

Lancelot of the Laik: A Scottish Metrical Romance (About 1490-1500 A. D.)

Walter W. Skeat



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LANCELOT OF THE LAIK: A SCOTTISH METRICAL
ROMANCE (ABOUT 1490-1500 A. D.) ***

This text includes characters that require UTF-8 (Unicode) file encoding:

ſ	long “s”
ȝ ȝ	yogh
m̄	m with over-line (the equivalent “n” form is shown as ñ with tilde for better font support)
ǣ	æ with accent, only in the Glossary

There are also a few letters with macron (“long” mark). If any of these characters do not display properly—in particular, if the diacritic does not appear directly above the letter—or if the apostrophes and quotation marks in this paragraph appear as garbage, you may have an incompatible browser or unavailable fonts. First, make sure that the browser’s “character set” or “file encoding” is set to Unicode (UTF-8). You may also need to change your browser’s default font.

Unlike most EETS productions, this book was printed with long “s” (ſ). The editor’s Introduction says:

We find, in the MS., both the long and the twisted s (ſ and s). These have been noted down as they occur, though I do not observe any law for their use. The letter “ß” has been adopted as closely resembling a symbol in the MS., which apparently has the force of double s, and is not unlike the “sz” used in modern German hand-writing.

Typographical errors are shown in the text with mouse-hover popups. For details, see the [end of the e-text](#).

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Links: Throughout the book, links to numbered lines generally lead to the nearest multiple of 4 (printed number). In the two primary texts, marginal page numbers link to the Notes for that page. In the Preface, all line numbers are active links. To reduce visual chaos, conventional highlighting has been turned off; instead the links are shown in **boldface**. This may be overridden by your personal browser settings.

In the Glossary, ȝ (yogh) is alphabetized as z.

The Romans
of
Lancelot of the Laik.

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Lancelot of the Laik:

A SCOTTISH METRICAL ROMANCE,

(ABOUT 1490-1500 A.D.)

RE-EDITED

FROM A MANUSCRIPT IN THE CAMBRIDGE
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WITH AN

INTRODUCTION, NOTES, AND GLOSSARIAL
INDEX,

BY

THE REV. W. W. SKEAT, M.A.,

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PREFACE.

I.—DESCRIPTION OF THE MS., ETC.

A FORMER edition of the present poem was printed for the Maitland Club, in 1839, and edited by Joseph Stevenson, Esq. It has saved me all trouble of transcription, but by no means, I am sorry to say, that of correction. Those who possess the older edition will readily perceive that it differs from the present one very frequently indeed, and that the variations are often such as considerably to affect the sense. Many of the errors in it (such as *casualtyee* for *casualytee*, *grone*, for *gone*, *reprent* for *repent*) are clearly typographical, but there are others which would incline me to believe that the transcription was too hastily executed; several passages being quite meaningless. Near the conclusion of Mr Stevenson's preface we read: "The pieces which have been selected for the present volume ¹ are printed with such errors of transcription as have crept into them by the carelessness of the scribe;" a statement which certainly implies that there was no intention on his part of departing from the original. Yet that he sometimes unconsciously did so to such an extent as considerably to alter (or destroy) the sense, the reader may readily judge from a few examples:—

LINE.	EDITION OF 1839.	TRUE READING OF THE MS.
26.	fatil (<i>fatal</i>),	fatit (<i>fated</i>).

285.	unarmyt (<i>unarmed</i>),	enarmyt (<i>fully armed</i>).
682.	can here,	cam nere.
700.	rendit (<i>rent</i>),	vondit (<i>wounded</i>).
764.	refuse (<i>refusal?</i>),	reprefe (<i>defeat</i>).
861.	felith (<i>feeleth</i>),	fetith (<i>setteth</i>).
1054.	vyt,	rycht.
1084.	speiris,	spuris.
1455.	cumyng (<i>coming</i>),	cunyng (<i>skill</i>).
1621.	he war,	be war (<i>beware</i>).
1641.	promyß,	punyß (<i>punish</i>).
2010.	ane desyne,	medysyne.
2092.	born,	lorn (<i>lost</i>).
2114.	havin,	harm.
2142.	Hymene (!),	hyme (<i>him</i>).
2219.	such,	furth (<i>forth</i>).
2245.	al so y-vroght,	al foly vroght.
2279.	chichingis (!),	thithingis (<i>tidings</i>).
2446.	love,	lore (<i>teaching</i>). Etc.

Several omissions also occur, as, *e.g.*, of the word “off” in **l. 7**, of the word “tressore” in **l. 1715**, and of four whole lines at a time in two instances; *viz.*, lines **1191-4**, and **2877-80**. It will be found, in fact, that the former text can seldom be safely quoted for the purposes of philology; and I cannot but think Mr Stevenson’s claim of being accurate to be especially unfortunate; and the more so, because the genuine text is much simpler and more intelligible than the one which he has given.

The original MS. is to be found in the Cambridge University Library, marked Kk. 1. 5. It formerly formed part of a thick volume, labelled “Tracts;” but these are now being separated, for greater convenience, into several volumes. The MS. of “Lancelot” has little to do with any of the rest as regards its

subject, but several other pieces are in the same hand-writing; and, at the end of one of them, an abstract of Solomon's proverbs, occur the words, "Expliciunt Dicta Salamonis, per manum V. de F."² This hand-writing, though close, is very regular, and my own impression certainly is that the scribe has almost always succeeded in preserving the sense of the poem, though there is much confusion in the dialectal forms, as will be shewn presently.

The present text is as close a fac-simile of the MS. as can be represented by printed letters, every peculiarity being preserved as far as practicable, even including the use of *y* for *þ* (or *th*); so that the reader must remember that *yow* in **I. 94** stands for *thow*, and *yis* in **I. 160** for *this*, and so on; but this ought not to cause much difficulty. The sole points of difference are the following:

1. In the MS. the headings "Prologue," "Book I." etc., do not occur.
2. The lines do not always begin (in the MS.) with a capital letter.
3. The letters *italicized* are (in the MS.) represented by signs of contraction. One source of difficulty is the flourish over a word, used *sometimes* as a contraction for *m* or *n*. I have expanded this flourish as an *m* or *n* wherever such letter is manifestly required; but it also occurs where it is best to attach to it no value. In such instances, the flourish occurs most frequently over the last word in a line, and (except very rarely) only over words which have an *m* or *n* in them. It would thus seem that their presence is due to the fact of the scribe wanting employment for his pen after the line had been written, and that the flourish therefore appears over certain words, not so much because the *n* is *wanting* in them, as because it is *there already*. Such words have a special attraction for the wandering pen. Still, in order that the reader may know wherever such flourishes occur, they have all been noted down; thus, in **I. 46**, the stroke over the *n* in "greñ" means that a long flourish occurs drawn over the whole word, and the reader who wishes to expand this word into "grene" or "grenn"

may easily do it for himself, though he should observe that the most usual form of the word is simply “gren,” as in lines **1000, 1305**.

In a few nouns ending in *-l*, the plural is indicated by a stroke drawn through the doubled letter; as in *perillis*, *sadillis*, etc.; and even the word *ellis* (else) is thus abbreviated.

4. I am responsible for all hyphens, and letters and words between square brackets; thus, “with-uten” is in the MS. “with outen;” and “knych[t]ly” is written “knychly.” Whenever a line begins with a capital letter included between two brackets, the original has a blank space left, evidently intended for an illuminated letter. Wherever illuminated letters actually occur in the MS., they are denoted in this edition by large capitals.

5. We find, in the MS., both the long and the twisted *s* (f and s). These have been noted down as they occur, though I do not observe any law for their use. The letter “ß” has been adopted as closely resembling a symbol in the MS., which apparently has the force of double *s*, and is not unlike the “sz” used in modern German hand-writing. It may be conveniently denoted by *ss* when the type “ß” is not to be had, and is sometimes so represented in the “Notes.”

6. The MS. is, of course, not punctuated. The punctuation in the present edition is mostly new; and many passages, which in the former edition were meaningless, have thus been rendered easily intelligible. I am also responsible for the headings of the pages, the abstract at the sides of them, the numbering of the folios in the margin, the notes, and the glossary; which I hope may be found useful. The greatest care has been taken to make the text accurate, the proof-sheets having been compared with the MS. *three times* throughout. ³

II.—DESCRIPTION OF THE POEM.

The poem itself is a loose paraphrase of not quite fourteen folios of the first of the three volumes of the French Romance of Lancelot du Lac, if we refer to it as reprinted at Paris in 1513, in three volumes, thin folio, double-columned.⁴ The English poet has set aside the French Prologue, and written a new one of his own, and has afterwards translated and amplified that portion of the Romance which narrates the invasion of Arthur's territory by "le roy de oultre les marches, nomme galehault" (in the English *Galiot*), and the defeat of the said king by Arthur and his allies.

The Prologue (lines **1-334**) tells how the author undertook to write a romance to please his lady-love; and how, after deciding to take as his subject the story of Lancelot as told in the French Romance, yet finding himself unequal to a close translation of the whole of it, he determined to give a paraphrase of a portion of it only. After giving us a brief summary of the earlier part by the simple process of telling us what he will *not* relate, he proposes to begin the story at the point where Lancelot has been made prisoner by the lady of Melyhalt, and to take as his subject the wars between Arthur and Galiot, and the distinction which Lancelot won in them; and afterwards to tell how Lancelot made peace between these two kings, and was consequently rewarded by Venus, who

"makith hyme his ladice grace to have" (l. 311).

The latter part of the poem, it may be observed, has not come down to us. The author then concludes his Prologue by beseeching to have the support of a very celebrated poet, whose name he will not mention, but will only say that

"Ye fresch enditing of his laiting tounge
Out through yis world so wid is yroung," etc.⁵ (l. 328.)

The first Book introduces us to King Arthur at Carlisle.⁶ The king is visited by dreams, which he imagines to forebode misfortune; he therefore convokes all his clerks, and inquires of them the meaning of the dreams, proposing to hang them in the event of their refusal. Thus strongly urged, they tell him that those on whom he most relies will fail him at his need; and when he further inquires if this evil fate can be averted,

they answer him very obscurely that it can only be remedied by help of the water-lion, the leech, and the flower; a reply which the king evidently regards as unsatisfactory. Soon after an aged knight, fully armed, enters the palace, with a message from King Galiot, requiring him to give “tribute and rent.” Arthur at once refuses, somewhat to the astonishment of the knight, who is amazed at his hardihood. Next arrives a message from the lady of Melyhalt, informing Arthur of the actual presence of Galiot’s army. We are then momentarily introduced to Lancelot, who is pining miserably in the lady’s custody. Next follows a description of Galiot’s army, at sight of the approach of which King Arthur and his “niece,” Sir Gawain, confer as to the best means of resistance. In the ensuing battle Sir Gawain greatly distinguishes himself, but is at last severely wounded. Sir Lancelot, coming to hear of Sir Gawain’s deeds, craves leave of the lady to be allowed to take part in the next conflict, who grants him his boon on condition that he promise to return to his prison. She then provides for him a red courser, and a complete suit of red armour, in which guise he appears at the second battle, and is the “head and comfort of the field;” the queen and Sir Gawain beholding his exploits from a tower. The result of the battle convinces Galiot that Arthur is not strong enough at present to resist him sufficiently, and that he thus runs the risk of a too easy, and therefore dishonourable, conquest; for which excellent reason he grants Arthur a twelvemonth’s truce, with a promise to return again in increased force at the expiration of that period. Sir Lancelot returns to Melyhalt according to promise, and the lady is well pleased at hearing the reports of his famous deeds, and visits him when asleep, out of curiosity to observe his appearance after the fight.

In the Second Book the story makes but little progress, nearly the whole of it being occupied by a long lecture or sermon delivered to Arthur by a “master,” named Amytans, on the duties of a king; the chief one being that a king should give presents to everybody—a duty which is insisted on with laborious tediousness. Lines **1320-2130** are almost entirely occupied with this subject, and will be found to be the driest

part of the whole narrative. In the course of his lecture, Amytans explains at great length the obscure prophecy mentioned above, shewing that by the water-lion is meant God the Father, by the leech God the Son, and by the flower the Virgin Mary. Though the outline of a similar lecture exists in the old French text, there would seem to be a special reason for the length to which it is here expanded. Some lines certainly seem to hint at events passing in Scotland at the time when the poem was composed. Thus, “kings may be excused when of tender age” (l. 1658); but when they come to years of discretion should punish those that have wrested the law. Again we find (l. 1920) strong warnings against flatterers, concluding (l. 1940) with the expression,

“Wo to the realme that havith sich o chans!”

Such hints may remind us of the long minorities of James II. and James III.; and, whilst speaking on this subject, I may note a somewhat remarkable coincidence. When King Arthur, as related in Book I., asks the meaning of his dream, he is told that it signifies that “they in whom he most trusts will fail him” (l. 499); and he afterwards laments (l. 1151) how his “men fail him at need.” Now when we read that a story is current of a prophetess having told James III. that he was destined to “fall by the hands of his own kindred,”⁷ and that that monarch was in the habit of consulting *astrologers*⁸ (compare l. 432) as to the dangers that threatened him, it seems quite possible that the poem was really composed about the year 1478; and this supposition is consistent with the fact that the hand-writing of the present MS. copy belongs to the very end of the fifteenth century.

Towards the end of the Second Book, we learn that the twelvemonth’s truce draws near its end, and that Sir Lancelot again obtains permission from the lady to be present in the approaching combat, choosing this time to be arrayed in “armys al of blak” (l. 2426).

In the Third Book Galiot returns to the fight with a host thrice as large as his former one. As before, Gawain distinguishes himself in the first encounter, but is at length so “evil

wounded” that he was “the worse thereof evermore” (l. 2706). In the second combat, the black knight utterly eclipses the red knight, and the last thousand (extant) lines of the poem are almost wholly occupied with a description of his wonderful prowess. At the point where the extant portion of the poem ceases, the author would appear to be just warming with his subject, and to be preparing for greater efforts.

In continuance of the outline of the story, I may add that the French text⁹ informs us how, after being several times remounted by Galiot, and finding himself with every fresh horse quite as fresh as he was at the beginning of the battle, the black knight attempted, as evening fell, to make his way back to Melyhalt secretly. Galiot, however, having determined not to lose sight of him, follows and confronts him, and earnestly requests his company to supper, and that he will lodge in his tent that night. After a little hesitation, Lancelot accepts the invitation, and Galiot entertains him with the utmost respect and flattery, providing for him a most excellent supper and a bed larger than any of the rest. Lancelot, though naturally somewhat wearied, passes a rather restless night, and talks a good deal in his sleep. Next day Galiot prays him to stay longer, and he consents on condition that a boon may be granted him, which is immediately acceded to without further question. He then requests Galiot to submit himself to Arthur, and to confess himself vanquished, a demand which so amazes that chieftain that he at first refuses, yet succeeds in persuading Lancelot to remain with him a little longer. The day after, preparations are made for another battle, on which occasion Lancelot wears Galiot’s armour, and is at first mistaken for him, till Sir Gawain’s acute vision detects that the armour really encases the black knight. As Lancelot now fights on Galiot’s side, it may easily be imagined how utter and complete is the defeat of Arthur’s army, which was before victorious owing to his aid only; and we are told that Arthur is ready to kill himself out of pure grief and chagrin, whilst Sir Gawain swoons so repeatedly, for the same reason, as to cause the most serious fears to be entertained for his life. At this sorrowful juncture Lancelot again claims his boon of Galiot,

who, in the very moment of victory, determines at last to grant it, and most humbly sues for mercy at the hands of Arthur, to that king's most intense astonishment. By this very unexpected turn of affairs, the scene of dolour is changed to one of unalloyed joy, and peace is immediately agreed upon, to the satisfaction of all but some true-bred warriors, who preferred a battle to a peace under all circumstances. Not long after, Galiot discovers Lancelot with eyes red and swollen with much weeping, and endeavours to ascertain the reason of his grief, but with small success. After endeavouring to comfort Lancelot as much as possible, Galiot goes to visit King Arthur, and a rather long conference takes place between them as they stand at Sir Gawain's bedside, the queen being also present. In the course of it, Galiot asks Arthur what price he would pay to have the black knight's perpetual friendship; to which Arthur replies, he would gladly share with him half of everything that he possessed, saving only Queen Guinevere. The question is then put to Gawain, who replies that, if only his health might be restored, he would wish to be the most beautiful woman in the world, so as to be always beloved by the knight. Next it is put to Guinevere, who remarks that Sir Gawain has anticipated all that a lady could possibly wish, an answer which is received with much laughter. Lastly, Arthur puts the question to Galiot himself, who declares that he would willingly, for the black knight's sake, suffer that all his honour should be turned into shame, whereat Sir Gawain allows himself to be outbidden. The queen then obtains a brief private conference with Galiot, and prays him to obtain for her an interview with the black knight, who promises to do what he can to that end. He accordingly sounds the black knight upon the subject, and, finding him entirely of the same mind, does all he can to promote their acquaintance, and is at last only too successful; and at this point we may suppose the Scottish Romance to have stopped, if indeed it was ever completed. For some account of the Romance of Lancelot, I may refer the reader to Professor Morley's *English Writers*, vol. i., pp. 568-570, and 573; to "*Les Romans de la Table Ronde*," par M. Paulin Paris; and to the Prefaces to the "*Seynt Graal*," edited by Mr

Furnivall for the Roxburghe Club, 1861, and “La Queste del Saint Graal,” also edited by the same for the same club in 1864. In the last-named volume short specimens are given from thirteen MSS. at Paris, ten of which contain the Romance of Lancelot. There are also manuscript copies of it in the British Museum, viz., MSS. Harl. 6341 and 6342, Lansdowne 757, and MS. Addit. 10293.

III.—THE DIALECT OF THE POEM.

In coming to discuss the dialect, we find everywhere traces of considerable confusion; but it is not at all easy to assign a satisfactory reason for this. ¹⁰ Certain errors of transcription soon shew that the scribe had before his eyes an older copy, which he mis-read. Thus, in **l. 433**, we find “set,” where the older copy must have had “fet,” and which he must have mis-read as “fet;” and again, in lines **2865, 2883**, he has, by a similar confusion between “f” and “f,” written “firft” instead of “fift.” It is most probable that the older copy was written in the Lowland Scottish dialect (the whole tone of the poem going to prove this), as shewn by the use of *ch* for *gh*, as in *bricht* for *bright*, (unless this be wholly due to the scribe); by the occurrence of plurals in *-is*, of verbal preterites and passive participles in *-it*, and of words peculiarly Scottish, such as *syne* (afterwards), *anerly* (only), *laif* (remainder), *oft-syss* (oft-times), etc. Moreover, the Northern *r* is clearly indicated by the occurrence of such dissyllables as *gar-t*, **2777**, *lar-g*, **2845**, *fir-st*, **2958, 3075**; with which compare the significant spellings *harrmful*, **1945**, and *furrde*, **2583**. But, on the other hand, it would appear as if either the author or the copyist had no great regard for pure dialect, and continually introduces Southern and Midland forms, mixing them together in an indiscriminate and very unusual manner. We find, for example, in line **1765**,

“Beith larg and iffis frely of thi thing,”

the Scottish form *iffis* (give) and the Southern *beith* in close conjunction; and we find no less than six or seven forms of the plural of the past tense of the verb “to be;” as, for example, *war* (3136), *veir* (818), *ware* (825), *waren* (3301), *veryng* (2971), *waryng* (443), etc. If we could suppose that the scribe was not himself a Scotchman, we might in some measure account for such a result; but the supposition is altogether untenable, as the peculiar character of the handwriting (resembling that found, not in English, but in *French MSS.*) decides it to be certainly Scottish; as is also evident from the occurrence, in the same hand-writing, of a Scotticised version of Chaucer’s “Flee from the press.”

The best that can be done is to collect a few instances of peculiarities.

1. The broad Northumbrian forms *a*, *ane*, *baith*, *fra*, *ga*, *haill*, *hame*, *knaw*, *law*, *sa*, *wat*, although occasionally retained, are also at times changed into *o*, *one*, *boith*, *fro*, *go*, *holl*, *hom*, *know*, *low*, *so*, and *wot*. Thus, at the end of l. 3246, we find *haill*, which could not have been altered without destroying the rime; but in l. 3078, we find it changed, in the middle of the line, into *holl*. In l. 3406, we find *sa*, but only three lines further on we find *so* twice.

So, too, we not only find *tane* (taken), *gais* (goes), but also the forms *tone* and *goß*. See lines 1071, 1073.

2. The true plural form of the verb is shewn by lines 203, 204,

“Of quhois fame and worschipful dedis
Clerkis into diuerß bukis *redis*,”

where alteration would have ruined the rime utterly; and the same termination (*-is*) is correctly used in the imperative mood, as,

——“fo *giffis* ws delay” (l. 463);

“And of thi wordis *beis* trew and stable” (l. 1671);

but the termination *-ith* is continually finding its way into the poem, even as early as in the fourth line,

“*Uprisith* arly in his fyre chare;”

and in the imperative mood also, as,

“*Remembrith* now it stondith one the poynt” (I. 797).

The most singular point of all, however, is this—that, not content with changing *-is* into *-ith* in the 3rd person singular, the scribe has done the same even in the 2nd person, thus producing words which belong to no pure example of any distinct dialect. Observe the following lines:—

“O woful wrech, that *levis* in to were!
To schew the thus the god of loue me sent,
That of thi seruice no thing is content,
For in his court yhoue [= thou] *lewith* in disspar,
And vilfully *sustenis* al thi care,
And *schapith* no thinge of thine awn remede,
Bot *clepith* ay and *cryith* apone dede,” etc. (II. 84-90).

Here *levis* is altered into *lewith*, not only unnecessarily, but quite wrongly. For similar mistakes, see II. 1019, 1369, 1384, 2203. For examples of correct usage, see II. 1024, 1337, 1796, 2200, 2201.

3. But the terminations which are used in the most confused manner of all are *-en*, *-yne*, and *-ing* or *-yng*. Thus we find the non-Scottish infinitives, *telen* (494), *makine* (191); the constant substitution of *-ing* for *-and* in the present participle; ¹¹ a confusion between the past participial ending *-ine* (more correctly *-yn*), and the present ending *-and*, thus producing such forms as *thinkine* (34), and *besichyne* (418); and also a confusion between *-ing* and the past participial ending *-en*, as *fundyng* for *funden* (465), *fallyng* for *fallen* (1217, 1322, 3267), *swellyng* for *swollen* (1222), and *halding* for *halden* (2259). We even find *-ing* in the infinitive mood, as in *awysing* (424), *viting* (to know, 410), *smyting* (1326), *warnnyng* (1035), *passing* (2148), *schewing* (2736), etc.; and, lastly, it occurs in the plural of the indicative present, instead of the Midland *-en*; as in *passing* (1166), *biding* (2670), and *levyng* (3304). ¹²

It may safely be concluded, however, that the frequent occurrence of non-Scottish infinitives must not be attributed to the copyist, since they are probably due rather to the author; for in such a line as

“Of his desir to viting the sentens” (l. 410),

the termination *-ing* is required to complete the rhythm of the line.

In the same way we must account for the presence of the prefix *i-*, as in the line

“Quharwith that al the gardinge was I-clede” (l. 50).

This prefix never occurs in vernacular Scottish; but we may readily suppose that this and other numerous Southern forms of words are due (as in Gawain Douglas and Lyndesay) to the author’s familiarity with Chaucer’s poems, as evinced by the similarity of the rhythm to Chaucer’s, and by the close resemblance of several passages. Compare, for instance, the first seventy lines of the Prologue with the opening passages of “The Flower and the Leaf,” and “The Complaint of the Black Knight;” and see notes to **ll. 432, 1608**. Indeed, this seems to be the only satisfactory way of accounting for the various peculiarities with which the poem abounds.

Mr J. A. H. Murray, in his remarks printed in the preface to Mr Lumby’s edition of “Early Scottish Verse,” comes to a similar conclusion, and I here quote his words for the reader’s convenience and information. “There is no reason, however, to suspect the scribe of *wilfully* altering his original; indeed, the reverse appears manifest, from the fact that the ‘Craft of Deyng’ has not been assimilated in orthography to ‘Ratis Raving,’ but distinctly retains its more archaic character; while in ‘Sir Lancelot,’ edited by Mr Skeat for the Early English Text Society, from the handwriting of the same scribe, we have a language in its continual Anglicisms quite distinct from that of the pieces contained in this volume, of which the Scotch is as pure and unmixed as that of the contemporary Acts of Parliament. With regard to the remarkable transformation which the dialect has undergone in Sir Lancelot, there seems reason, therefore, to suppose that it was not due to the copyist of the present MS., but to a previous writer, if not to the author himself, who perhaps affected *southernism*, as was done a century later by Lyndesay and Knox, and other adherents of the English party in the Reformation movement. The Southern

forms are certainly often shown by the rhyme to be original, and such a form as *tone* for *tane* = taken, is more likely to have been that of a Northerner trying to write Southern, than of a Southern scribe, who knew that no such word existed in his dialect. The same may be said of the *th* in the second person singular. A Scotch writer, who observed that Chaucer said *he liveth*, where he himself said *he lyves*, might be excused for supposing that he would also have said *thou liveth* for the Northern *thow lyves*; but we can hardly fancy a Southern copyist making the blunder.”

4. We find not only the Northumbrian forms *sall* and *suld*, but also *shall*, *shalt*, and *shuld*.

5. As regards pronouns, we find the Scottish *scho* (she) in **l. 1169**; but the usual form is *sche*. We find, too, not only the broad forms *thai*, *thair*, *thaim*, but also *thei* (sometimes *the*), *ther*, and *them*. As examples of forms of the relative pronoun, we may quote *who*, *quho*, *whois*, *quhois* (whose), *quhom*, *qwhome* (whom), *quhat*, *qwhat* (what), and *whilk*, *quhilk*, *quhich*, *quich*, *wich* (which). *Wich* is used instead of *who* (**l. 387**), and we also find *the wich*, or *the wich that*, similarly employed. The nominative *who* does not perhaps occur as a *simple* relative, but has the force of *whoso*, or *he who*, as e.g., in **l. 1102**; or else it is used interrogatively, as in **l. 1172**.

6. Many other peculiarities occur, which it were tedious to discuss fully. It may suffice, perhaps, to note briefly these following. We find both the soft sound *ch*, as in *wich*, *sich*, and the hard sound *k*, as in *whilk*, *reke* (reach), *streke* (stretch), etc.; which are the true Northern forms.

Mo is used as well as *more*.

Tho occurs for *then* in **l. 3184**; and for *the* in **l. 247**.

At occurs as well as *that*; *atte* as well as *at the*, **627, 1055**.

The short forms *ma* (make), *ta* (take), *sent* (sendeth), *stant* (standeth), are sometimes found; the two former being Northumbrian.

Has is used twice as a *plural* verb (**ll. 481, 496**). ¹³

ȝha (yes) occurs in **l. 2843**; but we also meet with *ȝhis*, or *yis*; with reference to which Mr Morris writes:— “The latter term was not much in favour with the people of the North. Even now *yes* sounds offensive to a Lancashire man. ‘Hoo cou’ d naw opp’n hur meawth t’ sey *eigh* (yea) or *now* (no); boh simpurt on sed *iss*; th’ dickons *iss* hur on him too. —*Tim Bobbin*.” In fact, the distinction between *ȝha* and *ȝhis*, which I have pointed out in *William of Palerne* (Glossary, s.v. *ȝis*), viz., that *ȝha* merely assents, whilst *ȝhis* shews that the speaker has an opinion of his own, is in this poem observed. Thus, in **l. 2843**, *ȝha* = “yes, I admit that I do;” but in **l. 514**, *yis* = “yes, but you had better do so;” in **l. 1397**, *ȝhis* = “yes, indeed I will;” and in **l. 3406**, *ȝis* = “yes, but I cannot accept your answer.”¹⁴ The true distinction between *thou* and *ye* (*William of Palerne*, Pref. p. xli) is also generally observed. Thus the Green Bird, in the Prologue, considers the poet to be a fool, and calls him *thou*; but the clerks, in addressing Arthur (**l. 498**) politely say *ye*. And again, Amytans, when rebuking Arthur, frequently calls him *thou*, without any ceremony. Cf. **ll. 659, 908, 921, 2839, &c.**

As regards the vocabulary, we find that some Northumbrian terms have been employed, but others thrown aside. Thus, while we find the Northumbrian words *thir* (these), *traist* (trust), *newis* (neives, fists), *radour* (fear), etc., we do not, on the other hand, meet with the usual Scottish word *mirk*, but observe it to be supplanted by *dirk* (**l. 2471**). So, again, *eke* is used in the sense of *also*, instead of being a verb, as more usual in Northern works. We may note, too, the occurrence of *frome* as well as *fra*, and the Scottish form *thyne-furth* (thenceforth) in **l. 2196**.

The spelling is very various. We find even four forms of one word, as *cusynace*, *cusynece*, *cusynes*, *cwsynes*; and, as examples of eccentric spelling, may be quoted *qsquyaris* (squires, **l. 3204**), whilst in **l. 3221** we find *sqwar*.

Both in the marginal abstract and in the notes I have chiefly aimed at removing minor difficulties by explaining sentences of which the construction is peculiar, and words which are

disguised by the spelling. For the explanation of more uncommon words, recourse should be had to the Glossarial Index.

¹ The volume contains other poems besides “Sir Lancelot.”

² See Mr Lumby’s editions of “Early Scottish Verse” and “Ratis Raving,” both edited for the E.E.T.S. from this MS. Only the latter of these is in the hand-writing of V. de F.

³ This refers to the edition printed in 1865. In executing the present reprint, the proof-sheets have been once more compared with the MS., and a very few insignificant errors have been thus detected and rectified.

⁴ “As to the Romance of Sir Lancelot, our author [Gower], among others on the subject, refers to a volume of which he was the hero; perhaps that of Robert de Borron, altered soon afterwards by Godefroy de Leigny, under the title of *Le Roman de la Charrette*, and printed, with additions, at Paris by Antony Verard, in the year 1494.

For if thou wilt the bokes rede
Of Launcelot and other mo,
Then might thou seen how it was tho
Of armes,” etc.

(GOWER: *Confessio Amantis*, Book iv.)

Quoted from Warton’s English Poetry, vol. ii., p. 234, *ed.* 1840. I quote this as bearing somewhat on the subject, though it should be observed that *Le Roman de la Charrette* is not the same with *Lancelot du Lac*, but only a romance of the same class. Chaucer also refers to Lancelot in his Nonnes Prestes Tale, l. 392; and it is mentioned in the famous lines of Dante (*Inf.* v. 127)—

“Noi leggevamo un giorno per diletto
Di Lancilotto, come amor lo strinse,” &c.

⁵ He does not necessarily imply that the poet invoked was still alive; and we might almost suppose Petrarch to be meant, who was more proud of his Latin poem called “Africa” than of his odes and sonnets. See Hallam’s Literary History (4 vols.), vol. i., p. 85. But this is pure conjecture.

⁶ But the French has “Cardueil.” See [1. 2153](#).

⁷ Tytler’s History of Scotland (Edinburgh, 1841), vol. iv., p. 216.

⁸ The French text does not say anything about “astronomy.” We may especially note the following lines, as *not* being in the French, viz., lines [1473-1496](#), [1523-1542](#), [1599-1644](#), [1658-1680](#), and the long passage [1752-1998](#).

⁹ See Appendix.

¹⁰ For many valuable remarks upon the dialect of the poem I am indebted to Mr R. Morris.

¹¹ We find the true forms occasionally, as *obeisand* (641), *plesand* (1731), *thinkand* (2173), *prekand* (3089), and *fechtand* (3127). Compare the form *seruand* (122).

¹² “The Scottish pronunciation of *-ing* was already, as it still is, *-een*; and the writer, knowing that the correct spelling of *dwellin*, for example, was *dwelling*, fancied also that *fallen*, *halden* (Sc. *fallyn*, *haldyn*) were *fallyng*, *haldyng*. Lyndesay and Gawain Douglas often do the same. Compare *gardinge* (1. 50), *laiting* (1. 327).” —J. A. H. Murray.

¹³ “The plural in Scottish always ends in *-s* after a noun or when the verb is separated from its pronoun; we still say *the men hes*, *the bairns sings*, *them ’at cums*, not *have*, *sing*, *come*. Notice the frequent use of *th* for *t*, as in 1. 497, *Presumyth* = *presumit*, presumed, it being presumed.” —J. A. H. Murray. [Or, *presumyth* may be the pl. imperative, as in *Remembrith* (1. 797), already noticed. —ED.]

¹⁴ “This *zis* is the common form in the Scottish writers, though *ay* is largely the modern vernacular.” —J. A. H. Murray.

APPENDIX.

EXTRACTS FROM THE FRENCH ROMANCE OF “LANCELOT DU LAC.”

As it seems impossible to do justice to the story of Lancelot without giving due attention to the famous French Romance, and since a portion of the French text is really necessary to complete even that fragment of it which the Scottish author proposed to write, the following extracts have been made with the view of shewing (1) the general outline of the earlier part of the story, (2) the method in which the Scottish author has expanded or altered his original, and (3) the completion of the story of the wars between Arthur and Galiot. ¹

I. Headings of the chapters of the French Romance, from its commencement to the end of the wars with Galiot.

[The commas are inserted by the present editor, and the expansions marked by italics.]

¶ Cy commence la table du premier volume
de la table *ronde* lancelet du lac.

¶ Comment apres la mort de
vterpandragon roy du royaume de logres, &
apres la mort aramon, roy de la petite
bretaigne, le roy claudas de la terre Descosse

Claudás, king of
Scotland, deprives
king Ban and king
Boort of their lands.

mena guerre contre le roy ban de benoic et le roy boort de gauues tant quil les desherita ² de leurs terres. Fueille. i.

¶ Comment le roy claudas assiegea le chasteau de tribble auquel estoit le roy ban de benoic, et comment ilz parlementerent ensemble. f. i.

Claudas besieges Ban in the Castle of Tribble.

¶ Comment le roy ban de benoic, accompaigne de sa femme et de son filz lancelot, avecques vng seul escuyer, se partirent du chasteau de tribble pour aller querir secours deuers le roy Artus a la grant bretagne. Fueillet ii.

King Ban, his wife, and his son Lancelot repair to the court of Arthur.

¶ Comment apres ce que le roy ban fut party de son chasteau de tribble, le seneschal a qui il auoit baille la garde trahit ledit chasteau, et le liura es mains du roy claudas. Fueillet. ii.

The Castle of Tribble is treacherously given up to Claudas.

¶ Comment le roy ban mourut de dueil quant il veit son chasteau ardoir et brouyr. Et comment la dame du lac emporta son filz lancelot. ³ Fueillet. iiiii.

King Ban dies of grief, and Lancelot is taken away by the lady of the lake.

¶ Comment la royne helaine, apres que le roy fut mort et elle eut perdu son filz, se rendit nonnain en labbaye du monstier royal. Fueillet. v.

¶ Comment le roy de gauues mourut | & comment la Royne sa femme, pour paour de claudas, sen partit de son chasteau pour aller au monstier royal, ou sa seur estait rendue, et comment ses enfans Lyonnell et Boort luy furent otez. Fueillet vi.

The two sisters, widows of kings Ban and Boort, retreat to a monastery.

¶ Comment la royne de Gauues, apres que son seigneur fut mort et que elle eut perdu ses deux enfans, se vint rendre au monastere ou estoit sa seur la royne de benoic. Fueillet vi.

- ¶ Comment merlin fut engendre du dyable: Et comment il fut amoureux de la dame du lac. Fueillet vii. Merlin's love for the lady of the lake.
- ¶ Comment le cheualier farien, qui auoit tollu a la royne de Gauues ses deux enfans, les emporta en sa maison | et les feist nourrir vne espace de temps. Et comment le roy claudas fut amoureux de la femme du dict Farien | et pource le fist son seneschal. Fueillet viii. Sir Farien secretly nourishes the two sons of king Boort, and is made seneschal to king Claudas.
- ¶ Comment le roy claudas fist appeller son cheualier farien de trahison par ladmonnestement de sa femme, disant quil gardoit les deux enfans du roy boort de gauues. Fueillet viii. Claudas accuses Sir Farien of treason.
- ¶ comment le roy claudas en maniere de cheualier estrange, se partit du royaulme de gauues pour aller en la grant bretagne a la court du roy artus pour veoir sa puissance & son gouuernement. Fueillet x. Claudas, in disguise, visits Arthur's court.
- ¶ Comment la dame du lac bailla a lancelot vng maistre pour linstruyre comme il appartenoit a filz de roy. Fueillet xii. The lady of the lake informs Lancelot that he is a king's son.
- ¶ Comment la royne helaine alloit faire chascun iour son dueil au lieu ou son seigneur mourut | et de la alloit au lac ou elle perdit son filz. Fueillet xv. Claudas accuses Sir Farien of treason.
- ¶ Comment le bon Religieux qui auoit dit nouvelles a la royne helaine de son filz lancelot, print conge de elle, et sen vint au roy artus en la grant bretagne. Fueillet xvi. The lady of the lake seeks to deliver the sons of king Boort.
- ¶ Comment la dame du lac enuoya sa damoyelle a la court du roy claudas, pour delyurer les deux enfans au roy boort que claudas tenoit en prison.

Fueillet xvii.

¶ Comment farien, seneschal du roy claudas par le commandement de son seigneur, alla querir en prison les deux filz au roy de Gauues. Fueillet xviii.

¶ Comment les deux enfans au roy de gauues blecerent le roy claudas, & occirent dorin son filz | et comment la damoyselle du lac les emmena en semblance de deux leuriers. fueil. xix.

Lyonnell and Boort wound king Claudas, and slay his son Dorin.

¶ De la grant ioye et du grant honneur que la dame du lac fist aux deux enfans quant elle les veit en sa maison. Fueillet xx.

¶ Comment le roy claudas mena tres grant dueil pour la mort de dorin son filz que boort auoit occis. Fueillet xx.

Claudás bewails his son's death.

¶ Comment farien et le peuple de la cyte de gauues sesmeurent contre le roy claudas a cause que il vouloit faire mourir les deux filz au roy boort de gauues. Fueillet. xxi.

¶ Comment le roy claudas se partit de gauues | et comment ceulx dudit lieu le vouloient occire, se neust este farien le bon cheualier. f. xxiii.

Farien saves Claudas' life.

¶ Comment le roy claudas se deffendit vaillamment contre ceulx de Gauues qui le vouloyent occire. Fueillet. xxv.

¶ Comment lyonnell et boort perdirent le boire et le manger pource quilz ne scauoyent nouvelles de leur maistres | lesquelz estoyent demourez auec le roy claudas | & comment la dame du lac enuoya vne sienne damoyselle a gauues pour les amener.

Fueillet. xxvii.

¶ Comment, par le conseil des barons de gauues: leonce & lambegues sen allerent

Leonce and Lambegues go to

avecques la damoyselle pour veoir leurs seigneurs lyonnel et boort. seek Lyonnel and Boort.

Fueillet xxviii.

¶ Comment la dame du lac sen retourna apres ce quelle eut monstre a leonce et a lambegues les enfans du roy de gauues leurs seigneurs, et comment lesditz cheualiers sen retournerent a gauues. Fueillet xxx.

¶ Comment le roy claudas retourna a gauues, pour soy venger de la honte quon luy auoit faicte, et pour la mort de son filz. Claudas meditates revenge.

Fueil. xxxi.

¶ Comment l'appointement fut fait entre le roy claudas et les barons, par le moyen de farien et lambegues son nepueu.

fueillet. xxxiii.

¶ Comment farien | sa femme, et son nepueu lambegues sen partirent pour aller veoir lyonnel et boort, qui estoyent au lac | & comment farien mourut. Death of Farien.

Fueillet xxxv.

¶ Comment les deux roynes menerent saincte vie au monstier royal | et comment celle de gauues veit ces deux enfans & lancelot en aduision | et comment elle trespasa de ce siecle. The widow of king Boort sees her children and Lancelot in a vision, and dies.

Fueillet. xxxv.

¶ Comment le roy artus assembla le iour de pasques tous ses barons, & tint grant court a karahes, et comment banin le filleul au Roy ban emporta le pris du behourdys celluy iour. Arthur holds a tournament, and Banin, son of king Ban, is the victor.

Fueillet. xxxvi.

¶ Comment la dame du lac se pourpensa de mener lancelot au roy artus pour le faire cheualier, ⁴ et elle luy bailla armes blanches, et partit du lac a tout quarante cheualliers pour le conuoyer. The lady of the lake sends Lancelot to Arthur to be knighted, and provides for him white armour.

Fueillet xxxvii.

¶ Comment vng cheuallier naure, lequel auoit vne espee fichee en la teste et deux troncons de lance parmy le corps, ⁵ vint a la court du roy artus | et comment la dame du lac le mena deuant le roy artus, et luy prya quil le fist cheualier. Fueillet xxxix.

Of the wounded knight who came to Arthur's court.

¶ Comment messire yuain, a qui le roy Artus auoit recommande lancelot, alla faire sa requeste audit roy artus, que le lendemain il fist ledit lancelot cheualier, et comment ledit lancelot defferra le cheualier naure. ⁶

Lancelot is knighted.

Fueillet. xli.

¶ Comment la dame de noehault ⁷ enuoya deuers le roy artus, luy supplier quil luy enuoyast secours contre le Roy de norhombellande qui luy menoit guerre. Et comment Lancelot requist au roy artus quil luy donnast congie dy aller | & il luy octroya.

How the white knight defended the lady of Nohalt,

Fueillet xlii.

¶ Comment le nouveau cheualier aux armes blanches vainquit la bataille pour la dame de noehault. Fueillet xliii.

and won the battle for her.

¶ Comment lancelot apres ce quil se fut party de la dame de noehault, se combatit avec vng cheualier qui lauoit mouille.

Fueillet xlv.

¶ Comment lancelot conquist vaillamment par sa force et proesse le chasteau de la douloureuse garde *que* nul aultre ne pouoit conquerre. ⁸ Fueillet xlvi.

How Lancelot conquered the "Sorrowful Castle."

¶ Comment les nouvelles vindrent au roy artus que la douloureuse garde estoit conquise par la cheualier aux armes blanches | Et le roy y enuoya messire gauvain pour en scauoir la verite. Fueillet xlviii.

How Arthur hears of it, and sends Gawain to see if it is true.

¶ Comment messire Gauvain fut mys en prison | et comment le roy et la royne

Gawain is imprisoned, and

entrerent en la premiere porte de la | et la
veirent des *tumbes* ou il y auoit escript que
monseigneur gauuain estoit mort, et plusieurs
aultres cheualiers. Fueille. xlix.

supposed to be dead.

¶ Comment vne damoyselle de l'hostel de
la dame du lac feist assauoir au cheuallier
blanc que monseigneur gauuain & ses
compaignons estoyent emprisonnez par celluy
qui auoit este seigneur de la douloureuse
garde. Fueillet 1.

Lancelot hears of
Gawain's
imprisonment,

¶ Comment le blanc cheualier se combatit
encontre celluy qui auoit este seigneur de la
douloureuse garde, *qui* tenoit en prison messire
gauuain et ses compaignons. ⁹

and delivers him
and his companions.

Fueille. 1.

¶ Comment le cheuallier blanc emmena le
cheualier conquis en vng hermitaige. et
comment ledit cheualier conquis luy rendit
audit hermitage gauuain & ses compaignons.
f. lii.

¶ Comment messire gauuain et ses
compaignons sen vindrent par deuers le roy
artus qui estoit a la douloureuse garde. Et
comment le roy et la royne furent ioyeux
quant ilz les virent. Fueillet. liii.

Gawain returns to
Arthur and his
Queen at
Douloureuse Garde.

¶ Comment le cheuallier blanc retourna a
labbaye ou il auoit laisse ses escuyers | et
comment il sceut lassemblee qui deuoit estre
entre le roy artus et le roy doultre les marches,
& *comment* il conquist le cheualier qui disoit
mieulx aymer le cheualier qui auoit naure que
celluy qui lauoit este. ¹⁰

Lancelot hears of
the war to come
between Arthur and
Galiot.

Fueille. liiii.

¶ Comment messire gauuain se mist en
queste pour trouuer le blanc cheuallier. ¹¹ Et
comment la meslee dentre les gens au roy des

Gawain goes to seek
the white knight,

cent cheualiers et les gens de la dame de
noehault fut appaisee. Fueillet lv.

¶ Comment le blanc cheualier vainquit
lassemble dentre les deux roys | et comment il
fut naure du roy des cent cheualiers. who is wounded in
the battle against
Galiot by the king-
of-a-hundred-
knights.

¶ Comment apres que le cheualier qui
auoit gangne le tournoyement dentre le roy
doultre les marches sen fut alle, le roy artus &
la royne genieure se partirent pour aller en
leurs pays. Fueillet lvii.
Arthur and Queen
Genure return home.

¶ Comment messire gauuain se combatit a
brehain-sans-pitie, et le rua par terre. et
comment apres ilz sen allerent a la douloureuse
garde: & comment les deux pucelles que
messire Gauuain menoit luy furent tollues.
Fueillet lviii.

¶ Comment lanceLOT print congie de son
mire | et comment il mist a fin les aduentures
de la douloureuse garde. Lancelot ends the
adventures of the
“Sorrowful Castle.”

Fueillet lx.
¶ Comment messire gauuain recouura les
deux pucelles qui luy auoyent este tollues, Et
comment lanceLOT vainquit la seconde
assemblee dentre le roy artus & le roy doultre
les marches. Fueillet lxi.
Lancelot is again
victorious in the
combat between
Arthur and Galiot.

¶ Comment messire gauuain retourna a la
court du roy artus apres la seconde assemblee
dentre le roy artus & le roy doultre les
marches, et comment lanceLOT vainquit le
cheualier qui gardoit le gue. Gawain returns to
Arthur’s court.
Fueillet lxiii.

[*Here begins the Scotch Translation.*]

¶ Comment le roy Artus songea plusieurs
songes | et apres manda tous les saiges clerics
de son royaume pour en scauoir la
signifiance. ¹² Fueillet lxiiii.
Arthur’s evil
dreams.

¶ Comment le roy doultre les marches, nomme gallehault, enuoya deffier le roy artus ¹³ | et comment Lancelot occist deux geans empres kamalot. ¹⁴

Galiot defies Arthur.

Fueillet lxxv.

¶ Comment lancelot occist vng cheualier qui disoit moins aymer le cheualier naure que celluy qui lauoit naure. ¹⁵ | et comment il fut assailly de .xl. cheualliers, et mys en prison de la dame de mallehault. ¹⁶

Lancelot is assailed by forty knights, and imprisoned by the lady of Melyhalt.

Fueillet lxxviii.

¶ Comment gallehault assembla au roy artus vng iour durant que lancelot estoit en prison ¹⁷ | et comment le lendemain lancelot fut deliure de prison ¹⁸ | et vainquit lassemblee dentre les deux roys. ¹⁹

Lancelot, released from prison, is again victorious against Galiot.

Fueillet lxxvii.

¶ Comment le roy artus fut reprins de ses vices, et moult bien conseille par vng cheualier qui suruint en son ost ²⁰ | Et comment gallehault donna tresues au roy Artus iusques a vng an. ²¹

Arthur is reproved by Amytans, and Galiot proposes a truce for a year.

Fueillet lxxix.

¶ Comment lancelot, apres ce quil eut vaincu lassemblee, retourna en la prison de la dame de mallehault ²² | et comment elle le congneut, a son cheual et par les playes quil auoit, que cestoit celluy qui auoit vaincu lassemblee. ²³

Lancelot returns to the lady of Melyhalt.

Fueillet lxxii.

¶ Comment messire gauvain, soy quarantiesme de compaignons, se mist en queste pour trouuer le cheuallier qui auoit porte lescu vermeil a lassemblee dentre le roy artus et Gallehault. ²⁴

Gawain, with 39 comrades, departs to seek the red knight.

Fueillet lxxii.

¶ Comment la dame de mallehault mist a rancon le cheuallier quelle tenoit en prison, et

The lady of Melyhalt accepts Lancelot's ransom.

le laissa aller quant elle veit quelle ne peult
scauoir son nom. ²⁵ fu. lxxiii.

¶ Comment messire gauvain et ses
compaignons retournerent de leur queste ²⁶ |
et comment apres les treues faillies galehault
vint assembler contre le roy artus, & tous ses
gens en furent moult troublez. ²⁷

The truce ended,
Galiot again attacks
Arthur.

fu. lxxiiii.

¶ Comment gallehault suyuit le cheuallier
aux noires armes, ²⁸ & fist tant par belles
parolles quil lemmena en son ost, dont le roy
artus et tous ses gens en furent moult troublez.

Galiot gains over
the black knight.

Fueillet lxxviii.

¶ Comment lancelot par sa prouesse
conquist tout, et fist tant que gallehault crya
mercy au roy artus. fu. lxxix.

Lancelot induces
Galiot to submit to
Arthur.

¶ Comment gallehault fist tant que la
royne vit lancelot | & comment ilz se
arraisonnerent ensemble. fu. lxxxii.

The Queen and
Lancelot meet.

¶ Comment la royne congneut lancelot
apres ce quil eut longuement parle a elle, &
quil luy eut compte de ses aduentures. &
comment la premiere acointance fut faicte
entre la royne & lancelot par le moyen de
galehault. fu. lxxxiii.

The Queen knows
Lancelot from his
adventures that he
tells her.

¶ Comment la premiere acointance fut
faicte de galehault & de la dame de malehault
par le moyen de la royne de logres, &
comme[nt] lancelot & galehault sen alloient
esbatre & deuiser avecques leurs dames.

