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(About 1490-1500 A. D.), by Walter W. Skeat

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\*\*\* START OF THE PROJECT GUTENBERG EBOOK LANCELOT OF THE LAIK: A SCOTTISH METRICAL ROMANCE (ABOUT 1490-1500 A. D.) \*\*\*

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

f	long "s"
ȝ ȝ	yogh
m̄	m with over-line (the equivalent "n" form is shown as ñ with tilde for better font support)
æ	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" (f). The editor's Introduction says:

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.

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

[Preface](#)  
[Lancelot du Lac](#)  
[Lancelot of the Laik](#)  
[Notes](#)  
[Glossary](#)

**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 UNIVERSITY LIBRARY,  
WITH AN  
INTRODUCTION, NOTES, AND GLOSSARIAL INDEX,  
BY  
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6

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PREFACE.

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## 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 <sup>1</sup> 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." <sup>2</sup> 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 *p* (or *th*); so that the reader must remember that *yow* in **l. 94** stands for *thow*, and *vis* in **l. 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 **l. 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 “gren $\epsilon$ ” or “gren $n$ ” 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, “withouten” 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. <sup>3</sup>

ix

## 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. <sup>4</sup> 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 outre 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

x

“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 throuch yis world so wid is yroung,” etc. <sup>5</sup> (**l. 328**.)

The first Book introduces us to King Arthur at Carlisle. <sup>6</sup> 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

xi

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,"<sup>7</sup> and that that monarch was in the habit of consulting *astrologers*<sup>8</sup> (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 text<sup>9</sup> 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.

xv

### 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. <sup>10</sup> 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 *harrmfyl*, **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**,

xvi

"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.

xvii

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" (**l. 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. (ll. 84-90).

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

xviii

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; <sup>11</sup> 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), *fcchewing* (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). <sup>12</sup>

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.

xix

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."

xx

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). <sup>13</sup>

xxi

*zha* (yes) occurs in **l. 2843**; but we also meet with *zhis*, or *zis*; 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 *zha* and *zhis*, which I have pointed out in *William of Palerne* (Glossary, s.v. *zis*), viz., that *zha* merely assents, whilst *zhis* shews that the speaker has an opinion of his own, is in this poem observed. Thus, in **l. 2843**, *zha* = “yes, I admit that I do;” but in **l. 514**, *zis* = “yes, but you had better do so;” in **l. 1397**, *zhis* = “yes, indeed I will;” and in **l. 3406**, *zis* = “yes, but I cannot accept your answer.”<sup>14</sup> 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.

xxii

<sup>1</sup> The volume contains other poems besides “Sir Lancelot.”

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> “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.

<sup>5</sup> 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.

<sup>6</sup> But the French has “Cardueil.” See **l. 2153**.

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

<sup>8</sup> 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](#).

<sup>9</sup> See Appendix.

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

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

<sup>12</sup> “The Scottish pronunciation of *-ing* was already, as it still is, *-een*; and the writer, knowing that the correct spelling of *dwelling*, 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* ([l. 50](#)), *laiting* ([l. 327](#)).” —J. A. H. Murray.

<sup>13</sup> “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 [l. 497](#), *Presumyth* = *presumit*, presumed, it being presumed.” —J. A. H. Murray. [Or, *presumyth* may be the pl. imperative, as in *Remembrith* ([l. 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.

xxiii

### 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. <sup>1</sup>

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 bretagne, le roy claudas de la terre Descosse mena guerre contre le roy ban de benoic et le roy boort de gauues tant quil les desherita <sup>2</sup> de leurs terres.

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

Fueillel. i.

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

Claudás besieges Ban in the Castle of Tribble.

f. i.

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

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

Fueillel. ii.

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

The Castle of Tribble is treacherously given up to Claudás.

Fueillel. ii.

¶ Comment le roy ban mourut de dueil quant il veit son chasteau ardoir et brouyr. Et comment la dame du lac emporta son filz lancelet. <sup>3</sup>

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

Fueillel. iiiii.

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

Fueillel. 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 Lyonnel et Boort luy furent ostez.

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

Fueillel. vi.

¶ 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.

Fueillel. vi.

¶ Comment merlin fut engendre du dyable: Et comment il fut amoureux de la dame du lac.

Fueillel. 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.

Fueillel. viii.

Sir Farien secretly nourishes the two sons of king Boort, and is made seneschal to king Claudás.

¶ 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.

Fueillel. viii.

Claudás accuses Sir Farien of treason.

¶ comment le roy claudas en maniere de cheualier estrange, se partit du royaume de gauues pour aller en la grant bretagne a la court du roy artus pour veoir sa puissance & son gouvernement.

Fueillel. x.

Claudás, in disguise, visits Arthur's court.

¶ Comment la dame du lac bailla a lancelet vng maistre pour l'instruyre comme il appartenoit a filz de roy.

Fueillel. xii.

The lady of the lake informs Lancelot that he is a king's son.

xxiv

¶ 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.

¶ Comment le bon Religieux qui auoit dit nouuelles a la royne helaine de son filzancelot, print conge de elle, et sen vint au roy artus en la grant bretagne.

Fueillet xvi.

¶ Comment la dame du lac enuoya sa damoysselle a la court du roy claudas, pour delyurer les deux enfans au roy boort que claudas tenoit en prison.

Fueillet xvii.

The lady of the lake seeks to deliver the sons of king Boort.

¶ 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 damoysselle du lac les emmena en semblance de deux leuriers.

fueil. xix.

Lyonnel 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.

Claudus 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 lyonnel et boort perdirent le boire et le manger pource quilz ne scauoyent nouuelles de leur maistres | lesquelz estoyent demourez avec le roy claudas | & comment la dame du lac enuoya vne siezme damoysselle a gauues pour les amener.

Fueillet. xxvii.

¶ Comment, par le conseil des barons de gauues: leonce & lambegues sen allerent avecques la damoysselle pour veoir leurs seigneurs lyonnel et boort.

Fueillet xxviii.

Leonce and Lambegues go to seek Lyonnel and Boort.

¶ 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.

Claudus 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.

Fueillet xxxv.

Death of Farien.

¶ Comment les deux roynes menerent sainte vie au monstier royal | et comment celle de gauues veit ces deux enfans &ancelot en aduision | et comment elle trespasa de ce siecle.

Fueillet. xxxv.

The widow of king Boort sees her children and Lancelot in a vision, and dies.

¶ 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.

Fueillet. xxxvi.

Arthur holds a tournament, and Banin, son of king Ban, is the victor.

¶ Comment la dame du lac se pourpensa de menerancelot au roy artus pour le faire cheualier,<sup>4</sup> et elle luy bailla armes blanches, et partit du lac a tout quarante cheualiers pour le conuoyer.

Fueillet xxxvii.

The lady of the lake sends Lancelot to Arthur to be knighted, and provides for him white armour.

¶ Comment vng cheualier naure, lequel auoit vne espee fichee en la teste et deux troncons de lance parmy le corps,<sup>5</sup> 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 recommandeancelot, alla faire sa requeste audit roy artus, que le lendemain il fist leditancelot cheualier, et comment leditancelot defferra le cheualier naure.<sup>6</sup>

Fueillet. xli.

Lancelot is knighted.

¶ Comment la dame de noehault<sup>7</sup> 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.

Fueillet xlii.

How the white knight defended the lady of Nohalt,

¶ Comment le nouveau cheualier aux armes blanches vainquit la

and won the battle for her.

bataille pour la dame de noehault.	Fueillet	xliii.	
¶ Commentancelot apres ce quil se fut party de la dame de noehault, se combatit avec vng cheualier qui lauoit mouille.	Fueillet	xlv.	
¶ Commentancelot conquist vaillamment par sa force et proesse le chasteau de la douloureuse garde que nul aultre ne pouoit conquerre. <sup>8</sup>			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	xlv.	How Arthur hears of it, and sends Gawain to see if it is true.
			<a href="#">xxvii</a>
¶ Comment messire Gauvain fut mys en prison   et comment le roy et la royne entrerent en la premiere porte de la   et la veirent des tumbes ou il y auoit escript que monseigneur gauvain estoit mort, et plusieurs aultres cheualiers.	Fueillet	xlvi.	Gawain is imprisoned, and supposed to be dead.
¶ Comment vne damoyse de l'hostel de la dame du lac feist assaouir au cheualier blanc que monseigneur gauvain & ses compaignons estoient emprisonnez par celluy qui auoit este seigneur de la douloureuse garde.	Fueillet	xlvii.	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 gauvain et ses compaignons. <sup>9</sup>	Fueillet	xlviii.	and delivers him and his companions.
¶ Comment le cheualier blanc emmena le cheualier acquis en vng hermitage. et comment ledit cheualier acquis luy rendit audit hermitage gauvain & ses compaignons.		f. lii.	
¶ Comment messire gauvain 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 cheualier 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. <sup>10</sup>	Fueillet	liiii.	Lancelot hears of the war to come between Arthur and Galiot.
¶ Comment messire gauvain se mist en queste pour trouuer le blanc cheualier. <sup>11</sup> Et comment la meslee dentre les gens au roy des cent cheualiers et les gens de la dame de noehault fut appaisee.	Fueillet	liiii.	Gawain goes to seek the white knight,
¶ Comment le blanc cheualier vainquit lassemblee dentre les deux roys   et comment il fut naure du roy des cent cheualiers.	Fueillet	liiii.	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	liiii.	Arthur and Queen Genure return home.
¶ Comment messire gauvain 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 Gauvain menoit luy furent tollues.	Fueillet	liiii.	
¶ Commentancelot print congie de son mire   et comment il mist a fin les aduentures de la douloureuse garde.	Fueillet	liiii.	Lancelot ends the adventures of the "Sorrowful Castle."
¶ Comment messire gauvain recoura les deux pucelles qui luy auoyent este tollues, Et commentancelot vainquit la seconde assemblee dentre le roy artus & le roy doultre les marches.	Fueillet	liiii.	Lancelot is again victorious in the combat between Arthur and Galiot.
¶ Comment messire gauvain retourna a la court du roy artus apres la seconde assemblee dentre le roy artus & le roy doultre les marches, et commentancelot vainquit le cheualier qui gardoit le gue.	Fueillet	liiii.	Gawain returns to Arthur's court.
			<a href="#">xxviii</a>
[Here begins the Scotch Translation.]			
¶ Comment le roy Artus songea plusieurs songes   et apres manda tous les saiges clerks de son royaume pour en scauoir la signifiante. <sup>12</sup>	Fueillet	liiii.	Arthur's evil dreams.
¶ Comment le roy doultre les marches, nomme gallehault, enuoya deffier le roy artus <sup>13</sup>   et comment Lancelot occist deux geans empres kamalot. <sup>14</sup>	Fueillet	liiii.	Galiot defies Arthur.
¶ Commentancelot occist vng cheualier qui disoit moins aymer le cheualier naure que celluy qui lauoit naure. <sup>15</sup>   et comment il fut assailly de .xl. cheualiers, et mys en prison de la dame de mallehault. <sup>16</sup>	Fueillet	liiii.	Lancelot is assailed by forty knights, and imprisoned by the lady of Melyhalt.
¶ Comment gallehault assembla au roy artus vng iour durant queancelot estoit en prison <sup>17</sup>   et comment le lendemainancelot fut deliure de prison <sup>18</sup>   et vainquit lassemblee dentre les deux roys. <sup>19</sup>	Fueillet	liiii.	Lancelot, released from prison, is again victorious against Galiot.
			<a href="#">xxviii</a>

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

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

Fueillet lxi.

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

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.<sup>24</sup>

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 le laissa aller quant elle veit quelle ne peult scauoir son nom.<sup>25</sup>

The lady of Melyhalt accepts Lancelot's ransom.

fu. lxxiii.

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

The truce ended, Galiot again attacks Arthur.

fu. lxxiii.

¶ Comment gallehault suyuit le cheuallier aux noires armes,<sup>28</sup> & 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.

¶ Commentancelot par sa prouesse conquist tout, et fist tant que gallehault crya mercy au roy artus.

Lancelot induces Galiot to submit to Arthur.

fu. lxxix.

¶ Comment gallehault fist tant que la royne vitancelot | & comment ilz se arraisonnerent ensemble.

The Queen and Lancelot meet.

fu. lxxx.

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

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

fu. lxxxii.

¶ Comment la premiere acointance fut faicte de galehault & de la dame de mallehault par le moyen de la royne de logres, & comme[n]tancelot & galehault sen alloyent esbatre & deuiser avecques leurs dames.

Galiot becomes acquainted with the lady of Melyhalt.

fu. lxxxiii.

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. lxiii. 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 quilz auoient si longuement sejourne, & ne veoient riens de ce quilz 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 aduantageuse 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 nuyt apres il songa que il luy estoit aduis que tous les dois 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.

xxx

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.

Autre 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 lauoit 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 chappelain. "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 quilz pourroient auoir et trouuer. A tant se part de cardueil & sen va par les chasteaulx et par les citez | tant que au neufiesme 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

Again, that all his toes fall off except his great toes. The Queen and his chaplain disregard 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,

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 .iiii. iours passez, ilz reuiennent deuant le roy, et dient que ilz ne peuvent riens trouuer | et demandent encores autre delay | et ilz ont. Et de rechief vindrent pour demander aultres troyz 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 fussezt mis, et que les autres cinq soyent penduz | mais priueement 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 vouldrions mie que vous nous tenissiez a menteurs se il ne aduenoit | car nous vouldrions bien quil nen fust rien, et voulons, comment quil en aduiengne, que vous nous asseurez 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 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**uant <sup>29</sup> 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 nouuelles?" "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 damoyselle. 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 responde 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 oseriez suyuir par deuant la Royne la ou ie yroye." "Certes," faict le bon cheuallier, "se vous osiez aller la ou ie vous oseray suyuir, vous auez 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]bergez ennuyt avec moy, et le matin ie vous meneray la ou ie vous diz;" et le bon cheuallier 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.

they fail.

They twice obtain a delay of three days.

The king threatens to slay them.

Five are to be burnt, and five hung.

[xxx](#)

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.

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.

The stranger takes Lancelot home to lodge with him,

and he is well entertained.

[xxxii](#)

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,<sup>30</sup> Et quant il fut entre en la bataille il fist sonner ses busines tant *que* tout en retentissoit.<sup>31</sup> Quant le noir cheuallier les ouyt venir, si luy sembla que 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.”<sup>32</sup> Et messire yvain, qui les vit venir, dist a ses gens, “Or soyes tous asseurs *que nous* ne perdrons au iourdhuy *par* force de gens.”<sup>33</sup> Et ce disoit il pource quil cuidoit *que* les gens gallehault fussent tous venus.<sup>34</sup>

Quant les .x.m. de gallehault s'assemblerent, si fut grande la noise, et moult en abbatent a leur venir | mais quant messire yvain vint, si reconforta moult les gens du roy artus | et tous les fuyans retourneut avec luy. Et gallehault sen va arriere a son conroy, et commande *quilz* cheuauchent fermement | et quilz se frappent es gens du roy artus<sup>35</sup> de telle maniere<sup>36</sup> 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.<sup>37</sup> Et aussi les six compaignons qui toute iour auoyent este pres de luy.<sup>38</sup> Lors vint gallehault, qui le remonta sur le cheual mesmes ou son corps seoit.<sup>39</sup> 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,<sup>40</sup> et sen alla par vng chemin entre 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 lhomme du monde que plus ie vouldroye honnourer,<sup>41</sup> 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? | Auez 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.

¶ Comment gallehault suyuit le cheuallier aux noires armes, et fist tant par belles parolles quil le mena 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 retournoient 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 scaoir,” 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 le brassa, et commença a plorer moult tendrement. Et

Galiot gives Lancelot his own horse,  
and gives orders to his own men. [xxxiii](#)

He commands the trumpets to be sounded.

Lancelot harangues his men.  
Sir Yvain comforts Arthur's soldiers.

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,

but is followed by Galiot, [xxxiv](#)

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.

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 [xxxv](#)

reuent 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 clerz 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 faict 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.

**T**ant sont allez gallehault et le cheualier quilz sont venus empres lost, 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 estoient 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 comenant, 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 honnorablement 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 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 honnore 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. Ains vindrent iusques au tref de gallehault, si ne pouroient 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 honnore.

**A**pres manger commenda 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 seruiront | 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 lenprise 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 deceuoier. Car vous noserez ia riens demander que vous naye. 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

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, 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 entertainments to be brought to his tent.

[xxxvi](#)

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.

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.

[xxxvii](#)

Galiot induces him to stay,

compaignie 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 nauez mestier | car vous auez 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 compaignie 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 ioye 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; voulez 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. Toutefois 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 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 grands 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 lemmenoient 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.

¶ Comment lancelot par la prouesse conquis tout, et fist tant que gallehault cria mercy au roy artus.

**Q** Vant 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 gallehault 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."

**Q** Vant le roy lentend, il a merueilleusement grant ioye, et lieue les mains vers le ciel, louant Dieu de ceste aduantage | et se le roy fait bonne chere, encores la faict meilleure Gallehault. et il se

but again promises to do for him whatever he asks. Lancelot then demands that Galiot shall submit himself to Arthur.

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.

[xxxviii](#)

Lancelot is at first mistaken for Galiot; 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.

How Lancelot makes Galiot cry mercy to Arthur.

Galiot demands to see King Arthur,

and, at sight of him, dismounts, kneels to him, and submits himself to him humbly.

[xxxix](#)

Arthur, overjoyed, praises God.



lieue de genoulx, & sentrebaissent, 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 apres la royne, qui sen alloit faisant grand dueil. et les messages cheuauchent tant que ilz lattaingnent | 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 aduenue. 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 pryte, 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 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 lauait 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 dacointance. Mais du noir cheualier ne tiennent ilz nulles parolles | ains passent le iour a resiouyr 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 remercyte. 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 doutez pas que ce eust este la premiere chose que ie vous eusse demande, si men tairay a tant.” Lors luy demanda de lacointance du roy artus | mais il ne nomme mie la royne | et gallehault dit que “le roy est moult preudhomme, & moult me poysse que ie ne lay congneu pieca | Car moult en fusse 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 souspirer durement. et gallehault le regarde et se esmerueille moult pource *que* les larmes luy cheoyent des yeulx, si commence a parler daultre chose.

**Q**uant ilz ont longuement parle ensemble, le cheualier noir luy dist. “Allez, si ferez a monseigneur le roy compaignie, et si escoutez sy vous orrez de moy nulles parolles, & vous me compterez demain ce que vous aurez ouy.” “Voulientiers, sire,” fait gallehault | lors le accolle, et dit aux roys. “Je vous baille en garde cest homme comme le cueur de mon ventre.” Ainsi sen va gallehault & le cheualier 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

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

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 quest to the care of the two kings, and departs to speak with Arthur.

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.

Galiot praises the Queen,

and Lancelot sheds tears.

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

Lancelot sleeps with the

[xi](#)

[xli](#)

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 commença a soy tourner, et commença a faire vng dueil si grant que tous ceulz qui entour luy estoient sen esueillèrent. 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, dictes 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 cueur, qui a toute paour que cueur mortel pourrait auoir. Si doubte 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 faissent 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,” fait 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 seigneurie sicomme ilz peuvent.

**E**T 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 gallehault, “non fera il.” “sire, celle paix qui fut entre vous & mon oncle, par qui fut elle, par la chose au monde qui plus vous aymez?” “Sire,” fait il, “vous me auez tant coniuere que ie le vous diray. Vng cheualier la fist.” “Et qui est le 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 puez 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 coniuere.” “Par dieu,” fait la royne, “ce fut le cheualier noir | mais faictes le nous monstrar.” “Qui | moy, dame?” fait gallehault, “ie le vous puy bien monstrar 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.” | Moult tindrent longuement gallehault a parole 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.” Moult loe messire gauvain le cheualier. Si en ont la parole lisee | et gallehault la recommence et dit. “Sire, veistes vous oncques meilleur cheualier que celluy au noir escu?” “certes,” fait le roy, “ie ne vy oncques cheualier de qui ie aymasse mieulx laccointance pour cheualerie;” “Non,” | fait gallehault. “Or me dictes,” fait

two kings in Galiot’s tent; but awakes at midnight, and makes a great moaning.

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.

[xlii](#)

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.

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

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

[xliii](#)

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.

gallehault, "par la foy que vous deuez a ma dame qui cy est, combien vous voudriez auoir donne pour auoir son accointance a tousioursmais?" "Si maist dieu," fait 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 meschief 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 adierez par le serment que ie vous coniu-ray, ores qui voudriez vous y auoir mys?" "Si maist dieu," fait 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," fait 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 estoit 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 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 aduente 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 volente que le vostre & que la mienne. Et bien saichez que tant me auez coniu-re 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," fait 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."

Lors sen va Gallehault 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 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 volente ne y est;" Lors luy compte les offres que le roy et messire gauvain ont fait 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 pry-e que ie face mes gens approcher | car nous sommes trop loing lung de lautre. Or me dictes que vous voulez que je face | car il est en vostre plaisir." "Je loue que vous facez ce que monseigneur le roy vous pry-e;" "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 esmavez point | mais dictes moy comment vous voulez quil soit | car bien saichez quil sera ainsi comme vous voudrez | et ie aymeroye mieulx estre courrouce a la moytie du monde que a vous tout seul. ores me dictes quil vous en plaist." "Sire," fait 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 conuiendra," fait il, "que il soyt fait celeement, que nul ne le saiche | fors moy et vous." Et gallehault dit que il ne se soulcy-e point. "Or dictes," (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 commanda ses trefz a tendre la ou il auoit en conuenant au roy | et son seneschal fist

"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 see the Black Knight. [xliiv](#)

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.

Galiot returns to Lancelot,

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, [xlv](#)

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.

son commandement.

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

**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 estoient logez la ou il auoit commande.

**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 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 volente accomplir du desir *que* elle auoit de parler a celuy ou toutes ses pensees estoient. Lors luy deist Gallehault, "nous yrons apres soupper en ce vergier la aual" | et elle luy octroye. Quant ce vint apres soupper, 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 estoient 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 oultre. 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 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 damoyelles pour ce que leuees sestoient encontre luy. Puis commence 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;" "Doz estes vous celluy qui vainquistes lassemblee qui fut faicte le premier iour par deuers nous et par <sup>42</sup> 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 a lancelot | "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

How Guinevere and Lancelot meet and talk.

The Queen asks Galiot what he has done for her.

"Sent to seek for your knight," says he.

Galiot returns to his men,

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

[xlvi](#)

Galiot then goes back to the Queen, 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,

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.

[xlvi](#)

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 when?" "You, at Kamalot, when the pieces of a spear were

Kamalot, le quel 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 ioieuse | "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 deux 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 que, 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 | et luy sceuz mauuais 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 vyz 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 fussent 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 Damoysselle 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 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 aduentures. Et comment la premiere acointance fut faicte entre lancelot et la royne genieure par le moyen de gallehault.

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 vyz 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 aduenture 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, "pourneant 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 damoysselle 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 seurement | Car ie scay bien que pour aulcune dame ou damoysselle 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

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). [xlviij](#)

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."

How the Queen knew Lancelot.

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

and asks him if he was the knight whom Daguenet took. He answers "Yes;" and that two rascals killed his horse, and Ywain gave him another. [xlix](#)

"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?"

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

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!" fait 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 estoie vostre cheuallier en tous lieux. Et vous me dictes que vostre amy et vostre cheuallier voulliez vous que ie fusse. 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 maux guarir. 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 prenoie 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 cueur." Et ce disoit elle 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 donmaige." "Certes, sire, se seroit mon;" "Et ne scauez vous pour qui il a tant fait darmes?" fait gallehault. "Certes, nenny," fait 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 faites 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 faite se neust il este." "Certes," fait elle, "il a plus fait 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 en mercy; il est celluy qui vous ayme plus que soy mesmes. Si maist dieu, ie ne scauoye riens de sa volente quant il vint, fors quil doubtoit de estre congneu, ne oncques plus ne men descourrit." "Je en auray," fait elle, "telle mercy comme vous voudrez." "Dame, vous auez fait ce que ie vous ay requis; aussi doye 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 conquerir." "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 deuez sa loyalle dame toute vostre vie | et vous le aurez fait plus riche que se vous luy auiez donne tout le monde." "Certes," fait elle, "ie luy ottroye que il soyt mien | et moy toute sienne, et que par vous soyent amendez tous les meffaitz." "Dame," fait Gallehault, "grant mercy. Or conuient il commencement de seruire;" "Vous ne deuiserez riens," fait la royne, "que ie ne face." "Dame," fait il, "grant mercy | donc baisez le deuant moy pour commencement de vrayes amours." "Du baiser," fait elle, "ie ne voy ne lieu ne temps | et ne doutez pas," fait 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 peut respondre si non tant quil dict. "Dame," fait il, "grant mercy" | "dame," fait Gallehault, "de son vouloir nen doutez ia | Car il est tout vostre, bien le saichez, ne ia nul ne sen apperceuera; Nous troys serons ensemble ainsi comme se nous conseilions" | "Dequoy me feroye ie pryer" | fait 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 estoit sage & vaillant dame.

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.

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."

"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.

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

“Beau doulx amy,” fait elle, “tant auez fait 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,” fait Gallehault, “il ne pourroyt vers vous mesprendre, et ien ay bien fait 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 hardyment | car vous ne me scauriez chose commander que ie ne face.” “Dame,” fait 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 cheualier par la main, et dict. “Gallehault, ie vous donne ce 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 donne lancelot 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 faite la premiere acointance de la royne et de lancelot par gallehault | et Gallehault ne lauoyt 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 prairie | 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 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 desplaise, 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.

**Q**uant 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 parole 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.” “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 cheualier 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

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. [li](#)

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

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.

Galiot sees the Queen to her tower,

and then takes leave of Arthur and of Gawain,

and goes to Lancelot's bed. [liii](#)

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.”

“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;

la ruiere pensif, et ie luy voulu mander *que* il fist vaillamment armes, ie ne le faisoye sinon pour ce que ie esperoye quil vous aymast; si cuydoye 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 trois 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 aurez 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 solacierons ainsi *comme* entre eulx deux cheualiers feront, si en seriez plus aise.” “Scauez vous,” fait la royne, “qui est le cheualier?” “Se maist dieu,” fait la dame, “*nenny*.” “Vous auez bien ouy *comment* il se couurit vers moy.” “Certes,” fait la royne, “moult estes apperceuante, et moult conuiendroit estre sage qui vous vouldroit rien embler, & puis que ainsi est que vous lauez aperceu, et que vous me requerez la compaignie, vous laurez | mais ie vueil que vous portez vostre faix ainsi *comme* ie feray le mien.” “Dame,” fait elle, “ie feray ce que il vous plaira, pour ci haulte compaignie auoir.” “En verite,” fait 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,” fait 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 cestancelot du lac, le meilleur cheualier qui viue.” Ainsi parlerent longuement entre elles deux | et font moult grant ioye de leur accointement nouveau. 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 deancelot, quelle auoit 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 gauvain 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 damoyselles avec elles. Et ils allerent la ou laccointement damours auoyt este fait, et dict la Royne a la dame de mallehault toute laccointance deancelot | 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 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*ancelot & gallehault sen alloient esbatre et deuiser avec leurs dames.

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 will let me be a fourth, we can comfort one another.” Queen Guinevere agrees to this with great joy,

liv

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).

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.

lv

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 volentiers le faisoyent.”

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.



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'émeurent*, 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. *auèques* = *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*, buts, 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.

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<sup>1</sup> 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.

<sup>2</sup> See [ll. 1447-1449](#).

<sup>3</sup> Lines [215](#), [220](#).

<sup>4</sup> Line [223](#).

<sup>5</sup> Lines [237-245](#).

<sup>6</sup> Lines [249-252](#).

<sup>7</sup> Line [255](#).

<sup>8</sup> Lines [257-259](#).

<sup>9</sup> Lines [263](#), [-4](#).

<sup>10</sup> See [ll. 244](#), [-5](#).

<sup>11</sup> Line [267](#).

<sup>12</sup> Lines [363-527](#).

<sup>13</sup> Lines [540-592](#).

<sup>14</sup> Line [280](#).

<sup>15</sup> Lines [233-252](#).

<sup>16</sup> Lines [281-292](#).

<sup>17</sup> Lines [634-894](#).

<sup>18</sup> Lines [895-974](#).

<sup>19</sup> Lines [975-1138](#).

<sup>20</sup> Lines [1275-2130](#).

<sup>21</sup> Lines [1543-1584](#).

<sup>22</sup> Lines [1139-1152](#).

<sup>23</sup> Lines [1181-1274](#).

<sup>24</sup> Lines [2161-2256](#).

<sup>25</sup> Lines [2347-2442](#).

<sup>26</sup> Lines [2504-2530](#).

<sup>27</sup> Lines [2531-3268](#).

<sup>28</sup> Lines [3343-3487](#).

<sup>29</sup> There is no trace of the rest of this chapter in the Scottish poem.

<sup>30</sup> Line [3432](#).

<sup>31</sup> Lines [3435-3440](#).

<sup>32</sup> Lines [3441-3476](#).

<sup>33</sup> Lines [3477-3480](#).

