore Robin Good-fellow, sweet elfs,
 much thanks you for this glee,
 Since last I came into this land,
 A raritie to see :
 When nunnes, monks, friers, and votaries,
 were here of every sort,
 We were accustomed, ye wot,
 to this and merrier sport.
 Wo worth (may our great Pan, and we
 his puples say) that frier,
 That by revealing Christ obscur'd
 to Christ did soules retire.

For since great Pans great vicar on
 the earth was disobaid,
 In England, I, beyond the seas,
 a mal-content have staid.
 Whence, by a brute of pouders that
 should blow to heaven or hell
 The protestants, I hither came,
 where all I found too well :
 And in the catholick maine cause,
 small hope or rather none ;
 No sooner, therefore, was I come,
 but that I wisht me gone.
 Was then a merrie world with us,
 when Mary wore the crowne,
 And holy-water-sprinkle was
 beleevd to put us downe.
 Ho ! ho ! ho ! ho ! Needs must I laugh
 such fooleries to name :
 And at my crummed messe of milke,
 each night, from maid or dame
 To do their chares, as they supposd,
 when in their deadeest sleepe
 I puld them out their beds, and made
 themselves their houses sweepe.
 How clatterd I amongst their pots
 and pans, as dreamed they !
 My *hempen hampen* sentence,¹ when
 some tender foole would lay
 Me shirt or slop, them greeved, for
 I then would go away.
 Yee fairies too made mothers, if
 weake faith, to sweare that ye
 Into their beds did foist your babes,
 and theirs exchang'd to be.

See note, p. 132.

When yee (that elvish manners did
 from elvish shapes observe)
 By pinching her that beat that child,
 made child and mother swerve,
 This in that erd believe, That, not
 corrected, bad that grew.
 Thus yee, I, pope, and cloysterers,
 all in one teame then drew.
 But all things have gone crosse with us,
 since here the gspell shind,
 Nor helps it aught that she that it
 unclouded is inshrind.¹
 Well, though our Romish exorcists
 and regulars be outed,
 No lesse hypocrisie mongst some
 their contraries is doubted :
 And may they so persever and
 so perish Robin prayes,
 But too-too zealous people are
 too many cloy my wayes.
 For that this realme is in the right,
 Rome in the wrong for-loore,
 I must confesse, though much is else
 as faultie as before.
 To farmers came I, that, at least,
 their lofe and cheese once freed,
 For all would eate, but found themselves
 the parings now to need :
 So do their landlords rack their rents :
 though in the mannor-place
 Scarce smoakt a chimney : yet did smoke
 perplex me in strange cace.
 I saw the chimneys cleerd of fire,
 where nerethelesse it smokt

¹ Queen Elizabeth.

So bitterly, as one not used
 to like, it might have chokt.
 But when I saw it did proceed
 from nostrels¹, and from throtes
 Of ladies, lords, and sillie groomes,
 not burning skins nor cotes,
 Great Belsabub, thought I, can all
 spit fier as well as thine?
 Or where am I? it cannot be
 under the torred line.
 My fellow *Incubus* (who heere
 still residence did keepe,
 Witnes so many dadlesse babes
 begot on girles asleepe)
 Did put me by that feare, and said
 it was an Indian weede,
 That feum'd away more wealth than would
 a many thousands feed.
 Freed of that feare, the noveltie
 of cooches scath'd me so,
 As from their drifts and cluttering²
 I knew not where to go.
 These also worke, quoth *Incubus*,
 to our availe, for why?
 They tend to idle pride, and to
 inhospitalitie.
 With that I, comforted, did then
 peepe into every one,
 And of mine old acquaintances
 spide many a countrie Jone,

¹ A somewhat amusing satire on the use of tobacco, which had only been recently introduced, and was received with much prejudice.

² In 1601, a bill was introduced into Parliament, "to restrain the excessive use of cooches."

Whose fathers drove the dung-cart though
 the daughters now will none.
 I knew when prelates and the peeres
 had faire attendance on,
 By gentlemen and yeomandrie,
 but that faire world is gone :
 For most, like Jehu, hurrie with
 pedantries two or three,
 Yet all go downe the winde; save those
 that hospitalious bee.
 Great'st ladies with their women, on
 their palfries mounted faire
 Rode through the streets, well waited on,
 their artlesse faces bare,
 Which now in coches scorne to be
 salued of the aire.
 I knew when men-judiciall rode
 on sober mules, whereby
 They might of suters, these, and they,
 aske, answer, and replie.
 I knew when more was thriv'd abroad
 by war than now by peace,
 And English feard where they be frumpt,
 since hostile tearmes did cease :
 But by occasion, all things are
 produced, be, decrease.
 Times were when practize also preacht,
 and well-said was well-done,
 When courtiors cleerd the old before
 they on the new would run.
 When no judiciall place was bought,
 lest justice might be sould,
 When quirts, nor quilllets, overthrew,
 or long did causes hold,
 When lawyers more deservd their fees,
 and fattèd lesse with gold.

When to the fifteenth psalme, sometimes,
 had citizens recourse,
When lords of farmers, farmers of
 the poore had more remorse.
When Povertie had patience more :
 when none, as some of late,
Illiterate, ridiculous,
 might on the altar wate.
When canons, rubrick, liturgie,
 and discipline throughout
One shiftlesse practise had, not to
 indifferencie a flout.
More than be convocations now,
 Diocessors were stout.
Although in clarks pluralities
 were tolerated then,
Of lemmens (livings should I say)
 are now of clargie-men.
Pluralitie that huddle, have
 also their brace of wives :
But all the better, all that while
 hells heer-employment thrives.
That thus and worse hold, and increase,
 sith Rome may not returne,
Pray, fairies, graunt, infernals, that
 in fire of envie burne.
I have, faire fairie-elfes, besides
 large catalogue of sinne,
Observed in this land, in this
 short time I heere have bin,
The which at my departure, when
 Elizabeth first raign'd,
Were not in beeing, or were then
 religiously refraind.

Howbeit, hence for Ireland at
 the least I must transfreat :
 Where Rome hath roome there riot I :
 somes faith is heere too great.
 Yet largelier than most statesmen know,
 heere could I sport long while ;
 Insociable is not, ywis,
 for catholicks this ile.
 Suppose the shepheard all this while
 to have a troubled sleepe :
 Well might he heare the preachment, by
 the pulpit could not peepe :
 Till merrie Robin, gerding out
 a scape or twaine, did rise,
 And, with the wind therof, might seeme,
 were cleerd the shepherds eyes :
 Who glad he was deliverd so
 of them, then vanisht cleene,
 Told some, I know not whom, what ye
 have heard was said and seene.

XI. AN EPISODE OF FAIRIES.

[From the *Maydes Metamorphosis*, 4to. Lond. 1600, a play
 attributed by Kirkman to Lilly.]

Enter the fairies, singing and dancing.

By the moon we sport and play,
 With the night begins our day :¹

¹ So Milton,—

“Come, let us our rites begin ;
 ’Tis only daylight that makes sin.”

As we dance the dew doth fall ;
 Trip it, little urchins all,
 Lightly as the little bee,
 Two by two, and three by three,
 And about go we, and about go we.¹

Jo. What mawmets are these ?

Fris. O, they be the fairies that haunt these woods.

Mop. O, we shall be pinch'd most cruelly.

1 *Fay.* Will you have any music, sir ?

2 *Fay.* Will you have any fine music ?

3 *Fay.* Most dainty music ?

Mop. (*aside.*) We must set a face on't now, there's no flying.

No, sir, we are very merry, I thank you.

1 *Fay.* O, but you shall, sir.

Fris. No, I pray you save your labour.

2 *Fay.* O, sir, it shall not cost you a penny.

Jo. Where be your fiddles ?

3 *Fay.* You shall have most dainty instruments, sir.

Mop. I pray you, what might I call you ?

1 *Fay.* My name is Penny.

Mop. I am sorry I cannot purse you.

Fris. I pray you, sir, what might I call you ?

1 *Fay.* My name is Cricket.

Mop. I would I were a chimney for your sake.²

Jo. I pray you, you pretty little fellow, what's your name ?

3 *Fay.* My name is Little-little Prick.

Jo. Little-little Prick ! O, you are a dangerous fairy, and fright all the little wenches in the country out of their beds. I care not whose hand I were in, so I were out of yours.

1 *Fay.* I do come about the cops,
 Leaping upon flowers' tops.

¹ This song is set to music in an old collection by Ravenscroft and others, and is quoted in Douce's *Illustrations*, vol. i., p. 11.

² All this is so similar to the *Midsummer Night's Dream*, iii. 1, that one must have been taken from the other.

Then I get upon a fly,
 She carries me above the sky,
 And trip and go.

2 *Fay*. When a dew-drop falleth down,
 And doth light upon my crown,
 Then I shake my head and skip,
 And about I trip.

3 *Fay*. When I feel a girl asleep,
 Underneath her frock I peep,
 There to sport, and there I play.
 Then I bite her like a flea,
 And about I skip.

Jo. Ay, I thought where I should have you.

1 *Fay*. Wilt please you dance, sir?

Jo. Indeed, sir, I cannot handle my legs.

2 *Fay*. O, you must needs dance and sing,
 Which if you refuse to do,
 We will pinch you black and blue,
 And about we go.

They all dance in a ring, and sing as followeth.

Round about, round about, in a fine ring-a ;
 Thus we dance, thus we dance, and thus we sing-a.
 Trip and go, to and fro, over this green-a,
 All about, in and out, for our brave queen-a.

Round about, round about, in a fine ring-a ;
 Thus we dance, thus we dance, and thus we sing-a.
 Trip and go, to and fro, over this green-a,
 All about, in and out, for our brave queen-a.

We have danc'd round about in a fine ring-a ;
 We have danc'd lustily, and thus we sing-a,—
 All about, in and out, over this green-a,
 To and fro, trip and go, to our brave queen-a.

XII. THE COZENAGES OF THE WESTS.

The following is reprinted from a very scarce tract, published at London in 1613, with a rough but curious print on the title, illustrating one of the incidents here related. It is principally valuable for our purpose, as showing the popular belief in the existence of fairies, and also for the mention of the Queen of Fairies falling in love with a mortal; but anything of the kind is so rarely met with, that its subject alone would sanction its introduction into this collection.

The severall notorious and lewd Cousonages of John West, and Alice West, falsely called the King and Queene of Fayries, practised verie lately both in this citie and many places neere adjoyning: to the impoverishing of many simple people, as well men as women: who were arraigned and convicted for the same at the Sessions house in the Old Baily, the 14. of January, this present yeare, 1613.

CHAP. 1.—*The lewd cousonages of JOHN WEST, and ALICE WEST, falsely called the King and Queene of Fayries.*

The hot sunne after the overflow of Nilus, engendred not more straunge and ugly imperfect monsters in Egypt, then this age doth impostures, in and about the citie of London: no cousonage is left unpractised, no cheat unattempted, no meanes to deceive unaffected, insomuch that the suburbs in some places may be compared to a schoole of cousonages, and a mart of unheard of abuses, of which every succeeding month begets sundrie of the newest and last edition, every one striving to exceed another in craft and subtlety.

What straine of invention stretcht to the highest key of subornation, what almost incredible forgerie, without bound, limit or dimension, what degree of juggling, counterfetting, what fraud or fallacies have not beene practised in that height of cunning, able, as it were, to foole the simplicity of the

former times, to gull the present ages, and to give precedents to the succeeding seasons, scarce to be equald or paraleld?

The innocency of the first world strived to excell in vertue, but the poyson of this infected age strives to exceed in vice. Happy was that man, that in the nonage of the golden world could leave behinde him any presedent worthy to imitate, but they hold themselves in this dotage of the iron age most remarkable, that can put upon these times any imputation which deservedly can undergoe the scandall of reproofe. Why should else such new impostures be continually hatcht, of which the first and most innocent seasons were not so much guilty as to know how to entitle them? To these new abuses, we had therefore need of Callepine to devise new names, for as there is no Latine, Greeke, or Hebrew word for Tobacco, but Tobacco, the reason is, it was an herbe not knowne by our granfathers, nor that customary habit which the world hath lately entertained it: so I may speake of these cousonages now in use, which till now not knowne, I know not how to stile them by any name borrowed from antiquitie, since such new fraudulencies have but of late daies beene put in execution, but onely by the generall names of cousonages, which shall comprehend the roote and manifold branches. I will not stand now to distinguish their severall kindes, which for their commonnesse are not worthie my remembrance: neyther is my purpose to trouble you with any long discourse of practises in another kinde, as to kneele downe to prayers in Pauls, and leave a handbasket carelesly by, with capons legs hanging out, which when a cheater hath cunningly come behinde the Orisant and stolne away, when he hath ransackt for poultrie, he hath found a child to call him father! Neyther being myselfe no gamester, is it my purpose to lay open the cosonages at cards, and cheating at dice, in which hee is held no compleat gallant, that is not most dishonestly expert.

These and infinite others of the like nature I advisedly let passe, as connicatchings almost quite worne out of breath, and

come to circumstances of riper, newer, and fresher invention, and as I may truly say, now in fashion.

CHAP. 2.—*Alice West her first cousenage at Fulham.*

There were arraigned at Newgate this last Sessions, two notorious and infamous practisers of this new devised legerdemaine. One John West, and Alice his wife, who dwelt at Fulham, some foure miles from London; these understanding that one Thomas Moore of Hammersmith was well possest, sought by some strange fraudulent meanes to cheat him of such money and goods as they knew certainly hee had in his use and custodie: and because they knew common cousonages had for the most part common discovery, and so consequently a common and ordinary punishment denounced against offenders in that kinde, they therefore devised a new forme, in which for the strangenesse and varietie they could hardly be traced.

This woman takes upon her to bee familiarly acquainted with the king and queene of fairies, two that had in their power the command of inestimable treasure; and growing inward with a maid servant that belonged to this Thomas Moore, communicates to her a strange revelation, how that the fayrie king and queene had appeard to her in a vision, saying they had a purpose to bestow great summes of gold upon this man and this woman, which by her meanes and directions, was undoubtedly to be compast: in which atchievement, there was nothing so necessary as secrecie, for if it were revealed to any save them three whom it did essentially concerne, they should not onely hazard their good fortune, but incurre the danger of the fayries, and so consequently be open to great mishapes, and fearefull disasters. This being by the maid acquainted to the simple man and his wife, after conjuration of secrecy, they were as greedily willing to receive the benefit, as fearefull loath to entertaine the punishment, and so their simplicities begat an

easier way to their juggling ; which, she perceiving, prosecutes to her first devised purpose, and first entreats for money to performe the due rites of sacrifice to his great patron, the king of fayries. After them, she sends for more to furnish other ceremonies before forgot, still pretending that something or other was eyther neglected, or wanting to the attayning of so inestimable a masse. And the first rites that must be performed, was a very great banquet, which must be prepared for this royall king and queene of fayries ; then all the chamber must be hung with the richest linnen that they had in their possession, which according to their estate was very sufficient. The banquet cost a prettie summe of money, but all this was no charges in regard it should be returned tenfold ; therefore the more they bestowed, the more would be their gaines, in so much that their covetous simplicity so overswayed their understanding, that at several times this Circe had enchanted from them the sum of 40 pounds : and to encourage them the further, they brought him into a vault, where they shewed him two attired like the king and queene of fayries, and by them little elves and goblins, and in the same place an infinite company of bags, and upon them written, “ This is for Thomas Moore,” “ This is for his wife,” but would not let him touch any thing, which gave him some encouragement to his almost despairing hope ; but still he received no profit.

Yet at last beginning to looke into his estate, and what impossibility there was, he began to doubt some imposture, and thought to acquaint these proceedings to some friend, to whom he might communicate the busines. He was as some think, and as by the sequel it appeard, stroke lame by her sorceries, after which she presently repaired to him, told him his purpose to blab the secrets of the fayries was come to the eares of Oberon, for which he intraged, had inflicted this punishment upon him, but at the intercession of the fayrie queene, and in hope of his future secresie, she had provided him an oile, with which being bathed, he should instantly recover ; which

accordingly hapned, and gave no greater strength to his limbs then it did growth to his opinion. She therefore upon disbursing of more money, caused them to buy chests, trunkes, nay sacks, halfe tubs and barreles, which she promised the fairies wold fill with treasure. But though they were carefully provided, yet they stood empty, and he almost as void of hope, as his vessels of mony, till at length she drue the maid into a dark celler, and by some strong illusion shewed two in strange habits, whom she termed the K. and Q. of fayries, and by them, so much imagined treasure, that the maid justified before the bench there could not be so litle as seventeen hundred thousand pound, al which this cheatresse affirmed was for her master, but she was not suffred to beare any part of it away, because the time was not come, and the ceremonies not yet ended, after performance of which the treasure was to be tendred. To compasse which, she demanded so much money to provide her necessaries, as she imagined the poore man had of his own, or upon his credit could borow : which she received, to the summe of foure score pound.

And having drawn him thus dry, she and her husband fled the town by night, and after lived privatly in S. Katherens, where she practised many such cosonages as shal be declared hereafter.

This was against her proved the 14. of January, at the Sessions, for which she was convicted with her husband, and judged to bee whipt through London, and certain daies to stand on the pillory, which according to her judgement, hath to the example of all such practisers beene performed, and she yet till further evidence can be brought against her, kept still a prisoner in Newgate.

CHAP. 3.—*Her second cosonage of a man and his wife, which of them should die first.*

Many other of good reputation and quality hath she brought

within the compasse of these gulleries ; some for their credits sake I forbear to name, others, because they would not call their wits in publike question, have forborne to justifie manifest truthes against her. One gentleman amongst the rest, whom by circumstance she gathered did not affect his wife, she so farre perswaded with him, that hee constantly presumed to lay in her power to tell him which of them should die first. She humoured him so long, and with such cunning tricks and shifts deluded him, that at sundry times, upon his owne protestation, she had of him at least three score pound, putting him in hope that she should not outlive this day nor that : but he being urgent to know what to trust to, because he had already bespoke his second wife, she assured him she should die as the last Christmas Eve, yet upon Christmas day she was able to sup as hote plumbe pottage, and eat as hard brawne as the youngest wife betweene East and West Cheap.

CHAP. 4.—*How she made a maid in the Strand sit all a cold night in a garden naked, with a pot of earth in her lap, promising her it should be turned to gold in the morning.*

Another simple maid, whom she knew had hourded the best part of seven yeares wages of her good huswivery together upon promise of the greatest part she had, she perswaded to sit naked in a garden a whole cold frostie winters night, with a pot of earth in her lap, promising that ere morning the queene of fayries should turne it into gold : and in the meane time that this poore maid sate there, this cunning queane ranne away with her money and her cloathes ; and others she hath cousend in the like kinde.

CHAP. 5.—*How a young man came to her to know when his master should die.*

A young man came to this cunning woman to know when

his master should die, for he had more then a monthes minde to marry with his mistresse. Shee held him long in hand with trifles and delayes, and stil fetcht him off from time to time, now with a crowne, then with an angell, till shee had left his purse as barren as his braine, and so giving him the slip, left him as meere an asse as she found him.

CHAP. 6.—*Of saylers wives that came to her, to know when their husbands should come home.*

And saylers wives came ordinarily to her whilest shee lived in Saint Katherines, to know when their husbands would come, that they might freely play the good fellowes with their friends: and shee would answer, not of long time, and yet many of them returned, and tooke their wives napping with other womens husbands, yet many of these shee deluded, and got from them as much monie as they were able to make or to borrow, and yet could she cunningly, when they were most suspitious of her, put them off with some evasion or other, shadowing all her craft with a kind of simplicitie.

Poore farmers in the countrie have paid for her subtletie. When monie was scarce, shee would not refuse pigges, capons, geese, or corne, but except of any these countrie commodities, for which she would promise that all the fayries, like so many court-pages, should be at their service.

But to give the greater grace to these fraudulencies, she hath the opinion to be halfe or the greatest part of a witch: without which, it were impossible that by any outward management, shee could goe through so many things as shee hath done, but especially in and so neere London, where the people for the most part assume to understand most things, nay to know all: nor hath shee laid traines for prentises, maides, and the simple sort of people, but she hath fetcht off usurers and misers, as finely as they fetch off young heires that are newly come to their lands. As for example.

CHAP. 7.—*How she cousened a gentlewoman of much gold and silver.*

A gentlewoman ancient of great fortunes, and therefore should be wise, but assuredly wealthy, and therefore commonly covetous, to her shee brings a smooth compacted tale from the queene of fayries, who went to bestow on her a large quantity of coyne, which to the gentlewoman appearing at the first little better then ridiculous, shee told her shee would for her better satisfaction shew her apparantly that there was no impossibilitie in anything that she had before suggested, and for instance, quoth she, lend me from you a faire white diaper napkin, and two new shillings, and you shall see what, by the helpe of the fayrie queene, I can make of them. The gentlewoman did so. She presently making her beleieve she had tyed the two shillings in the corners of the napkin, by a cunning jugling slight conveighed into their places two twentie shilling peeces, unknowne to the gentlewoman, who tooke them to be no other then those shillings she had before delivered her: she perswades her to locke them safe in a chest, of which shee herselfe would keepe the key, confirming to her that within sixe dayes, or there abouts, by the power of the fayrie queene, they should turne to double soveraignes. The six dayes expired, and according as shee had promised, when they came to open the diaper napkin, they found instead of two King James his shillings, two faire Elizabeth soveraignes.

This put the gentlewoman in some hope, and three or foure times after the same fashion shee had deluded her, till she had jugled from her some foure score pound in monie, intimating unto her, that within such a time every shilling in silver should be made twentie in gold. But when she could not extract more from her, without palpable discoverie of her notorious cheating, shee tooke away the napkin and monie, and left her

to a solitarie repentance of her late greedie avarice. Infinite cosonages of lesse nature she hath beene tainted with.

CHAP. 8.—*How the same Alice West used to tell prentises, maides, and such ignorant people, their fortunes.*

Shee had by the porch and doore to her house a little closet, where she might heare every word spoken at the doore. When a young fellow came to know what success hee should have, at what trade hee should best thrive, or when any maid came to know where any thing was lost, or when any woman came to know whether her husband should burie her, or shee him, or in the like kind, shee would send one to the doore by sundrie interrogatories to understand their businesse, as whether they had lost a spoone, or come to use her advise in physicke, or if a maid came to know who should be her husband, or a batcheler whether hee should have such a maid, or such a widdow. Which no sooner in her closset she heard, but she would straight come to the doore, give them entertainment, bid them welcome, and tell them that the queene of fayries had told her their businesse, and so recite to them particularly every thing that shee had evesedropt in her closset: which gave such credit to her profession that the simple people did simply beleeve that it should happen, which out of the invention of her braine she did extemporally devise for them, by which subtletie shee purchast to herselfe great opinion of her skill, and many large summes of monie.

CHAP. 9.—*How two men came to know where a spoone was lost, and how they spared their monie.*

It happened, that a silver spoone being lost in a gentlemans house of good worship, and the butler, because it was through his negligence, was enjoyned to pay for it, hee called to one of his fellowes, and early in the morning, came to this womans

house, purposing for his better satisfaction to know a private theefe, and for his owne better justification, to give her ten groats, but to shew him the fellow or to helpe him to his spoone againe. And comming betimes in the morning, they found her scolding and clamouring with her neighbours, because some rude fellow had in knaverie plaid the beast just upon the threshold of the doore; and amongst other exclamations, quoth shee, “If I did but know, what man, woman, or child, had done me this wrong, I would bee severely revenged for so grosse an injurie.” The butler, apprehending her wordes, “Come,” saith he to his fellow, “wee will goe backe, and save this monie.” — “Why?” quoth his fellow. “Because,” saith hee, “if this wise woman cannot tell who hath plaid the beast upon the threshold of the doore, which is so neare her, how can shee tell who hath my spoone, which was stolne so farre off?” and so returned the same way they came, without adding losse to losse, or shooting a second arrow after the first,¹ which they assuredly knew was lost.

