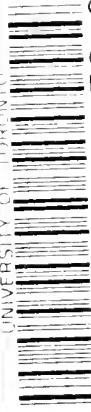


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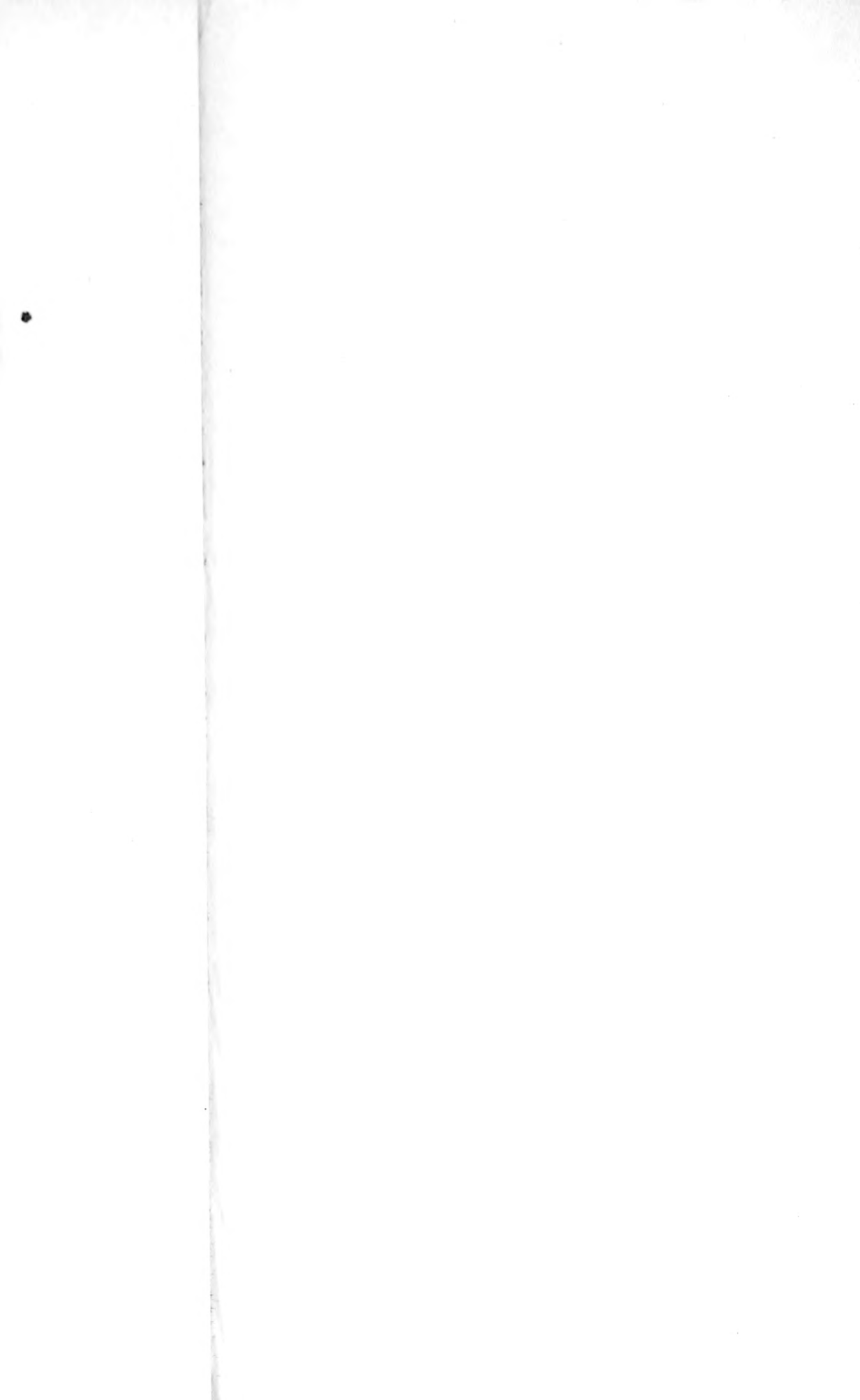
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The Sowdone of Babylone.

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THE

ENGLISH CHARLEMAGNE ROMANCES.

PART V.

The Romance of

The Sowdone of Babylone

and of

Gerumbras his Sone who conquerede Rome.

RE-EDITED

FROM THE UNIQUE MS. OF THE LATE SIR THOMAS PHILLIPPS,

with Introduction, Notes, and Glossary,

BY

ÉMIL HAUSKNECHT, PH. D.

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INTRODUCTION.

THE exploits of Charles the Great, who by his achievements as conqueror and legislator, as reformer of learning and missionary, so deeply changed the face of Western Europe, who during a reign of nearly half a century maintained, by his armies, the authority of his powerful sceptre, from the southern countries of Spain and Italy to the more northern regions of Denmark, Poland, and Hungary, must have made a profound and unalterable impression in the minds of his contemporaries, so that for centuries afterwards they continued to live in the memory of the people. Evidence of this high pitch of popularity is given by the numerous *chansons de geste* or romances, which celebrate the deeds, or are connected with the name, of the great and valiant champion of Christendom.

It is true that the sublime figure of Charlemagne, who with his imaginary twelve peers perpetually warred against all heathenish or Saracen people, in the romances of a later period, has been considerably divested of that nimbus of majestic grandeur, which the composers of the earlier poems take pains to diffuse around him. Whereas, in the latter, the person of the Emperor appears adorned with high corporeal, intellectual, and warlike gifts, and possessed of all royal qualities; the former show us the splendour of Royalty tarnished and debased, and the power of the feudal vassals enlarged to the prejudice of the royal authority. Roland, in speaking of Charlemagne, says, in the *Chanson de Roland*, l. 376 :—

“Jamais n’iert hum qui encuntre lui vaillet,”

and again the same Roland says of the Emperor, in *Guy de Bourgoyne*, l. 1061 :—

“Laissomes ce viellart qui tous est assotez.”

This glorification of the great Christian hero took its rise in France, but soon spread into the neighbouring countries, and before long Charlemagne was celebrated in song by almost all European nations. Indeed, there are translations, reproductions, compilations of French Charlemagne romances to be met with in Italy, Spain, and Portugal, as well as in Scandinavia and Iceland. Even in Hungary and Russia these *chansons* of the Charlemagne cycle seem to have been known.¹

A full account of almost all Charlemagne romances will be found in Gaston Paris's exhaustive work of the *Histoire poétique de Charlemagne* (Paris, 1865), and in Léon Gautier's *Epopées françaises* (Paris, 1867).

Of all the Charlemagne romances, that of Fierabras or Ferumbras has certainly obtained the highest degree of popularity, as is shown by the numerous versions and reproductions of this romance, from the 13th century down to the present day.

When the art of printing first became general, the first romance that was printed was a prose version of *Fierabras*; and when the study of mediæval metrical romances was revived in this century, the *Fierabras* poem was the first to be re-edited.²

The balm of Fierabras especially seems to have been celebrated for its immediately curing any wound; we find it referred to and minutely described in Florian's *Don Quichotte*, I. chap. 10. The scene of Fierabras challenging to a combat the twelve peers of France, and of his vaunting offer to fight at once with six (or twelve) of them,³ must also have been pretty familiar to French readers, as the name of Fierabras is met with in the sense of a simple common noun, signifying "a bragging bully or swaggering hector."⁴

Rabelais⁵ also alludes to Fierabras, thinking him renowned enough as to figure in the pedigree of Pantragrauel.

In 1833, on a tour made through the Pyrenees, M. Jomard wit-

¹ *Histoire Poét.*, p. 133-4.

² Gautier, *Epopées*, ii. 308.

³ Cf. the French *Fierabras*, l. 84; *Sir Ferumbras*, l. 102; *Sordone*, l. 1067.

⁴ Thus in *Scarron*, *Gigant*, iii.

⁵ *Pantagrauel*, ii. chap. 1.

nessed a kind of historical drama, represented by villagers, in which Fierabras and Balan were the principal characters.¹

That in our own days, the tradition of Fierabras continues to live, is evident from the fact, that copies of the Fierabras story, in the edition of the *Bibliothèque Bleue*, still circulate amongst the country people of France.² There is even an illustrated edition, published in 1861, the pictures of which have been executed by no less an artist than Gustave Doré. And like Oberon, that other mediæval hero of popular celebrity,³ Fierabras has become the subject of a musical composition. There is an Opera *Fierabras* composed by Franz Schubert (words by Joseph Kupelwieser) in 1823, the overture of which has been arranged for the piano in 1827, by Carl Czerny.⁴

The different versions and the popularity of the present romance in France, Italy, Spain, and Germany, having been treated in the Introduction to *Sir Ferumbras*, we need not repeat it again here.⁵ As to the popularity of the *Fierabras* romance in the Netherlands, the following passage from Hoffmann, *Horæ Belgicæ* (Vratislaviae, 1830), I. 50, may be quoted here⁶ :—

“Quam notæ Belgis, sec. xiii. et xiv., variæ variarum nationum fabulæ fuerint, quæ ex Gallia septentrionali, ubi originem ceperunt, translatae sunt, pauca hæc testimonia demonstrabunt:— . . . in exordio Sidraci :—⁷

‘ Dickent hebbic de gone ghesouden,
die hem an boeken houden
daer si elene oerbare in leren,
also sijn jeesten van heeren,
van Paerthenopense, van Amidase,
van Troijen ende van *Fierabrasc*,
ende van menighen boeken, die men mint
ende daer men litel oerbaren in vint,

¹ See the most interesting account of this piece and its curious manner of representation in *Histoire Littéraire de la France*, xvii. 720-21.

² Gautier, *Epopées*, ii. p. 308; and *Histoire Poétique*, p. 99.

³ See *Huon de Bourdeaux*, edd. Guessard and Grandmaison, p. xxxviii.

⁴ See G. Nottebohm, *Thematisches Verzeichniss der im Druck erschienenen Werke von Franz Schubert*. Wien, 1874.—Op. 76.

⁵ Cf. besides, *Histoire Poétique*, pp. 97, 143, 155, 214, 251; *Epopées françaises*, ii. pp. 307-9; and the *Préface* of the French edition of *Fierabras*.

⁶ See also Mone, *Uebersicht der niederländischen Volksliteratur älterer Zeit*. Tübingen, 1836. p. 56.

⁷ Cf. Warton, *Hist. of Eng. Poetry*, 1824, vol. i. pp. 147-8.

ende dat als leghene es ende mere,
 ende anders en hebben ghene lere,
 danne vechten ende vrouwen minnen
 ende lant ende steden winnen’—

“Nec rarius tanguntur fabulæ de Carolo Magno, *Speculum Historiale*, IV. l. xxix (cf. Bilderdijk, *Verscheidenh.*, I. D. bl. 161-2):—

‘Carel es menichwaerf beloghen
 in groten boerden ende in hoghen,
 also boerders doen ende oec dwase,
 diene beloghen van *Fierabrasc*,
 dat nie ghesciede noch en was
 die seone walsee valsee poeten,
 die mer rimen dan si weten,
 belieghen groten Caerle vele
 in seonen worden ende bispele
 van *Fierabrasc van Alisandre*,
 van *Pont Mautrible* ende andre,
 dat algader niet en was’

That the *Fierabras* romance must have been well known and highly popular in England and Scotland, may be gathered from the numerous references to this poem in various Middle English works.

Thus the whole subject of the *Fierabras* romance is found in the following passage, taken from *Barbour's Bruce*, ed. Skeat, 3, 435 ss., where the King is described as relating to his followers:—

“Romanys off worthi Ferambrace.
 That worthily our-coramyn was
 Throw the ryght douchty Olywer;
 And how the duz Peris wer
 Assegyt intill Egrymor,
 Qular King Lawyne lay thaim befor
 With may thowsandis then I can say.
 And bot elewyn within war thai,
 And a woman; and wa sa stad,
 That thai na mete thar within had.
 Bot as thai fra thair fayis wan.
 Y heyte, sua contenyt thai thaim than;
 That thai the tour held maulily,
 Till that Rychard off Normandy,
 Magre his fayis, warnyt the king,
 That wes joyfull off this tithing:
 For he wend, thai had all bene slayne,
 Tharfor he turnyt in hy agayne.
 And wan Mantrybill and passit Flagot:
 And syne Lawyne and all his flot
 Dispitusly discumfyt he:
 And delineryt his men all fre,
 And wan the *naylis*, and the *sper*,
 And the *crowne* that Ihesu couth ber;

And off the *croice* a gret party
He wan throw his chewalry."¹

In his poem of *Ware the Hawk*, Skelton (ed. Dyce, I. 162) cites *Syr Pherumbras* as a great tyrant. He also refers to him in one of his poems against Garnesche, whom he addresses with the following apostrophe :—

“Ye fowle, fers and felle, as Syr Ferumbras the ffreke.”

The story of the combat between Oliver and Ferumbras is alluded to by Lyndsay, in his *Historie of one Nobil and Wailzeand Squyer, William Meldrum*, ed. Hall, ll. 1313-16 :—

“Roland with Brandwell, his bricht brand,
Faucht never better, hand for hand,
Nor Gawin aganis Golibras,
Nor *Olyver* with *Pharambras*.”

The tale of the fortified bridge of Mauntrible seems also to have been very well known in England and Scotland. In the *Complaint of Scotland*, ed. Murray, p. 63, we find the *Tail of the Briȝ of the Mantrible* mentioned among other famous romances. In his lampoon on Garnesche, Skelton describes his adversary as being more deformed and uglier than

“Of Mantryble the bryge Malchus² the murryon.”

As has already been mentioned, amongst all the Charlemagne romances the (originally French) romance of *Fierabras* is remarkable as being one of the first that was rescued from the dust of libraries; and it is worthy of note, in connection with it, that the first printed version was not a French, but a Provençal one, which was published not in France, the birth-place of the romance, but in Germany.

The manuscript of this Provençal version having been discovered by Lachmann in the Library of Prince Ludwig von Oettingen-

¹ It is worthy of notice that the account of the Fierabras romance as given by Barbour, may be considered, on the whole, as identical with the subject of the French *Fierabras* or the English *Syr Ferumbras*, but not with the *Sordan*, as there is no mention made of the combat before Rome, nor any trace of what makes up the first part of the *Sordan*. But the spelling *Laryn* for *Balan* agrees with the spelling of the same name in the *Sordan*. As to the relics mentioned in the passage above, they differ from all other versions.

² In the *Sordan* the Bridgeward is called *Alagolofre*: cf. Index of Names.

Wallerstein,¹ somewhere about the year 1820, the poem was published in 1829 by Immanuel Bekker.²

Raynouard, who drew attention to this edition of the poem in the *Journal des Savants*, March 1831, supposed this Provençal version to be the original.

Soon after Fauriel discovered at Paris two MSS. of the romance in French, and a third French MS. was found in London,³ by Fr. Michel, in 1838.

In 1852 Fauriel gave an account of the poem in the *Histoire Littéraire de la France, par les religieux bénédictins de congrégation de Saint-Maur continuée par des membres de l'Institut*, vol. xxii. p. 196 *et seq.*, where he also investigated the question of the originality of the two versions, without arriving at a final solution; as from the comparison of the French and the Provençal version, no conclusion as to the original could be drawn in favour of either of the two poems.⁴

As early as 1829 Uhland and Diez had expressed their opinion, that in all probability the Provençal poem was to be looked upon as a reproduction of some French source;⁵ and in 1839 Edelestand du Méril, in France, had pointed out the French poem as the original of the Provençal version;⁶ Guessard in his lectures at the Ecole des Chartes, at Paris, had also defended the same opinion; when in 1860, the editors of the French *Fierabras*⁷ finally and irrefutably proved the impossibility of considering the Provençal poem as anything but a translation of a French original.

¹ This MS. consisting of 71 parchment leaves in 4to, with coloured initials at the beginning of each rhyme-strophe, had formerly been in the possession "Majoris Monasterii congregationis Sancti Mauri," at Paris. Having passed through many hands during the French Revolution, it finally came to the Library of Wallerstein.

² Der Roman von Ferabras, provenzalisch. Berlin, 1829.

³ British Museum, MS. Reg. 15. E. vi.

⁴ Cf. also the *Préface* of the French *Fierabras*, p. iv.

⁵ See *Leben und Werke der Troubadours*, by Friedrich Diez, Zwickau, 1829, p. 613 note, and *Berliner Jahrbücher für wissenschaftliche Kritik*, 1831.

⁶ In a footnote to his *Histoire de la Poésie scandinave*, p. 183, where he says:—"Le roman de Ferabras, publié à Berlin par M. Bekker, est . . . évidemment traduit du français, et en a conservé trop de formes et d'expressions pour avoir la moindre valeur grammaticale."

⁷ *Fierabras chanson de geste*, edd. Kræber and Servois, in the collection of the *Anciens Poëtes de la France*.

In 1865, Gaston Paris, in his *Poetical History of Charlemagne*, pointed out that what we have now of the *Fierabras* romance must be looked upon as a very different version from the old original *Fierabras* (or *Balan*) romance, the former being indeed only a portion, considerably amplified and in its arrangement modified, of the old poem, the first portion of which has been lost altogether. Gaston Paris had been led to this supposition by the rather abrupt opening of the *Fierabras*, which at once introduces the reader *in medias res*, and by the numerous passages of the *Fierabras*, which contain allusions and references to preceding events; several of which, being obscure and inexplicable from the context of the *Fierabras* itself, can only be explained by assuming the existence of an earlier poem.

The main subject of the old *Balan* or *Fierabras* romance may be given as follows:—"The Saracens having invaded Rome and killed the Pope, Charlemagne sends, from France, Guy of Burgundy and Richard of Normandy to the rescue of the city, and follows himself with his main army. After a fierce combat between Oliver and Ferumbras, the city is delivered from the Saracens, and a new Pope established."¹

¹ For a more detailed analysis, see *Histoire Poét.*, p. 251, and cf. the account given of the old *Fierabras* or *Balan* romance by Philippe Mousket, ed. Reiffenberg, Bruxelles, vol. I. v. ll. 4664—4716, which runs as follows:—

- 4664 Puis fu Roume par force prise
 et la gent destruite et ocise
 et li apostoile ocis
 Castiaus-Mireors ars et pris
 4668 et toute la cité bruie.
 li dus Garins et sa mesnie
 entrerent en Castiel-Croisant,
 quar Sarrasin, Ture et Persant
 4672 amenerent trop grant compagne
 et devers Surie et d'Espagne;
 si furent crestien dolant,
 et manderent tot maintenant
 4676 secours al bon roi Charlemainne
 ki sa fieste en France demainne,
 et li rois en cele besogne
 lor tramist Guion de Bourgogne,
 4680 ki noviaus chevaliers estoit
 et des jovenes enfans avoit
 devant çou la couronne prise.
 et soucoururent sans faintise

Of all the events related in the old *Balan* romance, there is but one which is contained in the *Fierabras* poem, viz. the combat between Oliver and Ferumbras, and even this has been greatly modified in consequence of the composer's transferring the scene of action from Italy to Spain. All the other events related in the *Fierabras*, the love of Floripas and Guy, the capture of the twelve peers, their being besieged in the castle of Agremor, and their deliverance by Charlemagne, and the ultimate wedding of Floripas and Guy are altogether wanting in the original *Fierabras* [*Balan*] romance.

Therefore Gaston Paris was right in saying that the *Fierabras* poem contained only the second part of the earlier poem, the first part of which had not come down to us.

Now it seemed as though this view, which had been clearly

- 4684 lor bon roi en la tiere estrange
 u il n'orent ni lin ni lange.
 en France estoient revenu
 et soujourné et bien péu,
 4688 mais à cel secours le tramist
 li rois, ki moult s'entremist,—
 et si tramist de Normendie
 Ricart à la ciere hardie,
 4692 si reprirent li Mireour :
 et dus Garins vint à l'estour,
 ki tint Pavie en quité
 s'ot bien Castil-Croisant gardé,
 4696 et Karles ot sa gent mandée.
 si vinrent de mainte contrée.
 quar il lor faisoit tant de biens,
 qu'à ses amis ne faloit riens.
 4700 si trest vers Rome li bons rois
 et fist as paiens moult d'anois.
 dont se combati Oliviers
 a Fierabras ki tant fu fiers ;
 4704 d'armes l'outra, si reconquist
 les .ii. bariis qu'à Rome prist,
 si les gieta enmi le Toivre
 por çou que plus n'en péust boivre ;
 4708 quar c'est baumes ki fu remés
 dont Ihesu Cris fu embausmés.
 puis furent mort tot li paien
 et mis en Roume crestien,
 4712 si ot autre apostoile fait
 et Karles s'en revint à hait,
 si gratia Dieu et St. Piere,
 que recouvrée ot sa kaiere,
 4716 soujourner vint dont à Parise . . .

demonstrated and generally adopted, would have to undergo a thorough modification on the discovery of a new *Fierabras* Manuscript in Hanover. Professor Grœber, having been informed of the existence of that MS. by Professor Tobler, published from it, in 1873, the poem of the *Destruction de Rome*,¹ which in that MS. precedes the *Fierabras* romance.² In his Address to the Assembly of German Philologists at Leipzig,³ the same scholar attempted to show that this poem represented the first part of the earlier *Balan* romance.

This supposition, however, can only be accepted with reserve, and needs a great modification, as by no means all the references to previous events contained in the *Fierabras* receive explanation in the *Destruction*, although all such previous events must have been narrated in the original *Balan*. Moreover, one of these allusions in the *Fierabras* is in direct contradiction to the contents of the *Destruction*.

Thus ll. 2237 *et seq.* of the *Fierabras*:⁴—

“ .i. chevalier de France ai lontans enamé :
 Guis a nom de Borgoigne, moult i a bel armé ;
 Parens est Karlemaine et Rollant l'aduré.
 Dès que je fui à Romme, m'a tout mon cuer emblé,
 Quant l'amirans mes peres fist gaster la cité,
Lukafer de Baudas abati ens ou pré,
Et lui et le ceval, d'un fort espiel quarré,”

where Floripas declares that she has seen Guy before Rome when defeating Lukafer, widely differ from the account given in ll. 1355 *et seq.* of the *Destruction*, where Guy does not arrive at Rome until *after* the departure of Laban's army to Spain.

In the *Destruction* no clue is given which would enable us to explain why Charles should be constantly applying to Richard in the *Fierabras* (ll. 112 *et seq.*) for information about Fierabras, or why Richard, in particular, should know more about Fierabras than any one else. There is no mention in the *Destruction* of Richard chasing

¹ *Romania*, ii. 1873, pp. 1—48.

² Cf. *Jahrbuch für romanische und englische Sprache und Literatur*, edd. Lemecke, vol. xiii, p. 111.

³ Printed in *Verhandlungen der 28sten Versammlung deutscher Philologen und Schulmänner in Leipzig*. Leipzig, 1873, p. 209 *et seq.*

⁴ Corresponding to ll. 1410 *et seq.* of the Ashmole *Ferumbras*.

the Emir before him in the plain of Rome, to which event ll. 3708-9 of the *Fierabras*¹ clearly refer.

"Richars de Normendie au courage aduré,
Qui cacha l'amirant devant Romme ens el pré."

The allusion contained in l. 2614,²

. . . . "Richart de Normendie,
Cil qui m'oeist Corsuble et mon oncle Mautrie,"

where Richard is said to have slain Corsuble and Mautrie, the uncle of Floripas, is not cleared up by the *Destruction*, as in the three passages, where Richard is mentioned there (ll. 246, 288, 541), he does not play an active part at all, whereas from Mousket's analysis of the original *Fierabras* [*Balan*] romance, we know how important a part Guy and Richard played in the old poem.³ There Richard and Guy being sent off by Charlemagne as a first succour to the oppressed Romans, succeeded in delivering Château-Miroir, which had been seized by the Saracens. The story of the combat around Château-Miroir, as related in the *Destruction*, ll. 593 ss., is thoroughly different,⁴ as besides other variations, there is neither Richard nor Guy concerned in it.

Therefore, as the contents of the *Destruction* are not identical with Mousket's analysis of the old *Balan* romance, and as several passages alluding to events previously described are left unexplained in the *Destruction*; and as there is even an instance of the *Destruction* being in contradiction to the *Fierabras*, the poem of the *Destruction de Rome* cannot be said to be identical with the first part of the *Balan* romance.⁵

¹ Cf. *Sir Ferumbras*, ll. 8192-3.

² Cf. also l. 2784 and *Sir Ferumbras*, ll. 1860 and 2059.

³ See above, p. xi, footnote, and *Histoire Poétique*, p. 251.

⁴ Cf. Græber, *Verhandlungen*, pp. 217-18.

⁵ The following differences between the *Destruction* and the narration of Philippe Mousket are worthy of note:—

(i) the combat around Château-Miroir is described in a different manner in the two poems.

(ii) the scene of action, which at the end of the *Destruction* is transferred to Spain, remains, according to Philippe Mousket, in the neighbourhood of Rome for the whole time.

(iii) Guy of Burgundy and Richard of Normandy play a most important active part before Rome, according to Ph. Mousket, whereas in the *Destruction* this is not the case.

Now, as to the last two items, they must have been in the original such as

The Provençal version and the *Destruction* are each printed from unique MSS., the latter from the Hanover MS., the former from the Wallerstein MS. Of the French *Fierabras* there are seven MSS. known to exist.

a = the MS. of the Bibliothèque Nationale at Paris, Supplém. franç., No. 180, which has been followed throughout by the editors of the French *Fierabras*, who in cases of evident errors or lacunæ of this MS., consulted the three following MSS. :

b = the MS. of the Biblioth. Nationale, Lancelot, 7566³⁻³.

c = the MS. of the British Museum, MS. Reg. 15. E. vi.¹

d = the MS. of the Vatican Library, Regina 1616.

D = the MS. in possession of M. Ambroise-Firmin Didot, a small fragment of which has been printed by Gautier, *Epopées fr.* ii. 307.

E = the Escorial MS., a description of which, together with the variations, has been given by Knust, in the *Jahrbuch für romanische und englische Sprache und Literatur*, vol. ix. p. 43 *et seq.*

H = the Hanover MS., which also contains the *Destruction de Rome*. It has been described by Professor Græber in the *Jahrbuch*, xiii. p. 111.

they are related by Ph. Mousket. For only thus some obscure passages of *Fierabras*, of which even the *Destruction* affords no explanation, are cleared up. Thus, *Fierabras*, l. 1049,

“Près fu du far de Rome, ses a dedens jetés”—

which is in contradiction to the *Destruction*, is explained by ll. 4705-6 of Mousket's account (see above). Only Mousket relates that Floripas has seen Guy before Rome (*Fierabras*, l. 2240; Ashmole *Ferumbras*, l. 1413), and that Richard took part at the combat there. Therefore the account as given by Ph. Mousket, agreeing with what must have been the contents of the old original, is based on a version older than the *Destruction*, which exhibits significant differences.

These differences between Mousket and the *Destruction*, as well as the fact that several references to preceding events contained in *Fierabras* remain unexplained by the *Destruction*, were some of the reasons which led me in my *Dissertation*, pp. 41—49, to consider the *Destruction* as a poem written by another author than that of the *Fierabras*. In order to clear up the allusions to preceding events contained in the *Fierabras*, the very beginning of which necessarily requires some explanatory account—a circumstance which also gave rise to the ‘episode’ of the Provençal version—the *Destruction* was composed as a kind of Introduction to the *Fierabras*, whereby it happened that some allusions remained unexplained.

¹ For a description of this magnificent MS., see *Sir Ferumbras*, p. vi, footnote.

As to the English *Fierabras* romances, there are two versions known to exist:¹ the poem of *Sir Ferumbras* contained in the Ashmole MS. 33² and the present poem.

In the following we shall attempt to point out the differences of these two versions, and to examine whether there is any relationship between the English and the French poems, and if possible to identify the original of the former.

A superficial comparison of the English poem of *Sir Ferumbras* with the French romance *Fierabras* (edd. Kræber and Servois) will suffice at once to show the great resemblance between the two versions. In my *Dissertation* on the sources and language of the *Sowdan of Babylone* (Berlin, 1879) I have proved (pp. 30—40) that the Ashmolean *Ferumbras* must be considered as a running poetical translation of a French original. Since Mr. Herrtage, in the Introduction to his edition of the Ashmole MS. 33, has also pointed out the closeness with which the translator generally followed the original, which he believes to belong to the same type as the *Fierabras*, edited by MM. Kræber and Servois. “The author has followed his original closely, so far as relates to the course of events; but at the same time he has translated it freely, introducing several slight incidents and modifications, which help to enliven and improve the poem. That he has not translated his original literally, is shown by the fact that the French version consists of only 6219 lines, or allowing for the missing portion of the Ashmole MS., not much more than one-half the number of lines in the latter, and that too, although he has cut down the account of the duel between Oliver and Ferumbras from 1500 to 800 lines, by leaving out Oliver’s attempts at converting the Saracen, Charlemagne’s prayers, &c.”

Now, in my opinion, we ought not to lay too much stress on the fact that the number of lines in the two versions differs, as all translators of poetical works, who wish to follow their original as closely as possible, will easily be able to render it ‘literally’ as long as they write in prose. But adopting a poetical form for their translation, and still pursuing their intention of a close rendering of their original,

¹ Cf. Warton. *Hist. of Eng. Poetry*, ii. 197-8.

² Edited for the E. E. T. S. in 1879, by S. J. Herrtage, B.A.

they must needs be more diffuse, and the consideration of rhythm and rhyme will compel them sometimes to abandon a quite literal translation, and to be content with a free reproduction. This is also the case with the author of *Syr Ferumbas*, who, notwithstanding the many passages where the French text is not given 'literally,' must be considered as a close rhymed translation of the French poem. The only liberty which we see the English author take sometimes, consists in contracting or amalgamating together those *couplets similaires*,¹ or strophes which contain repetitions.

But not always did the author thus give up his plan of rendering his original closely: occasionally he has such repetitionary lines in the same place as the French poem, as, for instance, in ll. 130 *et seq.* corresponding to *Fierabras*, ll. 125 *et seq.*

The closeness and literalness of his translation is well exemplified by his introduction in an English dress of a great many French words which are unknown, or at least of a most rare occurrence, in English, and which in his translation are found in the same place and context, where the French text has them. This will be best illustrated by juxtaposing the corresponding phrases of the two versions.

Ashmole <i>Ferumbas</i> .	French <i>Fierabras</i> .
312 Hit ys <i>rewarded</i> ous two be- twyne þat Olyuer sehal wende and take þe batail	301 'Nous jujon Olivier, si l'avons <i>esgardé</i> Qu'il fera la bataille au païen deffaé.'
330 <i>Mercy</i> , quaþ he to kyng Charles	333 'As piés le roy se jete, <i>merchi</i> li a priié.'
369 þat <i>paynede</i> crist	377 '— dont vos Diex fu <i>penés</i> .'
388 Er y <i>remurie</i> me of þis place	392 'Ains que je m'en <i>remue</i> . . .'
399 y <i>challenge</i> wiþ þe to fiþt	402 '— je te voel <i>calengier</i> '
457 <i>Parfay</i> , ansuerde erld O.	449 ' <i>Par foi</i> , dist Oliviers . . .'
533 þat he ne . . . maden ȝelde his body to him <i>creaunt</i>	548 'se Roland s'i combat, ne faice <i>reerçant</i> '
537 wiþ my swerd <i>trenchaunt</i>	553 ' . . . à m'espée <i>treneant</i> '
538 <i>Sarsyns</i> , said erld O.	554 <i>Sarrazins</i> , dist li quans . . .
551 long man in <i>fourehure</i>	579 Il ot <i>l'enfourecéure</i> grant
558 a ful <i>gret pite</i> , etc.	586 j'ai de toi <i>grant pité</i> . etc.

¹ Cf. Gautier. *Épopées Françaises*, i. 221.—“Rien n'est plus fréquent, dans la Chanson de Roland et dans nos poèmes les plus anciens, que la répétition double, triple et même quelquefois quadruple, de certains couplets. Cette répétition n'a pas lieu dans les mêmes termes, ni surtout avec les mêmes rimes. Tout au contraire, la même idée est reproduite en vers différents, munis d'assonances ou de rimes différentes.”

751 haue <i>mercy</i> of me, <i>iantail</i> knyȝt	1494-5 — <i>merci</i> li a crié: <i>Gentia</i> hom . .
781 to <i>remurie</i> þe of þis place	1515 ja par moi n'i seriés . . <i>remués</i>
817 he was <i>encombred</i> with F.	1552 Mais de F. est . . . <i>encombrés</i>
922 þey went forth on a <i>pendant</i>	1696 Cil s'entornent fuiant le <i>pen-</i> <i>dant</i> d'un laris
947 wan hure spere gunne to <i>faile</i>	1712 Quant les lances lor <i>falent</i>
984 At <i>aralyng</i> of an hulle	1734 A <i>l'araler</i> d'un tertre
1008, 1012 to <i>rescourre</i> þe barons	1757 . . les barons <i>rescous</i> . .
1016 wel longe hadde þis <i>chas</i> ylest	1764 Moult fu grans cele <i>chace</i>
1058 and oþre reliques riche ynow wherof y have <i>plentee</i>	1806 Et les dignes reliques dont il i ad <i>plenté</i>
1227 for to wyte wat þay <i>be</i> and hure <i>coryne</i> yknowe	2067 Lor <i>concine</i> et lor <i>estrc</i> enquerre et demander.
1316 By an old forsake zeate of þe <i>olde antiquyte</i>	2144 Par une gaste porte de <i>viel ante-</i> <i>quité</i>
1773 siltynge on a grene <i>erber</i>	2562 . . siét sous cel <i>arbre</i> ramé.
1974 Florippe his doȝtre þe <i>cortoyse</i> in <i>chambre</i> þar she was In þe <i>paleys</i> yhurde <i>noise</i> and þyder þau she gas	2712 Floripas la <i>courtoise</i> a le <i>nois</i> escoute Puis issi de la <i>cambre</i> , . . . Entresi c'au <i>palais</i> . .
2007 þow ert <i>asotid</i>	2733 . . vous voi <i>assoté</i> .
2538 a gret <i>repref</i> it were	3136 . . il nous est <i>reprouré</i>
3665 brydel and <i>paytrel</i> and al þe gere wiþ fyn gold yharneyssed were	4117 Li estrier furent d'or, rices fu li <i>poitrés</i>
3672 and þe king him gan <i>ascrie</i>	4126 . . . si s'est haut <i>eseriés</i> .
3791 a gret <i>dul</i> þay made þere	4236 . . demainent grant <i>dolour</i>
4541 with an hard <i>crestid serpentis</i> fel	4832 vestu ot la pel d'un dur <i>serpent</i> <i>cresté</i>
5753 on þan ston a <i>cracehede</i> and in a spatte in <i>dispit</i> of god, etc.	5910 en <i>despit</i> de Ihesu ens es fous <i>ecruca</i> .

Besides these undoubted examples of translation, we must bear in mind that there occur some variations of readings, where, indeed, the author of *Syr Ferumbras* seems to have introduced slight incidents and modifications. But examining them more closely, we shall soon become aware that many of them also point to a French original, which we may sometimes identify by comparing these variations with the readings of those French MSS. that are already printed. Thus, the words “þarto ys stede þan tyep he,” l. 91, render exactly a line of the Escorial MS.¹—“son cheval aresna à l'abricel rose”—which is omitted in l. 93 of *F* (*i. e.* the French *Fierabras*, as edited by MM. Kræber and Servois).²

¹ The variations of this MS. are printed in the *Jahrbuch der roman. and engl. Sprachen*, vol. ix. pp. 43 ss.

² This edition, although printed from the MS. *a*, may be said to represent a group (*w*) of four MSS., called *a b c d* (see above xv). Another group (*z*)

The following is another example of *A* (= the Ashmolean *Ferumbras*) differing from *F*, but agreeing with *E*:

<i>A.</i>	<i>E.</i>
175 Ne <i>lyre</i> he noyt þys day til evene	175 ke il puisse tant <i>vicre</i> que cis jours soit passés
2131 Adoun þay gunne falle, <i>knellyng</i> on þe erthe stille . . . & <i>kusse-</i> <i>dem evereehone</i> , etc.	2833 Issi <i>agenoillierent</i> par bones volentez . . . <i>Ils baissent</i> les reliques . . .

Notwithstanding these resemblances of *A* to *E*, in passages where *A* differs from *F*, *E* cannot have been the source of *A*, as there are many instances where *E* and *F* show the same reading, whereas *A* differs from both versions.

Thus, *A*, l. 340 *et seq.*, it is Duke Reyner who blesses his son, and not Charles, as *E* and *F* (l. 357) have it.

The names of Arrenor, Gwychard, Gayot, and Angwyree, given in l. 814, differ from those which are mentioned in the corresponding passage of *E* and *F* (ll. 1548-49).

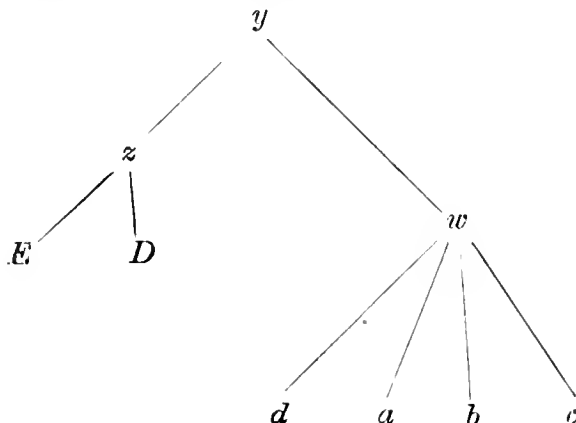
There is no mention of Kargys being slain by Oliver (*A* 880) to be found in *E* or *F* (l. 1670-76).

In *A* 1178, *Lamasour* advises the Soudan not to slay the prisoners; in *E* and *F* (l. 1948) the same advice is given by *Brulans*.

The names of *Lambroek* and *Colbrant* (*A* 1616, 1618) are not found in *E* and *F*, 2424.

A, ll. 1347-48, are wanting in *E* and *F* (2174).

is formed by the MSS. *E* and *D*. Both groups belong to the same type *y*. Cf. Groeber, *Die handschriftlichen Gestaltungen der chanson de geste Fierabras*, Leipzig, 1869, p. 27, where we find the following stemma:



Instead of a giant (*A* 1700) we find a giantess mentioned in *E* and *F* (l. 2483).

Instead of Roland (*A* 1793) it is Naymes who speaks first in *E* and *F*, 2570.

These few instances, the number of which might easily be increased, will certainly suffice to show the impossibility of regarding *E* as the original of *A*.

Only a short passage of the Didot MS. has been hitherto printed ;¹ therefore the arguments drawn from a comparison of *A* with that printed passage cannot be considered as altogether irrefutable and final. But as the Didot MS. belongs to the same family of MSS. as *E*, we may at once presume, that as *E* cannot be taken for the original of *A*, the possibility of the Didot MS. being the source of *A*, is not very strong. Besides it may be stated, that no trace of the two additional lines (ll. 19 and 20²) which the Didot MS. inserts after l. 63 of *a* (or *F*) is found in *A*, although this version gives, in ll. 52 ss., a pretty close translation of the corresponding passage in *F* (ll. 50 *et seq.*). This may lead us to conclude that the Didot MS. was not the source of *A*.

Comparing now *A* with what is known of the Hanover MS. of *Fierabras*,³ we find *A* resembling to *H* in the following names : *Lucafer* (only once *Lukefer* in *A* 2204), *Maragounde* (once *Mari-gounde*, *A* 1364), *Maubyn* *A* = *Maupyn* *H*.—*A* 1700 and 2831, which differ from *F*, equally agree with *H*. In the last case *A* agrees also with *E* (although differing from *F*). Now as we know that *H* together with *D* and *E* are derived from the same group *z*,⁴ we may perhaps be justified in regarding a MS. of the latter group as the original of *A*. But a more detailed comparison of *A* with *H* being impossible at present, this argumentation wants confirmation.

The impossibility of regarding the Provençal version as the source

¹ *Épopées Françaises*, ii. 307, and *Cat. rais. des livr. de la bibl. d'Ambr. F. Didot*, I, 361.

² Græber, *Handschriftl. Gestaltungen*, p. 6.

³ *Jahrbuch*, xiii. p. 111, and *Zeitschrift für romanische Philologie*, iv. p. 164.

⁴ "Die Vergleichung weniger aus allen Hss. bekannten Versen macht gewiss, dass *H* mit *D* und *E* aus der nämlichen Quelle *z* geflossen ist." *Jahrbuch*, xiii. 113.

of the Ashmolean *Ferumbras*, is proved by the fact that the long additional account, the 'episode' as Professor Grœber calls it,¹ is wanting in *A*. Another proof is given by *A*, ll. 5763 *et seq.*, where *A* agrees with *F*, but widely differs from *P*.²

It seems superfluous to point out the inadmissibility of regarding the French prose version as the original of *A*, the first edition of the prose version being of a much later date than the Ashmole *Ferumbras*. But also that version from which the prose romance has been copied or compiled, cannot have been the original of *A*. For although the phrase of *A*, 3888—"A skuntede as a bore"—seems to contain some resemblance of expression with the reading of the prose *Fierabras*—"il commença à escumer come s'il fust ung senglier eschaufé," which Caxton translates—"he began to scumme at the mouthe lyke a bore enchaffed"—the reading of *A*, ll. 1307 *ss.*, which greatly varies from Caxton's version (a translation of the French prose *Fierabras*), renders inadmissible the supposition that the original of the French prose version is the source of *A*.³

Having thus compared the Ashmolean *Ferumbras*, as far as can be done at present, with all existing versions of this romance, we arrive at the following conclusions.

The Ashmole *Ferumbras* is a pretty close translation of some French version, which we are at present unable to identify. Its original was neither of the same family (*w*) as the *Fierabras*, edited by MM. Krœber and Servois, nor yet of that of the Escorial version. Nevertheless, the original of *Sir Ferumbras* cannot have differed much from the common original, from which these two groups of MSS. are derived. To this original, called *y* by Grœber, the MS., from which *A* has been copied, appears to have been more closely related than to the Provençal version, from which it certainly is not derived. As the liberties which the author of *Sir Ferumbras* took in translating his original, consist only in very slight modifications, we may con-

¹ *Handschriftl. Gestalt.*, p. 10.

² See the note to l. 5763 of *Sir Ferumbras*, and cf. *Fierabras*, 5955.

³ The number of instances where *A* varies from *C*'s version might easily be increased. Thus we find *A* 340 differing from *C* 52/111 and from *F* 357; *A* 814 differing from *C* 79/3 and from *F* 1548; *A* 1616 differing from *C* 102/10 and from *F* 2424; *A* 1238 differing from *C* 92/5 and from *F* 2083; *A* 4652 differing from *C* 171/26 and from *F* 4900, &c.

clude from his closeness of translation in general, that in those passages of *A* which exhibit significant deviations from the known French versions, these variations are not due to the composer of the Ashmolean poem, but were already to be found in its original. Therefore the Ashmole *Ferumbras* may be considered as representing by itself the translation of an independent French MS., which perhaps belonged, or at least was nearly related, to the type *y*.

I now come to the consideration of the *Sowdan of Babylone*, which the simple analysis given by Ellis,¹ shows to be an essentially different work from the Ashmolean *Ferumbras*. Indeed, whilst the *Syr Ferumbras* represents only a portion (viz. the second part) of the original *Fierabras* [or *Balan*, as Gaston Paris has styled it],² the *Sowdan* approaches the original more nearly in that it contains the long 'introductory account'.³ For this first part of the *Sowdan* (as far as l. 970), although it cannot be considered as identical with the first portion of the old *Balan* romance, contains several facts, which, however abridged and modified, show a great resemblance with those which must have been the subject of the lost portion of the old original. Whereas the Ashmolean *Ferumbras* is, on the whole, a mere translation of a French original, the *Sowdan* must be looked upon as a free reproduction of the English redactor, who, though following his original as far as regards the course of events, modelled the matter given there according to his own genius, and thus came to compose an independent work of his own.

This point being fully treated in my *Dissertation*,⁴ I need not again enter into discussion of it here. I only mention that the composer of the *Sowdan* has much shortened his original, omitting all episodes and secondary circumstances not necessarily connected with the principal action, so that this poem does not contain half the number of lines which his original had,⁵ and that the proportion of the diffuse Ashmolean *Ferumbras* and the *Sowdan* is over five to one.⁶

¹ *Specimens of Early English Metrical Romances*, ed. Halliwell, p. 379 *et seq.*

² *Histoire Poétique*, p. 251; cf. also *Revue critique d'Histoire et de Littérature*, ii. 1869, p. 121 *et seq.*

³ Cf. Mr. Shelley's Paper in Warton, *Hist. of Eng. Poetry*, ii. 197-8.

⁴ pp. 17 *et seq.* ⁵ *Dissertation*, p. 18.

⁶ *Introduction to Sir Ferumbras*, p. xiv.

The subject of the 'introductory account,' or the first part of the *Sowdan*, is nearly the same as that of the *Destruction de Rome*, differing from this poem only in the omission of a few insignificant incidents or minor episodes, and in greater conciseness, which latter circumstances, however, enters into the general plan of the author.

Indeed, the author of the *Sowdan* seems to have known the *Destruction*, as we see from a comparison of the two poems. Thus the following instances show a great resemblance of expression of the two versions :

<i>Sowdan.</i>	<i>Destruction.</i>
37 'With kinges xii and admyralles xiv'	420 'Ensemble ou li issirent xv roi corone Et xiv amaceours'
	1154 'Bien i a xxx roi et xiv admiré'
	689 'xxx roi sont ou li et xiv ama- ceours'
	163 'Et xiv amaceours'
77 'The Romaynes robbed us anone'	115-16 'De cels de Romenie que m'ont fait desrobber. Tiel avoir m'ont robbé'
75 'to presente you'	119 'vous quidai presenter'
76 'a drift of wedir us droffe to Rome'	120 'Uns vens nous fist à Rome parmi le far sigler'
110 'An hundred thousande'	217 'Par C fois M payen'
128 'To manace with the Cristeuc lore'	228 'pour François menacier'
	332 'Et menace François pour faire les loye'
175-76 'Oure sheldes be not broke nothinge, Hawberkes, spere, ner poleyne, ner pole'	546-47 'Quant encor nen est lance quassée ne brusie, Ne halbers derompus, ne fors targe pereie'
224-27 'Lukafer, Kinge of Baldas, The countrey hade serchid and sought, Ten housande maidyns fayre of face Unto the Sowdan hath he broghte'	613-19 'Lucafer de Baldas discent al mestre tre, Devant l'amirail vint, forment l'a encline : Voy- ant tot ses barnages l'a l'eschec presente, Moignes, prestres et lais, que sont enchenee, Her- mites et eufants, a tous lor poign lié ; As femmes et pucels les os furent bende, Totes vives presentent par devant l'ad- miré.'
228 ss. 'The Sowdane commaunded hem anone That thai shulde al be slayne . . . He saide "My peple nowe ne shalle With hem noughte defouled be"'	614 'Maintenant soient tot occis et descoupé. Ne voil que mi serjant en soient encombré.'
278 'He clepede his engynour Sir Mavone'	908 'Sortibrans a mande Mabon l'en- gineor'
289 'Mahoundis benysone thou shalt haue'	627 'Mahon te benoie'
	925 'Mahon te doit honor'

286 'And fille the dikes faste anoone'	934 'Si emplirons les fosses'
293 'Men myght go even to the walle'	918 'K'om poet aler al mure'
	952 'K'om pooit bien au mur et venir et aler'
307 'The bethen withdrowe hem tho'	979 'Payen se sont retrait'
317 'His baner knowe I ful welle'	997 'Jeo ai bien ses armes conu et avisee'
331 'He entred to the maistre toure'	1011 'Tantost le mestre porte aurons moult bien ferme'
332 'The firste warde thus they wonne'	1057 'Mais tot le premier bail ont Sarasin pople'
346-50 'And Estragot with him he mette With bores hede, blake and donne. For as a bore an hede hadde And a grete mace stronge as stele. He smote Savaryz as he were madde'	1090-94 'Estragot le poursuit, uns geans diffaes, Teste avoit com senglers, si fu rois coronés. El main tient une mace de fin ascier trempé, Un coup a Savariz desur le chef done'
587 'Therefore Gy of Bourgoyne I Myn owen nevewe so trewe'	1179 'Et Guion de Bourgoyne a a lui apelle, Fils est de sa soror et de sa parente: Cosins, vous en irrés . . .'
647 'He smote of the traytours hede'	1236 'Le chief al portier trenche'
648 'And saide "Gode gife him care, Shal he never more ete brede, All traitours evel mot thai fare"'	1244 "'Diex" fist il "te maldie et que t'ont engendré, Kar trai- tour au darain averont mal debé."'
663 'Ferumbras to Seinte Petris wente'	1260 'Al moustier de saint Piere est Fierenbras ales'
727 'Thre hundred thousande of sow- deours'	1403 'iii C mil chevaliers'
743 'Sir Gye aspied his comynge, He knewe the baner of Fraunce, He wente anoone ayen the Kinge, And tolde him of that mys- chaunce, Howe that the cursed sowdone, Hath brent Rome and bore the relequis awaye'	1409 'Guis parceut le baniere le roi de saint Dine, Encontre lui chevaleche, la novele ont conté Come la fort cité li payen ont gasté; La corone et les clous d'iloec en sont robbé Et les altres reliques . . .'
771 'Wynde him blewe ful fayre and gode'	1425 'Li vens en fiert es voilles que les a bien guies'
778 'To londe thai wente iwis'	1427 'il sont en terre entré'
783 'Tithinggis were tolde to Lavan'	1436 'Les noveles en vindrent al soldan diffaié'
787 'With three hundred thousand of bacheloris'	1443 'iii C mile François'

Other instances of resemblance may be found in the following passages :

S 49-50 = *D* 94-99;¹ *S* 103 = *D* 202, 209; *S* 119 = *D* 385;
S 146 = *D* 445-46; *S* 150 = *D* 503-4; *S* 157 = *D* 509; *S* 300 =

¹ The French text will be found in the *Notes*, which see.

D 967; *S* 303 = *D* 915; *S* 396 = *D* 977; *S* 312 = *D* 989; *S* 340 = *D* 1063; *S* 360 = *D* 1101; *S* 376 = *D* 1119, 1121; *S* 377 = *D* 1133; *S* 380 = *D* 1136; *S* 699 = *D* 1379; *S* 723 = *D* 1384, &c., &c.

Besides, there are some names which occurring in none of the French versions, but in the *Destruction*, point to this poem as to the original of the *Sowdan*. Thus *Savaris*¹ (*S* 171) seems to be taken from *D* 540.

Astragot or *Estragot*, *S* 346, 4902, the name of the giant by whom *Savaris* is slain, and who is said to be the husband of *Barrock*, occurs in *D* 1090.

The *Ascopartes*, a people subjected to the Soudan, are mentioned in *D* 98, 426, but not in *F* or *P*.

King *Lowes*, in the context where it occurs (*S* 24) is clearly taken from *D* 9.

Iffrez, *S* 165, is perhaps the same as *Geffroi* in *D* 1139, 1367, 1122.

[*Mounpelers*, *S* 3228, occurs only in *D* 250, 286.]

Persagyn, *S* 1259, seems to be identical with *Persagon*, *D* 162.

The form *Laban* is only met with in the *Destruction*, the French and the Provençal versions, and the Ashmole *Ferumbras* reading *Balan*.²

The name of the Soudan's son, *Ferumbras*, is explained by the form *Fierenbras*, which occurs in *D* 57, 66, 71, 91, 343, 1210, 1237, besides the spelling *Fierabras*, which is the only one used in the French, the Provençal and Caxton's versions.

Also the phrase 'sowdan' seems to have been derived from the *Destruction* (l. 1436, 'soldan'), as it does not occur in any other version.

The great number of these resemblances seem evidently to point out the *Destruction* as the original of the first portion of the *Sowdan*; the few points in which the two versions differ not being such as to offer convincing arguments against this supposition.

¹ For these names, the *Index of Names* may be referred to.

² In some passages the *Destruction* shows also the spelling *Balan*, but *Laban* is more common.

Indeed if, for instance, we find a lot of nations, the names of which are not in *D.* mentioned by the author of the poem as belonging to the Soudan's empire, this point can be considered as irrelevant, as from many other instances we know how fond many composers of mediæval romances were of citing geographical names, by the great number of which they believed to show their knowledge in that science.¹ Also the three names of Saints (*Qweyntyn, Symon, Fremond*²), and the names of five Saracen gods and of a Saracen bishop,³ many of which, moreover, seem to be inserted only for the sake of rhyme, cannot be regarded as being of great consequence in establishing the source of the *Sowdan*. Others also, as *Oliborn, Focard, Hubert, Gyndard, Tamper* (the last occurring twice as a rhyme-word), being the names of insignificant characters, may be looked upon as mere expletives. Another variation is *Isrez* (ll. 625, 641) for *Tabour* (*D* 1202).

Besides these variations in the names contained in the two poems, we find in the *Sowdan* some slight modifications as to the matter related; none of which, however, is of so significant a character, as necessarily to point to some other original than the *Destruction*, which the very striking points of resemblance above cited show almost decisively to have been the original of the *Sowdan*. The differences in the subject-matter may be explained by the tendency of the poet to follow his original only as far as the principal events are concerned, but to have his own way in the arrangement of the subject-matter, and especially to deal freely with secondary incidents.

Thus he may have thought the combat round Château-Miroir—which, moreover, is related in the *Destruction* in a rather obscure and confused style—to be a rather episodic incident, which he had better leave out in his poem, as not advancing the principal course of events.

A similar explanation may be given of the fact, that the account of Lukafer's desiring the hand of Floripas is given on another occasion in the *Sowdan* than in the *Destruction*. In the *Destruction*, l. 241, Lucafer claims that maiden immediately on arriving in the

¹ See note to l. 1000.

² See note to l. 2842.

³ *Dissertation*, p. 20.

Soudan's camp, as a reward for his having travelled such a long way in Laban's service. The poet of the *Soudan* thinking, perhaps, that this was not a sufficient reason to justify such a claim, mentions this incident at another time, which he may have considered as more properly chosen for demanding a reward. It is on returning from a victorious expedition undertaken by Lukafer that the latter in the *Soudan*, ll. 224—242, asks for the hand of Floripas.

As to the following or second part of the *Soudan*, on the whole the same subject is treated of as in the Ashmole *Ferumbras*. But there are many differences between the two poems.

In the *Soudan*, l. 1411 *et seq.*, Roland is captured by the Saracens at the same time as Oliver, and both on being conducted before Laban at once avow their names. In the Ashmole MS., ll. 909, &c., Oliver is led away to the Soudan together with Gwylmer, Berard, Geoffrey, and Aubray, whereas Roland is among the French peers whom Charlemagne sends on a mission to Laban to demand the surrender of Oliver.¹

The names of the twelve peers do not agree in both poems. In the *Soudan* we find the following list (cf. ll. 1653 *et seq.*, and ll. 1730, 880):—Roland, Oliver, Duk Neymes of Bavere, Oger Danoy, Tery Lardeney, Folk Baliane, Aleroyse of Loreyne, Miron of Braban, Bishop Turpyne, Bernard of Spruwse, Bryer of Mountez,² Guy of Bourgoyne.³—Richard of Normandy, although a most important personage, is not included amongst the *Douxeperes*. Nor is Guenelyn mentioned as a peer of France. Four of these names, Folk Baliane, Turpyne, Bernard of Spruwse, Aleroyse of Loreyne, do not occur at all in the Ashmolean *Ferumbras*.⁴

The new game which Lucafer wants to teach Neymes, is differently described in the two poems, there being no mention made in the Ashmol. MS. (ll. 2231 *et seq.*) of the thread, needle, and coal, as spoken of in ll. 1998—2000 of the *Soudan*.

¹ See note to l. 1663.

² Cf. note to l. 1723.

³ Mr. Herrtage, in his note to the Ashmol. MS., l. 259, reproduces—from the Roxburghe Club edition, *Introd.* p. vi,—the list of the twelve peers in the French version of the Grenville copy, 10531, which he erroneously takes for that of the *Soudan*.

⁴ But there is one "Alorys þe erld of Brye." mentioned in the Ashm. MS., ll. 935, 2842, 4076, &c.

In the *Sowdan*, l. 2507, Laban, being engaged with his gods, seizes the image of Mahound and smashes it. This incident is omitted in *Syr Ferumbras* (ll. 3345).

In the Ashmole MS., ll. 5760 *et seq.*, Ferumbras tries to persuade his father to become a Christian, whilst Floripas urges Charles not to delay in putting him to death. In the *Sowdan*, l. 3156 *et seq.*, there is no mention of either of them interfering either for or against their father.

Ashm. MS., ll. 130 *et seq.*, differs greatly from the corresponding passage in the *Sowdan* (ll. 1647 *et seq.*). In the latter poem the knights are pulled up from their dungeon with a rope, whilst in the former they have their fetters taken off by means of a sledge-hammer, anvil, and tongs, &c.

In the *Sowdan*, l. 3044, Richard of Normandy is left back as a governor of Mantrible; in the Ashmole version, l. 4881 *et seq.*, Raoul and Howel are ordered to keep that place, whereas Richard accompanies Charlemagne (cf. l. 5499).

In the Ashm. MS., l. 5209, Neymes sees first Charles coming with his host; in the *Sowdan*, l. 3083, it is Floripas who first discovers the banner of France.

The prayer which Charlemagne, seeing Oliver in distress, addressed to Christ, in the *Sowdan*, l. 1304 *et seq.*, is not mentioned in the Ashm. version.

The account of the duel between Oliver and Ferumbras differs considerably in the two versions. In the Ashmolean MS., l. 580, the incident of Oliver assisting Ferumbras to arm (cf. *Sowdan*, 1158) is omitted, and it is not Oliver (as in the *Sowdan*, l. 1270) who is disarmed, but Ferumbras, whom his adversary offers to accept his own sword back (Ashm. MS., l. 680).

In the Ashmolean version, l. 102, Ferumbras offers to fight at once with twelve of Charles's knights; in the corresponding passage of the *Sowdan*, l. 1067, he challenges only six.

In the *Sowdan*, l. 1512 *et seq.*, Floripas advises her father not to slay the captive peers, but to detain them as hostages that might be exchanged for Ferumbras. In the Ashm. MS., l. 1178, it is not Floripas, but Lamasour, who gives that advice to the amirant.

As in many of the variations, mentioned just before, there are many omissions in the Ashmole MS., which are related in the *Sowdan*, it becomes evident that the Ashmolean version cannot have been the original from which the *Sowdan* was copied, which is also proved by several names occurring in the *Sowdan*, but which are not to be found in *Syr Ferumbras*. Thus, for instance, the names of *Espiard*, *Belmore*, *Fortibrance*, *Tamper*,¹ do not occur at all in the Ashmolean version, whereas other names have quite a different form in the latter poem. For *Generyse*, *S* 1135, 1239, we find *Garin*, *A* 216, 443; *Barrock*, *S* 2939, 2943, 3022 = *Amyote*, *A* 4663; *Alagolofur*, *S* 2135, 2881 = *Agolafre*, *A* 3831, 4327; and *Laban* is always spelt *Balan* in the Ashmolean poem, &c.

Now as there are some passages where the *Sowdan*, while it differs from the Ashm. MS., corresponds with the French *Fierabras*, we might be inclined to think that poem to be the original of the *Sowdan*. Thus Charlemagne's prayer and the name of Bishop Turpin, which are omitted in the Ashm. MS., occur in the French *Fierabras*. But there are several differences between the *Sowdan* and the French poem.

In the *Fierabras*, l. 1933, the French prisoners, on being brought before the Soudan, do not avow their true names as they do in the *Sowdan*, l. 1498.

In the French poem, l. 704, Oliver tells his adversary his name before the fight begins; in the *Sowdan*, l. 1249, he does not confess his true name until they had fought for a considerable time.

In the *Fierabras*, l. 1043, Oliver drinks of the bottles of balm, which is not mentioned in the *Sowdan*, l. 1190.

Again, *Fierabras*, ll. 1329 ss., where Ferumbras having disarmed Oliver, tells him to take his sword back again, does not agree with ll. 1279-82 of the *Sowdan*.

Instead of Floripas (*S* 1515), *Brulans* advises the Soudan not to slay the prisoners in *F* 1949.

The French knight slain at the sally of the captives is called *Bryer* in *S* 2604, but *Basin* in *F* 3313.

¹ There is one *Templer* mentioned in the Ashm. MS., l. 2673. But he is not identical with *Tamper* of the *Sowdan*. ll. 2641, 2667.

Concerning the sacred relics there is no mention made of the *cross* (*S* 3236) in the French poem, and the *signe*, *i. e.* 'the shroud or winding-sheet of the Lord'¹ (*F* 6094), is omitted in the *Sowdan*.

Besides these variations of the two versions there is an incident of Marsedag being killed by Guy, and buried by the Saracens (*S* 2247—2274), which being omitted in the *Fierabras* proves that the author of the *Sowdan* cannot have followed the French poem, or at least not that version which is edited by MM. Krœber and Servois.

Similarly there is no mention made in the French *Fierabras* of Bryer being charged to take care of the relics and of Charles's treasure (*S* 3204).

The game of blowing burning coals is related in *Sowdan*, l. 1996 ss., with several details which are wanting in the French poem, l. 2907.

The names also do not always agree in both versions. Thus we find *Generyse*, *S* 1139, for *Garin*, *F* 438; *Mappyn*, *S* 2325, for *Maubran*, *F* 3046; *Alagolofur*, *S* 2135, for *Agolajfre*, *F* 4290 or *Golafre*, *F* 4267, 4383; *Bryer*, *S* 2604, for *Basin*, *F* 3313; *Mara-gounde*, *S* 1563, for *Murabunde*, *F* 2196; *Boloyne*, *S* 3238, for *St. Denis*, *F* 6199; *Barokke*, *S* 2939, and *Espiard*, *S* 2145, are not mentioned at all in the French *Fierabras*, nor does *Belmore*, *S* 3122, occur in the *Fierabras*, either in the corresponding passage, *F* 5867, or elsewhere.

On the fact that the names of the twelve peers (see above, p. xxvii) differ in the *Sowdan* from those mentioned in the *Fierabras*, too much stress need not, I think, be laid, as it might be explained by the simple inadvertence of the composer. The poet in freely reproducing his source, which he generally followed pretty closely as far as relates the course of events, well remembered the names of the principal French knights; but having forgotten those of less important characters, some of whom do not appear again in the poem, and being obliged to fill up their number of twelve, might have placed any names which he remembered having met with somewhere

¹ Greek *σινδών*. Cf. *Dissertation*, pp. 45-46.

as included in the list of the douzeperes. By an oversight he omitted to mention Richard, whom however we see appear afterwards.¹

Similarly the names of *Laban* and *Ferumbras* for *Balan* and *Fierabras* afford no convincing proof of the impossibility of the French *Fierabras* being the original of the second part of the *Sowdan*, as the poet, having found those spellings in the *Destruction*, the source of the first portion of his romance, might simply have retained them for the whole poem.

But reviewing all the facts of the case, and taking into account those passages which relate incidents omitted in the *Fierabras*, and which the author of the *Sowdan* therefore cannot have taken from that poem—and further taking into account the several differences between the two versions, which, it may be admitted, generally speaking, are only slight ones—the French *Fierabras*, *i. e.* the version edited by MM. Krœber and Servois, which represents the group *w* (see before, p. xix, footnote), cannot have been the original of the second part of the *Sowdan*.

Proceeding now to a comparison of the *Sowdan* with the Escorial MS.,² we have not found any passage where *S* differing from *F* agrees with *E*, as *E* and *F* generally have in those places the same reading. Therefore the Escorial MS. cannot be regarded as the original of the *Sowdan*.

Unfortunately the fragment printed from the Hanover MS. is too short to allow of an exact comparison with that version. We only know³ that some names, the spelling of which in the *Sowdan* differs from that in the other versions, have the same form in the Hanover MS. as in the *Sowdan*. Thus we find the following names agreeing in both versions: *Lucafer*, *Maragonde*, *Maupyn*. Only instead of *Laban* which is used in the *Sowdan*, we read *Balan*. In the fragment printed by Grœber,⁴ we find the name of the Soudan's son

¹ See note to l. 2535.

² There being only a small fragment printed of the Didot MS. (*Épopées Fr.* ii. 307), a comparison of the *Sowdan* with this version is impossible at present. But as the Didot MS. belongs to the same group as *E*, what results from a comparison of *S* with *E* may be assumed for the Didot MS.

³ See *Zeitschrift für romanische Philologie*, iv. pp. 164, 170.

⁴ *Jahrbuch für romanische und englische Sprache und Literatur*, xiii. p. 111.

with the same spelling as in the *Destruction*, *Fierenbras*, which is nearer to *Ferumbras* than *Fierabras*.¹

This resemblance of the names contained in the two versions might lead us to believe the Hanover MS. of *Fierabras* to be the original of the second part of the *Sowdan*, just as the *Destruction*, found in the same MS., is the original of the first part. But as, according to Gaston Paris, the Hanoverian version "is the same as the printed text, differing only in slight variations of readings,"² we may suppose it likely that in all passages where the *Sowdan* differs from the printed *Fierabras*, it also differs from the Hanover MS. Nevertheless, as the differences between the *Sowdan* and the printed *Fierabras* are, on the whole, not very significant; for the several instances of omission in the *Sowdan*, being easily accounted for by the general plan of the poet, cannot be regarded as real variations; and as some names, the spelling of which differs in *S* and *F*, are found to be identical in *S* and *H*, we might, perhaps, be entitled to think the second part of the *Sowdan* to be founded on a MS. similar to the Hanover one.

It still remains for us to compare the *Sowdan* with the Provençal version.

In most cases where *S* differs from *F*, it also differs from *P*, therefore *S* cannot have taken those variations of readings from the Provençal poem.

The account of the knights sent on a mission to Laban, in *S* 1663—1738, considerably differs from the corresponding passage in *P* 2211 ss.

In *P* the scene of the whole poem is placed in Spain, there is no mention of the combat before Rome,³ as in the first part of the *Sowdan*.

The game of blowing a coal, *S* 1996 ss., is not mentioned in the Provençal version.

From these variations, taken at random out of a greater number,

¹ This example is not very striking, as the spelling *Ferumbras* may simply have been retained from the first part of the poem; see above, p. xxxi.

² *Syr Ferumbras, Introduction*, p. xiv, footnote.

³ See *Handschriftliche Gestaltungen*, p. 14, and *Dissert.*, p. 29.

it becomes evident that the Provençal poem has not been the original of the *Sowdan*.

If now we compare the *Sowdan* with Caxton's version, which we know to be simply a translation of the French prose romance of *Fierabras*;¹ the few following instances of differences between *C* and *S* will show at once, that also that version from which the prose romance was copied or compiled² cannot have been the original of the *Sowdan*.

There are several variations in the names contained in the two versions. Thus we find *Ballant* in *C* for *Laban* in *S*; *Fyerabras* in *C* for *Ferumbras* in *S*; *Garin*, *C* 55/3 = *Generyse*, *S* 1135; *Amyotte*, *C* 176/26 = *Barrokk*, *S* 1135, &c. The game of blowing a coal is told with more details in *S* 1998, and somewhat differently from *C* 118/24; the incident of Laban's seizing the image of Mahound and smashing it, which is related in *S* 2507, is omitted in *C*, &c.

Looking back now to our investigation concerning the original of the *Sowdan*, we sum up what results from it, in the following *resumé*:

Most probably the *Destruction de Rome* is the original of the first part of the *Sowdan*. As to the second part, we are unable to identify it with any of the extant versions. The French *Fierabras*, as edited by MM. Krœber and Servois, is not the original, but the differences between the two poems are not significant; apparently a version similar to the Hanover MS. may be thought to be the original.

The *Sowdan* is no translation, but a free reproduction of its originals; the author of the *Sowdan* following his sources only as far as concerns the course of the principal events, but going his own independent way in arranging the subject-matter as well as in many minor points.

The *Sowdan* differs from the poem of *Syr Ferumbras* in two principal points:

(1) In being an original work, not in the conception, but in the treatment of the subject-matter, whereas the Ashmole *Ferumbras* is little more than a mere translation.

¹ *Histoire Poétique*, p. 157.

² And to which only a few very insignificant additions were made by the author; see *Hist. Poét.*, p. 99, bottom.

(2) In representing, in its first portion, the first part of the old *Balan* romance, whereas *Syr Ferumbras* contains only the second. But as that second part of the old *Balan* romance appears to be considerably modified and greatly amplified in the Ashmole *Ferumbras*, so the first part of the *Sowdan* contains a likewise modified, but much shortened, narration of the first part of the old *Balan* poem, so that the *Sowdan* has arrived to become quite a different work from the original *Balan* or *Fierabras* romance, and that a reconstruction of the contents of that old poem would be impossible from the *Sowdan*.

LANGUAGE AND SUMMARY OF GRAMMATICAL FORMS.

As regards the language of the *Sowdan*, the first point is the dialect. Looking at the plurals of the present indicative in *-en* or *-n*, we at once detect the Midland peculiarities of the poem. Thus we find, l. 1331, *gone* rhyming with *one*, l. 1010, *goon* : *canalyon*, l. 506, *gone* : *than*, l. 1762, *lyven* : *gyffen*, l. 1816, *byleven* : *even*.

The verbal forms of the singular present indicative and of the second person sing. preterite of weak verbs lead us to assign this poem to an East-Midland writer. The 2nd and 3rd person singular present indicative end in *-est*, *-eth*; and the 2nd person sing. preterite of weak verbs exhibits the inflection *-est* : l. 1202, *goist* : *moost*; 1314, 1715, *knowest*; 1344, *trowest*; 1154, *blowest*; 1153, *saiest*; 2292, *forgetist*; 560, *doist*; 1193, *doistowe*;—1093, *goth* : *wroth*, 1609 : *loth*, 1620 : *doth*; 1728, *steith* : *deth*; 561, *sholdest*; 1244, *shuldist*; 603, *mulist*; 563, *hadist*; 2219, *askapedist*, &c.—Twice we find the 2nd person preterite without *-est* (*made*, *wroght*); but see the note to l. 2.

If, now, we examine the phonological and inflectional peculiarities of the *Sowdan*, we find them thoroughly agreeing with those of other East-Midland works,¹ which still further confirms the supposition of the East-Midland origin of the poem.

¹ See Morris's Preface to *Genesis and Exodus*, Skeat's Introduction to *Havelock the Dane*, and Mall's edition of *Harrowing of Hell* (Breslau, 1871).

I or *y*, the descendants of original *u* (which in Old English [Anglo-Saxon] had already become *y* or *i* in consequence of *i*-mutation or *umlaut*)—are found rhyming with original *i*:—ll. 449, 881, *kyn : him*, 2060 : *wynne*; 1657, *fille : stille*; 1973, *fire : desire*, &c. It must, however, be noted that the rhyme *king : inne* (l. 372) or *king : thing* (ll. 173, 236) cannot be regarded as an East-Midland peculiarity, because *king*, *drihten*, *chikken*, the *i* of which is a modification of original *u*, are to be met with in all Middle-English dialects, as has been shown by Professor Zupitza in the *Anzeiger für deutsches Altertum*, vol. vi. p. 6.

Old English short *a*, which is liable to change into *o*, appears in this poem—

(1) always as *o*, before *n*- combinations (*nd*, *nt*, *ng*):—531, *stronge : istonge*; 3166, *bronte : fonte*; 214, *amonge : longe*, &c.

(2) as *a*, before the single consonants *m* and *n*:—1120, *name : shame*, 935 : *same*, 1739 : *grame*; 785, 1773, *man : Lavan*; 3125, *came : Lavan* (cf. 2579, *Lavan : tane*); 2160, *came : dame*, &c.—The fact that *com* (ll. 547, 1395, 3095, &c.) is used as well as *cam* as sing. preterite indic. need occasion no difficulty if we remember that the original short *a* (or *o*) of *cam* (or *com*) had already been lengthened into *ô* in the O.E. period.¹ *Came* and *come* as pret. sing. are employed indifferently in *Chaucer* as well as in the *Celestin* (ed. Horstmann, *Anglia*, i. 56), which is known to have been composed in the East-Midland dialect.

O long, from O.E. *á*, in our poem has that broad sound which is peculiar to the East-Midland dialect. We find it rhyming with—

(1) original *ô*:—1025, *wrothe : sothe*; 801, *goo : doo*; 60, *inowe : blowe*; 325, *so : ido*, &c.

(2) unchangeable *a*:—257, *Aufricanes : stoones*; 506, *gon : than*; 2049, *agoon : Lavan*, &c.

As many East-Midland works² the *Sowdan* has three forms for O.E. *þâr*:—*thare*, *thore*, *there*, all of which are established by the rhyme:—1805, *thore : Egremoure* (cf. 2895, *Egremoure : tresoure*, 1003, *Agremore : more*); 126, *thore : lore*; 430, *thare : sware*;

¹ See Sweet, *Anglia*. iii. 152.

² Cf. Mall, *Harrowing of Hell*, p. 18.

2245, *there* : *chere*, 2404 : *bere* ; 2604, *there* : *were* (*wâeron*), 208 : *were* (*werian*), &c.

We likewise find *sore* and *sare*¹ (O.E. *sâre*) :—1196, *sore* : *more* ; 166, *sare* : *cure* ; 1377, *sore* : *thore*.

The O.E. diphthongs *ea* and *eo* and the O.E. *ȝ* (mutated from *ēa* or *ēo*) appear as *e* in this poem :—1595, *me* : *see*, 632 : *fee*, 1339 : *free*, 405 : *be* ; 1535, *depe* : *slepe* ; 1011, 1523, *dere* : *here* ; 963, *ȝere* : *vere*, 1257 : *Olyvere* ; 996, *nerre* : *were* ; 596, 1528, *nede* : *spede* ; 1702, *eke* : *speke* ; 1726, *leke* : *speke* ; 184, 215, 1208, *shelde* : *felde* ; 2530, *hevene* : *elevene*, &c.

A brief summary of the grammatical inflexions employed in the poem will also give evidence of a great similarity with the forms used by other East-Midland writers, and will serve to show that the language of the *Sowdan* agrees closely with that of *Chaucer*.

In the declension of substantives the only remnant of case-formation by means of inflexions is the ending used to form the Genitive Singular and the Plural.

The genitive singular of nouns ends in *es* (sometimes written *-is* or *-ys*) for all genders :—356, *develes* ; 1209, *stedes* ; 849, *worldis* ; 1804, *worldes* ; 3035, *dammes* ; 1641, *nedes* ; 1770, *shippes* ; 1072, *juderis*.

Substantives ending in *-s* in the nominative case, remain unchanged in the genitive case :—1214, 1287, *Ferumbras* ; 2006, *Naymes* ; 3207, *Charles* ; 1639, 1350, *Floripas*.—*Florip*, l. 614, is the genitive case of *Floripe* or *Florip*, l. 2027, 1571.

The nominative plural of all genders is formed by *-es* (*-is*, *-ys*) or *-s* :—919, *knighetes*, 1947, 2276, *knighetis* ; 1384, *horses*, 1401, *horsys* ; 429, 2054, *gutis* ; 192, *wordes* ; 837, *swerdes* ; 174, *hedes* ; 2289, *ladies* ; 3271, *soules* ; 26, *bokes* ; 606, *peres* ; 297, *tours*, &c. Examples of a plural case without *s* are seen in *thinge*, l. 2, 1709 :—O.E. *þing* ; *honde*, 987, O.E. *handa*, as well as *hondes*, 1412, 2568 ; *frende*, 3212, O.E. *frýnd*, as well as *friendes*, 1011, O.E. *fréondas*. Other plurals which are equally easily explained by their O.E. forms are :—*eyen*, 825, O.E. *éagan* ; *shoone*, 1381, O.E. *scéon* ; *fete*, 1403, O.E. *fêt*, *fote*, 1427, O.E. *fótum*, 2673, O.E. *fóta*.

¹ Cf. Schipper, *Alexiuslegenden*, 98/121.

To mark the difference between the definite and indefinite forms of adjectives is a difficult task; as the final *-e* had in most cases already become silent in the poet's dialect, it seems probable that he no longer observed the distinction.

The pronouns are the same as in *Chaucer* and in other East-Midland poems:—*I, me, thou, the; he, hym; sche, her* and *hir; it* and *hit* (cf. note to l. 41); *we, us; ye, you*. The plural of the personal pronoun of the 3rd person is *thai* and *he* (cf. note to l. 2698) for the nominative case; *hem*, and in some doubtful passages (see note to l. 88) *thaym* for the accusative case.

As in *Chaucer*, the pronoun of the 2nd person is often joined to the verb:—*hastow* 1680, *maistow* 1826, *shaltow* 1669, *woltow* 1727, *wiltow* 1151, *artow* 1967, *kanstow* 2335, &c.

Possessive pronouns:—*myn* and *thyn* are used before vowels and before *h*; *my, thy* before consonants. Only once, l. 90, *my* is placed before a vowel. *His, hire* and *here; our, your; here* and (twice, 623, 1244) *thair*.

The demonstrative pronouns are *this, these* or *thes; that*.

The definite article *the* or *þe*, is used for all cases singular and plural. But we find besides, the following examples of inflexion:—*tho*, 2063, O.E. *þá*, and the accusative sing. *þon*, 108. In l. 2052, *tho* means 'them, those' = Lat. eos. *Tha*, l. 2639, seems to be a mistake of the scribe, it is perhaps miswritten for *þat* (day), cf. l. 619.

Men, 115, 1351, and *me*, 287, are used as indefinite pronouns. *Everyche, every, everychone* occur frequently. Note also *ichoon* 2774, *ilka* 2016; *thilke* 2644, *eche* 1865.

That or *þat, who, whome* are used as relative pronouns. The interrogative pronouns are *who* and *what*.

Verbs. The plural imperative ends in *-eth* or *-th*, which, however, we find frequently omitted, as in l. 194, *prove you*, 2078 *proveth*; 2131 *seude*, 167 *sendith*; *telle* 1977, *tellyth* 1625, &c.

The *-n* of the infinitive mood is often dropped, as in *Chaucer*:—274, 1588, *sene: bene*; 1124, *see: tre*; 658, *cite*; 600, *be: cite*; 1225, *contre*; 1411, *flee: cite*; 3065, *fleen: men*; 1282, *sloo: mo*; 792, *sloone: one*, &c.

The final *-(e)n* of past participles of strong verbs is in most cases

dropped, as in *Chaucer* :—3176 *forlorne* : *borne*, 32 *born*, 3011 *wonne*, 21 *wommen*, 2756 *comen* : *nomen*, 155 *come*, 2476 *holpe*, 1362 *bygote*, 1026 *blowe*, &c.

Weak verbs form their past participles in *-ed*, *-d*, *-et*, *-t*, much as in *Chaucer* :—*lerned* 3042, *eyde* 1648, *toolde* 670, *bogt* 111, *delte* 526, *displaid* 133.

The prefix *i-* or *y-* occurs sometimes, *icome* 784, *come* 155, *istonge* 533, *itake* 49, *taken* 1430, &c.

The present participles end in *-inge* and *aude*, as is often the case in East-Midland works :—2831 *prikaude* : *comande*, 435 *cryande*, 924 *makande*, 3225 *mornynge* : *kynge*, 2399 *slepyng* : *londe*, where evidently *slopande* is the true reading.

As in *Chaucer* the 2nd person preterite of strong verbs is sometimes formed by *-est* or *-ist*, *letist* 2167; but we find also regular forms, as in *slough* 1259, where, however, the O.E. *e* (*slôge*) is already dropped.

The *-en* or *-u* of the preterite plural and of past participles is commonly dropped, *ronnen* 3007, *ronne* 2959, *took* 477, *tokene* 2621, *slough* 78, *sloughen* 401, *ido* 327 : *so*, &c.

The *-d* in the past participles and in the preterite of weak verbs is sometimes omitted, as often happens in East-Midland works. Thus we find *comforte* 2242 and *comforted* 312, *commaunde* 57 and *commaunder* 228, *graunte* 607, *liste* 1132, *list* 1966, *discumfite* 1464, &c. On the same analogy we find *light* 1125, 1189, and *lighted* 3109, *worth* 1203, and *worthed* 1163.

As regards the final *-e*'s, it may be remarked that the scribe has added many final *-e*'s, where the rules would not lead us to suspect them, and has often given a final *-e* to words which in other passages of the poem, although similarly used, have no *e* :—*note* 245, 274, *not* 255, 313; *howe* 19, *how* 275; *undere* 61, *under* 713; *bute* 247, *but* 8; *cooste* 202, *coost* 3062; *craft* 424, *craft* 2335; *ashamede* 1295, *ashamed* 558, &c.

This is due either to carelessness on the part of the scribe, or perhaps to the fact that in the speech of the copyist the final *e*'s had already become altogether silent, so that finding many words ending in *-e* and not knowing its meaning, he considered it as a mere

“ornament in writing” (Ellis, *Pronunciation*, i. 338), and sometimes added, sometimes omitted it.

With respect to the composer of the *Sowdan* himself, there may be some doubt left whether in his speech the final *e* had become altogether silent, or was still pronounced occasionally. From the following instances it may be concluded with certainty that the poet very frequently did not sound the final *e*:—757 *boghte* : *noght*, 3154 *hut* : *fat*, 961 *wronge* : *distruccion*, 556 *oulace* : *was*; cf. also 1383, 1611, 2163; 2795 *spéke we of Rícharð*, 2999 *fought*, 2093, 859 *bringe*, 9, 2547 *kepte*, 834 *wente*, 142 *come*, 713 *wode*.

In other cases there is no certainty whether the final *e* is quite silent or must be slightly pronounced or slurred over, so as to form trisyllabic measures. It must be noted, however, that in supposing trisyllabic measures in all these doubtful cases, the number of this kind of measure will increase to a great amount in the *Sowdan*. Therefore I rather incline to think the final *e* silent also in the following instances:—2090 *défende this place*, 1201 *bréke both báke*, 861 *cóme from ál*, 2119 *aske consaile*, 1597 *wóle these traítours*, 1783 *whéns come yé*, 2317 *pásse that brígge*, 1100 *rónne bytucéne*, 2997 *fought so lónge*, 175 *broke nothinge*, 1658 *bédde with ríght*, 713 *gréne wode síde*, 571 *hóme to Róme that nýght*, 1610 *the fáls jailoúr fedde youúr prisonére*, 2152 *fáls traítours of Fránce*, 921 *chárgeð the yónge with ál*, 380 *aboute midnýghte*, 726 *sóne to hém*, 160 *únneth not óne* [Chaucer still pronounces *unnethé*].

Nevertheless there seems to be some instances where the final *e* is to be sounded, as in ll. 298, 2790, 1332, 1619, 2740, 592, 2166, 2463, 1405, 2386, 895, 332, 91.