<sup>34</sup> Lines [3481-3484](#).

<sup>35</sup> Lines [3485](#), [6](#).

<sup>36</sup> Line [3487](#) *and last*.

<sup>37</sup> Compare lines [3365-3368](#).

<sup>38</sup> Lines [3369](#), [70](#).

<sup>39</sup> Compare lines [3391-3426](#).

<sup>40</sup> Compare line [1140](#).

<sup>41</sup> Compare lines [2845-8](#).

<sup>42</sup> The original has *pat*.

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The Romans  
of  
Lancelot of the Laik.

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**T**He foft morow ande The luftee Aperill,  
 The wynter set, the stormys in exill,  
 Quhen that the brycht *and* frefch illumynare  
 4 Uprifith arly in his fyre chare  
 His hot courß in to the orient,  
 And frome *his* fpere his goldine ftremis sent  
 Wpone the grond, in *maner* off mefag,  
 8 One euery thing to valkyne thar curage,  
 That natur haith set wnder hire mycht,  
 Boith gyrß, and flour, *and* euery lufty vicht:  
 And namly thame that felith the affay  
 12 Of lufe, to fchew the kalendis of may,  
 Throw birdis fonge *wth* opine wox one hy,  
 That feffit not one lufaris for to cry,  
 Left thai forzhet, throw flewth of Ignorans,  
 16 The old wfage of lowis obferuans.  
 And frome I can the bricht face affpy,  
 It deuit me no langare fore to ly,  
 Nore that loue schuld fleuth In to me finde,

[Fol. 1.]

In April, when the fresh luminary  
upriseth,

and sendeth from his sphere his  
golden streams,

and when I espy his bright face,

THE POET BEWAILS HIS LOT.

20 Bot walkine furth, bewalinge in my mynde  
 the dredful lyve endurit al to longe,  
 Sufferans in loue of forouful harmys ftronge,  
 The fcharpe dais and the hewy zerys,  
 24 Quhill phebus thris haith paffith al *his* fperis,  
 Vithoutine hope ore traiftinge 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 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 fich a fevir holde,  
 Only to me thare was noñe vthir eß  
 Bot thinkine qhow I fchulde my lady pleß.  
 The fsharp affay and ek the Inwart peine  
 36 Of dowblit wo me neulyngis cañ conftrein,  
 Quhen that I have remembrit one my thocht  
 How sche, quhois bewte al my harm haith wrocht,  
 Ne knouith not how I ame wo begoñe,  
 40 Nor how that I ame of hire *feruandis* oñe;  
 And in my felf I cañ nocht fynde the meyne  
 In to quhat wyß I fal my wo compleine.

I walk forth, bewailing my sad  
life.

The sword of love carves my  
heart.

My lady knoweth not how I am  
wobegone.

[Fol. 1 b.]

HE SEES A VISION OF A GREEN BIRD.

Thus in the feild I walkith to *and* froo,  
 44 As thochtful wicht that felt of nocht bot woo,  
 Syne to o gardinge, that weß weil befeñ,  
 Of quiche the feild was al depaynt *wth* greñ.  
 The tendyre and the lufty flouris new  
 48 Up thrōue the greñ vpone thar stalkis grew  
 Azhane the fone, and thare levis fpred,  
 Quhar*wth* that al the gardinge was I-clede;  
 That pryapus, in to his tyme before,  
 52 In o luftear walkith nevir more;  
 And al about enweronyt and Iclofit  
 One fich o wyß, that none *wthin* fupposfit  
 Fore to be feñ *wth* ony vicht thare owt;  
 56 So dide the levis clof it <sup>1</sup> all about.  
 Thar was the flour, thar was the queñ alphest, <sup>2</sup>  
 Rycht wering being of the *nychtis* rest,  
 Wnclofing gañe the crownel for the day;  
 60 The brycht fone illumynit haith the spray,  
 The *nychtis* sobir ande the moft fchowris,

I walked thus in the field, and  
came to a well-beseen garden.

It was closely environed with  
leaves.

<sup>1</sup> MS. "clofit."

<sup>2</sup> May we read "alcest"?

The sun illumined the sprays;

As criftoll terys *wit*hong vpone the flouris,  
 Haith vpwarpith In the lufty aire,  
 64 The morow makith soft, ameyne, and faire;  
 And the byrdis thar my<sup>ch</sup>ty voce out-throng,  
 Quhill al the wood refonite of thar fonge,  
 That gret confort till ony vicht It wer  
 68 That pleffith thame of luftenes to here.  
 Bot gladneß til the thoch<sup>t</sup>ful, euer mo  
 The more he feith, the more he haith of wo.  
 Thar was the garding *wit*h the flouris ourfret,  
 72 Quich is in pofy fore my lady set,  
 That hire Represent to me oft befor,  
 And thane alfo; thus al day gan be for<sup>3</sup>  
 Of thoch<sup>t</sup> my goft *wit*h torment occupy,  
 76 That I becamē In to one exafy,  
 Ore flep, or how I wot; bot fo befell  
 My wo haith done my livis goft expell,  
 And in fich wiß weil long I can endwr,  
 80 So me betid o wondir aventur.  
 As I thus lay, Rych<sup>t</sup> to my fpreit vas feñ  
 A birde, yat was as ony lawrare greñ,  
 A-licht, and fayth in to hir birdis chere;

the birds sang till the woods  
 resounded;

the garden was adorned with  
 flowers.

<sup>3</sup> MS. "befor."

[Fol. 2.]

I fell there into an ecstasy or  
 sleep,

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

THE BIRD'S MESSAGE.

84 "O woful wrech, that levis in to were!  
 To fchew the thus the god of loue me fent,  
 That of thi *feruice* no thing is content,  
 For in his court yhoue lewith *in* diffpar,  
 88 And vilfully suftenis al thi care,  
 And fchapith no thinge of thine awn remede,  
 Bot clepith ay and cryith apone dede.  
 Yhow callith the birdis be morow fro thar bouris,  
 92 Yhoue devith both the erbis and the flouris,  
 And clepit hyme vnfaithful king of lowe,  
 Yow dewith hyme in to his rigne abufe,  
 Yhow tempith hyme, yhoue doith thi felf no gud,  
 96 Yhoue are o moñ of wit al deftitude.  
 Wot yhoue noch<sup>t</sup> that al liwis creatwre  
 Haith of thi wo *in* to his hand the cwre?  
 And fet yhoue clep one erbis and one treis,  
 100 Sche heris not thi wo, nore 3hit fche feis;  
 For none may know the dirkneß of thi thoch<sup>t</sup>,  
 Ne blamyth her thi wo fche knowith noch<sup>t</sup>.  
 And It is weil accordinge It be so  
 104 He fuffir harme, that to redreß his wo  
 Previdith not; for long ore he be fonde,  
 Holl of his leich, that fchewith not his vound.  
 And of owid ye autor fchall yhow knaw  
 108 Of lufe that feith, for to confel or fchow,  
 The laft he clepith althir-best of two;  
 And that is futh, and fal be euer mo.  
 And loue alfo haith chargit me to fay,  
 112 Set yhoue prefume, ore beleif, ye affay  
 Of his *feruice*, as It wil ryne ore go,  
 Prefwme It not, fore It wil not be so;  
 Al magre thine a *feruand* fchal yow bee.  
 116 And as tueching thine aduerfytee,  
 Complen and sek of the ramed, the cwre,  
 Ore, gif yhow likith, furth thi wo endure."  
 And, as me thoch<sup>t</sup>, I anfuerde azaiñe  
 120 Thus to the byrde, in wordis fchort and plane:  
 "It ganyth not, as I have harde Recorde,  
 The *feruand* for to difput *wit*h ye lord;  
 Bot well he knowith of al my vo the quhy,  
 124 And in quhat wyß he hath me fet, quhar I  
 Nore may I not, nore can I not attane,  
 Nore to hir hienes dare I not complane."

"The God of Love is discontent  
 with thee.

4

You are destitute of wit.

Though you call on trees, your  
 lady hears not.

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

[Fol. 2 b.]

As touching thine adversity, seek  
 the remedy."

Then answered I:

"Love knows the reason of my  
 wo."

5

SHE BIDS HIM WRITE A POEM.

128 "Ful!" *quod* the bird, "lat be thi nyß difpare,  
 For in this erith no lady is fo fare,  
 So hie eftat, nore of fo gret empriß,  
 That in hire felf haith vifdome ore gentrice,  
 Yf that o wicht, that worthy is to be  
 132 Of lovis court, fchew til hir that he  
 Seruith hire in lovis hartly wyß,  
 That fchall thar for hyme hating or difpiß.  
 The god of love thus chargit the, at fchort,  
 136 That to thi lady yhoue thi wo Report;  
 Yf yhoue may not, thi plant fchall yhov vrit.  
 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 fchal thi wo dwclar.  
 And, for thir fedulis and thir billis are  
 So generall, and ek fo fchort at lyte,  
 144 And fwme of thaim is loft the appetit,  
 Sum trety fchall yhoue for yi lady fak,  
 That wnkouth is, als tak one hand and mak,  
 Of love, ore armys, or of fum othir thing,  
 148 That may hir one to thi Remembryng brynge;  
 Qwich foundith Not one to no hewynes,  
 Bot one to gladneß and to lufteneß,  
 That yhoue belevis may thi lady pleß,  
 152 To have hir thonk and be one to hir eß;  
 That fche may wit in feruice yhow art one.  
 Faire weil," *quod* fche, "thus fchal yhow the difpone,  
 And mak thi felf als mery as yhoue may,  
 156 It helpith not thus fore to wex al way."  
 Wïth that, the bird fche haith hir leif tak,  
 For fere of quich I can onone to wak;  
 Sche was ago, and to my felf thocht I  
 160 Quhat may yis meyne? quhat may this fignify?  
 Is It of troucht, or of Illufiounne?

"Fool," said the bird, "despair not;

the God of Love charges thee to speak out your love, or else to write thy plaint;

write, then, some treatise for her to read;

[Fol. 3.]

one that may please her and get her thanks.

Farewell, and be merry."

Thereon I awoke, and wondered what it might mean.

HE RESOLVES TO DO SO.

Bot finaly, as in conclufiounne,  
 Be as be may, I fchal me not discharge,  
 164 Sen It apperith be of lovis charg;  
 And ek myne hart noñe othir biffynes  
 Haith bot my ladice feruice, as I geß;  
 Among al vtheris I fchal one honde tak  
 168 This litil occupatiounne for hire fak.  
 Bot hyme I pray, the mychty gode of loue,  
 That fitith hie in to his fpir abuf,  
 (At *command* of o wyß quhois vifiounne  
 172 My goft haith takin this opvniounne,)

That my lawboure may to my lady pleß  
 And do wnto hir ladefchip fum eß,  
 So that my trauell be nocht tynt, and I  
 176 Quhat vtheris fay fetith nothing by.  
 For wel I know that, be this worldis fāmē.  
 It fchal not be bot hurting to my namē,  
 Quhen that thai here my febil negligens,  
 180 That empit is, and bare of eloquens,  
 Of difcreffiounne, and ek of Retoryk;  
 The metire and the cuning both elyk  
 So fere discording frome perfecciounne;  
 184 *Quhilk* I fubmyt to the correcciounne  
 Of yaim the quhich that is difcret *and* wyß,  
 And enterit is of loue in the feruice;  
 Quhich knouyth that no lovare dare wïthftonde,  
 188 Quhat loue hyme chargit he mot tak one honde,  
 Deith, or defam, or ony maner wo;  
 And at this tyme wïth me It ftant rycht fo,  
 As I that dar makine no demande  
 192 To quhat I wot It lykith loue *commande*.  
 Tueching his chargis, as wïth al deftitut,

I determined to take in hand this occupation.

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

I submit my poem to the correction of the wise;

[Fol. 3 b.]

for I dare not oppose Love's command.

Within my mynd fchortly I conclud  
For to fulfyll, for ned I mot do fo.

HE THINKS OF THE STORY OF LANCELOT.

196 Thane in my thocht rolling to and fro  
Quhare that I myhct fum wnkouth mater fynde,  
Quhill at ye laft it fell in to my mynd  
Of o fstory, that I befor had fene,  
200 That both of loue and armys can conteñ,  
Was of o knyght clepit lancelet of ye laik,  
The fone of bane was, king of albanak;  
Of quhois fame and worfchipful dedis  
204 Clerkis in to diuerß bukis redis,  
Of quhome I thynk her fum thing for to writ  
At lous charge, and as I cane, endit;  
Set men tharin fal by experiens  
208 Know my confait, and al my negligens.  
Bot for that fstory is fo pafing larg,  
One to my wit It war fo gret o charg  
For to tranflait the romans of that knyght;  
212 It paffith fare my cuzyng and my mycht,  
Myne Ignorans may It not comprehende;

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

of whom I here think to write  
something.

But because my ignorance  
cannot comprehend the French  
romance,

HE BRIEFLY ENUMERATES

Quharfor thare one I wil me not depend  
How he was borne, nor how his fader deid  
216 And ek his moder, nore how he was denyed  
Efter thare deth, prefumyng he was ded,  
Of al ye lond, nore how he fra that ftede  
In sacret wyß wnwyft away was tak,  
220 And nwrift with ye lady of ye lak.  
Nor, in his 3outh, think I not to tell  
The auentouris, quhich to hyme befell;  
Nor how the lady of the laik hyme had  
224 One to the court, quhare that he knyght was mad;  
None wift his nome, nore how that he was tak  
By loue, and was Iwondit to the ftak,  
And throuch and throuch perfit to ye hart,  
228 That al his tyme he cout h It not aftart;  
For thare of loue he enterit in feruice,  
Of wanore throuch the beute and franchis,  
Throuch quhois feruice in armys he has vrocht  
232 Mony wonderis, and perellis he has socht.  
Nor how he thor, in to his 3oung curage,  
Hath maid awoue, and in to lous rage,  
In the rewenging of o wondit knyght  
236 That cuzyne was in to the court that nyght;  
In to his hed a brokin<sup>4</sup> fuerd had he,  
And in his body alfo mycht men see  
The tronfione of o brokine fper 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 fchuld hyme Reweng at his poware  
244 One euery knyght 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;<sup>5</sup>  
248 For, fro tho wow was knowing of the knyght,  
Thare was ful mony o pafage in the londe  
By men of armys kepit to withftond  
This knyght, of quhome thai ben al set afyre  
252 Thaim to reweng in armys of defir.  
Nor how that thane incontynent was fend  
He and fir kay togidder to defend  
The lady of nohalt, nor how that hee  
256 Gouernit hyme thare, nore in quhat degre.  
Nor how the gret pafing vaffolag  
He efcheuit, throue the outragouß curag,

I shall not tell how he was born;

nor how he was nourished by the  
Lady of the Lake;

nor how he was brought to  
Arthur's court,

[Fol. 4.]

and pierced to the heart by the  
beauty of Wanore (Guinevere),

for whose service he wrought  
many wonders;

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

<sup>4</sup> MS. "abrokin."

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

<sup>5</sup> 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;

In conquiryng of the sorowful castell.  
 260 Nor how he paffith doune in the cauis fell,  
 And furth ye keys of Inchantment brocht,  
 That al diftroyt quhich that thare vas vrocht.  
 Nore howe that he refkewit *fir* gawane,  
 264 *With his* ix falouß in to prefone tane;  
 Nore mony vthere diuerß aduenture,  
 Quhich to report I tak not in my cwre,

or how he conquered the  
 Sorrowful Castle;

[Fol. 4 b.]

or how he rescued Sir Gawane  
 and his nine fellows;

LANCELOT'S EARLY DEEDS.

Nor mony affemblay that gawane gart be maid  
 268 To wit *his* name; nor how that he hyme hade  
 Wnswift, and hath the worfchip *and* empriß;  
 Nor of the knyghtis in to mony<sup>6</sup> diuerß wyß  
 Throuch his awoue that hath thare dethis found;  
 272 Nor of the sufferans that by louis wounde  
 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  
 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*,  
 280 Nor of the gyantis by camelot he flew;  
 Nor wil I not her tell the maner how  
 He flew o knyght, by *natur* of his wow,  
 Off melyholt; nore how in to that toune  
 284 Thar came one hyme o gret confufione  
 Of pupil *and* [of] knyghtis, al enarmyt,  
 Nor how he thar haith kepit hyme wnharmyt;  
 Nor of his worfchip, nor of *his* gret prowes,  
 288 Nor his defens of armys in the pres.  
 Nor how the lady of melyhalt yat fche  
 Came to the feild, and pray[i]th hyme that he  
 As to o lady to hir<sup>7</sup> his fuerd hath 3old,  
 292 Nor how he was in to hir keping hold;  
 And mony vthir nobil deid alfo  
 I wil report quharfor I lat ourgo.  
 For quho *thaim* lykith for to fpecyfy,  
 296 Of one of *thaim* myght mak o gret ftory;  
 Nor thing I not of his hye renown  
 My febil wit to makin menfioune;  
 Bot of the weris that was fcharp *and* ftrong,  
 300 Richt *perellouß*, and hath enduryt long,  
 Of Arthur In defending of his lond  
 Frome galiot, fone of the fair gyonde,  
 That brocht of knyghtis o pafing confluous;  
 304 And how lancelot of arthuris hol defens  
 And of the veris berith the renowñ;  
 And how he be the wais of fortoune  
 Tuex the two princis makith the accorde,  
 308 Of al there mortall weris to concorde;  
 And how that venus, fiting hie abuf,  
 Reuardith hyme of trauell in to loue,  
 And makith hyme his ladice grace to have,  
 312 And thankfully his *feruice* cane refave;  
 This is the mater quhich I think to tell.  
 Bot ftil he mot *rycht with* the lady duell,  
 Quhill tyme *cum* eft that we fchal of *hym* fpek.  
 316 This *proceß* [now] mot clofine beñ and ftek;  
 And furth I wil one to my mater go.

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

<sup>6</sup> We should perhaps omit  
 "mony."

nor of his suffering caused by  
 love's wound;

nor how he was nearly drowned  
 at Camelot;

nor how he was brought to court  
 by Dagenet;

nor of the giants he slew at  
 Camelot;

nor how he slew a knight of  
 Melyholt;

and there defended himself  
 against a crowd;

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

<sup>7</sup> MS. "his."

Whoever likes, might make of  
 these things a long story.

But I think to tell of the wars  
 between Arthur and Galiot;

[Fol. 5.]

wherein Lancelot won renown by  
 his defence of Arthur;

and at last made peace between  
 the two princes.

I shall also tell how Venus  
 rewarded him.

My summary must end for the  
 present.

THE DEDICATION.

Bot first I pray, and I befek also,  
 One to the moft conpilour to fupport,  
 320 Flour of poyetis, quhois nome I wil report  
 To me nor to noñ vthir It accordit,  
 In to our rymyng his nam to be recordit;  
 For fum fuld deme It of prefumpfioune,

But I pray for the support of a  
 very great poet,

whose name I may not mention;



324 And ek our rymyng is al bot deryfioune,  
 Quhen that remem<sup>m</sup>brit is his excellens,  
 So hie abuf that ftant in reu<sup>e</sup>rans.  
 Ye frefch enditing of *his* laiting tounng  
 328 Out through yis world fo wid is young,  
 Of eloquens, and ek of retoryk;  
 Nor is, nor was, nore neu<sup>e</sup>r 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.

for our riming 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.

11

[BOOK I.]

Q uhen [that] tytan, withe his lusty heit,  
 336 Twenty dais In to the aryeit  
 Haith maid his courß, and all with diu<sup>e</sup>rß hewis  
 Aparalit haith the feldis and the bewis;  
 The bird<sup>i</sup>s amynd the erbis *and* the flouris,  
 340 And one the branchis, makyne gone thar bouris,  
 And be the morow finging in ther chere  
 Welcum to the lufty feffone of the zere.  
 In to this tyme the worthi conqueroure  
 344 Arthure, wich had of al this worlde the floure  
 Of cheuelry auerding to his crown,  
 So pafing war his kny<sup>c</sup>htis in renoune,  
 Was at carlill; and hapymit fo 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 knyght<sup>i</sup>s weire  
 Anoit all at the abiding thare.  
 352 For-why, beholding one the fobir ayre  
 And of the tyme the pafing luftynges,  
 Can fo thir knyghtly hart<sup>i</sup>s to encreß,  
 That thei fhir kay one to the king haith fende,  
 356 Befeiching hyme he wold wichfaif to wende  
 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 fchort awyffment,  
 Ygrantid haith; and fo the king pr<sup>o</sup>ponit  
 And for to pas hyme one<sup>8</sup> the morne difponit.

[Fol. 5 b.]

When Titan, being in Aries, had  
 apparelled the fields,  
 and birds began to make their  
 bowers;

king Arthur was at Carlisle.

His knights, hearing of no  
 adventure, were annoyed.

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

The king proposed to do so on  
 the morrow.

<sup>8</sup> MS. "to pas one hyme  
 one," with first "one" lightly  
 crossed out.

That night he dreamt that his  
 hair all fell off;

which made him delay his  
 journey.

Again he dreamt, that his bowels  
 fell out, and lay beside him.

[Fol. 6.]

He told the queen, who  
 answered, "No man should  
 respect vain dreams."

ARTHUR'S TWO DREAMS.

Bot fo befell hyme [on] that nycht to meit  
 364 An aperans, the wich one to his fpreit  
 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.  
 And fo befell apone the thrid day,  
 The bricht fone, pafing in the west,  
 372 Haith maid his courß, and al thing goith to Reft;  
 The king, fo as the ftory can dewyß,  
 He thought azeine, apone the famyne wyß,  
 His vombe out fallith vith his hoil syde  
 376 Apone the ground, *and* liging hyme befid;  
 Throw wich anon out of his flep he fert,  
 Abafit and adred in to his hart.  
 The wich be morow one to the qwen he told,  
 380 And fhe azeine to hyme haith anfuer zolde;

12

"To dremys, *fir*; fhuld no man have Refpek,  
 For thei ben thing*is* weyn, of non affek."  
 "Well," *quod* the king, "god grant It fo befall!"  
 384 Arly he roß, and gert one to hyme call  
 O clerk, to whome that al his hewynes  
 Tweching his drem fhewith he expreß,  
 Wich anfuer yaf and feith one to the kinge;  
 388 "Shir, no Record lyith to fuch thing;  
 Wharfor now, fhir, I praye yow tak no kep,  
 Nore traift in to the vanyteis of slep;  
 For thei are thing*is* that afkith no credens,  
 392 But caufith of fum maner influens,  
 Empriß of thoght, ore *superfleuytee*,  
 Or than fum othir cafualytee."  
 "3it," *quod* the king, "I fal no*cht* leif It so;"

The king next shewed his dream to a clerk,

who said, "Sir, such things testify nothing."

"Yet," replied he, "I shall not leave it so."

HE SENDS FOR HIS CLERKS.

396 And furth he chargit mefinger*is* to go  
 Through al his Realm, *wit*houten more demande,  
 And bad them stratly at thei fhulde comande  
 All the bifhopes, and makyng no delay  
 400 The fhuld appere be the tenty day  
 At camelot, with al thar hol clergy  
 That moft expert war, for to certefye  
 A mater tueching to his goft be nyght;  
 404 The mefag goith furth with the *lettres* Right.

He bade all the bishops and clergy come to Camelot within twenty days.

13

**T**he king eft fone, *wit*hin a litill fpace,  
 His Iornay makith haith frome place to place,  
 Whill that he cam to camelot; and there  
 408 The clerk*is* all, as that the chargit were,  
 Affemblit war, and came to his prefens,  
 Of his defir to viting the fentens.  
 To them that war to hyme moft speciall  
 412 Furth his entent fhauyth he al hall;  
 By whois confeil, of the worthieft  
 He chefish ten, yclepit for the beft,  
 And moft expert and wifest was fuppoftit,  
 416 To qwhome his drem all hail he haith difcloffit;  
 The houre, the nyght, and al the *cercumftans*;  
 Befichyne them that the fignifycans  
 Thei wald hyme fhaw, that he *mycht* refting fynde  
 420 Of It, the wich that occupeid his mynde.  
 And one of them with <sup>9</sup> al ther holl affent  
 Saith, "fhire, fore to declare our entent  
 Vpone this matere, ye wil ws delay  
 424 Fore to awyfyng one to the ix day."  
 The king ther-to grantith haith, bot hee  
 In to o place, that ftrong was and hye,  
 He clofith them, whare thei may no whare get,  
 428 Vn to the day, the wich he to them set.  
 Than goith the clerk*is* fadly to awyß  
 Of this mater, to feing in what wyß  
 The king*is* drem thei fhul beft fpecefy.  
 432 And than the maiftris of aftronomy  
 The book*is* longyne to ther artis set; <sup>10</sup>  
 Not was the buk*is* of arachell forget,  
 Of nembrot, of danzhelome, thei two,  
 436 Of moyfes, *and* of herynes all soo;  
 And feking be ther calcolacioune  
 To fynd the planet*is* difpoficioune,  
 The wich thei fond ware wonder ewill yfet  
 440 The famyne nyght the king his fweuen met.

He goes to Camelot, and finds the clerks assembled.

He discloses all to the ten that are most expert,

[Fol. 6 b.]

and beseeches them to explain the dreams.

<sup>9</sup> 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.

The masters of astronomy fetch their books,

<sup>10</sup> So in MS. Read "fet."

14

and calculate the disposition of the planets.

THEY REFUSE TO EXPLAIN THEM.

So ner the point focht thei have the thing,  
 Thei fond It wonder hewy to the king,  
 Of wich thing thei waryng in to were

They found the matter heavy for the king, and doubted if they

444 To fthew the king, for dreid of his danger.  
 Of ane accorde thei planly haue *proponit*  
 No worde to fhow, and fo thei them difponit.  
 The day is *cumyng*, and he haith fore them fent,  
 448 Befichyne them to fhewing ther entent.  
 Than fpak they all, and that of an accorde;  
 "Shir, of this thing we can no thing Recorde,  
 For we can noght fynd in til our fciens  
 452 Tweching this mater ony ewydens."  
 "Now," *quod* the king, "and be the glorius lorde,  
 Or we depart ye fhall fum thing recorde;  
 So pas yhe not, nor fo It fall not bee."  
 456 "Than," *quod* the clerkis, "grant ws dais three."  
 The wich he grantid them, and but delay,  
 The term paffith, no thing wold the fay,  
 Wharof the king ftondith heuy cherith,  
 460 And to the clerkis his vifag fo apperith,  
 That all thei dred them of the kingis myght.  
 Than faith o clerk, "*sir*, as the thrid nyght  
 Ye dremyt, fo [now] giffis ws delay  
 464 The thrid tyme, and to the thrid day."  
 By whilk tyme thei fundyng haith the ende  
 Of this mater, als far as fhall depend  
 To ther fciens; yit can thei not awyß  
 468 To fchewing to the king be ony wyß.  
 The day is cum, the king haith them befocht,  
 But one no wyß thei wald declar ther thought;  
 Than was he wroth in to his felf and noyt,  
 472 And maid his wow that thei fhall <sup>11</sup> ben diftroyt.  
 His baronis he *commandit* to gar tak  
 Fyve of them one to the fir-ftak,  
 And vther fyue be to the gibbot tone;  
 476 And the furth *with* the kingis charg ar gone.  
 He bad them in to fecret wyß that thei  
 Shud do no harm, but only them aßeiy.  
 The clarkis, dredful of the kingis Ire,  
 480 And faw the *perell* of deth and of the fyre,  
 Fyve, as thei can, has grantit to record;  
 That vther herde and ben of ther accorde;

INTERPRETATION OF THE DREAMS.

484 And al thei ben yled one to the king,  
 And fthew hyme thus as tueching of this thing.  
 "Shir, fen that we conftrenyt ar by myght  
 To fhaw that wich <sup>12</sup> we knaw no thing aricht;  
 For thing to cum preferuith It allan  
 488 To hyme the wich is euery thing *certain*,  
 Excep the thing that til our knowleg hee  
 Hath ordynat of certan for to bee;  
 Therfor, fhir king, we your magnificens  
 492 Befeich It turne till ws to non offens,  
 Nor hald was *nocht* as *learis*, thought It fall  
 Not in this mater, as that we telen fhall."  
 And that the king haith grantit them, *and* thei  
 496 Has chargit one, that one this wiß fall feye.  
 "Prefumyth, fhir, that we have fundyne so;  
 All erdly honore ye nedis <sup>13</sup> moft for-go,  
 And them the wich ye moft affy in-tyll  
 500 Shal failye 3ow, magre of ther will;  
 And thus we haue in to this matere founde."  
 The king, quhois hart was al wyth dred ybownd,  
 And askit at the clerkis, if thei fynde  
 504 By there clergy, that ftant *in* ony kynde  
 Of poffibilittee, fore to reforme  
 His defteny, that ftud in fuch a forme;  
 If in the hewyne Is preordynat  
 508 On fuch o wiß his honor to tranflat.  
 The clerkis faith, "forfuth, and we haue fene  
 O thing whar-of, if we the trouth fhall meñ,

should tell him so.

Being sent for,

they all spake, "Sir, we can find no evidence."

"Ere we part," quoth the king, "ye shall witness something."