CHAP. 10.—*How this woman changed with a grocer a bastard for a sugar-loafe.*

It is well knowne, in a populous place about the citie, and not farre from Smithfield, that this woman, attired like a maid-servant, came into a grocers shop with a handbasket, to cheapen a sugar-loafe. The grocer, being a batcheler and without a wife, it was her purpose belike to helpe him to an heyre. Shee tels him that her mistresse, being a gentlewoman of good account that dwelt by, would bestow such a quantity in Barbarie sugar, and after some colourable circumstances, and long beating the price, they grew to a conclusion: when “Stay,” quoth she, “Ile leave my handbasket, till I but step over the way to know whether my mistresse like the price and sugar,

¹ A kind of proverbial expression, which Shakespeare has amplified, and made so good use of in the “Merchant of Venice,” act i., sc. 1.

and returne instantly:” the grocer, suspecting nothing, lets her goe quite away with the sugar-loafe, and takes his lute, for hee much delighted in that instrument, and playes to a yong bastard that shee had left in her handbasket, which bastard the grocer was glad to keepe.

CHAP. 11.—*How one of her companions served a gentleman.*

A gentleman, a tearmer that came to the citie to receive monie, being a good companion and having good store of crownes, shee grieving hee should spend any of his monie abroad, and not in her friends house, thought to take a speedy order for it.

It happened the gentleman, being a little troubled with a corne upon his toe, shee perswaded him to have it cut, and brought one of her owne devilish consorts, whome shee pretended to have extraordinarie skill in that art, who at the first cut, cut him to the bone, so that the gentleman was not able to goe or stand: shee then tooke upon her to play the surgeon, but she so ordered the matter, that in two tearmes hee was not able to pull on a boot, nor stir from his lodging, till his monie was almost quite wasted.

CHAP. 12.—*How shee cousoned another woman of many rings and jewels.*

There dwelt in one of the best parts of the citie a woman of no meane substance, if her wit had been answerable to her wealth, or her understanding to her yeares. This cousoner, meaning to lay a pit-fall to entrap her, inquires secretly what country woman shee was, how educated, what was the name of her first and second husband, where she had dwelt, how long in a place, how many children she had, how many were living, how many sonnes, how many daughters, with a particular of their names, and how they were bestowed; how

many suters she had then, and whom she best respected. All which she had privatly learned of an old char-woman that frequented the house much, and whom she had corrupted to her purpose. This done, and many other instructions learned, she cunningly gets a letter to be drawne from a deere friend of this gentlewomans in the country, whom she much respected, and attiring herselfe like a plaine counciwoman, inquires for such a gentlewoman, knocks at her dore, and with many a counterfeit courtesie, delivers it to her. Which when that gentlewoman had read, and understood the contents, she intreats her to sit downe, sends for wine, and desires her of further conference. For that letter contained a particular character of this counterfeit, that she was extraordinarily skilled in magick, could tell fortunes, could tell where any treasure was hid, and obtaine it; besides could advise her in many other things that were for her future good, of which the letter said the gentleman her friend had made perfect and sound triall. After some discourse afar off, shee began to tell her shee was never in London till then, yet could she discours of many things that had privatly hapned to her, tel her what rooms she had in her house, and how they were furnisht, what chests, what rings, what stones in them, and how fashioned, for al these things and more she had privatly learned before, which put the gentlewoman in an undoubted belief of her cunning. She next desired to see her hand, and at sight of it smilingly said she was born to many good fortunes, and much beloved of the king of fayries. Then she asked her if she was not borne in such a place, had not had so many husbandes, and had not so many children so bestowed. To which the simple gentlewoman answered yea, with great admiration how she that never saw her till then, and was never in the citie before, could make such a true relation. And now she begins in her heart to esteeme the care and love of her friend, and so to give way to this womans purpose. Then she told her what suters she had, and smilingly said, and in

sooth, and tell me true, doe you not love such a man best? She answered yes, still more and more amazed at her cunning. True saith she, your seller is vouted thus and thus, and there is such a corner in it, is there not? To all which she answered yea. Undoubtedly then, quoth she, but I must sweare you to secrecie, there is much gold and silver hid in that place, but unlesse you protest to keepe it close to yourselfe, and never to call my name in question, I will not undertake the taking of it up. Protestations past on both sides, the one for the undertaking, the other for concealing; she bad her then shew her two such rings of such a fashion, and a chaine which lay in such a casket, for with them she must present the king of fayries, whom she must of necessity use in this busines. The gentlewoman said she had such jewels indeed, and in such a place, and greatly admired at her skill that could know so much. And to be briefe, after many cunning gloses and private wispering in her eare of such passages as had before hapned her, this cunning quean so far perswaded her, that for that time she only tooke survey of the place where the gold was hid. The second time she cleanly carried away the chaine, rings, and certaine money which was to provide things necessary to such ceremonies: but the third time till she was publikly arraigned for many other cosonages, she could never set eye of her. Many ridiculous and frivolus impositiõs in this busines she put upon this gentlewoman, which for modesty sake I am willing to conceale, as to sit looking so many houres crosse legd towards the East, and so long another way: that her predecessor so famous for cheating the tripewife in Newgate market could never equall, much lesse exceed her in these new devised tricks of legerdemaine.

CHAP. 13.—*Another done by one of her companions.*

This companion comes to a young shopkeeper, a goldsmith's prentise, one that had the charge of more wealth then wit, and

desires to speake with him, and in smooth language so insinuated, that she made him beleewe the queene of fayries did most ardently doat upon him ;* the fellow liking the motion, askt how he might see or speak with her. Why thus, quoth she, bring foure of the fairest silver and guilt peeces of plate in thy masters shop into such a close by S. Giles, and place them at the foure corners of the close, and they shal not onely be turned to perfect gold, but there thou shalt confer with the amorous queen of fayries. The young man the next morning got up early according to his houre, went to the close, and placed the plate at the foure corners, still expecting the queen of fayries, and then this Alice West had plast in a ditch foure of her consorts, who came forth, and with stones and brickbats, so beat the poore prentise, that he ran home, and forgot to take his plate with him. His corage was cold for meeting the Q. of fayries.

There remains many other that are not yet revealed, but at their next arainment, when they come to light, we will acquaint you with the projects which appeare to me as things necessary to be divulged, because that such as have not falne in these pitfals, may by this means avoid them, seeing such daily presedents before their eyes of lamentable repentance, wishing withall, that the ancient proverbe in the accedence, may in such hereafter be verified. *Happy are they whom other mens harmes do make to beware.*

* This may be considered an illustration of the love between Titania and Bottom the Weaver.

XIII. DRAYTON'S NYMPHIDIA.

This beautiful poem, without which our collection could not be complete, is not so popularly known as to preclude its insertion. The text is chiefly taken from an early edition, without date, in the editor's possession. There is no doubt that it was a posterior production to the *Midsummer Night's Dream*, as Drayton himself calls it one of his "latest poems." See Malone's *Shakespeare*, ed. 1821, v. 206.

Old Chaucer doth of Thopas tell,
 Mad Rabelais of Pantagruel,
 A latter third of Dowsabel,
 With such poor trifles playing :
 Others the like have labour'd at,
 Some of this thing, and some of that,
 And many of they know not what,
 But that they must be saying.

Another sort there be, that will
 Be talking of the fairies still,
 Nor never¹ can they have their fill,
 As they were wedded to them :
 No tales of them their thirst can slake,
 So much delight in them they take,
 And some strange thing they fain would make,
 Knew they the way to do them !

¹ Ritson alters this to *ever*. I prefer the ancient duplication of the negative, although of course not grammatically correct. Other instances occur in the course of the poem.

Then since no muse hath been so bold,
 Or of the later, or the old,
 Those elvish secrets to unfold,
 Which lie from others reading ;
 My active muse to light shall bring
 The court of that proud fairy king,
 And tell there of the revelling :
 Jove prosper my proceeding !

And thou, Nymphidia, gentle fay,
 Which, meeting me upon the way,
 These secrets didst to me bewray,
 Which now I am in telling :
 My pretty, light, fantastic maid,
 I here invoke thee to my aid,
 That I may speak what thou hast said,
 In numbers smoothly swelling.

This palace standeth in the air,
 By necromancy placed there,
 That it no tempests needs to fear,
 Which way soe'er it bloweth :
 And somewhat southward tow'rd the noon,
 Whence lies a way up to the moon,
 And thence the fairy can as soon
 Pass to the earth below it.

The walls of spiders legs are made,
 Well morticed and finely laid ;
 He was the master of his trade
 It curiously that builded :
 The windows of the eyes of cats,
 And for the roof, instead of slates,
 Is cover'd with the skins of bats,
 With moonshine that are gilded.

Hence Oberon, him sport to make,
 (Their rest when weary mortals take,
 And none but only fairies wake)

 Descendeth for his pleasure :
 And Mab, his merry queen, by night
 Bestrides young folks that lie upright,
 (In elder times the mare that hight)
 Which plagues them out of measure.

Hence shadows, seeming idle shapes
 Of little frisking elves and apes,
 To earth do make their wanton scapes,
 As hope of pastime hastes them :
 Which maids think on the hearth they see,
 When fires well-near consumed be,
 There dancing hayes by two and three,
 Just as their fancy casts them.

These make our girls their slutt'ry rue,
 By pinching them both black and blue,
 And put a penny in their shoe,
 The house for cleanly sweeping :
 And in their courses make that round,
 In meadows and in marshes found,
 Of them so call'd the fairy-ground,
 Of which they have the keeping.

These, when a child haps to be got,
 Which after proves an idiot,
 When folks perceive it thriveth not,
 The fault therein to smother,
 Some silly doating brainless calf,
 That understands things by the half,
 Says that the fairy left this aulf,
 And took away the other.

But listen, and I shall you tell,
 A chance in Fairy that befell,
 Which, certainly, may please you well,
 In love and arms delighting,
 Of Oberon, that jealous grew,
 Of one of his own fairy crew,
 Too well (he fear'd) his queen that knew,
 His love but ill requiting.

Pigwigen was this fairy knight,
 One wond'rous gracious in the sight
 Of fair queen Mab, which day and night
 He amorously observed :
 Which made king Oberon suspect
 His service took too good effect,
 His sauciness and often check'd,
 And could have wish'd him starved.

Pigwigen gladly would commend
 Some token to queen Mab to send,
 If sea or land him aught could lend
 Were worthy of her wearing.
 At length this lover doth devise
 A bracelet made of emmets eyes,
 A thing he thought that she would prize,
 No whit her state impairing.

And to the queen a letter writes,
 Which he most curiously indites,
 Conjuring her by all the rites
 Of love, she would be pleased
 To meet him, her true servant, where
 They might without suspect or fear
 Themselves to one another clear,
 And have their poor hearts eased.

“ At midnight the appointed hour,
 And for the queen a fitting bow'r,
 (Quoth he) is that fair cowslip-flow'r,
 On Hipcut-hill that groweth ;
 In all your train there's not a fay,
 That ever went to gather May,
 But she hath made it in her way,
 The tallest there that groweth.”

When by Tom Thum, a fairy page,
 He sent it, and doth him engage,
 By promise of a mighty wage,
 It secretly to carry.
 Which done, the queen her maids doth call,
 And bids them to be ready all,
 She would go see her summer-hall,
 She would no longer tarry.

Her chariot ready straight is made,
 Each thing therein is fitting laid,
 That she by nothing might be stay'd,
 For naught must her be letting :
 Four nimble gnats the horses were,
 Their harnesses of gossamere,
 Fly Cranion, her charioteer,
 Upon the coach-box getting.

Her chariot of a snails fine shell,
 Which for the colours did excell ;
 The fair queen Mab becoming well,
 So lively was the limning :
 The seat the soft wool of the bee,
 The cover (gallantly to see)
 The wing of a py'd butterfly,
 I trow 'twas simple trimming.

The wheels compos'd of crickets bones,
And daintily made for the nonce ;
For fear of rattling on the stones,
 With thistle-down they shod it :
For all her maidens much did fear,
If Oberon had chanc'd to hear,
That Mab his queen should have been there,
 He would not have abode it.

She mounts her chariot with a trice,
Nor would she stay for no advice,
Until her maids, that were so nice,
 To wait on her were fitted,
But ran herself away alone ;
Which when they heard, there was not one,
But hasted after to be gone,
 As she had been diswitted.

Hop, and Mop, and Dryp so clear,
Pip, and Trip, and Skip that were
To Mab, their sovereign ever dear,
 Her special maids of honour ;
Fib, and Tib, and Pinck, and Pin,
Tick, and Quick, and Jil, and Jin,
Tit, and Nit, and Wap, and Win,
 The train that wait upon her.

Upon a grasshopper they got,
And, what with amble and with trot,
For hedge nor ditch they spared not,
 But after her they hye them.
A cobweb over them they throw,
To shield the wind if it should blow,
Themselves they wisely could bestow,
 Lest any should espy them.

But let us leave queen Mab a while,
 Through many a gate, o'er many a stile,
 That now had gotten by this wile,
 Her dear Pigwigen kissing ;
 And tell how Oberon doth fare,
 Who grew as mad as any hare,
 When he had sought each place with care,
 And found his queen was missing.

By griesly Pluto he doth swear,
 He rent his clothes, and tore his hair !
 And as he runneth here and there,
 An acorn-cup he getteth ;
 Which soon he taketh by the stalk,
 About his head he lets it walk,
 Nor doth he any creature baulk,
 But lays on all he meeteth.

The Tuscan poet doth advance
 The frantic Paladine of France,
 And those more ancient do inhance
 Alcides in his fury ;
 And others Ajax Telamon.
 But to this time there hath been none
 So bedlam as our Oberon,
 Of which I dare assure ye.

And first encount'ring with a wasp,
 He in his arms the fly doth clasp,
 As tho' his breath he forth would grasp,
 Him for Pigwigen taking.
 "Where is my wife, thou rogue?" (quoth he),
 "Pigwigen, she is come to thee ;
 Restore her, or thou dy'st by me !"
 Whereat the poor wasp quaking,

Cries, "Oberon, great fairy king,
Content thee, I am no such thing ;
I am a wasp, behold my sting !"

At which the fairy started.

When soon away the wasp doth go,
Poor wretch was never frightened so,
He thought his wings were much too slow,
O'erjoy'd they so were parted.

He next upon a glow-worm light,
(You must suppose it now was night)
Which, for her hinder part was bright,

He took to be a devil ;
And furiously doth her assail
For carrying fire in her tail ;
He thrash'd her rough coat with his flail,
The mad king fear'd no evil.

" Oh !" quoth the glow-worm, " hold thy hand,
Thou puissant king of Fairy-land,
Thy mighty strokes who may withstand ?

Hold, or of life despair I."
Together then herself doth roll,
And tumbling down into a hole,
She seem'd as black as any coal,
Which vext away the fairy.

From thence he ran into a hive,
Amongst the bees he letteth drive,
And down their combs begins to rive,

All likely to have spoiled :
Which with their wax his face besmear'd,
And with their honey daub'd his beard ;
It would have made a man affear'd,
To see how he was moiled.

A new adventure him betides :
He met an ant, which he bestrides,
And post thereon away he rides,
 Which with his haste doth stumble,
And came full over on her snout ;
Her heels so threw the dirt about,
For she by no means could get out,
 But over him doth tumble.

And being in this piteous case,
And all beslurried head and face,
On runs he in this wild-goose chase,
 As here and there he rambles,
Half blind, against a mole-hill hit,
And for a mountain taking it,
For all he was out of his wit,
 Yet to the top he scrambles.

And being gotten to the top,
Yet there himself he could not stop,
But down on th'other side doth chop,
 And to the foot came rumbling :
So that the grubs therein that bred,
Hearing such turmoil over head,
Thought surely they had all been dead,
 So fearful was the jumbling.

And falling down into a lake,
Which him up to the neck doth take,
His fury somewhat it doth slake,
 He calleth for a ferry :
Where you may some recovery note,
What was his club he made his boat,
And in his oaken cup doth float,
 As safe as in a wherry.

Men talk of the adventures strange
 Of Don Quishot, and of their change,
 Through which he armed oft did range,
 Of Sancha Panchas travel :
 But should a man tell every thing
 Done by this frantic fairy king,
 And them in lofty numbers sing,
 It well his wits might gravel.

Scarce set on shore, but therewithal
 He meeteth Puck, which most men call
 Hob-goblin, and on him doth fall
 With words from frenzy spoken :
 “ Hoh, hoh,” quoth Hob, “ God save thy grace !
 Who dress’d thee in this piteous case ?
 He thus that spoil’d my sov’reigns face,
 I would his neck were broken.”

This Puck seems but a dreaming dolt,
 Still walking like a ragged colt,
 And oft out of a bush doth bolt,
 Of purpose to deceive us ;
 And, leading us, makes us to stray,
 Long winters nights out of the way,
 And when we stick in mire and clay,
 He doth with laughter leave us.

“ Dear Puck,” quoth he, “ my wife is gone !
 As e’er thou lov’st king Oberon,
 Let every thing but this alone,
 With vengeance and pursue her :
 Bring her to me, alive or dead,
 Or that vile thief Pigwiggens head !
 That villain hath defil’d my bed,
 He to this folly drew her.”

Quoth Puck, " My liege; I'll never lin,
But I will thorough thick and thin,
Until at length I bring her in ;

My dearest lord, ne'er doubt it.
Thorough brake, thorough brier;
Thorough muck, thorough mier,
Thorough water, thorough fier !"¹

And thus goes Puck about it.

This thing Nymphidia overheard,
That on this mad king had a guard,
Not doubting of a great reward,

For first this bus'ness broaching :
And through the air away doth go,
Swift as an arrow from the bow,²
To let her sovereign Mab to know
What peril was approaching.

The queen, bound with loves pow'ful'st charm,
Sate with Pigwiggen arm in arm ;

Her merry maids, that thought no harm,

About the room were skipping :
A humble-bee, their minstrel, play'd
Upon his hobby ; ev'ry maid
Fit for this revel was arrayd,
The hornpipe neatly tripping.

¹ Compare *A Midsummer Night's Dream*, act ii., sc. 1 :—

" Over hill, over dale,
Thorough bush, thorough briar ;
Over park, over pale,
Thorough flood, thorough fire."

² So in *A Midsummer Night's Dream*, act iii., sc. 2 :—

" I go, I go ; look how I go !
Swifter than arrow from the Tartar's bow."

In comes Nymphidia, and doth cry,
 “ My sovereign, for your safety fly,
 For there is danger but too nigh,
 I posted to forewarn you :
 The king hath sent Hob-goblin out,
 To seek you all the fields about,
 And of your safety you may doubt,
 If he but once discern you.”

When, like an uproar in a town,
 Before them every thing went down ;
 Some tore a ruff, and some a gown,
 ’Gainst one another justling.
 They flew about like chaff i’ th’ wind ;
 For haste some left their masks behind,
 Some could not stay their gloves to find ;
 There never was such bustling !

Forth ran they, by a secret way,
 Into a brake that near them lay,
 Yet much they doubted there to stay,
 Lest Hob should hap to find them :
 He had a sharp and piercing sight,
 All one to him the day and night,
 And therefore were resolv’d by flight,
 To leave this place behind them.

At length one chanc’d to find a nut,
 In th’end of which a hole was cut,
 Which lay upon a hazel root,
 There scatter’d by a squirrel,
 Which out the kernel gotten had :
 When quoth this fay, “ Dear queen, be glad,
 Let Oberon be ne’er so mad,
 I’ll set you safe from peril.”

"Come all into this nut," quoth she,
 "Come closely in, be rul'd by me ;
 Each one may here a chuser be,
 For room ye need not wrestle,
 Nor need ye be together heapt."
 So one by one therein they creapt,
 And lying down, they soundly slept,
 And safe as in a castle.

Nymphidia, that this while doth watch,
 Perceiv'd if Puck the queen should catch,
 That he would be her over-match,
 Of which she well bethought her ;
 Found it must be some pow'rful charm,
 The queen against him that must arm,
 Or surely he would do her harm,
 For throughly he had sought her.

And list'ning if she aught could hear,
 What her might hinder, or might fear ;
 But finding still the coast was clear,
 Nor creature had descry'd her :
 Each circumstance and having scann'd,
 She came thereby to understand,
 Puck would be with them out of hand,
 When to her charms she hy'd her.

And first her fern-seed doth bestow,
 The kernel of the missletow ;
 And here and there as Puck should go,
 With terror to affright him,
 She night-shade straws to work him ill,
 Therewith her vervain, and her dill,
 That hind'reth witches of their will,
 Of purpose to despight him.

Then sprinkles she the juice of rue,
 That groweth underneath the yew,
 With nine drops of the midnight dew
 From lunary distilling ;
 The molewarps brain mixt therewithall,
 And with the same the pismires gall :
 For she in nothing short would fall,
 The fairy was so willing.

Then thrice under a brier doth creep,
 Which at both ends was rooted deep,
 And over it three times she leap,
 Her magick much availing :
 Then on Proserpina doth call,
 And so upon her spell doth fall,
 Which here to you repeat I shall,
 Not in one tittle failing.

“ By the croaking of the frog,
 By the howling of the dog,
 By the crying of the hog
 Against the storm arising ;
 By the evening curfeu-bell,
 By the doleful dying knell,
 O let this my direfull spell,
 Hob, hinder thy surprising !

“ By the mandrakes dreadful groans,
 By the lubricans sad moans,
 By the noise of dead mens bones
 In charnel-houses rattling ;
 By the hissing of the snake,
 The rustling of the fire-drake,
 I charge thee this place forsake,
 Nor of Queen Mab be prattling !

“ By the whirlwinds hollow sound,
 By the thunders dreadful stound,
 Yells of spirits under ground,
 I charge thee not to fear us :
 By the scritch-owl's dismal note,
 By the black night-raven's throat,
 I charge thee, Hob, to tear thy coat
 With thorns, if thou come near us !”

Her spell thus spoke, she stept aside,
 And in a chink herself doth hide,
 To see thereof what would betide,
 For she doth only mind him :
 When, presently, she Puck espies,
 And well she markt his gloating eyes,
 How under every leaf he pries,
 In seeking still to find them.

But once the circle got within,
 The charms to work do straight begin,
 And he was caught as in a gin :
 For as he thus was busy,
 A pain he in his head-piece feels,
 Against a stubbed tree he reels,
 And up went poor Hob-goblins heels :
 Alas ! his brain was dizzy !

At length upon his feet he gets,
 Hobgoblin fumes, Hobgoblin frets,
 And as again he forward sets,
 And through the bushes scrambles,
 A stump doth trip him in his pace,
 Down comes poor Hob upon his face,
 And lamentably tore his case,
 Amongst the briers and brambles.

“ A plague upon queen Mab,” quoth he,
 “ And all her maids, where’er they be ;
 I think the devil guided me,
 To seek her, so provoked !”
 When stumbling at a piece of wood,
 He fell into a ditch of mud,
 Where to the very chin he stood,
 In danger to be choked.

Now worse than e’er he was before,
 Poor Puck doth yell, poor Puck doth roar,
 That wak’d queen Mab, who doubted sore
 Some treason had been wrought her :
 Until Nymphidia told the queen
 What she had done, what she had seen,
 Who then had well-near crack’d her spleen
 With very extreme laughter.

But leave we Hob to clamber out,
 Queen Mab, and all her fairy rout,
 And come again to have a bout
 With Oberon yet madding :
 And with Pigwigen now distrought,
 Who much was troubled in his thought,
 That he so long the queen had sought,
 And through the fields was gadding.