Galiot becomes
acquainted with the
lady of Melyhalt.

fu. lxxxiiii.

II. The Chapter of the French romance from which the
translator has taken the beginning of his First Book is here
given, in order to shew in what manner he has treated his
original. It begins at Fol. lxxiii. *a*, col. 1.

Comment le roy artus songea plusieurs songes, et apres manda tous les sages clerchez de son royaume pour en scauoir la signifiante.

Arthur's evil dreams.

OR dit le compte que le roy artus auoit longuement sejourne a cardueil. Et pource ny auenoit mie *grandement* de aduentures, il ennuya moult aux compaignons du Roy de ce *qu'ilz* auoient si longuement sejourne, & ne veoient riens de ce *qu'ilz* souloyent veoir. Principalement keu le seneschal en fut trop ennuye Et en parloit moult souuent, et disoyt deuant le roy que trop estoit ce *sejour* ennuyeulx, & trop auoit dure. Le roy luy demande "Keu | *que* voudriez vous que nous feissions?" "Certes," fait keu, "ie conseilleroye que nous allissions a kamalot | car la cite est plus aduantureuse *que* vous ayez | et la nous verrions souuent et orrions choses de merueilles que nous ne voyons pas icy. Nous auons sejourne ia icy plus de deux moys, et oncques ne y veismes gueres de choses aduenir." "Or alons donc," fait le roy, "a Kamalot, puis que vous le *conseillez*." Lendemain deust partir le roy | mais la nuyct luy aduint vne merueilleuse aduenture. Il songa *que* tous les cheueulx de sa teste cheoient, et *tous* les poilz de sa barbe, dont il fut moult espouente. Et *par* ce demoura encores en la ville. La tierce nuyct apres il songa *que* il luy estoit aduis *que* tous les doigts luy cheoient fors les poulces, & lors fut *plus* esbahy que deuant.

King Arthur being at Cardueil,

his knights are annoyed at meeting with no adventures.

Sir Kay counsels that they should go to Camelot.

The king consents to go;

but the same night dreams that all his hair falls off, which delays him.

The third night after he dreams that all his fingers fall off except his thumbs.

Again, that all his toes fall off except his great toes.

The Queen and his chaplain disregard

ALautre nuyct songea il *que* tous les ortelz des piedz luy cheoient fors les poulces. de ce fut si trouble que plus ne peult. "Sire," fait son chappelain a qui il

l'auoit dit, “ne vous chaille | car songes ne sont pas a croire;” le roy le dit a la royne, et elle respond tout ainsi *que* luy auoit fait son chapelain. “En verite,” dist il, “ie ne laisseray pas la chose ainsi” | il fait mander ses euesques et archeuesques *quilz* soient a luy au .ix iour ensuyuant a kamalot, & *quilz* amainent avec eulx tous les plus sages clerchez *quils* pourroient auoir et trouuer. A tant se part de cardueil & sen va par les chasteaulx et par les citez | tant *que* au neufniesme iour est venu a kamalot, et aussi sont venus les clerchez du pays. Il leur demande conseil de son songe, *et* ilz *elisent* dix des plus sages: le roy les fist bien enserrer, et dist que iamais nen sortiroient de prison deuant *quilz* luy auroient dit la signifiante de son songe. Ilz esprouuerent la force de *leur* science par neuf iours, et puis vindrent au roy, & dirent *quilz* nauoient riens trouue. “Ainsi maist dieu,” dit le roy, “ia ainsi neschapperez.” Et ils demandent respit iusques au troiesme iour ensuyuant, et il leur donne. Les .iii iours passez, ilz reuiennent deuant le roy, et dient que ilz ne peuent riens trouuer | et demandent encores autre delay | et ilz ont. Et de rechief vindrent pour demander aultres troys iours de dilacion, ainsi que le roy auoit songe de tierce nuyt en tierce nuyt. “Or sachez,” fait le roy, “*que* iamais plus nen aurez.” Quant vint au tiers iour ilz dirent *quilz* nauoient rien trouue; “ce ne vault rien,” fait le roy, “ie vous feray tous destruire se vous ne me dictes la verite;” et ils dirent. “Sire nous ne vous en scairions que dire.” Lors se pense le roy *quil* leur fera paour de mort. Il fait fair vng grant feu, & commanda en *leurs* presences que les .v. y fussent mis, et que les autres cinq soyent penduz | mais priueement

the dreams;

but Arthur sends for his bishops, archbishops, and their wisest clerks;

whom he imprisons till they shall tell him what the dreams mean.

After trying for nine days, they fail.

They twice obtain a delay of three days.

The king threatens to slay them.

Five are to be burnt, and five hung.

deffent a ses baillifz quilz ne les menassent que iusques a la paour de mourir. Quant les cinq qui furent menez aux fourches euerent les cordes entour leurs colz, ils eurent paour de mourir, et dirent, que se les aultres cinq le vouloyent dire, ilz le diroyent. La nouvelle vint au .v. que len menoit ardre | et ilz dirent que, se les autres le vouloyent dire, ils le diroyent | ils furent amenez ensemble deuant le roy, et les plus sages dirent | “sire, nous vous dirons ce que nous auons trouue | mais nous ne voudrions mie que vous nous tenissiez a menteurs se il ne aduenoit | car nous voudrions bien quil nen fust rien, et voulons, comment quil en aduiengne, que vous nous assurez que ia mal ne nous en aduiendra;” et il leur promet. Lors dist lung de eulx qui pour tous parla. “Sire, sachez que ceste terre et tout honneur vous conuiendra perdre et ceulx en qui plus vous fiez vous fauldront; telle est la substance et signifiante de voz songes.” De ceste chose fut le roy moult effraye, “Or me dictes,” fait il, “sil est chose qui men peult garantir.” “Certes,” fait le maistre, “nous auons veu une chose | Mais cest si grande merueille que on ne le pourroyt penser, et ne la vous osons dire.” “Dictes,” fait il, “seurement | car pis ne me pouez vous dire que vous mauez dit.” “Sire, riens ne vous peult garder de perdre tout honneur terrien fors le lyon sauluaige, et le mire sans medecine, par le conseil de la fleur, & se nous semble estre si grande folie que nous ne losions dire | Car lyon sauluaige ne y peult estre, ne mire sans medecine | ne fleur qui parlast |” le roy est moult entreprins de ceste chose: mais plus en fait belle chiere que le cueur ne luy apporte. Ung iour alla le roy chasser au boys bien

The five who are to be hung, having the cords round their necks, offer to speak out.

They stipulate not to be held as liars if their interpretations fail.

The dreams mean that he will lose his land and his honour.

Arthur asks if anything can avert such fate.

He is told, “nothing, except the savage lion and the leech without medicine, by help of the counsel of the flower.”

Arthur goes to the chase.

matin | et mena avec luy messire gauvain, keu le seneschal, et ceulx qui lui pleust. Si laisse icy le compte a parler de luy, et retourne a parler du cheualier dont messire Gauvain aporta le nom en court.

Q Vant ²⁹ le cheuallier qui lassemblee auoyt vaincu se partast de la ou il se combatist a son hoste, il erra toute iour sans autre aduantage trouuer. Il se logea la nuyt chiez une veufue dame a lyssue dune forest a cinq lieues angleches pres de kamelot. Le cheualier se leua matin, et erra, luy et ses escuyers et sa damoyselle, tant quil encontra vng escuyer. “Varlet,” fait il, “scez tu nulles nouvelles?” “Ouy,” fait il, “ma dame la royne est icy pres a kamalot.” “quelle royne” fait il “Le femme au roy artus,” fait lescuyer. Le cheuallier sen part, et cheuauche tant quil treuve vne maison forte, et voit vne dame en son surcot, qui regardoit les prez et la forest | & auoit avec elle vne damoiselle. Le cheuallier se arreste, et regarde la dame moult longuement tant quil oublie tout autre chose. Et maintenant passa vng cheuallier arme de toutes armes, qui luy dist. “Sire cheualier, que attendez vous?” et celluy ne respond mot | car il ne la pas ouy. Et le cheualier le boutte, et luy demande quil regarde. “Je regarde,” fait il, “ce que me plaist: Et vous nestes mie courtois, qui de mon penser me auez iecte.” “Par la foy que vous deuez o dieu,” fait le cheuallier estrange, “scauez vous bien qui la dame est que vous regardez?” “Je le cuyde bien scauoir,” fait le bon cheualier. “Et qui este elle,” fait lautre. “Cest ma dame la royne.” “Si maist dieu, estrangement la congnoissez, deables vous font bien regarder dames.” “Pourquoy,” faict il. “Pource que vous ne me

Lancelot on his wanderings.

He meets an esquire,

and asks him, “what news?”

“The queen,” he says, “is at Camelot.”

Lancelot goes on till he sees a large house, a lady, and her damsel.

He regards her fixedly.

An armed knight, passing, asks him what he is regarding so closely.

He replies, that he looks at what pleases him.

The knight asks if he knows who the lady is,

and he replies that he knows it is the queen.

oseriez suyuir par deuant la Royne la ou ie
 yroye.” “Certes,” faict le bon cheualier, “se
 vous osiez aller la ou ie vous oseray suyuir,
 vous aurez passez de couraige tous les plus
 grans oseurs qui oncques furent.” A tant sen
 part le cheualier. Et le bon cheualier va apres.
 Et quant ilz ont vne piece alle, lautre luy dist,
 “vous he[r]bergerez ennuyt avec moy, et le
 matin ie vous meneray la ou ie vous diz;” et le
 bon cheualier luy demande sil conuient ainsi
 faire. “Oy” | fait il. Et il dist que donc
 lottroyera il. Il geut la nuyt chez le cheualier
 sur la riuere de kamalot, et fut moult bien
 herberge, et sa pucelle | et ses escuyers.

The stranger takes
 Lancelot home to
 lodge with him,

and he is well
 entertained.

III. Our last extract will shew exactly where the Scottish poem suddenly ceases, and how the story was probably continued. For the latter purpose, four chapters of the French Romance are added beyond the point where the Scotch ends; and it is possible (judging from lines 306-312 of the Prologue) that the author did not intend to go very much further. The passage begins, in the French copy, at Fol. lxxvii. *b*, col. 1; and, in the Scotch poem, at [l. 3427](#).

Lors descent de son cheual, et la baille au
 cheualier. Et celluy si y monte sans arrest. Et
 gallehault monta sur vng autre, et vient a son
 conroy | Si prent avec soy les dix mille, et dit
 quilz voient assembler deuant; “et vous,” fait
 il au roy vend, “viendres apres, si ne
 assemblerez mie si tost comme ceulx cy seront
 assemblez | mais quant les derrains de ceulx de
 dela seront venus, vous assemblerez, & moy
 mesmes vous iray querir.” A tant amaine les
 dix mille pour assembler, ³⁰ Et quant il fut
 entre en la bataille il fist sonner ses busines
 tant *que* tout en retentissoit. ³¹ Quant le noir
 cheualier les ouyt venir, si luy sembla que

Galiot gives
 Lancelot his own
 horse,

and gives orders to
 his own men.

He commands the
 trumpets to be
 sounded.

grant effort de gens eut la, si se retrait vng pou vers les siens, et les appella entour luy, & leur dist. “Seigneurs, vous estes tous amys du roy. Or y perra comment vous le ferez.”³² Et messire yuain, qui les vit venir, dist a ses gens, “Or soyes tous asseurs que nous ne perdrons au iourdhuy par force de gens.”³³ Et ce disoit il pource quil cuidoit que les gens gallehault fussent tous venus.³⁴

Lancelot harangues his men.

Sir Yvain comforts Arthur’s soldiers.

Quant les .x.m. de gallehault s’assemblerent, si fut grande la noise, et moult en abbatent a leur venir | mais quant messire yuain vint, si reconforta moult les gens du roy artus | et tous les fuyans retournent avec luy. Et gallehault sen va arriere a son conroy, et commande quilz cheuauchent fermement | et quilz se frappent es gens du roy artus³⁵ de telle maniere³⁶ que nul dentreulz ne demeure a cheual “Vous estes tous frays. Or y perra comment vous le ferez.” A tant cheuauchent les conroys deuers leurs gens, Car ilz auoyent ia du pire. Et quant le conroy de Gallehault fut venu, si changa moult laffaire | Car moult y auoyt grant effort de gens. Et fut a leur venue le cheualier noir mis a terre.³⁷ Et aussi les six compaignons qui toute iour auoyent este pres de luy.³⁸ Lors vint gallehault, qui le remonta sur le cheual mesmes ou son corps seoit.³⁹ Et si tost comme il fut monte, il sen reuint a la meslee aussi frays comme il auoit le iour este. Et quant il vint aux coups donner, tous ceulx qui le veoyent sen esmerueilloient, Ainsi dura la bataille iusques a la nuyt. Et quant il vint au soir ilz se departirent | et toutesfoys les gens du roy Artus en eurent du meilleur. Le bon cheualier se departit de lost le plus coyement quil peut,⁴⁰ et sen alla par vng chemin entre

Galiot orders charge.

Galiot’s reserve arriving, his men awhile prevail.

Galiot again remounts Lancelot.

Night arriving, the hosts retreat.

Lancelot tries to depart unobserved,

les prestz et vng tertre, et cuyda que nul ne le veist | mais Gallehault sen print tres bien garde, et picqua tant son cheual qui luy fut au deuant par vne adresse, et le vint rencontrer au pied du tertre. Si le salue, et dit ‘que dieu le conduit.’ Et celuy le regarde en trauers, et luy a a moult grant peine rendu son salut. “Bel amy,” fait gallehault, “qui estes vous?” “Sire,” fait il, “ie suis vng cheualier, ce pouez vous veoir.” “Certes,” fait gallehault, “cheualier estes vous meilleur qui soit | & vous estes l’homme du monde que plus ie vouldroye honnorer,⁴¹ et si vous suis venu prier que vous herbergez ceste nuyt avec moy.” Et il luy dist ainsi comme sil ne lauait huy veu, “Qui estes vous, sire, qui me auez prie de me he[r]berger?” “Je suis gallehault, le sire de ces gens icy, vers qui vous auez au iourdhuy garanty le royaume de logres, lequel ie eusse ia conquis se ne fust vostre corps.” “Comment” (fait il) “vous estes ennemy de monseigneur le roy artus, et me priez de herberger? | Avec vous ne herbergeray ie mie en ce point.” “Haa sire,” faict gallehault, “plus feray ie pour vous, et si nay mye a commencer. Et ie vous prie que vous y herbergiez par tel conuenant que ie feray tout ce que me scaurez requerre.” A tant se arresta le cheuallier, et dist a gallehault; “Sire, vous promettez assez | mais ie ne scay comment il est du rendre” | et gallehault luy dist. “Sire, se vous he[r]bergez ennuyt avec moy, ie vous donneray tout ce que vous oserez diuiser de bouche, et bien vous en feray seur,” Et lors luy fiance, & apres luy promet bailler bons plaiges; Adonc sen vont tous deux en lost.

but is followed by Galiot,

who prays him to lodge with him for that night.

Lancelot at first refuses, till Galiot agrees to do whatever Lancelot may require of him,

and promises to entertain him sumptuously;

whereupon they return together to Galiot’s camp.

¶ Comment gallehault suyuit le cheuallier aux noires armes, et fist tant par belles

parolles quil lemmena en son ost,
donc le roy artus & tous ses gens en
furent moult troublez.

MEssire gauvain auoyt veu aller le
cheuallier au noir escu, & le eust
volentiers suiuy sil eust peu monter
a cheual. Lors regarde contre val la riuere, et
voit gallehault et le cheuallier noir qui
retournoyent pour venir a lost, et dist a la
royne, “Haa dame, or pouons nous bien dire
que nous sommes gens perdus | regardez que
gallehault a conquis par scauoir,” Et elle
regarde, & voyt *que* cest le cheuallier noir *que*
gallehault emmaine; si en est tant iree quelle
ne peut dire mot. Et messire gauvain se pasme
en pou dheure *plus* de trois fois. Le roi artus
vint leans | et ouyt le cry *que* chascun disoit,
“il est mort, il est mort.” Si vint a luy, et
lembressa, et commença a plorer moult
tendrement. Et reuient monseigneur Gauvain
de pasmoison; Et quant il veit le roy artus, il
commence a le blasmer, et dit. “Ores est venu
le terme que les clerchez vous disrent. Regardez
le tresor que vous auez huy perdu. celluy vous
toldra terre qui toute iour la vous a garantie
par son corps, et se *vous* fussiez preudhomme
vous leussiez retenu, ainsi comme a fait le plus
preudhomme qui viue, qui par cy deuant
lemmaine.” Lors voit le roy gallehault, qui
emmenoit le cheuallier, dont il a tel dueil que
a pou quil ne est cheut | mais de plorer ne se
peut tenir, et toutesfois fait il la plus belle
chere *quil* peut pour son nepueu reconforter. Et
si tost *que* il vit en la salle, il fist grant dueil |
aussi fist chascun preudhomme.

TAnt sont allez gallehault et le
cheualier quilz sont venus empres lost,

Gawain, seeing
Lancelot with
Galiot,

tells the Queen that
now they are all
lost;

and swoons away
more than three
times.

He tells Arthur that
his time of
misfortune is come;

for their protector is
lost.

Arthur also sees
Galiot, and is deeply
grieved, but tries to
comfort his nephew.

Galiot and Lancelot
arrive at Galiot's
camp,

Adonc luy dist le cheualier, “Sire, ains que ie entre dedans vostre ost, faictes moi *parler* aux deux *plus* preudhommes que vous ayez et esquelz vous fiez le plus.” Et gallehault lottroye. Lors sen va en son tref, et prent deux des hommes du monde ou plus il se fie, et leur dist, “Venez auec moy et vous verrez le plus riche homme du monde.” “Comment,” font ilz, “nestes vous mie le plus riche qui soit au monde?” “Nenny,” dist il | “mais ie le seray ains que ie dorme.” Ces deux estoyent le roy premier conquis | et le roi des cent cheualliers. Quant ilz virent le cheuallier, si lui firent moult grant ioye | Car ilz le congneurent bien par ses armes. Et le cheuallier leur demanda qui ilz estoient | et ilz se nommerent sicomme vous auez ouy | et il leur dist. “Seigneurs, vostre sire vous faict moult grant honneur | Car il dit que vous estes les deux hommes du monde que plus il ayme, et entre luy et moy a vne conuenance que ie vueil que vous oyez | Car il ma fiance que pour en nuyt herberger auec luy me donnera ce que ie luy voudray demander.” Et gallehault dist | “vous dictes verite.” “Sire,” faict le cheuallier, “ie vueil encores auoir la seurte de ses hommes.” Et gallehault dist, “Dictes moy *comment*.” “Ilz me fianceront,” fait le cheuallier, “*que* se vous me faillez de *conuenant*, ilz vous guerpiron et sen viendront auec moy la ou ie diray,” Et gallehault dit que ainsi le veult | et il le fait fiancer. Lors appella gallehault le roy premier conquis a vne part, et luy dist. “Allez auant & dictes a mes barons quilz assemblent maintenant a monstre si honorablement comme ilz pourront, et gardez que en mon tref soient *tous* les deduys que *len* pourra trouuer en tout lost.” Lors sen va celluy au ferir des

and Lancelot asks to speak with the two men whom Galiot most trusts.

Galiot takes him to the “first-conquest” king and the king of a hundred knights, and

Lancelot repeats to them his compact with Galiot,

and takes their pledge that they will forsake Galiot if he breaks his agreement, and will go with himself (Lancelot).

Galiot orders all kinds of

esperons, & fist le commandement de son seigneur. Et gallehault tient le cheualier aux parolles, luy & son seneschal, tant que le commandement fust fait. Si ne demoura gueres que encontre eulx vindrent deux cens barons qui tous estoient hommes de gallehault, .xxviii. roys, et les autres estoient ducz et contes; la fut le cheuallier tellement honnoure que oncques si grant feste ne fut pour vng homme mescongneu comme *len* fit pour luy a celle fois | et disoient grans & petis, “Bien viengnez, la fleur de la cheualerie du monde” | et il en auoit grant honte. Ainsi vindrent iusques au tref de gallehault, si ne pourroient estre comtez les deduys et les instrumens qui leans estoient. A telle ioye fut receu, et quant il fut desarme, gallehault luy fit apporter vne robe moult riche, et il la vestit. quant le manger fut prest, ilz se assirent a table, et furent noblement seruis, et le cheualier fut moult honnoure.

A Pres manger commanda gallehault a faire quatre litz desquelz lung estoit plus grant que les aultres. Quant les litz furent si richement atournez, gallehault maine le cheuallier coucher. Et dist. “Sire, vous gerrez icy;” “Et qui gerra de la?” fait le cheualier. “Quatre sergens,” faict gallehault, “qui vous serviront | Et ie iray en vne chambre par dela, affin que vous soyez icy plus en paix.” “Haa, Sire, pour dieu,” faict il, “ne me faictes gesir plus ayse que ces aultres cheualiers | car tant ne me deuez a vilennir.” “Nayez garde,” faict gallehault, “Car ia pour chose que vous faciez pour moi vous ne serez tenu a villain.” A tant sen part gallehault. Et le cheuallier commence a penser au grant honneur que gallehault luy faisoit. Si *len* prise

entertainments to be brought to his tent.

Twenty-eight kings, beside dukes and counts, come to the feast, and honour Lancelot as the flower of the knighthood of the world.

Lancelot is richly attired, and nobly served.

After supper four beds are prepared, one larger than the rest, for Lancelot.

Galiot awhile departs, and Lancelot falls asleep.

moult | puis se coucha, et tantost il sendormit |
 car moult estoit las; Et quant gallehault sceut
 quil fut endormy, le plus coyement quil peut
 se coucha en vng autre lit empres luy | et es
 deux aultres litz se coucherent deux cheualiers,
 et nestoyent en la chambre que eulx quatre,
 sans plus. La nuyt se plaint moult le cheualier
 en son dormant, et gallehault loit bien, car il
 ne dormoit gueres. Ains pensa toute la nuyt a
 le retenir. Lendemain le cheualier se leua et
 alla ouyr messe; et ia estoit gallehault leue |
 car il ne voulut mie que le cheualier laperceust.
 Quant ilz vindrent du monstier, le cheualier
 demanda ses armes, & gallehault demande
 pourquoy. Et il dist quil sen vouloit aller. Et
 gallehault luy dist. “Beau doulx amy,
 demourez | et ne cuydez mye que ie vous
 vueille deceuoir. Car vous noserez ia riens
 demander que vous navez. Et sachez *que* vous
 pourriez bien auoir compagnie de plus riche
 homme que ie suis | mais vous ne laurez iamais
 a homme qui plus vous ayme.” “Sire,” faict le
 cheuallier, “ie demoureray donc puis quil vous
 plaist. Car meilleure compagnie que la vostre
 ne pourroye ie mye auoir | Mais ie vous diray
 presentement le don pourquoy ie demoureray
 avec vous | et se ie ne lay, ie ny demoureray
 ia.” “Sire,” fait gallehault, “dictes seurement
 et vous laurez, se cest chose que ie puisse
 acomplir;” Et le cheuallier appella ses deux
 plaiges et dist deuant eulx, “Je vous
 demande,” fait il, “*que* si tost que vous serez
 au dessus du roy artus, que vous luy alliez
 crier mercy si tost comme ie vous en
 semondray.” Quant gallehault lentent, si en est
 tout esbahy, et commence a penser. Et les deux
 roys luy dirent. “A quoy pensez vous icy
 endroit, de penser navez mestier | car vous

Galiot then returns,
 and lies near
 Lancelot,

and hears how his
 guest murmurs in
 his sleep.

Next day they go to
 hear mass,

and Lancelot then
 demands his arms,
 wishing to depart.

Galiot induces him
 to stay,

but again promises
 to do for him
 whatever he asks.

Lancelot then
 demands that Galiot
 shall submit himself
 to Arthur.

avez tant couru que vous ne pouez retourner.”
“Comment,” faict Gallehault, “cuydez vous
que ie me vueille repentir | se tout le monde
estoit mien si luy oseroye ie bien donner. mais
ie pensoye a vng seul mot quil a dit | mais ia
dieu ne maist,” dist il, “se vous nauez le don |
car ie ne pourroye riens faire pour vous ou ie
peusse auoir honte. Mais ie vous pryé que ne
me tollez vostre compagnie pour la donner a
aultruy;” et le cheualier luy creanca. Ainsi
demoura | et ilz se asseirent au manger qui
estoit appreste. Si font moult grant ioie par
tout lost du cheualier qui est demoure. Ainsi
passerent celle nuyt. Lendemain gallehault et
son compaignon allerent ouyr messe, et
gallehault luy deist | “Sire, il est huy iour
dassembler; vouldrez vous armes porter?”
“Ouy,” dist il. “donc porterez vous les
miennes,” fait gallehault, “pour le
commencement.” Et il dist quil les porteroit
volentiers | “mais vous ne porterez armes,”
feist il a gallehault, “si non comme mon
sergent?” “Non,” dist il. Lors firent apporter
les armes, & armerent le cheuallier du fort
haulbert, & des chausses qui trop estoyent
longues & lees; Lors se armerent les gens de
gallehault. et pareillement les gens du roy
Artus, & passerent les lices de telz y eut.
Touteffoys le roy auoyt deffendu que nul ne les
passast. Si y eut de bonnes ioustes en pou
dheure | si se assemblerent tous les ostz deuant
la lice, & commencerent a faire armes. Le roy
artus estoit a son estandart, et auoit commande
que ilz menassent la royne a sauluete se la
descomfiture tournoit sur eulx | quant tous les
ostz furent assemblez et le bon cheualier fust
arme, si cuida chascun que ce fust gallehault,
& disoyent tous. “Voicy gallehault, voicy

Galiot is
confounded, and
ponders, but then
grants Lancelot's
request.

Lancelot remains
with him another
night.

Next day, the hosts
are again armed for
battle.

Lancelot is at first
mistaken for Galiot;

gallehault” | messire gauvain le *congneust* bien & dist. “Ce nest mye gallehault | ains est le cheualier aux armes noires, le meilleur cheualier du monde” | & si tost comme ilz furent assemblez, oncques ne se tint le roy Artus ne ses *gens* depuis que le cheualier y fut arriue | et trop se desconfortoyent du bon cheualier *qui* contre eulx estoit, si furent menez iusques a la lice. car trop estoient grans gens avec gallehault. au partir des lices ce tindrent vne piece et souffrirent *longuement* | mais le souffrit ny peut riens valoir. Grant fut le meschief des gens au roy artus. et dit le compte *que* le cheualier neust mie moins de peine de tenir les gens de gallehault que ilz ne passassent oultre la lice quil auoit de chasser les gens au roy Artus. Et nompourtant moult les auoit supportez | & il les eut mis oultre a force sil eust voulu | mais il demoura emmy le pas pour les aultres detenir. Lors regarda tout entour de luy, et commença a hucher | “gallehault, gallehault.” et gallehault vient *grant* alleure, et dist. “bel amy, que voulez vous?” “quoy,” faict il, “ie vueil que mon conuenant me tenez;” “Par ma foy,” fait gallehault, “ie suis tout prest de lacomplir puis quil vous plaist.” Lors picque le cheual des esperons & vient iusques a lestandart ou le roy artus estoit, *qui* faisoit si tresgrant dueil que a peu quil ne se occioit pource quil estoit desconfit. Si estoit ia la royne montee, et lemmenoyent quarante cheualliers. Et monseigneur gauvain, que on vouloit emporter en lictiere | mais il dit *quil* aymeroit mieulx mourir en ce point que veoir toute cheualerie morte et honnye: si se pasma tellement que len cuydoit bien que il mourust incontinent.

but is recognized by Gawain.

Arthur’s men cannot stand against Lancelot.

Lancelot calls upon Galiot to keep his compact.

Galiot rides forward, and finds Arthur ready to kill himself for grief, the Queen being escorted away by a guard of forty knights, and Gawain wishing to die.

¶ Commentancelot par la prouesse
conquis tout, et fist tant que galehault
cria mercy au roy artus.

How Lancelot
makes Galiot cry
mercy to Arthur.

Quant le cheualier veit gallehault prest
dacomplir son conuenant, il iura bien
que oncques si loyal compaignon ne
fut trouue. Il en a telle pytie quil en souspire
moult fort, & dit entre ses dens. “Haa dieu,
qui pourra ce desseruir?” & gallehault
cheuauche iusques a lestandart et demande le
roy artus. Il vient auant moult dolent & esmaye
comme celluy qui tout honneur et toute ioye
terrienne cuyde auoir perdue; Et quant
gallehault le voit, si luy dit. “sire, roy artus,
venez auant, & navez paour | car ie vueil a
vous parler.” et quant le roy louyt, il
sesmerueille moult que ce peult estre; Et de si
loing comme galehault le voit venir, il
descend de son cheual et se agenouille, et dit.
“Sire, ie vous viens faire droit de ce que ie
vous ay meffait; si men repens, et me metz en
vostre mercy.”

Galiot demands to
see King Arthur,

and, at sight of him,
dismounts, kneels to
him,

and submits himself
to him humbly.

Quant le roy lentend, il a
merueilleusement grant ioye, et lieue
les mains vers le ciel, louant Dieu de
ceste aduanture | et se le roy fait bonne chere,
encores la faict meilleure Gallehault. et il se
lieue de genoulx, & sentrebaisent, en font
moult grande chere lung a lautre. lors dist
Gallehault | “sire, faictes vostre plaisir de moy
| car ie metz en vostre saisine mon corps pour
en faire ce que il vous plaira. Et sil vous
plaist, ie yray retraire mes gens arriere, & puis
reuiendray a vous incontinent.” “Allez
doncques,” fait le roy | “car ie vueil parler a
vous.” A tant sen part gallehault & reuient a
ses gens | & les en faict aller. Et le roy enuoya

Arthur, overjoyed,
praises God.

Galiot, first asking
Arthur’s leave,
dismisses his troops
to their tents.

apres la royne, qui sen alloit faisant grand
 dueil. et les messages cheuauchent tant que ilz
 lattaignent | et sont venus a elle, & luy
 comptent la ioye que aduenue leur est. Et elle
 ne le peult croire tant *quelle* voy les enseignes
 que le roy luy enuoye. tant coururent les
 nouvelles que monseigneur gauvain le sceut,
 lequel en eut grant ioye sur tous les aultres, et
 dist au roy. “Sire, comment a ce este?”
 “Certes, ie ne scay,” fait il: “mais ie croy que
 telle a este le plaisir de nostre seigneur.”
 moult est grande la ioye, & moult se
 esmerueille chascun *comment* ce peult estre
 aduenu. Gallehault dist a son compaignon.
 “que voulez vous que ie face? iay fait vostre
 commandement; & le roy ma dit que ie
 retourne | mais ie vous conuoyeray *auant*
 iusques a voz tentes.” “Haa sire,” fait le
 cheualier, “aincoys vous irez au roy & luy
 porterez le plus grant honneur que vous
 pourrez. Et tant auez fait pour moy que ie ne
 le pourroye desseruir | mais tant vous pryé,
 pour dieu | et pour lamour que vous auez a
 moy, que nul ne sache ou ie suis” | ainsi sen
 vont parlant *iusques* a leurs tentes. chascun
 scait que la paix est faicte | mais *plusieurs* en
 sont dolens | car mieulx aymassent la guerre
 que la paix. lors sont descenduz les deux
 compaignons, et si tost quilz furent desarmez,
 Gallehault print vne de ses meilleures robbes
 pour aller a la court. et feist cryer par tout son
 ost *que* chascun sen allast, fors tant seulement
 ceulx de son hostel. Apres appella les deux
 roys, et leur baille son compaignon, & leur
 commande quilz facent autant de luy comme
 de son corps mesmes. A tant monte
 Gallehault, et sen va a la court du roy artus. Et
 le roy luy vint alencontre, et la royne qui ia

The Queen and Sir
 Gawain rejoice
 greatly.

Lancelot prays
 Galiot not to reveal
 where he is, and
 they return to their
 tents.

Galiot commits his
 guest to the care of
 the two kings, and
 departs to speak
 with Arthur.

estoit retournee, & la dame de malehault avec plusieurs dames & damoyselles. A tant vont en la bretesche ou monseigneur gauvain gisoit malade. et quant il sceut que gallehault venoit, il sefforce de belle chere faire, comme celluy qui oncques mes ne lauoit veu de si pres. lors luy dist | “bien soyez vous venu comme de celluy dont ie desiroye moult lacointance | car vous estes lhomme du monde qui plus doibt estre prise & ayme a droit de toutes gens. Et ie cuyde que nul ne scait si bien congnoistre preudhomme comme vous & bien y a paru.” Ainsi parle messire gauvain a gallehault, & il luy demande comment il luy est | et Gauvain dist. “Jay este pres de mort. mais la grant amour qui est entre vous & le roy ma guery.” Moult font grant ioye le roy artus & la royne & monseigneur gauvain de la venue de gallehault | et tout le iour ont parle de amour et daccointance. Mais du noir cheualier ne tiennent ilz nulles parolles | ains passent le iour a resioury lung lautre tant quil vint au vespre. Lors demande gallehault congie de ses gens aller veoir. Et le roy le luy donne | “mais vous reuiendrez,” fait il, “incontinent;” et gallehault le luy octroye | si senreuient a son compaignon & luy demande comment il a depuis fait | et il luy respondit que bien; “Sire,” fait gallehault, “comment feray ie |: le roy ma moult prie que ie retourne a luy, & il me feroit mal de vous laisser en ce point.” “Haa, sire cheualier, pour dieu mercy, vous ferez ce que monseigneur le roy voudra. car iamais a plus preudhomme que il est ne eustes accointance. Mais ie vueil que vous me donnez vng don.” Et gallehault luy dist. “Demandez ce quil vous plaira | car ie ne vous escondiroye iamais;” “Sire,” fait il, “ie vous remercy.

Arthur and Galiot go together to the tower where Gawain lies ill.

Gawain welcomes Galiot.

The Queen, the King, and Gawain rejoice at Galiot's coming,

but he, soon after, departs to see Lancelot for a short time, promising to return.

Lancelot tells Galiot to do whatever Arthur wishes.

He charges Galiot again not to ask his name, but to tell him about Arthur.

Vous me auez donne que vous ne me demanderez mon nom deuant *que* ie le vous diray.” “Et ie men tiendray a tant puis *que* vous le voulez,” dit gallehault. “Et ne doubtez pas que ce eust este la premiere chose que ie vous eusse demande, si men tairay a tant.” Lors luy demanda de laccointance du roy artus | mais il ne *nomme* mie la royne | et gallehault dit que “le roy est moult preudhomme, & moult me poyse que ie ne lay congneu pieca | Car moult en feusse amende | mais ma dame la royne est sy vaillante que oncques plus honneste dame ne vey.” et quant le cheualier ouyt parler de la royne, si se embronche et commence a sospirer durement. et gallehault le regarde et se esmerueille moult pource *que* les larmes luy cheoyent des yeulx, si commence a parler daultre chose.

Galiot praises the Queen,

and Lancelot sheds tears.

Quant ilz ont longuement parle ensemble, le cheualier noir luy dist. “Allez, si ferez a monseigneur le roy compaignie, et si escoutez sy vouz orrez de moy nulles parolles, & vous me compterez demain ce que vous aurez ouy.” “Voulementiers, sire,” faict gallehault | lors le accolle, et dit aux roys. “Je vous baille en garde cest homme comme le cuer de mon ventre.” Ainsi sen va gallehault & le cheuallier demeure en la garde de deux preu[d]hommes du pays de Gallehault | mais il ne fault mye demander sil fust honnore | car len faisoit assez plus pour luy quil neust voulu. celle nuyt geurent les deux roys au tref gallehault pour lamour du cheualier & luy firent entendant quilz ny coucheroyent mye | & ilz le firent coucher ainsi que Gallehault auoit fait lautre nuyt. Au commencement dormit le cheualier moult fort, et quant vint a mynuit si commenca a soy

Lancelot asks Galiot to return to Arthur, and to report to him all the conversation.

Lancelot sleeps with the two kings in Galiot’s tent;

but awakes at midnight, and makes a great moaning.

tourner, et commença a faire vng dueil si grant
 que tous ceulz qui entour luy estoient sen
 esueillerent. Et en son refrain disoit souuent.
 “Haa chetif, que pourray ie faire?” Et toute
 nuyt demena tel deuil. Au matin se leuerent les
 deux roys le plus coyement quilz peurent | &
 moult se merueillent quil pouoit auoir. daultre
 part fut gallehault leue, & vint a son tref veoir
 son compaignon. Il demande aux deux roys
 que son compaignon fait. Et ilz luy dient quil
 auoit toute nuyt mene grant dueil. Lors entre
 en la chambre ou il estoit, et si tost comme il le
 ouyt venir il essuye ses yeulx; Adonc
 gallehault, cuidant que il dormist, saillist
 dehors de la chambre incontinent; apres le
 cheualier se leua. Et gallehault vit que il auoit
 les yeulx rouges et enflez. Adonc le prent par
 la main, et le tyre a part, et luy dist. “Beau
 doulx compaignon, *pourquoy* vous occiez vous
 ainsi? dont vous vient ce dueil que vous auez
 toute nuyt demene, & le desplaisir que vous
 auez? Je vous pryé pour dieu que vous me
 diez la cause, et ie vous ayderay se nul
 homme mortel y peult *conseil* mettre;” &
 commence a plourer si durement comme sil
 veist mort la chose du monde que mieulx
 aymast. Lors est gallehault moult a malayse et
 luy dit, “Beau doulx compaignon, dictez moy
 vostre mescheance | car il nest nul homme au
 monde, sil vous auoit riens forfait, que ie nen
 pourchassasse vostre droit.” Et il dist que nul
 ne luy a riens meffait. “beau doulx amy,
pourquoy menez vous doncques si grant dueil?
 Vous poise il que ie vous ay fait mon maistre
 & mon compaignon?” “Haa,” fait il, “vous
 auez assez plus fait pour moy que ie ne
 pourroye desseruir, ne riens du monde ne me
 met a malaise que mon cuer, qui a toute

Galiot comes to see
after Lancelot,

finds him with his
eyes red and swoln,

and conjures him to
tell him what the
matter is.

Lancelot cries
bitterly,

and says that it is his
heart, which has all
the dread that it is
possible for mortal
heart to have.

paour que cueur mortel *pourrait* auoir. Si doubtte moult que vostre grant debonnairete ne me occie.” De ceste chose est gallehault moult a malayse, si reconforte son compaignon. Apres allerent ouyr masse. Quant vint *que* le prestre eut fait trois parties du corps de nostre seigneur, gallehault se trait auant, et tient son compaignon par la main, & luy monstre le corps de nostre seigneur que le prestre tenoit entre ses mains; Puis luy dist. “doncques ne croyez vous pas bien que cest le corps de nostre saulueur?” “Voirement le croy ie bien,” fait le cheualier. Et gallehault luy dist. “beau doulx amy, or ne me mescreez mye que ces trois parties de chair que ie vois en semblance de pain, ia ne feray en ma vie chose *que* ie cuyde *qui* vous ennuye: mais toutes les choses que ie scauray qui vous plairont, pourchasseray a mon pouoir.” “sire,” fait il, “grant mercys.” A tant se taisent iusques apres la messe | et lors demanda gallehault a son compaignon quil fera; “Sire,” fait il, “vous ne laisserez mie le roy en ce point | ains yrez luy faire compaignie.” “Sire,” faict il, “grant mercys;” A tant sen part de luy, si le rebaille aux preudhommes de la court du roy artus. si font de luy grant signeurie sicomme ilz peuent.

ET quant vint apres disner, sy furent le roy & la royne & gallehault appuyez au lict de messire gauvain, tant *que* messire gauvain dist a gallehault. “Sire, or ne vous poise dune chose que ie vous demanderay.” “Certes,” fait galehault, “non fera il.” “sire, celle paix qui fut entre vous & mon oncle, par qui fut elle, par la chose au monde *qui* plus vous ayez?” “Sire,” fait il, “vous me auez tant coniuere que ie le vous diray. Vng cheualier la fist.” “Et qui est le

They go to Mass,
and Lancelot
declares his belief
that the Bread is the
Body of Christ.

After Mass,
Lancelot bids Galiot
go again to Arthur.

After dinner the
King and Queen
visit Gawain, and he
asks Galiot who
made peace between
him and Arthur.

“A knight,” says
Galiot. “But what
knight?” asks
Gawain.

cheualier?” fait messire gauvain. “Si maist dieu,” fait gallehault, “ie ne scay.” “Qui fut celluy aux noires armes?” deist messire gauvain. “Ce fut,” fait il, “vng cheualier;” “Tant,” fait il, “en pouez vous bien dire | mais acquitter vous conuient.” “Je me suis acquite de ce que me coniuirastes. Ne plus ne vous en diray ores | ne rien ne vous en eusse ores dit, se vous ne me eussiez coniuire.” “Par dieu,” faict la royne, “ce fut le cheuallier noir | mais faictes le nous monstre.” “Qui | moy, dame?” faict gallehault, “ie le vous puy bien monstre sicomme celluy qui riens nen scait!” “Taisez vous,” fait la royne, “il est demoure avec vous, & hier porta voz armes.” “Dame,” fait il | “il est vray | mais ie ne le vus oncques puis que ie party du roy a la premiere fois.” “comment,” fait le roy, “ne le cognoissiez vous mye | ie cuydoye que il fust de vostre terre.” “Si maist dieu, non est,” fait gallehault. “certes,” fait le roy, “ne de la myenne non est il mye.” | Moul^t tindrent longuement gallehault a parolle le roy et la royne pour auoir le nom du cheualier | mais plus nen peurent traire. et messire gauvain craint quil ne ennuye a gallehault, si dist au roy. “Or en laissez a tant le parler. certes le cheualier est preudhomme, & pleust a dieu que ie luy ressemblasse.” Moul^t loe messire gauvain le cheualier. Si en ont la parolle l^{ais}see | et gallehault la recommence et dit. “Sire, veistes vous oncques meilleur cheuallier que celluy au noir escu?” “certes,” fait le roy, “ie ne vy oncques cheualier de qui ie ay masse mieulx l^{ac}cointance pour cheualerie;” “Non,” | fait gallehault. “Or me dictez,” faict gallehault, “par la foy que vous deuez a ma dame qui cy est, combien vous vouldriez auoir donne pour

“The Black Knight,” answers the Queen; “show him to us.”

“I cannot,” says Galiot; “he is not from my country;”

and Galiot will not disclose the knight’s name,

but asks Arthur if he ever saw a better knight, and what he would give to know him henceforth.

auoir son accointance a tousioursmais?” “Si maist dieu,” faict il, “ie luy partiroye la moytie de tout ce que ie pourroye auoir, fors seulement de ceste dame.” “Certes,” fait gallehault, “assez y mettriez. Et vous, messire gauvain, se dieu vous doint sante que tant desirez, quel meschief en feriez vous pour auoir compaignie a si preudhomme?” Et quant messire gauvain lot, si pense vng petit comme celluy qui ne cuyde iamais auoir sante. “Se dieu me donnoit la sante que ie desire | ie voudroye orendroit estre vne des plus belles dames du monde, par conuenant quil me aymast tous les iours de sa vie.” “par ma foy,” fait gallehault, “assez y auez mis.” “Et vous, madame, quel meschef feriez vous par conuenant que vng tel cheualier fust tousiours en vostre seruice?” “par dieu,” fait elle, “messire gauvain y a mis toutes les offres que dame y peult mettre.” Et monseigneur gauvain & tous aultres se commencerent a rire. “Gallehault,” fait messire gauvain, “qui tous nous auez adiurez par le serment que ie vous coniu-ray, ores qui voudriez vous y auoir mys?” “Si maist dieu,” faict gallehault, “ie y voudroye auoir tourne mon honneur a honte, par tel si que ieusse a tousioursmais vng si bon cheualier en ma compaignie.” “Sy maist dieu,” faict messire gauvain, “plus y auez mys que nous.” et lors se pensa messire gauvain que cestoit le noir cheualier qui le paix auoit faicte | car pour luy auoit tourne son honneur a honte, quant il veit quil estoyt au dessus. Et le dist gauvain a la royne, & se fut la cause dont gallehault fut plus prise; Moul-t tindrent longuement parolles du cheualier. et la royne sadressa, et dist quelle sen vouloit aller vers la bretesche pour veoir les prez, et gallehault

“Half of all I have,
except my wife,”
Says Arthur.

“And what would
you give, Gawain?”

“I should like to turn
woman if he would
love me all his life.”

“I can offer no more
than Gawain,” says
the Queen.

“Well,” says Galiot,
“I would turn all my
honour into shame,
for his sake.”

So Gawain
concludes that it
was the Black
Knight who brought
about the peace.

The Queen walks
away with Galiot,
tells him she loves
him much, and
prays him to let her

la conuoye: si le print la royne par la main & luy dist. “Gallehault, ie vous ayme moult, & il est vray que vous auez le cheualier en vostre baillie, & par aduenture il est tel que ie le congnois bien; si vous prie si cher que vous auez mamour, que vous faciez tant que ie le voye.” “Dame,” fait gallehault, “ie nen ay encores nulle saisine | & ne le vy puis que la paix fut faicte de moy & du roy. Et se il estoit or en mon tref, si y conuiendroit il aultre voulente *que* le vostre & que la mienne. Et bien saichez que tant me auez coniuere *que* ie mettray tout le pouoir que ie pourray. *comment* vous pourrez parler a luy?” “se vous en faictes vostre pouoir,” fait elle, “ie le verray bien, & ie men attens a vous, et faictes tant que ie soye vostre a tousiours: car cest vng des hommes du monde que ie verroye plus volentiers.” “Dame,” fait il, “ie en feray mon pouoir.” “Grant mercys,” fait elle. “Or gardez que ie le voye au plus tost que vous pourrez | car il est en vostre baillie, ie le scay bien | et se il est en vostre terre, enuoyez le querre.” Atant sen part gallehault & sen vient au roy. Et monseigneur gauvain & le roy lui dient. “gallehault, ie suis deliure de mes gens, ores faictes approcher voz gens des nostres, ou ie feray approcher les nostres des vostres | Car nous sommes a priuee mesgnie.” “Sire,” faict gallehault, “ie feray approcher les miens daultre part de cest riuere si que mon tref sera endroit le vostre, et sera vne nef appareillee en quoy nous passerons dicy la et de la icy.” “Certes,” fait le roy, “moult auez bien dit.”

see the Black Knight.

He promises to do all he can for her;

and the Queen says, “I shall be sure to see him if you try,

for he is in your custody. Send and get him.”

Arthur wishes Galiot’s people and his own to be brought nearer to one another.

LOrs sen va Gaillehault en sa tente, et trouue son compaignon moult pensif. Il luy demande *comment* il a puis fait; Et il dist, “bien, se paour ne me mestriast.” et

Galiot returns to Lancelot,

gallehault dist, “de quoy auez vous telle paour?” “que ie ne soye congneu,” dist il. “or nen ayez mie paour, car vous ny serez ia congneu, se vostre voulente ne y est;” Lors luy compte les offres que le roy et messire gauvain ont faict pour luy, et ce que la royne dit | et comment la royne la tenu a grant parlement de le veoir | et comme il luy respondit. “et saichez que elle na de nully si tres grant desir de veoir comme de vous. Et monseigneur la Roy ma pryre que ie face mes gens approcher | car nous sommes trop loing lung de lautre. Or me dictez que vous voulez que je face | car il est en vostre plaisir.” “Je loue que vous facez ce que monseigneur le roy vous pryre;” “Et a ma dame que respondray ie, beau doulx amy?” “Certes,” fait il, “ie ne scay.” Lors commence a souspirer. Et gallehault luy deist. “Beau doulx amy, ne vous esmayez point | mais dictez moy comment vous voulez quil soit | car bien saichez quil sera ainsi comme vous vouldrez | et ie aymeroye mieulx estre courrouce a la moytie du monde que a vous tout seul. ores me dictez quil vous en plaist.” “Sire,” faict ledit cheualier, “ce que vous me louerez | car ie suis en vostre garde desormais.” “Certes,” fait gallehault, “il me semble que pour veoir ma dame la royne il ne vous peult empyrer.” Lors apperceut gallehault assez de son penser, & le tient si court quil luy octroye ce quil demande | “mais il conuendra,” faict il, “que il soyt faict celement, que nul ne le saiche | fors moy et vous.” Et gallehault dit que il ne se souleye point. “Or dictez,” (fait le cheualier a gallehault,) “a ma dame que vous me auez enuoye querre.” “Sur moy en laissez le surplus,” dit Gallehault. Lors sen part a tant, et

tells him what the King, Gawain, and the Queen have said of him,

and asks him what answer he shall give the Queen.

Lancelot sighs,

and says, “Whatever you advise.”

“There will be no harm in seeing her,” answers Galiot.

Lancelot says the matter must be managed secretly; and they agree that Galiot shall tell the Queen he has sent to seek for Lancelot.

commanda ses trefz a tendre la ou il auoit en conuenant au roy | et son seneschal fist son commandement.

¶ Comment gallehault fist tant que la royne veit Lancelot, Et comment ilz se araisonnerent ensemble, et parlerent de plusieurs choses.

How Guinevere and Lancelot meet and talk.