[Fol. 7.]

He grants them three days more.

They pray for a further delay of three days.

They still refuse to declare their thought.

15

The king vows to destroy them;

<sup>11</sup> MS. "fhat."

but secretly charges his knights not to harm them.

They yield at last, and say,

<sup>12</sup> MS. "wich that."

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

<sup>13</sup> MS. "nedift;" but see [l. 518](#).

You must forego all earthly honour;

[Fol. 7 b.]

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

The king asks if his destiny can be altered.

16

They reply, that the matter is

Is fo obfcure and dyrk til our clergye,  
512 That we wat not what It fhalfignefye,  
Wich caufith ws we can It not furth fay."  
"Yis," *quod* the king, "as lykith yow ye may,  
For wers than this can nat be faid for me."

THE CLERKS GIVE MYSTERIOUS ADVICE.

516 Thane faith o maiftir, "than futhly *thus* finde we;  
Thar is no thing fal fucour nor refkew,  
Your worldly honore nedis moft adew,  
But through the watrye lyone *and* ek fyne,  
520 On through the liche *and* ek the wattir fyne,  
And through the confeill of the flour; god wot  
What this fhude meñ, for mor ther-of we not."  
No word the king anfuerid ayane,  
524 For al this refone thinkith bot *in* weyne.  
He fhawith outward his contenans  
As he therof takith no greuans;  
But al the nyght it paffid nat his thoght.  
528 The dais courß *with* ful defir he focht,  
And furth he goith to bring his mynd *in* reft  
*With* mony O knyght vn to the gret foreft;  
The rachis gon wn-copelit for the deire,  
532 That in the wodis makith nois *and* cheir:  
The knyghtis, *with* the grewhundis in aweit,  
Secith boith the planis and the freit.  
Doune goith the hart, doune goith the hynd alfo;  
536 [In to the feld can rufching to and fro] <sup>14</sup>  
The fwift grewhund, hardy of affay;  
Befor ther hedis no thing goith away.  
The king of hunting takith haith his fport,  
540 And to his palace home he can Refort,  
Ayan the noon; and as that he was set  
Vith all his noble knyghtis at the met,  
So cam ther in an agit knyght, *and* hee  
544 Of gret efftat femyt for to bee;  
Anarmyt all, as tho It was the gyß,  
And thus the king he faluft, one this wiß,

GALLOT'S MESSAGE.

"**S**hir king, one to yow am y fende  
548 Frome the worthieft that *in* world is kend,  
That leuyth now of his tyme and age,  
Of manhed, wifdome, *and* of hie curag,  
Galiot, fone of the fare gyande;  
552 And thus, at fhort, he bidis yow your londe  
Ye yald hyme our, *without* Impedymment;  
Or of hyme holde, and if tribut and rent.  
This is my charge at fhort, whilk if youe left  
556 For to fulfill, of al he haith conqueft  
He fais that he moft tendir fhalf youe hald."  
By fhort awys the king his anfuer yald;  
"Shir knyght, your lorde wondir hie pretendis,  
560 When he to me fic falutatioune sendis;  
For I as yit, in tymys that ar gone,  
Held neuer lond excep of god alone,  
Nore neuer thinkith til erthly lord to yef  
564 Trybut nor rent, als long as I may lef."  
"Well," *quod* the knyght, "ful for repentith me;  
Non may recift the thing the wich mone bee.  
To yow, *fir* king, than frome my lord am I  
568 With diffyans fent, and be this refone why;  
His purpos Is, or this day moneth day,  
With all his oft, planly to affay  
Your lond, *with* mony manly man of were,  
572 And helmyt knyghtis, boith with fheld *and* fpere;  
And neuer thinkith to retwrn home whill

dark.

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

God knows what this should  
mean.

The king shews no outward grief,  
but is not rid of anxiety all night.

Next day he goes to the forest.

The chase.

<sup>14</sup> A line must here be lost,  
but there is nothing to shew  
this in the MS. The inserted  
line is imitated from [L. 3293](#).

[17](#)

The king returns.

[Fol. 8.]

As they sit at meat, an aged  
knight enters, fully armed.

The knight's message is that king  
Galiot bids Arthur to yield to him  
his kingdom.

The king refuses.

The knight replies, that his lord  
bids him defiance, and will  
invade his land in a month;

not to return till he has  
conquered;

and he intends to possess queen  
Vanour.

That he this lond haith conqueft at his will;  
And ek vanour the quen, of whome that hee  
576 Herith report of al this world that fhee  
In fairhed and in wertew doith excede,  
He bad me fay he think*is* to poffede."

ARTHUR DEFIES GALIOT.

"Schir," *quod* the king, "your mefag me behufis  
580 Of refone and of curtafy excuff;,  
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 zit tak I non anoye;  
And fay your lord one my behalf, when hee  
Haith tone my lond, that al the world fhall see  
That It fhall be magre myne entent."  
588 With that the *knycht*, *withouten* leif, is went,  
And richt as he was pafing to the dure,  
He faith, "a gode! <sup>15</sup> what wykyt aduventure  
Apperith!" *with* that his hors he nome,  
592 Two knicht*is* kept, waiting *his* outcome.  
The knicht is gon, the king he gan Inquere  
At gawan, and at other *knychtis* sere,  
If that thei knew or *euer* hard recorde  
596 Of galiot, and wharof he wes lorde;  
And ther was non among his *knychtis* all  
Which anfuerd o word in to the hall.  
Than galygantynis of walys rafe,  
600 That trauelit in diuerß lond*is* has,  
In mony *knychtly* auentur haith ben;  
And to the king he faith, "*fir*, I haue sen  
Galiot, which is the fareft *knycht*,  
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;  
An hart he haith of pafing hie curag,  
And is not xxiiij 3er of age,  
And of his tyme mekil haith conquerit;  
612 Ten king*is* at his *command* ar fterit.  
He *with* his *men* fo louit is, y geß,  
That hyme to pleß is al ther befynes.  
Not fay I this, *fir*, in to ye entent  
616 That he, nor none wnder the firmament,  
Shal pouere haue ayane your maieftee;  
And or thei fhuld, this y fey for mee,  
Rather I fhall *knychtly* in to feild  
620 Refaue my deith anarmyt wnder fheld.  
This fpek y left;"—the king, ayan the morn,  
Haith varnit huntar*is* baith with hund *and* horne,  
And arly gan one to the foreft ryd,  
624 With mony manly *knyghtis* by *his* fid,  
Hyme for to fport and comfort *with* the dere,  
Set contrare was the fefone of y<sup>e</sup> yere.  
His moft huntynge was atte wyld bore;  
628 God wot a lufty cuntee was It thoore,  
In the ilk tyme! weil long this noble king  
In to this lond haith maid his fuiornyng;

Arthur returns his defiance.

[Fol. 8 *b*.]

The knight departs, lamenting  
Arthur's adventurous spirit.

<sup>15</sup> MS. "agode."

Arthur asks Gawane who Galiot  
is.

Galygantynis of Wales replies,

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

courageous, and under xxiv years  
of age.

Ten kings obey him.

The king goes again to the chase.

He likes boar-hunting best.

[Fol. 9.]

THE LADY OF MELYHALT'S MESSAGE.

Frome the lady was send o mefinger  
632 Of melyhalt, wich faith one this maner,  
As that the ftoery fhewith by recorde:

A messenger comes from the  
lady of Melyhalt,

"**T**O yow, *fir* king, as to hir foueran lorde,  
My lady hath me chargit for to fay  
636 How that your lond ftondith *in* affray;

For galiot, fone of the fare gyande,  
 Enterit Is by armys in your land,  
 And fo the lond and cuntre he anyth,  
 640 That quhar he goith planly he diftroyth,  
 And makith al obeifand to his honde,  
 That nocht is left wnconqueft *in* that lond,  
 Excep two castellis longing to hir cwre,  
 644 Wich to defend fhe may *nocht* long endure.  
 Wharfor, *fir*, in wordis plan *and* fhort,  
 Ye mon difpone your folk for to fupport."  
 "Wel," *quod* the king, "one to thi lady fay  
 648 The neid is myne, I fall It not delay;  
 But what folk ar thei *neemyt* for to bee,  
 That in my lond is *cumyne* in fich degree?"  
 "An hundreth thoufand boith vith fheld *and* fper  
 652 On hors ar armyt, al redy for the were."

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 fhall remuf; ther fhall no thing me mak  
 656 Impedym<sup>nt</sup>, my Iorney for to tak."  
 Than feith his *knychtis* al *with* one affent,  
 "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 fuften in armys your honoure."  
 "Now," *quod* the king, "no langer that I 3eme  
 My crowne, my fepture, nor my dyademe,  
 Frome that I here, ore frome I wnderftand,  
 668 That ther by fors be entrit in my land  
 Men of armys, by ftrenth of vyolens,  
 If that I mak abid or refydens  
 In to o place langar than o *nycht*,  
 672 For to defend my cuntre *and* my *rycht*."  
 The king that day his mefage haith furth sent  
 Throuch al his realme, and fyne to reft is went.

**U**p goith the morow, wp goith the *brycht* day,  
 676 Wp goith the sone in to his frefh aray;  
 Richt as he fpred his bemys frome northeft,  
 The king wpraß *wthouten* more areft,  
 And by his awn confeil and entent  
 680 His Iornaye tuk at fhort awyfm<sup>nt</sup>.  
 And but dulay he goith frome place to place  
 Whill that he cam nere whare <sup>16</sup> the lady was,  
 And in one plane, apone o reuer fyde,  
 684 He lichtit doune, and ther he can abide;  
 And yit *wth* hyme to batell fore to go  
 Vij thousand fechteris war thei, *and* no mo.

LANCELOT'S LAMENT.

**T**his was the lady, of qwhome befor I tolde,  
 688 That lancilot haith in to hir kepinge holde;  
 But for to tell his pafing hewyn<sup>effe</sup>,  
 His payne, his sorow, and his gret diftreffe  
 Of prefone and of loues gret fuppris,  
 692 It war to long to me for to dewys.  
 When he remem<sup>brith</sup> one his hewy charge  
 Of loue, wharof he can hyme not difcharge,  
 He wepith and he forowith in his chere,  
 696 And euery nyght femyth hyme o yere.  
 Gret peite was the forow that he maad,

to say that Galiot has entered  
 Arthur's land,

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

20

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

"A hundred thousand," is the  
 reply.

The king says he will set off that  
 very night.

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

He refuses to wait longer than  
 till the morrow.

[Fol. 9 b.]

The king arises next morning  
 without delay,

21

<sup>16</sup> MS. "whare that," with  
 slight scratch through  
 "that."

and reaches a plain by the river  
 side,

having only seven thousand with  
 him.

Lancelot, having been  
 imprisoned by the lady of  
 Melyhalt,

And to hyme-felf apone this wiß he faade:

laments his fate.

“**Q** what haue y gilt, allace! or qwhat deseruit?

Lancelot's lament;

700 That thus myne hart fhal vondit ben *and* carwit  
One by the fuord of double peine and wo?  
My comfort and my plefans is ago,  
To me is nat that fhuld me glaid referuit.

his pleasure is gone;

704 I curß the tyme of myne Natiuitee,  
Whar in the heuen It ordinyd was for me,  
In all my lyue *neuer* til haue eeß;  
But for to be example of difeß,  
708 And that apperith that euery vicht may see.

he curses his natal day;

Sen thelke tyme that I had fufficians  
Of age, and chargit thoghtis sufferans,  
Nor *neuer* I *continewite* haith o day  
712 With-out the payne of thoghtis hard affay;  
Thus goith my youth in tempeft *and* penans.

he has never spent a single day  
free from anxiety,

And now my body is In prefone broght;  
But of my wo, that in Regard is noght,  
716 The wich myne hart felith euer more.  
O deth, allace! whi hath yow me forbore  
That of remed haith the fo long befoght!”

and is now in prison;

[Fol. 10.]

and invokes Death.

Thus *neuer*more he fefith to compleine,  
720 This woful knyght that felith not bot peine;  
So prekith hyme the fmert of loues fore,  
And euery day encreffith more and more.  
And with this lady takine is alfo,  
724 And kepit whar he may no whare go  
To haunt knyghted, the wich he moft defirith;  
And, thus his hart *with* dowbil wo yfirate,  
We lat hyme duel here with the lady ffill,  
728 Whar he haith laifere for to compleine his fyll.

Thus the smart of love's sorrow  
pricketh him.

He is kept by her from the  
exercise of knighthood;

and there we let him dwell.

GALLOT BESIEGES A CASTLE.

**A**nd galiot in this meyne tyme he laie

Meanwhile, Galiot besieged a  
castle.

By ftrong 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 Instrumētis,  
And with them lede ther palzonis *and* ther tentis,  
With mony o ftrong chariot and cher  
736 With yrne qwhelis and barris long *and* fquar;  
Well ftuffit with al maner apparell  
That longith to o fege or to batell;  
Whar-with his oft was clofit al about,  
740 That of no ftrenth nedith hyme to dout.  
And when he hard the *cumy*ne of the king,  
And of his oft, and of his gaderyng,  
The wich he reput but of febil myght  
744 Ayanis hyme for to fuften the ficht,  
His confell holl affemblit he, but were,  
Ten knightis with other lordis fere,  
And told theme of the *cumy*ng of the king,  
748 And afkit them there confell of that thing.  
Hyme thoght that it his worfchip wold degrade,  
If he hyme felf in *propir* perfone raide  
Enarmyt ayane fo few menyne  
752 As It was told arthur[is] fore to bee;

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 fo he hot, for *neuer*more 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 Jorney fhal I mak."  
 Quod galiot, "I grant It yow, but ye  
 760 Shal firft go ryd, yone knyghtis oft *and* see."  
 With-outen more he ridith our the plan,  
 And faw 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 thoufand y ges them for to bee."  
 And galiot haith chargit hyme to tak  
 768 Als fell folk, and for the feld hyme mak.  
 And fo he doith and haith them wel Arayt;  
 Apone the morne his banaris war difplayt.

[Fol. 10 *b.*]

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

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

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 fone his folk ar one to armys went;  
 But arthur by Report hard saye  
 How galiot non armys bur that day,  
 Wharfor he thoght of armys nor of fheld  
 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  
 784 He fhuld 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 paffith 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.  
 Within o playne vpone that other fyð  
 792 Ther gawan gon his batellis to dewide,  
 As he wel couth, and set them *in* aray,  
 Syne with o manly contynans can fay,

Galiot's host set out.

Arthur's host don their armour.

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

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

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

GAWANE HARANGUES HIS MEN.

"Ye falowis wich of the round table beñ,  
 796 Through al this erth whois fam is hard *and* fen,  
 Remembrith now It ftondith one the poynt,  
 For why It lyith one your fperis poynt,<sup>17</sup>  
 The well-fare of the king and of our londe;  
 800 And fen the fucour lyith in your honde,  
 And hardement is thing fhall moft awaill  
 Frome deth ther men of armys in bataill,  
 Lat now your *mazhed* and your hie curage  
 804 The pryð of al thir multitude affuage;  
 Deth or defence, non other thing we wot."  
 This frefch 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,<sup>18</sup> and feftinit in the stell  
 The fperithis poynt, that bitith fcharp *and* well;  
 Bot al to few thei war, and *mycht* *nocht* left  
 812 This gret Rout that *cummyth* one fo faft.  
 Than haith *sir* gawan fend, them to fupport,  
 One othir batell with one knyghtly sorte;  
 And fyne the thrid, and fyne the ferde alfo;  
 816 And fyne hyme-felf one to the feld can go,  
 When that he fauch thar latter batell fteir,  
 And the ten thoufand *cummyne* al thei veir;  
 Qwhar that of armes prewit he so well,  
 820 His *emmys* gane his mortall [ftrokis] fell.

He harangues his men.

<sup>17</sup> At the bottom of this page  
 appears for the first time a  
 catchword, which is— "The  
 wel fare."

[Fol. 11.]

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

<sup>18</sup> Or "berde."

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 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 ftrok refifit non armour;  
And mony knyght, that worth ware and bolde,  
War thore with hyme of arthuris houfhold,  
And knyghtly gan one to the feld them bere,  
828 And mekil wroght of armys In to were;

GAWANE DEFEATS MALEGINIS.

*Sir* gawan than vpone fuch wyß hyme bure,  
This othere goith al to difcumfitoure;  
Sewyne thoufand fled, *and* of the feld thei go,  
832 Whar-of this king in to his hart was wo,  
For of hyme felf he was of hie curage.  
To galiot than fend he in mefag,  
That he fhuld help his folk for to defende;  
836 And he to hyme hath xxx<sup>te</sup> thousand sende;  
Whar-of this king gladith in his hart,  
And thinkith to Reweng all the smart  
That he to-for haith fuffirit and the payne.  
840 And al his folk returnyt Is ayayne  
Atour the feld, and cummyne thilk as hail; <sup>19</sup>  
The fwyft horß goith firft to the affall.  
This noble knyght that feith the grette forß  
844 Of armyt men, that cummyne vpone horß,  
To-giddir femblit al his falowfchip,  
And thought them at the fharp poynt to kep,  
So that thar harm fhall be ful deir yboght.  
848 This vthere folk with ftraucht courß hath focht  
Out of aray atour the larg fellid;  
Thar was the ftrokis feftnit *in* the fhelde,  
Thei war Refaut at the fperis end.  
852 So arthuris folk can manfully defend;  
The formeft can thar lyues end conclude,  
Whar fone affemblit al the multitude.  
Thar was defens, ther was gret affaill,  
856 Richt wonderfull and ftrong was y<sup>e</sup> bataill,  
Whar arthuris folk fuftenit mekil payn,  
And knyghtly them defendit haith a3aine.  
Bot endur thei myght, apone no wyß,  
860 The multitude and ek the gret fuppriff;

GAWANE'S VALIANT DEEDS.

But gawan, wich that fetith al his payn  
Vpone knyghthed, defendid fo a3aine,  
That only in the manhede of this knyght  
864 His folk relofit them of his gret myght,  
And ek abafit hath his ennemys;  
For throw the feld he goith in fuch wyß,  
And in the preß fo manfully them feruith,  
868 His fuerd atwo the helmys al to-kerwith,  
The hedis of he be the fhoulderis fmat;  
The horß goith, of the maifter defolat.  
But what awaleth al his befynes,  
872 So ftrong and fo infufferable vas the preß?  
His folk are paffit atour the furdis ilkon,  
Towart ther bretis and to ther luges gon;  
Whar he and many worthy knyght alfo  
876 Of arthuris houß endurit mekill wo,  
That neuer men mar in to armys vroght  
Of manhed, 3it was It al for noght.  
Thar was the ftrenth, ther was the pafing myght  
880 Of gawan, wich that whill the dirk nyght  
Befor the luges faucht al hyme aloñ,  
When that his falowis entrit ware ilkoñ,  
On arthuris half war mony tan and flan;  
884 And galotis folk Is hame returnyd a3aine,  
For it was lait; away the oftis ridith,

He goes among them in his  
courage,

and many other of Arthur's  
knights perform wonders.

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

Galiot sends him 30,000 more.

[Fol. 11 b.]

His folk return across the field as  
thick as hail.

<sup>19</sup> MS. "thilk as (Rayne)  
hail," as if it were at first  
intended to find a rime to  
"ayayne."

Arthur's folk receive them  
manfully.

26

but sustain much pain,

and cannot endure against so  
many.

Gawane carves helmets in two,  
and smites heads off shoulders;

but his men recross the ford to  
go to their lodges.

[Fol. 12.]

Gawane fights alone till night,

when Galiot's folk return home.

Gawane swoons upon his horse.

The king and queen fear he has brought himself to confusion.

<sup>20</sup> See note to this line.

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

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

<sup>21</sup> MS. "presonerere."

<sup>22</sup> Read "with" (?).  
who comes to his chamber.

[Fol. 12 *b*.]

Lancelot beseeches her to appoint his ransom,

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

LANCELOT PRAYS TO BE RELEASED.

And he aroß and faluft Curtafly

920 The lady, and faid, "madem, her I,  
Your presoner, befekith yow that 3he  
Wold merfy and compaffione have of me,  
And mak the ranfone wich that I may yeif;  
924 I waift my tyme in presoune thus to leife.  
For why I her on be report be told,  
That arthur, with the flour of his houfholde,  
Is cummyne here, and in this cuntre lyis,  
928 And ftant In danger of his ennemyis,  
And haith affemblit; and eft this fhalt bee  
Within fhort tyme one new affemlee.  
Thar-for, my lady, y youe grace befech,  
932 That I mycht pas, my Ranfon for to fech;  
Fore I presume thar longith to that fort  
That loud me, and fhall my nede support."

THE LADY AT FIRST REFUSES;

"Shire knyght, It ftant nocht in fich dugree;

936 It is no ranfone wich that caufith me  
To holden yow, or don yow fich 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."  
"Madem, your plefance 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,

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

He prays for pardon,

And ek the knyght was mor to blam than I.  
 948 But ye, my lady, of your curteffy,  
 Wold 3e deden my Ransoune to refaue,  
 Of prefone fo I my libertee myght haue,  
 Y ware 3olde euermore [to be] your knyght,  
 952 Whill that I leif, *wïth* al my holl myght.  
 And if fo be ye lykith not to ma  
 My ranfone, [madem,] if me leif to ga  
 To the affemble, wïch fal be of new;  
 956 And as that I am feithful knyght *and* trew,  
 At *nycht* to yow I enter fhall a3aine,  
 But if that deth or other lat *certañ*,  
 Throw wïch I [may] have fuch Impediment,  
 960 That I be hold, <sup>23</sup> magre myne entent."

and begs for liberty:

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

under a promise to return at  
night.

29

23 MS. "behold."

[Fol. 13.]

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

He refuses for the present.

She grants him leave, under the  
proposed condition.

BUT AT LAST GRANTS HIS BOON.

"*Sir knyght*," *quod* she, "I grant yow leif, *wïth*thy  
Your name to me that 3e wil specify."  
 "Madem, as 3it, futly I ne may  
 964 Duclar my name, one be no *maner* way;  
 But I *promyt*, als faft as I haue tyme  
 Conuenient, or may vith-uten cryme,  
 I fhall;" and than the lady faith hyme tyll,  
 968 "And I, fchir *knyght*, one this condifcione will  
 Grant yow leve, fo that ye oblift bee  
 For to Return, as ye haue faid to me."  
 Thus thei accord, the lady goith to reft,  
 972 The fone difcending clofit in the veft;  
 The ferd day was dewyfit for to bee  
 Betuex the *oftis* of the affemlee.

**A**nd galiot Richt arly by the day,  
 976 Ayane the feld he can *his* folk aray;  
 And fourty thoufand armyt *men* haith he,  
 That war not at the othir affemble,  
*Commandit* to the batell for to gon;  
 980 "And I my-felf," *quod* he, "fhall me difpone  
 On to the feild a3aine the thrid day;  
 Whar of this were we fhall the end affay."

Galiot assembles 40,000 fresh  
men.

**A**nd arthuris folk that come one euery fyd,  
 984 He for the feld can them for to *prouide*,  
 Wich ware to few a3aine the gret affere  
 Of galiot 3it to fuften the were.  
 The *knyghtis* al out of the cete roß  
 988 Of melyholt, and to the femble gois.  
 And the lady haith, in to facret wyß,  
 Gart for hir *knyght* and *prefoner* dewyß  
 In red al thing, that ganith for the were;  
 992 His curfeir red, fo was boith fcheld *and* fpere.  
*And* he, to qwham the prefone hath ben smart,  
 With glaid defir apone his curfour ftart;  
 Towart the feld anon he gan to ryd,  
 996 And in o plan houit one *reuer* syde.

Arthur also provides his men for  
the field.

The knights of Melyhalt join him.

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

30

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

LANCELOT ENCOURAGES HIMSELF.

This *knyght*, the wïch that long haith ben *in* cag,  
 He grew in to o *frefch* *and* new curage,  
 Seing the morow *blythfull* and amen,  
 1000 The med, the Reuer, and the vodis gren,  
 The *knyghtis* in [ther] armys them arayinge,  
 The *baneris* ayaine the feld difplayng,  
 His 3outh in ftrenth and in *profperytee*,  
 1004 And fyne of luft the gret aduerfytee. <sup>24</sup>  
 Thus in his *thocht* *remembryng* at the laft,  
 Efterward one fyd he gan his Ey to caft,  
 Whar our a *bertes* <sup>25</sup> lying haith he sen

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

1008 Out to the feld lukiſ was the qwen;  
 Sudandly with that his goft aftart  
 Of loue anone haith caught hyme by the hart;  
 Than faith he, "How long fhall It be ſo,  
 1012 Loue, at yow fhall wirk me al this wo?  
 Apone this wyß to be Infortunat,  
 Hir for to ferue the wich thei no thing wate  
 What fufferance I in hir wo endure,  
 1016 Nor of my wo, nor of myne aduventure?  
 And I wnworthy ame for to attane  
 To hir *presens*, nor dare I nocht complane.  
 Bot, hart, fen at yow knawith fhe is here,  
 1020 That of thi lyue and of thi deith is ftere,  
 Now is thi tyme, now help thi-felf 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 kny~~cht~~ to fterf."

parapet.  
 25 MS. "abertes."  
 Love catches him by the heart.

He counsels his heart to help  
 itself at need,

to forego cowardice,

and to deserve her thanks or die.

31

THE RED KNIGHT'S TRANCE.

With that confufit *with* an hewy tho~~cht~~,  
 Wich ner his deith ful oft tyme haith hyme fo~~cht~~,  
 Deuoydit was his spritis and his goft,  
 1032 He wift not of hyme-felf nor of his oft;  
 Bot one his horß, als ftil as ony fton.  
 When that the kny~~chtis~~ armyt war ilkon,  
 To warnnyng them vp goith the bludy fown,  
 1036 And euery knyght vpone his horß is bown;  
 Twenty thoufand 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.  
 Bot frome that thei ther ennemys haith sen,  
 In to fuch wys thei cou~~th~~ them nocht fufteñ;  
 Bot ovr thei went vithouten more delay,  
 1044 And can them one that oyer sid affay.  
 The red kny~~cht~~ ffill in to his hewy tho~~cht~~  
 Was hufyng 3it apone the furd, *and* nocht  
 Wift of hime felf; with that a harrold com,  
 1048 And fone the kny~~cht~~ he be the brydill nom,  
 Saying, "awalk! It is no tyme to flep;  
 Your worfchip more expedient vare to kep."  
 No word he fpak, fo prikith hyme the fmart  
 1052 Of hevynes, that ftood vnto his hart.  
 Two fcrewis cam with that, of quhich [that] oñ  
 The kny~~chtis~~ fheld ry~~cht~~ frome his hals haith toñ;  
 That vthir watter takith atte laft,  
 1056 And in the kny~~chtis~~ 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 fum-quhat haith myfgoñ.  
 1060 With that his fpere In to his hand haith ton,

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 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.

THE RED KNIGHT FIGHTS LIKE A LION.

Goith to the feild *withouten* 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 ferft-conquest king.  
 The Red kny~~cht~~ *with* [the] fpuris fmat the fted,  
 The tother cam, that of hyme hath no drede;  
 With ferß curag ben the kny~~chtis~~ met,  
 1068 The king his fpere apone the kny~~cht~~ hath set,  
 That al in peciß flaw in to the felde;  
 His hawbrek helpit, fuppos he had no fcheld.  
 And he the king in to the fcheld haith ton,  
 1072 That horß and man both to the erd ar gon.

He goes to the field, and sees the  
 first-conquest king.

32

They meet.

The red knight, though  
 shieldless, overthrows his foe.

Than to the *knycht* he *cummyth*, that haith tan  
 His fheld, to hyme deliue<sup>r</sup>ith It ayane,  
 Befiching hyme that of his Ignorance,  
 1076 That knew hyme nat, as takith no grewance.  
 The *knycht* *his* *fche*[l]d but mor delay haith tak,  
 And let hyme go, and no thing to hyme fpak.  
 Than thei the <sup>26</sup> wich that fo at erth haith fen  
 1080 Ther lord, the ferft-conqueft king, y 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 *ftedis* syde;  
 To-giddir thar affemblit al the oft:  
 At whois meting many o *knycht* was loft.  
 The batell was richt crewell to behold,  
 1088 Of *knychtis* wich that haith there lyvis zolde.  
 One to the hart the *spere* goith throw the *fcheld*,  
 The *knychtis* gaping lyith in the feld.  
 The red *knycht*, byrnyng in loues fyre,  
 1092 Goith to o *knycht*, als fwift as ony vyre,  
 The wich he perfit through *and* through the hart;  
 The *spere* is went; *wi*th that anon he ftart,  
 And out o fuerd in to his hond he tais;  
 1096 Lyk to o lyone in to the feld he gais,  
 In to his Rag fmyting to and fro  
 Fro fum the arm, fro fum the nek in two,  
 Sum in the feild lying is in fwoun,  
 1100 And sum his fuerd goith to the belt al douñe.  
 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 fuch 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 *wi*th o *frefch* curag affaill  
 1112 Ther ennemys that day In to batell;  
 That ne ware not the *vorfchip* *and* manhede  
 Of the red *knycht*, in *perell* and in dreid  
 Arthuris folk had ben, vith-ouren vere;  
 1116 Set thei var good, thei var of fmal powere.