And, as he runs, he still doth cry,
 “ King Oberon, I thee defy,
 And dare thee here in arms to try,
 For my dear ladys honour :
 For that she is a queen right good,
 In whose defence I’ll shed my blood,
 And that thou in this jealous mood
 Hast laid this slander on her.”

And quickly arms him for the field,
A little cockle-shell his shield,
Which he could very bravely wield,
 Yet could it not be pierced ;
His spear a bent both stiff and strong,
And well near of two inches long :
The pile was of a horse-fly's tongue,
 Whose sharpness naught reversed.

And puts him on a coat of mail,
Which was of a fishes scale,
That, when his foe should him assail,
 No point should be prevailing :
His rapier was a hornet's sting ;
It was a very dangerous thing,
For if he chanc'd to hurt the king,
 It would be long in healing.

His helmet was a beetles head,
Most horrible and full of dread,
That able was to strike one dead,
 Yet it did well become him :
And, for a plume, a horses hair,
Which, being tossed with the air,
Had force to strike his foe with fear
 And turn his weapon from him.

Himself he on an ear-wig set,
Yet scarce he on his back could get,
So oft and high he did curvet,
 Ere he himself could settle :
He made him turn, and stop, and bound,
To gallop, and to trot the round,
He scarce could stand on any ground,
 He was so full of mettle.

When soon he met with Tomalin,
 One that a valiant knight had been,
 And to great Oberon of kin :

Quoth he, “ Thou manly fairy,
 Tell Oberon I come prepar’d,
 Then bid him stand upon his guard ;
 This hand his baseness shall reward,
 Let him be ne’er so wary.

“ Say to him thus, that I defy
 His slanders and his infamy,
 And as a mortal enemy

Do publickly proclaim him :
 Withal, that if I had mine own,
 He should not wear the fairy crown,
 But with a vengeance should come down ;
 Nor we a king should name him !”

This Tomalin could not abide,
 To hear his sovereign vilify’d,
 But to the fairy court him hy’d,
 Full furiously he posted,
 With every thing Pigwiggen said,
 How title to the crown he laid,
 And in what arms he was array’d,
 As how himself he boasted.

’Twixt head and foot, from point to point,
 He told the arming of each joint,
 In every piece how neat and quaint ;

For Tomalin could do it :
 How fair he sat, how sure he rid,
 As of the courser he bestrid,
 How manag’d, and how well he did.
 The king, which listen’d to it,

Quoth he, "Go, Tomalin, with speed,
Provide me arms, provide my steed,
And every thing that I shall need,
By thee I will be guided :
To strait account call thou thy wit,
See there be wanting not a whit,
In every thing see thou me fit,
Just as my foe's provided."

Soon flew this news through fairy-land,
Which gave queen Mab to understand
The combate that was then at hand
Betwixt those men so mighty :
Which greatly she began to rue,
Perceiving that all Fairy knew
The first occasion from her grew
Of these affairs so weighty.

Wherefore, attended with her maids,
Through fogs, and mists, and damps, she wades,
To Proserpine the queen of shades,
To treat, that it would please her
The cause into her hands to take,
For ancient love and friendships sake,
And soon thereof an end to make,
Which of much care would ease her.

A while there let we Mab alone,
And come we to king Oberon,
Who arm'd to meet his foe is gone,
For proud Pigwiggen crying :
Who sought the fairy king as fast,
And had so well his journies cast,
That he arrived at the last,
His puissant foe espying.

Stout Tomalin came with the king,
 Tom Thum doth on Pigwiggen bring,
 That perfect were in every thing
 To single fights belonging :
 And therefore they themselves engage,
 To see them exercise their rage,
 With fair and comely equipage,
 Not one the other wronging.

So like in arms these champions were,
 As they had been a very pair,
 So that a man would almost swear
 That either had been either :
 Their furious steeds began to neigh,
 That they were heard a mighty way :
 Their staves upon their rests they lay ;
 Yet, ere they flew together,

Their seconds minister an oath,
 Which was indifferent to them both,
 That on their knightly faith and troth,
 No magick them supplied ;
 And sought them that they had no charms,
 Wherewith to work each others harms,
 But came with simple open arms,
 To have their causes tried.

Together furiously they ran,
 That to the ground came horse and man ;
 The blood out of their helmets span,
 So sharp were their encounters :
 And though they to the earth were thrown,
 Yet quickly they regain'd their own ;
 Such nimbleness was never shown,
 They were two gallant mounters.

When in a second course again,
They forward came with might and main,
Yet which had better of the twain,
 The seconds could not judge it :¹
Their shields were into pieces cleft,
Their helmets from their heads were reft,
And to defend them nothing left,
 These champions would not budge yet.

Away from them their staves they threw,
Their cruel swords they quickly drew,
And freshly they the fight renew,
 They every stroke redoubled ;
Which made Proserpina take heed,
And make to them the greater speed,
For fear lest they too much should bleed,
 Which wond'rously her troubled.

When to th'infernal Styx she goes,
She takes the fogs from thence that rose,
And in a bag doth them enclose,
 When well she had them blended :
She hies her then to Lethe spring,
A bottle and thereof doth bring,
Wherewith she meant to work the thing
 Which only she intended.

Now Proserpine with Mab is gone
Unto the place where Oberon
And proud Pigwiggen, one to one,
 Both to be slain were likely :

¹ Ritson reads *yet*. Our reading is from an early edition in 12mo. n. d.

And there themselves they closely hide,
 Because they would not be espy'd ;
 For Proserpine meant to decide
 The matter very quickly.

And suddenly unites the poke,
 Which out of it sent such a smoke,¹
 As ready was them all to choke,
 So grievous was the pother :
 So that the knights each other lost,
 And stood as still as any post,
 Tom Thum nor Tomalin could boast
 Themselves of any other.

But, when the mist 'gan somewhat cease,
 Proserpina commandeth peace,
 And that a while they should release
 Each other of their peril :
 " Which here," quoth she, " I do proclaim
 To all, in dreadful Plutos name,
 That, as ye will eschew his blame,
 You let me hear the quarrel.

" But here yourselves you must engage
 Somewhat to cool your spleenish rage,
 Your grievous thirst and to asswage,
 That first you drink this liquor ;

¹ With this may be compared the artifice of Oberon to hinder Lysander and Demetrius from fighting:—

"Thou seest these lovers seek a place to fight;
 Hie, therefore, Robin! overcast the night;
 The starry welkin cover thou anon
 With drooping fog as black as Acheron;
 And lead these testy rivals so astray,
 As one come not within another's way."

Which shall your understandings clear,
 As plainly shall to you appear,
 Those things from me that you shall hear,
 Conceiving much the quicker.

“ This Lethe water, you must know,
 The memory destroyeth so,
 That of our weal, or of our woe,
 It all remembrance blotted,¹
 Of it nor can you ever think :
 For they no sooner took this drink,
 But nought into their brains could sink,
 Of what had them besotted.”

King Oberon forgotten had
 That he for jealousy ran mad ;
 But of his queen was wond'rous glad,
 And ask'd how they came thither.²
 Pigwigen, likewise, doth forget
 That he queen Mab had ever met,
 Or that they were so hard beset,
 When they were found together.

Nor neither of them both had thought,
 That e'er they had each other sought,
 Much less that they a combat fought,
 But such a dream were loathing ;

¹ A similar artifice, though not so fully explained, occurs in *A Midsummer Night's Dream* :—

“ And think no more of this night's accidents,
 But as the fierce vexation of a dream.”

² So *Lysander*, after his fairy adventures :—

“ I cannot truly say how I came here.”

Tom Thum had got a little sup,
 And Tomalin scarce kiss'd the cup,
 Yet had their brains so sure lock'd up,
 That they remember'd nothing.

Queen Mab and her light maids the while
 Amongst themselves do closely smile,
 To see the king caught with this wile,
 With one another jesting :
 And to the fairy-court they went,
 With mickle joy and merriment,
 Which thing was done with good intent,
 And thus I left them feasting.

XIV. A FAIRY WEDDING.

This is another piece by the same author, and is not so generally known as the *Nymphidia*. It is the eighth nymphal of "The Muses Elizium, lately discovered by a new way over the Parnassus, &c., by Michael Drayton, esquire," 4to. Lond. 1630. The speakers are Mertilla, Claia, and Cloris.

*A nymph is married to a fay,
 Great preparations for the day ;
 All rites of nuptials they recite you,
 To the bridal and invite you.*

Mert. But will our Tita wed this fay ?

Claia. Yea, and to-morrow is the day.

Mert. But why should she bestow herself
 Upon this dwarfish fairy elf ?

Clara. Why, by her smallness you may find
That she is of the fairy kind,
And therefore apt to choose her make
Whence she did her beginning take.
Besides ! he's deft and wondrous airy,
And of the noblest of the fairy !
Chiefe of the Crickets of much fame,
In fairy a most ancient name :
But to be brief, 'tis clearly done,
The pretty wench is woo'd and won.

Clor. If this be so, let us provide
The ornaments to fit our bride,
For they knowing she doth come
From us in Elizium,
Queen Mab will look she should be drest
In those attires we think our best ;
Therefore some curious things let's give her,
Ere to her spouse we her deliver.

Mert. I'll have a jewel for her ear,
Which for my sake I'll have her wear ;
'T shall be a dewdrop, and therein
Of Cupids I will have a twin,
Which struggling with their wings, shall break
The bubble, out of which shall leak
So sweet a liquor, as shall move
Each thing that smells to be in love.

Clara. Believe me, girl, this will be fine,
And to this pendant then take mine ;
A cup in fashion of a fly,
Of the lynx's piercing eye,
Wherein there sticks a sunny ray,
Shot in through the clearest day ;
Whose brightness Venus' self did move
Therein to put her drink of love,

Which for more strength she did distill,
 The limbeck was a phœnix quill !
 At this cup's delicious brink,
 A fly approaching but to drink,
 Like amber or some precious gum
 It transparent doth become.

Cloris. For jewels for her ears she's sped,
 But for a dressing for her head
 I think for her I have a tire,
 That all fairies shall admire ;
 The yellows in the full-blown rose,
 Which in the top it doth enclose,
 Like drops of gold ore shall be hung
 Upon her tresses, and among
 Those scattered seeds, the eye to please,
 The wings of the cantharides ;
 With some o' th' rainbow, that doth rail
 Those moons in, in the peacock's tail ;
 Whose dainty colours, being mixt
 With th'other beauties, and so fixt,
 Her lovely tresses shall appear,
 As though upon a flame they were !
 And to be sure she shall be gay,
 We'll take those feathers from the jay,
 About her eyes in circlets set,
 To be our Tita's coronet.

Mert. Then, dainty girls, I make no doubt,
 But we shall neatly send her out ;
 But let's amongst ourselves agree
 Of what her wedding gown shall be.

Claira. Of pansy,¹ pink, and primrose leaves,
 Most curiously laid on in threaves,
 And all embroidery to supply,
 Powder'd with flowers of rosemary :

¹ The original reads *panfre*, which is evidently a misprint.

A trail about the skirt shall run,
 The silk-worm's finest, newly spun,
 And every seam the nymphs shall sew
 With th' smallest of the spinner's clue,
 And having done their work, again
 These to the church shall bear her train,
 Which of our Tita we will make
 Of the cast slough of a snake,
 Which quivering as the wind doth blow,
 The sun shall it like tinsel show.

Cloris. And being led to meet her mate,
 To make sure that she want no state,
 Moons from the peacock's tail we'll shred,
 With feathers from the pheasant's head,
 Mix'd with the plume of so high price,
 The precious bird of Paradise ;
 Which to make up, our nymphs shall ply
 Into a curious canopy
 Borne o'er her head, by our enquiry,
 By elves, the fittest of the faery.

Mert. But all this while, we have forgot
 Her buskins, neighbours ; have we not ?

Claira. We had, for those I'll fit her now ;
 They shall be of the lady-cow,
 The dainty shell upon her back
 Of crimson, strew'd with spots of black,
 Which, as she holds a stately pace,
 Her leg will wonderfully grace.

Cloris. But then for music of the best,
 This must be thought on for the feast.

Mert. The nightingale, of birds most choice,
 To do her best shall strain her voice ;
 And to this bird, to make a set,
 The mavis, merle, and robinet,

The lark, the linnet, and the thrush,
 That make a quoir of every bush !
 But for still music, we will keep
 The wren and titmouse, which to sleep
 Shall sing the bride, when she's alone,
 The rest into their chambers gone ;
 And like those upon ropes that walk
 On gossamer, from stalk to stalk,
 The tripping fairy tricks shall play
 The evening of the wedding day.

Clara. But for the bride-bed what were fit,
 That hath not been talk'd of yet.

Cloris. Of leaves of roses white and red
 Shall be the covering of her bed ;
 The curtains, valance, tester, all
 Shall be the flower imperial ;
 And for the fringe, it all along
 With asure harebells shall be hung ;
 Of lillies shall the pillows be,
 With down stuff of the butterflee.

Mert. Thus far we handsomely have gone,
 Now for our prothalamion,
 Or marriage song of all the rest,
 A thing that much must grace our feast.
 Let us practice then to sing it,
 Ere we before th'assembly bring it :
 We in dialogues must do it,
 Then, my dainty girls, set to it !

[*The Songs.*]

Clara. This day must Tita married be,
 Come, nymphs, this nuptial let us see !

Mert. But is it certain that ye say,
 Will she wed the noble fay ?

Cloris. Sprinkle the dainty flowers with dews,
Such as the Gods at banquets use :
Let hearbs and weeds turn all to roses,
And make proud the posts with posies.
Shoot your sweets into the air,
Charge the morning to be fair !

Claira. } For our Tita is this day

Mert. } To be married to a fay.

Claira. By whom then shall our bride be led
To the temple to be wed ?

Mert. Only by yourself and I ;
Who that room should else supply ?

Cloris. Come, bright girls, come all together,¹
And bring all your offerings hither ;
Ye most brave and buxom bevy,
All your goodly graces levy ;
Come in majesty and state,
Our bridal here to celebrate.

Mert. } For our Tita is this day

Claira. } Married to a noble fay.

Claira. Whose lot will't be the way to strew
On which to church our bride must go ?

Mert. That I think as fitt'st of all,
To lively Lelipa will fall.

Cloris. Summon all the sweets that are,
To this nuptial to repair,
Till with their throngs themselves they smother,
Strongly stifling one another,
And at last they all consume,
And vanish in one rich perfume.

Mert. } For our Tita is this day

Claira. } Married to a noble fay.

¹ *Altogether* in the original, a common method of printing the phrase in old works.

Mert. By whom must Tita married be?
'Tis fit we all to that should see.

Claira. The priest he purposely doth come,
The arch Flamyn of Elizium.

Cloris. With tapers let the temples shine,
Sing to Hymen hymns divine!
Load the alters, till there rise
Clouds from the burnt sacrifice;
With your sensors sling aloof
Their smels, till they ascend the roof.

Mert. } For our Tita is this day

Claira. } Married to a noble fay.

Mert. But coming back when she is wed,
Who breaks the cake above her head?¹

Claira. That shall Mertilla, for she's tallest,
And our Tita is the smallest.

Cloris. Violins, strike up aloud,
Ply the gittern, scowr the crowd!
Let the nimble hand belabour
The whistling pipe, and drumbling tabor;
To the full the bagpipe rack,
Till the swelling leather crack.

Mert. } For our Tita is this day

Claira. } Married to a noble fay.

Claira. But when to dine she takes her seat,
What shall be our Tita's meat?

Mert. The gods this feast as to begin,
Have sent of their ambrosia in.

Cloris. Then serve we up the straw's rich berry,
The respas, the Elizian cherry;
The virgin honey from the flowers
In Hibla, wrought in Flora's bowers:

¹ This curious custom is alluded to in Brand's "Popular Antiquities," new ed., ii. 64.

Full bowls of nectar, and no girl
Carouse but in dissolv'd pearl.

Mert. } For our Tita is this day

Claira. } Married to a noble fay.

Claira. But when night comes, and she must go
To bed ; dear nymphs, what must we do ?

Mert. In the posset must be brought,
And points¹ be from the bridegroom caught.

Cloris. In masques, in dances, and delight,
And rear-banquets, spend the night ;
Then about the room we ramble,
Scatter nuts, and for them scramble,
Over stools and tables stumble,
Never think of noise nor rumble.

Mert. } For our Tita is this day

Claira. } Married to a noble fay.

XV. THE LAND OF FAERIE.

[From Lane's "Triton's Trumpet," a MS. in the British Museum, Bib. Reg. 17 B. xv.]

From Faerie Lande, I com, quoth Danus now.
Ha ! that, quoth June, mee never chaunced to knowe,
Ne could or would th'igh poet Spencer tell,
(So farr as mote my witt this ridle spell)
Though none that breatheth livinge aier doth knowe,
Wheare is that happie land of Faerie,
Which I so oft doe vaunt yet no wheare showe,
But vouch antequities which nobodie maie knowe.

¹ The points or tags that were used to hold the dress.

No marveile that, quoth Danus mirrelie,
For it is movable of Mercurie,
Which Faeries with a trice doe snatch up hence,
Fro sight and heering of the common sense ;
Yet coms on sodaines to the thoughtlesse eye
And eare (favored to heere theire minstrelsy),
Ne bootes climbe promontories yt to spie,
For then the Faeries dowl the seeinge eye.
Onlie right sold it to some fewe doth chaunce,
That (ravishd) they behold it in a traunse,
Wheare yt a furor calls, rage, extacie,
Shedd but on the poetick misterie,
Which they with serious apprehension tend,
Ells from them also yt dothe quicklie wend :
But caught ! with it they deale most secretly,
As deignes the Muse instruct them waerely.
The glorie wheareof doth but this arive,
They farr more honord dead are then alive.
But now folke vaunt by use, to call yt prittie,
Themselves theareby comparinge with more wittie ;
Nathlesse kinges, captaines, clercks, astrologers,
And everie learnd th'ideal spirit admires.
But ah ! well fare his lines alive not dead,
Yf of his readers his reward bee bread.
Which proves, while poets thoughts up sore divine,
These fleshe-flies, earth wormes, welter but in slyme.
Ha ! yet near known was, but meere poetrie,
Came to ann ancor at sadd povertie.

XVI. SPORTS OF THE FAIRIES.

[From MS. Ashmole 36, 37.]

I spied kinge Oberon and his beuteous queene,
 Attended by a nimble footed trayne
 Of fayeryes trippinge ore the medows greene,
 And to meewards (methought) they came amayne.
 I coucht myselfe behinde a bushe to spye,
 What would betide the noble company.

It gann to rayne, the kinge and queene they runne
 Under a mushroom fretted over head,
 With glowormes artificially donne,
 Resemblinge much the canopy of a bedd
 Of cloth of silver: and such glimmeringe light
 It gave, as stars doe in a frosty night.

The kinge perceivinge it grew night apace,
 And that faint light was but for show alone,
 Out of a box made of a fayre topace,
 Hee toke a blasinge carbuncle that showne
 Like to a flameinge barre of iron, and
 Stucke it among the glowormes with his hand.

Like as the sunne darts forth his ruddy beames,
 Unable longer to hold up his head,
 Glaunceinge his gloateinge eye upon the streames,
 Such was the lustre that this mixture bredd,
 So light it was that one might plainely see,
 What was donne under that rich canopy.

The floore whereon they trode, it was of jett
 And mother of pearle, pollished and cutt,

Chequerd, and in most decent order sett,
 A table dyamond was theire table, butt
 To see th'reflection from the roofe to the table,
 'Twas choyce, meethought, and shewed admirable.

Like to a heaven directly was that table,
 And these bright wormes they doe resemble starres,
 That precious carbunckle soe invaluable,
 Lookt like a meteor with his ominous barres
 Hung out in heaven by th' allseeinge eye,
 Bidd us expect to heare a tragedye.

Soe this great light appeard amongst the rest.
 But now it grew towards suppertime apace,
 And for to furnish out this suddaine feast,
 The servitours, who knew each one his place,
 Disperse themselves immediately, and
 Some find the choycest dayntyces on the land.

Others dive downe to th' bottome of the deepe,
 Another mounts up to the lofty skye,
 To fetch downe hony dew of mowntaynes steepe—
 In every corner doe they serch and pry,
 Who can the best accepted present bringe,
 To please theire soe much honoured queene and kinge.

One gathers grapes ripe from the lusty vine,
 And with his little hands hee squeezeth out
 The juice, and then presents it up for wine ;
 And straight theire presses in among the rowt
 Another loaden with an eare of wheate,
 The whitest and the fairest hee cann gett.

XVII. CONJURATIONS FOR FAIRIES.

From MS. Ashmole 1406, written about the year 1600. One of these has been printed by Dr. Percy. The impiety of the originals has been omitted; but it runs through all the old charms and conjurations, and affords a curious picture of the times. The three last are given from a MS. in my own possession.

An excellent way to gett a fayrie, but for myselfe I call Margarett Barrance, but this will obtaine any one that is not allready bownd.

First, gett a broad square cristall or Venus glasse, in length and breadth three inches. Than lay that glasse or christall in the bloud of a white henne three Wednesdayes, or three Fridayes; then take it out and wash it wit holy *aqua*, and fumigate it. Then take three hazle stickes or wands of an yeare groth, pill them fayre and white, and make soe longe as you write the spiritts name, or fayries name, which you call three times, on every sticke beinge made flatt one one side. Then bury them under some hill, whereas you suppose fayries haunt, the Wednesday before you call her, and the Friday followinge take them uppe, and call her at eight or three or ten of the clocke, which be good plannetts and howres for that turne. But when you call, be in cleane life, and turne thy face towards the East; and when you have her, bind her to that stone ore glasse.

An unguent to annoynt under the eyelids, and upon the eyelidds, ev[e]ninge and morninge; but especially when you call, or finde your sight not perfect.

Take one pint [of] sallet oyle, and put it into a viall glasse, but first wash it with rose-water, and marygold flower water,

the flowers be gathered towards the East. Wash it till the oyle come white; then put it into the glasse, *ut supra*, and then put thereto the budds of holyocke, the flowers of marygold, the flowers or toppes of wilde time, the budds of younge hazle, and the time must be gathered neare the side of a hill where fayries use to be, and the grasse of a fayrie throne there. All these put into the oyle into the glasse, and sett it to dissolve three dayes in the sonne, and then keepe it for thy use, *ut supra*.

To call Elabigathan, a fayrie.

I, E. A., call the Elaby-Gathen, in the name &c., And I adjure thee, Elaby-Gathen, conjure, and straightly charge and command thee by Tetragrammaton, Emanuell, Messias, Sether, Panton, Cratons, Alpha et Omega, and by all other high and reverent names &c., I adjure and commande thee, Elaby, by all the powers and grace and vertues of all the holy meritorious virgines and patriarckes, and I conjure thee, Elaby-Gathen, by these holy names, Saday, Eloy, Iskyros, Adonay, Sabaoth, that thou appeare presently meekely and myldly in this glasse without doing hurt or daunger unto me, or any other livinge creature, and to this I binde thee by the whole power and vertue &c. of Adonay, Adonatos, Eloy, Elohim, Suda, Ege, Jeth, and Heban, that is to say, Lord of vertue and king of Israell, dwellinge upon the whole face of the earth, whose seate is in heaven, and his power in earth, and by Him, and by these glorious and powerfull names, I binde thee to give and doe thy true, humble, and obedient servise unto me, E. A., and never to depart without my consent and lawfull authoritie, in the name &c. And I command thee, Elaby-Gathen, by all &c., that thou doest come and appeare presently to me, E. A., in this cristall or glasse meekely and myldlye, to my true and perfect sight, and truly without fraud, dissymilation, or deceite, resolve and satisfie me in and of all manner of such questions and commandes, and demandes, as I shall either aske, require,

desire, or demande of thee ; and that thou, Elaby-Gathen, be true and obedient unto me, both now and ever hereafter, at all time and times, howers, dayes, nightes, mynittes, and in and at all places wheresoever, either in field, howse, or in any other place whatsoever and wheresoever I shall call upon thee ; and that thou, Elaby-Gathen, doe not start, depart, or desire to goe or departe from me, neyther by arte or call of any other artist of any degree or learninge whatsoever, but that thou in the humblyest manner that thou mayest be commaunded to attend and give thy true obedience unto me, E. A., and that even as thou wilt, answer it unto and before &c. And to this, I, E. A., sweare thee, Elaby-Gathen, and binde thee by the whole power &c., to be trew and faithfull unto me in all reverente humillity. Let it be done quickly ! quickly ! quickly ! come ! come ! come ! fiat ! fiat ! fiat ! amen ! amen ! amen ! &c.