A Tant sen partit gallehault & sen vient au tref du roy, & si tost comme la royne le voit, si luy courut a lencontre, & luy demande comment il auoit employcte la besongne. “dame,” faict il, “ie en ay fait tant que ie craing que lamour de vostre pryere ne me tolle la chose du monde que ie ayme plus.” “Sy maist dieu,” faict elle, “vous ne perderez riens par moy que ie ne vous rende ou double | mais que y pouez vous,” fait elle, “perdre?” “Celluy mesmes que vous demandez,” fait gallehault | “Car ie doubte quil ne se courrouce, et que ie ne le perde a tousiours.” “Certes,” faict elle, “ce ne pourray ie pas rendre | mais ia par moy ne le perderez, se dieu plaist. Et touteffoys dictes moy quant il viendra” | “dame,” fait il, “quant il pourra | car ie lay enuoye querre, et croy que il ne demourra mye longuement.” De leur conseil entendit ung peu la dame de mallehault qui sen prenoit garde et nen faisoit mye semblant. Lors sen partit gallehault et vient a ses gens qui estoyent logez la ou il auoit commande.

The Queen asks Galiot what he has done for her.

“Sent to seek for your knight,” says he.

Galiot returns to his men,

Q Vant il fut descendu, il parla a son Seneschal et luy deist | “quant ie vous enuoyeray querir, venez a moy, vous & mon compaignon en ce lieu la.” Et le roy des cent cheualiers, qui son seneschal estoit, dist que moult volentiers feroit son commandement & son plaisir. Lors salua

and tells his Seneschal to bring Lancelot when he sends for him.

Galiot then goes back to the Queen,

Gallehault son compaignon, et sen retourna a la court. Et quant la royne veit gallehault qui estoit venu, elle luy dist que il gardast bien et loyaulment ce quil luy auoit promis. Et il luy dist | “dame, ie cuyde que vous verrez ennuyt ce que vous auez tant desire.” Quant elle ouyt ce, si en fut moult ioyeuse, et moult luy ennuya ce iour pour sa voulente acomplir du desir *que* elle auoit de parler a celuy ou toutes ses pensees estoyent. Lors luy deist Gallehault, “nous yrons apres soupper en ce vergier la aual” | et elle luy octroye. Quant ce vint apres souper, si appelle la royne | la dame de mallehault | et dame Lore de cardueil, une sienne pucelle, et sen vont tout droit la ou gallehault auoyt dit | et gallehault prent ung escuyer et luy dist. “Va et dy a mon seneschal que il viengne la ou ie luy commanday.” Et celuy y va. Apres ne demoura guaires que le seneschal y vint, luy et le cheualier. Ilz estoyent tous deux de grant beaulte; Quant ilz approcherent, si congneut la dame de mallehault le cheualier comme celluy que elle auoyt eu maint iour en sa baillie. Et pource quelle ne vouloit mye que il la congneut, se embroncha, et ilz passent outre. le seneschal les salue. Et gallehault dit a la royne. “Dame, lequel vous semble il que se soit?” | et elle dit. “Certes, ilz sont tous deux beaulx cheualliers | mais ie ne voy corps ou il puisse auoir tant de prouesse que le noir cheualier auoit.” “or saichez, dame, que cest lung de ces deux” | a tant sont venuz auant, et le cheuallier tremble si que a peine peult saluer la royne, & la royne sen esmerueille. lors se agenouillent eulx deux, et le cheualier la salue | mais cest moult pourement | car moult estoit honteux. Lors se pense la royne que cest il. Et gallehault dit au

says he thinks she will see her knight that evening, and appoints to meet her in an Orchard below.

After supper the Queen goes to the Orchard,

and Galiot sends for his Seneschal and the Knight,

who come.

The Queen at first cannot think that either is the black knight,

but one is so bashful that she fixes on him,

seneschal. “allez, si faictes a ces dames compaignie.” Et celluy fait ce que son sire luy commande. A doncques la royne prent le cheualier par la main & le assiet iouxte elle. Sy luy fait moult beau semblant & dit en riant. “Sire, moult *vous* auons desire, tant que, dieu mercy et gallehault, vous voyons. et nonpourtant encores ne croy ie mye que ce soit celluy que ie demande | & gallehault ma dit que cestes vous | & encores vouldroye scauoir qui vous estes par vostre bouche mesmes, se vostre plaisir y estoit.” Et celuy dit que il ne scait | et oncques ne la regarda au visaige. Et la royne ce esmerueille que il peult auoir, tant quelle souspeconne une partie de ce quil a. Et gallehault, qui le voigt si honteux, pense quil veult dire a la royne son penser seul a seul. lors sen vient messire gauvain celle part, et fait rasseoir les damoyselles pour ce que leuees sestoient encontre luy. Puis commencent a parler de maintes choses. Et la Royne dit au cheuallier, “Beau sire, pourquoy vous celez vous de moy? Certes il ne y a cause pourquoy; nestes *vous* mie celluy qui porta les noires armes, et qui vainquist lassemblee?” “Dame, nenny” | “et nestes vous pas celluy qui porta lendemain les armes a gallehault?” “Dame, ouy;” “*Donc* estes vous celluy qui vainquistes lassemblee qui fut faicte le premier iour par deuers nous et par ⁴² deuers Gallehault?” “Dame, non suis.” Quant la royne ot ainsi parler le cheualier, a donc appercoit elle bien quil ne veult mie congnoistre quil eust vaincue lassemblee, si len prise mieulx la royne | car quant vng homme se loe luy mesmes, il tourne son honneur a honte | et quant aultruy le loe, adonc il est mieulx prise. “Or me dictes,” fait la royne aancelot |

seats him by her,
smiles on him, says
she has so longed to
see him,
and now he must tell
her who he is. “I
don’t know,” he
answers.

Galiot leaves the
two to themselves,

and the Queen asks
the knight, “Are not
you he who wore
the black armour,
and overcame
everyone?”

“No, I am not,” saith
he,
refusing to praise
himself.

“Then who made
you a knight, and

“*qui vous fist cheuallier?*” “Dame,” fait il,
 “vous;” “Moy?” fait elle, “Et quant?”
 “Dame,” fait il, “vous remembrez vous point
 quant vng cheuallier vint a Kamalot, lequel
 estoit naure de deux troncons de lance au
 corps, et dune espee parmy la teste, et que vng
 varlet vint a court en vng vendredy, et fut
 cheualier le dymenche, et deffera le
 cheuallier?” “De ce,” fait elle, “me souient il
 bien | et se dieu vous aist, feustes vous ce *que*
 la dame du lac amena en court vestu dune robe
 blanche?” “Dame, ouy.” “Et pourquoy dictes
 vous donc que ie vous fis cheuallier?”
 “Dame,” fait il, “ie dys vray | Car la coustume
 est telle que nul ne peut estre cheuallier sans
 ceindre espee. Et celluy de qui il tient lespee,
 le faict cheuallier; de vous la tiens ie. Car le
 roy ne la me donna onques. Pour ce dis ie que
 vous me feistes cheualier.” De ce est la royne
 moult ioyeuse | “ou vous en allastes vous au
 partir de court?” “Dame, ie men allay pour
 secourir la dame de noehault;” “Et durant ce
 temps me mandastes vous riens?” “Dame, ouy
 | ie vous enuoyay peux pucelles.” “Il est vray,”
 dist la royne. “Et quant vous partistes de
 noehault, trouuastes vous nul cheuallier qui se
 reclamast de moy?” “Dame, ouy; vng qui
 gardoit vng gue, et me dist que descendisse de
 dessus mon cheual et le vouloit auoir, et ie luy
 demanday a qui il estoit | et il dist a vous. Puis
 luy demanday apres, qui le commandoyt. Et il
 me dist quil nauoyt nul commandement que le
 sien. Et adoncques remys le pied en lestrief et
 remontay | Car ie estoye ia descendu | et luy
 dis que il ne lauoyt point, et me combatis a
 luy. Et ie scay bien que ie vous fis oultraige, si
 vous en crie mercy” | “Certes a moy ne en
 feistes vous point | Car il nestoyt mye a moy |

when?”

“You, at Kamalot,
 when the pieces of a
 spear were drawn
 out of the wounded
 knight,

and you girded on
 my sword, thus
 knighting me,

and I went away to
 help the Lady of
 Noehault, and sent
 you two damsels.

Then I met a man,
 who said he was
 your knight,

and I fought him
 (for which I crave
 your pardon).

et luy sceuz mauvais gre de ce quil ce reclama de moy. Mais or me dictes on vous en allastes la?” “Dame, ie men allay a la douloureuse garde” | “& qui la conquist?” “Dame, ie y entray” | “et ne vous y viz ie oncques.” “Ouy, plus de troys foys.” “Et en quel temps?” fist elle. “Dame,” fist il, “vng iour que ie vous demanday se vous vouliez leans entrer; Et vous deistes ouy | et estiez moult esbahye par semblant.” “Et quel escu portiez vous?” “Dame, ie portay a la premiere foys vng escu blanc a vne bande de belif vermeille. Et lautre foys vng ou il y auoyt deux bendes” | “Et vous vys ie plus?” “Ouy, la nuyt que vous cuidiez auoir perdu messire Gauvain et ses *compaignons*, et que les gens cryoyent que *len* me prenist; Je vins hors a tout mon escu a troys bendes.” “Certes,” faict elle, “ce poise moy | car se on vous eust detenu, tous les enchantements feussent demourez | Mais or me dictes, fustes vous ce qui iettastes messire Gauvain de prison?” “Dame, ie y ayday a mon pouoir.” “Certes,” faict elle, “en toutes les choses *que* vous me dictes ie nay trouue si non verite. Mais or me dictes qui estoit en vne tournelle dessus la chambre monseigneur.” “Dame, cestoyt vne pucelle que ie ne villennay oncques | Car ma dame du lac la me auoyt enuoyee | si me trouua en ceste tournelle | il fut assez qui la honnora pour moy. Quant ie ouy nouvelles de monseigneur Gauvain, si en fut moult angoisseux, et men party de la Damoysele qui avecques moy debuoit venir, et luy priay que elle ne se remuast tant que elle eust mon messaige ou moy. Si fus si surprins de tresgrant affaire que ie loubliay | et elle fut plus loyalle uers moy que ie ne fus courtois vers elle | car oncques ne

After that I took the Sorrowful Castle, and there I saw you thrice,

last when you thought you had lost Gawain and his companions,

and I helped to deliver him from prison.”

The Queen asks the knight who was in the turret above his room there.

“A damsel whom I never dishonoured,

but I asked her not to leave till she saw my messenger or me, which I then forgot, and kept her there a very long time.”

se remua iusques a ce *quelle* eut mes enseignes, et ce fut grant piece apres.”

Comment la royne congneut Lancelot apres *quil* eut *longuement* parle a elle, et *quil* luy eut compte de ses aduents. Et comment la premiere acointance fut faicte entre lancelot et la royne genieure par le moyen de gallehault.

How the Queen knew Lancelot.

Quant la royne eut parle de la damoiselle, si scait bien *que* cest Lancelot. Si luy enquist de toutes les choses *quelle* auoit ouy de luy, et de toutes le trouua vray disant; “Or me dictes,” fait elle, “vous vy ie puis?” “Ouy, dame, telle heure que *vous* me eustes bien mestier | car ieusse este noye a kamalot se ne eussiez vous este.” “Comment! feustes vous celluy que daguenet le fol print?” “Dame, prins fus ie sans faulte.” “Et ou alliez vous?” “Dame, ie alloye apres vng cheuallier.” “Et vous combatistes vous a luy” | “dame, ouy.” “Et dillec ou allastes vous?” “Dame, ie trouuay deux grans villains que me occirent *mon* cheual | mais messire yuain, qui bonne aduventure ayt, men donna vng.” “Ha, ha,” fait elle, “ie scay bien qui vous estes; Vous auez nom lancelot du lac.” Il se taist. “Par dieu,” faict elle, “purneant le celez | long temps a que messire Gauvain apporta nouvelles de vostre nom a *court*,” Lors luy compta comment messire yuain auoit compte que la damoyselle auoit dit | cest la tierce. “Et anten quelles armes portastes vous?” “Vnes vermeilles.” “Par *mon* chef cest verite. Et auant hier pourquoy feistes *vous* tant darmes comme vous feistes?” Et il commença a souspirer. “Dictes moy

When she heard of this damsel the Queen knew it must be Lancelot,

and asks him if he was the knight whom Dagenet took. He answers “Yes;” and that two rascals killed his horse, and Ywain gave him another.

“Ah, then your name is Lancelot,” says she,

“and for what lady or damsel did you do such feats of arms the day before yesterday?”

seurement | Car ie scay bien que pour aulcune dame ou damoyselle le feistes vous, et me dictes qui elle est, par la foy que vous me deuez.” “Haa, dame, ie voy bien quil le me conuient dire, cestes vous.” “Moy?” faict elle. “Voire, dame.” “Pour moy ne rompistes vous pas les troys lances que ma pucelle vous porta?” “Car ie me mis bien hors du mandement, dame; ie fis pour elle ce que ie deuz, et pour vous ce que ie peux.” “Et combien a il que vous me ayez tant?” “Des le iour que ie fus tenu pour cheuallier, et ie ne lestoie mye” | “Par la foy que vous me deuez, dont vindrent ces amours que vous auez en moy mises?” “dame,” fait il, “vous le me feistes faire qui de moy feistes vostre amy, se vostre bouche ne me a menty.” “Mon amy!” faict elle, “comment?” “Dame,” fait il, “ie vins deuant vous quant ie eu prins congie monseigneur le roy | si vous commanday a dieu, et dis que ie estoye vostre cheuallier en tous lieux. Et vous me dictes que vostre amy et vostre cheuallier voulliez vous que ie feusse. Et ie dys, “a dieu! dame.” Et vous distes “a dieu! mon beau doulx amy!” Ce fut le mot qui preudhomme me fera, se ie le suis, ne oncques puis ne fus a si grant meschef que il ne men remembrast. Ce mot ma conforte en tous mes ennuy. Cest mot ma de tous maulx guary. Cest mot ma fait riche en mes pouretez;” “Par ma foy,” fait la royne, “ce mot fut en bonne heure dict | et dieu en soyt aoure | ne ie ne le prenoye pas acertes comme vous feistes, et a maint preudhomme ay ie ce dict ou ie ne pensay oncques riens que le dire. Mais la coustume est telle des cheualliers que font a mainte dame semblant de telles choses dont a gueres ne leur est au cuer.” Et ce disoit elle

“For you, Lady; and for you I broke the three lances that your maiden brought me

for you had made me your *friend*, and said I was your knight in all lands, and bid me adieu as your own sweet friend.

Printed as shown: inner and outer quotes both use double quotation marks.

That word has never left me, but always been my strength and wealth.”

“Oh, but that was only an ordinary compliment,” says Guinevere, to tease him.

pour veoir de combien elle le pourroit mettre en malaise; Car elle veoit bien quil ne pretendoit a autre amour que a la sienne | mais elle se delectoyt a sa malaisete veoir, et il eut si grant angoisse que par vng pou quil ne se pasma | & la royne eut paour quil ne cheist, si appella gallehault, et il y vint acourant. Quant il voyt *que* son compaignon est si courrouce, si en a si grant angoisse *que* plus ne peut. “Haa, dame,” fait gallehault, “vous le nous pourrez bien tollir, et ce seroit trop grand dommaige.” “Certes, sire, se seroit mon;” “Et ne scauez vous pour qui il a tant fait darmes?” faict gallehault. “Certes, nenny,” faict elle | “mais, se il est veoir ce qui ma este dict, cest pour moy;” “Dame, se maist dieu, bien len pouez croire | car aussi comme il est le plus preudhomme de tous les hommes | aussi est son cueur plus vray que tous aultres.” “Voirement,” fait elle, “diriez vous quil seroit preudhomme se vous scauiez quil a fait darmes puis quil fut cheuallier.” Lors luy compte tout ainsi *comment* vous auez ouy | “et saichez quil a ce fait seulement pour moy,” fait elle. Lors luy prie gallehault, & dist. “Pour dieu, dame, ayez de luy mercy, et faictes pour moy ainsi comme ie fis pour vous quant vous men priastes.” “Quelle mercy voulez vous que ien aye?” “Dame, vous scauez que ie vous ayme sur toutes, et il a fait *pour* vous plus que oncques cheualier ne fist *pour* dame, et sachez que la paix de moy et de monseigneur neust ia este faicte se neust il este.” “Certes,” faict elle, “il a plus faict pour moy que ne pourroye desseruir, ne il ne me pourroyt chose requerre dont ie le puisse esconduyre | mais il ne me requiert de riens | ains est tant melencolieux que merueilles.” “Dame,” fait gallehault, “auez

This grieves Lancelot so that he nearly faints, at which Galiot is greatly grieved,

tells the Queen that Lancelot is the gallantest and truest of men,

and prays her to have mercy on him.

“What mercy?” says she;

“there is nothing he can ask of me that I will not do; but he will not ask.”

en mercy; il est celluy qui *vous* ayme plus que soy mesmes. Si maist dieu, ie ne scauoye riens de sa voulente quant il vint, fors quil doubtoit de estre congneu, ne oncques plus ne men descouurit.” “Je en auray,” fait elle, “telle mercy comme vous voudrez.” “Dame, vous auez fait ce que ie vous ay requis; aussi doy ie bien faire ce *que* vous me requerez.” Se dit la royne, “il ne me requiert de riens.” “Certes, dame,” fait gallehault, “il ne ose | car *len* ne aymera ia riens par *amours* que *len* ne craigne | mais ie vous en prie pour luy, & se ie ne vous en priasse, si le deussiez *vous* pourchasser. Car plus riche tresor ne pourriez vous conquerer.” “Certes,” fait elle, “ie le scay bien et ie en feray tout ce que vous commanderez.” “Dame,” fait Gallehault, “grant mercy. Je vous prie que vous luy donnez vostre amour, et le retenez pour vostre cheuallier a tousiours, et deuenez sa loyalle dame toute vostre vie | et vous le aurez fait plus riche que se *vous* luy auiez donne tout le monde.” “Certes,” faict elle, “ie luy ottroye que il soyt mien | et moy toute sienne, et que par vous soyent amendez tous les meffaitz.” “Dame,” faict Gallehault, “grant mercy. Or conuient il commencement de seruice;” “Vous ne deuiserez riens,” fait la royne, “que ie ne face.” “Dame,” faict il, “grant mercy | donc baisez le deuant moy pour commencement de vrayes amours.” “Du baiser,” faict elle, “ie ne voy ne lieu ne temps | et ne doutez pas,” faict elle, “que ie ne le voulsisse faire aussi voullentiers quil feroit | mais ces dames sont cy qui moult se merueillent *que nous* auons tant fait, si ne *pourroyt* estre que ilz ne le vissent. Nompourtant, se il veult, ie le baisera voullentiers.” Et il en est si ioyeux que il ne

“He does not dare,” answers Galiot, “but I will ask for him.”

“Then I will grant it,” says Queen Guinevere. Galiot prays her to give Lancelot her love, and become his loyal lady all her life.

She promises to be Lancelot’s,

and that she will do everything she is told.

“Then kiss Lancelot before me,” says Galiot.

This Guinevere agrees to do, if Lancelot wishes it.

peult respondre si non tant quil dict. “Dame,” faict il, “grant mercy” | “dame,” faict Gallehault, “de son vouloir nen doubtez ia | Car il est tout vostre, bien le saichez, ne ia nul ne sen apperceuera; Nous troys serons ensemble ainsi comme se nous conseillions” | “Dequoy me feroye ie pryer” | faict elle | “plus le vueil ie que vous.” Lors se trayent a part, et font semblant de conseiller. La Royne voyt que le cheuallier nen ose plus faire, si le prent par le menton, et baise deuant Gallehault assez longuement. Et la dame de Mallehault (*sic*) sceut de vray que elle le baisoyt. Lors parla la Royne qui moult estoyt sage & vaillant dame. “Beau doulx amy,” faict elle, “tant auez faict que ie suys vostre; Et moult en ay grant ioye. Or gardez que la chose soyt celee. Car mestier en est. Je suys une des Dames du monde dont len a greigneur bien dict, Et se ma renommee empiroyt par vous, il y auroyt layde amour et villaine | et vous, Gallehault, ie vous pryé que mon honneur gardez | Car vous estes le plus saige | Et se mal men venoyt, ce ne seroyt si non par vous; Et se ien ay bien et ioye, vous me lauez donnee.” “Dame,” faict Gallehault, “il ne pourroyt vers vous mesprendre, et ien ay bien faict ce que vous me commandastes. Or vous pryé que faciez ma volente ainsi comme iay fait la vostre;” “Dictes,” fait elle, “tout ce quil *vous* plaira hardyement | car vous ne me scauriez chose commander que ie ne face.” “Dame,” faict il, “donc mauez vous ottroye que ie seray son compaignon a tousiours.” “Certes,” fait elle, “se de ce *vous* failloit, vous auriez mal employe la peine que vous auez prinse pour luy et pour moy.” Lors prent le cheuallier par la main, et dict. “Gallehault, ie vous donne ce

Galiot says there is no doubt about Lancelot’s wish;

and as he is bashful, the Queen takes him by the chin, and kisses him before Galiot. (The Lady of Mallehault sees her.)

Guinevere tells Lancelot that she is his, but charges him to keep the matter secret,

and Galiot too.

Galiot promises this,

and asks Guinevere to make Lancelot his companion for ever.

She takes Lancelot’s hand, gives him to Galiot,

cheualier a tousiours sans ce que iay auant eu, et vous le me creancez ainsi” | et aussi le cheualier luy creance | “scauez vous,” fait elle, “Gallehault, que ie vous ay donneancelot du lac, le filz au roy ban de benoic;” Ainsi luy a fait le cheualier congnoistre, qui moult en a grant honte. Lors a gallehault greigneure ioye quil neust oncques | car il auoit maintesfois ouy dire, comme parolles vont, que cestoyt le meilleur cheualier et le plus preux du monde, et bien scauoit que le roy ban auoit este moult gentil homme, et moult puissant de amys et de terre.

A Insi fut faicte la premiere acointance de la royne et deancelot par gallehault | et Gallehault ne lauoit oncques congneu que de veue, et pource luy fait creancer quil ne luy demanderoit son nom tant quil luy dist, ou autre *pour* luy. Lors se leuerent tous troys, et il anuytoit durement. Mais la lune estoyt leuee, si faisoit cler | Si que elle luysoyt par toute la praerie | Lors sen retournerent a vne part contrement les prez droit vers le tref le cheualier, & le seneschal et gallehault vint apres luy & les dames tant quilz vindrent endroit les tentes de gallehault. Lors enuoya Gallehault son compaignon a son tref, et prent conge de la royne, et gallehault la conuoye iusques au tref du Roy. Et quant le roy les veyt, si demanda dont ilz venoyent. “Sire,” fait Gallehault, “nous uenons de veoir ces pres a si peu de compaignie comment vous veez.” Lors se assient, et parlent de plusieurs choses; si sont la Royne et Gallehault moult ayses.

A V chef de piece se leua la royne, et sen alla en la bretesche; gallehault la

and says she has given him Lancelot of the Lake, son of King Ban.

This gives Galiot more joy than ever he had before, as he had often heard how Lancelot was the gallantest knight in the world.

By the bright moonlight they recross the meads towards Lancelot’s tent,

and Galiot sends Lancelot there, while he conducts the Queen to Arthur’s tent, and tells him they have only been looking at the fields by themselves.

conuoya iusques la. Puis la commande a dieu, et dist quil sen yroit gesir avec son compaignon. “Bien auez fait,” dit la royne, “il en sera plus ayse” | A tant sen part gallehault, et vient au roy prendre congie, et dist quil ne luy desplaie, et que il yra gesir avec les gens pource quil ny auoyt geu de grant piece, et dist. “Sire, ie me doibz pener de faire leur volente | car ilz me ayment moult.” “Sire,” fait messire gauvain, “vous dictes bien, et len doit bien honorer telz preudhommes qui les a.” Lors sen part gallehault et vient a son compaignon; Ilz se coucherent tous deux en vng lict, et deviserent la une piece. Si nous laisserons ores a parler de gallehault & de son compaignon, et dirons de la royne qui est venu en la bretesche.

Galiot sees the Queen to her tower,

and then takes leave of Arthur and of Gawain,

and goes to Lancelot’s bed.

Quant gallehault fut party, la royne sen alla en vne fenestre, et commence a penser a ce que plus luy plaisoyt. La dame de mallehault saprocha delle quant elle la vit seulle, et luy dist le plus priueement que elle peut. “Haa, dame! pourquoy ne est bonne la compaignie de quatre?” La royne le ouyst bien, si ne dit mot, et fait semblant que riens nen ouyt. Et ne demoura gueres que la dame dist celle parolle mesmes; la royne lapella et dist. “Dame, pourquoy auez ce dit?” “Dame,” fait elle, “pardonnez moi, ie nen diray ores plus | car par aduventure en ay plus dit que a moy nappartient | & len ne se doit mi faire plus priuee de sa dame que len est | car tost en acquiert on hayne.” “Si maist dieu,” fait la royne, “vous ne me pourriez riens dire dont vous eussiez ma haine | ie vous tiens tant a saige et a courtoyse, que vous ne diriez riens qui fust encontre ma volente | Mais dictes hardyment | Car ie le vueil, et si vous en prie.”

Queen Guinevere goes to the window to think,

and the Lady of Mallehault asks her why four are bad company. At first Guinevere will not hear this, but the Lady repeats it; the Queen asks why she says it, and the Lady asks pardon, as perhaps she has said too much.

“No,” says Guinevere,

“speak boldly out; I wish it.”

“Dame,” fait elle, “donc le vous diray ie | Je dy que moult est bonne la compaignie de quatre; Jay huy veu nouveau accointement *que* vous auez fait au cheuallier qui parla a vous la bas en ce vergier. Et scay bien que cest la personne du monde qui plus vous ayme, et vous ne auez pas tort se vous laymez | car vous ne pourriez vostre amour mieulx employer;” “Comment,” fait la royne, “le congnoissez vous?” “Dame,” fait elle, “telle heure a este ouen que ie vous en eusse bien peu faire refus comme vous en pouez ores faire a moy | car ie lay tenu vng an et demy en prison. Cest celluy qui vainquit lassemblee aux armes vermeilles | & celle de deuant hier aux armes noires, les vnes & les autres luy baillay ie; Et quant il fut auant hier sur la riuiere pensif, et ie luy voulu mander *que* il fist vaillamment armes, ie ne le faisoie sinon pour ce que ie esperoye quil vous aymast; si cuydoie telle heure fust que il me aymast | Mais il me mist tost hors de cuyder, tant me descourrit de son penser.” Lors luy compta *comment* elle lauoyt tenu en prison an et demy | et pourquoy elle lauoit prins. “Or me dictes,” fait la royne, “quelle compaignie vault mieulx de quatre que de troys | car mieulx est vne chose celee par troys que par quatre.” “Certes non est cy endroit, et si *vous* diray. Vray est que le cheualier vous ayme, et aussi fait il gallehault, et desormais se conforteront lung lautre en quelque terre quilz soient. Car icy ne seront ilz pas longuement: et vous demourerez cy toute seule, et ne le scaura nul fors vous | ne si ne auez a qui descourrir vostre pensee, si porterez ainsi vostre faix toute seulle | mais sil *vous* pleust que ie fusse la quarte en la compaignie entre nous deux dames, nous

“Then I must say that I think four very good company. I saw the new acquaintance you made to-day, and know he is the man who loves you most in the world.

I kept him a year and a half in prison, and gave him both the red and the black arms in which he won the tourneys;

and I thought then that he loved me, but he soon undeceived me.”

The Queen answers, “But tell me why four are better company than three.”

“Because, though your knight loves you, he loves Galiot too, and they will not stay here

long, but you will; and if you have no one else to tell your thought to, you will be forced to keep your faith to yourself; but if you

solacierons ainsi *comme* entre eulx deux cheualiers feront, si en seriez plus aise.” “Scauez vous,” fait la royne, “qui est le cheuallier?” “Se maist dieu,” fait la dame, “nenny.” “Vous auez bien ouy *comment* il se couurit vers moy.” “Certes,” faict la royne, “moult estes apparceuante, et moult conuiendroit estre sage qui vous vouldroit rien embler, & puis que ainsi est que vous lauez aperceu, et que vous me requerez la compagnie, vous laurez | mais ie vueil que vous portez vostre faix ainsi *comme* ie feray le mien.” “Dame,” faict elle, “ie feray ce que il vous plaira, pour ci haulte compaignie auoir.” “En verite,” faict la royne, “vous laurez | car meilleure compaignie que vous ne pourroye ie mye auoir,” “Dame,” fait elle, “nous serons ensemble toutes les heures quil vous plaira.” “Jen suys ioyeuse,” faict la Royne. “Et *nous* affermerons demain la compaignie de nous quatre.” Lors luy compte de Lancelot, comment il auoyt ploure quant il regarda deuers elle, “et ie scay que il vous congneut, et saichez que cest lancelot du lac, le meilleur cheuallier qui viue.” Ainsi parlerent longuement entre elles deux | et font moult grant ioye de *leur* accointement nouueau. Icelle nuyct ne souffrit oncques la Royne de logres que la dame de mallehault geust sinon avec elle | mais elle y geut a force. Car elle doubtoyt moult de gesir avec si riche dame; Quant elles furent couchees si commencerent a parler de leurs nouvelles amours; La royne demanda a la dame de mallehault selle a[y]me nulluy par amours, et elle luy dict que nenny. “Saichez, dame, que ie naymay oncques que vne foys, ne de celle amour ne fis ie que penser;” et ce dit elle de lancelot, quelle auoit

will let me be a fourth, we can comfort one another.”

Queen Guinevere agrees to this with great joy,

and tells the Lady that the knight is Lancelot of the Lake.

At night the ladies sleep together,

and talk of their new loves,

the Lady of Mallehault saying that she never loved but one, and then only in thought (and that was Lancelot).

tant ayme comme femme pourroit aymer
homme mortel | Mais elle nen auoit oncques
aultre ioye eue, non pourtant ne dit pas que ce
eust il este. La royne pensa quelle feroyt ses
amours de elle et de gallehault, mais elle nen
veult parler iusques a tant quelle scaura de
gallehault sil la veult aymer ou non | car
autrement ne len requerroit elle pas.

Lendemain se leuerent matin elles deux, &
allerent au tref du roy, qui gisoit la pour faire
a monseigneur gauuain et aux aultres
cheualiers compaignie. La royne sesueilla, &
dist, “que moult estoyt mauuais qui a ceste
heure dormoyt.” Lors se tournerent contreal
les prez, et dames et damoysselles avec elles.
Et ils allerent la ou laccointement damours
auoyt este fait, et dict la Royne a la dame de
mallehault toute laccointance de lancelot | et
comme il estoit esbahy deuant elle, et riens ne
luy laissa a dire. Puis commença a louer
gallehault, et dit que cestoit le plus saige
homme et le plus vertueux du monde;
“Certes,” fait elle, “ie luy compteray
laccointance de nous deux quant il viendra, et
sachez que il en aura grant ioye. Or allons | car
il ne demourra gueres quil ne viengne.”

The Queen thinks
she will make the
Lady and Galiot fall
in love with one
another.

Next morning they
go to Arthur’s tent
and wake him, and
then return over the
meadows

where the meeting
with Lancelot took
place, and the
Queen tells the Lady
of Mallehault all
about it, and then
praises Galiot as the
wisest and best man
in the world.

The rubric of the next chapter is as follows:

¶ *Comment la premiere acointance fut
faicte de gallehault et de la dame de malehault
par le moyen de la royne de logres. Et
comment lancelot & gallehault sen alloient
esbatre et deuiser avec leurs dames.*

How Galiot became
acquainted with the
Lady of Melyhalt.

It relates how Queen Guinevere requires Galiot to let her
dispose of his love as he had disposed of hers. To this he
consents, and she commends him to the Lady of Mallehault.
Next, they arrange for the promised *parlement de eulx quatre*;

and the queen points out to Lancelot the lady who had so many a day kept him in prison, i.e., the Lady of Mallehault. At recognizing his old acquaintance, Lancelot feels somewhat distressed, but is reassured by observing the new love-making between her and Galiot. Seated in a wood, the four “demourerent grant piece, ne oncques ne tindrent parolles, fors tant seullement de accoller & de baiser comme ceulx qui voulientiers le faisoient.”

We next hear of Gawain’s recovery, and of the separation of the party of four above spoken of. Galiot takes Lancelot home with him to his own country, whilst the Lady of Mallehault remains for a time with the queen and Arthur. When Lancelot is next spoken of, he is in Galiot’s country, where we will now leave him.

NOTES TO THE APPENDIX.

[P. xxiii.](#) *Descosse* = *d’Écosse*, of Scotland. In Old French, words are frequently run together; thus we have *labbaye* for *l’abbaye*, *sesmeurent* for *s’êmeurent*, etc. Also the letter *s* is often replaced in modern French by an acute or circumflex accent; so that *Escosse* = *Êcosse*; *chasteau* = *château*, etc.

The word *si* often occurs below with a great variety of meanings, *viz.* I, he; and, also; so, thus; etc.

[P. xxiv.](#) *baille*, given, entrusted.

brouyr (*brûler*), being burnt.

monstier, monastery.

gauues, so in the original throughout; *gaunes* is used in other romances.

[P. xxv.](#) *auecques* = *avec*, with.

[P. xxvi.](#) *aduision*, vision.

behourdys, tournament.

naure, wounded.

deffera = *desferra*, un-ironed; it means that Lancelot drew the weapons out of the knight's wounds.

deuers, "Préposition relative au temps et au lieu dont on parle; près, vers, contre, proche; de *versus*." Roquefort.

octroya, permitted (authorized).

mouille, *lit.* wetted; insulted.

P. xxvii. *veirent*, saw.

escript (*écrit*), written.

lassemblee, the gathering; *i.e.* the war, strife.

rua, overthrew.

P. xxviii. *mire*, physician.

gue, ford, pass.

tresues, a truce; spelt *treues* on p. xxix.

P. xxix. *esbatre*, to divert oneself. In modern French, *s'ébattre*.

P. xxx. *orrions*, shall hear.

deust = *dût*.

cheoient, from *cheoir*, to fall. Compare *chûte*.

poilz, hairs.

esbahy, amazed.

ortelz, toes.

chaille; from *chaloir*, to be anxious about.

dilacion, delay.

P. xxxi. *paour*, fear.

mire, physician.

veufue, old.

P. xxxii. *cheuauche*, rides.

boutte, butts, pushes.

iecte (*jeté*), cast.

cuyde, I believe.

Si maist dieu, so God aid me. Here *maist* is put for *m'aist*.

oncques, ever.

ennuyt, this night, to-night.

lottroyera, will grant him his request.

conroy, troops.

P. xxxiii. *derrains* (*derniers*), last.

busines, trumpets.

Or y perra, now it will appear.

cuidoit, believed; from the old verb *quider*.

cheuauchent, ride.

ia, already.

tertre, a small hill.

P. xxxiv. *adresse*, a cross-path.

huy, just before; *lit.* this day. Lat. *hodiè*.

se pasme, swoons.

leans, thither.

P. xxxv. *ores*, now.

huy, to-day.

preudhomme, a wise and prudent man.

lottroye, permits him.

tref, tent.

nenny, no!

ains, before.

guerpiront, will leave.

deduys, amusements, diversions.

P. xxxvi. *leans*, there.

gerrez, will lie.

las, tired.

Ains, but.

P. xxxvii. *semondray*, shall ask.

esbahy, amazed.

tollez, take away.

creanca, promised.

lees, wide, full.

lices, lists.

P. xxxviii. *emmy le pas*, in the midst of the passage.

hucher, to cry aloud.

P. xxxix. *lieue*, lifts.

saisine, disposal.

enseignes, tokens.

aincoys, first of all.

P. xl. *oncques mes*, never.

a resiouyr (*réjouir*), in amusing.

escondiroye, will refuse.

me poyse, it troubles me.

pieca, long ago.

se embronche, covers his face.

P. xli. *sen esueillerent*, awoke thereat.

Adonc, then.

riens forfait, anyway injured.

P. xlii. *ne me mescreez mye que*, do not doubt me more than.

P. xliii. *doint*, gives, were to give.

P. xliv. *mesgnie*, properly the *suite* or household of a prince;
see Roquefort s.v. *magnie* and *maignee*.

nef, a boat.

loue, advise.

P. xlv. *vous esmayez*, afflict yourself.

courrouce, wrath, displeased.

P. xlvi. *vergier*, orchard.

aua, below.

se embroncha, she veiled herself, or, hid herself.

iouxte, beside.

P. xlvii. *maintes*, many.

ot, heard.

len prise mieulx, esteemed it better.

loe, praises.

deffera, dis-ironed, drew the weapons out of.

lestrief, the stirrup.

P. xlviii. *leans* (*la dédans*), there.

belif. We find in Cotgrave's French Dictionary, "*Belic*, a kind of red or geueles, in Blazon."
enseignes, tokens, message.

[P. xlix.](#) *mestier*, serviceable.

dillec, thence.

pourneant, for nothing, in vain.

voire, truly.

commanday a dieu, commended to God, bade farewell.

[P. li.](#) *mestier en est*, there is need of it.

greigneur bien, exceedingly well, very highly.

[P. lii.](#) *greigneure*, greater.

anuytoit, became night.

ie me doibz pener, I ought to take pains.

[P. liii.](#) *ouen*, this year.

¹ The extracts are from the Paris edition of 1513, 3 vols. folio, a copy of which is in the King's Library in the British Museum. There are also two other editions in the Museum, one in the Grenville Library, 3 vols. Paris, 1494, folio; the other in one folio volume, Paris, 1520.

² See [ll. 1447-1449](#).

³ Lines [215](#), [220](#).

⁴ Line [223](#).

⁵ Lines [237-245](#).

⁶ Lines [249-252](#).

⁷ Line [255](#).

⁸ Lines [257-259](#).

⁹ Lines [263](#), [-4](#).

¹⁰ See [ll. 244](#), [-5](#).

¹¹ Line [267](#).

¹² Lines [363-527](#).

¹³ Lines [540-592](#).

¹⁴ Line [280](#).

¹⁵ Lines [233-252](#).

- 16 Lines [281-292](#).
- 17 Lines [634-894](#).
- 18 Lines [895-974](#).
- 19 Lines [975-1138](#).
- 20 Lines [1275-2130](#).
- 21 Lines [1543-1584](#).
- 22 Lines [1139-1152](#).
- 23 Lines [1181-1274](#).
- 24 Lines [2161-2256](#).
- 25 Lines [2347-2442](#).
- 26 Lines [2504-2530](#).
- 27 Lines [2531-3268](#).
- 28 Lines [3343-3487](#).
- 29 There is no trace of the rest of this chapter in the Scottish poem.
- 30 Line [3432](#).
- 31 Lines [3435-3440](#).
- 32 Lines [3441-3476](#).
- 33 Lines [3477-3480](#).
- 34 Lines [3481-3484](#).
- 35 Lines [3485, 6](#).
- 36 Line [3487](#) *and last*.
- 37 Compare lines [3365-3368](#).
- 38 Lines [3369, 70](#).
- 39 Compare lines [3391-3426](#).
- 40 Compare line [1140](#).
- 41 Compare lines [2845-8](#).
- 42 The original has *pat*.



The Romans
of
Lancelot of the Laik.

[PROLOGUE.]

The soft morow ande The lustee Aperill, [Fol. 1.]
The wynter set, the stormys in exill,
Quhen that the brycht *and* fresch
illumynare In April, when the fresh
luminary upriseth,
4 Uprifith arly in his fyre chare
His hot courß in to the orient,
And frome *his* spere his goldine stremis
sent and sendeth from his
sphere his golden
streams,
Wpone the grond, in maner off mesag,
8 One euery thing to valkyne thar curage,
That natur haith set wnder hire mycht,
Boith gyrß, and flour, *and* euery lusty vicht:
And namly thame that felith the assay
12 Of lufe, to schew the kalendis of may,
Throw birdis songe *with* opine wox one hy,
That fessit not one lufaris for to cry,
Left thai forzhet, throw slewth of Ignorans,
16 The old wfsage of lowis obseruans.
And frome I can the brycht face asspy, and when I espy his
brycht face,
It deuit me no langare fore to ly,
Nore that loue schuld sleuth In to me finde,

THE POET BEWAILS HIS LOT.

20 Bot walkine furth, bewalinge in my
 mynde I walk forth, bewailing
 my sad life.
 the dredful lyve endurit al to longe,
 Sufferans in loue of sorouful harmys stronge,
 The scharpe dais and the hewy 3erys,
 24 Quhill phebus thris haith passith al *his* speris,
 Vithoutine hope ore traistinge of comfort;
 So be such meine fatit was my sort.
 Thus in my faull Rolinge al my wo,
 28 My carful hart carwing cañ In two The sword of love carves
 my heart.
 The derdful fuerd of lowis hot diffire;
 So be the morow set I was a-fyre
 In felinge of the acceß hot *and* colde,
 32 That haith my hart in sich a fevir holde,
 Only to me thare was noñe vthir eß
 Bot thinkine qhow I schulde my lady pleß.
 The scharp affay and ek the Inwart peine
 36 Of dowblit wo me neulyngis cañ constrein,
 Quhen that I have remembrit one my *thocht*
 How sche, quhois bewte al my harm̄ haith My lady knoweth not
 wrocht, how I am wobegone.
 Ne knouith not how I ame wo begoñe, [Fol. 1 b.]
 40 Nor how that I ame of hire *seruandis* oñe;
 And in my self I cañ nocht fynde the meyne
 In to quhat wyß I fal my wo compleine.

HE SEES A VISION OF A GREEN BIRD.

Thus in the feild I walkith to *and* froo, I walked thus in the
 44 As *thochtful* wicht that felt of *nocht* bot field, and came to a
 woo, well-beseen garden.
 Syne to o gardinge, that weß weil beseñ,
 Of quiche the feild was al depaynt *with* greñ.
 The tendyre and the lusty flouris new
 48 Up thrōue the greñ vpone thar stalkis grew

As I thus lay, *Rycht* to my *ſpreit* vas *ſeñ*
A birde, yat was as ony lawrare greñ,
A-licht, and ſayth in to hir *birdis* chere;

and ſaw in my dream a
green bird, who ſaid:

THE BIRD'S MESSAGE.

84 “O woful wrech, that levis in to were!
To ſchew the thus the god of loue me ſent,
That of thi *ſerui*ce no thing is content,
For in his court yhoue lewith *in* diſſpar,
88 And vilfully ſuſtenis al thi care,
And ſchapith no thinge of thine awn remede,
Bot clepith ay and cryith apone dede.

“The God of Love is
discontent with thee.

Yhow callith the *birdis* be morow fro thar *bouris*,
92 Yhoue devith boith the *erbis* and the *flouris*,
And clepit hyme vnfaithful king of lowe,
Yow dewith hyme in to *his* rigne abuſe,
Yhow tempith hyme, yhoue doith thi ſelf no gud,
96 Yhoue are o moñ of wit al deſtitude.

You are deſtitute of wit.

Wot yhoue *nocht* that al liwis creatwre
Haith of thi wo *in* to *his* hand the cwre?

And ſet yhoue clep one *erbis* and one
treis,

Though you call on
trees, your lady hears
not.

100 Sche *heris* not thi wo, nore *ʒhit* ſche
ſeis;

For none may know the dirkneß of thi *thocht*,
Ne blamyth *her* thi wo ſche knowith *nocht*.

And It is weil accordinge It be so

104 He ſuffir harme, that to redreß *his* wo
Previdith not; for long ore he be ſonde,
Holl of his leich, that ſchewith not *his* vound.

And of ovid ye autor ſchall yhow knaw
108 Of lufe that ſeith, for to conſel or
ſchow,

Ovid ſays it is better to
ſhew, than to conceal
love.

The laſt he clepith althir-beſt of two;
And that is ſuth, and ſal be *euer* mo.
And loue alſo haith chargit me to ſay,

112 Set yhoue prefume, ore beleif, ye affay [Fol. 2 b.]
Of his *seruice*, as It wil ryne ore go,
Prefwme It not, fore It wil not be so;
Al magre thine a *seruand* schal yow bee.

116 And as tueching thine *aduerfytee*, As touching thine
Complen and sek of the ramed, the cwre, aduersity, seek the
Ore, gif yhow likith, furth thi wo endure.” remedy.”

And, as me *thocht*, I anfuerte *azaiñe*
120 Thus to the byrde, in wordis schort and Then answered I:
plane:

“It ganyth not, as I have harde Recorde,
The *seruand* for to disput *with* ye lord;
Bot well he knowith of al my vo the quhy, “Love knows the reason
124 And in quhat wyß he hath me set, of my wo.”
quhar I
Nore may I not, nore can I not attane,
Nore to hir hienes dare I not complane.”

SHE BIDS HIM WRITE A POEM.

“Ful!” *quod* the bird, “lat be thi nyß
dispare, “Fool,” said the bird,
“despair not;

128 For in this erith no lady is so fare,
So hie estat, nore of so gret empriß,
That in hire self haith visdome ore gentrice,
Yf that o wicht, that worthy is to be
132 Of lovis court, schew til hir that he
Seruith hire in lovis hartly wyß,
That schall thar for hyme hating or dispiß.
The god of love thus chargit the, at schort, the God of Love charges
136 That to thi lady yhoue thi wo Report; thee to speak out your
Yf yhoue may not, thi plant schall yhov love, or else to write thy
vrit. plaint;

Se, as yhoue cane, be *maner* oft endit
In metir, quhich that no *man* haith fuffpek,
140 Set oft tyme thai contenyng gret effecc;
Thus one fume wyß yhow schal thi wo dwelar.

That my lawboure may to my lady pleß
And do wnto hir ladefchip *sum* eß,
So that my *trauell* be *nocht* tynt, and I
176 Quhat vtheris say fetith nothing by.

For wel I know that, be this worldis *famē*.

It schal not be bot hurting to my *namē*,
Quhen that thai here my febil negligens,

I know it will but hurt
my name, when men
hear my feeble
negligence.

180 That empit is, and bare of eloquens,
Of discreßsioune, and ek of Retoryk;

The metire and the *cuning* both elyk
So fere discording frome *perfeccioune*;

184 *Quhilk* I submyt to the correccioune
Of *yaim* the quhich that is discret *and*

I submit my poem to the
correction of the wise;

wyß,

And enterit is of loue in the *seruice*;

Quhich knouyth that no lovare dare

withstonde,

[Fol. 3 b.]

188 Quhat loue hyme chargit he mot tak one honde,
Deith, or defam, or ony maner wo;

And at this tyme *with* me It stant *rycht* so,

As I that dar makine no demande

192 To quhat I wot It lykith loue

commande.

for I dare not oppose
Love's command.

Tueching his *chargis*, as *with* al destitut,

Within my mynd schortly I conclud

For to fulfyll, for ned I mot do so.

HE THINKS OF THE STORY OF LANCELOT.

196 Thane in my *thocht* rolling to and fro

Quhare that I *myhct* *sum* wnkouth mater fynde,

Quhill at ye laft it fell in to my mynd

Of o story, that I befor had sene,

200 That both of loue and armys can

contēñ,

At last I thought of the
story of "Lancelot of the
Lake,"

Was of o *knycht* clepit lancelot of ye laik,

The sone of bane was, king of albanak;

232 Mony wonderis, and *perellis* he has socht.

Nor how he thor, in to his 3oung curage,

Hath maid awoue, and in to louis rage,

In the rewenging of o wondit *knycht*

236 That *cumyne* was in to the court that
 nycht;

nor how he made a vow
to revenge a wounded
knight,

In to his hed a brokin ⁴ fuerd had he,

And in his body also *mycht* men see

The tronfione of o brokine *sper* that was,

240 Quhich no man out dedenynt to aras;

Nor how he haith the wapnis out tak,

And his awow apone this wis can mak,

That he schuld hyme Reweng at *his* poware

244 One euery *knycht* that louith the hurtare

Better thane hyme, the quhich that vas Iwond.

Throw quich awoue in armys hath ben founde

The deth of mony wereoure ful wicht; ⁵

248 For, fro tho wow was knowing of the
 knycht,

⁴ MS. "abrokin."

who had a broken sword
in his head, and a
truncheon of a broken
spear in his body;

Thare was ful mony o pasage in the londe

By men of armys kepit to withstond

This *knycht*, of quhome thai ben al set afyre

252 Thaim to reweng in armys of defir.

Nor how that thane *incontynent* was fend

He and *sir* kay togidder to defend

The lady of nohalt, nor how that hee

256 *Gouernit* hyme thare, nore in quhat degre.

Nor how the gret pasing vassolag

He escheuit, thrōue the outragouß curag,

In conquiryng of the sorowful castell.

260 Nor how he passith doune in the cauis
 fell,

⁵ The MS. wrongly
transposes ll. 247 and
248.

a vow which caused the
death of many a wight
warrior;

or how he and Sir Kay
were sent to defend the
lady of Nohalt;

or how he conquered the
Sorrowful Castle;

And furth ye keys of Inchantment brocht,

That al distroyt quhich that thare vas vrocht.

Nore howe that he reskewit *sir* gawane,

264 *With his* ix falouß in to presone tane;

[Fol. 4 b.]

Nore mony vthere diuerß aduenture,
Quhich to report I tak not in my cwre,

or how he rescued Sir
Gawane and his nine
fellows;

LANCELOT'S EARLY DEEDS.

Nor mony assemblay that gawane gart be
maid

nor of the many
“assemblies” Gawane
held to find out his
name;

268 To wit *his* name; nor how that he
hyme hade

Wnwift, and hath the worschip *and* empriß;

Nor of the knyghtis in to mony ⁶ diuerß
wyß

⁶ We should perhaps
omit “mony.”