The shrew restores his shield.

<sup>26</sup> MS. "thei," altered to "thee," which is still wrong.

The men of the first-conquest king come to the rescue.

[Fol. 14 b.]

The battle was right cruel to behold.

The red knight loses his spear, but draws his sword, and roams the field like a lion.

33

Some he cleaves to the belt.

His fellows take comfort from his deeds,

though Galiot's host was a surpassing multitude.

Had it not been for the manhood of the red knight, Arthur's folk had been in peril.

GAWANE BEHOLDS THE RED KNIGHT.

And gawan, wich gart bryng hyme-felf befor  
 To the bertes, set he was vondit sore,  
 Whar the qwen vas, and whar that he *mycht* see  
 1120 The manere of the oft and affemle;  
 And when that he the gret manhed haith sen  
 Of the red *knycht*, he faith one to the qwen,  
 "Madem, zone knyght in to the armys Rede,  
 1124 Nor *neuer* I hard nore faw in to no fted  
 O *knycht*, the wich that in to *fchortar* fpace  
 In armys haith mor forton nore mor grace;  
 Nore bettir doith boith with *fper* and *fcheild*,  
 1128 He is the hed and comfort of our feild."  
 "Now, *fir*, I traift that *neuer* more vas fen  
 No man in feild more knyghtly hyme *conten*;  
 I pray to hyme that *euery* thing hath cure,  
 1132 Saif hyme fro deth or wykit aduenture."  
 The feild It was *rycht* *perellus* and ftrong  
 On boith the *fydis*, and *continewit* long,  
 Ay from the fone the *varldis* face gan licht  
 1136 Whill he was gone *and cumy*ne vas the *nycht*;  
 And than o *forß* thei *mycht* It not afftart,  
 On *euery* *fyd* behouit them depart.  
 The feild is don and ham goith *euery* *knycht*,

Gawane is led to the parapet,

and saith to the queen, that none ever did better than yon red knight.

[Fol. 15.]

The queen prays for Lancelot.

The field was perilous on both sides,

from early morn till the sun had gone down.

Every knight then returns home,

34

1140 And prevaly, unwift of any wicht,  
 The way the red kny<sup>cht</sup> to the cete taiis,  
 As he had hecht, *and* in his chambre gais.  
 When arthure hard how the kny<sup>cht</sup> Is gon,  
 1144 He blamyt fore his lordis eu<sup>erilk</sup>-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 ftondith al affrayt,  
 And faith, "I traift ful futh It fal be founde  
 My drem Richt as the clerkis gan expounde;  
 For why my men failzeis now at neid,  
 1152 My-felf, my londe, in perell and in dreide."

and the red knight privily goes  
 back to the city.

Arthur, seeing the multitude of  
 Galiot's men, recalls his dream,  
 saying,

"My men now fail me at need."

GALLOT PROPOSES A TRUCE.

And galiot vpone hie worfchip set,  
 And his confell anon he gart be fet,  
 To them he faith, "with arthur weil ze see  
 1156 How that It ftant, and to qwhat degre,  
 A3anis ws that he is no poware;  
 Wharfor, me think, no worfchip to ws ware  
 In conqueryng of hyme, nor of his londe,  
 1160 He haith no ftrenth, he may ws not vithftonde.  
 Wharfor, me think It best is to delay,  
 And refput hyme for a tuelmoñeth day,  
 Whill that he may affemble al his myght;  
 1164 Than is mor worfchip a3anis hyme to ficht;"  
 And thus concludit thoght hyme for the best.  
 The very kny<sup>cht</sup>is paffing to there Reft;  
 Of melyholt the ladeis kny<sup>cht</sup>is ilkone  
 1168 Went home, and to hir p<sup>resens</sup> ar thei gon;  
 At qwhome ful fone than gan fcho to Inquere,  
 And al the maner of the oftis till spere;  
 How that It went, and in what maner wyß,  
 1172 Who haith moft worfchip, *and* who is moft to pryß?  
 "Madem," *quod* thei, "O kny<sup>cht</sup> was In the feild,  
 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;  
 Ne wor his worfchip, fhortly to conclud,  
 Our folk of help had ben al deftitud.  
 He haith the thonk, the vorfchip in hyme lysis,  
 1180 That we the feld defendit in fich wyß."  
 The lady thane one to hir-felf haith tho<sup>cht</sup>,  
 "Whether Is zone my p<sup>refonar</sup>, ore noght?  
 The futhfaftneß that fhäl y wit onon."

Galiot tells his council

that there is no honour in  
 conquering Arthur,

and proposes a twelvemonth's  
 truce.

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

35

[Fol. 15 b.]

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

The lady wonders if her prisoner  
 is meant.

THE LADY VISITS LANCELOT.

1184 When euery wight vn to ther Reft war gon,  
 She clepith one hir cwfynes ful nere  
 Wich was to hir moft fpeciall and dere,  
 And faith to hir, "qwheyar if yone bee  
 1188 Our p<sup>refoner</sup>, my consell Is we see."  
 With that the maden In hir hand hath ton  
 O torche, and to the ftabelle ar thei gon;  
 And fond his fted lying at the ground,  
 1192 Wich wery was, ywet w<sup>ith</sup> mony wounde.  
 The maden faith, "vpone this horß is fen,  
 He in the place quhar strokis was hath beñ;  
 And 3hit the horß It is no<sup>cht</sup> wich that hee  
 1196 Furth w<sup>ith</sup> hyme hade;"—the lady faid, "per dee,  
 He vfyt haith mo horß than one or two;  
 I red one to his armys at we go."  
 Tharwith one to his armys ar thei went;  
 1200 Thei fond his helm, thei fond his hawbrek rent,  
 Thei fond his fcheld was frufchit al to no<sup>cht</sup>;  
 At fhort, his armour In sich wyß vas vro<sup>cht</sup>  
 In euery place, that no thing was left haill,  
 1204 Nore neuer eft accordith to bataill.

She calls her cousin,

who takes a torch, and they go to  
 the stable,  
 and find his steed wounded.

Next they view his armour,

and find his hauberk rent, and  
 his shield frused all to naught.

Than faith the lady to hir cufyneß,  
 "What fal we fay, what of this mater geß?"  
 "Madem, I fay, thei have *nocht* ben abwsyt;  
 1208 He that them bur fchortly he has them vlyt."  
 "That may 3e fay, fuppos the beft that lewis,  
 Or moft of worfchip in til armys prewis,  
 Or 3hit haith ben in ony tyme beforñ,  
 1212 Had them in feld in his maft curag borñ."  
 "Now," *quod* the lady, "will we paß, and see  
 The *knycht* hyme-self, and ther the fut*h* may we  
 Knaw of this thing." Incontynent them<sup>27</sup> boith  
 1216 Thir ladeis vn to his chambre goith.  
 The *knycht* al wery fallyng was on flep;  
 This maden paffith In, *and* takith kep.  
 Sche fauch his breft *wit*h al his fchowderis bare,  
 1220 That bludy war and woundit her and thare;  
 His face was al to-hurt and al to-fchent,  
 His newis fwellyng war and al to-Rent.  
 Sche fmylyt a lyt, and to hir lady faid,  
 1224 "It femyth weill this *knycht* hath ben affaid."

THE LADY IS LOVE-SMITTEN.

The lady fauch, and rewit in hir thoght  
 The *knychtis* worfchip wich that he haith vroght.  
 In hire Remembrance loues fyre dart  
 1228 *Wit*h hot defyre hir fmat one to the hart;  
 And then a quhill, *wit*h-uten wordis mo,  
 In to hir mynd thinking to and fro,  
 She ftudeit fo, and at the laft abraid  
 1232 Out of hir *thocht*, and fudandly thus faid,  
 "*Wit*h-draw," *quod* fhe, "one fyd a lyt<sup>28</sup> the lyght,  
 Or that I paß that I may kyß the *knyght*."

HER COUSIN REPROVES HER.

"Madem," *quod* fche, "what is It at 3e meñ?  
 1236 Of hie worfchip our mekill have 3e señ  
 So sone to be fupprifit *wit*h o thoght.  
 What is It at 3he think? *prefwm* 3e noght  
 That if yon *knycht* wil walkin, and *perfaif*,  
 1240 He fhäl yarof no thing bot ewill confaif;  
 In his entent Ruput yow therby  
 The ablare to al *lychtneß* and foly?  
 And blam the more al *vtheris* in *his* mynd,  
 1244 If your gret wit in fich desire he fynde?"  
 "Nay," *quod* the lady, "no thing may I do  
 For fich o *knycht* may be defam me to."  
 "Madem, I wot that for to loue yone *knycht*,  
 1248 Confidir his fame, his worfchip, and *his mycht*;  
 And to begyne as worfchip wil dewyß,  
 Syne he ayaine *mycht* lowe yow one fuch wyß,  
 And hold yow for his lady and his loue,  
 1252 It war to yow no maner of Reprwe.  
 But quhat if he appetit be and thret  
 His hart to lowe, and ellis whar y-fet?  
 And wel y wot, madem, if It be so,  
 1256 His hart hyme sal not fuffir to loue two,  
 For noble hart wil have no dowbilneß;  
 If It be fo, 3he tyne yowr low, I geß;  
 Than is your-felf, than is your loue Refufit,  
 1260 Your fam is hurt, your gladneß is conclufit.  
 My confell is, therefore, you to abften  
 Whill that to yow the werray *Rycht* be feñ  
 Of his entent, the wich ful fon 3he may  
 1264 Have knowlag, If yow lykith to affay."  
 So mokil to hir lady haith fhe vroght  
 That at that tyme fhe haith *Returnyt hir thocht*,  
 And to hir chambre went, *wit*houten more,  
 1268 Whar loue of new affaith hir ful sore.  
 So well long thei fpeking of the *knycht*,

They think he has well used his  
armour.

They next visit the knight  
himself,

<sup>27</sup> "then" (?).

[Fol. 16.]

who was now asleep.

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

The lady next observes him,

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

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

<sup>28</sup> MS. "alyt."

Her cousin reproves her,

lest the knight should awake.

The lady replies.

Her cousin next argues the point;

"What if he loves another?"

[Fol. 16 *b.*]

She persuades the lady to return  
to her chamber, without further  
delay.

Hir cufynace hath don al at fhe mycht  
For to expel that thing out of hir thocht;  
1272 It wil not be, hir labour Is for nocht.  
Now leif we hir In to hir neweft pan,  
And to arthur we wil retwrn agañ.

Her cousin labours to expel her  
love for Lancelot from her  
thoughts, but her labour is in  
vain.

EXPLICIT PRIMUS LIBER, INCIPIT SECUNDUS.

ARTHUR'S GREAT ANXIETY.

38

[BOOK II.]

**T**he cloudy nyght, wndir whois obfcure  
1276 The reft and quiet of euery criatur  
Lyith fauf, quhare the goft *with* befyness  
Is occupiit, *with* thoghtfull hewynes;  
And, for that thocht furth fchewing vil *his* mycht,  
1280 Go fare-wel reft and quiet of the nycht.  
Artur, I meyne, to whome that reft is nocht,  
But al the nycht fupprifit is with thocht;  
In to his bed he turnyth to and fro,  
1284 Remembryng the apperans of his wo,  
That is to fay, his deith, his confufiounne,  
And of his realme the opin diftrucciounne.  
That in his wit he can no thing *pro*vide,  
1288 Bot tak his forton thar for to abyd.  
Vp goith the fon, vp goith the hot morow;  
The thoghtful king al the nycht to forow,  
That fauch the day, vpone his feit he ftart,  
1292 And furth he goith, diftrublit in his hart.  
A quhill he walkith in his penfyf goft,  
So was he ware thar *cum*myne to the oft  
O clerk, with whome he was aqwynt befor,  
1296 In to his tyme non better was y-bore;  
Of qwhois com he gretly vas Reiofit,  
For in to hyme fum comfort he fuppoft;  
Betuex them was one hartly affeccioune.  
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*,  
1304 And clepit was the maifter amyntans.  
The king befor his palzoune one the gren,  
That knew hyme well, *and* haith his *cum*myn feñ,  
Vel*cum*myt hyme, and maid hyme *rycht* gud chere,

Night.

Arthur cannot rest.

The sun goeth up.

[Fol. 17.]

Arthur goeth forth.

He hears that a clerk has  
arrived,

between whom and himself there  
was a hearty affection.

He was expert in the seven  
sciences,  
and was named Amyntans.

Arthur welcomes him.

AMYTANS REPROVES ARTHUR.

1308 And he agan, agrewit as he were,  
Saith, "nothir of thi falofing, nor the,  
Ne rak I nocht, ne charg I nocht," *quod* hee.  
Than *quod* the king, "maifter, *and* for what why  
1312 Ar ze agrewit? or quhat treffpas have I  
*Com*mytit, fo that I fhall yow difples?"  
Quod he, "no thing It is ayane myn eß,  
But only *contrare* of thi-felf alway;  
1316 So fare the courß yow paffith of the way.  
Thi fchip, that goth apone the ftormy vall,  
Ney of thi careldis in the fwelf it fall,  
Whar fhe almoft is in the *perell* drent;  
1320 That is to fay, yow art fo far myfwent  
Of wykitneß vpone the vrechit dans,  
That yow art fallyng in the stornge<sup>29</sup> vengans  
Of goddis wreth, that fhall the fon deuour;  
1324 For of his ftrok approachit now the hour  
That boith thi Ringe, thi ceptre, *and* thi crovñ,  
Frome hie eßtat he fmytyng fhall adoune.

He recks nothing of Arthur's  
salutation.

The king inquires what trespass  
he has committed.

He replies, "It is not against me,  
but against thyself.

Thy ship is almost drowned in  
the whirlpool.

<sup>29</sup> So in MS. Is it necessary  
to alter it to "strong"?

That is, God's wrath shall soon  
devour thee.

39



And that accordith well, for in thi *thocht*  
 1328 Yow knawith not hyme, the wich that haith the *wrocht*,  
 And fet 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 difcending, as in heritage,  
 For yow was not byget in to spoufag.  
 Wharfor yow aucht his biding to obferf,  
 1336 And at thy *mycht* yow fhuld hyme pleß *and* ferf;  
 That dois yow nat, for yow art fo 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 *gouemans*.

Because thou knowest Him not,  
 who set thee up in this high  
 estate,

though not begotten in spousage.  
 [Fol. 17 b.]

THE TYRANNY OF KINGS.

He maid the king, he maid the *gouemour*,  
 He maid the fo, and fet in hie honour  
 Of Realmys and of [diuerß] *peplis* fere;  
 1344 Efter his loue thow fhuld them Reul *and* ftere,  
 And wnopprefsit kep in to Iuftice,  
 The wykit men and pwnyce for ther wice.  
 Yow dois no thing, bot al in the *contrare*,  
 1348 And fuffrith al thi puple to forfare;  
 Yow haith non Ey but one thyne awn delyt,  
 Or quhat that plefing fhall thyne appetyt.  
 In the defalt of law and of Iuftice,  
 1352 Wndir thi hond is fufferyt gret fuppriß  
 Of fadirleß, and modirleß alfo,  
 And wedwis ek fuftenit mekill wo.  
 With gret myfchef oppreffit ar the pure;  
 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 estat is gewyne to Redreß  
 1360 Thar ned, and kep them to *rychtwyneß*;  
 And thar is non that ther *complantis* heris;  
 The *mychty* folk, and ek the flattereris  
 Ar cheif with the, and doith this oppreffoun;  
 1364 If thai complen, It is ther confuffioure.  
 And daniell faith that who doith to the pure,  
 Or faderleß, or modirleß, Enlure,  
 Or to the puple, that ilke to god doth hee;  
 1368 And al this harme fuftenit Is throw the.  
 Yow fufferith them, oppreffith *and* anoyith;  
 So yow art cauß, throw the thei ar diftroyth;  
 Than, at thi *mycht*, god fo diftroys yow.  
 1372 What fhall he do a3ane? quhat fhall yow,  
 When he diftroys by vengance of his fuerd  
 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;  
 For he is callit, *with* quhom that god is *nocht*,  
 Allone; and fo thi wykitneß haith *wrocht*  
 That god hyme-felf he is bycummyth thi fo,  
 1384 Thi pupleis *hartis* haith thow tynt alfo;  
 Thi wykitneß thus haith the maid alon,  
 That of this erth thi fortune Is y-goñ.  
 Yow mone thi lyf, yow mone thi vorfchip tyne,  
 1388 And eft to deth that neuer fhall haf fyne.”

He made thee king,

and thou sufferest thy people to  
 fare ill.

The poor are oppressed.

If they complain, it is their  
 confusion.

What wilt thou do, when God  
 destroys sinners off the visage of  
 the earth?

Solomon saith, ‘Wo to him who is  
 left alone! He hath no help.’

[Fol. 18.]

Thou hast lost thy people’s  
 hearts,

and shalt come to death that  
 hath no end.”

ARTHUR ASKS ADVICE.

“**M**aister,” quod he, “of yowre beneuolens,

Y yow befech that tueching myn offens,  
 3he wald wichfaif your confell to me If  
 1392 How I fal mend, and ek her-efter leif."  
 "Now," *quod* the maifter, "and I have *merwell* qwhy  
 Yow afkith confail, and wil in non affy,  
 Nor wyrk thar-by; and 3hit yow may In tym,  
 1396 If yow lykith to amend the cryme."  
 "3his," faith the king, "and futhfastly I will  
 3our ordynans in euery thing fulfyll."  
 "And if the lift at confail to abide,  
 1400 The remed of thi harme to *prouyde*—  
 Firft, the begyning is of fapiens,  
 To dreid the lord and his *magnificens*;  
 And what thow haith in contrar hyme ofendit,  
 1404 Whill yow haith *mycht*, of fre defir amend it; <sup>30</sup>  
 Repent thi gilt, repent thi gret trespaß,  
 And remembir one goddis richwyfneß;  
 How for to hyme that wykitneß anoyt,  
 1408 And how the way of fynaris he diftroit;  
 And if ye lyk to ryng wnder his peß,  
 Ye wengans of his *mychty* hond yow feß,  
 This fchalt yow do, if yow wil be *perfit*.  
 1412 Firft, mone yow be penitent and contrit  
 Of euery thing that tuechith thi confiens,  
 Done of fre will, or 3hit of neglygens.  
 Thi neid requirith ful contretioune,  
 1416 Princepaly with-out concludioune;  
 With humble hart and goftly byfyneß,  
 Syne fhalt yow go deuotly the confeß  
 Ther-of vnto fum haly confeffour,  
 1420 That the wil confail tueching thin arour;  
 And to fulfill his will and ordynans,  
 In fatiffaccione 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 degeft In to thi mynd.  
 Now go thi weie, for if it leful were,  
 1428 Confeffiounne to me, I fhuld It here."

Arthur asks how he shall amend,

and promises to fulfil his bidding.

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

30 MS. "amendit."

Repent thy guilt.

42

Thy need requireth full contrition.

Confess to some holy confessor.

Do penance, and amend all wrong."

[Fol. 18 *b.*]

ARTHUR CONFESSES HIS SINS,

**T**han arthur, Richt obedient *and* mek,  
 In to his wit memoratyvecan feik  
 Of euery gilt wich that he can pens,  
 1432 Done frome he paffith the *zeris* of Innocens;  
 And as his maifter hyme commandit *hade*,  
 He goith and his confeffiounne haith he maad  
 Richt deuotly with lementable chere;  
 1436 The maner wich quho lykith for to here  
 He may It fynd In to the holl romans,  
 Of confeffiounne o pafing *cercumftans*.  
 I can It not, I am no confeffour,  
 1440 My wyt haith ewill confat of that labour,  
 Quharof I wot I aucht repent me fore.  
 The king wich was confeffit, what is more,  
 Goith and til his maifter tellith hee,  
 1444 How euery fyne In to his awn degree  
 He shew, that mycht occurng to his mynde.  
 "Now," *quod* the maiftere, "left thow aght behynde  
 Of albenak the vorfchipful king ban,  
 1448 The wich that vas in to my *feruice* flan,  
 And of his wif difherift eft alfo?  
 Bot of ther fone, the wich was them fro,  
 Ne *spek* <sup>31</sup> y not;"—the king in his entent  
 1452 Abafyt was, and furt*hwat*h is he went  
 A3ane, and to his confeffour declarith;  
 Syne to his maifter he ayane Reparith,

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

and made his confession with lamentable cheer.

43

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

31 MS. apparently has "srpek;" but a comparison with line 1543 shews that the apparent *r* is due to the

1456 To quhome he faith, "I aftir my cuznyng  
Your ordinans fulfillit in al thing;  
And now right hartly y befeich and prey,  
3he wald *wit*hchaif fum 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 dreme, the wich that is fo dirk."  
This maifter faith, "and thow art bound to virk

32 **A**T my confail, and if yow has maad  
1464 Thi confeffione, as yow before hath faid,  
And in thi conciens thinkith *per*feuere,  
As I *pre*fume that thow onon fhalt here  
That god hyme-felf fhall fo for y<sup>e</sup> *pro*uide,  
1468 Thow fhall Remayne and In thi Ring abyd.  
And why thi men ar falzet At this nede,  
At fhort this is the cauß, fhalt yow *nocht* dred,  
Fore thow to gode was frawart and *per*wert;  
1472 Thi ryngne and the he *tho*cht for to fubwart;  
And yow fal knaw na power may recift,  
In contrar quhat god lykith to affi[f]t.

1476 The vertw nore the ftrenth of victory  
It *cuz*myth not of man, bot anerly  
Of hyme, the wich haith euery ftrinth; *and* than,  
If that the waiis pleffit hyme of man,  
He fhall have forß azane his *em*memys.  
1480 A-ryght agan apone the famyne vyß,  
If he displeß vn to the lord, he fhall  
Be to his fais a fubiet 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 fo full of radur and diffpare,  
That of o leif fleing in the air,  
The found of It haith gart o thoufand tak  
1492 At onys apone them-felf the bak,  
And al ther manhed vterly foryhet;  
Sich dreid the lord apone ther hartis set.  
So fhalt yow know no powar may *wit*hftond,  
1496 Ther god hyme-felf hath ton the cauß on hond.  
And ye quhy ftant in thyne awn offens,  
That al thi puple falzhet off defens.  
And fum ar falzeing 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 houfhold.  
Bot the moft *part* ar falzheit the at wyll,  
1504 To quhome yow haith wnkyndneß fchawin till;  
Wrong and *in*lure, and ek defalt of law,  
And pwnyng of qwhich that thei ftand aw;  
And makith *fer*uice but reward or fee,  
1508 Syne haith no thonk bot *fre*mytneß of the.  
Such folk to the *cuz*myth bot for dred,  
Not of fre hart the for to help at nede.  
And what awalith owthir fheld or fper,  
1512 Or horß or armoure according for ye were,  
Vith-ouen man them for to ftere and led?  
And man, yow wot, that vantith hart is ded,  
That in to armys *fer*uith he of noght;  
1516 A cowart oft ful mekil harm haith vroght.  
In multitude nore 3hit in confluens  
Of fich, is nowther manhed nore defens.

meeting of two slight  
flourishes belonging to the s  
and p.

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.]

Strength of victory cometh from  
God only.

[44](#)

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.

Thou hast shewn some of them  
unkindness,

[Fol. 19 b.]

and a man that wanteth heart is  
dead.

[45](#)

1520 And fo thow hath the rewlyt, that almoft  
Of al thi puple the hart<sup>is</sup> ben ylost;  
And tynt richt throw thyne awn myfgouernans  
Of auerice and of thyne errogans.  
What is o prince? quhat is o gouernoure  
1524 *With*outen fame of worfchip and honour?  
What is his *mycht*, fuppos he be A lorde,  
If that his folk fal *nocht* to hyme accorde?  
May he his Rigne, may he his holl Empire  
1528 Suften al only of his owne defyre,  
In ferwyng of his wrechit appetit  
Of awerice and of his awn delyt,  
And hald his men, wncherift, in thraldome?

UNJUST KINGS ARE PUNISHED.

1532 Nay! that fhall fone his hie eftat confome.  
For many o *knycht* <sup>33</sup> therby is broght ydoune,  
All vtraly to ther confufioure;  
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 alfo oft *wit*h his awn fwerd,  
1540 Punyfith ther wyfis one this erd.  
Thus falith not o king but gouernans,  
Boith realme and he goith one to myfchans."

A MESSAGE FROM GALIOT.

**A**S thai war thus fpeking of this thinge,  
1544 Frome galiot cam two *knychtis* to the king;  
That one the king of hundereth *knychtis* was;  
That other to nome the fyrst-conquest king <sup>34</sup> has,  
At firft that galyot conquerit of one.  
1548 The *nerest* way one to the king thei gon,  
And vp he roß, as he that wel cout<sup>h</sup> do  
Honor, to quhome that It afferith to;  
And 3hit he wift not at thei *kingis* were;  
1552 So them <sup>35</sup> thei boith and vyth *rycht* knyghtly cher  
Reuerendly thei faluft hyme, and thane  
The king of hunder *knyghtis* he began  
And faid hyme, "*fir*, to 3ow my lord ws fende,  
1556 Galiot, whilk bad ws fay he wende,  
That of this world the vorthieft king wor 3he,  
Gretest of men and of awtoritee.  
Wharof he has gret wonder that 3he ar  
1560 So feble *cummyne* In to his contrare,  
For to defend your cuntre *and* your londe,  
And knowith well 3he may hyme *nocht* *wit*hftonde.  
Wharfor he thinkith no worfchip to conquere,  
1564 Nore in the wer<sup>is</sup> more to *perfyuere*;  
Confiddir yowr wakneß and yowr Indegens,  
A3anis hyme as now to mak defens.

A TRUCE PROPOSED AND ACCEPTED.

Wharfore, my lord haith grantit by vs here  
1568 Trewis to yhow and reßput for o 3here,  
If that yhow lykith by the 3her<sup>is</sup> fpace  
For to retrwn ayane In to this place,  
Her to manteine yhour cuntre and *wit*hftond  
1572 Hyme *wit*h the holl power of yhour lond.  
And for the tyme the trewis fhall endure,  
Yhour cuntre and yhour lond he will affurre;  
And wit 3he 3hit his powar is *nocht* here.  
1576 And als he bad ws fay yhow by the yhere,  
The gud *knycht* wich that the Red armys bure  
And in the feild maid the difcumfiture,  
The whilk the flour of *knycht*hed may be cold,

Thou hast so conducted thyself  
as to lose all thy people's hearts.

What is a prince without honour?

Can he by himself sustain his  
kingdom, by serving his own  
appetite?

His oppression of his people  
consumes his high estate, and  
makes other kings war on them.

<sup>33</sup> "king" (?).

God also punishes their vices."

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

<sup>34</sup> MS. "kinghe," a spelling  
due to confusion with  
"knight." See [l. 1533](#).

46

<sup>35</sup> "then" (?).

and the former delivers his  
message, to the effect that

[Fol. 20.]

Galiot wonders at the feebleness  
of Arthur's folk,

and is willing to grant a year's  
truce,

if Arthur will return to fight  
against him in a year's time;

and desires to have the red  
knight in his household.

1580 He thinkith hyme to haue of his houfhold."  
 "Well," *quod* the king, "I have hard quhat yhe fay,  
 But if god will, and ek if that I may,  
 In to fich wyß I think for to withftond,  
 1584 Yhour lord fhall have no powar of my londe."  
 Of this mefag the king Reiofing haß,  
 And of the trewis wich that grantit was,  
 Bot anoyt 3hit of the knycht was he,  
 1588 Wich thei awant to have in fuch dogre.  
 Ther leif thei tuk; and when at thei war gon,

Arthur rejoices at the truce,

**T**his maifter faith, "how lykith god difpone!

<sup>36</sup> The initial T is illuminated.

1592 Now may yhow fe *and* futh is my recorde;  
 For by hyme now is makith this accord;  
 And by non vthir worldly *providens*,  
 Sauf only grant of his bynewolans,  
 To fe 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 vpone, 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 fam;  
 Of Ignorans fhalt yow *nocht* be excufit,  
 Bot in ther *werkis* forly be accufit,  
 For thow fhuld *euer* cheß apone fich wyß

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 *minifteris* <sup>37</sup> that rewill haith of Iuftice:—  
 Firft, that he be defcuret 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;  
 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 haftynes *and* fyre;  
 Be-war thar-for of malice and defire,  
 1624 And hyme alfo that lowith no medyre;  
 For al this abhominable was hold,  
 When Iuftice was in to the tymis olde.  
 For qwho that is of an of thir by-know,  
 1628 The left of them *fubuertith* all the low,  
 And makith It w[n]Iuftly <sup>38</sup> to *procede*;  
 Efchew tharfor, for this fal be thi meid  
 Apone the day when al thing goith aright,  
 1632 Whar none excuß hidyng fchal ye lyght;  
 But he the Iug, that no man may fuffpek,  
 Euery thing ful Iuftly fal correk.  
 Be-war thar-*with*, as before have I told,  
 1636 And cheß them wyfly that thi low fhall hold.  
 And als I will that it well oft be sen,  
 Richt to thi-self how thei thi low *conten*;

Thus shalt thou choose the ministers of justice.