A call to call any fayrie.

In nomine &c., Amen, I, E. A., with a true and stedfast faith &c., call thee &c. by the power &c., and commaund thee &c. that thou doest come and appeare before me in this christall stone or glasse, humblye, meekly, and mildly, and that in the lowliest, humbliest shape and manner that thou canst, to the true and perfecte sight of me, the sayed E. A., without prejudice, feare, harme, or danger of me, my body or soule, or any other member unto my body belonginge. I, E. A., doe therefore call thee, &c., by all the strength, power, and vertue &c., I commaund thee &c., and I conjure thee &c., I call thee &c., to appeare in this christall stone or glasse, by all the most high, excellent and reverent names &c., and by these most holy names, Tetragrammaton, Sother, Panton, Craton, Alpha et Omega, and by all the whole powers, dominion, rule, and command of, &c., I adjure, conjure, and straightly commaund thee, &c., to attend me, and come and appeare unto me as aforesayed in this cristall, and with all thy power, skill,

and best experience that thou hast, or by thy superiors and rulers thou canst or may any kinde of way get and obtayne, that thou doest presently, and at all time and times, both now and ever hereafter, reveale unto me the same, and fully resolve, absolve, and fulfill all and every one of my questions, requestes, commaundes, and desires, truly, sensibly, and faithfully, without any manner of deceit, delution, dissimulation or fraude, and that as thou doest feare the heavy wrath and judgment &c. Therefore and to this end I adjure thee by the power of all thy superiors who hath any power over thee, and whome thou art subject unto, that thou doest by the power &c., and by these holy names, Tagla, Agla, Tetragrammaton, Sabaoth, Adonay, Athanatos, Ely, Eloy; and also I adjure, conjure, and command the to appeare mildely and firmly to my sight in this christall as aforesaid, at all times, dayes, nights and houres when and wheresoever I shall call upon thee, by the power &c., I commaund the, &c., to come quickly as aforesayed at all times, dayes, nightes, and houres, and in all places either one land or water, howse or field, sittinge or lying, standinge or walkinge, in valleyes, dales, woods or pastures, where and whensoever by the vertues &c. I binde thee, &c., and compell thee truly and reverently to attend and obey me from this time forth and evermore, and to this end by the power, strength, and vertue of all these, I sweare thee, &c., to give thy true alleageance, attendance onely one me, and one noe other person livinge, And sweare, adjure, conjure, commaund, compell, constrayne, and charge thee, &c., by the high name Horlon, by the greate name Gorthenthion, by the excellent name Jebar, by the fearefull name Gosgamer, and by the holy name Heloy, marvelous and honorable, and by the seale wherewith you or many of you were sealed, and by the ball and glasse wherein you or many of you were included, and by all other vertues and powers of heaven whatsoever, that thou never be dissloyall, but ever true and faithfull unto me. To this I bind thee, &c., and sweare thee by the whole power &c., make noe delay nor tar-

riance, but come by the power of all the celestiall company, quickly ! quickly ! quickly ! fiat ! fiat ! fiat ! Amen.

To goe invisible.

Take water, and powre it upon an antt-hill, and looke immediatly after, and you shall finde a stone of divers colours sente from the faerie. This beare in thy righte hande, and you shall goe invisible.

A conjuration for a fairy.

I conjure thee, I exsorsize thee, I compell, command, constrain and bind thee, spirit N., by the power of Tetragrammaton and Athanatos and Aglay, and by the vertue of the great Tetragrammaton, that thou appeare to mine owne person visible to the sight of mine owne eyes, so that I may see and deserne thee, and that thou shew me the truth of all thinges that I shall demand of thee, without decept, fraud, or guile ; nether shalt thou hurt or crack this stone, nor mee, nor any other creatur, in mind, soule or body ; nether shalt thou by cavell or deceat leave mee, nor depart from my presence or commandment, untill thou have made mee true answeare ; and to shew mee true signes to all questions and demands. This I abjure, conjure, and command thee &c. Amen.

A discharge of the fairies, or other spirits or elphes, from ony place or ground wher treasher is hid or laid.

First shall the master say in the name &c., Amen ! and then say as followeth : — I conjure you, speritts or elphes, which bee seven sisters, and have these names, Lilia, Restila, Tetar, Afryta, Julia, Nevula, I conjure and charge you &c., and by all the apostles, marters, confessors, and all virgins, and all the elect, that from henceforth nether you nor any

other for you have power or rule upon this ground, nether within nor without, nor upon this servant, nether by day nor night, but the &c. be allwayes upon him or her. Amen! Amen!

XVIII. FAIRY SONGS.

The three following songs are taken from a very interesting collection of madrigals by Mr. Oliphant. The two first are from a publication by Weelkes, and the third from Ravenscroft. The last one is also given by Douce, in his "Illustrations," vol. i. p. 83.

I.

On the plains,
 Fairy trains
 Were a-treading measures ;
 Satyrs play'd,
 Fairies stray'd
 At the stops set leasures.

Nymphs begin
 To come in
 Quickly thick and threefold ;
 Now they dance,
 Now they prance,
 Present there to behold.

II.

Come let's begin to revel't out,
 And tread the hills and dales about ;
 That hills and dales and woods may sound,
 An echo to this warbling sound.

Lads, merry be with music sweet,
 And, fairies, trip it with your feet,
 That hills and dales and woods may sound
 An echo to this warbling round.

III.

Dare you haunt our hallow'd green ?
 None but fairies here are seen.

Down and sleep,
 Wake and weep,
 Pinch him black and pinch him blue,
 That seeks to steal a lover true.
 When you come to hear us sing,
 Or to tread our fairy ring,
 Pinch him black, and pinch him blue ;
 O, thus our nails shall handle you !

XIX. THE WILTSHIRE FAIRIES.

The following curious particulars are extracted from the miscellaneous Wiltshire collections of Aubrey, preserved in the library of the Ashmolean Museum, Oxford. Part of them are also to be found in his "Naturall History of Wiltshire," a MS. in the library of the Royal Society, p. 77, &c.

In the yeare 1633-4, soone after I had entered into my grammar at the Latin Schoole at Yatton Keynel, our curate Mr. Hart was annoy'd one night by these elves or fayries. Comming over the downes, it being neere darke, and approaching one of the faiery dances, as the common people call them in these parts, viz. the greene circles made by those sprites on the grasse, he all at once sawe an innumerable

quantitie of pigmies or very small people dancing rounde and rounde, and singing, and making all maner of small odd noyses. He, being very greatly amaz'd, and yet not being able, as he sayes, to run away from them, being, as he supposes, kept there in a kinde of enchantment, they no sooner perceave him but they surround him on all sides, and what betwixt feare and amazement, he fell down scarcely knowing what he did ; and thereupon these little creatures pinch'd him all over, and made a sorte of quick humming noyse all the time ; but at length they left him, and when the sun rose, he found himself exactly in the midst of one of these faiery dances. This relation I had from him myselfe, a few days after he was so tormented ; but when I and my bedfellow Stump (?) wente soon afterwards at night time to the dances on the downes, we sawe none of the elves or fairies. But indeede it is saide they seldom appeare to any persons who go to seeke for them.

As to these circles, I presume they are generated from the breathing out of a fertile subteraneous vapour, which comes from a kinde of conical concave, and endeavours to get out at a narrow passage at the top, which forces it to make another cone inversely situated to the other, the top of which is the green circle. Every tobacco-taker knowes that 'tis no strange thing for a circle of smoake to be whiff't out of the bowle of the pipe, but 'tis donne by chance. If you digge under the turfe of this circle, you will find at the rootes of the grasse a hoare or mouldinesse. But as there are fertile streames, so contrary-wise there are noxious ones which proceed from some mineralls, iron, &c., which also, as the others, *cæteris paribus*, appear in a circular forme. *Mem.* that pidgeon's dung and nitre, steeped in water, will make the fayry circles ; it drawes to it the nitre of the aire, and will never weare out.

Let me not omitt a tradition which I had many yeares since, when I was a boy, from my great uncles and my father's bayly, who were then old men ; that in the harvest time, in one of the great fields at Warminster, at the very time of

the fight at Bosworth field in Leicestershire between King Richard III. and Henry VII., there was one of the parish (I have forgott whether he was not a naturall fool) who took two wheat-sheaves, one in one hand, and the other in the other hand, and sayd that the two armies were ingag'd. He play'd with the sheaves, crying with some intervalls, "Now for Richard!" "Now for Henry!" At last lets fall Richard, and cried, "Now for King Henry, Richard is slaine!" And this action of his did agree with the very time, day and houre. Query, might not this boy have been one changed by the fairies. The vulgar call them changlings.

XX. RANDOLPH'S AMYNTAS.

The following scenes are taken from a play by Randolph, entitled "Amyntas, or the Impossible Dowry," 12mo. Oxford, 1640. They are extremely amusing, and detail a laughable imposition, which will probably remind the reader of Mistress Quickly and her elves in the Merry Wives of Windsor. Here we have for the first time fairy Latin, and it does no discredit whatever to the order.

Thestylis, Mopsus, Jocastus.

Mop. Jocastus, I love Thestylis abominably! The mouth of my affection waters at her.

Jo. Be wary, Mopsus, learne of me to scorn the mortalls. Choose a better match: Go, love some fairy lady! Princely Oberon shall stand thy friend, and beauteous Mab, his queen, give thee a Maid of Honour.

Mop. How, Jocastus? Marry a puppet? Wed a mote i'th' sunne? Go looke a wife in nutshels? Wooe a gnat that's nothing but a voice? No, no, Jocastus, I must have flesh and bloud, and will have Thestylis. A fig for fairies!

The. Tis my sweet-heart, Mopsus, and his wise brother. O, the twins of folly ! These doe I entertaine only to season the poore Amyntas madnesse.

Mop. Sacred red and white, how fares thy reverend beauty ?

Thest. Very ill, since you were absent, Mopsus ! Where have you been all this live-long houre ?

Mop. I have been discoursing with the birds.

Thest. Why, can birds speak ?

Jo. In Fairy Land they can : I have heard 'em chirp very good Greek and Latin.

Mop. And our birds talk better farre than they : a new-laid egge of Sicily shall out-talk the bravest parrot in Oberon's Utopia.

Thest. But what languages doe they speak, servant ?

Mop. Severall languages, as Cawation, Chirpation, Hootation, Whistleation, Crowation, Cackleation, Shreekation, Hissation.

Thest. And Foolation ?

Mop. No, that's our language. We ourselves speak that, that are the learned augurs.

Thest. What successe does your art promise ?

Mop. Very good.

Thest. What birds met you then first ?

Mop. A woodcock and a goose.

Thest. Well met.

Mop. I told'm so.

Thest. And what might this portend ?

Mop. Why thus—and first the Woodcock. Wood and Cock — both very good signes. For first the wood doth signify the fire of our love shall never goe out, because it has more fuell : wood doth signifie more fuell.

Thest. What the Cock ?

Mop. Better then t'other : that I shall crow o're those that are my rivals, and roost myselfe with thee.

Thest. But now the goose ?

Mop. I, I, the goose! That likes me best of all. Th'ast heard our gray-beard sheapheards talke of Rome, and what the geese did there. The goose doth signifie that I shall keep thy Capitoll.

Thest. Good gander!

Jo. It cannot choose but strangely please his highnesse.

Thest. What are you studying of, Jocastus, ha?

Jo. A rare device, a masque to entertaine his grace of Fairy with.

Thest. A masque? what is't?

Jo. An anti-masque of fleas, which I have taught to dance currantos on a spider's thread.

Mop. An anti-masque of fleas! Brother, methinks a masque of birds were better, that could dance the morice in the ayre, wrens and robbin-red brests, linnets, and titmice.

Jo. So! and why not rather your geese and wood-cocks? Mortall, hold thy tongue; thou dost not know the mystery.

Thest. Tis true. He tells you, Mopsus, leave your augury, follow his counsell, and be wise.

Mop. Be wise! I skorn the motion! Follow his counsell and be wise! That's a fine trick, i'faitn! Is this an age for to be wise in?

The. Then you mean I see t'expound the oracle.

Mop. I doe mean to be th'interpreter.

Jo. And then a jig of pismires is excellent.

Mop. What, to interpret oracles? A foole must be th'interpreter.

The. Then no doubt but you will have honour.

Mop. Nay I hope I am as faire for't as another man, if I should now grow wise against my will, and catch this wisdom!

The. Never feare it, Mopsus.

Mop. Twere dangerous vent'ring. Now I think on't too, pray Heaven this ayre be wholesome! Is there not an antidote against it? What doe you think of garlick every morning?

The. Fye upon't, 'twill spoyle our kissing ! and besides I tell you garlick's a dangerous dish ; eating of garlick may breed the sicknesse, for as I remember 'tis the philosophers' diet.

Mop. Certainly I am infected, now the fit's upon me ! 'Tis some thing like an ague ; sure I caught it with talking with a schollar next my heart.

The. How sad a life live I betwixt their folly and Amyntas madnesse ! For Mopsus, Ile prescribe you such a diet as shall secure you.

Mop. Excellent she-doctor ! Your women are the best physitians, and have the better practice.

The. First, my Mopsus, take heed of fasting, for your hungry meales nurse wisdome.

Mop. True ! O, what a stomack have I to be her patient !

The. Besides, take speciall care you weare not thred-bare clothes : 'twill breed at least suspition you are wise.

Jo. I, marry will it.

The. And walk not much alone ; or if you walk with company, be sure you walke with fooles, none of the wise.

Mop. No, no, I warrant you, Ile walk with nobody but my brother here, or you, or mad Amyntas.

The. By all meanes take heed of travell ; your beyond-sea wit is to be fear'd.

Mop. If ere I travell, hang me !

Jo. Not to the Fairy Land ?

The. Thither he may. But above all things weare no beard ; long beards are signes the brains are full, because the excrements* come out so plentifully.

Jo. Rather emptie ; because they have sent so much out, as if their brains were sunk into their beards. King Oberon has ne're a beard, yet for his wit I am sure he might have beene a gyant. Who comes here ?

* The same phrase is used by Shakespeare in *Love's Labour's Lost*, act v. sc. 1, and *Merchant of Venice*, act iii. sc. 2.

Enter Dorylas.

Dor. All haile unto the fam'd interpreter of fowles and Oracles !

Mop. Thankes, good Dorylas.

Dor. How fares the winged cattell ? Are the woodcocks, the jayes, the dawes, the cuckoes, and the owles in health ?

Mop. I thanke the gracious starres they are.

Dor. Like health unto the president of the jigs ! I hope King Oberon and his royall Mab are well.

Jo. They are ; I never saw their Graces eate such a meale before.

Dor. E'ne much good do t'e'm !

Jo. They're rid a hunting.

Dor. Hare or deere, my Lord ?

Jo. Neither ; a brace of snailes of the first head.

Thest. But, Dorylas, ther's a mighty quarrell here, and you are chosen umpire.

Dor. About what ?

Thest. The exposition of the Oracle. Which of these two you think the verier foole ?

Dor. It is a difficult cause. First, let me pose'em ; you, Mopsus, cause you are a learned augur, how many are the seven liberall sciences ?

Mop. Why, much about a dozen.

Dor. You, Jocastus, when Oberon shav'd himselfe, who was his barber ?

Jo. I knew him well, a little dapper youth, they call him Perriwinckle.

Dor. Thestilis, a weighty cause and askes a longer time.

The. Wee'l in the while to comfort sad Amyntas.

[Exeunt.

* * * * *

Dorylas, Mopsus, Jocastus, Thestylis, Amyntas.

Jo. Ist not a brave sight, Dorylas? Can the mortalls caper so nimbly?

Dor. Verily they cannot!

Jo. Does not King Oberon beare a stately presence? Mab is a beauteous empress.

Do. Yet you kiss'd her with admirable courtship.

Jo. I doe think there will be of Jocastus brood in Fairy.

Mop. You cuckold-maker, I will tell King Oberon you lye with Mab his wife.

Jo. Doe not, good brother, and I'le wooe Thestylis for thee.

Mop. Doe so then.

Jo. Canst thou love Mopsus, mortall?

The. Why suppose I can, sir, what of that?

Jo. Why then be wise, and love him quickly.

Mop. Wise! then I'le have none of her. That's the way to get wise children! Troth, and I had rather they should be bastards.

Amy. No, the children may be like the father.

Jo. True, distracted mortall. Thestylis, I say, love him, he's a fool.

Dor. But we will make him rich, then 'tis no matter.

The. But what estate shall he assure upon me?

Jo. A royall joynture, all in Fairy land.

Amy. Such will I make Urania.

Jo. Dorylas knowes it, a curious parke.

Do. Pal'd round about with pick-teeth.

Jo. Besides a house made all of mother of pearle; an ivory tennis-court.

Dor. A nut-meg parlour.

Jo. A saphyre dairy-roome.

Dor. A ginger-hall.

Jo. Chambers of agate.

Dor. Kitchens all of cristall.

Amy. O admirable ! This is it for certain.

Jo. The jacks are gold.

Dor. The spits are Spanish needles.

Jo. Then there be walks.

Dor. Of amber.

Jo. Curious orchards.

Do. That beare as well in winter as in summer.

Jo. 'Bove all the fish-ponds ! Every pond is full !

Do. Of Nectar ! Will this please you ? Every grove stor'd
with delightfull birds !

Mop. But be there any lady-birds there ?

Jo. Abundance.

Mop. And cuckoes too, to presage constancy ?

Do. Yes.

The. Nay then, let's in to seale the writings.

Amy. There boy, so ho, ho, ho ! [*Exeunt.*

Do. What pretty things are these both to be born to
lands and livings ! We poore witty knaves have no inheri-
tance but brains. Who's this ?

* * * * *

Dor. So, so, this hony with the very thought
Has made my mouth so liquorish, that I must
Have something to appease the appetite.
Have at Jocastus orchard ! Dainty apples,
How lovely they look ! Why these are Dorylas sweet-hearts.
Now must I be the princely Oberon,
And in a royall humour with the rest
Of royall fairies attendant goe in state
To rob an orchard. I have hid my robes
On purpose in a hollow tree. Heaven blesse me !

* * * * *

Dorylas with a bevy of faries.

Dor. How like you my Grace ? Is not my countenance
Royall and full of majesty ? Walk I not

Like the young Prince of Pigmies? Ha! my knaves,
 Wee'l fill our pockets. Look, look yonder, elves!
 Would not yon apples tempt a better conscience
 Than any we have, to rob an orchard? ha!
 Fairies, like nymphs with child, must have the things
 They long for. You sing here a fairy catch
 In that strange tongue I taught you, while yourselfe
 Doe climbe the trees. Thus princely Oberon
 Ascends his throne of state.

Elves. Nos beati fauni proles,
 Quibus non est magna moles,
 Quamvis lunam incolamus,
 Hortos sæpe frequentamus.

Furto cuncta magis bella,
 Furto dulcior puella.
 Furto omnia decora;
 Cum poma dulciora.

Cum mortales lecto jacent,
 Nobis poma noctu placent!
 Illa tamen sunt ingrata,
 Nisi furto sint parata.

[We the fairies blithe and antic,
 Of dimensions not gigantic;
 Though the moonshine mostly keep us,
 Oft in orchards frisk and peep us.

Stolen sweets are always sweeter;
 Stolen kisses much completer:
 Stolen looks are nice in chapels;
 Stolen, stolen be your apples!

When to bed the world are bobbing,
 Then's the time for orchard robbing !
 Yet the fruit were scarce worth pealing,
 Were it not for stealing, stealing.]

Jocastus, Bromius.

Jo. What divine noyse fraught with immortall harmony salutes mine eare ?

Bro. Why, this immortall harmony rather salutes your orchard ! These young rascalls, these pescod-shelers do so cheat my master ; we cannot have an apple in the orchard, but streight some fairy longs for 't. Well, if I might have my will, a whip again should jerk 'hem into their old mortality.

Jo. Dar'st thou, screech-owle, with thy rude croaking interrupt their musique, whose melody hath made the spheares to lay their heavenly lutes aside, only to listen to their more charming notes ?

Bro. Say what you will. I say a cudgell now were excellent musique !

Elves. Oberon, descende citus,
 Ne cogaris hinc invitus ;
 Canes audio latrantes,
 Et mortales vigilantes.

[Fairy king, from that tree skip,
 Ere angry mortals make thee trip ;
 Busy men surround and mark,
 Watchful dogs and mastiffs bark.]

Jo. Prince Oberon ? I heard his Graces name.

Bro. O ho : I spye his Grace ! Most noble Princee, come down, or I will pelt your Grace with stones, that I believe your Grace was ne're so pelted since 'twas a Grace.

Do. Bold mortall, hold thy hand !

Bro. Immortall thiefe, come downe, or I will fetch you ! Me-thinks it should impaire his Grace's honour to steale poore mortalls apples. Now, have at you !

Dor. Jocastus, we are Oberon, and we thought that one so neare to us as you in favour, would not have suffered this prophane rude groome thus to impaire our royalty.

Jo. Gracious Prince, the fellow is a foole, and not yet purged from his mortality.

Do. Did we out of love
And our entire affection, of all orchards
Choose yours to make it happy by our dances,
Light ayry measures, and fantasticke rings,
And you ingratefull mortall thus requite us
All for one apple ?

Jo. Villaine, th'ast undone me ! His Grace is much incens'd.

Do. You know, Jocastus, our Grace have orchards of our own more precious then mortals can have any, and we sent you a present of them t'other day.

Jo. Tis right ; your Graces humble servant must acknowledge it.

Bro. Some of his owne I am sure.

Do. I must confesse, their out-side look'd something like yours indeed, but then the taste more relish'd of eternity, the same with nectar.

Jo. Your good Grace is welcome to any things I have : Nay, gentlemen, pray doe not you spare neither.

Elves. Ti-ti-ta-ti.

Jo. What say these mighty peeres, great Oberon ?

Do. They cannot speak this language, but in ours they thank you, and they say they will have none.

Elves. Ti-ti-ta-ti, Tititatie.

Jo. What say they now ?

Do. They doe request you now to grant them leave to dance

a fairy-ring about your servant, and for his offence pinch him : doe you the while command the traitour not dare to stirre, not once presume to mutter.

Jo. Traitour, for so Prince Oberon deignes to call thee, stirre not, nor mutter.

Bro. To be thus abus'd !

Jo. Ha? mutter'st thou?

Bro. I have deserved better.

Jo. Still mutter'st thou?

Bro. I see I must endure it.

Jo. Yet mutter'st thou? Now, noble lords, begin when it shall please your honours.

Do. Ti-ti-ta-tie.

Jo. Our noble friend permits. Tititatie. Doe you not sir?

Jo. How should I say I doe?

Do. Ti-ti-ta-tie.

