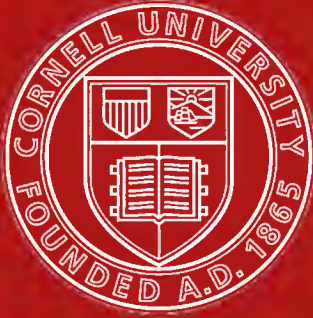


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THE PARLEMENT OF THE THREE AGES.

THE PARLEMENT OF THE THRE AGES,

AN ALLITERATIVE POEM OF THE XIVth CENTURY,
NOW FIRST EDITED, FROM MANUSCRIPTS IN THE BRITISH
MUSEUM, WITH INTRODUCTION, NOTES, AND APPENDICES
CONTAINING THE POEM OF "WINNERE AND WASTOURE,"
AND ILLUSTRATIVE TEXTS,

BY

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Introduction.

§ 1.

“The Parlement of the Thre Ages,” now first edited, is preserved in one of Robert Thornton’s famous miscellanies of English poems and romances : the MS. was acquired by the British Museum in 1879 ; its press mark is Additional MSS. 31,042. It is a quarto of the XVth century, containing in all twenty-six different items.

The present poem is to be found on pages 169-177b, and stands twenty-fifth in the list of contents. Noteworthy pieces in the manuscript, hitherto unprinted, are these :—(i) “The Segge of Jerusalem off Tytus and Vespasyane,” an alliterative poem¹ ; (ii) a religious lyric in thirteen-line stanzas of alliterative verse, resembling Huchown’s “Pistle of Susan,” beginning :—

“In a morwenyng of May, when medowes salt spryng,
Blomes and blossomms of brighte colours ;”

(iii) an alliterative poem, immediately following “The Parlement of the Thre Ages” entitled “A tretys and god schorte refreyte by-twixe Wynnere and Wastoure,”³ concerning which more will be said later.

¹ Prof. Kölbing has undertaken an edition of the poem, whereof are many manuscripts, for the Early English Text Society.

² The text is illegible in many places. A later but complete version is in the Bodleian collection ; Add. A. 106, fol. 6^b. The present editor has prepared an edition of the poem, which will shortly be published.

³ *Vide* Appendix. Mr. Henry Bradley informed me some years ago of a projected edition of “Winnere and Wastoure :” the work has evidently been abandoned. Its connection with “The Parlement of the Thre Ages” has made it necessary for me to print the text at the end of the volume.

§ 2.

At the Crawford sale in 1891 the British Museum purchased a manuscript miscellany, belonging originally to Sir James Ware (ob. 1666), and included in the catalogue of his books printed at Dublin in 1648. The collection of pieces, originally bound together¹, comprise for the most part works relating to Ireland, topographical, linguistic, and legendary, the whole of the contents being in Latin and Irish, with the exception of sixteen pages at the end, written in an English hand of the XVth century, evidently the fragment of a longer alliterative poem. It was the good fortune of the writer to identify these pages as a portion of "The Parlemt of the Thre Ages," and the discovery proved of value, for, as often happens in the case of seemingly worthless manuscripts, several difficulties in Add. 31,042 were cleared up by the newly-discovered fragment (numbered 33,994 in the Museum collection.) In the present volume the two texts are printed on opposite pages; discussions of the readings will be found in the notes at the end.

The fragment is followed by a short list, in the same hand, headed "Distretacio Rerum."

" An heerd of hertis	An Jye of ffesauntz
An heerd of dere	An covy of partrikes
An heerd of Cranes	A Bevy of ladyes
An heerd of Curlues	A Bevy of quayles
An heerd of wrennes	A Bevy of Roes."

In view of the almost technical character of much of alliterative poetry, this catalogue of terms, written at the end of the "Parlemt" is not without additional interest, though such lists are by no means uncommon in books of the chase; (*cp.* Dame Juliana Bernes' "Boke of Huntinge;" Twety's "Treatis on Venery," etc.)

¹ The history of the volume is given in the Museum Catalogue under Add. 33991.

§ 3.

The MSS. of "the Parlement of The Thre Ages" afford no direct evidence of authorship, date of composition, or the original locality of the poem,—the latter point always one of extreme difficulty in rhymeless poems. There can be no doubt, however, that this new "Vision" belongs to the great period of alliterative revival in the West of England, whereof the chief manifestations were "The Vision of William concerning Piers the Plowman," and the Romance of "Sir Gawayne and the Greene Knyght." The opening and closing lines of the "Parlement" seem to connect it with the former, while the elaborate machinery of the deer-stalking suggests points of contact with the masterly description of the hunting of the deer, the boar, and the fox, in the latter poem. The author's delight in bright colours, and a certain joyousness in his descriptions, together with occasional characteristic marks of diction, recall the poet of "Gawayne," but in poetical talent, as well as in wealth of language, to say nothing of intellectual power and acquirements of learning, our author is altogether inferior to that exalted genius; the highest praise it is possible to bestow on him is to recognise his kinship with Chaucer's great rival of the west. His choice of a new theme so well suited to the genius of the new-old poetry, with its picturesqueness, colour, lofty aspiration, and didactic tendency, was certainly a happy inspiration, and his achievement, though it reveals to the modern student occasional lapses due to carelessness and ignorance, must have been regarded as eminently successful by the poet's contemporaries. "The Parlement of the Thre Ages" wears, with conscious dignity, the livery of a great and ancient house.

§ 4.

But though "The Parlement of the Thre Ages" yields no internal evidence of the date of its composition, the poem which

immediately follows it in MS. 31,042 contains time-references fixing very definitely the year to which it belongs, and if, as seems most probable, we have in this second poem, "Winnere and Wastoure," another work by the author of the "Parlement," the evidence for the date of the one may throw considerable light on the date of the other.

It is not possible to establish with absolute certainty the identity of authorship claimed for the poems, but the collective evidence tending to that conclusion is well-nigh indisputable: (i.) the two poems, which follow one another in the MS. without a break, have whole lines in common, *cp.* Notes to ll. 14, 189, etc.; (ii.) passages in the one are strongly reminiscent of passages in the other, *cp.* Part 110-135; "Winn. and Wast." 110 120; *cp.* the general descriptions of youth in the "Parlement" with those of Wastoure in "Winn. and Wast."; (iii.) the general framework of both the pieces is the same; *cp.* "Parlement," ll. 1-103, and "Winn. and Wast." ll. 31-47; the picturesque enumeration of the Personified Ages in the "Parlement" suggests comparison with the vivid description of the Banners, etc. in "Winnere and Wastoure"; (iv.) a remarkable erroneous use of "ande" as the ending of a verbal noun is found in both poems, and is evidently due to the poet, not the scribe, *cp.* note on line 278; (v.) both poems show a certain amount of careless confusion on the part of the author, *cp.* notes, ll. 335-8; similarly "Winnere and Wastoure," ll. 174-179; the Austin Friars wore black, not white; the Carmelites wore white, and they, and not the Austins, were the order "that loven our lady to serve," and were called "Mary's men"; the author of "Pierce the Ploughman's Crede" was more accurate in this respect; (vi.) the tests of language and metre do not tell against the identity of authorship; so far as the alliteration is concerned, neither piece shows any striking divergence from the normal line; and in respect of vocabulary, the poems are not long enough to yield any very valuable criteria; many words and phrases due to the difference of theme are naturally peculiar to the one poem or to the other;

(vii.) in addition to these considerations, the general impression conveyed by the two pieces tells strongly in favour of the view that we have here the work of one and the same writer; the "Parlement" may well have been written at a somewhat earlier date than "Winnere and Wastoure"; in this latter effort the poet shows himself rather more practised in his art; his touch seems firmer, his thoughts more rapid and intense; maybe the theme was more congenial, but under any circumstances no great interval could have separated the poems.

§ 5.

Internal evidence definitely fixes *circa* 1350 as the date of "Winnere and Wastoure"; there can be little doubt that the "berry-brown bearded" king depicted in lines 85-100, is Edward III.; and it is explicitly stated in line 206 that he has fostered and fed the disputants "these five-and-twenty years"; the twenty-fifth year of Edward III. was 1351.

We find other time-indications in the poem pointing to about the same date, and contemporary allusions such as one might well expect from its social and political character:—(i.) there is the important reference to the Order of the Garter (ll. 60-68), with its famous motto, "Honi soit qui mal y pense," excellently rendered into English verse:—"Hethyng haue the hathell þat any harme thynkes"¹; the foundation of the Order is now generally assigned to 1344; (ii.) the delightful picture of the Black Prince, "3ongeste of 3eres and 3apeste of witt," already "dubbed knyghte" and adorned

¹ This reference to the foundation of the premier order of chivalry in the world is of special interest in view of the theory advanced by the present writer that "Sir Gawayne and the Grene Knyght" was probably written in connection with the same great brotherhood (*cp.* Introduction to "Pearl"). It is to be noted that at the end of the MS. of "Sir Gawayne" (Cotton, Nero, Ax.) there is written in the same hand as the rest of the poem, "*Honi soit qui mal pence.*"

with the three ostrich feathers tied together with a golden wire (ll. 103-120), could not have been written very long after the Prince's heroic feats at Crécy; (iii.) the heraldic allusions, ll. 75-80; the combined arms of the two countries, "the lely and the lepard," as another contemporary poet, Minot, puts it, "gedered on a grene" (91-99), must have had special point after Edward's great victory, though he had already in 1337 quartered the arms of France; similarly, "with ynglysse Besantes full bryghte betyn of gold" (l. 61) must have been intended for a complimentary allusion to Edward's memorable gold coinage of 1343; the "noble" was deservedly popular throughout Europe, with its rich device of the monarch in his ship, the banner of St. George flying at the mast-head, in his right hand a sword, in his left a shield with the arms of France and England; (iv.) the growing discontent with the conduct of the Friars, and more especially with the policy of the Pope, which found expression in "the Statute of Provisors," 1351, may be noted in the poem (ll. 144-8, 460-70); the varied questions of labour, wages, prices, dress, food, which called forth the Sumptuary Laws of Edward III., are all present to the mind of the writer. He saw beneath the bright surface of things the misery of the people, and he arraigned the moneyed classes, represented on the one hand by the self-satisfied and selfish Winner, the careful money-grubber who knew too well the value of gold, and on the other by the self-indulgent Waster, the spendthrift who recklessly squandered his substance in luxury and riot; he put them on their trial before the king, and they were to abide by his decision. "Winnere" is ordered to betake himself to Rome, "Wastoure" is to dwell in the City of London until the king shall leave again for his French wars. (v.) Line 317 gives us perhaps the most interesting contemporary allusion:—

*"That alle schent were those schalkes, and scharshull it wiste,
That saide I prikked with powere his pese to distourbe."*

i.e. :—

"O that all those fellows might be confounded, if Sharshull but knew,
Who said I pricked (spurred) with power his peace to disturb."

William de Shareshull (*i.e.* Shareshill, in Staffordshire, near Cannock Chase) was Justice of the King's Bench in 1333, and about the same time Justice of the Court of Common Pleas; he was one of the judges dismissed and imprisoned in 1340 on some charge of mal-administration made by the King on his return from the siege of Tournay; he was restored to office in 1342, and in two years' time was promoted to the position of Chief Baron of the Exchequer; in 1350 he was made Chief Justice of the King's Bench. Foss, in his *Lives of the Judges*, states that at this time, 1350, "he seems to have been more a political and parliamentary judge than a man of law, for no Chief Justice is so seldom mentioned in the Year Books. Having pronounced a judgment against the Bishop of Ely, for harbouring one of his people who had slain a man of Lady Wake's, he was excommunicated by the pope in the last year of his judicial career, for not appearing when summoned. He lived beyond 37 Edward III., in which year he granted the manor of Alurynton in Gloucestershire, to the Abbot and convent of Oseney, in addition to lands at Sandford in Oxfordshire, which he had given six years before. He was benefactor also to the convents of Bruera and Dudley." It is interesting, in connection with the present poem, to note that Scharshull is mentioned in the "Monumenta Franciscana" as one of the nobles of their order:— "Frater Wilhelmus Scharshille, quondam justiciarius regis Edwardi III, distractis omnibus temporalibus extravit ordinem cum honore magno Oxoniæ."¹ The reference in "Winnere and Wastoure" is evidently to Scharshull as Chief of the Exchequer. Wastoure's disregard of his capital, seeing that the taxes were paid on actual possessions, might well have disturbed the Chancellor of the Exchequer's peace of mind. The lawyers were on the side of Winnere, (ll. 149-155).²

¹ "Monumenta Franciscana," Rolls Series, p. 541.

² The exact meaning of the lines in "Winnere and Wastoure" (313-318) is not altogether clear. Wastoure wishes that Winnere and Wanhope (*i.e.* Despair) and Ember Days, and Saints' Days, and Fridays, and Saturdays ("his fere on the ferrere syde") were all drowned, and that deadly sin for their death were tried by a jury of twelve. And as for these barons on the bench, would that they might "all be confounded, if Scharshull might know (? I don't mind if Sharshull should hear my words!), who said I pricked (spurred) with power to disturb his peace."

(vi.) Finally, the absence of direct allusion to the Black Death (1349), and the reference to a famine followed by a great fire (ll. 290-3) and to a great drought (l. 312), seems to point to some time before May, 1349, when the terrible plague reached England. (There was a great drought in 1325, and a great famine in 1315-16, and again in 1322.)¹

Seeing that, at the end of the poem, the writer is evidently alluding to the truce which followed the capture of Calais (1347), we may with some assurance assign the poem to the end of 1347 or the beginning of 1348. The truce lasted from September the 28th, 1347, to June the 24th, 1348.

If it be conceded that the "Parlement" is by the same author as "Winnere and Wastoure," it may safely be assigned to about the same time. The question of date is of special interest, for if the "Parlement" preceded by some ten or twelve years the "Vision of Piers the Plowman," it follows that the famous opening lines of the latter poem, far from being echoed in the present poem, must have been a conventional prelude long before Langland impressed it with his genius; and, indeed, critics should be cautious before they determine the date of alliterative poems from the apparent influence of the various versions of "Piers the Plowman." "Winnere and Wastoure" illustrates even more forcibly the same danger. Such a line as "But one I herd in a haule of a herdmans tonge" (364), might easily be pointed out as evidence of the influence of Langland's "Vision."²

¹ "*the faylinge of fode & than the fire aftir to brene the alle at a birre,*" l. 291. Does "the fire" perhaps mean "fever"? Anyhow the poet can hardly be alluding to the terrible plague-scourge of 1349, which carried off one-third to one-half of the inhabitants of the country.

² This sort of criticism has been used in dealing with the alliterative poems "Patience," and "Cleanness." Dr. Trautmann called attention to what seemed to him reminiscences of "Piers the Plowman" in these poems; while yet another scholar went still further, and finding that these parallels were from the second version of Langland's poem, gave 1377 as the *terminus a quo* for the date of the poems. Here is a specimen of the evidence:—

Patience, l. 9, "*I herde on a halyday at a hyghe masse.*"

Piers Plowman, xiii., 384, "*In halydayes at holichirche whan ech herde masse.*"

§ 6.

Before leaving "Winnere and Wastoure" it may be well to call attention to some few noteworthy considerations suggested by the poem:—(i.) the poem must be classed with the earliest extant examples of Middle-English Alliterative Poetry; it belongs to about the same time as "William of Palerne" and "Joseph of Arimathea," and may be slightly earlier than either poem; (ii.) it is probably the earliest of Alliterative Visions; (iii.) its introductory allusion to "Brutus" strikes the great note of later Alliterative Poetry; (iv.) its prologue distinctly alludes to "the west" as the author's home, and evidently contrasts the simplicity of life in that district with the dangers of the south, whereby London is clearly referred to; (v.) indeed, the poet shows his intimate acquaintance with town life; he knew "Cheapside," the "Poultry" "Breadstreet," &c., much in the same way as Langland, the greater "western man," gives us glimpses of his experiences in town (he lived in Cornhill with his wife Kitte and his daughter Calote); it was not, therefore, due to their ignorance of the more refined poetry of the East Midland, with London as its centre, that these western poets chose the more provincial and archaic form of verse;¹ (vi.) the gloomy prologue, with its plaintive note concerning the neglect of poets by "great lords," is a rare thing in Old English Poetry, and reminds one of the long-drawn wail of sixteenth century poets;² (vii.) a more pleasing element is the

¹ If, as may be easily maintained, the stanzaic "Plowman's Tale" is by the author of the alliterative "Pierce the Ploughman's Crede," we have evidence that the same poet occasionally attempted both forms.

² Lines 19-30:—

"Whylome were lordes in londe þat loued in thaire hertis
To here makers of myrthes þat matirs couthe fynde
And now es no frenchipe in fare bot fayntnesse of herte,"

note of old minstrelsy at the end of each "fitte," suggestive of the recitative (if not lyrical) character of XIVth century alliterative poetry. The refrain "Fill in freshly & fast for here a fit ends" calls up vividly the cheery hall, the rapt audience, the thirsty minstrel; even so the Old English "gleeman" and the Northern "skald" paused for refreshment, and the same traditional refrain may still be heard in the romantic ballad-cycles of Iceland.

The writer of "Winnere and Wastoure" may well have attempted something less austere than a "social problem" poem, or a poetical homily, however picturesque, on the trite text "Vanitas Vanitatum;" perhaps in his younger days he had been a "maker of myrthes" (ll. 20, 24); certainly the "Parlement of the Thre Ages" shows its writer to have been "well read in Romance."

§ 7.

The list of the heroes and heroines of romance enumerated in the "Parlement of the Thre Ages" is by far the fullest to be found in Middle-English literature, and forms a valuable supplement to the account of "the wyghes that were wyseste;" both sections are evidently an extension of the author's original scheme to write in the grand style a panegyric on "The Nine Worthies."

It would seem that he took his subject from the most famous "Alexander" Romance of the XIVth century, Longuyon's *Vœux*

etc., recall Marlowe's lines at the end of the First Sestiad of "Hero and Leander":—

" And few great lords in virtuous deeds do joy,
But be surprised with every garish toy.

* * * *

Gross gold from them runs headlong to the boor."

The Prelude in "Winnere and Wastoure" reads much like the conventional "man-sōngr" in Icelandic Rimur.

du Paon, written at the beginning of the century, and at once popular throughout western Europe.¹ Two French poets continued Longuyon's work; it was soon translated into Dutch,² and probably before the middle of the next century was independently rendered into Scottish verse by two poets at work about the same time, the one, a nameless poet, using Barbour's octosyllabic verse,³ the other, the famous Sir Gilbert Hay ("Chamberlain to the French King," Charles VII.), to whom Dunbar alludes in his "Lament," showing his preference for the heroic couplet; the two versions, absolutely distinct, are often confused; the former, written in 1438, was printed for Arbuthnet, about 1580, and again reprinted in 1831 by the Bannatyne Club; the latter, still unprinted, is extant in two MSS. belonging to the Marquis of Breadalbane; the romance was the delight of that rough chieftain "the Black Duncan."⁴ It may be inferred that Gilbert Hay's French manuscript did not contain the account of "The Nine Worthies"; the passage is not to be found in his translation.⁵

¹ Cp. M. Paul Meyer's remarks in *Bulletin de la Société des Anciens Textes Français*, 1883, etc.; also his valuable study of the Legend of Alexander.

² Cp. *Bibliothek van Middelnederlandsde Letterkunde*: "*Roman van Cassamus uitgegeven door, Dr. Eelco Verwijs*"; this is a fragment; it does not yield us a Dutch rendering of "The Nine Worthies."

³ The first section of his book consists of the "Forray of Gadderis," taken from the *Roman d'Alexandre*, the fourth, fifth, sixth, and half of the seventh Chansons (cp. Ward's *Catalogue of Romances in the Brit. Mus.*, Add. 16,956). "The Forray of Gadderis," in particular, shows Barbour's influence; we know that he was familiar with the story (cp. Barbour's *Bruce*, book iii.). Dr. A. Hermann, in his "*Untersuchungen*" (Berlin, 1893), disposes of the theory that the first section of "*The Buik of Alexander*," and the second and third sections, might be by different hands.

⁴ Cp. "*The Black Book of Taymouth*"; *Bannatyne Club*, 1855.

⁵ I am indebted to the kind offices of the late Dr. Gregor for my transcripts of passages from one of these MSS. It is hoped that the Scottish Text Society will before long print the whole of Hay's work. In his *Adversaria*, David Laing states that he had privately printed a few specimen passages. I have not been able to find a copy of his pamphlet in the British Museum or other libraries. My belief is that

Appendix II. gives the French original, evidently used by the author of the "Parlement of the Thre Ages," together with the corresponding passage in Arbuthnet's "Buik of the most Noble and Vailzeand Conquerour." To prevent future confusion between this "Buik" and Sir Gilbert Hay's "Buik," I have also printed short parallel extracts from the two versions (*cp.* Appendix).

The subject of "The Nine Worthies" seems to have had special attraction for the poets of Scotland, and probably the finest poem on the subject in all literature is "Arthur's Dream," in Huchown's "*Morte Arthure*,"¹ the great Arthurian romance, written about 1380, imperishably enshrined in Malory's immortal prose:² soon after *Ane Ballet de novem nobilibus*, puts forward a claim for "Robert the Brois" as not below any of "the Nine" in doughty deeds.³

It is suggested by M. Paul Meyer, that Longuyon's verses on "The Nine Worthies," mark their first appearance in literature; there can be no doubt that "the Nine" had previously figured in

most of those who refer to Hay's "*Alexander*," really refer to the 1831 Bannatyne volume. Hence this extraordinary statement in Mr. Small's notes to "Dunbar": "It (*i.e.* Hay's translation) has been reprinted by the Bannatyne Club, 1831, from a MS. of Lord Breadalbane at Taymouth . . . The translation of Hay does not show poetical ability."

¹ I have printed merely the interpretation of the dream. The dream itself is a vision of "Fortune's Wheel," each of the kings being vividly described. Truly a great poem; probably the original source of the alliterative-stanzaic poem entitled "Fortune" (*cp.* *Reliquiæ Antiquæ*).

² Malory suppresses the last part, the part containing "The Dream," and replaces it in his twenty-first book by the version of Harl. MS. 2252, "Le Mort Arthur" (*cp.* Sommer, *Sources of "Le Morte D'Arthur"*, p. 175). On the other hand, Caxton, in his Preface to "Le Morte D'Arthur," has an interesting statement to the effect that "many noble and diuerse gentylnen of thys royame of England camen and demaunded me many and oftymes wherefore that I have not do made and emprynte the noble historye of the saynt greal and of the most renoued cristen Kyng, first and chief of the thre best crysten and worthy;" then follows a summary account of the Nine Worthies.

³ Appendix.

pageants, tapestry, and decorative embellishments. The impression however, given by the passage in Longuyon tends to suggest that its introduction into the *Vœux du Paon* was due to an already existing "device" or "ballad." It is interesting to note that the author of the Prologue of the *Cursor Mundi*, belonging to the beginning of the XIIIth century, was evidently familiar with "the Nine;" he mentions the three Pagans, and the three Christians; the three Jewish Heroes are omitted in the brief enumeration, for the design of the work is to tell the biblical story at full length.

As an indication of the popularity of the subject, it is necessary to point out that the earliest extant example of block-printing is an elaborate pictorial representation of the "Worthies" preserved in the National Library, Paris, and belonging to about the year 1420.¹

It does not come within the province of the present study to carry the history of "The Nine Worthies" into the XVth and XVIth centuries. Shakespeare's "*Love's Labour's Lost*" attests its popularity as a mumming-play among the rustics of England; there is extant "the book of the words" of one of the plays at least a hundred years older than the pageant presented by Don Armado and his friends;² "Pompey the Great" did not always oust the

¹ Reproduced in M. Thierry-Pou's elaborate portfolio of facsimiles illustrative of early printing. The verses will be found in the Appendix. To about the same time belong the fragments discovered at Metz. The orthography is somewhat different from that of the Paris version; *cp.* the following lines with the corresponding lines in the Appendix:—

" JE FUIS DUC DE LORRENE APRÈZ MES ANCESSOURS,
Et se tuit de Billon le pallaix et les tours.
On plain de Romenie desconfy l'amessours (=l'aumachours),
Le roy Cornumorans ossis per for estours,
Jherusalem concquis, Enthiolz a restours.
Mort fuit XI^e ans après Nostre Signours."

(*Cp.* *Bulletin de la Société d'Archéologie de la Moselle*, 1862, etc.

² *Cp.* Appendix.

Introduction.

conqueror of Britain, yet, on the strength of Shakespeare's burlesque, most people would now assign him a place among the famous Nine ; the lamentable story of "Pyramus and Thisbe" is not more closely associated with Bottom the Weaver, Starveling, and Quince, than are the Nine Worthies with "the pedant, the braggart, the hedge-priest, the fool, and the boy":—

" Abate throw at novum ; and the whole world again
Cannot prick out five such take each one in his vein."

Before ushering in a statelier "presence of Worthies," the Presenter must needs apologise for the long delay in setting forth his pageant ; he desires to express his sincere thanks to Sir John Evans for his kindly patience, and to the Reverend Professor Skeat for such valuable assistance as only he can give ; and now—"The ship is under sail."

The Parliament of the Thre Ages.

[I.]

[Text A.]