<sup>37</sup> MS. "mifteris."

Avoid avaricious and wrathful men.

<sup>38</sup> MS. "w Iuftly."

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

#### KINGS MUST BE JUST AND TRUE.

1640 And how the Right, and how the dom is went,  
 For to Inquer that yow be delygent.  
 And punyß for, for o thing fhall yow know,  
 The most trefpas is to *fubuert* the low,

Be diligent to inquire how judgment is given.

[Fol. 21.]

1644 So that yow be not in thar gilt accufit,  
And frome the froit of bliffit folk refufit.  
And pas yow fhalt to euery chef toune,  
Throw-out the boundis of thi Regioun  
Whar yow fall be, that Iuftice be Elyk  
1648 With-out diuifione baith to pur *and* ryk.  
And that thi puple have [ane] awdiens  
*With* thar complant*is*, and alfo thi *presens*;  
For qwho his eris frome the puple ftekih,  
1652 And not his hond in ther fupport 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 *in*lure;  
Thus fall thei don of Reffone & knowlag.

Visit every chief town throughout  
the bounds of thy kingdom.

49

Give thine ears to the poor.

Kings, while minors, may be  
excused;

**B**ut king*is* when thei ben of tender ag,  
Y wil not fay I traft thei ben excufit,  
1660 Bot fchortly thei fall be far accufit,  
When fo thei cum to yheris of Refone,  
If thei tak not full contrifioun,  
And pwnyß them that hath ther low myfgyit.  
1664 That this is trouth it may not be denyt;  
For vther ways thei fal them not difcharg,  
[Excep thei pwnyß them that have the charg] <sup>39</sup>  
One eftatis of ther realm, that fhold  
1668 *With*-in his 3outh fe that his low be hold. <sup>40</sup>  
And thus thow the, *wit*h mercy, kep alway  
Of Iuftice furth the ilk bleffit way.

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

<sup>39</sup> A blank space here  
occurs, just sufficient to  
contain one line.

<sup>40</sup> MS. "behold."

Temper justice with mercy.

Be true and stable in thy words.

**A**nd of thi wordis beis trew and ftable,  
1672 Spek not to mych, nore be not vareable.  
O king*is* word fhuld be o king*is* bonde,  
And faid It is, a king*is* word fhuld ftond;  
O king*is* 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.  
1680 And als, as thir clerk*is* old recordith,

A king should be the very light of  
truth.

KINGS SHOULD CHERISH ALL MEN.

<sup>41</sup> **I**n tyme is larges and humilitee  
Right well according vnto hie dugre,  
And pleffith boith to god and man al-so;  
1684 Wharfor I wil, in *continent* thow go,  
And of thi lond in euery part abide,  
Whar yow gar fet and clep one euery fid  
Out of thi cuntreis, and ek out of thi tovnis,  
1688 Thi duk*is*, erlis, and thi gret baronis,  
Thi pur knycht*is*, and thi bach[e]ller*is*,  
And them refauf als hartly as afferis,  
And be them-felf yow welcum them ilkon:  
1692 Syne, them to glaid and cheris, thee difpone  
With fefting and with humyll *contynans*.  
Be not penfyve, nore proud in arrogans,  
Bot *wit*h them hold in gladnes cumpany;  
1696 Not with the Rich nor myghty anerly,  
Bot with the pure worthi man alfo,  
*With* them thow fit, *wit*h them yow ryd and go.  
I fay not to be our fameliar,  
1700 For, as the moft philofephur can duclar,  
To mych to oys familiaritee  
Contempnyng bryngith one to hie dugre;  
Bot cherice them *wit*h wordis fair depaynt,

<sup>41</sup> 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.

Yet remember that familiarity  
breeds contempt.

50

1704 So with thi pupelle fal yow the aquaynt.  
 Than of ilk cuntre wyfly yow enquere  
 An agit knycht to be thi confulere,  
 That haith ben hold in armys Richt famus,  
 1708 Wyß and difcret, & no thing Inwyus;  
 For there is non that knowith fo wel, I-wyß,  
 O worthy man as he that worthi Is.

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

KINGS MUST BE LIBERAL.

When well long haith yow fwiornyt *in* a place,  
 1712 And well acqueynt the *vith* thi puple has,  
 Than fhalt thow ordand & *prowid* the  
 Of horß and ek of armour gret plente;  
 Of gold, and filu*er*, 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,  
 1720 That is til armys and til *manhed* able;  
 (Set he be pur, *3hit* worfchip in hyme bidith);  
 If hyme the horß one wich thi-felwyne Ridith,  
 And bid hyme that he Rid hyme for yhour fak;  
 1724 Syne til hyme gold and filu*er* yow betak;  
 The horß to hyme for worfchip and prowes,  
 The trefor for his fredome and larges.  
 If moft of Riches and of Cherifing;  
 1728 Eftir this gud knycht berith vitnefing.  
 Syne to thi *temandis* & to thi wawafouris  
 If effy haknays, palfrais, and curfouris,  
 And robis fich as plefand ben and fair;  
 1732 Syne to thi *lordis*, wich at *mychty* aire,  
 As duk*is*, erlis, princ*is*, and ek king*is*,  
 Yow if them ftrang, yow if them vncouth thing*is*,  
 As diu*erß* iowell*is*, and ek *precious* ftonis,  
 1736 Or halk*is*, hundis, ordinit for the nonis,  
 Or wantone horß that can *nocht* stand in f*table*;  
 Thar gift*is* mot be fair and delitable.  
 Thus, firft vn to the vorthi pur yow if  
 1740 Giftis, that may ther pouerte Releif;  
 And to the rich *iftis* of plefans,  
 That thei be fair, fet *nocht* of gret fubftans;  
 For riches askith no thing bot delyt,  
 1744 And powert haith ay ane appetyt  
 For to support ther ned and Indigens:  
 Thus fhall yow if and makith thi difpens.  
 And ek the quen, my lady, fhalt alfo  
 1748 To madenis and to ladeis, quhar *3he* go,  
 If, and cheriß one the famyne wyß;  
 For in to largeß al thi welfar lyis.  
 And if thy gift*is* with fich *continans*  
 1752 That thei be fen ay gifyne *vith* plefans;  
 The wyß man fais, and futh it is *approuit*,  
 Thar is no thonk, thar is no ift alowit,  
 Bot It be ifyne In to fich manere,  
 1756 (That is to fay, als glaid *in* to his chere),  
 As he the wich the ift of hyme Refauith;  
 And do he not, the gifar is diffauith.  
 For who that iff*is*, as he not if wald,  
 1760 Mor *profit* war his ift for to *with*-hald;  
 His thonk he tynith, and his ift alfo.  
 Bot that thow ifith, if *with* boith two,  
 That is to fay, vith hart and hand atonis;  
 1764 And fo the wyfman ay ye ift disponis.  
 Beith larg and iff*is* frely of thi thing;  
 For largeß is the trefour of o king,  
 And not this other Iowell*is* nor this gold  
 1768 That is in to thi trefory with-holde.  
 Who gladly iffith, be vertew of larges  
 His trefory encrefis of Richeß,

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

and, before leaving, distribute  
 gifts liberally.

51

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

[Fol. 22 a.]

Give to thy tenants and  
 vavasours easy hackneys,  
 palfries, and coursers.

Give to thy lords things strange  
 and uncouth.

So, too, shall the queen give to  
 maidens and ladies,

for all thy welfare lies in  
 liberality.

52

Remember that the giver should  
 be as glad in his cheer as the  
 receiver.

Give with both hand and heart at  
 once;

for liberality is the treasure of a  
 king.

[Fol. 22 b.]

And fal azañe the mor al-out refawe.

LIBERAL KINGS ARE LOVED IN LIFE,

1772 For he to quhome he 3ewith fall hawe,  
 Firft his body, fyne his hart with two,  
 His gudis al for to difpone also  
 In his feruice; and mor atour he fhall  
 1776 Have O thing, and that is beft of all;  
 That is to fay, the worfchip and the loß  
 That vpone larges in this world furth goß.  
 And yow fhall know the lawbour & the preß  
 1780 In to this erth about the gret Richeß.  
 Is ony, bot <sup>42</sup> apone the cauß we see  
 Of met, of cloth, & of *profperitee*?  
 All the remanant ftant apone the name  
 1784 Of purches, furth apone this world *is* fame.  
 And well yow wot, in thyne allegians  
 Ful many Is, the wich haith fufficians  
 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 worfchip the encreß?  
 Well leß, al-out; for efter thar eßtate  
 1792 Thei have vorfchip, and kepith It al-gat;  
 And yow degradith al thyne hie dugree,  
 That fo fchuld fhynne In to nobelitee,  
 Through wys and throw the wrechitneß of hart.

Whoso gives liberally, his treasury increases.

For the receiver shall place his goods at the king's disposal,

who shall gain, moreover, both worship and praise.

Is there any labour except for meat and clothing? All the remnant is for fame.

<sup>42</sup> MS. "Is ony bout bot;" "bout" being defaced.

53

AND COMMENDED AFTER DEATH.

1796 And knowis yow not what fall be <sup>43</sup> thi part,  
 Out of this world when yow fal paß the courß?  
 Fair well, I-wyß! yow neuer fhall Recourß  
 Whar no prince more fhall the subiet <sup>44</sup> have,  
 1800 But be als dep in to the erd y-grave,  
 Sauf vertew only and worfchip wich abidith;  
*With* them the world apone the laif dewidith;  
 And if he, wich fhall eftir the fucced,  
 1804 By larges fpend, of quhich that yhow had dreid,  
 He of the world comendit is and prifit,  
 And yow ftant furth of euery thing difpifit;  
 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  
 Both wertew haith & larges in accorde;  
 Welcum be he!" and fo the puple foundith.  
 1812 Thus through thi viß his wertew mor aboundith,  
 And his vertew the more thi wice furth fchawith.  
 Wharfor 3he, wich that princes ben y-knowith,  
 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 kept Is the Riches well difpendit.  
 O 3he, the wich that king *is* ben, fore fham  
 1820 Remembrith yhow, this world hath bot o naam̄  
 Of good or ewill, efter 3he ar gone!  
 And wyfly tharfor cheffith yhow the toñ  
 Wich moft accordith to nobilitee,  
 1824 And knytith larges to yhour hie degre.  
 For qwhar that fredome In O *prince Ringnis*,  
 It bryngith In the victory of king *is*,  
 And makith realmys and puple both to dout,  
 1828 And fubect *is* <sup>45</sup> of the cuntre al about.

Knowest thou not what shall be thy part, when thou passest away from this world?

<sup>43</sup> MS. has "by."

<sup>44</sup> MS. has "subei<sup>e</sup>t."

Virtue and honour will alone remain.

And if thy successor be liberal, he will be commended of the world;

[Fol. 23 a.]

and his virtue will abound through thy vice.

Riches well spent are the best kept.

54

<sup>45</sup> Or "subettis."

LIBERAL KINGS WIN SUBJECTS,

1832 And qwho that thinkith ben o *conquerour*,  
 Suppos his largeß fumquhat pas myfour,  
 Ne rak he nat, bot frely iffith ay;  
 And as he wynyth, beis var al-way  
 To mych nor 3hit to gredy that he hold,

Whoso will be a conqueror, let him not reck to give largely.



Wich fal the hartis of the puple colde.  
 And low and radour cuzmyth boith two  
 1836 Of larges; Reid and zhe fal fynd It fo.  
*Alexander* this lord the warld that wan,  
 Firt *with* the fuerd of larges he began,  
 And as he wynith ifith largely,  
 1840 He rakith No thing bot of cheuelry;  
 Wharfor of hyme fo paffith the Renown,  
 That many o cetee, and many o ftrang towñ  
 Of his worfchip that herith the Recorde,  
 1844 Diffirith fo to haveing fich o lorde;  
 And offerith them *with*-outen ftrok of spere,  
 Suppos that thei war manly men of were,  
 But only for his gentilleß that thei  
 1848 Have hard; and fo he louit was al-way  
 For his larges, humilitee, and manhed,  
*With* his awn folk, that neuermore, we Reid,  
 For al his weris nor his gret trawell,  
 1852 In al his tym that thei hyme onys fail;  
 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 fo, in the contrar,

Both love and fear spring from liberality.

Alexander gave so liberally,

that many cities desired to have such a lord,

and offered themselves peaceably to him, though they were manly men of war.

[Fol. 23 b.]

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 down 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-myd ftanding of the vicis two,  
 Prodegalitee and awerice alfo.  
 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-felf, and thir thre wnderftande,  
 1872 The subftans firt, the powar of his land,  
 Whome to he iffith, and the cauß wharfore,  
 The nedful tyme awatith euermore.  
 Kepith thir thre; for qwho that fal exced  
 1876 His rent, he fallith fodandy in nede.  
 And fo the king, that on to myfter drowis,  
 His subiettis and his puple he our-thrawis,  
 And them difpolzeith boith of lond and Rent;  
 1880 So is the king, fo is the puple fchent.  
 For-quhi the woice It fcrik[i]th vp ful ewyne  
*With*-out abaid, and paffith to the hewyne,  
 Whar god hyme-felf refauith ther the crye  
 1884 Of the opprefioure and the teranny,  
 And with the fuerd of wengans dou n y-fmytith,  
 The wich that caruith al to for, and bitith,  
 And hyme diftroyth, as has ben hard or this  
 1888 Of euery king that wirkith fich o mys.

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 ceaselessly to heaven;

and God smiteth down with the sword of vengeance.

BEWARE OF INJUSTICE AND FLATTERY.

For ther is few efchapith them, It fall  
 Boith vpone hyme & his fucceffione fall;  
 For he forfuth haith ifyne hyme the wond  
 1892 To Iuftefy and Reull in pece his lond,  
 The puple all fubmytit to his cure;  
 And he a3an one to no creatur  
 Save only fhall vn to his gode obey.  
 1896 And if he paffith fo far out of the wey,  
 Them to oppreß, that he fhuld reul & gid,  
 Ther heritag, there gwdis to dewide,

For God hath given the king the wand of justice:

[Fol. 24 a.]

and if he oppresses them whom he should rule,

1900 Ye, wnder whome that he moft nedis ftond,  
 At correccioune fal ftrek his my<sup>ch</sup>ty hond,  
 Not euery day, bot fhall at onys fall  
 On hyme, mayhap, and his fuccefcione all.  
 In this, allace! the blynd<sup>is</sup> of the king<sup>is</sup>,  
 1904 And Is the fall of princ<sup>is</sup> and of Rygnis.  
 The moft wertew, the gret Intellegens,  
 The bleffit tokyne of wyfdom and prudens  
 1908 Ifß, in o king, for to reftrien his honde  
 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,  
 1912 Of nedful tyme, for than is beft alway.  
 Awyß the ek quhome to that thow falt 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 ftond no<sup>cht</sup> in[to] o degree;  
 Difcreccioune fall mak the diuerfitee,  
 Wich clepith the moder of al vertewis.

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.

(2) Choose a *fitting time*.

(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 fay of flatry, wich that longith  
 To court, and al the king<sup>is</sup> larges fongith.  
 The vertuouß man no thing thar-of refauith,  
 1924 The flatterer<sup>is</sup> 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 king<sup>is</sup> oft til wnderftonde  
 1928 Thar viciß, and ek ye falt<sup>is</sup> of ther lond.  
 In to the realme about o king Is holde  
 O flatterere were than is the stormys cold,  
 Or peftelens, and mor the realme anoyith;  
 1932 For he the law and puple boith diftroyith.  
 And in to principall ben ther three thing<sup>is</sup>,  
 That cauffith flattereris ftonding w<sup>ith</sup> the king<sup>is</sup>;  
 And on, It is the blyndit Ignorans  
 1936 Of king<sup>is</sup>, wich that hath no gouernans  
 To wnderftond who doith fich o myß;  
 But who that fareft fchewith hym, I-wyß,  
 Moft fuffifith and beft to his plefans.  
 1940 Wo to the realme that havith fich o chans!  
 And fecundly, quhar that o king Is  
 Weciuß hyme-felf, he cheriffith, ywys,  
 Al them the wich that one to viciß foundith,  
 1944 Whar-throw that viciß and flattery ek aboundith.  
 The thrid, is the ilk fchrewit harrmful wice,  
 Wich makith o king w<sup>ith</sup>in hyme-felf fo nyce,  
 That al thar flatry and ther gilt he knowith  
 1948 In to his wit, and 3hit he hyme w<sup>ith</sup>-drowith  
 Them to repref, and of ther viciß he wot;  
 And this It is wich that diffemblyng hot,  
 That in no way accordith for o king.  
 1952 Is he not fet abuf apone his Ringne,  
 As fouerane his puple for to lede?  
 Whi fchuld he fpare, or quhom of fchuld he dred  
 To fay the treuth, as he of Right is hold?  
 1956 And if fo ware that al the king<sup>is</sup> wold,  
 When that his leg<sup>is</sup> comytit ony wyce,  
 As beith not to fchamful, nore to nyce,  
 That thei prefume that he is negligent,  
 1960 But als far as he thinkith that thei myß-went,  
 But diffemblyng repewith as afferis;  
 And pwnice them quhar pwnyng Requeris,  
 Sauf only *mercy* in the tyme of ned.  
 1964 And fo o king he fchuld his puple led,  
 That no trefpaß, that cuz<sup>m</sup>myth in his way,

Beware of flattery.

A flatterer is worse than a storm or a pestilence.

[Fol. 24 *b.*]

Three things make flatterers in favour.

First, the blind ignorance of kings.

Secondly, where a king is vicious himself.

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

Why should a king spare to say the truth?

He should reprove without dissembling, as it is fitting.

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 flattery fhuld, that now is he, be low,  
 And wice from the king's court *wit*-drow;  
 His minifteris that fhuld the Iuftice reull,  
 1972 Shuld kep well furt*h* of quiet & reull,  
 That now, god wat, as It conferwit Is,  
 The ftere is loft, and al is gon amys;  
 And vertew fhuld hame to the court hyme dreß,  
 1976 That exillith goith in to the wildemes.

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

[Fol. 25 a.]

WISE KINGS MAKE A WISE PEOPLE.

Thus if o king ftud lyk his awn degree,  
 Wertwis and wyß than fhuld his puple bee,  
 Only fet by vertew hyme to pleß,  
 1980 And fore adred his wifdom to difpleß.  
 And if that he towart the vicis draw,  
 His folk fall go on to that ilk law;  
 What fhall 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 ftant of his puple & his ringne,  
 If he be wyß and, but diffemblyng, fchewis,  
 1988 As I have faid, the vicis one to fchrewis.  
 And fo thus, *fir*, It ftant apone thi will  
 For to omend thi puple, or to fpill;  
 Or have thi court of vertewis folk, or fullis;  
 1992 Sen yow art holl maifter of the fcoullis  
 Teichith them, and thei fal gladly leir,  
 That is to fay, that thei may no thing heir <sup>46</sup>  
 Sauf only wertew towart thyn eßtat;  
 1996 And cheriß them that wertewes ben algait.  
 And thinkith what that wertew is to thee;  
 It pleffith god, vphaldith thi degree."  
 "Maifter," *quod* he, "me think *rycht* profitable  
 2000 Yowr confeß Is, and wonder honorable  
 For me, and good; *rycht* well I have *confaut*,  
 And in myne hartis Inwartneß refaut.  
 I fhall fulfill and do yowr ordynans  
 2004 Als far of wit as I have fuffifans;  
 Bot y befeich yow, in til hartly wyß,  
 That of my drem *zhe* fo to me dewyß,  
 The wich fo long haith occupeid my mynd,  
 2008 How that I fhall no maner fucour fynd  
 Bot only throw the wattir lyon, & fyne  
 The leich that is *wit*houten medyfyne;  
 And of the confell of the flour; wich ayre  
 2012 Wonderis lyk that no man can duclar."

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."

<sup>46</sup> Or, "leir." MS. apparently  
 has "leir," corrected to  
 "heir."

Arthur considers his counsel  
 profitable.

59

He beseeches him to expound his  
 dream,

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 fhall I fchaw to the,  
 Such as the clerkis at them fpecifiit;  
 2016 Thei vfit no thing what thei fignefiit.  
 The wattir lyone Is the god werray,  
 God to the lyone is lyknyt many way;  
 But thei have hyme In to the wattir feñ,  
 2020 Confufit 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 ftond y-clofit;  
 2024 That was the wattir wich thei have fuppoft,  
 That haith there knowlag maad fo Inperfyt;  
 Thar fyne & ek ther worldis gret delyt,  
 As cloudy wattir, was euermore betweñ,  
 2028 That thei the lyone *perfitly* hath *nocht* feñ;

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

Bot as the wattir, wich was *yer* awn *fynne*,  
 That *euermor* thei ftond confufit In.  
 If thei haith ftond in to religioñ clen,  
 2032 Thei had the lyone Not in watter fen,  
 Bot clerly vp in to the hewyne abuf,  
 Eternal whar he fhall not remufe.  
 And *euermore* in vatter of fyne vas hee,  
 2036 For-quhi It is Impoffeble for to bee; <sup>47</sup>  
 And thus the world, wich that thei ar In,  
 Y-clofit Is in dyrknes of ther fyne;  
 And ek the thikneß of the air betwen  
 2040 The lyone mad in vattir to be fen.  
 For It was *nocht* bot ftrenth of ther clergy  
 Wich thei have here, and It is bot erthly,  
 That makith them there refouzs dewyß,  
 2044 And fe the lyone thus in erthly wyß.  
 This is the lyone, god, and goddis sone,  
 Ihesu crift, wich ay in hewyne fal wonne.  
 For as the lyone of euery beft is king,  
 2048 So is he lord and maifter of al thing,  
 That of the bleffit vyrgyne vas 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 fpecify.  
 This is the lyone, thar-of have yow no dred,  
 That fhall the help and comfort In thi ned.

perfectly.

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

60

<sup>47</sup> “see”(?).

The world is enclosed in the  
darkness of their sin.

The lion is God’s son, Jesu Christ.

THE LEECH WITHOUT MEDICINE IS CHRIST.

**T**he fentens here now woll I the defyne  
 2056 Of hyme, the lech *wthouten* medyfyne,  
 Wich is the god that euery thing hath vroght.  
 For yow may know that vther Is It noght,  
 As furgynis and feficianis, wich that delith  
 2060 *Wth* mortell thingis, and mortell thingis helyth,  
 And al thar art is in to medyfyne,  
 As it is ordanit be the *mycht* dewyne,  
 As plafteris, drinkis, and anouyntmentis <sup>48</sup> feir,  
 2064 And of the qualyte watyng of the yher;  
 And of the planetis difpoficioune,  
 And of the naturis of compleccyoune,  
 And in the diuerß changing of hwmowris.  
 2068 Thus wnder reull lyith al there cwris;  
 And yhit thei far as blynd man In the way,  
 Oft quhen that deith thar craft lift to affay.  
 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 thoght,  
 2076 Wich that one erdly medefyne can noght;  
 And als the faul that to confufioune 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 fhall fyne,  
 This is the leich *wthouten* medyfyne;  
 And If that yhow at confeffioune hath ben  
 2084 And makith the of al thi fynnis clen,  
 Yow art than holl, and this ilk famyn is he  
 Schall be thi leich In al neceffitee.

The leech without medicine is  
also God.

[Fol. 26 a.]

Not as surgeons,

whose art is in medicine,

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

<sup>48</sup> MS. “anoñtmetis,” or  
“anoũtmetis.”

61

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.

**N**ow of the flour y woll to the difcerni:  
 2088 This is the flour that haith <sup>49</sup> the froyt eterñ,  
 This is the flour, this fadith for no fchour,

<sup>49</sup> The word, though  
indistinct, is almost certainly

This is the flour of euery flouris flour;  
 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 wnwezmmyt of hir wirginitee;  
 This is the flour of our felicitee,  
 This is the flour to quhom ve fhuld exort,  
 2100 This is the flour not feffith 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 fterith,  
 Throuch whois prayer mony one is sawit,  
 That to the deth etemaly war refawit,  
 Ne war hir hartly fuplicatioune.  
 2108 This is the flour of our faluatioune,  
 Next hir sone, the froyt of euery flour;  
 This is the fam that fhäl be thi fuccour,  
 If that the lykith hartly Reuerans  
 2112 And feruice zeld one to hir excellens,  
 Syne worfchip hir *wit*h al thi byffyneß;  
 Sche fal thi harm, fche fall thi ned redreß.  
 Sche fall fice confell if one to the two,  
 2116 The lyone and the fouerane lech alfo,  
 Yow fall not Ned yi drem for to difpar,  
 Nor zhit no thing that is in thi contrare.  
 Now—*quod* the maifter—yow may well wnderftand  
 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 difparith.  
 The lech, the lyone, and the flour alfo,  
 2124 Yow worfchip them, yow ferue them euermo;  
 And ples the world as I have faid before;  
 In gouemans thus ftondith 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."

ARTHUR IS COMFORTED.

"Now," *quod* the king, "I fell that the support  
 2132 Of yhour confell haith don me fich comfort,  
 Of euery raddour my hart is In to eß,  
 To zhour *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 fhall fall y pray yhow tellith me,  
 2140 And quhat he hecht, and of quhat lond is hee?"  
 "What that he hecht yow fhall no foryer know,  
 His dedis fall her-*efter*wart hyme schaw;  
 Bot *contrar* the he fhall be found no way.  
 2144 No more thar-of as now y will the fay." <sup>50</sup>  
 With that the king haith at his maiftir tone  
 His leue, one to to\* his cuntre for to goñe;  
 And al the oft makith none abyde,\*\*  
 2148 To paffing home anone thei can prowid;  
 And to *fir*gawane thei haith o lytter maad,  
 Ful fore ywound, and hyme on *wit*h them haade.  
 [T]he king, as that the ftory can declar,  
 2152 Paffith to o Cete that was Right fair,  
 And clepit cardole, In to walis, was,  
 For that tyme than It was the nereft place,  
 And thar he foiornt xxiiijti days  
 2156 In ryall fefting, as the auttore fays.

"haith." 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.]

62

through whose prayer are many saved.

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

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

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.

63

The master evades reply.

<sup>50</sup> 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.

The king sojourns twenty-four days at Cardole, in Wales.

So difcretly his puple he haith cherit,  
That he thar hartis holy haith *conquerit*.  
And *fir* gawan, helyt holl and found  
2160 Be xv dais he was of euery wounde;  
Right blyth therof in to the court war thei.

Sir Gawan is healed in fifteen days.

ARTHUR AGAIN BECOMES MOURNFUL.

And fo befell, the xxiiij<sup>51</sup> day,  
The king to fall in to o hewynes,  
2164 Right ate his table fiting at the meß;  
And *fir* gawan cummyth hyme before,  
And faid hyme, "*fir*, yhour thoght is al to fore,  
Confiderring the diuerß *knychtis* fere  
2168 Ar of wncouth and ftrang landis here."  
The king anfuert, as in to matalent,  
"*Sir*, of my thocht, or 3hit of myne entent,  
Yhe have the wrang me to repref, for-quhy  
2172 Thar lewith none that shuld me blam, for I  
Was thinkand one the worthiest that lewynt,  
That al the worfchip In to armys prewyt;  
And how the thonk of my defens he had,  
2176 And of the wow that galiot haith mad.  
But I have sen, when that of my houfhold  
Thar was, and of my falowfchip, that wold,  
If that thei wift, quhat thing shuld me pleß,  
2180 Thei wald *nocht* leif for trawell nor for eß.  
And fum tyme It *prefwmyt* was & faid,  
That in my houfhold of al this world I had  
The flour of *knychthed* and of chevalry;  
2184 Bot now thar-of y fe the contrarye,  
Sen that the flour of *knychthed* is away."  
"*Schir*," *quod* he, "of Refone futh yhe fay;  
And if god will, In al this world fo Round  
2188 He fal be foght, if that he may he found."

<sup>51</sup> MS. "xxviiij," altered to "xxiiij."

The king becomes mournful, as he sits at the mess.

Gawan rebukes him.

The king answers in "matalent,"

that he was thinking of the worthiest knight living;

64

that he once had the flower of knighthood in his household, but now this flower is away.

[Fol. 27 b.]

GAWANE'S EXPEDITION.

Than gawan goith *with* o *knychtly* chere,  
At the hal dure he faith In this maner:  
"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 *knycht* fra thyne-furth hyme awant  
That it denyith;"—*with* that onon thei roß,  
Al the *knychtis*, 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?  
Knowis yow *nocht* I myne houfhold fuld encreß,  
In *knychthed*, and in honore, and largeß?  
And now yow thinkith mak me diffolat  
2204 Of *knychtis*, and my houß tranfulat,  
To fek o *knycht*, and It was *neuer* more  
Hard fich o femble makith o before."  
"*Sir*," *quod* he, "als few as may yhow pleßß;  
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 *knycht* to paß o fundry way;  
2212 The mo thei paß the fewar efchef thay,  
Bot thus fhäl pas no mo bot as yhow left."  
"*Takith*," *quod* he, "of quhom 3he lykith best,  
Fourty in this pafag for to go;"  
2216 At this *command* and gawan chefit fo  
Fourty, quhich that he lout, & that was  
Richt glaid in to his falowfchip to pas.