Jo. Ti-ti-ta-tie, my noble lords.

Elves. Quoniam per te violamur,
Ungues hic experiamur !
Statim dices tibi datam
Cutem valde variatam !

[Since by thee comes violation,
We'll treat thee with excoriation !
We'll tatto o'er thy vulgar skin,
Until thou art an Indian king.]

[*They dance.*]

Jo. Titiatie to your Lordship for this excellent musick.

Bro. This 'tis to have a coxcombe to on's master.

Jo. Still mutter'st thou?

[*Exit Bromius.*]

Dorylas from the tree. Jocastus falls on his knees.

Do. And rise up, Sir Jocastus, our deare knight.
Now hang the hallowed bell about his neck,
We call it a mellisonant Tingle-Tangle.
(Indeed a sheep-bell stol'n from's own fat weather) [*Aside.*
The ensigne of his knight-hood. Sir Jocastus,
We call to minde we promis'd you long since
The president of our dances place ; we are now
Pleas'd to confirme it on you. Give him there
His staffe of dignitie.

Jo. Your grace is pleas'd to honour your poore liegeman.

Do. Now begone.

Jo. Farewell unto your Grace and eke to you, Tititatie. My noble lords, farewell.

Dor. Tititatie, my noble foole, farewell ! Now, my nobilitie and honoured Lords, our Grace is pleas'd for to part stakes. Here, Jocalo, these are your share ; these his, and these our graces. Have we not gull'd him bravely ? See, you rascalls, these are the fruits of witty knaverie.

Mopsus enters barking.

Dor. Heaven shield Prince Oberon and his honoured lords ! We are betraid.

Mop. Bow, wow, wow. Nay, nay, since you have made a sheep of my brother Ile be a dogge to keep him.

Do. O good Mopsus !

Mop. Does not your grace, most low and mighty Dorylas, feare whipping now ?

Do. Good Mopsus, but conceale us, and I will promise by tomorrow night to get thee Thestylis.

Mop. I will aske leave
Of the birds. First, an owle, the bird of night.

That plainly shewes that by to morrow night, (*an owle shreekes*)
He may performe his promise.

Do. And I will.

Mop. Why then I will conceale you. But your Grace must think your Grace beholding to me.

Do. Well we doe.

Mop. And thank the owle she stood your friend. And for this time, my witty Grace, farewell.

Do. Nay, be not so discourteous. Stay and take an apple first. You, Jocalo, give him one, and you another, and our Grace a third.

Mop. Your Grace is liberall, but now I feare I am not he that must interpret th' oracle. My brother will prevent me, to my grieve I much suspect it, for this Dorylas, a scarre-crow, cozend him most shamefully, which makes me feare hee's a more foole then I. [*Exit Mopsus.*]

Dor. So, we are clean got off! Come, noble peeres
Of Fairy, come attend our royall Grace.
Let's goe and share our fruit with our Queen Mab,
And th' other dary-maids: whereof this theam
We will discourse amidst our cakes and cream.

Elves. Cum tot poma habeamus,
Triumphos læti jam canamus;
Faunos ego credam ortos,
Tantum ut frequentent hortos.

I, domum, Oberon, ad illas,
Quæ nos manent nunc ancillas,
Quarum osculemur sinum,
Inter poma, lac, et vinum.

[Now for such a stock of apples,
Laud us with the voice of chapels;
Fays, methinks, were gotten solely
To keep orchard-robbing holy!

Hence then, hence, and let's delight us
 With the maids whose creams invite us,
 Kissing them, like proper fairies,
 All amidst their fruits and dairies.]

* * * * *

*Jocastus with a morrice, himselfe Maid Marrian, Bromius
 the clowne.*

Dor. See, Mopsus, see, here comes your fairy brother ;
 Hark you, for one good turne deserves another.

[*Exeunt Dor. Mop.*

Jocast. I did not think there had been such delight in any
 mortall morrice. They doe caper, like quarter fairies at the least.
 By my knighthood, and by this sweet mellisonant tingle-tan-
 gle, the ensigne or my glory, you shall be of Oberons Revels.

Bro. What to doe I pray ? to dance away our apples ?

Joc. Surely, mortall, thou art not fit for any office there.

Enter Dorylas lik the King of Fairies. Mopsus.

Jo. See, blind mortall, see with what a port, what grace,
 what majesty this princely Oberon comes. Your grace is wel-
 come.

Do. A beauteous lady, bright and rare ;
 Queen Mab herselfe is not so faire.

Jo. Does your grace take me for a woman then ?

Do. Yes, beauteous Virgin, thy each part
 Has shot an arrow through my heart !
 Thy blazing eye, thy lip so thin,
 Thy azure cheek and christall chin,
 Thy rainbow brow, with many a rose,
 Thy saphyre eares, and rubie nose,
 All wound my soule ! O gentle be,
 Or, lady, you will ruin me !

Jo. Bromius, what shall I doe? I am no woman! If gelding of me will preserve your grace, with all my heart.

Bro. No, master, let him rather steale away all your orchard apples.

Jo. I, and shall! Beauteous Queen Mab may lose her longing else.

Do. How's this? are you no woman then?
Can such bright beauty live with men?

Jo. An't please your grace, I am your knight Jocastus.

Do. Indeed, I thought no man but he
Could of such perfect beauty be.

Jo. Cannot your Grace distill me to a woman.

Do. I have an hearb they moly call,
Can change thy shape, my sweet, and shall.
To taste this moly but agree,
And thou shalt perfect woman be.

Jo. With all my heart, ne're let me move
But I am up to the eares in love.
But what if I doe marry thee?

Do. My Queen Jocasta thou shalt be.

Jo. Sweet Moly! pray let Bromius have some Moly too,
Hee'l make a very pretty waiting maid.

Brom. No, indeed, forsooth, you have ladies enough already.

Do. Halfe your estate then give to me,
Else, you being gon, there none will be
Whose orchard I dare here frequent.

Jo. Sweet Oberon, I am content.

Do. The other halfe let Mopsus take.

Jo. And Thestylis a joynture make.

Bro. Why, master, are you mad?

Jo. Your mistresse, sirrah.
Our Grace has said it, and it shall be so.

Bro. What, will you give away all your estate?

Jo. We have enough beside in Fairy Land. You, Thestylis,
shall be our maid of honour.

Thes. I humbly thank your Grace.

Jo. Come, princely Oberon, I long to tast this Moly. Pray bestow the Knighthood of the Mellisonant Tingle Tangle upon our brother Mopsus; we will raise all of our house to honours.

Mop. Gracious sister!

Jo. I alwayes thought I was borne to be a queene.

Do. Come let us walke, majestique queene,
Of fairy mortalls to be seen.

In chaires of pearle thou plac't shalt be,
And empresses shall envie thee,
When they behold upon our throne
Jocasta with her Dorylas.

All. Ha, ha, ha!

Jo. Am I deceiv'd and cheated, guld and foold?

Mop. Alas, sir, you were borne to be a queene.

Jo. My lands, my livings, and my orchard gone?

Dor. Your grace hath said it, and it must be so.

Bro. You have enough beside in Fairy-land.

Thes. What, would your Grace command your maid of honour?

Dor. Well I restore your lands: only the orchard I will reserve for feare queen Mab should long.

Mop. Part I'le restore unto my liberall sister in lieu of my great knighthood.

Thes. Part give I.

Jo. I am beholding to your liberality.

Bro. I'le something give as well as doe the rest;
Take my fooles coat, for you deserve it best.

Jo. I shall grow wiser.

Dor. Oberon will be glad on't.

Thes. I must goe call Urania that she may come vow virginity.

XXI. HERRICK'S FAIRY POETRY.

From the "Hesperides, or the Works both humane and divine of Robert Herrick," 8vo. Lond. 1648. Several of these pieces are very common in contemporary manuscripts, and are also inserted in a few printed collections.

Oberon's Feast.

A little mushroome table spred,
 After short prayers they set on bread,
 A moon-parcht grain of purest wheat,
 With some small glit'ring gritt, to eate
 His choyce bitts with ; then in a trice
 They make a feast lesse great then nice,
 But all this while his eye is serv'd,
 We must not thinke his eare was sterv'd ;
 But that there was in place to stir
 His spleen, the chirring grashopper,
 The merry cricket, puling flie,
 The piping gnat for minstralcye.¹
 And now, we must imagine first,
 The elves present to quench his thirst,
 A pure seed-pearle of infant dew,
 Brought and besweetned in a blew
 And pregnant violet ; which done,
 His kitling eyes begin to runne
 Quite through the table, where he spies
 The hornes of paperie butterflies,

¹ The following two lines are here inserted in a copy in Poole's Parnassus, which contains many variations, generally for the worse :—

“The humming dor, the dying swan,
 And each a chief musician.”

Of which he eates ; and tastes a little
 Of that we call the cuckoes spittle ;
 A little fuz-ball pudding stands
 By, yet not blessed by his hands,
 That was too coorse ; but then forthwith
 He ventures boldly on the pith
 Of sugred rush, and eates the sagge
 And well bestrutted bees sweet bagge ;
 Gladding his pallat with some store
 Of emits eggs ; what wo'd he more ?
 But beards of mice, a newt's stew'd thigh,
 A bloated earewig, and a flie ;
 With the red-capt worme, that's shut
 Within the concave of a nut,
 Browne as his tooth. A little moth,
 Late fatned in a piece of cloth ;
 With withered cherries, mandrakes eares,
 Moles eyes ; to these the slain stag's teares ;
 The unctuous dewlaps of a snaile,
 The broke-heart of a nightingale
 Ore-come in musicke ; with a wine
 Ne're ravisht from the flattering vine,
 But gently prest from the soft side
 Of the most sweet and dainty bride,
 Brought in a dainty daizie, which
 He fully quaffs up to bewitch
 His blood to height ; this done, commended
 Grace by his priest ; the feast is ended !

Oberon's Palace.

Full as a bee with thyme, and red
 As cherry harvest, now high fed
 For lust and action ; on he'l go
 To lye with Mab, though all say no.

Lust has no eares ; he's sharpe as thorn,
And fretfull, carries hay in's horne,
And lightning in his eyes ; and flings
Among the elves, if mov'd, the stings
Of peltish wasps ; we'l know his guard ;
Kings, though th'are hated, will be fear'd.
Wine lead[s] him on. Thus to a grove,
Sometimes devoted unto love,
Tinseld with twilight, he and they
Lead by the shine of snails, a way
Beat with their num'rous feet, which by
Many a neat perplexity,
Many a turn and man' a crosse-
Track, they redeem a bank of mosse
Spungie and swelling, and farre more
Soft then the finest Lemster ore ;
Mildly disparkling, like those fiers
Which break from the injeweld tyres
Of curious brides ; or like those mites
Of candi'd dew in moony nights.
Upon this convex, all the flowers
Nature begets by th'sun and showers,
Are to a wilde digestion brought,
As if loves sampler here was wrought,
Or Citherea's ceston, which
All with temptation doth bewitch.
Sweet aires move here, and more divine
Made by the breath of great ey'd kine,
Who, as they lowe, empearl with milk
The foure-leav'd grasse, or mosse-like silk.
The breath of munkies, met to mix
With musk-flies, are th'aromaticks
Which cense this arch ; and here and there,
And farther off, and every where

Throughout that brave Mosaick yard,
Those picks or diamonds in the card ;
With peeps of harts, of club and spade,
As here most neatly interlaid.
Many a counter, many a die,
Half-rotten, and without an eye,
Lies here abouts ; and for to pave
The excellency of this cave,
Squirrils and childrens teeth late shed,
Are neatly here enchequered,
With brownest toadstones, and the gum
That shines upon the blewer plum.
The nails faln off by whit-flawes ; Art's
Wise hand enchasing here those warts,
Which we to others (from our selves)
Sell, and brought hither by the elves.
The tempting mole, stoln from the neck
Of the shie virgin, seems to deck
The holy entrance ; where within
The roome is hung with the blew skin
Of shifted snake ; enfreez'd throughout
With eyes of peacock's trains, and trout-
Flies curious wings ; and these among
Those silver-pence, that cut the tongue
Of the red infant, neatly hung.
The glow-wormes eyes, the shining scales
Of silv'rie fish, wheat-strawes, the snailes
Soft candle-light, the kitling's eyne,
Corrupted wood, serve here for shine.
No glaring light of bold-fac't day,
Or other over radiant ray,
Ransacks this roome ! but what weak beams
Can make reflected from these jems,
And multiply ; such is the light,
But ever doubtfull, day or night.

By this quaint taper-light, he winds
His errours up ; and now he finds
His moon-tann'd Mab, as somewhat sick,
And, love knowes, tender as a chick,
Upon six plump dandillions, high
Rear'd, lyes her elvish majestie,
Whose woollie-bubbles seem'd to drowne
Hir Mab-ship in obedient downe ;
For either sheet was spread the caule
That doth the infant's face enthrall,
When it is born, by some enstyl'd
The luckie omen of the child ;
And next to these, two blankets ore-
Cast of the finest gossamore ;
And then a rug of carded wooll,
Which, sponge-like, drinking in the dull
Light of the moon, seem'd to comply,
Cloud-like, the daintie deitie.
Thus soft she lies ; and over-head
A spinner's circle is bespread
With cob-web curtains ; from the roof
So neatly sunck, as that no proof
Of any tackling can declare
What gives it hanging in the aire.
The fringe about this, are those threds
Broke at the losse of maiden-heads ;
And all behung with these pure pearls,
Dropt from the eyes of ravisht girles,
Or writhing brides, when, panting, they
Give unto love the straiter way.
For musick now, he has the cries
Of fained lost virginities ;
The which the elves make to excite
A more unconquer'd appetite.

The king's undrest ; and now upon
 The gnat's watch-word the elves are gone.
 And now the bed, and Mab possest
 Of this great little kingly guest ;
 We'll nobly think, what's to be done
 He'll do no doubt: this flax is spun.

The Fairie Temple.

A way enchac't with glasse and beads
 There is, that to the chappel leads ;
 Whose structure, for his holy rest,
 Is here the halcion's curious nest ;
 Into the which who looks, shall see
 His temple of idolatry ;
 Where he of god-heads has such store,
 As Rome's Pantheon had not more.
 His house of Rimmon this he calls,
 Girt with small bones, instead of walls.
 First, in a neech, more black then jet,
 His idol-cricket there is set ;
 Then in a polisht ovall by,
 There stands his idol beetle flie ;
 Next, in an arch, akin to this,
 His idol canker seated is^r ;
 Then in a round, is plac't by these
 His golden god, Cantharides.
 So that where ere ye look, ye see
 No capitoll, no cornish free,
 Or freeze, from this fine fripperie.
 Now, this the fairies wo'd have known,
 Their's is a mixt religion :
 And some have heard the elves it call
 Part pagan, part papisticall.

If unto me all tongues were granted,
 I co'd not speak the saint's here painted.
 Saint Tit, Saint Nit, Saint Is, Saint Itis,
 Who 'gainst Mab's state plac't here right is.
 Saint Will o'th' Wispe, of no great bignes,
 But alias call'd here *fatuus ignis*.
 Saint Fripp, Saint Trip, Saint Fill, S. Fillie,
 Neither those other saint-ships will I
 Here goe about for to recite
 Their number, almost infinite ;
 Which, one by one, here set downe are
 In this most curious calendar.
 First, at the entrance of the gate,
 A little puppet-priest doth wait,
 Who squeaks to all the commers there,
 " Favour your tongues, who enter here.
 Pure hands bring hither, without staine."
 A second pules, " Hence, hence, profane."
 Hard by, i'th'shell of halfe a nut,
 The holy-water there is put ;
 A little brush of squirrils haire,
 Compos'd of odde, not even paires,
 Stands in the platter, or close by,
 To purge the fairie family.
 Neere to the altar stands the priest,
 There offring up the holy-grist ;
 Ducking in mood and perfect tense,
 With (much-good-do't-him) reverence.
 The altar is not here foure-square,
 Nor in a forme triangular ;
 Nor made of glasse, or wood, or stone,
 But of a little transverce bone,
 Which boyes and bruckel'd children call
 (Playing for points and pins) cockall.

Whose linnen-drapery is a thin,
Subtile, and ductile codlin's skin ;
Which o're the board is smoothly spread
With little seale-work damasked.
The fringe that circumbinds it, too,
Is spangle-work of trembling dew,
Which, gently gleaming, makes a show,
Like frost-work glitt'ring on the snow ;
Upon this fetuous board doth stand
Something for shew-bread, and at hand
(Just in the middle of the altar)
Upon an end, the fairie-psalter,
Grac't with the trout-flies curious wings,
Which serve for watched ribbanings.
Now, we must know, the elves are led
Right by the rubrick, which they read :
And if report of them be true,
They have their text for what they doo,
I, and their book of canons too.
And, as Sir Thomas Parson tells,
They have their book of articles ;
And if that fairie knight not lies,
They have their book of homilies ;
And other scriptures, that designe
A short, but righteous discipline.
The bason stands the board upon
To take the free oblation :
A little pin-dust, which they hold
More precious then we prize our gold ;
Which charity they give to many
Poore of the parish, if there's any.
Upon the ends of these neat railles,
Hatcht with the silver-light of snails,
The elves, in formall manner, fix
Two pure and holy candlesticks,

In either which a small tall bent
Burns for the altar's ornament.
For sanctity, they have to these
Their curious copes and surplices
Of cleanest cob-web, hanging by
In their religious vesterie.
They have their ash-pans and their brooms
To purge the chappel and the rooms ;
Their many mumbling masse-priests here,
And many a dapper chorister.
Their ush'ring vergers here likewise ;
Their canons and their chaunteries ;
Of cloyster-monks they have enow,
I, and their abby-lubbers too.
And if their legend doe not lye,
They much affect the papacie ;
And since the last is dead, there's hope
Elve Boniface shall next be pope.
They have their cups and chalices,
Their pardons and indulgences,
Their beads of nits, bells, books, and wax
Candles, forsooth, and other knacks ;
Their holy oyle, their fasting spittle,
Their sacred salt here, not a little.
Dry chips, old shooes, rags, grease, and bones,
Beside their fumigations,
To drive the devill from the cod-piece
Of the fryar, of work an odde-piece.
Many a trifle, too, and trinket,
And for what use, scarce man wo'd think it.
Next then, upon the chanter's side
An apples-core is hung up dry'd,
With ratling kirnils, which is rung
To call to morn and even-song.

The saint, to which the most he prayes,
 And offers incense nights and dayes,
 The lady of the lobster is,
 Whose foot-pace he doth stroak and kisse,
 And humbly chives of saffron brings,
 For his most cheerfull offerings.
 When after these h'as paid his vows,
 He lowly to the altar bows ;
 And then he dons the silk-worms shed,
 Like a Turks turbant on his head,
 And reverently departeth thence,
 Hid in a cloud of frankincense ;
 And by the glow-worms light wel guided,
 Goes to the feast that's now provided.

The Beggar to Mab, the Fairie Queen.

Please your grace, from out your store
 Give an almes to one that's poore,
 That your mickle may have more.
 Black I'm grown for want of meat,
 Give me then an ant to eate,
 Or the cleft eare of a mouse
 Over-sowr'd in drinke of souce ;
 Or, sweet lady, reach to me
 The abdomen of a bee ;
 Or commend a cricket's hip,
 Or his huckson, to my scrip,
 Give for bread a little bit
 Of a pease that 'gins to chit,
 And my full thanks take for it.
 Floure of fuz-balls, that's too good
 For a man in needy-hood ;
 But the meal of mill-dust can
 Well content a craving man ;

Any orts the elves refuse
 Well will serve the beggar's use.
 But if this may seem too much
 For an almes, then give me such
 Little bits that nestle there
 In the pris'ner's panier.
 So a blessing light upon
 You and mighty Oberon ;
 That your plenty last till when
 I return your almes agen.

The night-piece, to Julia.

Her eyes the glow-worme lend thee,
 The shooting-starres attend thee ;
 And the elves also,
 Whose little eyes glow,
 Like the sparks of fire, befriend thee.

No Will-o'th'-Wispe mis-light thee,
 Nor snake or slow-worme bite thee ;
 But on, on thy way,
 Not making a stay,
 Since ghost ther's none to affright thee.

The Fairies.

If ye will with Mab find grace,
 Set each platter in his place :
 Rake the fier up, and get
 Water in, ere sun be set.
 Wash your pailles, and clense your dairies,
 Sluts are loathsome to the fairies !
 Sweep your house ; Who doth not so,
 Mab will pinch her by the toe.

XXII. THE HOLLY-BUSH.

From "Men-Miracles with other Poemes," 12mo. Lond. 1646, where it is entitled the "Song at the Holly-Bush Guard." The chorus is here omitted. It is also found in some editions of the "Academy of Complements."

Cleare the eyes of the watch,
 Lazy sleepe we dispatch
 From hence as farre as Dedford ;
 For the flocke-bed and feather
 We expose to the weather,
 And hang all sheetes in the bed-cord.

The goblins and the jigge
 We regard not a figge ;
 Our phansies they cannot vary :
 We nere pity girles that doe
 Finde no treasure in their shooe,
 But are nipt by the tyrannous fairy.

List ! the noise of the chaires
 Wakes the wench to her pray'rs,
 Queene Mab comes worse then a witch in,
 Backe and sides she entailes
 To the print of her nailes,
 Shee'le teach her to snort in the kitchen.

Some the night-mare hath prest,
 With that weight on their breast,
 No returnes of their breath can passe ;
 But to us the tale is addle,
 We can take off her saddle,
 And turne out the night-mare to grasse.

Now no more will we harke
 To the charmes of the larke,
 Or the tunes of the early thrush ;
 All the woods shall retire,
 And submit to the quire
 Of the birds in the holly-bush.

While the country lasse
 With her dairy doth passe,
 Our joyes no tongue can utter ;
 For we centinells stand,
 And exact by command
 The excise of her lips and butter.

XXIII. KING OBERON'S APPAREL.

A poem by Sir Simon Steward, from the "Musarum Deliciæ, or the Muses Recreation," 12mo. Lond. 1656. Other copies of it are in MS. Ashmole 38, f. 99, MS. Rawl. Poet. 147, and MS. Malone 17. A great part of it, with some variations, is inserted in Poole's "English Parnassus."

When the monthly horned Queen
 Grew jealous, that the stars had seen
 Her rising from Endimions armes,
 In rage, she throws her misty charmes
 Into the bosome of the night,
 To dim their curious prying light.
 Then did the dwarfish faery elves
 (Having first attir'd themselves)
 Prepare to dresse their Oberon king
 In highest robes for revelling.

In a cobweb shirt, more thin
 Then ever spider since could spin,
 Bleach'd by the whitenesse of the snow,
 As the stormy windes did blow
 It in the vast and freezing aire ;
 No shirt halfe so fine, so faire.

A rich wastcoat they did bring,
 Made of the trout-flies gilded wing ;
 At that his elveship 'gan to fret,
 Swearing it would make him sweat,
 Even with its weight, and needs would wear
 His wastcoat wove of downy haire,
 New shaven from an eunuch's chin ;
 That pleas'd him well, 'twas wondrous thin.

The outside of his doublet was
 Made of the four-leav'd true-love grasse,
 On which was set so fine a glosse,
 By the oyle of crispy mosse ;
 That through a mist, and starry light,
 It made a rainbow every night.
 On every seam, there was a lace
 Drawn by the unctuous snailes slow trace ;
 To it, the purest silver thread
 Compar'd, did look like dull pale lead.

Each button was a sparkling eye
 Ta'ne from the speckled adders frye,
 Which in a gloomy night, and dark,
 Twinckled like a fiery spark :
 And, for coolnesse, next his skin,
 'Twas with white poppy lin'd within.