In the monethe of maye when mirthes bene fele
And the sesone of somere when softe bene the wedres
Als I went to the wodde my werdes to dreghe
In-to þ^e schawes my selfe a schotte me to gete
5 At ane hert or ane hynde happen as it myghte
And as dryghtyn the day droue frome þ^e heuen
Als I habade one a banke be a bryme syde
There the gryse was grene growen *wit*h floures
The primrose the *pervynke* and piliolle þ^e riche
10 The dewe appon dayes donkede full faire
Burgoñs & blossoms & braunches full swete
And the mery mystes full myldely gane falle
The cukkowe the cowschote kene were þay bothen
And the throstills full throly threp[d]en in the bankes
15 And iche foule in that frythe faynere þan oþer
That the derke was done & the daye lightenede
Hertys and hyndes one hillys þay gonen

1. MS. monethes.

14. MS. threpen.

The foxe and the filmarte þay fled to þ^e erthe
 The hare hurkles by hawes & harde thedir dryves
 20 And ferkes faste to hir *fourme* & fatills hir to sitt.
 Als I stode in that stede one stalkynge I thoghte
 Bothe my body and my bowe I buskede with leues
 And turnede to-wardes a tree & tariede there a while
 And als I lokede to a launde a littill me be-syde
 25 I seghe ane hert *with* ane hede ane heghe for the nones
 Alle vnburneschede was þ^e beme full borely þ^e mydle
With iche feetur as thi fote for-frayed in the greues
With auntlers one aythere syde egheliche longe
 The ryalls full richely raughten frome the myddes
 30 *With* surryals full semely appon sydes twayne
 And he assommet and sett of vi and of fyve
 And þerto borely and brode and of body grete
 And a coloppe for a kynge cache hym who myghte.
 Bot there sewet hym a sowre þat *seruet* hym full 3erne
 35 That woke & warned hym when the wynde faylede
 That none so sleghe in his slepe *with* sleghte scholde *hym* dere
 And went the wayes *hym* byfore when any wothe tyde.
 My lyame than full lightly lete I doun falle
 And to the bole of a birche my berselett I cowchide
 40 I waitted wiesly the wynde by waggynge of leues
 Stalkede full stilly no stikkes to breke
 And crepite to a crabtre and *couerede* me ther-vndere.
 Then I bende vp my bowe and bownede me to schote
 Tighte vp my tylere and taysede at the hert
 45 Bot the sowre þat hym sewet sett vp the nese

And wayttede wittily abowte & wyndide full 3erne.
 Then I moste stonde als I stode and stirre no fote ferrere
 For had I mytid or mouede or made any synys
 Alle my layke hade bene loste þat I hade longe wayttede.
 50 Bot gnattes gretely me greuede and gnewen myn eghne.
 And he stotayde and stelkett and starede full brode
 Bot at the laste he louted doun & laughte till his mete
 And I hallede to the hokes and the hert smote
 And happenyd that I hitt hym by-hynde þe lefte scholdire
 55 þat þ^e blode braste owte appon bothe the sydes
 And he balkede and brayed and bruschede thurgh þe greues
 As alle had hurlede one ane hepe þat in the holte longede.
 And sone the sowre þat hym sewet resorte to his feris
 And þay forfrayed of his fare to þ^e fellys þay hyen.
 60 And I hyede to my hounde and hent hym vp sone
 And louset my lyame and lete hym vmbycaste
 The breris and the brakans were bloody by-ronnen
 And he assentis to þat sewte and seches hym affire
 There he was crepyde in-to a krage and crouschede to þe erthe
 65 Dede als a dore nayle doun was he fallen
 And I hym hent by þe hede and heryett hym vttire
 Turned his troches & tachede thaym in to the erthe
 Kest vp that kendumart and kutt of his tonge
 Brayde [out] his bowells my berselett to fede
 70 And I s[clis]te hym at þe assaye to see how me semyde
 And he was floreschede full faire of two fyngere brode.
 I chese to the chawylls chefe to be-gynn
 And ritte doun at a rase reghte to the tayle
 And þan þ^e herbere anone aftir I makede

69 MS. brayde his bowells.

70. MS. sisilte

- 75 I raughte the righte legge by-fore ritt it *per* affir
 And so fro legge to legge I lepe thaym aboute
 And þ^e felle fro þe fete fayre I departede
 And flewe it doun with my fiste faste to the rigge-
 I tighte owte my trenchore and toke of the scholdirs
- 80 Cuttede corbyns bone and kest it a-waye-
 I slitte hym full sleghely and slyppede in my fyngere
 Lesse the poynte scholde perche the pawnche or the guttys
 I soughte owte my sewet and semblete it to gedre
 And pullede oute the pawnche and putt it in an hole
- 85 I grippede owte the guttes and graythede thaym be-syde
 And than the nombles anone name I there affire
 Rent vp fro the Rigge reghte to the myddis
 And than the fourches full fayre I fonge fro þ^e sydes
 And chynede hym chefely and choppede of the nekke
- 90 And þ^e hede and the haulse homelyde in sondree
 þ^e fete of the fourche I feste thurgh the sydis
 And heuede alle in-to ane hole and hidde it with ferne
 With hethe and with horemosse hilde it about
 þat no fostere of the fee scholde fynde it ther affir.
- 95 Hid the hornes and the hede in ane hologhe oke
 þat no hunte scholde it hent ne haue it in sighte-
 I foundede faste there-fro for ferde to be wryghede
 And sett me oute one a syde to see how it cheuede
 To wayte it frome wylde swyne that wyse bene of nesse.
- 100 And als I satte in my sette the soñe was so warme
 And I for slepeles was slom[i] and slomerde a while
 And there me dremed in that dowte a full dreghe sweuyenn
 And whate I seghe in my saule the sothe I schall telle.

[II.]

105 **I** seghe thre thro men threpeden full 3erne
 And mot[ed]en of myche whate and maden thaym full tale.
 And 3e will ledys me listen ane hande-while
 I schall reken thaire araye redely for sothe
 And to 3owe neuen thaire names naytly there affire.
 The firste was a ferse freke fayrere than thies othire
 110 A bolde beryn one a blonke bownne for to ryde
 A hathelle on ane heghe horse with hauke appon hande
 He was balghe in the breste and brode in the scholdirs
 His axles and his armes were I-liche longe
 And in the medill als a mayden menskfully schapen
 115 Longe legges and large and lele for to schewe
 He streghte hym in his sterapis and stode vp rightes
 He ne hade no hode ne no hatte bot his here one
 A chaplet one his chefe-lere chosen for the nones
 Raylede alle with rede Rose richeste of floures
 120 With trayfoyles and trewloues of full triede *perles*
 With a chefe charebocle chosen in the myddes.
 He was gerede alle in grene alle with golde by-weuede
 Embroddirde alle with Besanttes and Beralles full riche
 His colere with Calsydoynnes clustrede full thikke
 125 *With* many Dyamandes full dere dighte one his sleues
 p^o semys with Saphirs sett were full many
 With Emeraudes and Amatistes appon iche syde
 With full riche rubyes raylede by the hemmes.

þ^e price of that perry were worthe powndes full many.
 130 His Sadill was of Sykamoure that he satt Inn
 His Bridell alle of brente golde with silke brayden raynes
 His cropoure was of tartaryne þat traylede to þe erthe
 And he throly was threuen of thritty 3ere of elde
 And there to 3onge and 3ape and 3outhe was his name
 135 And the semely[est] segge that I seghe euer.

[III.]

The seconde segge in his sete satte at his ese
 A renke alle in rosette þat rowmly was schapyn
 In a golyone of graye girde in the middes
 And iche bagge in his bosome bettir than othere.
 140 One his golde and his gude gretly he mousede
 His rentes and his reches rekened he full ofte
 OF mukkyng of marlelyng and mendyng of howses
 OF benes of his bondemen of benefetis many
 OF *presanttes* of polayle of pu[r]filis als
 145 OF purches of ploughe londes of parkes full faire
 OF profettis of his pastours that his purse mendis
 OF stiewarde of storroures stirkes to bye
 OF clerkes of coūntours his courtes to holde
 And alle his witt in this werlde was one his wele one.
 150 Hym semyde for to see to of sixty 3ere elde
 And þer-fore men in his marche Medill elde hym callede.

135. MS. semely.

144. MS. pufilis.

[IV.]

The thirde was a laythe lede lenyde one his syde
 A beryne bownn alle in blake with bedis in his hande
 Croked and courbede encrampeschett for elde
 155 Alle disfygured was his face and fadit his hewe
 His berde and browes were blanchede full whitte
 And the hare one his hede hewede of the same
 He was ballede and blynde and alle babirlippede
 Totheles and tenefull I tell 3owe for sothe
 160 And euer he momelide and ment and mercy he askede
 And cried kenely one criste and his crede sayde
 With sawtryies full sere tymes to sayntes in heuen
 Envyous and angrye and Elde was his name.
 I helde hym by my hapyng a hundrethe 3eris of age
 165 And bot his cruche and his couche he cared for no more.
 Now hafe [I] rekkende 3ow there araye redely the sothe
 And also namede 3ow thaire names naytly there aftire
 And now thair carpyng I sall kythe knowe it if 3owe liste.

[V.]

170 **N**ow this gome alle in grene so gayly attyrede
 This hathelle one this heghe horse with hauke one his fiste
 He was 3onge and 3ape and 3ernyng to arnes
 And pleynede hym one *paramours* and peteusely syghede
 He sett hym vp in his sadill and seyden theis wordes.

My lady my lemman þat I hafe luffede euer
 175 My wele and my wirchip in werlde where þⁿ duellys
 My playstere of *paramours* my lady *wit*h pappis full swete
 Alle my hope and my hele myn herte es thyn ownn
 I by-hete the a heste and heghely I a-vowe
 There schall no hode ne no hatt one my hede sitt
 180 Till þat I joyntly with a gesserante justede hafe onere
 And done dedis for thi loue doghety in armes.

[VI.]

Bot then this gome alle in graye greued with this wordes
 And sayde felowe be my faythe þⁿ fonnes full 3erne
 For alle fantome and foly that thou with faris.
 185 Where es þ^e londe and the lythe þat þⁿ arte lorde ouer
 For alle thy ryalle araye renttis hase þⁿ none
 Ne for thi pompe and thi pride penyes bot fewe
 For alle thi golde and thi gude gloes one thi clothes
 And þou hafe caughte thi kaple þou cares for no fothire
 190 Bye the stirkes with thi stede and stalles thaym make
 Thi brydell of brent golde wolde bullokes the gete
 The pryce of thi perrye wolde purches the londes
 And wonne wy in thi witt for wele neghe þu spilles.

[VII.]

195 **T**han the gome alle in grene greued full sore
 And sayd *sir* be my soule thi consell es feble.
 Bot thi golde and thi gude thou hase no god elles

For be þ^o lorde and the laye þat I leue Inne
 And by the gode that me gaffe goste and soule
 Me were leuere one this launde lengen a while
 200 Stoken in my stele wede one my stede bakke
 Harde haspede in my helme and in my here-wedys
 With a grym grownden glayse graythely in myn honde
 And see a kene knyghte come and cowpe with my seluen
 þat I myghte halde þat I hafe highte and heghely avowede
 205 And *perfourme* my profers and prouen my strengthes
 Than alle the golde and the gude that thoue gatt euer
 Than all the londe and the lythe that thoue arte lorde ouer
 And ryde to a reuere redily there aftir
 With haukes full hawtayne that heghe willen flye
 210 And when þ^o fewlis bene founden fawkoneres hyenn
 To lache oute thaire lessches and lowsen thaym sone
 And keppyn of thaire caproñs and casten fro honde
 And than the hawteste in haste hyghes to the towre
 With thaire bellys so brighte blethely thay ryngen
 215 And there they houen appon heghte as it were heuen angelles.
 Then the fawkoners full fersely to floodes þay hyen
 To the reuere with thaire roddes to rere vp the fowles
 Sowssches thaym full serely to seruen thaire hawkes
 Than tercelettes full tayttely telys doun stryken
 220 Laners and lanerettis lightten to thes endes
 Metyn with the maulerdes and many doun striken
 Fawkoñs þay founden freely to lighte
 With hoo and howghe to the heron þay hitten hym full ofte
 Buffetyn hym betyn hym and brynges hym to sege
 225 And saylen hym full serely and sesyn hym there aftire.

Than fauconers ful frely foundyn hem aftur.
 To helpyn þer hawkes þay hyen hem yerñ.
 ffor with þe butte of his bylle bytturly he strikes.
 They knele down̄ on þer kne & crepyn ful lowe.
 Wynnyn to þe wyngges & wrien þem to gidre.
 Thay briftyn þe bones & brekyn þem yn fondre.
 And puttes out w^t a penne þ^e marow on his glove.
 And whopis hem to whirry þ^t whellid hem to deth.
 He wharris & whotes hem & whopes ful lowde.
 He cheris þem ful chefly othir chekes to leue.
 þey hentes þam on hand & haldes them þer aftur.
 And cowples vp þer cours hir caprons to hold.
 Lappis vp ther leches & þurgh ver^teuels of filuer.
 þan he lachis to his lowre & lokes to his hors.
 And laupis vp on þe lefte fide as þe lawe askes.
 Porters full pre^ttly putten vp þe fowles.
 And taryn for the tarfelettes þat tene hem ful ofte.
 ffor fum chese to þ^e echecheke þough fum chese to þ^e be[ttire]
 Spaynelles ful fpedely þay fpryngyn a-bout.
 All dragild for dowkyng where dikes bene enewe.
 And þan þay care to þ^e court þ^t þey come froo.
 With ladis full lufly lapped yn armes.
 And clap þem & kiffe þem þ^t comferte my hert.
 And w^t damfels full dere to daunce yn þer chaumbre.
 Right romayns to rede & rekyn þe fothe.
 Of kempes of conquerours of kynges ful noble.
 How þey worfhip & weele wan yn there lyves.
 With cownduyttes & caralles & companys feere.

242. [ttire]; several letters after (be) cut off in the binding.

Then fawkoners full fersely founden þam aftire
 To helpen thaire hawkes thay hyen thaym full 3erne
 For [with] the bitt of his bill bitterly he strikes.
 They knelyn doun one their knees and krepyn full lowe
 230 Wynnen to his wynges and wrythen thaym to gedire
 Brosten the bones and brekyn thaym in sondire
 Puttis owte with a penn þ^e maryo one his gloue
 And quotes thaym to the querrye that quelled hym to þ^e dethe
 He quysse thaym and quotes thaym quypes full lowde
 235 Cheresche hym full chefely ecchekkes to leue.
 Than henntis thaym one honde and hodes thaym ther aftire
 Cowples vp their cowers thaire caproñs to holde
 Lowppes in thaire lesse thorowe vertwells of siluere.
 þan he laches to his luyre and lokes to his horse
 240 And lepis vpe one the lefte syde als þ^e laghe askes.
 Portours full pristly putten vpe the fowlis
 And taryen for their tercelettis þat tenyn thaym full ofte
 For some chosen to þ^e echecheke þoghe some chefe bettire.
 Spanyells full spedily þay spryngen abowte
 245 Be-dagged for dowkyng when digges ben enewede.
 And than kayre to the courte that I come fro
 With ladys full lovely to lappyn in myn armes
 And clyp thaym and kysse thaym and comforthe myn hert
 And than with damesels dere to daunsen in thaire chambirs
 250 Riche Romance to rede and rekken the sothe
 OF kempes and of conquerours of kynges full noblee
 How tha[y] wirchiþe and welthe wanne in thaire lyues.

228. MS. For the bitt.

252. MS. thaire.

And w^t renkes & ryot to revell wele yn halle.
 And chese me to þ^o chese þ^t chese arn of þe game.
 And thus my lyf lede whilene I am here.
 And þow with wanryng & wo shall wake for þⁱ gode.
 And be þ^u dolvyn & dede þi dole shall be shorte.
 And he þ^t þ^u left lovis shall leyke hym þer with.
 And spende þat þou sparid þ^o devill spede hym elles.

Stedeled. Then þis renke all yn ruffet ratild þise wordes.
 He said rest & þ^u haue japid þis xiiij wyntur.
 I fe sawmples bene sothe þat said bene ful yore.
 ffole is with fole delis flite we no more.

[VIII.]

Age.

Then þis berne all yn blak bownes hym to speke.
 And said ye by my faith fottes bene ye boþe.
 But ye hendly me herkyn on hand while.
 I thal stint youre strif & still youre threpe.
 I-set Infaumple to my self and feche it no farþer.
 Whils I was yong yn my youthe & yepe of my dedes.
 I was als amorous yn armes as any of youre selvyn.
 And as stif yn a stoure on my stede bak.
 And als gay yn my gere as any gome els.
 And as lowly byloved w^t ladys & maydyns.
 My lere was lovely þat is lathe now to shewe.
 As moch worship I wan I-wis as ye bothe.
 And þ^t aftur þ^t irkid me with þis & ease was me leuer.

With renkes in ryotte to reuelle in haulle
 With coundythes and carolles and compaynyes sere
 255 And chese me to the chesse that chefe es of gānes·
 And this es life for to lede while I schalle lyfe here
 And thou with wandrynge and woo schalte wake for thi gudes
 And be thou doluen and dede thi dole schall be schorte
 And he that thou leste luffes schall layke hym there with
 260 And spend that thou haste longe sparede the deuyll spede hym elles·

Than this renke alle in Rosett rothelede thies wordes·
 He sayde thryfte and thou haue threpid this thirtene wyntir·
 I seghe well samples bene sothe that sayde bene 3ore·
 Fole es that with foles delys flyte we no lengare·

[VIII.]

265 **T**han this beryn alle in blake bowannes hym to speke
 And sayde sirres by my soule sottes bene 3e bothe·
 Bot will 3e hendely me herken ane hande while
 And I schalle stynte *3our* stryffe and stillen *3our* threpe·
 I-sett ensample bi my selfe and sekis it no forthire
 270 While I was 3onge in my 3outhe and 3ape of my dedys
 I was als euerrous in armes as onye of 3oure seluen
 And as styffe in a stourre one my stede bake
 And as gaye in my gere als any gome elles
 And as lelly by-luffede with ladyse and maydeñs
 275 My likame was louely as lothe nowe to schewe·
 And as myche wirchip I wane I-wis as 3e bothen·
 And aftir irkede me with this and ese was me leuere

As man yn his mydell eld þat his make wold haue.
 þan I mucherd & murlid & made up my hows.
 And percheft me plowlandes & pafuris full noble.
 I gate good & gold gaynly to my horde.
 Riches & rent was ryve to my hond.
 But yeld vndur-yede me or I left wift.
 And all diffigured my face & fadid my hue.
 Bothe my browis & my berde blaunchid ful white.
 Whan I fefid my fight þan fighed my hert.
 Crokid combrid me encrapid my handes.
 þ^e I ne may heve them to my hed ne help my felvyn.
 Ne ftille ftand on my fete but I my ftaf haue.
 Makes youre myrroures by me by me by youre trouth.
 This fhadow yn my fhewer fhunt you wyll.
 And now is deth at my dore þat I drede moft.
 And I ne wot what day ne whan ne what tyme he comēs.
 Ne whither-ward ne where ne what to do þer aftur.
 But many moo oþer þan I men of þis molde.
 Han paffed þe pafe þat I fhall paffe fone.
 I fhall nevyn you þe names of ix of þ^e beft.
 That euer was yn þis world witeft on erth.
 They were conquerors full kene & kiddeft of oþer

[IX.]

Ector
 detro[2].

The firft was Ectoure and aldift of tyme.
 The trochis of troy were tryed to fight.
 With menelone þe mody king & [men] oute of grece.

302. [men] omitted in the MS.

Als man in his medill elde his makande wolde haue·
 Than I mukkede and marlede and made vp my howses
 280 And purcheste me ploughe londes and pastures full noble
 Gatte gude and golde full gaynly to honde·
 Reches and renttes were ryfe to my seluen·
 Bot elde vndire-3ode me are I laste wiste
 And alle disfigurede my face and fadide my hewe
 285 Bothe my browes and my berde blawnchede full whitte
 And when he sotted my syghte than sowed myn hert
 Croked me cwrbed me encrampeschet myn hondes
 þat I ne may hefe þam to my hede ne noghte helpe my seluen
 Ne stale stonden one my fete bot I my staffe haue·
 290 Makes 3oure mirroures bi me men bi 3oure trouthe
 This schadowe in my schewere schunte 3e no while·
 And now es dethe at my dore that I drede moste
 I ne wot wiche daye ne when ne whate tyme he cōmes
 Ne whedir-wardes ne whare ne whatte to do afire·
 295 But many modyere than I· men one this molde
 Hafe passed the pase þat I schalle passe sone·
 And I schall neuen 3ow the names of nyne of the beste
 þat euer wy in this werlde wiste appon erthe
 þat were conquerours full kene and kiddeste of oþer·

[IX.]

300 **T**he firste was *sir* Ector and aldeste of tyme
 when Troygens of Troye were tried to fight
 With Menylawse þ^e mody kynge and men out of grece

That oure Cite haue fegid & falid it full yerne.
 ffor Elan his owen quene þ^t þer yn was kepid.
 That parych þ^t proud knyght þ^t *paramour* lovid.
 Sir Ectour Emerus was as þe fstory telles.
 And as clerkes & cronycles *conteyn* þe fothe.
 Numbyr them to nynety & ix may be take.
 Of kynges with crownes he kylled with his hondes.
 And fellid fele of þe folk as ferly were ellis.
 Than Achilles his aduersary vndid w^t his werkes.
 With wiles & no worship woundid hym to dede.
 As he tendid to a toure þat he toke of were.
 And he was slayn for þ^t flight flyly þer aftur.
 With wiles of a woman as he wrought before.
 þan menelaws þe mody kyng had myrth at his hart.
 That Ectoure his enny fuch awntere had falleñ.
 And w^t þe grekes of grece he gird over þe walles.
 The prowde palace he pulled down to þ^e Erth.
 That was ryallest of aray & richeft vndur hevyn.
 And to the troge of Troy he tendith for focour.
 And semblid þem full surely and fadly þay foughten.
 But þe lere of þat þe laft light upon troy.
 ffor þere *fir* *piramus* þer prynce put was to were.
 And pantezelia the quene paffid before hym.
 Sir Trolus a tru knyght þ^t throly had foughten.
 Septelamus a noble knyght and *proued* yn armes.
 Vlixes & Arculus *that* Everus were bothe.
 And other fele of þ^t feerd faren on þe fame.
 As dites and darres demyn to gidre.

þat þaire cite assegede and sayled it full 3erne
 For Elayne his ownn quene that there-Inn was halden
 305 þat Paresche the proude knyghte paramours louede
 Sir Ectore was euerous als the storye telles
 And als clerkes in the cronycle cownten þ^o sothe-
 Nowmbron thaim to [nynety] and ix mo by tale
 OF kynges with crounes he killede with his handes
 310 And full fele oþer folke als ferly were ellis-
 Then Achilles his adversarye vndide with his werkes
 With wyles and no wirchipe woundede hym to dethe
 Als he tentid to a tulke þat he tuke of were
 And he was slayne for that slaughte sleghely þer aftir
 315 With the wyles of a woman as he had wroghte by-fore-
 Than Menylawse þ^o mody kyng had myrthe at his hert
 þat Ectore hys enemy sicke aountoure had fallen
 And with the gregeis of grece he girde ouer the walles
 þ^o prowde paleys dide he pulle down to þ^o erthe
 320 þat was rialiste of araye and rycheeste vndir the heuen
 And þen þ^o trogens of Troye teneden full sore
 And semblen þaym full sorely and sadly þay foughten-
 Bot the lure at the laste lighte appon troye
 For there *sir Priamus* the prynce put was to dethe-
 325 And Pantasilia þe quene paste hym by fore-
 Sir Troylus a trewe knyghte þat trustyly had foghten-
 Neptolemus a noble knyghte at nede þat wolde noghte fayle-
 Palamedes a *prise* knyghte and preued in armes-
 Vlixes and Ercules þat full euerous were bothe-
 330 And oþer fele of þat ferde fared of the same-
 As Dittes and Dares demed[e]n togedir-

[X.]

Alexander.

Aftur þis *Sir Alexandre* all þ^e world wan.
 Bothe þe see & þ^e fand & þ^e faid Erth.
 And the yles of þe oryent to arcules landis.
 There Ely & Ennok evir hath bene fithen.
 And to the come of crist vnclofid be þei nevir.
 And conquerid Clakas knyghtly þer aftur.
 There jentill Josue þ^e Jewe wan þ^e flevis of gold.
 þan grathid he hym to gedwyn gates ful right.
 And *sir* Godfray þe good his gedring affembrid.
 And rode out full ryally to rescewe þe pray.
 And þan Amenowdows hym met & made hym ful tame.
 And girdes Godyfere to ground gronand ful fore.
 And þere þat dowty was dede & mykil dole makid.
 Than Alexaunder þe Emperoure þat athil king hym selvyn.
 Arayed hym for to ride w^t rewkes þat he had.
 There was þ^e mody Menodous a man of heritage.
 A duke of þat duche and a duke pere.
 Sir ffylet & fir ffolidas knyghtes ful noble.
 Sir Cliton & Cawlus ful ferfe of Armes.
 And fir Garfayn þe gay a gode man of were.
 And fir lyncamoure hym led with a lighte wille.
 And þan *sir* Casamus hym kepid & þe kyng prayed.
 To fare yn to feyfoun his frende for to helpe.
 ffor Icarras þat was comyn out of ynde.
 he had his fomen afrayed & fighon afegid.
 ffor dame ffezonas þe faire þat he of love befought.

[X.]