Gawan departs to seek Lancelot.

All the knights rise to go with him.

Arthur reproves him.

Gawan explains.

Arthur assigns him forty companions.

65

GAWANE AND HIS FELLOWS DEPART.

[A]nd furth thei go, and al anarmyt thei

These knights arm themselves,

2220 Come to the king, *wit*houten more delay,  
 The relykis brocht, as was the maner tho,  
 When any knyghtis frome the court fuld go.  
 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,  
 “The lordis, wich that in this feking gais,  
 So many noble and worthi knyghtis ar 3he,  
 2228 Me think in wayne yhour trauel fhuld nocht be,  
 For aduentur is non so gret to pref,  
 As I fuppone, nor 3he fal It effchef,  
 And if 3he lyk as I that fhald dewyß,  
 2232 Yhour oth to fwer In to the famyne wyß  
 Myne oith to kep;”—and that thei vndertak,  
 How euer fo that he his oith mak  
 It to conserf, and that thei have all fworñ.  
 2236 Than gawan, wich that was the king beforn,  
 On kneis fwore, “I fal the futh duclar  
 Of euery thing when I agan Repar,  
 Nor neuer more a3hane fal I returnñ,  
 2240 Nore in o place long for to fuiornñ  
 Whill that the knyght or verray evydens  
 I have, that fhald be toknis of credens.”  
 His faloufchip abafit of that thing,  
 2244 And als therof anoyt was the king,

and bring the relics, whereon to swear to shew the truth.

[Fol. 28 a.]

Gawane swears not to return till he has found Lancelot, or evidence of him.

THE LADY ASKS LANCELOT HIS NAME.

Sayng, “Nece, yow haith al foly vroght  
 And wilfulneß, that haith nocht in thi thought  
 The day of batell of galot and me.”  
 2248 *Quod* gawan, “Now non other ways ma be.”  
 Thar-*wit*h he and his falowfchip alfo  
 Thar halmys lafit, on to ther horß thei go,  
 Syne tuk ther lef, and frome the court the fare,  
 2252 Thar names ware to long for to declar.  
 Now fal we leif hyme and *his* cumpany,  
 That in thar feking paffith biffely;

Arthur reproves him for forgetting the coming day of battle.

Gawane says it must be so.

Gawane and his fellow lace their helms, and take their leave.

GAWANE AND HIS FELLOWS DEPART.

And of the lady of melyhalt we tell,  
 2256 *Wit*h whome the knyght mot ned alway duell.  
<sup>52</sup>[O] day fhe mayd hyme on to *hir* prefens fet,  
 And on o fege be-fid hir haith hyme fet,  
 “*Sir*, in keping I have yow halding long,”  
 2260 And thus fche faid, “for gret trespas & wrong,  
 Magre my ftewart, in worfchip, and for-thi  
 3he fuld me thonk;”—“*madem*,” *quod* he, “and I  
 Thonk yhow fo that euer, at my mycht,  
 2264 Whar-fo I paß that I fal be yhour knyght.”  
 “Grant mercy, *fir*, bot o thing I 3ow pray,  
 What that 3he ar 3he wold *wich*sauf to fay.”  
 “*Madem*,” *quod* he, “yhour mercy ask I, quhy  
 2268 That for to fay apone no wyß may I.”  
 “No! wil 3he not? non *oyer* ways as now  
 3he fal repent, and ek I mak awow  
 One to the thing the wich that I beft love,  
 2272 Out frome my keping fal 3he not Remuf  
 Befor the day of the affemlee,  
 Wich that, o 3her, is *nerest* for to bee;  
 And if that 3ow haith pleffit for to fay,  
 2276 3he had fore me deliuerit ben this day;  
 And I fal knaw, quheyer 3he wil or no,  
 For I furth-*wit*h one to the court fal go,  
 Whar that al thithingis goith & *cumy*th foñ.”  
 2280 “*Madem*,” *quod* he, “yhour plefance mot be doñe.”  
*Wit*h that the knyght one to his chalmer goith,  
 And the lady hir makith to be wroith  
 A3anis hyme, but futhly vas fche not,  
 2284 For he al-out was mor in to hir thought.

The story returns to the lady of Melyhalt.

<sup>52</sup> Room is here left in the MS. for an illuminated letter, and a small “o” inserted as a note.

She inquires Lancelot’s name.

He refuses to tell.

She vows to keep him in thrall till the day of combat;

[Fol. 28 b.]

and to go to the court to try and learn it.

The knight retires.

Than fchapith fhe a3ane the ferd day,  
 And richly fche gan hir-felf aray;  
 Syne clepit haith apone her cufynes,  
 2288 And faith, "y will one to the court me dreß;  
 And malice I have fchawin on to 3hon kny~~cht~~,  
 For-quhy he wold no~~cht~~ fchew me quhat he hicht,  
 Bot fo, I-wyß, It is no~~cht~~ in my tho~~cht~~,  
 2292 For worthyar non In to this erth is wro~~cht~~.  
 Tharfor I pray, and hartly I requer  
 3he mak hyme al the cum~~pany~~ and chere,  
 And do hyme al the worfchip and the eß,  
 2296 Excep his honore, wich that may hym pleß;  
 And quhen I cum deliue~~rith~~ hyme als fre  
 As he is now;"—"ne have no dred," *quod* fche.  
 [T]he lady *partit*, and hir lef hath ton,  
 2300 And by hir Iorne to the court Is gon.

Before going to the court,

she prays her cousin to take care of him.

SHE GOES TO SEE ARTHUR.

The king hapnit at logris for to bee,  
 Wich of his realme was than the chef cete;  
 And haith hir met, and In til hartly wyß  
 2304 Refaut her, and welcum~~myt~~ oft-fyß;  
 And haith hir home one to his palice bro~~cht~~,  
 Whar that no dante nedith to be focht,  
 And maid hir cher *wi~~th~~* al his ful entent.  
 2308 Eft fupir one to o chalmer ar thei went,  
 The king and fche, and ek the quen al thre;  
 Of hir tithand~~is~~ at hir than afkit hee,  
 And what that hir one to the court had bro~~cht~~?  
 2312 "*Sir*," *quod* fche, "I come <sup>53</sup> not al for no~~cht~~;  
 I have o frend haith o dereyne ydoo,  
 And I can fynd none able kny~~cht~~ tharto;  
 For he the wich that in the *contrar* Is  
 2316 Is hardy, ftrong, and of gret kyne, I-wyß;  
 Bot, It is faid, If I my~~cht~~ have *wi~~th~~* me  
 3our kny~~cht~~, quich in the last affemble  
 Was in the feld, and the red armys bur,  
 2320 In his manhed y my~~cht~~ my cauß affur;  
 And yhow, *fir*, richt hartly I exort  
 In to this ned my myfter to fupport."

The lady meets Arthur at Logris;

who brings her home to his palace;

and inquires what has brought her.

<sup>53</sup> MS. "conne."

She says she has a friend who has made a challenge,

[Fol. 29 a.]

which the red knight could best maintain.

ARTHUR CAN TELL HER NOTHING.

"Madem, by faith one to the quen I aw  
 2324 That I beft loue, the kny~~cht~~ I neu~~er~~ faw  
 In nerneß by which that I hyme knew;  
 And ek gawane Is gan hyme for to few  
*Wi~~th~~* other fourty kny~~chtis~~ In to cum~~pany~~."  
 2328 The lady fmylit at ther fanteffy;  
 The quen thar-*wi~~th~~* *prefumyt* wel that fche  
 Knew quhat he was, and faid, "madem, If 3he  
 Knowith of hyme what that he is, or quhar,  
 2332 We 3how befech til ws for to declar."  
 "Madem," *quod* fche, "now be the faith that I  
 Aw to the king and yhow, as for no why  
 To court I cam, but of hyme to Inquere;  
 2336 And fen of hyme I can no tithing~~is~~ here,  
 Nedlyng~~is~~ to-morn homwart mon I fair."  
 "Na," *quod* the king, "madem, our fon It waire;  
 3he fal remayne her for the qwenys fak;  
 2340 Syne fhal 3he of our beft kny~~chtis~~ tak."  
 "*Sir*," *quod* fche, "I pray 3ow me excuß,  
 For-quhy to paß nedis me behuß;  
 Nor, fen I want the kny~~cht~~ which I have focht,  
 2344 Wtheris *wi~~th~~* me to have defir I no~~cht~~,  
 For I of otheris have that may fuffice."  
 Bot 3hit the king hir prayt on fich wyß,  
 That fche remanit whill the thrid day;  
 2348 Syne tuk hir leif to pafing hom hir way.  
 It nedis not the fefting to declar

Arthur replies that Gawane is gone to seek him.

The queen asks the lady if she knows where he is.

She replies no, and proposes to return.

Arthur prays her to stay.

She remains till the third day.

She is sumptuously entertained,



Maid one to hir, nor company nor fare;  
Sche had no knycht, fche had no damyfeill,  
2352 Nor thei richly rewardit war and well.  
Now goith the lady homwart, and fche  
In her entent defyrus Is to fee  
The flour of knychthed and of chevelry;  
2356 So was he pryfit and hold to euery wy.

and returns home.

THE LADY AGAIN SENDS FOR LANCELOT.

**T**he lady, which one to hir palace come,  
Bot of fchort time remanith haith at home  
When fche gart bryng, *withouten* Recidens,  
2360 *With* grete effere this knycht to hir *presens*,  
And faid hyme; "*fir*, fo mekil have I *focht*  
And knowith that be-for I knew *nocht*,  
That If yhow lyk I wil yhour Ransone mak."  
2364 "Madem, gladly, wil 3he wichfauf to tak  
Efter that as my powar may atteñ,  
Or that I may *prowid* be ony meñ."  
"Now, *fir*," fho faid, "*forfuth* It fal be so,  
2368 Yhe fal have thre, and cheß yhow on of tho;  
And if yhow lykith them for to refuß,  
I can no mor, but 3he fal me excuß,  
Yhe *nedis* mot fuften yhour aduentur  
2372 Contynualy In ward for til endur."  
"Madem," *quod* he, "and I yhow hartly pray,  
What that thei fay <sup>54</sup> 3he wald *wichfauf* to fay?"  
"[T]he firft," *quod* fche, "who hath in to the cheñ  
2376 Of low yhour hart, and if 3he may dereñ?  
The next, yhour nam, the which 3e fal not lye?  
The thrid, if euer 3he think of cheualry  
So mekil worfchip to atten in feild  
2380 Apone o day in armys wnder fcheld,  
As yat 3he dyd the famyne day, when 3he  
In red armys was at the affemlee?"  
"Madem," *quod* he, "is thar non vther way  
2384 Me to redem, but only thus to fay  
Of thingis, which that Rynyth me to blam,  
Me to awant my lady or hir name?  
But If that I moft fchawin furth that one,  
2388 What *suerte* fchal I have for to gone  
At libertee out of this *danger* free?"  
"Schir, for to dred no myfteris," *quod* fhee;  
"As I am trew and *faithfull* woman hold,  
2392 3he fal go fre quhen one of thir is told."  
"Madem, yhour will non vther ways I may,  
I mone obey; and to the firft y fay,  
<sup>55</sup>[I]s, to declar the lady of myne hart,  
2396 My goft fal rather of my breft astart"—  
Whar-by the lady fayndit al for *nocht*  
The lowe quhich long hath ben In to *his thocht*—  
"And of my nam, fchortly for to fay,  
2400 It ftondith fo that one no wyß I may.

[Fol. 29 b.]

Soon after, she sends for  
Lancelot,

and proposes to ransom him,

on one of three conditions.

<sup>54</sup> So MS. We should  
probably read "bee."

Either he must tell whom he  
loves,

or declare his name,

or say if he expects again to  
equal his former exploits.

70

He refuses to tell his lady's  
name,

<sup>55</sup> 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 fay the thing that tuechith velany;  
For *futh* it is I traft, and god before,  
2404 In feld that I fal do of armys more  
Than euer I did, if I *commandit* bee.  
And now, madem, I have my libertee,  
For I have faid I *neuer thocht* to fay."  
2408 "Now, *fir*," *quod* fche, "when-euer 3he wil ye may;  
Bot o thing Is, I yhow hartly raquer,  
Sen I have hold yhow apone fuch maner  
Not as my fo, that 3he vald grant me till."  
2412 "Madem," *quod* he, "It fal be as 3he will."

[Fol. 30 a.]

but declares that he trusts to do  
more than ever before; and  
requires his liberty.

She begs of him a boon;

"Now, *fir*," *quod* fche, "it is no thing bot 3he  
 Remañ *wth* ws wn to the affemble,  
 And euery thyng that In yhour myfter lyis  
 2416 I fall gar ordan at yhour awn dewyß;  
 And of the day I fhall yow *certefy*  
 Of the affemble 3he fal not pas therby."  
 "Madem," *quod* he, "It fal be as yhow lift."  
 2420 "Now, *fir*," *quod* fche, "and than I hald It beft,  
 That 3he remañ lyk to the famyne dogre  
 As that 3he war, yat non fal wit that 3he  
 Deliu~~er~~it war; and in to facret wyß  
 2424 Thus may 3he be; and now yhe fal dewyß  
 What armys that yhow lykyth I gar mak."

that he will remain with her till  
the day of battle;

71

AND ASKS FOR BLACK ARMOUR.

"Madem," *quod* he, "armys al of blak."  
*Wth* this, this *knycht* is to his chalmer goñ;  
 2428 The lady gan ful prewaly diffpone  
 For al that longith to the *knycht*, in feild;  
 Al blak his horß, his armour, and his fcheld,  
 That nedful is, al thing fche well *prewidith*;  
 2432 And in hir keping thus *wth* hir he bidith.  
 Suppos of love fche takyne hath the charg,  
 Sche bur It clos, ther-of fche vas not larg,  
 Bot wyfly fche abftenit hir diffir,  
 2436 For *ellis* quhat, fche knew, he was afyre;  
 Thar-for hir wit hir worfchip haith defendit,  
 For in this world thar was nan mor *commendit*,  
 Boith of difcreccioune and of womanhed,  
 2440 Of *gouemans*, of nurtur, and of farhed.  
 This *knycht wth* hir thus al this whil mon duell,  
 And furth of arthur fumthing wil we tell—  
 [T]hat walkyng vas furth in to his *Regiounis*,  
 2444 And foioorny in his ceteis and his townis,  
 As he that had of vifdome fufficyans.  
 He kepit the lore of *maifter* amyfans  
 In ryghtwyfnes, In fefting and larges,  
 2448 In cherifing *cumpany* and hamlynes;

and inquires what arms he would  
like to have made for him. He  
chooses black armour,

which is provided.

She keeps her love close,

being commended for discretion.

The story returns to Arthur—

[Fol. 30 *b.*]

who obeys the counsel of  
Amyfans,

ARTHUR'S LIBERALITY.

For he was biffy and was deligent,  
 And largely he iffith, and difpent  
 Rewardis, boith one to the pur & riche,  
 2452 And holdith feft throw al the 3her eliche.  
 In al the warld paffing gan his name,  
 He chargit not bot of encreß and fañe,  
 And how his puples hart~~is~~ to empleß;  
 2456 Thar gladnes ay was to his hart moft eß.  
 He rakith not of riches nor treffour,  
 Bot to difpend one worfchip & honour;  
 He ifith riches, he ifith lond and rent,  
 2460 He cheriðyth them *wth* word~~is~~ eloquent,  
 So that thei can them vtraly *propone*  
 In his *feruice* thar lyves to difpone:  
 So gladith theñe his homely *contynans*,  
 2464 His cherifyng, his wordis of plefans,  
 His cumpany, and ek his mery chere,  
 His gret rewardis, and his ift~~is~~ fere.  
 Thus hath the king non vthir befynes  
 2468 Bot cherifing of *knychtis* and largeß,  
 To mak hyme-felf of honour be *commend*;  
 And thus the 3her he drywith to the ende.

and gives away largely;

72

and thus gains his people's love.

EXPLICIT SECUNDA PARS, INCIPIT TERCIA PARS.

THE TRUCE DRAWS TO A CLOSE.

73

The long dirk pafag<sup>56</sup> of the vinter, & the lycht  
 2472 Of phebus *comprochit wïth* his mycht;  
 The which, ascending In his altitud,  
 Awodith saturñ *wïth* his stormys Rude;  
 The foft dew one fra the hewyne doune valis<sup>57</sup>  
 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 *wïth* 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 feffone the paffing luftynes.  
 This was the tyme that phebus gan *hym* drefß  
 In to the rame, and haith his courß bygown,  
 2488 Or that the trewis and the 3her vas Rown,  
 Which was y-fet of galiot and the king  
 Of thar affemle, and of thar meting.  
 Arthur haith a xv dais before  
 2492 Affemblit al his barnag and more  
 That weryng wnder his subieccioune,  
 Or louith hyme, or longith to his crown;  
 And haith his Iornay tone, *wïthouten* let,  
 2496 On to the place the wich that was y-fet,  
 Whar he hath found befor hyme mony o *knycht*  
 That *cummyng* war *wïth* al thar holl mycht,  
 Al enarmyt both *wïth* fpere & scheld,  
 2500 And ful of lugis plantith haith the feld,  
 Hyme In the wer for to fupport and ferf  
 At al ther mycht, his thonk for to differf.

## GAWANE REJOINS ARTHUR.

And gawan, which was in the feking 3hit  
 2504 Of the gud *knycht*, of hyme haith got no wit,  
 Remembrith hyme apone the kingis day,  
 And to his falowis one this wys can fay:  
 2508 "To 3how is knowin the mater, in what wyß  
 How that the king hath *wïth* his emmemys  
 A certan day, that now comprochit nere,  
 And one to ws war hewynes to here  
 That he var in to *perell* or in to dreid,  
 2512 And we away and he of ws haith neid;  
 For we but hyme no thing may efchef,  
 And he but ws in honore well may lef;  
 For, be he loft, we may no thing *wïthftond*,  
 2516 Our-felf, our honore we tyne, & ek *our* lond.  
 Tharfor, I red we pas on to the king,  
 Suppos our oth It hurt in to fum thing,  
 And in the feld *wïth* hyme for til endur,  
 2520 Of lyf or deth and tak our aduentur."  
 Thar-to thei ar confentit euerilkon,  
 And but dulay the have thar Iorney toñe.  
 When that the king them faw, in *his* entent  
 2524 Was of thar com Right wonder well *content*;  
 For he *prefwmyt* no thing that thei wold  
 Have *cummyne*, but one furth to *yer* feking hold.  
 And thus the kinghis oft affemblit has  
 2528 A3ane the tyme, a3aine the day that vas  
 Y-ftatut and ordanit for to bee,  
 And euery thing hath fet in the dogre.  
 [A]nd galiot, that haith no thing for3het  
 2532 The termys quich that he befor had set,  
 Affemblit has, apone his best maner,

The sun ascends in his altitude.

<sup>56</sup> So MS. Should we read "pasith"?

The soft dew falls down from heaven.

<sup>57</sup> So MS. It should be "falis."

Nature decks the earth with various hues.

[Fol. 31 a.]

The birds may hide them from the hawk in the groves, and Scilla may ascend in the air.

The time of combat between Galiot and the king drew near.

Arthur goes to the appointed place.

74

Gawane remembers the day,

and proposes to his fellows to go to help the king.

[Fol. 31 b.]

Arthur is well content at their coming, not expecting them.

Galiot also assembles his folk,

His folk, and al his other thingis fere,  
 That to o weryour longith to prouid,  
 2536 And is y-come apone the tothir fyde.  
 Whar he befor was one than vas he two,  
 And al his vthir artilzery also  
 He dowblith hath, that merwell was to feñ;  
 2540 And by the rewere lychtit one the greñ,  
 And fstronghar thane ony wallit tounē  
 His oft y-bout yclofit in Randoune.  
 Thus war thei cummyne apone ather fyd  
 2544 Be-for the tyme, them-felf for to prowid.

doubling his army and artillery;

and pitches on the green by the river.

Before the truce is ended,

THE TRUCE ENDS.

Or that the trewis was complet & rwn,  
 Men mycht have fen one euery fid begwn  
 Many a fair and knyghtly Iuperty  
 2548 Of lufty men, and of zong chevalry,  
 Difyrus In to armys for to pruf;  
 Sum for wynyng, fum caufith vas for luf,  
 Sum In to worfchip to be exaltate,  
 2552 Sum caufit was of wordis he & hate,  
 That lykit not ydill for to ben;  
 A hundereth pair at onis one the gren.  
 Thir lufty folk thus can thar tyme difpend,  
 2556 Whill that the trewis goith to the ende.  
 The trewis pafit, the day is cummyne onoñe,  
 One euery fyd the can them to difpone;  
 And thai that war moft facret & moft dere  
 2560 To galiot, at hyme the can enquere,  
 "Who fal affemble one yhour fyd to-morñe?  
 To-nycht the trewis to the end is worne."  
 He anfuerit, "As yhit one to this were  
 2564 I ame awyfit I wil none armys bere,  
 Bot If It ftond of more Neceffitee;  
 Nor to the feld will pas, bot for to fee  
 Yhone knycht, the which that berith fich o fame."  
 2568 Than clepith he the conquest king be name,  
 And hyme commandit xxx thoufand tak  
 Azaine the morne, and for the feld hyme mak.  
 And gawane haith, apone the toyer syde,  
 2572 Confulit his Eme he fchuld for them prowid,  
 And that he fchuld none armys to hyme tak  
 Whill 58 galiot will for the feld hyme mak.  
 "I grant," quod [he 59], "wharfor zhe mone difpone  
 2576 Yhow to the feld with al my folk to-morne,  
 And thinkith in yhour manhed and curage  
 For to recift zhone folkis gret owtrag."  
 [T]he nycht is gone, vp goith the morow gray,  
 2580 The brycht fone fo cherith al the day:  
 The knychtis gone to armys than, in haft;  
 One goith the fcheildis and the helmys laft;  
 Arthuris oft out our the furrde thai ryd.  
 2584 And thai agane, apone the toyer syd,  
 Affemblit ar apone o lufty greyne,  
 In to o waill, whar fone thar mycht be feyne  
 Of knychtis to-gedder many o pair  
 2588 In to the feld affemblyng her & thair,  
 And stedis which that haith thar mafter lorne; 60  
 The knychtis war done to the erth doune borne.

many combats are seen between lusty men;

a hundred pair at once.

The truce past,

Galiot's friends inquire who shall fight on his side on the morrow.

[Fol. 32 a.]

He commands the first-conquest king to take 30,000 men.

58 MS. "Wihill."

59 Omitted in MS.

Gawane leads Arthur's forces.

The day comes.

Arthur's men cross the ford.

Galiot's men assemble in a vale.

60 MS. has "borne." We should read "lorne," as in line 2092.

DEEDS OF SIR ESQUYRIS.

Sir esquyris, which was o manly knycht  
 2592 In to hyme-felf, and hardy vas & wycht;  
 And in till armys gretly for to pryß,  
 zhit he was pure, he prewit wel oft-fyß;  
 And that tyme was he of the cumpanee  
 2596 Of galiot, bot efterwart was hee  
 With arthur; and that day In to the feild  
 He come, al armyt boith with fpere and fcheld,

Sir Esquyris, a manly knight,

at that time of Galiot's company,

2600 *With* ferß defir, as he that had na dout,  
 And is affemblit ewyne apone a rowt;  
 His fperer is gone, the *knycht* goith to the erd,  
 And out onon he pullith haith o fwerd;  
 That day In armys *prewit* he *rycht* well  
 2604 His ftrenth, his manhed; arthuris folk thai fell.

attacks a band,

and proves his manhood.

77

DEEDS OF SIR GWYANS.

Than galys *gwynans*, *with* o manly hart,  
 Which *broyer* was of ywane the baftart,  
 He *cummyne* Is onone one to the ftour  
 2608 For *conquering* In armys of honour,  
 And *cownterit with* esquyris hath so  
 That <sup>61</sup> horß and man, al four, to erth thai go;  
 And ftill o quhill lying at the ground.  
 2612 *With* that o *part* of arthuris folk thei found  
 Till gwyans, and haith hyme sone refkewit.  
 A<sub>3</sub>anis them til esquyris thei fewyt  
 Of *galiotis* well xxx<sup>ti</sup> *knychtis* & mo;  
 2616 Gwyans goith done, and vthir vij alfo,  
 The wich war tone & esquyris relewit.  
 Than ywane the anterus, aggrewit,  
*With* *kynzifmen* one to the melle *focht*.  
 2620 The hardy *knychtis*, that one thar worfchip *thocht*,  
 Cownterit them In myddis of the fcheld,  
 Whar many o *knycht* was born doñ in the feld;  
 Bot thei wich ware on *galiotis part*,  
 2624 So wnder takand nor of fo hardy hart  
 Ne ware thei not as was in ye *contrare*.  
*Sir* galys gwyans was refqwyt thare  
*With* his falowis, and esquyris don bore.  
 2628 Thar al the *batellis* cam, *with*houten more,  
 On ather *part*, and is affemblit fo  
 Whar fyfty thoufand war thei, & no mo.  
 In o plane befyd the gret Riwere  
 2632 Xxx thoufand one *galiotis* half thei vare;  
 Of arthuris x thoufand and no mo  
 Thei ware, and *zhit* thai *contenit* them fo  
 And in the feld fo manly haith born,  
 2636 That of thar fois haith the feld forfworn.

Then Galys *Gwynans*, brother of Ywan,

[Fol. 32 b.]

encounters him, and horse and man go all four to earth.

<sup>61</sup> MS. has "than."

Arthur's folk rescue Gwyans;

thirty knights of Galiot's arrive, and rescue Esquyris.

Next Ywan comes to the *mêlée*.

Galiot's men give way.

Gwyans is again rescued.

50,000 men are assembled.

30,000 on Galiot's side approach the river,

and 10,000 on Arthur's.

SIR GAWANE'S INTREPIDITY.

The *conqueft* king, wich the *perell* knowith,  
 Ful manly one to the feld he drowith;  
 The lord *fir* gawan, *couerit with* his 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 mycht* thei *contrar* hyme endur,  
 2644 Bot fled, and goith one to *discumfiture*.  
 And *galiot*, wich haith the *discumfit* fen,  
 Fulfillit ful of *anger* and of ten,  
*Incontinent* he fend o new poware,  
 2648 Whar-*with* the *feldis* al our-*couerit* ware  
 Of armyt *ftedis* both in plait and maill,  
*With* *knychtis* wich war reddy to affaill.  
*Sir* gawan, feing al the gret fuppris  
 2652 Of fois *cummyng* In to fich o wys,  
 Togiddir al his cumpany he drew,  
 And confortable *wordis* to them fchew;  
 So at the *cummyng* of thar ennemys  
 2656 Thei them refauf, in fo manly wyß,  
 That many one felith deithis wound,  
 And wnder horß lyith fobing one the ground.  
 This vther *cummyth* in to gret defir,  
 2660 Fulfillit ful of matelent and Ire,  
 So frefchly, *with* fo gret o confluens,  
 Thar ftrong affay hath don fich vyolens,  
 And at thar come arthuris folk fo led,

Gawane puts the conquest-king to flight.

78

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.

2664 That thai war ay abayfit and adred.  
 Bot gawan, wich that, by this vorl*dis* fame,  
 Of manhed and of knych*th*ed bur the name,  
 Haith prewit [hym] well be experiens;  
 2668 For only In til armys his defens  
 Haith maid his falowis tak fich hardyment,  
 That manfully thei biding one the bent.  
 Of his manhed war merwell to raherß;  
 2672 The knych*tis* throw the scheld*is* can he perß,  
 That many one thar dethis haith refaut;  
 None armour frome his mych*ty* hond them faut,  
 3hit ay for one ther ennemys wor thre.  
 2676 Long mych*t* thei noch*t* endur in fuch dugree;  
 The preß it wos fo creuell & fo strong,  
 In gret anoy and haith continewit long,  
 That, magre them, thei ned*is* moft abak  
 2680 The way one to thar lug*is* for to tak.  
 Sir gawan thar fufferith gret myfchef,  
 And wonder*is* in his knych*th*ed can he pref;  
 His faloufchip haith merwell that hym faw,  
 2684 So haith his fois that of his fuerd ftud aw.

Gawane encourages his fellows,

though their foes are three to one;

yet his men are forced to retreat to their tents.

79

SIR YWAN RESCUES GAWANE.

King arthur, that al this whill beheld  
 The danger and the perell of the feld,  
 Sir ywan w*ith* o falowfchip he fende,  
 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,  
 A3anis them both w*ith* fperre and fcheld.  
 Of galowa the knych*t* goith to the erde.<sup>62</sup>  
 Thar was the batell furyous and woud<sup>63</sup>  
 2696 Of armyt knych*tis*; to the grownde thai 3hud.  
 Sir ywane, that was a noble knyght,  
 He fchew his strench, he fchew thar his gret mych*t*,  
 In al his tyme that neuer of before  
 2700 Off armys, nore of knych*th*ed, did he more:  
 Sir gawan thar refkewit he of fors,  
 Magre his fois, and haith hyme fet one horß  
 That frome the firft conqueft king he wañ;  
 2704 Bot fir gawan fo ewill was wondit than,  
 And in the feld fuppr*ff*it was fo fore,  
 That he the werß thar-of was euermore.  
 Thar fchew the lord fir ywan his curage,  
 2708 His manhed, & his noble waffolage;  
 And gawan, in his doing, wald noch*t* irk;

Arthur beholds the peril of the field, and sends Sir Ywan to help them,

[Fol. 33 b.]

who finds Sir Gawane fighting on foot with only his sword.