His breeches of that fleece were wrought,
 Which from Colchos Jason brought ;
 Spun into so fine a yarne,
 That mortals might it not discern ;

Wove by Arachne, in her loom,
Just before she had her doom ;
Dy'd crimson with a maiden's blush,
And lyn'd with dandelyon push.

A rich mantle he did wear
Made of tinsel gossamere,
Be-starred over with a few
Dyamond drops of morning dew.

His cap was all of ladies love,
So passing light that it did move,
If any humming gnat or fly
But buzz'd the ayre, in passing by ;
About it was a wreath of pearle,
Drop'd from the eyes of some poor girle
Pinch'd because she had forgot
To leave faire water in the pot.
And for feather, he did weare
Old Nisus fatall purple haire.

The sword they girded on his thigh
Was smallest blade of finest rye.

A paire of buskins they did bring
Of the cow-ladyes corall wing ;
Powder'd o're with spots of jet,
And lin'd with purple-violet.

His belt was made of mirtle leaves,
Plaited in small curious threaves,
Beset with amber cowslip studds,
And fring'd about with daizy budds ;
In which his bugle horne was hung,
Made of the babbling eccho's tongue ;
Which set unto his moon-burn'd lip,
He windes and then his faeries skip ;
At that, the lazy dawn 'gan sound,
And each did trip a faery round.

XXIV. A FAIRY GUIDE.

A Description of the King and Queene of Fayries, their Habit, Fare, their Abode, Pompe, and State. Beeing very delightfull to the sense, and full of mirth. London: printed for Richard Harper, and are to be sold at his shop at the Hospitall Gate, 1635. sm. 12mo.

This curious little volume, consisting of eleven leaves only, which is plentifully embellished with rude woodcuts, commences with the following address “to the reader:”—

“Courteous Reader,—I present thee here with the description of the king of the Fayries, of his attendants, apparel, gesture, and victuals, which, though comprehended in the brevity of so short a volume, yet as the proverbe truly averres, it hath as mellifluous and pleasing discourse, as that whose amplitude containes the fulnesse of a bigger composition: yet not so much presuming on the contentment that it will bring to thee, as partly relying upon thy connivence at the faults therein contained, which beeing innocent and harmelesse, can give no great disturbance to thy patience, but please thy palate with varietie of mirth, and not doubting but my labour will bee remunerable with your good approbation, I shall thinke my paines well taken, and myselfe really satisfied with your contentment, emboldning me to subscribe myselfe,

“Yours hereafter, if now approved on,

“R. S.”

Immediately following this is an extract from Seward’s poem on Fairies, under the title of “A Description of the King of Fayries clothes, brought to him on New-yeare’s day, in the morning, 1626, by his Queene’s chambermaids.” We

have then a poetical address from the compiler, who has thought proper to leave out the names of his authorities:—

Deepe skild geographers, whose art and skill
 Do traverse all the world, and with their quill
 Declare the strangenes of each severall clime,
 The nature, scituation, and the time
 Of being inhabited; yet all their art
 And deepe-informed skill could not impart
 In what set climate of this orbe or ile,
 The king of Fayries kept, whose honor'd stile
 Is here inclos'd, with the sincere description
 Of his abode, his nature, and the region
 In which he rules: reade, and thou shalt find
 Delightfull mirth, fit to content thy mind.
 May the contents thereof thy palate sute,
 With its mellifluous and pleasing fruit:
 For nought can more be sweetn'd to my mind,
 Than that this pamphlet thy contentment find;
 Which, if it shall, my labour is suffic'd,
 In being by your liking highly priz'd.

The remainder of the tract is occupied with extracts from Herrick, the beautiful little ballad of "Robin Goodfellow," printed by Percy, and the poem on Melancholy, prefixed to the early editions of Burton's "Anatomy of Melancholy." From this last-mentioned poem Milton is supposed to have derived the hint of "Il Penseroso."

XXV. QUEEN MAB'S INVITATION.

Percy having inserted this song in his "Reliques," it is well-known to most readers. Several copies of it are found in

the poetical collections of the seventeenth century. One, hitherto unnoticed, is in MS. Ashmole 37, and another in a MS. in the Rawlinson collection. It was sung to the tune of the "Spanish Gipsy." See Thorpe's Catalogue of Manuscripts for 1831, p. 114.

Come follow, follow me,
Ye fairy elves that be
Light tripping o'er the green,
Come follow Mab, your queen :
Hand in hand we'll dance around,
For this place is fairy-ground.

When mortals are at rest,
And snoring in their nest,
Unheard and unespied,
Through key-holes we do glide ;
Over tables, stools, and shelves,
We trip it with our fairy elves.

And if the house be foul,
Or platter, dish, or bowl,
Up stairs we nimbly creep,
And find the sluts asleep ;
Then we pinch their arms and thighs ;
None us hears, and none us spies.

But if the house be swept,
And from uncleanness kept,
We praise the household maid,
And duly she is paid :
Every night before we go,
We drop a tester in her shoe.

Upon a mushrooms head
Our table-cloth we spread ;

A grain of rye or wheat
 Is the diet that we eat ;
 Pearly drops of dew we drink,
 In acorn cups fill'd to the brink.¹

The grasshopper, gnat, and fly,
 Serve for our minstrelsy ;
 Grace said, we dance awhile,
 And so the time beguile :
 And when the moon doth hide her head,
 The glow-worm lights us home to bed.

O'er tops of dewy grass
 So nimbly we do pass,
 The young and tender stalk
 Ne'er bends as we do walk ;
 Yet in the morning may be seen
 Where we the night before have been.

XXVI. HEYWOOD'S HIERARCHIE.

[From Heywood's "Hierarchie of the Blessed Angels," fol. Lond. 1635, p. 574.]

Of Faustus and Agrippa it is told,
 That in their travels they bare seeming gold

¹ In some copies is inserted the following stanza :—

“ The tongues of nightingales,
 The unctuous fat of snails,
 Between two muscles stew'd,
 Is meat that's easily chew'd :
 The brains of wrens, the beards of mice
 Do make a feast of wondrous price !”

Which would abide the touch ; and by the way,
In all their hostries they would freely pay.
But parted thence, mine host thinking to find
Those glorious pieces they had left behind
Safe in his bag, sees nothing save together
Round scutes of horn and pieces of old leather.
Of such I could cite many, but I'll hie
From them, to those we call *Lucifugi*.

These in obscurest vaults themselves invest,
And above all things light and day detest.
In John Milesius any man may read
Of devils in Sarmatia honored,
Call'd *Kottri*, or *Kibaldi* ; such as we
Pugs and hob-goblins call. Their dwellings be
In corners of old houses least frequented,
Or beneath stacks of wood : and these convented,
Make fearful noise in butteries and in dairies ;
Robin Good-fellowes some, some call them fairies.
In solitary rooms these uproars keep
And beat at doors to wake men from their sleep.
Seeming to force locks, be they ne're so strong,
And keeping Christmas gambols all night long.
Pots, glasses, trenchers, dishes, pans and kettles
They will make dance about the shelves and settles,
As if about the kitchen tost and cast,
Yet in the morning nothing found misplas't.
Others such houses to their use have fitted
In which base murders have been once committed :
Some have their fearful habitations taken
In desolate houses, ruin'd and forsaken.

XXVII. THE MIDNIGHT'S WATCH.

The following curious tract, which is reprinted from a copy preserved in the British Museum, is of a political nature, but, at the same time, affords some illustration of the popular character of Robin Goodfellow, and is in many respects curious and interesting. The tract itself is printed on four leaves, in very small quarto.

The Midnight's Watch, or Robin Goodfellow his serious observation; Wherein is discovered the true state and strength of the kingdome as at this day it stands, without either Faction or Affaction. London, printed for George Lindsey, 1643.

The harmlesse spirit and the merry, commonly knowne to the world by the name of Robin Goodfellow, having told his fairy mistresse of fleering upon strangers elves, and the tickling of her nose with her petulant finger, and receaving but frownes for his favours and checks for his counsailes, he grew weary of her service, and being as light of love as he was of care he resolved to visit her no more. The troubles and commotions in the upper world had wrought his thoughts another way, and in a serious humour one night he resolved to goe abroad, to observe the new courses and alterations of the world.

The first place he came at was Windsor, where he found a good part of the army newly come from Redding, he heard them talke as confident of victory as if they had killed the Cavaliers already, he much admired the understanding and resolution of their Generall, and daring not to stay there any longer for feare he should be taken for a malignant and be whipt, he made a swift dispatch for Oxford; yet not farre from Windsor he met at the townes end many sentinells and incountered some Courts of Guard, though they were men of

warre he heard them much to desire peace, and freezing in the cold, Robin could not chuse but laugh, to hear them comfort one another by boasting in what hot service they had been.

When he came to Oxford, the first place he ventured into was St. Maries Church, where indeed he found a convocation of many reverend heads, some whereof had lately departed from London for their consciences sake, and esteemed the freedome of their minds of a greater consequence then their revenues : they much lamented the iniquity of the times, and wisht indeed (if they could be found) that abler and more learned men might supply their deserted places. Robbin wondred at the gravity of the men, who with great wisdome and moderation were discoursing amongst themselves from whence the first cause of these distempers did arise, and some imputing it to this, and some to that, Robin departing from them three times, sneezed out aloud, *Bishop, Bishop, Bishop.*

From thence he come to Christchurch where he found a pack of cunning heads assembled together ; these were men of another temper, and indeed they were the ottachousticons of the Kings, who whispered into his sacred eares all the ill counsells that they had contrived, Those were they that possessed him with impossible things, and induced him to believe them. They would tell him of great battels which were never fought, wherein he had the victory, and some conquests were told him to be atchieved by the Parliament wherein he received no losse at all. A band or two of men have passed for a whole army, and a liter on the Thames for a whole fleet at sea. Robbin much wondred that they being so neare unto him the influence of so sacred a Majesty could work no better impression in their soules ; and drawing neare unto the bed chamber he found his Majesty though in these distracted times yet full of native constancy, and tranquillity of mind, and secured better by his innocence then his guard. With much joy and renowne he departed thence, and observing as he went

(for it was past midnight) many a loose wench in the armes of many of the Cavaliers, he gave every wench as he passed by a blue and secret nip on the arm without awakening her. He heard among the sentinells, as he was departing from Oxford, of a great victory obtained by one Sir Ralph Hopton against a part of the Parliaments forces, wherein the earle of Stamfords regiments were said to be quite routed, many of his souldiers slaine, many taken prisoners and great store of armes, and ammunition with them, amongst which a great brasse piece, on which the Crown and the Rose were stamp't, was most remarkable. Robbin had a great desire to go thither himself, and to justifie the truth of so absolute a victory. He had not gone as far as Ensham, but he espied the nine muses in a vinteners porch crouching close together, and defending themselves as well as they could from the cold visitation of the winters night. They were extream poore, and (which is most strange) in so short an absence and distance from Oxford they were grown extreamly ignorant, for they took him for their Apollo, and craved his power and protection to support them. Robbin told them they were much mistaken in him, for though he was not mortal he was but of middle birth no more than they, they being the daughters of Memorie, and he the son of Mirth, but he bade them take comfort for that now in Oxford there was sure news of peace and a speedy hope of their return to their discontinued habitations: at this they seemed with much joy to rouse up themselves, and did assure him that if what he reported did prove true, they would sing his praises throughout all generations. The elf, proud of such a favour, in the name of Oberon did thank them, and did conjure them to perform it, and in the twinkling of an eye he conveyed himself to Salt-ash in Cornwall, where Sir R. Hopton's forces were quartered. He found the defeat given to the earl of Stamford nothing so great as fame in Oxford confirmed it to be. Collonell Ruthens regiment indeed was sorely shaken, and some of his men slain, and many taken

prisoners. With a curious eye he observed what arms and ammunition were taken, and above all he had a labouring desire to see the brasse piece with the Crowne and the Rose on it, which so much dignified his conquest: he searched up and down the army, and in and about the magazine, but he could not find it. At length despairing of what he looked for, the venterous elf came into Sir Ralphs chamber, and finding him asleepe, and safe as wine and innocence, he dived into his pocket, and the first thing he took out, hee found to beare the impression of the Rose and Crowne, and it was a brave piece indeed, for it was a farthing token which was all peradventure that was in it. Robbin ashamed to see himself so deluded could not at the first but smile at the conceit, and putting it into its magazine repenting himself of his journey, he did sweare that he would never trust fame, nor pamphlet more, though printed in a thousand universities.

From thence with much indignation, and more speed he flung away, and in a moment placed himselfe at Bristoll, where he found the face of things just like the aire of an April morning, it smiled and it rained both at once, some were greedy of peace, and some againe were as eager of war; here some stood for the King, there others for the Parliament, the greater number was for the one side, but the better for the other. The husband was divided against the wife, the sister against the brother, and the son lifting forbidden hands against the father. Robin beholding so strange a division amongst people so neer in blood, wished himselfe againe in Fairy Land; for, said he, we have no such dinne, no such tumults, nor unnaturall quarrels, but all silence and oblivion and a perpetuall peace. And quickly abandoning the place, he in an instant came into Glocestershire, to a towne called Tedbury, where the more to increase his misery he met with the spirit of faction and distempered zeale. This was the spirit that was accustomed to make a great hubbub in the churches, to teare off the surplice from the ministers shouldders, and when the

children were to be signed with the signe of the Crosse (like a divell dispossessed) to teare himself for fury, and with great noyse and foaming to runne out of the Temple. This spirit would faine have persuaded Robin to turne Roundhead, and told him that they were the best sort of Christians : I, replied Robin, that is even as true as God is in Glocestershire. As he was proceeding in his discourse, he was intercepted by a great noyse and tumult of people, who cried out flye, flye, flye. Amazed at the suddennesse of the cry, and the multitudes of the people that came thronging by ; he looked about him to understand what the businesse was, he found it a company of people, whom flying from Cirencester, the ignorant fury of the sword had spared. Prince Rupert had newly entred the towne, and having thrice summoned it, and they refusing to yeeld it into his hands, he seized on it by violence, and on his first entrance he burned a great part of the towne, the shot from the windowes by the muskets of the towne did wonderfully among his men, and he found no better meanes to prevent that mischief but by setting fire on the houses, there was a great overthrow, and Colonell Carre, and Colonell Massey, two chiefe commanders for the Parliament, were either slaine, or desperately wounded. Robin found this Prince to be a gentleman of himselfe of a civill and serious disposition, a man few in words, and very little beholding to fame for the many strange reports he had delivered of him ; affrighted at the thunder of his armes, Robin dispatched himselfe from him with as much speed as the bullets flew from the mouth of his angry canons, and on the first summons of the cocke he came to Newarke, where either through feare of some new designe upon them, or through some great cold they had taken, he found every man of the earl of Newcastles garrison souldiers to be sicke of a palsey : loath to continue amongst those crasie people, with an invitive dispatch hee came to Pontefract, where he found the earle of Newcastle, with the greatest part of his

armie gone towards Yorke, not so much through feare as it was suggested, but for complement rather, and to entertaine the Queene of England, who was expected to be either at Newcastle or at Yorke. He found the army of the recusants, though in many combats shaken and scattered, yet not to receive so great an overthrow as many tongues too credulously have voiced it.

Neither did he find in York masse to be said in every Church, it being crosse to the method of the close and subtill generation of the Papists to make a publick profession of their religion before they had fully perfected their intentions and by the strength of authority made both the ends of their designes to meet together. Howsoever it being discovered that the warre which was pretended for the maintaining of the King's prerogative, tended now indeed to the innovation of Religion, and to make the Papists appeare the King's best subjects, it hath turned many hearts and armed many hands against them. The newes of the Queens landing made Robbin so brisk, and so overcharged him with newes, that being as unable to contain it, as he was greedy to receive it, he could not take a full survey of Yorke, nor had the leisure to go unto Newcastle to discover what good service those foure ships have done to hinder any malignant vessells that come either from Holland or from Denmark, from landing at Newcastle ; a mad vagary tooke him to come up to London, which the vagabond elfe performed with such a suddennesse that could he be discovered in his way, he would have proved rather the object of the memory then of the eye. The first place hee came into, it was a conventicle of the family of love, it was then much about two of the clock in the morning, and the candles being put out, they were going from one exercise unto another. Robbin presented himself before them all, and seemed lusty as the spirit of youth when it is newly awakened from the mornings sleep : the women were well contented to stay, but

the men cryed out a Satyre, a Satyre, a Satyre, and thrusting them before them all tumbling headlong, down the staires together, they left him laughing to himself alone.

XXVIII. THE FAIRIES FAREWELL.

From "Certain Elegant Poems, written by Dr. Corbet, Bishop of Norwich," 12mo. Lond. 1647, p. 47-9, entitled, "A proper new ballad, intituled the Fairies Farewel, or God a mercy, Will ! to be sung or whistled to the tune of the Meadow Brow by the learned, by the unlearned to the tune of Fortune."

Farewell rewards and fairies !
 Good housewives now may say ;
 For now foul sluts in dairies
 Do fare as well as they.
 And though they sweep their hearths no less
 Than maids were wont to do,
 Yet who of late for cleanliness
 Finds six-pence in her shoe ?

Lament, lament, old abbies,
 The fairies lost command ;
 They did but change priests babies,
 But some have chang'd your land :
 And all your children stol'n from thence
 Are now grown puritanes,
 Who live as changelings ever since,
 For love of your demaines.

At morning and at evening both
 You merry were and glad,
 So little care of sleep and sloth
 These pretty ladies had ;
 When Tom came home from labour,
 Or Ciss to milking rose,
 Then merrily went their tabour,
 And nimbly went their toes.

Witness those rings and roundelays
 Of theirs, which yet remain,
 Were footed in queen Mary's days
 On many a grassy plain ;
 But since of late Elizabeth,
 And later James came in,
 They never danc'd on any heath,
 As when the time hath bin.

By which we note the fairies
 Were of the old profession ;
 Their songs were *Ave Maries*,
 Their dances were procession.
 But now, alas ! they all are dead,
 Or gone beyond the seas,
 Or farther from religion fled,
 Or else they take their ease.

A tell-tale in their company
 They never could endure,
 And whoso kept not secretly
 Their mirth was punish'd sure :
 It was a just and christian deed
 To pinch such black and blue :
 O, how the commonwealth doth need
 Such justices as you !

Now they have left our quarters
 A register they have,
 Who can preserve their charters,
 A man both wise and grave ;
 A hundred of their merry pranks
 By one that I could name
 Are kept in store ; con twenty thanks
 To William for the same.

To William Churne of Staffordshire
 Give laud and praises due,
 Who every meal can mend your chear
 With tales both old and true :
 To William all give audience,
 And pray you for his noddle,
 For all the fairies evidence
 Were lost, if it were addle.

XXIX. BOVET ON FAIRIES.

The following narratives are taken from a curious little volume by Richard Bovet, entitled, "Pandæmonium, or the Devil's Cloyster, being a further blow to modern Sadduceism, proving the existence of witches and spirits," 12mo. London, 1684.

A remarkable passage of one named the Fairy-boy of Leith in Scotland, given me by my worthy friend Captain George Burton, and attested under his own hand.

About fifteen years since, having business that detained me for some time at Leith, which is near Edenborough in the kingdom of Scotland, I often met some of my acquaintance at

a certain house there, where we used to drink a glass of wine for our refection. The woman which kept the house was of honest reputation among the neighbours, which made me give the more attention to what she told me one day about a fairy-boy, as they called him, who lived about that town. She had given me so strange an account of him, that I desired her I might see him the first opportunity, which she promised; and not long after, passing that way, she told me there was the fairy-boy. But a little before I came by, and casting her eye into the street, said, "Look you, sir, yonder he is at play with those other boys;" and designing him to me, I went, and by smooth words and a piece of money got him to come into the house with me; where, in the presence of divers people, I demanded of him several astrological questions, which he answered with great subtilty; and through all his discourse carryed it with a cunning much above his years, which seemed not to exceed ten or eleven.

He seemed to make a motion like drumming upon the table with his fingers, upon which I ask'd him whether he could beat a drum. To which he replied, "Yes, sir, as well as any man in Scotland, for every Thursday night I beat all points to a sort of people that use to meet under yonder hill," pointing to the great hill between Edenborough and Leith. "How, boy," quoth I, "what company have you there?" "There are, sir," said he, "a great company both of men and women, and they are entertained with many sorts of musick besides my drum; they have, besides, plenty of variety of meats and wine, and many times we are carried into France or Holland in a night, and return again; and whilst we are there, we enjoy all the pleasures the country doth afford." I demanded of him how they got under that hill. To which he replied that there were a great pair of gates that opened to them, though they were invisible to others, and that within there were brave large rooms as well accommodated as most in Scotland. I then asked him how I should know what he said to be true. Upon

which he told me he would read my fortune, saying I should have two wives, and that he saw the forms of them sitting on my shoulders, that both would be very handsom women. As he was thus speaking, a woman of the neighbourhood, coming into the room, demanded of him what her fortune should be? He told her that she had had two bastards before she was married; which put her in such a rage, that she desired not to hear the rest.

The woman of the house told me that all the people in Scotland could not keep him from the rendezvous on Thursday night; upon which, by promising him some more money, I got a promise of him to meet me at the same place in the afternoon the Thursday following, and so dismissed him at that time. The boy came again at the place and time appointed, and I had prevailed with some friends to continue with me, if possible, to prevent his moving that night. He was placed between us, and answered many questions without offering to go from us, until about eleven of the clock he was got away unperceived of the company, but I suddenly missing him, hastened to the door, and took hold of him, and so returned him into the same room. We all watched him, and on a sudden he was again got out of the doors; I follow'd him close, and he made a noise in the street as if he had been set upon; but from that time I could never see him.

GEORGE BURTON.

Advertisement. This gentleman is so well known to many worthy persons, merchants and others, upon the exchange in London, that there can be no need of my justifying for the integrity of the relation. I will only say thus much, that I have heard him very solemnly affirm the truth of what is here related; neither do I find any thing in it more than hath been reported by very unquestionable pens to the same purpose. What this manner of transvection was, which the boy spoke of, whether it were corporeal or in a dream only, I shall not

dispute, but I think there be some relations of this kind that prove it may be either way, and therefore that I leave to the reader to determine. But the Captain hath told me that at that time he had a virtuous and a handsome wife, who being dead, he thinks himself in election of another such. That too of the womans having had two children happened to be very true, though hardly any of the neighbours knew it in that place. His getting away in that manner was somewhat strange, considering how they had planted him, and that besides he had the temptation of wine and mony to have detained him, arguments very powerful with lads of his age and fortune.

A relation of the apparition of fairies, their seeming to keep a fair, and what happened to a certain man that endeavoured to put himself in amongst them.

Reading once the eighteenth of Mr. Glanvil's Relations, p. 203, concerning an Irishman that had like to have been carried away by spirits, and of the banquet they had spread before them in the fields &c., it called to mind a passage I had often heard of fairies or spirits, so called by the country people, which shewed themselves in great companies at divers times; at sometimes they would seem to dance, at other times to keep a great fair or market. I made it my business to inquire amongst the neighbours what credit might be given to that which was reported of them; and by many of the neighbouring inhabitants, I had this account confirmed.