Final *en* also seems sometimes not to constitute a separate syllable:—1365 *waíten uppon mé*, 459 *bréken our wállis*, 45 *slépen with ópyne ýze*, 485 *cómen by the cóst*, 2313 *díden it about*, &c.

In all these cases *n* had very probably already fallen off in the speech of the poet, as the following examples lead us to suppose:—178 *wynne* : *him*, 1582 *dye* : *birry*, 2309 *shewe* : *trewe*, 2107 *slépe to lónge*, 861 *cóme from ál*, &c.

As regards the final *es* of nouns, the poet seems to have observed the same rules as those followed by Chaucer; viz. *es* is sounded when

joined to monosyllabic stems; it does not increase the number of syllables (and therefore is often spelt *-s* instead of *-es*), when the stem has two or more syllables:—197, 277 *goddës*, 665 *nailës*, 445 *tentës*, 2068 *teutïs*, 174, 1799 *hedës*, 2032, 2868 *swerdës*, 2327 *wallës*, 1209 *stedës*, 1770 *shippës*, 2702 *somers*, 2687, 2591 *felowes*, 2660 *felows*, 2412 *maylyns*, 647, 1597 *traytours*, 2036 *orders*, 45 *lovers*, 2612, 3098 *dereles*, 1072 *faderis*, 203, 862 *sowdons*, 881 *sarsyus*.

The final *es* of adverbs seems no longer to constitute a separate syllable:—2213 *hónged' els bý*, 2786 *éls had' hé*, 2109 *éllis I may sänge*, 1525 *éllés wol' hé*, 2061 *théns*, 1783 *whens*.

METRE AND VERSIFICATION.

THE poem is composed in four-line stanzas. The arrangement of the rhyme is such that the 1st and 3rd lines rhyme together, and the 2nd and 4th together, which gives the following rhyme-formula: *a b a b*. The rhyme-endings employed in one stanza do not occur again in the next following.

But it must be noticed that there seem to occur some instances of eight-line stanzas, one of which, beginning at l. 1587, is built on the model employed by *Chaucer*. Others are arranged differently. Those beginning at ll. 1059 and 1219 show the rhyme-formula *a b a b a c a e*, in that of l. 1411 the 2nd and 4th lines are rhymed together, and the 5th and 7th, whilst the 1st, 3rd, 6th, 8th, all end with the same rhyme. The formula for the stanzas beginning at ll. 807, 879, 1611 is *a b a b c b c b*. In the stanza of l. 939 all the pair lines are rhymed together, and the odd ones also, which is the only instance in the poem of eight consecutive lines having only two rhyme-endings, as generally eight lines show four different rhyme-endings, and three only in the passages cited above. But the whole stanza of l. 939 seems not to be due to the author; he has very probably borrowed it from some other poem.¹

Turning now our attention to the fact that the lines occurring between the Initials or Capital Letters, which are met with in some passages in the MS., are often divisible by eight, we might feel

¹ See note to l. 939.

inclined to regard this as an additional reason for considering the stanza employed in the *Sowdan* as an eight-line one. Indeed, the portion from the Initial of l. 1679 to the next one of l. 1689 might be taken for one single stanza. The 24 lines from l. 575 (beginning with an Initial) to the next Initial in l. 598 might equally be considered as three stanzas, whilst there are 5 times 8 lines = 5 eight-line stanzas from the Initial of l. 2755 to the next Initial in l. 2795.

In all these instances the supposition of eight-line stanzas would suit the context, as is the case also with other passages. Thus in the following cases it might seem as though eight lines taken together were more closely connected and made better sense than four lines, *e. g.* ll. 583—598, 1703—1710, 1679—1686, 939—962, 1043—1050, 244 ss., 455 ss., 631 ss., 1059 ss.

But, on the other hand, it must be borne in mind that there are also a great many cases where, as regards the sense, four lines can be considered as an independent whole, when, *e. g.*, the speech spoken by a person is contained in four lines, and the words of another person replying to the first follow in the next four lines. Very often also these next four lines contain only a part of the second person's reply, so that the remainder of his reply falls into the following stanza. This 'enjambement' or continuation of the sense, and sometimes of the syntactical construction from one stanza to another, need not, of course, prevent us from admitting the supposition of eight-line stanzas; as, upon the whole, it is met with in all poems composed in stanzas, and as it is frequently used in *Le Morte Arthur* (Harleian MS. 2252, ed. Furnivall), which is written in eight-line stanzas; but as there is no instance known of an eight-line stanza containing four different rhyme-endings, which at this supposition it would be the case with the *Sowdan*, the eight-line stanzas containing either three rhyme-endings, as in *Chaucer*, or two, as in *Le Morte Arthur*, and as in some passages of the *Sowdan* (ll. 1691, 1695, 1699, 1711, 1715), we find Initials placed after four lines, I believe a stanza of four alternately rhyming lines to be the one intended by the composer—a metre which, according to Guest, *History of Eng. Rhythms*, ii. 317—'must have been well known and familiar during the fifteenth century.' The few eight-line stanzas quoted above, may

then be owing either to the inadvertence of the poet, who somewhat carelessly employed one of the two rhyme-endings of one stanza a third and fourth time in the following one, or, perhaps also, he intentionally retained that rhyme-ending, and he inserted eight-line stanzas amongst those of four verses as a mere matter of variation. It is perhaps not impossible that the retention of this rhyme-ending was not greatly felt.

As regards the rhymes themselves, they are both monosyllabic or masculine rhymes, and dissyllabic or feminine ones. Frequently they are used alternating with each other, as in the stanzas beginning with l. 2755.

Sometimes we find four feminine rhymes occurring in an unbroken succession, as in ll. 1263-66. But it must be noticed that the number of masculine rhymes is predominant. Thus the stanzas beginning with ll. 3047, 3063, 3123, 1123, 791, 1035, 1271, 1275, 2019, 1311, 1351, 1463, &c., contain only masculine rhyme-endings.

The rhymes are not always full and true; there occur many imperfect ones.

(1) A word in the singular number is often rhymed with a word in the plural number, which therefore has an additional *s* (or *es*):—797, *thinge* : *tidynuggys*; 2647, *fyght* : *knyghtes*; 2087, *light* : *knightes*; 1455, *cosynes* : *kinge*; 2272, *laye* : *dayes*; 2395, 885, *Ogere* : *peres*; 2456, *alle* : *walles*; 2682, *nede* : *stedes*; 944, *mone* : *stoones*; cf. also 2376, *wile* : *beguiled*. In l. 68, *poundis* : *dromonde*; the rhyme becomes perfect in reading *pounde*, as in l. 2336, instead of *poundis*.

(2) Single *n* is found rhyming with *n*-combinations.

α. n : *nl*—cf. 814, *ychoon* : *Mahounde*; 912, *parilone* : *Mahounde*; 1201, *crowne* : *Mahounde*. The rhyme, 162, *Rome* : *houne*, may be explained in the same manner, for *houne* stands for *hounde*, as it is spelt in ll. 237, 2377, 935, 1756.¹

β. n : *ng*—cf. 2349, *Mapyue* : *endinge*; 86, *Apolyne* : *tithinge*; 370, *inne* : *kinge*; 1455, *cosynes* : *kinge*; 3249, *Genelyne* : *kinge*; 3171, *serpentyne* : *endinge*; 959, *distruccion* : *wrouge*.

¹ "This elision of a final *d* in such words as *hond*, *lond*, *sheld*, *held*, &c., is by no means uncommon in ancient poetry, and arises simply from pronunciation."—Morris, *Specimens of Early English*, 320/261.

In 614, *love : vowe*, the second rhyme *vowe* does not contain the consonant *v*.

(3) Rhymes imperfect as concerns the consonants.

m : n—cf. 76, *Rome : one* ; 1672, 364 : *done* ; 2443, 366, *come : done* ; 747, *some : souldone* ; 1323, *came : than* ; 1488, *came : ranne* ; 2128, *tyme : pyme* ; 177, *him : wyme* ; 2375, *him : tene* ; 447, 859, *him : kyn* ; 2004, *hyme : shyne* ; 2353, *him : inne*.

f : v—cf. 341, *twelve : selve* ; 415, *wife : alive* ; 1762, *gyffene : lyvene* ; 1912, *gife : lyce*. But in all these cases the rhymes are really perfect, they seem only imperfect in consequence of the copyist writing indiscriminately *f* and *v*. Thus the rhyme of l. 341 reappears in l. 1867, *self : twelf*. In l. 2336 we find *gefe*, which is written *geve* in l. 198 ; *lefe*, l. 764 ; *safe*, l. 864, are spelt with *v* in ll. 1340, 1529, 2808.

l : n—cf. l. 363, *consaile : slayne*. Quite similar is l. 1251, *felde : sende*.

p : k—l. 820, *stoupe : stroke*. A similar rhyme occurs in *Guy*, l. 10903, *scapid : nakid*.

d : t—l. 2868, *gyrde : sterte* ; 1151, *plete : dede*.

d : p—l. 283, *tyde : depe*. But this rhyme is very probably owing to the scribe. For *depe* we ought to read *wide*.

A single consonant rhymes with a double consonant. The only certain instance occurs in l. 311, *tyde : chidde*. For in ll. 312, 317, *dele : welle*, we might read *wele*, as this word is frequently spelt in the poem ; cf. ll. 385, 2618, 1173, 1651, &c. For *dedde* in l. 2980 (*rede : dedde*) we may substitute *dede*, which occurs in l. 2510. The rhyme *glad : hadde*, 2687, becomes perfect if we read *gladde*, which is the usual spelling of the word in the poem ; cf. ll. 439, 570, 918, &c. Besides, I believe *hadde* to be monosyllabic. *Ferre : nere* l. 1575 ; in l. 117 we find *fere*.

The rhyme, l. 2654, *sloughe : drowe* can easily be restored in reading *slowe*, which occurs frequently, as in ll. 2401, 2683, 304, 2208, &c. The rhyme *ane : shafe*, 555, seems to be due to some clerical error.

(4) Rhymes imperfect as concerns the vowels.

a : e—2803, *gate : lete* ; perhaps we are justified in reading *late*,

cf. *Havelock*, 328; l. 2752, *made : dede*. The rhymes *thare : were*, 1383; *bare : there*, 671; *Agremare : there*, 33, are really perfect ones, as we know the poet to have used *thare*, *there*, and *thore* indiscriminately; cf. ll. 208, 2604, 430, 1805, 1003; l. 1436, *ladde : nede*; 2365, *ladde : bedde*, the author probably pronounced *ledde*. For *lefte*, l. 2335 : *craft*, we may read *lafte*, as is shown by l. 424, *lafte : craft*. In ll. 1781, 544, *tene : than*, the rhyme will be improved by reading *then*.

a : o (cf. p. xxxv)—504, *thane : gone*; 1143, 1079, *Rolande : honde*; 133, *sowdone : Lavan* (where we might read *sowdan*, as in l. 1491); 627, *sowdane : towne*; 2527, 1684, *Roulande : londe*.

i (y) : e. This rhyme also occurs in *Chaucer*; cf. Ellis, *Pron.* i. 272; see also *Guy*, p. xiv.—l. 21419, *him : hem*; 1299, *dynte : lente*; 523, *strike : breke*; 1643, *myhde : shelde*; 1263, *togedere : thidere*; 1277, *wepenless : iwis*; 344, *shittle : mette*; 2538, *hende : wynde* (read *wende*), &c.; l. 82, *vilane : remedye* (read *vilanye*, as in ll. 179, 2577); but 1015, *vilane : me*, cf. *Guy*, xi, v—813, *sle : curtesye*; 895, *we : lye*; cf. Ellis, *Pron.*, i. 271.

The monophthong *y* is rhymed with a diphthong, the second part of which is *y*:—l. 441, *Sarsynes : Romaynes*; 2761, *Apolyue : agayme*; 2105 : *slayne*; 2175 : *eyne*; 2280, *dye : waye* (cf. 1582); 589, *fyne : Bourgoyne*.

o : ou (ow).—l. 1023, *wrothe : southe* (which is written *sothe* in ll. 2014, 2024, 2246, 2719); 779, *fonde : grounde*; 260, *clarione : soune*; 879, *lione : crowne*; 2780, *malison : towne*, &c. Cf. also 1264, *endured : covered*.

o : e.—463, *oost : best*. The rhyme is restored in reading *rest* instead of *oost*.

o : i.—l. 966, *sonne : begynne*.

ue : ewe.—l. 2312, *vertue : fewe*. But this rhyme cannot be objected to, as “final French *u* (as in *due*) was diphthongized into *eu* in Chaucerian English.”¹

Other irregularities are:—l. 112, *douzte : rowte*; 1987, *use . house*; 1131, *thou : lough*; 1200, *moost : goist*; 1730, *delthe : sleith*;

¹ Cf. Mr. Nicol's *Paper in the Academy of June 23, 1877*, vol. xi. p. 564, col. 1, and *Seventh Annual Address of the President to the Philol. Soc.*, p. 2.

2136, *pas : grace* ; 1611, *was : mace* (in which cases *e* is silent) ; 931, 1144, *peris : fiers*.

A line or verse generally contains four accented syllables, separated from each other by one or by two unaccented syllables, so that there are some instances of trisyllabic feet, as in ll. 817, 834, 2035, 2301, 2791, 3020, 3073, 2313, &c. In ll. 692, 695, two accented syllables are put close together without being separated by an unaccented one, which is altogether wanting. In some passages we find lines of three accented syllables alternating with those of four accents, as in ll. 575—582, 763—770, 839—846, 871—878, 2287—2290, &c. But in most cases lines with four accents follow each other in an unbroken succession, as in ll. 1—372, 995—1010, 1026—1029, 1067—1107, 1147—1154, 1731—1734, &c.

A few instances of verses with more than four accented syllables are also to be met with in the *Sowdan*. They are either due to the author and therefore intended, as in l. 37, where the poet almost literally imitates his original,¹ or they may be considered as due to some clerical error, in which case the metre generally can be restored by a slight emendation.

A verse has generally an iambic effect, that is to say, the first foot begins with an unaccented syllable, which is followed by an accented one. Frequently, however, the first accented syllable is preceded by two unaccented ones, as in ll. 41, 75, 127, 151, 367, 849, 1060, 1815, 1819, 2289, 2758, &c. There are some instances of the first foot consisting of a single (accented) syllable only, the unaccented one being altogether wanting, as in ll. 2120, 2288, 2374, 2394, &c.

DATE OF THE POEM AND NAME OF THE AUTHOR.

GEORGE Ellis attributes the present poem to the end of the fourteenth or beginning of the fifteenth century. "I think," he says in his *Specimens of Early English Metrical Romances*, ed. Halliwell, p. 380, "it would not be difficult to prove from internal evidence, that the present translation² cannot be earlier than the end of the fourteenth or beginning of the fifteenth century."

¹ See the note.

² Although l. 25 says that the story of the *Sowdan* "is written in Romance,"

Having seen from the summary of grammatical peculiarities that there is a great similarity between the language of Chaucer and that of the composer of this romance, we might be inclined to consider the latter as a contemporary of Chaucer. From some passages of the *Sowdan*, which seem to contain allusions to Chaucerian poetry, we may conclude that the poet must have known the *Canterbury Tales*. Thus ll. 42—46 :—

“Whan kynde corage begynneth to pryke,
Whan firith and felde wexen gaye,
And every wight desirith his like,
Whan lovers slepen with opyn yze,
As Nightingales on grene tre” . . .

appear to be imitated from the *Prologue of the Canterbury Tales*, ll. 10—12 :—

“And smale fowles maken melodie.
That slepen al the night with open eye,
So priketh hem nature in her corages.”

Further on we remark in ll. 939-40 :—

“O thow, rede Marz Armypotente,
That in the trende baye has made þy trone.”

some traces of resemblance with the *Knight's Tale*, ll. 1123-26 :—

“And downward on a hill under a bent,
There stood the tempul of Marz armypotent,
Wrought al of burned steel, of which thentre
Was long and streyt, and gastly for to see,”

which may still be compared with the first lines of the *Prologue of Queen Anelida and False Arcite* :—

“Thou ferse God of armes, Mars the rede,
That in thy frosty contre called Trace,
Within thy grisly temples ful of drede,
Honoured art as patroun of that place.”¹

Now the *Prologue of the Canterbury Tales* and the *Knight's Tale*, being written in couplets, or lines arranged in pairs, were certainly composed after 1385,² or rather after 1389.³ From the treatment of this cannot induce us to consider our poem as a mere translation. . It is, on the contrary, a free reproduction of a French original.

¹ Cf. also Lindsay's *History of Spuyer Meldrum*, l. 390 :

“Like Mars the God Armypotent.”

² Cf. *Prioress's Tale*, ed. Skeat (Clarendon Press Series), p. xx ; and Furnival's *Trial Forewords*, p. 111.

³ Cf. *Chaucer*, ed. Morris, i. 205, footnote.

the final *e*'s, which, contrary to Chaucer's usage, seem to have been silent in a great number of cases in the poet's speech, we may further conclude that the *Sowdan* must be somewhat later than the *Canterbury Tales*. Therefore the poet of the *Sowdan* cannot have been merely a later contemporary of Chaucer; I rather think it to be more probable that he must have lived some time after him. This would bring us to the beginning of the fifteenth century as the date of the romance.

As to the name and profession of the poet nothing is known, and we have no clue whatever from the poem.

The present edition of the *Sowdan* is printed from the unique MS. of the late Sir Thomas Phillips, at Middle Hill, Worcestershire, which is now in the possession of the Rev. John E. A. Fenwick, Thurlestane House, Cheltenham. Sir Thomas Phillips purchased the MS. at Mr. Heber's sale.¹ The oldest possessor's name which we find noted, is on the reverse of the last leaf of the Manuscript, where is written, "This is John Eteyes (or Ebeye's) boke, witnes by John Staff"—in a hand *circa temp.* Eliz. or Jac. I. By some notes made by former possessors on the first fly-leaf of the MS., and by the autograph names which we find there, we learn that Geo. Stevens bought the MS. "at Dr. Farmer's Sale, Friday June 15, 1798, for 1: 10. 0." On May 20th, 1800, it was "bought at the Sale of Geo. Stevens, for 3. 4. 6." by "O. Grah" Gilchrist."

A transcript of the MS. made by Geo. Stevens had been presented by him to Mr. Douce. This copy was re-transcribed by Geo. Ellis, who, in 1811, published some extracts with an analysis of the romance in the *Specimens of Early English Metrical Romances*.² The same copy has been followed by Halliwell, who in his *Dictionary of Arch. and Prov. W.*, has several quotations³ from the present romance, which he styles as "*MS. Douce, 175.*"

¹ *Bibliotheca Heberiana*, Part xi. p. 162. MSS. Lot 1533.

² Ed. Halliwell, p. 379 *et seq.*

³ For instances, see the following words:—*Atame, alayned, amevéd, assorté, avente, forcer, &c.*

The poem of the *Sowdan* was first printed by the Roxburghe Club in 1854.¹ The text of the present edition differs from that of the *editio princeps* in so far as punctuation is introduced, which is altogether disregarded by the MS. and the Roxburghe Club edition. In some passages words which have been written as one in the MS. are separated in the text; thus *a laye*, l. 2694; *a ras*, l. 645, are printed instead of *alaye*, *aras*. Sometimes also words written separately in the MS. are united by a hyphen, as *be-fulle*, 14; *i-wiss*, 71; *i-sought*, 725; *with-oute*, 841; *a-bide*, 818; *a-ferde*, 1337, &c. These slight deviations from the MS., which are always indicated in the foot-notes, seemed advisable on account of the great help they afford the reader in understanding the text. More important emendations and corrections of evident scribal blunders and other mistakes are given in the foot-notes, and will be found explained in the Notes.

The Index of Names will be useful to those who wish to compare the *Sowdan* with any other version of the romance.

The Glossarial Index contains besides the obsolete terms all those words the spelling or the signification of which essentially differs from that now accepted. Words which show only slight orthographical variations from their modern form have not been included, as the reader will have no difficulty in identifying them.

In conclusion I have the pleasant duty of acknowledging the invaluable assistance which Professor Zupitza at all times readily and freely gave me. My best thanks are also due to Mr. Furnivall and to Mr. Napier for their kind advice and suggestions, and to Mr. Herbage for collating a transcript of the poem with the MS.

EMIL HAUSKNECHT.

Berlin, January, 1881.

¹ London. Printed by William Nicol, Shakspeare Press, MDCCCLIV.

A D D I T I O N S.

SINCE the *Introduction* was written, I have had an opportunity of seeing the Hanover MS. of the French *Fierabras*. The kind offices of Professor Koner exerted on my behalf secured me the consent of the Administration of the Royal Hanoverian Library to have the MS. sent to Berlin, and their most generous permission to consult it freely in the Reading Room of the University Library.

Having now compared the *Sowdan* more closely with the Hanover MS., I must state that the final result arrived at in my investigation concerning the original of the *Sowdan* (cf. p. xxxii) is in no way altered.

As already stated above (p. xxxii), and as the subsequent examination and the passages of *H* quoted below will serve to confirm, the Hanover version is, generally speaking, the same as the printed version of the *Fierabras*, differing only in slight variations of readings.

The names in which *S* differs from *F*, but agrees with *H*, are already spoken of on p. xxxi. But there are several others in the spelling of which *H* agrees with *F*, but differs from *S*. Thus we find *Balans* or *Balant* in *H* for *Laban* in *S*; *Guarin*, *H*, leaf 80, back, *F* 438 = *Generyse*, *S* 1135; *Agolafres*, *H*, leaf 81 = *Alugolofer*, *S* 2135; *Amiotte*, *H*, leaf 83, back = *Barrokk*, *S* 2939, etc.

As to the subject-matter, there are no instances where *S*, differing from *F*, agrees with *H*. In all points in which *S* differs from *F* we find it also differing from *H*.

Thus the game of blowing a burning coal, in the description of

which *S* slightly differs from *F*, is related in *II* with nearly the same words as in *F*. As, besides the small fragment printed by Grœber in the *Jahrbuch*, xiii, and some few remarks in the *Zeitschrift für rom. Phil.*, nothing is known of the Hanover MS., the following passages printed here may serve to show how little *II* differs from *F*. The game of the coal (*S* 1996—2016, *F* 2907—2934) is thus described in *II*, leaf 58 :—

“Veillard, dist Lueafer, *vous ni savez juer,*
Vous ne savez en France le grant charboun soffler.
 Certes, ceo dist li dus, mais n'en oïe soffler.
 Et respont li payen : Mais te feray mostrer.
 Ly payen vait le due au *grant fowel mener.*
Quant Rollant l'ad veu, a Berard l'ad mostre
 Ore *porres boue jeu ver et esgarder,*
 Dahait qui ne laira ly *et Naimes juer.*
 Lueafer se beysa pur un tison combrer,
 Trestote le plus ardant quil i poet trover,
 Par tiel air soffla le fu qil li fist voler.
 Puis ad dist a Names ' Ore *vous covent soffler.'*
 Names prist le tison qui bien se sout aider,
 Vers le payen s'en va pur le tison soffler,
 Pur ceo le fist ly dus qa ly se volt meller,
 Si suffla le tison qe le fist allumer,
 Le barbe *et* le menton fist au payen bruler,
 Tres *parmy* le visaie en fist la flame virer,
 Qe par un sule petite qe nel fist souuiler.
Quant le voit ly payen, le sane quida deueher.
 Il jette a .ij. ses maines, qi le quide frapper,
 Mais ly dus le ferry tres *parmy* le eostes,
 Qe les oilz de la teste ly fist en fu voler.
 Puyz l'ad pris par le flank, s'il voit en le fu ruer.
 Lichiers, dist dus Names, Dex te poet mal doner,
 Tu me quidoies ore come fole ey trover.”

The distribution of the relics, in which *S* (cf. note to l. 3238) differs from *F* 6195 *et seq.* is related as follows in *II*, leaf 100 :—

“**A**U baron seint Dynis fu mult *grant* l'assemblee
 Au perron au londy fu la messe ehantee,
 Illok fu la corone *partie et desseveree,*
 L'un moite fu a saint Dynis donee
 Et un elow *ansieument,* cest *verite* provee,
 De la Corone fu un *partie* a Ais portee,
 A Compaigne est l'ensigne en l'eglise honoree,
 Et les altres .ij. elowes a Orlens fu envelee,
 Maint *presant* fist Charls de France la loie
 Des saintisme reliques, Jhesu de maiestes.
 En l'onur de Den est mainte eglise fondee,
 La feste de lendit fu pur iceo estoree,
 Jaiaz videront cens ne taille donee.

Ne tardoit *que* .iiij. ans k'Espaigne fu gastez.
 La fu la treison de Rollant *porpensee*,
 Qe Ganes le vendist a la gent diffaez,
 Puyz fu as ehivals sa chars destreinee,
 Pinables en fu mortz de suz Lyons en la prez,
 La le vengea Terris au trenehant del espee,
 Puyz fu pendu armes par gulee *paree*,
 Toutz iours vegnent traitors a mal destinee
 Ou aloignee ou apres ia ni aueront duree.
 Charles voit a Orlens, la ehaneheon est finee
 Au deu *vous* commande, tote j'ai ma ehaneou fine.
 De cels romance est bone la fine *et* l'entree,
 Et en milcne *et partote* qi bien l'ad escoutee
 La beneieeon aez de Deu *et* del *virgine* honore. Amen."

The miracle (*F* 6101—6123)¹ of the glove, in which Charles had placed fragments of the thorns, remaining suspended in the air for over an hour, the description of which is omitted in the *Sowdan* (cf. *Dissert.*, p. 29), is related as follows in *H*, leaf 99 :—

“**L'**EMPERERS de France fist forement a loier
 Il a fait un table sur .ij. trestes lever.
 Et par de sur un paille *qui* fu fait outre mer.
 Illok fist Charlm̄ la corone aporter,
 Puis ad fait l'arcevesqe *partir et* deviser,
 Si ad fait les reliques mult bien enveloper.
 Dedens son mestre coffres les a fait deffermer,
 Et les altres reliques *qe* il voudra aporter.
 Les petites espignous qil vist esgruner,
 De la saint corone qil fist demembrer,
 Trestote les aeoillye nostre emperer ber,
 Et les mist en son gant qanqil pout trover.
 Un ehivaler le tent qil vist lez ly ester,
 Mais al ne l'aperecut my *qe* nele oit parler.
 Charlemayn retiret sa mayne, si lesse le gant aler.
 Et dex a fait le gant enmy l'air arester
 Tant *que* d .j. leue en pout home bien aler ;
 Kar la presse fu grant, ne l'en puis remembrer.
 Charlemayn comande l'ewe apporter.
 De son gant ly sovengre si *quant* il dust laver,
 Mais ne seet a ky le comanda abaillier,
 Par desur la gent le vist en l'air esteer,
 L'arcevesqe la monstre *et* tuit l'altre barne.
 Ceo fu mult grant merveille, home en doit bien parler,
 Charls a pris son gant, s'est assis au soper.”

H, leaf 37, agrees with *F*, l. 1043, in making Oliver drink of the bottles of balm, which is not mentioned in the *Sowdan*, l. 1190 (cf. p. xxix).

¹ Cf. *Sir Ferumbras*, 185/5988.

Similarly we find *S* 2604 differing from *H*, leaf 62, where we read *Basyns* (= *Basin*, *F* 3313) instead of *Bryer*.

Again *H*, l. 40, agreeing exactly with *F*, l. 1329 *et seq.*, differs from *S* 1279-82 (cf. p. xxix).

Instead of Floripas, *S* 1515, it is Brulans, *H*, l. 49, and *F* 1949, who advises the Soudan not to slay the prisoners.

The names of the twelve peers are the same in *H* as in *F* (cf. p. xxvii); and the whole scene of the peers being sent one after the other on a mission to Laban (cf. note to l. 1665 of the *Sowdan*) is described exactly alike in *F* 2263—2282 and in *H*, leaf 51, back, with the only difference that the names of the peers are given in a different order in both versions, Richard of Normandy, who is sent off as the sixth in *F*, being the second in *H*.

These variations of *S* from *H* clearly exemplify the impossibility of regarding the Hanover MS. as the original of the *Sowdan*. But as on the whole these differences are not of a very significant nature, and as, moreover, part of these variations may perhaps be attributed to the favourite habit of the author of going his own way in the arrangement of the subject-matter and in some minor points, whereas in the essential course of the events he strictly adhered to his source (see above p. xxxviii, and cf. note to l. 2535); and as besides there are several names, the spelling of which differs in *F*, agreeing in *S* and *H*, I think there can be no doubt that the original of the second part of the *Sowdan* was a version similar to the Hanover MS.

If now we compare the Hanover version with the Ashmole *Ferumbras* more closely than has been possible on page xx, there are some instances where *A*, whilst differing from *F*, agrees with *H*.

H.	A.
lf. 27. Ha <i>Glout</i> , dist Karlemaines,	163. A <i>glotoun</i> , saide þe Emperer
lf. 27. Que puis <i>vivre</i> que cest jours fu passes	175. Ke <i>lyce</i> he noȝt þys day to be evene
lf. 25, bk. Ses chiuals ad reine à un arbre rasmee	91. Þarto ys stede þan tyeþe he
Et garda les leges tote contreval li pree	

Nevertheless, the following passage in which *A* agrees with *F*, but differs from *H*, will at once show the impossibility of regarding *H* as the original of *A*.

A.	H.
302. Panne per come bifore Charloun, Gweneloun and <i>Hardree</i>	lf. 28, bk. Atant se sunt drecie Guinelons et <i>Alores</i>

In other instances *A* is found differing from *H* as well as from *F*. Thus the name of *Enfachoun*, *A* 4652, which is *Effraons* in *F* 4900, does not occur at all in *H*, which in the passage corresponding to *F* 4900, as well as in that corresponding to *F* 4913; reads *Affricons li Geans*.

Again, in the story of Myloun, in which *A*, l. 2008 *et seq.*, differs from *F*, we find *H* disagreeing from *F*, 2734 *et seq.*, and from *A* :—

“Volez vous queor de feme essaier *et* esprover
Del riche duc Milon vous devez remenbrer,
Qe tant nori Galans qe ly fist adouber,
Puis ly tolly sa feile Gabaen au vis cler,
L'enfes Marsilion en fist desherriter.—
Quant l'entent Floripas, du sens qui la deueer.”—(*H*, leaf 56.)

But in most cases in which *F* differs from *A*, *H* agrees with *F*.

Thus we find Ferumbras challenging only *six* French knights in *H*, lf. 26, as in *F*, 84, 105, instead of *twelve* in *A*, l. 102.

In *A*, l. 5204, Floripas, swooning away, is upheld by Oliver, whereas in *F*, 5373, and in *H*, lf. 90, it is Guy who keeps her from falling.

For *Howel of saint Miloun*, *A* 5574, we read *Huon de saint Lis* in *F* 5792, and *Hugon de saint Lis* in *H*, lf. 95, bk.

As in *F* 2912 it is to Berard that Roland speaks in *H*, lf. 57, bk., and not to Olyver, as in *A* 2234.

That Maubyn scales the walls by means of a ladder of leather (*A* 2406) is not mentioned in *F* 3061, nor in *H*, lf. 59, bk.

In *A* 1386 Floripas gives Oliver, who is wounded, a warm draught, which heals every wound; in *F* 2209, as well as in *H*, lf. 51, it is by a bit of the mandrake plant that he is healed.

The maid-attendant mentioned in *A* 1238 (*chamberere*) is a man-attendant in *F* 2083 (*chamberlenc*) and in *H*, lf. 49, bk. (*chamberlayn*).

There is no trace of the additional lines of *A*, ll. 4867—4875, to be found in *H*, lf. 86 bk., nor in *F*, 5094.

Among the relics spoken of in *A*, there is nowhere a mention made of the *signe*. In *H* we find the *signe* always mentioned

together with the crown and the nails, just as in *F*. In the passage quoted above from *H*, lf. 100, and in the line which corresponds to *F* 6094, we find *ensigne* instead of *signe*; but *ensigne* certainly must be looked upon as a clerical blunder. In the other passages in which we find "the winding sheet, or shroud, of the Lord" mentioned in *H* it is also called *signe*:—

"Et rendrai la corone et le *signe* honore."

H, lf. 42 = *F*, 1498; and *H*, lf. 45, bk. = *F*, 1805.

"Et les saintismes clowes et le *signe* honores."—*H*, lf. 57 = *F*, 2829.

That the *signe* cannot be the "inscription of the cross" (cf. *Introduction*, p. xxx) is proved by an additional line of the Hanover MS., in which the Archbishop is said to have covered the heads of the French with the *signe*:—

"Pays a trait l'ensigne qui bien estoit ovres
Engenolant l'ad ly Rois tote ouc lernes baises,
Plus flairoit ducement que basine enbasines.
Quant Franceis l'ont veu, ele vous effraes,
De pite et de ioy fu chescous enplores.
L'ercevesque le prist, mult fu bien purpenses,
Et nos Franceis en a les chefs envelopes,
Puis le mist sur le paille qest a or ornes,
Od les altres relikes dont illi out asses."

H, lf. 98, corresponding to *F*, 6094 *et seq.*

Abstaining now from citing any more passages where *H* agrees with *F*, but differs from *A*, I think the few quotations above will suffice to show the impossibility of regarding the Hanover MS. as the original of the Ashmole *Ferumbras*, notwithstanding that there are some resemblances of *A* to *H* (cf. p. xx). Therefore the result arrived at on p. xxi as to the original of the Ashmolean version is in no way altered by the detailed comparison of *A* with *H*.

SKETCH OF THE STORY.

Laban, the Soudan of Babylon, who was residing at Agremore in Spain, went to the chase in a wood near the sea (p. 2). Being tired of hunting he sat down under a tree, and, perceiving a ship drawing near unto the shore, he sent one of his men to hail the vessel and to inquire for news. The interpreter of the vessel informs the soudan that the ship, freighted with a rich cargo at Babylon designed as a

present to Laban, had been driven by violent storms to the shore near Rome, where the ship had been robbed, and many of its people had been slain by the Romans. He solicits the Soudan to revenge this insult. Laban promises to make them pay dearly for it (p. 3). He convokes a war-council, and assembles a hundred thousand men and seven hundred sail. Himself goes, with Ferumbras his son and Floripas his daughter, in a dromond richly adorned (p. 4). They disembark in the haven of Rome, slay all Christians, and burn towns, abbeys, and churches. The pope of Rome assembles his council (p. 5). Duke Savaris is to meet the Saracens. With ten thousand men he draws near the Soudan's pavilion on the shore (p. 6); they slay ten thousand Saracens. The Romans, though masters of the field, cautiously retire within the walls of the city. Lukafer of Baldas, having scoured the country, brings ten thousand Christian maidens to the Soudan, who orders them to be put to death (p. 7). Lukafer demands Floripas for his wife, in return for which he promises her father to bring Charlemagne and his twelve peers to the foot of his throne. Floripas agrees to accept him when he has fulfilled his promise. The next morning Lukafer assaults the city, but the ditches being too deep (p. 8), the Saracens are obliged to retire. On the following day the assault is renewed, the ditches are, on Mavon's advice, filled with faggots. After a sharp conflict, where there were ten thousand Saracens slain by the stones of the Romans, the heathens are obliged to withdraw (p. 9). This second repulse makes the Soudan almost mad with vexation; he chides his gods. But Lukafer told him that he had learned from a spy that Savaris would, on the following day, come out again to fight with them. He now intended, when Savaris was engaged in the battle, to unfold a banner made exactly like that of the Romans, and to attempt, by this stratagem, to be admitted within the gates. And so it turned out: the Romans mistaking him for Savaris returning from his sally, he entered the main tower, and slew all therein. Savaris, noticing the artifice of the enemy, and seeing his troop reduced to seventy-two men, turned back, but found the gate shut (p. 10). Estragot, a black giant of Ethiopia, slays him with his steel-mace. The Pope having summoned his council, a senator suggested the necessity of

sending messengers to Charlemagne to ask his aid. They all assented, and three messengers (p. 11) left the city by a postern at midnight; they passed the enemy's camp without being noticed by any wight. On the next morning Laban attempted a third assault; he commanded every man to throw pikes and bills over the walls to kill the Romans, and ordered the ships to go up the water with their boats bound to the mast, that they might fight in close combat. Near the tower there stood a bulwark, or "bastile," which was a strong defence to the wall. It was thrown down by stones hurled from an engine. Laban, growing proud from this event, summoned the Romans to surrender. Instead of an answer a Roman hurled a dart at his breast-plate, but his hauberk shielded him. The Soudan, more than mad, charged Ferumbras to destroy them all (p. 12), and enjoined Fortibrance and Mavon to direct their engines against the walls. The great glutton Estragot, with his heavy mace, smote on the gates and brake them in pieces. But as he was entering one of the gates, they let the portecullis fall, which crushed him to the ground, where he lay crying like a devil of hell. The Romans rejoiced, but the Saracens grieved. They withdrew to their tents, leaving behind the corpse of Estragot, whose soul went up to Mahound (p. 13). The Pope called all his people to St. Peter's and proposed to them to attempt a sally with twenty thousand men, to attack the enemy before day-break within their camp, and to leave ten thousand for the defence of the city. In the morning the Pope displayed the banner of Rome, and after a prayer for the preservation of the city, they marched out. But Ferumbras, going his rounds (p. 14), noticed their coming, sounded the alarm, and drew up his troops. Then began a fierce struggle. Ferumbras slew Sir Bryer of Apulia (p. 15) and the worthy Hubert. Nine thousand heathens were killed and eight thousand Romans. Lukafer destroyed eighteen Romans; he also slew Gyndard, a senator of Rome, who had killed ten Saracens. Then came the Pope with a great escort and his banner before him. Ferumbras, supposing him to be the sovereign (p. 16), burst open the thick crowd and threw him down to the ground. But having opened his ventail, he saw his tonsure, and recognized the Pope. "Fie, priest," he said, "what doest thou here in the battle-field?"

It would be a shame for me to slay thee. Go home and think of thy choir-service." The Pope, being glad to get off so easily, retired to Rome with five thousand men, fifteen thousand being killed. Charlemagne, having learned from the messenger the great disaster which had befallen the Romans, said he would not desist until he had chased the Soudan and Ferumbras out of Christendom (p. 17). He gave ten thousand pounds of francs to his nephew, Guy of Burgundy, and sent him off with orders to advance against the Soudan by forced marches. Himself would follow as soon as possible. In the mean time Laban reminded Lukafer of his vaunting promise to bring him Charlemagne and his twelve peers in return for his daughter Floripas. Lukafer said he would do all he had promised. With ten thousand men he attacked the city on one side, the other being assaulted by Ferumbras. The combat continued as long as daylight lasted. At night they retired to their tents (p. 18). Then treason was planned by Isres, who by inheritance possessed the guard of the chief gate of the town. He went to the Soudan and offered to betray the city on condition that his life and property should be spared. The Soudan promised it. Ferumbras with twenty thousand men went with Isres, but on entering the gate he caused the traitor's head to be struck off by the portcullis and to be carried on the point of a spear through the city. "Treason," cried the people (p. 19), when Ferumbras advanced into Rome. All the streets were soon covered with dead men. Ferumbras went to St. Peter's, seized the relics, the cross, the crown, and the nails, burned the whole city, and carried away all the treasures and the gold to Agremore in Spain, where the Soudan went back to stay. Three months and three days they spent there in great festivities, making offerings to their gods, and burning frankincense in their honour. They drank the blood of beasts and milk, and ate honey, and snakes fried with oil (p. 20). When Sir Guy, approaching, drew near Rome, he found the whole city in flames. He grieved much that he had arrived too late, and resolved to wait there for Charlemagne, and then to tell him how Laban had burnt the city, and had sent the relics to Agremore, his principal town in Spain. Soon king Charles advanced to rescue Rome with his twelve peers and three hundred thousand soldiers (p. 21). Roland

led the vanguard, Oliver the rear, and the king was with the main body. The provisions were conveyed by sea. Guy, seeing the army come, went to meet the king, and told him the mischief done by the Soudan, who, moreover, had made a vow to seek Charles in France in order to afflict him with grief. "He will find me near," said Charles, "and shall pay dearly for it. Unless he consents to be baptized (p. 22), he shall never see Babylon again." They all took ship without delay. Propitious winds drove them into the river Gase, where they landed, thirty miles from Agremore, and laid waste the country. Laban, hearing this news, was astonished at Charles's presumption (p. 23). He assembled all his barons, and charged them to bring him alive that glutton that called himself king of France, and to slay the rest of his army. Ferumbras went forth with many Saracens. He meets with Roland. They deal each other heavy strokes. Oliver cuts off a quarter of Lukafer's shield. The combat lasted the whole day. Well fought the twelve peers (p. 24). Ferumbras charges Oliver. King Charles, seeing this, rides at Ferumbras, and strikes his helm with a heavy mace. Ferumbras cannot approach him on account of the crowd. Charlemagne slew thirty Saracens with his sword Mounjoy. Lukafer of Baldas encountering Charles told him that he had promised the Soudan to bring him Charles and the twelve peers. Charles strikes him on his helmet (p. 25), but Lukafer is rescued by a great throng. Roland, drawing Durnedale, cleared a space around him, and hammered the heads of the Saracens. So did the other peers, and thirty thousand Saracens were slain. At night the pagans quit the field. Ferumbras vows never to desist until he has conquered Roland and Oliver (p. 26) and been crowned king at Paris. Charles went to his pavilion and thanked God and St. Mary of France. He praised the elder knights for having won the victory, and exhorted the young ones to take example by them. They all make merry and go to supper. The Saracens address a prayer to the red Mars Armipotent (p. 27), to grant the Mahometans the victory over the Christians (p. 28). In order to recruit the late losses in his army, the Soudan sent for his vassals, and assembled more than three hundred thousand Saracens at Agremore. He addressed them (p. 29) in order to increase their

ardour, ordered a solemn sacrifice to his gods, and charged Ferumbras to march with thirty thousand of his people against the Christian king (whom he wished to teach courtesy), and to slay all his men except Roland and Oliver (p. 30), if they would renounce their gods. Ferumbras led out his troops ; until arriving near Charles's camp, he ordered them to halt in a wood, and advanced with only ten of his men to the camp of Charlemagne, and offered to fight at once against six of his peers. If he should conquer them, he would lead them away to his father's hall ; but if he should be conquered, he would be Charles's man. The king sent for Roland and ordered him to undertake the combat. Roland refuses (p. 31), because Charles had praised the old knights : they might show their prowess now. Charles, vexed, smites Roland on the mouth, so that the blood springs from his nose, and he calls him a traitor. Roland draws his sword, but the other barons separate them and try to conciliate them. Meanwhile Oliver, who being sorely wounded kept his bed, on hearing of this dispute, had armed himself and went to Charles. He reminds the king of his long services, in reward for which he demands the battle. Charles remonstrates with him. But Oliver insists (p. 32). He rides to the forest, and finds Ferumbras alighted under a tree, to a branch of which his steed was tied. "Arise," he said, "I am come to fight with thee." Ferumbras, without moving, demands his name. "I am Generyse, a young knight lately dubbed." Ferumbras observes : "Charles is a fool to send thee ; go and tell him to send me Roland and Oliver and such four other douzeperes. For little honour were it to me to fight with thee." "Spare thy words," replies Oliver, "and take thy arms" (p. 33). Ferumbras is wrath and seizes his helmet, which Oliver assists him to lace. Ferumbras thanks him, courteously bowing to him. They mount their steeds, and rushing together like fire of thunder, they have their lances broken. They draw their swords. Ferumbras smites Oliver on his helmet so that the fire flies. Oliver strikes at the head of Ferumbras, breaks away the circle of his helmet, and the sword glancing off down his back, he cuts off two bottles of balm (p. 34), which he throws into the river. Ferumbras tells him that they were invaluable to a wounded man, and that he should atone for their loss with his life. He

strikes at Oliver, who wards off the blow with his shield, but his steed is killed under him. Oliver quickly starts up and tries to kill his adversary's horse, but Ferumbras rides off and ties it to a hazel. "Yield thyself to me," says Ferumbras, "believe on Mahound, and I will make thee a duke in my country, and give thee my sister" (p. 35). "Ere I yield to thee," answered Oliver, "thou shalt feel my strokes." They fight for a considerable time; the blood runs from both their bodies. By mutual consent they stop to take breath. Ferumbras again asks Oliver his name and kin. "Thou must be one of the twelve peers, as thou fightest so well." "I am Oliver, cousin to Charlemagne." "Thou art welcome here," says Ferumbras; "thou slewest my uncle (p. 36); now thou shalt pay the penalty." The fight continued the whole day. At last Oliver, smiting Ferumbras upon the helmet, had his sword broken. He ran to the steed at the tree and seized a sword that was hanging there, but in turning on Ferumbras, he received a blow that made him kneel down (p. 37). But he returns Ferumbras a fearful stroke. Charles, seeing Oliver on his knees, prayed to Christ that he might grant the victory over the pagan. An angel announced to him that his prayer was heard. Charles thanks God (p. 38). The fight begins again. Ferumbras breaks his sword on Oliver's helmet. He runs for another and asks Oliver to surrender. But Oliver aims at him a blow which cuts his hauberk, so that his bowels are laid bare. Ferumbras implores his mercy, and consents to be christened, his gods having proved false. He requested him to take his hauberk (p. 39), to fetch his horse, and to carry him to his own tent. But the Saracens who lay concealed in the wood rush out. Oliver, being surrounded, sets down Ferumbras under an olive-tree, and defends himself with his sword, dealing the Saracens many a hard blow. Then Roland rushed into the throng of the enemy and slew many (p. 40). His horse being killed by arrows and darts, he fights on foot, but his sword breaking, he is taken and led away. Oliver rides to rescue him, but his horse being also killed, he is overpowered and bound. Both were conducted to Lukafer of Baldas (p. 41). Charles sees them, and calls for a rescue. Many enemies were slain by the French barons, but the Saracens had fled with their prisoners, and

Charles is obliged to turn back. Under a holm tree they find Ferumbras, whom the king is going to put to death. But on his requesting to be baptized Charles took pity on him (p. 42), led him to his tent, and ordered a surgeon to attend him. He soon recovered, and bishop Turpin baptized him by the name of Floreyn. But he continued to be called Ferumbras all his life. Afterwards he was known as Floreyn of Rome on account of his holiness. Roland and Oliver being brought to the Soudan, Laban enquires their names. They confess their names (p. 43). The Soudan swears they shall both be executed the next morning before his dinner. But Floripas advises him to detain them as hostages, and to remember his son Ferumbras, for whom they might be exchanged. The Soudan, finding her counsel good, orders his gaoler Bretomayn to imprison them, but to leave them without food (p. 44). At high tide the sea filled their deep cells, so that they suffered much from the salt water, from their wounds, and from hunger. On the sixth day Floripas, who was gathering flowers in her garden, heard them lament. Moved to compassion, she asks her governess Maragound to help her in getting food for the prisoners. Maragound refuses, and reminds Floripas of her father's command. Floripas, thinking of a trick, called to her governess to come to a window (p. 45) and see the porpoises sporting beneath. As Maragound is looking out, Floripas pushes her into the flood. She then asks Bretomayn to let her see the prisoners. The gaoler threatened to complain to her father, but Floripas, having seized his key-clog, dashed out his brains. She then went to tell her father she had surprised the gaoler feeding the prisoners (p. 46) and promising to deliver them, wherefore she had slain him. The Soudan gives the prisoners into her guard. She now proceeded to the prison, asked the prisoners what they wanted, and promised to protect them from any harm (p. 47). She let down a rope, and with her maidens drew up both, and led them to her apartments. There they ate, took a bath, and went to bed. The Soudan knew nothing of his prisoners being in Floripas's chamber. Meanwhile Charlemagne tells Guy that he must go to the Soudan to demand the surrender of Roland and Oliver, and of the relics of Rome. Naymes of Bavaria represents that a messenger to the Soudan

(p. 48) would certainly be slain ; and that they ought to be anxious not to lose any more besides Roland and Oliver. Then said the king : “ By God, thou shalt go with Guy.” Ogier the Dane remonstrates, but is ordered to go too. So are Thierry of Ardane, and Folk Balian, Aleroy, and Miron of Brabant. Bishop Turpin kneels down to implore the king’s mercy, but he must go too, as well as Bernard of Spruwse (p. 49) and Brier of Mountdidier. The knights take leave and start. About the same time the Soudan having assembled his council, Sortibrance and Brouland (p. 50) advise him to send twelve knights, and to bid Charles to give up Ferumbras and to withdraw from his country. The knights are despatched ; near Mantrible they meet with the Christian messengers. Duke Naymes enquires whither they intend to go (p. 51). Having heard their message, the delegates of Charlemagne cut off their heads, which they take with them to present to the Soudan at Agremore. Laban was just dining when Naymes delivers his message : “ God confound Laban and all his Saracens, and save Charles, who commands thee to send back his two nephews and to restore the relics ” (p. 52). They then produce the heads of the Soudan’s messengers. The Soudan vowed a vow that they should all ten be hanged as soon as he had finished his dinner. But Floripas recommended him to put off his resolution until a general council of his barons had determined on the best way to procure the liberation of Ferumbras. Thereupon the Soudan gives the prisoners into her guard. Floripas leads the knights into her tower (p. 53), where they were glad to find Roland and Oliver. They told each other how they had fared. After washing, they dined off venison, bread, and wine. The following day Floripas asks Naymes his name, and enquires after Guy of Burgundy, whom she had loved for a long time (p. 54), and for whom she would do all she could for their benefit, and would be baptized if he would agree to love her in return. Naymes tells Guy to take her for his wife ; but Guy refuses, as he never will take a wife unless she be given him by Charles. But Roland and Oliver persuade him, so that he at last consents. Floripas, holding a golden cup of wine (p. 55), kissed him, and requested him to drink to her after the fashion of her country ; she then would drink to him in return. They all

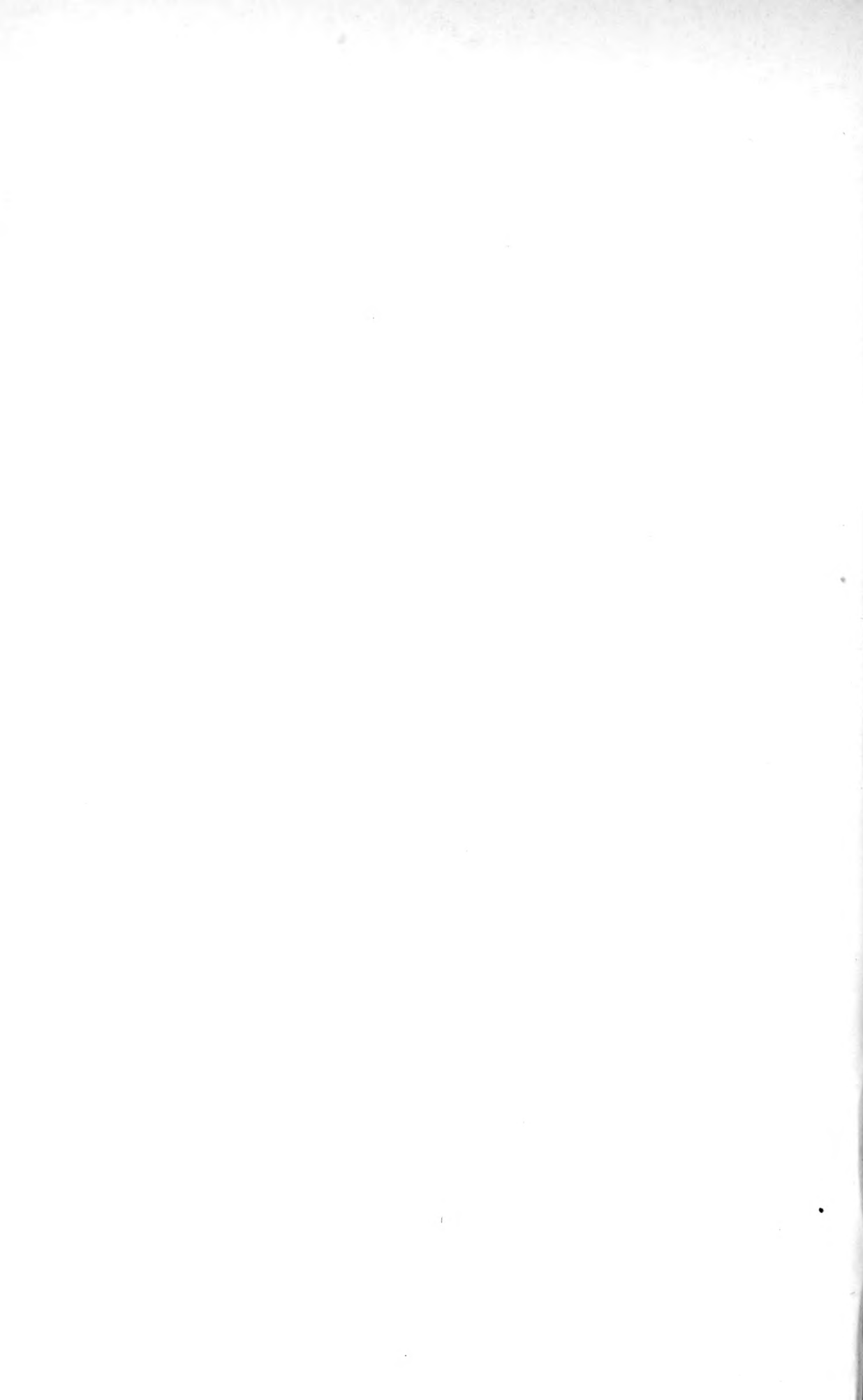
make merry, and prepare to assail the Soudan at supper on the following day. Meanwhile Lukafer comes to the Soudan and asks leave to see the prisoners, in order to know how Floripas guards them. Finding the door locked (p. 56), he burst it open with a blow of his fist, and told them he was come to speak to them, and to enquire after Charlemagne. Duke Naymes answers. Lukafer then asks what amusements they have after dinner. Naymes says: "Some joust, some sing, some play at chess." "I will teach you a new game," says Lukafer (p. 57). With a thread he fastened a needle on a pole and put a burning coal upon it. He blew it at Naymes's beard and burnt it. Naymes waxed wroth, and snatching a burning brand from the fire he smites at Lukafer, and throws him into the fire, where he was burnt to charcoal. Floripas applauds this, but points out their danger, and advises them to arm. At supper time she goes to her father (p. 58). As they were sitting at table, the twelve peers rushed in and slew all whom they met. Laban, pursued by Oliver, jumps out of a window on to the sea-shore and escaped without injury. They killed all in the castle, and then drew up the bridges and shut the gates. Laban vowed a vow that he would hang them all and burn his daughter. He sent to Mantrible for troops (p. 59) and engines and besieged Agremore. Floripas recommends the peers to enjoy themselves. In the morning the Soudan attacks the castle, but is repulsed (p. 60). He accuses his gods of sleepiness and shakes them to rouse them out of sleep. Brouland tells him, as the castle is strong and well stored with provisions, the peers will hold it very long; but if he would send orders to Alagolofer, the bridge-keeper at Mantrible, not to allow any one to pass without leave (p. 61), they would get no assistance from Charles and die from hunger. Espiard, the Soudan's messenger, is despatched to Mantrible, and commands the giant not to suffer any one to pass the bridge (p. 62). Alagolofer drew four and twenty chains across the bridge. Meanwhile the Soudan assaults the castle again, but the twelve peers slew three hundred Saracens (p. 63). Laban threatens to hang them, and utters imprecations against Floripas, who returns them. He then calls for Mavon, his engineer, and orders him to direct a mangonel against the walls. Mavon knocked down a piece of the battlements.

Roland and Oliver lament ; they are comforted by Floripas (p. 64). Guy kills Marsedage, the king of Barbary, by throwing a dart at him. The Saracens stop the attack to bury Marsedage, and bewail him seven nights and seven days. Then the Soudan more closely blockades the castle (p. 65). The provisions being exhausted, Roland complains of Charles's forgetfulness ; but Floripas cheers him up, saying she possessed a magic girdle, which was a talisman against hunger and thirst for those who wore it. They all successively put it on, and felt as if they had feasted (p. 66). Laban wondered at their endurance, but at last remembering the girdle, he induced Mapin to attempt to steal it at night. Mapin entered the chamber of Floripas (p. 67) through a chimney. He finds the girdle and puts it on, but Floripas perceives him and cries out. Roland hurries to her assistance, cuts off Mapin's head, and throws him out through the window into the sea without noticing the girdle. Floripas, seeing her girdle lost, is much grieved ; Roland comforts her. They agree to attempt a sally to obtain food (p. 68). In the morning Naymes and Ogier remain in the castle, while the others start and surprise the Saracens sleeping in their huts. They slew three hundred, and carried off as much food as they could bear (p. 69). The Soudan is enraged and is going to burn his gods, but, appeased by his wise men, he sacrifices again, and is assoiled by the priests. Laban holds council (p. 70). A new assault begins, but so many of the assailants were slain by the showers of stones hurled down by the peers that the ditches are filled with dead bodies. The Saracens retire. But soon a second attack ensues. There being no stones, Floripas gave them her father's silver and gold to cast amongst the assailants. The Soudan in alarm for his treasure gives up the assault (p. 71). He is enraged with his gods, and smites Mahound so that he fell on his face ; but the priests induce him to kneel down and ask forgiveness (p. 72). Meanwhile Roland exhorted Richard of Normandy to go on a message to Charles, that he might come to their rescue. They all would, the following morning before day-break, make an attack on the Saracens, and meanwhile he should steal off in the darkness. In the morning they sally out. Floripas and her maidens draw up the bridges after them. Richard went off towards Mantrible (p. 73).

The others slay many Saracens ; but Guy, overpowered by the Babylonians, is taken prisoner. Laban asks his name. Guy tells him. He is to be hanged. Three hundred Saracens crowding near the gate of the castle, attempted to prevent the other peers from entering. A fearful struggle begins (p. 74), in which Sir Bryer is killed. At last the Saracens take to flight. The peers retire inside the castle, taking the corpse of Bryer with them. Floripas enquires after Guy, and on hearing of his capture, begins to lament despairingly. Roland promises to rescue Guy (p. 75). On the following morning Laban orders Sir Tamper to erect a gallows before the castle, where Floripas could see it. Guy is led bound. Roland calls his companions to arms. They rush forth (p. 76). Oliver cuts down Sir Tamper, Roland kills a king of India, takes his sword and horse, and gives them to Guy, having unbound him. They slay many Saracens, and put the rest to flight. Retiring towards the castle, they see Admiral Costroye, and the Soudan's standard-bearer, escorting a great convoy, destined for the sultan, across a field near the high road (p. 77). Roland calls to them to share the provisions with them. Costroye refuses, and is slain by Roland. Oliver kills the standard-bearer, and the convoy is conveyed into the castle (p. 78). Floripas thanks Roland for bringing back Sir Guy, and proposes that he shall choose himself a mistress from amongst her maidens. But Roland refuses to take any that is not a Christian. The Soudan, on hearing such bad news, again defies his gods, and threatens to throw them into the flames (p. 79). But bishop Cramadas kneels before him and appeases him. The Soudan makes an offering of a thousand besants to his gods. When Richard arrived as far as Mantrible, he found the bridge barred by twenty-four chains, and Alagolofer standing before it. Determined not to leave his errand unperformed, he knelt down and commended himself to God. A hind appears (p. 80) and swims across the river ; Richard follows her, and passing over in safety, hurries on to Charlemagne. Meanwhile Genelyn, the traitor, had advised Charles to retire to France, because the twelve peers were all slain. The king believed him, and marched homeward, lamenting for his peers. Richard overtakes him, and is recognized by Charles, who asks him about the others.

Richard tells the king how they are besieged within the castle of Agremore, and are waiting for his assistance. Charles, vowing vengeance on Genelyn (p. 81), turned and marched to Agremore. Richard informed him of the giant who kept the bridge, and how he had passed the river by a miracle. He proposed a plan that twelve knights, disguised as merchants, with their arms hidden under their clothes, should pay the toll, and the bridge being let down, they should blow a horn as a signal for the others to approach. They start and arrive at Mantrible (p. 82). Alagolofer asks whither they are going. Richard says they are merchants on their way to the Soudan, and they are willing to pay the toll. Alagolofer refuses to let them pass, and tells them about the ten knights, who had passed there and done so much mischief to the Soudan; therefore he will arrest them all. Sir Focard draws his sword and smites at him, Richard blows his horn, and Charles advances (p. 83). Alagolofer fights them with a great oak club. Richard seizes a bar of brass and knocks him down. Four men get hold of him and throw him into the river. They loosened the chains; but the Saracens assembling on the walls of the city, many Christians were slain. Alagolofer's wife, Barrock the giantess, comes on with her scythe and mows down all whom she meets. Charles dashes out her brains (p. 84), and with fifteen knights enters the outer gate of the town, thinking his army would follow him. But the gate was instantly closed upon him, and his men came too late. Charles was in great danger; but Genelyn, seeing him shut in, exclaimed that the king and the twelve peers were dead, and proposed to retire, as he wished to be king himself. They were going to return, but Ferumbras (p. 85) calls him a traitor; he rallies the French, and with his axe bursts open the gate. He chased the Saracens and rescued the king. Mantrible is taken with all its engines and treasures. Richard found two children of seven months old (p. 86), and four feet high. They were sons of Barrock, begotten by Astragot. Charles caused them to be baptized, and called the one Roland and the other Oliver. But they soon died for want of their mother's milk. The king appoints Richard governor of the city, and hurries on to Agremore with his army and with Ferumbras (p. 87). Laban, being told by a spy

that his city was taken and the bridge-ward killed, swears to avenge him. He calls a council, and charges his barons to take Charles alive that he might flay him. Charles approaches. Floripas first recognizes the banner of France and tells the others (p. 88). Roland and all his companions sally forth to meet Charlemagne. Laban draws up all his people in battle-order. The French make a great slaughter of the Saracens. Charles encounters the Soudan; he unhorses him, and would have cut off his head, but for Ferumbras, who requested that his father might be baptized. The Saracens, seeing Laban a prisoner, fly; but the Christians pursue them. Three hundred escaped to Belmarine. Charles leads Laban to Agremore. Floripas welcomes her father (p. 89), but he is enraged at seeing her. She then bids Charlemagne welcome, and presents the holy relics to him. Charles kisses them, and says a prayer; he then thanks Floripas for her assistance to his knights, and for having preserved the precious relics. He orders Turpin to prepare a vessel wherein to baptize the Soudan, and to wash off his sin in the water (p. 90). Turpin leads Laban to the font, but the Soudan strikes at him, spits on the vessel, utters invectives against all Christians, and curses Ferumbras. Charles commands Naymes to cut off his head. He is executed; his soul goes to hell, there to dance with devils. Floripas was baptized with all her maidens, and was wedded to Guy. Charles divided Spain between Guy and Ferumbras (p. 91), and charges Sir Bryer of Bretayne to take care of the relics, and to bring all his treasure to Paris. After taking leave of Guy and Floripas, Charles sails to Monpilier, where he thanks God for the victory (p. 92), and for the relics. He presents the cross to Paris, the crown to St. Denis, the three nails to Boulogne. Charles well remembered the treachery of Genelyn, and ordered him to be drawn and hanged at Montfaucon in Paris (p. 93).



The Romaunce of the Sowdone of Babylone
and of Ferumbas his Sone who
Conquered Rome :

From the unique MS. of the late Sir Thos. Phillipps.

<p>GOd in glorye of myghteste¹ moost, That al thinge made in sapience By vertue of woorde and holy goost, Gyvinge to man grete excellence, And alle, þat is in erthe, wrought Subiecte to man and mañ to the, That he shoulde with herte and thought To loue and serve, and noon but the : For 3yfe mañ kepte thy commaundemente In al thinge and loued the welle And hadde synned in his entente, Than shulde he fully thy grace fele ; But for the offences to God I-doon² Many vengeaunces haue be-falle. Where-of I wole you telle of oon, It were to mochi to telle of alle. While þat Rome was in excellence Of alle Realmes in dignite, And howe it felle for his offence, Listinythe a while and ye shal see, Howe it was wonen and brente Of a Sowdon, that heathen was, And for synne howe it was shente ; As Kinge Lowes witnessith þat cas,</p>	<p>1 God has ordained all things wisely.</p> <p>4 He has subjected the earth to man, and man to God.</p> <p>8 The man who keeps His com- mandments and loves Him well,</p> <p>12 will feel His grace. But many who offended Him have felt His vengeance. I will tell you of one ; it would take too long to tell of all.</p> <p>16 Listen to me, and ye shall hear how Rome, the former mistress of all nations, came to fall by its sins,</p> <p>20 and was destroyed by a heathen Soudan.</p> <p>24 King Lewis has borne witness to</p>
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¹ *Read* : myghtes

² *MS.* dōō

- that story, which, written in Romance and found in very old chronicles at St Denys in France, relates
- As it is wryten in Romaunce
And founden in bokes of Antiquyte
At Seinte Denyse Abbey in Fraunce[e],¹
There as Cronyces remembrede be, 28
- how Laban, the king of Babylon, who was born at Asealon, conquered a great part of Christendom.
- Howe Laban, the kinge of hie degre,
And syr' and Sowdon of hie Babilon),
Conquered grete parte of Christiante,
That was born in Askalon. 32
- He was holding his court in the city of Agremore, on the river Flagot,
- And in the Cite of Agremare²
Vppoñ the Rivere of Flagote
At þat tyme he soiorned ther'²
Fulle roially, wel I wote, 36
- with 12 kings and 14 admirals, and many worthy barons and knights,
- With kinges xij and Admyralles xiiij,
With many a Baroñ & Kniȝtis ful boold,
That roialle were and semly to sene ;
Here worþynesse al may not be told. 40
- [If 1, bk] when, in the time between March and May,
- Hit bifelle by-twyxte March and Maye,
Whan kynde corage begynneth to pryke,
Whañ ffrith and felde wexen gaye,
And every wight desirith his like, 44
- Whañ lovers slepeñ withe opyñ yȝe,
As Nightyngalis on grene tre,
And sore desire þat thai cowde flye,
That thay myghte withe here louere be : 48
- he went to the chase
- This worthy Sowdoñ in this sesoñ
Shope him to grene woode to gooñ,
To chase the Bore or the Venesoñ,
The Wolfe, the Bere and the Bawson. 52
- in a wood near the sea.
- He roode tho vppoñ a fforeste stronde
With grete rowte and roialte,
The fairest, þat was in alle þat londe,
With Alauntes, Lymmeris and Racches free. 56
- His hunttes to chace he commaunde,
Here Bugles boldely for to blowe,
To fere the beestis in þat launde.

¹ leaf worn.² See the note.

The Sowdoñ woxe wery I-nowe ;
 He rested him vndere an holme tre
 Sittyng vppon a grene sete
 Seynge a Dromonde com sailyng in þ^e see
 Anone he charged to bekyñ him *with* honde
 To here of him tidinges newe.
 The maister sende a man to londe,
 Of diuers langages was gode and trewe.
 And saide “lorde, this Dromonde¹
 Fro Babyloyne comeñ is,
 That was worþe thousande poundis,
 As² it mete with shrewes I-wis,
 Charged with perle and *precious* stones
 And riche pelure and spicerye,
 With oyle and bras qweynte for the nones
 To presente yow, my lorde worthy.
 A drift of wedin³ vs droffe to Rome,
 The Romaynes robbed vs anone ;
 Of vs thai slowgh ful many one.
 With sorwe and care we be bygone.
 Whereof, lorde, remedye
 Ye ordeyne by youre Barons boolde,
 To wreke the of this vilane ;
 Or certes oure blis is coolde.”
 The Soudon hiryng this tyþinge,
 With egre chere he made a vowe
 To Mahounde and to Appolyne,
 That thai shulde by it dere I-nowe,
 Er that he wente fro theyme.³
 “Where be ye, my kinges boolde,
 My Barons and my Admyral ?
 Thes tidinges make myn herte coolde,
 But I be venged, dyen I shalle.
 Sire Ferumbas, my sone so dere,
 Ye muste me comforte in this case ;

60 Being weary with hunting, he sat down under a hohn tree, and,

61 seeing a dromond sailing on the sea, he charged one to enquire for news concerning the ship.

68 The interpreter of the vessel being sent ashore, informed the soudan, that this dromond, freighted at Babylon,

72 with a cargo of rich furs, spices, oil, brass and pearls, intended as a present to the soudan, had been driven by stress of weather to Rome, where they had been robbed by the Romans.

80 [leaf 3] Therefore he solicited that the soudan would take revenge on those who had done such villainy to him.

84 The soudan, hearing these tidings, made a vow to Mahound and to Apolyn, that they should dearly pay for it.

88

92

‘Ferumbas, my son,’ he said, ‘and my daughter Floripas, ye must

¹ See the note. ² or Ar ³ See the note.

- be my comfort
 in this case.
- Order Sorti-
 brance, my
 counsellor, to be
 called for,
 and my chancellor
 Oliborn,
- and Espiard my
 messenger,
 that he may go to
 Africa and to
 Asia and to
 all the princes,
 who owe me
 allegiance,
 and command
 them hastily to
 assemble with
 shield and lance
 at Agremore."
- In a short time
 100,000 men had
 assembled.
- On the advice of
 Lukafer, king of
 Baldas,
- the soudan also
 brought together
 700 sail and a
- [leaf 4]
 dromond for
 himself, for Fe-
 rumbras of Alex-
 andrie, for the
- Asiatic king of
 Chaunder and for
 Floripas.
- There were two
 masters in that
 vessel, and two
 idols placed on
 the main top,
 with round maces,
 therewith to
 menace the
 Christians.
 The sails of red
 sendal-silk were
- My ioye is alle in the nowe here
 And in my Doghter Dame Florypas. 96
 Sortybraunce, my Counselere,
 Lete clepe him forthe to counsaile me,
 And Oliborne, my Chauncelere
 And noble Clerke of hie degre, 100
 And Espiarde, my messangere,
 To goon to Assye and to Aufrike,
 To kinges, princes ferr' and ner',
 Barons, Admyralls and Dukes frike, 104
 Comaundinge hem vppon her legeaunce
 To come in al hast vnto me,
 Wel Armed with shelde and launse,
 To Egremoure þon riche Cite." 108
 In shorte tyme this message was wroghte
 An hundred thouusande on a rowte
 That robbery was righte dere boght,
 Was never none derrer withouten douzte. 112
 The kinge of Baldas, sir Lukafer',
 Of Aufryke lorde and governoure,
 Spake to the Sowdoñ, that men myghte here,
 And saide "sir, for thyn honour', 116
 Do sende for shippes both fer' and nere."
 Carrikes, Galeis and shippes shene,
 vij hundred were gadered al in fere
 And a Dromonde for the Sowdeñ kene. 120
 Sir Ferumbras of Alisaundre
 In the Dromonde with him was,
 Of Assy the kinge of Chaunder',
 And his faire doghter Floripas. 124
 Two maistres were in the Dromounde,
 Two goddes on hye seteñ thore
 In the maister toppe, withe macis rounde,
 To manace with the Cristeñ lore. 128
 The sailes were of rede Sendelle,
 Embrowdred with riche araye,

With beestes and breddes every dele, That was right curious and gaye ; The Armes displaied of Laban Of Asure and foure lions of gookle. Of Babiloyne the riche Sowdoñ, Moost myghty man he was of moolde, He made a vowe to Termagaunte, Whan Rome were distroied & hade myschaunce, He wolde turne ayen erraunte And distroye Charles the kinge of Fraunce. Fortñ thai sailed on the flode, Tille thai come to the haven of Rome : The wynde hem sérved, it was ful goode. Ther loded many a grymlye gome. Thai brente and slown, þat Cristen were, Town, Abbey and holy chirche. The hethen hade such power there, That moche woo gan thai there wirch. Tidinggis came to Rome anone Unto the Pope, that þ ^t tyme was, That the heþen came to bren and slone. This was to hem a sory cas. He lete cal his counsaile to-geder To wete, what was beste to doñ. Anone as thai were come þeder', He asked of hem al ful sone : "Lordinges, it is vnknowne ¹ to you, That this cursed hathen Sowdoñ Brennyth and stroyeth oure pepul nowe, Alive he leveth vnneth not one. Seint Petir be oure governoure And save this worthi Cite of Rome, And Seinte Poule be oure gydoure From this cursed hethen houne ² !" Ifrez he bispake him than,	132 136 140 144 148 152 156 160 164	richly em- broidered with figures of animals and birds. Four golden lions, the arms of the soudan of Babylon, were also displayed thereon. Laban made a vow to Termagant, to destroy Rome, and after that Charle- magne. Having disem- barked in the haven of Rome, they slew all Christians, and burned towns, abbeys and churches. The Pope of Rome, hearing of the heathens laying waste the whole country, assembled his council. [leaf 5] Jeffrez, a senator
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¹ See the note.² looks like hound.

- of Rome, advised
that worthy men
should be sent to
Charles of Douce
France to implore
his assistance.
- Of Rome he was a Senatoure,
And saide "sendith some worthy man
To Charles kinge of hye honoure. 168
He wolde you helpe with al his myglite,
That noble kinge of Dowse Fraunce."
- But Duke Savariz,
thinking this to
be a wretched
piece of timidity,
- "Certes" quod Savaris "pat weren no righte,
It were right a foule myschaunce, 172
To sende to pat worthy kinge.
We have oure hedes yet al hole,
Oure sheldes be not broke no-thinge,
Hawberke, spere, ner poleyne, ner pole. 176
Where-of shul we playn to him,
That no thinge yet have assaide?
Mech uylanye we myght wynne,
That for noght were so sone afrayed. 180
Ten thousande men delynere me tyte
Tomorue next in-to the feelde,
And I shall prove with al my myghte
To breke there bothe spere and shelde." 184
Vnto the Senatours it semed welle,
His counsaile goode and honorable.
This worthi Duke was armed in stele
In arnes goode and profitable; 188
He bare a Chek of goulis clere,
An Egle of goolde abrode displayed.
With him many a bolde Bachelere
- The next morning
the duke ad-
dressed his men,
- Tho spake Savary; with wordes on hye 192
And saide "my felowes alle,
This daie prove you meñ worthy,
And faire you al shal befalle.
Thenke yat Criste is more myghty 196
Than here fals goddis alle;
And he shal geve vs the victorie,
And foule shal hem this day bifalle."
- and directed them
to the soudan's
- Forth than rode pat faire Ooste 200
With right goode chere and randoñ,

- Tille than come ful nyȝe the cooste.
 Of the Sowdons Pavylōn
 Ferumbras was of hem ware
 And sprange out as a sparkil of glede ;
 Of Armes bright a sheelde he bare,
 A Doughty mañ he was of dede.
 xv thousande came oute there
 With him at þat same tyde,
 Ayen the Romaynes for to were,
 Withi bobaunee, booste and grete pride.
 The stoure was stronge, enduryng^t longe :
 The Romaynes hade there the feelde ;
 The Sarysins thai sloughi amonge,
 Ten thousand and mo with spere and sheelde.
 Sauariz was wise and ware
 And drowe towards þat Citee.
 His baner displaied withi him he bare
 To releve with his meyne.
 The Pope with his Senatours
 Thanked god þat tyme of glorie,
 That gafe hem þat day grete honours,
 Of hethen that dai to have the victorie.
 Lukafer, kinge of Baldas,
 The countrey hade serchid and sought,
 Ten thousande maidyns faire of face
 Vnto the Sowdan hath he broghte.
 The Sowdoñ *commanded* hem anone,
 That thai shulde al be slayñ.
 Martires thai were euerychoñ,
 And therof were thai al ful fayne.
 He saide “ my peple nowe ne shalle
 With hem noughte defouled be,
 But I wole distroie ouer all
 The sede over alle Cristiante.”
 Tho spake lukefere the kinge,
 That hethen hounde Baldas,
- pavilion near the shore.
 [leaf 6]
- 204 Ferumbras, that doughty warrior, becoming aware of them, led
- 208 15,000 men against the Romans.
- 212
- 216 10,000 and more of the Saracens were slain, and the Romans, though victorious, were led back to Rome by the cautious Savaris.
- 220 The Pope thanked God for the victory.
- 224 Lukafer of Baldas having scoured the country, brought 10,000 maidens to the soudan, who
- 228 ordered them to be slain,
- 232 saying, he would not have his people polluted by them, and he would destroy every Christian seed.
- 236 Lukafer said to the soudan :

- "Grant me thy daughter and I will bring thee Charlemagne and all his twelve peers."
- And saide " Sir Sowdañ, *graunte* me one thinge,
 Thi doghter Dame Floripas.
 The kinge of Fraunce I shal the bringe 240
 And the xij dosipers alle in fere."
 The Sowdan saide in þat tokenyngt,
 " I *graunte* the here, that is so dere."
 Tho sayde Floripe " sire, noon haste, 244
 He hath note done as he hath saide.
 I trowe, he speketh these wordes in waste,
 He wole make bute an easy brayde.
 Whan he bryngith home Charles the kinge 248
 And the xij dosipers alle,
 I *graunte* to be his derlyng
 What so evere therof by-falle.
 The next morning the soudan ordered Lukafer to assault the City with 30,000 men.
 Than on the morowe the Sowdañ 252
 Callid to him Lukafer' of Baldas,
 To assaile the Cite anone :
 " And loke thou tary not in this cas !
 Thritty thousande of my menie, 256
 Of Gallopes, Ethiopes and Aufricanes,
 Take hem to the walles with the.
 Betith down̄ wallis, towris and stones."
 Lukafer' blewe his clarion 260
 To Assemble the Sarasyns þat tide,
 Where-of thai knewe right wellle the soune,
 Thai made hem redy for to ride,
 But whan thai come to the yate, 264
 The Dikes were so develyde depe,
 Thai helde hem selfe Chek-mate ;
 Ouer cowde thai nothir goo nor crepe.
 Lukafer' in al the haste 268
 Turned to the Sowdan agayñ
 And saide " sir, it is alle in waste,
 We laboure nowe alle in vayne.
 To depe and brode the Dikes bene, 272
 The Towres so stronge be with alle,
- Laban assented ; but Floripas said, she would only consent to be his darling,
 [leaf 7]
 when he had taken Charles and the douzepeers.
 The Saracens, finding the ditches too deep, cannot pass, and are obliged to return.

That by Mahounde I can note seeñ,
 How that we shulde wyne ther to the walle."
 Who was woode but the Sowdoñ? 276
 He reneyed his goddis alle.
 He clepede his Engynour sir mavone,
 To counsaile he did him faste calle. The soudan calls
 for his engineer
 Mavon,
 He tolde him the case of þat myschefe, 280
 How it stode at that ilke tyde.
 Mavon Gafe him counsel in breefe
 To fille the Dikes þat were depe.¹ who advised him
 to fill the ditch
 Every man to woode shal gooñ, 284
 Fagotis to hewe and faste bynde,
 And fille the Dikes faste anooñ
 With alle, that we may ther fynde.
 "Gramerey, Mavoñ," quod Laban than, 288
 "Mahoundis benysone thou shalt haue,
 Of alle myn Ooste the wiseste man,
 With counsaile men for to saue. [leaf 8]
 Alle this was done the seconde daye, 292
 Men myght go even to the walle ;
 On every party the ooste laye,
 Thai made assaite² then generale.
 The Romaynes ronneñ to the toures, 296
 Thai were in ful grete dowte ;
 Thai hade many sharpe shoures,
 Thai were assailed sore a-bowte.
 Wifis and maidyns stoues thai bare 300
 To the walles than ful faste,
 Thai were in grete drede and care ;
 The men over the wallis did caste.
 Thai slown many a Sarasyñ, 304
 x thousande³ pepul of hem and moo.
 The daie passed to the fynce,
 The hethen withdrowe hem tho.
 Whan these tidinges came to laban, 308
 The heathens
 obliged to
 withdraw.

¹ Read 'wide' ² sic. ? assaute.

³ MS. M¹

- Laban chides his gods and nearly grows mad with vexation. His goddes he gan chide.
 He waxe both blake, pale and wan,
 He was nyȝe woode þat same tyde.
- But Lukafer told him that, having espied that Tho Lukafer comfortede him welle 312
 And saide "sir, be not dismayed,
 For I have aspied everydele,
 Howe thai shalle alle be betrayede.
- Savaris would, the following day, come out again to fight with them, he would have a banner made exactly like his, which when Savaris was much engaged in the battle, he would unfold and enter Rome. Sauariz wole to morowe with us fighte, 316
 His baner knowe I ful welle ;
 I shal have an othere, I youȝ plighte,
 Like to this every dele.
- Whan he is moste besy in bataile, 320
 Than wole I with banere displaiede
 Ride in to Rome *wi*thout faile,
 Thus shal thai al be betrayede.
- The Sowdañ was glad of this tidinge, 324
 Hopinge it shulde be so ;
 And even as it was in purposynge,
 Right so was it aftir I-do.
- And so it turned out ; Wenynge it hade be Sauarye, 328
 Relevinge fro the hethen stour',
 Wenynge doth ofte harme *wi*thoute lye,
 He entred to the maister Toure.
- the Romans mistaking him for Savaris, returning from his sally, He entred to the maister Toure. 332
 The firste warde thus thay womne
 By this fals contrevede engyne.
 Thus was moche sorowe bygoñ,
 Thai slough all, that were ther-Inne.
- and slew all therein. Savaris becoming aware of the artifice of the enemy, Whañ Sauariz saugh this discomfitur' 336
 Of the Romaynes in that tyme,
 And howe harde thañ was here aventur',
 Of sorowe þat myghte he ryme
- and seeing out of 10,000 Romans no more than seventy-two left, Of x thousande meñ lefte no moo 340
 But sixty meñ and twelfe,
 And whan he sawe this myschief tho,
 He turned homewarde agayn him selue.
- turned back, but found the gate shut, By thañ he founde the gate shite 344

- With Sarisyns, that hade it wone ;
 And Estragot with him he mette
 With bores hede, blake and donne.
 For as a bore an hede hadde 348
 And a grete mace stronge as stele.
 He smote Sauaryz as he were madde,
 That dede to grounde he felle. and was slain by
 This Astrogot of Ethiop, 352 Estragot, a black
 He was a kinge of grete strength ; giant of Ethiopia.
 Ther was none suche in Europe
 So stronge and so longe in length.
 I trowe, he were a develes sone, 356
 Of Belsabubbis lyne;
 For ever he was thereto I-wone,
 To do Cristeñ men grete pyne.
 Whan tidinggis came to the [P]ope, 360 After the death of
 That Duke Sauaryz was dede slayñ, Savaris, the Pope
 Thañ to woo turned alle his hope ;
 He dide calle thañ to counsaile
 Alle the Senatouris of Rome, 364
 What þinge þat myght hem most availe,
 And what were beste to done.
 Tho by-spake a worthy man of counsaile,
 An Erille of the Senatouris : 368
 "The best counsaile, þat I can An earl of the
 Sending vnto Charles the kinge¹ senatours sug-
 Certifynge him by your myssangeris gested the neces-
 The myschief þat ye are Inne, 372 sity of dispatch-
 That he come with his Dosyperys ing messengers to
 To reskue Cristiante fro this heþen." Charlemagne, im-
 All thai assentede anone therto ; ploring him to
 The *lettres* were made in haste. 376
 Thre messageres we ordeyñ² therto,
 That went forthe at the laste. Three messen-
 gers, with letters
 written in haste,

¹ *This line in a much later hand.* ² *Read:* were ordeyned

left the city by a postern at mid-night, and passed the enemy's camp without being noticed by any wight.