After this *sir* Alysaunder alle þ^e worlde wanne
 Bothe the see and the sonde and the sadde erthe
 þe Iles of the Oryent to Ercules boundes.
 335 There Ely and Ennoke euer hafe bene sythen
 And to the come of Antecriste vnclosede be þay neuer.
 And conquered Calcas knyghtly ther aftire
 There gentille Jazon þ^e Jewe wane þe flese of golde.
 Then grathede he hym to gadres the gates full righte
 340 And there *Sir* godfraye þ^e gude the goderayns assemblet
 And rode oute full ryally to rescowe the praye.
 And þan Emenyduse hym mete and made hym full tame
 And girdes gadyfere to the grounde gronande full sore
 And there that doughty was dede and mekill dole makede.
 345 Then Alexander the *emperour* þat athell kyng hym seluen
 Arayed hym for to ryde with the renkes þat he hade.
 Ther was the mody Meneduse a mane of Artage
 he was Duke of þat douth^e and a dussypere.
 Sir Filot and Sir Florydase full ferse men of armes.
 350 Sir Clyton and Sir Caulus knyghtis full noble
 And Sir Garsyene the gaye a gude man of armes.
 And Sir Lyncamoure thaym ledes with a lighte will.
 And than Sir Cassamus thaym kepide and the kyng prayede
 To fare in to feso^me his frendes to helpe
 355 For one Carrus the kyng was comen owte of Inde
 And hade fozome affrayede and fozayne asegede
 For Dame fozonase the faire that he of lufe by-soughte

In mendis of Emeneduce þ^t he had myzdone.
 Þen faren toward facron & both þe feld abidis.
 The king ayrathid hym to goo & grathid hym sone.
 Tolid vp his tentes & tarid þer a while.
 Ther knyghtes full kenely caghten þeræ leve.
 To faire to fesane Dame ffefonas to see.
 And ydoes & Odias all þes by-dene.
 And ther *fir* Pyrres & his peris to þ^e pode avowid.
 Was newer speche bifore spokyn bettur sped aftur.
 fför as þay demyd to dye þay dyen all aftur.
 fför *fir* perfe þ^e proude yn to the preeffe thrynges.
 And bare þe penand abak & baffhed hem fwithe.
 And þan the bold baudren bowis to þ^e kyng.
 And bradid out þe bright brand out of þ^e kinges hond.
 And floridyse ful fersely foundid hym aftur.
 And hent the helme of his hed þ^t þe halfe crakid.
 þan *fir* Godfray the gode gripes his ax.
 In to the Indayn oft he awnturs hym sone.
 And ther stif stenderdes to stikkes he hewes.
 And þan *fir* dasamus þe kynges caris relevis.
 When he was fallen upon fote he fet hym his ftede.
 And aftur þ^t *fir* Cafamus Carrace he drepis.
 And for þat poynt *fir* Corrus receyvid hym to deth.
 And þan Indaynce eft vttir þem dryven.
 And fleyn fast yn þe feld & Alexaundir swid.
 Whan þey scatird & fhiverd all yn fondre.
 Alexaunder a thik kyng ames to lyng.
 And fared in fesane festis to make.
 And wendes fwithe vnto vage þ^t wil not to-gidre

The kyngre agreed hym to goo and graythed him sone
 In mendys of Amenyduse þat he hade mys-done
 360 Then ferde he to-warde facron and by the flode abydes
 And there he tichte vp his tentis and taried there a while
 There knyghtis full kenely caughten theire leue
 To fare in to fozayne dame fozonase to see
 And Idores and Edease alle by-dene
 365 And there *Sir* Porus and his prynces to the poo avowede
 Was neuer speche by-fore spoken sped bettir aftir
 For als þay demden too doo thay deden full euen
 For there *sir* Porus the prynce in-to the prese thrynges
 And bare the batelle one bake and abashede thaim swythe
 370 And than the bolde Bawderayne bowes to the kyng
 And brayde owte the bryghte brande owt of the kynges hande
 And florydase full freschely foundes hym aftir
 And hent the helme of his hede and the halse crakede
 Than *sir* Gadefare the gude gripis his axe
 375 And in-to the Indyans ofte auntirs hym sone
 And thaire stiffe standerte to stikkis he hewes
 And than *sir* cassamus the kene carrus releues
 When he was fallen appon fote he fet hym his stede
 And aftir that *sir* Cassamus *sir* carus he drepitt
 380 And for þat poynte *sir* porus *perset* hym to dethe
 And than the Indyans ofte vttire þam droghen
 And fledden faste of the felde and alexandere suede
 When þay were skaterede and skayled and skyftede in sondere
 Alyxandere oure athell kyng ames hym to lenge
 385 And fares in to fozayne festes to make
 And weddes wy vn-to wy that wilnede to gedire

Sir peerse þ^o price knyght & prayfid of other.
 fonge fezonas to feer & frendes wer þay bothe.
 The bold baron of betrise & Sir Cafabull his felaw.
 Bolde Edcas þe burde bede hond other.
 And fir Bothos þ^o beerñ þ^o best of his tyme.
 Edores is howen love aght he hym felvyn.
 þan ich lord had þe love þ^t he had langid aftur.
 Sir Alexaundre oure Emperoure armes hym to ride.
 And caris toward babilon with bernes þ^t wer levid.
 Bi cause of dame Cadace þ^t comforth hym most.
 And that Cite afegid & faylid full oft.
 While the gates were yolden, & yoven þe keyes.
 And thurgh þ^t the pereles prynce was poyfoned to deth.
 And there he was deed w^t a drynk as dole was to here.
 That þ^o curfid Caffaunder in a Coupe hym brought.
 He conquerid w^t his conquest kyngdoms xij.
 And dalt þem to his duche peris whan þe deth tholid.
 And with worship yn þis world he went to his ende.

[XI.]

Julius
Cesar.

Then fir Sefar hym self. þ^t Iulyus hight.
 All ynglond he aught at his owen wille.
 Whan þe brute in his boke bretayn yt called.
 The true toure of londone yn his tyme he made.
 [Craftly] þe colonduyte he compaft þeraftur.
 Than he drowe hym to dovir & dwellid þer a while.
 And clofid þer a castill with cornelles full highe.

Sir Porus the pryce knyghte moste praysed of othere
 Fonge Fozonase to fere and fayne were thay bothe
 The bolde Bawderayne of baderose *sir* cassayle hym seluen
 390 Bele Edyas the faire birde bade he no noþer
 And *sir* Betys the beryne the beste of his tyme
 Idores his awnn lufe aughte he hym seluen
 Then iche lede hade the loue that he hade longe 3ernede
 Sir Alixander oure Emperour ames hym to ryde
 395 And bewes to-wardes Babyloyne *with* the beryns þat were leuede
 By cause of Dame Candore that comforthed hym moste
 And that Cite he by-segede and assayllede it aftire
 While hym the 3atis were 3ete and 3olden the keys.
 And there that pereles prynce was puysonede to dede
 400 þare he was dede of a drynke as dole es to here
 That the curssede Cassaunder in a cowpe hym broghte
 He conquered with conqueste kyngdomes twelue
 And dalte thaim to his dussypers when he the dethe tholed
 Aud thus the worthieste of this werlde wente to his ende.

[XI.]

405 **T**hane *sir* Sezare hym seluen that Julyus was hatten
 Alle Inglande he aughte at his awnn will
 When the Bruyte in his booke Bretayne it callede
 The trewe toure of londonē in his tyme he makede
 And craftely the condithe he compaste there aftire
 410 And then he droghe him to dovre and duellyde there a while
 And closede ther a castelle with cornells full heghe

Warme-storid it a while & witnes þ^e sothe.
 ffor þere is hony yn þ^t hald halden siþen his tyme.
 þan rode he yn to Romayn & raunfomed it sone.
 And Cassabolaunt þe kyng con^{querid} þer aftur.
 He grathed þen ynto grece & gat þem by lyue.
 The femely cite of Alexaunder sefid he þer aftur.
 Affrik & arabs & Egipt þe noble.
 Surry & sefoun sefid he to gidre.
 With all the Iles of the se vpon ich side.
 Thise iij were paynmys ful prest & passid all oþer.

[XII.]

Josue
 Judev.




f iij Jewis jentill jugges were aftur.
 In þ^e old testament as þe story tellis.
 In a boke of þe bybull þ^t tretes of kynges.

And rekyn þ^t r[e]de *common regum* it calles.
 The first was gentill iosue þ^t was a Jew noble.
 Was harid for his nobylnes yn to hevyn riche.
 Whan pharao had affligid þ^e folk of ifraell.
 þ^t ran yn to þ^e red see for feerde of hym felvyn.
 And iosue þe ieu to iesu he prayed.
 That the pepull myght passe vnperifshed þ^t tyme.
 And than the see fet up his fidis twayn.
 In maner of a mudde walle þ^t made was w^t hondes.
 And þai fought on ovir þ^e se sone all to gidre.
 And pharao full ferfly folowd þem aftur.
 And oft Josue the iue Jhesu he prayed.

Warnestorede it full wisely als witnesses the sothe
 For there es hony in that holde holden sythen his tyme.
 Than rode he in to Romayne and rawnsede it sone
 415 And Cassabalounit þ^o kynge conquerede there aftire.
 Then graythed he hym in-to grece and gete hym be-lyue
 The semely cite Alexander seside he ther aftire
 Affrike and Arraby and Egipt the noble.
 Surry and Sessoyne sessede he to-gedir
 420 With alle the Iles of the see appon iche a syde.
 Thies thre were paynymes full pr[e]ste and passed alle othire.

[XII.]


 f thre Jewes full gentill Jugge we afir
 In the olde testament as the storye tellis
 In a booke of the Bible that breues of kynges
 425 And renkes þat rede kane *Regum* it callen.
 The firste was gentill Josue þat was a Jewe noble
 Was heryet for his holynes in to heuen riche
 When pharaoo had flayed the folkes of Israelle
 Thay ranne into the rede see for radde of hym seluen
 430 And than Josue the Jewe *Jhesus* he prayed
 That the people myghte passe vnpereschede that tyme.
 And than the see sett vp appon sydes twayne
 In manere of a mode walle that made were with hondes
 And thay soughten ouer the see sownnde alle to gedir
 435 And pharaoo full fersely folowede thaym aftire
 And este Josue þ^o Jewe *Jhesus* he prayede

421. MS. prist.

E

And the fe fatild ayayn & fank þem þerynne.
 A fope for Sathanas vncele haue þer bones.
 And aftur iosue the iewe gentill hym bare.
 And conquerid kinges & kyngdoms xij.
 And was A conqueroure kene kid yn his tyme.

[XIII.]

David Rey.

Then David the dowty th[ur]gh drighteñ found.
 Was caught fro keping of shepe & a king makid.
 That gret grymme goliath he to þe ground brought.
 And flowgth hym w^t his flyng & no sleight elles.
 The stonnes þurgh his stele helme stang yn to þ^e braynes.
 And he was deed of þ^t dynt þ^e devill haue þ^t rech.
 And þan was David ful dere to drightyn hym felvyn.
And provid of price & prophecied ofte.
 But yit grevid he his god gretly þer aftur.
 ffor vry his owñ knyght yn awntur he vifed.
 þere he was ded yn þ^t dede as dole is to here.
 ffor Berfabye his owñ byrd was þ^t bayl reryd.

[XIV.]

Judas Mac
 [habeus]
 Bur.

The jentill judas machabe was a jue kene.
 And þerto worþi & ware & wise of dedis.
 Antiochus & Appolyn ayther he drepid.
 And Nycanor an oþer knyght nathly þer aftur.
 And was A Conqueroure kid & know of þ^e best.

And the see sattillede agayne and sanke thaym there-Inn
 A soppe for the Sathanas vnsele haue their bones.
 And aftire Josue þ^e Jewe full gentilly hym bere
 440 And conquerede kynges and kyngdomes twelue
 And was a conqueroure full kene and moste kyd in his tyme.

[XIII.]

Than Daudid the doughty thurghe drightyn sonde
 Was caughte from keypyng of schepe & a kyng made
 The grete grym Golyas he to grounde broghte
 445 And sloughe hym with his slyng & with no sleghte elles
 The stone thurghe his stele helme stongen into his brayne
 And he was dede of that dynt the devyll hafe that reche
 And than was Daudid full dere to drightyn hym seluen
 And was a prophete of pryse and praysed full ofte
 450 Bot ȝit greued he his god gretely ther aftire
 For Vrye his awnn knyghte in a-venture he wysede
 There he was dede at that dede as dole es to here
 For Bersabee his awnn birde was alle þat bale rerede.

[XIV.]

The gentill Judas Machabee was a Jewe kene
 455 And there-to worthy in were and wyse of his dedis
 Antiochus and Appolyne aythere he drepide
 And Nychanore anoþer kyng full naytly there aftire
 And was a conquerour kydde and knawen with the beste

Thise iij were jues, & jufters noble.

That ful low han be laid of ful long tyme.

[XV.]

Arthurus.



f iij criften to carpe courtly *per* aftur.

That wer conquerours kene & kyngdoms wan.

Eldift was *sir* Arthur & beft yn his tyme.

And ynglond he aught at his owñ wille.

And was kyng of kith & þe Crowñ hadde.

His court was at Carlile comly holdyn.

With renkes ful ryall of þe round table.

That Marlyn with his maiftris made yn his tyme.

And fet þe fege *perilous* femely on hight.

That no fegge fhuld fit *perynne* but hym fhame tyde.

Or deth withynne þ^e threde demyd to hym felvyñ.

But *sir* Galaad þ^e gode þ^t the gree wan.

per was *sir* launcelat de lake ful lufty yn ermes.

And *sir* Gawayn þ^e gode þ^t nevir grome harmed.

Sir *Efcamour* & *sir* Evayñ *sir* Errak fight lake.

And Sir kay þe kene & kidde of his dedis.

Sir *Perfevall* de Galays þ^t provid had bene ofte.

Modrede & bodward men of mykyll myght.

And felle of þat ferde folk of þ^e beft.

Than of Rusten the beft ful rekill of warkes.

He made a billet to his bride of byrdes of kynges.

And Athild that *Arthure*[s] berde [one] fhuld be.

Thies thre were jewes full joly and justers full noble
 460 That full loughe have bene layde sythen gane full longe tyme
 Of siche doughety doers looke what es worthen.

[XV.]

Of the thre cristen to carpe couthely there-aftir
 þat were conquerours full kene and kyngdomes wonnen
 Areste was *sir* Arthure and eldeste of tyme
 465 For alle Inglande he aughte at his awnn will
 And was kyng of this kythe and the crowne hade.
 His courte was at Carlele comonly holden
 With renkes full ryalle of his rownnde table
 þat Merlyn with his maystries made in his tyme
 470 And sett the sege *perilous* so semely one highte
 There no segge scholde sitt bot hym scholde schame tyde
 Owthir dethe with-Inn the thirde daye demed to hym seluen
 Bot *sir* Galade the gude that the gree wanne.
 There was *sir* Launcelot de lak full lusty in armes
 475 And *sir* Gawayne the gude that *neuer* gome harmede
 Sir Askanore *sir* Ewayne *sir* Errake fytz lake
 And *sir* Kay the kene and kyd of his dedis
 Sir perceualle de Galeys þat preued had bene ofte
 Mordrede and Bedwere men of mekyll myghte
 480 And othere fele of that ferde folke of the beste
 Then [R]oystone þe riche kyng full rakill of his werkes
 He made a blyot to his bride of the Berdes of kynges
 And aughtilde *sir* Arthures berde one scholde be.

481. MS. Boystone.

482. MS. Ablyot.

But Arthoure our Athil kyng an oþer he thinkes.
 And faught with hym yn þe feld w^t feres whil he was forward.
 And arthure oure kyng armes hym to ride.
 Vpon Michelmount meruels he wrought.
 Ther a dragon, he drepid was drede wondure fore.
 And he failed þan ovir the fee yn to fere landes.
 Whil all þe bernes of Bretayn bowid to his fote.
 Gafcon & guyon gate he þer aftur.
 And conquerid kyngdoms & Cuntrees fere.
 Than highes yn to ynglond yn to his oweñ kith.
 The gate toward Glastonbery grathly he ride.
 And þere Sir Modred hym met by the more side.
 And faught w^t hym yn þe feld whil all was for-worþed.
 But Arthure oure Athill kyng & Ewan his knyght.
 And whan þe folk was floyn & fewe but þem felvyn.
 Than Sir Ewan hym hentes by his trowth.
 þat he fwithely his fwerd fhuld fwyng yn þ^e more.
 And what felcouth he se þe soth he fhuld telle.
 And Ewan start fwith to þe fwerd & bare it away.

And Ewan wondirs of þis werk & wendes belyve.
 To hys lord þer he hym left & lokes aboute.
And he ne wift yn all þis world where he was becoṁyn.
 And he hyes hym yn haft & hedes toward þ^e more.
 And he se a bote fro þe bank & bernes þer-ynne.
 Ther yn was Sir Arthure & oþer of his feris.
 & alfo morgon of layfay þat moch coude of fight.
 That fegge se he laft þer for fye he hym no more.

Bot Arthure oure athell kynge ano^{per} he thynkes
 485 And faughte with hym in the felde till he was fey worthen.
 And þan *sir* Arthure oure kyng ames hym to ryde
 Vppon Sayn Michaells mounte meruaylles he wroghte
 There a dragone he dreped þat drede was full sore.
 And than he sayled ou^{er} the see into sere londes
 490 Whils alle the beryns of Bretayne bewede hym to fote
 Gascoyne and Gyane gatt he there aftir
 And conquered kyngdomes and contrees full fele.
 Than ames he in-to Inglonde into his awnn kythe
 The gates towards Glassthenbery full graythely he rydes
 495 And ther *sir* Mordrede hym mett by a more syde
 And faughte with hym in the felde to alle were fey worthen
 Bot Arthur oure athell kyng and Wawayne his knyghte.
 And when the felde was flowen *and* fey bot thaim seluen
 Than Arthure *sir* Wawayne athes by his trouthe
 500 That he swiftly his swerde scholde swynge in the mere
 And whatt selcouthes he see the sothe scholde he telle.
 And *sir* Wawayne [start] swith to the swerde and swange it in the mere
 And ane hande by the hiltys hastely it grippes
 And brawndeschet that brighte swerde and bere it a waye
 505 And Wawayne wondres of this werke and wendes by-lyue
 To his lorde there he hym lefte and lokes abowte
 And he ne wiste iñ alle this werlde where he was by-comen
 And then he hyghes hym in haste and hedis to the mere
 And seghe a bote from the banke and beryns there-Inn
 510 There-Inn was *sir* Arthure and othire of his ferys
 And also Morgn la faye that myche couthe of sleghte
 And there ayther segge seghe othir laste for sawe he *hym* no more.

502. [Start] conjectural; cp. B.

[XVI.]

Godfre [y de]
Boleyn.

Sir Godfray de Boleyn luch *grace* of god he had.
 þat all romayn he rayed & raunfomed it ful sone.
 The Amerall of Antioch aftur he drepid.
 That was called Corboraunt Kilward of dedes.
 And aftur he was called king & Crown had.
 Of *Jerusalem* & iury gentill to gidre.
 And w^t worship of þis world he went to his ende.

[XVII.]

Charl [emayn.]

Then fir Charlemayn was chofyn kyng of ffrance.
 w^t his doughti ducheperis to do as hym likith.
 Sir Rowland þ^e rich duke & fir Raner þe fayn.
 Olyvere & Awbrey & oggerd the denys.
 And fir Names attned þat nevir wold fayll.
 Turpyn & terry two ful tried knyghtes.
 And fir Samson hym felvyn of þ^e mownt Royall.
 Sir Berard de Mundres a bold berñe yn armes.
 And gode fir Guy of Burgoñ full gracious of dedes.
 And katurfiz Emountez were kid knyghtes all.
 And other mo þan I may meene or any man elles.
 And kyng Charles þe chef chefe for to Ride.
 And passe toward puerne to *prove* his strength.
 Salomoydym þ^e Sawdon he flough w^t his hondes.
 And þat Cite he segid & failed full ofte.

[XVI.]

515 **S**ir Godfraye de Bolenn siche grace of god hade
 þat alle Romanye he rode and rawnnsunte it sone
 þ^e Amorelle of Antyoche affire he drepit
 þat was called Corborau^{nt} kiluarde of dedis
 And aftir he was callede kyng and the crownn hade
 OF Jerusalem and of the Jewes gentill to gedir
 And with the wirchipe of this werlde he went to his ende

[XVII.]

520 **T**han was *sir* Cherlemayne chosen chefe kyng of Fraunce
 With his doghty doussypers to do als hym lykede.
 Sir Rowlande the riche and Duke Raynere of Jene
 Olyuer and Aubrye and Ogere Deauneys
 And *sir* Naymes at the nede that neuer wolde fayle
 525 Turpyn and Terry two full tryed lordes
 And *Sir* Sampsoune hym selfe of the mounte ryalle
 Sir Berarde de moundres a bolde beryn in armes
 And gud *Sir* Gy de Burgoyne full gracyous of dedis
 The *katur* fitz Emowntez were kydde kynges alle
 530 And *oper* moo than I may myne or any man elles.
 And then *sir* Cherlles þe chefe ches for to ryde
 And paste to-wardes polborne to prouen his strenghte
 Salamadyne the Sowdane he sloghe with his handis
 And þat [Cite] he by-segede and saylede it full ofte

534 MS. þat he.

Whils hym his yernyng was het & þe yates opynd.
 And wyghtelyne hir warrid þe kyng wold not abide.
 But fought yn to Seloun focoure hym to gete.
 And charles oure chef kyng chese yn to þe burgh.
 And dame Milos on he chese to hym felvyn.
 And maried hir to Mawndevill þ^t fho had moch lovid.
 And sped hym yn to hethyn Spayn spedely þer aftur.
 And fetuld hym by Vagot fayre for to ligge.
 There Olyuere þe Emerous aunturd hym felvyn.
 And faught *sir* ffe[r]umbrace & fong hym yn were.
 þan þay halowd hym yn fount & florance hym called.
 Than mevid he to mowtribe *sir* Marchel to feche.
 The Emperoure at Egremourt aftur he takes.
 And wold haue had marcel A man of oure faith.
 And garte feche forth a fount by fore his Eyen.
 And he dispifed & spit yn it & spronyd to þ^e Erth.
 And on fwithely with a fwerd fwappid of his hed.
 And dame ffloriffh þe faire was halowd þer aftur.
 And kend þem to þe Crown þ^t Crist had on hed.
 And to þ^e naylis anon natly ther aftur.
 Whan he with passion & pyne was on þ^e rode naylid.
 And than the relikes so riche rathely he takith.
 At Saynt Denys he dud þem & dwellid þer for dowl.
 Than Bodword to Balaam boldly he fendith.
 And bad hym cristen become & on crist leve.
 Or he shuld bete down his burgh & bryng hym þer yn
 And gat Golyan to god þ^t grevid þem fore.
 Than raied he to renovail þ^t he rewid aftur.
 There Rowland þe riche duke reft was his lif.

- 535 While hym his zernynge was zett and the zates opynede
 And witthynne thaire waryed kynge wolde nott abyde
 Bot soghte into Sessoyne socoure hym to gete
 And Cherlemayne oure chefe kynge cheses in-to the burgh
 And dame Naoles anone he name to hym seluen
- 540 And married hir to Maundeuyke þat scho hade myche louede
 And spedd hym into hethyn spayne spedely there aftire
 And fittilled hym by flagott faire for to loge
 There Olyuer the euerous aunterde hym seluen
 And faughte with *sir* Ferambrace and fonge hym one were
- 545 And than they fologhed hym in a fonte and Florence hym callede
 And than moued he hym to Mawltryple *sir* [Merchel] to seche
 And that Emperour at Egremorte aftir he takes
 And wolde hafe made *sir* [Merchel] a man of oure faythe
 And garte seche forthe a founte byfore with his eghne
- 550 And he dispysede it and spitte and spournede it to the erthe
 And one swyftely with a swerde swapped of his hede
 And dame floripe þ^e faire was cristened there aftire
 And kende thaym to the corownne þat criste had one hede
 And the nayles anone nayttly there aftire
- 555 When he with passyoun and pyne was naylede one the rode.
 And than those relikes so riche redely he takes
 And at Sayne Denys he þaym dide and duellyd there for euer
 And than Bodworde vnto [Balame] full boldly he sendys
 And bade hym Cristyne bycome and one Criste leue
- 560 Or he scholde bette doun his borowes and brenn hym there Inn
 And garte Genyone goo that erande that greuede thaym alle
 Thane rode he to Rowncyuale þat rewed hym aftire
 There *sir* Rowlande the ryche Duke refte was his lyfe

542 MS. fittilled. 546 MS. Balame. 548 MS. Balame. 558 MS. vnto Merchill

And Olyvere his owen fere þ^t hay had bene true.
 And fir Turpyn þe true þ^t trusty was at nede.
 And full feell othir folk as ferly were ellis.
 þan fwide he þ^e Sarfynge fevyn yere & more.
 The Sawdon of Saragos sothely he fyndes.
 And þere he betes down þe burgh & balam he takes.
 That day he dud hym to deed as he had wel feruyd.
 þan h[is] weys [were] wery & woundid full many.
 And he farid yn to fraunce to fongyn rest.
 And nyghed toward Norburgh þat nyghed hym fore.
 And þat Cite he affegid vpon þe fere halfes.
 Whill hym þ^e zates were yolden & yeve hym þ^e keyes.
 And Emer made Emperoure evyn at þ^t tyme.
 To haue & hald it to hym & his heyris.
 Than þei faren yn to fraunce to fongen þer ease.
 And at Saynt Denys he dyed at his deed tyme.
 Now haue I nevid you þe names of ix of þ^e best.
 þat evir were yn þ^e world wift upon erth.
 And the doughtieft of dede yn there dayes tyme.
 But doughtynes whan deth comys dare not abide.

[XVIII.]

Aristotul[es]



f wightes þ^t were wifft will ye now here.
 & I shall shortly shew & shift me ful sone.
 Aristotle he was eldist yn alexaundre tyme.
 & was a fyne philofofre & a finor noble.

571. MS. he weys wery.

579. deed, in late hand above the line

And Olyuer his awnn fere that ay had bene trewe
 565 And *sir* Turpyn the trewe that full triste was at nede
 And full fele othir folke als ferly were elles.
 Then suede he the Sarazenes seuen 3ere and more
 And the Sowdane at Saragose full sothely he fyndis
 And there he bett down þ^o burghe and *sir* [Balame] he tuke
 570 And that day he dide to the dethe als he had wele *seruede*.
 Bot by than his wyes were wery and woundede full many
 And he fared into fraunce to fongen thaire riste
 And neghede towarde Nerbone that noyede thaim full sore
 And þat Cite he assegede appone sere halfues
 575 While hym the 3ates were 3ette *and* 3olden the keyes
 And Emorye made Emperour euen at that tyme
 To kepe it and to holde it to hym and to his ayers.
 And then thay ferden in to fraunce to fongen thaire ese
 And at Sayn Denys he dyede at his dayes tyme
 580 Now hafe I neuened 3ow the names of nyne of þ^o beste
 þat eu^r were in this werlde wiste appon erthe
 And the doghtyeste of dedis in thaire dayes tyme
 Bot doghetynes when dede comes ne dare noghte habyde.

[XVIII.]

585 **O**f wyghes þat were wyseste will 3e now here
 And I schall schortly 3ow schewe and schutt me ful sone.
 Arestotle he was arste in Alexander tyme
 And was a fyne philozophire and a fynour noble

569. MS. *sir* Merchill.

580. MS. ix nyne.

And gret Alexar to grath gold when he hym lift.
 And multiply metelles *with* mercury watur.
 And with his hewe ardaunt & arfenek powdres.
 W^t falpetur & fals geme & such many other.
 And myngyng his materalse & make fyne filuer.
 And was a blawcher of þ^e best þurgh blaftyng of his fire.

Virgili[us] Then virgill þurgh his vertus veryall he makid.
 Bodies of bright brasse boldly to speke.
 Telle what be-tyd had & what betide shuld.
 Whan Dioclifian was dight dere Emperoure.
 Of Rome & Romans þe regalte he had.