Throuch his awoue that hath thare dethis found;

272 Nor of the sufferans that by louis
wounde

nor of his suffering
caused by love’s wound;

He in his trawel sufferith *auer* more;

Nor in the quenis *presens* how tharfor

By camelot, in to that gret Revare,

276 He was ner dround. I wil It not declare

nor how he was nearly
drowned at Camelot;

How that he was in louis hewy thocht

By dagenet in to the court I-brocht;

Nor how the knyght that tyme he cane
perfew,

nor how he was brought
to court by Dagenet;

280 Nor of the gyantis by camelot he flew;

Nor wil I not her tell the maner how

nor of the giants he slew
at Camelot;

He flew o knyght, by *natur* of his wow,

Off melyholt; nore how in to that toun

284 Thar came one hyme o gret confusione

nor how he slew a knight
of Melyholt;

Of pupil *and* [of] knyghtis, al enarmyt,

Nor how he thar haith kepit hyme
wnharmyt;

and there defended
himself against a crowd;

Nor of his worschip, nor of *his* gret prowes,

288 Nor his defens of armys in the pres.

Nor how the lady of melyhalt yat s^{che}

Came to the feild, and pray[i]th hyme that
he

whereupon the lady of
Melyhalt prayed him to
yield his sword to her;
and kept him in her
power.

As to o lady to hir ⁷ his fuerd hath 3old,

320 Flour of *poyetis*, quhois nome I wil report

To me nor to noñ vthir It accordit,

In to our rymyng his nām to be recordit;

For fum fuld deme It of presumpfioune,

324 And ek our rymyng is al bot

deryfioune,

Quhen that remembrit is his excellens,

So hie abuf that ftant in reuerans.

Ye fresch enditing of *his* laiting toung

328 Out through yis world fo wid is

yroung,

Of eloquens, and ek of retoryk;

Nor is, nor was, nore neuer beith hyme lyk,

This world gladith of *his* fuet poetry.

332 His faul I blyß conferuyt be for-thy;

And yf that ony lusty terme I wryt

He haith the thonk *yerof*, *and* this endit.

whose name I may not
mention;

for our rymyng is but
derision, when his
excellence is
remembered.

The world knows his
eloquence in inditing
Latin;

and none can ever
gladden the world like
him:

to him be the thanks for
my success.

EXPLICIT *PROLOGUS*, ET INCIPIT

PRIMUS LIBER.

ARTHUR AT CARLISLE.

[BOOK I.]

Quhen [that] tytan, withe his lusty heit,

[Fol. 5 b.]

336 Twenty dais In to the aryeit

Haith maid his courß, and all with diuerß
hewis

Aparalit haith the feldis and the bewis;

The birdis amynd the erbis *and* the flouris,

340 And one the branchis, makyne gone

thar bouris,

When Titan, being in
Aries, had apparelled the
fields,

and birds began to make
their bowers;

And be the morow finging in ther chere
Welcum to the lusty fessone of the 3ere.
In to this tyme the worthi conqueroure
344 Arthure, wich had of al this worlde the
floure

king Arthur was at
Carlisle.

Of cheuelry auerding to his crown,
So pasing war his knyghtis in renoune,
Was at carlill; and hapynnit so that hee
348 Soiornyt well long in that faire cuntree.
In to whilk tyme In to the court thai heire
None awenture, for wich the knyghtis
weire

His knights, hearing of
no adventure, were
annoyed.

Anoit all at the abiding thare.
352 For-why, beholding one the sobir ayre
And of the tyme the pasing lustynes,
Can so thir knyghtly hartis to encreß,
That thei shir kay one to the king haith
fende,
356 Befeiching hyme he wold wichfaif to
wende

They therefore sent Sir
Kay to pray the king to
go to Camelot.

To camelot the Cetee, whare that thei
Ware wont to heryng of armys day be day.
The king forfuth, heryng thare entent,
360 To thare defir, be schort awyfsment,
Ygrantid haith; and so the king *proponit*
And for to pas hyme one ⁸ the morne
disponit.

The king proposed to do
so on the morrow.

⁸ MS. "to pas one
hyme one," with first
"one" lightly crossed
out.

ARTHUR'S TWO DREAMS.

Bot so befell hyme [on] that nyght to meit
364 An aperans, the wich one to his spreit
It femyth that of al his hed ye hore
Of fallith and maid defolat; wharfore
The king therof was pensyve in his mynd,
368 That al the day he couth no resting fynde,
Wich makith hyme his Iorneye to delaye.

That night he dreamt that
his hair all fell off;

<p>And so befell apon the thrid day, The bricht sone, pasing in the west, 372 Haith maid his courß, and al thing goith to Rest; The king, so as the story can dewyß, He thocht azeine, apon the famyne wyß, His vombe out fallith vith his hoil syde 376 Apon the ground, <i>and</i> liging hyme befid; Throw wich anon out of his slep he stert, Abasit and adred in to his hart. The wich be morow one to the qwen he told, 380 And she azeine to hyme haith anfuer 3olde; “To dremys, <i>sir</i>, shuld no man have Respek, For thei ben thingis weyn, of non affek.” “Well,” <i>quod</i> the king, “god grant It so befall!” 384 Arly he roß, and gert one to hyme call O clerk, to whome that al his hewynes Tweching his drem shewith he expreß, Wich anfuer yaf and seith one to the kinge; 388 “Shir, no Record lyith to such thing; Wharfor now, shir, I praye yow tak no kep, Nore traift in to the vanyteis of slep; For thei are thingis that alkith no credens, 392 But caufith of sum maner influens, Empriß of thocht, ore superfleuytee, Or than sum othir casualytee.” “3it,” <i>quod</i> the king, “I sal nocht leif It so;”</p>	<p>which made him delay his journey.</p> <p>Again he dreamt, that his bowels fell out, and lay beside him.</p> <p>[Fol. 6.]</p> <p>He told the queen, who answered, “No man should respect vain dreams.”</p> <p>The king next shewed his dream to a clerk, who said, “Sir, such things testify nothing.”</p> <p>“Yet,” replied he, “I shall not leave it so.”</p>
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HE SENDS FOR HIS CLERKS.

<p>396 And furth he chargit mefingeris to go Throgh al his Realm, <i>withouten</i> more demande, And bad them stratly at thei shulde comande</p>	<p>He bade all the bishops and clergy come to</p>
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All the biſhopes, and makyng no delay
400 The ſhuld appere be the twenty day
At camelot, with al thar hol clergy
That moſt expert war, for to certefye
A mater tueching to his goſt be nyght;
404 The meſag goith furth with the *lettres* Right.

Camelot within twenty
days.

The king eft ſone, *within* a litill ſpace,
His Iornay makith haith frome place to place,
Whill that he cam to camelot; and there
408 The clerkis all, as that the chargit
were,
Aſſemblit war, and came to his prefens,
Of his defir to viting the ſentens.

He goes to Camelot, and
finds the clerks
assembled.

To them that war to hyme moſt ſpeciall
412 Furth his entent ſhauyth he al hall;
By whois confeil, of the worthieſt
He cheſith ten, yclepit for the beſt,
And moſt expert and wiſeſt was ſuppoſit,
416 To qwhome his drem all hail he haith
diſcloſſit;

He diſcloses all to the
ten that are moſt expert,

[Fol. 6 b.]

The houre, the nyght, and al the *cercumſtans*;
Beſichyne them that the ſignifycans
Thei wald hyme ſhaw, that he *mycht*
reſting fynde

and beſeeches them to
explain the dreams.

420 Of It, the wich that occupeid his mynde.
And one of them with ⁹ al ther holl aſſent
Saith, “ſhire, fore to declare our entent
Vpone this matere, ye wil ws delay
424 Fore to awyſing one to the ix day.”
The king ther-to grantith haith, bot hee
In to o place, that ſtrong was and hye,
He cloſith them, whare thei may no whare
get,

⁹ MS. “saith with”
(with a very ſlight
scratch through
“saith”).

One of them asks for
nine days to adviſe upon
the matter.

The king complies, but
ſhuts them up in a ſtrong
place.

428 Vn to the day, the wich he to them ſet.

Than goith the clerkis fadly to awyß
Of this mater, to feing in what wyß
The kingis drem thei shal beft specefy.

432 And than the maistris of astronomy
The bookis longyne to ther artis set; 10

Not was the bukis of arachell forget,
Of nembrot, of danzhelome, thei two,

436 Of moyfes, *and* of herynes all soo;
And feking be ther calculacioune

To fynd the planetis dispoficioune,
The wich thei fond ware wonder ewill
yfet

440 The famyne nyght the king his fweuen met.

The masters of
astronomy fetch their
books,

10 So in MS. Read
“fet.”

and calculate the
disposition of the
planets.

THEY REFUSE TO EXPLAIN THEM.

So ner the point socht thei have the thing,

Thei fond It wonder hewy to the king,

Of wich thing thei waryng in to were

444 To shew the king, for dreid of his
danger.

They found the matter
heavy for the king, and
doubted if they should
tell him so.

Of ane accorde thei planly haue *proponit*

No worde to show, and so thei them disponit.

The day is cumyng, and he haith fore
them sent,

Being sent for,

448 Befichyne them to shewing ther entent.

Than spak they all, and that of an accorde;

“Shir, of this thing we can no thing

Recorde,

they all spake, “Sir, we
can find no evidence.”

For we can nocht fynd in til our sciens

452 Tweching this mater ony ewydens.”

“Now,” *quod* the king, “and be the glorius
lorde,

“Ere we part,” *quoth* the
king, “ye shall witness
something.”

Or we depart ye shall fum thing recorde;

So pas yhe not, nor so It fall not bee.”

456 “Than,” *quod* the clerkis, “grant ws dais three.”

The wich he grantid them, and but delay,

[Fol. 7.]

488 To hyme the wich is euey thing *certañ*,
Excep the thing that til our knowleg hee
Hath ordynat of certan for to bee;
Therfor, shir king, we your magnificens
492 Befeich It turne till ws to non offens,
Nor hald was *nocht* as *learis*, thocht It fall
Not in this *mater*, as that we telen shal.”
And that the king haith grantit them, *and*
thei

“Hold us not as liars,
though it happen not as
we say.

496 Has chargit one, that one this wiß fall seye.
“Presumyth, shir, that we have fundyne so;
All erdly honore ye nedis ¹³ most for-go,
And them the wich ye most affy in-tyll
500 Shal failye 3ow, magre of ther will;
And thus we haue in to this *mater*
founde.”

¹³ MS. “nedift;” but
see [1.518](#).

You must forego all
earthly honour;

[Fol. 7 *b*.]

The king, quhois hart was al wyth dred
ybownd,

and those on whom you
most rely, will fail you.”

And askit at the *clerkis*, if thei fynde
504 By there clergy, that stant *in* ony kynde
Of possibilittee, fore to reforme
His desteny, that stud in such a forme;
If in the hewyne Is preordynat
508 On such o wiß his honor to tranflat.
The *clerkis* faith, “forfuth, and we haue sene
O thing whar-of, if we the trouth shal
meñ,

The king asks if his
destiny can be altered.

They reply, that the
matter is dark.

Is so obscure and dyrk til our clergy,
512 That we wat not what It shal signefye,
Wich causith ws we can It not furth say.”
“Yis,” *quod* the king, “as lykith yow ye may,
For wers than this can nat be said for me.”

THE CLERKS GIVE MYSTERIOUS ADVICE.

516 Thane faith o maistir, “than futhly *thus*
finde we;

A master says, there is
no help but in the true
watery lion, and in the
leech, and in the flower.

In fairhed and in wertew doith excede,
He bad me say he thinkis to possede.”

ARTHUR DEFIES GALIOT.

“Schir,” *quod* the king, “your mefag me
behufis

Arthur returns his
defiance.

580 Of refone and of curtafy excuß;
But tueching to your lord *and* to his oft,
His powar [and] his mefag and his boft,
That pretendith my lond for to diftroy,
584 Thar-of as 3it tak I non anoye;

And say your lord one my behalf, when hee [Fol. 8 b.]
Haith tone my lond, that al the world fhall see
That It fhall be magre myne entent.”

588 With that the knyght, *withouten* leif, is
went, The knight departs,
lamenting Arthur’s
adventurous spirit.

And richt as he was pafing to the dure,
He faith, “a gode! ¹⁵ what wykyt aduenture ¹⁵ MS. “agod^e.”
Apperith!” *with* that his hors he nome,
592 Two knichtis kepit, waiting *his* outcome.

The knicht is gon, the king he gan Inquere
At gawan, and at other knyghtis sere,
If that thei knew or euer hard recorde
596 Of galiot, and wharof he wes lorde;
And ther was non among his knyghtis all
Which anfuerd o word in to the hall.

Arthur asks Gawane
who Galiot is.

Than galygantynis of walys rafe,
600 That trauelit in diuerß londis has,
In mony knyghtly auentur haith ben;
And to the king he faith, “*fir*, I haue sen
Galiot, which is the fareft knyght,

Galygantynis of Wales
replies,

604 And hieft be half a fut one hycht,
That euer I saw, and ek his men accordith;
Hyme lakid *nocht* that to a lord recordith.
For vifare of his ag is non than hee,
608 And ful of larges and humylytee;

that Galiot is the tallest
knight by half a foot of
all he ever saw; that he is
wise, liberal, humble,

Enterit Is by armys in your land,
And so the lond and cuntre he anyth,
640 That quhar he goith planly he distroyth,
And makith al obeifand to his honde,
That nocht is left wnconquest *in* that lond,
Excep two castellis longing to hir cwre,
644 Wich to defend she may nocht long
endure.

to say that Galiot has
entered Arthur's land,

and has conquered all
but two castles
belonging to his
mistress.

Wharfor, *sir*, in wordis plan *and* short,
Ye mon dispone your folk for to support.”
“Wel,” *quod* the king, “one to thi lady say
648 The neid is myne, I fall It not delay;
But what folk ar thei *nemmyt* for to bee,
That in my lond is *cumyne* in sich degree?”
“An hundreth thousand boith vith sheld
and spere
652 On hors ar armyt, al redy for the were.”

The king promises not to
delay, and inquires the
number of the foe.

“A hundred thousand,” is
the reply.

ARTHUR'S READINESS FOR WAR.

“Wel,” *quod* the king, “and but delay this *nycht*,
Or than to morn as that the day is lycht,
I shal remuf; ther shal no thing me mak
656 Impedymnt, my Iorney for to tak.”
Than seith his *knychtis* al *with* one assent,
“Shir, that is al contrare our entent;
For to your folk this mater is *wnwift*,
660 And ye ar here our few for to recift
3one power, and youre cuntre to defende;
Tharfor abid, and for your folk ye send,
That lyk a king and lyk a weriour
664 Ye may susten in armys your honoure.”
“Now,” *quod* the king, “no langer that I 3eme
My crowne, my septure, nor my dyademe,
Frome that I here, ore frome I *wnderstand*,
668 That ther by fors be entrit in my land
Men of armys, by strent of vyolens,

The king says he will set
off that very night.

His knights advise him
to wait till he has raised
an army.

Gret peite was the forow that he maad,
And to hyme-self apone this wiß he faade: laments his fate.

“Q what haue y gilt, allace! or qwhat Lancelot’s lament;
deferuit?

700 That thus myne hart shal vondit ben *and* carwit
One by the fuord of double peine and wo?
My comfort and my plesans is ago, his pleasure is gone;
To me is nat that shuld me glaid referuit.

704 I curß the tyme of myne Natiuutee, he curses his natal day;
Whar in the heuen It ordinyd was for me,
In all my lyue neuer til haue eesß;
But for to be example of diseß,
708 And that apperith that euery vicht may see.

Sen thelke tyme that I had sufficians
Of age, and chargit thoghtis sufferans,
Nor neuer I *continewite* haith o day he has never spent a
712 With-out the payne of thoghtis hard single day free from
affay; anxiety,

Thus goith my youth in tempest *and* penans.

And now my body is In presone broght; and is now in prison;
But of my wo, that in Regard is noght, [Fol. 10.]
716 The wich myne hart felith euer more.
O deth, allace! whi hath yow me and invokes Death.
forbore

That of remed haith the so long befoght!”

Thus neueremore he fesith to compleine,
720 This woful knyght that felith not bot peine;
So prekith hyme the smert of loues sore, Thus the smart of love’s
And euery day encreffith more and more. sorrow pricketh him.
And with this lady takine is also,
724 And kepit whar he may no whare go

To haunt knyched, the wich he most
desirit;
And, thus his hart *with* dowbil wo yfirate,
We lat hyme duel here with the lady still,
728 Whar he haith laifere for to compleine
his fyll.

He is kept by her from
the exercise of
kighthood;
and there we let him
dwell.

GALLOT BESIEGES A CASTLE.

And galiot in this meyne tyme he laie
By strong myght o castell to affay,
With many engyne and diuerß wais fere,
732 For of fute folk he had a gret powere
That bowis bur, and vther Instrumentis,
And with them lede ther palzonis *and* ther
tentis,
With mony o strong chariot and cher
736 With yrne qwhelis and barris long *and* sqwar;
Well stuffit with al maner apparell
That longith to o sege or to batell;
Whar-with his oft was closit al about,
740 That of no strenth nedith hyme to dout.
And when he hard the cumyne of the
king,
And of his oft, and of his gaderyng,
The wich he reput but of febil myght
744 Ayanis hyme for to susten the ficht,
His confell holl affemblit he, but were,
Ten knightis with other lordis fere,
And told theme of the cuming of the king,
748 And askit them there confell of that thing.
Hyme thocht that it his worschip wold
degrade,
If he hyme self in *propir persone* raide
Enarmyt ayane so few menye

Meanwhile, Galiot
besieged a castle.

His army had pavilions,
tents, and iron-wheeled
chariots.

When he heard of
Arthur's coming,

he assembled his
council,

who thought it would
degrade him, to fight in
proper person against so
few.

PREPARATION FOR THE BATTLE.

And thane the kyng-An-hundereth-knychtis cold,
(And so he hot, for neuermore he wolde
Ryd of his lond, but In his cumpany
756 O hundyre knyghtis ful of chiuellry).

He faith, “shir, ande I one hond [may] tak,
If It you pleß, this Iorney shal I mak.”

Quod galiot, “I grant It yow, but ye
760 Shal first go ryd, yone knychtis oft *and*
see.”

[Fol. 10 b.]

The king of a hundred
knights (Maleginis)
undertakes the exploit;

With-outen more he ridith our the plan,
And saw the oft and is returnyd ayañ;
And callit them mo than he hade fen, for why
764 He dred the reprefe of his cumpany.

And to his lord apone this wys faith hee,
“Shir, ten thousand y ges them for to bee.”
And galiot haith chargit hyme to tak
768 Als fell folk, and for the feld hyme
mak.

who reconnoitres
Arthur’s host, and says it
is 10,000 strong:
whereon Galiot charges
him to take the same
number.

And so he doith and haith them wel Arayt;
Apone the morne his banaris war displayt.

U p goth the trumpetis with the clariounis,
772 Ayaine the feld blawen furth ther fownis,
Furth goth this king *with* al his oft anon.
Be this the word wes to king arthur gone,
That knew no thing, nor wift of ther entent,

776 But sone his folk ar one to armys
went;

Galiot’s host set out.

But arthur by Report hard saye
How galiot non armys bur that day,
Wharfor he thoght of armys nor of sheld

Arthur’s host don their
armour.

Arthur, hearing that
Galiot is unarmed, will
not arm himself;

780 None wald he tak, nor mak hyme for the feld.

But gawane haith he clepit, was hyme by,
In qwhome Rignith the flour of cheuelry;
And told one what maner, and one what
wyß

but calls Gawane, and
tells him how to order
his battalions.

784 He shuld his batelles ordand and dewys;
Befeching hyme, [hyme] wifly to for-see
Azaine thei folk, wich was far mo than hee.
He knew the charg and passith one his way
788 Furth to his horß, and makith no dulay;
The clariounis blew and furth goth al onõñ,
And our ye watter and the furd ar goñe.

Gawane and his men
cross over the water at
the ford.

Within o playne vpone that other fyd

792 Ther gawan gon his batellis to dewide,
As he wel couth, and set them *in* aray,
Syne with o manly contynans can say,

GAWANE HARANGUES HIS MEN.

“Ye falowis wich of the round table beñ,
796 Through al this erth whois fam is hard
and fen,

He harangues his men.

Remembrith now It stondith one the poynt,
For why It lyith one your speris poynt,¹⁷
The well-fare of the king and of our londe;
800 And fen the fucour lyith in your honde,
And hardement is thing shall most awaill
Frome deth ther men of armys in bataill,
Lat now your manhed and your hie curage
804 The pryd of al thir multitude assuage;
Deth or defence, non other thing we wot.”

¹⁷ At the bottom of
this page appears for
the first time a
catchword, which is—
“The wel fare.”

[Fol. 11.]

This fresch king, that maleginis was hot,
With al his oft he cummyne our the plañ,
808 And gawan fend o batell hyme agañ;
In myde the borde,¹⁸ and feltinit in the
ftell

Maleginis and all his
host come over the plain,
and Gawane sends a
company against them.

¹⁸ Or “berde.”

The sperithis poynt, that bitith scharp *and* well;

Bot al to few thei war, and mycht nocht
left

812 This gret Rout that cummyth one fo
fast.

Than haith *sir* gawan send, them to support,
One othir batell with one knyghtly sorte;
And fyne the thrid, and fyne the ferde
also;

816 And fyne hyme-self one to the feld can
go,

When that he sauch thar latter batell steir,
And the ten thousand cummyne al thei veir;
Qwhar that of armes prewit he so well,
820 His *ennemys* gane his mortall [*strokis*] fell.

He goith ymong them in his hie curage,
As he that had of knyghthed the wfage,
And couth hyme weill *conten in* to on hour;
824 A3aine his *strok* refistit non armour;

And mony knyght, that worth ware and
bolde,

War thore with hyme of arthuris houshold,
And knyghtly gan one to the feld them bere,
828 And mekil wroght of armys In to were;

But they were all too
few; wherefore Gawane
sends a second
company;

then a third; then a
fourth; and then sets out
himself, to resist the
10,000.

He goes among them in
his courage,

and many other of
Arthur's knights perform
wonders.

GAWANE DEFEATS MALEGINIS.

Sir gawan than vpone such wyß hyme bure,
This othere goith al to discumfitoure;
Sewyne thousand fled, *and* of the feld thei
go,

832 Whar-of this king in to his hart was wo,
For of hyme self he was of hie curage.
To galiot than send he in mefag,
That he shuld help his folk for to defende;

836 And he to hyme hath xxx^{te} thousand
sende;

Whar-of this king gladith in his hart,

Maleginis goeth to
discomfiture, and 7,000
of his men flee.

Galiot sends him 30,000
more.

And thinkith to Reweng all the smart
That he to-for haith suffirit and the payne.

[Fol. 11 b.]

840 And al his folk returnyt Is ayayne
Atour the feld, and cummyne thilk as
haill; ¹⁹

His folk return across the
field as thick as hail.

¹⁹ MS. "thilk as
(Rayne) haill," as if it
were at first intended
to find a rime to
"ayayne."

The fwyft horß goith first to the affall.
This noble knyght that feith the grete forß
844 Of armyt men, that cummyne vpone
horß,

To-giddir semblit al his falowfchip,
And thocht them at the sharp poynt to kep,
So that thar harm̄ shal be ful deir yboght.

848 This vthere folk with straucht courß hath socht
Out of aray atour the larg felld;

Thar was the strokis festnit in the shelde,
Thei war Refaut at the speris end.

852 So arthuris folk can manfully defend;
The formeft can thar lyues end conclude,
Whar sone assemblit al the multitude.

Arthur's folk receive
them manfully.

Thar was defens, ther was gret affaill,

856 Richt wonderfull and strong was y^e bataill,

Whar arthuris folk sustenit mekil payn,
And knyghtly them defendit haith azaine.

but sustain much pain,

Bot endur thei mycht, apone no wyß,

and cannot endure
against so many.

860 The multitude and ek the gret suppriß;

GAWANE'S VALIANT DEEDS.

But gawan, wich that setith al his payn
Vpone knyghthed, defendid so azaine,
That only in the manhede of this knyght
864 His folk relofit them of his gret myght,
And ek abasit hath his ennemys;
For throw the feld he goith in such wyß,
And in the preß so manfully them feruith,

Gawane carves helmets
in two, and smites heads

896 Whar lanſcelot ʒit was *with* the lady ſtill.

The knyghtis of the court [can] paſing hōme;

This ladiis knyghtis to hir palice com,

And told to hir, how that the feld was vent,

900 And of gawan, and of his hardyment,

That merwell was his manhed to behold;

And ſone thir tithingis to the knyght vas

told,

That was with wo and hewynels oppreſt;

904 So noyith hyme his ſuorne and his reſt,

And but dulay one for o knyght he ſend,

That was moſt ſpeciall with the lady kend.

He comyne, and the knyght vn to hyme

ſaid,

908 “Diſpleß yow not, *ſir*, be ʒhe not ill paid,

So homly thus I yow exort to go,

To gare my lady ſpek o word or two

With me, that am a carful *preſonere*.”²¹

912 “*Sir*, your *commande* y ſhall, *withouten*

were,

Fulfill;” and to his lady paſſit hee

In lawly wyß beſiching hir, that ſhe

Wald grant hyme to pas at his requeſt,

916 Vnto hir knyght, ſtood wnder hir areſt;

And ſhe, that knew al gentilleß aright,

Furth to his chamber paſſit wight²² the

licht.

The lady of Melyhalt
hears of Gawane’s
deeds;
and Lancelot also,

who ſends for a knight
to take a message to the
lady;

²¹ MS. “preſonerere.”

²² Read “with” (?).

who comes to his
chamber.

LANCELOT PRAYS TO BE RELEASED.

And he aroß and ſaluſt Curtaſſy

920 The lady, and ſaid, “madem, her I,

Your preſoner, beſekith yow that ʒhe

Wold merfy and compaſſione have of me,

And mak the ranſone wich that I may yeif;

[Fol. 12 *b.*]

Lancelot beſeeches her
to appoint his ranſom,

924 I waitt my tyme in presoune thus to leife.
 For why I her on be report be told,
 That arthur, with the flour of his housholde,
 Is cummyne here, and in this cuntre lyis,
 928 And stant In danger of his ennemyis,
 And haith assemblit; and eft this shalt bee
 Within short tyme one new assemblée.
 Thar-for, my lady, y youe *grace* befech,
 932 That I mycht pas, my Ranson for to fech;
 Fore I *presume* thar longith to that fort
 That loud me, and shal my nede support.”

presuming that some of
 Arthur's knights will pay
 it.

THE LADY AT FIRST REFUSES;

“**S** hire knyght, It stant *nocht* in sich dugree;

936 It is no ransone wich that caufith me
 To holden yow, or don yow sich offens;
 It is your gilt, It is your wiolens,
 Whar-of that I defir no thing but law,
 940 *Without* report your awñ trespas to know.”

She replies that she does
 not want a ransom, but
 has imprisoned him for
 his guilt.

“Madem, your plesance may ye wel fulfill
 Of me, that am in *presone* at your will.

Bot of that gilt, I was for til excuß,
 944 For that I did of werrey nede behwß,
 It tuechit to my honore and my fame;
 I mycht *nocht* lefe It but hurting of my nam,
 And ek the knyght was mor to blam than I.

He prays for pardon,

948 But ye, my lady, of your curteßfy,
 Wold ze deden my Ransoune to refaue,
 Of *presone* so I my libertee myght haue,
 Y ware 3olde euermore [to be] your knyght,
 952 Whill that I leif, *with* al my holl myght.

and begs for liberty:

And if so be ye lykith not to ma
 My *ransone*, [madem,] if me leif to ga
 To the assemble, wich fal be of new;

or at least to be allowed
 to go to the next battle,

956 And as that I am feithful knyght *and*
trew,
At nyght to yow I enter shall azaine,
But if that deth or other lat *certain*,
Throw wich I [may] have such Impediment,
960 That I be hold, ²³ magre myne entent.”

under a promise to return
at night.

²³ MS. “behold.”

[Fol. 13.]

BUT AT LAST GRANTS HIS BOON.

“*Sir knyght*,” *quod* she, “I grant yow leif,
withthy
Your name to me that ze wil specify.”
“Madem, as zit, futly I ne may
964 Duclar my name, one be no *maner* way;
But I *promyt*, als fast as I haue tyme
Conuenient, or may vith-uten cryme,
I shall;” and than the lady faith hyme tyll,
968 “And I, *schir knyght*, one this condicione will
Grant yow leve, so that ye oblist bee
For to Return, as ye haue said to me.”
Thus thei accord, the lady goith to rest,
972 The sone discending clofit in the vest;
The ferd day was dewysit for to bee
Betuex the *ostis* of the assemblee.

She consents, if he will
specify to her his name.

He refuses for the
present.

She grants him leave,
under the proposed
condition.

And galiot Richt arly by the day,
976 Ayane the feld he can *his* folk aray;
And fourty thousand armyt men haith he,
That war not at the othir assemble,
Commandit to the batell for to gon;
980 “And I my-self,” *quod* he, “shal me dispone
On to the feild azaine the thrid day;
Whar of this were we shal the end assay.”

Galiot assembles 40,000
fresh men.

Arthur also provides his
men for the field.

And arthuris folk that come one euery fyd,

984 He for the feld can them for to *prouide*,

Wich ware to few azaine the gret affere

Of galiot 3it to fulten the were.

The knychtis al out of the cete roß

988 Of melyholt, and to the femble gois.

And the lady haith, in to sacret wyß,

Gart for hir knycht and prefoner dewyß

In red al thing, that ganith for the were;

992 His curfeir red, fo was both scheld

and spere.

And he, to qwham the prefone hath ben smart,

With glaid defir apone his curfour start;

Towart the feld anon he gan to ryd,

996 And in o plan houit one reuer syde.

The knights of Melyhalt
join him.

The lady secretly
provides Lancelot with a
red courser, and a shield
and spear, both red also.

He rides towards the
field, and halts in a plain
by the river-side.

LANCELOT ENCOURAGES HIMSELF.

This knycht, the wich that long haith ben *in* cag,

He grew in to o fresch *and* new curage,

Seing the morow blythfull and amen,

1000 The med, the Reuer, and the vodis

gren,

The knychtis in [ther] armys them arayinge,

The baneris ayaine the feld displayng,

His 3outh in strenth and in *profperytee*,

1004 And fyne of luft the gret aduerfytee. ²⁴

Thus in his thocht remembryng at the laft,

Efterward one fyd he gan his Ey to cast,

Whar our a bertes ²⁵ lying haith he sen

1008 Out to the feld lukiug was the qwen;

Sudandly with that his goft astart

Of loue anone haith caught hyme by the

hart;

Than faith he, "How long shall It be so,

1012 Loue, at yow shall wirk me al this wo?

Lancelot is encouraged,
seeing the blithe morn,
the mead, the river, the
green woods, and the
knights and banners.

[Fol. 13 b.]

²⁴ May we read
"diuerfytee"?

Casting his eyes aside,
he sees the queen
looking over a parapet.

²⁵ MS. "abertes."

Love catches him by the
heart.

Apone this wyß to be Infortunat,
 Hir for to *serue* the wich thei no thing wate
 What sufferance I in hir wo endure,
 1016 Nor of my wo, nor of myne aduenture?
 And I wnworthy ame for to attane
 To hir *presens*, nor dare I nocht complane.
 Bot, hart, sen at yow knawith she is here,
 1020 That of thi lyue and of thi deith is
 ftere,
 Now is thi tyme, now help thi-self at neid,
 And the dewod of euery point of dred,
 That cowardy be none In to the señ,
 1024 Fore and yow do, yow knowis thi peyne, I weyn;
 Yow art wnable euer to attane
 To hir mercy, or cum be ony mayne.
 Tharfor y red hir thonk at yow differue,
 1028 Or in hir *presens* lyk o knyght to
 fterf.”

He counsels his heart to help itself at need,

to forego cowardice,

and to deserve her thanks or die.

THE RED KNIGHT'S TRANCE.

With that confusit *with* an hewy thocht,
 Wich ner his deith ful oft tyme haith
 hyme focht,
 Deuoydit was his spritis and his goft,
 1032 He wift not of hyme-self nor of his oft;
 Bot one his horß, als still as ony ston.
 When that the knyghtis armyt war ilkon,
 To warnnyng them vp goith the bludy
 fown,
 1036 And euery knyght vpone his horß is
 bown;
 Twenty thousand armyt men of were.
 The king that day he wold non armys bere;
 His batellis ware devyfit euerilkon,
 1040 And them forbad out our the furd^{is} to
 gon.

Confused with a heavy thought,

he [sits] on his horse as still as stone.

The bugles are blown, and the knights are ready on horseback, 20,000 in number.

They are forbidden to cross the fords, but

<p>Bot frome that thei ther ennemys haith sen, In to such wys thei couth them nocht fustēñ; Bot ovr thei went withouten more delay, 1044 And can them one that oyer sid affay. The red knyght still in to his hewy thought Was hufyng 3it apone the furd, <i>and</i> nocht Wist of hime self; with that a harrold com, 1048 And sone the knyght he be the brydill nom, Saying, “awalk! It is no tyme to slep; Your worship more expedient vare to kep.” No word he spak, so prikith hyme the smart 1052 Of hevynes, that stood vnto his hart. Two screwis cam with that, of quhich [that] oñ The knyghtis sheld ryght frome his hals haith toñ; That vthir watter takith atte laft, 1056 And in the knyghtis wentail haith It caft; When that he felt the vatter that vas cold, He wonk, and gan about hyme to behold, And thinkith how he sum-quhat haith myfgoñ. 1060 With that his spere In to his hand haith ton,</p>	<p>cannot be restrained. [Fol. 14.] The red knight still halting by the ford, a herald seizes his bridle, and bids him awake. Two shrews next approach; one takes his shield off his neck, the other casts water at his ventayle, which causes him to wink, and arouse himself.</p>
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THE RED KNIGHT FIGHTS LIKE A LION.

<p>Goith to the feild <i>withouten</i> vordis more; So was he vare whare that there cam before, O manly man he was in to al thing, 1064 And clepit was the ferst-conquest king. The Red knyght <i>with</i> [the] spuris smat the sted, The tother cam, that of hyme hath no drede; With ferß curag ben the knyghtis met, 1068 The king his spere apone the knyght hath set,</p>	<p>He goes to the field, and sees the first-conquest king. They meet.</p>
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That al in peciþ flaw in to the felde;
His hawbrek helpit, suppos he had no
scheld. The red knight, though
shieldless, overthrows
his foe.

And he the king in to the scheld haith ton,
1072 That horþ and man boith to the erd ar gon.
Than to the knyght he cummyth, that haith The shrew restores his
shield.
tan

His sheld, to hyme deliuerith It ayane,
Befiching hyme that of his Ignorance,
1076 That knew hyme nat, as takith no grewance.
The knyght his sche[l]d but mor delay haith tak,
And let hyme go, and no thing to hyme spak.
Than thei the ²⁶ wich that fo at erth haith ²⁶ MS. "thei," altered
to "thee," which is still
wrong.
fen

1080 Ther lord, the ferst-conquest king, y The men of the first-
conquest king come to
the rescue.
meñ,

In haift thei cam, as that thei var agrevit,
And manfully thei haith ther king Releuit.

[A]nd Arthuris folk, that lykith not to byde,
1084 In goith the spuris in the stedis syde;
To-giddir thar assemblit al the oft: [Fol. 14 b.]
At whois meting many o knyght was loft.
The batell was richt crewell to behold,
1088 Of knyghtis wich that haith there The battle was right
cruel to behold.
lyvis 3olde.

One to the hart the spere goith throw the scheld,
The knyghtis gaping lyith in the feld.
The red knyght, byrnyng in loues fyre,
1092 Goith to o knyght, als swift as ony vyre,
The wich he perfit throuch *and* throuch the hart;
The spere is went; *with* that anon he start,
And out o fuerd in to his hond he tais; The red knight loses his
spear, but draws his
sword, and roams the
field like a lion.
1096 Lyk to o lyone in to the feld he gais,
In to his Rag smyting to and fro
Fro sum the arm, fro sum the nek in two,
Sum in the feild lying is in fwoun,

<p>1100 And sum his fuerd goith to the belt al doune.</p> <p>For qwhen that he beholdith to the qwen, Who had ben thore his manhed to haue sen, His doing in to armys and his myght, 1104 Shwld fay in world war not such o wight. His faloufchip siche comfort of his dede Haith ton, that thei ther ennemys ne dreid; But can them-self ay manfoly conten 1108 In to the ftour, that hard was to fuften; For galyot was O pafing multitude Of prewit men in armys that war gude, The wich can <i>with</i> o fresch curag affaill 1112 Ther ennemys that day In to batell; That ne ware not the vorschip <i>and</i> manhede Of the red knyght, in <i>perell</i> and in dreid Arthuris folk had ben, vith-outen vere; 1116 Set thei var good, thei var of smal powere.</p>	<p>Some he cleaves to the belt.</p> <p>His fellows take comfort from his deeds,</p> <p>though Galiot's host was a surpassing multitude.</p> <p>Had it not been for the manhood of the red knight, Arthur's folk had been in peril.</p>
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GAWANE BEHOLDS THE RED KNIGHT.

<p>And gawan, wich gart bryng hyme-felf befor To the bertes, set he was vondit sore, Whar the qwen vas, and whar that he <i>mycht</i> see 1120 The manere of the oft and assemble; And when that he the gret manhed haith sen Of the red knyght, he saith one to the qwen, “Madem, 3one knyght in to the armys Rede, 1124 Nor neuer I hard nore saw in to no fted O knyght, the wich that in to fchortar fpace In armys haith mor forton nore mor grace; Nore bettir doith boith with sper and scheild, 1128 He is the hed and comfort of our feild.”</p>	<p>Gawane is led to the parapet,</p> <p>and saith to the queen, that none ever did better than yon red knight.</p> <p>[Fol. 15.]</p>
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<p>“Now, <i>sir</i>, I traift that neuer more vas fen No man in feild more knyghtly hyme <i>conten</i>;</p> <p>I pray to hyme that euery thing hath cure, 1132 Saif hyme fro deth or wykit aduenture.”</p> <p>The feild It was <i>rycht perellus</i> and strong On boith the sydis, and continewit long, Ay from the sone the varldis face gan licht 1136 Whill he was gone <i>and cumyne</i> vas the nycht;</p> <p>And than o forß thei <i>mycht</i> It not afftart, On euery syd behouit them depart. The feild is don and ham goith euery <i>knycht</i>,</p> <p>1140 And prevaly, unwift of any wicht, The way the red <i>knycht</i> to the cete taiis, As he had hecht, <i>and</i> in his chambre gais. When arthure hard how the <i>knycht</i> Is gon, 1144 He blamyt fore his lordis euerilk-one; And oft he haith remembrit in his thoght, What multitud that galiot had broght; Seing his folk that ware so ewil arayt, 1148 In to his mynd he stondith al affrayt, And faith, “I traift ful suth It sal be founde My drem Richt as the clerkis gan expounde; For why my men failzeis now at neid, 1152 My-self, my londe, in <i>perell</i> and in dreide.”</p>	<p>The queen prays for Lancelot.</p> <p>The field was perilous on both sides, from early morn till the sun had gone down.</p> <p>Every knight then returns home, and the red knight privily goes back to the city.</p> <p>Arthur, seeing the multitude of Galiot’s men, recalls his dream, saying,</p> <p>“My men now fail me at need.”</p>
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GALLOT PROPOSES A TRUCE.

<p>And galiot vpone hie worschip set, And his confell anon he gart be fet, To them he faith, “with arthur weil 3e see 1156 How that It stant, and to qwhat degre, A3anis ws that he is no poware; Wharfor, me think, no worschip to ws ware</p>	<p>Galiot tells his council</p>
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In conquering of hyme, nor of his londe,
1160 He haith no strenth, he may w^s not
vithstonde.

that there is no honour in
conquering Arthur,

Wharfor, me think It best is to delay,
And resput hyme for a tuelmoñeth day,
Whill that he may assemble al his myght;

and proposes a
twelvemonth's truce.

1164 Than is mor worschip azanis hyme to ficht;”
And thus concludit thocht hyme for the best.

The very knyghtis passing to there Rest;
Of melyholt the ladeis knyghtis ilkone
1168 Went home, and to hir *presens* ar thei gon;

At qwhome ful sone than gan scho to
Inquere,

The lady of Melyholt
asks her knights who
hath won most honour.

And al the maner of the oftis till spere;
How that It went, and in what maner wyß,
1172 Who haith most worschip, *and* who is most to pryß?
“Madem,” *quod* thei, “O knyght was In the
feild,

[Fol. 15 b.]

Of Red was al his armour and his sheld,
Whois manhed can al otheris to exceed,
1176 May nan report in armys half his
deid;

They reply, that a red
knight had exceeded all
others.

Ne wor his worschip, shortly to conclud,
Our folk of help had ben al deftitud.
He haith the thonk, the vorschip in hyme l^yis,
1180 That we the feld defendit in sich wyß.”

The lady thane one to hir-self haith thocht,
“Whether Is zone my *presonar*, ore nocht?
The suthfastneß that shal y wit onon.”

The lady wonders if her
prisoner is meant.

THE LADY VISITS LANCELOT.

1184 When euery wight vn to ther Rest war gon,
She clepith one hir cwfynes ful nere
Wich was to hir most speciall and dere,
And saith to hir, “qwheyar if yone bee
1188 Our *presoner*, my consell Is we see.”

She calls her cousin,

Sche fauch his breft *with* al his
 fchowderis bare,
 1220 That bludy war and woundit her and
 thare;
 His face was al to-hurt and al to-schent,
 His newis fwellyng war and al to-Rent.
 Sche smylyt a lyt, and to hir lady faid,
 1224 “It femyth weill this knyght hath ben affaid.”

The lady’s cousin
 observes his breast and
 shoulders bloody, his
 face hurt, and his fists
 swollen.

THE LADY IS LOVE-SMITTEN.

The lady fauch, and rewit in hir thoght
 The knyghtis worschip wiche that he haith
 vroght.

The lady next observes
 him,

In hire Remembrance loues fyre dart
 1228 *With* hot defyre hir smat one to the
 hart;

and is smitten to the
 heart by the dart of love,

And then a quhill, *with*-outen wordis mo,
 In to hir mynd thinking to and fro,
 She studeit so, and at the laft abraid

1232 Out of hir thocht, and sudandly thus
 faid,

and prays her cousin to
 draw aside, while she
 kisses the knight.

“*With*-draw,” *quod* she, “one fynd a lyt²⁸
 the lyght,

²⁸ MS. “alyt.”

Or that I paß that I may kyß the knyght.”

HER COUSIN REPROVES HER.

“Madem,” *quod* sche, “what is It at 3e
 meñ?”

Her cousin reproves her,

1236 Of hie worschip our mekill have 3e señ
 So sone to be supprifit *with* o thoght.

What is It at 3he think? *preswm* 3e noght
 That if yon knyght wil walkin, and
perfaif,

lest the knight should
 awake.

1240 He shal yarof no thing bot ewill confaif;
 In his entent Ruput yow therby
 The ablare to al lychtneß and foly?

Of qwhois com he gretly vas Reiofit,
For in to hyme fum comfort he suppoit;
Betuex them was one hartly affeccioune.

between whom and
himself there was a
hearty affection.

1300 Non orderis had he of Relegioune,
Famus he was, and of gret excellence,
And rycht expert in al the vij. science;
Contemplatif and chaft in gouernance,

He was expert in the
seven sciences,

1304 And clepit was the maifter amyntans.
The king befor his palzoune one the gren,
That knew hyme well, *and* haith his cummyñ señ,
Velcummyt hyme, and maid hyme rycht
gud chere,

and was named
Amyntans.

Arthur welcomes him.

AMYTANS REPROVES ARTHUR.

1308 And he agan, agrewit as he were,
Saith, “nothir of thi falosing, nor the,
Ne rak I nocht, ne charg I nocht,” *quod*
hee.

He recks nothing of
Arthur’s salutation.

Than *quod* the king, “maifter, *and* for
what why

The king inquires what
trespass he has
committed.

1312 Ar ze agrewit? or quhat tresspas have
I

Commytit, fo that I shal yow disples?”
Quod he, “no thing It is ayane myñ eß,
But only *contrare* of thi-felf alway;

He replies, “It is not
against me, but against
thysel.

1316 So fare the courß yow passith of the
way.

Thi schip, that goth apone the stormy vall,
Ney of thi careldis in the fwelf it fall,
Whar she almost is in the *perell* drent;

Thy ship is almost
drowned in the
whirlpool.

1320 That is to say, yow art so far myfwent
Of wykitneß vpon the vrechit dans,
That yow art fallyng in the storn²⁹
vengans

²⁹ So in MS. Is it
necessary to alter it to
“strong”?

Of goddis wreth, that shal the son deuour;
1324 For of his strok approachit now the hour

That both thi Ringe, thi ceptre, *and* thi
 crovñ,
 Frome hie estat he smyting shal adoune.
 And that accordith well, for in thi thocht
 1328 Yow knawith not hyme, the wich that
 haith the wrocht,
 And set the vp in to this hie estat
 From powert; for, as the-felwyne wat,
 It cummyth al bot only of his myght,
 1332 And not of the, nor of thi elderis Richt
 To the discending, as in heritage,
 For yow was not byget in to spoufag. though not begotten in
 Wharfor yow aucht his bidding to obserf, spousage.
 1336 And at thy mycht yow shuld hyme pleß [Fol. 17 b.]
 and serf;
 That dois yow nat, for yow art so confuffit
 With this fals warld, that thow haith hyme Refufit,
 And brokine haith his reul and ordynans,
 1340 The wich to the he gave in *gouernans*.

THE TYRANNY OF KINGS.

He maid the king, he maid the *gouernour*, He made thee king,
 He maid the so, and set in hie honour
 Of Realmys and of [diuerß] peplis fere;
 1344 Efter his loue thow shuld them Reul *and* ftere,
 And wnoppressit kep in to Iustice,
 The wykit men and pwnyce for ther wice.
 Yow dois no thing, bot al in the *contrare*,
 1348 And suffrith al thi puple to forfare; and thou sufferest thy
 Yow haith non Ey but one thyne awn people to fare ill.
 delyt,
 Or quhat that plesing shal thyne appetyt.
 In the defalt of law and of Iustice,
 1352 Wndir thi hond is sufferyt gret suppriß
 Of fadirleß, and modirleß also,
 And wedwis ek sustenit mekill wo.

With gret myfchef oppreffit ar the pure;	The poor are oppressed.
1356 And thow art cauß of al this hol Iniure,	
Whar-of that god a raknyng fal craf At the, and a fore Raknyng fal hafe; For thyne eftat is gewyne to Redreß	
1360 Thar ned, and kep them to <u>rychtwyneß</u> ; And thar is non that ther complantis heris; The mychty folk, and ek the flattereris Ar cheif with the, and doith this oppreffion;	
1364 If thai complen, It is ther confuffioure.	If they complain, it is their confusion.
And daniell faith that who doith to the pure, Or faderleß, or modirleß, EnIure, Or to the puple, that ilke to god doth hee;	
1368 And al this harme fustenit Is throw the. Yow sufferith them, oppreffith <i>and</i> anoyith; So yow art cauß, throw the thei ar diftroyth; Than, at thi mycht, god fo diftroys yow.	
1372 What fhall he do azane? quhat fhall yow, When he diftroys by vengeance of his fuerd	What wilt thou do, when God diftroys sinners off the visage of the earth?
The fynaris fra the vysagis of the Erde? Than vtraly yow fhall diftroyt bee;	
1376 And that Richt weill apperis now of thee, For yow allon byleft art folitere; And the wyß salamon can duclar, 'Wo be to hyme that is byleft alone, 1380 He haith no help;' so Is thi forton goñe;	Solomon saith, 'Wo to him who is left alone! He hath no help.'
	[Fol. 18.]
For he is callit, <i>with</i> quhom that god is nocht, Allone; and fo thi wykitneß haith wrocht That god hyme-felf he is bycummyñ thi fo,	
1384 Thi pupleis hartis haith thow tynt also;	Thou hast lost thy people's hearts,

Thi wykitneß thus haith the maid alon,
That of this erth thi fortune Is y-goñ.
Yow mone thi lyf, yow mone thi vorschip tyne,
1388 And eft to deth that neuer shal haf
fyne.”

and shalt come to death
that hath no end.”

ARTHUR ASKS ADVICE.

“**M**aister,” quod he, “of yowre beneuolens,
Y yow besech that tueching myn offens,
Ȝhe wald wichfaif your consell to me If
1392 How I sal mend, and ek her-estir leif.”

Arthur asks how he shall
amend,

“Now,” quod the maister, “and I have
merwell qwhy

Yow askith confail, and wil in non affy,
Nor wyrk thar-by; and Ȝhit yow may In tym,
1396 If yow lykith to amend the cryme.”

“Ȝhis,” saith the king, “and futhfastly I will
Ȝour ordynans in euery thing fulfyll.”

and promises to fulfil his
bidding.

“And if the list at confail to abide,

1400 The remed of thi harme to prouyde—

The master replies,
“Thou must first dread
the Lord.

Firft, the begyning is of sapiens,

To dreid the lord and his magnificens;

And what thow haith in contrar hyme ofendit,

1404 Whill yow haith mycht, of fre desir
amend it; ³⁰

³⁰ MS. “amendit.”