At a posterne thai wente oute
Pryvely aboute mydnyght,
And passed through alle the route.
Of hem was war no wight. 380

BVt let we nowe the messangeris gooñ,
And speke we of Labañ,
Howe he dide saile the Cite anooñ, 384

Laban commanded every man to throw pikes and bills over the walls, to kill the Romans.

And commaundid, þat every man
Shulde withe Pikeys or with bille
The Wallis over throwe,
That he myght the Romaynes kille,
Playnly on a rowe, 388

He ordered the ships to go up the water, with their boats bound to the mast, that they might fight in close combat.

By water he ordeynede the shippes gooñ,
The bootis bownden to the maste,
That thai myght fight with hem anooñ,
Honde of honde, þat was here caste. 392

Near the tower there stood a bastile which formed a principal protection to the city.

To the Toure a bastile stode,
An engyne was I-throwe— 396

It was laid low by stones hurled from an engine.

That was to the Cite ful goode—
And brake dowñ towres both hie and lowe.
Tho sorowede alle the Citesyns
And were ful hevy thañ. 400

Laban, growing proud, summoned the Romans to surrender.

Tho vox prowde the Sarasyns,
And than bispake sire laban
And saide “yolde youe here to me,
Ye may not longe endure,
Or ellis shall ye al slayñ be,
By mahounde I you ensure.” 404

Instead of an answer, a Roman hurled a dart at his breast-plate, but his hauberk shielded him.

A Romayne drife a darte him to
And smote him on the breste plate,
Ne hadde his hawberke lasted tho,
Mahounde had come to late. 408

The soudan, more than mad, charged Ferumbras to destroy them all,

Tho was the Sowdoñ more þañ wod,
He cried to Ferumbras, 412
“For Mahoundes loue, þat is so good,
Destroye vp bothe man and place.

- Spare no thinge that is alyve,
Hows, Toure ner Walle, 416 [leaf 11]
Beest, ner man, Childe nere Wife,
Brenne, slo and distroye alle."
Tho Ferumbras ordeynede anone
To bende the Engynes to the towñ 420
And bete dowñ both Toure and stooñ.
He cleped forth Fortibraunce and Mavonñ
And saide " be youre Engynes goode ? and enjoined
Shewe forth here nowe your crafte 424 their engines
For Mahoundis love, þat gevith man foode, against the walls.
That ther be no Toure lasfte."
Tho the grete glotoñ Estagote¹
With his myghty mace sware 428 The great glutton
On the Gatis of Rome he smote Estragot, with his
And brake hem alle on thre thare. heavy mace,
In he entrid at the Gate smote on the
The Porte-Colis on him thai lete falle. 432 gates and brake
He wende, he hade come to late, them in pieces.
It smote him through herte, lyuer and galle. But as he was
He lai cryande at the grounde entering one of
Like a develle of Helle ; the gates, they let
Through the Cite wente the sowne, which crushed
So lowde than gan he yelle. him to the
Gladde were al the Romaynes, ground,
That he was take in the trappe, 436 where he lay
And sorye were al the Sarsynes erying like a
Of þat myschevos happe. devil.
Sory was the Soudoñ thañ
And Ferumbras and Lukafer'. 440 The Romans were
Thai drowe hem tille her tentes thañ, glad, but the
Thai left him ligginge there. Saracens grieved.
Mahounde toke his soule to him
And broght it to his blis. 448
He loued him wel and al his kyn,

¹ Estragote

- Of þat myghte he not mys.
 The Pope called all his peple to St. Peter's,
 Anone the [P]ope dide somon alle ;
 The peple of the Cite came, 452
 To Seinte Petris he dide hem calle,
 And thidere came every man.
 and proposed to them
 He saide on hie "my Children dere,
 Ye wote wel, howe it is ; 456
 Ayenst the Sarisyns, þat nowe be here,
 We mowe not longe endure I-wis.
 [leaf 12]
 Thay brekene oure walles, oure Toures alle
 With caste of his Engyne. 460
 Therefore here amonge youð alle
 Ye shalle here counsaile myne.
 Thai bene withdrawe to here Oost,¹
 And on-armede thay ben alle. 464
 Therefore, me thenketh, is beste
 To-morowe erly on hem to falle.
 to attempt a sally with 20,000 men, to attack the enemy before day-break within their camp,
 We have xxx^{ti} thousande men ;
 Twenty thousande shal go with me, 468
 And in this Cite leve ten
 To governe the comynalte."
 and to leave 10,000 for the guard of the city.
 The senators assented.
 The Senatouris assentede sone
 And saide, beter myghte no man seyne. 472
 In the morning
 On the morowe this was it done² ;
 God bringe hem wele home agayne.
 the Pope displayed the baner of Rome,
 The Pope did displav than
 The hie baner of Rome, 476
 And he assoiled every mañ
 Throughñ gracious god in Dome.
 and after a prayer for the preservation of the city,
 He praide of helpe and socour^p
 Seinte Petir and Poule also 480
 And oure lady, þat swete floure,
 To saue the Cite of Rome from woo.
 they marched out.
 Forth thai rideñ towarde the Oost.
 But Ferumbras, going his rounds,
 Ferumbras romede a-boute ; 484

¹ *Read: reste*² *See the note.*

He saw the Romaynes comen by the Cost, ¹		discovered their coming,
Thereof he hade grete dowte.		
He blewe an horne, of bras it was ;		sounded the alarm,
The Sarsyns be-goñ to wake.	488	
“ Arise vp ” he saide in aras, ²		
“ We bene elles alle I-take,		
And Armes anone, every wight,		
To horse with spere and shelde !	492	
Ye may se here a fereful sighte		
Of oure enemyes in the felde.		
Astopars, ³ goo ye biforne vs,		and drew up his troops.
For ye be men of myghte ;	496	
Ethiopes, Assayne; and Askalous,		
Go nexte afore my sighte.		
My Fadir and I with Babyloynes,		
Ho ⁴ shal kepe the rerewarde.	500	
King Lukafer ⁵ with Baldeseynes,		
To venge alle, shalle have the Fowarde.”		[leaf 13]
The Romaynes aspied, þat thai were ware		
Of here comynge thañ,	504	
And therefore hade thay moche care.		
Natheles on hem thai goñ—		
Seinte Petir be here socoure !—		
And laiden on side, bake and boñ.	508	
There bigan a sturdy shoure		There began a hard struggle.
Sire ⁵ Ferumbras of Alisaundre ooñ, ⁶		
That bolde man was in dede,		
Vppon a steede Cassaundre gaye,	512	
He roode in riche Weede.		
Sire Bryer of Poyle a Romayne to fraye		Ferumbras slew Sir Bryer of Apulia
He bare through with a spere,		
Dede to the grounde ther he lañ	516	
Might he no more hem dere !		

¹ MS. Oost corrected to Cost.² Read: a ras.³ See the note.⁴ Read: We⁵ MS. Berumbras.⁶ See the note.

- That sawe Huberte, a worthy man,
 Howe Briere was I-slayn,
 Ferumbras to qwite thañ 520
 To him he rode ful even.
 With a spere vppone his shelde þañ
 Stifly ganne he strike ;
 The shelde he brake I-myddis the feelde ; 524
 His Hawberke wolde not breke.
 Many goode strokes were delte.
 Ferumbras was a-greved tho,
 and the worthy Hubert. He smote with mayne and myghte 528
 The nekke asonder, the ventayle also,
 That dede he sate vprighte.
 There was bataile harde and stronge ;
 Many a steede wente ther a-straye, 532
 And leyen at the grounde I-stonge,
 That resyn never aftyr that day,
 9000 pagans were killed, IX thousand of the payens pride
 That day were slayn, 536
 and 8000 Romans. And viij thousande of the Romaynes side,
 That in the feelde dede layne.
 Lukafer destroyed eighteen Romans, Lukafer, þat paynym proude,
 Slough Romaynes eyztene, 540
 Of wer' moche sorowe he coude,
 His strokes were over alle sene.
 he also slew Gyndard, a senator of Rome, Gyndarde, a Senatoure of Rome,
 [leaf 14] Had slayne Sarsenys teñ, 544
 who had slain ten Saracens. Tille he met with the cursed gome,
 Lukifere slough him than.
 Then came the Pope with a great guard and his baner before him. Tho come the Pope with grete aray,
 His baner to-fore him wente. 548
 Ferumbras than gañ to assaye,
 If he myght that praye entente,
 Supposynge in this though[t]e,
 Ferumbras, supposing him to be the sovereign, Ther was the souerayne ; 552
 He spared him therefore right noght,

- But bare him down̄ ther in þ^e playn̄.
 Anoon̄ he sterte on him all ane
 His Ventayle for to onlace, 556
 And saugh his crow̄n̄ newe shafe,
 A-shamed thanne he was.
 “Fye, preest, god gyfe the sorowe!
 What doist thou armede in the feelde,
 That sholdest saie thi matyns on morwe,
 What doist thou with spere and shelde?
 I hoped, thou hadiste beñ an Emperoure,
 Or a Cheftayne of this Ooste here, 564
 Or some worthy conqueroure.
 Go home and kepe thy Qwer’!
 Shame it were to me certayne
 To sle the in this bataile, 568
 Therefore turne the home agayn̄!”
 The Pope was gladde þer-of certayne,¹
 He wente home to Rome that nyght
 With Five thousande and no more, 572
 XV thousande lefte in the feelde aplight,
 Full grete sorowe was therefore.
 N Owe telle we of the messanger,
 That wente to Charlemayne, 576
 Certyfyinge him by lettres dere,
 Howe the Romaynes were slayne,
 And howe the Contrey brente was
 Vnto the Gate of Rome, 580
 And howe the people song ‘alas,’
 Tille socoure from him come.
 “Who” *quod* Charles, that worthy kinge,
 “The Sowdoñ and Ferumbras? 584
 I nyl lette for no thinge,
 Till I him oute of Cristendome chace.
 Therefore Gy of Burgoyñ,
 Mynne owen newewe so trewe, 588
¹ *Read*: ‘without faile.’

burst open the
thick crowd and
threw him down
to the ground.

But seeing his
tonsure, he was
ashamed.

“Fie, priest,” he
said, “what doest
thou in the
battle-field?”

It would be a
shame for me to
slay thee.

Go home and
think of thy choir-
service!”

The Pope
retired with
5000 men,
15,000
being killed.

Charlemagne,
having learned
from the mes-
senger the great
disaster which
had befallen the
Romans,

[leaf 15]
said, he
would not
desist until he
had chased the
soudan and
Ferumbras out of
Christendom.

He gave 1000
pounds of franes
to his nephew
Gay of Burgundy,

Take a thausande pounde of Frankis fyne,
To wage wyth the pepul newe.

Take this with the nowe at this tyme,
And more I wole sende the,

592

and sent him off
with orders to
advance against
the soudan by
forced marches.

Loke that thou spare no hors ne shelde,
But þat he dede be ;

And faste hye the thyderwarde,
For I drede thay haue grete nede,

596

Himself would
follow as soon as
possible.

And I shalle come aftirwarde
As faste, as I may me spede."

SPeke we of Sir Labañ
And let Charles and Gy be,
Howe he ordeyned for hem thañ
To Distroye Rome Citec.

600

Laban
reminded
Lukafer of his
vaunting promise
to bring him
Charlemagne and
his douzepeers,
in return for his
daughter
Floripas.

"Sir Lukafer', thou madiste thi boost
To conquer' the Romaynes

604

And to bringe me the Ooste
Of the xij peris and Charlemayne.

Vppoñ a condicioñ I graunte the
My doghter, dere Dame Floripas.

608

Wherefore, I aske nowe of the
To holde covenante in this cas."

Lukafer said, he
would do all he
had promised.

"That I saide" quod Lucafere,
"To Mahounde I make a vowe

612

To done al þat I hight the ther',
Ye and more than¹ for Florip love."

With 10,000 men
he attacked the
city on one side,

He ordeyned assaute anone in haste
With x thausande men and moo ;

616

the other being
assaulted by
Ferumbras.

And Ferumbras at that oper side faste
Assailed hem with grete woo.

The combat con-
tinues as long as
daylight lasts.

The saute endured al þat daye
From morowe, till it was nyght,

620

To throwe and shete by euery waye,
While that hem endured the light.

At night they
retired to their
tents.

Tho wente thai home to thair' tentys,

¹ See the note.

Tille it were on the morowe.	624	
Isres in his fals ententes		Isres, who possessed by inheritance the guard of the principal gate,
Purposed tresoñ and sorowe.		[leaf 16]
He was chief Porter of the Towñ,		planned treason.
By heritage and fee so he shulde be.	628	
He wente to the Sowdañ,		He repaired to the soulan and offered to betray the city on condition that his life and property should be spared.
For the riche Cite betraye wóolde he,		
And saide "lorde, gife me grace		
For my goodes and for me,	632	
And I wole delyuer the this place		
To haue and holde for ever in fee.		
The keyes of this riche Cite		
I haue in my bandon."	636	
"That graunte I" quod Laban "the		The sondan promised it.
To be free withoute raunsoñ."		
Ferumbras made him yare,		Ferumbras with 20,000 men went with Isres.
With xx ^{ti} thousand meñ and moo,	640	
With this Isres for to fare,		
And to wyne the Cite soo.		
As sone as he entred was		On entering the gate,
The chief Gate of alle,	644	
And alle his men in aras, ¹		
He lete the Portcolys falle.		he caused the traitor's head to be struck off by the portecullis, and
He smote of the traitourus hede		
And saide "god gife him care!	648	
Shal he never more ete brede,		
All traitours evel mot ² thai fare!		
If he myght leve and reigne here,		
He wolde betraye me;	652	
For go he west, south or North,		
Traitour shalle he never be."		
He dide lete bere his hede on a spere		to be carried on the point of a spear through the city.
Through-outte this faire Citee.	656	"Treason," cried the people within,
'Treson, tresoñ' thai cried there,		
Pite it was to here and see.		

¹ *Read*: 'a ras,'² *MS.* met.

- The people fled by every waye,
 Thai durst no-where a-bide. 660
- and all streets
 were soon covered
 with dead men. The hye wey ful of dede men laye,
 And eke by every lanys side.
- Ferumbras went
 to St. Peter's,
 seized the relics,
 the cross, the
 crown and the
 nails, Ferumbras to Seinte Petris wente,
 And alle the Relekes he seased anooñ, 664
 The Crosse, the Crowñ, the Nails bente ;
 He toke hem with him everychone.
 He dide dispoile al the Cite
 Both of tresoure and of goolde, 668
 And after that brente he
 Alle þat ever myght be toolde.
- [leaf 17]
 burned the whole
 city, And alle the tresoure wiþ hem þai bare
 To the Cite of Egremour'. 672
 Laban the Sowdoñ soiourned there¹
 Thre monþes and thre dayes more
 In myrþi and Ioye and grete solas.
 And to his goddes offrynge he made, 676
 He and his sone Sir Ferumbras
 Here goddis of golde dide fade,
 Thai brente Frankensense,
 That smoked vp so stronge, 680
 The Fume in her presence,
 It lasted alle alonge.
 Thai blewe hornes of bras,
 Thai dronke beestes bloode. 684
 Milke and hony ther was,
 That was roial and goode.
 Serpentes in Oyle were fryed
 To serve þe Sowdoñ with alle, 688
 "Antrarian Antrarian" thai lowde cryed
 That signyfyed 'Ioye generale.'
 Thus thai lived in Ioye and blis
 Two monþes or thre. 692
 Lete we now be alle this,

¹ See the note.

And of Gye nowe speke we.

- N**Ow speke we of Sir Gye
 That toward Rome hied with his Oost. 696
 Whañ he approched there-to so nyze,
 That he myght se the cooste,
 Alle on a flame þat Cite was,
 That thre myle al abowte, 700
 Ther durst no mañ, þat ther was,
 Come nyze the Cite for grete dowte.
 That was a sory Cite than,
 Sir Gye was in grete care, 704 he grieved much
 Ther was nowhere a soryer mañ,
 For sorowe he sighed ful sare,
 And saide "welallas" ¹ the while
 "For we come ar to late, 708 that he had
 arrived too late.
 For by some treson or some gyle
 Thai entred in at some Gate.
 There is no more but for to abyde,
 Tille Charles come, the kinge, 712 He resolved there
 to wait for
 Charlemagne
 In this mede Vnder grene wode side,
 To telle him of this tithinge,
 Howe Laban hath the Cite brente
 And bore the Religes ² a-waye, 716 [leaf 18]
 and then to tell
 him, how Laban
 had burnt the
 city, and had sent
 the relies to
 Agremore,
 And howe he hath hem to Spayne sente
 With Shippes of grete aray,
 To Egremour' his chief Cite,
 Ther to live and ende ; 720 his principal town
 in Spain.
 And manassith Charles and his baronye.
 God gife hem evelle ende !"
 Kinge Charles he forgate nought
 To come to reskowe Rome, 724 King Charles
 advanced to
 rescue Rome with
 his douzepeers
 Alle his Dozypers were I-sought,
 Fulle sone to him thay come.
 Thre hundred thousande of Sowdeoures
 and 300,000
 soldiers.

¹ *MS. is rubbed, but it looks more like welawai.*

² *Read: 'reliques.'*

	Kinge Charles with him dide lede, They were doughty in all stourys And worthy men of dede.	728
Roland led the vanguard,	Sir Roulande þat worthy knyghte, He ladde the Fowarde,	732
Oliver the rear,	And Sir Olyuer', that was so wighte, Gouerned the Rerewarde.	
the king was	The Kinge himselfe and his Baronye, With Dukes And Erilles roialle,	736
with the main body.	Gouerned alle the medil partye. By <i>commaundement</i> e generall	
The provisious	He ordeynede grete plente Of Flessh and Fissh, brede and wyne,	740
were conveyed by sea.	In shippes to saile by the see, To serven him ful wel and fyne.	
Guy seeing them come, went to	Sir Gye aspied his comynge, He knewe the baner of Fraunce,	744
meet the king, and told him the mischief done by the soudan,	He wente anoon ayen the kinge And tolde him of þat myschaunce, Howe that the cursed Sowdañ Hath brent Rome and bore the Relekis awaye,	748
	And how he hath slayñ alle and some, That he hath founde of Cristeñ faye.	
who moreover had made a vow to seek Charles in France in order to afflict him with grief.	And more-over he made his a-vowe, To seke kinge Charles in Fraunce And do him wo ther I-nowe. "God gif him moch myschaunce!"—	752
[leaf 19]	"A" <i>quod</i> Charles "þat nedith noght, He shal fynde me nere.	756
"He will find me near," said Charles, "and shall dearly pay for it.	By god, þat dere me boghit, He shal by it ful dere. I shalle him never leve I-wis Withinne walle ner withoute,	760
Unless he consents to be baptized,	I swere by god and seinte Denys, Tille I have sought him oute ; And but if he will Baptised be	

- And lefe his fals laye, 764
 Babyloyne shal he never see
 For alle his grete araye. he never shall see
 Babylon again."
- Anoon to shippe every mañ
 With vitaille and with store, 768
 Euen towarde the proud Sawdañ
 With-outeñ any more. They all took
 ship without
 delay.
- Wynde him blewe ful fayre and goode
 Into the Ryver of Gaze, 772
 Even over the salte flode Propitious winds
 drove them into
 the river Gase,
 where they
- And ouer the profounde rase.
 XXX legee; from Egremour'
 By londe for south it is, 776
 And ther withoute any more landed, 30 miles
 from Agremore,
- To londe thai wente I-wis,
 And brente and slougheñ al þat thai fonde,
 And stroyed both Toure and towñ. 780
 Thai lefte no thinge on grounde, and laid waste
 the country.
- That thai ne bete it downñ.
 Tithinggis were tolde to Laban,
 Howe Charles was I-come 784
 And slough bouth childe, wyfe, man Laban, hearing
 this news,
- And brente and stroyed alle and some
 With thre hundred thousand of Bacheleris,
 That were both stoute and gaye, 788
 And with him al his Dosyperis,
 Peptū of grete araye.
- "And but ye ordeyne remedy,
 He wole you brenne and slooñ, 792
 Youe and youre riebe Baronye,
 He wole leve a-life neuere ooñ."
- Whan Laban herde these tidyngys,
 His herte woxe alle coolde 796
 And saide "this is a wonder thinge!
 Howe durste he be so boolde?
 Litill kennyth he what I may doo,
- [leaf 20]
 was astonished
 at Charles's
 presumption.

	He dredith me litil nowe.	800
	But certes he shalle, er' he goo, To Mahounde I make a vowe.	
He assembled all his barons,	Sir Lucafer' and Ferumbras To him dide he calle	804
	And Mavoñ and Sortebras And his Barons alle.	
and charged them to bring him alive that glutton that called himself king of France,	I charge you vppoñ youre legeaunce, That ye bringe me that gloton, That clepeth himselfe kinge of Fraunce, Hidere to my Paviloñ.	808
and to slay the remnant.	Kepe him a-live, the remenaunte sle The xij Peris ychooñ ! I shalle tech him curtesye, I swere by god Mahounde."	812
Ferumbras went forth with many Saracens.	Ferumbras anooñ than Arrayed him for to ride With proude Sarasyns many a man, That boldely durst a-bide.	816
He meets with Roland.	Rowlande met with Ferumbras And gafe him such a stroke That al astonyed þerof he was, It made him lowe to stoupe.	820
They deal each other heavy strokes.	Ferombras smote him agayne With myghte and mayn, with ire That he stenyed alle his brayne, Him thought, his eyeñ were alle on fyre.	824
Oliver cuts off a quarter of Lukafer's shield.	With Lucafer' Oliver' mette, And hit him on the sheelde A stroke, that was right wel sette ; A quarter flye in the feelde.	828
The combat lasted the whole day.	Thus thai hurteled to-gedere Alle the lefe longe daye, Nowe hider and nowe theder ; Mony an hors wente ther astraye.	832
Well fought the twelve peers.	The Dosyperis thay foughten wele,	

- Duke Neymys and Oger,
 With goode swerdes of fyn stele
 And so dide Gye and Syr Bryer.
 Ferumbras was euer a-bowte
 To fyghte with Olyvere,
 And Olyuer with-oute dowte
 Leyde on with goode chere.
 Kinge Charles saugh Ferumbras,
 To him fast he rode
 And it on the helme with his mace,
 That stroke sadlye abode.
 Ferumbras was woode for woo,
 He myght for prees come him to
 For no worldis thinge, that myght be tho.
 Kinge Charles anoon¹ Ioye oute-drowe,
 And with his owen honde
 XXXⁱⁱ Sarseynys ther he slowe,
 That laie dede vppone the sonde ;
 Many of hem therfore made joy Inowe.
 Sir Lucafere of Baldas,
 He presed to Charles sone,
 And saide " Sir, with harde grace,
 What hastowe here to done ?
 I behight Laban to bringe the to him
 And the xij peris alle ;
 Now shaltowe come from al thy kyn
 Into the Sowdans halle.
 Yelde the to me " he saide,
 " Thy life shalle I safe."
 A stroke on him than Charles layde ;
 He made the Paynym to rafe.
 He smote him on the helme
 With mown-Ioye, his gode bronde.
 Ne hadde he be reskued than,
 He hade slayn him with his honde.

836

[leaf 21]

840 Ferumbras
charges Oliver.844 King Charles,
seeing this, rides
on to Ferumbras,and strikes his
helm with his
heavy mace.848 Ferumbras
cannot approach
him on account
of the crowd.852 Charlemagne
with his sword
Mounjoy slew 30
Saracens.856 Lukafer of
Baldas,
encountering
Charles,860 told him that
he had promised
the soudan to
bring him
Charles and the
douzepeers.

864

Charles strikes
him on his
helmet,

868

¹ A modern hand has written in the margin "Mount."

- but Lukafer is
rescued by a
great throng. Than came Baldezyn³ with thronge
To reskue there here lorde, 872
And nubens with hem amonge
And Turkes by one accorde.
- Roland, drawing
Durendale,
cleared a space
around him and Tho Roulande Durnedale oute-drowe
And made Romme¹ abowte. 876
XL of hem ther he slowe,
Tho were thai in grete dowte.
Roulande as fiers as a lion
- hammered the
heads of the
Saracens. With Durnedale² tho dinge 880
Vppon the Sarsyns crowne,
As harde as he myght flynge.
- [leaf 22]
So do the other
peers, Duke Neymys and Sir Olyner',
Gy and Alloreyne of Loreyne, 884
And alle the noble xij Peris,
Oger' and Bryer' of Brytayne,
Thai foughten as feythfully in þat fight,
- and 30,000
Saracens were
slain. The feelde ful of dede men laye. 888
XXX^{ti} thousande, I you plight,
Of Sarsenys ther were slayñ.
Al thinge moste haue añ ende,
- At night the
Pagans quit the
field. The nyghte come on ful sone, 892
Every wighte retourned to wende ;
Ferumbras to his men gan gone
And saide "oure hornes blowe we,
This day haue we a ful ille afraye, 896
To saie the south and not to lye,
Oure goddis holpe vs not to daye,
What devel þat ever heñ eilith.
- Ferumbras vows,
never to desist This bataile was so sharpe in faye, 900
That many a man it wailyth.
- Shalle I never in herte be glade to daye,
Till I may preve my myghte
With Roulande, that proude ladde, 904
Or with Olyuer', that is so lighte,

¹ See the note.² Insert : 'gan.'

- That evel hath vs ladde ;
 And in Paris be crowned kinge
 In despite of hem alle, 908 unless he be
 I wole leve for no thinge crowned king at
 What so evere byfalle. Paris.
- Kinge Charles with grete honour'
 Went to his Pavilon ; 912 Charles went to
 Of the treyumphe he bare the flour' his pavilion and
 In dispite of Mahounde.
- Almyghty God and Seynte Denyse
 He thanked ful ofte sithe 916 thanked God
 And oure lady Marie of Paris, and St. Mary of
 That made hem gladd and blith. France.
- He recomendide the olde Knightes,
 That þat daye hade the victorye, 920 He praised the
 And charged the yonge with al her myghtes elder knights for
 To haue hem in memorye ; having won the
 For worthynesse wole not be hadde, victory and
 But it be ofte sougħte, 924 [leaf 23] exhorted the
 Ner knighthode wole not ben hadde, young ones
 Tille it be dere boghte.
- " Therefore ye knightes, yonge of age,
 Of oolde ye may now lere, 928
 Howe ye shalle both hurle and rage
 In felde with sheelde and spere.
 And take ensample of the xij Peris,
 Howe thai have proved her myght, 932 to take an
 And howe thai were both wight and fiers example by them.
 To wyꝝnen honourys in righte.
- These hethen houndes we shal a-tame
 By God in magiste, 936
 Let us make myrth in goddis name
 And to souper nowe goo we."
- O** Thow, rede Marꝝ Armpotent,
 That in the trende baye hase made þy trone, 940 Prayer addressed
 That god arte of bataile and regent to the red Mars
 Armpotent,

- And rulist alle that alone,
 To whom I profre precious present,
 To the makande my moone 944
 With herte, body and alle myn entente,
 A crowñ of precious stoonēs,
 And howe to the I gyfe
 Withouten fraude or engyne, 948
 Vppoñ thy day to make offerynge,
 And so shal I ever, while þat I live,
 By righte þat longith to my laye,
 In worshiþe of thy reverence 952
 On thyn owen Tewesdaye
 With myrr', aloes and Frankensense,
 Vppoñ condicioñ that thou me graunte,
 The victorye of Crystyn Dogges, 956
 And that I may some¹ hem adaunte
 And sle hem down̄ as hogges,
 That have done me distruccioñ
 And grete disherytaunce 960
 And eke slayn my men *with* wronge.
 Mahounde gyfe hem myschaunce!"
- In the spring of
 the year
 [leaf 24]
 man ought to
 show his
 manhood
 and to think of
 love.
 For none can be a
 good warrior,
 unless he knows
 how to love.
- I**N the semely seson of the yere,
 Of softenesse of the sonne, 964
In the prymsauns of grene vere,
 Whan floures spryngyñ and byggyne,
 And alle the floures in the frith
 Freshly shews here kynde, 968
 Than it is semely therwyth,
 That manhode be in mynde ;
 For corage wole a man to kith,
 If he of menske haue mynde, 972
 And of loue to lystyñ and lithe,
 And to seke honur' for þat ende.
 For he was neuere gode werryour',
 That cowde not loue a-ryght ; 976

¹ *Read*: 'sonc.'

For loue hath made many a conquerour ¹ And many a worthy knighte. This worthy Sowdan, though he hepen wer ¹ , He was a worthy conquerour ¹ ;	980	The soudan was a great conqueror ;
Many a contrey with shelde and spere He conquerede wyth grete honoure. And his worthy sone Ferumbras, That kinge was of Alisaundr ¹ ,	984	Ferumbras and Lukafer wrought
And Lucafer ¹ of Baldas, That cruel kinge of Cassaundr ¹ , That wroughten wonders <i>wit</i> here honde With myghte and mayne for to fyghte,	988	wonders with their hands.
And over-ride mony a manly londe, As men of Armes hardy and wighte. The Sowdan seyinge this myschief, How Charles hade him a-greved,	992	
That grevaunce was him no thinge lese, ¹ He was ful sore ameved. He sente oute his bassatoures To Realmes, provynces ferr ¹ and ner ¹ ,	996	The soudan sent for his vassals,
To Townes, Citeis, Castels and Tours, To come to him ther ¹ he were, To Inde Maior and to Assye, To Ascologyne, Venys, Frige and Ethiope,	1000	
To Nubye, Turkye and Barbarye, To Macedoine, Bulgar ¹ and to Europe. Alle these people was gadred to Agremore, Thre hundred thousand of Sarsyns felle,	1004	and assembled more than 300,000 Saracens at Agremore.
Some bloo, some yolowe, some blake as more, Some horrible and stronge as deuel of helle. He made hem drinke Wilde beestes bloode, Of Tigre, Antilope and of Camalyon ¹ ,	1008	[leaf 25]
As is here vse to egre here mode, Whan þai in werre to battayle goon. He saide to hem "my frendes der ¹ , As my trust is alle in you,	1012	He addressed them in order

¹ *Read*: 'lefe.'

to increase their
ardour,

On these Frenche dogges, that bene here,
Ye moste avenge me nowe.

Thai have done me vilanye,

Mikille of my people have thay slayñ. 1016

And yet more-over thay manace me

And drive me to my contrey agayn ;

ordered a solemn
sacrifice to his
gods,

Wherefore I wole at the bygynnyng

To Mahounde and to my goddis alle 1020

Make a solempne offerynge ;

The better shall it vs byfalle.

The laste tyme thai were wrothe,

We hade not done oure dute. 1024

Therefore to saye the southe"

There were many hornys blowe,

The preestes sendeñ thikke I-nowe

Goolde, and silver thikke thai throwe, 1028

With noyse and crye thai beestes slowe,

And thought to spede wel I-nowe ;

And every man his vowe he made

To venge the Sowdañ of his tene. 1032

Here goddis of golde thai wex alle fade,

The smoke so grete was hem bitwene.

Whan alle was done, the Sowdan than

and charged
Ferumbras

Charged Ferumbras redy to be 1036

On the morowe, ere day began,

To ride oute of þat Cite

to march with
30,000 of his
people

With xxx^{ti} thousande of Assiens,

Frigys, Paens and Ascoloynes, 1040

Turkis, Indeis and Venysyens,

Barbarens, Ethiopes and Macidoynes,

against the
Christian King,
whom he wished
to teach courtesye,

" Bringe him to me, that proude kinge ;

I shal him teche curtesye,

Loke that thou leve for nothinge 1044

[leaf 26]
and to slay
all his men
except Roland
and Olive ,

To sle alle his other mayne,

Safe Rouland and Olyuere,

That bene of grete renowne, 1048

- If thai wole reneye her' goddis ther'
 And leven on myghty Mahounde.”
- F**erumbras with grete araye
 Rode forthe, Mahounde him spede, 1052
 Tille he came nyze ther' Charles lay
 By syde in a grene mede.
 In a woode he buskede his men
 Prively that same tyde, 1056
 And with his felowes noon but ten
 To kinge Charles he gan ride
 And said “sin' kinge, that Arte so kene,
 Upon trwes I come to speke with the, 1060
 If thou be curteis, as I wene,
 Thou wolte graunte a bone to me,
 That I mighte fight vppoñ this grene,
 With Rouland, Olyvere and Gye, 1064
 Duke Neymes and Oger' I mene,
 Ye and Duke Richarde of Normandye,
 With al sex attones to fight.
 My body I profir' here to the 1068
 And requyre the, kinge, thou do me right,
 As thou art gentille Lord and fre ;
 And if I may conquere hem in fere,
 To lede them home to my Faderis halle ; 1072
 And if thai me, I graunte the here,
 To be thy man, body and alle.
 The kinge Answered with wordis mylde
 And saide “felowe, þat nedith nought, 1076
 I shalle fynde of myñ a Childe,
 That shal the fynde that thou hast sought.”
 The kinge lete calle Sir Roulande
 And saide “thou most with this man fight, 1080
 To take this bataile here on honde,
 Ther-to God gyfe the grace and myghte !”
 Roulande answered with woordis bookle
 And saide “Sir, have me excused !” 1084

if they would
renounce their
gods.

Ferumbras led
out his troops ;

until arriving
near Charles's
camp, he ordered

them
to halt in a wood,

and advanced
with only ten of
his men to the
camp of
Charlemagne,

and offered him
to fight at once
against
Roland, Oliver,
Guy, Duke
Naymes, Ogier
the Dane, and
Richard of
Normandy.

If he should
conquer them, he
would lead them
away to his
father's hall ;
if he should be
conquered,
he would be his
man.

The king sent
for Roland and
ordered him to
undertake the
combat.

Roland refuses,

- He saide, certeynly he ne wolde ;
The bataile vtirly he refused.
- because Charles
had praised the
[leaf 27]
old knights.
" May they show
their valour
now."
Charles, vexed,
smites Roland on
the mouth,
so that the blood
springs from his
nose,
and he calls him a
traitor.
- " The laste day ye preised faste
The oolde knightes of her' worthynes. 1088
Let hem goon forth, I haue no haste,
Thai may goo shewen her' prowes."
For that worde the kinge was wrothe
And smote him on the mouthe oñ hye, 1092
The bloode at his nose oute-goth,
And saide " traitour, thou shalte a-bye."
" A-bye " quod Roulande " wole I noughte,
And traitour was I never none, 1096
By þat lord, þat me dere hath bought !"
And braide oute Durnedale þer' anone.
Ho wolde haue smyteñ the kinge ther',
Ne hadde the barons ronne bytwene ; 1100
The kinge with-drowe him for fer'
And passed home as it myght beste bene.
The Barons made hem at one
With grete prayer' and instaunce, 1104
As every wrath moste over-gone,
Of the more myschiefe to make voydaunce.
Olyuere herde telle of this,
That in his bedde laye seke sore. 1108
He armede him ful sone I-wisse,
And to the kinge he wente withoute more
And saide " Sir Kinge, a bone graunte me
For alle the servyse, that I haue done, 1112
To fight with þat kinge so free
To morue day, ere it be none."
Charles answered to Olyuer' :
" Thou arte seke and woundede sore, 1116
And thou also my cosyñ dere,
Therefore speke thereof no more."—
" Sir Kinge " he saide " I am alle hoole,
I aske you this bone in goddis name." 1120
- Roland draws his
sword,
but the other
barons separate
them
and try to con-
ciliate them.
Meanwhile Oliver,
who, being sorely
wounded, kept his
bed, on hearing
of this dispute,
had armed him-
self and went to
Charles.
He reminds him
of his long
services, and
demands the
battle.
Charles remon-
strates with him.
But Oliver
insists.

“Certes” he saide “ I holde the a fole,
But I praye, god sheelde the fro shame.”

Forth he rideth in that Forest,

Tille he gan Ferumbras see,

Where he was light and toke his rest,

His stede renewed til a grene tre.

“ Sir” he saide “ reste thou wele !

Kinge Charles sente me hidur’.

If thou be curteys knighte and lele,

Rise vp and let vs fight to-geder.”

Ferumbras sate stille and lough,

Him liste not to rise oute of the place.

“ My felowe ” quod he “ what arte thou ?

Telle me thy name for goddis graee.”

“ Sir” he saide “ Generyse,

A yonge knighte late dobbet newe.”

“ By Mahounde ” quod he “ thou arte not wyse,

For thy comyng shaltowe sore rewe.

I holde Charles but a foole

To sende the hider’ to me,

I shall the lerne a newe scole,

If thoue so hardy to fighte be.

I wende, he wolde haue sende Roulande,

Olyuer’ and iiij mo Dosyperyys,

That hade bene myghty men of honde

Bataile to a-bide stronge and fiers.

With the me liste no playe begynne,

Ride agayn and saye him soo !

Of the may I no worshype wynne,

Though I slough the and such V mo.”

“ Howe longe ” quod Olyuer’ “ wiltowe plete ?

Take thyñ armes and come to me,

And prove þat thou saiest in dede,

For boost thou blowest, and þenkes¹ me.”

Whan Ferumbras herde him speke so wel,

1124 Oliver rides to the forest, and finds Ferumbras alighted under a tree, to a branch of which his steed was tied.

1128 “ Arise,” he said, “ I am come to fight with thee.” [leaf 28]

1132 Ferumbras, without moving, demands his name.

1136 “ I am Generys,” says Oliver, “ a young knight lately dubbed.”

1140 Ferumbras observes, “ Charles is a fool to send thee.

1144

1148 Go and tell him to send me Roland and Oliver, and such four other douzepeers.

1152 For little honour were it to me to fight with thee.” “ Spare thy words,” says Oliver, “ and take thy arms.”

¹ *Read*: ‘as thenketh.’

Ferumbras is wrath and seizes his helmet,	He caught his helme in grete Ire, That wroght was of goode fyne stele With Perlis pight, Rubeis and Saphire.	1156
which Oliver assists him to lace.	Olyuer' halpe him it to onlase ; Gilte it was alle abowte.	1160
Ferumbras thanks him, courteously bowing to him. They mount their steeds,	Ferumbras þanked him of his grace And curteisly to him gan lowte. Thai worthed vp oñ here stedes, To Iuste thai made hem preest,	1164
rush together like fire of [leaf 29] thunder, and have their lances broken.	Of Armes to shewe her' myghty dedis Thai layden here speres in a-reeste, To-geder thai romēñ as fire of thonder', That both here Launces to-braste.	1168
They draw their swords.	That they setēñ, it was grete wonder ; So harde it was, þat thay gan threste. Tho drowēñ thai onto here swordes keno And smyten to-geder by one assente.	1172
Ferumbras smites Oliver on his helmet	There thai hitteñ, it was wele sene ; To sle eche other was here entente. Syr Ferumbras smote Olyuer' Vppoñ the helme righte on hye	1176
so that the fire flies. Oliver strikes at the head of Ferumbras,	With his swerde of metel cler', That the fyre he made oute-flye. Olyuer' him hitte agayñ vppoñ the hede ¹ the hede than fulle sore,	1180
breaks away the cercle of his helmet,	He carfe away with myght and mayne The cercle, that sate vppoñ his crowñ. The stroke glode down by his bake,	1184
and the sword glancing off down his back, he	The Arson he smot ther awaye And the botelles of bawme withoute lake, That uppone the grene ther thai laye, That were trussed by-hynde him faste.	1188
cuts off two bottles of balm,	Tho Ferumbras was full woo ; Olyuer' light adowñ in haste, The botellis he seased both two,	1188

¹ *Blank in MS. See the note.*

- He threwe hem into the River than
 As ferr' as he myghte throwe. 1192 which he throws
 into the river.
- “Alas” quod Ferumbras “what doistowe,¹ manne?
 Thou art wode, as I trowe.
- Thai were worth an C mt ponde
 To a man, þat were wounded sore. 1196 Ferumbras tells
 him that they
 were invaluable
 to a wounded
 man, and that he
- Ther was no *preciosour* thinge vppon grounde,
 That myghte helpe a man more.
- Thou shalt aby by Mahounde,
 That is a man of myghtes moost. 1200
- I shall breke both bake and crowñ
 And sle the, ther thou goist.”
- Tho Olyuer' worth vp agayñ,
 His swerde he hade oute I-drawe. 1204 should atone
 for their loss with
 his life.
- Ferumbras him smote with mayne
 And mente to haue him slawe.
- He smote as doth the dinte of þondir;
 It glased down by his sheelde 1208 He strikes at
 Oliver, who
 wards off the
 blow with his
 shield, but his
 steed is killed
 under him.
- And carfe his stedes neke a-sonder,
 That dede he fille in the felde. [leaf 39]
- Wightly Olyner' vp-sterete
 As Bacheler, doughti of dede, 1212 Oliver quickly
 starts up and
 tries to kill his
 adversary's horse,
- With swerde in honde him for to hirte
 Or Ferumbras goode stede.
- That Ferumbras aspied welle,
 He rode a-waye than ful faste 1216 but Ferumbras
 rides off
 and ties it to a
 hazel.
- And tiede him to a grene hasel,
 And come ayen to him in haste
- And saide “nowe yelde the to me!
 Thou maiste not longe endure; 1220 “Yield thyself to
 me,” says
 Ferumbras;
- And leve on Mahounde, þat is so der',²
 And thy life I shalle the ensure.³
- Thou shalt be a Duke in my contr',
 And men haue at thyñ oweñ wille. 1221 will
 make thee a
 duke in my
 country
 and give thee
 my sister.”
- To my Sustir shaltowe wedded be,

¹ *MS.* deistowe.

² *Read*: ‘free.’

³ *MS.* ensuce.

- It were pite the for to spille !”
 “ Better ” *quod* Olyuer’ “ shul we dele,
 “ Ere I yield to thee,” answered Oliver, “ thou shalt feel my strokes.” By God that is in magiste, 1228
 And of my strokes shaltow more fele,
 Er I to the shalle yelde me.”
 They fight for a considerable time Thai smeten togeder with egre mode,
 And nathir of othire dradde ; 1232
 Thai persed her’ hauberkes, that were so goode,
 Tille both thayr bodyes bladde.
 the blood ran from both their bodies. By mutual consent they stop to take breath. Thay foughten soo longe, þat by assente
 Thai drewe hem a litil bysyde, 1236
 A litil while thaym to avente,
 And refreshed hem at þat tyde.
 Ferumbras asks Oliver again his name and kin. “ Generis ” *quod* Ferumbras,
 “ As thou arte here gentil knighte, 1240
 Telle me nowe here in this place
 Of thy kyñ and what thou hight ;
 Me thenkith by the now evermore,
 “ Thou must be one of the douze-peers, as thou fightest so well.” Thou shuldist be one of the xij peris, 1244
 That maiste fighte with me so sore,
 And arte so stronge, worthy and fiers.”
 Olyuere answered to hym agayñ :
 “ For fer’ I leve it not ontoolde, 1248
 My name is Olyuere certayñ,
 Cousyn to kyng Charles the boolde,
 To whome I shalle the sende
 Qwikke or dede this same daye, 1252
 By conqeste here in this feelde,
 And make the to renye thy laye.”
 “ O ” *quod* Ferumbras thañ to Olyuer’,
 “ Welcome thou arte in-to this place, 1256
 I have desyrede many a yere
 To gyfe the harde grace.
 “ thou slewest my uncle, Thou slough myñ uncle Sir Persagyne,
 The doughty kinge of Italye, 1260
 The worthyeste kinge þat lyued of men,

- By Mahounde, thou shalt abyce !”
 Tho thai dongen faste to-geder’
 While the longe day endured, 1264
 Nowe hither’ and nowe thider’ ;
 Fro strokes wyth sheeldes here bodies þai couered.
 And at the laste Olyuer’ smote him so
 Vppon the helme, þat was of stele, 1268
 That his swerde brake in two.
 Tho wepeñ had he nevere a dele.
 Who was woo but Olyuere than ?
 He saugh noone other remedy. 1272
 He saide “sir’, as thou arte gentile man,
 On me nowe here haue mercy.
 It were grete shame I-wis,
 And honour’ were it noon, 1276
 To sle a man wepenles ;
 That shame wolde never’ goon.”
 “Nay traitour, thou getiste noon.
 Hade I here an hundred and moo ! 1280
 Knele down and yelde the here anoon,
 And eles here I woole the sloo.”
 Olyuer’ saugh, it wolde not be,
 To truste to moeh in his grace. 1284
 He ranne to the stede, þat stode by the tre,
 A swerde he raught in þat place,
 That was trussed on Ferumbras stede,
 Of fyne stele goode and stronge. 1288
 He thought he quyte¹ Ferumbras his mede.
 Almost hadde he abyde to longe ;
 For in turnynge Ferumbras him smote,
 That stroke he myghte welle fele, 1292
 It come on hym so hevy and hoote,
 That down it made hym to knele.
 Tho was Olyuer’ sore ashamede
 And saide “thou cursed Sarasyne, 1296

now thou shalt
pay the
penalty !”

The fight
continued the
whole day.

At last Oliver,
smiting
Ferumbras upon
the helmet, has
his sword
broken.

He ran to the
steed at the tree
and seized a
sword that was
hanging there ;

[leaf 32]
but in turning or
Ferumbras he
received a blow

that made him
kneel down.

¹ See the note.

- Thy proude pride shall be atamed,
 By God and by seinte Qwyntyne.
 Thou hast stole on me that dynte,
 I shall quyte the thyñ hire." 1300
- But Oliver
 returns him
 fearful stroke.
 A stroke than Olyuer' him lente,
 That hym thought his eyeñ wer' on fir'.
 Charles, seeing
 Oliver on his
 knees,
 Kinge Charles in his paviloñ was
 And loked towarde þat fyghte 1304
 And saugh, howe fiers Ferumbras
 Made Olyuere knele down̄ right.
 Wo was him tho in his herte ;
 To Ihesu Criste he made his mone ; 1308
 It was a sight of peynes smerte,
 That Olyuere kneled so sone :
 " O Lord, God in Trinite,
 That of myghtis thou arte moost, 1312
 By vertue of thy maieste
 That alle knoweste and woste,
 Lete not this hethen man
 Thy seruante ouercome in fyght, 1316
 That on the bileve ne kan,
 Ihesu, Lorde, for thy myghte!
 But graunte thy man the victorye,
 And the Paynyñ skomfited to be, 1320
 As thou arte Almyghty God of glorye !
 Nowe mekely, Lorde, I pray to the."
 An angel
 announces him,
 To Charles anoone an Aungel came
 And broght him tidingges sone, 1324
 that his prayer
 was heard.
 That God had herde his praier' than̄
 And graunte him his bone.
 Charles thanks
 God.
 Tho Charles thanked God aboue¹
 With herte and thought, worde and dede, 1328
 And saide " blessed be thou, lorde almyghty,¹
 That helpiste thy seruante in nede."
 [leaf 33] These Champions to-gedir thai gone

¹—¹ See the note.

- With strokes grete and eke sure,
Eche of hem donge othir oñ,
Alle the while thai myghte endur¹.
Ferumbras brake his swerde
On Olyueris helme on hyc.
Tho wexe he ful sore a-ferde ;
He ranne for an othir redyly
And saide " Olyuere, yelde the to me
And leve thy Cristeñ laye,
Thou shalte have alle¹ my kingdome free
And alle aftir my daye."
" Fye, Saresyne " *quod* Olyuere thañ,
" Trowest thou, that I were wode,
To forsake him, þat made me mañ
And boght me with his hert blode."
He raught a stroke to Ferumbras,
On his helme it gan down glyde,
It brast his hawberke at þat ras
And carfe hym throughe-oute his syde,
His bare guttis men myght see ;
The blode faste down ranne.
" Hoo, Olyvere, I yelde me to the,
And here I become thy man.
I am so hurte, I may not stonde,
I put me alle in thy grace.
My goddis ben false by water and londe,
I reneye hem alle here in this place,²
Baptised nowe wole I be.
To Ihesu Crist I wole me take,
That Charles the kinge shal sene,³
And alle my goddes for-sake.
Take myn hawberke and do it on the,
Thou shalte haue full grete nede.
- 1332 They begin again.
- 1336 Ferumbras breaks his sword on Oliver's helmet.
- 1340 He runs for another and asks Oliver to surrender.
- 1344
- 1348 But Oliver aims at Ferumbras a blow which cuts his hauberk, so
- 1352 that his bowels are laid bare.
- 1356 Ferumbras implores his mercy, and
- 1360 consents to be christened, his gods having proved false.
- 1360
- 1364 He requested him to take his hauberk, to

¹ *Probably an error for 'half.'*

² *In the margin the Scribe adds:—'The merci Ladi helpe.'*

³ *See the note.*

- X thousande Saresyns waiten vppon me,
 fetch his horse, And therefore go take my stede.
 Lay me to-fore the, I the praye,
 and to carry him to his own tent.
 [leaf 31] And lede me to thy tente. 1368
 Ilye the faste forth in thy way,
 That the Saresyns the not hente."
 A-noon it was done, as he ordeynede,
 And faste forth thai ryden.¹ 1372
 But the Saracens, who lay concealed
 in the wood, rush out.
 The Saresyns anone assembled,
 For to haue with hem foghten.
 Ferumbras saugh the feelde thore
 Of Sarsynes fully filled ; 1376
 Of Olyvere dradde he ful sore,
 Oliver, being surrounded, sets
 That Saresyns shulde him haue killed.
 He praide, that he wolde let him dowñ
 " Vndir yonde Olyfe tree, 1380
 For if ye cast me dowñ here, with hors shoon²
 Alle to-tredeñ shalle I be."
 down Ferumbras under an olive-
 tree, and defends himself
 with his sword,
 He priked forth and layde him thar',²
 Out of the horses trase, 1384
 And with his swerde by-gan him wer',
 For amonge hem alle he was.
 A Saresyn smote him with a spere,
 That it brake on pecis thre ; 1388
 His hauberke mygfit he not der',
 So stronge and welle I-wroght was he.
 He hit þat Saresyns with his swerde
 dealing the Saracens many a
 hard blow,
 Through the helme in-to the brayne. 1392
 He made an other as sore aferde,
 He smote of his Arme with mayne.
 Then Roland rushed into the
 throng of the enemy and slew
 many ;
 But thañ come Roulande with Durnedale
 And made way him a-bowte. 1396
 He slowe hem dowñ in the vale,
 Of him hade thai grete dowte.
 The prees of Saresyns was so stronge

¹ *Read* : ' soghten.'²—² *See the note.*

A-boute Roulande that tyde.	1400	
Thai slougeñ his horsys with thronge, And dartis throweñ on every syde.		his horse being killed by arrows and darts,
Whan Roulande was on his Fete, Thañ was he woo with̄-alle.	1404	he fights on foot,
Many of hem he felte yete And dede to grounde made hem falle.		
At the last his swerde brake, Thañ hadde he wepyñ nooñ,	1408	but his sword breaking,
As he smote a Saresyns bake A-sundre dowñ to the Arsoñ.		[leaf 35]
Tho was he caught, he myght not flee, His hondes thai boundeñ faste	1412	he is taken
And lad him forth to here Cite, And in depe prisoñ they hem caste.		and led away.
Olyuer' sawe, howe he was ladde, A sorye mañ thañ was he ;	1416	
Him hadde leuer to haue bene dede Than suffren that myschief to be.		
Smertly aftire he pursued tho, To reskue his dere brother.	1420	Oliver rides to rescue him,
The prees was so grete, he myghte not so, It myghte be no othir,		
Be he was cowpe ¹ by verr' force With LX of Astopartes. ²	1424	
Thai hurte him foule and slougñ his hors With gauylokes and wyth dartis.		but his horse being also killed,
Yet on foote, ere he were foolde, He slough of hem fiftene.	1428	
He was not slayñ, as god woolde, But taken and bounded ³ with tene.		
Tho were takeñ to Lucafer', The proude kinge of Baldas,	1432	he is overpowered and bound. Both were conducted to Lukafer of Baldas.
Both Roulande and Olyuer'.		

¹ *Read*: 'caughte.' ² *Ascopartes*.

³ *Miswritten for* 'bounden.'

- Gladde was he of that cas.
 Kinge Charles was in herte woo,
 When he saughe his neuewes so ladde, 1436
 He cried to the Frenshmen̄ tho :
 " Reskue we these knyghtes at nede."
 Many enemies were slain,
 The kynge himsef slough many one,
 So dede the Barons bolde. 1440
 but the Saraecns had fled with
 their prisoners, and Charles is
 obliged to turn back.
 Under a holm tree they find
 Ferumbras,
 It wolde not bene, thai were agoñ,
 Magre who so woolde.
 The Saresyns drewe hem to here Cite,
 Kinge Charles turned agayne. 1444
 He saugh̄ under an holme tre,
 Where a knight him semed lay slayñ.
 Thederward he rode with̄ swerde in honde.
 Tho he saugh̄, he was alyve ; 1448
 He lay walowynḡ vppon the sonde
 With blody woundes fyve.
 [leaf 36]
 " What arte thou ?" quod Charlemayne,
 " Who hath the hurte so sore ?" 1452
 " I am Ferumbras " he saide certayñ,
 " That am of hethen̄ lore."
 " O fals Saresyñ " quod the kinge,
 " Thou shalte have sorowe astyte ; 1456
 By the I haue lost my two Cosynes,
 Thyñ hede shalle I of-smyte."
 " O gentil kinge " quod Ferumbrase,
 " Olyuere my maister me hight 1460
 To be Baptised by goddis grace,
 And to dyeñ a Cristen̄ knyghte.
 Honour were it noon to the
 A discourmfite mañ to sle, 1464
 That is conuerted and Baptized wolde be
 And thy man bycomeñ also."
 Charles took pity with him,
 The kinge hade pite of him than̄,
 He toke him to his grace 1468
 And assyned anoön a man

- To lede him to his place.
 He sende to him his surgyne
 To hele his woundes wyde. 1472
 He ordeyned to him such medycyñ,
 That sone myght he go and ryde.
 The kinge commaunded bishope Turpyñ
 To make a fonte redye, 1476
 To Baptise Ferumbras þerin
 In the name of god Almygh̄itye.
 He was Cristened in þat welle,
 Floreyne the kinge alle him calle, 1480
 He forsoke the foule feende of helle
 And his fals goddis alle.
 Nought for thañ Ferumbras
 Alle his life cleped was he, 1484
 And aftirwarde in somme place,
 Floreyne of Rome Cite.
 God for him many myracles shewed,
 So holy a man he by-came, 1488
 That witnessith both lerned and lewde,
 The fame of him so ranne.
NOwe for to telle of Roulande
 And of Olyuere, that worthy was,¹ 1492
 Howe thai were brought to þ^e Sowdañ
 By the kinge of Boldas.
 The Sowdañ hem sore affrayned,
 What þat here names were. 1496
 Rouland saide and nocht alayned :
 “Syr Roulande and sire Olyuere,
 Nevewes to Kinge Charles of Fraunce,
 That worthy kinge and Emperoure, 1500
 That nowe are takyn by myschaunce
 To be prisoneres here in thy toure.”
 “A, Olyuer?, arte thou here ?
 That haste my sone distroyede, 1504

led him to his tent, and ordered a surgeon to attend him.

He soon recovered,

and bishop Turpin baptised him, by the name of Floreyne.

But he continued to be called Ferumbras all his life. Afterwards he was known as Floreyne of Rome

on account of his holiness.

Roland and Oliver being brought to the Soudan, Laban enquires their names.

They confess their names.

¹ 'was.'

- And Rouland that arte his fere,
That so ofte me hath anoyed.
To Mahounde I make a vowe here,
That to morue, ere I do ete, 1508
Ye shulle be slayn both qwik in fere,
And lives shalle ye bothe lete.”
Tho saide maide Florepas :
- But Floripas
advises him to
detain them
as hostages, and
“ My fader so dereworth and der,
Ye shulle be avysed of this cas, 1512
How and in what manere
My brothir, þat is to prison take,
May be delyuered by hem nowe, 1516
By cause of these two knightes sake,
That bene in warde here with you).
Wherefore I counsaile you), my fader dere,
- to remember his
son Ferumbras,
To have mynde of Sir Ferumbras. 1520
Pute hem in youre prison here,
Tille ye haue better space.
- for whom they
might be
exchanged.
So that ye haue my brother agayn
For hem, þat ye haue here ; 1524
And certeyn elles wole he be slayn,
That is to you so lefe and dere.”
“ A, Floripp, I-blessed thou bee,
- The Soudan finds
her counsel good,
Thy counsaile is goode at nede, 1528
I wolde not leve my sone so free,
So Mahounde moost me spede,
- [leaf 38]
For al the Realme of hethen Spayne,
That is so brode and large. 1532
- and orders his
gaoler Bretomayn
to imprison
them,
Sone clepe forth my gaylour Bretomayne,
That he of hem hadde his charge,
“ Caste hem in your prison depe,
1536
Mete and drinke gyfe hem none,
Chayne hem faste, þat thay not slepe ;
For here goode daies bene a-gone.”
Tho were thay cast in prison depe¹ ;

¹ *Read*: ‘dirke.’

- Every tyde the see came inne. 1540 At high tide the sea filled their deep cells.
- Thay myght not see, so was it myrke,
The watir wente to her chynne.
The salte watir hem greved sore,
Here woundis sore did smerte. 1544 They suffered much from the salt water, from their wounds, and from hunger.
- Hungir and thurst greved heme yet more,
It wente yet more nere here herte.
Who maye live withoute mete ?
vj dayes hadde thay right none, 1548 On the sixth day,
Ner drinke that thay myght gete,
Bute loked vppon the harde stone.
So on a daye, as God it wolde,
Floripas to hir garden wente, 1552 Floripas, who was gathering flowers in her garden,
To geder Floures in morne colde.
Here maydyns from hir she sente,
For she herde grete lamentacion
In the Prisoñ, that was ther nye ; 1556 heard them lament.
- She supposed by ymagynacion,
That it was the prisoners sory.
She wente her' nerr' to here more,
Thay wailed for defaute of mete. 1560
She rued on hem anoon ful sore,
She thought, how she myght hem beste it gete.
She spake to her Maistras Maragounde,
Howe she wolde the prisoneres fede. 1564 she asks her governess Maragound to help her in getting food for the prisoners.
- The develle of helle hir confounde,
She wolde not assente to þat dede,
But saide " Damesel, thou arte woode,
Thy Fadir did vs alle defende, 1568 Maragound refuses, and reminds Floripas of her father's command.
- Both mete and drinke and othere goode
That no man shulde hem thider sende."
Floripe by-thought hir on a gyle
And cleped Maragounde anoon right, 1572 Floripas, thinking of a trick, called to her governess to come to a window and
To the wyndowe to come a while
And se ther a wonder syght :
- " Loke oute " she saide " and see a ferr'

[leaf 39]

- see the porpoises
sporting beneath.
Maragound
looking out, is
pushed into the
flood.
- The Porpais pley as thay were wode." 1576
 Maragounde lokede oute, Floripe come ner'
 And shofed hire oute in to the flode.
 "Go there" she saide "the devel the spede!
 My counsail shaltowe never biwry. 1580
 Who so wole not helpe a mañ at nede,
 On evel deth mote he dye!"
 She toke with hire maidyns two,
 To Britomayne she wente hir waye 1584
 And saide to him, she moste go
 To viseteñ the prisoneris that daye,
 And saide "sir, for alle loues,
 Lete me thy prisoneres seeñ. 1588
 I wole the gife botñ goolde and gloues,
 And counsail shalle it beeñ."
 Brytomayne that Iaylor kene
 Answered to hir sone agayne 1592
 And saide "Damesel, so mote I thecñ,
 Thañ were I worthy to be slayñ.
 Hath not youre Fader charged me,
 To kepe hem from̄ every wyght? 1596
 And yet ye wole these traytours see?
 I wole goo telle him Anoon̄ right."
 He gan to turne him anone for to go,
 To make a playnte on Floripas. 1600
 She sued him as faste as she myghte go,
 For to gif him harde grace.
 With the keye cloge, þat she caught,
 With goode wille she maute¹ than, 1604
 Such a stroke she hym ther' raught,
 The brayne sterte oute of his hede þañ.
 To hire Fader forth she goth̄
 And saide "Sire, I telle you here, 1608
 I saugh a sight, that was me loth̄,
 Howe the fals Iailour fedde your prisoner',

¹ *Read*: 'mente.'

And how the covenante made was,
 Whan thai shulde delyuered be ; 1612 promising to
 Wherefore I slough him with a mace. deliver them ;
 Dere Fadir, forgif it me !” wherefore she had
 “My doghtir dere, that arte so free,¹ slain him.
 The warde of hem now gif I the. 1616 The Soudan gives
 Loke, here sorowe be evere newe, the prisoners into
 Tille that Ferumbras delyuered be.” her guard.
 She thanked her Fadere fele sithe
 And toke her maydyns, and forth she goth, 1620 She now
 To the prisone she hyed hire swyth, proceeded to the
 The prisoun dore vp she dothe prison,
 And saide “sires, what be ye,
 That make here this ruly moone ? 1624
 What you lakkith, tellyth me ;
 For we be here nowe alle alone.” asked the
 Tho spake Roulande with hevy chere prisoners what
 To Floripe, that was bothe gente and fre, 1628 they wanted,
 And saide “lo, we two caytyfes here
 For defaute of mete dede moste be.
 vj dayes be comyn and gooñ,
 Sith we were loked in prisoun here, 1632
 That mete nor drinke hade we noon
 To comforte with our hevy cher.
 But wolde god of myghtes moost,
 The Sowdoñ wolde let vs oute gooñ, 1636
 We to fight with alle his Ooste,
 To be slayñ in feelde anoon.
 To murthir meñ for defaute of mete,
 It is grete shame tille a kinge ; 1640
 For every man most nedes ete,
 Or ellis may he do no thinge.”
 Tho saide Floripe with wordes mylde,
 “I wolde fayne, ye were now here, 1644 and promised to
 From harme skath² I wole you shelde, protect them
 from any harm.

Read: ‘trew.’

² *Read:* ‘harme & skathe.’

- And gife you mete with right gode cher'."
- She let down a rope,
[leaf 41]
and drew up both,
and led them to her apartments.
There they ate,
took a bath,
and went to bed.
The Soudan knew nothing of his prisoners being in Floripas' chamber.
Meanwhile Charlemagne tells Guy that he must go to the Soudan to demand the surrender of Roland and Oliver, and of the relics of Rome.
Naymes of Bavaria represents that a messenger to the Soudan should
- A rope to hem she lete down̄ gooñ,
That aboveñ was teyde faste. 1648
- She and hir maydyns drewe þer vppoñ,
Tille vp thay hadde hem at the last.
She led hem into here chambir dere,
That arrayed for hem was right wele, 1652
- Both Roulande and Olyvere,
And gafe heñ there a right gode mele.
And whan thay hadde eteñ alle her fille,
A bath̄ for hem was redy there, 1656
- Ther-to thay went ful fayre and stille,
And aftyr to bedde with right gode cher'.
Now Floripas chamber is here prisone,
Withouteñ wetinge of the Sowdoñ ; 1660
- Thai were ful mery in that Dongeoñ,
For of heñ wiste mañ never oone.
Now lete we hem be and mery make,
Tille god sende hem gode delyueraunce. 1664
- Aftir the tyme, þat thay were take,
What did Charles, the kinge of Fraunce,
Ther-of wole we speke nowe,
Howe he cleped forth Sir Gy 1668
- And saide " on my message shaltowe,
Therefore make the faste redy,
To bidde the Sowdeñ sende me my Nevewes both
And the Releques also of Rome ; 1672
- Or I shal make him so wroth̄,
He shaH not wete what to done.
And by þat god, þat hath me wroght,
I shal him leve Towre ner Towñ. 1676
- This bargañ shal so dere be bought
In dispite of his god Mahouñ."
- D**UKE Neymes of Bauer' vp stert than
And saide " Sir, hastowe no mynde, 1680
How the cursed Sowdañ Laban

- Alle messengeris doth he shende?
Ye haue lost inowe, lese no mo
Onworthily Olyuer' and Roulande." 1684
"By god, and thou shalt with him go,
For al thy grete brode londe."
THo Ogere Danoyis, þat worthy mañ,
"Sir" he saide "be not wroth!
For he saith south."—"go thouw than!
By Gode thou shalte, be thouw never so loth." 1688
"Sire" quod Bery Lardeneyis,
"Thouw shalte hem se never more."— 1692
"Go thou forth in this same rees,
Or it shalle the repēte ful sore."
Folk Baliane saide to the kinge,
"Liste ye youre Barons to lese?"— 1696
"Certis, this is a wondir thinge!
Go thou also, thouw shalte not chese!"
ALeroyse rose vp anone 1700
And to the kinge þan gañ he speke
And saide "what thinke ye, sir, to done?"—
"Dresse the forth with hem eke!"
MIron of Brabane spake an worde 1704
And saide "Sir, thou maiste do þy wille.
Knowist thou not that cruel lorde,
How he wole thy Barons spille?"—
"Trusse the forth eke, sir Dasaberde,
Or I shalle the sone make! 1708
For of all thinge thou arte aferde,
Yet arte thouw neyther hurte ner take."
BIsshope Turpyñ kneled adown 1712
And saide "lege lorde, mercy!"
The kinge him swore by seynt Symoñ:
"Thou goist eke, make the in hast redye!"
BErnarde of Spruwse, þat worthy knyght, 1716
Saide "sir, avyse youw bette,
Set not of youre Barons so light,

certainly be
slain;
and that they
ought to be
anxious not to
lose any more
besides Rouland
and Oliver.
Then said the
[leaf 42]
king, 'By god,
thou shalt go
with Guy.'
Ogier the Dane
remonstrates, but
is ordered to
go too.
So are Thierry
of Ardane

and Folk Bariant,

Aleroyis

and Miron of
Brabant.

Bishop Turpin
kneels down to
implore the king's
mercy,
but he must go
too,

as well as
Bernard of
Spruwse

- Thou maiste haue nede to hein yette."—
 "Thou shalte goon eke for alle thy boost,
 Haue done and make the fast yare ! 1720
 Of my nede gyfe thou no coost,
 Ther-of haue thou right no care !"
- and Brier of
 Mountdidier.
BRyer' of Mountez, þat marqwyȝ bolde,
 Was not aferde to him to speke. 1724
 To the kinge sharply he tolde,
 His witte was not worth a leke :.
 [leaf 43]
 "Woltowe for Angre thy Barons sende
 To þat Tiraunte, þat alle men sleith ? 1728
 Or thou doist for þat ende,
 To bringe thy xij peres to the deth."
 The kinge was wroth and swore in halle
 By him, þat boght him with his blode : 1732
 "On my messange shall ye goon alle !
 Be ye never so wroth or wode."
 The knights take
 leave and start.
 Thay toke here lefe and forth thay yede,
 It availed not agayne him to sayne. 1736
 I pray, god gif hem gode spede !
 Ful harde it was to comen agayn.
- The Soudan
 assembled his
 council.
NOwe let hem passe in goddis name,
 And speke we of the Sowdoñ, 1740
 Howe he complayned him of his grame,
 And what that he myght beste done.
 Sortibrance and
 Brouland
 "Sortybraunnee and Bronlande¹" seyde he,
 "Of counsail ye be fulle wyse. 1744
 How shal I do to avenge me
 Of kinge Charles, and in what wyse ?
 He brennyth my Toures and my Citees,
 And Burges he levethe me never oon. 1748
 He stroieth my meñ, my londe, my fees.
 Thus shalle it not longe goon.
 And yet me greveth most of alle,
 He hath made Ferumbras renay his laye. 1752

¹ See the note.

- Therefore my counselors I calle,
 To remedy this, howe thay best maye.
 For me were lever that he were slayñ,
 Thane he a Cristeñ hounde shulde be, 1756
 Or with Wolfes be rente and slayñ,
 By Mahounde myghty of dignyte.”
 To answerde Sortybraunce and Broulande advise him
 And saide “gode counsaile we shal yow gyfeñ, 1760
 If thou wylte do aftyre covenante,
 It shal yow profit, while yow lyveñ.
 Take xij knightis of worthy dede to send 12
knights, and to
bid Charles
 And sende hem to Charles on message nowe. 1764
 A-rye hem welle in roial wede,
 For thȳ honour’ and for thy prowē. [leaf 44]
 Bidde Charles sende thy sone to the to give up
Perumbras and to
withdraw from
his country.
 And voyde thy londe in alle haste, 1768
 Or ellis thou shalt him honge on a tre,
 As hye, as any shippes maste.”
 “Nowe by Mahounde” *quod* Laban,
 “This counseil is both trewe and goode, 1772
 I shalle him leve for no mañ
 To parforme this, though he wer’ woode.”
 He did his lettris write in haste,
 The knightes were called to goo *perwith*, 1776 The knights are
dispatched.
 That thay hyze heñ to Charles faste
 And charke¹ hyñ vpon life and lithe.
 Forth̄ thai ride towarde Mantrible þañ,
 In a medowe, was fayre and grene, 1780 Near Mantrible
they meet with
the Christian
messengers.
 Thai mette with Charles messengeris teñ.
 Duke Neymes axed heñ, what thai wolde mene,
 And saide “Lordynges, whens come ye?
 And whider ye are mente, telle vs this tyde.” 1784 Duke Naymes
inquires whither
they intend to go.
 “From̄ the worthy Sowdoñ” thañ saide he,
 “To Charles on message shalle we ride,

¹ *Sic in MS.* Query—‘charge.’

- Enel tithyngges we shalle him telle,
 Fro Laban, that is lorde of Spayne. 1788
 Farewele, felowes, we may not dwelle."
 Having heard
 their message,
 "A-byde" *quod* Gy "and turne agayne,
 We wole speke with you), er ye gooñ,
 For we be messengeris of his. 1792
 Ye shal aby everichone,
 So God brynge me to blis."
 Anooñ here swerdes oute thay brayde
 And smoteñ down̄ right al a-boute. 1796
 Tille the hetheñ were down̄ layde,
 Thai reseyned many a sore cloute.
 the delegates of
 Charles
 cut off their
 heads, which they
 take with them
 to present to the
 Soudan at
 Agremore.
 Thai smyteñ of here hedes alle,
 Eche mañ toke one in his lappe. 1800
 Fal what so euer byfalle,
 To the Soudoñ wole they trappe.
 Tille thai come to Egremoure,
 Thai stynte for no worldes thinge ; 1804
 Anone thai fonde the Sawdañ thore,
 At his mete proudly sittyng,
 And þat maide fair⁹ Dame Floripas
 And xiiij princes of grete price 1808
 And kinge Lukafer⁹ of Baldas,
 Thas was both bolde, hardy and wyse.
 Doughty Duke Neymes of Bauer⁹
 Naymes delivers
 his message :
 To the Sowdone his message tolde 1812
 And saide "god, þat made heven̄ so eler⁹,
 He saue kinge Charles so bolde
 And confounde Labañ and all his meñ,
 That on Mahounde byleved,¹ 1816
 And gife hem evel endinge ! ameñ.
 To morue, longe er it be even̄,
 He commaundith the vppoñ thy life
 His Nevewes home to him sende, 1820
 And the Religes² of Rome withoute strife ;

¹ *Read* : 'byleven.'² *Read* : 'reliques.'

- And ellis getist thou an evel ende !
 xij lurdeynes mette vs on the waye ;
 Thai saide, thay come streight fro the. 1824
 Thai made it both stoute and gay ;
 Here hed'is here maistowe see. They then
 produce the heads
 of the Soudan's
 messengers.
 Thai saide, thai wolde to Charles gooñ,
 Evel tidingges him to telle. 1828
 Loo here here heddis euerychone,
 Here soulis bene in helle."
 "O" quod Lavane "what may this be,
 To suffr' this amonge my knightes alle ? 1832
 To be rebuked thus here of the
 At mete in myn oweñ halle !
 To Mahounde myghty I make a vowe,
 Ye shall be hanged alle ten, 1836
 Anoon as I have cteñ I-nowe,
 In presence of alle my meñ."
 Maide Floripas answered tho
 And saide "my derworth Fadir der' ! 1840
 By my counsaile ye shal not so,
 Tille ye haue your Barons alle in fer',
 That thai may se what is the best,
 For to delyuere my brother Sir Ferumbras. 1844
 And aftirward, if þat ye liste,
 Ye may gife hem ful evel grace."
 "Gramercy, doghter, thou saieste welle,
 Take hem alle into thy warde. 1848
 Do feter hem faste in Ireñ and stele
 And set hem in strayzte garde.
 Thus was I neuer rebukede er nowe ;
 Mahounde myghty gyfe hem sorowe ! 1852
 Thay shalle be flayn and honged on a bowe,
 Longe ere tyme¹ to morowe."
 Florip̄ toke these messangeris
 And ladde hu m vp in-to here tour', 1856
Floripas leads
 the knights into
 her tower, where

¹ Read: 'I dyne.' See the note.

- they were glad to find Roland and Oliver.
- There thai founde two of here feris.
 Thay thanked thereof god of honoure.
 Tho sayde Duke Neymys of Bauer' :
 "Gladde men we be nowe here, 1860
 To fynde Roulande and Olyuer'
 In helthe of bodye and of goode cher'."
 Thai kissed eche other with herte gladde
 And thanked god of his grace ; 1864
- They told each other how they had fared.
- And eche toolde othir, howe thay sped hadde,
 And howe thay come in-to that place
 By helpe of mayde Floriḡ hire self,
 "God kepe hir in honoure ! 1868
 For thus hath she brought vs hider alle twelfe,
 To dwelle in hir oweñ boure."
- After washing,
- Tho thay wessh and wente to mete,
 And were served welle and fyne 1872
 Of suche goode, as she myght gete,
 Of Venyson, brede and gode wyne.
- they dined off venison, bread and wine,
- There thai were gladde and wel at ease ;
 The Soudoñ ne wist it noght. 1876
- and then went to sleep.
- Aftyr thay slepe and toke her ese,
 Of no man than̄ thay ne roght.
- The following day, Floripas asks Naymes his name,
- On the morowe Floriḡ, that mayde fre,
 To Duke Neymes spake in game : 1880
 "Sir gentil knight," tho saide she,
 "Telle me, what is your name."
 "Whi axe ye, my lady dere,
 My name here to knowe alle ?" 1884
 "For he¹ spake with so bolde chere
 To my Fadir yestirdaye in his halle.
- and enquires after Guy of Burgundy, [leaf 47]
- Be not ye the Duke of Burgoyne, sir Gḡ,
 Nevewe unto the kinge Charles so fre ?" 1888
 "Noe, certes, lady, it is not I,
 It is yondir knight, þat ye may see."
- whom she had loved for a long time, and for
- "A, him have I loved many a day ;
¹ Sic in MS. Read: 'ye.'

- And yet knowe I him nocht. 1892
- For his loue I do alle that I maye,
To chere you with dede and thought.
For his love wille I cristenede be
And lefe Mahoundes laye. 1896
- Spekith to him nowe for me,
As I you truste maye ;
And but he wole graunte me his loue,
Of you askape shalle none here. 1900
- By him, þat is almyghty aboue,
Ye shalle abyte it ellis ful dere.”
Tho wente Duke Neymes to Sir Gye
And saide “ This ladye loveth the,
For thy loue she maketh us alle merye,
And Baptizede wole she be.
Ye shalle hir take to your wedded wife,
For alle vs she may saue.” 1908
- “ By God ” quod Gye “ þat gaf me life,
Hire wole I never haue,
Wyle I neuer take hire ner no womãn,
But Charles the kinge hir me gife. 1912
- I hight him, as I was trewe mãn,
To holdeñ it, while I lyve.”
Tho spake Roulande and Olyuer,
Certyfyng him of her' myschefe, 1916
- Tellinge him of the pavelles, þat þay in wer',
For to take this lady to his wedded wife.
“ But thow helpe in this nede,
We be here in grete doute. 1920
- Almyghty god shalle quyte thy mede,
Elles come we nevere heynys oute.”
Thus thay treted him to and fro ;
At the laste he sayde, he wolde. 1924
- Floripas thay cleped forth tho ;
And brought fourth a Cuppe of golde,
Ful of noble myghty wyne,
- whom she would
do all she could
for their benefit,
and would be
baptised,
if he would agree
to love her in
return.
Naymes tells Guy
to take her for
his wife,
but Guy refuses,
as he never will
take a wife,
unless she be
given him by
Charles.
Rouland and
Oliver persuaded
him,
so that he at
last consented.
Floripas, holding
a golden cup of
wine,

- [leaf 48] And saide "my loue and my lorde, 1928
Myn herte, my body, my goode is thyñ,"
- kissed him, And kissed him with that worde,
and requested And "sir" she saide "drinke to me,
him to drink to As the Gyse is of my londe ; 1932
her after the
fashion of her
country.
She also drinks to
him.
And I shalle drinke agayñ to the,
As to my worthy hosbonde."
Thay elipped and kissed both in fere
- They all make And made grete Joye and game, 1936
merry.
And so did alle, that were ther',
Thai made ful mery alle in same.
Tho spake Floripas to the Barons boolde
And saide "I haue armur' I-nowe ; 1940
Therefore I tel you, what I wolde,
And þat ye dide for your prowē.
- For the following To morue, whañ my Fadir is at his souper',
day Ye shalle come in alle attonys ; 1944
Loke ye spare for no fere,
Sle down and breke both bake and bones ;
Kithe you knightis of hardynesse !
Ther is none helpe, but in this wyse, 1948
Then moste ye sheweñ youre prowes,
And wyne this Castel in this guyse."
Thai sayden alle, it was welle saide,
And gladde thay were of this counsaile. 1952
- they all prepare Here armur' was forth layde,
to assail the At souper the Sowdoñ to assaile.
Soudan at supper.
- Lukafer comes Kinge Lucafere prayde the Sawdoñ,
to the Soudan That he wolde gif him lysence, 1956
and asks leave to
see the prisoners,
in order to know
the manner of
their detention.
To the prisoners for to gooñ,
To see the maner of her presence.
He gafe him lefe, and forth he wente
Vp vnto Floripas Toure. 1960
To asspie the maner was his entent',
Heñ to accuse agayne honoure.
- Finding the door Whañ he come, he founde the dore fast I-stoke,

- He smote there-on with his fist, 1964 open with a blow
That the barr' begaīn to broke. of his fist.
- To make debate, wel him list.
- "Who artowe" *quod* Floripas¹
- "pat maketh her' such' araye¹?" 1968
- "I am kinge Lucafere of Baldas, [leaf 49]
- The Sowdoñ sente me hidir in faye ;
- To seeñ his prisoneris is my desire
- And speke with hem everychoñ, 1972 He told them
To talke with hem by the fire that he was
And speke of dedis of Armes amonge." come to speak to
them,
- Tho saide Duke Neymes "welcome be ye
- To us prisoners here ! 1976
- What is your wille, nowe telle ye ;
- For we be meñ of feble chere."
- "I wolde wete of Charles the kinge,
- What mañ he is in his contre, 1980 and to enquire
after
Charlemagne.
- And what meyne he hath, and of what thinge
- He rekyneth moost his dignyte."
- Duke Neymes saide "an Emperoure
- And kinge he is of many a londe, 1984 Duke Naymes
answers.
- Of Citeis, Castels, and many a Toure,
- Dukes, Erles, Barons bowynge to his honde."
- "But saye me, felowe, what is your vse,
- To do in contr' aftyr the none. 1988 He then asks
what amusements
they have after
dinner.
- And what is the custome of your hous,
- Tille meñ to souper shalle gone ? "
- "Sir, *somme* meñ iouste² with sper' and shelde,
- And *somme* meñ Carol and singe gode songes, 1992 Naymes says,
'Some joust, some
sing, some play at
chess.'
- Some shote with dartis in the feelde,
- And *somme* play at Chesse amonge."
- "Ye bene but foulis of gode dissorte ;
- I wole you tech a newe play. 1996 'I will teach you
a new game,' says
Lukafer.
- Sitte down here by one assorte,

¹ *These two lines are written as one in the MS.*

² MS. iuste.

- And better myrthe never ye saye.”
- With a thread he fastened a needle on a pole and put a burning coal upon it. He teyde a tredde on a pole
With an nedil ther-on I-fest, 2000
And ther vppoñ a qwik' cole.
He bade every man blowe his blast.
Duke Neymes hade a long berde,
Kinge Lucafer' blewe even to hym, 2004
That game hade he never before lered.
He brent the her' of Neymes berde to the skyne.
Duke Neymes thañ gan wex wroth, [leaf 50] snatching a burning brand from the fire
For he hade brente his berde so white 2008
To the Chymneye forth he goth
And caught a bronde him with to smyte.
With a goode wille he him smote,
That both his eyeñ bresteñ oute. 2012
He caste him in the fire al hote ;
For sothe he hadde a right gode cloute.
And with a fyre forke he helde him doune,
Tille he were rosted to colis ilkadele. 2016
His soule hade his god Mahouñ.
Florip bade him warme him wele.
“ Sires ” tho saide Floripas,
“ Entendith nowe al to me ! 2020
This Lucafer' of Baldas
Was a lorde of grete mayne.
My Fadir hade him euer yn cher'
I telle you for sothe everydele, 2024
He wolde anooñ aftyr him enquer',
And therefore loke, ye arme you weH ! ”
Florip wente in, as the maner was,
To here Fadir at souper tyme. 2028
No man spake worde of kinge Baldas,
Ner no man knewe of his sharp pyne.
The xij peris armed hem wel and fyne
With swerdes drawe and egr' chere. 2032
While thay mery¹ drinkyng' the wyne

¹ *Miswritten for 'were'?*

- And sittenge alle at here souper¹.
 Thai reheted the Sowdoñ and his Barons alle
 And madeñ orders wondir fast, 2036
 Thai slowe dowñ alle, þat were in the halle,
 And made hem wondirly sore a-gast.
 Olyvere egerly sued Labañ
 With swerd I-drawe in his honde. 2040
 Oute at the wyndowe lepte he þañ
 Vppoñ the salte see stronde,¹
 And he skaped away froñ hime,
 But woo was he þerfore, 2044
 That he went awaye with lym
 To worche hem sorowe more.
 Roulande thañ came rennyng
 And axed, where was Laban. 2018
 Olyuere answerede moormyng
 And saide, howe he was agoñ.
 Tho thai voided the Courtes at the last
 And sloweñ tho, that wolde a-byde, 2052
 And drewe the brigge and teyed it fast,
 And shitte the gatis, that were so wyde.
 Laban, that by the ebbe escapede,
 Of harde, er he come to londe, 2056
 He alle astonyed and a-mapide,²
 For sorowe he wronge both his honde
 And made a vowe to Mahounde of myght,
 He wolde that Cite wyne 2060
 And never go thens by day nor nyght,
 For foo, for frende, ner for kynne.
 “And tho traytouris will I do honge,
 On a Galowes hye with-oute the gate; 2064
 And my Doghter, þat hore stronge,
 I-brente shal be there-ate.
 To mauntryble he gan sende anoñ
 Aftir men and tentis goode, 2068

As they were
sitting at table,
the twelve peers
rushed in and
slew all whom
they met.