<sup>62</sup> Read "felde"?

The battle was furious and wood.

<sup>63</sup> 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.

END OF THE FIRST DAY'S BATTLE.

So al the day enduring to the dyrk  
 Sal them, magre of thar defyre, conftren  
 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 fo paffith euery wounde,  
 2716 In fwonyng thore he fell one to the ground:  
 Than of the puple petee was to here  
 The lemytable clamour, and the chere;  
 And of the king the sorow and the care,  
 2720 That of his nec*is* lyf was in diffpare.  
 "Far well," he fais, "my gladnes, & my delyt,  
 Apone knych*th*ed far well myne appetit,  
 Fare well of manhed al the gret curage,  
 2724 Yow flour of armys and of vaffolage,  
 Gif yow be loft!"—thus til his tent hyme brocht  
 W*ith* wofull hart, and al the furry3enis focht,  
 Wich for to cum was reddy at his neid;  
 2728 Thai fond the lord was of his lyf in dreid,

Darkness parts the combatants.

Sir Gawane swoons,

so that the king despairs of his "niece's" life, and laments over him.

The surgeons are sought,

80

For wondit was he, and ek wondit fo,  
 And in his fyd ware brokyne Ribys two.  
 Bot *nocht* for-thi the king thai maid beleif  
 2732 That at that tyme he fhuld 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 fchewing *efter* thar entent,  
 In euery poynt, how that the batell ftud  
 Of galiot, and of his multitud;  
 And how gawan hyme in the feld hath bornñ,  
 2740 Throw quhoys fwerd fo many o *knycht* vas lornñ,  
 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 <sup>64</sup> hir hart vas wo.  
 Thir tythyngis one to lancelot ar goñ,  
 Whar-of that he was wonder wo-bygone,  
 And for the lady haftely he sent,  
 2748 And fche til hyme, at his *command*, Is went:  
 He faluft hir, and faid, “madem, Is trew  
 Thir tithingis I her report of new  
 Of the affemle, and meting of the oft,  
 2752 And of *fir* gawan, wich that fhuld be loft?

LANCELOT'S LAMENT FOR GAWANE.

If that be fwth, adew the flour of armys,  
 Now neuermore recoueryt be the harmys!  
 In hyme was manhed, curteffy, 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 fhul yow fay?  
 2760 Yow may complen, yow may bewail the day  
 As of his deith, and gladfchip aucht to fes,  
 Baith menftrafy and fefting 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 durft fay at zhe  
 Al yhour beheft not kepit haith to me,  
 Whar-of that I was in to full belef  
 2768 Azañe this day that I fchuld have my lef,  
 And *nocht* as cowart thus fchamfully to ly  
 Excludit in to cage frome chewalry,  
 Whar othir *knychtis* anarmyt on thar ftedis  
 2772 Hawntis ther zhouthhed in to *knychtly* dedis.”  
 “*Sir*,” *quod* fche, “I red yhow not difpleß,  
 zhe may In tyme her-*efter* cum at es;

LANCELOT PREPARES FOR BATTLE.

For the thrid day Is ordanit, & fhul be  
 2776 Of the oftis a new affemle,  
 And I have gart ordan al the gere  
 That longith to zour body for to were,  
 Boith horß and armour In the famyne wyß  
 2780 Of fable, ewyne aftir zhour awn dewyß;  
 And yhe fal her remayne one to the day;  
 Syne may zhe paß, fore well zhe know the way.”  
 “I will obey, madem, to yhour entent.”  
 2784 *With* that fche goith, and to hir rest is went:  
 One the morn arly vp fche roß  
*Without* delay, and to the *knycht* fche gois,  
 And twk hir lef, and faid that fcho vald fare  
 2788 On to the court, *with*-outen any mare.  
 Than knelit he, and thankit hir oft-fys,  
 That fche fo mych hath done hyme of *gentriß*,  
 And hir byhecht *euer*, at his myght,  
 2792 To be hir awn trew & ftedfaft *knycht*.  
 Sche thonkith hyme, and fyne fche goith her way

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.

<sup>64</sup> MS. “in in”; but “in to” is  
 clearly meant.

Lancelot requests to see the  
 lady;

and inquires if Gawane is really  
 likely to die.

81

He laments over him,

first apostrophizing himself,

and next blaming the lady for not  
 having allowed him to be present  
 in the battle.

[Fol. 34 b.]

She promises he shall go to the  
 next battle,

saying that his sable armour is  
 ready.

82

In the morn she takes her leave,  
 to go to the court.

He kneels, and thanks her often.

She goes unto the king,

On to the king, *with*-owten more delay,  
 Whar that *in*<sup>65</sup> honour *with* king & qwen fche fall  
 2796 *Rycht* thanfully refautit be *with*-all.  
 Eft to *fir* gawan thai hir led, & fche  
 Ryght gladly hyme defyrit for to fee,  
 And fche hyme fond, and fche was glad tharfore,  
 2800 All vthir ways than was hir told before.  
 The *knycht*, the wich in to hir keping vas,  
 Sche had *commandit* to hir cuffynece,  
 Wich cherift hyme apone hir beft manere,  
 2804 And comfort hyme, and maid *hym rycht* gud chere.  
 [T]he days goith, fo paffith als the *nycht*,  
 The thrid morow, as that the fone vas *lycht*,  
 The *knycht* onon out of his bed aroß,  
 2808 The maden fone one to his *chalm*er goß,  
 And facretly his armour one hyme fpent.  
 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 affemle he had señ  
*Rycht* fo the fone fchewith *furth* his *lycht*,  
 And to his armour went is euery *wycht*;  
 One athir half the Iusting is bygon,  
 2820 And many o fair and *knycht*[t]ly courß is rown.  
 The blak *knycht* 3hit howyns on his fted,  
 Of al thar doing takith he no hed,  
 Bot ay, apone the befynes of *thocht*,  
 2824 In beholding his ey *departit nocht*.

65 MS. "*with*;" which is crossed out, and "*in*" inserted above, rather minutely written.

and finds Sir Gawane quite different from what had been told her.

The lady's cousin cherishes Lancelot in her best manner.

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* fcheld,  
 Qwhat that he was; and thus fche faid one *hycht*:  
 2828 "Who is he 3one? who may he be, 3hone *knycht*,  
 So ftill that hovith and fterith not his Ren,  
 And feith the *knychtis* rynyng one the greñ?"  
 Than al beholdith, and in princypale  
 2832 *Sir* gawan beholdith moft of all;  
 Of melyha[l]t the lady to hyme maid  
*Incontinent*, his couche and gart be had  
 Be-fore o wyndew thore, as he *mycht* se  
 2836 The *knycht*, the oft, and al the affemle.  
 He lukith *furth*, and fone the *knycht* hath fen,  
 And, but delay, he faith one to the qwen,  
 "Madem, if 3he remembir, fo it was  
 2840 The red *knycht* in to the famyne place  
 That wencuft al [at] the first affemle;  
 Whar that 3one *knycht* howis, howit hee."  
 "3ha," *quod* the qwen, "*rycht* well remembir I;  
 2844 Qwhat is the cauß at 3he inquere, & quhy?"  
 "Madem, of [al] this larg world is he  
 The *knycht* the wich I most defir to fee  
 His ftrenth, his manhed, his curag, and *his mycht*,  
 2848 Or do in armys that longith to o *knycht*."

The lady beholds him and knows him; but yet inquires who he is,

thus calling the attention of Gawane,

who saith to the queen:

"Madam, remember that the red knight halted where yon knight halts."

"Why do you inquire?" she replies.

"He is the knight, madam, whom I most desire to see."

THE ORDER OF BATTLE.

[B]y thus, arthur, *with* confell well awyfit,  
 Haith ordanit his batellis, and devyfit:  
 The firft of them led ydrus king, & he  
 2852 O worthy man vas *neummyt* for to bee.  
 The fecund led harwy the Reweyll,  
 That in this world was *knycht* that had moft feill  
 For to *prowid* that longith to the were,  
 2856 One agit *knycht*, and well couth armys bere.  
 [T]he thrid feld [he] deliuerit in the hond  
 Of angus, king of ylys of fcotlande,

Arthur arranges his lines of battle.

King Ydrus leads the first;

Harwy the Reweyll, an aged knight, the second.

[Fol. 35 b.]



2860 Wich cufing was one to king arthur nere,  
 One hardy kny~~cht~~ he was, w~~ith~~outen were.  
 The ferd batell led ywons the king,  
 O manly kny~~cht~~ he was In to al thing.  
 And thus dewyfit ware his batellis fere,  
 2864 In euery feld xv thoufand were.  
 [T]he fift <sup>66</sup> batell the lord *fir* ywan lede,  
 Whois manhed was *in* euery cuntre dred,  
 Sone he was one to wryne the kyng,  
 2868 Forwart, ftout, hardy, wyß, and 3hing;  
 Xx thoufand in his oft thai paft,  
 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 neu~~er~~ more out of his cuntre Raid,  
 2876 Nor he w~~ith~~ hyme one hundereth kny~~cht~~is hade.  
 [T]he fecund the first-conqueft king led,  
 That for no p~~er~~ell of armys vas adred;  
 The thrid, o king clepit walydeyne,  
 2880 He led, and was o manly kny~~cht~~, but weyne.  
 [T]he ferd, king clamedeus has,  
 Wich that lord of far ylys was.  
 The fift <sup>67</sup> batell, whar xl thoufand were,  
 2884 King brandymagus had to led and ftere,  
 O manly kny~~cht~~, and prewit well oft-fyß,  
 And in his confell wonder fsharp & wyß.  
 Galiot non armys bur that day,  
 2888 Nor as o kny~~cht~~ he wald hyme-felf aray,  
 But as o *feruand* in o habariowne,  
 O prekyne hat, and ek o gret trownfcio~~wn~~  
 In til his hond, and one o curfour fet,  
 2892 The beft that was in ony lond to get.  
 Endlong the rewar men my~~cht~~ behold & fee,  
 Of kny~~cht~~is weryne mony one affemble;  
 And the blak kny~~cht~~ ftill he couth abyde,  
 2896 W~~ith~~out remowyng, one the Riwer fyde,  
 Bot to the bartes to behold and fee  
 Thar as his hart defyrit moft to bee:

THE FIRST MESSAGE TO THE BLACK KNIGHT.

2900 And quhen the lady of melyhalt haith feñ  
 The kny~~cht~~ fo ftond, fche faid one to the qweñ,  
 “Madem, It is my confell at 3he send  
 One to 3one kny~~cht~~, 3our-felf for to *commend*,  
 Befeching hyme that he wald wnder~~tak~~  
 2904 This day to do of armys, for 3our fak.”  
 The quen anfuert as that hir lykit *nocht*,  
 For othir thing was more In to hir tho~~cht~~,  
 “For well 3he fe the p~~er~~ell how disio[i]nt,  
 2908 The adwentur now ftondith one the point  
 Boith of my lord his honore, and *his* lond,  
 And of his men, *in* <sup>68</sup> *danger* how thai ftond:  
 Bot 3he, and ek thir vthere ladice may,  
 2912 If that yhow lykith, to the kny~~cht~~ gar fay  
 The mefag; is none that wil yhow let,  
 For I tharof fal *nocht* me entermet.”  
 On to the quen fcho faith, “her I,  
 2916 If fo it pleß thir vthir ladice by,  
 Am for to fend one to the kny~~cht~~ *content*;  
 And al the ladice can thar-to affent,  
 Befeching hir the mefag to dewyß,  
 2920 As fche that was moft prudent & moft wyß.  
 Sche grantit, and o madeñ haith thai tone,  
 Difcret, apone this mefag for till gone;  
 And *fir* gawan a fqwyar bad alfo,  
 2924 W~~ith~~ two fperis one to the kny~~cht~~ to go.  
 The lady than, w~~ith~~outen more dulay,

King Angus, a cousin of Arthur,  
leads the third.

King Ywons the fourth.

In every company are 15,000.

<sup>66</sup> 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.

<sup>67</sup> MS. “firft.”

[85](#)

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.

The lady says to the queen—

[Fol. 36 a.]

“Madam, pray commend yourself  
to yon knight.”

The queen replies

<sup>68</sup> 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,

[86](#)

Haith chargit hir apone this wyß to fay:  
 "Schaw to the knyght, the ladice euer-ilkone  
 2928 Ben In the court, exceþ the quen allon,  
 Til hyme them haith recommandit oft-fyß,  
 Befeching hyme of knyghted and gentriß,  
 (Or if It hapyne euermore that he fhall  
 2932 Cum, quhar thai may, owther an or all,  
 In ony thing awail hyme or fupport,  
 Or do hyme ony plefans or comfort,)  
 He wold wichfaif for loue of them this day  
 2936 In armys fum manhed to affay;  
 And fay, *fir* gawan hyme the *fperis* fent;  
 Now go, this is the fek of our entent."  
 The damyfell fche hath hir palfray tone,  
 2940 The sqwyar *wit*h the *fperis* *wit*h hir goñ;  
 The *nerest* way thai paß one to ye knyght,  
 Whar fche repete hir mefag haith ful *rycht*:

to say that all the ladies, the  
 queen alone excepted, commend  
 them to the black knight,

and pray him to essay some deed  
 of arms.

The damsel and squire

[Fol. 36 *b.*]

repeat the message.

SIR LANCELOT IS NOT CONTENT.

2944 And quhen he hard, and planly wnderstude,  
 How that the quen not in the mefag zude,  
 He fpak no word, bot he was not *content*;  
 Bot, of *fir* gawan, glaid in his entent,  
 He askit quhar he was, and of *his* fair?  
 2948 And thai to hyme the *maner* can duclair;  
 Than the sqwyar he prayth that he wold  
 Paß to the feld, the *fperis* for to hold.  
 He faw the knyghtis femblyng her and thare,  
 2952 The ftedis Rynnyng *wit*h the *fadillis* bare;  
 His *fpuris* goith in to the ftedis syde,  
 That was ful fwyft, and lykit not to byd;

Sir Lancelot, finding the queen  
 not in the message,  
 was not content,

but asks the squire to hold the  
 two spears ready for him.

HE USES UP SIR GAWANE'S TWO SPEARS.

2956 And he that was hardy, ferß, and ftout,  
 Furth by o fyd affemblyng on a rout  
 Whar that one hundereth knyghtis was, & mo;  
 And *wit*h the firft has Recounte<sup>r</sup>it so,  
 That frome the deth not helpith *hym* *his* fcheld,  
 2960 Boith horß and man is lying in the feld;  
 The *fpere* is gone, and al in pecis brak,  
 And he the trunfcyoune in *his* hand hath tak  
 That two or thre he haith the *fadillis* reft,  
 2964 Whill in his hond fchortly no thing is left.  
 Syne, to the sqwyar, of the feld is goñ,  
 Fro hyme o *fpere* In to his hond haith ton,  
 And to the feld returnyt he a<sup>z</sup>ayne:  
 2968 The firft he met, he goith one the plan,  
 And ek the next, and fyne the thrid alfo;  
 Nor in his hond, nore in his ftrak was ho.  
 His *ememys* that veryng In affray  
 2972 Befor his ftrok, and makith rovm alway;  
 And in fich 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 wrocht.  
 His *fperis* gone, out of the feld he focht,  
 And paffit is one to the Rewere syde,  
 2980 *Rycht* thore as he was wont for to abyde;  
 And fo beholdyne In the famyne plañ,  
 As to the feld hyme lykit *nocht* a<sup>z</sup>añ.

He attacks a company of a  
 hundred knights, slays the  
 nearest,

and with the stump of his spear  
 bereaves two or three of their  
 saddles.

He takes a new spear from the  
 squire, and overthrows three  
 knights.

His spears gone, he returns to  
 his first position.

[Fol. 37 *a.*]

THE SECOND MESSAGE TO THE BLACK KNIGHT.

2984 Sir gawan faw, and faith on to the quen,  
 "Madem, yhone knyght difponit [not],<sup>69</sup> I weyñ,  
 To help ws more, fore he fo is awyfit;  
 As I *prefume*, he thinkith hyme difpifit  
 Of the mefag that we gart to hyme mak;  
 2988 Yhowre-felf yhe have fo fpecialy out-tak,

Sir Gawane says to the queen:

"Madam, yon knight thinks  
 himself despised, because you so  
 specially excepted yourself in the  
 message;

<sup>69</sup> "not" seems required.

He thinkith ewill contempnit for to bee,  
 Confidering how that the neceffitee  
 Moft prinfpally to yhowr fupporting lysis.  
 2992 Tharfor my confell is, yhow to dewyß,  
 And ek 3howre-felf *in* yhowr trefpas accuß,  
 And afk hyme mercy, and yhour gilt excuß.  
 For well it oucht o prince or o king  
 2996 Til honore and til cheriß in al thing  
 O worthi man, that is in knychthed *prewit*.  
 For throw the body of o man efchevit  
 Mony o wondir, mony one aduenture,  
 3000 That *merwell* war til any creature.  
 And als oft-tyme is both hard & fen,  
 Quhar xl thoufand haith difcumfit ben  
 Vith v thoufand, and only be o knycht;  
 3004 For throw his ftrenth, his worfchip, & *his mycht*,  
 His falowfchip fich comfort of hym tais  
 That thai ne dreid the danger of thar fays.  
 And thus, madem, I wot, *withouten* were,  
 3008 If that 3hone knycht this day will *perfywere*  
*With* his manhed for helping of the king,  
 We fal have cauß to dred in to no thing.  
 Our folk of hyme thai fal fich comfort tak,  
 3012 And fo adred thar ennemys fal mak,  
 That fur I am, onys or the *nycht*,  
 Of forß 3hone folk fal tak one them the *flycht*:  
 Wharffor, madem, that 3he have gilt to mend,  
 3016 My confell is one to 3hon knycht 3e fend."  
 "Sir," *quod* fche, "quhat pleffith yhow to do  
 3he may dewyß, and I confent thar-to."  
 Than was the lady of melyhalt *content*,  
 3020 And to *fir* gawan in-to-*contynent*  
 Sche clepit the maid, wich that paffit ar;  
 And he hir bad the mefag thus duclar.  
 "Say [to]<sup>70</sup> the knycht, the quen hir *recommendith*,  
 3024 And fal correk in quhat that fche offendith  
 At his awn will, how fo hyme lift dewyß;  
 And hyme exortith, in moft humyll wyß,  
 As *euer* he will, whar that fche can or may,  
 3028 Or powar haith hir charg, be ony way,  
 And for his worfchip and his hie *manhede*,  
 And for hir luf, to helpen *in* that ned  
 The king's honore, his land fore to preferf,  
 3032 That he hir think for *euer* may deferf."

ask him mercy, therefore, and excuse your guilt.

For often, by one knight's prowess, have 40,000 been worsted by 5,000.

If yon knight will continue to help the king,

yon folk shall perforce take to flight."

She consents to send a message.

[Fol. 37 b.]

A maiden is therefore sent to say,  
<sup>70</sup> "to" seems required.

89

that the queen humbly exhorts him

to help in that need to preserve the king's honour, and to deserve her thanks.

SIR GAWANE SENDS HIM TEN SPEARS MORE.

And four fquyaris chargit he alfo  
*With* thre horß and fperis x to go  
 Furt*h* to the knycht, hyme prayng for his fak,  
 3036 At his raquest thame in his ned to tak.  
 [T]he maden furt*h with* the fquyaris is went  
 One to the knycht, and fchawith *yar* entent.  
 Tho mefag hard, and ek ye present feñ,  
 3040 He anfwerit, and afkith of the qwen;  
 "Sir," *quod* fche, ["sche]<sup>71</sup> in to 3hone bartiis lysis,  
 Whar that this day yhour dedis fal dewyß,  
 Yhowr manhed, yhour worfchip, and affere,  
 3044 How 3he *conteñ*, and how yhe armys bere;  
 The quen hir-felf, and many o lady to,  
 Sal Iugis be, and vitnes how yhe do."  
 Than he, whois hart ftant 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 knycht, I fal at hir *command*  
 3052 Do at I may, *withouten* more demand.  
 And to *fir* gawan, for his gret gentriß,  
 Me *recommend* and thonk a thoufand fyß."  
*With* that o fper he takith in his hond,

Sir Gawane also sends four squires with three horses and ten spears.

The message heard, he inquires about the queen,  
 and is told that from yon parapet she can witness his deeds.

<sup>71</sup> A second "sche" is here required.

He returns a message that he is the queen's knight.

3056 And fo in to his fterapis can he ftond  
That to *fir* gawan femyth that the *knycht*  
Encrefyng gon o larg fut one hycht;  
And to the ladice faith he, and the qwen,  
3060 “ʒhon is the *knycht* that euer I have fen  
In al my tyme moft *knychtly* of affere,  
And in hyme-felf gon fareft armys bere.”

He stands in his stirrups; and  
seems to increase a foot in  
height.

90

THE BLACK KNIGHT'S CHARGE.

[T]he *knycht* that haith Remembrit in his tho*cht*  
3064 The qwenys chargis, & how fche *hym* befocht,  
Curag can encrefyng to his hart;  
His curfer lap, and gan onon to ftart;  
And he the fqwaris haith reqwyrit fo,  
3068 That thai *wiþh* hyme one to the feld wald go.  
Than goith he one, *wiþhouten* mor abaid,  
And our the reuar to the feld he raid;  
Don goith his fpere onone In to the Reft,  
3072 And in he goith, *wiþhouten* mor areft,  
Thar as he faw moft *perell* and moft dred  
In al the feld, and moft of help <sup>72</sup> had ned,  
Whar femblyt was the firft-*conqueft* king  
3076 *Wiþh* mony o *knycht* that was in his leding.  
The firft he met, doune goith boith horß & man;  
The fper was holl, and to the next he Rañ  
That helpit hyme his hawbrek nor *his* fcheld,  
3080 Bot through and through haith perfit *in* the feld.

[Fol. 38 a.]

Greatly encouraged,

without delay he crosses over the  
river to the field;

and goes in wherever he sees  
most peril.

<sup>72</sup> MS. “held.”

He overthrows two knights.

SIX KNIGHTS FOLLOW HIM.

*Sir* kay, the wich haith this encontyr fen,  
His horß he ftrekith our the larg gren,  
And *fir* fygramors ek the defyrand,  
3084 *Wiþh fir* grefown *cummyth* at *yar* honde,  
Son of the duk, and alfua *fir* ywan  
The baftart, and *fir* brandellis onan,  
And gaherß, wich that broyir was  
3088 To gawan; thir fex in a Raß  
Deliuerly com prekand our the feldis  
*Wiþh* fperis ftraucht, and couerit *wiþh* thar fcheldis;  
Sum for love, fum honor to purcherß,  
3092 And aftir them one hundereth *knychtis* was,  
In famyne will, thar manhed to affay.  
On his v falowis clepit than *fir* kay,  
And faith them, “*firis*, thar has ʒhonder ben  
3096 A courß that *neuer*-more farar was fen  
Maid be o *knycht*, and we ar *cummyn* ilkon  
Only ws one [his] worfchip to difpone;  
And *neuer* we in al our dais *mycht*  
3100 Have bet axampil than iffith ws ʒone *knycht*  
Of well doing; and her I hecht for me  
Ner hyme al day, if that I may, to bee,  
And folow hyme at al [my] *mycht* I fall,  
3104 Bot deth or vthir adwentur me fall.”  
*Wiþh* that thir fex, al in one affent,  
*Wiþh* frefch curag In to the feld Is went.  
The blak *knychtis* fpere in *pecis* goñe,  
3108 Frome o fqwyar oñe vthir haith he toñe,  
And to the feld onone he goith ful *rycht*;  
Thir fex *wiþh* hyme ay holdith at *yar* *mycht*.  
And than bygan his wonderis in the feld;  
3112 Thar was no helme, no hawbryk, nore no fcheld,  
Nor yhit no *knycht* fo hardy, ferß, nore ftout,  
No ʒhit no *maner* armour *mycht* hald owt  
His ftrenth, nore was of powar to *wiþh*ftond;  
3116 So mych of armys dyde he *wiþh* his honde,  
That euery wight ferleit of *his* deid,  
And al his fois ftondith ful of dreid.  
So befely he can his tyme difpend,  
3120 That of the fperis wich *fir* gawan fend,

Sir Kay, Sir Sygramors, Sir  
Gresown, Sir Ywan, Sir  
Brandellis, and Gahers, all six in  
a race spur across the field with  
stretched spears,

and 100 knights after them.

Sir Kay exhorts them

to keep near the black knight,  
and follow his guidance all day.

[Fol. 38 b.]

With a second spear, the black  
knight seeks the field, closely  
followed by the six.

No knight nor armour can  
withstand him.

Every wight wonders at his  
deeds.

91

Holl of them all thar was not lewit oñe;  
 Throw wich but *mercy* to the deyth is gon  
 Ful many o *knycht*, and many o weriour,  
 3124 That cout*h* fuften ful hardely o ftour.  
 And of his horß *suppr*fit ded ar two,  
 One of his awn, of gawanis one alfo,  
 And he one fut was fechtand one the gren,  
 3128 When that *sir* kay haith *wit*h his falowis feñ;  
 The fqwyar *wit*h his horß than to *hym* bro*cht*;  
 Magre his fois he to his courfeir fo*cht*  
 Deliu*erly*, as of o *mychty* hart,  
 3132 *Wit*hout fteropis in to his fadill start,  
 That euery wycht beholding *mervell* has  
 Of his ftrenth and deliu*er* befynes.

He uses up all Gawane's spears.

Two horses of his are killed, and he fights on foot.

The squire brings him a fresh horse;

he leaps into the saddle without stirrups.

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,  
 Afkith at the fquyar if he knewith  
 What that he was, this *knycht*? & he hym fchewith  
 He wift no thing quhat that he was, nore hee  
 3140 Befor that day hyme *neuer* saw *wit*h Ee.  
 Than afkith he, how and one quhat wyß  
 On gawanis horß makith hyme fich *feruice*?  
 The fqw[y]ar faith, "forfuth y wot no more;  
 3144 My lord ws bad, I not the cauß quharfore."  
 The blak *knycht*, horfit, to the feld can few  
 Als frefch as he was in the morow new;  
 The fex falowis folowit hyme ilkone,  
 3148 And al in front on to the feld ar goñ;  
 Rycht frefchly one thar ennemys thai foght,  
 And many o fair poynt of armys vroght.  
 [T]han hapnyt to king malangins oft  
 3152 By ydras king *difcum*fit was, & loft,  
 And fled, and to the *conquest*-king ar goñe,  
 Thar both the batellis affemblit in to one;  
 King malengynis in to his hart was wo,  
 3156 For of hyme-felf no better *knycht mycht* go;  
 Thar xl thoufand war thai for xv.  
 Than *mycht* the feld *rycht* *perellus* be fen  
 Of armyt *knychtis* gaping one the ground;  
 3160 Sum deith, and fum *wit*h mony a grewous wond;  
 For arthuris *knychtis*, that manly war and gud,  
 Suppos that vthir was o multitude,  
 Refaut them well at the speri end;  
 3164 But one fuch wyß thai may not lang defend.

Sir Kay asks who he is,

but the squire cannot tell.

The black knight returns to the field.

The six comrades follow him.

[Fol. 39 a.]

Malangin's host is discomfited by king Ydras; and retreats to join the second line, commanded by the Conquest-king;

so that 40,000 are now opposed to 15,000 of Arthur's.

THE BLACK KNIGHT'S PROWESS.

The blak *knycht* faw the danger of the feld,  
 And al his doingis knowith quho beheld,  
 And ek remem*brith* in to his entent  
 3168 Of the mefag that fche haith to hyme sent:  
 Than curag, ftrenth encrefing *wit*h man*hed*,  
 Ful lyk o *knycht* 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 *knycht* fo ftrong, nor yhit fo bold,  
 That in the feld befor his fuerd he met,  
 Nor he fo hard his ftrok apone hyme fet,  
 That ded or wondit to the erth he fo*cht*;  
 3180 For thar was not bot wonderis that he wro*cht*.  
 And magre of his fois eu*erilkone*,  
 In to the feld oft tymys hyme aloñ  
 Throuch and throuch he paffith to & fro;  
 3184 For in the ward <sup>73</sup> it was the man*er* tho  
 That non o *knycht* shuld be the brydill tak

The black knight, knowing who is beholding him,

thinks to have his lady's love, or die before her.

He works nothing but wonders;

and often passes alone through the field.