The place near which they most ordinarily shewed themselves was on the side of a hill named Blackdown, between the parishes of Pittminster and Chestonford, not many miles from Tanton. Those that have had occasion to travel that way, have frequently seen them there, appearing like men and women of a stature generally near the smaller size of men; their habits used to be of red, blew, or green, according to the old way of country garb, with high-crown'd hats. One time

about fifty years since, a person living at Comb St. Nicholas, a parish lying on one side of that hill, near Chard, was riding towards his home that way, and saw just before him, on the side of the hill, a great company of people, that seemed to him like country folks, assembled, as at a fair; there was all sorts of commodities to his appearance, as at our ordinary fairs, pewterers, shoe-makers, pedlars, with all kind of trinkets, fruit, and drinking booths; he could not remember any thing which he had usually seen at fairs, but what he saw there. It was once in his thought that it might be some fair for Chestonford, there being a considerable one at some time of the year; but then again he considered that was not the season for it. He was under very great surprize, and admired what the meaning of what he saw should be. At length it came into his mind what he had heard concerning the fairies on the side of that hill; and it being near the road he was to take, he resolved to ride in amongst them, and see what they were. Accordingly, he put on his horse that way, and though he saw them perfectly all along as he came, yet when he was upon the place where all this had appeared to him, he could discern nothing at all, only seemed to be crouded and thrust, as when one passes through a throng of people. All the rest became invisible to him, until he came at a little distance, and then it appeared to him again as at first. He found himself in pain, and so hasted home; where being arrived, a lameness seized him all on one side, which continued on him as long as he lived, which was many years; for he was living in Comb, and gave an account to any that inquired of this accident for more than twenty years afterward: and this relation I had from a person of known honour, who had it from the man himself.

There were some, whose names I have now forgot, but they then lived at a gentleman's house named Comb Farm, near the place before specified. Both the man, his wife, and divers of the neighbours assured me that they had at many times seen this fair-keeping in the summer time, as they came from

Tanton market ; but that they durst not adventure in amongst them, for that every one that had done so had received great damage by it.

Any person that is incredulous of what is here related, may, upon inquiry of the neighbour inhabitants, receive ample satisfaction, not only as to what is here related, but abundantly more, which I have heard solemnly confirmed by many of them.

XXX. PUCK'S PRANKS ON TWELFTH-DAY.

[From "Mercurius Fumigosus, or the Smoking Nocturnall," No. 32, Jan. 3-10, 1655.]

Last Twelfth Day, a mad merry company being mett together to chuse King and Queen, the Cake being no sooner cutt, but Robbin Good-fellow came amongst them, and pulling one of them by the nose, he, imagining it had been his fellow that sate next him, gave him a good cuff on the ear, and so falling to boxes, a woman catching up a great pot of apples and ale, thinking to save it from spilling, the merry Puck, that could not be seen, giving her a good nipp by the buttocks, made her so madd, that she flung all her pott of lambs-wooll in the faces of the combatants, which so blinded them with the roasted apples that came in their eyes, that without fear or witt they laid about them like two mad men, striking any that came neer them ; in which scuffle, there was given two black-eyes, one crack'd crown, and a bloody nose.

XXXI. FAIRY TALES.

[From "A Pleasant Treatise of Witches," 12mo. Lond. 1673.]

Siarra hath left us this notable relation, that there lived, in his time, in Spain, a [no]table and beautiful virgin, but far more famous for her excellence at her needle, insomuch that happy did that courtier think himself, that could wear the smallest piece of her work, though at a price almost invaluable. It happen'd one day, as this admirable seamstress sate working in her garden, that, casting aside her eye on some fair flower or tree, she saw, as she thought, a little gentleman, yet one that shew'd great nobility by his clothing, come riding toward her from behind a bed of flowers; thus surprised how any body should come into her garden, but much more, at the stature of the person, who, as he was on horseback, exceeded not a foots length in height, she had reason to suspect that her eyes deceived her. But the gallant, spurring his horse up the garden, made it not long, though his horse was little, before he came to her: then greeting the lady in most decent manner, after some compliments passed, he acquaints her with the cause of his bold arrival; that, forasmuch as he was a prince amongst the fairies, and did intend to celebrate his marriage on such a day, he desired she would work points for him and his princess against the time he appointed. The lady consented to his demands, and he took his leave; but whether the multitude of business caused the lady to forget her promise, or the strangeness of the thing made her neglect the work, thinking her sight to have been deceived, I know not; yet so it fell out, that, when the appointed time came, the work was not ready. The hour, wherein she had promised the fairy-prince some fruits of her needle, happen'd to be one day as she was at dinner with many noble persons, having quite forgot her promise; when, on a sudden, casting her eye to the door,

she saw an infinite train of fairies come in : so that fixing her eyes on them, and rememb'ring how she [had] neglected her promise, she sate as one amazed, and astonished the whole company. But, at last, the train had mounted upon the table, and, as they were prancing on their horses round the brims of a large dish of white-broth, an officer that seemed too busy in making way before them, fell into the dish, which caused the lady to burst into a sudden fit of laughter, and thereby to recover her senses. When the whole fairy company was come upon the table, that the brims of every dish seemed fill'd with little horsemen, she saw the prince coming toward her, [who] hearing she had not done what she promised, seemed to go away displeas'd. The lady presently fell into a fit of melancholy, and, being asked by her friends the cause of these alterations and astonishments, related the whole matter ; but, notwithstanding all their consolations, pined away, and died not long after.

'Tis reported likewise of a country girl, being sent out daily by her mother to look to a sow that was then big with pigs, that the sow always strayed out of the girls sight, and yet always came safe home at night ; this the maid often observing, resolv'd to watch her more narrowly, and followed her one day closely, till they both came to a fair green valley, where was laid a large bason full of milk and white bread. The sow, having eaten her mess, returned home, and that night pigg'd eleven pigs. The good wife, rising early the next morning to look to her beast, found on the threshold of the sty ten half-crowns, and, entering in, saw but one pig ; judging by these things, that the fairies had fed her sow, and bought her pigs.

A certain woman having put out her child to nurse in the country, found, when she came to take it home, that its form was so much altered that she scarce knew it ; nevertheless,

not knowing what time might do, took it home for her own. But, when, after some years, it could neither speak nor go, the poor woman was feign to carry it, with much trouble, in her arms; and, one day, a poor man coming to the door, God bless you, mistress, said he, and your poor child, be pleased to bestow something on a poor man. Ah! this child, repli'd she, is the cause of all my sorrow; and related what had happen'd; adding, moreover, that she thought it was changed, and none of her child. The old man, whom years had render'd more prudent in such matters, told her that to find out the truth, she should make a clear fire, sweep the hearth very clean, and place the child fast in his chair, that he might not fall before it; then break a dozen eggs, and place the four and twenty half-shells before it; then go out and listen at the door, for if the child spoke, it was certainly a changeling; and then she should carry it out, and leave it on the dunghill to cry, and not to pity it, till she heard its voice no more. The woman, having done all things according to these words, heard the child say, Seven years old was I, before I came to the nurse, and four years have I lived since, and never saw so many milk-pans before. So the woman took it up, and left it upon the dunghill to cry, and not to be pitied, till at last she thought the voice went up into the air; and, coming out, found there in the stead her own natural and well-favoured child.

XXXII. FAIRY FRAGMENTS.

[From MS. Harl. 6482.]

Of spirits called Hobgoblins, or Robin Goodfellowes.

These kinde of spirits are more familiar and domestical then the others, and for some causes to us unknown, abode in one place more then in another, so that some never almost depart

from some particular houses, as though they were their proper mansions, making in them sundry noises, rumours, mockeries, gawds and jests, without doing any harme at all ; and some have heard them play at gitterns and Jews' harps, and ring bells and make answer to those that call them, and speake with certain signes, laughers and merry gestures, so that those of the house come at last to be so familiar and well acquainted with them that they fear them not at all. But in truth, if they had free power to put in execution their mallicious desire, we should finde these pranks of theirs not to be jests, but earnest indeed, tending to the destruction both of our body and soul, but their power is so restrained and tyed that they can passe no further then to jests and gawds, and if they do any harm at all, it is certainly very little, as by experience hath been founde.

[From MS. Rawl. Poet. 66.]

A farmer hired a grange commonly reported to be haunted with fairies, and paid a shrewd for it every half year. A gentleman asked him how he durst live in the house, and whether no spirits haunted him? Truth, quoth he, there be two saints in Heaven do vex me more than all the devills in hell, namely, the Virgin Mary and Michaell the Archangell ; on whose daies he paied his rent.

[From a Welch MS., quoted by Ritson.]

One D. Harding, about twenty years ago, in Lanbistan parish, saw a circle upon the snow, and in it, as it were, the track of hundreds of children in little pump-shoes. It was near a way, said to be haunted, or where people were usually disturbed, in going to and coming from Knighton-market, or at other times at night.

XXXIII. THE WHITE POWDER.

This tale is related by Hotham, and from thence quoted in Webster's "Displaying of supposed Witchcraft," 1677, p. 301. It is here taken from Ritson.

There was a poor illiterate man in Germany, who, being apprehended for suspicion of witchcraft, and examined by a judge, told him, that one night, before day was gone, as he was going home from his labour, being very sad and full of heavy thoughts, not knowing how to get meat and drink for his wife and children, he met a fair woman, in fine clothes, who asked him why he was so sad, and he told her that it was by reason of his poverty, to which she said, that, if he would follow her counsel, she would help him to that which would serve to get him a good living; to which he said he would consent with all his heart, so it were not by unlawful ways: she told him that it should not be by any such ways, but by doing of good, and curing of sick people; and so, warning him strictly to meet her there the next night at the same time, she departed from him, and he went home. The next night, at the time appointed, he duly waited, and she (according to promise) came and told him it was well that he came so duly, otherwise he had missed of that benefit that she intended to do unto him, and so bade him follow her, and not be afraid. Thereupon she led him to a little hill, and came to a fair hall, wherein was a queen sitting in great state, and many people about her, and the gentlewoman that brought him presented him to the queen, and she said, he was welcome, and bid the gentlewoman give him some of the white powder, and teach him how to use it; which she did, and gave him a little wood-box full of the white powder, and bad him give two or three grains of it to any that were sick, and it would heal them, and so she brought him forth of the hill, and so they parted. Being asked by the judge,

whether the place within the hill, which he called a hall, were light or dark, he answered, “Indifferent, as it is with us in the twilight;” and, being asked how he got more powder, he said, when he wanted he went to that hill, and knocked three times, and said every time, I am coming, I am coming; whereupon it opened, and he, going in, was conducted by the aforesaid woman to the queen, and so had more powder given him.

XXXIV. THE IRISH FAIRIES.

The following curious narrative is printed entire from a copy of the pamphlet in the British Museum. It is a very interesting document in the history of Fairy Mythology.

Strange and Wonderful News from the county of Wicklow in Ireland, or, a Full and True Relation of what happened to one Dr. Moore (late Schoolmaster in London). How he was taken invisibly from his Friends, what happened to him in his absence, and how and by what means he was found, and brought back to the same Place. (With Allowance) London, printed for T. K., 1678.

Dr. Moore having lately purchased an estate in the county of Wicklow, did (together with Mr. Richard Uniack, and one Mr. Laughlin Moore), about three weeks since, go down to view his concerns there: And being come to their Inn at a place called Dromgreagh near Baltinglass, where they intended to lodge that night, the Doctor began a discourse of several things that happened to him in his childhood near that place, and that it was about thirty-four years since he had been in that country: That he had been often told by his mother, and several others of his relations, of spirits which they call'd Fairies,

who used frequently to carry him away, and continue him with them for some time, without doing him the least prejudice : but his mother being very much frightened and concern'd thereat, did, as often as he was missing, send to a certain old woman, her neighbour in the country, who, by repeating some spells or exorcisms, would suddenly cause his return. Mr. Uniack used several arguments to dissuade the doctor from the belief of so idle and improbable a story ; but notwithstanding what was said to the contrary, the Doctor did positively affirm the truth thereof. And during the dispute, the Doctor on a sudden starting up, told them he must leave their company, for he was called away. Mr. Uniack perceiving him to be raised off from the ground, catches fast hold of his arm with one hand, and intwined his arm within the doctor's arm, and with his other hand grasped the Doctor's shoulder ; Laughlin Moore likewise held him on the other side : but the Doctor (maugre their strength) was lifted off the ground. Laughlin Moore's fear caused him presently to let go ; but Mr. Uniack continued his hold, and was carried above a yard from the ground, and then by some extraordinary unperceived force was compelled to quit. The Doctor was hurried immediately out of the room, but whether conveyed through the window, or out at the door, they, being so affrighted, none of them could declare.

The two gentlemen being greatly surprised at the strangeness of the accident, and troubled for the loss of their friend, call'd for the innkeeper, to whom they related what had befallen their companion. He seem'd not to be much terrified thereat, as if such disasters were common thereabouts ; but told them, that within a quarter of a mile there lived a woman, who by the neighbourhood was call'd a wise woman, and who did usually give intelligence of several things that had been lost, and of cattel that were gone astray, and he doubted not but if the woman were sent for, she could resolve them where their friend was, and by what means conveyed away. They forthwith sent a messenger for the woman, who being come, Mr. Uniack de-

manded if she could give them any account of a gentleman, one Dr. Moore, that had been spirited out of their company about an hour before. The woman told him she could, and that he was then in a wood about a mile distant, preparing to take horse; that in one hand he had a glass of wine, in the other a piece of bread; that he was very much courted to eat and drink, but if he did either, he should never be free from a consumption, and pine away to death. Mr. Uniack gave the woman a cobb, and desired her to use some means for preventing his eating and drinking. She answered, He should neither eat nor drink with them: and then struck down her hand, as if she were snatching at something. When she had thus done, she often repeated a spell or charm in Irish, the substance whereof was; First she runs his pedigree back four generations, and calls his ancestors by their several names: then summons him from the East, the West, the North, and the South, from troops and regiments, especially from the governour mounted on the sorrel horse, &c. And after having repeated the charm, she gave them an account of the several places the doctor should be carried unto that night.

At first, from the wood to a Danes Fort about seven miles distant, where there should be great revelling and dancing, together with a variety of meats and liquors, to the eating and drinking whereof he should be very much importuned, but promised she would prevent his doing either. And from that fort he was to be carried twenty miles farther, where there would likewise be great merriment, and then to the *Seven Churches*; and towards daybreak should be returned safe to the company of his friends, without any damage or mischief whatsoever: and so took leave of Mr. Uniack and Mr. Moore.

About six o'clock the next morning, Dr. Moore knocked at the door, and being let in, desired meat and drink might be provided for him, for that he was both hungry and thirsty, having been hurried from place to place all that night: and after having refreshed himself, discours'd of the manner of his

being taken away ; that it seem'd to him there came into the room about twenty men, some mounted on horseback, others on foot, and laid hold on him : that he was sensible of Mr. Uniack's and Mr. Moore's endeavours to have kept him, and of the force they used ; but it was all to no purpose, for had there been forty more they would have signified nothing ; that from the house he was carried to a wood, about a mile distant, where was a fine horse prepared, and as he was about to mount, a glass of wine was given him and a crust of bread, but when he offered to eat and drink, they were both struck out of his hand. That from thence he went in the same company that had taken him away, to a Danes Fort about seven miles from the wood ; that he imagined himself to be mounted on a white horse, whose motion was exceeding swift, and when they came to the fort, their company multiplied to about three hundred large and well-proportioned men and women ; he who seem'd to be chief was mounted on a sorrel horse ; that they all dismounted and fell to dancing, and that it came to the doctor's turn to lead a dance, which he did remember the tune he danced unto.

That after the dancing there appear'd a most sumptuous banquet, and the governour took him by the hand and desired him to eat ; which he several times attempted, but was prevented by something that still struck the meat out of his hand : and so gives an account how from thence he was carried to the several places the old woman had mentioned the night before ; and that about break of day, he found himself alone within sight of the inne.

Mr. Uniack was so curious as to go seven miles out of his way to see the Danes Fort, and the doctor was his guide ; who traced the path he had travelled the night before so exactly, that if his horse went but a yard out of the track, he would presently turn him into it again ; and that upon view of the fort, he found the grass so trodden down, and the ground beaten, as if five hundred men had been there.

This was related by Mr. Uniack in the presence of one Dr. Murphy, a civilian, Dr. Moore himself, and Mr. Ludlow, one of the six clerks of the high court of chancery, November 18, 1678.

For satisfaction of the licenser, I certifie this following relation was sent to me from Dublin, by a person whom I credit, and recommended in a letter bearing date the 23rd of November last, as true news much spoken of there.

JOHN COTHER.

XXXV. THE CORNISH FAIRIES.

[From Morgan's "Phœnix Britannicus," 4to., Lond., 1732, p. 546, as abridged in Ritson's "Fairy Tales."]

Anne Jefferies (for that was her maiden name) of whom the following strange things are related, was born in the parish of St. Teath, in the county of Cornwall, in December, 1626, and she is still living, 1696, being now in the 70th year of her age. She is married to one William Warren, formerly hind to the late eminent physician Dr. Richard Lower deceased, and now lives as hind to Sir Andrew Slanning of Devon, Bart.

It is the custom in our county of Cornwall for the most substantial people of each parish, to take apprentices the poors children, and to breed them up till they attain to twenty-one years of age, and, for their service, to give them meat, drink, and clothes. This Anne Jefferies, being a poor mans child of the parish, by Providence fell into our family,¹ where she lived

¹ The authors name is Moses Pitt, who communicates these particulars to the right reverend father in God Edward Fowler lord bishop of Gloucester, printed in 1696.

several years ; being a girl of a bold, daring spirit, she would venture at those difficulties and dangers that no boy would attempt.

In the year 1645 (she then being nineteen years old), she being, one day, knitting in an arbour in our garden, there came over the garden-hedge to her (as she affirmed) six persons, of a small stature, all clothed in green, which she called fairies ; upon which she was so frightened, that she fell into a kind of a convulsion-fit. But, when we found her in this condition, we brought her into the house, and put her to bed, and took great care of her. As soon as she recovered out of her fit, she cries out, “ They are just gone out of the window ; they are just gone out of the window ; do you not see them ? ” And thus, in the height of her sickness, she would often cry out, and that with eagerness ; which expressions were attributed to her distemper, supposing her light-headed.

[On her recovery she becomes very religious, goes constantly to church, and takes mighty delight in devotion, although she could not herself read. She even begins to work miracles, and, by the blessing of God, cures her old mistress’s leg, which had been hurt by a fall, as she was coming from the mill, with continued stroking of the part affected ; when our author thus proceeds :]

On this, my mother demanded of her, how she came to the knowledge of her fall ? She [who had been walking at the time in the gardens and orchard till the old woman came from the mill] made answer, *That half a dozen persons told her of it.* That, replied my mother, could not be, for there was none came by at that time but my neighbour, who brought me home. Anne answers again, That *that* was truth, and it was also true *that half a dozen persons told her so* : For, said she, you know I went out of the house into the gardens and orchard, very unwillingly, and now I will tell you the truth of all matters and things which have befallen me.

“ You know, that this my sickness and fits came very sud-

denly upon me, which brought me very low and weak, and have made me very simple. Now the cause of my sickness was this : I was, one day, knitting of stockings in the arbour in the garden, and there came over the garden-hedge, of a sudden, six small people, all in green clothes, which put me into such a great fright, that was the cause of my great sickness : and they continue their appearance to me, never less than two at a time, nor never more than eight : they always appear in even numbers, two, four, six, eight. When I said, often, in my sickness, *They were just gone out of the window* ; it was really so, although you thought me light-headed. At this time, when I came out into the garden, they came to me, and asked me, If you had put me out of the house against my will ? I told them, I was unwilling to come out of the house. Upon this, they said,—You should not fare the better for it ; and there-upon, in that place, and at that time, in a fair path-way, you fell, and hurt your leg, I would not have you send for a surgeon, nor trouble yourself, for I will cure your leg :” the which she did in a little time.

This cure of my mother’s leg, and the stories she told of these fairies, made such a noise over all the county of Cornwall, as that people of all distempers came not only so far off as the Land’s-end, but also from London, and were cured by her. She took no monies of them, nor any reward, that ever I knew or heard of ; yet had she monies, at all times, sufficient to supply her wants. She neither made, nor bought any medicines, or salves, that ever I saw or heard of, yet wanted them not, as she had occasion. She forsook eating our victuals, and was fed by these fairies from that harvest-time to the next Christmas-day ; upon which day she came to our table, and said, Because it was that day, she would eat some roast beef with us : the which she did, I myself being then at table.

One time (I remember it perfectly well) I had a mind to speak with her, and not knowing better where to find her than in her chamber, I went thither, and fell a knocking very

earnestly, at her chamber-door, with my foot, and calling to her earnestly, Anne, Anne, open the door, and let me in. She answered me, Have a little patience, and I will let you in immediately. Upon which, I looked through the key-hole of the door, and I saw her eating; and when she had done eating, she stood still by her bed-side, as long as thanks to God might be given, and then she made a courtesy (or bow), and opened the chamber-door, and gave me a piece of her bread, which I did eat: and, I think, it was the most delicious bread that ever I did eat, either before, or since.

[She could, also, render herself invisible, of which he relates an instance; and then proceeds:]

One day, these fairies gave my sister Mary (the now wife of Mr. Humphry Martyn) then about four years of age, a silver cup, which held about a quart, bidding her give it my mother, and she did bring it my mother; but my mother would not accept of it, but bid her carry it to them again, which she did. I presume this was the time my sister owns she saw the fairies.

I have seen Anne in the orchard dancing among the trees, and she told me she was then dancing with the fairies.

The great noise of the many strange cures Anne did, and also her living without eating our victuals (she being fed, as she said, by these fairies) caused both the neighbour magistrates and ministers to resort to my father's house, and talk with her, and strictly examine her, about the matters here related; and she gave them very rational answers to all those questions they then asked her (for by this time she was well recovered out of her sickness and fits, and her natural parts, and understanding much improved); my father, and all his family, affirming the truth of all we saw. The ministers endeavoured to persuade her, they were evil spirits which resorted to her, and that it was the delusion of the devil, and advised her not to go to them, when they called her. Upon these admonitions of the ministers and magistrates, our Anne was not a little troubled. How-

ever, that night, my father, with his family, sitting at a great fire in his hall, Anne being also present, she spake to my father, and said, Now they call (meaning the fairies). We all of us urged her not to go. In less than half a quarter of an hour, she said, Now they call a second time. We encouraged her again, not to go to them. By-and-by she said, Now they call a third time: upon which, away to her chamber she went to them (of all these three calls of the fairies none heard them but Anne). After she had been in her chamber some time, she came to us again with a bible in her hand, and tells us, that, when she came to the fairies, they said to her, What! has there been some magistrates and ministers with you, and dissuaded you from coming any more to us, saying, we are evil spirits, and that it was all the delusion of the devil? Pray desire them to read that place of scripture in the 1st epistle of St. John, chap. 4, ver. 1. "Dearly beloved, believe not every spirit, but try the spirits, whether they are of God, &c." This place of scripture was turned down to in the said Bible.

After this, one John Tregeagle esq. (who was steward to the late John earl of Radnor) being then a justice of peace in Cornwall, sent his warrant for Anne, and sent her to Bodmin jayl, and there kept her a long time. That day the constable came to execute his warrant, Anne milking the cows, the fairies appeared to her, and told her, that a constable would come that day, with a warrant, for to carry her before a justice of peace, and she would be sent to jayl. She asked them, if she should hide herself? They answered her, No: she should fear nothing, but go with the constable. So she went with the constable to the justice, and he sent her to Bodmin jayl, and ordered the prison-keeper that she should be kept without victuals; and she was so kept, and yet she lived, and that without complaining. But poor Anne lay in jayl for a considerable time after; and also justice Tregeagle, who was her great persecutor, kept her in his house some time, as a prisoner, and that with-

out victuals: and, at last, when Anne was discharged out of prison, the justices made an order, that Anne should not live any more with my father. Whereupon, my father's only sister, Mrs. Frances Tom, a widow, near Padstow, took Anne into her family, and there she lived a considerable time, and did many great cures: and from thence she went to live with her own brother, and, in process of time, married, as aforesaid.