Laban, pursued
by Oliver,

jumps out of a
window on to the
sea-shore and
escaped

without injury.

[leaf 51]

They killed all in
the castle,

and then drew up
the bridges and
shut the gates.

Laban vowed a
vow

that he would
hang them all

and burn his
daughter.

He sent to
Mantrible for
troons and

¹ MS. strowde.

² Read: ‘a-*napide*.’

- engines, And Engynes to throwe with̄ stooñ
 And goode armur' many foolde.
 and besieged Agremore. The sege he did ley en a-bowte
 On every side of that Cite. 2072
 To wallis with Engynes thai gan rowte,
 To breke the Toures so fre.
 Floripas recom- Tho saide Floriþ, "lordingges goode,
 mends the peers Ye bene biseged in this toure, 2076
 As ye bene wight of mayne and moode,
 Proveth here to saue youre honour'.
 The toure is stronge, drede youð nought,
 And vitayle we have plente. 2080
 Charles wole not leve youð vnsougħt ;
 Truste ye welle alle to me.
 to enjoy them- Therefore go we soupe and make merye,
 selves. And takith ye alle your ease ; 2084
 And xxx^{ti} maydens lo here of Assyne,¹
 The fayrest of hem ye chese.
 Take your sporte, and kith youð knyghtes,
 Whan ye shalle haue to done ; 2088
 [leaf 52] For to morowe, when the day is light,
 Ye mooste to the wallis gooñ
 And defende this place with̄ caste of stooñ
 And with shotte of quarelles and darte. 2092
 My maydyns and I shañ bringe goode wone,
 So eueryche of us shalle bere hir parte."
 In the morning the soudan attacks the castle, On morowe the Sowdoñ made assaute
 To hem, that were with̄-Inne, 2096
 And certes in hem was no defaute,
 For of hem̄ myght thay nought wyne.
 Here shotte, here cast was so harde,
 Thay durste not nyꝑhe the walle. 2100
 but is repulsed. Thay droweñ hem bakwarde,
 Thay were beteñ over alle.
 King Labañ turnede to his tentes agayñ,

¹ *Read*: 'Assye.'

- He was nere wode for tene, 2104
 He cryede to Mahounde and Apolyne
 And to Termagaunte, þat was so kene,
 And saide "ye goddes, ye slepe to longe,
 Awake and helpe me nowe, 2108
 Or ellis I may singe of sorowe a songe,
 And of mournynge right I-nowe.
 Wete ye not wele, that my tresoure
 Is alle with-inne the walle? 2112
 Helpe me nowe, I saye therfore,
 Or ellis I forsake you alle."
 He made grete lamentacioñ,
 His goddis bygannè to shake. 2116
 Yet that comfortede his meditacioñ,
 Supposinge thay didde awake.
 He cleped Brenlande to aske counsaile,
 What was beste to done, 2120
 And what thinge myght hiñ moste avayle,
 To wynne the Cite sone.
 "Thou wotist welle, þat alle my tresour'
 Is there in here kepinge, 2124
 And my doughter, þat stronge hore,
 God yif her evelle endyng!"
 "Sir" he saide "ye knowe welle,
 That Toure is wondir stronge. 2128
 While þay haue vitayle to mele,
 Kepen it thay wole fulle longe.
 Sende to Mauntreble, your' cheif Cite,
 That is the keye of this londe, 2132
 That noñ passe, where it so be,
 With-oute youre speciall sonde,
 To Alagolofur', þat geaunte stronge,
 That is wardeyne of þat pas, 2136
 That no man passe that brigge alonge,
 But he have special grace.
 So shalle not Charles with his meyne

He accuses his
 gods of sleepiness,
 and shakes them
 to wake up.

[leaf 53]
 Brouland tells
 him,
 as the castle is
 strong and well
 stored with pro-
 visions, the peers
 will hold it very
 long;

but if he would
 send orders to
 Alagolafre, the
 bridge-keeper at
 Mantrible,
 not to allow any
 one to pass
 without leave,

- they would get no assistance from Charles, and die from hunger.
- Reskowe than Agramoure. 2140
- Than thay shalle enfamyched be,
That shalle hem rewe ful sore."—
- "Mahoundis blessinge have thou and myne,
Sortybraunce, for thy rede."— 2144
- Espiard is despatched to Mantrible,
- "Espyarde, messenger' myne,
In haste thou most the spede
To my Cite Mavntreble,
To do my message there, 2148
To Alogolofr', þat giaunte orrible.
Bydde him his charge wele lere,
And tel him, howe that the last daye
Ten fals traytours of Fraunce 2152
Passed by that same waye
By his defaute with myschaunce,
Charginge him vppon his hede to lese,
That no man by the brigge,¹ 2156
Be it rayne, snowe or freze,
But he his heede down ligge."
Espiarde spedde him in his waye,
Tille he to Mauntrible came, 2160
To seke the geaunte, ther he laye
On the banke bysyde the Dame,
And saide "the worthy Sowdoñ,
That of alle Spayñ is lorde and sir', 2164
Vppon thy life commaundeth the anoon,
To deserue better thyn hire.
The laste day thou letist here passe
Ten trattoures of douse Fraunce. 2168
God giffe the evel grace,
And hem also moche myschaunce!
He charged the vppon life and deth,
To kepe this place sikerlye ; 2172
While in thy body lasteth the breth,
Lette noon enemye passe ther'-bye."
- and commands the giant
- not to suffer any one to pass the bridge.
- ¹ See the note.

- Alagolofur rolled his yeñ
 And smote with his axe oñ the stone 2176
 And swore by Termagante and Apolyne,
 That ther-by shulde passen never one,
 But if he smote of his hede,
 And brought it to his lorde Labañ, 2180
 He wolde never ete no brede,
 Nere never loke more on mañ.
 xxiiiij^{ti} Cheynes he didde ouer-drawe,
 That noo man passe myght, 2184
 Neyther for loue nere for awe,
 No tyme by daye, nere by nyghte.
 "Go, telle my lorde, I shalle it kepe ;
 On payne of my grete heede 2188
 Shalle ther no mañ goo ner crepe,
 But he be take or dede."
 This geaunte hade a body longe
 And hede, like an libarde. 2192
 Ther-to he was devely stronge,
 His skynne was blake and harde.
 Of Ethiope he was bore,
 Of the kinde of Ascopartes. 2196
 He hade tuskes, like a bore,
 An hede, like a liberde.
 Laban nolde not forgete
 The saute to renewe,¹ 2200
 To wyne the Toure, he wolde not lete.
 Here trumpes lowde thay blewe.
 Every man wente to the walle,
 With pikeys or with bowe. 2204 [leaf 55]
 Thai made assaute generalle,
 The walles downe to throwe.
 But thay with-inne bare heñ soo,
 Thay slowe of the Saresyns iij hundred. 2208
 Thay wroghteñ hem both care and woo,

Alagolafre drew
 21 chains across
 the bridge.

The soudan
 assaults the
 castle again,

but the 12 peers
 slay 300 Saracens.

¹ *These two lines are written as one in the MS.*

- Vppon her fightinge thay wondride.
 Tho cryed Labañ to hem on hye,
 “ Traytours, yelde you to me,
 Ye shall be hongede els by and bye
 Vppon an hye Galowe tree.”
 Tho spake Floriþ to the Sowdoñ
 And sayde “ thou fals tyraunte,
 Were Charles come, thy pride wer’ done
 Nowe, cursede myscreaunte.
 Alas ! that thou ascapediste soo
 By the wyndowe vppon the stronde.
 That thy nek’ hade broke a-twoo !
 God sende the shame and shonde !”—
 “ A ! stronge hore, god gife the sorowe !
 Tho[u] venemouse serpente.
 Withe wilde horses¹ thou shalt be drawe to morowe,
 And on this hille be brente,
 That al men may be war’ by the,
 That cursed bene of kynde.
 And thy love shalle honged be,
 His hondes bounde him byhynde.”
- He called forth Mavoñ, his Engynour’,
 And saide “ I charge the,
 To throwe a magnelle to yon tou’,
 And breke it downe on thre.”
- Mavon set vp his engyne
 With a stooñ of .vj. C wight,
 That wente as even as eny lyne,
 And smote a cornell down right.
- Woo was Roulande and Olyuer’,
 That þat myschief was be-falle,
 And so were alle the xij peres ;
 But Floriþ thañ comferte hem alle :
 “ Sires ” she saide “ beith of goode chere !
 This Toure is stronge I-nowe.

¹ See the note.

- He may cast twies or thries or he hit ayen *per*,¹ [leaf 56]
 For sothe I telle it you.
 Marsedage, the roialle kinge,
 Rode in riche weede, 2248
 Fro Barbary *commyng*,
 Vppoñ a sturdy stede,
 Cryinge to hem vppoñ the walle :
 "Traytouris, yelde you here ! 2252
 Brenne you alle ellis I shalle,
 By myghty god Iubyter".
 Gy aspied, that he came ner',
 A darte to hime he threwe ful even', 2256
 He smote him throwe herte & liver in fer'.
 Dame Floripe lough with loude steven
 And saide "Sir Gye, my loue so free,
 Thou kanste welle hit the prikke. 2260
 He shall make no booste in his contre ;
 God giffe him sorowe thikke !"
 Whañ Labañ herde of this myschief,
 A sory mañ was he. 2264
 He trumped, his mene to relefe ;
 For to cease that tyme mente he.
 Mersadage, kinge of Barbarye,
 He did carye to his tente, 2268
 And beryed him by right of Sarsenye
 With brennyngre fire and riche oynemente,
 And songe the Dirige of Alkaron',
 That bibill is of here laye, 2272
 And wayled his deth everychoñ,
 vij nyghtis and vij dayes.
 Anoon the Sowdoñ, south to say,
 Sente iij hundred of knightis, 2276
 To kepe the brigge and the waye
 Oute of that Castil rightis,
 That noon of hem shulde issue oute,

Guy kills
Marsedage the
king of Barbary,
by throwing a
dart at him.

They stop the
attack

to bury Marse-
dage,

and bewail him
7 days and nights.

Then the soudan
more closely
blockades the
castle.

¹ See the note.

- To feeche vitayle by no waye. 2280
 He charged hem to wacche wel aH abowte,
 That thay for-famelid^l myght dye.
 [leaf 57] Thus thay kepte the place vij dayes,
 The provisions being exhausted, Tille alle hire vitaile was nyze spente. 2284
 The yates thai pas the streyte weyes.
 Tho helde thai hem with-in I-shente.
 Tho spake Roulande with hevy chere
 Woordes lamentable, 2288
 Whaⁿ he saugh the ladies so whizte of ler',
 Faile brede on here table,
 Roland complains of Charles's forgetfulness; And saide " Charles, thou curteys kinge,
 Why forgetist thou vs so longe? 2292
 This is to me a wondir thinge ;
 Me thinkith, thou doiste vs grete wronge,
 To let vs dye for faute of mete,
 Closed thus in a dougeon. 2296
 To morowe wol we asaye what we kon gete,
 By god, that berithe the crown."
- but Floripas cheers him up, Tho saide Floripas " sires, drede noghte
 For noon houngr' that may befall. 2300
 I knowe a medycyne in my thoughte
 To comforte you with alle.
 saying she possessed a magic girdle which was a talisman against hunger and thirst for those who wore it. I have a girdil in my Forcer',
 Who so girde hem ther-with aboute, 2304
 Hunger ner thirste shal him neuer dere,
 Though he were vij yere with-oute."
 "O" quod Sir Gy " my loue so trewe,
 I-blessed mote ye be ! 2308
 I pray you, that ye wole us alle hit shewe,
 That we may haue oure saule.
 She yede and set it forth anoon,
 They all successively put it on and felt as if they had feasted. Thai proved alle the vertue, 2312
 And diden it aboute hem euerychoⁿ.
 It comforted alle both moo and fewe,
 As thai hade bene at a feste.

- So were thay alle wele at ease, 2316
 Thus were thai refresshed both moost & lest
 And weren bifore in grete disease.
 Labaṅ wondred, how thai myght endur^ᶜ Laban wondered
 Withi-outeṅ vitaile so longe. 2320 at their endur-
 He remembred him on Floripas senetur^ᶜ ance,
 And of the vertue so stronge. but at last
 Tho wiste he welle, that througḥ famyne remembering the
 Might he heṁ never wyne. 2324 girdele,
 He cleped to him fals Mapyne, [leaf 58]
 For he coude many a fals gynne : he induced
 He coude scale Castel and Toure Mapyne
 And over the walles wende. 2328
 “Mapyne” he saide “for myṅ honoure,
 Thou mooste haue this in mynde :
 That hore, my doghter, a girdil hath she,
 From hounger it savyth heṁ alle, 2332
 That wonnen may thay never be,
 That foule mote hir bifalle !
 Kanstowe gete me that gyrdill by craft,
 A thousande pounde thaṅ shal I gefe the ; 2336 to attempt to
 So that it be there not lefte,¹ steal it at night.
 But bringe it hithir^ᶜ to me.
 Thou kanste see by nyghte as welle
 As any man doth by daye. 2340
 Whan thay bene in here beddes ful stiḥ,
 Than go forth thider right in thy waye.
 Thou shalt it in here Chamber fynde,
 Thou maist be thereofe sure.” 2344
 “Sir, there-to I wole me bynde,
 If my life may endure.”
 Fortḥ wente this fals Mapyne
 By nyght into the Tour^ᶜ— 2348
 God gife him evel endinge !—
 Euen in to Floripas bour^ᶜ. Mapyne entered
 the chamber of
 Floripas througḥ

¹ *Read* : ‘laſte.’

a chimney ;	By a Chemney he wente inne ; Fulle stilly there he soughte it.	2352
he finds the girdle and puts it on,	He it founde and girde it aboute him, And aftyr ful dere he boghit it ; For by the light of a lampe ther'	
but Floripas perceives him	Floripas gañ him aspye, Alle a-frayed oute of hir slepe for fere,	2356
and cries out.	But lowde than gan she crye And saide " a thefe is in my boure, Robbe me he wole or sloo."	2360
Roland hurries to her assistance, [leaf 59]	Ther-with come Rouland fro his tour' To wete of hir woo. He founde Mapyne bysyde hir bedde, Stondinge amased for drede,	2364
cuts off Mapyne's head, and throws him out through the window without noticing the girdle.	To the wyndowe he him ladde, ¹ And there he smote of his hedde, And caste him oute in-to the see. Of the gyrdille was he not war' ; But whaũ he wist, the girdel hadde he, Tho hadde he sorowe and care.	2368
Floripas, seeing her girdle lost, is much grieved ;	Floriþe to the Chestre wente And aspyed, hire gyrdel was gooñ, " Alas ! " she saide, " alle is it shente ! Sir, what haue ye done ? He hath my girdel aboute hym. Alas ! þat harde while ! A rebelle hounde doth ofte grete tene ; Howe be we alle begilede." Tho spake Roulande with cher' boolde,	2372
Roland comforts her.	" Dameselle ! beyth noughte aferde ! If any vitaile be aboute this hoolde, We wole hem wynne withe dinte of swerde.	2380
They agree to attempt a sally to obtain food.	To morowe wole wee oute-gooñ And assaye, howe it wole it be. I make a vowe to god alone,	2384

¹ See the note.

Assaile hem wole we !	
And if thay haue any mete,	
Parte withe hem̄ wole we.	2388
Or elles strokes thay shal gete	
By God and seynte Mary myñ avour'! ¹	
In the morne, er the larke songe,	In the morning
Thai ordeynede hem to ride	2392
To the Saresyns, þat hade so longe	
Leyen hem besyde.	
Duke Neymes and Oger'	Naymes and
Were ordeynede to kepe the place.	2396 Ogier remain in
The x othir of the xij peres	the castle,
Wente oute to assaye here grace.	the others start
Thay foundeñ hem in logges slepynge,	and surprise the
Of hem hade thay no thought.	2400 Saracens still
Thai sloweñ down̄ þat came to honde,	sleeping in their
Mahounde availed hem noghte.	huts.
In shorte tyme the ende was made,	[leaf 60]
Thay ten slough iij hundred ther'.	2404 They slew 300
Tho founde thai vitaile, thay were glad,	and carried off as
As moche as thay myghte home ber'.	much food as
Duke Neymes and Oger', that kept the tour',	they could bear.
Say hem with here praye.	2408
Thai thanked god hye of honoure,	
That thay spedde so þat day.	
Thay aualed the brigge and lete him yn,	
Floriþ and here maydyns were gladde,	2412
And so were thay, that were with-yn ;	
For alle grete hounger thay hadde.	
Thai eteñ and dronken right I-nowe	
And made myrth̄ ever amonge.	2416
But of the Sowdoñ laban speke we nowe,	
Howe of sorowe was his songe.	
W Han tidyngges came to him,	
That his meñ were slayñ,	2420
And howe thay hade stuffed hem̄ also ¹	

¹ See the note.

- With vitaile in agayne,
 For sorowe he woxe nere wode.
 He cleped Brenlande and Sortybraunee. 2424
 And tolde hem with angry mode
 Of his harde myschaunee.
 "Remedye ordeyne me,
 Ye be chief of my counsaile ; 2428
 That I of hem may vengede be,
 It shalle you bouth availe.
 O ye goddes, ye faile at nede,
 That I have honoured so longe, 2432
 I shalle you breñ, so mote¹ I spede,
 In a fayre fyre ful stronge ;
 Shalle I neuer more on you bileve,
 But renaye you playnly alle. 2436
 Ye shalle be brente this day er eve.
 That foule mote you befall !"
 The fire was made, the goddes were broght
 To have be caste ther²-inne. 2440
 Tho alle his counsaile him by-sought,
 He shulde of þat erreure blynne,
 And saide " Sir, what wole ye done ?
 Wole ye your goddis for-sake ? 2444
 Vengeaunee shalle thañ on you come,
 With sorowe, woo and wrake !
 Ye moste make offrynge for youre offence,
 For drede of grete vengeaunee, 2448
 With oyle, mylke and ffrankeñcense
 By youre prestis ordynaunee."
 Tho he dide bere hem in ayeñ,
 And to hem made dewe offerynge. 2452
 The prestis assoyled him of þat synne,
 Ful lowly for him prayinge.
 Tho he cleped his counselors
 Brulande and Sortybraunee, 2456

¹ MS. mete.

- Axyng, howe he myght destroye the xij peres,
 That Mahounde gife hem myschaunce.
 Thay cowde no more ther-oñ,
 But late saile ayeñ the toure. 2460
 With xxⁱⁱ thousande thai gañ goñ,
 And bigonne a newe shoure
 To breke down̄ the Walles,
 With mattokes and with pike, 2464
 Tille iiij hundred of hem alle
 Lay slayne in the dike.
 So stronge was the cast of stoone.
 The Saresyns drewe hem abakke, 2468
 Tille it was at hye none ;
 Tho gonne thay ayeñ to shake.
 Tho fayled hem cast, þat were *with-inne* ;
 Tho cowde thai no rede, 2472
 For stoone was ther noone to wyne.
 Tho were thay in grete drede.
 Than saide Florip, "beith not dismayde !
 Ye shalle be holpe anooñ. 2476
 Here is syluer vessel and now,"¹ she sayde,
 "That shulle ye prove goode wooñ."
 She set it forth, thay caste oute faste
 Alle that came to honde. 2480 [leaf 62]
 Off siluer and goolde vessel thay made waste
 That wast² down̄ vpon̄ the sonde.
 Whañ thai saugh̄ that roial sight,
 Thai leften alle here dede ; 2484
 And for the tresoure thay do fight,
 Who so myghte it away lede.
 Tho the Sowdoñ wexe nere wode,
 Seinge this tresoure thus dispoyleð, 2488
 That was to him so dere and goode
 Laye in the dike thus defouled.
 He bade that thai shulde leue
 gives up the assault.

¹ ? I now.² *Read*: 'went.'

- And turne heñ agayne in haste. 2492
 He wente home tille his tente than
 With grete sorowe and mournyng^t mode.
 To-fore his goddis whañ he came,
 He cryed, as he were wode : 2496
 " O fals goddis, that y^c bethñ,
 I have trustid to longe youre mode.
 We¹ were lever³ to suffi³ dede,
 Thañ lif this life here lenger nowe. 2500
 I haue almoste loste the brethñ,
 xij fals traytours me overe-lede,
 And stroyen alle þat I haue.
 Ye fals goddis, the devel youe spedde ! 2504
 Ye make me nowe for to rave ;
 Ye do fayle me at my nede."
- He is enraged
with his gods,
and smites
Mahound
so that he fell on
his face ;
but the priests
induce him
[leaf 63]
to kneel down
and ask forgive-
ness.
- In Ire he smote Mahounde,
 That was of goodde fulle rede, 2508
 That he fille downñ to the grounde,
 As he hade bene dede.
 Alle here bissshopes crydeñ oute
 And saide " Mahounde, thyñ ore !" 2512
 And downñ to the erthe wele lowe thay loute,
 Howlynge and wepynge sore,
 And saide " Sire Sowdoñ, what haue ye done ?
 Vengeaunce shalle on the falle, 2516
 But thouð repente the here anone."
 " Ye " *quod* he " I shrewe youð alle !"
 Thai made a fyre of frank^tencense
 And bleweñ hornes of bras, 2520
 And casten in milke hony for the offence,
 To-fore Mahoundes face.
 Thay counsaileð Laban to knele a downñ
 And aske forgevenes in that place. 2524
 And so he didde and hade pardoñ
 Throgh prayere and specialle grace.

Then ¹ this was done, þaṅ sayde Roulande To his Felowes xj :	2528	Meanwhile Roland
“ Here may we not longe holde londe, By God that is in heveṅ. Therefore sende we to Charles, the kinge, That he wolde reskowe vs sone ;	2532	
And certyfyē him of oure strayte beinge, If ye thinke, it be to done. Richard of Normandyē, ye most gooṅ, I holde you both wyse and hende.	2536	exhorted Richard of Normandy to go on message to Charles, that he might come to their rescue.
And we shalle tomorowe, as stil as stooṅ, The Saresyns a-wake, er ye wynde. ² And while we be mooste bysy in oure werke, And medel with hem alle in fere,	2540	They all would the following morning, before day break, make an attack on the Saracens, and meanwhile he should steal off in the darkness.
Stele ye a-waye in the derke! And spede you faste, ye were there !” On the morowe aftir' the daye Thay were armede ful ryghte,	2544	In the morning they sally out.
Thai rode forth stilly in here way, God gouerne hem, mooste of myght ! Floripe and here maydyns kept the tour' And woonde vp the brigges on hye,	2548	Floripas and her maidens draw up the bridges after them.
And prayde god, to kepe here paramour', The Duke of Burgoyne, <i>Sir Gye</i> . She preyde to Rouland, er he wente, To take goode hede of hiṅ,	2552	
That he were neyþer take nere shente, As he wolde her loue wynne. On thay set with herte stronge And alle heṅ sore afrayed.	2556	
Richard the whiles away he wronge, Thile ³ thai were alle dismayede. Towarde the Mountribe he hyed him faste, To passe, if that he myghte.	2560	Richard went off towards Mantribe.
Thedir he came at the laste.	[leaf 64]	

¹ ? 'When.'² *Read* : 'wende.'³ ? 'while.'

	God kepe him for his moeli myght !	
The others slay many Saracens ;	His xij ¹ felowes besyed hein soo That many of hein thay sloughe. ²	2564
	Gye slowe the kinge of Babyloyne tho ; The Babyloynes of his hors him drowe, And with force him drowe there	
But Guy, overpowered by the Babylonians, is taken prisoner.	And bounde his hondes ful fast. A newe game thai gañ him lere, For in depe prison thay him caste. But Laban wolde him first se, To wete what he was.	2568 2572
Laban asks his name.	"Telle me thy name nowe" quod he, "Thy songe shalle be 'alas.'"—	
Guy tells him.	"Sire" he saide "my name is Gye, I wole it never forsake. It were to me grete vilanye An othir name to take."—	2576
	"O fals traytour" quod Laban, "My doghtir, þat stronge hore, Hath me for-sake and the hath tañ, Thou shalte be honged therfore."	2580
He is to be hanged.	Roulande made grete moone, It wolde noon other be. Homwarde thai gañ goon,	2584
300 Saracens crowding near the gate of the castle, attempted to prevent the other peers from entering	.iij.e Saresyns ther saye he, That kepte the pace at the brigge-ende, Armed wel in goode araye, That thai sholde not in wende, But be take or slayñ þat daye. Roulande to his felowes saide :	2588
	"Beth alle of right gode chere ! And we shal make hem alle afrayde, Er ³ we go to oure soupere."	2592
A fearful struggle begins.	There byganne a bykeringe bolde Of x Bachelers that tyde,	2596

¹ ? xj.² See the note.

- Agayne iije meñ I-tolde,
That durste righte wel a-byde.
Tho was Durnedale set a werke, [leaf 65]
XL of hethen he sloughe, 2600
He spared neþer' lewde ner clerke,
And Floripas ther'-of loughe.
The shotte, the caste was so stronge,
Syr Bryer was slayñ there 2604 Sir Bryer is
With dartes, gauylokes and speres longe, killed.
xx^{ti} on hym there were.
Roulande was woo and Olyuer',
Thay slougheñ alle that thai mette. 2608
Tho fledde the Turkes alle for fer',
Thay durste no longer lette At last the
And saide, thai wer' no men, Saracens take to
But develis abrokeñ oute of helle, flight.
“.iij. hundred of vs agayñ hem teñ.
Oure lorde Mahounde hem qwelle!
XL of vs here be aseaped,
And hardde we be bistadde.”— 2612
“Who so wole of heñ more be iaped,
I holde him worsse than madde.”
Tho Roulande and Olyuer'
Madeñ grete woo and sorowe, 2620
And token the corps of Sir Bryere
And beryed it on the morowe.
Floripe asked Roulande anoone
“Where is my loue Sir Gye?”— 2624 The peers retire
“Damesel” he saide “he is gooñ, inside the castle,
And therefore woo am I.”— taking the corpse
“Alas” she saide “than am I dede, of Bryer with
Nowe Gye my lorde is slayñ, them.
Shall I neuer more ete brede 2628 Floripas enquires
Tille that I may se hiñ agayñ.”— after Guy,
“Be stille” quod Roulande “and haue no car', and on hearing
We shal hym haue ful wele. 2632 of his capture,
 begins to lament
 despairingly.
 Roland promises
 to rescue Guy.

- Tomorowe wele we thiderward far'
 With spere and shelde of stele.
 But we bringe him to this Tour—
 Leeve me elles no more— 2636
 With victorye and grete honour',
 [leaf 66] Or thay shalle abyge it ful sore."
 On the morowe, whan tha daye was clere,
 Laban ordeynede Gye houged to be. 2640
 He cleped forth Sir Tampere
 And badde him do make a Galowe tre,
 "And set it even by-fore the tour',
 On the following morning Laban orders Sir
 Tamper to erect a gallows
 before the castle, where Floripas
 could see it. That pilke hore may him see ; 2644
 For by lord Mahounde of honour',
 This traitour there shalle honged be.
 Take withe the .iij. hundred knightes
 Of Ethiopis, Indens and Ascopartes, 2648
 That bene boolde and hardy to fight
 With Wifes, Fauchons, Gauylokes¹ and Dartes ;
 Leste þat hurdeynes come skulkyngge oute,
 For ever thay haue bene shrewes. 2652
 Loke eche of hem haue such a cloute,
 That thay neuer ete moo Sewes."
 Forth thay wente with Sir Gye,
 Guy is led bound. That bounde was as a thefe faste, 2656
 Tille thay come the towr' ful nye ;
 Thai rered the Galowes in haste.
 Roulande perceyued here doynge
 Roland calls his companions to arms. And saide "felows, let armes² ! 2660
 I am ful gludde of here comynge,
 Hem shall not helpe her charmes."
 They rush forth. Oute thai riden a wele gode spede,
 Thai ix towarde hem alle. 2664
 Florip with here maydyls toke gode hede,
 Biholdinge over the tour' walle.
 Thai met first with Sir Tamper',

¹ MS. Gamylokes.² Read : 'as armes.'

God gife him evelle fyne !	2668	
Such a stroke lente hym Olyuer,		Oliver cuts down Sir Tamper ;
He clefe him down to the skyne.		
Rouland bare the kinge of Ynde		Roland kills a king of India,
Ther with his spere frome his stede.	2672	
.iiij. fote it passed his bak byhynde,		
His herte blode þer' didde he blede.		
He caught the stede, he was ful goode,		takes his sword and horse,
And the swerde, þat the kinge hadde,	2676	
And rode to Gye, there he stode,		[leaf 67]
And onbounde hyñ and bade him be gladde.		and gives them to Guy,
And girde him with that goode swerde,		having unbound him.
And lepen vppon here stedes.	2680	
" Be thou " he saide " righte nought a-ferde,		
But helpe vs wightly at this nede."		
An hundred of hem sone thay slowe		They slay many Saracens, and put the rest to flight.
Of the beste of hem alle ;	2684	
The remenaunte a-way fast thay flowe,		
That foule motte hem byfalle !		
Rouland and his Felowes were glad		
That Gye was safe in dede.	2688	
Thay thanked god, that thay ¹ him hadde		
Gyfen thaye ¹ such grace to spede.		
As thay wente towarde the Tour',		Retiring towards the castle,
A litil bysyde the hye waye,	2692	
Thai saugh comynge with grete vigour'		
An hundred vppon a laye. ²		
Costroye ther was, the Admyrañ,		they see admiral Costroye
With vitaile grete plente,	2696	
And the stondarte of the Sowdoñ Roial.		and the soudan's standard-bearer escorting a great convoy, destined for the sultan, across a field near the high road.
Towarde Mauntribe rideñ he,		
.iiij. Chariotes I-charged with flessch and brede,		
And two other' with wyne,	2700	
Of divers colouris, yolowe, white and rede,		
And iiij Somers of spicery fyne.		

¹ See the note.² MS. 'alaye.' See the note.

- Tho saide Roulande to Olyuer' :
 " With these meyne moste we shifte, 2704
 To haue parte of here vitailles her',
 For therof us nedith by my thriste."—
- Roland calls to
 them
 " Howe, sires" he saide " god you see !
 We pray youe for youre curtesye, 2708.
 Parte of your Vitaile graunte me,
 For we may nother borowe ner bye."
 Tho spake Costroye, that Admyral,
 Costroye refuses, " Ye gete none here for noght. 2712
 Yf ye oght chalenge in speciaH,
 It most be dere I-boght."—
 " O gentil knightes" quod Olyuere,
 " He is no felowe, þat wole haue alle." 2716
 " Go forth" quod the stondart, " thou getist noon here,
 Thy parte shalle be fulle smalle."—
- [leaf 68] " Forsoth" quod Roulande " and shift we wole,
 Gete the better, who gete maye ! 2720
 To parte with the nedy it is gode skille,
 And so shalle ye by my faye."
- and is slain by
 Roland.
 He rode to the Admyral with his swerde
 And gafe him suche a cloute, 2724
 No wonder thogh he were aferde,
 Both his eyzen braste oute.
 Olyuere met withe the proude stondearde,
 He smote him through the herte. 2728
 That hade he for his rewarde ;
 That wounde gañ sore smerte.
 Thai were slayn, that wolde fight
 Er durste bikure abyde. 2732
 Thai forsoke her parte anoon right,
 It lefte alle on that on side.
- The convoy is
 conveyed into the
 castle.
 Forth thai drewē þat vitaile
 Streight in-to the Toure. 2736
 There was no mañ durst hem assayle,
 For drede of here vigour.

- Floripe hem resceyved *with* honour
 And thanked Roulande fele sythe, 2740 Floripas thanks
 That she saugh Gye hir paramou^r, Roland for
 That wolde she him qwite and kithē, bringing back Sir
 Thai eteñ and dronken and made hem gladde, Guy,
 Hem neded ther aftyr fulle sore 2744
 Of suche, as god hem sente hade,
 I-nowe for iiij moonþes and more.
 Florip saide to Roulande than,
 “Ye moste chese you a love¹ 2748 and proposes that
 Of alle my maydys, white as swaī.”— he shall choose
Quod Rouland “þat were myscheve; himself a
 Oure lay wole not, þat we *with* youe dele, mistress from
 Tille that ye Cristyñ be made; 2752 amongst her
 Ner of your play we wole not fele, maidens.
 For thañ were we cursed in dede.” But Roland
 refuses to take
 any that is no
 Christian.
- N**Owe shall ye here of Labaī.
 Whan tidyngges to him wer' comeñ, 2756 The soudan, on
 Tho was he a fulle sory mañ, bearing such bad
 Whan he herde, howe his vitaile were nomenē, news,
 And howe his men were slayne,
 And Gye was go safe hem froo, 2760 [leaf 69]
 He defyed Mahounde and Apolyne, agan defies his
 Iubiter, Ascarot and Alcaron also, gods,
 He commaundede a fire to be dight
 With picche and Brymston to breñ. 2764 and threatens to
 He made a vowe with alle his myght, throw them into
 “Thai shal be caste ther-Inne!” the flames.
 The prestes of her' lawe ther-oñ,
 Thai cridenē oute for drede 2768
 And saide “alas, what wole ye done?
 The worse than moste ye spede!”
 The Sowdoñ made a grete othe
 And swore by his hye trone, 2772
 That though hem were never so loth,

¹ *Read*: ‘leve.’

But bishop
Cramadas kneels
before him and
appeases him.

Thai sholdo be brente Ichoñ.
Tho came the bisshope Cramadas
And kneled bifore the Sowdoñ, 2776

And charged him by the hye name Sathanas,
To saven his goddes ychoñ :
“ For if ye brenne youre goddes her’,
Ye wynmyñ her malisoñ, 2780

Than wole no man do yow cher’,
In feelde, Cite, ner’ in towñ.”
The Sowdoñ was astonyed þan
And gan him sore repente 2784
Of the foly, that he bygañ,
And els hade he be shente.

The soudan
makes an offering
of 1000 besants to
his gods.

A thousande of Besauntes he offred þaym to,
By counsail of sir Cramadas, 2788
To please withi his goddys tho,
For fere of harde grace.

The Sowdone commaunded every daye
To assaile the tour’ withi caste. 2792
But thay with-in gafe not an Eye,
For thai wroghte in wast.

NOwe speke we of Richarde of Normandy,
That on message was sente, 2796
Howe he spede and his meyne.

When Richard
arrived
as far as
Mantrible, he
[leaf 70]
found the bridge
barred by 24
chains, and
Alagolafre
standing before
it.

Whan he to Mauntrible wente,
He founde the brigge Ichayned sore ;
xxiiij^{ti} were ouere-draweñ. 2800

Alagolofure stode there byfore,
That many a man hade slawene.
Whan Richard saugh, ther was no gate,
But by flagot the flode, 2804

Determined not
to leave his
errand
unperformed,
he knelt down
and commended
himself to God.

His message wolde he not lete ;
His hors was both bigge and goode.
He kneled, bisechinge god of his grace,
To save him fro myschiefe. 2808

A hind appears

A white hende he saugh ancoñ in þat place,

That swaīn over' the cliffe.		and swims across.
He blessed him in godis name		
And folowed the same waye	2812	Richard follows her, and, passing over in safety,
The gentil hende, þat was so tame,		
That oī þat othir side gan playe.		
He thanked god fele sythe,		
That him hade sente comfote.	2816	
He hied him in his message swiþe.		hurries on to Charlemagne.
To speke with Charles his lorde.		
But I shalle you' telle of a traytour,		
That his name was called Genelyne,	2820	
He counseiled Charles for his honour'		Me awhile Genelyn, the traitor, had advised Charles to retire to France,
To turne homewarde ageyñ.		because the 12 peers were all slain.
He saide "the xij peres bene alle dede,	2824	
And ye spende your goode in vayne,		
And therefore dotñ nowe by my rede,		
Ye shalle see hem no more certeyñ."		
The kinge bileved þat he saide,		The king believed him, and marched home- ward, lamenting for his peers.
And homwarde gan he fare.	2828	
He of his xij Dosiperes was sore dismayed,		
His herte woxe right fulle of car'.		
Rycharde of Normandy came prikande		Richard overtakes him, and is recognised by Charles,
And hertly to ride begane.	2832	
Kinge Charles aspyed him comande ;		
He commaunded to abide euery mañ.		
"What tidingges?" quod the kinge to Richarde,		who asks him about the others.
"Howe fare my felowes alle?"	2836	
"My lorde" he saide "god wote, ful harde,		Richard tells the king, how they are besieged within the castle, and are waiting for his assistance.
For thai be bysegged with-in ston-walle,		
Abydyngge youre helpe and your' socour',		
As men þat haue grete nede.	2840	
For Ihesues loue, kinge of honour',		
Thiderward ye you' spede!"		
"O Genelyne" quod the kinge,		Charles, vowing vengeance on [leaf 71] Genelyn,
"Nowe knowe I thy tresoñ,	2844	
I shalle the qwite, be seynte Fremounde,		

	Whān this viage is dōn."	
turned and marched to Agremore.	The kinge turned him ageȳn, And alle his Ooste him with̄,	2848
	Towarde Mountribe certeyne. And ¹ graunte him gree and grith ! Richarde him tolde of that place, Howe stronge it was I-holde	2852
Richard informed him of the giant, who kept the bridge,	With a geaunte foule of face, The brigge hath chayned many folde ; The River was both depe and brode, Ther myght no mān over-ryde.	2856
and how he had passed the river by a miracle.	" The last tyme that I over-rode, By myracle I passed þat tide. Therefore sir, I shal you tellle, Howe ye mote governe you here.	2860
He proposed a plan,	In yonde wode ye moste dwelle Priuely in this maner', And xij of vs shalle vs araye	
that 12 knights disguised as merchants, with	In gyse of stronge marchauntes, And fille oure somers withe fog and haye, To passe the brigge Currauntes.	2864
their arms hidden under their clothes,	We shalle be armed vnder the cote With goode swerdes wele I-gyrde,	2868
should pay the toll,	We moste paye tribute, wele I wote, And elles over we may not sterte.	
and the bridge being let down,	But whān the chaynes be lete down̄ Ouer ther for to passe, Than wole I, þat ye come ōn, In haste to that same place. Whān I see tyme for to come,	2872
should blow a horn as a signal for the others to approach.	Thān shalle I my horne blowe. Loke, ye be redy alle and some, For that shaH ye welle knowe."	2876
They start and arrive at Mantribe.	Forth thay wente in þat araye To Mountribe, that Cite.	2880

¹ *Read* : 'God.'

Alagolofur' to hein gan seye,		Alagolofre asks whither they are going.
"Felawes, wheder wole ye?"		
Richarde spake to the geaunte		
And saide "towarde the Sowdoñ,	2884	Richard says, they are mer- chants on their way to the Soudan,
With dyu[e]rs chaffer' as trewe marchaunte,		
We purpose for to goon,		
To shewen him of pellur' and Gryse, ¹		
Orfrays of Perse Imperyalle,	2888	[leaf 72]
We wole the yefe tribute of assaye		and they are willing to pay the toll.
To passe by lycence in especyaH."		
"Licence gate ye noon of me, ²		Alagolofre refuses to let them pass,
I am charged that noone shaH passe,	2892	
For x lurdeyns of Fraunce were her' ;		and tells that about the 10 knights,
God yefe hem evell grace !		
Thay passed this way to Egramour' ;		who had passed there and done so much mischief to the Soudan ;
Thay haue done the Sowdoñ grete tene,	2896	
Thay have wonne his toure and his tresour',		
And yet holde thai it, I wene.		
Wherfor', felawes, I arest you alle,		therefore he will arrest them all.
Tille I knowe, what þat ye bene."	2900	
Sire Focarde brayde oute his swerde with-alle,		Sir Focard draws his sword and
Wel sore he gan to tene		
And saide "fye on the Sarasyne !		
For alle thy grete harde hede	2904	
Shaltow never drinke water ner wyne,		
By god ! thou shalte be dede."		
He smote at him with egre chere		smites at him.
But he gafe thereof right nought.	2908	
"Alas" quod Richard "thou combrest vs her',		
By god, that me der' hath boghte."		
The cheynes yet wer' alle faste,		
The geaunte wexe nere wode,	2912	
Richard blewe his horne in haste,		Richard blows his horn,
That was both shrille and goode.		
Kinge Charles hied him anoon		and Charles advances.

¹ *Read*: 'gray.'

² *See the note.*

- Towarde the brigge so longe ; 2916
 The Geaunte faught with hein alone,
 He was so harde and stronge.
 Alagolafre fights them with a great oak club. With a Clog^t of añ Oke he faught,
 That was wele bound with stele. 2920
 He slough al þat ever³ he raught,
 So stronge was his dinte to dele.
 Richard seizes a bar of brass and knocks him down. Richard raught him with a barr³ of bras,
 That he caught at the gate. 2924
 He brake his legges, he cryed " alas "
 And felle alle chek^t-mate.
 Loude than gañ he to yelle ;
 Thay herde him yelle through þat Cite, 2928
 Like the grete develle of helle,
 [leaf 73] And saide " Mahounde, nowe helpe me ! "
 4 men get hold of him and throw him into the river. iiij men him caught ther³,
 So hevy he was and longe, 2932
 And cast him ouer in-to the river³.
 Chese he, whither¹ he wolde swymme or gong^t !
 They loosened the chains ; Anoon thay brast the Chaynes alle,
 That ouer the brigge were I-drawe. 2936
 but, the Saracens assembling on the walls of the city, many Christians were slain. The Saresyns ronneñ to the walle,
 Many Cristeñ men were the³ I-slawe.
 Alagolafre's wife, Barrook the giantess, comes on with her scythe and mows down all whom she meets. Than came forth Dam barrokt^t, the bolde,
 With a sithe large and kene, 2940
 And mewe a-down as þikke as shepe in folde,
 That came byforne hir by-dene.
 This Barrokt^t was a geaunesse,
 And wife she was to Astragote, 2944
 She did the Cristeñ grete distresse,
 She felled downe alle þat she smote.
 There durst no man hire sithe abyde,
 She grenned like a develle of helle. 2948
 Charles dashes out her brains, Kinge Charles with a quarel þat tide
 Smote hir, that she lowde gañ yelle,

¹ ? 'whether.'

- Euer¹ the founte through-outē the brayn̄ ;
 That cursede fende fille down̄ dede. 2952
- Many a man hade she there slayn̄,
 Might she never aftyr ete more brede !
 Charles entred in the firste warde
 With xv knightis and no moo ; 2956
 Of hym his oste toke no garde,
 He wende his oste hade entred also.
 The Sarysyns ronne to the gate,
 And shet it wonder faste. 2960
 Charles meñ come to late ;
 Tho was Charles sorē agaste.
 Betwene two wardes he was shit,
 Defende he him if he cañ ! 2964
 The Sarysyns with him thay mette,
 Grete parel was he in thañ.
 Tho Genelyne saie, the kinge was inne
 And the yates faste I-stoke, 2968
 Ther myght no mañ to him wynne,
 So was he faste with-inne I-loke,
 To his frendes he gan speke
 And saide “ the kinge is dede, 2973
 And alle xij peres eke.
 On peyne ” said he “ to lese myn̄ hede,
 Let vs hye to Fraunce warde !
 For I wele be crowneḁ kinge,
 I shalle you alle wele rewarde, 2976
 For I wole spare for no thinge.”
 Anooñ thay assented to Genelyne,
 Thay saugh, ther was no better rede. 2980
 The Frenssh meñ drewe heñ al ayene,
 Thay wende the kinge hade bene dedde.
 Tho Ferumbras with his meyne thañ
 Came for to seke the kinge, 2984
 And saugh hem turne euery mañ ;

and with 15
 knights enters the
 outer gate of the
 town,

thinking his
 army would
 follow him.

But the gate was
 instantly closed
 upon him, and his
 men came too
 late.

Charles was in
 great danger ;

but Genelyn,
 seeing him shut
 in,

[leaf 74]
 exclaimed that
 the king
 and the 12 peers
 were dead, and
 proposed to
 retire,

as he wished to
 be king himself.

They are going to
 return,

but Ferumbras

¹ *Read*: ‘over.’

	Him thought, it was a wondir thing. "Where is the kinge?" <i>quod</i> Ferumbras.	
	<i>Quod</i> Genelyne "with-in the walle, Shaltowe neuer' more seen his face!"	2988
calls him a traitour,	"God gyf the añ yvel falle! Turne agayne, thow traytoure! And helpe to reskowe thy lorde.	2992
rallies the French,	And ye, sires, alle for your' honour'!" They turned agayne with that worde.	
and with his axe bursts open the gate.	Ferumbras with axe in honde, Myghtly brake up the gate, Ther myght laste him noon yroñ bonde, He hade ner'-honde I-come to late. The kinge hadde fought so longe with-ynne, That onnethe myght he no more.	2996
	Many ther were abouteñ him, His meñ were wounded ful sore. Ferumbras came with gode spede,	
He chased the Saracens and rescued the king.	He made the Sarasyns to fle. He reskowed the kinge at his nede, XL Sarasyns sone killed he. Thai ronnen a-weye by every side, Thai durste nowher' rowte.	3004
	In shorte tyme was falled her pride, They caught many a sore cloute.	3008
Mantribre is taken,	That Cite was wonne that same daye, And every tour' ther-ynne Of Mountreble, þat was so gaye,	3012
[leaf 75]	For alle her' soubtile gynne, Fulle of tresour' and richesse, Of Siluer and goolde and perr', And clothes of goolde, wroght of Saresynes, Of riche aray and roialte.	3016
with all its engines and treasures.	Richard, Duke of Normandy, Founde ij Children of .vij. monþes oolde, ¹	3020

¹ See the note.

- xiiij fote longe wer' thay,
 Thay wer' Barrakes sonnes so boolde ;
 Bygote thay wer' of Astragot.
 Grete joye the kinge of hem hade. 3024
 Hetheñ thay wer' both, wele I wote,
 Therefore hem̄ to be cristenede he bade.
 He called þat one of hem Roulande,
 And that other he cleped Olyuer' : 3028
 " For thai shalle be myghty men of honde."
 To kepeñ hem, he was fulle chere.
 Thay myght not leve, her Dam was dede ;
 Thai coude not kepe hem forth. 3032
 Thai wolde neyþer ete butter nere brede,
 Ner no meñ¹ was to hem worthe.
 Her' Dammes mylke they lakked ther',
 Thay deyden for defaute of here dam. 3036
 Kinge Charles made hevy cher',
 And a sory mañ was than.
 The kinge lete ordeyne anooñ,
 The Cite to be governed^l 3040
 Of the worthyest of hem̄ yehoñ,
 That weren of wer' best lerned.
 Duke Richarde of Normandy,
 He was made chief *gouernour'* ; 3044
 And ij C with him in hys company
 To kepe the brigge and tour'.
 Forth he rode to labañ thañ,
 With his Ooste and Sir' Ferumbras. 3048
 A spye to the Sowdoñ fast ran
 And tolde him al that cas,
 How Charles was come with his ost,
 And Mountribe hade he wonne, 3052
 " Alagolofur slayñ is for alle his bost,
 This game was evel begoñ."
 Whane laban herde of his comynge,

¹ *Read* : 'mete.'

- Him thought his herte gan breke. 3056
- [leaf 76] "Shalle I never be withoute moornynge,
Tille I of him be wreke."
He commaunded to blowe his Claryons
To assemble alle his Ooste. 3060
His counsaile to him he lete calle
And tolde, how kinge Charles was in þat coost,
Hadde wonne Mountribe and slayn his men
"And dishiryth to disheryte me, 3064
And proudly manessith me to fleeñ,
Or drive me oute of this contre.
Me mervaylythe moch of his pride.
By Mahounde, moost of myght! 3068
Ye and my sone withe him doth ride,
To the develle I hem bedight.
swears to avenge
him. But I be venget of hem both
And honge hem on a tree, 3072
To myghty Mahounde I make myne othe,
Shalle I never Joyfulle be.
Therefore I charge youð in alle wyse
That thay be taken or slayn. 3076
Thane shalle I pyñne heme at my gyse
And doñ hem alle qwike be flayn."
Charles
approaches On the morowe, whan it was day,
Kinge Charles was in the felde, 3080
Byfore Agremour' in riche aray
On stede with sper' and sheelde.
Floripas first
recognises the
banner of France Floripe lay on the tour' oñ hye
And knewe the baner' of Fraunce. 3084
To Roulande she gan faste crye
Tidynges of goode chaunce :
and tells the
others. "Kinge Charles is comen and Ferumbras,
Here baners both I do see, 3088
With alle her oste yonder' in þat place ;
Welcome to vs thay alle be."
Roulande and Olynere

Arayed hem for to ride ;	3092	Roland and all his companions sally forth to meet Charlemagne.
And here felawes alle in fer',		
To Charles thay goñ that tyde.		
Laban come forth with his mayne,		Laban draws up all his people
Saresyns, that were ful felle,	3096	
Turkes, Indens, and Arabye		
Ye and of the Ethiopes like the develes of helle.		
There were stronge wardes sette		[leaf 77]
By ordynancee of dyuers batayle.	3100	in battle-order.
Whan thay to geder were met,		
Eythir othir sore gañ assayle.		
Ther were Saresyns al to-hewe ;		The French make a great slaughter of the Saracens.
Roulande sloughe many one.	3104	
Thay lay so thikke dede on rewe,		
That onneþe myghte men ride or gooñ.		
Kinge Charles met with Labañ		Charles encounters the Soudan, unhorses him,
And bare him down̄ of his stede,	3108	
He lighted down̄ and ceased him thañ,		
He thought to qwite him his mede.		
He brayde oute Mowñjoye wyth gode wille		
And wolde have smeten of his hede,	3112	and would have cut off his head, but for Ferumbras, who requested that his father might be baptized.
Ferumbras prayde him to abyde stille,		
To crysten him, er he wer' dede.		
The Saresyns saughe Laban take,		The Saracens, seeing Laban a prisoner, fly ;
Thay fleddeñ away fulle faste.	3116	
Lenger durste thay no maistryes make,		
Thai were so sore agaste.		
The Cristeñ hem chased to and fro,		but the Christians pursue them.
As a grehounde doth the hare.	3120	
.iij. c. ascaped with moche woo,		300 escaped to Belmarine.
To Belmore gan thay far'.		
Kinge Charles ladde Labañ		Charles leads Laban to Agremore.
In-to Agremour' Cite.	3124	
And whañ þat he ther' came		
A ful sory man was he.		
His doghter welcomed him		Floripas welcomes her father,

- With right gode cher'.¹ 3128
 but he is enraged
 at seeing her. He loked on hir al grymme,
 As he wode wroth wer',
 And saide "fye on the, stronge hore,
 Mahounde confounde the !" 3132
 Charles saide "here-of no more,
 But let us nowe mery be !"—
 She then bids
 Charlemagne
 welcome, "Sir" she saide thanne,
 "Welcome ye be into this tour" ! 3136
 and presents the
 holy relics to
 him. Here I presente to you, as I can,
 Relikes of grete honour',
 That were at Rome I-wonneñ
 And broght into this halle. 3140
 That game was evel bygonneñ,
 It sithen rewed us alle."
 [leaf 78]
 Charles kisses
 them,
 and says a
 prayer ; Kinge Charles kneled adowñ
 To kisse the Relikes so goode, 3144
 And badde ther' añ orysoñ
 To that lorde, þat deyde oñ rode.
 he then thanks
 Floripas for her
 assistance to his
 knights, And þanked Floripe with al his herte,
 That she hade saued his meyne 3148
 And holpe hem oute of peynes smerte
 And kepte the Relekes so fre.
 and for having
 preserved the
 precious relics. Kinge Charles did calle bisshope Turpyñ
 He orders Turpin
 to prepare a
 vessel,
 wherein to bap-
 tize the Soulan And bade him ordeyne a grete fat, 3152
 To baptyse the Sowdoñ yne ;
 "And loke what he shalle hat.
 Unarme him faste and bringe him ner',
 I shal his godfader be. 3156
 Fille it fulle of water' cler',
 For Baptysed shalle he be.
 Make him naked as a Childe,
 He moste plunge ther-inne. 3160
 and to wash off
 his sin in the
 water. For now most he be meke and mylde,
 And I-wassh awaye his synne."

¹ These two lines are written as one in the MS.

- Turpyn toke him by the honde
 And ladde him to the fonte.
 He smote the bisshope with a bronde
 And gaf him an evel bronte.
 He spitted in the water cler'
 And cryed oute on hem alle,
 And defied alle þat cristen wer'.
 That foule mote him by-falle !
 "Ye and thou, hore serpentyne,
 And that fals cursed Ferumbras,
 Mahounde gyfe hem both evel endyngt,
 And almyghty Sathanas !
 By you came all my sorowe,
 And al my trespere for-lorne.
 Honged be ye both er tomorowe !
 In cursed tyme were ye born."

 Ferumbras saide to the kinge,
 "Sir, ye see, it wole not be,
 Lete him take his endyngge,
 For he loueth not Cristyante."
 "Duke Neymes" *quod* Charles tho,
 "Loke þat execucioñ be doñ,
 Smyte of his hedde ! god gyfe him woo !
 And goo we to mete anoone."
 It was done as the kinge commaunde,
 His soule was fet to helle,
 To daunse in þat sory lande
 With develes, þat wer' ful felle.
 Dame Florip was Baptyssed than
 And here maydyns alle,
 And to Sir Gye I-maryed.
 The Barons honoured hir alle.
 Alle the londe of Spayne
 Kinge Charles gyfe hem two,
 To departe bitwyxt hem twayne,
 Ferumbras and Gý also.
- Turpin leads
 Laban to the
 font,
 3164
 but the Soudan
 strikes at him,
 spits on the
 vessel,
 utters invectives
 against all
 Christians,
 3168
 and curses
 Ferumbras.
 3172
 3176
 3180
 Charles com-
 mands Naymes
 to cut off his
 head.
 leaf 79j
 He is executed ;
 his soul goes to
 hell,
 there to dance
 with devils.
 3188
 Floripas was
 baptized with all
 her maidens,
 and wedded to
 Guy.
 3192
 Charles divided
 Spain between
 Guy and
 Ferumbras,
 3196

- And so thay livede in ioye and game,
 And brethern both thay wer', 3200
 In pees and wer' both I-same,
 Ther' durste no mañ hem der'.
 Kinge Charles turned home agayñ
 Towarde his contré, 3204
 He charged Sir Bryer' of Bretayne
 His tresourer' for to be :
 To kepe the Relikes of grete pris
 And his other tresour', 3208
 And bringe hem safe to Parys,
 There to a-bide in store.
 He saide " farewell, Sir Ferumbras,
 Ye and Gye, my dere frende ! 3212
 And thy wyf Dame Floripas !
 For to Fraunce nowe wole I wende.
 Be ye togeder as breth[e]rñ both !
 No mañ ye nedith to drede, 3216
 Be ye nevere to-gedere wrothi,
 But eyther helpe othir at his nede.
 Vysityth me, whañ ye haue space ;
 In-to Fraunce makith your disporte, 3220
 God wole you sende the better grace,
 In age to do me comforte."
 Thai toke leve of the kinge,
 With ful hevy cher', 3224
 And turned agayñ both mornyng,
 With wepyng water cler'.
 Kinge Charles with the victory
 he sails to Moun-
 peler,
 Sailed to Mounpeleres, 3228
 And thanked almyghty god in glorye,
 That he hade saued his Dosiperes,
 And fende him of the Saresynes
 The hyer honde to have, 3232
 For alle here strenghe¹ and her' Engynes

[leaf 80]
 where he thanks
 God for the
 victory,

¹ *Read* : 'strengthe.'

The Relikes of Rome to saue.		and for the relics,
At oure lady of Parys		He presents the
He offred the Crosse so fre ;	3236	cross to Paris,
The Crowñ he offred at seynte Denyse,		the Crown to St.
At Boloyne the nayles thre.		Denis,
Alle his Barons of him wer' gladd,		the three nails to
Thai gafe him grete presente.	3240	Boulogne.
For he so wele hade I-spedde,		
Thay did him grete reuerence.		
The kinge hade wel in mynde		Charles well
The tresone of Genelyne,	3244	remembered
Anooñ for him he dide sende		the treachery of
To yefe him an evel fyne :		Genelyn,
"Thou traitour unkynde " quod the kynge,		
"Remembrist thou not how ofte	3248	
Thou hast me betrayed, þou fals Genelyne ?		
Therefore thoue shalt be honged on lofte !—		
Loke that the execucioñ be doñ,		
That throug Parys he be drawe,	3252	and ordered him
And honged on hye on mount Fawcoñ,		to be drawn and
As longeth to traytours by lawe ;		hanged at
That alle men shall take hede,		Montfaucon in
What deth traytourys shaH fele,	3256	Paris.
That assente to such falshede,		
Howe the wynde here bodyes shal kele."		
Thus Charles conquered Labaũ,		Thus Charles
The Sowdoñ of Babyloyne,	3260	conquered the
That riche Rome stroyed and wañ		Soudan of
And alle the brode londe of Spayñ.		Babylone.
¹ [au]d of his Barons		
. [hi]s pride	3264	
. eligons		
. þat tyde		
. on Charles soule		
. s also	3268	

¹ A corner of the leaf torn off.

.Peter and Poule

[leaf 81]

God lete hem never wete of woo !

But brynge here soules to goode reste !

That were so worthy in dede.

3272

God give joy to
all who read this
romance.

And gyf vs ioye of the beste,

That of here gestes rede !

Here endithe the Romaunce of the Sowdon
of Babyloyne and of Ferumbras his sone
who conquerede Rome, And Kynge Charles
off Fraunce withe xij. Dosyperes toke the
Sowdon in the feelde And smote of his
heede.

N O T E S.

Page 1, line 1. *myghteste*, evidently an error of the scribe for *myghtes*, cf. ll. 1635, 1312, 3068, 2546, 1200, 2059; and *Syr Ferumbras*, l. 2719.

“Nov help hem þe heȝ kyng of hevене,
þat art of miȝtes most.”

God in glorie occurs again in l. 3229; cf. the French expression *Damedeu de gloire*; *Fierabras* 2332.

p. 1, l. 2. *maile* and *wroght* in l. 5 are the 2nd person sing. preterite, which in all other instances in this poem ends in *-est*. But perhaps we might suppose a change of person here, and regard *maile* and *wroght* as the third person. For examples of the change of person see *Syr Ferumbras*, ll. 2719, 4393, and *Guy of Warwick*, ed. Zupitza, l. 2324.

p. 1, l. 7. *skulde to love*; *to* before an infinitive, governed by an auxiliary verb, is pretty common in Middle English works. See Zupitza's note to *Guy*, 1925.

p. 1, l. 9. *ȝyfe*. This is the only instance of *ȝ* being written in the present poem at the beginning of a word. *ȝife* is written *if* in all other passages of the poem, cf. ll. 550, 651, 763, and 1061, etc. As to the pronunciation of *ȝ* in the middle of a word, it is doubtful, whether it had still preserved its ancient guttural sound, or not, as the same words are written sometimes with it and sometimes without it, and are often made to rhyme with words in which *ȝ* or *gh* would be etymologically incorrect; e. g. *nye*, which is spelt *nyȝe* in l. 2284, rhymes with *Gye*, in l. 2657. We even find *whiȝte*, in l. 2289, instead of *white* (l. 2008: *smyte*). At the end of a word *ȝ* has the sound of *s*.

p. 1, l. 13. *idoone*. The prefix *i-*, O.E. *ge-*, sometimes occurs in this poem, but more frequently it is not written; see *Introduction*, p. xxxviii.

p. 1, l. 14. cf. l. 2516.—ll. 1—14 may be said to contain the moral of the whole poem, which we know the romance writers to be very fond of placing at the beginning of their works. “La moralité de tout un poème,” says Léon Gautier, in his *Epopées Françaises*, I. 233, “est quelquefois exprimée dans ses premiers vers.”

p. 1, l. 16. *moch* = *much* (as in l. 754) is the usual spelling in this poem. We likewise find *meche*, l. 179, and *mikille*, l. 1016.

p. 1, l. 19. *his* refers to *Rome*.

p. 1, l. 22. Laban, the father of Ferumbras, is styled *sowdan* only in this poem, and once in the *Destruction de Rome*, l. 1436 :

“Les noveles en vindrent al *soldan* diffaié.”

The French, the Provençal and the English version of *Sir Ferumbras* all agree to call him *amyrat* or *amirans*.

p. 1, l. 24. The mention of King Louis and of the abbey of St. Denis (l. 27) seems to be an imitation of the *Destruction*, l. 7 *et seq.* :

“Le chanehon est perdue et le rime fausee,
Mais . . . li *rois Louis*, dont l’alme est trespasee
—Ke li fache pardon la verge honoree—
Par lui et par Gautier est l’estoie auncie
Et le chanehon dreseie, esprise et alumee
A *saint Dynis* de France premierement trovee.”

St. Denis also occurs in the beginning of the French *Fierabras*, l. 4 :

“A *Saint Denis* en France fu li raules trovés.”

Cf. besides note to l. 26. *witnessith* = attests, testifies ; cf. Stratmann, p. 645. It occurs again in l. 1489.

p. 2, l. 25. *Romaunce*, the French or *Romance* language. We often find the authors of romances, both of translations and of imitations from the French, referring to the original ; cf. *Syr Eglamour of Artoys*, sign. E i :

“His own mother there he wedde,
In *Romaunce* as we rede.”

Again, fol. ult. : “In *Romaunce* this eronyele is.”

[Quoted by Warton, *History of English Poetry*, II. 146, footnote.]

p. 2, l. 26. *bokes of antiquyte*. This is to be regarded as one of those frequent assertions of the authors of these poems, who in order to give more credit to their tales, thought it necessary to affirm their antiquity and celebrity in old times. Cf. Gautier, *Epop. Fr.*, II. 87 : “Il fut de bon ton d’annonceer, au commencement de chaque poème, qu’on avait trouvé la matière de ce poème dans quelque vieux manuscrit latin, dans quelque vieille chronique d’abbaye, surtout dans les manuscrits et dans les chroniques de Saint-Denis. On se donnait par là un beau vernis de véracité historique. Plus les trouvèrent ajoutaient aux chansons primitives d’affabulations ridicules, plus ils s’écriaient : ‘Nous avons trouvé tout cela dans un vieux livre.’”

p. 2, l. 27. *Seinte Denyse* is the genitive depending on *abbey*.

p. 2, l. 28. *there as* = where, or where that. See Koch, *Englische Grammatik*, II. § 511.

p. 2, l. 29. *Laban*. So the father of Ferumbras is called in the *Destruction de Rome*, where only in six passages (ll. 891, 899, 1116, 1194, 1174, 981) we find the form *Balan*, which is the only one used in the French *Fierabras*, in the Provençal version, and in the English

Syr Ferumbras. — of *hie degre*; this kind of expletive occurs again in l. 100: *clerk of hie degre*; cf. also l. 168: *king of hie honour*.

p. 2, l. 31. *Cristiante* = the company of Christians, the countries inhabited by Christians, cf. ll. 235, 374. It signifies "the religion taught by Christ" in l. 3182. *Cristiante* and *Christendom* are used promiscuously in Middle English writers.

p. 2, l. 33. *Agremare*: *there*. The rhyme becomes perfect by reading *Agremore*: *there*, which we find in l. 1805; cf. also l. 1003 *Agremore*: *more* (i. e. negro), and ll. 672, 775, 2140, 2895.

p. 2, l. 34. *Flagot*. See *Index of Names*, s. v. Flagot, and cf. note to l. 1723.

p. 2, l. 37. This line is too long, nevertheless it seems to be correct as it stands, clearly imitated from several passages of the *Destruction de Rome*.

l. 420. "Ensamble ou li issirent xv roi corone. Et xiiii amaceours."

l. 1155. "Bien i ad xxx rois et xiiii amaceours."

l. 689. "xxx roi sont ou li et xiiii amaceour."

l. 163. "Et xiiii amaceours."

p. 2, l. 41. *hit* instead of *it* is found again in l. 2309; in all the other instances *it* is spelt as in modern English.

p. 2, l. 42. *pyrke*, to spur a horse, to excite, to spur or to stimulate. It is O.E. *prician*, which occurs in Ælfric's Grammar, ed. Zupitza, p. 174 (*pungo* = *ic pricige*). This and the following line are imitated from Chaucer; cf. C. T. Prologue, ll. 10, 11, and see *Introduction*, p. xlvi. *Kynde* = naturalis, ingenuus; *kynde wit* = common sense. *Kynde* is O.E. *cynde* (Modern English *kind*).

p. 2, l. 73. *frith* means "forest," or more correctly "enclosed wood." The original sense of *forest* is "unenclosed wood" (see Diez, *Etymol. Wörterbuch*, I. 185). Stratmann, *Dict.* p. 228, s. v. *frið*, seems to be right in connecting *frith* with O.E. *frið*, *freoðo* = pax, tutela, saeptum. Morris, *Allit. Poems*, Glossary, derives it from the Gaelic *frith*. "*frith* is still used in Provincial English, meaning unused pasture-land, brushwood" (Halliwell).

p. 2, l. 45. *yze* (O.E. *êagum*): *flye* (O.E. *flêogan*). With regard to the power of *z*, see the note to l. 9, and cf. the spelling *eyen* in ll. 826, 1302, 2012.

p. 2, l. 46. *tre* may be singular (O.E. *trêowe*) as well as plural (O.E. *trêowum*).

p. 2, l. 49. The following lines (49—53) correspond with ll. 94—100 of the *Destruction*, which run as follows:

"Li admirals d'Espaigne s'est ales desporter
As puis sur Aigremore. avec li. M. Escler;
La fist ses ours sauvages a ses hommes berser.
La veïssies meint viautre, maint brachet descoupler,
Payens et Ascopars as especes jouer.
Coure par le marine et ebacier maint sengler.
Maint ostour veïssies et maint falcon voler."

- p. 2, l. 50. *shope*, literally "shaped:" *he shope him*, "he got himself ready, he planned, devised, intended." The phrase is of frequent occurrence in Chaucer.
- p. 2, l. 52. *bauson*, badger. For the use of badgers, see Skeat's note to *Specimens of English Literature*, p. 383.
- p. 2, l. 56. *Alaunts*, a kind of large dogs of great strength and courage, used for hunting the wolf, the bear, the boar, &c. Cf.

"Aboute his chare wente white alauntz
Twenty and mo, as grete as any siere,
To hunte at the lyoun or at the bere."

Chaucer, ed. Morris, II. 66/1290.

According to Diez (*Etymol. Wörterb.*, I. 12, s. v. "alano") *alaunts* means "Albanian dogs." *Lymmeris*, "blood-hounds." Halliwell quotes the following passage: "A dogge engendred betwene an hounde and a mastyve, called a lymmer or a mongrell." *Lymmer* is the French *limier*, O.Fr. *liemier*, which etymologically means a dog that a courser leads by a lime, *i. e.* a thong or leash. *Lime* is the same word as French *lien*, a leash; Latin *ligamen*. *Lymmer* is preserved in Modern English *limer*, a "lime-hound."

- p. 2, l. 56. *Rache* and *brache* are both retained in the modern speech; *rache* seems to be particularly used in Scotland. "*Brache* is said to signify originally a bitch hound—the feminine of *rache*, a foot-scenting dog" (Morris, *Gawayne*, Gloss. p. 89). *Rache* is, according to Stratmann, O.Icel. *rakki*; *brache* is O.Fr. *braque*, M.H.Ger. *braccho*. Cf. also Halliwell's Dict. s. v. "brach." The French *racaille* is etymologically connected with *rache*; see Diez, *Etym. Wörterb.*, II. 407.

- p. 2, l. 57. *commaunde* for *commaunded* (l. 228), formed on the same analogy as *comforte* (l. 2242) for *comforted* (ll. 312, 2117), *aligt* for *alighted*; *gerde* for *girded*; *graunte* (l. 607) for *granted*, etc.

- p. 2, l. 59. *fere*, O.E. *féran* (Mod. Eng. *fear*), is an active verb, meaning "to frighten, to terrify." It is still found in this sense in Shakespeare.—*launde*: *commaunde*. The very same rhyme occurs again in l. 3189, where *launde* is spelt *lande*. The rhyme need not cause any difficulty, cf. Guy, p. xi. κ. Or must *launde* be taken here for *lande* = saltus? Cf. Morris, Gloss. to *Allit. Poems*, s. v. *launde*.

- p. 3, l. 62. *set*, means "seat, sedes"; O.Icel. *set*, O.H.G. *sez*, M.H.G. *sitz*. This stanza as it stands seems to be incorrect, there being no rhyme to *sete*; possibly a line has been lost after l. 63.

- p. 3, l. 67. The subject of the sentence is wanting. For more instances see Zupitza's note to *Guy*, l. 10. It is to be observed that for the most part the subject wanting is of the same person as the object of the preceding sentence.—*he was god and trew of divers langages* = "he well knew, understood them perfectly."

- p. 3, l. 68. *dromonde*: *poundis*. Read *dromounde* (which occurs l. 125): *pounde* (see l. 2336).

- p. 3, l. 69. We find *fro* and *from* in this poem. Both belong to the Midland dialect. *Fro* is confirmed by the rhyme *fro* : *so* (l. 2760). It is derived from the Scandinavian *fra*; Mod. Eng. has retained it in "froward," and in the phrase "to and fro." The same word enters as a prefix into composition in O.E. compounds, as *fr-ettan*, etc. *Babyloyne*, the author pronounced *Babyloyne* as well as *Babylone* (either rhyming, cf. ll. 30, 3260).
- p. 3, l. 74. *qweynte*, "famous, excellent," cf. Skeat, *Etymol. Dict.* p. 482, *s. v.* quaint. *for the nones*, "for the nonce, for the occasion." Cf. Zupitza's note to *Guy*, 612; it is often used as a kind of expletive.
- p. 3, l. 75. *to presente you*. The *Destruction de Rome* has: "vous quidai presenter."
- p. 3, l. 76. French: "Uns vens nous fist à Rome parmi le far sigler." *Destr.* l. 120.
- p. 3, l. 77. Cf. *Destr.* ll. 115-16. See *Introduction*, p. xxiii.
- p. 3, l. 78. About the rhyme *Rome* : *one*, see *Introduction*, p. xliii.
- p. 3, l. 79. *bygone*, "afflicted, pressed hard;" literally it means, "overrun, covered." Cf. Shakespeare, *Julius Caesar* :
"Even such a one,
So pale, so spiritless, and woe-begone."
- p. 3, l. 82. *vilane* : *remedye*. Read *vilanye*, as in l. 2577, where it rhymes with *Gye*, see *Introduction*, p. xlv, and Ellis, *Pronunciation*, I. 271.
- p. 3, l. 83. *colde*, used here and in l. 91 in nearly the same sense as in the expressions collected by Zupitza, in his note to *Guy*, 1149.
- p. 8, l. 84. *tithynge*. So with *th* in ll. 1787, 714, 783; in ll. 65, 91, 149, 324, etc., we read *tidinge*. There are several instances where *d* and *th* in the middle of a word seem to be promiscuously used in this poem; as *hithire* l. 1265, *hider* 1869 (cf. also *dogdir* 2580, and *doghter* 96, 124, etc.).
- p. 3, l. 86. Mahounde, Appolyn and Termagant are the principal deities (cf. ll. 2105, 2177, 2761) of the Mahometans, who were considered as pagans = *payens* (ll. 535, 1040) or *paynym* (ll. 539, 866, etc.). Other idols of the Saracens are mentioned in ll. 2761-2 of the *Sowdone*. Compare also Gautier's note to l. 8, of his *Edition critique de la Chanson de Roland*, and Skeat, *Prioress's Tale* (Clarendon P.S.), 161/2000.
- p. 3, l. 88. *theyme* instead of *hem* occurs only three times in the poem (ll. 88, 1237, 2787). There must be some corruption here, as there is no rhyme to *theym*. The last stanza ends at l. 87, and the next one begins at l. 89. As far as the sense is concerned we could easily do without this line; it ought perhaps to be regarded as spurious.
- p. 3, l. 93. *Ferumbras* is spelt differently in the different versions of the romance. In the *Sowdan* we always find *Ferumbras*, in the Ashmole MS. *Ferumbras* and *Fyrumbras*. He is called *Fierabras* in the French,

Ferabras in the Provençal version; the *Destruction* has *Fierabras*, but more frequently *Fierenbras*. In Caxton's *Life of Charles the Great* his name is *Fyerabras*, Skelton has *Pherumbras*, Lyndsay *Pharambras*, and in Barbour's *Bruce* we read *Ferambrace*; see *Introduction*, pp. xxv and xxxii.

p. 4, l. 99. *Oliborn*. This name does not occur in any other version of this poem. The same is the case with regard to *Espiard*, l. 103. None of the French versions gives any name to the Soudan's messenger. In the Ashmole MS. l. 3823, the messenger is called *Malyngryas*.

p. 4, l. 102. *Assye* = Asia. This name does not occur in the other versions of the poem; cf. note to l. 1000.

p. 4, l. 103. Cf. the *Destruction*, l. 202:

"Par tote la terre sont li baron mande"

ferre and nere, cf. ll. 117, 996, and the note to l. 528 of *Syr Ferumbras*.

p. 4, l. 104. *frike*, "quick, bold," O.E. *free*. See Stratmann, *Dictionary*, p. 225.

p. 4, l. 108. *þon*. Compare *Introduction*, p. xxxvii.

p. 4, l. 109. The passage is not clear. Perhaps there is some corruption here and we ought to read: *anon route*, "assembled quickly, immediately"; *route* would then be the preterite formed on the analogy of *lighte*, *gruante*, *commuande*, etc. See *Introduction*, p. xxxviii.

p. 4, l. 110. *Destruction*, l. 217:

"Par C fois M payen."

p. 4, l. 112. *douzte*: *route*. See *Introduction*, p. xlv, and note to l. 9.

p. 4, l. 113. *Lucafer* is the name of the Saracen King in all the versions of this romance but in the French one, where with the single exception of one passage (l. 2242 *Lucafer*), he is always called *Lucifer*, cf. *Introd.* p. xx.

p. 4, l. 114. *lorde and governoure*. This repetition of the same idea by two synonymous words, the one of English and the other of French origin, is very common in M.E. writers. Thus we read in this poem, l. 2164 *lorde and sire*, l. 225 *serchid and sought*, ll. 3199, 1936 *joye and game*, l. 742 *wel and fine*.

p. 4, l. 118. A *carrik* was a kind of large ship, called *caraca* in Italian, *carraca* in Spanish and Portuguese, *carraque* in French, *kraecke* in Dutch. The etymology is not clear. See Diez, *Etymol. Wörterb.*, I. 112. Halliwell has 'carrack, a Spanish galleon. Sometimes English vessels of great value and size were so called.'

p. 4, l. 119. *Destruction*, l. 385:

"Par vii fois sont C mil. si l'estoire ne ment."

p. 4, l. 124. *his faire daughter Floripas*. Floripas is described as follows in the *Destruction*, ll. 252-262:

"Aitant es vous la bele ou il n'out qu'enseignier
Vestue d'un diapre, onke ne vi tant chier,

Ses erins sur ses epaules plus lusoient d'or mier,
 Sa char out bele et blanke plus que noifs en fevrier,
 Les oes avoit plus noirs que faleon moutenier,
 Et le colour vermaile con rose de rosier,
 La bonehe bien seant et douce pour baisier,
 Et les levres vermailes come flour de peskier;
 Les mameles ont dures com pomme de pommier,
 Plus sont blanches que noifs que chiet apres fevrier;
 Nuls hom ne porroit ja sa grant bealte preisier."

Compare also the French *Fierabras*, ll. 2007, *et seq.*

p. 4, l. 128. This line is clearly imitated from the *Destruction*, ll. 331-2 :

"En sa main .i. baston que contremont bailie,
 Et manace François pour faire les loye."

Cf. *Introduction*, p. xxiii.

p. 5, l. 131. *breddes*, "birds"; *l* and *r* very often change their place in a word. Thus we find *worlde* and *wrolde*, *crafti* and *carfti*, etc.

p. 5, l. 132. *sowdon* and *sowdan* are used promiscuously in the rhymes.

p. 5, l. 146. *Destruction*, ll. 445-6 :

"N'i remeigne chastels, dongeons ne fermete
 Moustiers ne abbeie que ne soit embrase."

p. 5, l. 150. Compare the *Destruction*, ll. 503-4 :

"L'apostoile de Rome ad la novele oie
 Ke payen sont venu els plains de Romanie."

p. 5, l. 157. *unknowne* makes no sense. Perhaps we ought to read *yknowne* or *not unknowne*. In the *Destruction*, ll. 509-513—

"Seiguours, ke le feromes, franke gent segnorie?
 Li admirals d'Espaigne a no terre seisie;
 Il en ont ja gastee une moult grant partie;
 Au bref terme serra ceste terre exillie;
 Qui bon consail saura vienge avant si nous die."

p. 5, l. 160. *unneth*, O.E. *unæðe*, "uneasily, scarcely." Chaucer has *unnethē*, the final *e* being almost always sounded. See *Introduction*, p. xxxix.

p. 5, l. 163. *gydoure* evidently means "guide, conductor, commander."

p. 5, l. 164. *houne* = *hounde*. On the elision of final *d*, see Skeat, *Specimens of Early English*, 320/261, and *Preface to Havelok*, p. xxxvii.

p. 5, l. 165. *Ifrez*. There is no person of this name in any other version. Perhaps this Ifres may be identical with Jeffroi, mentioned as a senator of Rome in the *Destruction* (ll. 1122, 1139, 1367).

p. 6, l. 170. About the phrase "douce France" compare Léon Gautier's note to l. 15 of his *Édition critique de la Chanson de Roland*.

p. 6, l. 171. *Savaris*. The author has found this name in the *Destruction*, l. 540.

p. 6, l. 173. *Kinge*: *thinge*. In my dissertation on the language and the sources of the *Sowdan of Babylon*, p. 4, bottom, I have shown

- that *i* or *y*, which corresponds to O.E. *y*, the *umlaut* of *u*, rhymed with original *i* in this poem, which proves that the author wrote in the East Midland dialect. But among the examples collected there (p. 5), I ought not to have cited *kinge*, because this word is not peculiar to the East Midland speech, but occurs with the same form in all dialects. See *Introduction*, p. xxxv.
- p. 6, ll. 175-6 are imitated from the *Destruction*, ll. 546-7. See *Introduction*, p. xxiii.
- p. 6, l. 176. *ner*, the common form for *nor* (267, 1633) in this poem. "*Polaynes* are knee-pieces in a suit of armour. This term for genouilleres is found in the household book of Edward I." (Morris, *Glossary on Sir Gawayne*, s. v. *polaynes*).
- p. 6, l. 181. *tyte*, "soon, quick." The editor of the Roxburghe Club edition of the *Sowdan* curiously confounds *tyte* with *tightly* = "adroitly," occurring in Shakespeare, *Merry Wives*, I. 3. *Tyte* is derived from O.Icel. *tíðr*, "creber," the neuter of which *títt*, used adverbially means "crebro, celeriter." See Stratmann, p. 561, s. v. *tíð*.
- p. 6, l. 189. *Chek* = "cotton, linen or woollen cloths, woven or printed in checkers." (Latham, *Dictionary*, 1876.)
- p. 6, l. 191. A line seems to be wanting here. There is no rhyme to *displayed*.
- p. 6, l. 201. *randon*, "rapidity, force." About the etymology see Diez, *Etym. Wörterbuch*, I. 342, and Skeat, *Etym. Dict.*
- p. 7, l. 202. *than* seems to be an error for *thay*.
- p. 7, l. 214. *Sarysyns*. There are several spellings of the name of this people in the poem: *Sarsyns*, *Sarsenys*, *Sarisyns*, *Sarasyns*.
- p. 7, l. 222. *that day* occurs again in l. 223. The author probably only wrote it once; the repetition is most likely due to the scribe.
- p. 7, l. 224. The following lines are imitated from the *Destruction*, ll. 613-619; see *Introduction*, p. xxiii.
- p. 7, l. 228. The French text (*Destruction*, l. 624) has:
 "Maintenant soient tot occis et descoupe.
 Ne voil que mi serjant en soient encombre."
- p. 8, l. 247. The original meaning of *brayde* is "start, blow," but this makes no sense here, nor can it mean "a boast," as the editor of the Roxburghe Club edition explains it. But Mid. Eng. *brayde*, as well as O.E. *brægd* or *bregd*, often signifies "deceit, craft, a cunning trick, a fraudulent contrivance, a stratagem or artifice." See Mätzner's *Wörterb.* and Halliwell's *Dict.* This, I think, is also the meaning of *brayde* in l. 247. Floripas has been engaged to Lukafer who had promised the Soudan, her father, to bring the emperor Charlemagne and all his twelve peers to the foot of his throne, in return for the hand of his daughter. Floripas, not at all enamoured of the king of Baldas, but obeying the will of her father, said she would only agree to

accept him when he had fulfilled these conditions. But she does not believe that Laban thinks of ever fulfilling them, she is persuaded that those words, those promises made by Laban, are only a *brayde*, i. e. a stratagem or artifice devised by him in the hope of winning her hand before the performance of his promise. This signification of *braide* has been retained in the Mod. Eng. adjective *braid*, “crafty, deceitful.”

p. 8, l. 257. The *Ethiopes*, “Ethiopians,” are not mentioned in the other versions of this romance. On the rhyme *Aufricanes : stoues* cf. *Introduction*, p. xxxv.

p. 9, l. 278. *Destruction*, l. 908 :

“Sortibrans a mande Mabon l'engineor.”

p. 9, l. 283. *depe : tyde*. The rhyme becomes perfect if we read *wide* instead of *depe*.

p. 9, l. 286. French text gives, l. 934 :

“Si emplirons les fossés.”

p. 9, l. 289. Cf. *Destruction*, l. 627. “Mahon te benoie,” and l. 925, “Mahon te doint honour.”

p. 9, l. 293. *Men myght go even to the walle*, compare the *Destruction*, l. 918 :

“K'om poet aler al mure.”

and l. 958 :

“K'om pooit bien au mur et venir et aler.”

p. 9, l. 295. *assaile*, evidently a mistake. Read *assaute*, as in l. 2205.

p. 9, l. 298. *shour*, “fight, attack.” See Zupitza's note to *Guy*, l. 9206. *sharpe shoures*, as in the *Destruction of Troy*, l. 5804, “sharp was the shoure.” Cf. also l. 950 of this poem, “bataile was sharpe.”

p. 9, l. 300. *stones thai bare*, etc. *Destruction*, l. 967 :

“Ces dedens ou grans pieres firent grant lapide.”

p. 9, l. 303. French text gives (l. 975) :

“Maintes pieres del mur ont contreval rue.”

p. 9, l. 306. In the *Destruction*, l. 977 :

“L'asalt dureit cel jour jusque a la nutee.”

p. 9, l. 307. French: “Payen se sont retrait.” *Destruction*, l. 979.

p. 10, l. 311. For *tyde : chidde* see *Introduction*, p. xliii.

p. 10, l. 312.