[XIX.]

Salomon. **T**hen fir Salamon hym self fet hym by his one.
 his bokes yn þ^e bybyll bothe bene to gidre.
 That of wifdom And of wit wonderly teches.
 He was þe wifest of wit þ^t yn Erth was.

[XX.]

Marlinus. **M**arlyn was meruelous & made many þinges.
 Namely Nygramancy natid ne most.
 And grathid golyan a boure to gete her þer ynne.

589 MS. seemingly [marmry].

594. MS. þurgh þurgh.

599. Self set hym *above the line*.

[He gerte] Alexander to graythe and gete golde when hym liste
 And multiplie metalles with mercurye watirs
 590 And with his ewe ardaunt and arsneke pouders
 With salpetir and sal-Jeme and siche many othire
 And menge his metalles and make fyne siluere
 And was a [b]lauchere of the best thurgh blaste of his fyre
 Then virgill thurgh his vertus ver[r]ayle he maket
 595 Bodes of brighte brasse full boldely to speke
 To telle whate be-tydde had and whate be-tyde scholde
 When Dioclesyane was dighte to be dere *emperour*
 OF Rome and of Romanye the Rygalte he hade

[XIX.]

600 **T**han *sir* Salomon hym selfe sett hym by hy[s] one
 His Bookes in the Bible bothe bene to gedirs
 That one of wisdom and of witte wondirfully teches
 His sampills and his sawes bene sett in the *toþer*
 And he was the wyseste in witt that *euer* wonnede in erthe
 And his techynges will bene trowde whills þ^e werlde standes
 605 Bothe with kynges and knyghtis and kaysers ther-Inn

[XX.]

Merlyn was a meruayllous man and made many thynges
 And nymely nygromancye nayttede he ofte
 And graythe[d] Galyan a boure to kepe hir þer-in

588. MS. The grete.

593. MS. plaunchere.

594. MS. veruayle.

599. MS. hym one.

608. MS. graythen.

þ^t no wight shuld hir weld ne wynne fro hym self.
 Thife were þ^t wifest of wit yn world þ^{er} euer were.
 But deth wondes for no wit to wende where hym likes.

[XXI.]

Now of prudist yn preste þ^t paramours louedyn.
 I shall tytly yow telle & tary you no while.
 Amadas & ydonye yn erth ar þey bothe.
 That yn gold & yn grene wer gay yn þ^{er} tyme.
 And fir Sampson hym self ful favage of his dedes.
 And Daliday his derling now deth hath þem bothe.
 Sir ypomodoñ de pole ful prest yn his armes.
 And his faire fere of Calabre now faren ar þ^{ei} bothe.
 Genarid þe gentill & ful joly yn his tyme.
 & clarionas þ^t was so clere ar bothe now but erth.
 Sir Eglamour of artes ful emerus yn ermes.
 And cristabell þ^t clere may is cropyn yn her grave.
 And trystram ful true & trusty yn hym self.
 And Isode his lovely love yn erth ar þey bothe.
 Dame Candore þe comly was called quene of babiloñ.
 Peneloþ þ^t was of pryce & passid all oþer.
 And dame Gaynor þe gay now graued ar þ^{ei} all.
 & oþer many mo þan I may mynne or any man elles.

That no wy scholde hir wielde ne wynne from hym seluen.
 610 Theis were the wyseste in the worlde of witt þat euer 3itt were
 Bot dethe wondes for no witt to wende were hym lykes.

[XXI.]

Now of the prowdeste in presse þat *paramoures* loueden
 I schalle titly 3ow telle and tary 3ow no lengere.
 Amadase and Edoyne in erthe are thay bothe
 615 That in golde and in grene were gaye in thaire tyme
 And *sir* Sampson hym selfe full sauage of his dedys
 And Dalyda his derelynge and now dethe has þam boghte.
 Sir Ypomadonn de poele full priste in hir armes
 þ^e faire Fere de Calabre now faren are they bothe.
 620 Generides þ^e gentill full joly in his tyme
 And Clarionas þat was so clere are bothe nowe bot erthe.
 Sir *Eglamour* of Artas full euerous in armes
 And Cristabelle the clere maye es crept in hir graue
 And *sir* Tristram the trewe full triste of hym seluen
 625 And Ysoute his awnn lufe in erthe are þay bothe.
 Whare es now Dame Dido was qwene of Cartage
 Dame Candore the comly was called quene of Babyloyne.
 Penelopie that was price and pas[sid] alle othere
 And dame Gaynore the gaye nowe grauen are thay boþen
 630 And othere moō than I may mene or any man elles.

628. MS. pasten.

[XXII.]

Then doughtynes whan deth comēs dare not abide.
 Ne deth wondes for no wite to wende where hym likes.
 And þerto paramours & pride put he full lowe.
 Now þer is no Riches ne rent may raunfom *your* lyves.
 Ne naught is fikir to *your* felf ne *certayn* but deth.
 And he is feyn certayn þat sodenly comēs.
 Me þink þe welle of þis world worthes to nought.
 Vanitas Vanitatum omnia vanitas.
 That all vayn & vanytyes. & vanyte is.
 Therefore amend youre myffe while ye be men here.
 Quia in inferno nulla est redempcio.
 ffor in helle is no help I hit yow forsothe.
 And god yn his gofpell grathly yow techis.
 Ite ostendite vos facerdotibus.
 Go fhryue you full stilly & shew yow to *prestes*.
 Et ecce omnia sunt vobis munda
 & þ^t ye have wrong wrought shall worth ful clene.
 Than man yn mydileld haue mynd what I fay.
 I am þi fire & þow my fon. þ^e fothe for to telle.
 And he the fon of þe þ^t fittes on þe stede.
 ffor eld *fir* [is of] mydel eld & myddilleld of yowthe.
 And haues gode Day for to my grave must I wend.
 Deth dynges on my dore I dare no lenger abide.
 Whan he langid and lane a ful lang while.
 he hard a bugull on a bank blawn ful lowde.

[XXII.]

Sythen doughtynes when dede cōmes ne dare noghte habyde
 Ne dethe wondes for no witt to wende where hym lykes
 And thereto *paramours* and pride puttes he full lowe
 Ne there es reches ne rent may rawnsone *zour* lyues
 635 Ne noghte es sekire to *zoure* selfe [ne] certayne bot dethe
 And he es so vncertayne that sodaynly he comes
 Me thynke þ^e wele of this werlde worthes to noghte-
 Ecclesiastes the clerke declares in his booke
 Vanitas vanitatum et omnia vanitas
 640 þat alle vayne and vanytes and vanyte es alle
 For-thi amendes *zoure* mysse whills *ze* are men here
 Quia in inferno nulla est redempcio
 For in helle es no helpe I hete *zow* for sothe
 Als god in his gospelle graythely *zow* teches
 645 Ite ostendite vos sacerdotibus
 [G]o schryue *zow* full schirle and schewe *zow* to prestis
 Et ecce omnia munda sunt vobis
 And *ze* þat wronge wroghte schall worthen full clene-
 Thou man in thi medill elde hafe mynde whate I saye
 650 I am thi sire and thou my sone the sothe for to telle
 And he the sone of thi selfe þat sittis one the stede
 For Elde es Sire of Midill Elde and Midill elde of *zouthe*
 And haues gud daye for now I go to graue moste me wende
 Dethe dynges one my dore I dare do lengare byde-
 655 When I had lenged and layne a full longe while
 I herde a bogle one a bonke be blowen full lowde

And þan þe fonne was fet & falid full lowe.
And I foundid vpon fote & went toward þ^e town.
And yn A moneth of May whan myrthes me bytide.
As I ferchid me a fhote yn A fhawe faire.
And beldid me yn the byrches with bowes ful faire.
And logid me yn the levis þ^t light were yn greue.
The dere dryghten the day dele vs of þⁱ bliffe.
And Mary þat is myld quene amend vs of oure myffe.

Explicit.

And I wakkened therwith and waytted me vmbē
Than the sone was sett and syled full loughe
And I founded appon fote and ferkede towarde townn.
660 And in the monethe of maye thies mirthes me tydde
Als I schurtted me in a schelfe in þ^r schawes faire
And belde me in the birches with bewes full smale
And lugede me in the leues þat lighte were & grene
There dere drightyne this daye dele vs of thi blysse
665 And Marie þat es mylde qwene amende vs of synn.

Amen Amen.

Thus endes the Thre Ages.

K. Notes.

2-7. "And the sesone of somere when softe bene the wedres;" the conventional opening of the poem is suggestive of the beginning of "*Piers the Plowman*":—

"In a somer seson whan soft was the sonne;" *etc.*

"on a banke be a bryme syde;" *cp. Piers the Plowman*, A. 8:—

"Vndur a brode banke bi a bourne syde,"

(B. "bi a bornes side;" omitted in C., which substitutes "in a launde as ich lay";)

"bi a bonke, þe brymme by-side;"

Gawain and the Greene Knight, 217.

9-16:—

Cp. "La terre meïsmes s'orgoille

Por la rousee qui la moille,

Et oblie la poverté

Ou ele a tot l'yver esté.

* * * *

Li oïsel, qui se sunt tetü

Tant com il ont le froit eü

Et le tens divers et frarin,

Sunt en mai, por le tens serin,

Si lié qu'il monstrent en chantant

Qu'en lor cuers a de Joie tant,

Qu'il lor estuet chanter par force," *etc.*

Le Roman de la Rose, ll. 55-80.

9. "piliolle þe riche;" "piliolle" = O.F. *poulieul*, *poullieul*, *pouliol*, *puliol*, = L. *pulegium* + diminutive suffix, "wild-thyme;" (now spelt "pennyroyal.")

14. "And the throstills ful throly threp[d]en in the bankes;" perhaps

the MS. reading "threpen," the graphic present tenses should be retained; similarly in "*Winnere and Wastoure*," l. 37:—

"The throstilles full throly they threpen to-gedire."

17. "one hillys þay gonon," *i.e.* "they began [to go]"; (?) = ζ ouen, *i.e.* they gave themselves, betook themselves; *cp.* *Gawain*, 1152, "der . . . hized to þe highe."

21-99. The description of deer-stalking in this poem supplements the account of the hunting of the deer, the boar, and the fox, given in *Gawain and the Greene Knight*.

27. "With iche fectur as thi fote for-frayed in the greues;" *i.e.* (?) with each feature (clearly revealed) as thy foot frightened [it] in the groves. The line has probably suffered at the hands of the scribe. Perhaps we should read "at" for "as;" "at thi fote" = "at the sound of thy foot."

35. "when the wynde faylede," refers to the deer getting to windward of the hunter, and smelling him; when there was no wind, the stag had to watch all round.

44. "drew up my tiller" (*i.e.* handle of a cross-bow), and bent the cross-bow, *viz.* by putting the string into a notch.

48. "had I mytid;" (?) = committed, *i.e.* had I done aught (*cp.* Halliwell, *Dictionary of Archaic and Provincial Words*; "MIT. To commit. *South*"); this would require "myttid;" again, O.F. *mueter*, *meuter*, (= *movitare*) would give M.E. *mewte*; the simplest emendation would be "myntid," [*i.e.* mȳtid] "made attempts towards."

53. "I hallede to the hokes," *i.e.* I hauled-to, pulled up, the hook or trigger beneath the crossbow. Read "hoke" for "hokes."

67. "tached," fastened; probably the stag's head was pushed back, so that his throat was upward, and his horns down.

68. "kenduart," perhaps this word should be read as "keuduart"; anyhow it is probably a variant of F. *culvert*, *cuilvert*, *cuivert*, L. *collibertus*, or *conlibertus*; *cp.* l. 515, "kilwarde of dedis." If "keudart" is the correct reading of the MS., the unessential "d" is easily explained.

70. "And I s[clis]te hym;" MS., "sisilte," probably for "siliste," a previous scribal error for "scliste." F. *eschicier*, *eschissier*, to slice.

80. "cuttede corbyns bone and kest it awaye," *cp.*

"& þe corbeles fee thay kest in a greue,"

Gawain, 1355.

91. "The fete of the fourche I feste thurgh the sydis," *i.e.*, "the feet of the haunch I fastened through the sides." Perhaps this refers to pushing one foot through the side of the other foot. This gives something to hold by. He then *heaved* it, by putting his hand through the loop.

94. "fostere of the fee;" *i.e.* (probably) "foster in fee;" "forester, a sworn officer of the Forest, appointed by the King's Letters Patent to walk the Forest, watching both the Vert and the Venison, attacking and preventing all trespassers against them, within their own bailiwick or walk. . . . And though these Letters Patent are ordinarily granted but *quamdiu se bene gesserunt*, yet they are granted to some and their Heirs, who are hereby called Foresters, or *Foresters in Fee*." Blount, *Law Dictionary*, third edition, 1717. .

98. "how it cheuede," *i.e.*, how things went.

101. "And I for slepeles was slomi;" "slepeles" is here used substantively; this idiomatic use of adjectival formations is not uncommon in Middle English, and especially in Alliterative Poetry; *cp.* "why hatz þou rended þy robe for redles hereinne," (*i.e.* "for want of counsel"); *Cleanness*, 1595.

105. "maden thaym full tale," *i.e.* made themselves full bold; the phrase has, perhaps, the force of "made much ado"; "tale" (= Mod. Eng. *tall*) is a word of uncertain history. Chaucer uses "humble and talle" (*Compl. M.* 38) where "talle" probably means "obsequious." In the *Prompt. Parv.* "tall" is glossed "semely, *decens, elegans*"; later writers employ it in the sense of "valiant, fine, bold, great."

The word occurs in Old English in the form *getæl* (pl. *getale*) in a passage strikingly illustrative of the words in the present text, "*wæron hyra tungan getale*," *i.e.* their tongues were swift. (*Ps. Th.* 56, 5.)

The compound "untala" (= mali) is found in the Northumbrian Gospels (*Matt. xxvii. 23*); *cp.* Gothic *untals*, indocile, disobedient, uninstructed.

106. "And ye will ledys me listen," *i.e.* if, sirs, ye will listen to me.

118. "chefe-lere;" written as two words in the MS.; evidently an early attempt to Anglicise *Fr. chevelure*; *quasi* chefe (head) + lere (A. S. *hlēor*). The earliest instances of "cheveler" quoted in the *New English Dictionary* belong to the end of the fifteenth century.

138. "golyone," a small gown, rather than "collar" (as glossed in *Stratmann-Bradley*) *cp.* Prov. Fr. *goule*, a kind of night-gown. The Latin *gula* suggests a kind of cape, round the throat and extending downwards. *cp.* :—

“He hath her in his clothes clad,
And cast on her his gullion,
Which of the skin of a lion
Was made.” Gower, *Confessio Amantis*, ii. 358.

cp. “slubberdegullion” = a slubbered-y gullion, = “a creature who slobbers his gullion;” (Halliwell).

147. “storroures,” *i.e.* storers; from O. F. *estorer*, to store up. We should rather expect “stiewarde of stoveres,” *i.e.* provisions, fodder for cattle.

176. “my lady;” a mere gloss, which has crept into the text by mistake.

189. “If you have caught your horse, you are anxious about no waggon-load,” *i.e.* you only care to have a horse to ride, not for agriculture.

Similarly in the poem of “*Winnere & Wastoure*,” Winner chides Wastour:—

“ [he] biddes non oþer
Bot a cuttede capill to cayre with to his frendes.”

213. “And than the hawteste in haste hyghes to the towre,” “to the towre,” a technical term of falconry; from Fr. *tour*, a turn, wheel, flight, *Cp.* “Shee (the hobby) is of the number of those hawks that are hie flying & towre Hawks,” Turberville, *Book of Falconrie*, p. 53, ed. 1611. The word was probably confused with the ordinary “tower,” hence “to tower;” *c.p.*

“A falcon towering in her pride of place,
Was by a mousing owl hawk’d at and kill’d.” *Macbeth*, II. iv. 12, 13.

233-4. “quotes . . . quysse . . . quyppes,” (Text A.) have been changed to “whopes” . . . “wharris” . . . “whopes” in B.

“quotes” is probably M.E. *hūten*, to hoot; the spelling quotes (*i.e.* *hwotes*) being perhaps due to analogy with “whoop” (*houpen*).

“quysse,” perhaps = to whiz, (Scand. *hvissa*, to make a hissing sound).

“wharris” ? = whirris, a dialectal variety of “quysse.”

“quyppes;” possibly “and” has been omitted by the scribe before this word, which may perhaps mean “whips.” Perhaps the lines read originally as follows:—

“And quopes thaym to the querrye that quelled hym to be dethe.
He quysse thaym & quotes thaym & quyppes full lowde,
Cheresches thaym,” *etc.*

237. “cowers” (B. *cours*); the word is perhaps an Anglicised form of Fr. “*cuir*,” familiar to readers of Middle-English in the compound “*cuir-bouilli*” (*i.e.* boiled leather; leather soaked in hot water, and when soft, moulded or pressed into any required form); M. E. “*coer-buille*,

qwyrbolle, curbulze," etc. No instance is recorded in the New English Dictionary of the present word, which seems to signify "*leather braces,*" used for keeping on the hood. The technical phrase in Modern Falconry for "coupling up the cowers" is "to draw the hood," *i.e.* "to draw the braces which open and close the hood behind."

238. "Lowppes in thaire lesse thorowe vertwells of siluere," *i.e.* *varvels,* or flat rings of silver, with the owner's name engraved thereon. These rings were permanently attached to the end of the jesses, and through these one end of the leash was passed, the other end being prevented from going through by a leather button. (*Cp.* Harting's *Bibliotheca Accipitraria*, pp. xx., xxi., *et passim.*)

254. "With coundythes & carolles;" *cp.* "Mony ap̄el songez, As coundutes of Krystmasse, & carollez newe;" *Gaw. and Gr. Knt.*, 1655; an earlier instance occurs in the "*Owl and Nightingale*" (c. 1250); "coundyhte" = O. F. *conduit, conduit*; Med. L. *conductus*, a sort of motet sung while the priest was proceeding to the altar. In Grove's *Dictionary of Music* the *conductus* is explained to be a species of *sæcular song*, in which the subject in the Tenor was original and suggested the other parts, after the manner of the *Guida* of a Canon (*v. N. E. D., sub. CONDUIT*).

278. "Als man in his medill elde his makande wolde haue;" I have no doubt that "makande" in this passage is equivalent to the verbal noun "making," *i.e.* gain, profit, though the confusion of the present participle ending "ande" with the noun suffix "ing" (=ung) is remarkable. A similar usage is to be found in *Winner and Wastoure* :—

"The more *hauande* þat he hathe the more of herte feble."

Similar instances must be extremely rare in Middle English.

300-331. The source of this account of Hector seems to have been Guido de Colonna's *Hystoria Troiana*; the reference to "Dittes and Dares" (l. 331) is from Guido's prologue; *Cp.* :—

"Thai wrote all þe werkes wroght at þat tyme
 In letturs of þere langage, as þai lernede hade :
 Dares and Dytes were duly þere namys.
 Dites full dere was dew to the Grekys,
 A lede of þat lond & loged hom with ;
 The tothyr was a Tulke out of Troy selfe,
 Dares, þat duly the dedys be-helde.
 Aither breuyt in a boke on þere best wise
 That sithen at a cité somyn were founden
 After at Atthenes as aunter befell."

(Alliterative translation of *Hystoria Troiana*, ll. 58-67.)

301. "Troygens of Troye;" B. "trochis of troy;" the corrupt reading "trochis" was possibly due to confusion with "troche" (strictly the tine of a deer), used as a term of architecture for a particular kind of ornamented tower; *cp.* "troched toures," *Patience*, 1383.

305. The adverbial use of "paramours" puzzled B.; hence "þat paramour."

306. "euerous;" B. "Emerus;" *cp.* l. 271, A. euerrous; B. amerous, *etc.* The word is not common, and the earliest recorded instances belong to the fifteenth century; it is the Anglo-French eürous = O. F. *eüreux*. Barbour (c. 1375) uses the substantive "vre," good fortune, luck.

313. "Als he tented to a tulke;" B. wrongly "toure." *Cp.* :—

" As Ector faght in the fild fell of the grekes,
He caupit with a King, caght hym anon,
Puld hym, as a prisoner of prise for to wyn," *etc.*

Geste Historiale, 8649 ff.

322. "sorely;" B. "surely;" the correct reading is probably "sarely," *i.e.* "sarrely," in serried rank.

324. B. "Sir Piramus," read "Sir Priamus."

331. "As Dittes & Dares and demedon togedir," so A. B. "As Dites and Darres de myn to gedire." This is one of the noteworthy cases where B. is more correct and helpful for the restoration of the text :—

" As Dites & Dares demeden togedir."

(*Cp.* note, ll. 300-331.)

332-404. Our author's main source for his account of Alexander was evidently the chanson de geste, called *Vœux du Paon*, by Jacques de Longuyon of Lorraine, who wrote it for Thibaut II., Duke of Lorraine (1304-1312). In this poem we find the earliest enumeration of the Nine Worthies (*vide* Preface). A Scottish version of the poem, *The Buik of the most noble & vailzand conqueror Alexander the Great*, was composed in 1438, printed by Alexander Arbuthnet at Edinburgh in 1580, and reprinted for the Bannatyne Club in 1831.

(*Cp.* Weber's *Metrical Romances*, vol. i., Appendix; Ward's *Catalogue of Manuscript Romances in the British Museum*, pp. 146-156; *etc.*)

The popularity of the stories of Alexander in the 14th century is referred to by Chaucer in his "littel tragedy" of Alexander :—

“ The storie of Alexandre is so commune,
That every wight, that hath discretioun,
Hath herd somewhat or al of his fortune,” *etc.*
(*The Monkes Tale.*)

Our author's knowledge of the subject seems, however, to have been anything but sound, as the subsequent notes will show.

334. “ Þe Iles of the Orient to Ercules boundes ;” *cp.* *Geste Historiale* (*i.e.* Guido de Colonna's *Hystoria Trojana*), ll. 310-315.

“ Tow pyllers he (Ercules) pight in a place lowe,
Vppon Gades groundes, þat he gotten hade :
Too which pyllers priste as prouyt is before,
The mighty Massidon Kyng maister of All,
The Emperour Alexaander aunterid to come ;
He wan all the world & at his wille aght.”

335-6 :—

“ There Ely and Ennoke euer hafe bene sythen,
And to the come of Antecriste (B. Criste) vnclosede be þay neuer.”

I have no doubt that Text A. represents the author's words, and that the substitution of “Criste” in B. for “Antecriste” of A. is due to a scribe's attempt to improve the original. Ely (*i.e.* Elijah) and Ennoke play an important part in the Antichrist Legend, and many allusions to them occur in early literature; *e.g.* “Quis pugnaturus est in consummacione seculi cum Anticristo? Enoch et Elias” (*Adrian and Epictetus*, *v.* Kemble's *Salomon and Saturnus*, p. 218). The origin and development of their function as combatants against Antichrist has been recently treated by W. Bossuet in his work *Der Antichrist in der Ueberlieferung des Judenthums, des neuen Testaments u. der alten Kirche* (Göttingen, 1895), *vide* chapter xiii. pp. 134-139. Grimm, in his *Deutsche Mythologie*, illustrates the continuity of the tradition during the Middle Ages, its place in folklore, and its influence on medieval poetry. Perhaps the most striking reference to the legend occurs in the Saxon Genesis (ll. 136-150), though here Enoch is alone alluded to:—“The Ruler of Heaven fetched him, and placed him where he must aye abide in bliss, until He, the noble guardian of Heaven, send him again into the world to the children of men, that he may teach folk. Then the wicked one, Antichrist, will also come,” *etc.*

Our author has made at least two serious errors; (i.) in connecting

Elijah and Enoch with the Alexander story; (ii.) in locating them at the pillars of Hercules. He has evidently confused Elijah and Enoch with two other important and better-known personages of the Antichrist drama, who figure most prominently in the romances of Alexander, viz. Gog and Magog, whose mention in *Ezekiel* is probably answerable for the traditions concerning them to be found in the East and West. Already in the *Koran* it is told how Dhu'lkarnein (*i.e.* Alexander the Great) shut them up behind inaccessible mountains, and built the Caucasian wall which the giants could neither scale nor undermine (v. chap. xviii.).

Sir John Mandeville gives a full account of the imprisonment of Gog and Magog, and the other nations. "Among these hilles that be there, be the Jews of the ix kyndes enclosed, that men call Gog & Magog, and they may not come out of no syde. . . . At the coming of Antecrist, a fox shall com & make his den in the sam place where that Kyng Alysaunder ded make the gattes," *etc.* Cp. *Kyng Alisaunder* (Weber's *Metrical Romances*), chap. v., ll. 5990, *etc.* :—

" Al this Kyng Alisaundre hath byset ;
Mowe they worse, mowe they bet,
No comuth they thennes ay,
Tel hit come to domesday.
Antecrist schall come thenne."

It is quite clear, then, that the poet confused "Ely and Ennoke" with "Gog and Magog," and the "pillars of Hercules" with the "portæ Caucasix," or the Caspian gates. The error is a strange one, and it is perhaps fair to suggest that had the author belonged to the London district and not to the other side of the country, he would perhaps not have been guilty of the confusion. The British giant Goemagog (subsequently Gog and Magog) was, according to the legend, the warder of the London Guildhall long before Goemagog and Corineus figured as representatives of the conquered Celt and the conquering Roman, as embodiments of the growing power of the new burgher class, and, eventually, as the palladium of old municipal interests

338 :—

" And conquered Calcas knyghtly ther afire
There gentille Jason be Jewe wane be fiese of golde ;"
[B. "There jentill Josue be Jewe wan be slevis of gold.]"

Joshua, the high priest of Jerusalem, who received Alexander the Great

with so much honour, and who, according to the Hellenising fashion of the time, called himself Jason, has been confused with Jason who won the Golden Fleece at Colchis. The error probably arose in this way:—The author had been reading Guido de Colonna's *Hystoria Troiana*; the passage quoted above (*cp.* the note, l. 334) with its reference to Alexander is immediately followed by a very long account of Jason and Medea; in fact the first three books of the History are devoted to the subject. With his mind full of Jason he passed to his stories of Alexander and read there of Jason the priest of Jerusalem. [Text B. has changed "Jason" to "Josue," but there can be no doubt that the poet wrote "Jazon," which was subsequently glossed "Josue."]

339. "gadres," *i.e.* Gaza.