XXXVI. PARNELL'S FAIRY TALE.

In Britain's isle and Arthur's days,
 When midnight fairies daunc'd the maze,
 Liv'd Edwin of the Green:
 Edwin, I wis, a gentle youth,
 Endow'd with courage, sense, and truth,
 Tho' badly shap'd he'd been.

His mountain back mote well be said
 To measure height against his head,
 And lift itself above;
 Yet spite of all that nature did
 To make his uncouth form forbid,
 This creature dar'd to love.

He felt the charms of Edith's eyes,
 Nor wanted hope to gain the prize,
 Cou'd ladies look within;
 But one sir Topaz dress'd with art,
 And, if a shape cou'd win a heart,
 He had a shape to win.

Edwin, if right I read my song,
 With slighted passion pac'd along
 All in the moony light ;
 'Twas near an old enchanted court,
 Where sportive fairies made resort
 To revel out the night.

His heart was drear, his hope was cross'd,
 'Twas late, 'twas far, the path was lost
 That reach'd the neighbour-town ;
 With weary steps he quits the shades,
 Resolv'd the darkling dome he treads,
 And drops his limbs adown.

But scant he lays him on the floor,
 When hollow winds remove the door,
 A trembling rocks the ground :
 And well I ween, to count aright,
 At once a hundred tapers light
 On all the walls around.

Now sounding tongues assail his ear,
 Now sounding feet approachen near,
 And now the sounds increase :
 And from the corner where he lay,
 He sees a train profusely gay
 Come pranking o'er the place.

But (trust me, gentles,) never yet
 Was dight a masquing half so neat,
 Or half so rich, before ;
 The country lent the sweet perfumes,
 The sea, the pearl, the sky, the plumes,
 The town its silken store.

Now, whilst he gaz'd, a gallant drest
In flaunting robes above the rest,
 With awful accent cry'd ;
“ What mortal of a wretched mind,
Whose sighs infect the balmy wind,
 Has here presum'd to hide ?”

At this the swain, whose vent'rous soul
No fears of magic art controul,
 Advanc'd in open sight ;
“ Nor have I cause of dread,” he said,
“ Who view by no presumption led,
 Your revels of the night.

'Twas grief for scorn of faithful love,
Which made my steps unweeting rove
 Amid the nightly dew.”
“ 'Tis well,” the gallant cries again,
“ We fairies never injure men
 Who dare to tell us true.

“ Exalt thy love-dejected heart,
Be mine the task, or ere we part,
 To make thee grief resign ;
Now take the pleasure of thy chance ;
Whilst I with Mab, my part'ner, daunce,
 Be little Mable thine.”

He spoke, and all a sudden there
Light music floats in wanton air ;
 The monarch leads the queen :
The rest their fairy part'ners found,
And Mable trimly tript the ground
 With Edwin of the Green.

The dauncing past, the board was laid,
And siker such a feast was made
 As heart and lip desire ;
Withouten hands the dishes fly,
The glasses with a wish come nigh,
 And with a wish retire.

But now to please the fairy king,
Full ev'ry deal they laugh and sing,
 And antic feats devise ;
Some wind and tumble like an ape,
And other some transmute their shape
 In Edwin's wond'ring eyes.

'Till one at last that Robin hight,
Renown'd for pinching maids by night,
 Has bent him up aloof ;
And full against the beam he flung,
Where by the back the youth he hung,
 To spraul unneath the roof.

From thence, "Reverse my charm," he crys,
And let it fairly now suffice
 The gambol has been shown."
But Oberon answers with a smile,
"Content thee, Edwin, for a while,
 The vantage is thine own."

Here ended all the phantom-play ;
They smelt the fresh approach of day,
 And heard a cock to crow ;
The whirling wind that bore the crowd
Has clapp'd the door, and whistled loud,
 To warn them all to go.

Then screaming all at once they fly,
And all at once the tapers dye ;
 Poor Edwin falls to floor.
Forlorn his state, and dark the place,
Was never wight in sike a case
 Thro' all the land before !

But soon as dan Apollo rose,
Full jolly creature home he goes,
 He feels his back the less ;
His honest tongue and steady mind
Had rid him of the lump behind,
 Which made him want success.

With lusty livelyhed he talks,
He seems a-dauncing as he walks,
 His story soon took wind ;
And beauteous Edith sees the youth,
Endow'd with courage, sense, and truth,
 Without a bunch behind.

The story told, sir Topaz mov'd,
The youth of Edith erst approv'd,
 To see the revel scene :
At close of eve he leaves his home,
And wends to find the ruin'd dome,
 All on the gloomy plain.

As there he bides, it so befell
The wind came rustling down a dell,
 A shaking seiz'd the wall :
Up spring the tapers as before,
The fairies bragly foot the floor,
 And music fills the hall.

But certes sorely sunk with woe,
 Sir Topaz sees the elphin show,
 His spirits in him dy :
 When Oberon crys, “ A man is near,
 A mortal passion, cleeped fear,
 Hangs flagging in the sky.”

With that sir Topaz, hapless youth
 In accents fault'ring, ay for ruth,
 Intreats them pity graunt ;
 For als he been a mister wight,
 Betray'd by wand'ring in the night,
 To tread the circled haunt.

“Ah losell vile,” at once they roar,
 “And little skill'd of fairie lore,
 Thy cause to come we know :
 Now has thy kestrell courage fell ;
 And fairies, since a lye you tell,
 Are free to work thee woe.”

Then Will, who bears the wispy fire
 To trail the swains among the mire,
 The caitive upward flung ;
 There like a tortoise in a shop
 He dangled from the chamber top,
 Where whilome Edwin hung.

The revel now proceeds apace,
 Deftly they frisk it o'er the place,
 They sit, they drink, and eat
 The time with frolic mirth beguile,
 And poor sir Topaz hangs the while,
 'Till all the rout retreat.

By this the stars began to wink,
They shriek, they fly, the tapers sink,
 And down y-drops the knight ;
For never spell by fairie laid,
With strong enchantment bound a glade
 Beyond the length of night.

Chill, dark, alone, adreed, he lay,
Till up the welkin rose the day,
 Then deem'd the dole was o'er :
But wot ye well his harder lot,
His seely back the bunch had got,
 Which Edwin lost afore !

This tale a Sybil nurse ared ;
She softly stroak'd my youngling head,
 And when the tale was done,
“ Thus some are born, my son,” she cries,
“ With base impediments to rise,
 And some are born with none.

“ But virtue can itself advance
To what the fav'rite fools of chance
 By fortune seem design'd ;
Virtue can gain the odds of fate,
And from itself shake off the weight
 Upon th'unworthy mind.”

XXXVII.—THE LUCK OF EDEN HALL.

From Ritson's "Fairy Tales," p. 150, and Brand's "Popular Antiquities," ii., 284. The tradition is said to be still current.

In Eden-hall, in Cumberland, the mansion of the knightly family of Musgrave for many generations, is carefully preserved, in a leathern case, an old painted drinking-glass, which, according to the tradition of the neighbourhood, was long ago taken from fairies near a well dedicated to St. Cuthbert, not far from the house. This glass is supposed to have been a sacred chalice; but the legendary tale is, that the butler, going to draw water, surprised a company of fairies, who were amusing themselves upon the green near the well. He seized the glass, which was standing upon its margin; they tried to recover it, but after an ineffectual struggle, flew away, saying:—

If that glass either break or fall,
Farewell the luck of Eden-hall.

From this friendly caution the glass obtained the name recorded in a humorous and excellent ballad, usually, but erroneously attributed to the duke of Wharton, of a famous drinking match at this place, which begins thus:—

God prosper long from being broke,
The luck of Eden-hall.

The good-fortune, however, of this ancient house, was never so much endangered as by the duke himself, who, having drunk its contents, to the success and perpetuity, no doubt, of the worthy owner and his race, inadvertently dropped it, and here, most certainly, would have terminated *The luck of Eden-hall*,

if the butler, who had brought the draught, and stood at his elbow, to receive the empty cup, had not happily caught it in his napkin.

XXXVIII. ISLE OF MAN FAIRIES.

The following fairy legends are related in Waldron's "History of the Isle of Man." They are very curious documents in the history of our fairy mythology, and have been previously reprinted by Ritson, whose selection is here adopted.

[The Manks] say, that an apparition, called in their language, the *Mauthe Doog*, in the shape of a large black spaniel, with curled shaggy hair, was used to haunt Peel-castle; and has been frequently seen in every room, but particularly in the guard-chamber, where, as soon as candles were lighted, it came and lay down before the fire, in presence of all the soldiers, who, at length, by being so much accustomed to the sight of it, lost great part of the terror they were seized with at its first appearance. They still, however, retain'd a certain awe, as believing it was an evil spirit, which only waited permission to do them hurt, and, for that reason, forbore swearing and all prophane discourse while in its company. But tho' they endured the shock of such a guest when all together in a body, none cared to be left alone with it: it being the custom, therefore, for one of the soldiers to lock the gates of the castle, at a certain hour, and carry them to the captain, to whose apartment the way led through a church; they agreed among themselves, that whoever was to succeed the ensuing night, his fellow in this errand should accompany him that went first, and, by this means, no man would be expos'd singly to the danger: for the *Mauthe Doog* was always seen to come from that passage at the close of day, and return to it again as soon

as the morning dawned, which made them look on this place as its peculiar residence.

One night a fellow, being drunk, and, by the strength of his liquor, rendered more daring than ordinary, laugh'd at the simplicity of his companions, and tho' it was not his turn to go with the keys, would needs take that office upon him to testify his courage. All the soldiers endeavour'd to dissuade him, but the more they said, the more resolute he seemed, and swore that he desired nothing more than that [the] *Mauthe Doog* would follow him, as it had done the others, for he would try if it were dog or devil. After having talked in a very reprobate manner for some time, he snatched up the keys, and went out of the guard-room. In some time after his departure a great noise was heard, but nobody had the boldness to see what occasioned it, till the adventurer returning, they demanded the knowledge of him; but as loud and noisy as he had been at leaving them, he was now become sober and silent enough; and tho' all the time he lived, which was three days, he was entreated by all who come near him, either to speak, or, if he could not do that, to make some signs, by which they might understand what had happened to him, yet nothing intelligible could be got from him, only, that, by the distortion of his limbs and features, it might be guess'd that he died in agonies more than is common in a natural death.

The *Mauthe Doog* was, however, never seen after in the castle, nor would any one attempt to go thro' that passage, for which reason it was closed up, and another way made. 'This accident happened about threescore years since, and I HEARD IT ATTESTED by several, but especially, BY AN OLD SOLDIER, who assured me HE HAD SEEN IT OFTENER THAN HE HAD THEN HAIRS ON HIS HEAD.

A Manks-man, who had been led by invisible musicians for several miles together, and not being able to resist the harmony, followed till it conducted him to a large common, where

was a great number of little people sitting round a table, and eating and drinking in a very jovial manner. Among them were some faces which he thought he had formerly seen, but forbore taking any notice [of them] or they of him, till the little people offering him drink, one of them, whose features seemed not unknown to him, plucked him by the coat, and forbid him, whatever he did, to taste any thing he saw before him ; for, if you do, added he, you will be as I am, and return no more to your family. The poor man was much affrighted, but resolved to obey the injunction : accordingly a large silver cup, filled with some sort of liquor, being put into his hand, he found an opportunity to throw what it contained on the ground. Soon after, the music ceasing, all the company disappeared, leaving the cup in his hand ; and he returned home, though much wearied and fatigued. He went the next day, and communicated to the minister of the parish all that had happened, and asked his advice how he should dispose of the cup : to which the parson replied he could not do better than to devote it to the service of the church ; and this very cup, they say, is that which is now used for the consecrated wine in Kirk-Merlugh.

A fiddler, in the Isle of Man, having agreed with a person, who was a stranger, for so much money, to play to some company he should bring him to, all the twelve days of Christmas, and received earnest for it, saw his new master vanish into the earth the moment he had made the bargain. Nothing could be more terrified than was the poor fiddler ; he found he had entered into the devil's service, and looked on himself as already damned ; but, having recourse to a clergyman, he received some hope : he ordered him, however, as he had taken earnest, to go when he should be called ; but that, whatever tunes should be called for, to play none but psalms. On the day appointed, the same person appeared, with whom he went, though with what inward reluctance 'tis easy to guess ; but, punctually obeying the ministers directions, the company to whom he

played were so angry, that they all vanished at once, leaving him at the top of a high hill, and so bruised and hurt, though he was not sensible when, or from what hand, he received the blows, that he got not home without the utmost difficulty.

I was prevailed upon to go and see a child, who, they told me, was one of these changelings, and, indeed, must own, was not a little surprised, as well as shocked, at the sight: nothing under heaven could have a more beautiful face; but, though between five and six years old, and seeming healthy, he was so far from being able to walk or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an infants of six months; his complexion was perfectly delicate, and he had the finest hair in the world; he never spoke nor cried; eat scarce any thing; and was very seldom seen to smile; but, if any one called him *a fairy-elf*, he would frown, and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or, at least, his supposed mother, being very poor, frequently went out a charing, and left him a whole day together: the neighbours, out of curiosity, have often looked in at the window, to see how he behaved when alone; which whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortals could be; and what made this conjecture seem the more reasonable, was, that, if he were left ever so dirty, the woman, at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety.

A second account of this nature, he says, I had from a woman to whose offspring the fairies seemed to have taken a particular fancy. The fourth or fifth night after she was delivered of her first child, the family was alarmed with a most terrible cry of fire; on which, every body ran out of the house to see whence

it proceeded, not excepting the nurse, who, being as much frightened as the others, made one of the number. The poor woman lay trembling in her bed, alone, unable to help herself, and her back being turned to the infant, saw not that it was taken away by an invisible hand. Those who had left her, having inquired in the neighbourhood, and finding there was no cause for the outcry they had heard, laughed at each other for the mistake; but, as they were going to reenter the house, the poor babe lay on the threshold, and by its cries preserved itself from being trod upon. This exceedingly amazed all that saw it; and, the mother being still in bed, they could ascribe no reason for finding it there; but having been removed by fairies, who, by their sudden return, had been prevented from carrying it any farther.

About a year after, he says, the same woman was brought to bed of a second child, which had not been born many nights, before a great noise was heard in the house where they keep their cattle. Every body that was stirring ran to see what was the matter, believing that the cows had got loose: the nurse was as ready as the rest; but finding all safe, and the barn-door close, immediately returned, but not so suddenly but that the new-born babe was taken out of the bed, as the former had been, and dropped, on their coming, in the middle of the entry. This was enough to prove the fairies had made a second attempt; and the parents, sending for a minister, joined with him in thanksgiving to God, who had twice delivered their children from being taken from them.

But, in the time of her third delivery, every body seemed to have forgot what had happened in the first and second, and on a noise in the cattle-house, ran out to know what had occasioned it. The nurse was the only person, excepting the woman in the straw, who stayed in the house, nor was she detained through care, or want of curiosity, but by the bonds of sleep, having drunk a little too plentifully the preceding day. The mother, who was broad awake, saw her child lifted out of the

bed, and carried out of the chamber, though she could not see any person touch it; on which she cried out as loud as she could, Nurse! nurse! my child! my child is taken away! but the old woman was too fast [asleep] to be awakened by the noise she made, and the infant was irretrievably gone. When her husband, and those who had accompanied him, returned, they found her wringing her hands, and uttering the most piteous lamentations for the loss of her child; on which, said the husband, looking into the bed, The woman is mad; do not you see the child lies by you? On which she turned, and saw, indeed, something like a child, but far different from her own, which was a very beautiful, fat, well-featured babe; whereas, what was now in the room of it was a poor, lean, withered, deformed creature. It lay quite naked, but the clothes belonging to the child that was exchanged for it lay wrapt up altogether on the bed.

This creature lived with them near the space of nine years, in all which time it eat nothing except a few herbs, nor was ever seen to void any other excrement than water: it neither spoke, nor could stand or go, but seemed enervate in every joint; and in all its actions showed itself to be of the same nature.

A girl, about ten years old, daughter of a woman who lived about two miles from Ballasalli, in the Isle of Man, being sent over the fields to the town, for a pennyworth of tobacco for her father, was, on the top of a mountain, surrounded by a great number of little men, who would not suffer her to pass any farther. Some of them said she should go with them, and accordingly laid hold of her; but one, seeming more pitiful, desired they would let her alone; which they refusing, there ensued a quarrel, and the person who took her part fought bravely in her defence. This so incensed the others, that, to be revenged on her, for being the cause, two or three of them seized her, and, pulling up her clothes, whipped her

heartily ; after which, it seems, they had no further power over her, and she ran home directly, telling what had befallen her, and showing prints of several small hands. Several of the towns-people went with her to the mountain, and, she conducting them to the spot, the little antagonists were gone, but had left behind them proofs (as the good woman said) that what the girl had informed them was true ; for there was a great deal of blood to be seen on the stones.

Another woman, equally superstitious and fanciful as the former, told the author that, being great with child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little women come into her chamber, one of whom had an infant in her arms : they were followed by a man of the same size with themselves, but in the habit of a minister. One of them went to the pail, and finding no water in it, cried out to the others, What must they do to christen the child ? On which they replied it should be done in beer. With that, the seeming parson took the child in his arms, and performed the ceremony of baptism, dipping his hand in a great tub of strong-beer, which the woman had brewed the day before, to be ready for her lying-in. She told me, that they baptized the infant by the name of Joan, which made her know she was pregnant of a girl, as it proved a few days after, when she was delivered. She added also, that it was common for the fairies to make a mock-christening when any person was near her time, and that, according to what child, male or female, they brought, such should the woman bring into the world.

A young sailor, coming off a long voyage, though it was late at night, chose to land rather than lie another night in the vessel : being permitted to do so, he was set on shore at Douglas. It happened to be a fine moon-light night, and very dry, being a small frost ; he, therefore, forebore going into any

house to refresh himself, but made the best of his way to the house of a sister he had at Kirk-Merlugh. As he was going over a pretty high mountain, he heard the noise of horses, the halloo of a huntsman, and the finest horn in the world. He was a little surprised that any body pursued those kind of sports in the night, but he had not time for much reflection before they all passed by him, so near, that he was able to count what number there was of them, which, he said, was thirteen, and that they were all dressed in green, and gallantly mounted. He was so well pleased with the sight, that he would gladly have followed, could he have kept pace with them; he crossed the foot-way, however, that he might see them again, which he did more than once, and lost not the sound of the horn for some miles. At length, being arrived at his sisters, he tells her the story, who, presently, clapped her hands for joy that he was come home safe; For, said she, those you saw were fairies, and 'tis well they did not take you away with them.

At my first coming into the island of Man, and hearing this sort of stories, I imputed the giving credit to them merely to the simplicity of the poor creatures who related them; but was strangely surprised, when I heard other narratives of this kind, and altogether as absurd, attested by men who passed for persons of sound judgement. Among this number, was a gentleman, my near neighbour, who affirmed, with the most solemn asseverations, that, being of my opinion, and entirely averse to the belief that any such beings were permitted to wander for the purposes related of them, he had been at last convinced by the appearance of several little figures, playing and leaping over some stones in a field, whom, a few yards distance, he imagined were school-boys, and intended, when he came near enough, to reprimand, for being absent from their exercises at that time of the day; it being then, he said, between three and four of the clock: but, when he approached

as near as he could guess, within twenty paces, they all, immediately, disappeared, though he had never taken his eye off them from the first moment he beheld them; nor was there any place where they could so suddenly retreat, it being an open field, without hedge or bush, and, as is said before, broad day.

Another instance, which might serve to strengthen the credit of the last, was told to Waldron by a person who had the reputation of the utmost integrity. This man, being desirous of disposing of a horse he had, at that time, no great occasion for, and riding him to market for that purpose, was accosted, in passing over the mountains, by a little man in a plain dress, who asked him if he would sell his horse. 'Tis the design I am going on, replied the person who told the story: on which the other desired to know the price. Eight pounds, said he. No, resumed the purchaser, I will give no more than seven; which if you will take, here is your money. The owner, thinking he had bid pretty fair, agreed with him, and, the money being told out, the one dismounted, and the other got on the back of the horse, which he had no sooner done, than both beast and rider sunk into the earth, immediately, leaving the person who had made the bargain in the utmost terror and confusion. As soon as he had a little recovered himself, he went directly to the parson of the parish, and related what had passed, desiring he would give his opinion whether he ought to make use of the money he had received, or not: to which he replied, that as he had made a fair bargain, and no way circumvented, nor endeavoured to circumvent the buyer, he saw no reason to believe, in case it was an evil spirit, it could have any power over him. On this assurance, he went home well satisfied, and nothing afterward happened to give him any disquiet concerning this affair.

An English gentleman, the particular friend of our author, to whom he told the story, was about passing over Douglas-bridge before it was broken down; but, the tide being high, he was obliged to take the river; having an excellent horse under him, and one accustomed to swim. As he was in the middle of it, he heard, or imagined he heard, the finest symphony, he would not say in the world, for nothing human ever came up to it. The horse was no less sensible of the harmony than himself, and kept in an immoveable posture all the time it lasted; which, he said, could not be less than three quarters of an hour, according to the most exact calculation he could make, when he arrived at the end of his little journey, and found how long he had been coming. He, who before laughed at all the stories told of fairies, now became a convert, and believed as much as ever a Manks-man of them all.¹

XXXIX. THE PORRIDGE-POT.

[From Aubrey's "Natural History and Antiquities of the County of Surrey," vol. iii., p. 366.]

In the vestry here [Trensham Church], on the North side of the chancel, is an extraordinary great kettle or caldron, which the inhabitants say, by tradition, was brought hither by the fairies, time out of mind, from Borough-hill,

¹ Waldron, p. 73. A little beyond a hole in the earth, just at the foot of a mountain, about a league and a half from Barool, which they call *The Devils den*, "is a small lake, in the midst of which is a huge stone, on which, formerly, stood a cross: round this lake the fairies are said to celebrate the obsequies of any good person; and I have heard many people, and those of a considerable share of understanding too, protest, that, in passing that way, they have been saluted with the sound of such musick, as could proceed from no earthly instruments."— p. 137.

about a mile from hence. To this place if any one went to borrow a yoke of oxen, money, &c., he might have it for a year or longer, so he kept his word to return it. There is a cave, where some have fancied to hear musick. On this Borough-hill (in the same parish) is a great stone lying along, of the length of about six feet. They went to this stone, and knocked at it, and declared what they would borrow, and when they would repay, and a voice would answer, when they should come, and that they should find what they desir'd to borrow at that stone. This caldron, with the trivet, was borrow'd here after the manner aforesaid, but not return'd according to promise ; and, though the caldron was afterwards carried to the stone, it could not be received, and ever since that time, no borrowing there.

ADDITIONAL NOTES.

Page 1, line 1. Romance of Launfal.] I had no opportunity of collating this romance in proof, but believe that the terminal contractions will be found to be accurately given. The MS. itself is occasionally uncertain and inaccurate in this respect, as indeed are most MSS. of the same period.

Page 24, line 21. Lodlokest.] That is, most loathly. In Syr Gawayne, p. 99, we have the following line,—

“ In the lyknes of Lucyfere, *layeth este* in helle.”

as printed by Sir F. Madden; but, as this does not make very good sense, I should propose to read *lathetheste*, another form of the word just mentioned, and which exactly suits the context of the whole passage.

Page 131, line 10. Sops in wine.] That is, pinks. See a long article in Nares's Glossary, in v.

Page 245, line 23. Fairy king, from that tree skip.] To these lines I must plead guilty, but the other translations from Randolph are taken from an article on fairies in Leigh Hunt's "London Journal."

Page 266, line 4. As the stormy windes did blow.] A curious coincidence with a well-known line in a celebrated modern song.