“Lucifer li traire traison ad pense,
Qu'il se contrefera les armes del cite ;
Et tote si pense sont a Labam demonstre.
'Sire admirail d'Espaigne,' ceo dist li diffiaes,
'La cite est moult fors, et François sont doute ;
Ils defendront le mur, ja mais n'iert entre,
Que par une voidie que jeo ai porpense.
Il ad dedens un conte de mult grant erualte,
Savaris ad a non, est de grant parente ;
Cheseon jour il s'en ist, s'est oue nous melle,
De la gent dieffae, mainte teste a coupe.”—*Destr.*, ll. 986-96.

- p. 10, l. 317. *Destruction*, l. 997.
 “J’ai bien conu ses armes et les ai avise.”
- p. 10, l. 331. *Destruction*, l. 1011 :
 “Tantost le mestre porte aurons moult bien ferme.”
- p. 10, l. 332. *Destruction*, l. 1057 :
 “Mais tot le premier bail ont Sarrasin pœple.”
- p. 10, l. 336. *discunfiture*, “defeat.” See below, note to l. 1320.
- p. 10, l. 339. *ryme*, “to speak loudly, to cry.” O.E. *hrēman* or *hrǣman*.
 See Stratmann, p. 322.
- p. 10, l. 340. French text (l. 1063) :
 “De V. M. ne remendrent que iiiC sans fausser.”
 See note to l. 67.
- p. 10, l. 341. *twelfe* : *selve* ; *f* and *v* very often stand for one another,
 see *Introduction* on p. xliii.
- p. 10, l. 344. *shite* : *mette*. See Ellis, *Pronunc.*, I. 272, and *Introduction*,
 on p. xliv. Cf. also ll. 2054, 2963, 2960. *by than* = then ; see
 Mätzner’s *Wörterb.* p. 217(2).
- p. 11, l. 346. *Estragot* or *Astragot*. This name is not to be found in
 the other versions, it only occurs in the *Sowdan* and in the *Destruc-*
tion ; cf. *Destr.* l. 1090-4 :
 “Estragot le poursuit uns geans diffaies

 Teste avoit com senglers, si fu rois corones.
 El main tient .i. mace de fin ascier trempé,
 Un coup a Savaris desur le chef done.”
- p. 11, l. 360. French text reads :
 “Et la novele en ont l’apostoile conté.”—*Destr.* l. 1101.
- p. 11, l. 363. *consaile* : *slayne*. See *Introduction*, p. xliii.
- p. 11, l. 364. See above, l. 78.
- p. 11, l. 368. *erille* is not derived from the Erse, as the editor of the
 Roxburghe Club edition supposes. It is simply another spelling for
erle, which occurs in l. 1986. O.E. *corl*, Mod. Eng. *carl*.
- p. 11, l. 369. There must be a gap of some lines here ; between this
 and the following line a space has been left of about the width of one
 line ; l. 370 is written in a much later hand.
- p. 11, l. 376. *lettres* translates the French “li brief” (*Destr.* l. 1121),
in haste = French “isnelement” (*Desir.* l. 1119).
- p. 11, l. 377. *we ordeyne* makes no sense. Read *were ordeyned*, as in
 l. 2396. Cf. the *Destruction*, l. 1133 :
 “Tot troi sont coieiment de la cite hastés.”
- p. 12, l. 379. *at a posterne*. On the posterns compare Skeat, *Spec. of*
Eng. Literature, 359, 165.
- p. 12, l. 380. *aboute mydnyghte*. French : “Tote la nuit alerent ou
 la lune elarté.” *Destr.* l. 1136.

- p. 12, l. 394. *honde of honde*, “hand to hand.”—In the Glossary of the Roxburghe Club ed. we read: “Cast. Wherewithal to throw.” This is the sense of *cast* in l. 2471; but it occurs with two other meanings. In l. 394 *cast* signifies “device, plot, intention,” as often elsewhere. In ll. 460, 2091, 2099, 2467, 2603, 2792, it means “the act of throwing, the throw.”
- p. 12, l. 400. *hery*, “afflicted, sorrowful.” So in ll. 3037, 3224.
- p. 13, l. 427. *Estagote*, miswritten for *Estragote*, cf. ll. 346, 352, and *Destr.* l. 1090. *brake on three*, cf. ll. 2234, 1388, 1269.
- p. 13, l. 441. *Sarsyns* : *Romaynes*. See *Introduction*, p. xliv.
- p. 14, l. 464. *oost* does not rhyme with *beste*. Both the sense and the rhyme will be improved if we read *rest* for *oost*.
- p. 14, l. 473. As it stands, the line makes no sense. *This* is written indistinctly in the MS., so that we may read either *this* or *thus*; the sense requires the latter, which I think is the true reading. Or else we may keep *this* and write *idone* instead of *it done*.
- p. 15, l. 488. *aras*. Read *a ras*, and see note to l. 1349.
- p. 15, l. 491. *and armes* makes no sense, as we are hardly entitled to take *armes* for the 2nd person plural imperative; which in this poem always ends in *-eth*. See *Introduction*, p. xxxvii. I think we must change *and* into *as*. For the explanation of the phrase “as armes,” see note on l. 2660.
- p. 15, l. 495. The *Ascopars* or *Ascopartes* are mentioned in the *Destruction* as the subjects of the Sondan. The name of this people is not to be found in any other version. *Astopars* is merely a clerical error for *Ascopars*, which may be easily accounted for by remembering that in the MSS. the characters *e* and *t* are very often formed almost alike. The true spelling *Ascopars* is found in ll. 2196, 2648; cf. also the *Destruction*, ll. 98, 426. Nothing is known of the origin and the home of the Ascoparts. That they must have been men of great bodily strength follows from l. 496, “for ye be men of mighte,” and l. 2645, “that bene boolde and hardy to fighte.” Compare also what is said about them by Donne, in his first satire :
- “Those Askaparts, men big enough to throw
Charing-cross for a bar.”
- It is worthy while to note that a giant, called Askapard, occurs in the romance of Sir Bevis of Hamptoun. See Ellis, *Metr. Romances*, ed. Halliwell, p. 263.
- p. 15, l. 500. *Ho* is evidently a mistake for *we*. *rere-ward*, “rear-guard;” the van is called *forwarde*, ll. 502, 732, the main body *the medyl partye*, l. 735.
- p. 15, l. 504. *than* : *gon*. See *Introduction*, p. xxxv.
- p. 15, l. 510. *oon* makes no sense. I suspect the reading of this and the following stanza is quite corrupt. If ll. 510 and 511 should belong to different stanzas, the *enjambement*, or continuation of the

sense from one stanza to another, would be unusually strong. I am therefore inclined to think that originally a stanza began at l. 510, and that there is a line wanting after l. 509, which contained the rhyme to *bon* (l. 508). The scribe noticing the absence of rhyme tried to restore it himself. Adding *oon* to l. 510, he made it rhyme with *bon* (l. 508). Having thus destroyed the rhyme of ll. 510 and 512 (*Alisaundre*: *Cassaundre*, as in l. 984), he added *gaye* to l. 512, which now rhymed to l. 514, where he still added *to fraye*. In order to get a rhyme to l. 518, he changed in l. 516 the original *laye* (: *Romayne*) into *lan* ("he ceased, stopped"), and wrote "*to*" *the grounde* instead of "*on*" (cf. l. 1186) or "*at*" (cf. ll. 533, 435) *the grounde*, connecting thus these words with l. 515, whereas originally they belonged to *there he laye*, or—as *there* also may have been added by the scribe—to *he laye*. If now we read *with mayne* instead of *ful crene*, in l. 521, we get a perfect rhyme to l. 519; l. 520 having lost its rhyming line, he made it rhyme, by adding *than* to l. 522, which originally rhymed to l. 524. Now to get a rhyme to l. 524 he composed and inserted himself l. 526. Therefore I think the original reading of these two stanzas ran as follows :

- 510 Sir Ferumbras of Alisaundre
That bolde man was in dede,
Uppon a steede Cassaundre
He roode in riche weede.
- 514 Sir Bryer of Poyle a Romayne
He bare through with a spere ;
Dede on the ground [there] he laye,
Might he no more hem dere.
- 518 That saw Huberte, a worthy man,
Howe Briere was islayne,
Ferumbras to quite than
To him he rode with mayne.
- 522 With a spere uppone his shelde
Stiffly gan he strike ;
The shelde he brake imiddis the feelde,
His hawberke wolde not breke.
- 526 Ferumbras was agreved tho, &c.

On the rhyme *Romayne*: *laye* (l. 514) cf. ll. 536, 890.

- p. 15, l. 514. *Bryer of Poyle* does not occur in any of the other versions.
- p. 15, l. 516. *lan*, preterite of *lin*, "to cease;" more common in the compound *blin*, contracted from * *be-lin*.
- p. 15, l. 517. *might he no more hem dere*. On the order of words, cf. ll. 2954, 649, 2435.
- p. 16, l. 520. *qwite*, "to requite, reward, retaliate, pay off." See below note to l. 780.
- p. 16, l. 531. On *stronge* (O.E. *strang*): *istonge* (O.E. *gestungen*), see *Introduction*, p. xxxv.
- p. 16, l. 532. *astraye*, "out of the right way or proper place, running

about without guidance." O.French *estraier*, which is derived from Latin *ex strada*, see Diez, *Etym. Wörterb.* I. 402; II. 296.

p. 16, l. 541. *werre*, "war," seems to owe its origin to the French *guerre*, as it is not found in O.E. It appears for the first time in the *Saxon Chronicle*,—*he coude*, "he knew, had endured." See Mätzner's *Grammatik*, II. 262.

p. 17, l. 555. It is evident that *all ane* must be a corruption. Perhaps the conjecture of the editor of the Roxb. Club edition, supposing *all rafe* to be the true reading, may be right. But he is certainly wrong to identify this *rafe* with the *rafe* in l. 866, which, being the infinitive mood of a verb, cannot be taken for an adjective or adverb, which the sense seems to require in l. 555. Halliwell, *s. v.* Raff, gives: "in raff = speedily." There is a Danish adjective, *rap*, "brisk, quick." Cf. Skeat, *Etym. Dict.* *s. v.* *raffle* and *rap*.

p. 17, l. 570. *certaine* spoils the rhyme. The rhyme becomes perfect if we read *without faile*, as in l. 322.

p. 17, l. 573. *aplight*, "on plight, on my word." See Zupitza's note to *Guy*, l. 8541. It is often used as an expletive.

p. 17, l. 580. *who the sowdan*, etc. = who is the Sowdan. The verb of the sentence is wanting; cf. note to l. 2156.

p. 17, l. 587. French text gives:

"Et Guion de Bourgoyne ad a lui appelé
Fils est de sa soror et de sa parenté
Cosins, vous en irrés. . ."

Destr. ll. 1179, *et seq.*

p. 18, l. 613. *hight* = (1) "was called," (2) "promised," (3) "called" (partic. past). It is the preterite tense of *halen*, *hoten*, or *hat* (l. 3154). Cf. Zupitza's note to *Guy*, l. 169.

p. 18, l. 614. *than* seems to be a corruption, and I think must be left out. *Florip* is the genitive of *Florip*, which occurs as a nominative in ll. 2075, 1527. There is another nominative *Floripas* which forms the genitive *Floripas*, ll. 1659, 2350.

p. 19, l. 625. *Isres*, the name of the "chief porter of the town," who betrayed the city, only occurs in the *Sowdan*; in the *Destruction* the same treachery is committed by *Tabour*, *D.* 1203.

"Uns traître del cit que del porte out les es."

p. 19, l. 636. *bandon*, literally "proclamation," means "power, disposal." See Skeat, *Etym. Dict.* *s. v.* *abandon*.

p. 19, l. 647. French:

"Le chief al portier trenche," *Destr.* l. 1236.

p. 19, l. 648. In the *Destr.* l. 1244-5:

"Dieux" fist il "te maldie, et que t'ont engendre,
Kar traitour au darain averont mal dehe."

p. 19, l. 650. *met*, a mistake for *mot*, which we find in ll. 1582, 2334, 3170.

p. 20, l. 663. Cf. the *Destr.* l. 1260 :

“Al moustier de saint Piere est Fierenbras alés.”

p. 20, l. 665. *the crosse, the crown, the nailles bente.* The relics mentioned in the *Destruction* are the crown of thorns, the cross, the nails, and the “signe,” which, as I have shown in my *Dissertation* (pp. 45, 46), does not mean “inscription of the cross,” but is the Greek *σινδών*, and signifies “the shroud, or winding-sheet, of the Lord, snaire, sudatorium.” In the French *Fierabras*, as well as in *Syr Ferumbras*, no mention is made of the cross.

p. 20, l. 673. *thare* instead of *there* would improve the rhyme. See *Introduction*, p. xxxv.

p. 20, l. 678. *fade*, O.E. *fadian*, “dispose, suit.” *Stratmann*, p. 187.

p. 20, l. 679. *frankencense* = “pure incense.” Compare Skeat, *Etym. Dict.*

p. 20, l. 686. *roial*, “excellent.” Cf. “roial spicerye,” *Chaucer*, ed. Morris, III. 135/142.

p. 21, l. 699. *Alle on a flame that cite was* ; cf. the French :

“Kant il vindrent a Rome si virent luy porte ouree
La flambe en la cite moult granment alumee.
Pour grant chalour qu'i fu n'i povoient entrer.”

(*Destr.* ll. 1378-80.)

p. 21, l. 723. The *Destruction*, ll. 1384—1408, has :

“Si dirrai de Charlon, le fort roi corone,
De par totes ses terres avoit ses gens mande,
N'i remest dus ne quiens ne baron el regne,
Qu'il assemble ne soient a Paris la cite.
Quant il i furent tous venu et ajouste,
L'emperere de France en halt en ad parle :
' Seignours, or escoutes, si vous dirrai verte,
Li admirails d'Espaigne a no pais gaste
Et oue lui CM sarrazin diffaie.
Il out ensegie Rome, m'admirable cite,
Tot le pais entour ont il pour voir robbe ;
Si jeo ne les soccour tot l'auront il gaste.'
' Sire,' firent li princes, ' a vostre volonte :
Nous ne vous failliromes tant que poons durer.'
Adonc en ad li rois grant joie demene.
Quant si gent furent prest a complir son pense,
Adonc s'en est li rois eralment aprestes
Et si firent li contes de France le regne.
Quant sont appareillie si sont enchemine :
iii C mil chevaliers ad li rois el barne
Oliviers porte-sa baneer que ben leu ad guie,
Rollans fu en arriere, li vassals adures.
De soccours Guion s'en est li rois hastes.
Tant ont il nuit et jor chivalche et erre.
Qu'il sont en Romenie, n'i ont reine tire.”

p. 22, l. 744. *He knewe the baner of France.* The French text has :

“Guis parcent le baniere le roi de saint Dine,
 Encontre lui chevalche, la novele ont conte,
 Come la forte cite li payen ont gaste :
 La corone et les clous d'iloec en sont robbe
 Et les autres reliques. . .”

p. 23, l. 766. *for*, “notwithstanding, in spite of.” So also in l. 2904.

p. 23, l. 771. *Destr.*, l. 1425 :

“Li vens en fiert es voiles que les a ben guies.”

p. 23, l. 776. *for south*, “forsooth,” cf. ll. 2014, 897, 2024, 1025, 2246.

p. 23, l. 778. French : “il sont en terre entre.”

p. 23, l. 779. *fonde* : *grounde*. *fonde* is spelt *founde* in ll. 1857, 3020, 344, 2353, 2363.

p. 23, l. 780. *stroyeth* = “destroyeth.” “Compounds of Romance origin, the first part of which is a preposition, or words derived from such, often mutilate, or even entirely drop the preposition” (Zupitza’s note to *Guy*, l. 576). Thus we have *sail*, l. 385, = “assail ;” *longeth*, l. 3254, = “belongeth ;” *skomfited*, l. 1320, = “diskomfited,” ll. 336, 1464 ; *quite*, l. 520, = “requite ;” *perceived*, l. 2659, = “aperceived ;” *saut*, ll. 619, 2200, = “assaut,” l. 615 ; *ginne*, l. 2326, = “enginne,” l. 333 ; *playne*, l. 177, = “complayn ;” *skaped*, l. 2049, = “askaped,” l. 2218.

p. 23, l. 787. French : “iiiC mile François.”

p. 24, l. 812. *ychoon* : *Mahounde*. See *Introduction*, p. xlii.

p. 24, l. 820. *stroke* : *stoupe*. See *Introduction*, p. xliii.

p. 24, l. 820. *stonyed*, “stunned,” not from O.Fr. *estaindre*, as the editor of the Roxb. Club ed. suggests, but from O.E. *stunian*, “percellere, stupefacere.” See *Stratmann*, p. 540.

p. 24, l. 835. Observe the subject expressed twice ; cf. ll. 723, 1031, 1682, 1814, 2331.

p. 25, l. 836. *Neymes*. This celebrated hero has been especially famous by the advices and counsels of which even in matters of greatest difficulty he was never at a loss. “Tel conseiller n’orent onques li Franc,” *i. e.* the French had never such a counsellor. This passage of the romance of *Aspremont* may be looked upon as containing the portrait of Neymes as we find him described in all poems. The story of his birth and youth is in the romance of *Aubri le Bourgoing*. He was the son of Gasselin, king of Bavaria. Cassile, an usurper, is about to seize the throne and to kill the young Neymes, when Charlemagne comes to his help and re-establishes the legitimate inheritor.

p. 25, l. 836. *Ogier Danoy*s (cf. l. 1687) is one of the twelve peers in this poem. His life is contained in the French poem of the “*Chevalerie Ogier*” by Raimbert de Paris. According to that romance Ogier had been delivered in his youth to Charlemagne as

a pledge to secure the discharge of the tribute which his father Geffroi, king of Denmark, was bound to pay to the emperor. The French ambassadors having once been insulted by Geffroy, Charlemagne swears to make Ogier pay with his life the offence done by his father, and Ogier is going to be executed when the emperor, following the urgent requests of messengers arrived from Rome, suddenly starts to deliver this city from the Saracens. On this expedition the French army is hard pressed by the enemy, but Ogier by his eminent prowess and valour enables Charles to enter Rome. He now is pardoned and becomes the favourite of the emperor. Several years afterwards Ogier's son Bandoninet is slain by Charlot, the son of Charlemagne, as they were quarrelling about a party of chess. Ogier, in order to revenge his son, goes as far as to attack Charlemagne himself, but on the point of being taken a prisoner, he escapes and flees to Didier, king of Lombardy. Charles makes war on Didier, and after a long struggle Ogier is taken and imprisoned at Reims, where he is going to be starved, when a sudden invasion of the Saracens obliges Charlemagne again to have recourse to the courage and valour of the Dane. Ogier delivers France by slaying the giant Bréhus. To reward him for the service done to his country, Charles gives him the county of Hainant, where afterwards, as the poem tells us, he died in the renown of holiness.

p. 25, l. 845. *it* = "hit." Cf. note to l. 41.

p. 25, l. 847-50. These four lines seem to be incorrect. As they stand, the three first lines are rhymed together, and there is no rhyme to the fourth. The diction of the whole passage, which cannot be said to be ungrammatical, is nevertheless wanting in precision and exactness.

p. 25, l. 866. *rafe* = rave.

p. 25, l. 868. *Moun-joye* is the name of Charlemagne's sword in this poem (cf. ll. 3111, 850), whereas, according to all other romances, the emperor's sword was called *Joyeuse*. *Mounjoie* or *Montjoie* was the name of the French standard; it was likewise used as the battle-cry of the French, cf. *Fierabras*, l. 1703, and *Syr Ferumbras*, ll. 2285, 2652, 4577, 4727. The sword *Joyeuse* had been forged by the celebrated Weland or Galand, as we read in the French *Fierabras*, l. 635: "Et *Galans* fist Floberge à l'acier atrempé,
Hanteclere et *Joieuse*, où moult ot dignité;
Cele tint Karlemaines longuement en certé."

Compare Gaston Paris, *Histoire Poétique*, p. 374.

p. 26, l. 875. *Durnedale*. This renowned sword was forged by the famous Galand or Weland. The French *Fierabras* (l. 645) is the only romance which attributes it to Mnifican. It had been given by Charlemagne to Roland as the best of his warriors. As to the exploits achieved with it, Roland enumerates them himself in that celebrated passage, where in his death-hour he tries to break

Durnedale to prevent it from falling into the hands of the Saracens (*Chanson de Roland*, ll. 2316-2337). The steel blade of this sword has been highly praised for its extraordinary hardness. It had been tried by Charlemagne himself on that "perron," or steel block before the emperor's palace in Aix-la-Chapelle (see *Histoire Poétique*, p. 370). Durnedale proved good as well as Almace, the sword of Turpin. But Courtain, Ogier's sword, was then shortened by half a foot. According to l. 1407 of the *Sowdan*, Durnedale broke; but this incident has been mentioned nowhere else. Cf. *Syr Ferumbras*, l. 997, and *Fierabras*, l. 1740.

- p. 26, l. 876. *romme*, spelt also *rome*, *rowme*, *roum*, is Mod. E. *room*, O.E. *rûm*, "spatium."
- p. 26, l. 880. *dinge*; read *gan dinge*. *Dinge* is the infinitive mood, but the sense requires a preterite tense. The preterite of *dinge* is *dong*, *dongen*, which occurs in l. 1263. But as *dinge* cannot be altered here, on account of the rhyme, the passage is easily corrected by adding *gan* = "he began to strike, he struck."
- p. 26, l. 884. *Alloreynes* of *Loreynes* and *Aleroyse* (l. 1699) are probably identical. Then *Alloreynes* would be an error of the scribe, who having already the following *Loreynes* in his mind wrote *Alloreynes* instead of *Alleroyse*.
- p. 26, l. 900. *in fay* = "truly," *fay* = "faith, truth." O.Fr. *fei* or *feid*, Lat. *fides*.
- p. 26, l. 904-5. Cf. *Chanson de Roland*, ll. 1903-4:
 "Rollanz est proz e Oliviers est sages,
 Ambedui unt merveillus vasselage."
- p. 27, l. 913. I cannot tell what *treyumple* means, or whether it be a corruption.
- p. 27, l. 939. This kind of prayer or apostrophe addressed to the God of War is certainly taken from another English work, which I am unable to trace, but which must have been much known at the time of our author, as we find it referred to in different authors. That it has been taken from another poem is proved by some phrases of this prayer which are somewhat obscure or rather unintelligible here, and which we certainly should be able to explain if we knew the original context in which they occurred. Then the form *hase* (l. 940) is somewhat suspicious, as it is the only instance of the 2nd person singular present dropping the *t*, which it has always in this poem. The arrangement, too, of the following stanzas differs from that generally observed in the *Sowdan*. If we consider our poem as composed in eight-line stanzas (but see *Introduction*, p. xl) we mostly find the 1st and 3rd lines rhyming together, then the 2nd and 4th, the 5th and 7th, and finally the 6th and 8th, so that *four* different rhyme-endings are necessary to one stanza. If now we consider the stanza from l. 939 to 946, we only have two rhyme-endings, all the pair lines rhyming together, and all the odd ones

together. In ll. 947 to 950 the 1st and 4th rhyme together, whilst the 2nd and 3rd are paired off together.—ll. 939-941 we find alluded to in *Chaucer*, see *Introduction*, p. xlvi, and the *Prioress's Tale*, ed. Skeat (Clarendon Press), p. xvii. Compare also Lindsay, *The Historie of Squyer Meldrum*, l. 390 :

“ Like Mars, the God Armipotent.”

- p. 27, l. 939. *rede Mars*. “Bocaccio uses the same epithet in the opening of his *Teseide*: ‘O rubiconde Marte.’ *Rede* refers to the colour of the planet.” Morris, note to *Knight's Tale*, l. 889.
- p. 27, l. 940. *Baye* never means “sword,” as the editor of the Roxburghe Club ed. renders it, nor does this translation make any sense here at all; *baye* signifies “a wide, open room or space in a building.” See Mätzner's *Wörterbuch*, p. 164. Morris, in the Glossary to the *Alliterative Poems*, has “bay = recess. The original meaning seems to be *opening of any kind*. Cf. bay, space in a building between two main beams.” Halliwell, *s. v.* bay, has: “A principal compartment or division in the architectural arrangement of a building.” It appears to be etymologically the same word as Ital. *baja*, French *baie*, “bay, gulf, harbour,” the French *baie* being equally used for “opening of any kind.” The Catalan form for *baie* is *badia*, which corresponds to the verb *badar*, meaning “to open.” See Diez, *Etym. Wörterb.* I. 46. *Bay* is retained in the Mod. E. compound “*bay-window*.” Cf. also the French “*la bée d'une fenestre*,” cited by Carpentier-Ducange, *s. v.* beare. With regard to the signification of *trende*, the editor of the Roxb. Club ed. wrongly guessed again in explaining it as “drawn” or “trenchant, cutting.” *Trende* means “turned, bent, vaulted in the form of an arch.” See Halliwell, p. 887, and *Stratmann*, p. 572, *s. v.* *trenden* (= “*volvere*”). But I am at a loss how to explain why Mars is said to have put up his throne in an arched recess, or compartment, of a building.
- p. 28, l. 957. *some*, a clerical error for *son*.
- p. 28, l. 965. *prymsauns of grene verè* = “the earliest days of green spring” (Glossary to the Roxb. Club ed.). This may be the sense; but what is the literal meaning of *prymsauns*? If we had *prymtauns*, or *prymtaunce*, we might be inclined to take it for a corruption of French *printemps*, as we find *pastauce* or *pastance* corrupted from *passé-temps*. (See Skeat, *Spec. of Eng. Literature*, 460/149 and 427/1096.) Cf. also the *Romaunt of the Rose*, ll. 3373-74: “*At prime temps*, Love to manace, Ful ofte I have been in this caas.” Or is *prymtauns* perhaps a clerical error for *entrauns* or *entraunce*? This would then make us think of such passages as the following one:
- “Che fu ou mois de mai, à l'entree d'esté,
Que florissent eil bos et verdissent eil pré.”
- Ficrabras*, ll. 5094-5.
- p. 28, l. 966. *sprynnyu*, the only instance of the 3rd person present plural ending in *-yn* (for the common *-en*). This perhaps is due to

the scribe thinking already of the following *yn* in *begynne*. But it must be stated that the whole passage is rather obscure. Neither the meaning of *springyn and begynne* nor the connection of l. 966 with the following lines is very clear. *Floures* occurring twice looks also somewhat suspicious. Moreover, these two stanzas do not well suit the context and might easily be done without; they are evidently borrowed from some other poem. Observe besides the alliteration in *floures, frithe, freshly*.

- p. 28, l. 973. *lithe*, "to hear." O.Icel. *hlj̆ða*, "auscultare." *Stratmann*, s. v. *hlipen*, p. 315.
- p. 29, l. 993. *lese* miswritten for *lese*, which sense and rhyme require, and which occurs in ll. 832, 1526.
- p. 29, l. 995. *bassatours* (?) = "vavassours, vavasors."
- p. 29, l. 999. *Inde Major*. The meaning of *Major* is not clear. Cf. besides *Chanson de Roland*, ed. Gautier, *Glossarial Index*, s. v. *Major*. Compare also *Destr.* l. 690: *terre Majour*.
- p. 29, l. 1000. The great number of geographical names contained in these two lines is probably due to the favourite habit of mediæval romance writers, who thought that they showed their geographical knowledge by introducing long strings of names. Thus we find in *Web. Rom.* II. l. 632 *et seq.*, the names of sixteen towns mentioned in fourteen lines, all of which are said to have been visited by Richard the Lion-hearted. Again in the same poem, ll. 3679, *et seq.*, we find the names of thirteen countries occurring in ten lines. Cf. also *King Alis.*, *Web. Rom.* I. ll. 1440 and 1692. Often, too, geographical names seem to be inserted on account of the rhyme, as *Chaunder* in l. 123, and *Europe* in l. 1001.
- p. 29, l. 1008. *Camalyon*, "meaning, probably, the camelopardalis. The blood of a cameleon would go a very little way towards satisfying a thirsty Saracen" (Ellis, *Metr. R.* 387). Perhaps also the poet did not know much of either of these two kinds of animals, and all he wished was to cite an animal with some outlandish name.
- p. 30, l. 1025. *southe: wrothe*. The spelling *sothe* occurs in ll. 2014, 2024, 2246, 2719. There must be a lacuna of one or more lines here. The rhyme-word to *dute* (l. 1024) is wanting; the context also evidently shows that ll. 1025 and 1026, as they stand together, make no sense. It is worth while to add that the next five lines, contrary to the common usage of our poem, are all rhymed together.
- p. 30, l. 1040. Observe *Paens*, i. e. "pagans," used as a proper name here; cf. the *Destr.* l. 98, and *Fierabras*, l. 5673.
- p. 31, l. 1051. For a description of *Ferumbras*, compare *Fierabras*, ll. 578 *et seq.*, and ll. 611 *et seq.*, and *Syr Ferumbras*, l. 550.
- p. 35, l. 1060. *trves* = trues, truce.
- p. 31, l. 1067. *ser*. So in the French *Fierabras*, l. 84:
"Ja n'en refuserai, par Mahom. jusqu'à vi."

In the English *Ferumbras*, l. 102, we read :

“And þoȝ þer come *twelue*, þe beste of þy fered,
I will kuþe on hem my miȝt, & dyngen hem al to douste.”

p. 31, l. 1071. *in fere* = “together.” *fere*, literally “one who fares with one,” means “a travelling companion, a comrade, a mate; a company.” O.E. (*ge-*)*fera*.

p. 31, l. 1074. *man* = “bondman, subject, vassal.” So in ll. 1354-1466.

p. 31, l. 1077. *childe*, “young knight, young man.” See Skeat’s note to Sir Thopas (Clarendon Press), 162/2020.

p. 31, l. 1084. Cf. the French text :

“Sire, ee dist Rollans, chertes, tort en aves,
Car, par icel seigneur Ki Dix est appelés,
Je vauroie moult miex que fuissies desmenbrés
Ke jou en baillasse armes ne ne fuisse adobés.
Hier quant paien nous vindrent à l’issue des gués
L. mile furent, à vers helmes jesmés,
Grans eaus en soustenimes sur les escus bandés;
Oliviers mes compaignus i fu le jour navrés.
Tout fuissons desconfit, c’est fines verités,
Quant vous nous secourustes e vos riches barnés,
Et paien s’en tournerent les frains abandonnés.
Quant fumes repairié as loges et as trés,
Puis te vantas le soir, quant tu fus enivrés,
Que li viel chevalier c’avoies amené
L’avoient moult miex fait que li joule d’assés,
Assés en fui le soir laidement ramponés.”

(ll. 144-161.)

Compare also *Syr Ferumbras*, ll. 144-163

p. 32, l. 1088. *of* = “on account of.”

p. 32, l. 1092. According to most of the old romances Roland was invulnerable. He never lost any blood by a wound but on the occasion when he was beaten by Charlemagne

“For trois gouttes sans plus, quant Charles par irour
Le feri de son gant que le virent plousour.”

See *Histoire Poétique*, p. 264.

The French text (ll. 166-170) runs as follows :

“Karles trait son gant destre, qui fu à or parés
Fiert le comte Rollant en travers sur le nés;
Après le caup en est li sans vermaus volés.
Rollans jete le main au branc qui est letrés;
Ja en ferist son onele se il n’en fust ostés.”

p. 32, l. 1094. *abye*, “to pay for, suffer for.” In Mod. Eng. *abye* is corrupted into *abide*. See Morris, Gloss. to *Chaucer* (Clarend. Press), s. v. *aboughte*.

p. 32, l. 1096. Double negatives like *never none* are pretty common in mediæval writers. Cf. in the *Sowdan*, ll. 1876, 2181, 2199, 2279, 2305.

p. 32, l. 1103. *at one*, “of one mind, agreement.” Cf. *King Horn*, ed. Lumby, l. 925:

“At on he was wiþ þe king.”

Hence Mod. Eng. *atone*, “to set at one, to reconcile.” See Zupitza’s note to *Guy*, l. 5308.

p. 32, l. 1106. *to make voydaunce*, the same as to *voide*, l. 1768 = “to quit, to depart from, to get rid of.”

p. 32, l. 1110. *without more* = “without delay, immediately.” *more* is O.E. *māra*, comparative to *micel*; it is not the Latin *more*. See Zupitza’s note to *Guy*, l. 719.

p. 33, l. 1126. *renewed*, “tied.” Fr. *renouer*, from *neud* = Lat. *novus*. It is to be distinguished from *renewed* = “renovated,” which occurs in l. 2200.

p. 32, l. 1128. *hidur* is spelt *hider* in ll. 810, 833, etc.

p. 32, l. 1135. *Geucryse*. In the other versions Olyver calls himself *Garin*. See *Introduction* on p. xxxiii.

p. 32, l. 1141. *lerne*, “to teach.” See Zupitza’s note to *Guy*, l. 6352. *seole*, O.E. *seól*, Mod. Eng. *school*, means here “style, or manner of fighting.” It must not be confounded with *shole*, O.E. *scolu*, “troop, band,” Mod. Eng. *shoal*. Cf. also *The Song of Roland*, 129/786.

p. 33, l. 1145. *myghty men of honde*. So in l. 3029. The same phrase occurs in M.H.G. “ein helt ze sinen handen,” which is explained as meaning, “a hero [or one who becomes a hero] by the strength of his hands or arms.” See Jänicke’s note to *Biterolf*, 5078, and Grimm’s *Grammatik*, IV. 727 note. The expression seems to be originally French; cf. Méon, *Fabliaux*, III. 478: “chevaliers *de sa main*”; *Renard*, ed. Martin, l. 21409: “proedom *de sa main*.” Cf. also *Roman des Eles*, ed. Scheler, l. 433, where *main* is wrongly explained by the editor.

p. 33, l. 1151. *plete*, “plead.” The rhyme leads us to suppose that the author pronounced *plede*, which indeed is the more common form.

p. 33, l. 1154. *and* makes no sense here. *thenkes* must also be incorrect, the 3rd person present singular always terminating in *-eth* in this poem, and not in *-es*. Read *as thenketh me*; *thenketh me* occurs in l. 465.

p. 34, l. 1158. *piight*, “pitched, fixed.” The infinitive mood is *picchen*; cf. O.Dutch *picken*, O.Icel. *pikka*, “pungere, pangere.”

p. 34, l. 1159. In the French *Fierabras*, l. 606 *et seq.*, Oliver also assists the Saracen to put on his gear. This point is not mentioned in the Ashmolean version, see *Introduction*, p. xxviii.

p. 34, l. 1163. *worthed up*, “became up, got up, mounted.” It is the past tense of the verb *worthen*, O.E. *weorðan*, “to become.” Another past tense of this verb is *worth*, l. 1204.

p. 34, l. 1164. *arcest*, or *arest* = “a rest, or support for the spear when

couched for the attack" (Morris). Originally = "stoppage, waiting, readiness." Cf. Mätzner's *Wörterbuch*, p. 107.

- p. 34, l. 1167. *as fire of thonder*, cf. *dinte of thondir* in l. 1207.
 p. 34, l. 1168. *to-braste*, "burst in pieces." The prefix *to-*, answering to Germ. *zer-*, has the force of "in twain, asunder."
 p. 34, l. 1170. *threste*, O.E. *þræstan*, "premere, trudere." The author probably pronounced *thruste*, which will improve the rhyme.
 p. 34, ll. 1179-80. *upon the hede* (blank in MS) *the hede*. This is evidently a mistake of the scribe; *sore*, l. 1180, too, which does not rhyme with *crowne*, is probably miswritten for *sone*. The rhyme as well as the context shows that the true reading is:

"Olyver him hitte again
 Upon the hede than fulle sone
 He carfe away with myght and mayne
 The cercle that sate upon his crowne."

- p. 34, l. 1182. About the *cercle*, see Demay, *Le Costume de guerre*, p. 132. "Non seulement le cône du heaume (helme) est bordé par ce cercle, mais il est parfois renforcé dans toute sa hauteur par deux arêtes placées l'une devant, l'autre derrière, on par quatre bandes de métal ornementées (de verroteries), venant aboutir et se croiser à son sommet."—*crowne* means the "tonsure of the head," then topically "the skull or head."
 p. 34, l. 1185. *the botteles of bawme* are not mentioned anywhere else in the *Sowdan*; the other versions tell us that the balm contained in those vessels was the same as that with which Christ was anointed. Cf. *Syr Ferumbras*, ll. 510—517; and see *Introduction*, p. vi and xxix.
 p. 34, l. 1191. *the river*. According to the oldest version of the poem the whole combat took place on the shore of the Tiber, near Rome. See *Introduction*, pp. xi and xxxii. Cf. *Fierabras*, l. 1049:

"Pres fu du far de Rome, ses a dedes jetés,"

and *Philippe Mousket*, I. 4705-6:

"Les .ii. barius qu'à Rome prist,
 Si les gieta enmi le Toivre."

In the *Sowdan* as well as in the *Ashmole* MS. there is no mention of Oliver's drinking of the balm before throwing it into the water, which both the Provençal and the French versions tell us he did. Cf. *Fierabras*, ll. 1031—1048, and the Provençal version, ll. 1335, *et seq.*

- p. 35, l. 1210. *fille*, "fel."
 p. 35, ll. 1221. *dere* spoils the rhyme. Read "*free*."
 p. 36, l. 1250. *Cousyn to King Charles*, cf. l. 1117. In ll. 1499 and 1671 Oliver is said to be nephew to Charlemagne. He was the son of Renier de Gennes, who according to *Sir Ferumbras*, l. 652: "Y am Charlis enys sone"—was the uncle of Charlemagne. In the poem *Givar de Viane* we find Oliver among the enemies of the

Emperor and fighting with Roland in close combat ; they are at length stopped by divine interposition. Then began a close friendship which lasted till their death at Roncesvaux. Oliver's sister Aude was betrothed to Roland. See, besides, *Syr Ferumbras*, ll. 422, 1297, 1305, 1354.

- p. 36, l. 1258. *harde grace*, "misfortune," cf. l. 2790.
- p. 36, l. 1259. *Persagyn*. This name does not occur in any other version again, except in the *Destruction*, where one Persagon appears in the list of the Saracen barons. But it is not stated there that he is uncle to Ferumbras ; cf. besides *Fierabras*, ll. 2614, 2784.
- p. 37, l. 1263. Observe the four consecutive feminine rhymes.
- p. 37, l. 1277. The scene as related here widely differs from that described in the Ashmolean version. In the *Sowdone*, Oliver gets hold of the sword which is "trussed on Ferumbras's stede." In the Ashmolean poem it is not Oliver who is disarmed, but Ferumbras, and Oliver allows him to pick up his weapon again. This in itself furnishes us an argument for conjecturing that the author of the *Sowdon* did not follow, or even know of, the Ashmolean version. In the French poem, as well as in the Provençal, it is likewise Oliver who is disarmed. If in those poems we find mentioned besides that Ferumbras offered his enemy to take up his sword again—an incident not related in the *Sowdan*—we do not consider this to disprove our supposition that the French version was the source of the *Sowdan*, as we may consider our author in this case simply to have adhered to his favourite practice of shortening his original as much as possible, so far as no essential point is concerned. Cf. the French *Fierabras*, ll. 1289—1346.
- p. 37, l. 1286. *saught* is a misprint for *raught*.
- p. 37, l. 1289. *He thought he quyte*. *quyte* may be explained as standing for *quyted*, or else *he* must be changed into *to* : *He thought to quyte*, the latter reading is perhaps preferable. We find in l. 3110 a passage agreeing almost exactly with this.
- p. 38, l. 1298. *Qwyntyn*. The name of this Saint does not occur in any other version of our romance.
- p. 38, l. 1308. There is no mention made of this prayer in the Ashmolean version, the *Sowdan* here (ll. 1308—1340) agrees again with the French *Fierabras*, ll. 1164—1244 (and with the Provençal poem, l. 1493, *et seq.*), with the only difference, that the prayer which Charlemagne addressed to God, in order to bestow the victory upon the Christian hero, is much longer in *F*, and is stuffed with so many details of the Scripture, that in some way it may be regarded as a succinct account of the whole life of the Lord.
- p. 38, l. 1320. *skomfited* = *discomfited*, l. 1464. It is formed by the same analogy as *stroyeth* = *destroyeth*. See note to l. 780. The substantive *discumfiture*, O.Fr. *desconfiture*, occurs in l. 336 ; the samo

word, without prefix, is found in M.H.G., cf. *Kulrun*, ed. Martin, 646, 2 :

“dô si hêten gerne die porten zuo getân
dô muosten si daz lernen durch *schumphentiuren* verlân.”

The Italian noun is *sconfitta*, and the verb *sconfiggere*.

- p. 32, l. 1327. *God aboue* does not rhyme with *lord almighty*. The rhyme is easily restored if we read *of might* (cf. l. 2059) for *aboue*, and if we change *almighty* into *almighte*, so that we have :

l. 1327. “Tho Charles thanked God of myghte.”

l. 1329. “And saide, ‘blessed be thou, lord almyghte.’”

The adjective *almiȝt* is of frequent occurrence in Mid. Eng. writers. So in *Allil. Poems*, l. 497 : “in sothful gospel of god almyȝt ;” *Syr Ferumbas*, l. 3580, “God almyȝte : siȝte ;” *ibid.* l. 3815, “god almyȝt : wyȝt.”

- p. 39, l. 1349. *cas* is an erratum for *ras*.—“Ras, shave.” “Rees 1693, evening.” These explanations given by the editor of the Roxb. Club ed. are wrong. *Ras* and *rees* being both derived from O.E. *ræs*, “impetus cursus,” are indiscriminately used in three meanings : (1) “onset, assault ;” (2) “course, run, rush, haste, hurry ;” (3) “space, time, occasion.” The last signification is well shewn by the following passages :

“Hit lasteȝ but a lutel rees.”

(*Cl. Maydenhod*, l. 26.)

“ȝat ys to seye upon a rees,
Stynkyng Saxone, be on pees.”

(*Arthur*, ed. Furnivall, l. 525.)

In the *Sowdan ras* or *rees* means (1) “time, instant, occasion,” ll. 1349, 1693 ; (2) “rush, hurry, haste,” ll. 645, 489. *rase*, l. 774 = “current in the sea,” the same word as the preceding *ras* and *rees*, meaning properly, “a narrow rush, or violent current of water.” See Morris, *Chaucer’s Prologue* (Clarendon Press), s. v. *reyse*. Cf. the French expressions, “raz de mer,” “raz de courant,” “raz de marée.”

- p. 39, l. 1361. *senc* : *be*. Read *se* as in ll. 1124, 658, 1826.
- p. 40, l. 1372. *ryden*, which does not rhyme with *foghten*, is evidently a clerical error. I suppose *soghten* to be the true reading. For examples of *soght* = “came, went, moved,” see Zupitza’s note to *Guy*, l. 7151, and Skeat’s Glossary to *Specimens*, s. v. *socht*.—There is still another corruption in this passage, as *assembled* does not rhyme with *ordcyned*.
- p. 40, l. 1380. Note the transition from the indirect to the direct speech.
- p. 40, l. 1381. As it stands, the line is too long and spoils the rhythm. The words “if ye cast me downe” can be dispensed with.
- p. 40, l. 1383. *there* : *were* (O.E. *werian*). The rhyme is easily restored by reading *there* instead of *thare*, cf. ll. 2604, 2404, 2245, etc. and see *Introduction*, p xxxv.

p. 41, ll. 1419-22. Observe the weak rhymes alternating with the strong ones.

p. 41, l. 1420. *brother* means "brother-in-law." Oliver's sister Aude was Roland's intended bride. Perhaps also *brother* may be taken here in sense of "brother in arms," as in most romances we find Roland and Oliver mentioned as a couple of true friends united by the most tender ties of comradeship. Besides, Oliver was highly indebted to Roland, who had rescued him when he had been made a prisoner after his duel with Ferragus.

p. 41, l. 1423. *covthe* miswritten for *caughte*, which we read in ll. 1411, 1603.

p. 41, l. 1424. *Ascopartes* is the correct form. See note on l. 495.

p. 51, l. 1427. *foolde* cannot be "earth" here, for which the editor of the Roxburghe Club ed. takes it. *Foolde* is the participle past of *fealden*, "to fold, plicare." It means, "folded, bent down, fallen." This seems also to be the sense of *folde* in the following passages:

Lazamon, 23983-4:

"þa feol Froлле
folde to grunde."

Ibid. ll. 27054-6:

"Romanisce veollen
fiftene hundred
folden to grunden."

Ibid. ll. 20057-60:

"he þohte to quellen
þe king on his þeode
& his fole valden
volden to grunde."

Cf. *Stratmann*, p. 194.

p. 41, l. 1433. Roland and Olyver are taken prisoners. This incident is differently related in the other poems. There Roland is not taken at all, but sent afterwards among the messengers to the Soudan's court. Together with Oliver four knights are taken, viz. Gwylmer, Berard, Geoffrey and Aubry, who all are carried away by the flying Saracens in spite of the efforts of Roland and Ogier.

p. 42, l. 1451. *what* = "who." See Koch, *Eng. Gr.* II, § 339, and Skeat's note to *Piers the Plowman* (Clarendon Press), 113/19. So in ll. 1133, 1623.

p. 42, l. 1456. *astyte* has nothing to do with the Latin *astutus* with which the editor of the Roxb. Club ed. apparently confounds it in explaining it as "cunningly devised." *Astyte* means "at once, immediately, suddenly"; see Morris, *Glossary to Allit. Poems*. It is a compound of the simple word *tyte*, "soon, quickly," which see above, l. 181.

p. 43, l. 1475. *Turpyn*. The name of the archbishop is not mentioned in the Ashmolean version. The French text, ll. 1836-40, runs as follows:

“Karles, nostre empereres, en est en piés levés,
 Il apela Milon et Turpin l’alosés,
 Deus rices arcevesques de moult grant sainteté:
 Faites moi tost uns fons beneir et saerer ;
 Je woel que eis rois soit baupiziés et levés.”

Cf. also the Provençal poem, l. 1899, *et seq.*

p. 43, l. 1483. *nought for thane* = “nevertheless,” cf. Koch, *Eng. Gr.* II. p. 473.

p. 43, l. 1486. *Rome* is a corruption of *Roye*, as follows from the French *Fierabras*, l. 1851 :

“C’est sains Florans de Roie, ee dist l’auctorités.”

Cf. the Ashmole *Ferumbras*, l. 1087, and Grøeber, *Zeitschrift für romanische Philologie*, IV. p. 167.

p. 43, l. 1495. *affrayned*, which must not be confounded with *affrayed*, as the editor of the Roxburghe Club ed. does, means “asked, inquired.” It is the compound of *freynen* or *fraynen*, O.E. *frignan*, “to ask.” Goth. *frailnan*. Germ. *fragen*.

p. 43, l. 1497. *allayned*, “concealed.” The simple verb *layne* (from Icel. *leyna*, cf. Zupitza’s note to *Guy*, l. 2994) is still retained in the Scottish dialect, with the sense of “to hide.” Cf. also Morris, *Allit. Poems*, Gloss. s. v. *layned*.

p. 43, l. 1498. In the other poems the prisoners do not tell their true names ; see *Introduction*, pp. xxvii and xxix ; and cf. *Syr Ferumbras*, l. 1167.

p. 43, l. 1499. Roland is nephew to Charlemagne on his mother’s side. See note to l. 1888, and cf. the Ashmole *Ferumbras*, l. 2066. For Oliver, see above, note to l. 1250.

p. 44, l. 1515. In the *Sowdan* Floripas herself advises Laban not to slay his captives, but to imprison them. In the other versions it is one of the barons who gives the same advice. See *Introduction*, p. xxviii.

p. 44, l. 1538. *depe* : *myrke*. The rhyme will be restored by reading *dirke* or *derke* instead of *depe*. *derke* occurs in l. 2541.

p. 45, l. 1604. *maute*. “In Old French *mauté* is malice.” Gloss. to Roxburghe Club ed. I do not know whether *mauté* exists in O.Fr., but even if it did, it would make no sense here. I feel sure *maute* is a corruption of *mynte* or *mente* (cf. l. 1784), the preterite of *minten* or *menten* = “to aim a blow, to strike,” from O.E. *myntan*, “to intend, to purpose.” See Zupitza’s note to *Guy*, l. 6579, and Morris, *Allit. Poems*, s. v. *mynte*. Cf. also *Syr Ferumbras*, l. 5587 :

“pan Charlis a strok till hym gan mynte ;
 Ac hym faylede of ys dynte,
 for þat swerd hym glente . . .”

p. 47, l. 1615. *trew* instead of *free* will restore the rhyme. The same rhyme *treve* : *neve* occurs in ll. 67, 588.

p. 47, l. 1619. *fele sithe*, “many a time, often.” So in ll. 2740, 2815. Cf. *ofte sithe*, l. 916.

p. 47, l. 1624. *ruly*, O.E. hrêowlic = “rueful, sorrowful, mournful, piteous.”

p. 47, l. 1645. *harne skathe* makes no sense. Read *harne & skathe*, which occurs in *Gen. and Exod.* l. 2314 :

“ðis sonde hem overtakeð raðe
And bicalleð of harne and scaðe.”

p. 48, l. 1665. In the French *Fierabras* (as well as in the Ashmolcan version) it is Roland whom Charlemagne addresses first (see above, note to l. 1433); he tells him that he must go on a mission to demand the surrender of Oliver and his companions. Upon which Naymes and the other twelve peers remonstrate, but are all sent to Laban one after the other, just as in the *Soudan*. In the Provençal poem it is only Gny who protests. Cf. ll. 2263-2282 of the French *Fierabras* :

“Rollant regarda tost, si l'a araisonné :
Bians nés, ce dist li rois, trop sui por vous irés ;
Vous movrés le matin, à Aigremore irés ;
Si dirés l'amirant, gardés ne li celés,
Rende moi la courone dont Dix fu couronés
Et les autres reliques dont je sui moult penés ;
Et en après demant mes echevalier menbrés ;
Et se il ne le fait si que deviserés,
Dites jel ferai pendre par la goule à un trefs,
En destre le menrai eom .i. larron prové,
Ne troverai putel où il ne soit passé.” etc.

p. 48, l. 1668. Cf. *Fierabras*, ll. 2309-2321, and *Syr Ferumbras*, l. 1486-1493.

p. 49, l. 1683. *lese*, “lose.” So in l. 2655 and 1696, where it rhymes with *chese*, which occurs again in ll. 2748, 2934.

p. 49, l. 1687. French text gives (ll. 2297, *et seq.*) :

“Ogiers li boins Danois s'en est levés en piés :
Sire drois emperere, pour amour Dieu. oiés :
Bien sai se il i vont ja n'en revenra piés.
Avoec irés, dist Karles, par les ex de mon cief :
Or i serés vous .v. qui porterés mes briés.”

p. 49, l. 1691. *Bery* must be miswritten for *Terry*, as we find Terris d'Ardaue in the French *Fierabras*, l. 2290, and Terry of Ardaue in *Syr Ferumbras*, l. 1469. According to l. 3187 of *Sir Ferumbras*, Thierry is the father of Berard (Bryer) of Mountdidier. Cf. the French text, ll. 2290-96 and *Syr Ferumbras*, ll. 1468-1473.

p. 49, l. 1693. *rees*, “time, occasion.” See note to l. 1349.

p. 49, l. 1695. Folk Balian is not mentioned in any other poem of our romance. See *Introduction*, p. xxvii.

p. 49, l. 1698. *chese*, O.E. *céosan*, Mod. E. *choose*. It here means “to be free to choose” :—“You shall not be free to choose,” “you shall have no choice,” “you shall do what you are ordered.” See Mätzner's remark [in his *Wörterb.*, p. 562, s. v. *cheosen*] to Halliwell, *Dict.* p. 250.

- p. 49, l. 1699. *Aleroyse*. See note to l. 884.
- p. 49, l. 1711. *Turpyn*. There was a real bishop of this name, who, according to the *Gallia Christiana*, held the see of Reims from A.D. 753 to 794. As we find him described in the romances, Turpin was the very type of a knight-bishop. In the poem of *Aspremont*, he bears before the Christian army the wood of the true cross which in his hands beams with brightness like the sun. In the romance of the *Enfances Ogier* it was he, into whose custody Ogier was given, when he had been made a prisoner after his revolt, in company with the king of Lombardy, against Charlemagne (see above, note to l. 856), and who, notwithstanding the order of Charles to have Ogier starved to death, kept the Dane alive, who afterwards, when the Saracens invaded France, proved a great help to the Christian arms. As we read in the *Chanson de Roland*, ll. 2242ss, Turpin met his death at Roncevaux, but according to the *Chronicle of Turpin*, he survived the disaster of Roncevaux, and was saying mass for the dead, when he saw the angels carrying the soul of Roland up to heaven. But from Gaston Paris's *Essay De Pseudo-Turpino* we know this chronicle to be an apocryphical book written by two monks of the eleventh and twelfth century.
- p. 49, l. 1717. *set not of youre barons so light* = "do not count, consider them so little." Cf. "to take one so lighte," in *Syr Ferumbras*, ll. 114, 156.
- p. 50, l. 1721. *gyfe no coost* has the same meaning as *give no tale* = "make no account, do not mind." See Zupitza's note to *Guy*, 8143. Cf. also *Sowdan*, l. 2793, and *Syr Ferumbras*, l. 5847, 101, 4975; and also ll. 173, 1578.
- p. 50, l. 1723. Bryer of Mountes; or Berard de Montdidier was celebrated for his gallantries and attentions to the ladies :
- "D'ardimen vail Rotlan et Olivier
E de domnei Berart de Mondesdier."
- i. e.*—"In prowess I am equal to Rolland and to Oliver, in matters of love to Berart of M." says the troubadour Peire Vidal in his poem *Dragoman sciner*; cf. also *Fierabras*, ll. 2125-7 :
- "Je ne sai cui vous estes, car ne vous puis viser,
Mais je cuit c'as puceles sivés moult bien juer,
En cambre sous cortine baisier et acoler."
- See, besides, *Syr Ferumbras*, ll. 422, 1297, 1305, 1354. This Bryer of Mountes must be the same as the one slain in a sally of the twelve peers, ll. 2604, 2622, because, according to l. 1723, it was he who was among the peers sent on a mission to the Soudan. There is one Bryer of Brytaine occurring in l. 886, whom one might be inclined to think identical with Bryer of Mountes, as in l. 886 he is cited together with the other peers. But since we find him again as the treasurer of Charlemagne (l. 3205), this is impossible, unless we suppose the mention of Bryer in l. 3205 to be owing to the absent-

mindfulness of the author, who may be accused of a similar inadvertency with regard to Rychard of Normandy; cf. note to l. 2797, and Index of Names, *s. v.* Flagot.

p. 50, l. 1743. *Bronland*. The true reading is *Brouland*, as shewn by *Fierabras*, ll. 1549, 5174, &c.; *Destruction*, ll. 1240-159, 441, and *Sowdan*, ll. 1759, 2456. The Ashmole MS. has *Bruyllant*.

p. 51, l. 1751. *thane* = "thane that." See Zupitza's note to *Guy*, 992, p. 363.

p. 51, l. 1778. *charke* hardly makes sense here. It is perhaps a clerical error for *charge*, "to command, to order." The sense would then be, "and to tell him the Soudan's strict orders which by peril of death (= *upon life and lithe*) Laban recommended him to obey."

p. 51, l. 1779. *þen* instead of *þan* would improve the rhyme.

p. 52, l. 1788. *lorde of Spayne*. Cf. the French expression, "amirans d'Espagne," which we find so often used in the *Destruction*.

p. 52, l. 1802. *trappe* is Mod. Eng. *trape*, which is used in the sense of "to traipse, to walk sluttishly." Halliwell has "trapes = to wander about."

p. 52, l. 1816. *bylved*. Rhyme and sense will be improved by reading *byleven*.

p. 53, l. 1854. *tyme* makes no sense here. Perhaps we ought to read *I dyne*; cf. ll. 1508, 1114, 1837, and *Syr Ferumbras*, l. 5621:

"Oþer elles þoo shalt þyn hefð forgon,
To morwen, or y wil dyne."

Fierabras, l. 1914:

"Ja mais ne mengerai si sera aesmembrés."

See also *Guy*, l. 3695.

p. 54, l. 1888. *Syr Gy, neww unto the king Charles*. Cf. *Fierabras*, ll. 3406-8:

"On m'apele Guion, de Borgoigne fui nés,
Et fils d'une des filles au due Millon d'Aingler,
Cousin germain Rollant, qui tant fait à douter."

Duke Milon d'Anglers was brother-in-law to Charlemagne, whose sister Berte was Milon's wife and mother to Roland. Cf. Philippe Mousket, l. 2706-8:

"S'ot Charles une autre sereur,
Bertain : cele prist à seigneur
Milon d'Anglers, s'en ot Rollant."

If, therefore, in the passage quoted above from *Fierabras*, Guy is said to be the grandson of Milon, he must have been the grand-nephew of Charlemagne, and nephew to Rollant. As we learn from the French poem of *Guy de Bourgoigne*, Guy's father was Samson of Burgundy. Cf. besides, *Histoire Poétique*, p. 407, and *Syr Ferumbras*, ll. 1922, 2091, 1410, etc.

p. 55, l. 1892. *And yet knowe I him noght*. Floripas has already once

seen Guy when he was defeating Lukafer before Rome; cf. *Fierabras*, ll. 2237-2245:

“i. chevalier de France ai lontans enamé
 Guis a nom de Borgoigne, moult i a bel armé;
 Parens est Karlemaine et Rollant l'aduré.
 Dès que je fui à Romme, m'a tout mon cuer emblé.
 Quant l'amirans mes peres fist gaster la cité,
 Lueafer de Baudas abati ens ou pré,
 Et lui et le ceval, d'un fort espiel quarré.
 Se eis n'est mes maris, je n'arai homme né;
 Pour lui voel je croire ou roi de sainte maïsté.”

See also *Syr Ferumbras*, ll. 2073-2087. Our line does not necessarily imply a contradiction to the French text, as on the former occasion she probably saw the duel from a great distance, when the latter's features were hidden by his helmet. That she really did not recognize him follows from the following passage of *Fierabras*, l. 2800, *et seq.*

“Je aim en douce France .i. leger baceleur.”
 —“Dame, comment a nom?” ee dist Rollans li her.
 Et respont la pueiele: “ja le m'orrés nommer;
 Guis a nom de Borgoigne, moult i a bel armé.”
 —“Par mon chief” dist Rollans “à vos ex le véés
 N'a pas entre vous deus iiii piés mesurés.”

Besides there are numerous instances to be met with in mediæval poetry of persons enamoured of some one they had never seen:

“Ans no la vi et am la fort”

says Guilhelm de Poitiers in speaking of his lady (Mahn, *Werke der Troubadours*, p. 3). Cf. also *Rits. Rom.* II. 19, and *Web. Rom.* II. 131.

- p. 55, l. 1927. *myghty* seems to mean “excellent, delicious,” rather than “heavy.”
- p. 57, l. 1974. *amonge*, “every now and then, from time to time, occasionally.” See Zupitza's note to *Guy*, 2301. It is often used as a kind of expletive.
- p. 57, l. 1995. *foullis*, “fools, foolish.” Cf. the French text:
 “Par Mahoun, dist li rois, trestout sont *fol* prové.”
- p. 57, l. 1996. There is no mention made of this game in the Provençal poem. It is described here even more explicitly than in the French *Fierabras*, ll. 2907—2932. Cf. also *Syr Ferumbras*, ll. 2230—2251.
- p. 57, l. 1997. *assorte* = “assembly, company;” by one *assorte* = “in one company” (Halliwell). It seems to be connected with *sort* = “set, assemblage,” see Skeat, *Specimens of E. E.*, 425/999
- p. 58, l. 2000. *i-fest*: *blast*. Perhaps we ought to read *i-fast*.
- p. 59, l. 2036. *maden orders*. I do not know the exact meaning of this expression. Perhaps it may be taken with the same sense as the Mod. H. Germ. phrase = “ordnung schaffen,” which literally means

- “to set in order, to put matters straight,” but is often used in the sense of “to clear away,” or, “to remove or despatch.”
- p. 59, l. 2045. *that he wente awaye with lym* = “that he had escaped with (his limbs, or having) his limbs safe and sound. *lyme*, O.E. *lim.*, Mod. Eng. *limb*.
- p. 59, l. 2052. *tho* = O.E. þá, “those, them,” it is used as a definite article in l. 2063.
- p. 59, l. 2057. *amapide*, miswritten for *awapide* (Herrtage), “astounded, bewildered.” Cf. Stratmann, p. 10.—Mätzner, *Wörterbuch*, p. 150, connects it with Goth. *afhwapjan*, “to suffocate.” We find *m* written for *w* several times in our poem; thus we read *gamylokes* for *gawylokes* in l. 2650, and *romme* for *rowme* in l. 876.
- p. 60, l. 2085. *Assyne*. The rhyme shows that *Assye* is the true reading. *Assye* occurs in ll. 102, 123.
- p. 60, l. 2093. *wone*, “heap, plenty.” O.Icel. *wán*. See Zupitza’s note to *Guy*, p. 444.
- p. 61, l. 2119. *Brenlande*. It ought to be *Bre-land* or *Brouland*; see above note to l. 1743.
- p. 61, l. 2120. The first foot in the line consists of the single word *what*. Thus in ll. 2288, 2374, 2394, etc.
- p. 62, l. 2145. *Espyarde*. This name only occurs in this poem. In *Syr Ferumbras*, l. 3824, the messenger sent to the bridge-keeper is called Malyngryas. There is no name mentioned in the French *Fierabras*, l. 4265.
- p. 62, l. 2156. *That no man by the brigge*. There is no verb in the sentence. Perhaps we ought to read *that no man passe by the brigge*, or, *that no man passe the brigge*.
- p. 63, l. 2191. Cf. the description of the giant in *Fierabras*, ll. 4740—4755, and *Syr Ferumbras*, ll. 4435—4441.
- p. 63, l. 2199. *molde not*. See note to l. 1096.
- p. 64, l. 2225. The line is too long. *Wille* can be dispensed with, and instead of *horses* we may read *hors*; cf. Skeat, Gloss. to *Prioress’s Tale* (Clarendon Press), s. v. hors.
- p. 64, l. 2233. *a magnelle*, “a mangonel,” an ancient military engine used for battering down walls (Halliwell). *Magnelle* is the O.Fr. *Mangonel*, or *Mangoneau*, the Italian *manganello* (= “arbalist, cross-bow”). The latter is the diminutive form of *mangano*, “a sling;” Greek, μαγγανον. See Diez, *Etym. Wörterb.*, I. 261.
- p. 64, l. 2238. *Cornel* or *arnel*, Fr. *arnel*, Mod.Fr. *créneau*, “battlement, pinnacle.” Literally it means, “a piece carved out,” i. e. of the wall on the top of a building; the French verb *arneler* or *ereneler* signifying, “to carve out, to jag, to notch.” *Arnel* is derived from Latin *crena* (See Diez, *Gramm.*, I. 14), which means “a notch, a cut, an incision” (Diez, *Etym. Wörterb.*, II. 266). Thus *arnel* came to denote a battlement or indented parapet; or more

- exactly it was applied to those parts of the wall projecting upwards between the openings or embrasures. It was one of these projecting portions that was here knocked down. Cf. also *Syr Ferumbras*, l. 3314.
- p. 65, l. 2245. The line is too long. Perhaps *or he hit* may be dispensed with.
- p. 65, l. 2247. The episode of Marsedag being slain by Guy is not found in any other poem of this romance.
- p. 65, l. 2271. *Alkaron*, "the Koran," *al* is the Arabic article. There is a god named Alcaron occurring in l. 2762.
- p. 66, l. 2282. *dye: waye*. See l. 441. *forfamelid* = "famished, starved to death." I am not aware of any other instance of this word. Halliwell has "famele = to be famished." The prefix *for-* has intensive or augmentative power; it is particularly used in past participles. See Mätzner's *Grammatik*, I². 542.
- p. 66, l. 2290. *faile* is the infinitive mood = "to be wanting, to become deficient." "Roland seeing the ladies white and pale (with hunger) and (seeing) the bread wanting on their table spoke some words of lamentation," etc.
- p. 66, l. 2303. *forcere*, "chest, coffer." For the etymology see Diez, *Wörterb.*, II. 31, s. v. *forziere*.
- p. 66, l. 2309. As it stands the line is too long. As *you* and *that* may be dispensed with, we ought perhaps to read, *I pray ye wole us alle it shewe*.
- p. 66, l. 2310. *saule*, "fill, hunger satisfied to repletion." The rhyme shows that the last syllable is accentuated. Therefore it cannot be derived from the French *soûl* (Gloss. to Roxb. Club ed.), but from *soûlée*.
- p. 66, l. 2311. *yede* = "went." Not from O.E. *code*, but from *ge-eode*. See Zupitza's note to *Guy*, l. 60, and Skeat, *Piers the Plowman* (Clarendon Press), 94/40.
- p. 66, l. 2312. *vertue: fewe*; the rhyme is perfect, see the Abstract of Mr. Nicol's paper in the *Academy* of June 23, 1877 (vol. xi. p. 564, col. 1).
- p. 66, l. 2313. We must scan this line thus:
- And *diden* it *abou̇te* hem *éverychón*.
- en* in *diden* is mute; see *Introduction*, p. xxxix.
- p. 67, l. 2326. *ginne* = "engin, contrivance, trick." See note to l. 780.
- p. 67, l. 2337. *leftē*. The rhyme shows that the author pronounced *lafte*, which we find in l. 426.
- p. 68, l. 2351. Cf. *Fierabras*, ll. 3046—3097. In the Provençal poem Maubyn or Malpi, as he is called in Provençal, enters the room by means of a charm which makes the door open itself:

“ Vengutz es al fossat, pres de la tor cayrada.
 Tantost intret dedins euendamens a celada,
 Venc a l'us de la cambra : si la trobet tancada.
 Et a dit son conjur : tota s'es desfermada.”

ll. 2757-60.

- p. 68, l. 2365. The rhyme is restored if we read *ledde* instead of *ladde*. See l. 1651.
- p. 69, l. 2390. *By God and seynte Mary, myn avour*. I think the words *myn avoure* are due to the scribe, not to the author, as they spoil the rhythm. So we get *Mary : we*. This rhyme, although not perfect, is of no rare occurrence in Mid. Eng. works, see *Introduction*, p. xlv. As to the spelling of *avour* I am not aware of any other instance of this form of the word. There is a form *avyoure* cited by Halliwell. Besides, *avoury* and *avowery*, which he quotes under different heads, are perhaps only different spellings of the same word.
- p. 69, l. 2399. *slepinge* must be altered into *slepande* in order to restore the rhyme. The author employed *-and* and *-yng* as terminations of the present participle. See *Introduction*, p. xxxviii.
- p. 69, l. 2421. *also* belongs to l. 2422.
- p. 70, l. 2433. *so mete I spede*, “as I may succeed.” See Zupitza's note to *Guy*, l. 615.
- p. 71, l. 2477. *and now* is perhaps miswritten for *inow*; cf. the French text, l. 3803 :
 “*Tant y a plates d'or, nus nes porroit nombrer.*”
- p. 71, l. 2482. *wast* gives no sense. Perhaps we ought to read *went*.
- p. 72, ll. 2491—2502. The arrangement of the stanzas seems, as regards the rhymes, to be incorrect.
- p. 72, l. 2507. In the Ashmole *Ferumbras* this episode of the Soudan breaking the image of Mahound is omitted. In the French text he only threatens to make him cry, as soon as he gets hold of him, but he is rebuked by Sorbrance telling him that Mahomet being overtired with guarding the treasure has only fallen asleep. Cf. *Fierabras*, ll. 3820—3829.
- p. 72, l. 2512. *ore*, O.E. *ār*, “mercy, favour.” *Thyn ore* = “grant us thy favour,” “have mercy upon us,” or, “with thy favour.”
- p. 73, l. 2535. Richard of Normandy appearing here as in the French *Fierabras*, among the twelve peers besieged by the Soudan, without having been mentioned before in the number of the knights sent on a mission by Charles, furnishes us with an argument in support of our supposition that the French *Fierabras* was the source of our poem. See *Introduction*, p. xxx, and of *Fierabras*, ll. 3957—3994, and *Syr Ferumbras*, l. 4921.
- p. 73, l. 2538. *wynde : hende ; wende* which occurs in l. 2328 would improve the rhyme.

- p. 73, l. 2549. *paramour* = "object of chivalrous affection and devotion."
- p. 73, l. 2557. *wronge*, preterite of *wringe*, "to press well out, force one's way."
- p. 73, l. 2558. Does *thile* stand for *while*, as *then*, l. 2527, seems to be miswritten for *when*? Or is *thile* = the while?
- p. 74, l. 2564. *sloughe* : *drowe*. Read *slowe*, as in ll. 2401, 2683, 304, 2208, etc.
- p. 75, l. 2597. *itolde*, "in number," see Zupitza's note to *Guy*, 1770.
- p. 75, l. 2614. *quell* = "kill," which occurs in l. 3006.
- p. 75, l. 2616. *bistadde*, "hard bestead, greatly imperilled."
- p. 75, l. 2617. *japed*, "mocked, tricked, laughed at." Connected with Icel. *gabba*, "to mock."
- p. 76, l. 2639. *tha*. See *Introduction*, p. xxxvii.
- p. 76, l. 2651. *lurdeyn*, Mod. Eng. *lurdan*, which is said to be the Fr. *lourdin* (diminutive of *lourd*). Regarding it as a corruption of "lord Dane" is a mere joke :
 "In every house lord Dane did then rule all,
 Whence laysie lozels lurdanes now we call."
Mirroure for Magistrates, p. 588.
- p. 76, l. 2654. *sewes*. See Skeat, *Prioress's Tale*, p. 286.
- p. 76, l. 2660. *let armes* makes no sense. Read *as armes*—*As armes* = Fr. *aux armes*, "to arms," is of pretty frequent occurrence in Mid. Eng. poems; see Mätzner's *Wörterb.*, p. 112. Cf. also *Syr Ferumbas*, l. 2933 :
 "As armes," panne eride Rolond,
 "As armes everychone!"
- Cf. *ibidem*, l. 4125. So we read in the *Destruction*, l. 1460 :
 "Ore as armes, seignours, franc chevalier membré."
 Perhaps we ought to read *as armes* also in l. 491, where the reading *and armes* is somewhat suspicious, since *armes*, if we regard *and armes* to be the true reading, would be the only instance of the imperative plural ending in *-es* (instead of *-eth*) in the *Sowdan*.
- p. 77 l. 2689. *Thay thanked God that thay him hadde Gyfe thaye suche grace to spede*. These lines are corrupt. I propose to read :
 "Thay thanked God that hem hadde
 Gyfen suche grace to spede."
- p. 77, l. 2694. *alaye*, written as one word in the MS., must be divided into two, *a* being the indefinite article, and *laye* meaning "unploughed ground, field, pasture, meadow." Mod. Eng. *ley*, *lea*, *lay*. See *Stratmann*, s. v. *lezē*, p. 356.
- p. 77, l. 2698. *he*, "they." This is the only instance of *he* instead of the common *thay*. But *he*, which is further confirmed by the rhyme, must certainly be attributed to the author; *thay* occurs only once

(l. 3021) as a rhyme, but the rhyme is not a good one, and there also it would be preferable to read *he*.

p. 78, l. 2706. *by my thryfte*, the same as “so mote y thryve,” or, “so mote y spede” = “as (verily as) I may thrive,” “in truth.”

p. 78, l. 2707. *see*; cf. Zupitza’s note to *Guy*, 163.

p. 78, l. 2719. *wole* : *skille*. The rhyme shows that *wole* cannot be due to the author; we must read *wille* (or *welle* which occurs l. 2633).

p. 78, l. 2732. *bikure* or *bykeringe*, l. 2559 = “fight, battle, skirmish.” *Er durste bikure abide*. The subject is wanting, see note to l. 67. Or is there any corruption in this line? Perhaps we ought to read: “Lenger durste [thay] no bikure abyde.” Cf. ll. 3117, 2610, 2947.

p. 79, l. 2748. *love*. The rhyme requires *leef* or *leeve*. *leef*, O.E. *leof*, means “dear, beloved.” For examples of *leef* being used as a substantive, see Stratmann, p. 359.

p. 80, l. 2793. *eye*, “egg.” See Koch, *Eng. Gr.* II. § 582, and compare the French phrase “valoir un œuf pelé.”

p. 80, l. 2797. *and his meyne*. This must be a mistake of the author himself. According to l. 2557, Richard had ventured alone on a mission to Charlemagne. There is no mention whatever made afterwards that he was joined by any one; the other poems likewise state that Richard was without any companion.

p. 80, l. 2805. *lete* : *gate*. The rhyme requires *late*.

p. 81, l. 2810. *cliffe*. Here the author of the *Sowdan* goes so far in shortening his original as to be wholly unintelligible. Indeed, any reader, not comparing these lines with corresponding passages in the French poem, will be left without any clue to what *cliff* is here intended to mean. From the French *Fierabras* we know that the water of the river was very deep and broad, and that the banks were exceedingly steep and almost inaccessible. Cf. *Fierabras*, ll. 4349:

“Et voit l’augue bruiant, le flot parfont et lé.”

l. 4358: “La rive en est moult haute, bien fait à redouter.” Cf. also the Provençal poem, ll. 3733, *et seq.*:

“Richart regarda l’aygna, que fe mot a duptar,
E fo grans e preonda, que no y auza intrar,
E la riba fou *auta de C pes* ses gaber.”

Now it was by means of a twofold miracle that the Christian knight was enabled to cross the river:

(1) The waters suddenly increased and rose so as to reach the very top of the banks; cf. *Fierabras*, ll. 4365-69:

“Or oiés quel vertu Diex i vout demonstrer
Por le roi Karlemaine, qui tant fait à douter.
Auçois que on eüst une liuée alé.
Veïssiés si Flagot engroissier et enfler,
Que par *desous la rive* commence à seronder.”

Provençal, ll. 3741-45:

“Ara podetz auzir, si m voletz escoutar :
 Tan bela meravilha li vole dieus demostrar
 Per lo bon rey de Fransa que el vole tant amar ;
 Ans un trag de balesta pogues luhis hom anar,
 Pogratz vezer Flagot *sus la riba montar.*”

(2) A deer appears and shows Richard the way across the river to the top of the opposite bank.

“Atant es vous .i. cerf, que Diex i fist aler,
 Et fu blans comme nois, biaux fu à resgarder,
 Devant le ber Richart se prent à demonstrer,
 Devant lui est tantost ens en Flagot entrés.
 Li dus voit Sarrazins après lui aroutés,
 S’il ot paour de mort ne fait à demander.
 Après le blanche bisse commença à errer
 Tout ainsi com ele vait, lait le ceval aler ;
 Et li ciers vait devant, qui bien s’ i sot garder,
 D’autre part à la rive se prent à ariver.”

Cf. also the Provençal version, ll. 3751-54 :

“Après la blanca bestia laycha ’l destrier anar.
 E lo cer vay denan, que l saup mot ben guizar,
 De l’autra part de l’aygua l’a fayt ben aribar,
E dieus a fayt Flagot en son estat tornar.”

This bank which formerly was steep and inaccessible, but is now covered with water, is called *cliff* by our poet. In the Ashmolean poem the first miracle is not mentioned ; cf. *Syr Ferumbras*, ll. 3943, *et seq.*

p. 81, l. 2811. *he blessed him in Godis name.* The phrase occurs also in *Syr Ferumbras*, l. 3961, but is not to be found in the French text. Mr. John Shelley (in his paper printed in the *Annual Report and Transactions* of the Plymouth Institution, IV. i. 71) took this phrase as a proof that the original of the *Sowdan* could not have been the French poem. But it must be stated that as in the *Sowdan*, l. 2807, so in the French version Richard is said to have addressed a prayer to God :

“Escortement commence Jhesu à reclaimer :
 Glorieus sire pere, qui te laissas pener
 En la erois beneoite pour ton pule sauver,
 Garisiés hui mou eors de mort et d’afoler,
 Que je puisse Karlon mon message conter.”

Fierabras, ll. 4360-64.

If now we consider that some lines back (l. 4093) the French poem expressively states that Richard seeing himself hard pressed by the Saracens, signed himself with the sign of the cross—

“Lors a levé sa main, de Jhesu s’est signiés”

an incident which at that moment is omitted in the *Sowdan*—we think ourselves entitled to regard this proof as not very convincing.

p. 81, l. 2820. *Ganelon*, one of Charlemagne’s officers, who by his treachery was the cause of the defeat of Roncesvaux, the death of Roland, etc., for which he was torn to death by horses. For

several centuries his name was a synonymous word with traitor. *Ganelo* = Germ. *Wenhilo*.

p. 81, l. 2845. *Fremounde* cannot be the true reading, as it does not rhyme with *kinge*. Besides *Fremounde* does not occur again in the poem. Perhaps we ought to read *Qwyntyne*, as in l. 1298. In the corresponding passage of the French *Fierabras* (l. 4625) it is to St. Denis that Charles swears; cf. also *Syr Ferumbras*, l. 4289.

p. 82, l. 2850. *And* makes no sense. Read “*God*.”

p. 83, l. 2887. *gryse*: *assaye*. We get a perfect rhyme if we read *gray* instead of *gryse*. Halliwell, *s. v.* “gray,” has: “the skin or fur of a badger.”

p. 83, l. 2891. As it stands, the line does not rhyme with l. 2893. The rhyme will be restored if we read:

“*Lycence gete ye noone nere*,” or perhaps

“*Lycence gete ye of me nere*,”

nere meaning *ne'er*, *never*, as in *Guy*, 10550 and 10716.

p. 84, l. 2939. The name of the giantess is *Amiette* or *Amiote* in the other poems.

p. 84, l. 2941. This line is too long; *as pikke* may be omitted.

p. 84, l. 2942. *bydene*, “immediately, all at once.” On the etymology see Zupitza’s note to *Guy*, 2408.

p. 85, l. 2981. *ayene* means “back.” So in *Genesis and Exodus*, l. 1097:

“And bodem hem and tagten wel
ðat here non wente agen.”

Again, l. 3267: “ðo quoðen he ‘wende agen,
An israel folc lete we ben.’”

p. 86, l. 3020. As it stands, this line does not scan well. Perhaps we may read *month* instead of *monthes*, and *childre* instead of *children*, and scan the line thus:

Found two childre of séven month oólde.

p. 87, l. 3021. *thay*: *Normandy*. The rhyme, though imperfect, cannot be objected to; but as the rhyme *e*: *y* (*i*) is frequently employed by our author (see *Introduction*, p. xlv), and was of rather common use about that period (see Ellis, *Pronunciation*, I. 271), we might incline to the supposition that *he* is the true reading. Cf. besides l. 2698.

p. 87, l. 3034. *mene* makes no sense. Perhaps we ought to read: *mete*, “food.”

p. 87, l. 3044. In the French poem, l. 5108, Hoel and Riol are appointed governors of Mantrible, whereas Richard goes on with Charles and commands one of the divisions of his army (l. 5577). Cf. *Syr Ferumbras*, l. 5643.

p. 88, l. 3062. *coost*, “country, region.” See Mätzner’s *Wörterb.*, 487.

p. 88, l. 3084. In the *Fierabras*, l. 5374, it is Naymes who first recognizes the banner of France; cf. *Syr Ferumbras*, l. 5209.

- p. 89, l. 3098. *of the Ethiopes* = "some of the Ethiopians." This may be regarded as an example of the partitive use of *of*. Cf. Zupitza's note to *Guy*. 1961.
- p. 89, l. 3103. *alto heve* must be more correctly written *al to-heve*;—*to-*, as a mere prefix (signifying "in twain, asunder, apart" = Germ. *zer*) belongs essentially to the verb; the intensive adverb *al* (= "utterly, omnino,") used before verbs beginning not only with *to-*, but also before other prefixes, still further strengthens, and belongs to, the whole expression. So *al to-treden*, l. 1382, *to-braste*, l. 1168.
- p. 89, l. 3122. *Belmore*. Perhaps identical with Belmarine.
- p. 90, l. 3130. *wode-uroth*, "madly angry." Cf. Skeat, *Specimens of Early Eng. Lit.*, 80/37.
- p. 90, l. 3141. *game*, "sport, joke, affair."
- p. 90, l. 3154. *hat*, "be called." See note, l. 613.
- p. 91, l. 3164. *bronde*, "sword." In the next line *bronte* means "blow, stroke."
- p. 91, l. 3189. *lunde: commaunde*. See note, l. 59.
- p. 91, l. 3191. The rhyme is spoiled. Perhaps *than* must be transposed so that we get the rhyme *baptysed: imaryed*.
- p. 92, l. 3210. *there to abide in store* = "to be kept in store"; cf. Skelton, ed. Dyce, I. 162, 221.
- p. 92, l. 3227. *victory* = "booty, spoils of victory, trophy."
- p. 92, l. 3232. *the hyer honde to have* = "to have conquered or vanquished." The same phrase is found in M. H. G.; cf. Hartmann's *Iwein*, ed. Lachmann, l. 1537-8:
- "Vrou Minne nam die obern hant,
daz sî in vienc unde bant."
- p. 93, l. 3236. In the French *Fierabras*, l. 6082, *et seq.*, and in the Provençal poem, l. 5067, *et seq.*, the relics are distributed as follows: Part of the crown and one nail to St. Denis, and "*li signes*," the winding-sheet of the Lord, to Compiègne. There is no mention made of the cross in the French poem (see note to l. 665); cf. *Introd.* pp. l and liv.
- p. 93, l. 3253. According to the *Chanson de Roland*, Ganelon has been drawn and quartered in a field near Aix-la-Chapelle.
- p. 94, l. 3254. *By lawe*, cf. *Syr Ferumbras*, l. 307: "As for traytours *zaf þe lawe*." On this law compare Léon Gautier's note to l. 3736 of the *Chanson de Roland*.
- p. 95, l. 3274. The French poem ends with the assertion of the poet (or the scribe) that whoever has well listened to this romance will find every part of it good and excellent, the opening, the middle, and the end:

"De cest roumant est boine et la fin et l'entree,
Et enmi et partout, qui bien l'a escoutée."