340. "Sir godfraye," evidently an error for "Sir gadifer" (the elder).

340. "the goderayns" should be "the gaderayns," *i.e.* the people of Gades.

347. "the mody Meneduse a mane of Artage," probably "Emenidus of Arcadia" (in the Scottish version "de Archarde"), the slayer of Gadifer the elder, referred to previously, l. 342.

348. In this case the reading of B. "duche" (*i.e.* duchy) is to be preferred to "douthe" (people) of Text A.

355. "One Carrus the kyng was comen owte of Inde," *i.e.* "clarvus li yndoys" of the French romance.

356. "fozome," *i.e.* "Fezome," or "Fezonas," the sister of Gadifer's sons, Gadifer the younger and Betis (in the next line "fozonase" in A., "fizonas" in B). Their town was "Phezon" (or 'Epheson'), here "fozayne."

360. "facron;" (?) = "Phuron" (as in the *Vœux du Paon*).

364. "Idores and Edease," *i.e.* "Edée et Ydorus filles Antigonier."

365. "And there Sir Porus and his prynces to the poo avowede," *i.e.* made their vows upon the peacock, which Porus had shot; and Cassamus called upon the knights to make their vows when it was served up at table. (This forms the subject of Part II. of *Vœux du Paon*; Part III. deals with the accomplishment of the vows.)

370. "the bolde Bawderayne," *i.e.* "Cassiel li baudrains," king of Bauderis or Media.

377. "sir Cassamus the kene Carrus releues;" "Carrus" (as in ll. 355, 379) instead of "Clarus"; Cassamus swore that if the Greeks won the battle, and he saw Clarus on foot and at disadvantage, he would relieve and remount him for the sake of Porus, his son.

389. "the bolde Bawderayne of baderose sir cassayle hym seluen"; Cassiel is always referred to in the romance as "li baudrains" or "the baderane," *i.e.* a person of Baderis; evidently the origin of the name was lost sight of; hence "the bawderayne of baderose" (*i.e.* Baderis), *cp.* note, l. 370.

396. "Dame Candore" A.; B. "Cadace," *i.e.* "Candace," the correct reading; below, l. 627, both A. and B. read "Dame Candore the comly was called quene of Babyloyn."

405-410. "Thane sir Sezare hym seluen that Julyus was hatten," *etc.* Compared with the account of Julius Cæsar given in the *Vœux du Paon*, these lines are noteworthy for the prominence it gives to Cæsar's connection with Britain, and the traditions relating to his foundation of the Tower of London and Dover Castle. The present reference to the former tradition is probably one of the earliest in English literature. Possibly the lost French romance of *Julius Cæsar* contained a fuller and earlier record. Shakespeare refers to Cæsar's "ill-erected tower" in *Richard II.* (V. i. 2), and notably in *Richard III.* (III. i. 68):—

" PRINCE : Is it upon record, or else reported
 Successively from age to age, he built it ?
 BUCK. : Upon record, my gracious lord.
 PRINCE : But say, my lord, it were not register'd,
 Methinks the truth should live from age to age,
 As't were retailed to all posterity,
 Even to the general all-ending day."

The notion that Julius Cæsar began to build the castle seems to have been maintained by a table or chart which Camden says was formerly hung up there; it related that Cæsar, after he had landed at Deal, and had beaten the Britains at Baramdowe (a plain hard by passable for horses, and fit to draw up an army in), began to build Dover Castle, and that Arviragus afterwards fortified it against the Romans and shut up the harbour. Chaucer in his "tragedy" of Julius Cæsar (in the *Monkes Tale*) finds no place for either of these traditions.

407. "When the Bruyte in his booke Bretayne it called," *i.e.* when the Brut, or Chronicle of British history, in its book called England "Britain." "Bruyte" = a chronicle of British history from the mythical Brutus downwards, and referred originally to such works as Geoffrey of Monmouth's *Brut*, *Le Roman de Brut* of Wace, or Layamon's *Brut*. Mr. Gwenogwyn Evans

(*Academy*, No. 1035, p. 233) comes to the conclusion that the transferred sense of Latin *Brutus*, French and Welsh *Brut*=*historia, chronica*, arose towards the end of the twelfth century. Professor Kuno Meyer finds the same use of the word in Irish in a chronological poem on the kings of Leinster by Gilla na Naem ūa Duend, who died in 1160. The words "when the Bruyte in his booke Bretayne it callede" look like a mere amplification of the French original of the words "all that was callit Bertane than" (*Vœux du Paon*), and probably do not refer directly to Layamon's *Brut*, though a full account of Cæsar's defeat of Cassibelan is to be found there.

413. "there is hony in that holde holden sythen his tyme." The following passage in Lambarde's *Perambulation of Kent* throws light on the otherwise obscure meaning of the line:—"The Castle at Dover (say Lydgate and Rosse) was first builded by Julius Cæsar, the Romane Emperour, in memorie of whome they of the Castell keepe till this day certene vessels of old wine and salts, which they affirm to be the remaine of such provision as he brought unto it. As touching the which (if they be naturall and not sophisticate) I suppose them more likely to have been of that store which Hubert de Burgh laid in there."

414. "Romaine," *i.e.* Gaul; "rawnsede" (B. raunsomed); probably an error for "rawnsūede," *i.e.* "rawnsunede," or "rawnsunte" (*cp.* l. 514, "rawnsunte it sone").

419. "Surry and Sessoyne," *i.e.* Syria and Saxony.

423-425.

"In the olde testament as the storye telles
In a booke of the Bible that breues of kynges;" *etc.*

our author has not improved on his original in amplifying the simple reference to "the Old Testament":—

"Josué vous devons nommer premierement
Par sa sainte priere, par son son hardement,
Parti le flun Jordain a travers droitement,
Et passerent a sec sans nul encombrement
Les Juïs qu'il avoit en son gouvernement
Vers nudi guerroids cil prendons longuement.
Ou .xij. rois conquis assés parfaitement
Lesquels il destruit toz assés honteusement,
Etre lor lessa terre, cité ne casement
Qu'il ne feïst torner a son commandement."

The writer certainly did not read of Joshua and Judas Macchabeus in "Regum," though the statement was true as far as David is concerned, for I and II Samuel were formerly called I and II Kings (*cp.* *Piers Plowman*, B. iii. 257).

426-441. "The firste was gentill Josue þat was a Jewe noble," *etc.* Joshua's usurpation of the merits of Moses is characteristic of all the early accounts given of his claims to be reckoned among the Nine Worthies. Why was Moses thus deprived of his place among the world's greatest heroes? The answer to this question is to be found in the mediæval allegorical interpretation of "Joshua." The Hebrew word *Joshua*, the same as the Greek *Jesus*, was taken to signify "God-Saviour," and Joshua is called Jesus in Acts vii. 45, Hebrews iv. 8. Joshua, the leader of the Israelites to the promised land, was taken to be a type of Jesus the Leader of the faithful to the promised salvation.

438. "A soppe for the Sathanas vnsele haue their bones;" (probably B. gives the better text, "A soppe for Sathanas";) *i.e.* "a sop for Satan—ill-hap have their bones!" The exclamatory second clause, expressing as it were the writer's personal joy at the triumph of righteousness, is thoroughly in the spirit of alliterative poetry, and many parallel instances might be quoted; *cp.* l. 447, "the devyll hafe that reche."

441-453. "Than Daid the doughty thurgh the drightyn sonde," *etc.* Our author adds to the few lines in the *Vœux du Paon* a reference to the story of David's treachery towards Uriah, as a sort of protest to the unqualified praise there given; *cp.*, "he was ouer all sa wele doand" (*The Avowis of Alexander*).

444. "Golias," the regular mediæval form of the Philistine's name, hence the buffoon Bishop Golias of the "Apocalypsis Golix" (whence *E. goliardeys*; *Fr. goliardois*; *Lat. goliardus, goliardensis, etc.*).

447. "the devyll hafe that reche," *i.e.* the devil have him who cares," *cp.*

"And thanh ye deye for deul, the denel haue that reche."

(*Piers the Plowman*, ix. 127.)

451. "For Vrye his awnn knyghte in a-venture he wysede." The present lines recall Langland's striking reference:—

"Also Marie Magdelene· ho myghte do worse
As in lykyng of lecherye· no lyf denyde?
And Daid the douhty· that deuynede how Vrye
Mighte slilokeste be slayn· and sente hym to werre
Lelliche as by hus lok· with a lettere of gyle
Now beeth these seintes· as men seyen· and souerynes in heuene."

(c. xii. 263-269.)

453. "For Bersabee his awnn birde;" the ordinary form of the name in Middle English; *cp.* the Wycliffite Version of 2 Kings v. 3: "Then Daid

sente, and aserchede, what was the woman; and it is toold to hym, that she was *Bersabee*, the dougter of Elyam, the wijf of Vrye Ethei." The form of the name is ultimately derived from the Septuagint, where *βηρσαβεè* occurs for "Bath-sheba" or "Bath-shua."

454-462. "The gentill Judas Machabee;" the poet has added nothing to the brief account given in the *Vœux du Paon*.

456. "Antiochus"; Chaucer makes Antiochus the subject of one of his "tragedies":—

"What nedeth it of King Antiochus
To tell his high and real majestee,
His gret pride and his werkes venomous?
For swiche another was ther non as he;
Redeth what that he was in Machabe," *etc.*

(Monkes Tale.)

457. "Nychanore anoþer kyng," B. "knyght"; probably B. gives the more correct reading.

464-512. "Areste was sir Arthure," *etc.*; the writer has amplified his original, which deals mainly with Arthur's encounter with the giant on Mount Michael, by adding a summary account of Arthur's passing. In Text A. Wawayne (*i.e.* Gawain) takes the place of Sir Bedwere (ll. 497, 499, 502, 505), but it is clear from the alliterative structure of the line that Wawayne is a scribal error for a knight whose name begins with a vowel, and probably Text B. preserves the correct reading, viz. "Ewan" (a scribal modification of "Ewayne"). Possibly the poet had some authority for making "Ewayne, le fyse de roy Vryence," the companion of Arthur before his passing away; on the other hand the error may have been due to ignorance of the romances.* Ewayne and Gawayne were cousins and great friends, the latter sharing the former's banishment, when Arthur suspected him of being party to the plots of his mother Morgan. In British romance no knight occupies a more conspicuous position than Owain ab Urien Rheged. The Welsh story of "The Lady of the Fountain" (Lady Guest's *Mabinogion*, vol. i.); the English romance of "Ywain and Gawain" (Ritson's *Ancient English Metrical Romances*, vol. i. pp. 1-169); Hartman von Aue's *Iwein*; the Icelandic "Ivents Saga" (Kölbing's *Riddarasögur*, pp. 75-136); the Swedish "Herr Ivan Lejon-Riddaren" (*Svenska Fornskrift-Sällskapet*, 1845-49); all these versions are merely abridged translations of the *Chevalier au Lyon* by

* In the French prose Lancelot Girflet acts the part of Bedwere.

Chrestien de Troyes. The account deviates from the account given in the *Morte d'Arthur*, and from all the various versions considered in connection therewith (*cp.* Sommer's *Le Morte d'Arthur*, vol. iii. pp. 265-278, *etc.*).

468. "rowunde"; read "rownde."

481. "Boystone," an error for "Roystone"; Text B. "Rusten;" so in *Vœux du Paon* the name of the giant is "Ruston;" M. Paul Meyer has the following note on the form:—"Il faut lire Ritom ou Rithon au lieu de Ruston. Il s'agit du géant Ritho dont Geoffroi de Monmouth (x. 3) raconte la défaite, et qui figure dans divers romans postérieurs. L'histoire du géant du Mont-Saint-Michel est racontée par Geoffroi de Monmouth dans le même chapitre."

In *Morte d'Arthur* (Book I. xxiv.-xxvii.) the story is told of "Kynge Ryons" who had "purfyled a mantel with kynges berdes and there lacked one place of the mantel," *etc.*; in the Alliterative *Morte Arthur* we have "Rience"; in the *Avowis of Alexander* "Rostrik."

482. a blyot; MS. (A. text) reads "Abbyot"; B. "a billet," evidently the reading of A. = "a blyot," *i.e.* a bliaut, O. F. bliaut, Med. L. blialdus, bliaudus, blisaudus, a tunic worn both by men and women often richly embroidered. It is noteworthy that the ordinary Middle English form of the word, as well as the Middle Low German, blihant, blihand, show *n* before the final *t* or *d*:—bleaunt, bleeaunt; no instance is recorded of the form without *n* in English (*v.* N. E. D. bleaunt.)

487. "Vppon Sayn Michaelles mount meruaylles he wroghte," *etc.*; *cp.* *Morte d'Arthur*, Book V.

488. "There a dragone he dreped"; not a dragon, but a giant; *cp.* *Morte Arthur* (alliterative poem), ll. 899 *ff*; so Malory. The dragon is only seen in a dream:—

"Hym dremyd of a dragone, dredfulle to be-holde,
Come dryfande ouer the depe," *etc.*

(*Alliterative Morte Arthure*, ll. 760-822.)

490. "Bretayne," *i.e.* Brittany.

491. "Gyane," *i.e.* Guienne.

494. "The gates towardes Glassthenbery," B. "The gate towards Glastonbery," *i.e.* the roads (or road) towards Glastonbury; the singular "gate," as in B., is perhaps to be preferred.

497. "Arthur oure athell kyng and Wawayne his knyghte"; B. "& Ewan his knyght"; similarly ll. 499, 505.

502. "And sir Wawayne swith to the swerde"; B. "And Ewan start swith to þe swerd"; Text B. gives the correct reading of the line.

513-519. "Sir Godfraye de Boless," *etc.*; it is difficult to understand why Godfrey precedes Charlemagne, unless it is due to the author's utter ignorance of chronology; his knowledge of the last of the Nine Worthies is certainly vague, nor has he clearly understood the six lines of his original; the historical Godfrey was not as attractive to the fourteenth century poet as the legendary Charlemagne and Arthur; he was much too modern. William of Tyre's history of the First Crusade belongs to about 1170, and became the source of the accounts of Godfrey's achievements (*cp.* Caxton's *Godfrey of Boloyne, or Last Siege of Jerusalem*, ed. Dr. Mary de Colvin; Extra Series, lxiv. *Early English Text Soc.*); (Caxton's preface is especially noteworthy.)

514. "Romanye;" *i.e.* the whole Roman world. *Cp.* Caxton: "In this tyme cam tydynges fro Rome that doubled theyr sorow and anguyeshis," *etc.*, where French original reads "Roumanie," and Latin "de partibus Romanie."

516. "Corboraunt": generally called "Corbaran" in the French poems on the crusades; properly, "Kerbogha," Sultan of Aleppo; in the History of Godfrey he is named "Corbagat."

517. "And after he was callede kynge," *etc.* William of Tyre tells how Godfrey refused to be called "King of Jerusalem," not wishing to wear a crown of gold in that city where his Saviour had been crowned with thorns. Baldwin, his brother, who succeeded him within two years, styled himself "Rex Hierusalem, Latinorum Primus."

520-583. The account of Charlemagne falls broadly into five divisions:— (i.) an enumeration of "the doghty dossypers"; (ii.) the War with the Saxons; (iii.) Oliver's fight with Ferumbras; (iv.) the disaster at Roncesvalles; (v.) the siege of Narbonne, and the death of Charles. Our author can hardly have derived his story from any one source, and there are many curious elements in the passage, elaborated from the few lines on Charlemagne in *Les Vœux du Paon*.

(i.) Lines 522-529. The list of the peers does not coincide with that given in any of the French or English romances (*vide Histoire Poétique de Charlemagne, par* Gaston, Paris, p. 507; *Sir Ferumbras*, edited by Sidney J. Herrtage, p. 193; *The Sowdone of Babylone*, ed. E. Hausknecht, p. xxvii.; *Early English Text Society*. "The Katur fitz Emountez" (*i.e.* the Four Sons of Aymon) count together as one, so that the number may not exceed twelve, but several lists give sixteen or even more "barons of themperour

Charles and pyeres of Fraunce." Eight of the names enumerated in the present list are identical with those given in *Ferumbras*, viz. Roland, Oliver, Aubry, Ogere Deauney (i.e. Ogier of Denmark), Naymes of Bavaria, Terry (i.e. Thierry), Berarde de Moundres (i.e. Berarde of Montdidier), Gy de Burgoyne (i.e. Guy of Burgundy). Raynere of Jene (i.e. Reyner of Genoa), the father of Oliver, figures in *Ferumbras*, but not as one of the *douzeperes*; Turpyn, Sampsonne (i.e. Samson of Burgundy, frequently mentioned in the lists), and "the Katur fitz Emountez" are not found there at all. Turpin, the knight-bishop of the romances, has an important place in the poem of *Aspremont*, in the *Enfances Ogier*. According to the *Chanson de Roland*, he met his death at Roncesvaux, and this narrative our author follows (*vide* l. 565). The *Chronicle of Turpin* makes him survive the battle. "Terry and Turpyn" are mentioned together among the *douzeperes* in the fragmentary English *Song of Roland* (ed. S. J. Herbage, "The Sege of Melayne," etc., *E. E. Text Soc.*, pp. 105-136).

(ii.) Lines 531-540 evidently epitomise the struggle between Charles and the Saxons which is the subject of Jean Bodel's *Chanson des Saxons* (ed. Francisque Michel). The introduction of Salamadyne the Sowdane looks, however, like a confusion of Charlemagne with Godefroy of Bouillon, unless the familiar name is substituted for "Agoulant" of *Les Vœux du Paon*. "Polborne" (Text B. Puerne) is a crux; perhaps it is a corruption of "Paderborn," where Charles held his great Champ-de-Mai, and which was certainly the most important spot in the struggles between the Franks and Saxons. The word recalls the equally difficult place-name "Belferne" in the *Chanson de Roland* (stanza lxx., *vide* L. Gautier's last edition):—"Reis Almaris, de le regne de Belferne," where Belferne is glossed "nom de royaume païen (?);" in the English *Roland*, Amaris is described as "a prince of Portingall."

"wityhne;" text B. "wyghtelyne" (l. 536); = Guitelin (*vide* "Chanson des Saxons") or Guitechin = Witikind or Widukind, the great Saxon leader, the hero of the Saxon wars against Charles "the Second Arminius of Germany." I know no other record of the name in old English literature.

I cannot discover whence the poet derived "dame Naoles" as the name of his wife, and "Maundevyle" as the name of her lover. In the *Chanson des Saxons* and other versions the lady's name is Sibile, and her lover is Baudouin, Roland's brother; their story forms an important part in the *Chanson*.

(iii.) Lines 541-557. This condensation of the Romance of *Ferumbras*

is remarkable for the introduction of "Merchel" (*i.e.* "Marsile," the pagan hero of *Roland*) instead of "Balan" (as he is called in the French, Provençal, and English version of *Syr Ferumbras*), or "Laban," "Lavan," "Lawyne" (*v. Sowdone of Babylone*), the correction it is true has been made in the text, but the alliteration of the line reveals the poet's error. "Balan" was the father of Ferumbras; "Marsile," the uncle of Ferragus. The former figures in the *Ferumbras* cycle; the latter in the *Roland* poems. No Charlemagne Romance seems to have been more popular in England than "the Romany of worthe ferambrace," wherewith it will be remembered "the gud king" Bruce comforted his men, "and maid thaim gamyn and solace" (*vide* Barbour's *Bruce*, ed. W. W. Skeat, Book III., ll. 435-466).

Line 542. "flagott," *i.e.* Flagot, the Spanish river on which are situated the cities of Mantrible, or Mauntrible, here called "Mawltriple," and Agremour, or Egremour, here "Egremorte" (*Ferumbras*, "Aigremont"). The Romance tells how when the twelve peers besieged in Agremar send Richard of Normandy to Charlemagne to ask his aid, Richard started in the direction of Mantrible, but finding the bridge blocked up and guarded, he is obliged to swim across the water. Charlemagne, hearing of the distress of his peers, starts towards Mantrible, and then continues his march against the soudan at Agremar (*cp. The Sowdone of Babylone, Syr Ferumbras, etc.*).

545. "And than they fologhed hym in a fonte and Florence hym callede,"
cp. :—

"þan was cristned sir Ferumbras, a man of gret deffens,
Ys name ther y-changed was, & was ihote Florens,
Ac þoʒ me tornde þar ys name, as þe manere was,
Euere ʒut after a baar þe same, & men cliped him Firumbras."

(Syr Ferumbras, ll. 1086-1089.)

549. "Byfore with his eghe"; B. "by fore his Eyen"; the reading of B. is to be preferred; perhaps "with" was due to a marginal note, and referred to "forthe," in the first half of the line, suggesting "forthwith" instead of "forthe" (*i.e.* "Floripas").

551. "And one swyftely," *i.e.* Sir Ogier.

552. "And dame floriþe þe faire was cristened there affire" (B. "was halowd þeraftur"); for "cristened," read "fologhed" (*i.e.* baptised); *cp.* l. 545.

555. "When he with passyoun and pyne was naylede one the rode"; B. "was on þe rode naylid"; perhaps we should read "was pynd on the

rode," or "was put on the rode" (*cp.* "pyned was and put on the rode," *Titus and Vespasian*, l. 8).

557. "And at Sayne Denys," *etc.* *Cp.* :—

"Karlemaines s'en va au moustier Saint Denis ;
Là manda arcevesques, evesques béneis,
Les reliques lor monstre Damedieu Jbeseu Cris."

(*Vide Syr Ferumbras*, p. 188, l. 6076.)

The French Romance goes on to say that within three years came the treachery of Gwenelon :—

"Ne tarda que, iii. ans qu' Espagne fu gastée ;
Là fu la traïsons de Rollant pourparlée."

(iv.) Lines 558-570. This summary account of Genelon's treachery, and the battle of "Rowncyuale," was evidently suggested by the closing lines of *Sir Ferumbras* (quoted above). "Balame" (ll. 558, 569) is the poet's error for "Merchel," to which it has been changed by some one better acquainted with the details of the story ; the alliteration, however, has preserved the error.

557. "dwellyd there for euer" ; better, "and [they] duelled there," *etc.*

561. "Genyon" ; B. "Golyan" ; in *Sowdone of Babylone* the form is "Genelyn" ; in the English *Roland* "Gwynylon" ; Chaucer's allusions to Genelon are well known :—

"the false Genelon,
He that purchased the trayson
Of Rouland and of Olivere."

As far as the form in Text A. is concerned, it is noteworthy that the Latin "Battle of Roncevaux" (*vide* Appendix to *La Chanson de Roland*, ed. Francisque Michel) gives the name as "Gueno," the colophon reading "Explicit de tradicionne guenonis." But perhaps "Genyone" is merely a verbal error for "Genylone."

562. "Rowncyuale" ; the regular English form of "Roncesvalles," where Roland was slain ; hence probably the adjective "rouncival" (*vide* Nares' *Dictionary*, ed. Halliwell and Wright)=great, strong, gigantic, and used for (1) a kind of pea ; (2) a virago ; and (3) for a special kind of Scottish verse (*v. Essays of a Prentice in the Divine Art of Poesie*, by King James VI. of Scotland).

569. According to the *Chanson de Roland*, Marsile (here "Balame") is fatally wounded by Roland a few moments before his own death.

570. "And that day he dide to the dethe," better, "and that day he dide [hym] to the dethe," *cp.* Text B.

(v.) 572-577. "Emorye made Emperour euen at that tyme," *etc.* Our author here alludes to "Aimeri de Narbonne," whose story belongs to the cycle of Guillaume d'Orange, who saved Narbonne from the Saracens in 793 (*cp.* Ward's *Catalogue of Romances in the Department of Manuscripts in the British Museum*, vol i. pp. 632-663; also, *Aymeri de Narbonne*, and *La Mort Aymeri de Narbonne*; Société des anciens textes Français).

586. "Arestotle he was arste in Alexander tyme," *etc.*; the reference is obviously to the famous, though spurious, *Secretum Secretorum Aristotelis*, addressed under the name of Aristotle to his pupil Alexander the Great; Lydgate, who translated part of it, described the work thus:—

" Title of this boke Lapis Philosophorum,
Namyd also De Regimine Principum,
Of philosophres Secretum Secretorum ;—
The which booke direct to the king
Alysaundre, both in the werre & pees,
Full accomplishid by Aristotiles,
Feeble of age."

The greatest part of the viith book of Gower's *Confessio Amantis* and Hoccleve's *De Regimine Principum* is taken from this work; and Chaucer, in his *Chanones Yemannes Tale*, refers to "the secree of secrees." An exhaustive study of the subject is given in Mr. Robert Steele's Introduction to his edition of Lydgate's and Burgh's "*Secrees of Philisoffres*" (E.E.T.S., 1894).

588. "[And gerte] Alexander," *etc.* Text A. "The grete Alexander"; B. "And gret." B. suggests the correct reading of the line.

594. "Then virgill thurgh his vertues ver[r]ayle he maket, bodyes of brighte brasse full boldely to speke," *etc.* The reference is to the story in the Latin *Gesta Romanorum* telling how Virgil, the enchanter, placed a magical image in the middle of Rome, which communicated to the Emperor Titus all the secret offences committed every day in the city. Among the many allusions to Virgil's magical powers perhaps the most interesting in English literature are Gower's story of the Magic Mirrors (*Confessio Amantis*, book v.; *cp.* also bk. viii.); the ixth tale of *The Seuen Sages* (*vide* Weber's *Metrical Romances*, vol. iii.); the black-letter romance of Virgilius, printed at Antwerp in the year

1510; Lydgate's reference to *Tragedies of Bochas*, book ix. ch. i. st. 4. (The chief work dealing with "Vergil in the Middle Ages" is Comparetti's, which has recently been Englished, and published by Messrs. Swan and Sonnenschein.)

599-605. "Than Sir Salomon," *etc.*; the poet refers to (i.) the apocryphal *Book of Wisdom*, and (ii.) *Ecclesiasticus*; these books were in the middle ages better known than *Proverbs* and *Ecclesiastes*, the former probably owing to its allegorical interpretation; *cp.* St. Aug., *De Trin.*, iv. 20; "Cum pronunciat in Scriptura aut enarratur aliquid de *Sapientia* seu dicente ipsa sive cum de illa dicitur, Filius nobis potissimum insinuatur."