Repent thi gilt, repent thi gret trespaß,

Repent thy guilt.

And remembir one goddis richwysneß;

How for to hyme that wykitneß anoyt,

1408 And how the way of fynaris he distroit;

And if ye lyk to ryng wnder his peß,

Ye wengans of his mychty hond yow seß,

This schalt yow do, if yow wil be perfit.

1412 Firft, mone yow be penitent and contrit

Of euery thing that tuechith thi consiens,

Done of fre will, or ʒhit of neglygens.

Thi neid requirith ful contretioune,
1416 Princepaly with-out conclusioun;

With humble hart and goftly byfyneß,
Syne shalt yow go deuotly the confesß
Ther-of vnto sum haly confessor,
1420 That the wil confail tueching thin
arour;

And to fulfill his will and ordynans,
In satisfaccione and doing of penans,
And to amend al wrang and al Iniure,
1424 By the ydone til euery Creature;
If yow can In to thi hart fynde,
Contretioune well degest In to thi mynd.
Now go thi weie, for if it leful were,
1428 Confessioun to me, I shuld It here.”

Thy need requireth full
contrition.

Confess to some holy
confessor.

Do penance, and amend
all wrong.”

[Fol. 18 b.]

ARTHUR CONFESSES HIS SINS,

Than arthur, Richt obedient *and* mek,
In to his wit memoratyve can seik
Of euery gilt wich that he can pens,
1432 Done frome he passith the ʒeris of Innocens;
And as his maister hyme commandit hade,
He goith and his confessioun haith he
maad

Arthur tries to remember
every sin done since his
years of innocence,

and made his confession
with lamentable cheer.

Richt deuotly with lementable chere;
1436 The maner wich quho lykith for to here
He may It fynd In to the holl romans,
Of confessioun o passing *cercumstans*.
I can It not, I am no confessor,
1440 My wyt haith ewill confat of that labour,
Quharof I wot I aucht repent me fore.
The king wich was confessit, what is more,
Goith and til his maister tellith hee,

1444 How euery fyne In to his awn degree
He shew, that mycht occuryng to his mynde.

“Now,” *quod* the maiftere, “left thow aght
 behynde

Of albenak the vorfchipful king ban,

1448 The wiche that was in to my *feruice*
 flan,

And of his wif difherift eft also?

Bot of ther sone, the wiche was them fro,

Ne spek ³¹ y not;”—the king in his entent

1452 Abafyt was, and furthwith is he went

Azane, and to his confessour declarith;

Syne to his maister he ayane Reparith,

“Leftest thou aught behind,” quoth the master, “about Ban, king of Albanak, and his disinherited wife?”

³¹ MS. apparently has “srepek;” but a comparison with line 1543 shews that the apparent *r* is due to the meeting of two slight flourishes belonging to the *s* and *p*.

AND AGAIN ASKS FOR ADVICE.

To quhome he faith, “I aftir my *cunyng*

1456 Your ordinans fulfillit in al thing;

And now right hartly y befeich and prey,

3he wald *witfschaif* sum thing to me fay,

That may me comfort in my gret dreid,

1460 And how my men ar falzet in my Neid,

And of my dreime, the wiche that is so
 dirk.”

This maister faith, “and thow art bound to
 virk

³² **A**T my confail, and if yow has maad

1464 Thi confessione, as yow before hath
 faid,

And in thi conciens thinkith *perfeuere*,

As I *prefume* that thow onon shalt here

That god hyme-self shal so for y^e *prouide*,

1468 Thow shalt Remyne and In thi Ring
 abyd.

And why thi men ar falzet At this nede,

At short this is the cauß, shalt yow *nocht* dred,

The king again confesses, and returns,

prays for comfort,

and inquires about his dream.

The master saith, “If thou art bound to work by my counsel,

³² This line (though it should not) begins with an illuminated letter.

thou shalt abide in thy kingdom.

[Fol. 19.]

Fore thow to gode was frawart and *perwert*;
1472 Thi ryngne and the he *thocht* for to subwart;
And yow fal knaw na power may recist,
In contrar quhat god lykith to affi[*f*]t.

KINGS DERIVE THEIR POWER FROM GOD.

The vertw nore the strenth of victory
1476 It *cummyth* not of man, bot *anerly*
Of hyme, the wich haith euery *strinth*; *and* than,
If that the waiis plessit hyme of man,
He shal have forß azane his *ennemys*.
1480 A-ryght agan apone the *samyne vyß*,
If he displeß vn to the lord, he shall
Be to his fais a subiet or a thrall,
As that we may In to the bible red,
1484 Tueching the folk he tuk hyme-felf to
led
In to the lond, the wich he them byhicht.
Ay when thei 3hed in to his ways Richt,
Ther fois gon befor there fuerd to *nocht*;
1488 And when that thei *ayanis hyme hath*
vrocht,
Thei war so full of radur and *disspare*,
That of o leif fleing in the air,
The sound of It haith gart o thousand tak
1492 At onys apone them-felf the bak,
And al ther manhed vterly foryhet;
Sich dreid the lord apone ther *hartis set*.
So shalt yow know no powar may *withstond*,
1496 Ther god hyme-felf hath ton the *cauß on hond*.
And ye quhy stant in thyne awn offenses,
That al thi puple fal3het off defenses.
And sum ar fal3eing magre ther entent;
1500 Thei ar to quhom thow yewyne hath thi rent,
Thi gret Reuard, thi richeß and thi gold,
And cheriffith and held in thi household.

Strength of victory
cometh from God only.

Whoso displeases Him
shall be subject to his
enemies, as we read in
the Bible concerning the
Jews.

When they wrought
against Him, they were
so full of fear that the
sound of a falling leaf
made a thousand flee.

Thine own offence is the
reason why thy people
fail thee.

1532 Nay! that thal sone his hie estat confome.

For many o knyght³³ therby is broght
ydoune,

³³ “king” (?).

All vtraly to ther confusioune;

For oft it makith vther kingis by

1536 To wer on them In traft of victory;

And oft als throw his peple is diftroyth,

That fyndith them agrewit or anyth;

And god also oft *with* his awn sward,

God also punishes their
vices.”

1540 Punysith ther wyfis one this erd.

Thus falith not o king but *gouernans*,

Boith realme and he goith one to myschans.”

A MESSAGE FROM GALIOT.

AS thai war thus speking of this thinge,

1544 Frome galiot cam two knyghtis to the
king;

Meanwhile, the king of a
hundred knights and the
first-conquest king come
from Galiot,

That one the king of hundereth knyghtis was;

That other to nome the fyrst-conquest
king³⁴ has,

³⁴ MS. “kinghe,” a
spelling due to
confusion with
“knight.” See [l. 1533](#).

At first that galyot conquerit of one.

1548 The *nerest* way one to the king thei
gon,

And vp he roß, as he that wel couth do

Honor, to quhome that It afferith to;

And 3hit he wist not at thei kingis were;

1552 So them³⁵ thei boith and vyth rycht
knyghtly cher

³⁵ “then” (?).

Reuerendly thei salust hyme, and thane

The king of hunder knyghtis he began

And said hyme, “*fir*, to 3ow my lord ws
fende,

and the former delivers
his message, to the effect
that

1556 Galiot, whilk bad ws say he wende,

[Fol. 20.]

That of this world the vorthiest king wor 3he,

Greteft of men and of awtoritee.

36 **T**his maister faith, “how lykith god
dispone!

Now may yhow se *and* futh is my recorde;
1592 For by hyme now is makith this
accord;

And by non vthir worldly *providens*,
Sauf only grant of his bynewolans,
To se if that the lykith to amend,
1596 And to *prouid* thi cuntre to defend.

Wharfor yow fhalt in to thi lond home fair,
And gowerne the as that I fhall declaire.

Firft, thi god with humble hart yow ferfe,
1600 And his comand at al thi *mycht*
obferf;

And fyne, lat paß the ilk bleffit wonde
Of lowe *with mercy* Iuftly throw thi
londe;

And y befeich—to quhome yow fal direke
1604 The rewle vpon, the wrangis to correk—

That yow be *nocht* in thi electioun blynde;
For writin It Is and yow fal trew It fynde.

That, be thei for to thonk or *ellis* blame,
1608 And towart god thi *part* fhall be the *fam̄*;
Of Ignorans fhalt yow *nocht* be excufit,
Bot in ther *werkis* forly be accusit,
For thow fhuld euer cheß apone fich wyß

36 The initial T is illuminated.

which the master attributes to God’s providence, and exhorts him, saying,

[Fol. 20 b.]

“First, serve God with humble heart, and let the wand of law pass through the land.

HOW TO CHOOSE JUDGES.

1612 The *ministeris* 37 that rewl haith of
Iustice:—

Firft, that he be defcret til wnderftond
And lowe and ek the *mater* of the londe;
And be of *mycht* and ek Autoritee,
1616 (For puple ay *contempnith* low degre,)
And that of trouth he folow furth the way;

Thus shalt thou choose the ministers of justice.

37 MS. “mīfteris.”

That is als mych as he louyth trewth alway,
And haitith al them the wich fal pas therfro.
1620 Syne, that he god dreid and lowe al-so.

Of auerice be-war with the defyre,
And of hyme full of haptynes *and* fyre;
Be-war thar-for of malice and desire,
1624 And hyme also that lowith no medyre;
For al this abhominable was hold,
When Iustice was in to the tymis olde.

Avoid avaricious and
wrathful men.

For qwho that is of an of thir by-know,
1628 The lest of them subuertith all the low,
And makith It w[n]Iustly ³⁸ to *procede*;
Eschew tharfor, for this fal be thi meid
Apone the day when al thing goith aright,
1632 Whar none excuß hidyng schal ye
lyght;

³⁸ MS. "w Iustly."

Eschew unfit men, for
this shall be thy meed in
the day of judgment.

But he the Iug, that no man may fuffpek,
Euery thing ful Iustly fal correk.
Be-war thar-*with*, as before have I told,
1636 And cheß them wyfly that thi low shal hold.
And als I will that it well oft be sen,
Richt to thi-self how thei thi low *conten*;

Be diligent to inquire
how judgment is given.

KINGS MUST BE JUST AND TRUE.

And how the Right, and how the dom is went,
1640 For to Inquer that yow be delygent.

And punyß for, for o thing shal yow know,
The most trespas is to subuert the low,
So that yow be not in thar gilt accufit,

[Fol. 21.]

1644 And frome the froit of bliffit folk refufit.

And pas yow shalt to euery chef toune,
Throw-out the boundis of thi Regioun
Whar yow fall be, that Iustice be Elyk

Visit every chief town
throughout the bounds of
thy kingdom.

1648 With-out diuifione baith to pur *and* ryk.
And that thi puple have [ane] awdiens

With thar *complantis*, and also thi *presens*;
For qwho his eris frome the puple *stekith*,
1652 And not his hond in ther support furth *rekith*,
His dom fall be ful *grewous* & ful hard,
When he fal cry and he fal *nocht* be hard.
Wharfor thyne eris ifith to the *pwre*,
1656 Bot in *redreß* of ned, & not of *inlure*;
Thus fall thei don of *Ressone* & *knawlag*.

Give thine ears to the
poor.

But *kingis* when thei ben of *tender* ag,
Y wil not say I traft thei ben *excufit*,
1660 Bot *schortly* thei fall be far *accufit*,
When so thei cum to *yheris* of *Refone*,
If thei tak not full *contrifioune*,
And *pwnyß* them that hath ther low
myfyit.

Kings, while minors,
may be excused;

but, when of age, they
must punish those that
have wrested justice.

1664 That this is *trouth* it may not be *denyit*;
For *vther* ways thei fal them not *discharg*,
[Excep thei *pwnyß* them that have the
charg] ³⁹

³⁹ A blank space here
occurs, just sufficient
to contain one line.

One *estatis* of ther realm, that *shold*
1668 *With-in* his *zouth* se that his low be
hold. ⁴⁰

⁴⁰ MS. "behold."

And thus thow the, *with* *mercy*, kep alway
Of *Iustice* furth the ilk *bleßit* way.

Temper justice with
mercy.

Be true and stable in thy
words.

And of thi wordis beis trew and ftable,
1672 Spek not to mych, nore be not vareable.

O kingis word shuld be o kingis bonde,
And said It is, a kingis word shuld ftond;
O kingis word, among our faderis old,
1676 Al-out more precious & more fur was hold

Than was the oth or feel of any wight;
O king of trouth fuld be the werray lyght,
So treuth and Iuftice to o king accordyth. A king should be the
very light of truth.

1680 And als, as thir clerkis old recordith,

KINGS SHOULD CHERISH ALL MEN.

41 In tyme is larges and humilitee
Right well according vnto hie dugre,
And pleffith boith to god and man al-so;
1684 Wharfor I wil, *incontinent* thow go,
And of thi lond in euery *part* abide,
Whar yow gar fet and clep one euery sid
Out of thi cuntreis, and ek out of thi tovnis,

1688 Thi dukis, erlis, and thi gret baronis,
Thi pur knyghtis, and thi bach[e]leris,
And them refauf als hartly as afferis,
And be them-self yow welcum them
ilkon:

1692 Syne, them to glaid and cheris, thee difpone
With felting and with humyll *contynans*.

Be not penyve, nore proud in arrogans,
Bot *with* them hold in gladnes cumpany;
1696 Not with the Rich nor myghty *anerly*,
Bot with the pure worthi man also,
With them thow fit, *with* them yow ryd
and go.

I fay not to be our fameliar,
1700 For, as the most philofephur can duclar,

41 The initial I is illuminated; rather because there is here a change of subject than because it begins a new sentence.

[Fol. 21 b.]

Invite thy dukes, earls, great barons, thy poor knights, and thy bachelors, and welcome them severally.

Keep company not with the rich man only, but with the poor worthy man also.

To mych to oyß familiaritee
Contempnyng bryngith one to hie dugre;
Bot cherice them *with* wordis fair
depaynt,

Yet remember that
familiarity breeds
contempt.

1704 So with thi pupelle fal yow the aquaynt.

Than of ilk cuntre wyfly yow enquere
An agit knyght to be thi confulere,
That haith ben hold in armys Richt famus,

Choose out of each
district an aged knight to
be thy counsellor.

1708 Wyß and discret, & no thing Inwyus;
For there is non that knowith so wel, I-wyß,
O worthy man as he that worthi Is.

KINGS MUST BE LIBERAL.

When well long haith yow fwiornynt *in* a
place,

When thou hast
sojourned long in a
place, then provide thee
with plenty of horses,
armour, gold, silver, and
clothing;

1712 And well acqueynt the *vith* thi puple
has,

Than shalt thou ordand & *prowid* the
Of horß and ek of armour gret plente;
Of gold, and siluer, tressore, and cleithing,
1716 And euery Riches that *longith* to o king;

And when the lykith for to tak thi leif,
By largeß thus yow thi reward geif,
First to the pure worthy honorable,

and, before leaving,
distribute gifts liberally.

1720 That is til armys and til manhed able;
(Set he be pur, 3hit worschip in hyme bidith);

If hyme the horß one wich thi-selwyne
Ridith,

Give to the poor worthy
man the horse thou
thyself ridest.

And bid hyme that he Rid hyme for yhour
lak;

1724 Syne til hyme gold and siluer yow betak;
The horß to hyme for worschip and prowes,
The trefor for his fredome and larges.

If most of Riches and of Cherifing;

[Fol. 22 a.]

1728 Eftir this gud knyght berith vitnefing.
Syne to thi *tennandis* & to thi wawafouris

<p>If <i>effy</i> haknays, <i>palfrais</i>, and <i>curfouris</i>, And <i>robis</i> sich as <i>plefand ben</i> and <i>fair</i>; 1732 Syne to thi <i>lordis</i>, wich at <i>mychty</i> <i>aire</i>,</p>	<p>Give to thy tenants and vavasours easy hackneys, <i>palfris</i>, and coursers.</p>
<p>As <i>dukis</i>, <i>erlis</i>, <i>princis</i>, and <i>ek kingis</i>, Yow if them <i>strang</i>, yow if them <i>vncouth</i> <i>thingis</i>,</p>	<p>Give to thy lords things strange and uncouth.</p>
<p>As <i>diuerß iowellis</i>, and <i>ek preciouß stonis</i>, 1736 Or <i>halkis</i>, <i>hundis</i>, <i>ordinit</i> for the <i>nonis</i>, Or wantone <i>horß</i> that can <i>nocht</i> stand in <i>stāble</i>; Thar <i>giftis</i> mot be fair and <i>delitable</i>. Thus, first vn to the <i>vorthi</i> pur yow if 1740 <i>Giftis</i>, that may ther <i>pouerte</i> <i>Releif</i>; And to the rich <i>iftis</i> of <i>plefans</i>, That thei be fair, set <i>nocht</i> of <i>gret substans</i>; For riches askith no thing bot <i>delyt</i>, 1744 And <i>powert</i> haith ay ane <i>appetyt</i> For to support ther <i>ned</i> and <i>Indigens</i>: Thus shall yow if and makith thi <i>dispens</i>. And <i>ek</i> the <i>quen</i>, my <i>lady</i>, shalt also 1748 To <i>madenis</i> and to <i>ladeis</i>, <i>quhar</i> 3he <i>go</i>,</p>	<p>So, too, shall the queen give to maidens and ladies,</p>
<p>If, and <i>cheriß</i> one the <i>famyne wyß</i>; For in to <i>largeß</i> al thi <i>welfar</i> <i>lyis</i>. And if thy <i>giftis</i> with sich <i>continans</i> 1752 That thei be <i>sen</i> ay <i>gifyne</i> <i>vith</i> <i>plefans</i>; The <i>wyß</i> man <i>fais</i>, and <i>suth</i> it is <i>approuit</i>, Thar is no <i>thonk</i>, thar is no <i>ift</i> <i>alowit</i>, Bot It be <i>ifyne</i> In to sich <i>manere</i>, 1756 (That is to <i>fay</i>, als <i>glaid</i> <i>in</i> to his <i>chere</i>),</p>	<p>for all thy welfare lies in liberality.</p>
<p>As he the wich the <i>ift</i> of <i>hyme</i> <i>Refauith</i>; And do he not, the <i>gifar</i> is <i>dissauith</i>. For who that <i>iffis</i>, as he not if <i>wald</i>, 1760 Mor <i>profit</i> war his <i>ift</i> for to <i>with-hald</i>; His <i>thonk</i> he <i>tynith</i>, and his <i>ift</i> also.</p>	<p>Remember that the giver should be as glad in his cheer as the receiver.</p>

<p>Bot that thow ifith, if <i>with</i> boith two, That is to say, vith hart and hand atonis; 1764 And so the wysman ay ye ift disponis. Beith larg and iffis frely of thi thing; For largeß is the trefour of o king, And not this other Iowellis nor this gold 1768 That is in to thi trefory with-holde. Who gladly iffith, be vertew of larges His trefory encrefis of Richeß, And fal azañe the mor al-out refawe.</p>	<p>Give with both hand and heart at once;</p> <p>for liberality is the treasure of a king.</p> <p>[Fol. 22 b.]</p> <p>Whoso gives liberally, his treasury increases.</p>
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LIBERAL KINGS ARE LOVED IN LIFE,

<p>1772 For he to quhome he 3ewith fall hawe, Firft his body, fyne his hart with two, His gudis al for to dispone also In his <i>feruice</i>; and mor atour he shall 1776 Have O thing, and that is best of all; That is to say, the worschip and the loß That vponne larges in this world furth goß. And yow shal know the lawbour & the preß 1780 In to this erth about the gret Richeß. Is ony, bot ⁴² apone the cauß we see Of met, of cloth, & of <i>prosperitee</i>? All the remanant stant apone the name 1784 Of purches, furth apone this worldis fame. And well yow wot, in thyne allegians Ful many Is, the wich haith sufficians Of euery thing that longith to ther ned; 1788 What haith yow more, qwich [haith] them al to lede, For al thi Realmys and thi gret Riches, If that yow lak of worschip the encreß? Well leß, al-out; for <i>efter</i> thar estate 1792 Thei have vorfchip, and kepith It al-gat; And yow degradith al thyne hie dugree,</p>	<p>For the receiver shall place his goods at the king's disposal,</p> <p>who shall gain, moreover, both worship and praise.</p> <p>Is there any labour except for meat and clothing? All the remnant is for fame.</p> <p>⁴² MS. "Is ony bout bot;" "bout" being defaced.</p>
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That so schuld shyne In to nobelitee,
Through wys and throw the wrechitneß of hart.

AND COMMENDED AFTER DEATH.

- 1796 And knowis yow not what fall be ⁴³
thi part,
Out of this world when yow fal paß the
courß?
Fair well, I-wyß! yow neuer shall Recourß
Whar no prince more shall the subiet ⁴⁴
have,
1800 But be als dep in to the erd y-grave,
Sauf vertew only and worschip wich
abidith;
With them the world apone the laif dewidith;
And if he, wich shall eftir the succed,
1804 By larges spend, of quich that yhow
had dreid,
He of the world comendit is and prifit,
And yow stant furth of euery thing dispifit;
The puple faith and demyth thus of thee,
1808 “Now is he gone, a werray vrech was hee,
And he the wich that is our king and lord
Boith wertew haith & larges in accorde;
Welcum be he!” and so the puple foundith.
1812 Thus through thi viß his wertew mor
aboundith, [Fol. 23 a.]
And his vertew the more thi wice furth
schawith. and his virtue will
abound through thy vice.
Wharfor zhe, wich that princes ben y-knawith,
Lat not yhour vrechit hart so yhow dant,
1816 That he that cummyth next yhow may awant
To be mor larg, nore more to be commendit;
Best kepit Is the Riches well dispendit. Riches well spent are the
best kept.
O zhe, the wich that kingis ben, fore sham
1820 Remembrith yhow, this world hath bot o naam̄

Bot in his worfchip al thar befynes
Thei fet, and lewith in to no diftres;
Whar-throw the fuerd of victory he berith.

1856 And many prince full oft the palm
werith,

As has ben hard, by largeß, of before,
In conqueringe of Rignis & of glore.

And wrechitnes Richt so, in the contrar,

Many princes bear the
palm of victory, through
liberality;

while miserliness hath
made realms desolate.

BUT UNJUST ONES DESPOIL THEM.

1860 Haith Realmys maid ful defolat & bare,
And kingis broght doun from ful hie estat;

And who that Red ther old bukis, wat
The vicis lef, the wertew have in mynde,

1864 And takith larges In his awn kynd;

A-mynd standing of the vicis two,
Prodegalitee and awerice also.

Wharfor her-of It nedith not to more,

1868 So mych ther-of haith clerkis vrit to-fore.

Bot who the wertw of larges & the law
Sal cheß, mot ned confidir well & know

In to hyme-self, and thir thre wnderstande,

1872 The substans first, the powar of his
land,

Whome to he iffith, and the cauß
wharfore,

The nedful tyme awatith euermore.

Kepith thir thre; for qwho that sal exceed

1876 His rent, he fallith fodandly in nede.

And so the king, that on to myfter drowis,

His subiettis and his puple he our-thrawis,

And them dispolzeith boith of lond and
Rent;

1880 So is the king, so is the puple schent.

For-quhi the woice It scrik[i]th vp ful
ewyne

Choose the mean
between prodigality and
avarice.

Whoso chooses to be
liberal,

must understand three
things: the *amount he
has*, to *whom* he giveth,
and the *fit time* for
giving.

(1) The king that
becomes *indigent*
overthrows his subjects.

For the voice of the
oppressed shrieketh up

With-out abaid, and passith to the hewyne,
 Whar god hyme-self refauith ther the crye
 1884 Of the opprefioure and the teranny,
 And vith the fuerd of wengans down y-
 fmytith,
 The wich that caruith al to for, and bitith,
 And hyme distroyth, as has ben hard or this
 1888 Of euery king that wirkith sich o mys.

ceaselessly to heaven;

and God smiteth down
with the sword of
vengeance.

BEWARE OF INJUSTICE AND FLATTERY.

For ther is few eschapith them, It fall
 Boith vpone hyme & his successione fall;
 For he forfuth haith ifyne hyme the wond
 1892 To Iustefy and Reull in pece his lond,
 The puple all submytit to his cure;
 And he a3an one to no creatur
 Save only shall vn to his gode obey.
 1896 And if he passith so far out of the wey,
 Them to oppreß, that he shuld reul & gid,
 Ther heritag, there gwdis to dewide,
 Ye, wnder whome that he most nedis stond,
 1900 At correccioune sal strek his mychty
 hond,
 Not euery day, bot shal at onys fall
 On hyme, mayhap, and his succescione all.
 In this, allace! the blyndis of the kingis,
 1904 And Is the fall of princis and of
 Rygnis.
 The most wertew, the gret Intellegens,
 The bleffit tokyne of wyfdom and prudens
 Iß, in o king, for to restren his honde
 1908 Frome his pupleis Riches & ther
 lond.
 Mot euery king have this wice *in mynd*
 In tyme, and not when that he ned fynde!
 And in thi larges beith war, I pray,

For God hath given the
king the wand of justice:

[Fol. 24 a.]

and if he oppresses them
whom he should rule,

God shall stretch His
mighty hand for
correction.

Herein, alas! is the
blindness of kings.

The blessed token of a
king's wisdom is for him
to restrain his hand from
his people's riches.

1912 Of nedful tyme, for than is best
always.

(2) Choose a *fitting time*.

Awyß the ek quhome to that thow salt if,
Of there fam, and ek how that thei leif;
And of the wertws and wicious folk also,
1916 I the befeich dewidith well thir two,
So that thei stond *nocht* in[to] o degree;
Discreccioune fall mak the diuerfitee,
Wich clepith the moder of al vertewis.

(3) Take care *to whom*
you give.

Let not the virtuous and
the vicious stand in the
same degree.

FLATTERERS SUCCEED WHEN KINGS ARE FOOLISH.

1920 And beith war, I the befeich of this,
That is to say of flatry, wich that longith
To court, and al the kingis larges fongith.
The vertuouß man no thing thar-of refauith,
1924 The flattereris now fo the king diffauith
And blyndith them that wot no thing, I-wyß,
When thei do well, or quhen thei do o myß;
And latith kingis oft til wnderftonde
1928 Thar vicis, and ek ye faltis of ther lond.

Beware of flattery.

In to the realme about o king Is holde
O flatterere were than is the stormys cold,
Or pestelens, and mor the realme anoyith;
1932 For he the law and puple boith distroyith.

A flatterer is worse than
a storm or a pestilence.

And in to principall ben ther three thingis,
That cauffith flattereris stonding *with* the
kingis;

[Fol. 24 *b.*]

Three things make
flatterers in favour.

And on, It is the blyndit Ignorans
1936 Of kingis, wich that hath no
gouernans

First, the blind ignorance
of kings.

To wnderftond who doith sich o myß;
But who that fareft schewith hym, I-wyß,
Most suffisith and best to his plesans.

1940 Wo to the realme that havith sich o chans!
And secundly, quhar that o king Is
Weciuß hyme-self, he cheriffith, ywys,

Secondly, where a king
is vicious himself.

Al them the wich that one to vicis foundith,

1944 Whar-throw that vicis and flattery ek aboundith.

The thrid, is the ilk schrewit harrmful
wice,

Wich makith o king *within* hyme-felf fo
nyce,

Thirdly, where the king
is so foolish, that he
knows their flattery, yet
withdraws from
reproving them.

That al thar flattry and ther gilt he knowith

1948 In to his wit, and 3hit he hyme *with*-drowith

Them to repref, and of ther vicis he wot;

And this It is wich that difsemblyng hot,

That in no way accordith for o king.

1952 Is he not set abuf apone his Ringne,

As fouerane his puple for to lede?

Whi schuld he spare, or quhom of schuld
he dred

Why should a king spare
to say the truth?

To fay the treuth, as he of Right is hold?

1956 And if so ware that al the kingis wold,

When that his legis comytit ony wyce,

As beith not to schamful, nore to nyce,

That thei presume that he is negligent,

1960 But als far as he thinkith that thei
myß-went,

He should reprove
without dissembling, as
it is fitting.

But difsemblyng repewith as afferis;

And pwnice them quhar pwnyng Requeris,

Sauf only *mercy* in the tyme of ned.

1964 And fo o king he schuld his puple led,

That no trespaß, that *cummyth* in his way,

Shuld paß his hond wne-pwnift away;

Nore no good deid in to the famyn degree,

1968 Nore no wertew, fuld wn-Reuardid bee.

Than flattry shuld, that now is he, be low,

And wice from the kingis court *with*-
drow;

Then flattery, that now is
high, should be low.

His ministeris that shuld the Iustice reull,

1972 Shuld kep well furth of quiet & reull,

That now, god wat, as It conferwit Is,

The stere is loft, and al is gon amys;
And wertew shuld hame to the court hyme
dreß, [Fol. 25 a.]
1976 That exillith goith in to the wildernes.

WISE KINGS MAKE A WISE PEOPLE.

Thus if o king stud lyk his awn degree,
Wertwis and wyß than shuld his puple
bee,
Only set by wertew hyme to pleß,
1980 And fore adred his wifdom to displeß.
And if that he towart the vicis draw,
His folk fall go on to that ilk law;
What shal hyme pleß that wil *nocht* ellis fynd,
1984 Bot ther-apon fetith al ther mynde.
Thus only in the wertew of o king
The reull stant of his puple & his ringne,
If he be wyß and, but dissemblyng,
schewis,
1988 As I have said, the vicis one to schrewis.
And so thus, *sir*, It stant apone thi will
For to omend thi puple, or to spill;
Or have thi court of wertewis folk, or fullis;
1992 Sen yow art holl maister of the
scoullis
Teichith them, and thei sal gladly leir,
That is to say, that thei may no thing
heir ⁴⁶
Sauf only wertew towart thyn estat;
1996 And cheriße them that wertews ben algait.
And thinkith what that wertew is to thee;
It pleßith god, vphaldith thi degree.”
“Maister,” *quod* he, “me think *rycht*
profitable
2000 Yowr conseell Is, and wonder honorable
For me, and good; *rycht* well I have *confaut*,

If a king thus stood like
his own degree, his
people would be
virtuous and wise.

Thus the rule of his
people and kingdom
standeth only in the
king's virtue.

Since thou art wholly
master of the schools,
teach them, and they
shall gladly learn.”

⁴⁶ Or, “leir.” MS.
apparently has “leir,”
corrected to “heir.”

Arthur considers his
counsel profitable.

And in myne *hartis* Inwartneß refault.

I ſhal fulfill and do yowr ordynans

2004 Als far of wit as I have ſuffifans;

Bot y beſeich yow, in til hartly wyß,

That of my drem þhe ſo to me dewyß,

The wich ſo long haith occupeid my
mynd,

He beſeeches him to
expound his dream,

2008 How that I ſhal no maner ſucour fynd

Bot only throw the wattir lyon, & fyne

The leich that is *withouten* medyfyne;

And of the confell of the flour; wich ayre

2012 Wonderis lyk that no man can duclar.”

how he ſhall only find
help through the water-
lion, the leech, and the
flower.

THE WATER-LION MEANS GOD.

“**N**ow, *fir*,” *quod* he, “and I of them al thre,

What thei betakyne ſhal I ſchaw to the,

Such as the clerkis at them ſpecificiit;

2016 Thei vſit no thing what thei ſignefiit.

The wattir lyone Is the god werray,

God to the lyone is lyknyt many way;

But thei have hyme In to the wattir ſeñ,

2020 Confuſit were ther wittis al, y weñ;

The wattir was ther awn fragelitee,

And thar trefpas, and thar Inequitee

In to this world, the wich thei ſtond y-cloſit;

2024 That was the wattir wich thei have ſuppoſit,

That haith there knowlag maad ſo Inperfyty;

Thar fyne & ek ther worldis gret delyt,

As cloudy wattir, was euermore betweñ,

2028 That thei the lyone *perfitly* hath *nocht*
ſeñ;

The maſter’s
explanation.

[Fol. 25 *b.*]

The water-lion is the
very God.

The water is men’s
fragility;

whereby they ſee not the
lion perfectly.

Bot as the wattir, wich was *yer* awn fynne,

That euermor thei ſtond confuſit In.

If thei haith ſtond in to religioñ clen,

2032 Thei had the lyone Not in watter fen,
Bot clerly vp in to the hewyne abuf,
Eternaly whar he shal not remufe.

Had men been always
religious, they had seen
the lion not in water, but
clearly.

And euermore in vatter of fyne was hee,
2036 For-quhi It is Imposseble for to bee; ⁴⁷
And thus the world, wich that thei ar In,
Y-clofit Is in dyrknes of ther fyne;

⁴⁷ “see”(?).

The world is enclosed in
the darkness of their sin.

And ek the thikneß of the air betwen

2040 The lyone mad in vattir to be fen.

For It was *nocht* bot strenth of ther clergy

Wich thei have here, and It is bot erthly,

That makith them there refouns dewyß,

2044 And se the lyone thus in erthly wyß.

This is the lyone, god, and goddis sone,
Ihesu crift, wich ay in hewyne sal wonne.

The lion is God’s son,
Jesu Christ.

For as the lyone of euery best is king,

2048 So is he lord and maister of al thing,

That of the bleßlit vyrgyne was y-bore.

Ful many a natur the lyone haith, quhar-fore

That he to god refemblyt is, bot I

2052 Lyk not mo at this tyme specify.

This is the lyone, thar-of have yow no dred,

That shal the help and comfort In thi ned.

THE LEECH WITHOUT MEDICINE IS CHRIST.

The sentens here now woll I the defyne

2056 Of hyme, the lech *withouten*
medyfyne,

The leech without
medicine is also God.

Wich is the god that euery thing hath vrought.

For yow may know that vther Is It noght,

[Fol. 26 *a.*]

As furgynis and felicianis, wich that delith

Not as surgeons,

2060 *With* mortell thingis, and mortell thingis helyth,

And al thar art is in to medyfyne,

whose art is in medicine,

As it is ordanit be the *mycht* dewyne,

As *plasteris, drinkis, and anouyntmentis* ⁴⁸
feir,

2064 And of the qualyte watyng of the
yher;

And of the *planetis dispoſicioune*,
And of the naturis of compleccyoune,
And in the diuerß changing of *hwmowris*.

2068 Thus wnder reull lyith al there cwriss;
And yhit thei far as blynd man In the way,
Oft quhen that deith thar craft lift to assay.

Bot god, the wich that is the *foueran lech*,

2072 Nedith no maner medyfyne to fech;

For ther is no Infyrmyte, nore wound,
Bot as hyme lykith al is holl and found.

So can he heill Infyrmytee of thocht,

2076 Wich that one erdly medefyne can
nocht;

And als the faul that to confuſioune goith,
And haith with hyme and vther *parteis*
boith,

His dedly wound god helyth frome the ground;

2080 On to his cure no medyfyne is found.

This Is his *mycht* that neuer more shall fyne,

This is the leich *withouten* medyfyne;

And If that yhow at confessioune hath ben

2084 And makith the of al thi *fynniss* clen,

Yow art than holl, and this ilk *famyn* is he
Schall be thi leich In al necessitee.

and in plaisters, drinks,
and various anointments;
who know the quality of
the year, and the
disposition of the
planets.

⁴⁸ MS.

“anoñytmētis,” or
“anoūytmētis.”

But God can heal
infirmity of thought,

and also the soul that
goeth to confusion.

He shall be thy leech in
all necessity.

THE FLOWER IS THE VIRGIN MARY.

Now of the flour y woll to the discern:

2088 This is the flour that haith ⁴⁹ the froyt
eterñ,

This is the flour, this fadith for no schour,

⁴⁹ The word, though
indistinct, is almost
certainly “haith.”

This is the flour of euery flouris floure;
 This is the flour, of quhom the froyt vas
 born,
 2092 This ws redemyt efter that we war
 lorn;
 This Is the flour that euer spryngith new,
 This is the flour that changith neuer hew;
 This is the vyrgyne, this is the bleffit flour
 2096 That Ihesu bur is our salweour,
 This flour wnwemmyt of hir wirginitee;
 This is the flour of our felicitee,
 This is the flour to quhom ve shuld exort,
 2100 This is the flour not fessith to support
 In prayere, confell, and in byffynes,
 Vs catifis ay In to our wrechitnes
 On to hir sone, the quich hir confell herith;
 2104 This is the flour that al our gladneß sterith,
 Throuch whois prayer mony one is sawit,
 That to the deth eternaly war refawit,
 Ne war hir hartly fuplicatioune.
 2108 This is the flour of our saluatioune,
 Next hir sone, the froyt of euery flour;
 This is the sam that shal be thi succour,
 If that the lykith hartly Reuerans
 2112 And seruice zeld one to hir excellens,
 Syne worschip hir *with* al thi byffyneß;
 Sche fal thi harm, sche fall thi ned redreß.
 Sche fall lice confell if one to the two,
 2116 The lyone and the souerane lech also,
 Yow fall not Ned yi drem for to dispar,
 Nor zhit no thing that is in thi contrare.
 Now—*quod* the maister—yow may well wnderstand
 2120 Tueching thi drem as I have born on hande;
 And planly haith the *mater* al declarith,
 That yhow may know of wich yow was disparith.
 The lech, the lyone, and the flour also,

Stevenson has "high;"
but this gives no sense.

The flower is she of
whom the eternal fruit
was born,

the virgin that bore the
Saviour,

that ceaseth not to
support us caitiffs,

[Fol. 26 b.]

through whose prayer
are many saved.

She shall so counsel the
lion and the leech, that
thou need not despair.

2124 Yow worfchip them, yow ferve them *euermo*;
 And ples the world as I have faid before;
 In *gouernans* thus stondith al thi glore.
 Do as yow list, for al is in thi honde,
 2128 To tyne thi-felf, thi honore, and thi
 londe,
 Or lyk o prince, o *conquerour*, or king,
 In honore and in worfchip for to Ringe.”

Do now as thou list, for
 all is in thy hand.

ARTHUR IS COMFORTED.

“Now,” *quod* the king, “I fell that the
 support
 2132 Of yhour confell haith don me lich comfort,
 Of euery raddour my hart is In to eß,
 To 3hour *command*, god will, y fal obeß.
 Bot o thing is yneuch wn to me,
 2136 How galiot makith his awant that he
 Shall have the *knycht*, that only by his
 honde
 And manhed, was defendour of my londe;
 If that shall fall y pray yhow tellith me,
 2140 And quhat he hecht, and of quhat lond is hee?”
 “What that he hecht yow shall no *foryer* know,
 His dedis fall her-*efterwart* hyme schaw;
 Bot *contrar* the he shall be found no way.
 2144 No more thar-of as now y will the
 fay.” ⁵⁰
 With that the king haith at his maiftir tone
 His leve, one to to* his cuntre for to goñe;
 And al the oft makith none abyde,**
 2148 To passing home anone thei can
 prowid;
 And to *fir* gawane thei haith o lytter maad,
 Ful fore ywound, and hyme on *with* them
 haade.

The king replies,

that his heart is eased
 from fear;

but inquires if Galiot
 will win over the red
 knight, and what is his
 name.

The master evades reply.

⁵⁰ At the bottom of
 the page is the catch-
 word, “With that the
 king.”

[Fol. 27 a.]

* Text unchanged.
 Duplication does not
 fit metre, and
 another edition has
 ‘one to his’.

** Missing syllable?

The king and the host
 return home.

[T]he king, as that the story can declar,

2184 Bot now thar-of y fe the contrarye, his household, but now
 Sen that the flour of knyghted is away. this flower is away.
 “Schir,” *quod* he, “of Refone futh yhe fay;
 And if god will, In al this world so Round [Fol. 27 b.]
 2188 He fal be foght, if that he may he found.”

GAWANE'S EXPEDITION.

Than gawan goith *with* o knyghtly chere, Gawan departs to seek
 At the hal dure he faith In this maner: Lancelot.
 “In this pafag who lykith for to wend?
 2192 It is o Iorne moft for to comend
 That In my tyme In to the court fallith,
 To knyghtis wich that chewellry lowith
 Or trawell In to armys for to hant;
 2196 And lat no knyght fra thyne-furth hyme awant
 That it denyith;”—*with* that onon thei
 roß, All the knights rise to go
 with him.
 Al the knyghtis, and frome the burdis goß.
 The king that fauch In to his hart was wo,
 2200 And faid, “*fir* gawan, nece, why dois
 yow fo? Arthur reproves him.
 Knowis yow *nocht* I myne houfhold fuld encreß,
 In knyghted, and in honore, and largeß?
 And now yow thinkith mak me diffolat
 2204 Of knyghtis, and my houß tranfulat,
 To fek o knyght, and It was neuer more
 Hard lich o femble makith o before.”
 “*Sir*,” *quod* he, “als few as may yhow
 pleß; Gawan explains.
 2208 For what I said was no thing for myne eß,
 Nor for defir of faloufchip, for-why
 To paß alone, but cumpany, think I;
 And ilk knyght to paß o fundry way;
 2212 The mo thei paß the fewar efchef thay,
 Bot thus fhall pas no mo bot as yhow left.”
 “Takith,” *quod* he, “of quhom 3he lykith beft,

Fourty in this pafag for to go;”
2216 At this *command* and gawan chefit fo
Fourty, quhich that he louit, & that was
Richt glaid in to his falowfchip to pas.

Arthur assigns him forty
companions.

GAWANE AND HIS FELLOWS DEPART.

[A]nd furth thei go, and al anarmyt thei
2220 Come to the king, *withouten* more
delay,

These knights arm
themselves,

The relykis brocht, as was the maner tho,
When any knyghtis frome the court fuld
go.

and bring the relics,
whereon to swear to
shew the truth.

Or when the paffit, or quhen thei com, thei fwor

2224 The trouth to fchaw of euery aduentur.

Sir gawan knelyng to his falowis fais,

“Yhe lordis, wich that in this feking gais,

So many noble and worthi knyghtis ar zhe,

2228 Me think in wayne yhour *trauel* fhuld *nocht* be,

For aduentur is non so gret to pref,

[Fol. 28 a.]

As I fuppone, nor zhe fal It effchef,

And if zhe lyk as I that fhall dewyß,

2232 Yhour oth to fwer In to the famyne wyß

Myne oith to kep;”—and that thei vndertak,

How euer so that he his oith mak

It to conferf, and that thei have all fworñ.

2236 Than gawan, wich that was the king beforñ,

On kneis fwore, “I fal the futh duclar

Of euery thing when I agan Repar,

Nor *neuer* more azhane fal I returñ,

Gawane swears not to
return till he has found
Lancelot, or evidence of
him.

2240 Nore in o place long for to fuiorñ

Whill that the knyght or verray evydens

I have, that fhall be toknis of credens.”

His faloufchip abafit of that thing,

2244 And als therof anoyt was the king,

THE LADY ASKS LANCELOT HIS NAME.

Sayng, “Nece, yow haith al foly vroght
And wilfulneß, that haith nocht in thi
thoght

Arthur reproves him for
forgetting the coming
day of battle.

The day of batell of galot and me.”

2248 *Quod* gawan, “Now non other ways
ma be.”

Gawane says it must be
so.

Thar-*with* he and his falowfchip also
Thar halmys lafit, on to ther horß thei go,
Syne tuk ther lef, and frome the court the
fare,

Gawane and his fellow
lace their helms, and
take their leave.

2252 Thar names ware to long for to declar.

Now fal we leif hyme and *his* cumpany,
That in thar feking passith biffely;

GAWANE AND HIS FELLOWS DEPART.

And of the lady of melyhalt we tell,
2256 *With* whome the knyght mot ned
alway duell.

The story returns to the
lady of Melyhalt.

⁵²[O] day she mayd hyme on to *hir*
prefens fet,

⁵² Room is here left in
the MS. for an
illuminated letter, and
a small “o” inserted as
a note.

And on o sege be-fid hir haith hyme set,
“*Sir*, in keping I have yow halding long,”

2260 And thus sche said, “for gret trespas & wrong,

Magre my steward, in worschip, and for-thi
þhe fuld me thonk;”—“*madem*,” *quod* he, “and I

Thonk yhow so that euer, at my mycht,
2264 Whar-so I paß that I fal be yhour knyght.”

“Grant mercy, *sir*, bot o thing I 3ow pray,
What that þhe ar þhe wold *wichsauf* to
fay.”

She inquires Lancelot’s
name.

“*Madem*,” *quod* he, “yhour mercy ask I,
quhy

He refuses to tell.

2268 That for to fay apone no wyß may I.”

“No! wil þhe not? non oyer ways as now

þhe fal repent, and ek I mak awow
One to the thing the wich that I best love,

She vows to keep him in
thrall till the day of

“As I am trew and *faithfull* woman hold,
2392 *Ȝhe* *ſal* go fre quhen one of thir is told.”

“Madem, yhour will non vther ways I may,

I mone obey; and to the firſt y ſay,

⁵⁵[I]s, to declar the lady of myne hart,

2396 My goſt ſal rather of my breſt aſtart”——

Whar-by the lady fayndit al for nocht

The lowe quhich long hath ben In to *his*
thocht——

“And of my nam, ſchortly for to ſay,

2400 It ſtondith ſo that one no wyß I may.

He refuſes to tell his
lady’s name,

⁵⁵ A ſpace is here left
for an illuminated
letter.

or his own;

LANCELOT CLAIMS HIS LIBERTY;

Bot of the thrid, madem, I ſe that I
Mon ſay the thing that tuechith velany;

For *ſuth* it is I traſt, and god before,

2404 In feld that I ſal do of armys more

Than euer I did, if I *commandit* bee.

And now, madem, I have my libertee,

For I have ſaid I neuer *thocht* to ſay.”

2408 “Now, *ſir*,” *quod* ſche, “when-euer *Ȝhe* wil ye may;

Bot o thing Is, I yhow hartly raquer,

Sen I have hold yhow apone ſuch maner

Not as my fo, that *Ȝhe* vald grant me till.”

2412 “Madem,” *quod* he, “It ſal be as *Ȝhe* will.”

“Now, *ſir*,” *quod* ſche, “it is no thing bot *Ȝhe*

Remañ *with* ws wn to the aſſemble,

And euey thyng that In yhour myſter lysis

2416 I fall gar ordan at yhour awn dewyß;

And of the day I ſhall yow *certefy*

Of the aſſemble *Ȝhe* ſal not pas therby.”

“Madem,” *quod* he, “It ſal be as yhow liſt.”

2420 “Now, *ſir*,” *quod* ſche, “and than I hald It beſt,

That *Ȝhe* remañ lyk to the famyne dogre

As that *Ȝhe* war, yat non ſal wit that *Ȝhe*

[Fol. 30 *a.*]

but declares that he
truſts to do more than
ever before; and requires
his liberty.

She begs of him a boon;

that he will remain with
her till the day of battle;

Deliuerit war; and in to sacret wyß
2424 Thus may 3he be; and now yhe fal dewyß
What armys that yhow lykyth I gar mak.”

and inquires what arms
he would like to have
made for him. He
chooses black armour,

AND ASKS FOR BLACK ARMOUR.

“Madem,” *quod* he, “armys al of blak.”
With this, this knyght is to his chalmer goñ;
2428 The lady gan ful prewaly diffpone
For al that longith to the knyght, in feild;
Al blak his horß, his armour, and his scheld,
That nedful is, al thing fche well
 prewidth;

which is provided.

2432 And in hir keping thus *with* hir he bidith.
Suppos of love fche takyne hath the charg,
Sche bur It clos, ther-of fche vas not larg,
Bot wyfly fche abstenit hir diffir,
2436 For ellis quhat, fche knew, he was afyre;
Thar-for hir wit hir worschip haith defendit,
For in this world thar was nan mor
 commendit,

She keeps her love close,

being commended for
discretion.

Boith of discreccioune and of womanhed,
2440 Of *gouernans*, of nurtur, and of farhed.
This knyght *with* hir thus al this whil mon duell,
And furth of arthur fumthing wil we tell

The story returns to
Arthur—

[T]hat walkyng vas furth in to his Regiounis,
2444 And foiornt in his ceteis and his townis,
As he that had of visdome sufficyans.
He kepit the lore of maister amyntans
In ryghtwyfnes, In festing and larges,
2448 In cherifing *cumpany* and hamlynes;

[Fol. 30 b.]

who obeys the counsel
of Amyntans,

ARTHUR'S LIBERALITY.

For he was biffy and was deligent,
And largely he iffith, and dispent
Rewardis, boith one to the pur & riche,

and gives away largely;

2452 And holdith fest throw al the 3her eliche.

In al the world passing gan his name,
He chargit not bot of encreß and fāme,

And how his puples hartis to empleß;

2456 Thar gladnes ay was to his hart most eß.

He rakith not of riches nor tressour,
Bot to dispend one worfchip & honour;

He ifith riches, he ifith lond and rent,

2460 He cheriþyth them *with wordis eloquent*,

So that thei can them vtraly *propone*

and thus gains his
people's love.

In his *feruice* thar lyves to dispone:

So gladith thēme his homely *contynans*,

2464 His cherisyng, his wordis of plesans,

His cumpany, and ek his mery chere,

His gret rewardis, and his *iftis* fere.

Thus hath the king non vthir besynes

2468 Bot cherifing of knyghtis and largeß,

To mak hyme-self of honour be *commend*;

And thus the 3her he drywith to the ende.

EXPLICIT SECUNDA PARS, INCIPIT
TERCIA PARS.

THE TRUCE DRAWS TO A CLOSE.

[BOOK III.]

The long dirk pafag⁵⁶ of the vinter, &
the *lycht*

The sun ascends in his
altitude.