G L O S S A R Y.

O.E. = Old English or Anglo Saxon. O.Fr. = Old French.

32/1094 = page 32, line 1094.

- ABYE, 32/1094, *vb.* to pay for, ex-
 piate. O.E. âbycgan.
 adaunte, 28/957, *vb.* to subdue.
 Fr. danter, donter, dompter.
 aferde, 39/1337, *pp.* afraid. O.E.
 âfêrde.
 affrayned, 43/1495, *pt. s.* asked.
 O.E. frignan.
 afraye, 26/896, *sb.* disturbance,
 fight.
 agreved, 29/992, *pp.* aggrieved.
 Fr. aggrever.
 alayned, 43/1497, *pt. s.* concealed,
 dissembled. Icel. leyna.
 alle and some, 22/749, altogether,
 every one.
 almiht, 38/1329, *adj.* See note.
 ameved, 29/994, *pp.* moved.
 amonge, 57/1994, *adv.* in the mean
 time, now and then, sometimes.
 See note to l. 1974.
 aflight, 17/573, *adv.* certainly, in-
 deed. See note.
 areeste, 34/1166, *sb.* rest, support.
 O.Fr. arrest.
 arson, 41/1410, *sb.* pommel. Fr.
 arçon.
 aspied; 10/314, *pp.* espied. Fr.
 espier.
 assaye, 83/2889, *sb.* value. Fr.
 essai.
 assorté, 57/1997, *sb.* assembly,
 company. See note.
 assoyled, 70/2455, *pt. pl.* absolved.
- astraye, 16/532, *adv.* out of the
 right way, roving about without
 guidance.
 astyte, 42/1456, *adv.* immediately.
 asure, 5/134, *sb.* azure.
 atame, 27/935, *vb.* to tame, sub-
 due. O.E. âtamian.
 atone, 32/1103, agreee.
 attones, 31/1067, at once.
 avente, 36/1237, *vb.* to take breath.
 Fr. venter.
 avoure, 69/2390, *sb.* protection,
 protectress.
 avyse, 49/1716, *cb.* to consider, ad-
 vise with one's self. Fr. aviser.
 awapide, 59/2057, *pp.* astounded,
 bewildered. See note.
 ayene, 85/2981, *adv.* back.
- Bandon, 19/636, *sb.* disposal.
 bassatours (?), 29/995, *sb.* vavas-
 sors.
 bawson, 2/52, *sb.* badger.
 baye, 27/940, *sb.* recess, niche.
 See note.
 beckyn, 3/64, *vb.* beckon. O.E.
 bêacnian.
 bedight, 88/3070, *vb.* to dispose, to
 surrender, to send forth.
 behight, 25/859, *pt. s.* promised.
 O.E. heht.
 bende, 13/420, *vb.* to direct.
 bente, 20/665, *adj.* bent, crooked.

- benysone, 9/289, *sb.* blessing. Fr. benoison.
- bette, 49/1716, *adv.* better.
- bikure, 78/2732, *sb.* skirmish.
- bispake, 5/165, *pt. s.* spoke with.
- bistaddle, 75/2616, *pp.* placed in peril. hardly bested. Cf. O.E. stæððan. Dan. bestede.
- biwry, 46/1580, *vb.* betray. O.E. biwrêgan.
- bloo, 29/1005, *adj.* blue. Icel. blár.
- blinne, 70/2442, *vb.* to cease, stop. O.E. belinnan.
- bobounce, 7/211, *sb.* boasting.
- boure, 54/1870, *sb.* a lady's apartment, boudoir. O.E. bûr.
- bowe, 53/1853, *sb.* bough, branch. O.E. bóg.
- braide, 32/1098, *pt. s.* drew. O.E. brægd.
- brayde, 8/247, *sb.* craft, deceit, artifice. *See note.*
- breddes, 5/131, *sb.* birds. O.E. bridas.
- broke, 57/1965, *vb.* to break.
- bronte, 91/3166, *sb.* blow.
- buskede, 31/1055, *pt. s.* prepared, arrayed. Icel. búask.
- by, 3/87, *vb.* buy, pay. O.E. bycgan.
- bydene, 84/2942, immediately. *Originally* mid ene. *See note.*
- bygone, 3/79, *pp.* afflicted. *See note.*
- bykeringe, 74/2595, *sb.* skirmish.
- by than, 10/344. *See note.*
- Camalyon, 29/1008, *sb.* camel-leopard. *See note.*
- carrikes, 4/118, a kind of large ship. *See note.*
- caste, 12/394, *sb.* plan, stratagem; 60/2091, the throwing; 71/2471, missile. *See note to l. 394.*
- ceased, 89/3109, *pt. s.* seized.
- chaffer, 83/2885, *sb.* merchandise. O.E. céap, faru.
- charke, 51/1778, *vb.* to creak, crack. *See note.*
- chck, 8/189, *sb.* a checkered cloth.
- chere, 6/201, *sb.* demeanour, behaviour, humour.
- chere, 80/2781, *sb.* friendliness, willingness.
- chere, 87/3030, *adj.* pleased, merry.
- chese, 49/1698, *vb.* to be free to choose. O.E. cēosan.
- clepeth, 24/809, *pr. s.* calls.
- clipped, 56/1935, *pt. pl.* embraced, hugged. O.E. clyppan.
- clog, 46/1603, *sb.* "truncus," block.
- cloute, 58/2014, *sb.* blow.
- combrest, 83/2909, *pr. s.* encumberest. Fr. combrer.
- coost, 50/1721, *sb.* regard, account. *See note.*
- cornell, 64/2238, *sb.* shaft of a pinnacle or battlement. O.Fr. carnell. *See note to l. 2238,* and compare Du Cange, *s. v.* quarnellus: "pinna muri per quam milites jaculantur."
- coude, 16/541, *pt. s.* knew.
- counsail, 46/1590, secret.
- Defouled, 7/233, *pp.* polluted. Cf. O.E. fýlan, fýlian.
- delte, 16/526, *pp.* dealt.
- dere, 92/3202, *vb.* to harm, injure. O.E. derian.
- derke, 73/2541, *adj.* dark.
- dewe, 70/2452, *adj.* due.
- dight, 79/2763, *pp.* dressed, prepared. O.E. dihtan.
- dinge, 26/880, *vb.* to dash, beat. Cf. Icel. dengja.
- dirke, 44/1539. *See note.*
- dobbet, 33/1136, *pp.* dubbed. O.E. dubban. Fr. dober.
- dome, 14/478, *sb.* glory.
- don, 88/3078, *vb.* cause, order. O.E. dōn.
- donne, 11/347, *adj.* dun.
- dowte, 9/297, *sb.* fear.
- dradde, 36/1232, *pt. s.* feared. Cf. O.E. ou-drædan.

- dresse, 49/1702, *vb.* to direct one's self, go, start. Fr. dresser.
 dromonde, 3/63, *sb.* vessel of war.
 dute, 30/1024, *sb.* duty. Deriv. of due, dewe. Fr. deu.
 Egre, 29/1009, *vb.* to excite, to urge.
 eke, 20/662, *adv.* also. O.E. *êac*.
 engyn, 28/948, *sb.* a skilful contrivance. Fr. *engin*.
 ensample, 27/931, *sb.* example.
 entente, 16/550, *vb.* to turn one's attention to, to try to get, to attempt.
 entente, 28/945, *sb.* meaning, will, mind.
 erille, 11/368, *sb.* earl.
 erraunte, 5/139, quick, immediately.
 eye, 80/2793, *sb.* egg. O.E. *æg*.
 Fade, 20/678, *vb.* to dispose, to arrange, to set up (?).
 fade, 30/1033, *adj.* weak, faint.
 faste, 32/1086, *adv.* much, greatly.
 fat, 90/3152, *sb.* vat, tub. O.E. *fæt*.
 fauchon, 76/2650, *sb.* a sword or falchion.
 faye, 26/900, *vb.* truth, faith.
 fele, 47/1619, *adj.* many
 felle, 29/1004, *adj.* fierce, furious.
 felte, 41/1405, *pt. s.* made fall, killed.
 fende, 92/3231, *pp.* defended, protected, granted.
 fére, 36/1248, *sb.* fear. O.E. *fêr*.
 fere, 44/1505, *sb.* companion. In fere, 31/1071, together.
 fere, 2/59, *vb.* to terrify.
 ferre, 4/103, *adv.* far.
 fet, 91/3188, *pp.* fetched.
 fille, 35/1210, *pt. s.* fell.
 fleen, 88/3065, to flay. O.E. *flean*.
 folde, 71/1427, *pp.* felled, knocked down.
 forcere, 66/2303, *sb.* chest, collar. O.Fr. *forcier*.
 for-famelid, 66/2282, *pp.* entirely famished.
 foule, 77/2686, *vb.* foul luck, mischance.
 fowarde, 15/502, 22/732, *sb.* vanguard.
 frankensense, 20/679, *sb.* an odorous resin, pure incense.
 fraye, 15/514, *vb.* to frighten, attack.
 frike, 4/104, *adj.* quick, bold, active.
 frith, 2/43, *sb.* enclosed wood.
 froo, 79/760, *prep.* from.
 fyne, 9/306, *sb.* end.
 Game, 90/3141, *sb.* affair; 92/3199, pleasure. O.E. *gamen*.
 gan, 16/549, *pt. s.* began.
 gavylok, 41/1426, *sb.* a spear or javelin. O.E. *gafoluc*.
 geannesse, 84/2943 (?), *sb.* giantess.
 geder, 45/1553, *vb.* to gather. O.E. *gædrian*.
 glased, 35/1208, *pt. s.* glided. O.Fr. *glacier*. See Zupitza's note to *Guy*, l. 5067.
 glede, 7/205, *sb.* a glowing coal, ember. O.E. *glêd*.
 god, 3/67, *adj.* versed in, master of.
 gome, 5/144, *sb.* man. O.E. *guma*.
 gonge, 84/2934, *vb.* to go. O.E. *gongan*.
 goulis, 6/189, *sb.* gules, a red colour. Fr. *geules*.
 gray, 83/2887, *sb.* the fur of a gray, or badger. O.E. *grêg*.
 gree, 82/2850, *sb.* grace, favour. Fr. *gré*. Lat. *gratum*.
 grenned, 84/2948, *pt. s.* grinned, roared. O.E. *gremnian*.
 grevaunce, 29/993, *sb.* grievance.
 greved, 45/1543, *pt. s.* grieved, molested, troubled.
 grith, 82/2850, *sb.* peace, agreement. O.E. *grið*.
 gryse, 83/2887, *sb.* a kind of fur. Fr. *gris*.

- guttis, 39/1351, *sb.* guts. O.E. gut.
- gydoure, 5/163, *sb.* leader, guide.
- gynne, 67/2326, *sb.* engine, contrivance.
- Harde, 59/2056, *pt. s.* heard.
- hat, 90/3154, *vb.* to be called. O.E. hâtan.
- he, 77/2698, *pron. nominat.* thay. O.E. hi.
- heede, 62/2158, *sb.* head. O.E. hêafod.
- hende, 73/2536, *adj.* gentle, polite. O.E. hendig.
- hennys, 55/1922, *adv.* hence. O.E. heonan.
- hente, 40/1370, *vb.* hold, take. O.E. hentan.
- hie, 14/455, *sb.* haste.
- hight, 18/613, *pt. s.* promised; 36/1242, *art.* called. O.E. heht.
- honde of honde, 12/394, *in* close fight.
- hoole, 32/1119, *adj.* whole, sound. O.E. hâl.
- hurle, 27/929, *vb.* to jostle, to strike. A contraction of *hurtle*.
- hurteled, 24/831, *pt. pl.* clashed against, jostled. Frequentative of *hurt*. Fr. hurter, heurter.
- hye, 32/1092, *sb.* haste.
- I-fast, 58/2000, *fixed*.
- ilkadele, 58/2016, *every part*. O.E. âle, dâl.
- ilke, 9/281, *adj.* same. O.E. ylea.
- inowe, 25/854, *adv.* enough. O.E. genôh.
- ishente, 66/2286, *pp.* destroyed. O.E. ge-scended.
- istoke, 56/1963, *pp.* shut up, fastened. From *steken*. O.L.G. stecan.
- istonge, 16/533, *pp.* stung, pierced. O.E. stungen.
- it, 25/845, *vb.* to hit. Icel. hitta.
- iwis, 3/71, *adv.* certainly, indeed. O.E. gewiss.
- iwone, 11/358, *adj.* accustomed.
- Japed, 75/2617, *pp.* mocked, laughed at. O.Icel. gabba.
- jouste, 57/1991, *vb.* to joust, fight. Fr. joustier.
- Kele, 93/3258, *vb.* to keel, cool. O.E. eélan.
- kind, 63/2196, *sb.* race, family.
- kithe, 28/971, *vb.* to show, manifest. O.E. cýðan.
- kon, 66/2297, *prs. pl.* can.
- kynde, 28/968, *sb.* nature, temper.
- kyude, 2/42, *adj.* natural, inborn.
- Lan, 15/516, *pt. s.* ceased, stopped. O.E. lan.
- late, 71/2460, *pt. pl.* let, caused, ordered. O.E. lêt, lêtton.
- launde, 2/59, *sb.* park, lawn.
- laye, 77/2694, *sb.* lea, field. O.E. lêah. Cf. *Water-loo*.
- laye, 28/951, *sb.* law. O.E. lagu.
- layne, 16/538, *pt. pl.* lay. O.E. lêgon.
- lefe, 23/763, *vb.* leave, abandon, forsake. O.E. kêfan.
- lefe-long, 24/832, *adj.* long, tedious.
- legeez, 23/775, *leagues*. Fr. lieue. O.Fr. legue. Lat. leuca.
- leke, 50/1726, *sb.* leek. O.E. lêac.
- lele, 33/1129, *adj.* leal, loyal. Fr. leal.
- lenger, 72/2500, *compar.* longer.
- lere, 66/2289, *sb.* countenance, complexion. O.E. hlêor.
- lere, 74/2569, *vb.* to teach.
- lered, 58/2005, *pp.* learned.
- lerne, 33/1141, *vb.* to teach.
- lese, 49/1683, *vb.* to loose. O.E. lêosan.
- lette, 17/585, *vb.* leave off; 74/2610, to put a stop to, hinder, tarry. O.E. lettan.
- leve, 23/794, *vb.* leave. O.E. lêfan; 30/1045, omit, neglect.
- leve, 19/651, *vb.* live, remain. O.E. gelýfan.
- leven, 31/1050, *vb.* believe. O.E. lêfan.

lewde, 75/2601, *sb.* laymen, unlearned. O.E. lēwed.

light, 26/905, *adj.* active, nimble.

light, 33/1125, *pp.* alighted. O.E. lihtan.

lithe, 81/1778, *sb.* limb, member. O.E. lið.

logges, 69/2399, *sb.* huts. Fr. loge.

longith, 28/951, *prs. s.* belongeth, becomes.

loute, 72/2513, *vb.* to stoop, bow down. O.E. lûtan.

lowly, 70/2454, *adv.* low, not loud.

lurdeynes, 76/2651, *sb.* lurdan, lout. Fr. lourdin.

lym, 59/2045, *sb.* limb.

lyued, 66/1261, *pt. pl.* lived.

Magre, 42/1442, *prep.* in spite of.

maistryes, 89/3117, *sb. pl.* mastery, proof of skill, combat.

manly, 29/989, *adj.* brave.

mayne, 16/528, *sb.* main, strength.

me, 9/287, *sb.* men, people, one.

meche, 6/179, *adj.* much. O.E. mycel.

mede, 31/1054, *sb.* meadow. O.E. mæd.

mede, 37/1289, *sb.* meed, pay. O.E. mêd.

medel, 73/2540, *vb.* meddle. O.Fr. mesler, mestler.

men, 4/115, *sb.* men, people, one.

menske, 28/972, *sb.* manliness, honour. O.E. mennisc.

mente, 51/1784, *vb.* to aim at, to intend to go. O.E. myntan. *See note to l. 1604.*

mervaylyth, 88/3066, *prs. s.* marvels, wonders. Cf. Fr. merveille.

mete, 47/1633, *sb.* food, repast.

meyne, 7/219, *sb.* host, company, retinue. O.Fr. maisniee.

mikille, 30/1016, *adj.* many. O.E. mycel.

moche, 15/505, *adj.* much.

mode, 29/1009, *sb.* mind, temper, courage. O.E. mōd.

moolde, 5/136, *sb.* earth, worth. O.E. molde.

moone, 28/944, *sb.* moan, complaint. Cf. O.E. mænan.

more, 23/777, delay. *See note to l. 1110.*

more, 29/1005, *sb.* moor, Maurian.

mot, 19/650, *vb.* may.

myghty, 56/1927, *adj.* *See the note.*

myrke, 45/1541, *adj.* dark. O.E. myrce.

Natheless, 15/506, *adv.* nevertheless.

nather, 36/1232, *adj.* nother.

ner, 13/416, *conj.* nor.

ner, 22/756, *adv.* near.

nerhond, 86/2998, *adv.* almost.

noght, 43/1497, *adv.* not.

noght, 78/2712, *sb.* nothing.

none, 32/1114, *sb.* noon.

nones, 3/74, *sb.* nonce, occasion.

nothinge, 6/175, not at all.

nothir, 8/267, *conj.* neither.

nought for than, 43/1483, nevertheless.

nyl, 17/585, *prs. s.* will not. O.E. nyle.

Of, 32/1088, *prp.* on account of.

oght, 78/2713, *sb.* aught.

onarmede, 14/464, unarmed.

onreþe, 89/3105, *adv.* scarcely.

onworthily, 49/1634, *adv.* unusefully.

orders, 59/2036. *See the note.*

ore, 72/2512, *sb.* mercy, favour. O.E. ár.

orfrays, 83/2888, *sb.* gold embroidery. Lat. Aurifrisum.

overlede, 72/2502, *vb.* to domineer over, to oppress.

Parelles, 55/1917, *sb. pl.* perils. Fr. péril.

paynym, 16/539, *sb.* pagan.

pellure, 83/2887, *sb.* fur. O.Fr. pelure.

- pight, 34/1158, *pp.* pitched, fixed.
 pinne, 88/3077, *vb.* to torment.
 O.E. *pīnan*.
 playn, 6/177, *vb.* to complain.
 plete, 33/1151, *vb.* plead, prattle.
 From Fr. *plet*, *plaid*.
 plight, 26/889, *prs. s.* promise,
 assure.
 poleyne, 6/176, *sb.* pully-pieces,
 knee-armor.
 praye, 16/550, *sb.* press, crowd.
 prees, 40/1399, *sb.* crowd, struggle.
 Fr. *presse*.
 preest, 34/1169, *adj.* ready. Fr.
prest.
 prik, 81/2831, *vb.* to spur a horse,
 to ride.
 prikke, 65/2260, *sb.* a piece of wood
 in the centre of the target. See
 Halliwell's *Diction. s. v.* *preke*.
 prove, 6/183, *vb.* to try.
 prowē, 51/1766, *sb.* profit, advan-
 tage, honour. Fr. *prou*.
 prymsaums, 28/965 (?). See the
note.
 Quod, 32/1095, *prt. s.* quoth.
 qwelle, 75/2614, *vb.* to kill. O.E.
ewellan.
 qwere, 17/566, *sb.* quire, choir-
 service.
 qweynte, 3/74, *adj.* excellent, ele-
 gant. O.Fr. *coint*. Lat. *cogni-*
tus.
 qwike, 58/2001, *adj.* alive, burning.
 O.E. *ewie*.
 qwite, 16/520, *vb.* to requite, to
 reward.
 Raeches, 2/56, *sb.* setting dogs,
 pointers.
 rafe, 25/866, *vb.* to rave. O.Fr.
raver. Span. *rabiar*. Lat. *ra-*
biare.
 ras, 39/1349, *sb.* instant, occasion.
 See the *note*. 19/645, hurry,
 haste.
 rase, 23/774, *sb.* rush, channel of
 the sea.
 raught, 46/1605, *prt. s.* reached,
 aimed at, struck. O.E. *ræhte*.
 rede, 85/2980, *sb.* counsel, advice.
 O.E. *ræd*.
 rees, 49/1693, *sb.* time, occasion.
 rehetē, 59/2035, *vb.* to cheer.
 rekyneth, 57/1982, *prs. s.* reckons,
 deduces.
 releve, 7/219, *vb.* to rally.
 renew, 33/1126, *vb.* to tie. Fr.
renouer.
 renew, 63/2200, *vb.* to renovate, to
 recommence. Renew.
 resyn, 16/534, *prs. pl.* rise.
 rew, 89/3105, *sb.* row, order. O.E.
ræw.
 roght, 54/1878, *pt. pl.* recked, cared.
 O.E. *rôhton*.
 roial, 20/686, 51/1765, *adj.* exqui-
 site, distinguished; 71/2483, de-
 lightful. Cf. l. 2247.
 rome, 14/484, *vb.* to walk about.
 See Stratmann, *s. v.* *râmen*, p.
 452.
 romme, 26/876, *sb.* room, space.
 O.E. *rûm*.
 rowte, 2/54, *sb.* company, host.
 rowte, 60/2073, *vb.* to assemble in
 a company, to throng, to rally.
 ruly, 47/1624, *adj.* rueful. O.E.
hréowlic.
 ryme, 10/339, *vb.* to cry out, to
 moan.
 Saile, 12/385, *vb.* to assail.
 same, all in s., 56/1938, alto-
 gether.
 sare, 21/706, *adv.* sorely, sadly.
 saule, 66/2310. See the *note*.
 saute, 18/61¹, *sb.* assault.
 saye, 58/1998, *pt. pl.* saw. O.E.
sægon.
 scole, 33/1141, *vb.* style, manner.
 sede, 7/235, *sb.* seed.
 seke, 32/1116, *adj.* sick.
 semely, 2/39, *adj.* seemly, comely,
 beautiful.
 sendelle, 4/129, *sb.* a kind of rich
 thin silk.

- set, 49/1717, *vb.* to consider, estimate.
- sete, 3/62, *sb.* a seat.
- sewes, 76/2654, *sb.* juices, delicacies. O.E. seaw.
- seyne, 14/472, *vb.* to speak.
- shente, 1/23, *pp.* destroyed.
- shifte, 78/2704, *vb.* to divide, to share. O.E. sciftan.
- shonde, 64/2222, *sb.* disgrace, ignominy. O.E. sceand.
- shoon, 40/1381, *sb.* shoes. O.E. scëon, scëos.
- shope him, 2/50, *pt. s.* got himself ready to, arrayed himself.
- shoure, 15/509, *sb.* fight.
- shrew, 72/2518, *vb.* to curse.
- shrewes, 76/2652, *sb.* wicked beings.
- sikerlye, 62/2172, *adv.* surely.
- sith, 47/1632, *conj.* since.
- sithe, 47/1619, *sb. pl.* times. O.E. sið.
- skaped, 59/2043, *pt. s.* escaped.
- skath, 47/1645, *sb.* loss, damage, ruin. Cf. O.E. sccaðan.
- skomfited, 38/1320, *pp.* discomfited. O.Fr. desconfire.
- skulkyng, 76/2651, *prs. p.* lurking, breaking forth from a hiding place.
- smerte, 38/1309, *adj.* smart, pungent.
- smertly, 41/1419, *adv.* smartly, at once.
- socoure, 15/507, *sb.* succour, assistant.
- soghten, 40/1372, *pt. pl.* moved on, rode. *See the note.*
- solas, 20/675, *sb.* relief, recreation, pleasure. O.Fr. solaz. Lat. solatium.
- somer, 77/2702, *sb.* a sumpter horse. Fr. sommier. Cf. Diez, *Etym. Dict.* I., p. 364, s. v. salma.
- sonde, 61/2134, *sb.* message, order.
- sore, 2/47, *adv.* very much, eagerly.
- sore, 33/1138, *adv.* sadly.
- sowdeoures, 21/727, *sb.* soldiers, hirelings. Lat. solidarius. Cf. Fr. souldard, soudoyé.
- spede, 70/2433, *vb.* thrive.
- spille, 36/1226, *vb.* to destroy. O.E. spillan.
- stenyed, 24/825, *pt. s.* shook, astounded.
- steven, 65/2258, *sb.* voice. O.E. stefn.
- standart, 78/2717, *sb.* standard-bearer. Fr. étendard.
- store, 23/768, *sb.* provision.
- store, 92/3210, *sb.* stock, preservation, keeping.
- stoure, 7/212, *sb.* battle, tumult.
- stoute, 53/1825, *adj.* proud, boasting.
- stronde, 2/53, *sb.* strand, shore.
- stroyeth, 5/159, *prs. s.* destroyeth.
- stynte, 52/1804, *pt. pl.* stopped.
- sue, 46/1601, *vb.* to follow. Fr. suivre.
- sware, 13/428, *adj.* heavy.
- swyth, 47/1621, *adv.* quick, fast. O.E. swiðe.
- Tan, 74/2581, *pp.* taken.
- tene, 30/1032, *sb.* grief, anger, insult, injury. O.E. tēona.
- tene, 83/2902, *vb.* to vex, to wax wroth. O.E. tynan.
- teyde, 48/1648, *pp.* tied.
- tha, 76/2639. *See the note.*
- thane, 51/1756, than that.
- then, 46/1593, *vb.* to prosper. O.E. þēon.
- thikke, 30/1027, *adj.* numerous, plentiful, plenty.
- threste, 34/1170, *vb.* to thrust, shake, totter.
- thrifte, 78/2706, *sb.* thriving, prosperity, success. O.Icel. þríf.
- tho, 59/2052, *pron.* those, them.
- tho, 59/2063, *art.* the, those.
- tho, 2/53, *adv.* then. O.E. ðá.
- thronge, 41/1401, *sb.* thrusts, throwing of arrows.

- tobraste, 34/1168, *pt. pl.* burst, or broke in pieces. O.E. (tôbærst) tôburston.
 tohewe, 89/3103, *pp.* hewn to pieces. O.E. tô-hêawen.
 tokenyng, 8/242, *sb.* news, intelligence.
 totreden, 40/1382, *pp.* crushed, trodden down.
 trappe, 52/1802, *vb.* to go. Cf. Ger. trippeln, E. trip, O.Fr. treper.
 tredde, 58/1999, *sb.* thread. O.E. prêd.
 trende, 27/940, *pp.* turned, vaulted.
 treted, 55/1923, *pt. pl.* treated, pressed. Fr. traïter.
 trewe, 3/67, *adj.* a thorough master of, a trustworthy interpreter of.
 treyump, 27/913 (?)
 trowe, 8/246, *vb.* to believe.
 trusse, 49/1707, *vb.* to pack off, to be off.
 trwes, 31/1060, *sb.* truce.
 tyte, 6/181, *adj.* soon, quickly, fast.
 Unneth, 5/160, *adv.* scarcely.
 Vere, 28/965, *sb.* spring.
 vertue, 66/2312, *sb.* magic, power.
 viage, 82/2846, *sb.* voyage, journey.
 victory, 92/3227, *sb.* booty.
 voydance, 32/1106, *sb.* relinquishment, deliverance.
 voyde, 51/1768, *vb.* to give up, abandon, leave.
 Wage, 18/590, *vb.* to hire, pay.
 ware, 7/204, *adj.* aware.
 waste, 8/246, *in* = in vain.
 wende, 92/3214, *vb.* to turn, go. O.E. wendan.
 wende, 85/2958, *pt. s.* thought, O.E. wênde.
 wene, 31/1061, *vb.* to think.
 were, 7/210, *vb.* to defend, to protect, to fight. O.E. werian.
 werre, 16/541, *sb.* war.
 wery, 3/60, *adj.* weary, fatigued.
 wessh, 54/1871, *pt. pl.* washed.
 wete, 94/3270, *vb.* to know.
 what, 47/1623, *pron.* = who.
 wille, 76/2650, *sb.* a kind of axe. O.E. wifel, "bipennis."
 wight, 27/933, *adj.* nimble, active. Sw. *vig*, active.
 wirch, 5/148, *vb.* to work, to do. O.E. wyrcan.
 wiste, 48/1662, *pt. s.* knew.
 wode, 9/276, *adj.* mad, furious.
 wode-wroth, 90/3130, *adj.* madly angry. O.E. wôd and wrâð.
 wone, 60/2093, *sb.* lot, quantity. Icel. wân.
 worche, 59/2046, *vb.* to work, to do. O.E. wyrcan.
 worthed up, 34/1163, *pt. s.* got up, mounted.
 wote, 2/36, *prs. s.* know. O.E. wât.
 wotist, 61/2123, *prs. s.* knowest. O.E. wâst.
 wrake, 70/2446, *sb.* persecution, mischief, destruction. O.E. wracu.
 wreke, 88/3058, *pp.* wreaked, revenged.
 wrong, 73/2557, *pt. s.* pressed, forced his way, hurried off. O.E. wringan.
 wyne, 9/275, *vb.* get, attain. O.E. winnan.
 Yare, 19/639, *adj.* ready. O.E. gearu.
 yates, 66/2285, *sb.* gates. O.E. gatu.
 yede, 66/2311, *pt. s.* went. O.E. ge-code.
 yolde, 12/403, *vb.* yield. O.E. gieldan, *pp.* golden.
 yolowe, 29/1005, *adj.* yellow. O.E. geolo.
 pilke, 76/2644, *pron.* such, you. O.E. þyle.
 þon, 4/108, *art.* the. O.E. þone.

INDEX OF NAMES.

- AGREMARE, Agremour or Egremour, a town in Spain situated on the river Flagot. The soudan is holding his court there (l. 33), when he hears of the injuries done to his subjects by the Romans. Having destroyed Rome, he returns to Agremor (l. 672) [not to Morimonde, as in the *Destruction*, l. 1351, and in *Fierabras*, l. 27]. At Agremor the twelve peers are imprisoned and besieged. *Syr Ferumbras* reads *Egremoygne*, *Egremoun*, *Agremoun*.
- ALAGOLOFUR, a Saracen giant, warden of the bridge of Mantrible; ll. 2135, 2881, 2149, 2175, 2801, 3053. In *Syr Ferumbras*, l. 3831, etc., he is called Agolafre. In the French poem of *Fierabras* we find Agolafre and Golafre.
- ALCARON, l. 2762, a Saracen deity; cf. note to l. 2271.
- ALEROYSE, l. 1699, one of the twelve peers; cf. note to l. 884.
- ALISAUNDRE. Ferumbras is called King of Alisaundre, ll. 510, 984. Cf. *Destr.* 71, 1237, 1315. *Fierabras*, 50, 66, 538, etc. *Ashmole Ferumbras*, 53, 88, etc.
- APPOLYN, one of the Mahometan deities. See note to l. 86.
- ARABYE, l. 3097. Cf. *Destr.* 75; *Fierabras*, 3160, 4096.
- ASCALON. Laban's birthplace, l. 100, and subject to him. This name does not occur in any other version.
- ASCAROT, l. 2762, a Mahometan god. Occurring in none of the other versions.
- ASCOPARS, see note to l. 495.
- ASKALOUS, l. 497.
- ASSAYNES, l. 497.
- ASSIENS, ll. 1039, 2085. In this poem only the last three nations are mentioned as being included among Laban's subjects.
- ASSYE, l. 102, 123, 1000. See note to l. 1000.
- ASTRAGOT, or ESTRAGOT, a Saracen giant who kills Sabaris, ll. 346, 352. He is slain by the portecullis let down by the Romans, l. 432. He was husband to Barrock, the giantess of the bridge of Mantrible, ll. 3944, 4902. Cf. *Destr.* 1090. Not in *Fierabras* nor in the *Ashmolean* version. See note to l. 346.
- AUFRIKE, ll. 102, 114. *Aufrikanes*, l. 257, part of the soudan's dominions. Cf. *Syr Ferumbras*, l. 5465, *Destr.* 76, *Fierabras*, 4913.
- BABILON, see note to l. 69; cf. *Destr.* 78, 204, 85; *Fierabras*, 51; *Syr Fer.* 53.
- BALDESEYNES, 501, 871. Occurring in no other version; cf. besides Martin's note to Kudrun, 161, 2, and perhaps *Fierabras*, 2873, 4721 Baluegué = Balaguer (Ballegarium, Valaguaría) near Lerida in Spain.
- BARBARYE, l. 1001, mentioned only in this poem.
- BARROK, ll. 2939, 2950, 3022, a giantess, wife to Astragot, slain by Charles. See note to l. 2939.
- BELMORE, does not occur in the other versions; see note to l. 3122.
- BELSABUB, l. 357, occurs only in this poem.
- BERNARD OF SPRUWSE (? Prussia); 1715, one of the twelve knights. See *Introduction*, p. xxvii.
- BOLYNE, 3238. Charles presents

- the nails to that place. See note to l. 3236, and cf. *Fierabras*, l. 6199.
- BRETOMAYN, Laban's gaoler at Agremor, ll. 1533, 1591, slain by Floripas, l. 1606. This name is spelt 'Brutamont' in *Fierabras*, 'Brytamoun' in *Syr Ferumbras*. It is not to be met with in the *Destruction*.
- BROULAND, chief counsellor to Laban. See note on l. 1743.
- BRYER OF BRYTAYN,—of Moun-tez; see note to l. 1723.
- BRYER OF POYLE, a Roman knight, slain by Ferumbras; see note to l. 514.
- BULGARE, l. 1002. Occurring in no other poem.
- CASSAUNDRE, ll. 986, 512, town belonging to Lukafer. This name is not found in the other versions.
- CHARLES, Charlemayne, the French king.
- CHAUNDER, l. 123, a town in Asia; only mentioned here. See note to l. 1000.
- COSDROYE escorts a convoy destined for the soudan; he is slain by Roland; cf. note to l. 2695.
- CRAMADAS, a Saracen bishop, ll. 2775, 2788. Not found in the other versions.
- CURRAUNTES, the bridge near Mantrible, l. 2866. This name occurs only in this poem.
- DASABERDE, l. 1707, (?) mentioned only here.
- DENYS, ll. 27, 61, etc. Occurring in all versions.
- DURNEDALE, Roland's sword; see note to l. 875.
- ESPIARD, l. 111, Laban's messenger; cf. note to l. 2145.
- ETHIOPEs, subject to Laban. See note to l. 257.
- EUROPE, l. 1002. Mentioned only in this poem.
- FERUMBRAS, see note to l. 93.
- FLAGOT, the river on which the city of Mantrible with its famous bridge is situated, cf. ll. 2559, 2798, 2855, etc., and *Fierabras*, ll. 7348, 4886, etc. When the twelve peers besieged in Agremar send Richard of Normandy to Charlemagne to ask his aid, Richard is said to have started in the direction of Mantrible, l. 2559; but finding the bridge blocked up and guarded, l. 2799, he is obliged to swim across the water, 'Flagot the flode,' l. 2804. Charlemagne being informed of the distress of his peers, starts towards Mantrible, l. 2849, and having first taken it and left Richard there with two hundred knights, l. 3044, he continues his march against the soudan at Agremar, l. 3047. Whence it is clear that Agremar cannot be situated on the river Flagot, as is stated in l. 34; a mistake evidently owing to an oversight on the part of the poet. Cf. besides, note to l. 1723.
- FLOREYN OF ROME, name given to Ferumbras after his baptism; see note to l. 1486.
- FLORIP, Florypas; see note to l. 614. In the Ashmolean versions we find *Floryppe*, a spelling which does not occur in any of the French poems. But once we find *Floripes* in *Fierabras*, l. 2035.
- FOCARD, l. 2900, one of the Christian knights who struck at the bridge-keeper of Mantrible when he refused to let them pass. The name occurs only in this poem.
- FOLK BALIANT, l. 1695, one of the twelve peers. Only found in this poem.
- FORTBRAUNCE, l. 422, one of the soudan's engineers. Only occurring in this poem.
- FRAUNCE. Charles is called king of dowse Fraunce, cf. *Fierabras*, 2103; *Syr Ferumbras*, 1269. This phrase does not occur in the *Destruction*.

- FREMOUNDE, a saint; see note to l. 2845.
- FRIGE, l. 1000; Frigys, l. 1010. Part of the soudan's dominions, not mentioned in the other versions.
- GALLOPES, l. 251, mentioned only in this poem.
- GAZE, a town in Spain, where Charlemagne lands his troops. The name is found only in this poem (in rhyme), l. 772.
- GENELYN, a French knight, notorious for his treachery. He advised Charles to leave Spain and to return home, urging that the twelve peers must be dead at Agremor, since no news arrived from them, l. 2820. When in assaulting Mantrible he saw Charles' shut in in the city, he treacherously proclaimed the king to be dead, and ordered the French to return to France, where he hoped to be crowned king. But he was rebuked by Ferumbras (ll. 2970-2991). For his treason he is hanged and drawn at Montfaucon in Paris (ll. 3244-3254).
- GENERYSE, ll. 1139, 1239, is the name Oliver gives himself when asked by Ferumbras. The French *Fierabras* and the Ashmole *Ferumbras* have Garin instead.
- GY OF BOURGOYNE, see note to ll. 1888, 1892.
- GYNDARD, l. 543, a Roman senator who kills ten Saracens. He is slain by Lukafer. Occurring only in this poem.
- HUBERT, l. 518, a Roman knight, slain by Ferumbras. Not mentioned in the other versions.
- IFFREZ, a Roman senator who advises to send to Charles for help. See note to l. 165.
- INDE, l. 999. Not mentioned in the other poems. Cf. note to l. 999.
- ISRES, 625, 641, the chief porter of Rome, who treacherously delivers the keys to the Saracens. See note to l. 625.
- JUBYTER, ll. 2254, 2762, a Saracen god, mentioned only in this poem.
- LABAN, see note to l. 29.
- LOWES, occurring in the *Sowdan* and the *Destruction*, but not mentioned in the other versions. See note to l. 24.
- LUKAFER OF BALDAS, see note to l. 113. Once, l. 236, this name is spelt Lukefere.
- MACEDOYNE, l. 1002. Occurring only in this poem.
- MAHOUND, see note to l. 86.
- MAPYN, l. 2326, introduces himself into the bed-chamber of Floripas to steal the fatal girdle. In the French poem, l. 3046, he is called Maubrun d'Agremolée; in the Ashmolean version Maubyn of Egremolee, l. 2385. Cf. *Introduction*, pp. xx, xxx, xxxi.
- MARAGONDE, the name of Floripas's governess, l. 1563. Spelt Morabunde in the French poem. See *Introduction*, pp. xxx, xxxi.
- MARIE, ll. 917, 2390; cf. *Destr.* ll. 374, 564; *Fierabras*, ll. 285, 815; *Syr Ferumbras*, ll. 5177, 5451.
- MARSEDAG, king of Barbarye, occurs only in this poem. See note to l. 2247.
- MAUNTRIBLE, a town in Spain on the river Flagot (see above) with a bridge; cf. also *Destr.* 211, and *Fierabras*, 1867, etc.
- MAVON, ll. 278, 422, 2230, Laban's engineer; spelt Mabon in the *Destr.* ll. 908, 941, and in *Fierabras*, l. 3735. The name does not occur in the Ashmole MS.
- MIRON OF BRABANE, one of the twelve peers, occurring only in this poem, l. 1703.
- MONTFAUCON, l. 3253. Not found in the other versions.

- MOUNPELERS, after having conquered the soudan, Charlemagne sails from Spain to Mounpeler, l. 3228. The name does not occur in the *Fierabras*, where the king returns to France in an eight days' journey (ll. 6164—6187). Cf. *Destr.* ll. 250, 286.
- MOWNJOYE, see note to l. 868, and cf. the *Song of Roland*, 128/746.
- NEYMES OF BAVERE, one of the twelve peers, see note to l. 836.
- NUBENS, l. 873, NUBYE, l. 1001, a people subject to the soudan.
- OGER DANOYS, one of the twelve peers, see note to l. 836.
- OLIBORN, l. 99, the soudan's chancellor; only found in this poem.
- OLYVER, one of the twelve peers; see note to l. 1250.
- PARIS, l. 917; see note to l. 3254.
- PERSAGYN, a king of Italy, and uncle to Ferumbras, slain by Oliver, l. 1259. In the *Destr.* l. 162, we find one Parsagon mentioned among the peers of the soudan's empire. See note to l. 1259.
- PERSE, l. 2888, cf. *Destr.* ll. 77, 421. *Fierabras*, 1640, 1713.
- SEINT PETER, ll. 161, 480, etc., the saint; cf. *Fierabras*, l. 1261; *Syr Ferumbras*, l. 3756; *Destr.* l. 501.
- CEINT PETER, l. 453, the cathedral; cf. *Fierabras*, l. 57; *Destr.* l. 1109.
- SEINT POUL, ll. 163, 3269, the saint; cf. *Syr Ferumbras*, l. 3756; not mentioned in the other poems.
- POYLE, l. 514, ? Apulia; found only in this poem; cf. note to l. 1000.
- QWYNTYN, l. 1298, a saint by whom Ferumbras swears; see note to l. 2845.
- RICHARD OF NORMANDY, see notes to ll. 2535, 2795, 3044.
- ROMAYNE, l. 77, inhabitant of Rome.
- ROME, l. 17.
- ROULAND, see note to ll. 1499, 1888.
- SATHANAS, l. 2777, a Saracen god.
- SAVARIS, l. 171, a duke of Rome who leads the Roman troops against the Saracens. He is slain by Estragot (l. 346). He also occurs in the *Destr. de Rome*. In the French *Fierabras* appears a French knight Savaris, l. 1699.
- SORTYBRAUNCE, the chief councillor of the soudan.
- SPAYN, l. 717, belonging to the soudan's dominions. It is the scene of the principal action narrated in this poem, as indeed the only part where the scene is laid elsewhere is that describing the destruction of Rome.
- SYMON, a saint by whom Charles swears, l. 1713.
- TAMPER, a name peculiar to this poem. He erects a gallows before Agremore castle to hang Guy, l. 2641.
- TERMAGANT, l. 137, a Saracen deity; cf. note to l. 86. Spelt Ternagant in *Syr Ferumbras*, Tervagant in the French *Fierabras*.
- TERY LARDENEYS, one of the twelve peers; see note to l. 1691.
- TURKES, l. 874, cf. *Fierabras*, 128, 1641, 3767. *Syr Ferumbras*, 5433, 5677.
- TURPYN, the French bishop who baptizes Ferumbras, l. 1475. This name does not occur in the Ashmole MS.
- VENYS, subject to Laban; see note to l. 1000. Mentioned only in this poem.

The Taill of Rauf Coilyear

WITH THE FRAGMENTS OF

Roland and Vernagu

AND

Otuel.

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THE
ENGLISH CHARLEMAGNE ROMANCES.

PART VI.

The Taill of Rauf Coilyear

(ABOUT 1475 A.D.)

(FROM THE UNIQUE COPY OF LEKPREUIK'S EDITION OF 1572)

WITH THE FRAGMENTS OF

Roland and Vernagu

AND

Otuel

(FROM THE UNIQUE AUCHINLECK MS., ABOUT 1330 A.D.)

RE-EDITED FROM THE ORIGINALS,

With Introduction, Notes, and Glossary,

BY

SIDNEY J. H. HERRTAGE, B.A.,

EDITOR OF "SIR FERUMBRAS," "THE SEGE OFF MELAYNE," "THE LYF OF
CHARLES THE GRETE," THE "CATHOLICON ANGLICUM," ETC.

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XXXIX.

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INTRODUCTION.

Rauf Coilyear, p. v.*Roland and Vernagu*, p. vii, xiv.*Otuel*, p. vii, xiii, xv.

THE present part of the Early English Text Society's series of Charlemagne Romances contains three pieces, all unique, and all only once before printed. The first piece, "The Taill of Rauf Coilyear," is here reprinted from the only known copy existing, which was discovered in the Advocate's Library in Edinburgh in 1821. Nothing whatever is known of the author of the poem. He certainly lived before 1500, for Dunbar, in his address to the king, refers to the "taill" as follows:—

"Quhen servit is all uder man,
Gentiil and semple off every elan,
Kyne of *Rauf Colyard* and Johne the Reif,
Nathing I get, na conqueis can,
Excess of thought dois one mischeif."

And Douglas, in his "Palice of Honour," written in the year 1501, also couples Rauf Coilyear and John the Reeve—

"I saw *Raf Colyear* with hes thrawin brow,
Craibit Johne the Reif, and auld Cowkelpis Low."

The copy in the Advocate's Library was, as will be seen from the colophon, printed in 1572 at St. Andrews, by Robert Lekpreuik. The "taill" begins on leaf A ij, and occupies fourteen pages. The subject is one which appears to have been a favourite one in all ages. The idea of a king disguising himself, in order to mix freely amongst his subjects without being recognized, whatever his motive, has frequently recommended itself to English ballad-makers. Thus we have the ballads of "The King and the Miller of Mansfield," "King Henry and the Soldier," "King James I. and the Tinker," "King William III. and the Forester," "King Alfred and the Shepherd," "King Edward IV. and the Tanner," "King Henry VIII. and the Cobbler," and the oldest of all, "John de Reeue," or "John the

Reeve," a ballad written in the opinion of Prof. Hales about the middle of the 15th century, but, according to Mr. Wright, in the latter part of the 14th century. It was certainly written after 1377 and before 1461.¹

The fact that Charles the Great and his "Duchepeiris" are introduced into the poem, and that the scene is laid partly on a wild moor near Paris, and partly in Paris itself, would lead to the conclusion that it had a French origin; but there are, probably, no real grounds for such a conclusion. The number of French idioms is far fewer than we should expect to find in a translation or adaptation; those which do occur, *e. g.* *pardie, in fay, bone fay*, are nearly all colloquial, and such as, from the intercourse between the two countries, might well be familiar to a native of Scotland.

The poem, as pointed out by Dr. Irving,² begins in a similar manner to the "Awnturs of Arthur."³ Both are written in 13-line alliterative stanzas, the only difference being in the scheme of rimes, which in the "Awnturs" is *ababababacca*, and in "Rauf Coilzear," *ababababeddle*. For this reason Dr. Irving conjectured that possibly the two poems are by the same hand. In all probability the poem is quite original, the reference to an authority, "as the buik sayis," l. 355, being nothing more than one of those phrases which the authors of romances so frequently inserted in order to give a fictitious air of authenticity to their compositions.⁴ Whoever the author was, he deserves credit for the really quaint humour with which he has worked out his subject. It is impossible to say exactly when the poem was first written, since "the whole orthography has been assimilated to that of the 16th century," and in its present shape belongs to what Dr. Murray defines as the "Middle Period" of

¹ It is reprinted in full by Prof. Hales and Mr. Furnivall in "Bishop Percy's Folio MS." 1868, vol. ii. pp. 550—594. My own belief is that it was written not later than 1400. I do not think the use of such a construction as "thou had wedded Iohn daughter reene," that is, the daughter of John the Reeve, came down so late as 1450; though common in the 14th century. See examples in note to p. 41, l. 154, below.

² "History of Scottish Poetry," ed. J. A. Carlyle, M.D. Edinburgh, 1861, p. 88—93.

³ Printed for the Camden Society in "Three Metrical Romances," pp. 1—36.

⁴ See Dr. Hausknecht's note to the 'Sowdone of Babylone,' l. 26. But in this case it may mean that the service was done as the book directs.

Lowland Scotch.¹ Probably we shall not be far wrong in assigning it to the middle of the second half of the 15th century.

The description of the deadly duel between Rauf and the Saracen is a really comical burlesque of the combats described in *Sir Ferumbras, Otuel, &c.*, and we may be pardoned for entertaining a slight suspicion that the promise of the hand of Joanna in the one case, and of Belesent in the other, had probably more to do with the conversions of the Saracens than either the arguments of Roland, or the descent of the dove on the head of Otuel.

The second and third poems contained in the present part are printed from the celebrated Auchinleck MS. They were printed, but far from correctly, for the Abbotsford Club in 1836, together with a fragment of a romance of Alexander, contained in the same MS.² In both, the first letter is always separated from the second by a pretty wide interval. Both are unfortunately defective, having been mutilated for the sake of the illuminations which have been torn out. "*Rouland and Vernagu*" has not, however, suffered much: the loss at the beginning probably only amounting to eight lines. "*Otuel*" has fared worse, having lost eight lines near the beginning, and probably a leaf at the end. The two poems were analyzed by Ellis, the first under the title of "*Roland and Ferragus*," the second under that of "*Sir Otuel*."³ Of the latter, he says that "a second MS., in six-lined stanzas, is in the possession of W. Fillingham, Esq. The style of this is much more languid and feeble, resembling pretty nearly the diction of the romance which we have just examined [*Roland and Ferragus*"]. It has, however, the merit of completing the story, and of furnishing a paraphrase of *Turpin's Chronicle* from the period of the death of Ferragus to the battle of *Roncesvalles*." This MS. has been lost sight of, and I have not been able to gain any information as to its whereabouts. I therefore here reprint Ellis's analysis of that part of it which forms the continuation to "*Otuel*."

¹ "*Dialect of the Southern Counties of Scotland*," 1873, p. 57.

² "*Ancient Metrical Romances*," from the Auchinleck MS. Edinburgh, 1836, pp. i—xxvii, 84.

³ "*Specimens of Early English Metrical Romance*," 1805, vol. III, pp. 283—355.

“In the continuation of the story, Otuel appears to be almost forgotten, though his name occurs two or three times towards the end of the romance, for the sole purpose, as it should seem, of justifying its title. I have already observed that such a continuation would scarcely deserve notice, but that it presents us with the concluding scene in Turpin’s history, the battle of Roneesvalles.

Charles, having thus terminated the campaign of Lombardy, led his unsuccessful rival to Paris, where Garsie, convinced that it was out of the power of Mahomet or Apolyn to obtain for him such terms as he might secure by embracing Christianity, consented to be baptized by the hands of archbishop Turpin. Soon after this, Charles received intelligence that Ibrahim king of Seville, having united his forces with those of the king of Cordes, was encamped near that city; he therefore collected an army with all possible expedition, and marched to attack them. He found them

‘With batayles stern ten;
The first waren foot-men
That grisliche were of cheer;
With hair they were be-hong,
And beardys swithe long,
And hornes in hond bare.’

These ugly troops were also provided with numberless bells and other sonorous instruments, which, added to the hideous shouts and yells with which they advanced to the attack, produced a discord truly diabolical. It will readily be believed that the valorous knights, who formed the van of the Christian army, were very little disturbed either by the abominable features, or by the grotesque gesticulations, or by the dissonant noises of these uncouth antagonists: but their horses, who were perfectly unprepared for an encounter with such musicians in masquerade, utterly refused to approach them, and, when roused by the spur from the lethargy of astonishment into which they had been plunged by the unexpected sight, suddenly dispersed in all directions, and, charging the French infantry with the rapidity of lightning, threw them into confusion; after which, communicating the panic to the body of reserve, they hurried the astonished Charlemagne, together with his twelve peers, several miles from the field of battle.

The infantry, having at length gained a commanding eminence, were easily rallied, because they could not run much further; but it was not till late in the evening that they were joined by the cavalry, when the king commanded them to pitch their tents. On the following morning he gave orders that the ears of all the horses in the army should be carefully stopped with wax, and that they should at the same time be hood-winked; after which he marched forward in good order to meet the enemy. The Saracens were now repulsed in their turn; but maintained an obstinate conflict in defence of their sacred

standard, which was carried in a car drawn by twelve oxen. On this occasion, Charlemagne exhibited the greatest heroism, and, drawing his good sword Joyeuse, rushed into the midst of his enemies, forced his way to the standard, cut in two the long and massive spear on which it was reared, and shortly after clove the skull of the ferocious Ibrahim, the tyrant of Seville. Eight thousand Saracens fell in this battle; and on the following day the king of Cordes, who had escaped into the city, was forced to surrender, and to do homage to Charles, after promising to renounce his former creed, and to embrace the doctrines of Christianity.

Immediately after this victory, the French army was called off to repress the inroads of the king of Navarre; and on this occasion the pious Charles was gratified by a fresh miracle. It is well known that those who die in battle against the infidels are rewarded by the crown of martyrdom; and if this were not a matter of course, it was in the present case secured by the express promise made by St. James to Charles in his sleep. Now the good king wished to know how many of his knights were predestined to lose their lives on this occasion, and prayed to heaven that his curiosity might be satisfied. Accordingly, the intended victims were all marked with a red cross on their shoulder; but Charles, finding their number much greater than he expected, and wishing to obtain a cheaper victory, left them all behind in a place of security, attacked the enemy, gained the battle, and returned without loss. In the mean time those for whom he was thus solicitous had all expired; and thus did the good king learn that it is useless to oppose the designs of Providence.

Having at length secured the submission of Spain, by distributing all his conquests, either amongst his own friends or amongst those of his benefactor St. James, Charlemagne became desirous of returning into France; but feeling some uneasiness at leaving behind him two Saracen kings, named Marsire and Baligand, who then resided at Saragossa, he despatched an ambassador to inform them that they must immediately consent to be baptized, or else pay him tribute. The ambassador whom he chose for this mission was the celebrated Guines or Ganelon, whose duty to his sovereign and to his country was soon overpowered by a present of thirty *somers* (beasts of burthen) laden with gold and silver, which the artful Saracens offered to him on condition of his undertaking to lead the French army into the defiles of the forest of Roncesvalles.

And thritti steedes with gold fine,
To Charles sent that Sarrazin,
All they were white as flour;
And an hundred tuns of wine,
That was both good and fine,
And swithe fair colour.¹

¹ Gaguin, in his translation of Turpin, adds to this present a thousand beautiful damsels, "pour en faire à leur volonté," and further explains to us

At the same time they permitted Ganelon to make, in their name, whatever promises he might think necessary for the purpose of preventing any suspicions in the mind of Charlemagne.

The traitor executed his commission with great address, and suggested such a disposition of the French army as insured the destruction of Roland and of all his companions. Charles in person commanded one half of the army, and was suffered to pass the mountains unmolested, and to descend into the open country ; but no sooner had Roland, who conducted the second division, advanced into the forest of Roncesvalles, than he found himself attacked on all sides by the Saracens, who had been previously posted on every eminence, and had concerted every measure for the surprise of the Christians. Roland, as might be expected, made a desperate resistance, and, being assisted by all the best knights of France, nearly annihilated the first body of his assailants ; but the Saracens continued to receive constant reinforcements, while the Christians were exhausted by fatigue and hunger. Constantine of Rome, Ogier le Danois, Reynald de Montauban, Sir Bertram the standard-bearer, and many others of less note, after performing prodigies of valour, were successively slain. Olivier, covered with wounds, was at length overpowered, and Roland, after singly cutting his way through the enemy, perceived that all hopes of retreat were lost, and that nothing remained for him but to seek for an opportunity of dying honourably in the field.

After wandering for some time in the forest, he discovered a single Saracen, whom he secured and bound to a tree ; after which having gained an eminence from whence he could discover the situation of the enemy, he sounded his ivory horn, collected round him a small number of his fugitive soldiers, and, returning with them to his prisoner, unbound him, and promised him life on condition that he should point out to them the person of king Marsire. The Saracen readily obeyed, and showed him the king mounted on a bay charger, and bearing a golden dragon on his shield ; upon which Roland, setting spurs to his horse, dashed through the surrounding guards, and with one blow clove his enemy to the saddle-bows. Baligand collected the remains of the Saracen army, and retreated to Saragossa.

Roland, now covered with wounds, and beginning to suffer severely from fever and from thirst, dismounted from his horse, lay down under a tree, and, drawing his good sword Durindale,

‘ Tho he began to make his moan,
And fast looked thereupon,
As he it held in his hond.

the real cause of the terrible disaster which befel the Christians. “ Mais pour autant que les gens de l’ost s’estoient enyvres, les nuits précédentes, du vin des Sarrazins que Ganelon avoit amené, aucuns avoient commis le peché de fornication avec las femmes Sarrazines, et aultres femmes chretiennes de France.”
Cap. 20.

"O sword of great might,
 "Better bare never no knight,
 "To win with no lond!
 "Thou hast y-be in many batayle,
 "That never Sarrazin. sauus fayle,
 "Ne might thy stroke withstond.
 "Go! let never no Paynim
 "Into batayle bear him.
 "After the death of Roland!
 "O sword of great powere,
 "In this world n' is nought thy peer,
 "Of no metal y-wrought;
 "All Spain and Galice
 "Through grace of God and thee, y-wis,
 "To Christendom ben brought.
 "Thou art good withouten blame;
 "In thee is graven the holy name
 " That all things made of nought!"

After these words he rose, and, exerting his whole force, struck the sword against a rock in hopes of breaking it: but Durindale sunk deep into the solid stone; and when he had with some difficulty drawn it out, he found the edge uninjured.

The dying hero now blew his ivory horn, in hopes of drawing round him some friends, if any such had escaped from the battle, to whom he might consign his sword, and who might join with him in prayer during his last moments. No one appeared. He made a second effort, and with such violence that he burst the horn, and at the same time so distended all his veins that his wounds began to bleed most abundantly, and soon reduced him almost to extremity. The sound of this blast was distinctly heard in the army of Charlemagne, who wished to return in search of his nephew, but was persuaded by Ganelon, that Roland could be in no danger, but was most probably amusing himself by hunting in the forest. It brought, however, to Roland, two of his companions, Sir Baldwin and Sir Terry, who having escaped the general slaughter, had been hitherto wandering through the forest, and whom he sent in search of some water; which, however, they were unable to find. In the mean time a Saracen, coming by chance to the spot where the hero lay, endeavoured to carry off Durindale; but Roland, suddenly starting up, wrenched the sword from his hand, killed him with one blow, and fainted with the exertion: so that Sir Baldwin, finding him apparently lifeless, laid him with great care across his horse, took care of his sword and horn, and conducted him to an adjoining valley, where the hero, recovering his senses, had time to make a very long prayer before he expired; when his soul was immediately carried up to heaven by a troop of angels.

Archbishop Turpin was, at this moment, saying mass for the souls of the dead, and distinctly heard the songs of these angels, who were, however, too distant to be seen: but at the same time he discovered

and interrogated a troop of black fiends, who were flying to hell with the soul of king Marsire, and who reported to him the death of Roland, which he instantly notified to Charlemagne.

The good king instantly set off towards Roncesvalles, and being met by Sir Baldwin, who confirmed the deposition of the devils, was conducted by him to the body of Roland, over which he swooned two or three times, and uttered many learned but tedious lamentations.¹ He then prepared for vengeance; and, having first prayed to Heaven that the sun might be stopped for him, as it had formerly been for Josua (a favour which was readily granted to him), led his army against Saragossa, where Baligand had found a retreat. In this battle, *Sir Turpin* distinguished himself by many acts of extraordinary valour, as did also Sir Hugon, Sir Thibaut, Charlemagne, and Otuel, of whom we have long lost sight, but who is now brought forward for the purpose of killing Perigon, king of Persia, whilst Turpin has the honour of destroying the treacherous Baligand. Sixty thousand Saracens, it seems, were slain in this long and murderous day; after which Charles returned to the fatal field of Roncesvalles; where Sir Terry, having formally accused Ganelon of causing the destruction of the French army, and having proved his charge in single combat, that traitor was condemned to be hanged, and then torn into quarters by four horses. Having thus revenged the death of his nephew,

‘Charlys took his knights,
And went to Roland. anon rights,
With swithe great doloür;
Rolandys body he let dight,
With myrrh and baim anon right,
With swithe good odoür.’

“*Rouland and Vernagu*” can claim credit for little more than being a fair translation or adaptation of the Chronicle of the pseudo-Turpin, as will be seen from a comparison with the Latin version, of which I reprint the chapter containing the account of the duel of Roland and Vernagu, or Ferragus. In l. 328 the translator expressly refers to his Latin original, and in l. 481 he evidently assumes it to have been written by Turpin himself.

¹ Though these lamentations are insufferable in the drawling stanzas of our English translator, they are not unentertaining in the old French of Gaguin. “O le bras dextre de mon corps! l’honneur des Gaules! l’espée de chevalerie! Haehe inflexible, haubergeon incorruptible et heulme du salut! Comparé à Judas Maehabeus par ta valeur et prouesse, ressemblant à Sanson, et pareil à Jonatas fils de Saul par la fortune de ta triste mort! O chevalier très aspre et bien enseigné à combattre! fort plus fort, et très fort! génie royal! destructeur des Sarrazins! des bons Chrestiens défenseur! le mur et deffence des eleves! le ferme baston des orphelins et veuves! la viande et réfection des pauvres! la révélation des églises! langue sans avoir menti ès jugemens de toutes ehoses,” &c. (chap. xxiv.). (See *Charles the Grete*, pp. 240-1.)

“Otuel,” on the other hand, is written with a considerable amount of spirit and animation. It is connected with “Roland and Vernagu” by the concluding lines of the latter, the “Sege of Melayne” coming in as an interlude between the two. It differs in so many respects from “Roland and Otuell” that the relations of the two may be compared to those of the “Sowdone of Babylone” and “Sir Ferumbras.” It is, in fact, not a translation so much as an adaptation or reproduction, the author not considering himself confined to a strict following of his text, but free to modify, add, or omit at pleasure. In its opening it agrees with the Middlehill MS. of “Otinell,” rather than the Vatican MS., for while the latter gives the time of Otuel’s appearance as “à Pasques,” the former says: “go fu le jor dunt li Innocent sunt.” In “Roland and Otuell,” l. 193, as in “Otinell,” Otuel agrees to surrender his sword to Roland; but in the present version it will be seen that he indignantly refuses. “Roland and Otuell” again omits the passage describing the death of Arapater (Erpater) at the hands of Otuel (see note to l. 1129), which is briefly related in “Otuel,” ll. 1111—1122. Nothing is said in “Otuel” about Ogier’s reception and treatment by Clarel’s mistress, in which “Roland and Otuell” follows closely the account in “Otinell,” and both omit his torture by her on hearing of the death of Clarel. The positions of Roland and Oliver in the episode described in st. cxvii of “Roland and Otuell” are reversed in “Otuel,” ll. 1399—1416. The details of the final general engagement differ very considerably, but “Roland and Otuell” follows “Otinell” more closely than does “Otuel.” It appears then, on the whole, that “Roland and Otuell” is a tolerably close translation of a French version of “Otinell,” which was not, however, identical with the “Otinell,” edited by MM. Guessard and Michelant, while “Otuel” is a free adaptation or reproduction of another version, differing in some minor details, but how far it is impossible to say, owing to the loose open manner in which the author of the English poem has treated his subject. In l. 706 he refers to “romaunse” as his authority, but this may be simply for the purpose of gaining credit for his work.

The following are the principal dialectal peculiarities of “Roland and Vernagu” and “Otuel.”

In the former the pronouns are—

S.			P.		
1	2	3	1	2	3
N I y ieh.	þou.	he hye (116)	it.	we.	þe (70) þai.
G mi min.	þi.	his.		þe.	her.
D me.		him.			
A me.	þe.	him it.		þe.	hem.

Ichalel (768) and *ich* (208, 286) = same, very, are noticeable.

The genitives of nouns end in *-es*, except *þin* (396): *winter* (5) is plural as in A.S., and so also *nizt* (366, 389).

In verbs the infinitive ends in *-en*, but the *n* is generally dropped. We have *resten*, *gon*, *ben* (and also *be*), *slen*. Three times we have an ending in *-y* or *-i*, *answerey* (764), *prechy* (156), *serui* (358): *yse* occurs once (789).

In the present indicative we have one instance, *woni* (166), of an ending in *-i*. In the second person singular we have *comest* (162) and *winnes* (164): the ending in the third person singular is *-th*, and with one exception, *don* (202), the same ending is used throughout in the plural.

Bit for *biddeth* occurs once (56), and we have instances of the coalescence of the first personal pronoun with the verbs, *ichot* (767), *ichil* (2, 430), and *ichauue* (396, 732); the second personal pronoun is frequently attached to the verb, as *hadestow* (514), *astow* (781). In the preterite the plural ending is *-en*, but the *n* is generally omitted.

The plural imperative ends in *-eþ*. Only one present participle occurs, *slepeand* (623).

In the past participles the ending of weak verbs is *t*, of the strong verbs *-en*, but the *n* is sometimes omitted. The prefix *i-* or *y-* (A.S. *ge*) is generally used: thus we have *y-meten*, *y-schapeu*, *y-sen*, *y-bore*, and *y-born*, *y-founde*, *y-corn*, *y-herd*: *forlore* and *forlorn* also occur.

Of inflections of the article we have one instance, “*þan þridde day*” (691), which survived perhaps as a kind of formula: “*þe nende*” occurs in l. 389, and “*þe neue*” in l. 581.

In “*Otuel*” the following forms occur in the pronouns:—

	S.		P.
1	2	3	1 2 3
N i, ich, ihe.	þou, þou.	He, ho (1097), 3 ^o (1001).	we. 3e. þei.
G mi, min, myn	þi, þin	his, hise.	3oure. here, hare (1078).
D me.	þe.	him.	ham (918), hem.
A me.	þe, te.	him.	us. 3ou. hem, ham (1660).

Hit is used (103, 384) referring to masculine nouns, as in "Sir Ferumbras": *beie* for *both* occurs once (529).

In verbs the ending of the infinitive is generally *-en*, but the *-n* is at times omitted: thus we have *habben*, *habbe*, and *hauen*, *gon* and *go*, *sene*, *seen* and *se*, *slen* and *sle*, *ben* and *be*, &c.

In the present indicative the second person singular ends in *-est*, but once we have *tu wille*: the third person singular ends in *-ep*.

In the plural the first and third persons end in *-en*, the *-n* being sometimes omitted.

The second person ends in *-ep*, except in l. 2, where we have *willen*, and in l. 613, where we have *habben*. The termination is omitted in ll. 614 and 979.

Rit for *rideþ*, *halt* for *holdeth*, and *bytit* for *betileth*, occur once each. There is no instance of this coalescence of the first personal pronoun with the verb, but the second is sometimes found attached on to its verb as *dostou*, and the third in one instance, *taket* (210).

In the preterite the second person singular ends in *-est*, and the third person plural in *-en*, the *n* as usual being frequently omitted.

The plural imperative ends in *-ep*.

The present participle ends in *-ing* or *-yng*, except in one instance, *fleinde* (1460).

The past participles of the weak verbs end in *-t*, of the strong in *-en*, the *-n* being frequently omitted. The prefix *i-* or *y-* is omitted as often as it is used: thus we have *i-comen*, *comen*, and *come*, *i-be* and *ben*, *y-gon*, *gon*, and *go* (1012). We find also *lorn*, *i-loren*, and *lose* (1398).

The following instances of plurals of nouns in *-n* occur: *foon* (64), *honden* (174), *sinnen* (394), *gamen* (710), *steeden* (1007), and *eien* (1100): *hond* occurs in l. 916.

The verbs *have*, *will*, *wist*, and *be* have negative forms: *nist*, *nult*, *nold*, *was*, *nelle*, *were*, *nis*, *nabbe*, &c.

Adverbs in *-iche* occur in ll. 346, 365, 559-60 and 1158, &c.

In ll. 317 and 1528 we have perhaps an instance of the tendency to drop the *t* of the second person of verbs which is frequent in the "Bestiary" and "Genesis and Exodus." (See Dr. Morris' *Introd.* to the latter, p. xviii.)

The use of *u* for *i*, as *hul* for hill, *whuche* for which, &c., is not uncommon.

A consideration of these forms and peculiarities leads to the conclusion that the poems were written by an East-Midland scribe, who from some reason or other was acquainted with Southern literature.

With regard to the date of composition of the poems the Auchinleck MS., from which they are here reprinted, is generally ascribed to c. 1330 A. D.; but, were such not the case, so far as "Roland and Vernagu" and "Otuel" are concerned I should feel disposed to assign a somewhat later date.

I am indebted to Dr. Murray for the collation of "Rauf Coilgear" with the original, and also for numerous hints and suggestions as to the poem, and to Mr. Furnivall for information as to John de Reeue.

Finchley, N.

Christmas, 1882.

APPENDIX.

DE BELLO FERRACUTI GIGANTIS, ET DE
OPTIMA DISPUTATIONE ROLANDI.¹

STATIMVERO nunciatum est Carolo, quod apud Nageram, Gigas nomine Ferracutus, qui fuit de genere Goliad, aduenerat de oris Syriæ, quem cum viginti millibus Turcorum Babylonis Admiraldus ad bellandum Carolum regem miserat. Hic vero lanceam aut sagittam aut spatham non formidabat, vim quadraginta fortium possidebat. Quapropter Carolus ilico Nageram adit. Mox ut eius aduentum Ferracutus agnouit, egressus ab urbe, singulare certamen, scilicet unum militem contra alterum, petiit. Tunc mittitur ei primum à Carolo Ogerius Dacus: quem mox ut solum Gigas in campo aspexit, suaviter iuxta illum vadit, et ilico eum brachio dextro cum omnibus suis armis amplexatus est, et deportans illum, cunctis videntibus, in oppidum suum leuiter, quasi esset una mitissima ovis. Erat enim statura eius quasi cubitis duodecim, et facies eius longa quasi unius cubiti, et nasus illius unius palmi mensurati, et brachia et crura eius quatuor cubitorum erant, et digiti ejus tribus palmis. Deinde misit ad eum causa bellandi Carolus Rainaldus de Alba Spina, et gigas detulit illum solo brachio ilico in carcerem oppidi sui. Deinde mittitur Constantinus rex Romanus et Oliverius comes,

News having reached Charles that Ferragus, a Saracen giant, was at Nagera challenging any French knight to single combat,

Ogier is first sent against him.

But the Saracen lifts him easily with one hand and carries him off.

Then Rainald is sent, but he too meets with the same fate, as also do Constantine and Oliver, whom

¹ De Vita Caroli Magni et Rolandi Historia Joanni Turpino, Archiepiscopo Ramensi vulgo, tributa. Ed. A. Sebastiano Ciampi. Florence, 1822, ch. xviii, pp. 39-49.

Ferragus carries off, one in each hand.
Then 20 knights are sent in pairs, but with the same result, so that all are afraid of the Saracen.
At last Roland challenges him, but Ferragus lifts him on to his saddle.

Roland catches him by the chin, and they both fall.

They mount their horses and begin to fight.

Roland accidentally kills Ferragus' horse,

and afterwards knocks his sword out of his hand.

Ferragus with his fist kills Roland's horse,

and they fight on foot till dusk,

when they leave off, agreeing to resume the duel next day.

Next morning they meet again: Ferragus armed with a sword, and Roland with a long, crooked staff.

et ipsos simul, vnum ad dexteram, et alium ad læuam, in carcerem retrusit. Deinde mittuntur viginti pugnatōres, scilicet duo insimul separatim, et illos, similiter carere mancipauit. His itaque inspectis, Carolus, cunctis insuper admirantibus, neminem postea ausus est mittere ad expugnandum eum. Rolandus tamen vix impetrata licentia à rege, accessit ad Gigantem bellatorem. At ipse Gigas rapuit eum sola manu dextera, et misit eum ante se super equum suum. Cumque illum portaret versus oppidum, Rolandus, resumptis viribus suis, et in Domino confisus arripuit eum per mentum, et statim enertit eum retro super equum, et ceciderunt ambo simul de equo prostrati solo: statimque eleuantur à terra ambo pariter, et ascenderunt equos. Illico Rolandus, spatha propria euaginata, Gigantem occidere putans, equum eius solo ictu per medium trucidauit. Cumque Ferracutus pedes esset, spathamque euaginatam manu tenens ei nimias minas intulisset, Rolandus sua spatha in brachio, quo spatham suam Gigas tenebat, illum percussit, et minimè eum læsit, sed spatham eius é manu excussit. Tunc Ferracutus gladio amisso, percutere putans pugno clauso Rolandum, eius equum in fronte percussit, et læsit, et statim equus obiit. Denique sine gladiis et pedites vsque ad nonam pugnæ et lapidibus debellarunt. Die vero aduesperascente impetravit trebas Ferracutus à Rolando vsque in crastinum. Tunc disposuerunt inter se, vt die crastina in bello sine equis et lanceis ambo conuenirent, et concessa pugna ex vtraque parte, vnusquisque ad proprium remeauit hospitium. Crastina vero die, summo diluculo separatim venerunt pedites in campo belli, sicut dispositum fuerat: Ferracutus tamen secum attulit spatham, sed nihil ei valuit, quia Rolandus baculum quemdam retortum et longum¹ secum detulit,

¹ Ed. lignum

eum quo tota die illum percussit, et minimè læsit eum.

Percussit et eum cum magnis et rotundis lapidibus, qui in campo abundantes erant, vsque ad meridiem, illo sæpe consentiente, sed eum nullo modo lædere potuit.

Roland attacks the Saracen with big stones, but to no purpose.

Tunc impetratis à Rolando trebis, Ferracutus somno prægrauatus cœpit dormire: Rolandus verò, vt erat iuuenis alacer, misit lapidem ad caput eius, vt libentius dormiret. Nullus enim Christianorum illum tunc occidere audebat, nec ipse Rolandus; nam talis erat inter eos institutio, quod si Christianus Saraceno, vel Saracenus Christiano daret trebam, nullus ei iniuriam faceret; et si aliquis trebam datam ante diffidentiam frangeret, statim interficeretur.

At noon Ferragus is drowsy, and Roland lets him have a sleep, placing a stone for his pillow.

Ferracutus itaque postquam satis dormiuit enigilauit, et sedit iuxta eum Rolandus, et cœpit eum interrogare, qualiter ita fortissimus et durissimus habebatur, qui aut gladium aut baculum non formidabat. Per nullum locum Vulnerari, inquit Gigas, possum nisi per vmbilicium. Loquebatur ipse lingua Hispanica, quam Rolandus satis intelligebat. Tunc Gigas cœpit Rolandum adspicere et interrogare eum, dicens: "Tu autem quomodo vocaris?" "Rolandus," inquit, "voco."

When he wakes up Ferragus tells Roland that he can be wounded only in the navel:

"Cuius generis," inquit Gigas, "es, qui tam fortiter me expugnas?" "Francorum genere oriundus," inquit Rolandus, "sum." At Ferracutus ait: "Cuius legis sunt Franci?" Et Rolandus: "Christianæ legis Dei gratia sumus, et Christi imperiis subiacemus, et pro eius fide in quantum possumus, decertamus."

and afterwards asks him his name and family.

Tunc paganus audito Christi nomine ait: "Quis est ille Christus, in quem credis?" Et Rolandus, "Filius Dei Patris," inquit, "qui ex virgine nascitur, cruce patitur, sepulchro sepelitur, et ab inferis tertia die resuscitatur, et ad Dei Patris dexteram super cœlos regreditur." Tunc Ferracutus, "Nos credimus," inquit, "quia creator cœli et terre vnus est Deus, nec filium habuit nec patrem: scilicet sicut à nullo generatur, ita neminem genuit: Ergo vnus est Deus, non

Roland says he is a Frenchman, and Ferragus asks what is the faith of the French.

Roland says they are Christians.

"Who is Christ?" asks Ferragus. Roland says, "The Son of God, who was born of a virgin, died on the cross, and afterwards ascended into heaven." "But," says Ferragus, "God is one, how then can he be three?"

Roland says, "He is One God in Three Persons."

"Then," says Ferragus, "there must be three Gods, not one God."

"No," says Roland, "though there are three coeternal and coequal persons in the Trinity, there is but one God."

As in a harp when played are three things, skill, strings, and the hand, and yet there is but one harp:

and as in the sun are three things, heat, brightness, and whiteness, and yet only one sun,

so in God are three persons, but one God."

"Now I understand," says Ferragus, "but how could God be born?"

"As Adam," replies Roland, "was born of none, so the Son of God was born of none, but begotten by God himself."

trinus." "Verum dicis," inquit Rolandus, "quia vnus est: sed cum dicis, Trinus non est, in fide claudicas. Si credis in Patrem, crede et in Filio eius, et in Spiritu sancto. Ipse enim Deus et Pater, Filius, et Spiritus sanctus est, vnus Deus permanens in tribus personis." "Si Patrem," inquit Ferracutus, "dicis esse Deum, Filium Deum, Spiritum sanctum Deum: ergo tres Dii sunt, quod absit, et non vnus Deus." "Nequaquam," inquit Rolandus, "sed vnum Deum et trinum prædico tibi, et vnus est, et trinus est. Totæ tres personæ coeternæ sibi sunt et coequales. Qualis Pater, talis Filius, talis Spiritus sanctus; in personis est proprietates, in essentia est vnitates, et in maiestate adoratur æqualitas. Trinum Deum et vnum angeli adorant in cœlis. Et Abraham tres vidit, et vnum adorauit." "Hoc ostende," inquit Gigas, "qualiter tria vnum sint." "Ostendam etiam tibi," inquit Rolandus, "per humanas creaturas: Sicut in cithara, cum sonat, tria sunt, ars scilicet, chordæ, et manus, et vna cithara est; sic in Deo tria sunt, Pater, et Filius, et Spiritus sanctus, et vnus est Deus. Et sicut in amygdala tria sunt, corium scilicet, nucleus, et testa, et vna tamen amygdala est: sic tres personæ in Deo sunt, et vnus Deus est. In sole tria sunt, candor, splendor, et calor, et tamen vnus sol est. In rota plaustris tria sunt, medium scilicet, brachia, et circulus, et tamen vna rota est. In temetipso tria sunt, corpus scilicet, membra, et anima, et tamen vnus homo es. Sic in Deo et vnitates et trinitates esse perhibentur." "Nunc," Ferracutus inquit, "trinum Deum et vnum esse intelligo: sed qualiter Pater Filium genuit, ut asseris, ignoro." "Credis," inquit Rolandus, "quod Deus Adam fecit?" "Credo," inquit Gigas. "Quemadmodum," inquit Rolandus, "Adam à nullo generatus est, tamen filios genuit: sic Deus Pater à nullo generatus est, tamen Filium ineffabiliter ante omnia tempora diuinitus, prout voluit, genuit à semet-

ipso." Et Gigas, "Placent," inquit, "mihî quæ dicis, sed qualiter homo effectus est qui Deus erat, penitus ignoro." "Ille," inquit Rolandus, "qui cœlum et terram et omnia creavit ex nihilo, ipse fecit humanari Filium in virgine sine semine humano, spiramine sacro suo." "In hoc," inquit Gigas, "laboro qualiter sine humano semine, vt asseris, nascitur de virginis vtero." Et Rolandus ait: "Deus qui Adam sine semine alterius formavit, ipse Filium suum sine semine hominis de virgine nasci fecit, et sicut de Deo Patre nascitur sine matre, sic ex matre nascitur sine homine patre. Talis enim decet partus Deum." "Valde," inquit Gigas, "erubescio, quomodo virgo sine homine genuit." "Ille," inquit Rolandus, "qui fabæ gurguglionem et arboris et glisci facit gignere vermem, et multos pisces et vultures, et apes et serpentes, sine masculo semine facit parere prolem, ipse virginem intactam absque virili semine facit gignere Deum et hominem. Qui primum hominem sine alterius semine, vt dixi, fecit, facile potuit facere, vt Filius¹ homo factus de virgine sine masculo concubitu nasceretur." "Bene," inquit Ferracutus, "potest esse, quod de virgine natus fuerit: sed si Filius Dei fuit, nullatenus, vt asseris, in cruce mori potuit. Nasci, vt dicis, potuit, sed si Deus fuit, nequaquam mori potuit; Deus enim nunquam moritur." "Bene," inquit Rolandus, "dixisti, qui de virgine nasci potuit, ecce verus homo natus fuit. Sed quia natus est vt homo, igitur mortuus est vt homo, quia qui nascitur, moritur. Si credis natiuitati, igitur crede passioni, simul et resurrectioni." "Quomodo," inquit Ferracutus, "credendum est resurrectioni?" "Quia," inquit Rolandus, "qui nascitur, moritur; et qui moritur, tertia die viuificatur." Tunc Gigas, audito verbo, miratus est multum, dixitque ei, "Rolande cur tot verba inania

"But how could God become man," asks Ferragus, "and be born of a virgin?"

"God," replies Roland, "who created Adam of nothing, could easily cause his Son to be born of a virgin, for such ought to be the birth of God."

"This may well be," says Ferragus, "but how could God die?"

"In that he was born man he could die," replies Roland.

"But how could he rise again from death?" asks Ferragus.

"Not only He," says Roland,

¹ Ed. Filium

“but also all the dead from the beginning of the world must rise and receive the reward of their deeds, whether good or bad.

As the grain of corn dies and rises again as wheat, so all must rise again from death to life.

Does not the lion bring its dead whelps to life again with its breath,

and did not Elijah and Elisha raise many from the dead? How easy then for God to raise his Son?”

“Yes,” says Ferragus, “but how could he ascend into heaven?”

“He who came down from heaven,” replies Roland, “could easily return thither.

As the sun sets in the west and rises again in the east.”

“Now,” says Ferragus, “we will fight for the

profers? Impossibile est, vt homo mortuus, denuo ad vitam resurgat.” “Non solum,” inquit Rolandus, “Dei filius à mortuis resurrexit, verum etiam omnes homines qui fuere ab initio vsque ad finem, sunt resurrecturi ante eius tribunal et accepturi meritorum suorum stipendia, prout gessit vnusquisque siue bonum, siue malum. Ipse Deus qui modicam arborem in sublime crescere fecit, et granum frumenti mortuum in terra putrefactum reuiuiscere, crescere ac fructificare facit, ille cunctos propria carne et spiritu de morte ad vitam resuscitare in die nouissimo faciet. Leonis mysticam tibi adsume. Si die tertio leo catulos suos mortuos hanhelitu suo viuificat, quid miraris si Deus Pater, Filium suum die tertia à mortuis resuscitauit? nec nouum tibi debet videri, si Dei Filius ad vitam rediit, cùm multi mortui ante eius resurrectionem ad vitam rediissent. Si Helias et Elisæus facilè defunctos resuscitauerunt, facilius Deus Pater Filium resuscitauit: et ipse qui mortuos plures aute resurrectionem suam suscitavit facilè à mortuis resurrexit, et à morte nullatenus teneri potuit, ante cuius conspectum mors ipsa fugit, ad cuius vocem mortuorum phalanx resurrexit.” Tunc Ferracutus, “satis,” inquit, “cerno quæ dicis, sed qualiter cœlos penetrauit, vt dixisti, prorsus ignoro.” “Ille,” inquit Rolandus, “qui de cœlis descendit, polos facilè ascendit: qui facilè per semetipsum resurrexit, facile polos penetrauit. Exempla multarum rerum tibi assume: vide rotam molendini quantum ad ima de supernis descendit, tantum de infimis ad sublimia ascendit. Avis volans in aëre quantum ascendit, tantum descēdit. Tu ipse, si forte de quodam descendisti monte, bene potes iterum redire vnde descendisti. Sol ab Oriente heri surrexit, et ad Occidentem occubuit, hodie in eodem loco surrexit. Vnde ergo filius Dei venit, illuc rediit.” “Tali igitur pacto,” inquit Ferracutus, “tecum pugnabo; quod si vera est hæc fides

quam asseris, ego victus sim; et si mendax est, tu victus sis; et sit genti victæ iugiter opprobrium, victoribus autem laus et decus in ævum." "Fiat," inquit Rolandus, "ita." Bellum ex utroque corroboratur, et illico Rolandus paganum aggreditur. Tunc Ferracutus eiecit ictum spatha sua super Rolandum, sed ipse Rolandus saltavit ad lævam, et accepit ictum spathæ in baculo suo. Interea abscisso baculo Rolandi, irruit in eum ipse Gigas, et illum arripens leuiter inclinavit subter se ad terram. Statim agnouit Rolandus, quod tunc nullo modo euadere poterat, cœpit igitur implorare auxilium filium beatæ Mariæ semper virginis, et erexit se Deo iuuante paulatim, et reuoluit eum subter se, et adiunxit manum suam ad mucronem eius et punxit eius parumper per umbilicum, et euasit ab eo. Tunc excelsa voce cœpit Deum suum Gigas inuocare, dicens: "Mahumet, Mahumet, Deus meus, succurre mihi, quia morior! Et statim ad hanc vocem concurrentes Saraceni rapuerunt eum, portantes manibus suis versus oppidum. Rolandus vero iam incolumis ad suos redierat. Illico Christiani Saracenos qui Ferracutum deferebant in oppidum, quod erat super urbem ingenti impetu ingrediuntur. Sicque Gigas perimitur, vrbs et castra capiuntur,¹ et pugnatores à carcere eripiuntur.

glory of our faiths."