599. "by him one" (B. "by his one"). Text B gives the idiomatic form of the genitive with "one," *i.e.* "by himself alone"; *cp.* "to kayre at his one," *Gawain*, 1048; "we bot oure one," *ibid.*, 1231, 2246.

608. :—

" And graythe [d] Galyon (B. Golyan) a boure to kepe hir þerin,
That no wy scholde hir wiede ne wyne from hym seluen ;"

"Golyan" or "Galyan" = "Viviane" or "Vivien," Lady of the Lake; the original form of the name seems to have been Ninian, transformed by scribes to Niuiian, Niuienne, Viuienne; Malory calls her Nymue or Nyneue.

The allusion to Vivien in connexion with Merlin's "wit" is at first sight not altogether happy, for it recalls the weird scene in "the deep forest glades of Broceliande," where "the woman's wit triumphed over the sage's wisdom," and Vivien, turning Merlin's craft against himself, "graythed a bour" for the great Enchanter to keep him there imprisoned, "lost to life, and use, and name, and fame."

Our author, however, alludes to an episode in the story of Merlin not found in Malory's account of the Vivien incident (book iv. ch. i.). The explanation of the passage is to be found in the French "*Suite de Merlin*" (*vide* Sommer, vol. iii.), where it is narrated that Merlin builds by the "lac de Dyane" a palace so rich and beautiful that no king nor prince, "en toute la petite Bretagne," could boast of possessing the like. Merlin by enchantment renders the palace invisible, so that no one who does not belong to Vivienne's "maisnie" can see it. He stays there with Vivienne for a long time, and while he loves her best of all the world she hates him, "pour chou que elle savoit bien que il baoit a son purcelage;" she would fain be rid of him, but knows not how, he is so wise (*ibid.*, p. 118).

614. "Amadase and Edoyne" (B. "Amadas & ydoyne") are frequently

referred to, in company with Tristram and Isoude, as the embodiments of ideal love, and as the subject of popular romances of the time, *e.g.* :—

- (i.) “ Men ȝernen iestes for to here,
 And romaunce rede in dyuerse manere,
 * * * * *
 Of tristram & of Isoude be swete
 How þei wiþ loue firste gan mete,
 Of Kyng Ion and of Isombras,
 Of Idoyne, & of Amadas.”

(*Cursor Mundi*, ll. 1-20.)

Perhaps even a more interesting reference is to be found in the *Luue Run* of Thomas de Hailes :—

- (ii.) “ Hwer is paris and heleyne
 þat weren so bryht and feyre on bleo,
 Amadas and Ideyne,
 tristram yseude and alle þeo.” *

(*Old English Miscellany*, p. 95.)

The fullest allusion occurs in the *Romance of “ Emare ”* (*v.* Ritson's *Metrical Romances*, vol. ii.), where a beautiful description is given of a piece of cloth made by the daughter of the Amerayle of the Saracens, presented by the King of Cesyle to the Emperor Aetyus ; thereupon were portrayed the love-stories of Idoyne and Amadas, Tristram and Isowde, Florys and Blanchefflor, and others :—

- (iii.) “ In that on korer made was
Idoyne & Amadas
 With love that was so true,
 For they loveden hem with honour,
 Portrayed they wer with trewe-love flour,
 Of stones bryght of hewe,
 With carbunkull & safere,
 Kassydonys and onyx so clere,
 Sette in golde newe,
 Deamondes and rubyes,
 And other stones of mychyll pryse
 And menstrellys with her gle.”

* Morris reads :—

“ Amadas tristram *and* dideyne
 Yseude and alle þeo ” ;

but MS. “ Amadas *and* dideyne tristram ” ; evidently neither the scribe nor editor could scan the third line ; but it is simple enough :—

“ Ámadás || —ánd | Idéyne ” ; or perhaps, “ Ámadáčě ánd Idéyne.”

Similar references are to be found in Gower's *Confessio Amantis* (book vii.); in the romance of *Sir Degrevant* (l. 1478; vide "*The Thornton Romances*," ed. J. O. Halliwell, *Camden Society*, 1844), etc.

Probably no English version was ever made of the love-story of Idoyne and Amadas, though we have two variants of a romance of *Sir Amadace* (vide Weber's *Metrical Romances*, vol. iii., and Robson's *Three Metrical Romances*, *Camden Society*, 1842), but this is merely a fantastic tale of quixotic adventure, without any elements of romantic love. Idoyne is not even mentioned therein. The old French romance of the lovers is extant. (*v. Amadas et Ydoine*, ed. Hippeau, 1863; *cp. Hist. litt.* xxii; *Romania*, xviii.; *cp. Larminie's West Irish Tales*). The romance was among the books bequeathed by Guy Beauchamp, Earl of Warwick, to the Abbey of Bordesley in Worcestershire (*v. Todd's Illustrations to Chaucer and Gower*, p. 161).

617. "And Dalyda his derelynge and now dethe has þam boghte" (B. "And Daliday his derling now deth hath þem bothe"); the line should probably read:—

"And Dalyda his derlynge now deth has þam bothe."

"Dalyda" (for "Dalilah") the ordinary mediæval form of the name, was originally a Greek formation, due to analogy with words ending in *ιδα*; the form is found in the Septuagint; (Roger Bacon already alludes to the error, and explains it in his *Compendium Studii*; vide *Rolls' edition*.)

618. "Sir Ypomadonn de poele full priste in her armes, (B. better, "yn his armes") þe faire Fere de Calabre (B. "And his faire fere")" etc.

The romance of Sir Ipomedon, son of Hermogenes, King of Apulia, tells the chivalous adventures of the hero before he wins the daughter of the Duke of Calabria for his wife. The English metrical Romance, of which only one complete copy is known (*Harleian 2252*, xvth century), was printed in Weber's *Metrical Romances* (vol. ii. pp. 281-365); a full abstract had previously been given by Ellis in his *Specimens of Early English Metrical Romances* (vol. iii. pp. 208-256). The name of the lady is not given in the English version, which is merely an abridgement from the French original, written about 1185 by Hue de Rotelande, a poet living at Credenhill, near Hereford, Walter Mape's contemporary, who according to a passage at the end of Part I. of the poem rivalled the author in the art of lying:—

"Sul ne sai pas de mentir lart
Walter map reset hen sa part."

Throughout the romance the young Duchess of Calabria is called "la fière

pucelle," or "La Fière"; hence "pe faire Fere" of the text (*vide* Ward's *Catalogue of Romances in the MS. Department of the British Museum*, vol. i. pp. 728-757; Wright's *Biographia Britannica Literaria, Anglo-Norman Period*, pp. 338-340; *Ipomedon, in drei Englischen bearbeitungen*, hrsg. von E. Kölbing; Breslau, 1889.

620:—

"Generides þe gentill full joly in his tyme,
And Clarionas þat was so clere," *etc.*

The English versions of the romance of Sir Generydes belong to about the middle of the fifteenth century; the curious point is that the French original is lost, and the same fate has befallen a Latin translation which was made from the French by "a clerk at Hertford"; an English version of the tale was printed in the sixteenth century, but "only a few mutilated fragments of the edition are known to exist" (*v. Generydes; a Romance in Seven-line stanzas*, edited from the unique paper MS. in Trin. Coll. Camb., about 1440 A.D., by W. A. Wright; *Sir Generides*, ed. Furnivall, *Roxburghe Club*). Gower in his *Balades* (No. xliii.) refers thus to Generides:—

"De Lancelot si fuissetz remembre,
Et de Tristrans, com il se contenoit,
Generides, Florent, Partonope,
Chascun de ceaux sa loialte guardoit."

622:—

"Sir Eglamour of Artas full euerous in armes
And Cristabelle the clere maye," *etc.*

The English metrical romance of Sir Eglamour of Artois was first printed by J. O. Halliwell in *The Thornton Romances* from a Cambridge MS.; Ellis gave a full abstract of the poem in *Specimens of Early Metrical Romances*. The romance relates, to follow Dr. Ward's summary of its plot, how Eglamour loved "Cristabella," the daughter of his lord, the Earl of "Artas"; how she was delivered of a boy while her lover was absent on an expedition; how she and her child were turned adrift in a boat; how the child was carried away by a "gryppe"; how, after a lapse of years, the son was nearly married to his mother; and how, eventually, he and his parents were happily united (*Cat. of Romances*, pp. 766, 767, 820). The MSS. of *Sir Eglamour* are later than the end of the fourteenth century, or at all events not earlier (*cp. Englische*

Studien, vii. p. 191 ff). The source of the poem is so far unknown; a French original has not been discovered. The poem is closely related to the romance of *Torrent of Portugal* (the only MS. of which belongs to the fifteenth century). Halliwell, who published an edition of the romance in 1842, was of opinion that "it is probably, like the second copy of the romance of Horn, a modernized version of an older English romance, which was itself translated from the French." Dr. E. Adam in his edition (*Early English Text Society*, 1887) put forward the conjecture that "an old poem, now lost, existed, with which the authors of *Sir Eglamour* and of *Sir Torrent* were acquainted; but not having a MS. of it, or knowing it by heart, both of them made up their minds to re-write the story in a well-known metre, changing, omitting, adding whatever they liked, even filling up the gaps in their memories by invention. Both of them recollected the first half of the story better than the second." This may be a plausible solution, but as Halliwell observed in his introductory remarks on *Sir Eglamour*, "there is, perhaps, a secret history attached to the source of these romances that remains to be unravelled."

Sir Eglamour was printed at Edinburgh by Walter Chepman and Andro Myllar, under the title of *Sir Glamor*, 1508, and subsequently at London by Copland and Walley (*cp.* Hazlitt's *Bibliography of Old English Literature*, p. 177). Halliwell points out that the name of "Sir Eglamour" appears to have passed into a kind of proverb; hence in Dekker's *Satiromastix*: "Adieu, Sir Eglamour; adieu lute-string, curtain-rod, goose-quill;" while Julia in the "*Two Gentlemen of Verona*" asks Lucetta, "What think'st thou of the fair Sir Eglamour?" and the maid replies:—

"As of a knight well-spoken, neat, and fine,
But, were I you, he never should be mine."

624. "And Sir Tristram the trewe," *etc.*; *cp.* Note, l. 614. The most valuable of modern editions of *Sir Tristrem* is Professor E. Kölbing's (Heilbronn, 1882).

627. "Dame Candore," probably an error for "Candace," *cp.* Note, l. 396.

643. *cp.* *Piers Plowman*, c. xxxi. 153.

664-665. The rhyme at the end of Text B. is obviously an "improvement" not due to the original writer of the poem.

M. Index Verborum.

[FORMS ENCLOSED IN BRACKETS OCCUR IN TEXT B.]

- | | |
|---|--|
| <p>abashede (basshed), <i>abashed</i>, 369
 agreed (ayrathid, <i>i.e.</i>, agrathid, <i>prepared</i>), <i>agreed</i>, 358
 amatistes, <i>amethysts</i>, 127
 ames, <i>resolves</i>, 384
 ames (armes), <i>resolves</i>, 394
 amorelle (amerall), <i>emir</i>, 515
 another, <i>another thing, otherwise</i>, 484
 appon, <i>upon</i>, 298
 ardaunt, <i>ardent</i>, "ewe ardaunt," 590
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 arsneke (arsenek), <i>arsenic</i>, 590
 arste (eldist), <i>first</i>, 586
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 assegedede (segid), <i>besieged</i>, 303
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 athes, <i>conjures</i>, 499
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 (aught), 406, 465
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 auntirs (awnturs), <i>ventures</i>, 375
 auntoure (awntere), <i>adventure</i>, 317
 a-venture (awntur), <i>adventure</i>, 451
 auntlers, <i>antlers</i>, 28
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 awnn (howen), <i>own</i>, 392; (owen), 406,
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 bake, "one bake" (abak), <i>aback</i>, 369
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 balghe, <i>flat</i>, 112
 balkede, <i>stopped short</i>, 56
 ballede, <i>bald</i>, 158
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 245
 bedis, <i>beads</i>, 153
 belde (beldid), <i>built</i>, 662
 bele (bolde), <i>beautiful</i>, 390
 be-lyue (by lyue), <i>quickly</i>, 416
 beme, "beame-antler," <i>the next tine
 growing above the brow antler</i>, 26
 bende, <i>stretched</i>, 43
 benefetis, <i>benefits, noble deeds</i>, 143
 benes, <i>requests</i>, 143
 beralles, <i>beryls</i>, 123
 berdes (byrdes), <i>beards</i>, 482
 berselett, <i>hound</i>, 39, 69</p> |
|---|--|

- beryn, *warrior, man*, 110
 (berne), 265
 beryne (beern), 391
 beryns (bernes), 395
 besantes, *besants, coins*, 123
 betyde (betyd), *happened*, 596
 betyde (betide), *to betide*, 596
 bewes (caris), *bends, turns*, 395; *v. bowes*
 bewes (bowes), *boughs*, 662
 bible (bybull), *bible*, 424
 birde (burde), *lady*, 390
 bitt (butte), *cutting edge*, 228
 blanchede, *blanched*, 156
 blaste (blastyng), *blowing*, 593
 [b]lauchere (blawcher), *blancher*, 593
 blawnchede, *blanched*, 285
 blethely, *blithely, merrily*, 214
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 blyot (billet), *tunic*, 482
 bodworde, *message*, 558
 boghte (bothe), *both*, 618
 bogle (bugull), *bugle*, 656
 bole, *tree-trunk*, 39
 borely, *large, strong*, 26; *stately, tall*, 32
 borowes (burgh), *castles, cities*, 560
 boundes (landis), *limits*, 334
 boure, *bower*, 608
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 bownede, *prepared*, 43
 bownne, *ready*, 110
 bownnes (bownes), *prepares*, 265
 brakans, *brackens*, 62
 brande (*brand*), *sword*, 371
 braste, *burst*, 55
 brawndeschet, *brandished*, 504
 brayde, *wrenched*, 63
 brayded (bradid), *drew forth*, 371
 brayden, *plaited*, 131
 brayed, *make a loud noise*, 56
 brenn (bryng), *burn*, 560
 breris, *briars*, 62
 breues (tretes), *narrates*, 424
 bruschede, *rushed with force*, 56
 Bruyte, *the Brut, a chronicle of British history*, 407; *v. Note*
 bryme, *water, stream*; "bryme side,"
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IV.

Appendix K.

“Winners and Losers.”

[f. 176b.]

*Here Begynnes a Tretys and god Schorte refreyte
By-twixe Wynnere and Wastoure—*

[PROLOGUS]

Sythen that Bretayne was biggede and Bruyttus it aughte
Thurgh the takynge of Troye with tresone with-inn
There hathe selcouthes bene sene in seere kynges tymes
But neuer so many as nowe by the nyne dele
5 ffor nowe all es witt and wyles that we with delyn
wyse wordes and slee and icheon wryeth othere
Dare neuer no westren wy while this werlde lasteth
Send his sone south-warde to see ne to here
that he ne schaff holden by-hynde when he hore eldes
10 ffor-thi sayde was a Sawe of Salomon the wyse
It hyeghte harde appone honde hope I non oper¹
when waxes waxen schall wilde and walles bene doun
And hares appon herthe-stones schall hurcle in hire fourme
And eke boyes of blode with boste and with pryde
15 Schall wedde ladyes in londe and lede hir at witt
Thene dredfull domesdaye it draweth neghe aftir
Bot who-so sadly witt see and the sothe tette
Say it newly witt neghe or es neghe here
whylome were lordes in londe þat loued in thaire hertis

¹ MS. no oper.

20 To here makers of myrthes þat matirs couthe fynde
 And now es no frenchipe in fere bot fayntnesse of hert
 wyse wordes with-inn þat wroghte were neuer
 Ne redde in no Romance þat euer renke herde
 Bot now a childe appon chere with-owtten chyn-wedys
 25 þat neuer wroghte thurgh witt thies wordes to-gedire
 ffro he can jangle als a jaye and japes telle
 he schall be leuede and lonede and lett of a while
 Wele more þan þ^e man that made it hym seluen
 Bot neuer þe lattere at the laste when ledys bene knawen
 30 Werke wisesse wiff bere who wirche kane beste.

[I.]

Bot I schaff tell yow a tale þat me by-tyde ones
 Als I went in the weste wandrynge myn one
 Bi a bonke of a bourne bryghte was the sonne
 vndir a worthiliche wodde by a wale medewe
 35 ffele floures gan folde ther my fote steppede
 I layde myn hede one ane hiff ane hawthorne besyde
 The throstills full throly they threpen to-gedire
 hipped vp hegh-walles fro heselis tyll othire
 Bernacles with thayre billes one barks þay rounge
 40 þ^e jay janglede one heghe jarmede the foles
 þ^e bourne full bremlly rane þe bankes by-twene
 So ruyde were þe roughe stremys and raughten so heghe
 That it was neghande nyghte or I nappede myghte
 ffor din of the depe watir and dadillyng of fewllys
 45 Bot as I laye at the laste þan lowked myn eghne

[f. 177b.]

And I was swythe in a sweuen sweped be-lyue·
 Me thoghte I was in the werlde I ne wiste in whate ende
 One a loueliche lande þat was ylike grene
 þat laye loken by a lawe the lengthe of a myle
 50 In aythere holte was ane here in hawberkes full brighte
 harde hattes appon hedes and helmys with crestys
 Brayden owte thaire Baners bown for to mete
 Showen owte of the Schawes in Schiltrons þay fette
 And bot the lengthe of a launde thies lordes bytwene
 55 and alle prayed for the pese till the prynce come
 ffor he was worthiere in witt than any wy elfs
 ffor to ridde and to rede and to rewlyn the wrothe
 That aythere here appon hate had vñtill othere·
 at the creste of a clyffe a caban was rerede
 60 alle raylede with rede the rofe and the sydes
 with ynglysse Besantes full brighte betyn of golde
 and ichone gayly vmby-gone with garters of Inde
 and iche a gartare of golde gerede full riche·
 Then were thre¹ wordes in þe webbe werped of he
 65 payntted of plunket and poyntes bytwene
 þat were *fourmed* full fayre appon fresche lettres
 and alle was it one sawe appon ynglysse tonge
 “hethyng haue the hathell þat any harme thynkes·”

70 **N**ow the kyng of this kythe kepe hym oure lorde !
 vpon heghe one the holt ane hathell vp stondes
 wroghte als a wodwyse alle in wrethyn lokkes

¹ ? th[e]re.

with ane helme one his hede ane hatte appon lofte
 and one heghe one þe hatte ane hattfull beste
 A lighte lebarde and a longe lokande full kene
 75 zarked alle of zalowe golde in full zape wyse.
 Bot that þat hillede the helme byhynde in the nekke
 was casten full clenly in quarters four
 Two with flowres of fraunce before and be-hynde
 and two out of ynglonde *witʒ* sex grym bestes
 80 Thre leberdes one lofte and thre onlowe vndir
 at iche a cornere a knoppe of full clene perle
 Tasselde of tuly silke tuttynge out fayre
 and by þe cabane I knewe the kyng that I see
 and thoghte to wiete or I went wondres ynewe.
 85 and als I waytted with-inn I was warre sone
 Of a comliche kyng crowned with golde
 Sett one a silken bynche with Septure in honde
 One of the louelyeste ledis who-so loueth hym in hert
 That *euer* segge vnder sonn sawe with his eghne.
 90 This kyng was comliche clade in kirtill and mantill
 Bery brown was his berde brouderde with fewlys
 ffawkons of fyne go[l]de flakerande with wynges
 and ichone bare in ble blewe als me thoghte
 a grete gartare of ynde girde in the myddes-
 95 full gayly was that grete lorde girde in the myddis
 a brighte belte of ble broudirde with fewles
 with drakes and *witʒ* dukkes daderande þam semede
 ffor ferdnes of fawcons fete lesse fawked þay were
 And *euer* I sayd to my selfe full selly me thynke

[f. 178.]

100 Bot if this renke to the reuere ryde vmbestounde.
 The kyng biddith a beryn by hym þat stondesth
 One of the ferlyeste frekes þat faylede hym neuer.
 “Thynke I dubbede the knyghte *wit*h dynttis to dele-
 wende wightly thy waye my willes to kythe.
 105 Go bidd þ^a zondere bolde Batell þat one þ^e bent houes
 That they neuer neghe nerre to-gedirs
 ffor if thay strike one stroke stynte þay ne thynken.”
 “zis lorde” said þ^e lede. “while my life dures.”
 he dothe hym doun one þ^e bonke & dwellys a while
 110 whils he busked and boun was one his beste wyse
 he laped his legges in yren to the lawe bones
 with pysayne & with pawnce polischede full clene
 with brases of broun stele brauden full thikke
 with plates bukledde at þe bakke þ^e body to zeme
 115 with a jupown full juste joynede by the sydes
 a brod checkun ¹ at þ^e bakke þ^e breste had anoþer
 Thre wynges in-with wroghte in the kynde
 Vmbygon with a gold wyre. when I þat gome knewe
 what he was zongeste of zeris and zapeste of witt
 120 þat any wy in this werlde wiste of his age
 he brake a braunche *in* his hande & caughte ² it swythe
 Trynes one a grete trotte & takes his waye
 there bothe thies ferdes folke in the felde houes.

¹ ? = aketoun.

² MS. caughten.

125 **S**ayd "loo the kyng of this kyth. þer kepe hym oure lorde.
 Send his erande by me als hym beste lyketh
 that no beryn be so bolde one bothe his two eghne
 Ones to strike one stroke ne stirre none nerre
 To lede rowte in his rewme so ryatt to thynke
 Pertly with 3oure powers his pese to disturbe.
 130 ffor this es the vsage here and euer schall worthe
 If any beryn be so bolde with Banere for to ryde
 with-in þ^e kyngdome riche bot the kyng one
 That he schall losse the londe and his lyfe affir.
 Bot sen 3e knowe noghte this kythe ne the kyng ryche
 135 he will forgiffe 3ow this gilt of his grace one.
 full wyde hafe I walked amonges thies wyes one
 Bot sawe I neuer siche a syghte, segge, with myn eghne
 ffor here es alle þ^e folke of fraunce ferdede besyde
 Of lorreyne of lumbardye and of lawe spayne
 140 wyes of westwale þat in were duellen
 Of ynglonde of yrlonde Estirlynges full many
 þat are stuffede in stele strokes to dele
 and 3ondere a banere of blake þat one þ^e bent houes
 with thre Bibulles of ble white brenden with-inn
 145 and iche one hafe ¹ of henppe hynged a corde
 seled with a sade lede I say als me thynkes
 that hede es of holy kirke I hope he be there
 alle ferse to the fighte with the folke þat he ledis.
 anoþer banere es vpbrayde with a bende of grene
 150 with thre hedis white-herede with howes one lofte

[f. 178b.]

¹ *i. e.*, on iche ha[1]fe.

Croked full craftly and kembid in the nekke
 Thies are ledis of this londe þ' schold oure lawes þeme
 That thynken to dele this daye with dynttis full many
 I holde hym bot a fole þat fightis while flyttynge¹ may helpe
 155 when he hase founden his frende þat fayled hym neuer.

The thirde Banere one bent es of blee whitte
 with sexe galeys I see of sable with-inn
 And iche one has a brown brase with bokels twayne.
 Thies are sayn ffranceys folke þ' sayen alle schaff fey worthe
 160 They aren so ferse and so fresche þay feghtyn bot seldom
 I wote wele for wynnynge they wentten fro home
 his purse weggethe full wele that wanne thaym aff hedire.

The fourthe Banere one the bent was brayde appon lofte
 with bothe the Brerdes of blake a Balke in the myddes
 165 Reghte siche as the sonne es in the someris tyde
 when it hase moste of þ' maye one Missomer euen.
 That was Domynyke this daye with dynttis to dele
 with many a Blesenande beryn his Banere es stuffede
 and sythen the pope es so priste thies prechours to helpe
 170 and ffranceys with his folke es forced besyde
 and alle the ledis of the lande ledith thurgh witt
 There es no man appon molde to machen þaym agayne
 ne gete no grace appon grounde vndir god hym seluen.

[f. 179.]

¹ (?) flytynge.

175 **A**nd zitt es the fyfte appon þ^e folde þ^e faireste of þam alle
 a Brichte Banere of blee whitte with three bore-hedis
 The ordire of þ^e austyns for aughte þat I wene
 ffor þay are the ordire þat lonen oure lady to serue
 If I scholde say þ^e sothe it semys non othire
 Bot þat the freris with othere folke shaft þ^e felde wynn.

180 **T**he sexte es of sendett and so are þay alle
 whitte als the whalles bone who-so the sothe tellys
 with beltys of blake bocled to-gedir
 The poyntes pared off rownde þ^e pendant a-waye
 and alle the lethire appon lofte þat one-lowe hengeth
 185 Schynethe alle for scharpynyng of the schauynge iren.
 Be any crafte þat I kan Carmes thaym semyde
 ffor by the Blussche of the belte the banere I knewe.
 And othere synes I seghe sett appon lofte
 Some of witesse of wolle and some of wyne tounnes
 190 Some of Merchandes merke so many and so thikke
 That I ne wote in my witt for alle this werlde riche
 whatt segge vnder the sonne can the sowme rekken.
 And sekere one þat other syde are sadde men of armes
 Bolde sqwyeres of blode bowmen many
 195 þat if thay strike one stroke stynt þay ne thynken
 Till owthir here appon hethe be hewen to dethe.

For-thi I bid 3ow bothe that thaym hedir broghte
 That 3e wend with me are any wrake fatte
 To oure comely kyng that this kythe owethe
 200 and fro he wiete wittirly where þ^o wronge ristyth
 Thare nowthir wyes be wrothe to wirche als he doeth
 Off ayther rowte ther rode owte a renke als me thoghte-
 knyghtis full comly one coursers attyred
 and sayden "*Sir Sandisman sele the be-tyde*·
 205 well knowe we the kyng he clothes vs bothe
 And hase vs fosterde and fedde this fyve and twenty wyntere
 Now fare þ^u by-fore and we schaff folowe aftire·"
 and now are þaire brydettis vp-brayde and bown one þaire wayes
 They lighten doun at þe launde and leued thaire stedis
 210 kayren vp at the clyffe and one knees fallyn·
 The kyng henttis by þe handes & hetys þam to ryse
 and sayd "welcomes heres as hyne of oure house bothen·"
 The kyng waytted wyde and the wyne askes·
 Beryns broghte it anone in bolles of siluere·
 215 Me thoghte I sowpped so sadly it sowrede bothe myn eghne·
 and he þat wilnes of this werke to wete any forthire
 full¹ freschely and faste for here a ffitt endes·

[II.]