2472 Of phebus *comprochit with* his *mycht*;

The which, ascending In his altitud,

Awodith saturn̄ *with* his stormys Rude;

The soft dew one fra the hewyne doune valis⁵⁷

⁵⁶ So MS. Should we
read "pasith"?

<p>2476 Apone the erth, one hillis and on valis, And throw the fobir & the mwft hwmouris Vp nurifit ar the erbis, and in the flouris Natur the erth of many diuerß hew 2480 Our-fret, and cled <i>with</i> the tendir new. The birdis may them hiding in the grawis Wel frome the halk, that oft ther lyf berevis; And scilla hie ascending in the ayre, 2484 That euery vight may heryng hir declar Of the fessone the passing lustynes. This was the tyme that phebus gan hym dreß In to the rame, and haith his courß bygown, 2488 Or that the trewis and the 3her vas Rown, Which was y-set of galiot and the king Of thar assemble, and of thar meting. Arthur haith a xv dais before 2492 Assemblit al his barnag and more That weryng wnder his subieccioune, Or louith hyme, or longith to his crown; And haith his Iornay tone, <i>withouten</i> let, 2496 On to the place the wich that was y- fet, Whar he hath found befor hyme mony o knyght That cummyng war <i>with</i> al thar holl mycht, Al enarmyt both <i>with</i> spere & scheld, 2500 And ful of lugis plantith haith the feld, Hyme In the wer for to support and serf At al ther mycht, his thonk for to differf.</p>	<p>The soft dew falls down from heaven.</p> <p>57 So MS. It should be “falís.”</p> <p>Nature decks the earth with various hues.</p> <p>[Fol. 31 <i>a.</i>]</p> <p>The birds may hide them from the hawk in the groves, and Scilla may ascend in the air.</p> <p>The time of combat between Galiot and the king drew near.</p> <p>Arthur goes to the appointed place.</p>
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GAWANE REJOINS ARTHUR.

And gawan, which was in the feking 3hit
2504 Of the gud knyght, of hyme haith got no wit,

Remembrith hyme apone the kingis day,	Gawane remembers the
And to his falowis one this wys can lay:	day,
“To 3how is knowin the mater, in what wyß	
2508 How that the king hath <i>with</i> his ennemys	
A certan day, that now comprochit nere,	
And one to ws war hewynes to here	
That he var in to <i>perell</i> or in to dreid,	
2512 And we away and he of ws haith neid;	
For we but hyme no thing may eschef,	
And he but ws in honore well may lef;	
For, be he lost, we may no thing <i>withstond</i> ,	
2516 Our-self, our honore we tyne, & ek <i>our</i> lond.	
Tharfor, I red we pas on to the king,	and proposes to his
Suppos our oth It hurt in to sum thing,	fellows to go to help the
And in the feld <i>with</i> hyme for til endur,	king.
2520 Of lyf or deth and tak our aduentur.”	
Thar-to thei ar consentit euerilkon,	
And but dulay the have thar Iorney toñe.	
When that the king them saw, in <i>his</i> entent	[Fol. 31 b.]
2524 Was of thar com Right wonder well	Arthur is well content at
<i>content</i> ;	their coming,
For he <i>preswmyt</i> no thing that thei wold	
Have <i>cummyne</i> , but one furth to <i>yer</i>	not expecting them.
<i>seking</i> hold.	
And thus the kinghis oft assemblit has	
2528 A3ane the tyme, a3aine the day that vas	
Y-ftatut and ordanit for to bee,	
And euery thing hath set in the dogre.	
[A]nd galiot, that haith no thing for3het	
2532 The termys quhich that he befor had set,	
Assemblit has, apone his best maner,	Galiot also assembles his
His folk, and al his other thingis sere,	folk,
That to o weryour longith to <i>prouid</i> ,	
2536 And is y-come apone the tothir fyde.	
Whar he befor was one than vas he two,	doubling his army and
And al his vthir artilzery also	artillery;

<p>And hyme <i>commandit</i> xxx thousand tak Azaine the morne, and for the feld hyme mak.</p>	<p>He commands the first- conquest king to take 30,000 men.</p>
<p>And gawane haith, apone the toyer syde, 2572 Confulit his Eme he schuld for them <i>prowid</i>, And that he schuld none armys to hyme tak Whill ⁵⁸ galiot will for the feld hyme mak. “I grant,” <i>quod</i> [he ⁵⁹], “wharfor ʒhe mone difsone</p>	<p>⁵⁸ MS. “Wihill.” ⁵⁹ Omitted in MS.</p>
<p>2576 Yhow to the feld <i>with</i> al my folk to- morne, And thinkith in yhour manhed and curage For to recift ʒhone folkis gret owtrag.” [T]he <i>nycht</i> is gone, vp goith the morow gray,</p>	<p>Gawane leads Arthur’s forces. The day comes.</p>
<p>2580 The <i>brycht</i> fone so cherith al the day: The <i>knychtis</i> gone to armys than, in haft; One goith the <i>scheildis</i> and the helmys laft; Arthuris oft out our the furrde thai ryd.</p>	<p>Arthur’s men cross the ford.</p>
<p>2584 And thai agane, apone the toyer syd, Assemblit ar apone o lusty greyne, In to o waill, whar fone thar <i>mycht</i> be feyne</p>	<p>Galiot’s men assemble in a vale.</p>
<p>Of <i>knychtis</i> to-gedder many o pair 2588 In to the feld asssemblyng her & thair, And <i>stedis</i> which that haith thar <i>master</i> lorne; ⁶⁰ The <i>knychtis</i> war done to the erth doune borne.</p>	<p>⁶⁰ MS. has “borne.” We should read “lorne,” as in line 2092.</p>

DEEDS OF SIR ESQUYRIS.

<p><i>Sir esquyris</i>, which was o manly <i>knycht</i> 2592 In to hyme-felf, and hardy vas & wucht; And in till armys gretly for to pryß, ʒhit he was pure, he prewit wel oft-fyß;</p>	<p>Sir Esquyris, a manly knight,</p>
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And that tyme was he of the *cumpane* at that time of Galiot's
 2596 Of galiot, bot *efterwart* was hee company,
With arthur; and that day In to the feild
 He come, al armyt boith *with* spere and scheld,
With ferß defir, as he that had na dout,
 2600 And is *assemblit* ewyne apone a rowt; attacks a band,
 His spere is gone, the *knycht* goith to the erd,
 And out onon he pullith haith o fwerd;
 That day In armys *prewit* he *rycht* well and proves his manhood.
 2604 His *strenth*, his manhed; arthuris folk thai fell.

DEEDS OF SIR GWYANS.

Than galys gwynans, *with* o manly hart, Then Galys Gwynans,
 Which broyer was of ywane the bastart, brother of Ywan,
 He *cummyne* Is onone one to the stour
 2608 For *conquering* In armys of honour, [Fol. 32 b.]
 And cownterit *with* esquyris hath so encounters him, and
 That ⁶¹ horß and man, al four, to erth thai horse and man go all
 go; four to earth.
 And still o quhill lying at the ground. ⁶¹ MS. has "than."
 2612 *With* that o *part* of arthuris folk thei found
 Till gwyans, and haith hyme sone Arthur's folk rescue
 reskewit. Gwyans;
 Azanis them til esquyris thei sewyt
 Of galiotis well xxx^{ti} *knychtis* & mo; thirty knights of Galiot's
 2616 Gwyans goith done, and vthir vij also, arrive, and rescue
 The wich war tone & esqwyris relewit. Esquyris.
 Than ywane the anterus, aggrewit, Next Ywan comes to the
With *kynnismen* one to the melle *focht*. *mêlée*.
 2620 The hardy *knychtis*, that one thar worfchip *thocht*,
 Cownterit them In myddis of the scheld,
 Whar many o *knycht* was born doñ *in* the feld;
 Bot thei wich ware on galiotis *part*, Galiot's men give way.
 2624 So wndertakand nor of so hardy hart
 Ne ware thei not as was *in* ye *contrare*.

<p><i>Sir</i> galys gwyans was refqwyt thare <i>With</i> his falowis, and efqwyris don bore. 2628 Thar al the batellis cam, <i>withouten</i> more, On ather <i>part</i>, and is affemblit fo Whar fyfty thousand war thei, & no mo. In o plane befyd the gret Riwere 2632 Xxx thousand one galiotis half thei vare; Of arthuris x thousand and no mo Thei ware, and 3hit thai <i>contenit</i> them fo And in the feld fo manly haith born,̃ 2636 That of thar fois haith the feld forfworñ.</p>	<p>Gwyans is again rescued. 50,000 men are assembled. 30,000 on Galiot's side approach the river, and 10,000 on Arthur's.</p>
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SIR GAWANE'S INTREPIDITY.

<p>The <i>conquest</i> king, wich the <i>perell</i> knowith, Ful manly one to the feld he drowith; The lord <i>fir</i> gawan, couerit <i>with his</i> fcheld, 2640 He rufchit in myddis of the feld, And haith them fo in to his com affayt, That of his manhed ware thei al affrait; No langer <i>mycht</i> thei <i>contrar</i> hyme endur, 2644 Bot fled, and goith one to discumfiture. And galiot, wich haith the discumfit fen, Fulfillit ful of <i>anger</i> and of ten, Incontinent he fend o new poware, 2648 Whar-<i>with</i> the feldis al our-couerit ware Of armyt stedis both in plait and maill, <i>With knyghtis</i> wich war reddy to affaill. <i>Sir</i> gawan, feing al the gret suppris 2652 Of fois cummyng In to sich o wys, Togiddir al his cumpany he drew, And comfortable wordis to them schew; So at the cummyng of thar ennemys 2656 Thei them refauf, in fo manly wyß, That many one felith deithis wound,</p>	<p>Gawane puts the conquest-king to flight. Galiot, full of anger and grief, sends out a new band. [Fol. 33 a.] Gawane draws his men together, and shews them comfortable words. They receive the foe in manly wise.</p>
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And wnder horß lyith sobing one the ground.

This vther cummyth in to gret defir,

2660 Fulfillit ful of matelent and Ire,

So freschly, *with* so gret o confluens,

Thar strong affay hath don sich vyolens,

And at thar come arthuris folk so led,

2664 That thai war ay abayfit and adred.

Bot gawan, wich that, by this worldis fame,

Of manhed and of knyghted bur the name,

Haith *prewit* [hym] well be *experiens*;

2668 For only In til armys his defens

Haith maid his falowis tak sich

hardyment,

Gawane encourages his fellows,

That manfully thei biding one the bent.

Of his manhed war *merwell* to *raherß*;

2672 The *knyghtis* throw the *scheldis* can he *perß*,

That many one thar dethis haith *refaut*;

None armour frome his *mychty* hond them *faut*,

3hit ay for one ther *ennemys* wor thre.

though their foes are three to one;

2676 Long *mycht* thei *nocht* *endur* in such

dugree;

The *preß* it was so *creuell* & so strong,

In gret anoy and haith *continewit* longe,

That, magre them, thei *nedis* most abak

yet his men are forced to retreat to their tents.

2680 The way one to thar *lugis* for to tak.

Sir gawan thar sufferith gret *myschef*,

And wonderis in his *knyghted* can he *pref*;

His *faloufchip* haith *merwell* that hym saw,

2684 So haith his *fois* that of his *fuerd* stud aw.

SIR YWAN RESCUES GAWANE.

King arthur, that al this whill beheld

The *danger* and the *perell* of the feld,

Sir ywan *with* o *falowfchip* he fende,

Arthur beholds the peril of the field, and sends Sir Ywan to help them,

2688 Them In that ned to help & to defend,

Qwich fond them In to danger and in were,

And enterit nere In to thar tentis were.
Sir gawan fechtand was one fut At erde,
2692 And no defend, but only in his
fwerde,

Azanis them both *with* spere and scheld.
Of galowa the knyght goith to the erde. ⁶²
Thar was the batell furyous and woud ⁶³
2696 Of armyt knyghtis; to the grownde
thai zhud.

Sir ywane, that was a noble knyght,
He schew his strenth, he schew thar *his* gret
mycht,

In al his tyme that neuer of before
2700 Off armys, nore of knyghted, did he more:

Sir gawan thar rekwit he of fors,
Magre his fois, and haith hyme set one
horß

That frome the first *conquest* king he wañ;
2704 Bot *sir* gawan so ewill was wondit
than,

And in the feld supprifit was so fore,
That he the werß thar-of was euermore.
Thar schew the lord *sir* ywan *his* curage,
2708 His manhed, & *his* noble wassolage;
And gawan, in his doing, wald *nocht* irk;

END OF THE FIRST DAY'S BATTLE.

So al the day enduring to the dyrk
Sal them, magre of thar defyre, *constren*
2712 On ayar half fore [to] depart in twen.
And when that gawan of his horß vas toñ,
The blud out of his noiß & mouth is goñ,
And largely so passith euery wounde,
2716 In swonyng thore he fell one to the
ground:

Than of the puple petee was to here

[Fol. 33 b.]

who finds Sir Gawane
fighting on foot with
only his sword.

⁶² Read “felde”?

The battle was furious
and wood.

⁶³ MS. “woid,” but
the “i” is undotted, and
is therefore perhaps
meant for the first
stroke of a “u.”

Sir Ywan rescues Sir
Gawane,

who was so evilly
wounded, that he was
the worse thereof
evermore.

Darkness parts the
combatants.

Sir Gawane swoons,

The lemytable clamour, and the chere;
 And of the king the forow and the care,
 2720 That of his *necis* lyf was in diffpare.

“Far well,” he fais, “my gladnes, & my
 delyt,
 Apone knychthed far well myne appetit,
 Fare well of manhed al the gret curage,
 2724 Yow flour of armys and of vassolage,
 Gif yow be loft!”—thus til his tent hyme brocht
 With wofull hart, and al the furryzenis

focht,

Wich for to cum was reddy at his neid;
 2728 Thai fond the lord was of his lyf *in dreid*,
 For wondit was he, and ek wondit so,
 And in his fynd ware brokyne Ribys two.
 Bot *nocht* for-thi the king thai maid beleif
 2732 That at that tyme he shuld the deith
 eschef.

[O]ff melyhalt the ladyis knychtis were
 In to the feld, and can thir tithingis here,
 And home to thar lady ar thai went,
 2736 Til hir to schewing *efter* thar entent,
 In euery poynt, how that the batell stud
 Of galiot, and of his multitud;
 And how gawan hyme in the feld hath
 born,

2740 Throw quhoys sward so many o
 knycht vas lorñ,
 And of the knychtly wonderis that he wrocht,
 Syne how that he one to his tent vas brocht.
 The lady hard, that lowit gawan so,
 2744 She gan to wep, in to ⁶⁴ hir hart vas
 wo.

Thir tythyngis one toancelot ar goñ,
 Whar-of that he was wonder wo-bygone,
 And for the lady hastely he sent,

so that the king despairs of his “niece’s” life, and laments over him.

The surgeons are sought,

who found he had two broken ribs, but no mortal wound.

[Fol. 34 a.]

The lady of Melyhalt’s knights tell her how the battle went,

and how Gawane bare him in the field, and of his wounds.

She weeps for him.

⁶⁴ MS. “in in”; but “in to” is clearly meant.

Lancelot requests to see the lady;

2748 And sche til hyme, at his *command*, Is went:

He saluft hir, and laid, “madem, Is trew and inquires if Gawane
Thir tithingis I her report of new is really likely to die.

Of the assemble, and meting of the oft,

2752 And of *fir* gawan, wich that shuld be loft?

LANCELOT'S LAMENT FOR GAWANE.

If that be fwth, adew the flour of armys,

Now neuermore recoueryt be the harmys! He laments over him,

In hyme was manhed, curteffly, and trouth,

2756 Befy trawell In knychthed, ay but fleuth,

Humilyte, [and] gentrice, and cwrag;

In hyme thar was no maner of outrage.

Allace! knycht, allace! what shal yow fay? first apostrophizing

2760 Yow may complen, yow may bewail himself,
the day

As of his deith, and gladschip aucht to fes,

Baith menstrafy and felting at the des;

For of this lond he was the holl comfort,

2764 In tyme of ned al knychthed to support!

Allace! madem, and I durst fay at zhe

Al yhour behest not kept haith to me,

Whar-of that I was in to full belef

2768 Azañe this day that I schuld have my
lef,

And nocht as cowart thus schamfully to ly

Excludit in to cage frome chewalry,

Whar othir knychtis anarmyt on thar stedis

2772 Hawntis ther zhouthhed in to knychtly dedis.”

“*Sir*,” quod sche, “I red yhow not displeß,

zhe may In tyme her-efter cum at es;

[Fol. 34 b.]

LANCELOT PREPARES FOR BATTLE.

For the thrid day Is ordanit, & shal be

2776 Of the oftis a new assemble,

And I have gart ordan al the gere

She promises he shall go
to the next battle,

That longith to 3our body for to were,
 Boith horß and armour In the samyne wyß saying that his sable
 2780 Of sable, ewyne aftir 3hour awn armour is ready.
 dewyß;

And yhe fal her remayne one to the day;
 Syne may 3he paß, fore well 3he know the way.”
 “I will obey, madem, to yhour entent.”

2784 *With* that sचे goith, and to hir rest is went:
 One the morn arly vp sचे roß In the morn she takes her
 Without delay, and to the knyght sचे leave, to go to the court.
 gois,

And twk hir lef, and said that scho vald fare
 2788 On to the court, *with*-outen any mare.
 Than knelit he, and thankit hir oft-fys, He kneels, and thanks
 That sचे so mych hath done hyme of her often.
 gentriß,

And hir byhecht euer, at his myght,
 2792 To be hir awn trew & stedfast knyght.
 Sche thonkith hyme, and syne sचे goith She goes unto the king,
 her way

On to the king, *with*-owten more delay,
 Whar that *in* ⁶⁵ honour *with* king & qwen ⁶⁵ MS. “*with*,” which
 sचे fall is crossed out, and “*in*”
 inserted above, rather
 minutely written.

2796 *Rycht* thankfully refautit be *with*-all.
 Eft to *fir* gawan thai hir led, & sचे
 Ryght gladly hyme defyrit for to see,
 And sचे hyme fond, and sचे was glad and finds Sir Gawane
 tharfore, quite different from what
 had been told her.

2800 All vthir ways than was hir told
 before.

The knyght, the wich in to hir keping vas,
 Sche had *commandit* to hir cuffynece,
 Wich cherist hyme apone hir best manere,
 2804 And comfort hyme, and maid *hym*
rycht gud chere.

[T]he days goith, so passith als the *nycht*,

The thrid morow, as that the sone vas
lycht,

The knycht onon out of his bed aroß,
2808 The maden sone one to his chalmer
goß,

And sacretly his armour one hyme spent.

He tuk his lef, and fyne his way he went

Ful prewaly, rycht to the famyne greñ

2812 One the rewere, whar he befor had
ben,

Ewyne as the day [he] the first courß hath maad.

Alone rycht thar he howit, and abaade,

Behalding to the bertes, whar the qweñ

2816 Befor at the assemble he had señ

Rycht so the sone schewith furth his lycht,

And to his armour went is euery wycht;

One athir half the Iusting is bygon,

2820 And many o fair and knychn[t]ly courß
is rown.

The blak knycht 3hit howyns on his sted,

Of al thar doing takith he no hed,

Bot ay, apone the befynes of thocht,

2824 In beholding his ey departit nocht.

The third day, the
maiden goes to his
chamber, and fastens on
his armour.

He goes to the same
green, beside the river,
as before.

[Fol. 35 a.]

He abides there alone,
looking towards the
parapet where he saw the
queen.

The jousting begins.

The black knight still
halts on his steed.

THE QUEEN BEHOLDS THE BLACK KNIGHT.

To quhom the lady of melyhalt beheld,
And knew hyme by his armour & his
scheld,

The lady beholds him
and knows him; but yet
inquires who he is,

Qwhat that he was; and thus sche said one hycht:

2828 “Who is he 3one? who may he be, 3hone knycht,

So still that hovith and sterith not his Ren,

And seith the knychtis rynyng one the greñ?”

Than al beholdith, and in princypale

2832 Sir gawan beholdith most of all;

Of melyha[l]t the lady to hyme maid

Incontinent, his couche and gart be had

thus calling the attention
of Gawane,

[T]he fift ⁶⁶ batell the lord *sir* ywan lede,
 Whois manhed was *in* euery cuntre dred,
 Sone he was one to wryne the kyng,
 2868 Forwart, stout, hardy, wyß, and 3hing;
 Xx thoufand in his oft thai paf,
 Wich ordanit was for to affemble laft.

[A]nd galiot, apone the tothir fyde,
 2872 *Rycht* wyfly gan *his* batellis to dewid.
 The firft of them led malenginys the king,
 None hardyar In to this erth lewyng;
 He *neuer* more out of his cuntre Raid,
 2876 Nor he *with* hyme one hundereth *knychtis* hade.

[T]he fecund the first-conqueft king
 led,
 That for no *perell* of armys vas adred;
 The thrid, o king clepit walydeyne,
 2880 He led, and was o manly *knycht*, but weyne.

[T]he ferd, king clamedeus has,
 Wich that lord of far ylys was.
 The fift ⁶⁷ batell, whar xl thoufand were,
 2884 King brandymagus had to led and
 ftere,
 O manly *knycht*, and prewit well oft-fyß,
 And in his confell wonder *fcharp* & wyß.
 Galiot non armys bur that day,
 2888 Nor as o *knycht* he wald hyme-felf aray,
 But as o *feruand* in o habariowne,
 O prekyne hat, and ek o gret trownfciowñ
 In til his hond, and one o curfour fet,
 2892 The beft that was in ony lond to get.
 Endlong the rewar men *mycht* behold & fee,
 Of *knychtis* weryne mony one affemble;
 And the blak *knycht* ftill he couth abyde,
 2896 *Without* remowyng, one the Riwer
 fyde,
 Bot to the bartes to behold and fee

⁶⁶ MS. "firft." See
 l. 2870.

The lord Sir Ywan leads
 the rearguard.

Galiot's armies.

Malenginys leads the
 first line;

the first-conquest king
 the second; Walydeyne
 the third;

Clamedeus the fourth;

and King Brandymagus
 the fifth.

⁶⁷ MS. "firft."

Galiot bore no arms;

but was arrayed as a
 servant in a habergeon
 with a "prekyne" hat,
 and a truncheon in his
 hand.

The black knight still
 remains looking towards
 the parapet.

Thar as his hart defyrit most to bee:

THE FIRST MESSAGE TO THE BLACK KNIGHT.

And quhen the lady of melyhalt haith señ
2900 The knyght fo stond, sche said one to
the qweñ,

“Madem, It is my confell at zhe send
One to zone knyght, zour-selb for to
commend,

Befeiching hyme that he wald wndertak
2904 This day to do of armys, for zour fak.”

The quen anfuert as that hir lykit nocht,
For othir thing was more In to hir thoct,
“For well zhe se the perell how disio[i]nt,
2908 The adwentur now stondith one the point
Boith of my lord his honore, and his lond,
And of his men, *in* ⁶⁸ danger how thai
stond:

Bot zhe, and ek thir vthere ladice may,
2912 If that yhow lykith, to the knyght gar
fay

The mesag; is none that wil yhow let,
For I tharof fal nocht me entermet.”

On to the quen scho faith, “her I,
2916 If so it pleß thir vthir ladice by,
Am for to send one to the knyght *content*;”

And al the ladice can thar-to assent,
Befeiching hir the mesag to dewyß,
2920 As sche that was most prudent & most wyß.

Sche grantit, and o madeñ haith thai tone,
Discret, apone this mesag for till gone;
And *sir* gawan a sqwyar bad also,
2924 *With* two sferis one to the knyght to
go.

The lady than, *with*outen more dulay,
Haith chargit hir apone this wyß to fay:

The lady says to the
queen—

[Fol. 36 a.]

“Madam, pray commend
yourself to yon knight.”

The queen replies

⁶⁸ Stevenson reads
“the”; but “the” is
crossed out, and “in”
written over it.

that the lady and the rest
may send a message, but
that she will not herself
take part in it.

The lady sends a discreet
maiden,

and Sir Gawane a squire,
with two spears,

That was ful fwyft, and lykit not to byd;

HE USES UP SIR GAWANE'S TWO SPEARS.

And he that was hardy, ferß, and ftout,

2956 Furth by o fyd affemblyng on a rout

Whar that one hundereth knyghtis was, &
mo;

He attacks a company of
a hundred knights, slays
the nearest,

And *with* the firft has Recounterit so,

That frome the deth not helpith hym *his* fcheld,

2960 Boith horß and man is lying in the feld;

The fperre is gone, and al in pecis brak,

And he the trunfeyoune in *his* hand hath
tak

and with the stump of
his spear bereaves two or
three of their saddles.

That two or thre he haith the fadillis reft,

2964 Whill in his hond fchortly no thing is left.

Syne, to the fquyar, of the feld is goñ,

Fro hyme o fperre In to his hond haith ton,

And to the feld returnyt he azayne:

2968 The firft he met, he goith one the
plan,

He takes a new spear
from the squire, and
overthrows three
knights.

And ek the next, and fyne the thrid alfo;

Nor in his hond, nore in his ftrak was ho.

His *ennemys* that veryng In affray

2972 Befor his ftrok, and makith rovm alway;

And in flich wyß ay in the feld he vrocht,

Whill that his fperis gon var al to *nocht*;

Whar-of *fir* gawan berith vitnefing

2976 Throw al this world that thar vas non levyng,

In fo fchort tyme fo mych of armys vrocht.

His fperis gone, out of the feld he *focht*,

And pallit is one to the Rewere syde,

2980 Rycht thore as he was wont for to
abyde;

His spears gone, he
returns to his first
position.

And fo beholdyne In the famyne plañ,

As to the feld hyme lykit *nocht* azañ.

[Fol. 37 a.]

<p>3012 And so adred thar ennemys fal mak, That fur I am, onys or the <i>nycht</i>, Of forþ þhone folk fal tak one them the <i>flycht</i>:</p> <p>Wharffor, madem, that þhe have gilt to mend, 3016 My confell is one to þhon <i>knycht</i> þe fend.” “<i>Sir</i>,” <i>quod</i> sche, “quhat pleffith yhow to do</p> <p>Þhe may dewyþ, and I consent thar-to.” Than was the lady of melyhalt <i>content</i>, 3020 And to <i>sir</i> gawan in-to-<i>contynent</i> Sche clepit the maid, wich that passit ar; And he hir bad the meþag thus duclar. “Say [to] ⁷⁰ the <i>knycht</i>, the quen hir <i>recommendith</i>,</p> <p>3024 And fal correk in quhat that sche offendith</p> <p>At his awn will, how so hyme list dewyþ; And hyme exortith, in most humyll wyþ, As <i>euer</i> he will, whar that sche can or may,</p> <p>3028 Or powar haith hir charg, be ony way, And for his worschip and his hie <i>manhede</i>, And for hir luf, to helpen <i>in</i> that ned The <i>kingis</i> honore, his land fore to preferf,</p> <p>3032 That he hir thonk for <i>euer</i> may deferf.”</p>	<p>yon folk shall perforce take to flight.”</p> <p>She consents to send a message.</p> <p>[Fol. 37 b.] A maiden is therefore sent to say, ⁷⁰ “to” seems required.</p> <p>that the queen humbly exhorts him</p> <p>to help in that need to preserve the king’s honour, and to deserve her thanks.</p>
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SIR GAWANE SENDS HIM TEN SPEARS MORE.

<p>And four <i>squyaris</i> chargin he also <i>With</i> thre horþ and <i>þperis</i> x to go <i>Furth</i> to the <i>knycht</i>, hyme prayng for his <i>þak</i>,</p> <p>3036 At his raquest thame in his ned to tak. [T]he maden <i>furth</i> <i>with</i> the <i>sqwyaris</i> is went</p>	<p>Sir Gawane also sends four squires with three horses and ten spears.</p>
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One to the knyght, and schawith *yar* entent.

Tho mesag hard, and ek ye present señ,
3040 He anfwerit, and askith of the qwen;

“*Sir*,” *quod* s \ddot{c} he, [“s \ddot{c} he] ⁷¹ in to \mathfrak{z} hone
bartiis lyis,

Whar that this day yhour dedis fal dewyß,
Yhowr manhed, yhour worfchip, and
affere,

3044 How \mathfrak{z} he *conteñ*, and how yhe armys bere;

The quen hir-self, and many o lady to,
Sal Iugis be, and vitnes how yhe do.”

Than he, whois hart stant in o new aray,

3048 Saith, “damyceyll, on to my lady fay,

How euer that hir lykith that it bee,

Als far as wit or powar is in me,

I am hir knyght, I fal at hir *command*

3052 Do at I may, *withouten* more demand.

And to *sir* gawan, for his gret gentriß,

Me *recomm*end and thonk a thousand fyß.”

With that o \mathfrak{s} per he takith in his hond,

3056 And so in to his *sterapis* can he stond

That to *sir* gawan *femyth* that the knyght

Encrefyng gon o larg fut one hycht;

And to the ladice faith he, and the qwen,

3060 “ \mathfrak{Z} hon is the knyght that euer I have sen

In al my tyme most knyghtly of affere,

And in hyme-self gon fareft armys bere.”

The message heard, he
inquires about the queen,

and is told that from yon
parapet she can witness
his deeds.

⁷¹ A second “s \ddot{c} he” is
here required.

He returns a message
that he is the queen’s
knight.

He stands in his stirrups;
and seems to increase a
foot in height.

THE BLACK KNIGHT’S CHARGE.

[T]he knyght that haith Remembrit in his
thocht

[Fol. 38 *a.*]

3064 The qwenys chargis, & how s \ddot{c} he hym
befocht,

Greatly encouraged,

Curag can encrefing to his hart;

His curfer lap, and gan onon to start;

And he the sqwaris haith reqwyrith so,

3068 That thai *with* hyme one to the feld wald go.
 Than goith he one, *withouten* mor abaid, without delay he crosses
 And our the reuar to the feld he raid; over the river to the
 Don goith his spere onone In to the Rest, field;
 3072 And in he goith, *withouten* mor areft, and goes in wherever he
 Thar as he saw most *perell* and most dred sees most peril.
 In al the feld, and most of help ⁷² had ned, ⁷² MS. "held."
 Whar semblyt was the firft-*conquest* king
 3076 *With* mony o *knycht* that was in his leding.
 The firft he met, doune goith boith horß & He overthrows two
 man; knights.
 The sper was holl, and to the next he Rañ
 That helpit hyme his hawbrek nor his scheld,
 3080 Bot throuch and throuch haith perfit *in* the feld.

SIX KNIGHTS FOLLOW HIM.

Sir kay, the wich haith this encontyr fen, Sir Kay, Sir Sygramors,
 His horß he strekith our the larg gren, Sir Gresown, Sir Ywan,
 And *sir* fygramors ek the defyrand, Sir Brandellis, and
 3084 *With sir* grefown cummyth at *yar* Gahers, all six in a race
 honde, spur across the field with
 stretched spears,
 Son of the duk, and alfua *sir* ywan
 The bastart, and *sir* brandellis onan,
 And gaherß, wich that broyir was
 3088 To gawan; thir sex in a Raß
 Deliuerly com prekand our the feldis
With speris straucht, and couerit *with* thar scheldis;
 Sum for love, fum honor to purcherß,
 3092 And aftir them one hundereth and 100 knights after
knychtis was, them.
 In famyne will, thar manhed to assay.
 On his v falowis clepit than *sir* kay,
 And faith them, "*siris*, thar has 3honder Sir Kay exhorts them
 ben
 3096 A courß that neuer-more farar was fen
 Maid be o *knycht*, and we ar cummyn ilkon

Magre his fois he to his courfeir *focht*
 Deliuery, as of o *mychty* hart,
 3132 *Without* steropis in to his *sadill* start, he leaps into the saddle
 That euery wucht beholding *mervell* has without stirrups.
 Of his strenth and *deliuer* befynes.

SIR KAY ASKS WHO THE BLACK KNIGHT IS.

Sir kay, feing his horß, and how that thai
 3136 War cled in to *sir* gawanis aray, Sir Kay asks who he is,
 Askith at the *squyar* if he knewith
 What that he was, this *knycht*? & he hym *schewith*
 He wift no thing quhat that he was, nore but the squire cannot
 hee tell.

3140 Befor that day hyme *neuer* saw *with* Ee.
 Than askith he, how and one quhat wyß
 On gawanis horß makith hyme *sich* *seruice*?
 The *sqw[y]ar* faith, “forfuth y wot no more;
 3144 My lord ws bad, I not the *cauß* *quharfore*.”
 The *blak* *knycht*, *horßit*, to the *feld* can The black knight returns
 few to the field.

Als *fresch* as he was in the *morow* new;
 The *sex* *falowis* *folowit* hyme *ilkone*, The six comrades follow
 3148 And al in front on to the *feld* ar *goñ*; him.
Rycht *freschly* one thar *ennemys* thai *foght*, [Fol. 39 a.]
 And many o fair *poynt* of *armys* *vroght*.

[T]han hapnyt to king *malangins* oft
 3152 By *ydras* king *discumfit* was, & *loft*, Malangin’s host is
 And fled, and to the *conquest*-king ar discomfited by king
goñe, Ydras; and retreats to
 Thar both the *batellis* *assemblit* In to one; join the second line,
 King *malengynis* in to his hart was wo, commanded by the
Conquest-king;

3156 For of hyme-self no better *knycht* *mycht* go;
 Thar xl thousand war thai for xv. so that 40,000 are now
 Than *mycht* the *feld* *rycht* *perellus* be *sen* opposed to 15,000 of
 Of *armyt* *knychtis* *gaping* one the *ground*; Arthur’s.
 3160 Sum *deith*, and sum *with* *mony* a *grewous* *wond*;

For arthuris kny*chtis*, that manly war and gud,
 Suppos that vthir was o multitude,
 Refautit tham well at the speris end;
 3164 But one fuch wyß thai may not lang defend.

THE BLACK KNIGHT'S PROWESS.

<p>The blak kny<i>cht</i> saw the danger of the feld, And al his doingis knowith quho beheld, And ek remem<i>brith</i> in to his entent 3168 Of the me<i>fag</i> that s<i>che</i> haith to hyme sent: Than curag, strenth encre<i>fing with</i> manhed, Ful lyk o kny<i>cht</i> one to the feld he raid, Thinking to do his ladice love to have, 3172 Or than his deth befor hir to refave. Thar he begynyth in his ferß curag Of armys, as o lyoune in his rag; Than merwell was his doing to behold; 3176 Thar was no kny<i>cht</i> so strong, nor yhit so bold, That in the feld befor his fuerd he met, Nor he so hard his strok apone hyme set, That ded or wondit to the erth he so<i>cht</i>; 3180 For thar was not bot wonderis that he wro<i>cht</i>.</p> <p>And magre of his fois euerilkone, In to the feld oft tymys hyme aloñ Throuch and throuch he passith to & fro; 3184 For in the ward ⁷³ it was the maner tho That non o kny<i>cht</i> shuld be the brydill tak Hyme to orest, nore cum behynd <i>his</i> bak, Nor mo than on at onys one o kny<i>cht</i> 3188 Shuld strik, for that tyme worschip stud so ry<i>cht</i>. 3hit was the feld ry<i>cht</i> perellus and strong Till arthuris folk, set thai <i>contenyt</i> longe; Bot in sich wyß this blak kny<i>cht</i> can <i>conten</i>, [Fol. 39 b.] 3192 That thai, the wich that hath his manhed feñ,</p>	<p>The black knight, knowing who is beholding him,</p> <p>thinks to have his lady's love, or die before her.</p> <p>He works nothing but wonders;</p> <p>and often passes alone through the field.</p> <p>⁷³ Another spelling of <i>world</i>, i.e. world, which occurs in the fuller form in l. 3212.</p>
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Sich hardyment haith takyne In his ded,
Them tho*cht* thai had no maner cau*ß* of
dred,

He fights in such wise as
to encourage all who see
his deeds.

Als long as he my*cht* owthir ryd or go,
3196 At euery ned he them recomfort fo.

Sir kay haith *with* his falowis al the day
Folowit hyme al that he can or may,

Sir Kay and his fellows
follow him all day.

And wondir well thai have in armys *prewit*,
3200 And *with* thar manhed oft thar folk relewit;

Bot well thai faucht in diuer*ß* placis fere,

With multitud *yar* folk confulit were,
That long in sich wy*ß* my*cht* thai no*cht*
conteñ.

But at last they are
nearly all overpowered
by numbers.

SIR KAY'S MESSAGE TO SIR HARWY.

3204 Sir kay, that hath *sir* gawans
q*f*quyar*is* sen,
He clepit hyme, and haith hyme prayt fo,
That to *sir* harwy the rewell wil he go,
And say to hyme, “ws think hyme ewil
awyfit;

Sir Kay sends Gawane's
squire with a message to
Sir Harwy that he ought
not to suffer the best
knight that ever bore
arms to be surprised,

3208 For her throuch hyme he sufferit be supprisit
The best kny*cht* that euer armys bur;

And if it so befell of adwentur,
In his defalt, that he be ded or lamyt,

3212 This world fal have hyme vtraly defamyt.

And her ar of the round table also
A falouschip, that fall in well and wo
Abid *with* hyme, and furth for to endur

nor six knights of the
Round Table to be
discomfited.

3216 Of lyf or deth, this day, thar adwentur;

And if so fal discumfyt at thai bee,

The king may say that wonder ewill haith he

Contentit hyme, and kepit his honore,

3220 Thus for to tyne of chevalry the flour!”

The sqw[*y*]ar hard, and furth his way
Raid,

The squire takes the
message.

In termys schort he al his meſag ſaid.
Sir harwy ſaith, “y wytneß god, that I
 3224 *Neuer* in my days comytit tratory,
 And if I now begyne In to myne eld,
 In ewill tyme fyrſt com I to this feld;
 Bot, if god will, I ſal me ſon diſcharg.
 3228 Say to *fir* kay, I ſal not ber the charg,
 He ſal no *mater* have me to rapref,
 I ſal amend this mys if that I lef.”
 The ſqwyar went and tellit to *fir* kay;

Sir Harwy ſays that Sir Kay ſhall have no cauſe to reprove him.

GALLOT'S FOLK ARE WORSTED.

3232 **A**nd *fir* harwy, in al the haſt he
 may,
 Aſſemblyt hath his oſtis, & onoñ
 In gret deſyre on the feld is gon
 Before his folk, and haldith furth his way;
 3236 Don goith his ſper, and ewyne before *fir* kay
 So hard o *knycht* he ſtrykith in his ten
 That horß and he lay boith apone the gren.
Sir gawan ſaw the counter that he maad,
 3240 And leuch for al the ſarues that he had:
 That day *fir* harwy prewyt in the feld
 Of armys more than longith to his eld,
 For he was more than fyfty yher of ag,
 3244 Set he was ferß and 3ong in his curag;
 And fro that he aſſemblyt his bataill
 Doune goith the folk of galotis al hail;
 For to *withſtond* thai war of no poware,
 3248 And yhit of folk x thouſand mo thei vare.

Sir Harwy comes to ſupport them;

[Fol. 40 a.]

and proves himſelf a better warrior than might have been expected of one ſo old.

Galiot's folk are beaten.

Kyng valydone, that ſauch on ſuch o
 wyß
 His falowis dangerit *with* thar ennemys,

King Valydone comes to ſupport them.

With al his folk, being freß and new,
3252 Goith to the feld onon, them to reßkew;
Thar was the feld *rycht perellus azañe*,
Of arthuris folk ful many on var flan.

Bot angus, quhich that lykith not to
bid,

Angus comes to aid
Arthur's men.

3256 And faw the *perell* one the tother *fid*,
His sted he strok, and *with* his oft is gon
Whar was moft ned, and thar the feld has ton.

K yng clamedyus makith non abaid,

Clamedyus comes to aid
Galiot's men.

3260 Bot *with* his oft one to the *fid* he raid.

And ywons king, that haith his
cummyn fen,

Ywons encounters
Clamedyus.

Encounterit hyme in myddis of the greñ.
The aucht *batellis* asssemblyt one this wiß;

3264 On ather half the clamore and the
cryiß

Great clamour and
lamentable cries on
either side.

Was lametable and petws for til her,
Of *knychtis* wich in diuerß placis fere
Wondit war, and fallyng to and fro,
3268 *Þhit galyotis* folk war xx thousand mo.

THE BLACK KNIGHT'S DARING RESOLUTION.

The blak *knycht* than on to hyme-self
he said:

The black knight bids
himself remember love's
power over him;

“Remembir the, how yhow haith ben araid,
Ay fen ye hour that yow was makid *knycht*,
3272 *With* love, *azane* quhois powar & whois *mycht*
Yow haith no strenth, yow may It not endur,
Nor *Þhit* non vthir erthly creatur;

The spedy horß away the knyght hath born.

In to his wyrking neuermore he felt,

3308 Nor non abaid he makith, nor areft.

His falowis, so in his knyghted affuryd,

Thai ar recomfort, thar manhed is

recoueryt,

And one thar fois ful ferfly thai foght,

3312 Thar goith the lyf of many o knyght to nocht.

So was the batell wonderful to tell,

Of knyghtis to se the multitud that fell,

That pety was til ony knyght to señ

3316 The knyghtis lying gaping on the

gren.

The blak knyght ay *continewit* so fast,

Whill ⁷⁴ many one, discumfit at the last,

Are fled, and planly of the feld thei pas:

His knightly deeds
assure his fellows.

It was pitiful to see the
knights gaping upon the
green.

⁷⁴ MS. "Whilk."

[Fol. 41 a.]

GALLOT WONDERS WHY HIS MEN FLEE.

3320 And galyot haith wondyr, for he was

Of mor powar, and askit at them qwhy

As cowartis thai fled sa schamfully?

Than faith o knyght, for wondit in the

brayne,

3324 "Who lykith, he may Retwrn azayne

Frome qwhens we come, *merwalis* for to see,

That in his tyme neuer sich sauch hee."

"Marwell," *quod* he, "that dar I boldly fay

3328 Thay may be callit, and quhat thai ar,

I pray?"

"Schir, in the feld forfuth thar is o knyght,

That only throw his body and his *mycht*

Wencuffith all, that thar may non susten

3332 His strokis, thai ar so fureows and ken.

He farith as o lyone or o beyre,

Wod in his rag, for sich is his affere.

Nor he the knyght in to the armys Red,

Galiot asks his men why
they flee.

A knight replies, that
whoever likes may go
and see marvels.

Galiot asks, what
marvels; and the knight
tells him there is a
knight who vanquishes
all;

who fares as a lion or a
bear;

3336 Wich at the first assemble in this sted
Wencullith all, and had the holl renown,
He may to this be no comparyfoune,

to whom the red knight
hears no comparison.

Fore neuer he sefith fen the day vas goñ,
3340 Bot euermore *continewit* in to one.”
Quod galiot, “in nome of god and we
Al, be tyme, the futhfastneß fal see.”

Galiot says he will go
and see.

GALIOT RALLIES HIS MEN.

[T]han he in armys that he had is gon,
3344 And to the feld *with* hyme azane hath
ton

Galiot is armed, rallies
the flyers, and
encourages his men.

Al the flearis, and foundyne [in] ⁷⁵ sich
aray

⁷⁵ The sense, but not
the metre, requires
“in.”

His folk, that ner discumfyt al war thay;
Bot quhen thai saw cummyne our the plan
3348 Thar lord, thai tuk sich *hardement* azañ,
That thar essenzeis lowd thai gon to cry.

They shout their war-
cries.

He chargit tham to go, that ware hyme by,
Straucht to the feld, *with* al thar holl forß;
3352 And thai, the wich that sparit not the horß,
All redy war to fillyng his *command*,
And freschly went, *withowten* more demand:

Throw qwich thar folk *recoueryt* haith thar place,

3356 For al the feld *preswmyt* that thar was
O new oft, one such o wyß thai soght;

All think a new host is
coming.

Whar arthuris folk had passith al to *nocht*,
Ne war that thai the better war ilkoñe,

Arthur’s folk determine
rather to die than fly.

3360 And at thai can them vtraly dispoñe
Rathar to dee than flee, in thar entent,
And of the blak *knycht* haith sich *hardyment*;
For at al *perell*, al harmys, and myschef,
3364 In tyme of ned he can tham al ralef.

[Fol. 41 b.]

[T]har was the batell *dangerus* & strong,
Gret was the pres, bath *perellus* & throng;
The blak *knycht* is born on to the ground,
3368 His horß hyme falyth, that fellith
dethis wound.

The black knight is
borne to the ground.

The vi falowis, that falowit hyme al day,

3400 And in the thikeft of the preß is goñ,
 And al his folk chargit he to feß. He charges all his folk to
 At his *command* thai levyng al the preß; cease;
 And quhen he had departit all the rout, [Fol. 42 a.]
 3404 He laid, “*fir knyght*, havith now no dout.”
 Wich anwerit, “I have no cauß to dred.”
 “*3is*,” *quod* he, “*fa euer god me sped*, and assures the black
 Bot apone fut quhill 3e ar fechtand here, knight that he will
 3408 And yhow defendith apone sich himself warrant him
 manere, from all harm.
 So hardely, and ek so lyk o *knyght*,
 I fal my-self *with* al my holl *mycht*
 Be yhour defens, and varand fra al harmys;
 3412 Bot had yhe left of worfchip In til armys,
 What I have don I wold apone no wyß;
 Bot fen yhe ar of *knychthed* so to prys,
 3he fal ⁷⁶ no *maner* cauß have for to dred: ⁷⁶ MS. “falt.”
 3416 And fet yhour horß be falit at this
 ned, He offers him as many
 Displeß yhow not, for-quhy 3e fal not horses as he needs; and
 want proposes that they shall
 Als many as yhow lykith for to hawnt; never again part.

GALLOT GIVES LANCELOT HIS OWN HORSE.

And I my-self, I fal yhowr *sqwyar* bee,
 3420 And, if god will, *neuer* more fal wee
 Depart;” *with* that, anon he can to lycht He ’lights from his
 Doune frome his horß, and gaf hyme to y^e horse, and gives him to
knycht. Lancelot, who thanks
 The lord he thonkit, and the horß hath ton,
 3424 And als so fresch one to the feld is gon,
 As at no *strokis* he that day had ben.
 His falowis glad, one horß that hath *hym* sen,
 To galiot one vthir horß thai broght;
 3428 And he goith one, and frome the feld he *focht*,
 And to the plan quhar that his *oftis* were;

And brandymagus chargit he to stere
Efter hyme, *within* a lytill space,
3432 And x thousand he takyne *with hym*
haß.

Galiot returns to his
host, and chooses a band
of 10,000 men.

Towart the feld onon he can to Rid,
And chargit them befor ye oft to byd.

Wp goith the trumpetis, and the
claryownis,

The trumpets, clarions,
horns, and bugles are
sounded.

3436 Hornys, bugillis blawing furth thar
fownis,

That al the cuntre refownit hath about;
Than arthuris folk var in dispar & dout,
That hard the noys, and faw the multitud

Arthur's folk despair.

3440 Of fresch folk; thai cam as thai war wod.

LANCELOT HARANGUES ARTHUR'S HOST.

[B]ot he that was *withowten* any dred,
In fabill cled, and faw the gret ned,
Assemblyt al his falowis, and arayd;
3444 And thus to them in manly *termes*
faid:

The sable knight, still
fearless,

“What that 3e ar I know not yhour estat,
Bot of manhed and worschip, well I wat,
Out throuch this world yhe aw to be
commendit,

harangues his men,
saying,

[Fol. 42 b.]

“I know not who ye are,
but I know that ye ought
to be commended.

3448 This day 3e have so knyghtly yhow defendit.
And now yhe see how that, a3anis the
nycht,

Ye see how your
enemies, as night
approaches, are striving
to give you an outrage or
a fright.

Yhour ennemys *pretendit with* thar myght
Of multitud, and *with* thar new oft,

3452 And *with* thar buglis and thar wyndis boft
Freschly *cummyng* In to sich aray,
To ifyne yhow one owtrag⁷⁷ or affray.

⁷⁷ MS. “owtray.” See
Glossary.

And now almost *cummyne* Is the *nycht*,

3456 Quharfor yhour strenth, yhour curag,
& yhovr *mycht*

Employ then your
courage, so that the

And sich encounter

[*The rest is wanting.*]

NOTES.

[It may be observed, once for all, that the expression *in to* repeatedly occurs where we should simply use *in*; and *one to* is in like manner put for *unto*. The ending *-ith* (for *-ed*) is frequent in the past tense, and *-it* (also for *-ed*) in the past participle, though this distinction is not always observed. A still more noticeable ending is *-ing* (for *-en*) in the infinitive. Observe further that the letters *v*, *u*, and *w* are perfectly convertible, and used quite indiscriminately; so that *wpone* means *upon*; *vthir* means *uthir*, i.e., *other*: *our* is put for *over*; *vounde* signifies *wound*, etc.]

Page 1, [line 1](#). *The soft morow*. This nominative case has no verb. A similar construction occurs in the first lines of Books II. and III.

[4](#). *Uprisith*—*his hot courss*, Upriseth in his hot course;
chare, chariot.

[6](#). *sent*, sendeth; so also *stant*, standeth, [1. 326](#).

[8](#). *valkyne*, waken.

[10](#). *gyrss*, grass.

[11](#). *assay*, assault.

[13](#). *vox*, voice.

[17](#). *frome I can*, from the time that I did.

[18](#). *It deuit me*, it availed me. Jamieson gives “*Dow*, 1. to be able; A.S. *dugan* (*valere*), to be able. 2. to avail; Teut. *doogen*.”