Roland attacks Ferragus, who, with a stroke of his sword, cuts Roland's staff in two, and then throws him on the ground and falls on him.

Roland prays for help to God, and, contriving to turn himself, stabs Ferragus in the navel and escapes.

The Saracen calls on his gods for help, and his countrymen come out to rescue him, but they are attacked by the Christians and defeated, and the city taken.

¹ Ed. urbem et castrum capitur.

Rauf Coileay.

The Taill of R A U F C O I L 3 E A R.

In the cheiftyme of Charlis, that chosin Chiftane,
 Thair fell ane ferlyfull flan within thay fellis wide,
 Quhair Empreouris and Erlis and vther mony ane
 Turnit fra Sanct Thomas befoir the 3ule tyde.
 They past vnto Paris, thay proudest in pane, 5
 With mony Prelatis & Princis, that was of mekle he and his retinue
 pryde ;
 All thay went with the king to his worthy wane,
 Our the feildis sa fair thay fure be his syde. rode out into the
 All the worthiest went in the morning ; country.
 Baith Dukis and Duchepeiris, 10
 Barrounis and Bacheleiris,
 Mony stout man steiris
 Of town with the King.

And as that Ryall raid our the rude mure, On the wild moor
 Him betyde ane tempest that tyme, hard I tell, 15
 The wind blew out of the Eist stiflie and sture,
 The deip durandlie draif in mony deip dell ; they were over-
 Sa feirslie fra the Firmament, sa fellounlie it fure, taken
 Thair nicht na folk hald na fute on the heich fell
 In point thay war to parische, thay proudest men and by a fearful
 pure, 20 tempest,
 In thay wicket wedderis thair wist nane to dwell.
 Among thay myrk Montanis sa madlie thay mer, which dispersed
 Be it was pryme of the day, them
 Sa wonder hard fure thay
 That ilk ane tuik ane seir way, 25 in all directions.
 And sperpellit full fer.

- The King went
astray,

no one knew
whither;

he wandered over
the mountains,
[A ij, back]

till it drew near
night.
- It hand wedderis of the cist draif on sa fast,
It all to-blaisterit and blew that thairin baid.
Be thay disseuerit sindrie, midmorne was past ;
Thair wist na Kniicht of *the* Court quhat way *the*
King raid. 30
He saw thair was na better bot God at the last,
His steid aganis the storme staluartlie straid ;
He Cachit fra the Court, sic was his awin east,
Quhair na body was him about, be fiue mylis braid.
In thay Montanis, I-wis, he wox all will, 35
In wickit wedderis and wicht,
Amang thay Montanis on hicht :
Be that it drew to the nicht
The Kyng lykit ill.
- In this evil plight

he meets a churl,
with a mare
bearing two
paniers,

whom he accosts
and learns that he
is Rauf the Collier

who lived some
seven miles off.
- Euill lykand was the Kyng it nichtit him sa lait, 40
And he na harberie had for his behufe ;
Sa come thair ane cant Carll chaehand the gait,
With ane Capill and twa Creillis euplit abufe.
The King carpit to the Carll withouten debait, 44
“ Schir, tell me thy richt name, for the Rude lufe : ”
He sayis, “ men callis me Rauf Coilzear, as I weill wait ;
I leid my life in this land mith mekle vnrufe,
Baith tyde and tyme, in all my trauale ;
Hine our seuin mylis I dwell,
And leidis Coilis to sell, 50
Sen thow speris, I the tell
All the suith hale.”
- “ Sa mote I thrife,” said the King, “ I speir for nane ill ;
Thow semis ane nobill fallow, thy answer is sa fyne.”
“ Forsouth,” said the Coilzear, “ traist quhen thow will,
For I trow and it be nocht swa, sum part salbe thyne.”
“ Mary, God forbid ! ” said the King, “ that war bot
lytill skill ;
Baith myself and my hors is reddy for to tyne :
- Rauf is disposed
to be surly,

but the King
deprecates a
quarrel,

I pray the, bring me to sum rest, the weddir is sa schill, and begs Rauf to
 For I defend that we fall in ony fechtine. 60 conduct him to
 some place of
 shelter.

I had mekill mair nait, sum freindschip to find ;
 And gif thow can better than I,
 For the name of Sanct Iuly,
 Thow bring me to sum harbery,
 And leif me not behind !” 65

“ I wait na worthie harberie heir neir-hand
 For to serue sic ane man as me think the :
 Nane bot mine awin house, maist in this land, Rauf knows of
 none but his own
 [A iij]
 house far in the
 forest,
 Fer furth in the Forest, amang the fellis hie.
 With thy thow wald be payit of sic as thow fand, 70 to which the
 stranger is
 welcome.
 Forsuith thow suld be wel-cum to pas hame with me,
 Or ony vther gude fallow that I heir fand
 Walkand will of his way, as me think the ;
 For the wedderis ar sa fell, that fallis on the feild.”

The King was blyth quhair he raid, 75 The King eagerly
 expresses his
 gratitude,
 Of the grant that he had maid,
 Sayand, with hert glaid,
 “ Schir, God 3ow for3eild !”

“ Na ! thank me not our airlic, for dreid that we threip, but is cut short
 by Rauf,
 For I haue seruit the 3it of lytill thing to rufe ; 80
 For nouthur hes thow had of me fyre, drink, nor meit, who bids him
 wait till he has
 cause :
 Nor nane vther eismentis for trauellouris behufe.

Bot, nicht we bring this harberie this nicht weill to
 heip,
 That we nicht with ressoun baith thus excuse,
 To-morne, on the morning, quhen thow sall on leip, 85 “Thank you”
 will come more
 suitably when he
 leaves next
 morning.
 Pryse at the parting, how that thow dois ;
 For first to lofe, and syne to lak, Peter ! it is schame.”

The King said, “ in gud fay,
 Schir, it is suith that 3e say.”
 Into sic talk fell thay, 90
 Quhill thay war neir hame.

Arrived at the
Collier's house,

To the Coil3earis hous baith, or thay wald blin,
The Carll had Cuning weill quhair the gait lay :

he peremptorily
summons his
wife,

“Vndo the dure beliue ! Dame, art thou in ?
Quhy Deuill makis thou na dule for this euill day ?
For my Gaist and I baith cheueris with the chin, 96

Sa fell ane wedder feld I neuer, be my gude fay !”

The gude wyfe [was] glaid with the gle to begin—

For durst scho neuer sit summoundis that scho hard
him say—

and she, ever in
awe of the Charll,

The Carll was wantoun of word, and vox wonder wraith.

All abaisit for blame, 101

To the Dure went our Dame,

welcomes them
both.

Scho said, “Schir 3e ar welcome hame,

And 3our Gaist baith.”

[A iij, back]

“ Dame, I haue deir coft all this dayis hyre, 105

In wickit wedderis and weit walkand full will ;

He orders her to
kindle a noble
fire,

Dame, kyith I am cummin hame, and kendill on ane
fyre ;

I trow our Gaist be the gait hes farne als ill.

Ane Ryall rufe het fyre war my desyre,

To fair the better, for his saik, gif we nicht win
thair-till ; 110

and cook two
Capons,

Knapp doun Capounis of the best, but in the byre,

Heir is bot hamelie fair, do beliue, Gill.”

Twa cant knaifis of his awin haistelie he bad :

“The ane of 3ow my Capill ta,

The vther his Coursour als wa ; 115

while he sends the
horses to stable.

To the stabill swyith 3e ga.”

Thau was the King glaid.

The Coil3ear gudlie in feir, tuke him be the hand,

And put him befor him, as ressoun had bene ;

At the door the
King stands to
let the Collier
pass first ;

Quhen thay come to the dure, the King begouth to
stand, 120

To put the Coil3ear in befor, maid him to mene.

He said, "thow art vncourtes, that sall I warrand!"

He tyt the King be the nek, twa part in tene,
 "Gif thow at bidding suld be boun or obeysand,
 And gif thow of Courtasie couth, thow hes for3et it
 elene! 125

but Rauf pushed
 him in by the
 neck,

Now is anis," said the Coil3ear, "kynd aucht to creip,
 Sen ellis thow art vnknawin,
 To mak me Lord of my awin ;
 Sa mot I thriue, I am thrawin,
 Begin we to threip." 130

reproaching him
 with his want of
 breeding.

Than benwart thay 3eid, quhair brandis was bricht,
 To ane bricht byruand fyre, as the Carll bad.
 He callit on Gyliane his wyfe, thair Supper to dicht ;
 "Of the best that thair is, help that we had,
 [.] 135
 *no break in the old edition.*]

In they go,
 and Rauf calls for
 Supper,

Eftir ane euill day to haue ane mirrie nicht,
 For sa troublit with stormis was I neuer stad.
 Of ilk airt of the Eist sa laithly it laid,
 3it I was mekle willar than, 140
 Quhen I met with this man."
 Of sic taillis thay began,
 Quhill *the* supper was graid.

after their
 toilsome journey.

[A iiij]

Sone was the Supper dicht, and the fyre bet,
 And thay had weschin, I-wis, the worthiest was thair :
 "Tak my wyfe be the hand in feir, withowtin let, 146
 And gaw begin the buird," said the Coil3ear.
 "That war vnsemand, forsuith, and thy self vnset :"
 The King profferit him to gang, and maid ane strange
 fair, when the latter
 makes some
 hesitation,
 "Now is twyse," said the Carll, "me think thow hes
 for3et!" 150

He leit gyrd to the King, withoutin ony mair,
 And hit him vnder the eir with his richt hand,

the Churl with a
 sudden blow
 under the ear

sends him to the
floor.

Quhill he stakkerit thair with all
Half the breid of the hall ;
He faind neuer of ane fall, 155
Quhill he the eird fand.

As the King starts
up in anger,

He start vp stoutly agane—vneis micht he stand—
For anger of that outray that he had thair tane.
He callit on Gyliane his wyfe, “ga, tak him by the hand,
And gang agane to the buird, quhair ze suld air haue
gane.” 160

Rauf repeats his
order,

“Schir, thow art vnskilfull, and that sall I warrand ;
Thow byrd to haue nurtour aneuch, and thow hes
nane ;
Thow hes walkit, I wis, in mony wyld land,
The mair vertew thow suld haue, to keip the fra blame !
Thow suld be courtes of kynd, and ane cunnand
Courteir. 165

and bids him do
as he is bid.

Thocht that I simpill be,
Do as I bid the,
The hous is myne, pardie,
And all that is heir.”

He is master of
his own house!

The King thinks
he was never
so treated :

The king said to him self, “this is ane euill lyfe, 170
3it was I neuer in my lyfe thus-gait leird ;
And I haue oft tymes bene quhair gude hes bene ryfe,
That maist couth of courtasie, in this Christin eird.
Is nane so gude as leif of, and mak na mair stryfe,
For I am stonischit at this straik, that hes me thus
steird.” 175

but in fear

In feir fairlie he foundis, with the gude wyfe,
Quhair the Coilzear bad, sa braithlie he beird.

does as he is bid,

Quhen he had done his bidding, as him gude thoct,
Down he sat the King neir,
And maid him glaid & gude cheir, 180
And said, “ze ar welcum heir,
Be him *that* me bocht.”

which mollifies
Rauf.

Quhen thay war seruit and set to the Suppar, At supper
 Gyll and the gentill King, Charlis of nicht,
 Syne on the tother syde sat the Coil3ear, 185
 Thus war thay marschellit but mair, & matchit that
 nicht.

Thay brocht breid to the buird, and braun of ane bair, there was good
cheer :
 And the worthyest wyne, went vpon hicht ;

Thay Beirnis, as I wene, thay had aneuch thair,
 Within that burelie bigging, byrnand full bricht. 190

Syne enteris thair daynteis, on deis dicht dayntelie ;

Within that worthy wane

Forsuith wantit thay nane. they wanted for
nothing.

With blyith cheir sayis Gyliane,

“ Schir, dois glaidlie.” 195

The Carll carpit to the King cumlie and cleir :

“ Schir, the Forestaris, forsuith, of this Forest,

Thay haue me all at Inuy, for dreid of the Deir ;

Thay threip that I thring doun of the fattest.

Thay say, I sall to Paris, thair to compeir 200

Befoir our cumlie King, in dule to be drest ;

Sir manassing thay me mak, forsuith, ilk 3eir,

And 3it aneuch sall I haue for me and ane Gest.

Thairfoir sic as thow seis, spend on, and not spair.”

Thus said gentill Charlis the Mane 205

To the Coil3ear agane :

“The King him self hes bene fane,

Sum tyme, of sic fair.” Charlemagne
remarks that the
King himself has
on a time been
glad of such
cheer.

Of Capounis and Cuningis they had plentie,

With wyne at thair will, and eik Vennysoun ; 210 [B.]

Byrdis bakin in breid, the best that may be ;

Thus full freschlie thay fure into fusoun.

The Carll with ane cleir voce carpit on he,

Said, “ Gyll, lat the cop raik for my bennysoun,

And gar our Gaist begin, and syne drink thow to me ; Rauf bids his wife
send the Cup
round.

Sen he is ane stranger, me think it ressoun." 216
 Supper ended, They drank dreichlie about, thay wosche and thay rais ;
 The King with ane blyith cheir
 Thaukit the Coilzeir ;
 they return to the they return to the
 fireside, Syne all the thre into feir 220
 To the fyre gais.

Rauf tells many Rauf tells many
 tales, Quhen they had maid thame eis, the Coilzeir tald
 Mony sindrie taillis efter Suppair.
 Ane bricht byrmand fyre was byrmand full bald ;
 The King held gude countenance, and company bair,
 And euer to his asking ane answer he zald ; 226
 Quhill at the last he began to frane farther mair,
 and at last asks and at last asks
 his guest his guest
 where he lives. "In faith, freind, I wald wit, tell gif ze wald,
 Quhair is thy maist wyning?" said the Coilzeir.
 "Out of weir," said the King, "I wayndit neuer to tell ;
 With my Lady the Quene 231
 In office maist haue I bene,
 All thir zeiris fyftene,
 In the Court for to dwell."

"What is your "Quhat-kin office art thow in, quhen thow art at hame,
 office with her?" Gif thow dwellis with the Quene, proudest in pane?"
 "A gentleman "Ane Chyld of hir Chalmer, Schir, be Sanet Jame,
 of her bed- And thoct my self it say, maist inwart of ane ;
 chamber. For my dwelling to nicht, I dreid me for blame."
 "Quhat sall I call *the*," said *the* Coilzeir, "quhen
 thow art hyne gane?" 240
 My name is "Wymond of the Wardrop is my rieht Name ;
 Wymond of the Quhair euer thow findis me befoir the, *thi* harberie is
 Wardrobe. tane.

If you will come And thow will cum to the Court, this I vnderta,
 to court Thow sall haue for thy Fewaill,
 [B j, back] For my sake, the better saill, 245
 I will find you And onwart to thy trauaill,
 good sale for your fuel." Worth ane laid or twa."

He said, "I haue na knowlege quhair the Court lysis,
 And I am wonder wa to eum quhair I am vnkend." Rauf does not
 know where the
 Court is,

"And I sall say thee the suith on ilk syde, I wis, 250
 That thow sall wit weill aneuch or I fra the wend :

Baith the King and the Quene meitis in Paris but is told, and
 pressed to come.
 For to hald thair 3ule togidder, for scho is efter send.
 Thair may thow sell, be ressoun, als deir as thow will
 prys ;

And 3it I sall help the, gif I ocht may amend, 255
 For I am knawin with Officiaris in cais thow eum thair.
 Haue gude thoct on my Name,
 And speir gif I be at hame,
 For I suppois, be Sanct Jame,
 Thow sall the better fair." 260

"Me think it ressoun, be the Rude, that I do thy red, He agrees :
 In cais I eum to the Court, and knaw bot the ane ;

Is nane sa gude as drink, and gang to our bed, and they drink
 and retire.
 For als far as I wait, the nicht is furth gane."

To ane preuie Chalmer beliuie thay him led, 265

Quhair ane burely bed was wrocht in that wane ;
 Closit with Courtingis, and eumlie cled,

Of the worthiest wyne wantit thay nane.

The Coilyear and his wyfe baith with him thay 3eid, The Collier and
 his wife see him
 to bed.

To serue him all at thay mocht, 270
 Till he was in bed brocht.

Mair the King spak nocht,

Bot thankit *thame thair* deid.

Vpoun the morne airlie, quhen it was day,
 The King buskit him sone, with scant of Squary.
 Wachis and Wardroparis all war away, 276 Early in the
 morning,
 the King dresses,
 without help of
 attendants.

That war wont for to walkin mony worthy.

Ane Pauyot preuilie brocht him his Palfray, [B ij]
 He moumts his
 palfray,

The King thoct lang of this lyfe, and lap on in hy ;
 Than callit he on the Carll, anent quhair he lay, 280 and awakens Rauf

to take his leave.

For to tak his leif, than spak he freindly.
Than walkimmit thay baith, and hard he was thair ;

The Churl would
fain detain him,

The Carll start vp sone,
And prayit him to abyde none :
“ Quhlill thir wickit wedderis be done 285
I red nocht 3e fair.”

but the King says
he must go to his
duties.

“ Sa mot I thriue,” said the King, “ me war laith to byde ;
Is not the morne 3ule day, formest of the 3eir ?
Ane man that Office suld beir be tyme at this tyde,
He will be found in his fault, that wantis foroutin
weir. 290

He wants to pay
the good-wife,

I se the Firmament fair vpon ather syde,
I will returne to the Court, quhill the wedder is cleir ;
Call furth the gude wyfe, lat pay hir or we ryde,
For the worthie harberie that I haue fundin heir.”

but the Collier
seouts the idea.

“ Lat be, God forbid,” the Coilgear said, 295
“ And thow of Charlis cumpany,
Cheif King of Cheualry,
That for ane nichtis harbery
Pay suld be laid.”

The guest presses
him then to
bring a load of
fuel to the Court.

“ 3ea, sen it is sa that thow will haue na pay, 300
Cum the morne to the Court, and do my counsall :
Deliuier the, and bring ane laid, and mak na delay,
Thow may not schame with thy Craft, gif thow
thriue sall.

The Collier will
do so to see how
coals sell.

Gif I may helf the ocht to sell, forsuith I sall assay,
And als my self wald haue sum of the Fewall.” 305
“ Peter !” he said, “ I sall preif the morne, gif I may,
To bring Coillis to the Court, to sequhen thay sell sall.”
“ Se that thow let nocht, I pray the,” said the King.
“ In faith,” said the Coilgear,
“ Traist weill I salbe thair, 310
For thow will neuer gif the mair
So mak ane lesing.”

“ Bot tell me now lelely quhat is thy richt name ?
 I will forzet the morne, and ony man me greif.”

“ Wymond of the Wardrop, I bid not to lane ; 315
 Tak gude tent to my name, the Court gif thow will
 preif.”

“ That I haue said, I sall hald, and that I tell the plane ;
 Quhair ony Coilzear may enchaip I trow till encheif.”

Quhen he had grantit him to cum, than was the King
 fane, 319
 And withoutin ony mair let, than he tuke his leif. Rauf lets him go,
 Then the Coilzear had greit thoct on the cummand he
 had maid ;

Went to the Charcoill in hy, and prepares his
 To mak his Chauffray reddy ; charcoal for the
 Agane the morne airly morrow.
 He ordanit him ane laid. 325

The lyft lemit vp believe, and licht was the day ;
 The King had greit knowledge the countrie to ken. The King soon
 Schir Rolland and Oliuer come rydand the way, met Sir Roland
 and Sir Oliver,
 With thame ane thousand, and ma, of fensabill men with a thousand
 men
 War wanderand all the nicht our, & mony ma than thay
 On ilk airt outward war ordanit sic ten, 331
 Gif thay nicht heir of the King, or happin quhair he lay ; in search of him.
 To Jesus Christ thay pray that grace thame to len.
 Als sone as Schir Rolland saw it was the King,
 He kneillit down in the place, 335 Glad were they
 to find him !
 Thankand God ane greit space,
 Thair was ane meting of grace
 At that gadding.

The gentill Knight, Schir Rolland, he kneillit on his kne,
 Thankand greit God that mekill was of nicht ; 340 They thank God,
 Schir Oliuer at his hand, and Bischoppis thre,
 Withoutin commounis that come, and mony vther
 Knight.

- and pass into
Paris;
- Bishop Turpin
meets them in
solemn pro-
cession.
[B ij]
- There was a
service at St
Denis,
- followed by
Yule festivities.
- Early next
morning
- the Collier loaded
his mare,
- and in spite of
his wife's
forebodings,
- who remembers
her husband's
stiff blow,
- Than to Paris thay pas, all that Cheualrie,
Betuix none of the day and ȝule nicht ;
The gentill Bisehop Turpine cummand thay se, 345
With threttie Conuent of Preistis reuest at ane sicht,
Preichand of Prophecie in Proccessioun.
Efter thame baith fer and neir
Folkis following in feir,
Thankand God with gude cheir 350
Thair Lord was gane to toun.
- Quhen thay Princis appeirit into Paris,
Ilk Rew Ryallie with riches thame arrayis.
Thair was Digne seruice done at Sanct Dyonys,
With mony proud Prelat, as the buik sayis. 355
Synne to Supper thay went, within the Pals ;
Befoir that mirthfull man menstrallis playis ;
Mony wicht wyfis sone, worthie and wise,
Was sene at that semblay ane and twentie dayis,
With all-kin principall plentie for his plesance. 360
Thay callit it the best ȝule than,
And maist worthie began,
Sen euer King Charlis was man,
Or euer was in France.
- Than vpon the morne airlie, quhen the day dew, 365
The Coilȝear had greit thoct quhat he had vnder tane ;
He kest twa Creillis on ane Capill, with Coillis anew,
Wandit thame with widdeis, to wend on that wane.
“ Mary, it is not my counsall, but ȝone man that ȝe knew,
To do ȝow in his gentrise,” said Gyliane ; 370
“ Thow gaif him ane outragious blaw, & greit boist blew ;
In faith thow suld haue boecht it deir, & he had bene
allane.
For thy, hald ȝow fra the Court, for oecht that may be ;
ȝone man that thow outrayd
Is not sa simpill as he said ; 375
Thairun my lyfe dar I layd,
That sall thow heir and se.”

"3ea, Dame, haue nane dreid of my lyfe to day ;
 Lat me wirk as I will, the weird is mine awin. insists upon
"dreeing his
wierd."
 I spak not out of ressoun, the suth gif I sall say, 380
 To Wymond of the Wardrop, war the suith knawin. [B iij, back]
 That I haue hecht I sall hald, happin as it may,
 Quhidder sa it gang to greif or to gawin."
 He caught twa Creillis on ane capill, & catchit on his way
 Ouir the Daillis sa derf, be the day was dawin. 385
 The hie way to Paris, in all that he mocht,
 With ane quhip in his hand,
 Cantlie on catchand ;
 To fulfill his cummand,
 To the Court socht. He takes the road
cheerily to Paris,
390 and the Court.

Graith thocht of the grant had the gude King,
 And callit Schir Rolland him till, and gaif command-
 ment,
 (Ane man he traistit in, maist atour all vther thing,
 That neuer wald set him on assay withoutin his assent,)
 "Tak thy hors and thy harnes in the morning ; 395
 For to watche weill the wayis, I wald that thow went,
 Gif thow meitis ony leid lent on the ling,
 Gar thame boun to this Burgh, I tell the mine Intent.
 Or gyf thow seis ony man cumming furth the way,
 Quhat sumener that he be, 400
 Bring him haistely to me,
 Befoir none that I him se
 In this hall the day."
The King
remembers the
bargain,
and calls Sir
Roland,
to proceed to the
moor road,
and if he sees
any one whatever,
to bring him to
the hall.

Schir Rolland had greit ferly, and in hart kest
 Quhat that suld betakin, that the King tald. 405
 Vpon solempnit 3ule day, quhen ilk man suld rest,
 That him behouit neidlingis to watche on the wald,
 Quhen his God to serue he suld haue him drest.
 And syne, with ane blyith cheir, buskit that bald,
 Out of Paris proudly he preikit full prest ; 410
 In till his harnes all hail his hechtis for to hald,
Sir Roland
wonders much
at this Christmas
errand,
but goes as
commanded;

and watches the
country.

He vmbekest the countrie, outwith the toun.

He saw na thing on steir,

Nouther fer nor neir,

Bot the feildis in feir,

415

Dailis and down.

[B iij]
About mid-morn

He huit and he houerit quhill midmorne and mair,

Behaldand the hie hillis and passage sa plane ;

the Collier comes
up,

Sa saw he quhair the Coilzear come with all his fair,

With twa Creillis on ane Capill ; thairof was he

fane.

420

He followit to him haistely, amang the holtis hair,

For to bring him to the king, at bidding full bane.

whom he accosts,

Courtesly to the Kneicht kneillit the Coilzear,

And Schir Rolland him self salust him agane,

Syne bad him leif his courtasie, and boun him to ga ; 425

and orders to
come with him to
the King.

He said, " withoutin letting,

Thow mon to Paris to the King ;

Speid the fast in ane ling,

Sen I find na ma."

The Collier
demurs :

" In faith," said the Coilzear, " 3it was I neuer sa

nyse ;

430

Schir Kneicht, it is na courtasie commounis to scorne :

Thair is mony better than I, cummis oft to Parys,

That the King wait not of, nouther nicht nor morne.

he will fight first.

For to towsill me or tit me, thoct foul be my clais,

Or I be dantit on sie wyse, my lyfe salbe lorne." 435

Sir Roland
questions his
sanity,

" Do way," said Schir Rolland, " me think thow art not

wise,

I red thow at bidding be, be all that we haue sworne ;

And eall thow it na scorning, bot do as I the ken,

Sen thow has hard mine Intent :

It is the Kingis commandement,

440

and insists.

At this tyme thow suld haue went

And I had met sie ten."

- “ I am bot ane mad man, that thow hes heir met ;
 I haue na myster to matche with maisterfull men.
 Fairand our the feildis, Fewell to fet, 445 The Collier
will go
 And oft fylit my feit in mony foull fen ;
 Gangand with laidis, my gouerning to get.
 Thair is mony Carll in the countrie thow may nocht
 ken ;
 I sall hald that I haue hecht, bot I be hard set,
 To Wymond of the Wardrop, I wait full weil [B iij, back]
 quhen.” 450 to Wymond of
the Wardrobe ;
 “ Sa thriue I,” said Rolland, “ it is mine Intent but Roland says
he shall go to the
King first.
 That nouthur to Wymond nor Will
 Thow sald hald nor hecht till,
 Quhill I haue broecht the to fulfill
 The Kingis *commandment*.” 455
- The Carll beheld to the Knight, as he stude than ; The Churl looks
at the Knight's
array :
 He bair grauit in Gold, and Gowlis in grene,
 Glitterand full gaylie quhen Glemis began,
 Ane Tyger ticht to ane tre, ane takin of tene.
 Trewlie that tenefull was trimland than, 460
 Semelie schapin and schroud in that Scheild schene ;
 Mекle worschip of weir worthylie he wan,
 Befoir, into fechting with mony worthie sene.
 His Basnet was bordourit, and burneist bricht his basnet
gleaming
with precious
stones,
 With stanes of Beriall cleir, 465
 Dyamountis and Sapheir,
 Riche Rubeis in feir,
 Reulit full richt.
- His plaitis properlie picht attour with precious stanis,
 And his Pulanis full prest of that ilk peir ; 470
 Greit Graipis of Gold his Greis for the nanis,
 And his Cussanis cumlie schynand full cleir.
 Bricht braissaris of steill about his arme banis, his armour
 Blandit with Beriallis and Cristallis cleir,
 CHARL. ROM. VII. C

- Ticht our with Thopas, and trew lufe atanis ; 475
 The teind of his Iewellis to tell war full teir.
 and accoutre- His Sadill circulit and set, richt sa on ilk syde ;
 ments,
 His brydill bellisand and gay,
 His steid stout on stray,
 He was the Ryallest of array, 480
 On Ronsy nicht ryde.
- Of that Ryall array that Rolland in raid
 Rauf rusit in his hart of that Ryall thing ;
 and wonders if “ He is the gayest in geir, that euer on ground glaid ;
 he is as manly [Cj] Haue he grace to the gre in ilk Iornaying. 485
 as well made.
 War he ane manly man, as he is weill maid,
 He war full michtie, with magre durst abyde his
 meting.”
- Sir Roland, He bad the Coilzear in wraith swyth withoutin baid,
 impatient, Cast the Creillis fra the Capill, and gang to the King.
 bids him throw off the load and come on,
 “ In faith, it war greit schame,” said the Coilzear ; 490
 “ I vndertuk thay suld be brocht,
 This day for ocht that be mocht ;
 Schir Knicht that word is for nocht
 That thow Carpis thair !”
- and not detain “ Thow huifis on thir holtis, and haldis me heir, 495
 him half the day here. Quhill half the haill day may the hiecht haue.”
 “ Be Christ that was Cristinnit, and his Mother cleir,
 Thow sall cathe to the Court that sall not be to craue.
 It micht be preisit preiudice, bot gif thow suld compeir,
 To se quhat granting of grace the King wald the gaif.”
 “ For na gold on this ground wald I, but weir, 501
 Be fundin fals to the King, sa Christ me saue !”
- It is the King's “ To gar the eum and be knawin, as I am command,
 command. I wait not quhat his willis be,
 Nor he namit na mair the, 505
 Nor ane vther man to me,
 Bot quhome that I fand.”

- “ Thow fand me fechand nathing that followit to feid, The Collier
undaunted
 I war ane fule gif I fled, and fand nane affray :
 Bot as ane lauch-full man, my laidis to leid, 510
 That leifis with mekle lawtie and laubour in fay.
 Be the Mother and the Maydin that maid vs remeid,
 And thow mat me ony mair, cum efter quhat sa may,
 Thow I sall dyntis deill, quhill ane of vs be deid, threatens him
with dints for his
interference,
 For the deidis thow hes me done vpon this deir day.”
 Mekle merwell of that word had Schir Rolland ; 516
 He saw na wappinnis thair, at which Sir
Roland,
seeing no
weapons,
 That the Coilgear bair,
 Bot ane auld Buklair;
 And ane roustie brand. 520
- “ It is lyke,” said Schir Rolland, and lichtly he leuch, [Cj, back]
laughs lightly.
 “ That sic ane stubill husband man wald stryke
 stoutly ;
 Thair is mony toun man, to tuggill is full teuch,
 Thocht thair brandis be blak and vnburely ;
 Oft fair foullis ar fundin faynt, and als french. 525 He objects to
fighting,
 I defend we fecht or fall in that foly ;
 Lat se how we may disseuer with sobernes aneuch,
 And catche crabitnes away, be Christ counsall I.
 Qubair winnis that Wymond thow hecht to meit and learning that
Wymond dwells
 to day ? ”
 “ With the Quene, tauld he me ; 530 with the Queen,
 And thair I vndertuke to be,
 Into Paris Pardie, in Paris,
 Withoutin delay.”
- “ And I am knawin with the Quene,” said Schir he says he is
himself
acquainted with
the Queen,
and her ladies.
 Rolland,
 “ And with mony byrdis in hir Bowre, be buikis and
 bellis ; 535
 The King is into Paris, that sall I warrand,
 And all his aduertance that in his Court dwellis.

Since the Collier
is on his way to
Court he will
trust him,
on a pledge.

Me tharth haue nane noy of myne erand,
For me think thow will be thair efter as thow tellis ;
Bot gif I fand the, forrow now to keip my cunnand."

"Schir Knicht," said *the* Coilzear, "thow trowis me
neuer ellis, 541

Bot gif sum suddand let put it out of delay ;

For that I hecht of my will,

And na man threit me thair till,

That I am haldin to fulfill, 545

And sall do quhill I may."

Rauf will give
no pledge,

"3ea, sen thow will be thair, thy cunnandis to new,

I neid nane airar myne erand nor none of the day."

"Be thow traist," said the Coilzear, "man, as I am trew,

I will not haist me ane fute faster on the way ; 550

but bids Roland
get out of the way
(rink), or he shall
rue it.

Bot gif thow raik out of my renk, full raith sall
thow rew,

Or be the Rude I sall rais thy Ryall array ;

Thocht thy body be braissit in that bricht hew,

Thow salbe fundin als febil of thy bone fay."

[Cij] Schir Rolland said to him self, "this is bot foly 555

To striue with him oecht mair :

I se weill he will be thair."

Sir Roland takes
his leave,

His leif at the Coilzear

He tuke lufesumly.

but the Collier

"Be Christ!" said the Coilzear, "that war ane foull
scorene, 560

That thow suld chaip, bot I the knew, that is sa
sehynand ;

For thow seis my weidis ar auld, and all to-worne,

Thow trowis nathing thir taillis that I am telland.

challenges him to
meet him alone
there next day,

Bring na Beirnis vs by, bot as we war borne,

And thir Blonkis that vs beiris, thairto I mak ane
bland, 565

That I sall meit the heir vpon this mure to morne,

Gif I be haldin in heill—and thairto my hand—

Sen that we haue na laiser at this tyme to ta."

In ane thourtour way,

Seir gaitis pas thay,

Baith to Paris in fay ;

Thus partit thay twa.

when he will have
leisure to tackle
him.

570

The gentill Kneicht, Schir Rolland come rydand full
sone,

And left the Coil3ear to cum, as he had vndertane ;

And quhen he come to Paris the hie Mes was done,

The King with mony cumly out of the Kirk is
gane.

Sir Roland
returns to the
King,
leaving the
Collier to follow.

Of his harnes in hy he hynt withoutin hone, 577

And in ane Rob him arrayit richest of ane ;

In that worschipfull weid he went in at none,

As he was wont, with the wy that weildit the wane,

On fute ferly in feir, formest of all. 581

Richt weill payit was the King

Of Schir Rollandis cumming ;

To speir of his tything

Efter him gart call. 585

The King is glad
to see the knight,

The King in counsall him callit, "cum hidder, Schir
Kneicht !

Hes thow my bidding done, as I the command ?"

"In faith," said Schir Rolland, "I raid on full richt,

To watch wyselie the wayis ; that I sall warrand.

Thair wald na douchtie this day for Iornay be dieht ;

Fairand our the feildis full few thair I fand ; 591

Saif anerly ane man that semblit in my sicht,

Thair was na leid on lyfe lent in this land."

"Quhat kin a fallow was that ane, Schir, I the pray ?"

"Ane man in husband weid, 595

Buskit busteously on breid ;

Leidand Coillis he zeid

To Paris the way."

and asks if he has
done his bidding :
Sir Roland
explains,
[C ij, back]

that he has seen
no one,

save a poor man
conveying coals.

The King
reproaches him
for not bringing
that poor man.

“Quhy hes thow not that husband brocht, as I the
bad ?

I dreid me, sa he dantit the, thow durst not with him
deill.” 600

“In faith,” said Schir Rolland, “gif that he sa had,
That war full hard to my hart, and I ane man in heill.”

Sir Roland
hastens out,

He saw the King was engreuit, and gat furth glaid,
To se gif the Coil3earis lawtie was leill : 604

“I suld haue maid him in the stour to be full hard stad,
And I had witten that the Carll wald away steill ;
Bo[t] I trowit not the day that he wald me beget.”

and meets a
porter,

As he went outward bayne,
He met ane Porter swayne
Cummand raith him agayne, 610
Fast fra the 3et.

“Quhair gangis thow, Gedling, thir gaitis sa gane ?”

who says that a
Collier is

“Be God,” said the Grome, “ane gift heir I geif ;
I deuse at the 3et thair is ane allane,

Bot he be lattin in beline, him lykis not to leif. 615

clamouring to be
let in at the
palace gate.

With ane Capill and twa Creillis cassin on the plane,
To cum to this Palice he preissis to preif.”

“Gif thow hes fundin that Freik, in faith I am fane ;
Lat him in glaidly, it may not engreif.

Sir Roland bids
the porter

Bot askis he eirnestly efter ony man ?” 620

Than said the Gedling on ground :

“3e, forsuith in this stound,

Efter ane Wymound

In all that he can.”

[C ij]j
admit him
quickly to seek
for Wymond.

“Pas agane, Porter, and let him swyith in, 625

Amang the proudest in preis, plesand in pane.

Say thow art not worthy to Wymond to win,

Bid him seik him his self, gif thair be sic ane.”

Agane gangis Schir Rolland, quhair gle suld begin,

And the 3aip 3eman to the 3et is gane ; 630

Enbraissit the bandis beliue or that he wald blin,
 Syne leit the wy at his will wend in the wane.

“Gang seik him now thy self,” he said vpon hiecht :

The Porter
 admits Rauf,

“My self hes na lasair

Fra thir zettis to fair.”

635

“Be Christ,” said the Coilzear,

“I set that bot licht.”

“Gif thow will not seik him, my awin self sall :

For I haue oft tymes swet in seruice full fair.

who bids him
 mind his mare
 and load,

Tak keip to my Capill, that na man him call,

640

Quhill I cum fra the Court,” said the Coilzear.

“My laid war I laith to lois, I leif the heir all ;

Se that thow leis thame not, bot zeme thame full zair.”

In that hardy in hy, he haiket to that hall,

For to wit gif Wymondis wyning was thair.

645

while he looks
 for Wymond,
 who bade him
 come.

He arguit with the Ischar offer than anis,

“Schir, can thow ocht say

Quhair is Wymond the day?

I pray the, bring him gif thow may

Out of this wanis.”

650

He trowit that the wy had wittin of Wymond he wend,

Bot to his raifand word he gaue na reward ;

Thair was na man thairin that his name kend,

Nobody knows
 the name,

They countit not the Coilzear almaist at regaird.

He saw thair was na meiknes nor mesure nicht mend,

He sped him in spedely, and nane of thame he spaird ;

Thair was na fyue of thay Freikis, that nicht him furth
 send,

but the Collier

He socht in sa sadly, quhill sum of thame he saird.

He thristit in throw thame thraly with threttis.

[Cijj, back]

Quhen he come amang thame all,

660

pushes sturdily
 forward,

3it was the King in the hall,

And mony gude man with all,

Vngane to the meit.

- to where the King
is dining in state
- Thocht he had socht sic ane sicht all this seuin zeir,
Sa solempnit ane semblie had he not sene ; 665
The hall was properly apperrellit and paintit but peir,
Dyamountis full dantely dentit betwene.
It was semely set on ilk syde seir,
Gowlis glitterand full gay, glemand in grene,
- in a splendid hall
- Flowris with Flourdelycis formest in feir, 670
With mony flamand ferly ma than fyftene.
The rufe reulit about in reuall of Reid,
Rois reulit Ryally,
Columbyn and Lely ;
Thair was ane hailsum harbery 675
Into riche steid.
- With Dosouris to the duris dicht, quha sa wald deme,
with all dainties, With all diuers danteis dicht dantely ;
Cireulit with siluer semely to sene,
Selcouthly in seir he was set suttelly. 680
Blyth byrdis abufe, and bestiall full bene,
Fyne foullis in Fyrth, and Fischis with fry ;
- and adornments.
- The flure carpit and cled, and couerit full clene,
Cummand fra the Cornellis closand quemely.
Bright Baneouris about browdin our all, 685
Greit Squechonis on hicht,
Anamalit and weill dicht,
Reulit at all riicht
Endlang the hall. 689
- Rauf would fain
see Wymond
- “ Heir is Ryaltie,” said Rauf, “ aneuch for the nanis,
With all nobilnes anournit, and that is na nay ;
Had I of Wymond ane word, I wald of thir wanis,
Fra thir wyis, I-wis, to went on my way ;
Bot I mon zit heir mair quhat worthis of him anis,
And eirnestly efter him haue myne E ay.” 695
He thristit in throw threttie all atanis,
Quhair mony douchtie of deid war loynit that day.
- [C iiij]
and get away.

For he was vnburly, on bak thay him hynt ;
 As he gat ben throw,
 He gat mony greit schow ; 700
 Bot he was stalwart, I trow,
 And laith for to stynt.

After many
 rebuffs
 and shoves,

He thristit in throw thame, and thraly can thring,
 Fast to the formest he foundit in feir : 704
 Sone besyde him he gat ane sicht of the Nobill
 King, he catches sight
 of the King,
 and cries,
 "Yon is
 Wymond !"
 "3one is Wymond, I wait, it worthis na weir ;
 I ken him weill, thoct he be cled in vther cletling,
 In clais of clene gold kythand 3one cleir. 708
 I know him in
 any clothes :

Quhen he barbreit with me, be half as he is heir,
 In faith he is of mair stait, than euer he me tald.
 Allace, that I was hidder wylit !
 I dreid me sair I be begylit !"
 The King preuilie smylit,
 Quhen he saw that bald. 715
 but he is grauder
 than he led me
 to expect !"
 The King smiles
 at his surprise.

Thair was seruit in that saill Seigis semelie,
 Mony Sen3eorabill Syre on ilk syde seir ;
 With ane cairfull countenance the Coil3ear kest
 his E Rauf casts his eye
 on the Queen,
 To the cumly Quene courtes and cleir :
 " Dame, of thy glitterand gyde haue I na gle, 720
 Be the gracious God that bocht vs sa deir ;
 To ken Kingis Courtasie, the Deuill come to me,
 And sa I hope I may say, or I chaip heir.
 Nicht I chaip of this chance, that changes my
 cheir,
 Thair suld na man be sa wyse, 725
 To gar me cum to Parise,
 To luke quhair the King lvis,
 In faith, this seuin 3oir !"
 and says if he can
 once escape,
 no man shall
 entice him here
 again !

- [C 111j, back]
But when they
leave the table,
the King relates
his adventure,
- Quhen worthie had weschin, and fra the buirdis went,
Thay war for-wonderit I wis of thair wyse Lord ;
The King fell in carping, and tauld his Intent, 731
To mony gracious Grome he maid his record.
- and the Collier's
behaviour.
- How the busteous Beirne met him on the bent,
And how the Frostis war sa fell, and sa strait ford.
- Rauf quakes,
- Than the Coilzear quoke as he had bene schent, 735
Quhen he hard the suith say how he the King schord.
- and wishes rather
that he had the
King alone on
the moor—or the
best of his
Knights.
- “Greit God ! gif I war now, and thy self with all,
Vpon the mure quhair we met,
Baith all suddandly set,
Or ony Knight that thow may get 740
Sa gude in thy hall !”
- The lords laugh
loud ;
- Thir Lordis leuch vpon loft, and lystinit to the King,
How he was ludgeit and led, and set at sa licht ;
- the Knights bid
hang him.
- Than the enragious Knechtis bad haue him to hing,
“For he hes seruit that,” thay said, “be our sicht.”
- “God forbid !”
quoth the King ;
- “God forbot,” he said, “my thank war sic thing 746
To him that succourit my lyfe in sa euill ane nicht !
Him semis ane stalwart man, and stout in stryking,
That Carll for his Courtasie salbe maid knight.
I hald the counsall full euill that Cristin man slais,
For I had myster to haue ma, 751
And not to distroy tha
Tha[t] war worthie to ga
To fecht on Goddis fais !”
- “he shall be
knighted
himself !”
- He dubs him on
the spot,
- Befoir mony worthie he dubbit him Knight, 755
Dukis and digne Lordis in that deir hall.
“Schir, se for thy self, thow semis to be wicht ;
Tak keip to this ordour, ane Knight I the call ;
To mak the manly man, I mak the of nicht,
Ilk 3eir thre hundreth pund assigne the I sall. 760
And als the nixt vacant, be ressonabill richt,
That hapnis in France, quhair sa euer it fall,
- assigns him a
revenue,
and promises the
next vacant fief

Forfaltour or fre waird, that first cummis to hand,
 I gif the heir heritabilly,
 Sa that I heir, quhen I haue hy, 765
 That thow be fundin reddy
 With Birny & brand."

[Dj]
that comes into
his hands.

"It war my will, worthy, thy schone that thow wan,
 And went with thir weryouris wythest in weir;
 Heir ar curagious Knichtis, suppois thay the nocht
 ken,

He desires him to
win his spurs,

For thy simpill degre that thow art in heir. 771
 I beseik God of his grace to mak the ane gude man,
 And I sall gif the to begin glitterand geir."

Ane Chalmer with Armour the King gart nicht than
 Betaucht to ane Squyar, and maid him keipeir.

arms him,
and gives him
60 squires,

With clois Armouris of steill for that stout Knicht,
 Sextie Squyaris of fee,
 Of his retinew to be;
 That was ane fair cumpany
 Schir Rauf gat that nicht. 780

as a retinue.

Vpon the morne airly, Schir Rauf wald not rest,
 Bot in Ryall array he reddyit him to ryde;
 For to hald that I haue hecht, I hope it be the
 best,

Early next
morning
Sir Rauf sets off

To 3one busteous Beirne that boistit me to byde.
 Amang the Galzart Gromis I am bot ane Gest, 785
 I will the ganandest gait to that gay glyde;
 Sall neuer Lord lauch on loft, quhill my lyfe may
 lest,

That I for liddernes suld leif, and leuand besyde.
 It war ane graceles gude that I war cummin to,
 Gif that the King hard on hicht 790
 That he had maid ane earll Knicht
 Amang thir weryouris wicht,
 And docht nocht to do."

Vpon ane rude Runsy he ruschit out of toun ;
 In ane Ryall array he rydis full richt ; 795
 Euin to the Montane he maid him full boun,
 Quhair he had trystit to meit Schir Rolland the Knicht.
 Derfly our Daillis, discoverand the down,
 Gif ony douchtie that day for Iornayis was dicht.
 He band his blonk to ane busk on the brent broun,
 Syne baid be the bair way to hald that he had hecht.
 Quhill it was neir time of the day that he had thair bene,
 He lukit ane lytill him fra,
 He sa cummand in thra
 The maist man of all tha, 805
 That euer he had sene.

to the moor where
 he had challenged
 [D.j, back]
 Roland.

There he remains
 on the look out,

till he sees

a Knight on a
 Camel advancing
 towards him.

Sir Rauf prepares
 for the onset,

and they rush
 together with
 terrible force.

Both their steeds
 perish,

and on foot,

they renew the
 combat,

both loath to
 lose the gree.

Ane Knicht on ane Cameill come cantly at hand,
 With ane curagious countenance, and cruell to se ;
 He semit baddly to abyde with Birny and with brand,
 His blonk was vnburely, braid and our hie. 810
 Schir Rauf reddyit him sone, and come rydand,
 And in the rowme of ane renk in fewtir kest he ;
 He seimit fer fellonar than first quhen he him fand,
 He foundis throw his foreenes gif he micht him se.
 He straik the steid with the spurris, he spreit on the bent ;
 Sa hard ane cours maid thay, 816
 That baith thair hors deid lay,
 Their speiris in splenders away
 Abuse thair heid spreit.

Thus war thay for thair foreynes left on fute baith,
 Thay sture hors at that straik strikin deid lay than ;
 Thir riche restles renkis ruschit out full raith,
 Cleikit out twa swordis and togidder ran.
 Kest thame with gude will to do vther skaith,
 Bair on thair basnetis thay Beirnis or thay blan. 825
 Haistely hewit thay togiddir, to leif thay war laith
 To tyne the worschip of weir that thay air wan ;

Na for dout of vincussing thay went nocht away.

Thus ather vther can assaill

With swordis of mettaill ; 830

Thay maid ane lang battaill

Ane hour of the day.

A long hour they
fight,

Thay hard harnest men, thay hewit on in haist ;

[Dij]

Thay worthit heuy with heid, and angerit with all ;

Quhill thay had maid thame sa mait, thay failze almaist, till both grow faint.

Sa laith thay war on ather part to lat thair price fall.

The riche restles men out of the renk past, 837

Forwrocht with thair wapnis, and euill rent with all ;

Thair was na girth on the ground, quhill ane gaif *the*
gaist ;

“3arne efter 3eilding,” on ilk syde thay call. 840

Schir Rauf caught to cule him, and tak mair of the licht, As each cries,
“Now, think of
yielding !”

He kest vp his Veseir,

With ane Cheualrous cheir,

Sa saw he cummand full neir

Ane vther kene Knicht.

845

Rauf espies
another Knight
coming.

“ Now, be the Rude !” said Schir Rauf, “ I repreif the ! He taunts his foe
with broken faith,

Thow hes brokin condition, thow hes not done richt :

Thow hecht na bakheir to bring, bot anerly we ;

Thairto I tuik thy hand, as thow was trew Knicht.” who was to meet
him alone.

On loud said the Sarazine, “ I heir the now lie ! 850 “Thou liest,”
says the Saracen ;

Befoir the same day I saw the neuer with sight ;

Now sall thow think it richt sone, thow hes met “ I never saw
thee before.”

with me,

Gif Mahoun or Termagant may mantene my nicht.”

Schir Rauf was blyth of that word, & blenkit with his Blithe is Rauf to
find his foe is a
Saracen.

face ;

“ Thow sayis thow art ane Sarazine ? 855

Now thankit be Drichtine,

That ane of vs sall neuer hinc,

Vndeid in this place.”

Neither intends
to let the other
go alive;

Than said the Sarazine to Schir Rauf succendrously,
"I haue na lyking to lyfe to lat the with lufe." 860

He gaue ane braid with his brand to the Beirne by,
Till the blude of his browis brest out abufe.

The kene Knicht in that steid stakkerit sturely,
The lenth of ane rude braid he gart him remufe.

they close in with

Schir Rauf ruschit vp agane, and hit him in hy; 865
Thay preis furth properly thair pithis to prufe.

[Dij, back]
short knives;

Ilk ane a schort knyfe braidit out sone;

In stour stiffly thay stand,

With twa knyfis in hand;

With that come Schir Rolland 870

As thay had neir done.

when Sir Roland
rides forward,
parts them,

The gentill Knicht Schir Rolland come rydand ful richt,

And ruschit fra his Runsy, and ran thame betwene:

He sayis, "thow art ane Sarazine, I se be my sicht,

Fortoconfound our Christin men, that counterissakene.

and calls on the
Saracen to

Tell me thy name tyte, thow trauelland Knicht! 876

Fy on thy fechtin! fell hes thow bene;

Thow art stout and strang, and stalwart in fecht;

Sa is thy fallow in faith, and that is weill sene.

accept Christ.

In Christ and thow will trow, thow takis nane outray."

"Forsuith," the Sarazine said, 881

But the Saracen
is not driven to
that yet,

"Thy self maid me neuer sa affraid

That I for souerance wald haue praid,

Na not sall to day.

and defies them
both at once.

"Brief me not with 3our boist, but mak 3ou baith boun,

Batteris on baldly the best, I 3ow pray." 886

Sir Roland
disdains the
unfair play,

"Na," said Schir Rolland, "that war na resoun,

I trow in the mekle God, that maist of miehtis may.

The tane is in power to mak that presoun,

For that war na wassalage sum men wald say; 890

but again calls
on him to forsake
Mohammed,

I rid that thow hartfully forsaik thy Mahoun;

Fy on that foull Feind, for fals is thy fay!

Becum Christin, Schir Knecht, and on Christ call ; and become a
Christian Knight.

It is my will thow connert,
This wickit warld is bot ane start— 895
And haue him halely in hart
That maker is of all."

"Schir Rolland, I rek nocht of thy Rauingis ; The Saracen twits
him,
Thow dois bot reuerance to thame that rekkis it
nocht ;

Thow slane hes oft, thy self, of my Counsingis, 900
Soudanis and sib men, that the with schame soecht. [Dij]

Now faindis to haue fauour with thy fleichingis, defes him,
Now haue I ferlie, gif I fauour the oecht ;

We sall spuilze 3ow dispittously at the nixt springis,
Mak 3ow biggingis full bair, bodword haue I brocht.

Chace Charlis 3our King fer out of France ; 906 and gives htm a
challenge to King
Charles from the
Khan of Tartary.
Fra the Chane of Tartarie,

At him this message wald I be,
To tell him as I haue tauld the,
Withoutin plesance." 910

"Tyte tell me thy name, it seruis of nocht ;
3e Sarazcins ar succuderus and self willit ay,
Sall neuer of sa sour ane brand ane bricht fyre be
brocht,

The Feynd is sa felloun als fers as he may." 914

"Sa thriue I," said the Sarazine, "to threip is my
thocht,

Quha waitis the Cristin with cair, my cusingis ar thay ;
My name is Magog, in will and I mocht, His own name is
Magog.

To ding thame down dowrly that euer war in my way.
For thy my warysoun is full gude at hame quhair I dwel."

"In faith," said Schir Rolland, 920 Sir Roland again

"That is full euill wyn land
To haue qubill thow ar leuand,
Sine at thine end hell.

- tries to convert
him,
with the bait of
rich duchies,
a worthy wife,
Dame Jane
of Anjou,
heirress-apparent
of two duchies.
- “ Wald thow convert the in hy, and cover the of sin,
Thow suld haue mair profite and mekle pardoun ;
Riche Douchereis seir to be sesit in, 926
During quhill day dawis, that neuer will gang down ;
Wed ane worthie to wyfe, and weild hir with win,
Ane of the riche of our Realme be that ressoun ;
The gentill Duches, Dame Iane, that claimis be hir kin
Angeos and vther landis, with mony riche toun. 931
Thus may thow, and thow will, wirk the best wise,
I do the out of despair,
In all France is nane so fair
Als scho is, appeirand air 935
To twa Douchereis.”
- [D ij, baek]
The Saracen
reeks nought of
these attractions,
but since the
Christian God
is so good,
he will believe on
him,
and Christ his
son,
- “ I rek nocht of thy riches, Schir Rolland the Knicht,”
Said the rude Sarazine in Ryall array,
“ Thy God nor thy Grassum set I bot licht ;
Bot gif thy God be sa gude as I heir the say, 940
I will forsaike Mahoun, and tak me to his might,
Euer mair perpetuallie as he that mair may.
Heir with hart and gude will my treuth I the plicht,
That I sall lelely leif on thy Lord ay,
And I beseik him of Grace, and askis him mercy, 945
And Christ his Sone full schene,
For I haue Christin men sene,
That in mony angeris hes bene,
Full oft on him cry.” 949
- Sir Roland thanks
God;
all three,
on their swords,
become sworn
brothers,
and proceed to
court.
- “ I thank God,” said Rolland, “ that word lykis me !
And Christ his sweet Sone, that the that grace send.”
Thay swoir on thair swordis swyftlie all thre,
And conseruit thame freindis to thair lyfis end,
Euer in all trauell, to leif and to die.
Thay Knichtis caryit to the court, as Christ had thame
kend. 955
- The King
celebrates the
event.
- The King for thair cumming maid game and gle,
With mony mirthfull man thair mirthis to mend.

Digne Bischoppis that day, that douchtie gart bring,		Bishops
And gaue him Sacramentis seir,		administer the
And callit him Schir Gawteir,	960	Sacraments,
And sine the Duches cleir		name him Sir
He weddit with ane ring.		Walter,
		and wed him to
		the Duchess.

Than Schir Rauf gat reward to keip his Knichtheid :		Sir Rauf's
Sic tythingis come to the King within thay nyne nicht,		Knighthood is
That the Marschell of France was newlingis deid ;	965	approved,
Richt thair, with the counsall of mony kene Knicht,		and he made
He thoct him richt worthie to byde in his steid,		maréchal of
For to weild that worschip worthie and wicht.		France.
His wyfe wald he nocht forzet, for dout of Goddis feid.		He duly sends
He send efter that hende, to leif thame in richt,	970	for his wife,
Syne foundit ane fair place quhair he met the King,		and on the spot
Euer mair perpetually,		where he met
In the name of Sanct Iuly,		the King,
That all that wantis harbery,		founde a hospice
Suld haue gestning.	975	in name of St.
		July.

Finis.

Imprentit at Sanc/tandrois be Robert Lekpreutik
Anno 1572

Rouland and Vernagu.

Rouland and Vernagu.

- 1
 For he it sei3e wiþ si3t. [Fol. 263, col. 1.]
 Now bigin ichil of him,
 Of charls þat was stout & grim,
 & tel 3ou al þat ri3t. 4
- 2 ¶ An hundred winter it was and þre,
 Seþen god dyed opon þe tre,
 þat charls þe king 7
 Hadde al fraunce in his hond,
 Danmark & Ingland,
 Wiþouten ani lesing, 10
 Lorein & lombardye,
 Gascoun, bayoun, & pikardye,
 Was til his bidding; 13
 & emperour he was of rome,
 & lord of al christendome,
 þan was he an hei3e lording. 16
 and Emperor of Rome.
- 3 **I**n þat time was an emperour
 In costentin of gret honour,
 Constansious he hi3t; 19
 God he loued & alle his,
 & hated hem þat dede amis,
 Wiþ al his mi3t. 22
 In speyn, þo þer was a king,
 A stern man wiþouten lesing,
 þat werred o3ain þe ri3t. 25
 Ebrahim was his name,
 Wide sprong his riche fame,
 He was a dou3ti kni3t. 28
 and Ebrahim King of Spain.

- He persecuted
the Christians,
- 4 ¶ Alle þat leued in godes lawe,
He lete hem boþe hong & drawe,
þo þat he miȝt of take ; 31
- and exiled the
Patriarch of
Jerusalem,
- & þe patriark of ierusalem
Out of lond he dede *him* flem,
Al for godes sake. 34
- who complained
to Constantius.
- þe patriarke was ful wiis,
& to þemperour he went y-wis,
His mone for to make, 37
- Hou þe king ebrahim
Out of lond exiled him,
Wiþ michel wer & wrake. 40
- Great was the
Emperor's grief.
- 5 ¶ King costance þemperour
Made swiþe gret dolour
For þis tidinges, 43
- In his grief he
prayed to Jesus,
[fol. 263, col. 2.]
- Ihū crist bisouȝt he,
Almiȝti god in trinite,
King of al kinges, 46
- He sende him grace *him* to slo,
þat had y-wrouȝt so michel wo,
& slawe godes ginges, 49
- who sent an angel
with a message
- & sone so he had þe bon y-bede,
An angel liȝt down *in* þat stede,
& þis bode him bringes. 52
- 6 ¶ þe angel seyde to þemperour,
“Wele þe greteþ þi saueour,
Ihū, ful of miȝt, 55
- to invoke the aid
of Charlemagne.
- & bit þe sende wiþ michel anour,
After charls þe *conquerour*,
He is a douhti kniȝt. 58
- He schal þe help in batayl,
& sle þe sarrazin wiþouten fail,
þat doþ ozain þe riȝt.” 61
- Never so glad had
the Emperor
been.
- þemperour was glad & bliþe,
& þonked god fele siþe,
His hert nas neuer so liȝt. 64

- 7 ¶ Four þe best he sent of hem,
 þat on hiȝt dauid of ierusalem,
 & samuel al so, 67
 Ion of naples was anoþer,
 Ysac hiȝt þe ferþ broþer,
 þider he gan go. 70
 He went to þe palais of rome,
 & bi-for sir charli[s] come
 & told *him* of her wo ; 73
 þai toke him þe letter & kist his hand,
 Swiche was þe lawe of þe land,
 & schal ben euer mo. 76
- 8 ¶ Charls wepe for þat dede,
 When he herd þe letter rede,
 & hete an heiȝeing, 79
 Al þat miȝt armes bere,
 Kniif or scheld, swerd or spere,
 Men schuld bi-for him bring. 82
 þai busked hem & made hem yare,
 To costentin for to fare,
 Wiþouten ani lesing. 85
 þemperour was glad y-wis,
 & vnderfenge wiþ miche blis,
 Sir charls þe king. 88
- 9 ¶ Riche iuels wiþouten lesing,
 Sir costance þe king
 Bifor sir charls he brouȝt ; 91
 Sauage bestes for þe nones,
 Gold & siluer, & riche stones,
 Ac þer of nold he nouȝt : 94
 He bi-souȝt him of more honour,
 Of ihū our saucour,
 þat al þis world haþ wrouȝt, 97
 þat he on suffred passioun,
 Of þe croice & of þe croun,
 þer of he him bi-souȝt. 100

He sent four
 envoys with a
 letter

to Charles at
 Rome.

Charles was
 grieved,

and ordered all
 who could bear
 arms to assemble,

and then march to
 Constantinople. ✕

[fol. 263, back,
 col. 1.]
 Constantins pre-
 sented Charles
 with jewels,

and other
 honours.

- 10 ¶ þemperour his wil dede,
 & ladde him to þe holy stede,
 þere þe relikes ware ; 103
 þer com swiche a swete odour,
 þat neuer ȝete so swete sauour,
 No feld þai neuer are ; 106
 Of þe smal þat was so swote,
 þre hundred sike hadde her bote,
 & cast were out of care. 109
 þan brouȝt þai forþ þe holy croun,
 & þe arme of seyn simoun,
 Bi-foru hem alle þare. 112
- 11 ¶ & a parti of þe holy crosse,
 þat in a cristal was don in clos,
 & godes cloþeing. 115
 Our leuedi smok þ^t hye had on,
 & þe ȝerd of araon,
 Forþ þai gun bring, 118
 & a spere long & smert,
 þat longys put to godes hert,
 He gaf charls þe king ; 121
 & a nail long & gret
 þat was y-driue þurch godes fet,
 Wiþ outen ani lesing. 124
- 12 ¶ When charls had reseiued þat þing,
 He bisouȝt ihū, heuen king,
 To sende him miȝt & space, 127
 For to wite þe soþe þere,
 ȝif þe relikes verray were,
 Er he þennes pase. 130
 þan decended a liztnesse,
 Doun riȝtes fram þe heuen blis,
 In þat ieh place, 133
 þat þai wenden alle y-wis,
 þai hadde ben in paradys,
 So ful it was of grace. 136
- He showed him
 the holy relics,
 the very odour of
 which cured
 three hundred
 sick people.
 There were the
 holy crown,
 the arm of St.
 Simeon,
 a piece of the
 cross,
 our Lady's smock,
 the rod of Aaron,
 the spear of
 Longinus,
 and one of the
 nails.
 Charles prayed
 for a proof of
 the relics,
 and the place was
 filled with a
 heavenly light.
 [fol. 263, back,
 col. 2.]

- 13 ¶ þai tok leue at þemperour,
 & þonked him of gret honour,
 & to aise in gascoyn went ; 139 Charles returned
 þer he duelled siker aplizt. to Gascony,
 So he biheld opon a nizt,
 Vp to þe firmament, 142
 A way of sterres he seiþe y-wis,
 Out of spaine in to galis, and one night
 As red as brond þat brent. 145 saw a line of stars
 He bi-souþt god in trinite pointing towards
 To sende him grace wite wat it be, Galicia.
 Wiþ wel gode entent. 148
- 14 ¶ & in þe þouþt þat he was in,
 þer com a voice, & spac to him,
 Wiþ a milde steuen, 151 And the voice of
 “ Iames þe apostel bi crist, James the
 Iones broþer, þe wangelist, Apostle,
 Godes deciple of heuen, 154
 þat god bad prechy on þe se,
 For þi herodes lete me sle,
 þer of y þe neuen, 157 whom Herod had
 Mi body liþ in galis, killed,
 Biþond speyne for soþe y-wis, told him how his
 Jurnays mo þan seuen. 160 body lay in
 days' journey
 away,
- 15 ¶ For þi me wondreþ wiþouten fail,
 þat þou comest nouþt¹ to do batayl,
 þat lond for to winne, 163 [1 written over
 the line.]
 & 3if þou winnes þat lond y-wis,
 Y schal þe bring in to þat blis,
 þer ich woni inne. 166 and that he was to
 go and rescue it ;
 Al þat me sekeþ more & lesse,
 Schal haue for-3euenes
 Of her dedeli sinne. 169 for which he
 should have for-
 giveness of all his
 sins.
 Now wende & do as y þe sede,
 & in batayl þou schalt spede,
 When þou it will biginne. 172

- The line of stars
betokened that
Charles should
conquer all the
country.
- [fol. 264, col. 1.]
- [¹ MS. Iameis.]
- Thrice did the
vision appear,
- and Charles
started with a
large army.
- First he laid
siege to Pam-
piloun for six
months,
- but could not
win it.
- Charles prays to
God to enable him
to win the city,
- and immediately
the walls fall
down.
- 16 ¶ þe way of sterres bitokneþ y-wis,
þat of spaine & of galis
þou shalt be *conquerer* ; 175
Lorain & lombardye,
Gascoyne, bayoun, & pikardye,
Schal be in þi pouwer." 178
þus com þe apostel Iames,¹
þries to charls, & seyð þis,
þat was so stoute & fer. 181
Now wendeþ charls wiþ his ost
Into speyne wiþ michel bost,
As 3e may forward here. 184
- 17 ¶ þe first cite was pampiloun,
þat was a swiþe noble toun,
þat charls gan asayl ; 187
& sex moneþes he it bi-lay apliþt,
þat noþing winne he it no miþt,
For alle his batayle. 190
For þe walles so strong were,
He no miþt haue non entre þere
Wiþ outen ani fayl, 193
þer were mani strong gines,
& fele þousand of sarazines,
Swiþe heyze of parail. 196
- 18 ¶ þan praid charls to god of heuen,
“ Lord, he seyð, here mi steuen,
Astow art ful of miþt, 199
Sende me grace þis cite to winne,
& sle þe sarrazins her inne,
þat don oþain þe riþt.” 202
þo felle þe walles of þe cite,
Charls entred wiþ his meyne,
Als a douhti kniþt, 205
& þurch þe miracle þat was þere,
Ten þousand sarrazins cristned were,
In þat ich niþt. 208

- 19 ¶ & þo þat nold nouzt cristued be,
 He lete hem hong opon a tre,
 Er he þennes pase. 211
 þus charls þurch spayn gan gon,
 & wan þe cite eurichon,
 Al þurch godes grace. 214
 Where he com in ani erd,
 Ich man was of him aferd,
 þat loked on his face. 217
 þe names of eueri cite
 þat he wan, y schal tel 3e
 Er ich hennes pase. 220
 20 ¶ Visim, lameche, & sumy, [fol. 264, col. 2.]
 Colomuber, luche, & vrry,
 Brakare & vimaraile, 223
 Compostel, a cite grete,
 Aurilian & tullet,
 þat strong is to asayl ; 226
 Golddelfagar & salamencha,
 Vline, canayls, madris, al swa
 Calatorie & lestoyl, 229
 Medinacel, an hei3e cite,
 Segouus þe grete, & salamenche,
 Gramie & sturgel, 232
 21 ¶ Godian & emerite, Godian,
 Bourg in spaine, þ^t nis nouzt lite,
 A swiþe noble toun ; 235
 Nasers & maped,
 Carion & vrpaled,
 & oche of gret renoun ; 238 Oche,
 Burbagalle, a castel al so,
 Costant, petros, & oþer mo,
 Bayet & pampiloun, 241 Pampiloun,
 Ventos in þe grene vale,
 Caparre, eustorge, & entale,
 Gascoine & bayoun, 244 Bayome,

- 22 ¶ Tontor, a strong castel,
 Landulif & portingal,
 Portugal and
 Saragossa, Burnam & saragouns, 247
 Granada, Granad & satyne,
 Costaumce & deine,
 Teragon & valouns, 250
 Seville, Acon, Leride, acoun, & siuile,
 Charls wan in a while,
 Agabie & vrens, 253
 and many others. Quaramelide, gibalderie,
 Barbaster, vice, & almarie,
 Agabie & sisens. 256
- 23 ¶ Acoun, þat y spak of ere,
 Seyn Iames deciple lip þere,
 At Acon lay Torquas, the dis-
 ciple of St. James, þat hat seyn torquas ; 259
 A swiþe fair oliif tre
 Beside his tounge men may se,
 þat springeþ þureh godes grace ; 262
 at whose tomb many miracles
 were wrought.
 Opon his fest in mid may,
 þer on is front of gret noblay,
 [fol. 261, back, eol. 1.] Boþe more & lasse ; 265
 & who þat sekeþ hem verrament,
 At þe day of iuggement,
 Schal se godes face. 268
- 24 ¶ Alle þe londes þat were in spayne,
 The whole of Spain did Charles
 win, Wiþ dint of swerd wan charlmain,
 Portingale & lauers ; 271
 Landuluf & chastel,
 Bigairs, bastles, & londes fele,
 Moys & nauers. 274
 Alle þe londes he wan 3ern,
 Till he com to lucern,
 So stout he was & fers, 277
 till he came to Lucerne, which
 withstood him a whole year.
 & tvelmoneþ he it bilay aplizt,
 & noþing win he it mizt,
 For al his dusse-pers. 280

- 25 ¶ þo preyd charls to god aboue,
 þat he him sent grace sone,
 þe cite for to winne. 283
 þo fel þe walles adoun riȝtes,
 King charls entred wiþ his kniȝtes,
 þurch þat ich ginne ; 286
 Charls acursed þat cite,
 & ventos, & caparre, & deneye,
 For her dedeli sinne ; 289
 Deserd þai were after þan,
 þat neuer seþþen no cristen man,
 No durst com þer inne. 292
- 26 ¶ For charls cursed þo lucern,
 Also tite þe toun ganbern,
 & schal don euer mo ; 295
 & of þe smoe of þat toun,
 Mani takeþ þer of pusesoun,
 & dyeþ in michel wo : 298
 & þer þe oþer þre cites stode,
 Beþ waters red of helle flode,
 & fisches ther in al blo ; 301
 & who þat wil nouȝt leue me,
 In spaine men may þe soþe y-se,
 Who þat wil þider go. 304
- 27 ¶ & while charls was in þat stede,
 A fair miracle god for him dede,
 Er he gan þennes wende ; 307
 Braunches of vines charls sett,
 In marche moneþ wiþ outen lett,
 As was þe riȝt kende ; 310
 & amorwe grapes þai bere,
 Red & ripe to kerue þere,
 For paners þai gun sende ; 313
 And for paners þai erid þo,
 ȝete men clepeþ þe cite so,
 & schal to þe warldes ende. 316
- Then prayed
 Charles again,
 and again the
 walls fell down.
 And Charles
 cursed that town
 and others,
 so that none
 could live in
 them,
 and the waters
 became red like
 hell-flood, and the
 fishes black, as
 you may see to
 this day.
- [fol. 264, back,
 col. 2.]
 for in March the
 vines bare ripe
 grapes, more than
 they could carry.

- All the towns in Spain Charles won back,
- 28 ¶ Clodnius þe first cristen king,
& clotayrs wiþ outen lesing,
King dagabers & pipin, 319
Won mani townes in spaine,
Ae þe gode charlmain,
Wan it-al wiþ gin : 322
- and destroyed all the Saracen's idols.
- Alle þe maumetes in spaine were,
þat were þe sarrazins leue & dere,
King charls & turpin, 325
þai destroyd þureh godes miȝt,
Sum þureh miracle & sum þureh fiȝt,
So seyt þe latin. 328
- A statue had Mahoun made with great craft,
- 29 ¶ & an image of gret pouste,
Stode on a roche bi þe se,
In þe gilden lond ; 331
His name was salanicodus,
As a man y-schapien he wes,
& held a glaive an hond, 334
Mahoun maked him wiþ gin,
& dede mani fendes þer in,
As ich vnderstond, 337
For to susten þe ymage,
& sett him on heiȝe stage,
For no man nold he wond. 340
- and in it put many fiends to protect it,
- 30 ¶ þe face of him was turned souþe riȝt,
In her lay the sarrazins founde apliȝt
Of iubiter & mahoun ; 343
þat when y-born were þe king,
þat schuld spaine to cristen bring,
þe ymage schuld falle adoun ; 346
Charls dede þat ymage falle,
& wan in spaine þe cites alle,
Boþe tour & toun ; 349
& wiþ þe tresour þat he wan þere
Mani a chirche he lete arere,
þat was of gret renoun. 352
- for that statue would fall when a king brought Spain to Christianity.
- Charles overthrew that statue,
- and with the spoils built churches.

- 31 ¶ þe first chirehe for soþ y-wis,
Was seyn Iames in galis,
þat he lete arere, 355
Wip an hundred chanouns & her priour,
Of seynt ysador þe confessour,
For to serui þere : 358
& in aise a chapel, and a chapel at
Aix,
Of lim & ston y-wrouzt ful wel,
Of werk riche & dere, 361
& seyn Iames at burdewes,
& on at tolous, anoþer at anevaus,
& mo as 3e may here. 364
- 32 **C**harls duelled siker aplizt,
þre mones & fourten nizt,
In bayoun wip his ost, 367
þer fel a miracle of a knizt,
Wiehe þat was to dep y-dizt,
þureh þe holy gost ; 370
Sir romain for soþe he hizt,
Er he dyd he hadde his rizt,
Wip outen ani bost ; 373
On of his frendes he eleped him to :
“ Y schal dye it is so,
Ful wele þou it wost. 376
- 33 ¶ Mine cloþes þat ichaue,
þer wip þat y be brouzt in graue,
Wip mete & drink & lizt, 379
& sel min hors on heizcing
Pouer clerkes sauters to sing,
þer to þat it be dizt ;” 382
& when he hadde y-seyd þus stille,
Also it was godes wille,
þan died þe knizt, 385
þe hors was sold wip outen duelinges,
For to hundred schillinges,
& put it vp aplizt. 388

[fol. 265, col. 1.]
First he built a
church to St.
James in Galicia,

and a chapel at
Aix,

and churches at
Bordeaux,
Toulouse, and
elsewhere.

While Charles
was at Bayonne,

a miracle hap-
pened to a knight,

Sir Romain.

On his death-bed
he bequeathed his
horse to be sold
and the money
given to the
church.

His executor sold
it for two hundrec
shillings, and
kept the money.

- At the end of a month the knight appeared to his executor,
- 34 ¶ & at þe nende of þritti niȝt,
To his sekotour com þe ded kniȝt,
& seyð in þis maner : 391
“Mi soule is in heuen blis,
For þe lone of min almis,
þat y sett here ; 394
& for þou hast at-hold min,
þritti days_ichaue ben in pin,
þat wel strong were, 397
Paradis is graunted me,
& in þat pain þou schalt be,
þat ich was in ere.” 400
- [fol. 265, col. 2.]
- and told him he should go to hell for his dishonesty.
- 35 ¶ þe ded þus in his way went,
& he awaked verrament,
& wonder hadde apliȝt ; 403
& amorwe his sweuen he told,
To erls & to barouns bold,
To squiers & to kniȝt : 406
& amonges hem alle,
As þai stoden in þe halle,
þer com a windes flizt, 409
& fele fendes þ^t were swift,
& beren him vp in to þe lift,
& held him þere four niȝt. 412
- In the morning the executor told his dream,
- and while he was telling it, devils came and carried him off.
- 36 ¶ Seriaunce þe bodi souȝt,
Ac þai no miȝt it finde nouȝt,
Four dayes no more. 415
Fro bayoun he went wiþ his ost,
& þurch nauern wiþ miche bost,
þe bodi þai founde þore, 418
þer þe fendes had let him felle,
& bere his soule in to helle,
To hard paines sore. 421
So schal eueri sekatour,
þe dedes gode abigge wel sour,
þat hye bi-nimeþ þe pore. 424
- At last his body was found at Navern,
- his soul had gone to hell.
- Such shall be the fate of all false executors.

- 37 **N**o[w] late we be of þis þing,
 & speke of charles þe king,
 þat michel was of miȝt, 427 Now will I tell
 you of Charles.
 Of his lengþe & his brede,
 As þe latin ous sede,
 Ichil ȝou rede ariȝt ; 430
 Tventi fete he was o lengþe,
 & al so of gret strengþe, He was 20 feet
 in height,
 & of a stern sight, 433
 Blac of here & rede of face,
 Whare he com in ani place, with black hair
 and a ruddy
 complexion.
 He was a douhti kniȝt. 436
- 38 ¶ Four times in þe ȝere,
 On his heued he bere,
 þe holy crown of þorn, 439
 At ester, at wissontide,
 & at seyn iames day wiþ pride,
 & in ȝole as god was born. 442 at Easter,
 Whitsuntide,
 [fol. 265, back.
 col. 1.]
 St. James's day
 and Christmas,
 he wore at his
 table the holy
 crown of thorus.
 & atte þe mete in þe halle,
 Among his kniȝtes alle,
 A drawe swerd him biforn, 445
 þis was þe maner ay,
 & schal be til domesday,
 Of emperour y-corn. 448
- 39 ¶ & whare he slepe aniȝt,
 Wel wise he was & wiȝt,
 & douted of tresoun, 451
 An hundred kniȝtes him kept,
 þat non of hem no slept, When he slept 100
 knights guarded
 him,
 þat were of gret renoun, 454
 & eueri duȝti kniȝt
 Held a torche liȝt, each with a torch
 and a drawn
 sword.
 & a naked fauchoun. 457
 þus king charls lay,
 Wiþ his ost mani a dai,
 In þe cite of pampiloun. 460

- One day came tidings to Charles of a doughty knight called
- 40 ¶ & on a day com tiding,
Vnto charls the king,
Al of a douhti kniȝt, 463
Was comen to nasers :
Stout he was & fers,
Vernagu, Vernagu he hiȝt ; 466
Of babiloun þe soudan
þider him sende gan,
who had come to fight with him. Wiȝ king charls to fiȝt, 469
So hard he was to fond,
þat no dint of brond,
No greued him apliȝt. 472
- 41 ¶ He hadde tventi men strengþe,
He was 40 feet in height ; & fourti fet of lengþe,
his face 4 feet across, þilke panim hede, 475
& four fet in þe face,
Y-meten in þe place,
and his shoulders 15 feet. & fifteen in brede, 478
His nose was a fot & more,
His browe as brestles wore,
He þat it seiȝe it sede, 481
He loked loþeliche,
& was swart as piche,
Of him men miȝt adrede. 484
- [fol. 265, back, col. 2.]
He challenged Charles or any of his knights to fight.
- 42 **C**harls com to nasers
Wiȝ his dusse pers,
To se þat painim. 487
He asked wiȝ outen fayl,
Of king charls batayl,
To fiȝt oȝaines him : 490
Charls wonderd þo,
When he seiȝe him go,
He bi-held him ich alim, 493
For seþþen he was y-bore,
He no hadde y-sen bifore,
for never had he seen any so grim. Non þat was so grim. 496

- 43 ¶ Sir oger þe danais, Ogier first
essayed,
A kniȝt ful curtays,
 To him first was y-sent ; 499
& at his coming,
Vernagu an heyȝeing, but Vernagu took
him under his
arm,
 Vnder his arm *him* hent, 502
Y-armed as he was,
He toke him in þe plas,
 & to þe castel he went : 505 and walked off
Sir oger schamed sore, with him.
Him o-þouȝt þat com þore,
 & held him foule y-schent. 508
- 44 ¶ Reynald de aubeppine Reynald was
the next,
Was sent to þat sarrazin,
 He serued him al so ; 511 but he was served
& seyð to charlmain, in the same way.
“ Sir, þo þou won spain,
 Hadestow non better þo ? 514
So mahoun me ȝine rest,
Oȝain ten swiche þe best,
 To fiȝt ich wold go.” 517
Sir costentin of rome,
& þerl of nauntes come, After him
Costentin and the
Earl of Nantes
came out at once,
 To fiȝt wiþ boþe to. 520
- 45 ¶ & vernagu bar boþe, but Vernagu
carried them off,
No were þai neuer so wroþe,
 To nassers castel, 523
Vnder aiþer arm on,
As stille as ani ston,
 Miȝt þai nouȝt wiþ *him* mele. 526
þo charls sent ten,
Al so he serued his men,
 Miȝt no man wiþ *him* dele. 529 Then Charles sent
Charls bi-þouȝt þo, 10 at once,
but they all were
treated in the
[fol. 266,
col. 1.]
same way.
ȝif he sent mo,
 It were him wroþer hele. 532

- Then Roland
asked leave to
fight Vernagu ;
- 46 **R**oland þe gode kniȝt,
þo bad leue to fiȝt,
Oȝain þat painim, 535
King charls seyde, “ nay,
þou no schalt nouȝt bi þis day,
He is to stout & grim.” 538
So long he him bad,
þat leue of him he hadde.
Rouland armed him, 541
& com anon riȝt
In to þe feld, to fiȝt
Oȝain þat sarrazin. 544
- and Charles
granted him
leave.
- 47 ¶ & at his coming þare,
Sir vernagu was ware
& tok him vnder his hond, 547
Out of his sadel he gan him bere,
& on his hors swere
He set roulond : 550
& roulond smot him so,
þat vernagu þo
Vnto þe grounde wond. 553
& when þe cristen seiȝe þis,
þat vernagu fallen is,
þai þonked godes sond. 556
- Vernagu picked
him out of his
saddle,
- but Roland felled
him to the
ground.
- 48 ¶ þai lopen opon her stede,
& swerdes out þai brede,
& fiȝt þai gun þo. 559
Rouland wiȝ durindale,
Brewed him miche bale,
& carf his hors ato : 562
When vernagu was o fot,
He no coupe no better bot,
To roulond he gan go, 565
In þe heued he smot his stede,
þat ded to grounde he ȝede,
O fot þan were þai bo. 568
- They drew their
swords,
- and Roland cuts
Vernagu's horse
in two.
- Then Vernagu
killed Roland's
horse.