[f. 179b.]

Bot than kerpede the kyng· sayd "kythe what 3e hatten
 and whi the hates aren so hote 3oure hertis by-twene·
 220 If I schaff deme 3ow this day dothe me to here·"

¹ *i.e.*, "fille inne" (*c.p.* 281).

“ Now certys lorde ” sayde þat one “ the sothe for to telle
 I hatt wynnere a wy that alle this werlde helpis
 ffor I lordes cane lere thurgh ledyng of witt
 Thoo þat spedfully will spare and spende not to grete
 225 lyve appon littill-whattes I lufe hym the bettir
 witt wiendes me with and wysses me faire
 aye when [I] gadir my gudes than glades myn hert
 Bot this felle false thefe þat by-fore 3owe standes
 Thyntes to strike or he styntt and stroye me for euer
 230 alle þat I wynn thurgh witt he wastes thurgh pryde
 I gedir I glene and he lattys goo sone
 I pryke and I pryne and he the purse opynes
 why hase this cayteffe no care how men corne sellen
 his londes liggen alle ley his lomes aren colde
 235 Downn bene his dowfehowses drye bene his poles
 The deuyff wounder one the wele he weldys at home
 Bot hungere and heghe howses and howndes fuff kene
 Safe a sparthe and a spere sparrede in ane hyrne
 a bronde at his bede-hede biddes he non oþer
 240 Bot a cuttede capiff to cayre with to his frendes
 Then will he boste with his brande & braundesche hym ofte
 This wikkede weryed thefe that wastoure men calles
 That if he life may longe this lande will he stroye
 ffor-thi deme vs this daye for drightyns loue in heuen
 245 To fighte furthe with oure folke to owthire fey worthe.”

“**Z**ee wynnere” quod wastoure “thi wordes are hye.
 Bot I schaff tell the a tale that tene schall the better.
 when thou haste waltered and went and wakede alle þ^e nyghte
 and iche a wy in this werlde that wonnes the abowte
 250 And hase werpede thy wyde howses full of wolle sakkis
 The Bemys benden at the Rofe siche Bakone there hynge
 Stuffed are sterlynges vndere stelen bowndes
 what scholde worthe of that wele if no waste come.
 Some rote some ruste some Ratons fede.
 255 let be thy cramyng of thi kystes for cristis lufe of heuen
 late the peple and the pore hafe parte of thi siluere
 ffor if thou wyd-whare scholde walke and waytten the sothe
 Thou scholdeste reme for rewthe in siche ryfe bene the pore
 ffor and thou lengare thus lyfe leue thou non *oper*¹
 260 Thou schaff be hanged in helle for that thou here spareste
 ffor siche a Synn haste þou solde thi soule in to helle
 And there es euer wellande woo worlde with-owtten ende.”

[f. 180.]

“**L**ate be thi worde wastoure” quod wynnere the riche.
 “Thou melleste of a mater tho madiste it thi seluen
 265 with thi sturte and thi stryffe thou stroyeste vp my gudes
 In playinge and in wakyng in wynttres nyghttis
 In owtrage in vnthrifte in angarte pryde
 There es no wele in this werlde to wasschen thyn handes

¹ M.S. no *oper*.

That ne es gyffen and grounden are þ^u it getyn haue
 270 Thou ledis renkes in thy rowte wele ry[c]hely attyrede.
 Some hafe girdills of golde þat more gude coste
 Than alle þ^e faire fre londe that 3e byfore haden
 3e folowe noghte 3oure ffadirs þat fosterde 3ow alle
 a kynde herueste to cache and cornes to wynn
 275 ffor þ^e colde wyntter and þ^e kene with gleterand frostes
 Sythen dropeles drye in the dede monethe
 And thou wotte to the tauerne by-fore þ^e tounne hede
 Iche beryne redy withe a bolle to blerren thyn eghne
 hete the whatte thou haue schalle and what thyn herte lykys
 280 wyfe wedowe or wenche þat wonnes there aboute.
 Then es there bott fitte In & feche forthe florence to schewe
 "wee hee" and "worthe vp" wordes ynewe
 Bot when this wele es awaye the wyne moste be payede fore
 Than lympis 3owe weddis to laye or 3oure londe selle
 285 ffor siche wikked werkes wery the oure lorde
 and for-thi god laughte that he louede and leuede þat oper
 Iche freke one felde ogh þ^e ferdere be to wirche.
 Teche thy men for to tittle and tymen thyn feldes
 Rayse up thi rent howses ryme vp thi 3erdes
 290 Owthere hafe as pou haste done and hope aftir werse
 þat es firste þ^e faylinge of fode and than the fire aftir.
 To brene the alle at a birre for thi bale dedis
 The more colde es to come als me a clerke tolde."

“**Z**ee wynnere” quod wastoure “thi wordes are vayne-
 295 with oure festes and oure fare we feden the pore-
 It es plesynge to the prynce þat paradyse wroghte
 When cristes peple hath parte hym payes alle the better
 Then here ben hoderde and hidde and happede in cofers
 That it no Sonn may see thurgh Seuen wyntter ones
 300 Owthir it freres it feche when thou fey worthes
 To payntten with thaire pelers or pergett with thaire waffes
 Thi Sone and thi Sektours ichone sees othere
 Maken dale aftir thi daye for thou durste neuer
 Mawngery ne Myndale ne neuer myrthe louediste
 305 a dale aftir thi daye dose the no mare
 þan a lighte lanterne late appone nyghte
 when it es borne at thi bakke beryn be my trouthe
 Now wolde god that it were als I wisse couthe
 That thou wynnere thou wriche and wanhope thi brothir
 310 And eke ymbryne dayes and euenes of sayntes
 The frydaye and his fere one the ferrere syde
 were drownde in the depe see there neuer droghte come
 and dedly synn for thayre dede were endityde with twelue-
 and thies beryns one the bynches with howes one lofte
 315 That bene knowen and kydde for clerkes of the beste
 als gude als arestotle or austyn the wyse
 That alle schent were those schalkes and scharshull it wiste-
 þat saide I prikkede with powere his pese to distourbe-
 ffor-thi comely kyng that oure case heris
 320 late vs swythe with oure swerdes swyngen to-gedirs

[f. 180b.]

ffor now I se it es full sothe þat sayde es full 3ore
 The richere of ranke wele the rathere will drede
 The more hauande þat he hathe the more of hert feble.”

325 **B**ot than this wrechede wynnere full wrothely he lukes
 Sayse “ þis es spedles speche to speken thies wordes
 loo this wrechide wastoure that wyde-whare es knawenn
 Ne es nothir kaysser ne kyng ne knyghte þat the folowes
 Barone ne Bachelere ne Beryn that thou loueste
 Bot foure felawes or fyve that the fayth owthe
 330 And he schall dighte thaym to dyne with dayntethes so many
 þat iche a wy in this werlde may wepyn for sorowe
 The Bores hede schaff be broghte with plontes appon lofte
 Buk-tayles full brode in brothes there be-syde
 venyson with the frumentes and fesanttes full riche
 335 Baken mete ther-by one the burde sett
 Chewettes of choppede flesche charbiande fowlis
 and iche a segge þat I see has sexe mens doke.
 If this were nedles note anothir comes aftir
 Roste with the riche sewes and the ryatte spyces
 340 Kiddes cleuen by þe Rigge quarterd swannes
 Tartes of ten ynche þat tenys myn hert
 To see þe borde ouer-brade with blasande disches
 Als it were a rayled Rode with rynges and stones.
 The thirde mese to me were meruelle to rekken
 345 ffor alle es Martynmesse mete þat I with moste dele
 Noghte bot worttes with the flesche with-owt wilde fowle

Saue ane hene to hym that the howse owethe
 And he will hafe birdes bownn one a broche riche
 Barnakes and buturs and many billed snyppes
 350 larkes and lyngwhittes lapped in sogoure
 wodcokkes and wodwales fuff wellande hote
 Teeles and titmoyses to take what hym lykes
 [f. 181.] [Chyne]¹s of cony[n]ges & custadis swets
 [Dario]ls & dische-metis þat ful dere coste
 355 [March-pa]ne þat men clepe *3our* mawes to fiff
 [Twelue] mese at a merke by-twen twa men
 [Thann]e bot brynneth for bale *3our* bowells & ² *with-in-*
 [Atwit]yth at *3our* trompers þay tounen so heghe
 [Eche] a gom[e]in þe gate goullyng may here
 360 [Than w]il þay say to þam selfe as þay same ryden
 3e hafe no myster of þ^e helpe of þ^e heuen kyng
 þus are 3e scorned by skyff & schathed þeraftir
 þat rechen for a repaste a rawnsom of siluer."
 Bot one I herd in a haule of a herdmans tonge
 365 Better were meles many þan a mery nyghte.
 And he þat wilnes of þis werke for to wete forthe
 fuff freschely & faste for here a fit endes.

[III.]

“**Z**ee wynnere” quod wastoure” I wote well my seluen
 what saff lympe of þ^e lede *within* fewe 3eris
 370 thurgh þ^e poure³ plente of corne þ^e þ^e peple sowes

¹ The bracketed words and letters cl. 353-360, etc. are purely conjectural; the M.S. has been torn away.

² (?) omit.

³ (?) pure.

þat god with *graunte* of his *grace* to growe on þ^e erthe
 Ay to appaire þ^e pris & passe nott to hye
 schal make þ^e to waxe wod for wanhope *in* erthe
 To hope aftir an harde zere to honge þi seluen
 375 woldeste þ^u hafe lordis to lyfe as laddes on fote
 prelates als prestes þ^t þ^e *parischen* zemes
 prowde marchandes of pris as pedders *in* towns
 late lordes lyfe als þam liste laddes as þam falles
 þay þ^e bacon and beefe þay Botours and swannes
 380 þay þ^e roughe of þ^e Rye þay þ^e rede whete
 þay þ^e grewett gray and þay þ^e gude sewes
 and þen may þ^e peple hafe parte *in* pontes þat standes
 Sum gud morsell of mete to mend with þair chere.
 If fewlis flye schold forthe and fongen be neuer
 385 and wild bestis *in* þ^e wodde wone al þaire lyue
 and fisches flete *in* þ^e flode and ichone ete oþer
 ane henne at ane halpeny by halfe zeris ende
 schold not a ladde be in londe a lorde for to serue.
 þis wate þ^u fufft well witterly þⁱ seluen
 390 who so wele schal wyn a wastoure¹ he fynde
 ffor if it greues one gome it gladdes anoþer."

“**N**ow” quod wyner to wastoure “me wondirs *in* hert
 Of thies poure penyles men þat peloure with by
 Sadifts of sendale with serceles² fufft riche
 395 lesse and 3e wrethe *3our* wifes þaire willes to folowe

¹ In margin, with mark of omission after *wastore*, (?) *moste*.

² *Serceles*, prob. *serce[ng]les*, (?) MS. *seroles*.

3e sellyn wodd after wodde *in* a wale tyme
 Bothe þ^o Oke and þ^o assche and aft þ^t þer growes
 þ^o spyres and þ^o zonge sprynge 3e spare to 3our children
 & sayne god wil graunt it his *grace* to grow at þ^o last[e]
 400 ffor to saue to 3our sones bot þ^o schame es 3our ownn
 Nedeles saue 3e þ^o soyle for seft it 3e thyngen
 3our forfadirs were fayne when any frende come
 ffor to schake to þ^o schawe & schewe hym þ^o estres
 In iche holt þ^t þay had ane hare for to fynde
 405 Bryng to þ^o brod launde Bukkes ynewe
 To lache & to late goo to lightteñ þaire hertis
 Now es it sett & solde my sorowe es þ^o more
 wastes afte wilfully 3our wyfes to paye
 that are had lordes *in* londe & ladyes riche
 410 Now are þay Nysottes of þ^o new gett so nysely attyre[d]
 with elde ¹ slabbande sleues slegt to þ^o grounde
 Ourlede aft vmbtourne *with* Ermyn aboute
 þat es as harde as I hope to handil *in* þ^o derne
 Als a cely symple wenche þ^t neuer silke wroghte.
 415 Bot who so lukes on hir lyre oure lady of heuen
 how scho fled for ferd ferre out of hir kythe
 Appon ane amblande asse *with*-ōwtten more *pride*
 Safe a barne *in* hir barme & a broken heltre
 þat Joseph held *in* hys hande þat hend for to zeme
 420 all-þofe scho walt al þis werlde hir wordes ² wer pore
 ffor to gyf ensample of siche for to schewe oþer
 ffor to leue pompe & *pride* þat pouerte ofte schewes."

¹ (?) elne.² (?) An error for wedes.

Than þ^e wastoure wrothly castes vp his eghne
 & said " þ^u wynnere þ^u wriche me woñdirs *in hert*
 425 what hafe oure clothes coste þ^e caytef to by
 þat þ^u schal birdes vp-brayd of þaire bright wedis
 sythen þat we vouche safe þat þ^e silver payen
 It lyes wele for a lede his lemman to fynde
 aftir hir faire chere to forthir hir herte
 430 Then witt scho loue hym lelely as hir lyfe one
 Make hym bolde & bown *wit*h brandes to smytte
 To schonn schenchipe & schame *þer* schalkes ere gadird
 & if my people hym prode me payes alle þ^e better
 To see þam faire & free to-fore *wit*h myn eghne
 435 & 3e negardes appon nyghte 3e nappen so harde
 Routten at 3our raxellyng raysen 3our hurdes
 3e beden wayte one þ^e wedir þen wery 3e þ^e while
 þat 3e nade hightilde vp 3our houses & 3our hyne raysed
 ffor-thi wynnere *wit*h wronge þ^u wastes þⁱ tyme
 440 ffor gode day ne glade getys þ^u neuer
 þ^e deuyt at þⁱ dede-day schal delyn þⁱ gudis
 þ^e þ^u woldest þ^t it were wyn þay it neuer
 þⁱ skathill sectoures schal seuer þam aboute
 & þ^u hase hette fult hotte for þat þ^u here saued
 445 þ^u tast tent one a tale þ^t tolde was fult 3ore
 I hold hym madde þ^t mournes his make for to wyn
 hent hir þat hir haf schal & hold hir his while

[f. 181b.]

Take þ^o coppe as it comes þ^o case as it falles
 ffor who-so lyfe may lengeste lympe to feche
 450 woodd þ^t he waste schalt to warmen his helys
 fferrere þan his fadir dide by fyvetene myle.
 Now kan I carpe no more bot *Sir* Kyng by þ^t trouthe
 Deme vs where we dueff schalt me thynke þ^o day hyes
 3it harde sore es myn and harmes me more
 455 Euer to see *in* my syghte þat I *in* soule hate."

The kyng louely lokes on þ^o ledis twayne-
 says "blynnes beryns of *3our* brethe and of *3oure* brode worde
 and I schal deme *3ow* this day where *3^e* dueffe schall
 Aythere lede *in* a lond þer he es loued moste.
 460 wende wynnerre þ^t waye ouer þ^o wale stremy
 Passe forthe by Paris to þ^o Pope of Rome
 þ^o cardynalls ken þ^o wele will kepe þ^o ful faire
 and make þ^t sydes *in* silken schetys to lygge
 and fede þ^o and foster þ^o and forthir thyn hert
 465 as leefe to worthen wode as þ^o to wrethe ones.
 Bot loke lede be þ^t lyfe when I *lettres* sende
 þat þ^u hy þ^o to me home on horse or one fote
 and when I knowe þ^u wiff co[me] he schalt cayre vttire
 and lenge *with* anoþer lede til þ^u þ^t lefe [lacche]
 470 ffor þose þ^u bide in þis burgh to þ^t be[ryng-day] ¹
 w^t hym happyns þ^o neuer a fote for [to neghe]

¹ This conjecture is doubtfu there was evidently a tailed letter after *be*.

And then wastoure I wiff þ^t þ^u won[ne þer euere]
 þer moste waste es of wele & wyng[es-ther-tiff]
 Chese þ^e forthe *in*-to þ^e chepe a *chambre* þ^u rere
 475 loke þⁱ wy[n]dowe be wyde & wayte þ^e aboute
 where any potet beryn thugh þ^e burgh passe
 Teche *hym* to þ^e tonne till he taye worthe
 Doo *hym* drynk al nyzte þat he dry be at morow
 Sythen ken *hym* to the crete to *comforth* his vaynes
 480 Brynge *hym* to bred strete bikken þⁱ fynger
 Schew *hym* of fatt chepe scholdirs ynewe
 hotte for þ^e hungry & a hen oþer twayne
 Sett *hym* softe one a sete & sythe send *after*
 Bryng out of þ^e burgh þ^e best þ^u may fynde
 485 & luke thi knave hafe a knoke bot he þ^e clothe spred
 Bot late *hym* paye or he passe & pik *hym* so clene
 þat fynd a peny *in* his purse so pict owte his eghe ¹
 when þ^t es dronken & don duett þer no longer
 Bot teche *hym* owt of the townn to trotte aftir more
 490 Then passe to þ^e pultrie þ^e peple þ^e knowes
 and ken wele þⁱ *Katours* to knawen þⁱ fode
 the herons þ^e hasteletez þ^e henne wele *serue*[d]
 þ^e *pertrikes* þ^e *plouers* þ^e oþer pulled byrddes
 þ^e *albus* þis oþer *foules* þ^e *Egretes* dere
 495 þ^e more þ^u wastis þⁱ wele þ^e better þ^e *wynner* lykes
 & wayte to me þ^u *wynere* if þ^u wilt wele chese
 when I wende appon werre my wyes to lede.
 ffor at þ^e proude pale[i]s of parys þ^e riche

¹ (?) *read* egh[n]e. Something is probably lost between this and the next lines.

I thynk to do it *in* ded & dub þ° to knyghte
 500 & giff giftes full grete of golde & of s[iluer]
 To ledis of my legyance þ° lufen me in *hert*
 & sythe kayren as I come *with* knyghtes þat me foloen
 To þ° kirke of Colayne þer þ° kynges ligges

* * * *

[Cetera desunt.]

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 rayled, adorned, 343
 raylede, bedecked, adorned, 60
 rede whete, red wheat, 380
 refreyte, burden of a song, 1
 reme, cry, 258
 rewthe, ruth, pity, 258
 ridde, to part combatants, settle a broil,
 57
 rigge, back, 340
 roungen, made a ringing noise, 39
 routten, snore, 436
 ruyde, noisy, 42
 ryfe, abundance, 258
- sadde, serious, brave, 193
 sadly, seriously, 17; heavily, 215
 same, together, 360
 sandisman, messenger, envoy, 204
 saue, = sawe, sow, 401
 say, let him say, 18
 schake to, to go to, make for, 403
 schauynge iren (?), razor; "the lethire
 schynethe alle for scharpynynge of
 the schauynge iren." (Did the Car-
 melites use their leathern belts for
 stropping their razors? Were the
 Carmelites specifically "the shaven
 Friars"?) 185
 schenchipe, ignominy, 432
 schiltrons, troops, bands, 53
 sectoures, executors, 443

- sektours, executors, 302
 selcouthes, wonders, 3
 sele, bliss, 204
 sendale, cendal, a rich stuff, 394
 serce[ng]les, (?) saddle-girths, sur-
 cingles, 394
 sewes, juices, sauces, 339; foods, dishes,
 381
 sqwyeres, squires, 194
 showen, shoven, 53
 skathill, harmful, noxious, 443
 skylle; "by sk," reasonably, 362
 slabbande, trailing in dirt, 411
 sleght, slackened, let down, 411
 snyppes, snipes, 349
 sowpped, supped, drank, 215
 sowrede, soured, made uneasy (? error
 for "sowede," *i.e.* stung; *cp.* Parl.,
 286), 215
 sparrede, enclosed, kept, 238
 sparthe, halberd, 238
 spedles, useless, vain, 325
 spyres, sprouts, 398
 spycys; "ryalle sp." royal spices, 339
 stelen, steel, made of steel, 252
 sterlynges, starlings, 252
 stroyeste vp, destroyest altogether, 265
 stuffede, clad, 142
 stuffede (with), (?) crammed with, or
 perhaps supported by, 168
 sturte, impetuosity, 265
 styntt, stops, 229
 swyngen, combat, fight, 320
- "tartes of ten ynche," 341
 tast, takest, 445
 teeles, teals, 352
 that, would that, *utinam*, 317
- thoo, those, 224
 "thre Bibulles of ble white" (on black
 ground), the Pope's banner, 144
 threpen, speak, chide, argue, 37
 thynke, think thou, remember, 103
 titmoyses, titmouses, 352
 to, till, 245
 tonne, tun, cask, 477
 tounen, tune, blow (the trumpets), 358
 tounne hede, the tun-head, 277
 trompers, trumpeters, 358
 trynes, goes, marches, 122
 tuly, red (O.F. *tiulé*, tile-colour), 82
 tuttynge, projecting, 82
 twelue, twelve men, a jury, 313
 tymen (?), to work with a team, or, in
 rotation; perhaps an error for "tyruen,"
 to roll, 288
- þay . . . þay, these . . . those, 379-
 381
 þofe, though, 470
- vmbtourne, slashed, 412
 vmbygon, tied round, 118
 —e, surrounded, 62
 vnthrifte, extravagance, 267
 vp, used intensively, 265 (?), 438
 wale, choice, excellent, famous, 34, 460;
 —; "in a w. tyme," in a good time,
 in a good mood, 396
 waltered, wallowed, turned about, 248
 wayte, watch, 437
 waytten, see, observe, notice, 257
 waytted wyde, looked far and wide (?),
 surveyed them, 213
 weddis, pledges, 284
 "wee hee" (exclamation), 282

- wellande, burning, surging, 262
 wellande hote, boiling hot, 351
 went, turned, 248
 were, ware, spend, 442
 werped, formed by the warp, 64
 werpede, thrown, filled (? *cp.* "wharf"),
 250
 wery, curse, 437
 weryed, cursed, 242
 Westwale, Westphalia, 140
 wete, know, 216
 whalles bone, whale-bone, walrus tusk,
 181
 wisse, direct, 308
 wodd, wood, timber, 396
 wodwales, witwalls, 351
 wodwyse, satyr, 71
 worttes, vegetables, 346
 "worthe vp" (exclamatory), 282
 wrethe, to anger, 465
 wryeth, turns aside, perverts, harms, 6
 wyd-whare, far and wide, 257
 wyde-whare, 326
 wyng[es þer]-till (?), where there are
 wings to it (to weal), 473
 ymbryne dayes, ember days, 310
 3ape, bold, vigorous, 75
 3emes, look after, 376

V.

Appendix III.

Texts Illustrative of "The Fine Worthies."

I. CURSOR MUNDI (beg. XIIIth century).

[PROLOGUE.]

(MS. R, 38, Trinity College, Cambridge.)

Here begynneþ þe boke of storyes þat men callen Cursor Mundi:—

Men 3ernen iestes for to here,
 And romaunce rede in dyuerse manere ;
 Of Alisaunder þe conqueroure,
 Of Julius Cæsar þe emperoure,
 5 Of Greke & troye the longe strif,
 þere mony mon lost his lif :
 Of bruyt þat baron bold of honde,
 Furste conqueroure of engelonde ;
 Of King Arthour þat was so riche
 10 Was noon in his tyme him liche ;
 Of wondres þat his kny3tes felle
 And auntres duden men herde telle,
 As wawayn Kay & oþere ful abul,
 For to kepe þe rounde tabul :
 15 How Kyng charles & rouland fau3t,
 With Sarazines nolde þei neuer be sau3t,
 Of tristram & of Isoude þe swete,
 How þei wiþ loue firste gan mete ;
 Of kyng Ion & of Isombras ;

20 Of Idoyne & of amadas ;
 Storyes of dyuerse þinges
 Of princes prelates & of Kynges
 Many sanges of dyuerse ryme,
 As englisshe frensshe & latyne.

* * * *

25 Nedeful me þinke hit were to man
 To knowe himself how he bigan,
 How he bigan in worlde to brede,
 How his osprynge bigan to sprede,
 In what cours þis world is put.

II. *From* PHILIPPE MOUSKET'S "CHRONIQUE"

(early XIIIth century) :—

30 Des .iij. lois vous sai je bien dire
 Les .iij. mellors, tot sans desdire.
 OGIERS, au dit des anciens,
 Si fu li mieudres crestiens.
 Li mioudres paiens fu ETOR :
 35 Cil ot le cuer plus gros d'un tor ;
 Ja, s'il n'eüist la vie outrée,
 Troie ne fust si desiertée ;
 Etor trençoit os, car et niers,
 Vers lui ne duroit fus ne fiers.
 40 Li mioudres juïs, li plus preus
 Tu, pour voir, JUDAS MACABEUS.

Des .iiij. lois vous ai je nommés
 Les .iiij. c'on a mellors clamés,
 Et pour Ogier et pour Rollant
 45 Vous ai remis Ector avant
 Et Judas Macabeu le fort
 Dont Sainte glise fait racort.

III. EXTRACT FROM "LES VŒUX DU PAON,"

By Jacques de Longuyon, circa 1312

(from MS. Bibl. Nat. Fr. 1590):—

Car puis que Dieu ot fait Adam a son plaisir
 Ne nasqui chevalier, qui en faiz¹ maintenir
 50 D'une seule journée peüst autant soffrir.

Voirs est qu' ECTOR fu large desmesurément,
 Car, si com les poetes nous vont ramentevant,
 Quant li rois Menelaus a son efforcement
 Vint assegier en Troie le riche roi Priant
 55 Pour Elayne sa fame qu'il amoit durement
 Que Paris ot ravie ainz cel assablement,
 Hector² de la cité prist la gouvernement,
 Es issues c'on fist par son enortement
 Tua · XIX rois sus son cors deffendant,
 60 Et amiraus et contes, ce croi je, plus de. c.
 Puis l'occist Acillez mout traïteusement.

¹ MS. Fait.

² MS. Hestor.