P. 2, [1. 23](#). *hewy zerys*, heavy years.

[24](#). “Until that Phœbus had thrice gone through his full circuits” (lit. spheres). See the peculiar use of “*pas*” in other places.

[26](#). “So, by such a manner, was my lot fated;” see [1. 41](#).

[28](#). *carving can*, did cut.

30. *be the morow*, by the morn.

36. *neulyngis*, newly, anew.

43. *walkith*, walked.

50. *I-clede*, y-clad, clad. Ch. has *clede*.

54. “No one within thought he could be seen by any wight outside.”

P. 3, 1. 56. *clos it*, enclose it; the MS. has *closit*.

57. *alphest*. This reading of the MS. is an error for *alcest*.

See Chaucer, Prologue to Legend of good women, l. 511:

“The grete goodnesse of the quene Alceste,
That turned was into a dayesye,”

Alceste being the contracted form of Alcestis.

59. *Wnclosing gane*, did uncloze.

60. “The bright sun had illumined the spray, and had updrawn (upwarped) into the lusty air the night’s soft (sober) and moist showers; and had made the morning soft, pleasant, and fair.” With this difficult passage we should compare 1. 2477.

66. *Quhill*, until.

67. *till ony vicht*, to any wight.

69. *Bot gladness til the thochtful, euer mo*, etc., “But, as for gladness to the melancholy man, evermore the more he seeth of it, the more wo he hath.”

73. *represent*, represented (accented on the second syllable).

74. *Al day gan be sor*, etc., “All the day, my spirit began to dwell in torment, through sorrow of thought;” *be sor*, by sorrow (A.S. sorh).

77. *Ore slep, or how I wot*, “Or sleep, ere I knew how.”

83. *A-licht*, alighted.

84. *levis in to were*, livest in doubt.

P. 4, 1. 91. *be morow*, by morrow; at early morn.

99. *set*, although.

103. *weil accordinge*, very fitting.

105. *long ore he be sonde*, (It is) long ere he be sound.

108. *seith, for to consel*, saith, that as for concealing or shewing, etc.

[109.](#) *althir-best*, lit. best of all; see Chaucer's use of *alderfirst*, *alderlast*.

P. 5, [l. 127.](#) *lat be thi nyss dispere*, let be thy nice (foolish) despair.

[128.](#) *erith*, earth.

[134.](#) *schall hyme hating*, shall hate him. The termination -*ing* is here the sign of the infinitive mood after the verb *shall*.

[140.](#) *Set*, although.

[146.](#) *tak one hand and mak*, undertake and compose; *trety*, treatise; *vnkouth*, unknown, new.

[151.](#) *belevis*, believe will please thy lady.

[160.](#) *yis*, this.

P. 6, [l. 161.](#) *troucht*, truth.

[163.](#) *discharge*, release.

[170.](#) *spir*, sphere.

[171.](#) "At command of a wise (god from) whose vision," etc. We sometimes find in old English the adjective "a wise" used absolutely for "a wise man." See "Le Morte Arthur," ed. F. J. Furnivall, l. 3318.

[175.](#) *tynt*, lost.

[177.](#) *be this worldis fame*. Here again, as in many other passages, "be" expresses with relation to, as regards.

[185.](#) *yaim*, them.

[191.](#) *demande*, demur.

P. 7, [l. 198.](#) *Quhill*, until.

[200.](#) *conten*, treat; lit. contain.

[202.](#) Lancelot is here called the son of Ban, king of Albanak; so again in [l. 1447.](#)

[204.](#) *redis*, read.

[214.](#) "I will not waste my efforts thereupon."

[219.](#) *wnwyst*, unwist, unknown.

[225.](#) *nome*, name.

[226.](#) *Iwondit to the stak*, very deeply wounded; but there is no doubt about the origin of the phrase. See Glossary.

- [228.](#) *astart*, get rid of it, escape it.
- P. 8, [l. 240.](#) *dedenynt to aras*, deigned to pluck out.
- [244.](#) *hurtare*, hurter.
- [245.](#) *Iwond*, wounded.
- [248.](#) *ful wicht*, full nimble.
- [251.](#) *of quhome*, by whom.
- [253.](#) *send*, sent.
- [257.](#) *pasing vassolag*, surpassing prowess.
- [260.](#) “Passed down into the fell caves.”
- [264.](#) *tane*, taken.
- [266.](#) *cwre*, care.
- P. 9, [l. 267.](#) *gart be maid*, caused to be made.
- [271.](#) *awoue*, vow.
- [275.](#) *in to that gret Revare*, in that great river.
- [284.](#) *o gret confusione of pupil and knyghtis*, al enarmyt, a great medley of people and knights, all fully armed. Stevenson actually reads *unarmyt!*
- [294.](#) *I wil report*; both here and in [l. 320](#) we should almost expect to find “*I nil report*,” i.e. I will not tell. It must mean, “I will tell you why I omit to mention these things.” Compare lines [266](#), [320](#).
- [297.](#) *thing*, think.
- P. 10, [l. 305.](#) *veris*, wars.
- [306.](#) *be the wais*, by the ways.
- [307.](#) *Tuex*, betwixt; *accorde*, agreement.
- [314.](#) *mot*, must.
- [316.](#) *stek*, concluded.
- [319.](#) *most conpilour*, very great composer.
- [320.](#) “As to whose name I will only say, that it is unfit,” etc.
- [326.](#) *stant*, standeth.
- [328.](#) *yroung*, rung.
- [330.](#) *beith*, shall be; observe the *future* sense of *beith* in this place.
- [331.](#) *suet*, sweet.
- [332.](#) “His soul in bliss preserved be on that account.”

334. *and this endit.* Whether *endit* here refers to *inditing* or *ending* is perhaps doubtful.

NOTES TO BOOK I.

P. 11, l. 336. If by *aryeit* is here meant the *sign*, not the *constellation* of Aries, the day referred to is April 1 or 2, according to Chaucer's "Astrolabie."

338. *bewis*, boughs.

340. *makyne gone*, did make.

341. *in ther chere*, after their fashion. (For *chere*, see Glossary.)

345. *auerding to*, belonging to.

351. *Anoit*, annoyed.

352. *For why*, wherefore; so also *for-thi*, therefore.

354. *can*, began.

355. *sende*, sent.

358. *heryng*, hear (infin. mood). In the next line it occurs as a present participle.

362. *to pas hyme*, to go, depart.

364. *meit*, to dream of; *aperans*, an appearance, apparition.

P. 12, l. 365. *hore*, hair.

375. *vombe*, womb; hence bowels.

377. *stert*, started.

384. *gert*, caused.

390. *traist*, trust.

397. *demande*, demur, delay.

398. *at*, that.

P. 13, l. 407. *whill*, until.

408. *the*, they.

410. *to viting*, to know.

412. *shauyth al hall*, sheweth all whole.

414. *chesith*, chooseth.

422. *shire*, sir.

[424.](#) *fore to awysing*, in order to take counsel. 432. All this about *astronomy* (i.e. astrology) should be compared with Gower; Conf. Amantis, lib. vii; ed. Pauli, vol. 3, pp. 133, 134. Arachell, Nembrote, Moises, Hermes are there mentioned as astrologers.

[433.](#) The MS. has “set” (*not* with a long *s*). Mr Stevenson has “fet,” which would seem right.

P. 14, [l. 435.](#) *nembrot*, Nimrod; see *Genesis and Exodus* (E.E.T.S.), l. 659.

[436.](#) *herynes*, miswritten for *herymes*, i.e. Hermes.

[439.](#) “The which they found were wondrously evil set.”

[440.](#) *his sweuen met*, dreamed his dream.

[443.](#) *waryng in to were*, were in doubt.

[444.](#) *danger*, power to punish; compare Shakspeare’s use of the word.

[457.](#) *but delay*, without delay.

[459.](#) *stondith heuy cherith*, stood heavy-cheered, was sad in his demeanour.

[465.](#) *fundyng*, found.

[466.](#) *depend to*, depend upon.

P. 15, [l. 475.](#) *tone*, taken.

[478.](#) *assey*, test.

[481.](#) *record*, to tell out, speak.

[487.](#) *preseruith It allan*, is preserved alone.

[499.](#) *affy in-tyll*, rely upon.

[500.](#) *failye*, fail.

[504.](#) *there clergy*, their science.

P. 16, [l. 519.](#) “Through the watery lion, who is also faithful, and through the leech and eke the water also, and through the counsel of the flower.” It is very possible this passage is partly corrupt; [l. 520](#) should certainly be (as may be seen from lines [2010](#), [2056](#)),

“And through the leich withouten medysyne.”

The meanings of lion, leech, and flower are fully explained, however, in lines [2013-2120](#).

- [524.](#) *weyne*, vain.
- [527.](#) *passid nat his thoght*, left not his thoughts.
- [531.](#) *rachis*, braches, dogs.
- [533.](#) *grewhundis*, grayhounds.
- [536.](#) This purely conjectural line is merely inserted to carry on the sense. It is imitated from line 3293. In the next line we should read “*grewhundis*,” rather than “*grewhund*.”
- [538.](#) *Befor ther hedis*, before their heads.
- P. 17, [1. 545.](#) “All armed, as was then the fashion.”
- [546.](#) *salust*, saluted.
- [548.](#) *kend*, known.
- [549.](#) *leuyth*, liveth.
- [552.](#) The rime requires “land,” as in [1. 638.](#)
- [553.](#) *yald hyme our*, yield him over.
- [554.](#) *if tribut*, give tribute.
- [566.](#) *recist*, resist; *mone bee*, must be.
- [568.](#) *be*, by.
- [569.](#) *day moneth day*, ere this day month; comp. [1. 1162.](#)
- P. 18, [1. 577.](#) *fairhed*, fair-hood, beauty.
- [587.](#) *magre myne entent*, in spite of my intention.
- [591.](#) *nome*, took.
- [593.](#) *Inquere at*, inquire of.
- [596.](#) *wes*, was.
- [599.](#) *rase*, rose.
- [605.](#) *accordith*, agree thereto.
- [606.](#) *recordith*, belongith.
- [607.](#) *visare*, wiser.
- P. 19, [1. 621.](#) *This spek I lest*, this I list to speak.
- [622.](#) *varnit*, warned.
- [626.](#) “Though the season of the year was contrary.”
- [627.](#) *atte*, at the.
- [629.](#) *the ilk*, that (Scotch *thilk*).
- [632.](#) *Melyhalt*, the name both of a hill, and of the town built upon it.
- [636.](#) *affray*, terror.

- [642.](#) *wnconquest*, unconquered.
- [643.](#) *cwre*, care.
- P. 20, [l. 649.](#) *nemmyt*, named.
- [652.](#) *were*, war.
- [654.](#) *or than to morn*, earlier than to-morrow.
- [660.](#) *our few*, over few.
- [677.](#) *northest*, north-east.
- P. 21, [l. 686.](#) *fechteris*, fighters.
- [688.](#) *holde*, held.
- [691.](#) *presone*, prison.
- [697.](#) *peite*, pity.
- [699.](#) The metre of Lancelot's lament is that of Chaucer's "Cuckoo and Nightingale," and was very possibly copied from it. *Qwhat haue y gilt*, what crime have I committed.
- [702.](#) *ago*, gone.
- [703.](#) *nat*, naught; *me glaid*, gladden me.
- [706.](#) *til haue*, to have.
- [709.](#) *Sen thelke tyme*, since that time.
- P. 22, [l. 718.](#) *of remed*, for a remedy.
- [719.](#) *sesith*, ceaseth.
- [723.](#) *with this lady*, by this lady.
- [728.](#) *laisere*, leisure.
- [731.](#) *diuerss wais sere*, divers several ways.
- [733.](#) *bur*, bore.
- [735.](#) *cher*, car.
- [740.](#) *dout*, to fear.
- [745.](#) *but were*, without doubt. This expression often occurs.
- P. 23, [l. 751.](#) *few menye*, small company; an oddly sounding expression to modern ears.
- [753.](#) *cold*, called.
- [754.](#) *hot*, hight, was named.
- [755.](#) *but in his cumpany*, unless he had with him.
- [757.](#) *He saith*; the speaker is the captain of the hundred knights, called in [l. 806](#) *Maleginis*.

[768.](#) *als fell*, just as many.

[777.](#) *hard*, heard.

[781.](#) *clepit*, called.

P. 24, [l. 793](#), *as he wel couth*, as he well knew how.

[796.](#) *sen*, seen.

[800.](#) *sen*, since.

[806.](#) *was hot*, was hight, was named.

[809.](#) *In myde the borde and festinit in the stell*, In the midst they encounter, and fastened in the steel. See [l. 850](#).

[812.](#) *Rout*, company.

[815.](#) *ferde*, fourth.

[817.](#) *sauch thar latter batell steir*, saw their last division stir.

P. 25, [l. 820](#). *gane his mortall fell*. A word seems here omitted; if after *mortall* we insert *strokis*, the sense will be, “His enemies began his mortall strokes to feel.”

[825.](#) *worth*, worthy. It would improve the metre to read *worthy* ([l. 875](#)).

[828.](#) *In to were*, in war, in the strife.

[829.](#) *hyme bure*, bore himself.

[839.](#) *to-for*, heretofore.

[841.](#) *Atour*, i.e. *at over*, across.

[842.](#) *assall*, assault. The rime shews we should read *assail*, as in [l. 855](#).

[849.](#) *socht atour*, made their way across. The use of *seke* in Early English is curious.

P. 26, [l. 861](#). *setith his payn vpone*, devotes his endeavours to.

[868.](#) *al to-kerwith*, wholly cutteth in pieces.

[880.](#) *dirk*, dark.

[883.](#) *tan and slan*, taken and slain.

P. 27, [l. 895](#). It frequently occurs in the MS. that a space is left at the beginning of a line, and the first letter of the line is omitted. It is evident that the intention was that the first letter should be illuminated, and that this, after all, was not done.

Here, for instance, the T is omitted, as indicated by the square brackets. So also in [l. 1083](#), etc.

- [897.](#) *pasing home*, go home.
- [899.](#) *was vent*, had gone.
- [905.](#) *dulay*, delay. So also *duclar* for *declare*.
- [907.](#) *comyne*, came.
- [908.](#) *ill paid*, displeased.
- [909.](#) *homly*, humbly. Stevenson reads *hourly*, but this is wrong; see [1.914](#).
- [911.](#) *carful*, full of care, unhappy.
- [912.](#) *withouten were*, without doubt.
- [914.](#) *lawly*, lowly.
- [918.](#) *wight*, with (unusual, and perhaps wrong).
- P. 28, [1.924](#). *leife*, live.
- [929.](#) *eft*, after.
- [933.](#) *thar longith*, there belongeth.
- [943.](#) *I was for til excuss*, I had some excuse.
- [944.](#) “Because I did behove (to do it), out of very need.”
- [946.](#) *lefe it but*, leave it without.
- [953.](#) *ma*, make.
- [954.](#) *ga*, go.
- [955.](#) *of new*, anew.
- [958.](#) *But if that deth or other lat certan*, “Except it be owing to death or other sure hindrance.”
- P. 29, [1.960](#). *be hold*, be held. MS. *behold*. Stevenson suggested the alteration, which is certainly correct.
- [961.](#) *withthy*, on the condition that.
- [965.](#) *promyt*, promise; *als fast as*, as soon as.
- [973.](#) *ferd*, fourth.
- [982.](#) “Where we shall decide the end of this war.”
- P. 30, [1.997](#). *cag*, cage, prison.
- [999.](#) *amen*, pleasant.
- [1000.](#) *vodis*, woods.
- [1004.](#) *lust*, pleasure (Ch.). But the line is obscure; unless we read “*diuersitee*.”
- [1009.](#) “His spirit started (owing to the) love (which) anon hath caught him,” etc.

[1012.](#) *at*, that.

[1014.](#) “(As to) whom they know not at all.”

[1019.](#) *sen at*, since that.

[1022.](#) *the dewod*, devoid thee.

[1024.](#) *and*, if.

[1026.](#) *be ony mayne*, by any mean.

P. 31, [l. 1027.](#) *y red*, I advise.

[1035.](#) *To warnnyng*, to warn.

[1040.](#) *our the furdys*, over the fords.

[1044.](#) *oyer*. So in MS.; the *y* representing the old *th* (*þ*);
other.

[1046.](#) *hufyng*, halting.

[1050.](#) *worschip*, honour. “It were more expedient to
maintain your honour.”

[1058.](#) *wonk*, winked.

[1062.](#) *vare*, aware.

P. 32, [l. 1064.](#) The meaning of “ferst-conquest” is “first-conquered” (*conquest* being Old Fr. for conquered). It is explained in [l. 1547](#) as having been a title given to the king whom Galiot first subdued.

[1067.](#) *ferss*, fierce.

[1070.](#) *suppos*, although.

[1073.](#) *he*; viz. the shrew.

[1077.](#) The MS. has “fched.”

[1080.](#) *ymen*, I mean.

[1095.](#) *tais*, takes.

P. 33, [l. 1109.](#) *Galyot* put for *Galiotes*, the genitive case-ending being often omitted, after a proper name especially.

[1110.](#) *prewit*, proved, tried.

[1129.](#) *traist*, trust.

[1131.](#) *that euery thing hath cure*, that (of) everything hath
care.

P. 34, [l. 1135.](#) “Aye from the time that the sun began to light
the world’s face, until he was gone.”

[1137.](#) *o forss*, perforce.

- [1141.](#) *taais*, takes.
- [1142.](#) *hecht*, promised.
- [1151.](#) *failzeis*, fail.
- [1154.](#) *fet*, fetched.
- [1156.](#) *stant*, standeth.
- [1162.](#) *resput*, respite.
- [1166.](#) *very knyghtis passing*, weary knights go.
- P. 35, [l. 1170.](#) *till spere*, to inquire.
- [1177.](#) *ne wor his worschip*, had it not been for his valour.
- [1187.](#) *qwheyar*, whether.
- [1191-4.](#) “And fond,” etc. These four lines are now for the first time printed. They were omitted by Stevenson, evidently by accident.
- [1196.](#) *Per dee*. Fr. *par Dieu*: an oath common in old ballads, generally in the form *pardy*.
- [1197.](#) *vsyt*, used.
- [1198.](#) “I advise that we go unto his arms” (armour).
- [1203.](#) *haill*, whole.
- P. 36, [l. 1207.](#) *abwsyt*, abused, i.e. made an ill use of.
- [1208.](#) *vsyt*, used.
- [1209.](#) *suppos the best that lewis*, even though (it were) the best that lives.
- [1217.](#) *on slep*, asleep. The prefix *a-* in English is due to the Saxon *on*.
- [1221.](#) *al to-hurt*, etc. See note in Glossary on the word *To-kerwith*.
- [1225.](#) *sauch*, saw; *rewit*, rued, pitied.
- [1233.](#) *one syd a lyt*, a little on one side.
- [1236.](#) *our mekill*, over much.
- P. 37, [l. 1240.](#) *yarof*, thereof.
- [1241.](#) *ruput*, repute, think.
- [1242.](#) *ablare*, abler, readier.
- [1253.](#) Insert a comma after *thret*, and destroy that after *lowe*. The meaning perhaps is, “But what if he be appealed to and threatened, and (meanwhile) his heart be elsewhere

set to love.” Observe that *and* is often the third or fourth word in the sentence it should begin. See [l. 2833](#).

[1258](#). *zhe tyne yowr low*, you lose your love.

[1260](#). *conclisit*, ended.

[1265](#). *mokil*, much.

[1268](#). *of new*, anew, again.

[1273](#). *pan*, pain.

NOTES TO BOOK II.

P. 38, [l. 1279](#). *thocht*, anxiety.

[1284](#). *apperans*, i.e. vision, as in [l. 364](#).

[1295](#). *aqwynt*, acquainted; Burns uses *acquent*.

[1297](#). *com*, coming.

P. 39, [l. 1316](#). “So far out of the way you go in your course.”

Compare [l. 1797](#).

[1317](#). “Thy ship, that goeth upon the stormy surge, nigh of thy revels (i.e. because of thy revels) in the gulf it falls, where it is almost drowned in the peril.”

[1321](#). “In the wretched dance of wickedness.” See the curious uses of the word “daunce” in Chaucer.

[1323](#). *the son*, thee soon.

[1330](#). *powert*, poverty; *as the-selwyne wat*, as thyself knows.

[1334](#). *in to spousag*, in wedlock.

P. 40, [l. 1343](#). The word *diuerss* is required to complete the line; cf. [l. 731](#).

[1352](#). *suppriss*, oppression.

[1354](#). *wedwis*, widows.

[1367](#). *that ilke*, that same.

[1369](#). *sufferith*, makest to suffer.

P. 41, [l. 1379](#). Eccles. iv. 9, 10.

[1387](#). *yow mone*, thou must.

[1392](#). *her-efter leif*, hereafter live.

- [1401](#). A comma is scarcely needed after “*sapiens*.” It means “The fear of the Lord is the beginning of wisdom.” Prov. ix. 10.
- P. 42, [l. 1409](#). *to ryng wnder his pess*, to reign under His peace, by His permission. Roquefort gives *pais*, licence, permission.
[1420](#). *arour*, error.
[1427](#). *leful*, lawful.
- P. 43, [l. 1447](#). Ban, king of Albanak, was Lancelot’s father. See [l. 202](#), [1450](#).
[1474](#). The MS. has “affit.”
- P. 44, [l. 1491](#). *tak the bak apone themself*, turn their backs.
[1500](#). *yewyne*, given.
[1504](#). *till*, to; redundant.
[1506](#). *stand aw*, stand in awe. So also in [l. 2684](#). The same expression occurs in *The Bruce*, iii. 62, ed. Pinkerton, p. 42, ed. Jamieson; and also in *Havelok*, l. 277, where the word *in*, supplied from conjecture, should be struck out.
- P. 45, [l. 1537](#). *throw his peple*, by his people.
[1541](#). *Thus falith not*, etc., “Except wise conduct falleth to a king.”
[1546](#). It may be right to retain the spelling of the MS. —“kinghe;” for, though strange and unusual, it occurs again in [l. 2527](#).
- P. 46, [l. 1556](#). *wende*, weened.
[1560](#). *in to his contrare*, against him.
[1568](#). *trewis*, truce.
[1575](#). *his powar*, his chief army.
[1576](#). *by the yhere*, by the ear, privately.
[1579](#). *cold*, called; as in [l. 753](#).
- P. 47, [l. 1597](#). *home fair*, go home.
[1608](#). *And*; redundant in modern English. For many of the precepts given by Amytans the author must have been indebted to Gower, or, at any rate, to the author of the *Secreta Secretorum*. See Gower; Conf. Amantis; ed.

Pauli, lib. vii; vol. 3, pp. 152-159. And cf. Tyrwhitt's note to the Canterbury Tales, l. 16915; and Warton's Hist. Eng. Poetry.

- P. 48, [l. 1628](#). *lest*, least; *low*, law. It requires care to distinguish the two meanings of *low*, viz. *love* and *law*.
[1633](#). *Iug*, judge.
- P. 49, [l. 1660](#). *sar*, sorely.
[1666](#). A line omitted. The inserted line is purely conjectural.
- P. 50, [l. 1704](#). *pupelle*, people.
[1708](#). *Inwyus*, envious.
[1716](#). *longith*, belongeth.
[1717](#). *the lykith*, it likes thee, thou art pleased.
- P. 51, [l. 1724](#). *betak til hyme*, confer upon him.
[1730](#). *essy*, easy.
[1736](#). *for the nonis*, for the occasion. See White's Ormulum.
[1739](#). *vn to the vorthi pur yow if*, unto the worthy poor thou give.
[1742](#). *set nocht of gret substans*, though not of great value.
[1754](#). *alowit*, approved of.
- P. 52, [l. 1761](#). *tyneath*, loseth.
[1763](#). *atonis*, at once.
[1771](#). *resawe*, receive.
[1773](#). *with two*, also.
- P. 53, [l. 1791](#). *well less*, *al-out*, much less, altogether. The punctuation hereabouts in Stevenson's edition is very wild.
[1795](#). *wys*, vice; *the wrechitnes*, thy miserliness.
[1797](#). *pass the courss*, go thy way.
[1808](#). *wrech*, wretch; but here used instead of *miser*.
[1812](#). *viss*, vice.
[1814](#). *ben y-knawith*, are known (to be) (?).
[1815](#). *dant*, daunt.
[1822](#). *the ton*, the one.
- P. 54, [l. 1832](#). *beis var*, beware.
[1834](#). *colde*, cool.

- [1852.](#) *onys*, once.
- [1855.](#) *whar-throw*, through which, whereby.
- P. 55, [l. 1864.](#) *awn*, own. The metre requires the more usual form *awin*.
- [1879.](#) *dispolzeith*, despoileth.
- [1881.](#) *For-quhi*, wherefore. In this line the MS. has “srikth.”
- P. 56, [l. 1899.](#) *most nedis*, must needs. *Ye = the*; i.e. The one, He.
- [1909.](#) *Mot*, might.
- [1917.](#) *in* should be *into*, as elsewhere.
- P. 57, [l. 1940.](#) *havith*, hath.
- [1950.](#) *hot*, hight, is called.
- P. 58, [l. 1966.](#) *wnepwnist*, unpunished.
- [1990.](#) *omend*, amend; *spill*, destroy.
- P. 59, [l. 2011.](#) *ayre*, are.
- [2012.](#) *duclar*, declare; so also *dulay* for delay.
- [2017.](#) *the god werray*, the Very God.
- P. 60, [l. 2036.](#) *For-quhi*, wherefore.
- [2040.](#) *mad*, made.
- [2041.](#) *clergy*, science.
- [2062.](#) *be the mycht dewyne*, by the might divine.
- P. 61, [l. 2069.](#) *far*, fare.
- [2079.](#) *helyth frome the ground*, heals from the bottom; i.e. effectually.
- [2100.](#) *not sessith*, who ceaseth not.
- P. 62, [l. 2107.](#) *Ne war*, were it not for; *hartly*, hearty; it occurs again four lines below.
- [2135.](#) *yneuch*, enough. He means he will ask but one question more.
- P. 63, [l. 2148.](#) *To passing home*, to go home.
- [2162.](#) *the xxiiij day*. The first *i* in the MS. is like a “v” smudged over; we should read “xxiiij,” as in [l. 2155.](#) The

contraction is to be read *four and twentieth*, not *twenty-fourth*; so also in [1. 610](#).

- P. 64, [1. 2190](#). *hal dure*, hall door.
[2192](#). *o iorne most for to comend*, a journey most to be commended.
[2194](#). *lowith*, love.
- P. 65, [1. 2212](#). *the fewar eschef thay*, the less they achieve.
[2229](#). “For no adventure will prove so great, that ye shall not achieve it.”
[2241](#). *whill*, until.
- P. 66, [1. 2247](#). *galot*; so in MS.
[2265](#). *grant mercy*, great thanks; Fr. *grand merci*.
[2267](#). *quhy*, because.
- P. 67, [1. 2279](#). *thithingis*, tidings; probably an error of the scribe for *tithingis*. Stevenson has *chichingis*!
[2284](#). *al-out*, altogether.
[2304](#). *oft syss*, oft-times. See Glossary (*Syss*).
[2306](#). *dante*, dainty.
[2310](#). *tithandis*, tidings; compare [1. 2279](#).
- P. 68, [1. 2323](#). *aw*, owe.
[2328](#). *fantessy*, fancy, notion.
[2334](#). *for no why*, for no reason.
[2337](#). *mon I fair*, must I go.
[2338](#). *our son It waire*, over soon it were.
[2342](#). *For-quhy*, because.
- P. 69, [1. 2352](#). *nor* has the force of *but*.
[2366](#). *be ony men*, by any means.
[2368](#). *on of tho*, one of them.
[2375](#). *chen of low*, chain of love.
[2376](#). *and if zhe may deren*, an if you may declare.
- P. 70, [1. 2409](#). *hartly raquer*, heartily require.
[2416](#). *gar ordan*, cause to be provided.
- P. 71, [1. 2428](#). *prewaly disspone*, privily dispose.

2436. *ellis-quhat*; I suppose this means, “he was on fire elsewhere.”

2448. *hamlynes*, homeliness.

2452. *fest throw al the zher eliche*, feast through all the year alike.

P. 72, l. 2469. *commend*, commended.

2470. *he drywith*, he driveth, pursueth. The reading is not *drawith*, as in Stevenson.

NOTES TO BOOK III.

P. 73, l. 2471. This line is too long, and the sense imperfect; but there is no doubt about the reading of the MS.

2474. *Awodith*, expels.

2475. *doune valis*, falls down; for it is evident that *valis* is an error for *falis*, the mistake having arisen from confusion with the succeeding line.

2480. *cled*, clad.

2487. *bygown*, begun. In the next line Stevenson has *sown*; but the true reading is *Rown*, run; as in l. 2820.

2492. *barnag*, baronage, nobility.

P. 74, l. 2522. *but dulay*, without delay; *the*, they.

2524. *thar com*, their coming.

2530. *in the dogre*, in its (due) degree.

P. 75, l. 2545. *Or that*, ere that.

2552. *he and hate*, high and hot.

2558. *the can*, they began.

P. 76, l. 2574. *hyme mak*, prepare himself; or perhaps simply, make (for the field), go.

2582. *helmys last*; *last* clearly means *laced*; see l. 2250.

2594. *3hit*, although.

2599. *dout*, fear.

2600. *is assemblit*, made an attack. The peculiar use of *assemble* must always be borne in mind.

- [2601.](#) *erd*, earth.
- P. 77, [l. 2612.](#) *found till gwyans*, go to Gwyans.
[2614.](#) *til esquyris thei sewyt*, after Esquyris they followed.
[2619.](#) *one to the melle socht*, made their way to the *mêlée*.
[2627.](#) *don bore*, borne down.
[2630.](#) Fifty thousand. It would appear that Galiot had 40,000, of whom 10,000 were held *in reserve*; so that in [l. 2632](#) only 30,000 are mentioned. See [l. 2569](#), [2647](#).
- P. 78, [l. 2646.](#) *ten*, sorrow, vexation.
[2656.](#) *resauf*, receive.
[2663.](#) *at thar come*, at their coming; *led*, put down.
[2670.](#) *biding one the bent*, abide on the grassy plain.
- P. 79, [l. 2679.](#) “That, despite their efforts, they must needs retire.”
[2684.](#) *stud aw*, stood in awe; see note to [l. 1506](#).
[2693, 4.](#) These lines do not rime. But we should certainly read *felde*, *erde* having slipped in from confusion with [l. 2691](#). The knight of Galloway goes *to the field*, i.e. joins battle.
- P. 80, [l. 2712.](#) *On ayar half*, on either side. The MS. omits *to*.
[2713.](#) *of*, off.
[2714.](#) *noiss*, nose.
[2731.](#) *Bot nocht forthi*, But not on that account.
- P. 81, [l. 2754.](#) *harmys*, loss.
[2761.](#) *aucht to ses*, ought to cease.
[2765.](#) *at*, that.
[2768.](#) *my lef*, my leave, permission.
[2770.](#) *in to cage*, in prison.
- P. 82, [l. 2802.](#) *commandit*, commended.
- P. 83, [l. 2819.](#) *one athir half*, on either side.
[2820.](#) *rown*, run.
[2821.](#) *howyns*; an ungrammatical form; perhaps *howyng* is meant.
[2827.](#) *one hycht*, on height; i.e. aloud.

[2829](#). *sterith*, stirreth.

[2833](#). “The lady of Melyhalt made (her way) to him, and immediately caused his couch to be placed before a window.” Mr Stevenson reads,

“Of Melyhalt the lady to hyme maid
Incontinent his couche, and gart he ¹ had,” etc.

i.e. “The lady immediately made his bed for him,” etc.

[2841](#). *wencust*, vanquished. After this word we should perhaps insert “at,” as in [l. 3336](#).

P. 84, [ll. 2877-2880](#). These lines were printed by me for the first time, four lines having been here again omitted by Mr Stevenson.

[2880](#). *but weyne*, without doubt.

[2884](#). *to led and stere*, to lead and direct.

P. 85, [l. 2893](#). *Endlong*, along.

[2894](#). *weryne*, were.

[2913](#). *let*, hinder.

P. 86, [l. 2925](#). *dulay*, delay; as in several other places.

[2938](#). *fek*, effect.

[2944](#). *zude*, went.

[2947](#). *fair*, welfare.

P. 87, [l. 2964](#). *Whill*, until.

[2970](#). *ho*, stop, pause.

[2971](#). *veryng In affray*, were in terror.

[2972](#). *rovm*, room.

[2978](#). *socht*, made his way.

[2984](#). *disponit*, intends; but we must insert “not,” to complete the sense and the metre.

P. 88, [l. 2998](#). *eschevit* (used passively), is achieved.

[3003](#). *o knyght*, a single knight.

[3005](#). *tais*, takes.

[3006](#). *fays*, foes.

[3013](#). *onys or the nyght*, once ere the night.

[3015](#). *that zhe have gilt to mend*, to amend that in which ye have trespassed.

P. 89, [l. 3052](#). *Do at I may*, Do that which I can.

P. 90, [l. 3065](#). This line is printed by Mr Stevenson,

“Curag can [] encresing in [2](#) his hart”;

but it is not clear that a word is wanting, for the metre is as complete as in many other lines; whilst, as regards the sense, “the knycht” is probably a nominative without a verb, and [l. 3065](#) means, “Courage did increase in his heart.” Or the reader may, if he pleases, insert “fele.” Compare [l. 3058](#).

[3066](#). *lap*, leaped.

[3079](#). Observe the omission of the word “neither” in this line.

[3080](#). *persit*, pierced.

[3086](#). *onan*, anon. A.S. *on-án*.

P. 91, [l. 3093](#). *In samyne will*, with like intent.

[3100](#). *bet axampil*, better example.

[3104](#). *bot*, unless; *me fall*, befall me.

[3108](#). *one vthir*, another.

[3120](#). *send*, sent.

[3121](#). *lewit one*, left one.

[3122](#). *but mercy*, without mercy.

P. 92, [l. 3134](#). *deliuer besynes*, clever readiness.

[3136](#). *aray*, livery.

[3140](#). *Ee*, eye.

[3146](#). *the morow new*, the early morning.

[3160](#). *deith*, dead.

[3162](#). *Suppos*, although.

P. 93, [l. 3178](#). *Nor*; we now use *but*.

[3184](#). *ward*; see Glossary. *tho*, then.

P. 94, [l. 3200](#). *relewit*, relieved.

[3201](#). *diuerss placis sere*; as *sere* = *diuerss*, one of these words is redundant. So in [l. 3266](#).

[3207](#). *ewil awysit*, ill advised.

- [3217](#). “And if it so happen, that they be discomfited.”
- P. 95, [1. 3240](#). *leuch*, laughed; *sarues*, service.
[3246](#). *al haill*, all whole.
[3248](#). *x thousand mo*, ten thousand, and more.
[3259](#). *abaid*, delay.
[3263](#). *aucht*, eight.
[3265](#). *petws for til her*, piteous to hear.
- P. 96, [1. 3297](#). *dreuch*, drew.
[3299](#). *fellit*, fallen.
[3304](#). *levyng*, leave.
- P. 97, [1. 3307](#). *sest*, ceased.
[3321](#). *askit at*, asked of.
[3331](#). *Wencussith*, vanquisheth.
[3340](#). *in to one*, continually; which is sometimes the sense of A.S. *on-án*.
- P. 98, [1. 3353](#). *to fillyng*, to fulfil.
[3357](#). *soght*, came on; see Glossary.
[3359](#). *Ne war*, etc., “Had it not been that they were, individually, the better men.”
[3364](#). *ralef*, relieve.
[3368](#). *fellith*, feeleth.
- P. 99, [1. 3384](#). *virslýng*, wrestling, *i.e.* entangled with; a strong expression!
[3385](#). *assalzeing*, assail.
[3390](#). *rowmyth*, roometh, emptieth.
[3403](#). *departit*, parted.
[3404](#). *dout*, fear.
- P. 100, [1. 3412](#). *left*, failed.
[3423](#). *The lord*, *i.e.* Galiot, as I suppose; Mr Stevenson has, “The Lord.”
[3430](#). *stere*, to stir, move, come.
- P. 101, [1. 3450](#). *pretendit*, endeavour.
[3457](#). *occupye*, employ.

3461. *For one hour*, etc., “On account of suffering distress for one hour.”

3470. *the well less*, much less; see 1. 1791.

3471. *berd*, beard.

3473. *o woys*, one voice.

3475. *eschef frome yhow*, not, *win* from you; but, *withdraw* himself from you. See Glossary.

P. 102, 1. 3481. *wend thai var no mo*, thought they were no more.

3487. *And sich enconter*, and such encounter. These three words are written at the bottom of the page as a catchword. The rest of the MS. is wanting.

¹ But the MS. has “be;” also “melyhat” instead of “Melyhalt.”

² MS. has “to.”

GLOSSARIAL INDEX.

[As many of the words occurring in “Lancelot” are well explained either in Jamieson’s Scottish Dictionary or in Roquefort’s “Glossaire de la langue Romane,” I have frequently referred to these works by means of the letters J. and R. Other abbreviations, as O.N. for Old Norse; Goth. for Mæso-Gothic; Su.-G. for Suio-Gothic, etc., will be readily understood. Ch. has also been used as an abbreviation for Chaucer. The various French, Danish, German, and other words referred to in the Glossary are merely added by way of illustration, to indicate in what direction a word may be most easily traced up. To ensure accuracy as far as possible, I have verified every foreign word by the aid of dictionaries, referring for Gothic words to my own Glossary, edited for the Philological Society; for Suio-Gothic words, to Ihre’s Glossarium; for Icelandic words, to Egilsson; and for Old French words, to Roquefort and Burguy. Whatever errors occur below may thus, I hope, be readily traced.]

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [K](#) [L](#) [M](#) [N](#)
[O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [Y](#) [ʒ](#)

Abaid, } delay, tarrying, [1882](#), [2147](#), [3069](#), [3308](#).
Abyde, } A.S. *abidan*, J.

Abasit, } abashed, humbled, dispirited, cast down, [378](#), [1452](#),
Abasyt, } [2664](#).
Abaysit, } Abasit of, dispirited by, [3301](#).

R. *abaiser*.

Abasit of (used passively), were dispirited by, [2243](#).

Abraid, awoke, [1231](#);

(Ch.) A.S. *on-bredan*.

Abwsyt (abused), made an ill use of, [1207](#).

Access, a fever; or better, a fit of the ague; Lat. *accessus febris*, (Wright's Glossary), [31](#).

Accorde, to agree with, [1526](#).
Fr. *s'accorder*.

Accordith, is suitable for, becomes, [1679](#), [1951](#);
agree therewith, [605](#);
is useful for, is fit for, [1204](#).

According for, suitable for, [1512](#).
R. *accordant*.

Adred, terrified, [378](#), [2664](#).
A.S. *on-drédan*, to dread.

Affek, effect, [382](#).
Cf. *Fek*.

Afferd, afraid, [3472](#).
A.S. *afered*, *aféran*.

Affere, warlike preparation, [985](#);
aspect, bearing, [3043](#), [3334](#), [3394](#).
See J., who makes it of Teutonic origin; but it may be no more than the O.Fr. *afeire*, *affaire* = state, condition; as explained by Burguy.

Afferith, belongs to, suits, [1550](#).

Afferis, is suitable, [1690](#), [1961](#).
R. *aferrer*.

Affrait, terrified, from the verb *Affray* (Ch.), [2462](#), [3469](#).
R. *effraer*.

Affray, terror, fright, [636](#), [3454](#).
Fr. *effroi*.

Affy in till, trust to, rely upon, [499](#), [1394](#).
R. *affier*.

Afyre, on fire, [30](#), [251](#);
hence, used allegorically, in love, [2436](#).

Agrewit, } aggrieved, vexed, [1308](#), [1538](#);
Aggrewit, } angry, enraged, [2618](#).

R. *agrever*.

Ago, gone, [159](#).

A.S. *of-gán*.

Aire, are, [1732](#).

Algait, Algat, always, [1996](#), [1792](#).

Gothic *gatwô*, a street, way.

Al magre thine, in spite of thee, [115](#).

An expression compounded of A.S. *al*, wholly; *maugre* (Fr. *mal grè*), ill-will, and *thine* (A.S. *thín*, the gen. case of *thú*, thou).

Al-out, altogether, [1676](#), [1791](#), etc.

Alowit, approved, [1754](#).

Fr. *allouer*.

Als, (1) as; (2) also.

Amen, } pleasant, [64](#), [999](#).

Ameyne, } Lat. *amœnus*.

Anarmyt, fully armed, [545](#), [620](#), [2219](#), [2771](#).

See *Enarmyt*.

And, if, [1024](#), [1591](#);

and if (= an if), if, [2376](#).

Anerly, only, [1476](#), [1696](#).

A.S. *æn-líc*.

Anoit, } annoyed, vexed, [351](#), [2244](#).

Anoyt, }

Anoyt, annoyeth, [1407](#).

Anterous, (for Aunterous, the shortened form of Aventurous),
adventurous, [2618](#).

Fr. *aventure*.

Aparalit, apparelled, [338](#).

Aperans, an appearance, a vision, [364](#).

So also Apperans, [1284](#).

Apone, upon, [765](#), etc.

Appetit, desire, [2722](#).

Ch. has *appetite* as a verb, to desire.

Aqwynt, acquainted, [1295](#).

Burns uses *acquent*.

Aras, to pluck out, [240](#).

Fr. *arracher*.

Araid, disordered, afflicted, [3270](#).

See *Araye* in Halliwell. The examples there given shew that to *araye* sometimes actually signifies to *disorder*.

Arest, stop, delay, [678](#), [3072](#), [3308](#).

Fr. *arrêt*.

Arly, early, [4](#), [384](#), [975](#).

A.S. *árlíce*.

Artilzery, implements of warfare, [2538](#).

See R. *artillerie*. Compare 1 Samuel, xx. 40.

Assay, (1) assault, trial, [11](#), [35](#), [112](#), [712](#);
attack, [537](#), [2662](#).

As a verb, to assault, attack, assail, [570](#), [1044](#).

Fr. *assaillir*.

(2) to essay, attempt, [2936](#);
to test, [478](#), [982](#).

Fr. *essaier*.

Assaid, } assaulted, [1224](#), [2641](#).
Assayt, }

Assall, assault, attack, [842](#).

We should perhaps read “assail,” as in [1. 855](#).

Assalzeing, assail (3 pers. plural), [3385](#).

Assemblay, an assembling of knights for a combat, a
tournament, [267](#).

Assemble, a hostile meeting, combat, battle, [978](#), [3336](#).

See J.

Assemblyng, encountering, [2588](#).

Assemblyng on, attacking, [2956](#).

Assey, to test, [478](#).

See Assay.

Astart, to start away from; hence to escape from, avoid, [228](#),
[3296](#).

Ch. has *asterte*.

At, that, [1019](#), etc.

Compare Dan. *at*; O.N. *at*.

Atour, at over, i.e. across, [841](#), [849](#), [873](#);
in excess, in addition, besides, [1775](#).

Ather, either, [2629](#), [2819](#), [3264](#).

A.S. *ægther*.

Atte, at the, [627](#), [1055](#).

Aucht, eight, [3263](#).

Compare Ger. *acht*.

Auentur, adventure, [601](#).

Auer, ever, [273](#), etc.

Auerding to, belonging to (?), [345](#).

The sense seems to point to the A.S. *and-weardian*, to be present, Goth. *and-wairths*, present.

Auentur, Auentoure, adventure, [80](#), [222](#).

Aw, owe, deserve; the present tense of the verb of which *ought* is the past tense; [3447](#).

A.S. *áh, áhte*.

Awalk, awake, [1049](#).

Goth. *wakan*. The form *awalk* occurs in Dunbar,

“*Awalk*, luvaris, out of your slomering.”
(The Thistle and the Rose.)

Awant, boast, [2136](#).

As a verb, [1588](#);

and as a reflexive verb, [2196](#), [2386](#).

Fr. *se vanter*. Ch. has *avante*.

Awin, own, [89](#).

A.S. *ágen*.

Awodith, maketh to depart, [2474](#).

See *Avoid* in Nares' Glossary, edited by Halliwell and Wright.

Awow, } vow, [234](#), [242](#), [246](#).
Awoue, } Ch. has *avowe*.

Awys, consideration, advisement, [558](#).

Awyß the, advise thee, consider, [1913](#).

Awyß, } to consider, [424](#), [429](#).
Awyling, } Fr. *s'aviser*.

Awysment, advisement, consideration, [360](#), [680](#).

Ay, ever, continually, [1135](#), [1486](#).

A.S. *á*.

Ayar (*written instead of Athar*), either, [2712](#).

Ayre, are, [2011](#).

Ayanis, [744](#), } against.
Aʒanis, [1164](#), [2283](#), } A.S. *ongean*.

Aʒane, Aʒeine, again, [3253](#), [380](#).

[Bachleris](#), bachelors; a name given to novices in arms or arts, [1689](#).

See *bachelor* in R.

Banaris, banners, [770](#).

Bartes, [2897](#) } See [Bertes](#).
Bartiis, [3041](#) }

Barnag, baronage, nobility, [2492](#).

See *barniez* in R.

Batell, a battalion, division of an army, [784](#), [808](#), etc.

Be, by.

A.S. *be*.

Behest, promise, [2766](#).

A.S. *behǣs*.

Behufis, behoves, [579](#).

A.S. *behófan*, often used impersonally.

Behuß, } it behoves, it is necessary (to do), [944](#), [2342](#);
Behwß, } apparently contracted from *behufis*.

Beleif, *in phr.* ore belief = beyond belief, [112](#).

Bent, a grassy plain (properly a coarse grass; in German, *binse*), [2670](#). J.

Bertes, a parapet, a tower, [1007](#), [1118](#), [2815](#).

R. *bretesche*, from Low Latin *brestachia*.

Betak til, to confer upon, [1724](#).

A.S. *be-técan*, in the sense, to assign.

Betakyne, betoken, [2014](#).

A.S. *be-técan*, in the sense, to shew.

Bewis, boughs, [338](#).

A.S. *boh*.

Billis, letters, [142](#).

Fr. *billet*.

Blindis, blindness (?), [1903](#).

Borde, to meet in a hostile manner, encounter, [809](#).

We find in R. *border*, to joust, fight with lances.

Compare Fr. *aborder*, and Spenser's use of *bord*. See *horde* in Burguy.

Bot, (1) but; (2) without. In general, *without* is expressed by *but*, and the conjunction by *bot*; but this distinction is occasionally violated.

Bown, ready, prepared, [1036](#).

O.N. *búinn*, past part. of *búa*, to prepare. Su.-G. *boa*, to prepare. J.

Bretis, fortifications, forts, [874](#);

“properly wooden towers or castles: *Bretachiaë*, castella lignea, quibus castra et oppida muniebantur, Gallis *Bretesque*. Du Cange.” Jamieson. See [Bertes](#).

Bukis, books, [434](#), [1862](#).

Burdis, boards, i.e. tables, [2198](#).

A.S. *bórd*, which means—1. a plank; 2. a table, etc.

Bur, bore, [733](#), [778](#).

But, without; common in the phrase *but were*, without doubt.

But if, unless, except, [958](#).

Byhecht, } promised, [1485](#), [2791](#).

Byhicht, } A.S. *be-háetan*.

Byknow, notorious for, known to be guilty of, [1627](#).

Compare “I *know* nothing *by* myself” (1 Cor. iv. 4).

Compare also Dan. *bekiende*, to make known.

By, near at hand, [1535](#), [2916](#).

[Cag](#), } cage, prison, [997](#), [2770](#).

Cage, }

Can, an auxiliary verb, used nearly as we now use *did*.

Careldis, plural of Careld, a merry-making, revel (?), [1318](#).

“*Caraude*, réjouissance;” and “*Caroler*, danser, se divertir, mener une vie joyeuse.” Roquefort.

Catifis, wretches, [2102](#).

R. *caitif*, *captif*. Compare Ital. *cattivo*.

Chalmer, chamber, [2281](#), [2308](#), [2427](#), [2808](#). J.

Chare, } chariot, [4](#), [735](#).

Cher, } R. *cher*.

Charge, load, [693](#).

Fr. *charge*; see *discharge* in the line following ([694](#)), meaning to shake off a load.

Chargit, gave attention to, [710](#), [2454](#).

Fr. *se charger de*.

Chen, chain, [2375](#).

Cher, car, chariot, [735](#). See *Chare*.

Chere, cheer, demeanour, [83](#), [341](#), [695](#);

sad demeanour, outward grief, [2718](#).

Fr. *chère*; compare Ital. *ciera*, the face, look.

“*Wepinge* was hyr mosté *chere*.”
(*Le Morte Arthur*, l. 726.)

Cheß, choose, [1611](#), [1636](#), [2368](#).

A.S. *ceósan*; Ger. *kiesen*; Dutch *kiezen*.

Clariouns, clarions, [771](#), [789](#).

Clepe, to call, [90](#), [99](#).

A.S. *clepan*.

Clepit, callest, [93](#);

called, [781](#).

Clepith, is called, [1919](#).

Clergy, science, knowledge, [504](#), [511](#), [2041](#).

R. *clergie*.

Closine, closed, concluded, [316](#).

Closith, enclosed, shut up, [427](#).

Cold, called, [753](#), [1579](#).

Commandit, commended, [2802](#).

Comprochit, approached, [2472](#), [2509](#).