<sup>73</sup> Another spelling of *world*, i.e. world, which occurs in

Hyme to orefte, nore cum behynd *his* bak,  
 Nor mo than on at onys one o *knycht*  
 3188 Shuld ftrik, for that tyme worfchip ftud fo *rycht*.  
 3hit was the feld *rycht* *perellus* and ftrong  
 Till arthuris folk, fet thai *contenyt* longe;  
 Bot in fich wyß this blak *knycht* can *conten*,  
 3192 That thai, the wiche that hath his manhed feñ,  
 Sich hardyment haith takyne In his ded,  
 Them thocht thai had no *maner* cauß of dred,  
 Als long as he *mycht* owthir ryd or go,  
 3196 At euery ned he them recomfort fo.  
*Sir* kay haith *wit*h his falowis al the day  
 Folowit hyme al that he can or may,  
 And wondir well thai have in armys *prewit*,  
 3200 And *wit*h thar manhed oft thar folk relewit;  
 Bot well thai faucht in diuerß placis fere,  
*Wit*h multitud *yar* folk confufit were,  
 That long in fich wyß *mycht* thai *nocht* *conteñ*.

the fuller form in [l. 3212](#).

[Fol. 39 b.]

He fights in such wise as to encourage all who see his deeds.

Sir Kay and his fellows follow him all day.

[94](#)

But at last they are nearly all overpowered by numbers.

SIR KAY'S MESSAGE TO SIR HARWY.

3204 *Sir* kay, that hath *fir* gawans qfquyaris fen,  
 He clepit hyme, and haith hyme prayt fo,  
 That to *fir* harwy the rewell wil he go,  
 And fay to hyme, "ws think hyme ewil awyfit;  
 3208 For her throuch hyme he sufferit be supprifit  
 The beft *knycht* that euer armys bur;  
 And if it fo 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 alfo  
 A faloufchip, that fall in well and wo  
 Abid *wit*h hyme, and furth for to endur  
 3216 Of lyf or deth, this day, thar adwentur;  
 And if fo fal difcumfyt at thai bee,  
 The king may fay 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,  
 In termys fhort he al his mefag said.  
*Sir* harwy faith, "y wytneß god, that I  
 3224 Neuer in my days comytit tratory,  
 And if I now begyne In to myne eld,  
 In ewill tyme fyrft com I to this feld;  
 Bot, if god will, I fal me fon difcharg.  
 3228 Say to *fir* kay, I fal not ber the charg,  
 He fal no *mater* have me to rapref,  
 I fal amend this mys if that I lef."  
 The sqwyar went and tellit to *fir* kay;

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,

nor six knights of the Round Table to be discomfited.

The squire takes the message.

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 haft he may,  
 Affemblyt hath his oftis, & onon  
 In gret defyre on the feld is gon  
 Before his folk, and haldith furth his way;  
 3236 Don goith his fper, and ewyne before *fir* kay  
 So hard o *knycht* he ftrykith in his ten  
 That horß and he lay boith apone the gren.  
*Sir* gawan faw the counter that he maad,  
 3240 And leuch for al the farues 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 affemblyt his bataill  
 Doune goith the folk of galotis al haill;  
 For to *wit*hftond thai war of no poware,  
 3248 And yhit of folk x thoufand mo thei vare.

Sir Harwy comes to support them;

[Fol. 40 a.]

[95](#)

and proves himself a better warrior than might have been expected of one so old.

Galiot's folk are beaten.

King Valydone comes to support them.

**K** yng valydone, that fauch on fuch o wyß

3252 His falowis *dangerit wïth* thar ennemys,  
Wïth al his folk, being freß and new,  
Goith to the feld onon, them to reffkew;  
Thar was the feld *rycht perellus azañe*,  
Of arthuris folk ful many on var flan.

**B** ot angus, quhich that lykith not to bid,

3256 And faw the *perell* one the tother fid,  
His fted he ftrok, and *wïth* his oft is gon  
Whar was moft ned, and thar the feld has ton.

**K** yng clamedyus makith non abaid,

3260 Bot *wïth* his oft one to the fid he raid.

**A** nd ywons king, that haith his *cummyn* fen,

3264 Encounterit hyme in myddis of the greñ.  
The aucht *batellis* affemblyt one this wiß;  
On ather half the clamore and the cryiß  
Was lametable and petws for til her,  
Of *knychtis* wich in diu *erß* placis fere  
Wondit war, and fallyng to and fro,  
3268 3hit *galyotis* folk war xx thoufand mo.

Angus comes to aid Arthur's men.

Clamedyus comes to aid Galiot's men.

Ywons encounters Clamedyus.

Great clamour and lamentable cries on either side.

THE BLACK KNIGHT'S DARING RESOLUTION.

**T** he blak *knycht* than on to hyme-felf he faid:

3272 "Remembir the, how yhow haith ben araid,  
Ay fen ye hour that yow was makid *knycht*,  
Wïth love, a3ane quhois powar & whois *mycht*  
Yow haith no ftrenth, yow may It not endur,  
Nor 3hit non vthir erthly creatur;  
And bot two thingis ar the to amend,  
3276 Thi ladice mercy, or thi lyvys end.  
And well yhow wot that on to hir *prefens*,  
Til hir eftat, nor til hir excellens,  
Thi febilneß *neuermore* is able  
3280 For to attan, fche is fo honorable.  
And fen no way yow may fo hie extend,  
My verray confell is, that yow pretend  
This day, (fen yow *becummyne* art hir *knycht*  
3284 Of hir comand, and fechtit in hir *fycht*),  
And well yow fchaw, fen yow may do no mor,  
That of refone fche fal the thank tharfore;  
Of euery poynt of cowardy yow fcham,  
3288 And in til armys purches the fum nam."  
Wïth that of love in to o new defir  
His fpere he ftraucht, and fwift as any wyre  
Wïth al his forß the *nerest* feld he foght;  
3292 His ful ftrenth in armys thar he vroght,  
In to the feld rufching to and fro,  
Doune goith the man, doune goith the horß also;  
Sum throw the fcheld is perfit to the hart,  
3296 Sum throw the hed, he may It not aftart.  
His bludy fuerd he dreuch, that carwit fo  
Fro fum the hed, and fum the arm in two;  
Sum in the feld fellit is in fwoñ,  
3300 Throw fum his fuerd goith to the fadill doune.  
His fois waren abafit of his dedis,  
His mortell ftrok fo gretly for to dred Is;  
Whar thai hyme faw, *wïthin* a lytall fpace,  
3304 For dreid of ded, thai levying hyme the place,

The black knight bids himself remember love's power over him;

and that only his lady's mercy or his life's end can amend him.

[Fol. 40 b.]

He counsels himself to strive for her thanks,

and to be ashamed of every point of cowardice.

Swift as a crossbow-bolt he seeks the field.

His sword carves the head from some, and cuts the arms of others in twain.

When his foes see him, they leave the place for dread of death.

That many o ftrok ful oft he haith forlorñ;  
 The spedy horß away the knyght hath bornñ.  
 In to his wyrking neuermore he feft,  
 3308 Nor non abaid he makith, nor areft.  
 His falowis, fo 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 fe the multitud that fell,  
 That pety was til ony knyght to feñ  
 3316 The knyghtis lying gaping on the gren.  
 The blak knyght ay continewit fo fast,  
 Whill <sup>74</sup> many one, discumfit at the laft,  
 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.

<sup>74</sup> MS. "Whilk."

[Fol. 41 a.]

GALLOT WONDERS WHY HIS MEN FLEE.

3320 And galyot haith wondyr, for he was  
 Of mor powar, and akit at them qwhy  
 As cowartis thai fled fa 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 fich fauch 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 fuften  
 3332 His ftrokis, thai ar fo fureows and ken.  
 He farith as o lyone or o beyre,  
 Wod in his rag, for fich is his affere.  
 Nor he the knyght in to the armys Red,  
 3336 Wich at the first affemble in this fted  
 Wencuffith all, and had the holl renown,  
 He may to this be no comparyfoune,  
 Fore neuer he fefith fen the day vas goñ,  
 3340 Bot euermore continewit in to one."  
 Quod galiot, "in nome of god and we  
 Al, be tyme, the futhfaftneß fal see."

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;

to whom the red knight hears no comparison.

Galiot says he will go and see.

GALLOT RALLIES HIS MEN.

[T]han he in armys that he had is gon,  
 3344 And to the feld with hyme azane hath ton  
 Al the flearis, and foundyne [in] <sup>75</sup> fich aray  
 His folk, that ner difcumfyt al war thay;  
 Bot quhen thai faw cummyne our the plan  
 3348 Thar lord, thai tuk fich hardement azañ,  
 That thar effenzeis lowd thai gon to cry.  
 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 frefchly went, withowten more demand:  
 Throw qwich thar folk recoueryt haith thar place,  
 3356 For al the feld pufwmyt that thar was  
 O new oft, one fuch o wyß thai foght;  
 Whar arthuris folk had paffith al to nocht,  
 Ne war that thai the better war ilkoñe,  
 3360 And at thai can them vtraly difpoñe  
 Rathar to dee than flee, in thar entent,  
 And of the blak knyght haith fich hardyment;  
 For at al perell, al harmys, and myfchef,  
 3364 In tyme of ned he can tham al ralef.  
 [T]har was the batell dangerous & ftrong,  
 Gret was the pres, bath perellus & throng;  
 The blak knyght is born on to the ground,  
 3368 His horß hyme falyth, that fellith dethis wound.  
 The vi falowis, that falowit hyme al day,

Galiot is armed, rallies the flyers, and encourages his men.

<sup>75</sup> The sense, but not the metre, requires "in."

They shout their war-cries.

All think a new host is coming.

Arthur's folk determine rather to die than fly.

[Fol. 41 b.]

The black knight is borne to the ground.

The six comrades go to the earth.



Sich was the preß, that to the erth go thay;  
 And thar in myd among his ennemys  
 3372 He was about enclofit one fich wyß  
 That quhare he was non of [his] falowis knew,  
 Nor *mycht nocht* cum to help hyme, nore refkew.  
 And thus among his ennemys allon  
 3376 His nakid fuerd out of his hond haith ton;  
 And thar he *prewit* his wertew & *his* ftrenth;  
 For thar was none *within* the fuerdis lenth  
 That came, bot he goith to confufioun.  
 3380 Thar was no helme, thar was no habirioune,  
 That may refift his fuerd, he smythith so;  
 One euery fyd he helpith to and fro,  
 That al about the compas thai *mycht* ken;  
 3384 The ded horß lyith virflyng *with* the men.  
 Thai hyme affalzeing both *with* fcheld & fpere,  
 And he a3ane; as at the ftok the bere  
 Snybbith the hardy houndis that ar ken,  
 3388 So farith he; for *neuer mycht* be fen  
 His fuerd to ref, that in the gret rout  
 He rowmyth all the compas hyme about.

None know where he is.

He defends himself with his sword.

No helm nor habergeon may resist his sword.

He fares like a bear at the stake, that snubs the hardy hounds.

GALLOT WONDERS AT LANCELOT'S PROWESS.

[A]nd galiot, beholding his manhed,  
 3392 *Within* his-felf wonderith of his ded,  
 How that the body only of o *knycht*  
 Haith fich o ftrenth, haith fich affere & *mycht*;  
 Than faid he thus, "I wald not that throw me,  
 3396 Or for my cauß, that fuch o *knycht* fuld dee,  
 To conquer all this world that is fo larg."  
 His horß than can he *with* his spuris charg,  
 A gret trunfioune In to his hond hath ton,  
 3400 And in the thikeft of the preß is goñ,  
 And al his folk chargit he to feß.  
 At his *command* thai levyng al the preß;  
 And quhen he had departit all the rout,  
 3404 He faid, "*Tir knycht*, havith now no dout."  
 Wich anwerit, "I have no cauß to dred."  
 "3is," *quod* he, "fa *euer* god me fped,  
 Bot apone fut quhill 3e ar fechtand here,  
 3408 And yhow defendith apone fich manere,  
 So hardely, and ek fo lyk o *knycht*,  
 I fal my-felf *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 *knychth*ed fo to prys,  
 3he fal <sup>76</sup> no *maner* cauß have for to dred:  
 3416 And fet yhour horß be falit at this ned,  
 Difpleß yhow not, for-quhy 3e fal not want  
 Als many as yhow lykith for to hawnt;

Galiot wonders at his deeds;

and says that such a knight shall not die on his account.

He charges all his folk to cease;

[Fol. 42 a.]

and assures the black knight that he will himself warrant him from all harm.

100

<sup>76</sup> MS. "falt."

He offers him as many horses as he needs; and proposes that they shall never again part.

GALLOT GIVES LANCELOT HIS OWN HORSE.

And I my-felf, I fal yhowr fqwyar bee,  
 3420 And, if god will, *neuer* more fal wee  
 Depart;" *with* that, anon he can to lycht  
 Doune frome his horß, and gaf hyme to y<sup>e</sup> *knycht*.  
 The lord he thonkit, and the horß hath ton,  
 3424 And als fo fresch one to the feld is gon,  
 As at no ftrokis he that day had ben.  
 His falowis glad, one horß that hath *hym* fen,  
 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 ftere  
 Efter hyme, *within* a lytill fpace,  
 3432 And x thoufand he takyne *with* *hym* haß.  
 Towart the feld onon he can to Rid,  
 And chargit them befor ye oft to byd.

He 'lights from his horse, and gives him to Lancelot, who thanks him.

Galiot returns to his host, and chooses a band of 10,000 men.

Wp goith the trumpet<sup>is</sup>, and the claryownis,  
3436 Hornys, bugill<sup>is</sup> blowing furth thar fownis,  
That al the cuntre refownit hath about;  
Than arthuris folk var in difpar & dout,  
That hard the noys, and faw the multitud  
3440 Of frefch folk; thai cam as thai war wod.

LANCELOT HARANGUES ARTHUR'S HOST.

[B]ot he that was w<sup>ith</sup>owten any dred,  
In fabill cled, and faw the gret ned,  
Affemblyt al his falowis, and arayd;  
3444 And thus to them in manly *termes* faid:  
"What that 3e ar I know not yhour eftat,  
Bot of manhed and worfchip, well I wat,  
Out through this world yhe aw to be *commendit*,  
3448 This day 3e have fo knychtly yhow defendit.  
And now yhe see how that, azanis the nycht,  
Yhour ennemys *pretendit w<sup>ith</sup>* thar myght  
Of multitud, and *w<sup>ith</sup>* thar new oft,  
3452 And *w<sup>ith</sup>* thar buglis and thar wynd<sup>is</sup> boft  
Frefchly *cummyng* In to fich aray,  
To ifyne yhow one owtrag<sup>77</sup> or affray.  
And now almoft *cummyne* Is the nycht,  
3456 Quharfor yhour ftrenth, yhour curag, & yhovr *mycht*  
Yhe occupye in to fo manly wyß,  
That the worfchip of knychthed & empryß  
That yhe have wonyng, and ye gret renown  
3460 Be not yloft, be not ylaid doune.  
For one hour the fufferyng of diftreß,  
Gret harm It war yhe tyne the hie encreß  
Of vorfchip, *feruit* al this day before.  
3464 And to yhow al my confell is, tharfore,  
*W<sup>ith</sup>* manly curag, but radour, yhe pretend  
To met tham fcharply at the fperis end,  
So that thei feil the cold fperis poynt  
3468 Out-throw thar fcheld<sup>is</sup>, in thar hart<sup>is</sup> poynt.  
So fal thai fynd we ar no-thing affrayt;  
Whar-through we fall the well leß be affayt.  
If that we met them fcharply in the berd,  
3472 The formeft fal mak al the laif afferd."  
And *w<sup>ith</sup>* o woyß thai cry al, "*fir* knycht,  
Apone yhour manhed, and yhour gret *mycht*,  
We fal abid, for no man fshall efchef  
3476 Frome yhow this day, his manhed for to pref."  
And to his oft the lord *fir* yvane faid,  
"Yhe comfort yow, yhe be no-thing affrayd,  
Ws ned no more to dreding of fuppriß;  
3480 We fe the ftrenth of al our ennemys."  
Thus he faid, for he wend thai var no mo,  
Bot *fir* gawan knew well It vas not fo;  
For al the oft<sup>is</sup> *mycht* he fe al day,  
3484 And the gret hoft he faw quhar yat it lay.

THE POEM ABRUPTLY ENDS.

[A]nd galiot he can his folk exort,  
Befeching them to be of good comfort,  
And fich encounter

[*The rest is wanting.*]

The trumpets, clarions, horns,  
and bugles are sounded.

Arthur's folk despair.

The sable knight, still fearless,

harangues his men, saying,

[Fol. 42 b.]

"I know not who ye are, but I  
know that ye ought to be  
commended.

Ye see how your enemies, as  
night approaches, are striving to  
give you an outrage or a fright.

<sup>77</sup> MS. "owtray." See  
Glossary.

Employ then your courage, so  
that the honour ye have won be  
not again lost.

Resolve then to meet them  
sharply, without fear, so that  
they may feel the cold spear in  
their hearts.

Perhaps then the foremost will  
make the rest afraid."

They promise to stand firm.

Sir Yvan also bids his men be  
comforted; for that they see all  
the strength of their enemies.

Sir Gawane, however, knew  
better.

Galiot also exhorts his men.

## 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

101

102

103

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, [l. 326](#).

[8](#). *valkyne*, waken.

[10](#). *gyrss*, grass.

[11](#). *assay*, assault.

[13](#). *wox*, 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, [l. 23](#). *hewy 3erys*, 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 [l. 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, [l. 56](#). *clos it*, enclose it; the MS. has *closit*.

[57](#). *alpest*. 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 [l. 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, [l. 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 dispare*, 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, [l. 545.](#) "All armed, as was then the fashion."

[546.](#) *salust*, saluted.

[548.](#) *kend*, known.

[549.](#) *leuyth*, liveth.

[552.](#) The rime requires "land," as in [l. 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. [l. 1162](#).

P. 18, [l. 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, [l. 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](#). *norhest*, 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 *assaill*, 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 [l. 914](#).  
[911](#). *carful*, full of care, unhappy.  
[912](#). *withouten were*, without doubt.  
[914](#). *lawly*, lowly.

- [918.](#) *wight*, with (unusual, and perhaps wrong).
- P. 28, [l. 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, [l. 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, [l. 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 furdis*, 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.](#) *y men*, 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 every 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.](#) *taiis*, 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](#). *vrech*, 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 "scrikth."
- 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

[l. 610.](#)

- P. 64, [l. 2190.](#) *hal dure*, hall door.  
[2192.](#) *o iorne most for to comend*, a journey most to be commended.  
[2194.](#) *lowith*, love.
- P. 65, [l. 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, [l. 2247.](#) *galot*; so in MS.  
[2265.](#) *grant mercy*, great thanks; Fr. *grand merci*.  
[2267.](#) *quhy*, because.
- P. 67, [l. 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 [l. 2279.](#)
- P. 68, [l. 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, [l. 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, [l. 2409.](#) *hartly raquer*, heartily require.  
[2416.](#) *gar ordan*, cause to be provided.
- P. 71, [l. 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.

111

### 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.](#) *zhit*, 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<sup>1</sup> 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 knycht*, a single knight.

[3005](#). *tais*, takes.

[3006](#). *fays*, foes.

[3013](#). *onys or the nycht*, 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<sup>2</sup> 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](#). *deliuver 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, [l. 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, [l. 3297](#). *dreuch*, drew.  
[3299](#). *fellit*, fallen.  
[3304](#). *levyng*, leave.
- P. 97, [l. 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, [l. 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, [l. 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, [l. 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, [l. 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 [l. 1791](#).  
[3471](#). *berd*, beard.  
[3473](#). *o woyss*, one voice.  
[3475](#). *eschef frome yhow*, not, *win* from you; but, *withdraw* himself from you. See Glossary.
- P. 102, [l. 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.

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<sup>1</sup> But the MS. has "be;" also "melyhat" instead of "Melyhalt."

<sup>2</sup> MS. has "to."

[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](#) [3](#)

Abaid, } delay, tarrying, [1882](#), [2147](#), [3069](#), [3308](#).  
 Abyde, } A.S. *abídan*, J.

Abasit, } abashed, humbled, dispirited, cast down, [378](#), [1452](#), [2664](#).  
 Abasyt, } Abasit of, dispirited by, [3301](#).  
 Abaysit, } 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-drædan*, to dread.

Affek, effect, [382](#).  
 Cf. *Fek*.

Afferd, afraid, [3472](#).  
 A.S. *afered*, *afæran*.

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*, *afaire* = state, condition; as explained by Burguy.

Afferith, belongs to, suits, [1550](#).

Afferis, is suitable, [1690](#), [1961](#).  
 R. *aferer*.

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. *árlice*.

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 "assaill," as in [l. 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.

Aventur, 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](#).

Awyfing, } 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.

A3anis, [1164](#), [2283](#), } A.S. *ongean*.

A3ane, A3eine, 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. *behæs*.

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 *breſtacia*.

Betak til, to confer upon, [1724](#).

A.S. *be-tæcan*, in the sense, to assign.

Betakyne, betoken, [2014](#).

A.S. *be-tæcan*, 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*.

117

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-hætan*.

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.

"*Weping* 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 reflective verb), to demean oneself valorously, to maintain one's ground, [823](#),  
     [1107](#), [1130](#).  
     See R. "*contenement*, contenance, conduite, maintien, posture."  
 Contentit hyme, behaved himself, [3219](#);  
     Contentit them, [2634](#).  
 Contenynt, 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 reflective 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. *drencan*.  
 Dreß (as a reflective 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-líc*, 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-þy, J A.S. *forþý*; where *þý* (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*.

Habiroune, 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.

Hardymnt, [900](#), [3362](#), } R. *hardement*.

Harrold, herald, [1047](#).

Hate, hot, [2552](#).

Havith, hath, [1940](#);

have, [3404](#).

Hawbrek, [1070](#), [1200](#), } haubrek, 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](#).

"Holȝe were his yȝen and vnder campe hores."

(Early English Alliterative Poems; *ed.* Morris. See Poem B. l. 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](#).

Incontinent, } immediately, [253](#), [1215](#), [2647](#), [2834](#).

Incontynent, } Still used in French.

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*.

Iuperty, 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 *wúnd* and *wúnded*.

I-wyß, certainly, of a surety, [1709](#), [1925](#), [1938](#).

A.S. *gewís*; Ger. *gewiss*. Often *wrongly* interpreted to mean, *I know*.

See [Wit](#).

122

[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. *lætan*, 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*, *mautalent*.

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*, *mééisneres*, 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. *mís*. Do o myß, 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*.

Northeast, 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 *anon*; viz. from A.S. *on-án*, in one;  
 Onon, } hence, forthwith, immediately.

Onys, once, at some time or other, [3013](#);  
 at onys, at once, [3187](#).

Opin, [1286](#), } open.



Opine, [13](#), J

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 [l. 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 *bringan*, 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 [l. 2578](#).

Oyß, to use, [1701](#), J.

[Paid](#), pleased; ill paid, displeased, [908](#).  
Low Lat. *pagare*, to pay, satisfy.

Palzonis, pavilions, tents, [734](#);  
*plural of*

Palzoune, 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](#).

Pur, [1648](#), } poor.  
 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 ([l. 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. *rédan*.

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](#), } Fr. *régne*. Ch. *regne*.

Ringe, [1325](#), }

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. *rúman*.

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. *siége*.

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. *sneþ*, a beak; *snebbig*, snappish.  
Sobing, sobbing, moaning, [2658](#).  
Socht, } sought to go; and hence, made his (or their) way, proceeded, went, [2619](#), [3179](#), [3357](#),  
Soght, } [3428](#).  
Sought one, advanced upon, attacked, [3149](#), [3311](#).  
Sought to, made his way to, [3130](#).  
A.S. *secan*, past tense *ic sóhte*, to seek, approach, go towards.  
Sor, sorrow, anxiety, [74](#).  
A.S. *sorh*; Goth. *saúrga*.  
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](#),  
 Subeitis, [1828](#),  
 Subiettis, [1878](#), } subject; subjects.  
 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](#),  
 Synne, [2029](#), } sin.  
 Syne, afterwards, next. J. [45](#), [794](#), etc.  
 Syß, times, [3054](#).  
 A.S. *sið*.  
[Tais](#), [1095](#), [3005](#), } takes. Abbreviated, as “ma” is from “make.”  
[Taiis](#), [1141](#). } 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. *þridda*.

Throng, closely pressed, crowded, [3366](#).

A.S. *þringan*.

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-ceorþian*. 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](#), }

Tratry, 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. *wæþ*; 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](#).

Vpwarpath, warped up, i.e. drawn up, [63](#).  
See Note to this line. It occurs in Gawain Douglas's prologue to his translation of the [12th](#) 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. *wæpen*, or *wæpn*.

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. *hwíl*, 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. *wóds*.
- 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 euery 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 *Vyre*.
- 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 [l. 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](#).  
  
[3eme](#), to take of, regard, have respect to, [665](#).  
 A.S. *géman*.  
 3ere, year, [342](#).  
 3erys, years, [23](#), [1432](#).  
 3ewith, giveth, [1772](#).  
 3ha, yes, [2843](#).  
 Ger. *ja*.  
 3he, ye, [921](#).  
 Observe that, as in this line, *ye* (A.S. *ge*) is the *nominative*, and *you* (A.S. *eów*) the *objective* case.  
 3hed, went, [1486](#)  
 Ch. has *yede*.  
 A.S. *ic eóde*, past tense of *gán*, to go.  
 Goth. *ik äddja*, past tense of *gaggan*, to go.  
 3her, year, [2064](#), [2274](#).  
 3hing, young, [2868](#).  
 3his, yes, [1397](#).  
 3houth-hed, youth-hood, youth, [2772](#).  
 3hud, went, [2696](#).  
 See [3hed](#).  
 3is, yes, [3406](#).  
 3olde, yielded, [291](#), [380](#), [951](#).  
 A.S. *ic geald*, past tense of *gyldan*, to pay, to yield.  
 3ude, went, [2944](#).  
 See [3hed](#).

131

## INDEX OF NAMES, ETC.

---

132

Albanak, [202](#), [1447](#).  
Alexander, [1837](#).  
Alphest, [57](#).  
Amytans, [1304](#), [2446](#).  
Angus, [2858](#).  
April, [1](#).  
Arachell, [434](#).  
Aries, [336](#).  
Arthur (*passim*).  
  
Ban, [202](#), [1447](#).  
Bible, the, [1483](#).  
Brandellis, [3086](#).  
Brandymagus, [2884](#), [3430](#).  
  
Camelot, [275](#), [280](#), [357](#), [407](#).  
Cardole, [2153](#).  
Carlisle, [347](#).  
Christ, [2046](#).  
Clamedeus, [2881](#), [3259](#).  
  
Dagenet, [278](#).  
Daniel, [1365](#).  
Danzelome, [435](#).  
  
Esquyris, [2591](#), [2609](#), etc.  
  
First-conquest king, [1064](#), etc.; [2568](#), etc.  
  
Gahers, [3087](#).  
Galiot (*passim*).  
Galys Gwyans, [2605](#), [2613](#), etc.  
Galygantynis, [599](#).  
Galloway, [2690](#).  
Gawane (*passim*).  
Gwynans or Gwyans. See [Galys](#).  
Gyonde or Gyande, [302](#), [551](#), [637](#).  
  
Harwy, [2853](#), [3206](#), etc.  
Herynes (*i.e.* Hermes), [436](#).  
Hundred knights, king of, [1545](#), [1554](#).  
  
Jhesu, [2046](#), [2096](#).  
  
Kay, [254](#), [355](#), [3081](#), etc.  
  
Lady of the Lake, [220](#), [223](#).  
Lancelot (*passim*);  
    appears as the *red* knight, [991](#), etc.;  
    as the *black* knight, [2430](#), etc.  
Logris, [2301](#).  
  
Maleginis, [806](#).  
    See [Malenginys](#).  
Malenginys, [2873](#), [3151](#), [3155](#).  
    See also *Hundred knights, king of*.  
May, [12](#).  
Melyhalt, [283](#), [895](#).  
Melyhalt, lady of (*passim*).  
Moses, [436](#).  
  
Nembrot (*i.e.* Nimrod), [435](#).  
Nohalt, [255](#).  
  
Phœbus, [24](#), [2472](#), [2486](#).  
Priapus, [51](#).  
  
Round Table, [795](#), [3213](#).  
  
Saturn, [2474](#).  
Scilla, [2483](#).  
Solomon, [1378](#).  
Sygramors, [3083](#).  
  
Titan, [335](#).  
  
Valydone, [3249](#).  
    See [Walydeyne](#).  
Vanore, [575](#).  
    See [Wanore](#).  
Virgin (Mary), [2049](#), [2087](#), etc.  
Venus, [309](#).  
  
Wales, [599](#), [2153](#).  
Walydeyne, [2879](#).  
Wanore, [230](#).  
Wryne, [2867](#).  
  
Ydrus, [2851](#), [3152](#).  
Ywan, [2606](#), [2618](#), etc.  
Ywons, [2861](#).

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In the printed book, some line numbers were moved or omitted for reasons of space; they have been silently regularized. Sidenotes giving folio numbers are shown as printed. Headnotes have been moved to agree with the text, and will generally not coincide with printed page breaks.

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