ALIXANDRE le large, dont je vois ci parlant,
 Qui vainqui Nicholas et Daire le persant
 Et occist la vermine des desers d'Oriant
 65 Et saisi Babyloine la fort cité plaisant
 Ou il morut après par enpoisonnement,
 Reconquist en ¹ xij. anz très viguereusement
 Quanque l'en puet trouver dessouz le firmament ;
 N'encor ne li plut mie, ainz dist apertement
 70 A ses barons .j. jor qu'il tenoit parlement
 Qu'il avoit poi de terre en son gouvernement.²

CESAR prist Engleterre qui tot communement
 Iert nommée Bretaingne, il ala longuement
 Et soumist as Roumainz le roi Casibillant.
 75 Pompée son serouge gui l'aloit guerroiant
 Desconfist il en Grece et tel plenté de gent
 Qu'il n'est home qui onques en veïst autretant.
 Puis prist Alexandrie la riche et la manant,
 Aufrique, Arrabe, Egypte et Surie ensement,
 80 Et les illes de mer dessi en Occident.
 Paien furent cil .iiij. dont je puis dire tant
 Que meilleurs ne nasqui aprez eus ne devant.

Escrit trius en la Bible et el Viel Testament
 Les nons des .iiij. juïs qui anciennement
 85 Firent tant c'on les loe partout communement
 Et loera, je croi, si qu'a definement.

¹ MS. Ex.

² Allusion a deux passages du roman d'Alexandre, éd. Michelant, p. 13, v. 16 et p. 249, v. 8.

JOSUÉ vous devons nonmer premierement.
 Par sa sainte priere, par son souhaidement,
 Parti le flun Jourdain a travers droitement,
 90 Et passerent a sec sans nul encombrement
 Les Juïs qu'il avoit en son gouvernement.
 Vers midi guerroia cil preudons longuement.
 Ou .xij. rois conquist assés parfaitement
 Lesquels il destruisit toz assés honteusement,
 95 Et ne lor lessa terre, cité ne casement
 Qu'il ne feïst torner a son comandement.

DAVID remist a mort Goliath le jaiant
 Qui de lonc ot .vij. coutez ou plus, mien esciant,
 Et maint felon paien fist venir a noient,
 100 Et fu en grans batailles partout si bein cheant
 C'onques hons nel pot rendre vaincu ne recreant.
 De cestui puet chascuns dire certainement
 Qu'il fu .j. sains pechierre de hardi convenant.

JUDAS MACABEÛS restoit de tel talent
 105 Que se tout ceux del siecle li fussent au devant
 Armez com por bataille felenesse et nuisant,
 Ja tant comme il eüst o soi de remanant
 .I. home contre .x. nel veïst on fuiant.
 Cil Judas Macabée dont je vois rimoiant
 110 Mist Apolonius a mort en combatant,
 S'occist Anthiocus qu'il aloit guerroiand
 Et Nicanor aussi et maint autre tirant

- III. crestienz resai tiex c'onques hons vivant
 Ne vit a meillor d'eus porter hiaume liusant.
- 115 N'ARTUS qui tint Bretaingne va le bruit tesmoingnant
 Que il mata Ruston, .j. jaiant, en plain champ,
 Qui tant par estoit fort, fier et outreciudant
 Que de barbes de rois fist fere .j. vestement,
 Liquel roi li estoient par force obeïssant ;
- 120 Si vost avoir l'Artus mais il i fu faillant.¹
 Sus le mont saint Michiel en roccist .j. si grant
 Que tuit cil del país en furent merveillant.
 En plusors autrez lieux, se l'estoire ne ment,
 Vainqui cil rois Artus maint prince outrequidant.
- 125 CHARLEMAINE qui France ot toute a son commant
 Suspedita Espaingne dont morut Agoulant.
 Desiier de Pavie toli son tenement
 Et sormonta les Saisnes si très parfaitement
 Par mainte grant bataille, par maint toueuillement,
- 130 Qu'il furent, maugré eus, a son commandement.
 El lieu ou Diex morut pour nostre sauvement
 Remist il le baptesme et le saint sacrement.
- Bien redoit on nomer haut et apertement
 GODEFROI DE BULLONT qui par son hardement
- 135 Es plains de Roumenie desconfit Solimant,

¹ "Il faut lire *Riton ou Rithon* au lieu de *Ruston*. Il s'agit du géant *Ritho*, dont Geoffroi de Monmouth (x. 3) raconte la défaite, et qui figure dans divers romans postérieurs. L'histoire du géant du Mont-Saint-Michel est racontée par Geoffroi de Monmouth dans le même chapitre ;" P.M.

Et devant Anthioche l'amirant Courberant
 Le jor que l'en occist le fil a roi Soudant.
 De Jerusalem ot puis le couronnement
 Et en fu rois clamez .j. an tant seulement.

140 Or ai je devisé tout ordenéement
 Les. IX. meillors qui fussent puis le comandement.
 Que Diex ot fait le ciel et la terre et le vent.
 Il se maintindrent bien et assés longuement ;
 Mais onques en lor vies, en .j. jor seulement,
 145 Ne souffrirent tel paine ne tel encombrement
 Com Porrus qui ains ot voué si hautement
 Souffri en la journée dont je tieng parlement.

IV. *From* THE SCOTTISH VERSION OF THE PRE-
 CEDING, "THE BUIK OF THE MOST NOBLE
 AND VAILZEAND CONQUEROUR ALEXAUNDER,"
or, "THE AVOWIS OF ALEXANDER,"

Composed 1438 :—

Thocht sum men say his vndertaking,
 May nocht fulfillit be in all thing,
 150 At the last for the best doere,
 Men suld him hald baith far and neir,
 For sen that God first Adame wrocht,
 In all this world ane knycht was nocht,
 That anerly at ane I owne,
 155 aucht sa auansit for to be,
 Suith it is gude Hector was wicht,
 and out of mesure mekill of mycht,
 For at the poynt beris witnessing.

Quhen Menelayus the mychty King,
 160 assegit in Troy the King Priant,
 For Elene that was sa plesant,
 That Parys forrow that semble,
 Reuisit for hir fyne beaute,
 Hector on him the gouerning,
 165 tuke of the town and the leding,
 Into the half thrid 3eir all anerly.
 that he loued throw cheualry.
 Of crowned Kingis he slew nynetene,
 But dukes and erlis as I wene,
 170 That was sa fell it is ferly,
 Syne Achilles slew him tressonabilly.
 Gude Alexander that sa large was,
 That wan Daurus and Nicholas,
 And slew in Inde the great vermyne.
 175 Babylon he conquered syne,
 Quhare he deit throw poysoning,
 Rang seuin 3eir as nobill King,
 Wan all this warld vnder the firmamen,
 That on ane day in plane parliament,
 180 He said he had in allkin thing,
 Our lytill land to his leuing.
 Cesar alsua that England wan,
 All that was callit Bertane than,
 To thame of Rome maid vnder lout,
 185 Cassabylon the King sa stout.
 In Grece alsua discumfit he,
 Pompeyus his mauch is sic plenty

Of men that neuer 3it quhare,
 War sene sa mony as thay ware.
 190 Syne Alexander the great Citte,
 Affrik and Asia als wan he,
 Egypt alsua and Syrie
 And mony vther fare countre,
 And the yles of the sey all hale,
 195 that war sa mony withouttin fale.
 Thir war Paganes that I of tald,
 And I dar suere and for suith hald,
 that better than thay war neuer borne,
 Efter that tyme na 3it beforne.

200 Of thir thre Iowes we find it writ,
 the auld Testament witness it,
 thay did sa mekle that commonly-
 All men thame lufis generally.
 And as I trow sall lufe thame ay,
 205 Euermare quhill domisday.
 Iosua suld first named be,
 That was ane man of great pouste,
 the flum Iordane partit he euin in tua,
 throw his wisdom and prayers alsua,
 210 And stude on ilk syde as ane wall,
 Quhill his men our passed all ;
 toward the south he taryed lang,
 Quhare tuelfe Kingis wan he styth and strang.
 And destroyit thame velanusly,

- 215 And reft thame thare landis halely ;
 they turned to his commandement,
 And to him war thay obedient.
 Daid slew Golyath with strenth,
 That seuin halfe ellis had of lenth,
 220 And mony ane fell pagan he brocht,
 Maugre thairis all to nocht,
 And was ouer all sa wele doand,
 That he was neuer recryand,
 Bot in battell stout and hardy,
 225 Men may say of him tantingly.
 Iudas Machabeus I hecht,
 Was of sik vertew and sik micht,
 that thoch thay all that lyfe micht lede
 Come shorand him as for the dede,
 230 Armit all for cruell battale,
 He wald not fle forouttin fail,
 Quhill he with him of alkin men,
 Micht be ay ane agenes ten,
 That Iudas that I heirof tell,
 235 Slew Antiochus the fell,
 And appollonius alsua,
 Nicanor als and mony ma.

Of thir thre christin men I can tell heir,
 That neuer na better in warld weir,
 240 Arthur that held Britane the grant,
 Slew Rostrik that stark gyant,
 That was sa stark and stout in deid,

that of Kingis beirdis he maid ane weid,
 The quhilk Kingis alluterly,
 245 War obeysant to his will all halely,
 He wald haue had Arthouris beird,
 And failzeit for he it richt weill weird ;
 On mount Michaell slew he ane,
 that sik ane freik was neuer nane,
 250 and ma gyantis in vther places sua.
 Bot gif the story gabbing ma,
 Charles of France slew agoment,
 and wan Spane to his commandement.
 and slew the duke of Pauy,
 255 and wan the Saxones halely,
 Throw great battell and hard fechting,
 that thay war all at his bidding,
 and quhair God deit for our sauetie,
 He put the haill christintie ;
 260 Men aucht to lufe him commonly,
 Baith in peirt and priuaty.
 Gaudefere the bullony throw cheualry,
 Into the plane of romany,
 Wincust the mighty salamant,
 265 And before anthioche corborant,
 Quhen the King sardanus was slane,
 Than was he King him self allaue,
 Of Ierusalem syne ane zeir and mare.
 Thir ar the nyne best that armes bare ;
 270 I haue deuysit zow ordourly,
 that leuit weill and cheualrusly,

Bot neuer thair lyfetye on ane day,
 tholit thay sik pyne and sik affray,
 As Porrus that sa haltanly,
 275 Avowit had throw cheualry,
 Amang the ladeis that war fre,
 Quhen the poun to deid brocht he.

The great battell of Effesovn.

V. *From* HUCHOWNE'S "MORTE ARTHURE," c. 1380 ;
 (*the Interpretation of Arthur's Dream*) :—

ll. 3406—3446.

Take kepe zitte of *other* kynges, and kaste in thyne herte,
 280 That were conquerours kydde, and crownede in erthe ;
 The eldeste was Alexandere, *that alle the erthe lowttede* ;
 The *tother* Ector of Troye, the cheualrous gume ;
 The thirde Iulyus Cesare, *that geant was holdene*,
 In iche jorné jentille, a-juggede with lordes ;
 285 The ferthe was *sir* Iudas, a justere fulle nobille,
 The maysterfulle Makabee, the myghttyeste of strenghes ;
 The fyfte was Iosue, *that joly mane of armes*,
That in Ierusalem oste fulle myche joye lymppede ;
 The sexte was Daid *the dere*, demyd with kynges
 290 One of *the* doughtyeste *that* dubbede was euer,
 ffor he slewe with a slynge, be sleyghte of his handis,
 Golyas the grette gome, grymmeste in erthe ;
 Syne endittede in his dayes alle the dere psalmes,

That in *the* sawtire ere sette with selcouthie wordes.
 295 The two clymbande kynges, I knawe it for-sothe,
 Salle Karolus be callide, the kyng sone of Fraunce ;
 He salle be crowelle and kene, and conquerour holdene,
 Couere be conqueste contres ynewe ;
 He salle encroche the crowne that Crist bare hym selfene,
 300 And *that* lifeliche launce, that lepe to his herte,
 When he was crucyfiede one crose, and alle *the* kene naylis,
 Knyghtly he salle conquere to Cristyne men hondes,
 The *tother* salle be Godfraye, that Gode schalle reuenge
 One *the* Gud Frydaye with galyarde knyghtes ;
 305 He salle of Lorrayne be lorde, be leefe of his fadire,
 And syne in Ierusalem myche joye happyne,
 ffor he salle couer the crosse be craftes of armes,
 And synne be corownde kyng, with krysme enoyntede ;
 Salle no duke in his dayes siche destanye happyne,
 310 Ne siche myschefe dreghe, whene trewth the salle be tryede !
 ffore-thy ffortune *the* fetches to fulfillle the nowmbyre,
 Als nynne of *the* nobileste namede in erthe ;
 This salle in romance be redde with ryalle knyghttes,
 Rekkenede and renownde with ryotous kynges,
 315 And demyd one domesdaye, for dedis of armes,
 ffor *the* doughtyeste *that* euer was duelland in erthe :
 So many clerkis and kynges salle karpe of zoure dedis,
 And kepe zoure conquestez in cronycle for euer !

VI. ANE BALLET OF THE NINE NOBLES.

(End of the XIVth century : from Fordun's Chronicle, Univ. Lib.,
Edin., *vide* Laing's "Select Remains.")

De nouem nobilibus.

Hectour of Troy throu hard feichthyngis,
320 In half thrid 3eris slew xix kyngis,
And ammirallis a hundred and mare,
Wyth small folk at vnrackynnit war ;
He slew sa fell, at wes ferly,
Qwham Achilez slew tresnabli.

325 Alexander als nobil a kyng,
In xij 3eris wan throw hard feichtyng,
Al landis vnder the formament !
Egwhethir adai in till parlement,
He said, he had but variance,
330 Our litill in till his gouernance.

Julius Cesar wan hailily
The ilis of Grece, and all Surry ;
Affrick, Arab, Bretan wan he,
And discumfit his mawche Pompe :
335 Throw hard batell, stalward stour,
He war the first was emperour.

The gentill Jew Schir Josue,
Anek xxx kyngis throw weir wan he ;
And conquirit the landis also,

340 The flum Jordan pertit in two
 Throw Goddis grace, and strang power ;
 Men suld hym loff on gret maner.

 Dauid slew mychthy Golias,
 And Philistens at felon was ;
 345 He wes so wycht, et weill feichtand,
 That he wes neuer sene recriand ;
 Thair for men call him, loud and still.
 A trew prophet of hardy will.

 Michty Judas Machabeus
 350 Jn bathell slew Antiochus,
 Appolonius and Nichanore,
 At in his dais wald neuer shor,
 No multitud be adred of men,
 Thoff he war ane eganes ten.

355 Arthur wan Dace, Spanze, and France,
 And hand for hand slew giantis ;
 Lucius the publik procuratour
 Of Rome, wyth milleonis in stalwar stour ;
 And in till Paris Schir Frollo,¹
 360 In lystis slew wythoutin mo.

¹ This personage, who is introduced to exemplify the prowess of Arthur, according to the Chronicles, was a Roman knight, governor of Gaul. His name and that of "Lucyus the emperour of Rome" are frequently alluded to.

Charles of France slew Aygoland,
 And wan Spanze fra hethoun land ;
 He slew the sowden of Pavi,
 And wan the Saxonis halily ;
 365 And quhar God deid for our safté,
 He put haly the Cristanté.

Godefrey Bolzone slew Solimant,
 Before Antioche, and Cormorant,
 Quham he throu ful strak had ourtane,
 370 Throu cops and harmez his glave in gane ;
 Sere hethownis he slew throu hard feychtyng,
 And of Jerusalem a zeir was Kyng.

Robert the Brois throu hard feichtyng
 With few venkust the mychthy Kyng
 375 Off England, Edward, twyse in fycht,
 At occupit his realme but rycht ;
 At sum tyme wes set so hard,
 At hat nocht sax till hym toward.

380 3e gude men that thir balletis redis,
 Deme quha dochtyst was in dedis.

VII. EARLY MUMMING-PLAY ON THE NINE
WORTHIES (XVth century.)

(Tanner MS. 407, *temp.* Edward IV.; first printed by Ritson.)

IX. WORTHY.

- ECTOR DE TROYE. Thow Achylles in bataly me slow
Of my wurthynes men speken i-now.
- ALISANDER. And in romaunce often am I leyt¹
As conqueror gret thow I seyt.²
- 385 JULIUS CÆSAR. Thow my cenatoures me slow in Conllory,³
Fele londes byfore by conquest wan I.
- JOSUE. In holy Chyrche ye mowen here and rede
Of my wurthynes and of my dede.
- DAVIT. Aftyr that slayn was Golyas
390 By me the Sawter than made was.
- JUDAS MACABEUS. Of my wurthynesse 3yf 3e wyll wete
Seche the Byble, for ther it is wrete.
- ARTHOUR. The Round Tabyll I sette with Kynghtes
strong,
395 3yt shall I come agen, thow it be long.

¹ *i.e.* esteemed, honoured.

² (?) = sey't, *i.e.* say it.

³ (?) corruption of "curia," or "capitolie."

CHARLES. With me dwellyd Rouland Olyvere
In all my conquest fer and nere.

GODEFREY DE And I was kyng of Iherusalem
BOLEYN. The crowne of thorn I wan from them.

VIII. VERSES ON EARLIEST WOOD-BLOCK,
(circa 1420,)

*Preserved in Bibl. Nat. Fr. (anciens fonds fran. No. 9653);
The Nine Worthies are vividly depicted with their heraldic
devices; these lines explain the several personages.*

400 HECTOR. Je suis Hector de Troie ou li povoir fu grans.
Je vis les Greciens qui moult furent puissans,
Qu'assegier vinrent Troie ou ils furent lonc
tamps.

405 Ja occis XXX rois come *preus* et vaillans.
Archiles me tua, ja ne soies doubtans
Devant que Dieu nasqui XIII^e et XXX ans.

ALEXANDER. Por ma force conquis les yles d'oultre mer,
D'Orient, d'Occident me fit sire clamer;
Roy d'Aize (Asie) desconfis: Porus vols con-
410 quester,
Et le grant Babilonne pris toute à gouvener.
Tout le monde conquis, mes pour empuis-
sonner
VIII^e ans de devant Dieu me fist an afiner.

415 JULIUS CÆSAR. Empereur fu de Romme et en maintins les
drois.

Engleterre conquis, France et les Navarois.

Pompée desconfis et tuis ses grans conrois ;

Et Lombardie oussi fu mise à mes valoirs

420

Et tous les Allemans. Puis fu occy tous frais

* (?) XLI^e

Devant que Dieu nasqui, VII^e * ans avoec III.

JOSHUA.

Des enfans d'Isràël fu ge forment amés.

Dieu fist maintes vertus pour moi ; c'est
vérités.

425

Le ruuge mer parti. Puis fu par moi passés

Le flum Jourdain. S'enfut maint paien
affiner.

XXII. rois conquis, puis moru, n'en doubtez,

V^e ans devant che que Jhesus Crist fus nés.

430 DAVID.

Je trouvai son de harpe et de psalterion ;

Je tuai Goliat le grand gaiant felon :

En bataille et ailleurs me tint ou a preudom.

Après le roi Saul maintens la region,

Et je prophetizai le Dieu de nacion.

435

Bien III^e ans devant son incarnation.

- JUDAS MACCABÆUS. Je tins Iherusalem et le loy de Moise,
 Qui estoit quand je vins a perdicion mise
 Les ydoles ostai, si mis la loy juise.
 Antioqus tuay dont la gent fut occise.
 440 Et Apodonion ; puis moru, quand gy vise,
 C ans avant que Dieu ot char humaine prise.
- ARTHUR. Je fu roy de Bretaigne, d'Escoche et d'Engle-
 terre ;
 Maint roi alme je vos par ma force conquerre ;
 445 Le grant gaiant Zusto fis morir et defaire.
 Sus le mont Saint Miciel un aultre en alai
 querre.
 Je vis le sang Greal ; mes la mort me fist
 guerre,
 450 Qui m'ochit V^e ans puisque Dieu vint sur
 terre.
- CHARLEMAGNE. Je fu roy des Rommains, d'Alemagne et de
 France
 Je conquis toute Espagne et la mis en
 455 creance
 Jaunions et Agoullans ochis par ma puissance
 Et les Saines aussi destruisi par vaillance.
 Plusieurs seigneurs rebelles mis à obeissance,
 Puis moru VIII^e ans après Dieu la naissance.

- 460 GODFREY OF Je fu duc de Buillion dont je maintins
BOUILLON. l'ounour.
Por gerrier paiens je vendis matenour.
Es plaines de Surie je conquis l'Aumachour
Le roi Cornumarant ochis en I estour.
- 465 Iherusalem conquis et le pais d'entour.
Mors fut XI^e ans après Nostre Segnour.

IX. PROLOGUE TO PROSE "ALEXANDER"

(from MS. belonging to the end of the XIVth or beginning of
XVth century):

Bruns' Altplattdeutsche Gedichte (1798):—

- KONING KARL. Wol mi, dat ek ju wart.
Al Sassenlant han ik bekart.
- 470 ARTUS. An mynem hove mach me schawen
ritter, spel, schon juncvrauwen.
- GOTFRIT. Cristus graf wer mer
dat wan ek mit minen her.
- DAVID. Ek was en clene man:
Golliat den resen ek overwan.
- 475 JUDAS. To stride was ek unvorsaged.
Van dem velde wart ek nu gejaget.
- JOSUE. Got let my de sunnen stan:
dre un drittich koninge ek over-wan.

- JULIUS. To Rome was ek en heiser grot
480 Pompeo dede ek grote not.
- HECTOR. Ek hebbe vochten mennigen strut.
 Achillis sloch mi; dat was nyt.
- ALEXANDER. Mir ist wol gelungen
 Al de werlt han ek bedwungen.

X. PASSAGES FROM THE TWO XVTH CENTURY
SCOTCH "ALEXANDER BUIKS."

(a.) *From Sir Gilbert Hay's "Buik of Alexander."*

- 485 All thus to Venus chalmer haif thay gaine
The Bauderane 3ung Gandefere and the Marchian
Quhair physonas, ydory, and Edea
In chalmer ver vithe mony Ladeis ma
Thair vas 3ung Bites chosin king of Luife
490 And maid ane aithe that he sould but reprufe
Of all demandis gif richteous judgment
Belangand luif treulie by his entent
Than Cassamus sayd to the presoneris
Vit 3itt the Lordingis that in this chalmer thair is
495 That 3e sould heir be blythe in your entent
And put away diseis and matalent
And think of nathing bot on ioy and blyt/nes
for anter of vere is every manis caice.

Malancolie puttis menis hairtis doune
 500 And puttis all freindis to confusioune
 And makis oure fais blythe of our malice
 And dois thame sorrow quhen ve ar veill at eis
 Than sould ve schaip to mak our freindis faine
 Throw blythnes putt our fais to paine
 505 Thus confort he the vourthe King of Mede
 Quhilk had anuche of blythenes or he 3eid
 for he vas syne so he in amouris sett
 Vithe ane that efter vele his barret bett
 for he was louit vithe Ladye Ydory
 510 Quhilk vas the fairest and the maist lusty
 Of all the Ladyis that vas in that place
 Nyst Gandeferis sister dame physonas
 The Baudriane vas ane Vourthie man of hand
 Ane fair persoune of ony in all the land
 515 And cuming doone fra the vourthe Strynd of Troy
 And micht veill seme to be ane Ladees ioy.
 The chalmer vas fare and richelye arrayit
 And eik the bauderane vas richt vele appayit
 To be in keiping of Dame Ydory
 520 To hald him blythe and strenthe malancoly
 Bot Physonas movit vithe jelosey
 Sayd to Dame Ydory all preuelye
 Ze haif not failzeit for to cheis at richt
 for 3e haif chosin ane freche and vourthe Knicht
 525 of onie that is takin in this place
 and lyk to stand into his Ladeis grace

Madame sayd scho treuly be my guid fay
 Quhen I him saw in feild this hinder day
 I had of him na suthefast vttering
 530 Of his valour na that he vas a king
 Bot as me thocht he beare him vourthely
 And him defendit vonder manfully
 Quhill hors nicht stand quhat my^t he syne do mair
 Syne hors and man held baiethe togidder thair.

(b.) *From "The Buik of the most noble and vailzeand Conquerour."*

535 The Bauderane Cassamus and Betys,
 That was ioyfull & ioyus
 Come in the chalmer of quhilk the wall,
 Of gold clenely was pantit all,
 With siluer als and with asour,
 540 Made sindre things of sere colour ;
 Thare fand thay Fesonas and Ideas,
 And the fare dame Idorus.
 Quhan thay saw thame cumand neir,
 Thay rais sone and on thair maneir,
 545 Thay welcumed thame with fare wordis in hy,
 And by the hand richt courtesly,
 Ilkane tuke vther and syne thay 3eid
 To sit on sege and silken weid.
 Ay tua and tua dame Fesonas
 550 Sat vmest and syne the Bauderane was,
 Idorus syne and syne Betys,

Syne Ideas the fare of face,
 And Cassamus sat all the last ;
 Ideas he embrased fast
 555 And to hir said he damysell,
 My hart I gif to the all hale,
 But velany thocht or mauite,
 Thairof thy hart sall sikker be.
 Cassamus was wyse and wyly,
 560 Glaid & ioyfull in cumpany,
 And in battell cruell and kene,
 And greatly of the warld hes sene.
 The ginnes knew he hale I wis,
 To forzet dule and begin blis ;
 565 He wald nicht glaidly set his pane,
 For to reioyce the Bauderane.
 Cassamus said quhat think ze syre,
 This chalmer will noutter haue wraith na ire,
 For this is dame Venus hous,
 570 That to lufaris is delytious,
 Quha heis hir lufe him behouis,
 Here may nane duell bot he that lufis.

XI. HARL. MS. 200 ; XVth century handwriting.

.iij. Pagani.

HECTOR, ALEX, JULIUS,

.iij. Judei.

DAVID, JOSUE, MACHABEUS,

.iij. Christiani.

CAROLUS, ARTHURUS ET PRECELLENS GODEFRIDUS.

XII. LANSD. 762 ; *temp.* Henry VII.*Saraceni.*

ECTOR, ALEX, JULIUS ;

Judæi.

DAVID, JOSUE, MACHABEUS.

Cristiani.

ARTUR CUM CAROLO, GALFRIDUM LINQUERE VOLO:

ISTI SUNT TER TRES TRINI FIDES MELIORES.

“ See Alexandre, Hector, and Julius,
See Machabeus, Dauid, and Josue,
See Charlemayne, Godfrey, and Arthus,
Fulfilde of werre and of mortalite :
Her fame abit, but al is vanite,
For dethe, which hath the werres vnder fote,
Hath made an ende, of which there is no bote.”

*Gower's Balade to
King Henry the Fourth.*

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