Conpilour, compiler, poet, [319](#).

Conquest, conquered, [574](#);

Fyrst-conquest, first conquered, [1545](#), etc.

Conseruyt, preserved, [332](#).

Conten (used as a reflexive verb), to demean oneself
valourously, to maintain one’s ground, [823](#), [1107](#), [1130](#).

See R. “*contenement*, contenance, conduite, maintien,
posture.”

Contentit hyme, behaved himself, [3219](#);

Contentit them, [2634](#).

Contenyt, endured, [3190](#).

Contretioun, contrition, [1415](#), [1426](#).

Contynans, demeanour, [1693](#), [1747](#).

Counter, encounter, attack, charge, [3239](#).

Couth, could, [793](#).

A.S. *cunnan*; past tense, *ic cúðe*.

Cowardy, cowardice, [1023](#), [3287](#).

Cownterit, encountered, [2609](#), [2621](#). J.

Crownel, coronal, corolla of a flower, [59](#). J.

Cummyne, } came, [807](#), [907](#).

Comyne, }

Cumyne, [650](#), [1136](#), } come (past part.).

Cumyng, [447](#),

Cummyng, [2498](#),

Cunyng, knowledge, [1455](#).

Cusynace, [1270](#), kinswoman.

Cusynece, [2802](#),

Cusynes, [2287](#),

Cwsynes, [1185](#),

Cwre, care, [98](#), [266](#), [643](#).

Lat. *cura*. (N.B. Though *Cwre* = *cura*, yet *cura* should be distinguished from A.S. *cearu*.)

Danger, power to punish; “the power of a feudal lord over his vassals,” (Wright), [444](#).

Also, power to injure, [3006](#).

See R. *dangier*.

Dans, (dance), in the phrase “wrechit dans,” evil mode of life, [1321](#).

See Chaucer’s use of *daunce*; and compare—

“I sai 3ow lely how thai lye
Dongen doun alle in a *daunce*.”

Lawrence Minot; quoted in *Specimens of Early English*,
by R. Morris; p. [194](#).

Dede, [90](#), } death.

Ded, [3304](#), } Dan. *död*. A.S. *deáð*. O.N. *dauði*.

Deden, deign, [949](#). J.

Dedenyt, deigned, [240](#).

Deid, died, [215](#).

Deith, dead (past part.), [3160](#).

Delitable, delightful, [1738](#).

R. *delitable*.

Deliuier, nimble, clever, [3134](#).

Deliuierly, (cleverly), nimbly, lightly, [3089](#), [3131](#).

R. *delivre*.

Demande, demur, [191](#), [397](#), [3052](#), [3354](#).

See R. “*demander*, contremander, changer, revoquer l’ordre donné.”

Depart, to part, [3421](#).

R. *departir*.

Departit, parted, [3403](#).

Depaynt, painted, [46](#), [1703](#).

Fr. *dépeint*. Ch. *depeint*.

Depend me, waste or consume (my powers), [214](#); possibly miswritten for *despend*.

Cf. *Dispendit*.

Depend to, to concern, appertain to, [466](#).

Deren, to speak out, tell, [2376](#).

R. *derainier*.

Dereyne, a plea, [2313](#);

“haith o dereyne ydoo,” hath appealed to trial by combat.

R. *derainier*.

Des, daïs, high table, [2762](#).

R. *deis*; Lat. *discus*.

Deuit, availed, [18](#). See note.

Devith, } deafen, [92](#), [94](#).

Dewith, } “Su.-G. *deofwa*; Icel. *deyfa*,” J.

Compare Dan. *döve*. Burns has *deave*.

Dewod the, devoid thyself, [1022](#).

Deuoydit was = departed, [1031](#).

Compare *Awodith*.

Dewyß, to tell, narrate, [373](#).

Discharg, to put aside one's liability, [163](#), [1665](#).

Diseß, lack of ease, misery, [707](#).

Disiont (Disioint?), disjointed, out of joint; hence uncertain, hazardous, [2907](#).
 "Disjoint, A difficult situation." Halliwell.

Dispendit, spent, [1808](#).
 R. *despendre*.

Dispens, expenditure, [1746](#).
 Fr. *dépense*.

Dispolzeith, despoileth, [1879](#).

Dispone, to dispose, provide; or, as a reflexive verb, to be disposed to do, to intend, [54](#), [446](#), [980](#), [1590](#), [2428](#), [2462](#).

Disponit, declines (?); but much more probably, intends; and we must read "disponit not," [2984](#).

Dout, fear, [2599](#), [3404](#), [3438](#);
 (as a verb), to fear, [740](#), [1827](#).
 Ch. *doute*. R. *doubtance*.

Drent, drowned, [1319](#).
 A.S. *drenčan*.

Dreß (as a reflexive verb), to direct oneself, proceed, go, [1975](#), [2288](#), [2486](#).
 Lat. *dirigere*.

Drywith, drives; "he drywith to the end," i.e. concludes, [2470](#).

Duclar, declare, [3022](#).

Dulay, delay, [681](#), [788](#), [2925](#).

[Effere](#), shew, pomp, [2360](#).
 Compare *Affere*.

Efter, after, [217](#).
 A.S. *efter*.

Eld, old age, [3225](#), [3242](#).
 A.S. *yldo*. Gothic *alds*.

Elyk, Eliche, alike, [182](#), [2452](#).

Eme, uncle, [2572](#).
 A.S. *eám*.

Empit, emptied, empty, [180](#).
 A.S. *æmtian*.

Empleß, to please, [2455](#). J.

Empriß, worth, honour, [129](#), [269](#), [3458](#);
 cf. Romans of Partenay, l. 2013.
 Anxiety, oppression, [393](#).
 R. *emprindre*.

Enarmyt, fully armed, [285](#), [751](#), [2499](#). J.

Endit, indited, [138](#);
 indite, [206](#);
 inditing, poem (?), [334](#).
 If the meaning were, “this ends,” the form “endis” would be required; besides which, the rime shews that the *i* is long;
 cf. [ll. 138](#), [206](#).

Endlong, along, [2893](#).
 A.S. *andlang*; Ger. *entlang*.

Entent, intention, will, meaning, thoughts, [448](#), [1451](#), [1499](#),
[2938](#).
 R. *entente*. Used by Chaucer.

Entermet, to intermeddle with, to have do with, [2914](#).
 R. *entremetre*.

Enweronyt, environed, [53](#).

Erde, earth, [1072](#), [1540](#), [2601](#).
 Compare Ger. *erde*.

Erdly, earthly, [498](#).

Erith, earth, [128](#).
 A.S. *eorð*.

Eschef (1. eschew), to shun, withdraw himself, [3475](#).
 R. *eschever*;
 (2. achieve), to accomplish, [2212](#), [2513](#).
 R. *eschavir*.

Eschef deith, to die, [2732](#).
 Escheuit, achieved, [258](#).
 Eschevit, is achieved, [2998](#).
 Eß, [174](#), } ease.
 Eeß, [706](#), }
 Essenzeis (ensigns), warcries, [3349](#), J.
 See also R. *enseigne*.
 Euerilkon, every one, [1039](#), etc.
 Exasy, extasy, [76](#). (Possibly miswritten.)
 Exortith, beseecheth, [3026](#).
 Extend, attain, [3281](#).

[Failzeis](#), fail, (3 pers. plu. indicative), [1151](#).
 Fairhed (fairhood), beauty, [577](#).
 In A.S. *fægernes*, but in Dan. *förhed*.
 Fall, to happen, befall, [493](#), [2139](#).
 A.S. *feallan*; Dan. *falde*.
 Fallyng, fallen, [1217](#), [1322](#).
 Falowschip, used as we now use company, [1105](#), [2687](#), etc.
 Falzeing, failing, [1499](#).
 Falzet, Falzheit, failed, [1460](#), [1469](#), [1498](#), [1503](#).
 Farhed, beauty, [2440](#).
 See [Fairhed](#).
 Fayndit (feigned), dissembled, [2397](#).
 Fays, foes, [3006](#).
 A.S. *fáh*.
 Fechtand, fighting, [2691](#), [3127](#), [3407](#).
 Ger. *fechten*.
 Fechteris, fighters, [686](#).
 Feill, knowledge, skill, [2854](#). J.
 A.S. *félian*.
 Fek (effect), sum, amount, result, drift, [2938](#).

Fr. *effet*.

Fell, to feel, [820](#), [2131](#).

Fellith, feeleth, [3368](#).

Fell, many; als fell, as many, [768](#).
A.S. *féala*; Gothic *filu*.

Fell, horrible, [260](#).
A.S. *fell*, cruel, fierce.

Ferde, fourth, [815](#), [973](#), [2285](#).
Compare Dan. *fierde*.

Ferleit, wondered, [3117](#).
A.S. *fær-lic*, sudden, fearful. Burns has *ferlie*.

Fet, fetched, [433](#), [1154](#).
A.S. *feccan*, past tense, *ic feahte*.

Fongith, catcheth, seizeth, [1922](#).
A.S. *fangan*; Goth. *fahan*.

Forfare, to fare amiss, to perish, [1348](#).
A.S. *for-faran*.

Forlorn, lost, [3305](#).
A.S. *forloren*; cf. Goth. *fra-liusan*.

For-quhy; see *For-why*.

For-thi, } (there-fore), on that account, [332](#), [2261](#), [2731](#).
For-thy, } A.S. *forthý*; where *thý* (Gothic *thê*) is the
instrumental case of *se*, that.

For-wrocht (for-wrought), over-worked, wearied out, [888](#).
A.S. *forwyrca*.

For-why, [798](#), [925](#), [2209](#), } for the reason that, because that.
For-quhy, [2171](#), [2342](#), [2290](#), }

Found, to advance, go, [2612](#). J.
A.S. *fundian*, to try to find, go forward.

Franchis, generosity, [230](#).
R. *franchise*.

Fremmytneß, strangeness, alienation, [1508](#).

A.S. *fremdnes*.

Froit, enjoyment, [1644](#);
fruit, [2088](#), [2109](#).

R. *fruit*.

Frome, from the time that, [17](#), [1432](#).

Goth. *frums*, a beginning.

Fruschit, broken, dashed in pieces, [1201](#).

R. *frois*, broken; from the verb *froier*.

Fundyne, [497](#), } found (past part.).

Fundyng, [465](#), }

Fyne, faithful, true, [519](#).

See R. “*fine*, *fidèle*,” and “*fine*, *foi*.”

Fyne, end, [1388](#), [2081](#).

Fr. *fin*.

[Ganith](#), is suitable for, [991](#).

Icel. *gegna*. J. Compare Dan. *gavne*.

Ganyth, it; it profits; *used impersonally*, [121](#).

R. *gaagner*.

Gare, to cause, [910](#), [2416](#).

Dan. *giöre*; Icel. *göra*.

Gart, caused, [267](#), [2777](#).

Gentilleß, [917](#), [1847](#).

See *Gentrice*.

Gentrice, [130](#), [2757](#), } courtesy, nobleness.

Gentriß, [2790](#). } R. *gentillesse*.

Gere, gear, equipment, armour, [2777](#).

A.S. *gearwa*.

Gert, [384](#).

See [Gart](#).

Giffis, give thou, (lit. give *ye*, the plural being used in addressing the king), [463](#).

A.S. *gifan*.

Gifyne, given, [1752](#).

Gilt, offended, done wrong, [699](#), [3015](#).

A.S. *gyltan*.

Grewhundis, greyhounds, [533](#), [537](#).

“O.N. *grey*, *grey-hundr*, a bitch.” Wedgwood.

Gowerne the, conduct thyself, [1598](#).

Grawis, groves, [2481](#).

Ch. *greves*.

Gyrß, grass, [10](#).

A.S. *gærs*.

Gyß, guise, fashion, custom, [545](#).

Ch. *gise*.

[Haade](#), had, [2150](#).

Habariowne, habergeon, [2889](#).

From *haubergeon*, the French form of Ger. *halsberge*.

See [Hawbrek](#).

Habirioune, habergeon, [3380](#).

[Haill](#), whole, [3246](#).

A.S. *hæl*.

Haknay, an ambling horse for a lady, [1730](#).

R. *hacquenée*.

Half; *in the phrase* on arthuris *half*, i.e. on Arthur's *side*, [883](#).

Compare use of Germ. *halb*.

Halk, a hawk, [1736](#), [2482](#).

A.S. *hafoc*.

Hall, various spellings of Haill, whole.

Hoil, }

Holl, }

Hail,

Hals, neck, [1054](#).

A.S. *hals*. Goth. *hals*.

Hant, to exercise, practise, [2191](#).

Fr. *hanter*, lit. to frequent.

Hardement, [801](#), [2669](#), } hardihood, boldness.
 Hardymment, [900](#), [3362](#), } R. *hardement*.

Harrold, herald, [1047](#).

Hate, hot, [2552](#).

Havith, hath, [1940](#);
 have, [3404](#).

Hawbrek, [1070](#), [1200](#), } hauberk, neck-defence;
 Hawbryk, [3112](#), } Ger. *hals-berge*, armour for the neck.

Hawnt, to use, [3418](#).
 See [Hant](#).

Hawntis, exercise, [2772](#).

He, high, [1969](#), [2552](#).
 A.S. *háh*.

Hecht, hight, is called, [2140](#);
 was called, [2290](#).

Hecht, to promise, [3101](#);
 promised (*past part.*), [1142](#).
 A.S. *hátan*.

Hedis, heads, [538](#), [869](#).

Hewy, [442](#), } heavy.
 Heuy, [459](#), } A.S. *hefig*.

Hie, [550](#), } high.
 Hye, [297](#), } See [He](#).

Hienes, highness, [126](#).

Ho, pause, stop, cessation, [2970](#).
 According to J. radically the same with the verb *Houe*, or
How (see [Houit](#)). The Dutch, however, use *hou*, hold!
 from *houden*, to hold.

Holl, whole, [106](#), [745](#).

Hore, hair, [365](#).
 “Holþe were his yþen and vnder campe hores.”

(Early English Alliterative Poems; *ed.* Morris. See Poem
B. 1. 1695.)

The meaning of the line quoted is, “Hollow were his eyes,
and under bent hairs.”

Hot, hight, was called, [754](#), [806](#);
is called, [1950](#).

A.S. *hátan* (neuter).

Houit, delayed, tarried, halted, [996](#).

“W. *hofian*, *hofio*, to fluctuate, hover, suspend,” Morris.

Hovith, stays, halts, [2829](#).

Howit, halted, [2814](#), [2842](#).

Howyns, halts, tarries, [2821](#).

Probably miswritten for “howyng.”

Hufyng, halting, delaying, [1046](#).

Hundyre, a hundred, [756](#), [1554](#).

I, in, [332](#).

Dan. *i*; Icel. *í*.

Iclosit, y-closed; i.e. enclosed, shut in, [53](#).

If, to give, [554](#).

In lines [1718-1910](#) the word occurs repeatedly in several
forms; as *iffis*, *iffith*, giveth; *iffis*, give ye (put for give
thou); *ifyne*, given, etc.

Ifyne, to give, [3454](#).

Iftis, gifts, [1741](#).

In the line preceding we have *giftis*.

Ilk; the ilk (= thilk) that, [629](#), [1601](#).

Literally, the ilk = the same.

A.S. *ylc*. See [1367](#).

Ilk, each, [2211](#), etc.

A.S. *ælc*.

Illumynare, luminary, [3](#).

immediately, [253](#), [1215](#), [2647](#), [2834](#).

Incontinent, } Still used in French.
Incontynent, }

In-to-contynent (= Incontinent), [3020](#).

In to, used for “in;” *passim*.

Iornaye, journey, [680](#).

Irk, to become slothful, grow weary, tire, [2709](#).

A.S. *eargian*.

Iupert, combat, [2547](#).

Fr. *jeu parti*, a thing left undecided;

hence the meanings, 1. strife, conflict; 2. jeopardy, as in Ch.

See J.; and Tyrwhitt’s note to C. T. 16211.

Iwond, [245](#), } wounded.

Iwondit, [226](#), } We find in A.S. both *wind* and *winded*.

I-wyß, certainly, of a surety, [1709](#), [1925](#), [1938](#).

A.S. *gewís*; Ger. *gewiss*. Often *wrongly* interpreted to mean,
I know.

See [Wit](#).

[Kend](#), known, [548](#), [906](#).

[Laif](#), the remainder (lit. what is *left*), [1802](#), [3472](#).

A.S. *láf*. Burns has “the *lave*.”

Lametable, lamentable, [3265](#).

The omission of the *n* occurs again in [l. 2718](#), where we
have *lemytable*.

Larges, liberality, [608](#), [1681](#), [1750](#).

Fr. *largesse*.

Larg, prodigal, profuse, [2434](#).

Lat, impediment, [958](#).

A.S. *létan*, means (1) to suffer, (2) to hinder.

Lat, to let, permit (used as an auxiliary verb), [803](#).

Latith, preventeth, [1927](#).

Lawrare, a laurel, [82](#).

Ch. *laurer*.

Learis, liars, [493](#).

Led, put down, beat down, depressed, overpowered, [2663](#).
 It is the past tense of A.S. *lecgan*, to lay, to cause to submit, to kill.

Lef, to live, [564](#), [3230](#).

Leful, lawful, [1427](#).

Legis, lieges, subjects, [1957](#).
 R. *lige*; Lat. *ligatus*.

Leich, leech, physician, [106](#).
 A.S. *læce*; Dan. *læge*.
 See [520](#), [2056](#).

Leif, to live, [952](#), [1392](#).
 A.S. *lybban*; Goth. *liban*.

Leir, to learn, [1993](#).
 Comp. D. *leeren*.

Lest, to list, to please, [555](#), [621](#).
 A.S. *lystan*.

Lest, to last out against, sustain, [811](#).
 A.S. *læstan*.

Lest, least, [1628](#).

Let, hindrance, [2495](#).

Leuch, laughed, [3240](#).
 A.S. *hlihan*, past tense *ic hloh*.

Lewis, liveth, [1209](#).

Lewith, left, deserted, [1854](#).

Liging, [376](#).
 The sense requires *lay*, i.e. the 3rd p. s. pt. t. *indic.*, but properly the word is the present participle, *lying*.

Longith, belongeth, [738](#), [1921](#), [2429](#), [2778](#).
 Compare Dan. *lange*, to reach.

Longith, belonged, [3242](#).

Longyne, belonging, [433](#).

Lorn, lost, [2092](#);
destroyed, [2740](#).

See *For-lorn*.

Loß, praise, [1777](#).

Lat. *laus*. Ch. has *losed*, praised.

Low, } (1) law, [1602](#), [1628](#), [1636](#), etc.

Lowe, } (2) love, [29](#), [1620](#).

It is sometimes hard to say which is meant.

Compare Dan. *lov*, law; A.S. *luf*, love.

Luges, tents, [874](#), [881](#), [2500](#), [2680](#).

Fr. *loge*, *logis*; Ger. *laube*, a bower, from *laub*, foliage;

Gothic *laúf*, a leaf.

Lugyne, a lodging, tent, [891](#).

Lyt, a little, [1233](#).

At lyte, in little, used as an expletive, [143](#).

[Ma](#), short form of Make, [953](#).

Maad, made, [697](#).

Magre of, in spite of, [500](#), [960](#), [2679](#), [2702](#), [2711](#).

Sometimes “magre” is found without “of.”

Fr. *mal gré*.

Matalent, } displeasure, anger, [2169](#), [2660](#).

Matelent, } In both cases Mr Stevenson wrongly has
maltalent.

R. *maltalent*, *maulent*.

Mayne, [1026](#).

See [Men](#).

Medyre, mediator (?), [1624](#).

I am not at all sure of this word, but we find in R. many strange forms of “mediator,” such as *méener*, *méeisneres*, etc. In the Supplement to the “Dictionnaire de

l'Academie" we find *mediaire*, qui occupe le milieu, from
Low Lat. *mediarius*.

N.B. In the MS. the "d" is indistinct.

See *mediare* in Ducange.

Meit, to dream, [363](#).

A.S. *mætan*.

Mekill, much, [876](#), [1236](#).

Mokil, [1265](#).

Melle, contest, battle, [2619](#).

Fr. *melée*, J.

Memoratyve, mindful, bearing in remembrance, [1430](#).

Fr. *mémoratif*.

Men, mean, way; "be ony men" = by any means, [2366](#);
so, too, "be ony mayne," [1026](#).

Fr. *moyen*.

Men, to tell, declare, [510](#).

A.S. *mænan*.

Menye, a company, multitude (without special reference to
number); whence "a few menye," a small company, [751](#).
Apparently from A.S. *menigu*; Ger. *menge*; but it may have
nothing to do with the modern word *many*, and is more
probably from the O.F. *maisnée*, a household.

Met, dreamt, [440](#).

See [Meit](#).

Meyne, [41](#).

See [Men](#).

Misgyit, misguided, [1663](#).

R. *guier*.

Mo, more, [3187](#), etc.

A.S. *má*.

Mon, man, [96](#).

Moneth, month, [569](#).

A.S. *mónáð*; Goth. *menoth*.

Morow, morning, [1](#), [30](#), [64](#), [341](#).

Goth. *maúrgins*.

Mot, must, [195](#).

A.S. *ic mót*.

Mys, a fault, [1888](#), [1937](#), [3230](#).

A.S. *mis*. Do o myð, to commit a fault, [1926](#).

Mysour, measure, [1830](#).

Myster, need, [1877](#), [2322](#).

Ch. *mistere*; R. *mester*; Lat. *ministerium*. Cf. Ital. *mestiere*.

[Nat](#), naught, [703](#).

Shortened from A.S. *ná wuht*, i.e. *no whit*.

Nece, nephew, [2200](#), [2245](#), [2720](#).

R. *niez*.

Nedlyngis, of necessity, [2337](#), J.

A.S. *neádinga*.

Nemmyt, considered, estimated, [649](#), [2852](#).

A.S. *nemnan*, to name, call.

Ner, near, [441](#).

Neulyngis, newly, again, [36](#), J.

A.S. *níwe-líce* (?).

Newis, for Nevis, nieves, fists, [1222](#).

Icel. *hnefi*. Dan. *næve*. Burns has *nieve*; Shakspeare *neif*.

Noght, not, [1182](#).

Noiß, nose, [2714](#).

R. *néis*.

Nome, name, [226](#), [320](#), [1546](#), [3341](#).

Fr. *nomme*.

Nome, took, [591](#), [1048](#).

A.S. *niman*, past tense, *ic nám*.

Northest, north-east, [677](#).

Not (shortened from Ne wot), know not, [522](#), [3144](#).

A.S. *nát*, from *nitan* = *ne witan*.

Not, naught, [720](#).

See [Nat](#).

Noyith, annoyeth, [904](#).

Fr. *nuire*. Lat. *nocere*.

Noyt, annoyed, offended, [471](#).

Nys, } (nice), foolish, [127](#), [1946](#).
Nyce, } Fr. *niais*.

[O](#), a, an, *passim*; one, a single, [2998](#), [3003](#), [3393](#), etc.

Obeisand, obedient, [641](#).

Obeß, obey, [2134](#).

Oblist, obliged, [969](#).

Occupye, to use, employ, [3457](#);
to dwell, [75](#).

Lat. *occupare*.

Of, with, [66](#).

Oft-syß, oft-times, [2304](#), [2594](#), [2789](#), [2885](#), [2929](#).

See [Syß](#).

On, and, [519](#).

Possibly a mistake.

One, on, often used for In; One to = unto.

Onan, } anon, [158](#), [1466](#), [2602](#), etc.

Onone, } The form "onan," [1. 3086](#), suggests the derivation of
Onon, } *anon*; viz. from A.S. *on-án*, in one; hence, forthwith,
immediately.

Onys, once, at some time or other, [3013](#);

at onys, at once, [3187](#).

Opin, [1286](#), } open.

Opine, [13](#), }

Or, ere, before, [77](#), [1887](#), [2545](#).

A.S. *ær*.

Ordand, to set in array, [784](#);

to prepare, procure, [1713](#).

R. *ordener*; Lat. *ordinare*.

Ordan, to provide, [2416](#), [2777](#).

Ordynat, ordained, [490](#).
See [1. 507](#).

Orest (= Arest), to arrest, stop, [3186](#).

Orient, east, [5](#).

Oucht, it; it is the duty of (= Lat. *debet*), [2995](#).
Strictly, we should here have had “it owes” (*debet*), not “it ought” (*debut*).
See [Aw](#).

Ourfret, over-adorned, decked out, [71](#), [2480](#).
A.S. *frætwian*, to trim, adorn.

Out-throng (= Lat. *expressit*), expressed, uttered, [65](#).
A.S. *út*, out, and *þringan*, to press.

Owtrag, outrage, [3454](#).
R. *outrage*; Ital. *oltraggio*, from Lat. *ultra*.
The MS. has *outray*, probably owing to confusion with *affray* in the same line.
We find “owtrag” in [1. 2578](#).

Oyß, to use, [1701](#), J.

[Paid](#), pleased; ill paid, displeased, [908](#).
Low Lat. *pagare*, to pay, satisfy.

Palʒonis, pavilions, tents, [734](#);
plural of

Palʒoune, a pavilion, a tent, [1305](#).
R. gives *pavillon*, a tent; cf. Low Lat. *papilio*, a tent.

Pan, pain, [1273](#).

Pas hyme, to pace, go, [362](#).

Paß, to go, [1213](#).

Pasing, pacing, departing, [371](#);
surpassing, [303](#), [346](#), [689](#), etc.

Pens, to think of, [1431](#).

Fr. *penser*.

Planly, at once, [3319](#).
 J. gives “Playn, out of hand, like Fr. *de plain*.” In the same line “of” = off.

Plant, plaint, complaint, [137](#).
 Fr. *plainte*.

Plesance, Plesans, pleasure, [941](#), [1939](#).

Plessith, pleases, [68](#).

Possede, to possess, [578](#).
 Fr. *posseder*.

Poware, a power, a strong band of men, [2647](#). We now say *force*.

Powert, poverty, [1330](#), [1744](#).

Pref, to prove, [2229](#), [3476](#).

Prekand, pricking, spurring, [3089](#).
 See the very first l. of Spenser’s *Faerie Queene*.

Prekyne, [2890](#), showy(?), gaudy(?).
 J. gives “Preek, to be spruce; to crest; as ‘A bit *preekin* bodie,’ one attached to dress; *to prick*, to dress oneself.”
 Compare D. *prijcken*.

Pretend, to attempt, aspire to, [3282](#), [3465](#).
 Fr. *prétendre*. So, too, in lines [559](#), [583](#).

Pretendit, endeavour, attempt, [3442](#).

Process, narration, [316](#).
 Wright gives “Proces, a story or relation, a process.” The writer is referring to his prologue or introduction.

Promyt, to promise, [965](#).

Proponit, proposed, [361](#), [445](#).

Pupil, people, [285](#).

Puple, people, [1367](#), [1498](#), [1520](#).
 poor.

Pur, [1648](#),
Pure, [1697](#), }
Pwre, [1655](#), }

Quh-. Words beginning thus begin in modern English with
Wh. Thus, Quhen = when, etc.

Quhilk (whilk), which, [184](#).

A.S. *hwylc* = Lat. *qualis* rather than *qui*.

Quhill, while, *used as a noun*, [1229](#), [1293](#).

A.S. *hwil*, a period of time.

Quhill, until, [24](#), [198](#).

See Whill.

Quhy; the quhy = the why, the reason, [123](#), [1497](#).

Qwhelis, wheels, [736](#).

A.S. *hweol*.

Qwheyar, whether, [1187](#).

Quhois, } whose, [171](#), [1297](#).

Qwhois, }

Rachis, hounds, [531](#).

Su-G. *racka*, a bitch, which from the v. *racka*, to race,
course. Perhaps connected with *brach*.

Radur, fear, [1489](#), J.

From Su-G. *rædd*, fearful; Dan. *ræd*.

Raddour, [2133](#), } fear.

Radour, [1835](#), [3465](#), }

Raid, rode, [3070](#), [3260](#), etc.

Ralef, relieve, [3364](#).

Ramed, remedy, [117](#).

See Remed.

Randoune, in, [2542](#).

The corresponding line ([1. 739](#)) suggests that *in Randoune* =
al about, i.e. in a circuit. But if we translate it by “in
haste,” or “in great force,” we keep nearer to the true
etymology. In Ogilvie’s Imperial Dictionary, *s.v.* Random,

we find the Nor. Fr. *randonnée* explained to mean the “sweeping circuit made by a wounded and frightened animal;” but the true meaning of *randonnée* is certainly *force, impetuosity*; see R., Cotgrave, etc. In Danish, *rand* is a surrounding edge or margin; while in Dutch we find *rondom* round about.

Raquer, require, [2409](#).

Raß, race, swift course, [3088](#).

A.S. *ræs*. Compare Eng. *mill-race*, and D. *ras*.

Recidens, delay, [2359](#).

R. *residier*, to defer.

Recist, resist, [566](#), [660](#), [2578](#).

Recounterit, met (in a hostile manner), encountered, [2958](#).

Fr. *rencontrer*.

Record, witness, testimony; hence value, [388](#).

R. *record*.

Recorde, to speak of, mention;

hard recorde, heard say, [121](#), [595](#).

Recorde, speak out, [454](#), [481](#).

See R. *recorder*.

Recordith, is suitable, belongs, [606](#).

Recourse, to return, [1798](#).

Lat. *recurrere*.

Red, to advise, [1027](#), [1198](#).

A.S. *rædan*; Goth. *rêdan*.

Relewit (relieved), lifted up again, rescued, [2617](#).

Fr. *relever*. J.

Remede, [89](#), } remedy.

Remed, [718](#), }

Remuf, remove, [655](#).

Report, to narrate, [266](#);

to explain, [294](#);

to state, [320](#).

Reprefe, reproof, defeat, [764](#).

Reput, he reputed, i.e. thought, considered, [743](#).

Resaut, received, [2796](#).

Resawit, received, kept, [2106](#).

We should have expected to find “reseruit.”

Resonite, resounded, [66](#).

Resydens, delay, [670](#).

See [Recidens](#).

Revare, [275](#), } river.

Rewar, [2893](#), }

Rewere, [2812](#), }

Reweyll, proud, haughty, [2853](#).

R. *revelé*, fier, hautain, orgueilleux. Compare Lat. *rebellare*.

Richwysneß, righteousness, [1406](#).

A.S. *rihtwísnes*.

Rigne, [94](#), [1527](#), } a kingdom.

Ring, [1468](#), }

Ringe, [1325](#), }

Fr. *régne*. Ch. *regne*.

Rignis, kingdoms, [1858](#).

Rignis, Rignith, reigneth, [1825](#), [782](#).

Ringne, a kingdom, [1952](#).

Rout, a company, a band, [812](#), [2956](#), [3403](#).

Rowt, [2600](#).

Rowmyth, roometh, i.e. makes void, empties, [3390](#).

A.S. *rúmian*.

Rown, run; *past part.* [2488](#), [2820](#).

Rwn, run, [2545](#).

Rygnis, kingdoms, [1904](#).

Ryne, to run, [113](#). See [2952](#).

Ryng, to reign, [1409](#), [2130](#).

[Sa](#), so, [3322](#), [3406](#).

Dan. *saa*.

Saade, said, [698](#).

Salust, saluted, [546](#), [919](#), [1553](#), [2749](#).
Ch. *salewe*.

Salosing, salutation, [1309](#).

Sar, sorely, [1660](#).

Sauch, saw, [817](#), [1219](#), [1225](#).
A.S. *ic seáh*, from *seón*.

Schawin, shewn, [2387](#).

Schent, disgraced, ruined, [1880](#).
A.S. *scendan*; Dan. *skiænde*.

Schrewit, accursed, [1945](#).

Scilla, the name of a bird, also called Ciris, [2483](#).
—“*plumis in avem mutata vocatur
Ciris, et a tonso est hoc nomen adepta capillo.*”
(Ovid, Met. viii. [150](#).)

Screwis, shrews, ill-natured persons, [1053](#).
More often used of males than females in old authors.

Sedulis, letters, [142](#).
R. *cedule*.

Sege, a seat, [2258](#).
Fr. *siège*.

Semble, a warlike assembly, hostile gathering, [988](#), [2206](#).

Semblit, assembled, [845](#).
G. *sammeln*; from Goth. *sama*, *samana*.

Semblyng, encountering, [2951](#).
See [Assemble](#).

Sen, since, [709](#), [800](#), etc.
Sen at, since that. In Piers Plowman we find *syn*.

Septure, sceptre, [666](#).

Sere, several, various, [594](#), [731](#), [746](#).
“Su-G. *sær*, adv. denoting separation.” J. Cf. Lat. *se-*.

Sess, to cease, [14](#), etc.
Fr. *cesser*.

Set, although.

Sew, to follow up, seek, [2326](#).

R. *suir*; Fr. *suivre*.

Sew, to follow up, go, proceed, [3145](#).

Sewyt, [2614](#).

Shauyth, shewith, [412](#).

Sice, such, [2115](#).

Scotch, *sic*.

Snybbyth, snubs, checks, [3387](#).

Comp. D. *sneb*, a beak; *snebbig*, snappish.

Sobing, sobbing, moaning, [2658](#).

Socht, } sought to go; and hence, made his (or their) way,

Soght, } proceeded, went, [2619](#), [3179](#), [3357](#), [3428](#).

Sought one, advanced upon, attacked, [3149](#), [3311](#).

Sought to, made his way to, [3130](#).

A.S. *sécan*, past tense *ic sóhte*, to seek, approach, go towards.

Sor, sorrow, anxiety, [74](#).

A.S. *sorh*; Goth. *sáirga*.

Sort, lot, fate, [26](#).

Fr. *sort*.

Sound, to be consonant with, [149](#).

See Gloss. to Tyrwhitt's Chaucer.

Lat. *sonare*.

Soundith, [1811](#). "So the puple soundith," so the opinion of the people tends.

"As fer as *souneth* into honestee."

(Chaucer: *Monkes Prologue*.)

Soundith, tend, [1943](#);

tends, [149](#).

Sown, sound, [1035](#).

Fr. *son*.

Sownis, sounds, [772](#), [3436](#).

Spent, fastened, clasped, [2809](#).

A.S. *spannan*, to clasp, join. Comp. Dan. *spænde*, to stretch, span, buckle together.

Spere, } sphere, [6](#), [170](#);
Spir, } speris, spheres, circuits, [24](#).

Spere, to inquire, [1170](#).

A.S. *spirian*, to track. Cf. G. *spur*.

Sperithis, spear's, [810](#).

Spill, to destroy, ruin, [1990](#).

A.S. *spillan*.

Spreit, spirit, [81](#), [364](#).

Stak, [226](#). J. gives "to the steeks, *completely*;" and this is the sense here.

See Jamieson: s.v. "Steik." Halliwell gives *stake*, to block up; also *steck*, a stopping place (cf. Shakespeare's *sticking-place*, Macb. i. vii. l. 60). In the N. of France it is said of one killed or severely wounded, *il a eu son estoque*, he has had his belly-ful; from *estoquer*, to cram, satiate, "stodge."

Compare Ital. *stucco*, cloyed. It has also been suggested that *to the stak* may mean to the *stock*, i.e. up to the hilt, very deeply.

Start, started up, leapt, [994](#), [1094](#).

Stede, stead, place, [218](#), [1124](#).

A.S. *stede*.

Steir, to stir, [817](#).

A.S. *stirian*.

Stekith, shuts, [1651](#).

Ger. *stecken*. Burns has *steek*.

Stek, shut, concluded, [316](#).

Stell, steel, [809](#).

Stell commonly means a stall, or fixed place; but the form *stell* for *steel* occurs; e.g. "Brounstelle was heuy and also kene." *Arthur*, l. 97.

Sterapis, [3056](#), } stirrups.
Steropis, [3132](#), } A.S. *stí-rap* or *stíge-ráp*, from *stígan*, to
mount, and *ráp*, rope.

Stere, ruler, arbiter, [1020](#);
control, guidance, [1974](#).

Stere, to rule, control, [1344](#), [2884](#),
A.S. *stýran*.

Stere, to stir, move, go, [3430](#).
See [Steir](#).

Sterith, stirreth, [2829](#).

Sterf, to die, [1028](#).
A.S. *steorfan*.

Sterit, governed, [612](#).
A.S. *stýran*.

Stert, started, [377](#).

Stok, the stake to which a baited bear is chained, [3386](#).

Stour, conflict, [1108](#), [2607](#), [3124](#).
R. *estour*.

Straucht, stretched out, [3090](#).
A.S. *streccan*, past part. *gestreht*.

Strekith, stretcheth, i.e. exciteth to his full stride, [3082](#).

Subiet, [1799](#), } subject; subjects.
[Subeit](#), [1828](#), }
[Subiett](#), [1878](#), }

Sudandly, Sodandly, suddenly, [1009](#), [1876](#).

Suet, sweet, [331](#).

Suppris, (surprise), overwhelming power, [691](#), [860](#), [2651](#);
oppression, [1352](#).
Fr. *surprendre*, to catch unawares.

Supprisit, overwhelmed, [1237](#), [1282](#);
overpowered, [2705](#), [3208](#).

Supprisit ded, suddenly killed, [3125](#).

Surryzenis, surgeons, [2726](#).

Suth, sooth, true, [110](#).

A.S. *sóð*.

Suthfastnes, truth, [1183](#).

A.S. *sóðfæstnes*.

Sutly, soothly, truly, [963](#).

Swelf, a gulf such as is in the centre of a whirlpool, a vortex, [1318](#), J.

A.S. *swelgan*, to swallow up.

Sweuen, a dream, [440](#).

A.S. *swefn*.

Swth, sooth, true, [2753](#).

See [Suth](#).

Syne, [2026](#), } sin.

Synne, [2029](#), }

Syne, afterwards, next. J. [45](#), [794](#), etc.

Syß, times, [3054](#).

A.S. *sið*.

[Tais](#), [1095](#), [3005](#), } takes. Abbreviated, as “ma” is from
[Taiis](#), [1141](#). } “make.”

See [Ma](#).

Tane, taken, [264](#).

Ten, grief, vexation, [2646](#), [3237](#).

A.S. *teonan*, to vex.

Tennandis, tennants, vassals holding fiefs, [1729](#).

R. *tenancier*.

Than, then, [3111](#).

The, (1) they, (2) thee, (3) thy.

Thelke, that, [709](#).

See [1. 629](#), where *the ilk* occurs; and see [Ilk](#).

Thir, these, those, [2734](#), [2745](#), [2911](#), [3110](#), etc.

Thithingis, tidings, [2279](#).

- A.S. *tidan*, to happen.
- Tho, then, [545](#), [2221](#);
 them, [2368](#).
- Thoore, there, [628](#). Thore, [1102](#).
- Thrid, third, [370](#), [2347](#), [2401](#).
 A.S. *pridda*.
- Throng, closely pressed, crowded, [3366](#).
 A.S. *pringan*.
- Til, to; til have, to have, [706](#).
- Tint, lost, [1384](#).
 See *Tyne*.
- Tithandis, tidings, [2310](#).
- Tithingis, tidings, [902](#), [2336](#).
- To, too, besides, [3045](#).
- Togidder, together, [254](#).
- To-kerwith, carves or cuts to pieces; al to-kerwith, cuts all to pieces, [868](#).
 A.S. *to-ceorfian*. The prefix *to-* is intensive, and forms a part of the verb. See Judges ix. [53](#): “All to-brake his skull;” i.e. utterly brake; sometimes misprinted “all to break” (!).
- Ton, taken, [1054](#), [1071](#).
- Ton, one; the ton, the one, [1822](#).
 The tone = A.S. *þæt áne*.
- To-schent, disfigured, [1221](#).
 The intensive form of the A.S. verb *scendan*, to shame, destroy. In the same line we have *to-hurt*, and in the next line *to-rent*, words modelled on the same form. We find, e.g., in Spenser, the forms *all to-rent*, *all to-brus'd*. (See the note on the prefix *To-* in the Glossary to William of Palerne.)
- Tothir, the other, [2536](#).
 The tothir = A.S. *þæt opere*, where *þæt* is the neuter gender of the definite article. Burns has *the tither*.

Toyer (= tother), the other;

y being written for the A.S. *þ* (*th*), [2571](#), [2584](#).

Traist, to trust, to be confident, [390](#), [1129](#), [1149](#), J.

Trast, [1659](#).

Traisting of (trusting), reliance upon, or expectation of, [25](#), J.

Translat, [508](#), } to transfer, remove.

Transulat, [2204](#), }

Tratroy, treachery, [3224](#).

See R. *traitor*.

Trety, treatise, [145](#).

Fr. *traité*.

Trewis, truce, [1568](#), [2488](#), [2545](#).

Tronsione, [239](#), } a truncheon, a stump of a spear.

Trunscyoune, [2962](#), } Fr. *tronçon*; from Lat. *truncus*.

Trownsciown, [2890](#), } In the last passage it means a sceptre,
bâton.

“One hytte hym vpon the oldé wounde
Wyth A tronchon of an ore;” (oar.)
(Le Morte Arthur, l. 3071.)

Troucht, truth, [161](#).

Tueching, [403](#), } touching.

Tweching, [386](#), }

Tyne, to lose, [1258](#), [1387](#).

Icel. *týna*.

Tynith, loseth, [1761](#).

Tynt, lost, [175](#), [1384](#), [1521](#).

[Unwist](#), unknown, [1140](#).

[Valis](#), falls; we should read “falís,” [2475](#).

Valkyne, to waken, [8](#).

See [Awalk](#).

Vall, billow, wave, [1317](#).

Ger. *welle*, a wave; *quelle*, a spring;

Icel. *vella*, to *well* up, boil. Cf. also A.S. *wæl*; Du. *wiel*;
Lancashire *weele*, an eddy, whirlpool. So, too, in Burns:

—
“Whyles owre a linn the burnie plays,
As thro’ the glen it wimpl’t;
Whyles round a rocky scaur it stays,
Whyles in a *wiel* it dimpl’t.”

Varand, to warrant, protect, [3411](#).

R. *warandir*.

Varnit, warned, [622](#).

Vassolag, a deed of prowess.

Pasing vassolag, surpassing valour, [257](#).

R. has *vasselage*, courage, valour, valourous deeds, as
indicative of the fulfilment of the duties of a *vassal*. We
now speak of rendering *good service*.

Vassolage, valour, [2724](#).

Veir, were, [818](#).

Veris, wars, [305](#).

See *Were*.

Veryng, were, [2971](#).

A.S. *wæron*.

Vicht, a wight, a person, [10](#), [55](#), [67](#).

A.S. *wiht*.

Virslyng, wrestling, struggling, [3384](#).

J. gives the forms *warsell*, *wersill*.

Visare, wiser, [607](#).

Viting, to know, [410](#).

A.S. *witan*.

Vncouth, lit. *unknown*; hence little known, rare, valuable,
[1734](#).

A.S. *uncúð*.

Vodis, woods, [1000](#).

Vombe, womb, bowels, [375](#).

Goth. *wamba*.

Vondit, wounded, [700](#).

Vpwarpith, warped up, i.e. drawn up, [63](#).

See Note to this line. It occurs in Gawain Douglas's prologue to his translation of the [12](#)th Book of the *Æneid*.

Du. *opwerpen*, from Goth. *wairpan*, to cast.

Vsyt, used, [1197](#), [1208](#).

Vyre, a cross-bow bolt, [1092](#).

R. *vire*; cf. Lat. *vertere*.

[Wald](#), would, [419](#), [470](#), etc.

Walkin, to waken, wake, [1239](#).

See [Awalk](#).

Wapnis, weapons, [241](#).

A.S. *wápen*, or *wápn*.

Ward, world, [3184](#).

Grose's Provincial Dictionary gives *Ward* = world; and the omission of the *l* is not uncommon; see *Genesis and Exodus* (E.E.T.S.), ll. 32, 1315.

Wassolage, valour, [2708](#).

See [Vassolag](#).

Wat, know, [512](#).

Wawasouris, vavasours, [1729](#).

A *Vavasour* was a sub-vassal, holding a small fief dependent on a larger fief; a sort of esquire.

R. *vavaseur*.

Weil, very. Weil long, a very long time, [79](#).

Comp. Ger. *viel*, J.

Wencussith, vanquisheth, [3331](#);

vanquished, [3337](#).

Wencust, vanquished, [2841](#).

Wend, (1) to go, [2191](#);

(2) weened, thought, [3481](#).

Wentail, ventaile, a part of the helmet which opened to admit air, [1056](#).

R. *ventaile*; from Lat. *ventus*.

Were, (1) war. Fr. *guerre*. R. *werre*, [308](#), etc.
 (2) doubt, [84](#), etc. “But were,” without doubt. A.S. *wær*,
 cautious, *wary*.
 (3) worse, [1930](#). Burns has *waur*.

Wering, weary, [58](#).
 A.S. *wérig*.

Werray, very, true, [1262](#), [2017](#).

Werroure, warrior, [248](#).

Weriour, warrior, [663](#).

Wers, worse, [515](#).

Weryng, were, [2493](#).

Wex, to be grieved, be vexed, [156](#).

Weyn, vain, [382](#), [524](#).

Weyne, *in phr.* but weyne, without doubt, [2880](#).
 A.S. *wénan*, to ween, to suppose.

Whill, until, [1136](#), J. Formed from A.S. *hwil*, a period of time.

Wice, advice, counsel, [1909](#).
 Shortened from Awys.

Wichsaif, vouchsafe, [355](#), [1391](#).

Wichsauf, *id.* [2364](#).

Wicht, wight, person, [131](#).

Wicht, strong, nimble, [248](#).
 “Su-G. *wig*” J. Sw. *vig*.

Wight, with, [918](#). Possibly miswritten.

Wist, knew, [225](#), [1047](#). See *Wit*.

Wit, to know, [268](#).
 A.S. *witan*; pres. *ic wát*, past tense, *ic wiste*.

Wit, knowledge, [2504](#).

With, by, [723](#).

Withschaif, vouchsafe, [1458](#).

With-thy, on this condition, [961](#).

See *For-thy*.

Wnkouth, little known, [146](#). See *Vncouth*.

Wnwemmyt, undefiled, [2097](#).

A.S. *wam*, *wem*, a spot.

Wnwyst, unknown, secretly, [219](#), [269](#).

Wod (wood), mad, [3334](#), [3440](#).

A.S. *wód*. Goth. *wôds*.

Woid, mad, [2695](#). Perhaps we should read *woud*.

Wonde, wand, rod, or sceptre of justice, [1601](#), [1891](#). J.

Wonk, winked, [1058](#).

Wonne, to dwell, [2046](#). A.S. *wunian*.

Worschip, honour, [1158](#), [1164](#).

A.S. *weorð-scipe*.

Wot, know, [192](#), etc. See *Wit*.

Wox, voice, [13](#).

Lat. *vox*.

Woyß, voice, [3473](#).

Wrechitnes, misery, [2102](#);

miserliness, niggardliness, [1795](#), [1859](#).

Wy, reason; “to euey wy,” for every reason, on all accounts, [2356](#).

Compare *Quhy*.

Wycht, strong, nimble, [2592](#).

See *Wicht*.

Wynyth, getteth, acquireth, [1832](#).

Wyre, a cross-bow bolt, [3290](#).

See *Lyre*.

Wys, vice, [1795](#).

Wysis, [1540](#).

Y, written for “th.” Thus we find “oyer” for “other,” etc. The error arose with scribes who did not understand either the

true form or force of the old symbol þ.

Yaf, gave, [387](#).

Yald, yield, [553](#);
yielded, [558](#).

A.S. *gildan*.

Yclepit, called, [414](#).

Yef, give, [563](#).

Yeif, give, [923](#).

Yer, year, [610](#).

Used instead of the plural “yeris,” as in [1. 3243](#).

Yewyne, given, [1500](#).

Ygrave, buried, [1800](#).

Comp. Ger. *begraben*.

Yhere, ear, [1576](#).

Yher, year, [2064](#).

Used instead of “yheris,” [3243](#).

Yhis, yes, [1397](#).

Yis, yes, [514](#);
this, [160](#).

Ylys, isles, [2858](#), [2882](#).

Ymong, among, [821](#).

Yneuch, enough, [2135](#).

A.S. *genog*.

Yolde, yielded (to be), [951](#), [1088](#).

Ystatut, appointed, [2529](#).

Fr. *statuer*.

Ywyß, certainly, [1798](#), [1942](#).

See [Iwyß](#).

[Ȝeme](#), to take of, regard, have respect to, [665](#).

A.S. *géman*.

Ȝere, year, [342](#).

Ȝerys, years, [23](#), [1432](#).

Ȝewith, giveth, [1772](#).

Ȝha, yes, [2843](#).

Ger. *ja*.

Ȝhe, ye, [921](#).

Observe that, as in this line, *ye* (A.S. *ge*) is the *nominative*,
and *you* (A.S. *eow*) the *objective* case.

Ȝhed, went, [1486](#)

Ch. has *yede*.

A.S. *ic eode*, past tense of *gán*, to go.

Goth. *ik ıddja*, past tense of *gaggan*, to go.

Ȝher, year, [2064](#), [2274](#).

Ȝhing, young, [2868](#).

Ȝhis, yes, [1397](#).

Ȝhouth-hed, youth-hood, youth, [2772](#).

Ȝhud, went, [2696](#).

See [Ȝhed](#).

Ȝis, yes, [3406](#).

Ȝolde, yielded, [291](#), [380](#), [951](#).

A.S. *ic geald*, past tense of *gyldan*, to pay, to yield.

Ȝude, went, [2944](#).

See [Ȝhed](#).

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