- 49 ¶ A fot þai tok þe fiȝt,
 & vernagu a non riȝt,
 His swerd he had y-lore. 571
 Rouland wiþ al his miȝt,
 He stired him as a kniȝt, [fol. 266, col. 2]
 & yaf him dintes sore. 574
 Til it was ogain þe none,
 þus þai layd opon,
 Ay til þai weri wore : 577
 Douk rouland sone he fond,
 þat wiþ no dint of brond,
 He slouȝ him neuer more. 580
- 50 ¶ When it com to þe neue,
 Vernagu bad leue,
 To resten of þat fiȝt : 583
 Rouland him trewþe ȝaf,
 So he most bring a staf,
 After his wil y-diȝt ; 586
 Vernagu graunted wel
 & went to her hostel
 When þat was niȝt. 589
 Amorwe wiþ outen fail,
 þai com to þe batayl,
 Aiþer as douhti kniȝt. 592
- 51 ¶ Sir rouland brouȝt a staf
 þat king charls him ȝaf,
 þat was long & newe, 595
 þe bodi of a ȝong oke,
 To ȝif þer-wiþ a stroke,
 He was touȝ & trewe. 598
 & wiþ þat gode staf,
 Wel mani dintes he ȝaf
 Vernagu þe schrewe. 601
 & at þe non apliȝt,
 þai gun anoþer fiȝt,
 & stones to gider þrewe. 604

They fought on
foot,

[fol. 266, col. 2]

but Roland could
not hurt him
with a sword.

At even Vernagu
proposed to
adjourn the fight
till the next day.

Roland agreed on
condition that he
might bring a
staff as his arm.

So next day he
brought a young
oak,

with which he
belaboured
Vernagu.

Then they took to
stones.

- 52 ¶ Gode rappes for þe nones,
þai ʒauen wiþ þe stones,
þat sete swiþe sore ; 607
- Their helmets and
shields were
broken to pieces.
- þat helme & heye targe,
þurch her strokes large,
þer wiþ þai broken wore. 610
- Vernagu, feeling
tired, asked leave
to have a sleep.
- & vernagu at þat cas,
So sore asleped was,
He no miʒt fiʒt no more : 613
- At rouland leue he toke,
þat time, so seyt þe boke,
For to slepe þore. 616
- 53 ¶ Roland ʒaf leue him,
For to slepe wele afin,
& rest him in þat stounde, 619
- Roland agreed,
and promised not
to touch him in
his sleep.
- [fol. 266, back,
col. 1]
- & seyde þat he nold,
For þe cite ful of gold
Be þer wiþ y-founde, 622
- Slepeand to slen a kniʒt,
þei þat he had in fiʒt,
ʒif him deþes wounde. 625
- Vernagu went
to sleep,
- þo vernagu lay adoun,
To slepe he was boun,
þere opon þe grounde. 628
- 54 ¶ & vernagu rout þore,
As a wild bore,
þo he on slepe was : 631
- and snored like a
wild boar ;
- To him rouland gan gon,
& tok þe gretest ston
þat lay in þat place, 634
- He leyde vnder his heued y-wis
For him þouʒt it lay amis,
To lowe at þat cas. 637
- & vernagu vp stode,
He stard as he were wode,
When he awakend was, 640
- so Roland brought
a great stone and
placed it under
his head for a
pillow.

- 55 ¶ Vernagu asked anon,
 “ Who leyd þis gret ston,
 Vnder min heued so?
 It no miȝt neuer be,
 Bot ȝif he were a kniȝt fre.
 Wist ich who it were,
 He schuld be me leue & dere,
 [*No gap in the MS.*]
 þei þat he were mi fo.”
 Quaþ rouland, sikerly,
 “ Certes it was y,
 For þat þou rot so.
- 56 ¶ & when þo me louest miche,
 Now tel me sikerliche,
 Whi þou art so hard,
 þat no þing may þe dere,
 Knif, no ax, no spere,
 No no dint of sward.”
 Quaþ vernagu sikerly,
 “ No man is harder þan y,
 Fram þe nauel vp ward,
 For-þi y com hider y-wis,
 To fiȝt wiþ king charlis,
 Wiþ þe hore bard.”
- 57 ¶ Vernagu to rouland sede,
 “ Al so þi god þe spede,
 Whare were þou y-born ? ”
 “ In fraunce, bi seynt austin,
 King charls cosyng,
 Our kinde lord y-corn.
 We leueþ opon ihū,
 þat is ful of vertu,
 þat bare þe croun of þorn.
 & ȝe leueþ in þe fende,
 For-þi wiþ outen ende,
 ȝe schul be for lorn.”
- Vernagu wondered greatly at this act of courtesy,
 643
- and asked who did it.
 646
- 649
- 652
- Roland asked the Saracen how it was he could not hurt him.
 655
- 658
- Vernagu told him that only in the navel was he vulnerable.
 661
- [fol. 266, back, col. 2]
- 664
- “Where wert thou born ? ” asked Vernagu.
 667
- Roland told him,
 670
- and how he was a believer in Jesus Christ.
 673
- 676

- Vernagu asked
who Jesus was. 58 ¶ & when þat vernagu
Y-herd speke of ihū,
He asked wat man he was. 679
- Roland answered,
"The king of
Paradise,
who was born of a
virgin,
suffered for man-
kind on the cross,
- Sir rouland seyð, "he is
þe king of paradys,
& lord ful of gras, 682
- In a maiden he was bore,
To bigge þat was forlore,
As sonne passeþ þurch þe glas, 685
- & dyed opon þe rode,
For our alder gode,
& nouzt for his gilt it nas : 688
- 59 ¶ & suffred woundes fiue,
& ros fram ded to liue,
þan þridde day ; 691
- & fet out adam & eue,
& mo þat were him leue,
Fram helle for soþe to say, 694
- and ascended into
heaven, one God
in Three
Persons." & sitt in trinite,
O god in persones thre ;
Swiche is our lay." 697
- ¶ Vernagu seyð þo,
"It no miȝt neuer be so,
þer of y sigge nay. 700
- 60 ¶ Hou miȝt it euer be,
þat he were on & thre ?
Tel me now þe skille." 703
- Rouland þan sede,
"Al so god me spede,
ȝis wiþ a gode wille. 706
- As þe harp has þre þinges,
Wode & soun & strenges,
& mirþe is þer till, 709
- So is god persones þre,
& holeliche on in vnite,
Al þing to ful-lille. 712

[fol. 267, col. 1]
Roland answers :
"As in a harp are
three things,
wood, and strings,
and sound, so in
God are three
persons :

- 61 ¶ & as þe sonne haþ þinges þre,
 Hete & white on to se,
 & is ful of liȝt, 715
 So is god in trinite,
 Vnite & mageste,
 & lord ful of miȝt." 718
 Quaþ vernagu, "now y se,
 Hou he is god in persones þre,
 Now ich wot þat riȝt, 721
 Ae hou þat he bicom man,
 The lord þat þis world wan,
 þer of no haue y no siȝt." 724
- 62 ¶ Quaþ rouland, "he þat ous bouȝt,
 & al þing maked of nouȝt,
 Wele miȝt he be so hende, 727
 þat he wald sende his sone,
 In a maiden for to wone,
 Wiþ outen maznes kende." 730
 Quaþ vernagu, "saunfayl,
 þer of ichaue gret meruail,
 Hou miȝt he fram hir wende, 733
 Hou miȝt he of hir be bore,
 þat was a maiden bi fore,
 Y no may nouȝt haue in mende." 736
- 63 ¶ Rouland seyð to vernagu,
 "Mi lordes fader ihū,
 Is so michel of miȝt, 739
 þat he made sonne & se,
 & fisches in þe flod to be,
 Boþe daye & niȝt : 742
 Wele may he þan, as y þe er seyð,
 Ben y-bore of a maide,
 Wiþ outen wem apliȝt." 745
 Quaþ vernagu, "it may wele be,
 Ae hou he dyed y no can nouȝt se,
 Tel me now þat riȝt. 748
- And as in the sun
 are heat, bright-
 ness, and light, so
 is the Trinity in
 Unity."
 "Now I under-
 stand," said
 Vernagu; "but
 how could God
 become man?"
 "God," said
 Roland, "who is
 Almighty, sent
 His Son to be born
 man of a Virgin?"
 "How could a
 Virgin bear a
 child?" asked
 Vernagu.
 "God, who made
 sun and sea,
 night and day,
 could easily do
 that," replied
 Roland.
 "That might well
 be," said
 Vernagu;
 "but how could
 God die,

- 64 ¶ For i mist ueuer no man,
 þat aros after þan,
 When þat he ded was, 751
 & ʒif he godes sone were,
 He no miʒt nouʒt dye þere :
 Tel me now þat eas." 754
- “Only the man-
 hood died,” said
 Roland, “the
 godhead lived
 always.”
- Quaþ rouland, “y schal tel þe.
 His bodi slepe vpon þe tre,
 & þe þridde day aras, 757
 His godhed waked euer & ay,
 & to helle tok þe way,
 & bond satanas. 760
- And so must we
 all at the day of
 judgment rise,
- 65 ¶ So schul we al arise,
 & of þe dome agrise,
 Atte day of iuggement, 763
 & answerey for our dede,
 þe gode & þe quede,
 Hou we our liif haue spent." 766
- and give account
 of our lives.”
- “But how did He
 ascend into
 heaven ?” said
 Vernagu.
- Quaþ vernagu, “now ichot wel,
 Hou he aros ichadel,
 & haue in min entent 769
 Ac hou he steyze to heuen,
 Y no can nouʒt neuen,
 No wite verrament." 772
- 66 ¶ þan seyð rouland,
 “O vernagu, vnderstand,
 Herken now to me. 775
 þat ich lord þat wiþ his miʒt,
 In a maiden a-liʒt,
 Y-born for to be, 778
 As þe sonne aros in þe est,
 & decended in þe west,
 Astow miʒt now se, 781
 Riʒt so dede god almiʒt,
 Mounted in to heuen liʒt,
 & sit in trinite." 784
- “As the sun
 which sets in the
 west rises again
 in the east,
 so did He ascend
 into heaven.”

- 67 ¶ Quap vernagu, "now ich wot,
 3our cristen lawe eueri grot,
 Now we wil fizt.
 Wheþer lawe better be,
 Sone we schul y-se,
 Long ar it be nizt."
 Rouland a dint *him* 3af,
 Wip his gode staf,
 þat he kneled aplizt,
 & vernagu to him smot,
 & carf his staf fot hot,
 Euen ato arizt.
- 68 ¶ þo rouland kneld adoun,
 & maked an orisoun,
 To god in heuen lizt,
 & seyð, "lord vnder stond
 Y no fizt for no lond,
 Bot for to saue þi rizt,
 Sende me now mizt & grace,
 Here in þis ich place,
 To sle þat foule wizt."
 An angel com ful sone,
 & seyð "herd is þi bone,
 Arise rouland & fizt,
- 69 ¶ & sched þe schrewes blod,
 Fer he nas neuer gode,
 Bi lond no bi se :
 þei alle prechours aliue,
 To cristen wald *him* schriue,
 Gode nold be neuer be."
 When rouland herd þat steuen,
 He stirt him vp ful euen,
 & fauzt wip hert fre ;
 Strokes bi sex & seuen,
 Togider þis kniztes 3euen
 þat mani man mizt y-se.
- 787 "Now," said
 Vernagu, "I
 understand your
 religion every
 whit: let us try
 whose religion
 God will prevail."
- 790
- 793 They then re-
 sumed their fight,
 [fol. 267, back,
 col. 1]
 and Vernagu cut
 Roland's staff in
 two.
- 796
- 799 Roland fell on his
 knees, and prayed
 God for help to
 overcome the
 Saracen.
- 802
- 805
- 808 An angel soon
 appeared, and
 bade him arise,
- and slay the
 infidel.
- 811
- 814
- 817 Roland started
 up, and laid on
 strokes by six and
 seven.
- 820

- 70 ¶ Rouland wiþ outen dueling,
þureh miȝt of heuen king,
Vernagu he smot, 823
þat þe left arm, & þe scheld
Fel forþ in to þe feld,
Fram þat painim fot hot : 826
His arm þo he had lore,
Swiþe wo him was þer fore
& fast he fauȝt y wot. 829
He smot rouland on þe croun,
A strok wiþ his fauchoun,
þat þureh þe helme it bot. 832
- 71 ¶ No hadde ben þe bacinet,
þat þe strok wiþ sett,
Rouland hadde ben aqueld. 835
þe sarrazin sayd aswiþe,
“ Smite ich eft on siþe
þi liif is bouȝt & seld.” 838
Rouland answerd, “ nay,
Mine worþ þe raþer pay,
Bi god þat al þing weld ;” 841
& wiþ a strok ful large,
He clef þe sarrazins targe,
þat half fel in þe feld. 844
- 72 ¶ & at anoþer venov,
Roland smot vernagu,
þat he fel down to grounde, 847
& rouland wiþ durindale
ȝaf him strokes fale,
& his deþes wounde. 850
þe paynem erid, “ help, mahoun,
& Iubiter of gret renoun,
þat beþ so michel of mounde, 853
As ȝe beþ miȝt-ful helpeþ me,
þat ich miȝt y-venged me
Of þis cristen hounde.” 856

Soon he cut off
the Saracen's left
arm,

but Vernagu
hit him so sore on
the head

that had it not
been for his
helmet he had
been killed,

[fol. 267, back,
col. 2]

but with one blow
he cut Vernagu's
shield in two,

and with the next
stroke gave him
his death wound.

Vernagu called on
his gods for help,

- 73 ¶ Rouland lou3 for þat cri,
 & syd, “mahoun, fikerly,
 No may þe help nouzt : 859
 No Iubiter, no apolin,
 No is worþ þe Brust of a swin,
 In hert no in þouzt.” 862
 His ventail he gan vn-lace,
 & smot of his heued in þe place,
 & to charls it brouzt : 865
 þo þonked he god in heuen,
 & mari wiþ milde steuen,
 þat he so hadde y-wrouzt. 868
- 74 ¶ & al þe folk of þe lond,
 For onour of roulond,
 þonked god old & zong : 871
 & zede a procesioun,
 Wiþ croice & gomfaynoun,
 & salue miri song, 874
 Boþe widowe & wiif in place,
 þus þonked godes grace,
 Alle þo þat speke wiþ tong. 877
 To otuel also zern,
 þat was a sarrazin stern,
 Ful sone þis word sprong. 880

but Roland only
mocked him.

Then he cut off
his head and took
it to Charlemagne,

who thanked God
and Mary.

Then there was
general thanks-
giving in honour
of Roland.

Soon the tidings
of Vernagu's
death reached
Otuel.



The Romance of Otuel.

Otuel.

[fol. 268, col. 1]

[The numbers in brackets in the margin refer to the corresponding lines of "Roland and Otuel."]

- 1 **H**Erkneþ boþe zinge & olde,
 þat willen heren of batailles bolde,
 & ze wolle a while duelle,
 Of bolde batailles ich wole 3ou telle, 4
 þat was sumtime bitwene
 Cristine men & sarrazins kene.
- 2 ¶ þere was sumtime a king in france,
 A dou3ty man wiþ spere & launce,
 & made sarazins ful tame,
 King charles was his name,
 & was born in seint denys,
 Nou3t bote a litel fram parys, 12
 & was a wol treu kni3t,
 & meintenede cristendom arizt.
- 3 ¶ In his time, a king þer was,
 An heþene þat vncristned was, 16
 þat was king of lumbardie,
 & was y-hoten king garsie.
 Marsile was his al so,
 & manie oþer londes mo. 20
 A swiþe gret lord he was,
 In his time non suych þer nas,
 On ihū crist ne leuede he nou3t,
 þat him hadde so dere a-bou3t. 24
 He leuede al in maumetrie,
 & for-sok god & seinte marie.
 In alle londes þere he wente,
 He slou3 al þat euere he hente, 28

Hearken all,
 young and old,

and I will tell you
 of the wars
 between the
 Christians and
 Saracens.

8 Once there was a
 doughty king of
 France, Charles, a
 true knight,

12

16

in whose time was
 a heathen king of
 Lombardy,

named Garsie.

20

A great lord he
 was,

24

but he believed
 not on Jesus
 Christ,

28

and his whole
thought was to
destroy Christi-
anity.

þat wolde on ihū crist bileue,
& tok þe lond to his byheue :
Nizt & day it was his þout,
To bringe cristendom to nout. 32

Never in all
heathendom was
there so great a
king :
[fol. 268, col. 2]

4 ¶ In heþenness þer nas no king,
þat ne hel[d] of him sum þing,
Or dude him omage or feute.
Suich a nizty king was he, 36
Alle þei scholden to him bouwe.
He was lord of londes ynowe,
& zit he þouzte wit maistrie,
Habben al cristendom to gye : 40
Al cristendom more & lasse,
He þouzte to maken heþenness.

when he held his
parliament,

5 ¶ Whan he wolde hauen a *parlement*,
þere com to his comaundement, 44
To helpen hym wit alle þinges,
Fiftene heþene kinges :

fifteen kings came
at his command,
and swore to join
in war on
Charles,

& alle þei were togidere sworn,
þat cristendom scholde be lorn, 48
& maden alle here ordenancee,
To werren uppon þe king of France,
For þei herden alle tidinges,

for he was the
greatest of Chris-
tian kings.

þat he was chef of cristene gynges, 52
& þe king wiste it wel.
Nou schulle ze here hou it bifel,

On Childermas-
day Charles with
his douze-peres
went towards
Paris.

6 ¶ Hit was on childermasse day,
Sop to segge wiþ outhen nay, 56
þat king charles of sein denys,
Wente him to ward parys. [39.]
Hise duzze peres wit him he nam,
& muche poeple to him kam, 60
& token alle here consail þare,
þat þei wolden wiþ alle fare,

- Into Marsile riden and gon, [46]
 & werren þere wiþ godes foon, 64
 & hadden set a certein day,
 To wenden þider wiþ outen delay : On his way he
 Bote ar þei þiderward ferden, heard of a
 Suiche tydinges þei herden, 68 doughty Saracen,
 Of a sarasin¹ dou3ti & good,
 þat a-mocuede al here blod.
- 7 ¶ þer com a sarazin ful of rage, [55]
 Fram king garsie in message, 72
 In to paris þe wei he nam,
 & to þe kinges paleis he kam.
 Otuwel his name was, named Otuel,
 Of no man a-fered he nas, 76
 Into þe paleis þo he cam,²
 A skwier be þe hon[d] he nam, [fol. 268, back,
 & seide : "ich am comen her, col. 1.]
 Kyng garsies messenger, 80 who was sent as
 To speke wiþ charles, king of þis lond, a messenger from
 & wiþ a kni3t þat heet Roulond, Garsie, to Charles
 & a noþer hatte oliuer, Roland,
 Kniztes holden wiþouten peer : and Oliver.
 84
 þose þre ich biseche þe,
 þat þou telle me whiche þei be."
- 8 ¶ þe skwier þou3te wel by si3t, Otuel is led by a
 þat Otuwel was a dou3ti kni3t, 88 squire into
 & for he was in message come, Charles' presence
 Bi þe hond he haueþ him nome,
 & ladde him in to þe halle,
 Among þe grete lordes alle, 92
 & þere þei stoden oppon her feet.
 He schewede him where þe king seet,

¹ MS. sazasin.

² This line is twice written in the MS.; at the end of fol. 268, col. 2, as above, and at the beginning of p. 268 back, col. 1, In to þe palais þo he cam.

		& tauzte him hou he scholde knowe, þere þei seten oppon a rowe, Roulond & olyuer, & þe godde kniȝt ogger.	96
He went directly up to Charles,	9	¶ Anon as otuwel hadde a siȝt Of charles þat was king & kniȝt, For eye of no man he ne leet, Bote wente to him þere he seet.	100
without any fear,		Hit was þe boldeste sarazin, þat enere þorte drinke win, & þat was sene wiþ oute lesing. þo he spak wiþ charles þe king.	104
and said before them all: "Garsie, my lord, defies thee, and curses thee!"		He seide to him amydde his halle : "Sire king, foule mote þe falle, þou art a-boute for to greue Mahoun þat we onne byleue, þere fore haue þou maugre, So þe greteþ garsie bi me, þat me haueþ in message sent, To seggen his comaundement.	[93] 108 112
And Roland he challenged to meet him in the field in single combat.		& þou, Roulond, þat art his kniȝt, Nou ich knowe þe be siȝt, May ich mete þe in þe feeld, Wiþ þi spere & wiþ þi scheld, Ich wole wyte, so mote Ich þe, Riȝt bytwene me & te." ¹	[109] 116 120
[fol. 268, back, col. 2.]		. .	

¹ (Eight lines lost in consequence of the cutting out of the illumination at the beginning of the poem. These eight lines were on the back of the illumination.)

- 10 ¶
.
“ þat þou makest offe þis bost,
Tel me nou 3ef þou wost.” [133]
Quaþ otuwel, “so mote ich þe,
I nelle nouzt hele for eie of þe. 124
It was oppon a weddenesdai,
In aueril be-fore þe may,
King garsie þe weie nam,
To þe Cite of rome he cam, 128
Twenti þousende was þe sawe,
þat were þare of sarazin lawe :
Coursouse m[i swerde ful] harde fel,
& bot þere Freinche flechs fol wel.” 132
where with my
sword I slew full
many
Frenchmen.”
- 11 ¶ Estuzt of leggers, a freinshe knizt,
He sterte op anon rizt,
& kyppte anon in his hond
A gret muche fir brond, [155] 136
& to otuwel a strok hadde ment,
& Roulond by-nam him þe dent.
but Roland
warded it off.
- 12 ¶ þanne seide charles þe king,
“Ich for bede oppon alle þing, 140
þat noman be so wood,
For to don hym oþer þan good,
A kinges messenger for he is,
He ne schal habbe non harm, i-wis.” 144
Charles also
interposed to
protect him,
- 13 ¶ “Sire king,” quaþ otuwel, “be mi blod,
& ani of hem be so wod,
To drawe to me swerd or knif,
Certes he schal lesen his lif.” 148
but Otuel defies
them all.
- 14 ¶ þe kinges knižtes hadden tene,
Of otuwel wordes kene ;
Wiþ þat word anon rizt,
Op starte a freinsche knizt, 152
Bihinden otuwel he cam,
- The French
knights are
enraged,

and one seizes
Otuel by the
head,

[fol. 269, col. 1.]
and attempts to
kill him with a
knife.

Otuel draws his
sword,
and slays him.

The French press
round Otuel to
avenge their
comrade,

but Otuel
threatens them,
and orders them
to sit down.

- & be þe hod otuwel nam, [165]
 & braid wiþ so gret miȝt,
 & braid adon þat heþene kniȝt, 156
 & anon out wiþ a knif,
 & wolde haue reued him his lif,
 & þat sarazin otuwel,
 Was i-armed swiþe wel, 160
 þat he ne dede him nouȝt bote good,
 Ne drouȝ of his bodi no blood.
- 15 ¶ He starte op & was wroþ,
 To ligge longe him was loþ, 164
 & Corsouze his brond he drouȝ, [175]
 & þe kinges kniȝt he slouȝ,
 & amang hem alle he stood,
 & lokede as he were wood. 168
 þe kinges kniȝtes were agramed,
 & summe of hem were aschamed,
 þat otuwel in þe halle,
 Slouȝ a kniȝt among hem alle, 172
 & bi-gunnen op to stonden,
 & þouȝte to leggen on him honden.
- 16 ¶ Otuwel þer of was war,
 & in his herte it him bar, 176
 þat þei nere a-boute no good,
 & seide to hem þere he stod ;
 “ Bi þe louerd fire mahoun, [179]
 Kniȝtes i rede ȝe sitten a-doun. 180
 For ȝef ani of ȝou so hardi be,
 þat any strok munteþ to me,
 Mahoun mi god ich here for-sake
 ȝef he sshal enere ordres take, 184
 Of ani oper bisschopes hond,
 Bot of Corsouze mi gode brond.”
- 17 þei be-helden otuwel alle,
 Kniȝtes & skwieris iþ þe halle, 188

- þer nas non þat þere stood,
 þat ne wende otuel were wod,
 & euere he held his swerd y-drawe,
 & 3af nouzt of hem alle an hawe. 192
 King charles stood vprizt,
 & comaundede a non rizt,
 þat no man sscholde be so wod, [181]
 To do þe messenger nouzt bote good. 196
- 18 ¶ Kniztes & sweines in þe halle,
 Were wol glade þer of alle,
 þat þe king so bad,
 For mani of hem was sore adrad, 200
 & þei wiþ drowen hem echone, [fol. 269, col. 2.]
 & euere stod otuwel al one,
 & biheld hem as þei zede,
 3ef ani him wolde strok dede. 204
- 19 ¶ þanne seide charles þe king :
 “Bi god þat made alle þing, [182]
 Sarasin, nere þou messenger,
 Wroþer hele come þou her, 208
 I rede þou zeld op þi brond,
 & taket out of þin hond.”
 Charles calls on
 him to surrender
 his sword,
- 20 ¶ Quap otuwel, þat sarazin,
 “Bi mahoun, þat is louerd myn, 212
 I nelle take it out of min hond
 To noman of al þi lond,
 þat is þer inne geten & bore,
 þat wind þou hauest ilore.” 216
 but Otuel
 declares he will
 give it up to no
 man.
- 21 ¶ “Sarasin,” quap roulond,
 “Tak me þi swerd in myn hond,
 & iche wole saue þe bi mi blod,
 Sschal noman do þe nouzt bote good, 220
 & whan þou art redi to fare
 For soþe þi swerd sschal be 3are.” [191]
- Roland offers to
 take charge of it,
 and promises that
 none shall
 interfere with
 him.

- Otuwel refuses,
and advises him
to keep away
from him.
- 22 ¶ Quap otuwel þe sarazin ;
“ Bi mahoun, þat is louerd min, 224
þauz ich hadde skwieres twelue,
Ich wole bere myn swerd mi selue.
Holte o roum ! ich wolde rede,
& þanne dostou a god dede.” 228
- Charles asks
Otuwel what his
message is.
- 23 ¶ “ Sarazin,” quap charles þe king,
“ Let ben al þi þretning.
Tel me nou alle & some 232
In what message artou come.”
Otuwel, þat noble kniȝt,
Answerede a non riȝt :
“ Hider me sente king garsie, [205]
Spaine is his, an[d] lumbardie, 236
& manye londes name-couþe,
þat i ne mai nouȝt nemne wiþ mouþe ;
Bi me he sente þe to segge,
þou sscholdest cristendom a-legge, 240
& maken þine men in eche toun,
For to leuen on fire mahoun,
& þou & alle þine barons holde,
Of him ȝe sschulle ȝoure londes holde, 244
þanne miȝtou amenden ȝif þou wilt,
þat þou hauest mahoun agult :
& certes, bote it so bi-falle,
Garsie wele ȝiue þine londes alle, 248
To olecent of esclauenye,
þe kinges sone of Ermenie,
þat haueþ his .o. douȝter to wif,
þat he loueþ as his lif ; 252
þous sshall all þi murþe a-down,
Bote þou leue on sire mahoun.”
- to bid Charles to
forsake
Christianity,
he and all his
men,
and believe in
Mahomet,
and become
vassals of Garsie.
- [fol. 269, baek,
eol. 1.]
- That if he will
not do so,
Garsie will give
all his lands
to Oiecent of
Selavonia.
- The donzeperes
declare that
France must
never be given up,
- 24 ¶ þe duzze pieres answerede þo : [253]
“ Certes, while we moun ride & go, 256
Fraunse sshal he neuere ȝiue,

- To noman while we moun liue.
 Sire king, his wille nou þou wost,
 Let asemblen al þin ost, 260 and call on
 & let vs upon garsie wenden, Charles to mareh
 Alle hise londes for to ssehenden ; at once against
 Of wordes þat he haueþ ispeke, Garsie.
 For soþe we reden you be a-wreke." [258] 264
- 25 ¶ " Certes, sire king," quap otuwel, " Certes," said
 " þine freinsche kniȝtes kune ȝelpe wel, Otuel to Charles,
 & whan þei beþ to werre ibrouȝt, " these knights
 þanne be þei riȝt nouȝt. 268 can yeþ well,
 but do little,
- 26 ¶ þauȝ þou bringe wiþ ssehield & spere
 Al þat eucere may wepene bere,
 To werren vpon [k]ing garsie, 272
 Certes alle þei ssehouden deie.
 & þou art king, & old kniȝt, and you yourself
 & hauest iloren al þi miȝt, are old and
 & in þi ȝinkþe, tak god hede, feeble,
 þou nere neuere douȝti of dede." 276 and even when
 young you were
 no doughty
 knight."
- 27 ¶ þo was þe king was a-gramed,
 & alle hise duȝze peres asschamed,
 þat otuwel, þat heþene kniȝt,
 Tolde of hem alle so liȝt. 280 They are all
 ashamed and
 annoyed at Otuel's
 insolence,
- 28 ¶ Rouland bi þe king stood, [292]
 & ameuede al his blod,
 & seide in wrappþe a non riȝt,
 To otuwel þat heþene kniȝt ; 284
 " To werren on garsie ȝef we fare,
 In bataille, and i mete þe þare,
 & i may mete þe ariȝt,
 Bi ihū þat is ful of miȝt, 288
 þou ne ssehalt neuere after þat day,
 Despice freiuchs man, ȝef ich may." [fol. 269, bar-k,
 col. 2.]

- Otuel laughs,
- 29 ¶ “Ouz,” quap otuwel & louz,
 “Wherto makestou it so touz, 292
 To prete me in anoþer lond,
 Nam ich [nouzt] here at þin hond, [303]
 3ef þou hauest wille to fihte,
 Whan euere þou wolt let þe dihte, 296
 & þou ssehalt finde me redi dihte,
 In þe feld to bide fihte.”
- and says he is quite ready at any moment.
- Roland accepts the challenge,
- 30 ¶ “Bi god,” quap roulond, “ich wolde be zare
 Whan ich wiste to finde þe þare, 300
 & euele mote he þriue & þe,
 þat ferst failleþ of me & te.”
- and Otuel proposes the next day for the duel.
- 31 ¶ “3e leue za,” quap otuwel þo,
 “Wheþer so failleþ of us two, 304
 Ich wole finde mahoun to borwe,
 Ich wile be redi erliche to morwe.”
- Roland is willing,
- 32 ¶ Quap roulond, þar he stod on grounde,
 “Selpe me gode.” feere ifounde 308
 Rihte be fore þe kinges Eien,
 þat alle þe kinges knihte seien,
 Eiper oþer his trowþe plihte,
 Vppon morwen for to fihte. 312
- and they plight their words to each other.
- Charles is pleased with Otuel,
- 33 ¶ King charles stod al stille,
 & biheld his gode wille,
 & seide, “it is harm, iwis,
 þat þou nost what follaut is ; 316
 3ef þou woldes follaut take,
 & þine false godes for sake,
 Iche wolle make the, so mote ihc þe,
 & tou wille bleue wiþ me, 320
 A riche man in mi lond,
 þat ich wille sikere þe on hond.”
- and declares that if he will be baptized he will make him a rich man,
- 34 ¶ Otuwel, þat hardi knihte,
 Answerde a non rihte : 324

- “ Cristes cors vppon his heued,
 þat me radde such a red,
 To forsake mi god mahun ;
 I nelle nouzt leue thi false sarmon.” 328
 but Otuel with a
 curse indignantly
 refuses.
- 35 ¶ þauz otuwel speke outrage,
 For he was comen on message,
 King charles þat was heende and god,
 Noble soffre him habbe nouzt bote god, 332
 Bote seide to him a non riht :
 “ Be þou skwier, be þou kniht,
 Tel me zef thi conseil is nome,
 Of what linage þou art come.” 336
 Charles asks him
 of his rank and
 family.
 [fol. 27^o, col. 1.]
- 36 ¶ Otuwel answerde þis ;
 “ A kinges sone ich am, iwis,
 Soþ to segge & nouzt to lye,
 Ich am þe kinges cosin garsie, 340
 Fernagu myn eem was,
 þat neuere ouer-comen nas,
 Sir roulond þi cosin him slouz,
 þere fore wole rise wo inouz, 344
 þere fore ich desire so moche,
 To fihte wiþ roulond sikerliche.
 Ich wille to morewen in þe day,
 Awreken his deþ zef ich may, 348
 Nou he haueþ iseid his sawe,
 þat he ne mai him nouzt wiþ drawe,
 þat we schule boþe fihten ifeere.
 Nou ich wille þat þou it here, 352
 Min Emes deþ ich [wille] a-wreke,
 Or myn herte sshal to-breke.”
- 37 ¶ King charle[s] gan to meuen his blod,
 Bot napeles he was hende & good, 356
 & nolde for hise wordes heze,
 Don otuel no vileinie.
 Charles is vexed
 at his insolence,
 but as he is an
 ambassador

- Bote comaundede a non a swein,
 Gon sechen him his chaumberlein, [321] 360
 A 3ing kni3t ant nou3t old,
 þat was wel norssched & bold;
 & seide to him, "sire Reiner,
 Tak here þis messeger, 364
 & to his in saueliche him lede,
 þat for no word ne for no dede,
 þat he haueþ don & seid,
 þat non hond be on him leid; 368
 & loke that he be wel idi3t,
 & onoured als a kni3t."
- he gives him in
 charge to Rayner
- to be treated with
 all honour due to
 his rank.
- 38 ¶ þe chaumberlein a non dede,
 Als þe king him hadde ibede, 372
 & ladde him hom to his in;
 & whan he was icomen in,
 He tok his leue the chaumberlein,
 & wente to þe king a3ein. 376
- Rayner conducts
 Otuel to his
 lodgings.
- Charles cannot
 sleep all night,
 [fol. 270, col. 2.]
 fearing that Otuel
 may kill Roland.
- Littel slep þe king þat ni3t,
 For ferd of roulant þat gode kni3t
 Of þe bataille he hadde inome,
 Leste he were ouer-come, 380
 For þe king hadde sein fol wel,
 þe kunteaunse of otuel:
 þe king wiste wel a fin,
 Hit was a bold sarazin, 384
 For he sau3 hit wel by si3t,
 þo he sau3 him slen his kni3t.
- 39 ¶ On morwe þo þe dai sprong,
 & þe larke bi-gan hire song, 388
 King charles wente to cherche,
 Godes werkes for to werche. [330]
 Roulond, his cosin, wiþ him zede,
 Of godes help þat hadde nede, 392
- In the morning
 Charles,
 accompanied by
 Roland and his
 knights,

- þei wenten a non to here masse, go to hear mass.
 For here sinnen sscholde be þe lasse.
- 40 ¶ þo þe masse was iseid, [337] 396
 & þe uestement doun ileid,
 þe king & roulond ifere,
 Wente forþ as 3e moun here,
 Ri3t to þe paleis 3ate,
 & founde houinge þer ate 400 where they find
 Otuel, armed and idi3t, Otuel ready and
 Al redi to bide fi3t. waiting for them.
 þo seide þat sarazin ;
 “ Sire king, where is þi cosin, 404 He asks where
 Roulond þat his truþe plizte, [341] Roland is.
 þat he wolde wiþ me fi3te ?
 He was þo fol heie of mod,
 Is he nou ilete blod.” 408
- 41 ¶ Roulond stod & al¹ herde, [1 MS. al &]
 Hou otuel toward him ferde,
 & answerde a non ri3t :
 “ By ihū, þat is fol of mi3t, 412 Roland declares
 þin heued sschal fele vnder þin hood, he will soon show
 þat i nam nou3t laten blood.” him what he can
 do.
- 42 ¶ “ Wel-come be þou,” quaþ otuwel þo,
 & turnde his stede & made him go, 416 They all ride to
 & to þe place þo rod he, the place chosen
 þere þe bataille sscholde be. for the fight ;
 Al a-boute þe water ran,
 þer was noþer man ne wimman, 420 it is a field
 þat mi3te in riden no gon, water except in
 At no stede bote at on ; one place,
 & þere otuwel in rood, at which Otuel
 No lengere he ne a-bood. 424 rides in first,
 [fol. 270, baek,
 col. 1.]
- 43 ¶ Roulond þat dou3ti kni3t,
 Was fol hasteliche idi3t, but Roland is in
 such a hurry

- & his stede he bi-strod,
 & no lengere he ne ahood, 428
 Er þe dai i-don it were,
 þer þei sschollen fiȝten ifere.
 Anon als roulond be-heeld,
 Otuwel houede in þe feel[d], 432
 Roulond was so egre to fiȝte,
 þat for al þe world he ne miȝte
 Abide to riden in at þe ȝate,
 þere otuwel rod in ate, 436
 He þoute þe nekste weie to ride,
 & no lengere he nolde a-bide,
 He smot his stede wiþ spores briȝte,
 & wiþ help of godes miȝte, 440
 Ouer þe water þe stede swam,
 & to londe saf he cam.
- 44 ¶ Anon riȝt als roulond
 Hadde ikauȝt þe druþe lond, 444
 Gret enuye was ham be-twene, [451]
 þei riden to-gedire wiþ speres kene,
 þat were steue & nouȝt longe ;
 & þe kniȝtes were boþ stronge, 448
 & smyten eiþer in oþeres ssehld,
 þat boþe hors fellen in þe feld,
 & risen aȝein op *fran* þe grounde,
 & boþe kniȝtes were hole & sounde. 452
- 45 ¶ þo þe stedes were risen boþe,
 þe kniȝtes woxen boþ fol wroþe,
 & drowen swerdes ate laste,
 & eiþer huȝ on oþer faste. 456
- They draw their
 swords.
 Roland aims a
 stroke at Otuel,
 who dodges it,
 Roulond to otuwel smot
 A strok, þat fol sore bot,
 He wolde haue smiten otuwel,
 & he blenkt swiþe wel, 460
 & roulond smot þe stede broun, [466]

- & clef þe heued al adoun,
 & þe stede fel to grounde,
 Bot otuwel was hol & sounde. 464
 and the sword
 cleaves the head
 of his horse.
- 46 ¶ Roulond was hende & good of wille,
 & houede oppon his stede stille,
 To smiten made he semblant non,
 Er otuwel was risen & gon. 468
 Roland waits for
 Otuel to get up.
 [fol. 270, back,
 col. 2.]
- 47 ¶ “Roulond,” quap otuwel, “what was þe?
 Art tou blynd, miȝtou nouȝt se
 Wil ich oppon mi stede sat?
 Whi sselholde mi stede hadde that? 472
 It hadde be more honour to þe,
 For soþe to hadde i-smite me.”
 Otuel abuses him
 for killing his
 horse.
- 48 ¶ “Ouz,” quap roulond, “blame me nouȝt,
 Bisengeme, ihe hadde i-fouȝt. 476
 Otuwel, ich hadde yment,
 þat þou sselholdest haue ifeled þat dent.
 Ich hadde wel leuere, so mote ich þe,
 Otuwel, hadde ȝouen it þe.” 480
 “By Saint
 James,” says
 Roland, “I meant
 the stroke for
 you.”
- 49 ¶ Otuwel was wrop his stede was slawe,
 & wiȝ his swerd he bar i-draue,
 He smot to roulond wiȝ good wille,
 þat [h]ouede oppon his stede stille. 484
 þat he hadde roulond ment,
 & he failede of his dent,
 & smot roulondes gode stede,
 þat neuere eft on erþe he ne ȝede. [478] 488
 Otuel in a rage
 smites at Roland,
 but misses him,
 and kills his
 horse instead.
- 50 ¶ Otuwel þonte on erre deede,
 þo he hadde slawe his stede,
 Hou roulond houede stille as ston,
 Til he was risen & gon; 492
 & he stod al stille,
 & leet roulond risen at wille,
 & seide, “roulond, so mote ich þe,
 þat strok ich mente to þe, 496
 Otuel gives
 Roland time to
 get up,
 and declares he
 meant the stroke
 for him,

- not for his horse. & nou it is on þi stede istunt,
Let nou stonde dunt for dunt."
- 51 ¶ Þo þei sien non oþer bote,
þei wenten to-gidere al on fote, 500
& strokes ʒeden bi-twene ham so kene,
þat þe fer sprong out bi-twene.
- 52 ¶ King charles wiþ hise kniʒtes bolde, [486]
Was come þe bataille to bi-holde, 504
& bi-souʒte god fol of miʒt,
He sscholde saue roulond his kniʒt.
- 53 ¶ Boþe kniʒtes were gode & stronge,
& fouʒten to gider swiþe longe, 508
Roulond was a hende kniʒt,
& feled þat otuwel smot ariʒt,
& þat myʒt was in his arm,
& þoute to sauen him *fram* harm, 512
& seide, "otuwel, let þi fiʒt,
& leue on ihu ful of miʒt,
& ich wele ben at acent,
þat þou sschalt wedde belecent, [521] 516
þe kinges douʒter, mi nese þat is ;
I rede, otuwel, þat þou do þis."
- 54 ¶ Quap otuwel to roulond,
"Whil mi swerd is in min hond, 520
Al þi preching is for nouʒt,
Hit ne cam neuere *in* my þout,
Me ne stant nouʒt of þe swich awe,
þat þou sschalt make me reneie mi lawe, 524
For to wedde belecent ;
So nis nouʒt mi wille iwent."
- 55 ¶ Þo þei ne miʒte nouʒt acente,
Aʒein to bataille þei wente, 528
& fouʒten harde to-gidere beie ;
Neueron of oþer ne stod eie.
- Charles prays to
God, to
save Roland.
- Roland, finding
that Otuel is a
strong knight,

and smites hard,
[fol. 271, col. 1.]

offers him
Belecent, the
king's daughter,
in marriage,
if he will
become Christian.
- Otuel declares
nothing will make
him renounce his
religion.
- The fight is
renewed.

- 56 ¶ Roulond bi-gan to meuen his blood,
 þat otuwel so longe stood, 532 Roland with all
 & for tene vp wiþ þe brond, his might aims a
 þat he bar in his hond, stroke at Otuel's
 & in þe heued he þoute to redde head,
 Otuwel, bote nouzt he ne spedde. 536
 Otuwel starte o side, but Otuel starts
 & lette þe swerd bi him glide, to one side,
 & roulond wiþ þe swerdes end, and the sword
 Reizte Otuwel oppon þe lende; 540 wounds him in
 Als he wolde þe dent fle, [552] the thigh,
 Otuwel fel on kne. so that Otuel falls
 on his knee.
- 57 ¶ Otuwel a-ssehamed was,
 þat he knelede oppon þe gras, 544
 & for anger his herte gan sswelle, He is soon up,
 & þouzte roulonde for to quelle; and makes a cut
 In the heued he hadde him ment, at Roland's head,
 Bote roulond bleinte for þe dent, 548
 As swete ihu crist wolde,
 þat roulond þere deie ne sseholve.
 Bi side þe heued þe dent wente,
 & þe hauberk he to-rente, 552 but misses it,
 Fram þe hepe bon an heiz, and cuts a great
 þat alle þe pece out fleiz. piece off his
 hauberk.
- 58 ¶ King charles sauþ þere he stood,
 & was fol dreri in his mood, [fol. 271, col. 2.] [574] 556
 & was swiþe sore afrizt, Charles begins to
 To lese roulond his gode knizt, fear greatly that
 For otuwel smot so heterliche, he will lose
 þe king wende sikerliche, 560 Roland,
 þat roulond sseholve been ylore,
 & was a sori man þere fore.
- 59 ¶ As þe king stod in doute,
 He spak to his folk aboute, 564
 & seide to alle þat þere were ;

- and he bids all his knights to kneel and pray for an end of the duel, and
- the conversion of Otuel.
- They do so,
- and immediately a white dove descends from heaven and settles on Otuel's head.
- Otuel at once leaves off fighting,
- and says he will accept Roland's offer,
- and will become a Christian.
- Roland gladly agrees.
- [fol. 271, back, col. 1.]
- “ Lordinges, doth as ich zou lere,
 Sitte eche man oppon his kne,
 & biddeth to god in trinite, 568
 For his *grace* & for hise miȝtes,
 Sende seiȝtnesse bi-twene þo kniȝtes
 & ȝiue otuwel wille to day,
 For to rencien his lay.” 572
- 60 ¶ Euerichone þei token here red,
 & deden as þe king ham bed,
 To ih’u crist þei deden here bone,
 & swete ih’u herde ham sone. [578] 576
- A whit coluere þer cam fle,
 þat al þe peple miȝten se,
 On otuweles heued he liȝte,
 þoru þe uertu of godes miȝte. 580
- & otuwel, þat douȝti kniȝt,
 Wiþ-drouȝ him anoon riȝt
 Fram roulond, & stod al stille,
 To fiȝte more he ne hadde wille, 584
 & seide, “ Roulond þou smitest fol sore, [582]
 Wiþ-drau þin hond & smiȝt na more.
 Ȝef þou wolt holden þat þou me het,
 þat i sshal wedde þat maiden swet, 588
 þe kinges douȝter, belesent,
 For soþe, þan is mi wille went,
 Ȝef i sshal wedden þat faire may,
 Ich wille bileuen oppon þi lay, 592
 & alle myne godes forsake,
 & to zoure god ich wille take.” [585]
- 61 ¶ Roulond likete þat word fol wel,
 & answerede otuwel ; 596
 “ I þonke it ih’u, ful of miȝt,
 þorou wham þat *grace* is in þe liȝt.”
- 62 ¶ Otuel caste of his hond
 Corsouse, his gode brond, 600

- & roulond his also,
 & to-gidere þei gunc go.
 Eyther for-ʒaf oþer his loþ,
 Nas non of hem wiþ oþer wroþ,
 Bote clippe & kusse eyþer oþer,
 As eiþer hedde been oþeres broþer.
- 63 ¶ King charles rood þidere a non,
 & kniʒtes wiþ him many on.
 Anon as he þider cam,
 Bi þe hon[d] roulond he nam,
 & seide, “roulond, for godes Erþe,
 Hou is þe and þis man iwurþe?
 So harde strokes as ʒe habben ʒiue,
 Hit is wunder þat ʒe liue.”
- 64 ¶ “Sire,” quaþ roulond, “we beþ al sounde,
 Noþer of vs ne haueth wounde. [598] 616
 Otuwel haueþ his conseil nome,
 þat he wile cristene by-come,
 & ich habbe granted bi ʒoure acent,
 þat he sshal wedde belecent.”
- 65 ¶ “Certes,” quaþ charles þo,
 “Nou þou wolt þat it be so,
 I grante wel þat it so be,
 For whi þat he wille dwelle wiþ me.
 þanne hadde ich þe & oliner,
 Otuwel, & gode ogger,
 In all þe world in lenkþe & brede,
 þer nis king þat nolde me drede.”
- 66 ¶ þe king took otuwel a non,
 & to his paleis made him gon,
 & makeden murþe & meloudie,
 Of alle maner of menestrousie,
 For þe miracle þat was wrouʒt,
 þat otuwel hadde iturnd his þouʒt.
- They both throw
 down their
 swords,
 and embrace
 each other,
 and walk off
 together.
- 604
- [588]
- Charles with his
 knights ride to
 meet them,
- 608
- and asks what
 has happened.
- 612
- Roland tells him
 that Otuel has
 agreed to become
 Christian,
 if he may marry
 Belicent.
- 620
- Charles agrees at
 once.
- 624
- 628
- They all return to
 the palace,
 and make great
 rejoicing for the
 conversion of
 Otuel.
- 632

- On the morrow
they conduct him
to church,

where he is
baptised by
Turpin.
- 67 ¶ On moruen þo þe day was brigt,
þei ladden to churche þat noble knigt, 636
Bisschop turpin was bisschop þo,
He follede him þat day & nammo.
- Charles then
offers him his
daughter;
- 68 ¶ þo otuwel hadde follauzt nome, [613]
& to þe kingges pees was come, 640
þe king heed him his douzter a non,
& feire londes mani on.
- [fol. 271, back,
col. 2.]
- 69 ¶ Otuwel to þe king saide,
“Sire, keep me wel þat maide, 644
For soþe ich nele hire neuere wedde,
No neuere wiþ hire go to bedde,
Er þi werre to þe ende be brouzt,
& sum what of þi wille wrouzt, 648
Whan king garsie is slawe or take,
þanne is time mariage to make.” [660]
- but Otuel declares
he will not marry
her until the war
is over,
- and Garsie a
prisoner or slain.
- 70 ¶ Quaþ king charles to otuwel ;
“Nou i se þou louest me wel, 652
& zef i leue, so mote I þe,
þou ne ssehalt nouzt lese þi loue on me.”
- Charles is greatly
pleased.
- He calls a council
of his douzperes,
- 71 ¶ þo leet þe king asemblen a non,
Alle hise duzze peres echon. 656
“Lordinges,” he seide, “what is þoure red, [663]
King garsie seiþ, i sschal be ded,
& as þe habbeþ iherd segge,
He þenkeþ cristendam to legge, 660
Wheþer wole we wenden oppon him anon,
Oþer abide til winter be gon ?”
þe duzze peres acentenden þer to,
To bide til winter were i-do, 664
& alle winter þe king of Fraunce,
Lette maken his purueianse.
Al þat winter at hom he bod, [685]
& in somer to werre he rod. 668
- to advise whether
they shall attack
Garsie at once or
wait till spring.
- They advise him
to wait.
During all the
winter Charles
makes prepara-
tions for the
campaign.

- L** Ordinges, boþe 3inge & olde,
 Her[k]nep as we formest tolde,
 Hou þe werre was fol hy3e,
 Bitwene king charles & king garsie. 672
 Anon as winter was ygon,
 þe king a semblede his host a non,
 & mochel peple cam to his hond [697]
 Out of mani dinerse lond. 676
 Aueril was comen an winter gon, [721]
 & charles tok þe weie a non,
 & drou3 him to ward lumbardie,
 To werren oppon king garsie. 680
 þere was set wiþ outen faille
 Certein day of bataille.
- 72 ¶ Anoon as charles was icome,
 Ni3 honde þar þe bataille was nome, 684
 In a mede a non ri3t
 þe kinges paulons were ipi3t,
 Vnder an hul besides a riuere,
 & bi-fel as 3e moun here. 688
 Fol ni3 þe water þe king lay,
 Of bataille for to a-bide his day,
 & vppon þat oþer side,
 He mi3te seen hise enemis ride, 692
 & þere nas brugge ne forde non,
 þat man mi3te ouer riden ne gon.
over which was
neither bridge
nor ford.
- 73 ¶ King charles þat gode kni3t,
 Tok carpenters a non ri3t, 696
 & lette make a brugge a non,
 þat men mi3ten ouer gon, [755]
- 74 ¶ þo þe brugge was al 3are,
 þat men mi3ten ouer fare. 700
 Hit bitidde vppon a day,
 Wil charles in his bed lay,
One day early

Now I will tell
you of the war
with Garsie.

In the following
April Charles sets
out on his
campaign towards
Lombardy.

The tents are
pitched under a
hill,
near a river,
[fol. 272, col. 1.]

over which was
neither bridge
nor ford.

Then Charles
causes a bridge to
be made.

One day early

- Roland, Oliver,
and Ogier cross
the river in
search of
adventures.
- þat roulond an[d] oliuer,
& þe gode kniȝt oger, 704
Ouer þe brugge þei wenten ifeere,
Auntres for to sen & here. [763]
& þo þei ouer passed were,
Such auntres þei funden þere, 708
For al þe good vnder sonne,
þei nolde habben þe gamen bi-gonne.
- The same day
four kings of
Garsie's army,
- 75 ¶ Of garsies oft foure heþene kinges,
Wenten for to¹ here tidinges, 712
For alle cas þat miȝte bitide,
Wel i-armed bataille to bide.
Here foure names ȝe moun wite,
As we finden in romaunse write, 716
- Turabeles,
- 76 ¶ Turabeles hatte þe to king,
A stout sarazin, wiȝ-uten lesing ;
- Balsamun,
- 77 ¶ þat oþer balsamun het,
A werse man ȝede nou on fet ; 720
- Astaward, and
- 78 ¶ Astaward was þe þriddes name,
He louede werre & hatede game ;
- Clarel,
- 79 ¶ þe ferþe king hiȝte Clarel,²
þat neuere ȝite ne dede wel. 724
As þei riden alle yfere,
þat on seide as ȝe moun here ;
“Mahoun leue ous ȝit abide, [793]
In to Fraunce þat we moun ride, 728
& ich miȝte roulond mete,
Al wiȝ wrappe ich wolde him grete :
þat traitour he slouȝ mi broþer,
Ne gete ich neuere eft such a noþer.” 732
- 80 ¶ Roulonde herde & oliuer,
& þe gode kniȝt ogger,
Hou þei speken hare wordes hiȝe,

¹ MS. te,² MS. Clar. the rest of the word being erased.

- & þratten roulond to die ; 736
 & roulond was so nyȝ,
 þat alle foure kinges he syȝ. Roland sees them,
- 81 ¶ “ Felawes,” quap roulond a non,
 “ Ich am war of oure fon, 740
 þei beþ foure, And we bote þre,
 Dapeit habbe þat hem fle ; and points them
 Nou we habben fonnden game, out to his
 Gawe to hem a godesname !” 744 companions.
- 82 ¶ Anon as clarel ham syȝ,
 He seide, “ oure enemys beþ nyȝ,
 Ich se bi here cuntenaunse,
 þei beþ cristene men of frauuce. 748
 Charles ost lip here bi-side,
 In paulons bataille to bide,
 & þese beþ of hise men, i-wis,
 þerfore mi reed is þis,¹ 752 and proposes to
 þat we hasteliche to ham ride, attack them,
 & loke wheþer þei wole abide.” [1 MS. istis]
- 83 ¶ Wiþ þat word þe kinges a non,
 Touchede here stedes & made hem gon, 756
 & toward þe cristene kniȝtes þei riden,
 & þei douȝtiliche a-biden. which they do.
- 84 ¶ Astaward wiþ roulond mette,
 Nouȝt he ne spak, ne him ne grette, [811] 760
 Bot smot him wiþ his spere anon,
 þorou þe sscheld he made hit gon.
 & roulondes spere, y-wis,
 Was wel betere than was his, 764
 To astawardes herte hit ȝede,
 & caste him down of his stede,
 “ Aris,” quap roulond, “ & tak þe bet,
 At this time þou art i-let.” 768
 Astaward engages
 Roland,
 but is slain by
 him.

- 85 ¶ Curabeles no lengere ne a-bood,
To god ogger a non he rod ;
Ogger was a strong kniȝt,
& rod to him wiȝ gret miȝt, 772
& bar a-don hors & pak,
& þe sarazins nekke to-brak.
- [fol. 272, back,
col. 1.]
Oliver and
Balsamum
engage,
- 86 ¶ Balsamum & oliuer, [823]
Eyȝer neizede oȝer ner ; 776
þo balsamum bi-gan to ride,
Oliuer nolde no lengere a-bide ;
He pingde his stede wiȝ spores kene,
& smot a strok þat was sene, 780
He ne miȝte þo no bette do,
Bote gurde þe nekkebon otwo.
- and Oliver cuts
the Saracen's
neck across.
- 87 ¶ þus roulond & oliuer,
& þe gode kniȝt ogger, 784
Slouwen þe heȝene kinges þre,
& ȝit nolde nouȝt clarel fle :
To þe duk roulond he rood,
& roulond his strok a-bod. 788
For wrappe hise felaus were islein,
He rood to roulond wiȝ gret mayn,
& bar a spere greet & long ;
& the sarazin was strong, 792
& in the sadel sat faste,
& roulond to grounde he kaste. [834]
- Clarel charges at
Roland,
- and unhorses
him,
and disables his
horse.
- Wip þe fal þe stede a noon,
To-barst þat o sschanke bon, 796
Roulond vpon his feet stood,
& ne hadde nouȝt bote good.
- 88 ¶ Ogger sauȝ fol wel þo,
þat roulondes hors was a-go, 800
Ogger þat was douȝti of dede,
Smot down clarel of his stede.
Oliuer tok þe stede a non, [840]
- Ogger unhorses
Clarel,

- & to roulond he gan gon. 804 whose horse
 "Roulond, haue þis," quap oliuer, Oliver seizes and
 "þis þe sente good ogger, brings to Roland.
 & clarel he haueþ to grounde iprowe,
 For he brouzte þe so lowe." 808
- 89 ¶ Roulond þat hadde his stede ilore, Roland thanks
 þonkele hem boþe þer fore, them both.
 & wos þe gladdeste man vnder sonne,
 þat he hadde an hors i-wonne. 812
- 90 ¶ Clarel vppon his feet stood, Clarel will not fly,
 & fauzt as he were wood, but stands his
 On none manner he nolde fle, ground against all
 Bot fauzt azein hem alle thre. 816 three.
- 91 ¶ þe þre kniȝtes were fol stronge, He ne miȝte nouȝt dure azein ham longe,
 He ne miȝte nouȝt dure azein ham longe, & seide to hem alle þre, [fol. 272, back,
 "Lordinges, let me o liue be : col. 2.]
 To ȝou it were lutel honour, [850] He soon sur-
 To sle me þat nabbe no socour." renders,
 To fiȝte more he for-sook,
 & roulond his swerd he tok ; 824 and gives up his
 Roulond was hende & nouȝt forsok, sword to Roland.
 & of clarel his swerd he tok.
- 92 ¶ "King clarel," quap ogger, Ogier bids Clarel
 "Worþ vp bi-hinden me her." 828 get up behind
 þo was king clarel glad, him :
 For to do þat ogger bad,
 & was staleworþe & liȝt, 832 he does so,
 & lep vp¹ a non riȝt. and they start
 þo wenten þei forþ wiþ-uten targing, homewards,
 & þoute presente charles þe king, ¹ MS. vt
 Wiþ clarel þat þei hadden i-nome,
 & hopenen to ben welcome. 836
 & of here weie þei were let,
 & swiþe harde þei were met : [858]

but find the way
beset by Saracens.

þei sien of garsies men a feerd,
Boþe wiþ spere & wiþ swerd, 840
Bitwen hem & þe pauloun,
þere þei sscholden wenden a-down,
þei ne miȝte skapen in neuere a side,
þoru out hem þei mosten ride. 844

Ogier suggests to
slay Clarel,
as they cannot
escape with him,

93 ¶ “ Felawes,” quap ogger þo,
To roulond & oliuer bo,
“ Ich wene er we hom come,
Clarel ous worþ bynome ; 848
Lordinges, what is nou ȝoure red,
Wole we smiten of his hed ? ”

but Roland and
Oliver will not
agree,

94 ¶ Quap roulond, “ so mote ich þe,
At þat red nel ich nouȝt be.” 852
“ No ich noþer,” quat oliuer,
“ Bi þe louerd sein Richer,

and Oliver then
suggests to let
him go,

On liue i rede we leten him go,
& ne do we him nammore wo. 856
Such cas may fallen in sum neede,
He mai quiten vs oure mede.”

[fol. 273, col. 1.]

95 ¶ “ Bi god,” quap ogger, “ þat is soþ,
& where he do, or he ne doþ, 860
Hit where sschame to ous, iwis,
To sslen a man þat ȝolden him is :
I rede we leten him gon his wey, [867]
For we moten tenden to a noþer pley.” 864

which they do.

96 ¶ Alle þre þei were at on,
& leten clarel on liue gon.
Clarel nolde no lengere a-bide,
He ne askede non hors onne to ride, 868
Bote on fote dede him go,
& leuede hem þare in muchel wo.

97 ¶ “ Non, lordinges,” quap ogger
To Roulond & to oliuer, 872

- "Ich wole triste to my sswerd,
 & fonde forto passe þis ferd.
 Ich hope, þoru help of godes miȝt,
 To se mi lord charles þis niȝt. 876
 ȝef ani sarazin wiþ eie,
 Comeþ to lette me of mi weie,
 Selp me god & þis day,
 He sschal abugge, ȝef ich may." 880
- 98 ¶ "Nou," quap roulond, þat douȝti kniȝt,
 " & ich wille helpe þe bi mi miȝt ;
 I nele to day bi sein martin,
 ȝilde me to no sarazin." 884
- 99 ¶ Quap oliuer, "so mote ich þe,
 In mani peril ich habbe ibe,
 & yef ich faille at þis nede,
 God ne lete me neuere eft spede ; 888
 I nele, ȝef god halt me sound,
 To day ȝelde me to non hound."
- 100 ¶ þei markeden hem alle þre,
 To him þat þolede deþ on tre, 892
 & no lengere þei ne abiden,
 Anon in to þe ferde þei riden. [889]
- 101 ¶ A sarazin wiþ roulond mette,
 & of his weie roulond lette ; 896
 He cam out of al þe here,
 & bar to roulond a gret spere :
 A bold kniȝt þat hatte byoun,
 An[d] roulond bar him a-down. 900
- 102 ¶ Oliuer, þat was his broþer,
 He mette wiþ a noþer,
 A douȝti kniȝt, an heþene man,
 A strong þef þat heet bassan. 904
 Oliuer was horsed wel,
 & bare a spere kene & fel,

Ogier declares he means to fight his way home.

Roland says the same,

and so does Oliver,

and they charge into the Saracens.

Byoun, a Saracen, attacks Roland,

but is slain by him.

Oliver charges Bassan,

[fol. 273, col. 2.]
and rides him
down;

& smot him riȝt vnder þe sseheld,
þat þere he lay amidde þe feld. 908

while Ogier cuts
down another
named Moter.

103 ¶ & þe gode kniȝt ogger,
Mette wiþ on, þat heet moter,
& wolde him habbe down i-bore,
& ogger was wroþ þar-fore, 912
& smot þe sarazin so sore,
þat he ne spak neuere more.

Thus the French
knights exert
themselves,

104 ¶ Oliuer, ogger, & Roulond,
Among þe sarazins stureden here hond, 916
þoru help of god þat is a-boue,
þat ham hadde þat grace i-ȝone.

and make great
slaughter
amongst the
Saracens.

þorou þe ferd as þei Riden,
Alle þat here strokes a-biden, 920
þei were maimed for euere more.
þe douȝti kniȝtes þei smiten so sore,
þat wiþ-inne a litel stounde,
þei felden mani on to grounde. 924

105 ¶ þo cam a soudan, stout & firs,
On of garsies duzze peers,
þat hatte karmel of tabarie; [895]
Oppon þe Sarasins he gan crie, 928
"Reereiede kniȝtes, whi nele ȝe fiȝte,
Traitous, þeues, where [is] ȝoure miȝte?
It is ssehame bi god mahon,
þat oure folk goon þus a doun." 932

Then Karmel of
Tabarie rallies his
men,

106 ¶ Wiþ þis word, carmel a non
Pingde his stede & made him gon,
& rood to ogger in þat hete,
& þoute he sseholve his lif for-lete; 936
& was strong, & ful of tene,
& smot sore, & þat was sene.

and charges at
Ogier,

whom he wounds
and unhorses,

He smot ogger in þe sseheld,
þat ogger lay amidde þe feld, 940

- Sore he fel oppon þe grounde,
& hadde a fol luper wonde.
- 107 ¶ þe duk roulond þat sey3,
For wrappe he was wod wel ny3, 944
& for wrappe smot him so sore,
þat he ne spak neuere eft more.
but is himself cut
down by Roland.
- 108 ¶ þo cam anwe of nubie,
On of kinges kni3tes garsie, 948
& felde oliuer to grounde,
Bote he ne 3af him neuere a wounde.
Then Anwe of
Nabia unhorses
Oliver,
- 109 ¶ Roulond was fol wroþ wiþ alle,
þo he sau3 oliuer falle, 952
& anawe of nubie he smot,
þat neuere eft crouste he ne bot.
[fol. 273, back,
col. 1.]
and he, too, is
slain by Roland.
- 110 ¶ Oliuer ros ap fram þe grounde,
Al hol wiþ-outen wonde, 956
& a non his stede he nam,
& to roulond sone he cam.
Oliver is soon up
again.
- 111 ¶ þo was roulond fol fawe,
þat oliuer was nou3t isslauwe, 960
þo þei were to-gidere imet.
þo were þei harde biset,
Amang sarasins þat were kene,
& þei smiten sore for tene. 964
They two fight
hard,
- 112 ¶ Whil roulond fau3t & oliuer,
Heuere stode þe gode ogger,
& hadde lorn his gode stede,
& his wounde gan faste blede ; 968
& 3it he fau3t þere he stod,
& leide on as he were wod.
but Ogier cannot
help them much
for his wound.
- 113 ¶ Whil ogger, þat dou3ti kni3t,
A3enes sarazins stod in fi3t, 972
Oppon a stede Clarel come driue,
þat ogger halp to sauen o line,
Clarel comes up,

- recognizes Ogier,
 and advises him to
 surrender to him,
 [1 MS. come]
- þorou counseil of roulond & oliuer.
 & a non he knu3 ogger, 976
 "Ogger," he seide, "hit is my red,
 3ilte to me¹ or þou art ded; [952]
 þou holpe to saue mi lif a day,
 Ich wole sauē þin, 3ef I may." 980
- 114 ¶ Ogger sau3 wel wiþ his Eye
 þat he was in point to deye,
 and Ogier does so. & to clarel he gan gon,
 & tok him his swerd a non. 984
- 115 ¶ Clarel nas no wedded man,
 Clarel hadde a fair lemman,
 þat was hoten aufanye,
 & was born in Ermenie. 988
- Clarel sends Ogier
 in charge of two
 knights to his
 mistress.
- 116 ¶ Clarel, anon ri3tes,
 Clepede to him two kni3tes,
 & seide to hem anon ;
 "To mi lemman 3e schulle gon, [956] 992
 & segge þat ich sente hire þis kni3t,
 & þat his wounde be heled ari3t ;
 & god hede to him nome,
 To sauē him til mi to-come." 996
- [fol. 273, back,
 col. 2.]
- They do so.
- 117 ¶ þe kni3tes deden as he hem bad,
 To his lemman he was lad,
 þat was hoten aufanye, [962]
 þat was kinges dou3ter garsie, 1000
 & 3o was glad of þat present,
 To do clareles comaundement.
 Roulond & oliuer fou3ten,
 þat of here liues nou3t ne rou3ten. 1004
 þei hadden fou3ten ouer my3te,
 þei ne mi3te no lengere dure to fi3te,
 An[d] a non turnden here steeden,
 & flowen for þei ne my3ten nou3t speden. 1008
- Roland and
 Oliver at last have
 to fly.

- 118 ¶ To otuwel it was told,
 þat roulond þat was bold,
 Oliuer & ogger bo,
 Were ouer þe water go. 1012
- Meanwhile Otuel
 hears that Roland,
 Oliver, and Ogier
 had crossed the
 river.
- 119 ¶ Otuwel a non riztes,
 Leet armen him, & alle hise kniztes; [1024]
 þo he was armed & wel i-dizt,
 He wente to þe king a non rizt, 1016 goes to Charles,
 & seide, “sire, i dwelle to longe,
 Roulond, oliuer, an ogger þe stronge,
 Que[r] þe water alle þre,
 Beþ went for envie of me, 1020
 To loke wher þei miȝten spede,
 To don any douȝti deede,
 Among þe sarazins bolde :
 & i sscholde be couward hoolde, 1024
 þer fore i nele no lengere abide ;
 To sechen hem ich wole ride.
 þauȝ þei hebben envie to me,
 Ich wille for þe loue of þe, 1028
 Fonden whoþer i miȝte comen,
¹To helpen hem ar þei weren inomen. [1 MS. Te]
 & ȝif hem any harm bytit,
 Let ham witen hare oune wit.” 1032
- 120 ¶ Quap þe king, “*par* charite,
 Otuwel, ich biseche þe,
 For godes loue hiȝe þe bliue,
 & fonde to sauē hem o liue, 1036
 Er þei be slawe or nome,
 & þe sshal sone socour come.”
- 121 ¶ Otuwel no lengere ne abood,
 Anon his stede he bi-strood, 1040
 & alle hise kniztes bi his side,
 & toward þe ferd he gan to ride. [1029]
- [fol. 274, col. 1.]
 Otuel and his
 men at once start
 toward the ford,

- 122 ¶ A non as otuwel was goon,
 and Charles orders
 his men to arm. þe king leet diȝte his host a non, 1044
 After otuwel to wende,
 As a god king & hende.
- 123 ¶ As otuwel bi-gan to ride,
 Otuel sees Roland
 and Oliver flying : He lokede a-bouten in eche side, 1048
 & he sauȝ ate laste,
 Where Roulond fleyȝ, & oliuer faste.
 Otuwel touchede his stedes side, [1039]
 he rides to them,
 and bids them
 turn back on the
 Saracens, & aȝein hem he gan ride, 1052
 & seide, “ turneȝ aȝein a non,
 & helpeȝ to wreke ȝou on ȝoure fon ;
 þei sschulle abugge, so mote ich þe,
 þat makeȝ ȝou so faste fle.” 1056
- 124 ¶ þo þei herden otuwel speken,
 which they do. þat þei sscholden ben a-wreken,
 þo were þei ferchs to fiȝte,
 & tournden aȝein & were fol liȝte. 1060
- 125 ¶ “ Lordinges,” quap otuwel þo,
 Otuel asks after
 Ogier : “ Whuder is god ogger go ?”
 & þei answereden, sikinge sore,
 they tell him he is
 a prisoner. “ For soþe, we ne sien him nouȝt ȝore, 1064
 We ne witen where he is by-come,
 Wheȝer he is islawe oȝer nome.”
- 126 ¶ “ Allas ! allas !” quap otuwel,
 Otuel calls on
 them to go with
 him to rescue
 Ogier “ þis tiding likeȝ me nout wel ; 1068
 Sire charles, my lord þe king,
 Wole be sori for þis tiding.
 For godes loue, hie we bliue,
 & loke we whoȝer ogger be a line.” 1072
- They all ride back. **O**tuwel & oliuer,
 & Roulond þat douȝti bacheler,
 Wiȝ a feir compaignye,
 þei bigunnen for to hie, 1076

- Toward king garsies host,
For to a-baten of hare bost.
- 127 ¶ Here was a sarazin strong, A Saracen,
 þat bar a brod swerd & a long, 1080
 & was hoten encumberer, Encumberer,
 & bigan to neißen hem ner,
 Oppon a muche blak stede ; [fol. 274, col. 2.]
 & otuwel took of him hede, 1084
 & of his armes hadde a sizt,
 & knu3 him a non rizt :
 & no lengere he ne abod,
 Otuwel to him rood, 1088 is borne down by
 & bar him doun hors & man, [1055] Otuel,
 þus otuwel gamen bi-gan.
- 128 ¶ Estu3t of legers, a noble kni3t,
 þat wiþ otuwel cam to fi3t, 1092 while Estught
 Bar a spere of tre, fol fin, slays another,
 & smot a bold sarazin,
 In to þe bodi þoru þe sscheld,
 & þere he lay det in þe feld. 1096
 Oliuer ho slou3 a noþer, and Oliver and
 & þe ferþe roulond his broþer. Roland two
more.
- 129 ¶ þo þe freinche kni3tes seien,
 þe sarasins fallen wiþ hare eien, 1100
 þei nolden þo no lengere abide, Soon they make
 þei smiten to in Eche side, the Saracens fly.
 & felden sarazins faste,
 & þei flowen ate laste. 1104
- 130 ¶ King clarel made hem torne a3ein,
 Oppon cristene men to lein, [1124] Clarel rallies
 & he leide on faste, them,
 & þe þef ate laste, 1108
 Slou dromer of alemaine ; and slays Dromer.
 þat rue fol sore þe king charlemaine

- Erpater, king of
India,
smites Otuel ;
- 131 ¶ Erpater king of ynde was,
He cam wiþ a mase of bras, 1112
& otuwel on þe helm he reizte,
So harde þat al þe heued to-queizte.
- but Otuel cleaves
him in two.
- 132 ¶ Quaþ otuwel, “ so mote y þe,
Ich ne þonte nauzt boruwe þat strok of þe ; 1116
Bi min heued vnder myn hat,
I nele nouzt longe ouwe þe þat.’
Otuwel, wiþ a fauchoun,
Cleef him al þe heued a-down, 1120
& he fil vnder his horse feet.
Quaþ otuwel, “ þat Ich þe bi-heet.”
- The French press
on,
- 133 ¶ þo was otuwel fol of mood,
& fauzt as he were wood. 1124
Al þe kinges ost a non,
Foleuweden otuwel Echon,
Roulond & oliuer,
& maden a foul larder. 1128
þe kniztes leiden on so faste.
þe sarazins flouwen ate laste.
- [fol. 274, back,
col. 1.]
- and at last the
Saracens fly.
- Night comes on ;
- 134 ¶ þo neizede it toward eue,
þo moste þe ost bileue, [1129] 1132
& dwellen þere al þat nizt,
Til on morwe þe dai was brizt.
þo þe ost was wiþ drawe,
To resten hem, as is þe lawe, 1136
King clarel kam *in* fourme of pees,
Wiþ tweie felawes, mo ne lees,
Toward charles ost, þe king,
For to wyten a tiding : 1140
& otuwel azein him wente,
To wite who *him* þidere sente.
- and in the morn-
ing Clarel comes
with a flag of
truce,
- 135 ¶ þanne seiðe king clarel,
To þe douzti otuwel, [1136] 1144

- “Kniȝt,” he seide, “so mote þou þe,
 Tel me what þi name be,
 þou art so douȝti man of dede,
 & mani a kniȝt hauest maked blede, 1148
 Ich wolde fol fain bi myn Eye,
 Bringe þi name to þe king garsie.”
 and asks Otuel
 his name.
- 136 ¶ “Bi god, felawe,” quap otuwel,
 “Er þis þou kneuwe my name fol wel, 1152
 So god sschilde me fram ssehame,
 Otuel is my cristine name :
 Mahun ich habbe for sake,
 & to ih’u ich habbe me take.” [1143] 1156
 Otuel tells him,
 and how he is
 now a Christian.
- 137 ¶ “Allas !” quap clarel, “whi destou so ?
 So wrecheliche hauestou do.
 ȝit i rede¹ þou turne þi mood,
 & leef on mahoun, ore þou art wod, 1160
 & ich wole pese, ȝef þou wilt,
 þat þou hauest garsie a-gult.”
 Clarel begs him to
 recant,
 [1 MS. rere]
- “Fiȝ,” quap otuel þo,
 but Otuel scorns
 “On mahoun & on garsie bo. 1164
 Bi him þat maude adam & eue,
 Y nele neuere oppon ȝou leue.
 Bi ih’u, þat is fol of miȝt,
 & ich may mete him ariȝt, 1168
 þere sschal no sarazin skape oliue,
 þat ich may hente, so mote ich þriue.”
 and threatens
 him.
- 138 ¶ “Otuwel,” quap clarel þo,
 [fol. 274, back,
 col. 2.]
 “Were we sunnware, bitwene vs two, 1172
 Clarel challenges
 him to single
 combat,
 Bi mahoun, þat ich onne bileue,
 Oppon þi bodi ich wolde preue,
 þat mahoun may mo miracles make,
 þan he þat þou art to itake : 1176
 He nis nouȝt half, be mi croun,
 So miȝty, as is sire mahoun.”

- which Otuel readily accepts. 139 ¶ Quap otuwel, "bi godes miȝte,
Clarel, mi truȝe ich ȝe pliȝte, 1180
Whan euere ȝou wolt, hit schal be,
Euele mote he ȝrine ȝat fle."
- Clarel proposes to fight the next morning,
if he can trust to have fair play. 140 ¶ Quap clarel, a non riȝt :
"Bi mahoun, ȝat is fol of miȝt, 1184
Woltou sikere me on hond,
ȝat no man of king charles lond,
Schal do me no vileynie,
By ȝe deap ȝat isschal deye, 1188
Mi conseil is a non inome,
To morue erliche ich wille come."
- Otuel promises none shall touch him save himself, 141 ¶ Quap otuwel, "ne doute ȝe nouȝt.
Bi god, ȝat al ȝe world haueȝ wrouȝt, 1192
& ȝe deȝ ȝat ischal deie,
ȝou ne ssehalt hente no vileinie,
Of no man of king charles lond,
Bote riȝt of myn oune hond : 1196
Bi him, ȝat made leef & bouȝ,
ȝer offe ȝe ssehall ȝinken ynouȝ."
- on which Clarel agrees. Quap clarel, "ȝe do ȝi best,
To-morwe ȝou ssehalt finde me prest." 1200
- 142 ¶ ȝus ȝe were ȝere boȝe at on, [1164]
Er ȝei wolden o twinne gon.
Eyȝer oȝer his treweȝe pliȝte
Oppon Morwen for to fiȝte. 1204
- Early next morning Clarel comes to the fight ready armed. 143 ¶ On moruwen ȝo ȝe day sprong,
Clarel ȝe king ȝouȝte long
To ȝe pauloun til he cam,
To holde ȝe day, ȝat he nam : 1208
Oppon a stede wel idiȝt
He cam fol redi to bide fiȝt. [1212]
- Charles and his knights come out to see him. 144 ¶ King charles wiȝ hise kniȝtes bolde,
Comen out clarel to bi-holde, 1212

- Hou he com al redi dijt,
 Boldeliche to bide fizt.
- 145 ¶ Clarel was bold on his bond, [fol. 275, col. 1.]
 For [O]tuwel sikerede him on hond, 1216 Clarel, relying on
 þat no man of flechs & blood, Otuel's word,
 Ne sscholde doon him nouzt bote good, has no fear,
 Bot hem selue tweien fizte,
 & hadde þe maistrie who so mihte. 1220
 þo was clarel fol trist,
 For to segge what him lust.
- 146 ¶ King charles was an old man,
 & clarel hede þer offe nam, 1224
 & seide, "charles, þou art old,
 Who made þe nou so bold,
 To werren oppon king garsie,
 þat is cheef of al painie? 1228
 Al paynime he haued in wold,
 þou dotest, for þou art so hold." [1252] and moeks at
 Charles for daring
 at his age to war
 on Garsie,
 the chief of all
 heathendom.
- 147 ¶ King charles waryþede anon riht,
 þat clarel tolde of him so liht, 1232 Charles is
 & hadde iment þo fol wel, enraged,
 To habben ifouzten wiþ clarel :
 & bad fetten his armure briht,
 & wolde armen him a non riht; 1236 and wants to fight
 him himself;
 & seide in wrapþe, "by godes mihte,
 Ich mi self wole wiþ him fizte."
- 148 ¶ Roulond bi þe king stood,
 & bi-gan to meuen his mood, 1240
 & sede to þe king a non,
 "þou hauest, sire king, mani on,
 Gode douzti knihte of deede,
 To fizte þi self þou ne hauest no nede." 1244 but Roland says
 there are plenty of
 others ready to
 fight for him.
- 149 ¶ "God sschilde, sire," quap oliuer,
 "Hit sscholde springe fer or ner, Oliver also
 protests;

- To putte þin oune bodi to fiȝt,
& hauest so mani a douȝti kniȝt." 1248
- but Charles is
obstinate, 150 ¶ King charles swor his oþ,
& bi-gan to wexe wroþ,
& seide, "for ouȝt þat man may speke,
Miself, ich wile ben on him wreke." [1260] 1252
- until Otuel says
he has challenged
Clarel, 151 ¶ "A! sire," quap otuwel þo,
"For godes loue sei nouȝt so,
Ich & he beþ truþe pliȝte,
þat we ssehole to-gidere fiȝte, [1263] 1256
& ich wole telle þe, wiþ onte faille,
Where fore we habbe taken bataille.
- [fol. 275, col. 2.] 152 ¶ He wolde habbe maked me ȝusterday,
To habbe reneied my lay, 1260
& seide, þat ich was ilore
& god nas nouȝt of marie bore :
& seide, algate he wolde preue,
þat ich am in mis beleue. 1264
þerefore he profreþ him to fiȝt,
To wite wheþer is more of miȝt,
Ih'u, þat is loured min,
Or mahoun & apolyn. 1268
þous we habbeþ þe bataille inome,
& boþe we beþ iswore to come."
- Charles gives way 153 ¶ Quap þe king charles þo,
"Otuwel, whan it is so, 1272
Tak þe bataille a godes name,
& ih'u schilde þe fram ssehame!"
and Otuel arms, Otuwel, þat noble kniȝt,
Lette armen him a non riȝt, 1276
& his gode stede bistrod,
& no lengere he ne abood,
and rides out to
meet Clarel. Bote to þe stede he rood fol riȝt,
þere clarel houede to bide fiȝt. 1280

- 154 ¶ Anon as otuwel was icome
 Here conseil was a non inome,
 No lengere þei ne abiden,
 Anon riȝt togidere þei riden, 1284 The fight at once
 Noon oþer nas ham bitwene, begins.
 Bote gode stronge speres & kene.
 Nas neuer noþer of oþer agast,
 & eiþer sat in his sadel fast, 1288
 þat boþe stedes ȝeden to grounde,
 & þe kniȝtes weren al sounde; [1301] They are both
 & boþe stedes wenten forþ, unhorsed,
 þat on souþ, þat oþer norþ; 1292
 þe kniȝte on fote to-gidere ȝede, and they continue
 An drowen hare swerdes gode at nede, the fight on foot.
 Ne sparede þei nouȝt þe swerdes egge;
 Eyþer on oþer bi-gan to legge. 1296
- 155 ¶ þei were boþe swiþe stronge,
 & fouȝten to-gidere swiþe longe.
 King clarel was wel neȝ wood,
 þat otuwel so longe stood : 1300 Clarel gets angry,
 In gret wrappe otuwel he smot, and stuns Otuel
 & his swerd felliche bot, with a blow on
 & þau þe swerd [nere] neuere so good, [fol. 275, back,
 þe gode helm it wiþ-stood. 1304 col. 1.]
 Bote otuwel astoneied was,
 þere he stood vp on þe gras.
- 156 ¶ Quap otuwel, "so mote ich go,
 He ne louede me nouȝt, þat smot me so, 1308
 Ich warne þe wel, so mote ich þe,
 þou sschalt habbe as good of me." Otuel says he will
 return as good,
- 157 ¶ Otuwel, for wrappe, a non
 Areiȝte him on þe cheke bon; 1312 and bares Clarel's
 Al þe fel of þat was þare, cheek,
 & made his teþ al bare. [1320]

- 158 ¶ þo otuwel sau3 is cheke bon,
 He 3af clarel a skorn a non, 1316
 and mocks him
 for showing his
 teeth.
 & seide, “ clarel, so mote þou þe,
 Whi scheuwestou þe teþ to me,
 I nam no toþ drawere, [1323]
 þou ne sest me no cheine bere.” 1320
- 159 ¶ Clarel felede him wounded sore,
 & was maimed for euere more,
 Clarel smites him
 An smot to otuwel wiþ al his miȝt ;
 & otuwel, þat douȝti kniȝt, 1324
 Wiþ his swerd kepte þe dent,
 þat clarel him hadde iment,
 & yit þe dent glood adoun,
 on the crown,
 & smot otuwel oppon þe crown. 1328
- 160 ¶ Quap otuwel, “ bi godes ore,
 Sarazin þou smitest fol sore,
 Suþen þi berd was ischaue
 þou art woxen a strong knaue.” 1332
- 161 ¶ Otuwel smot clarel þo,
 O strok & nammo,
 þat neuer eft word he ne spak,
 but with one
 stroke Otuel kills
 him.
 & so otuwel his tene wrak. [1339] 1336
- 162 ¶ þo was charles glad ynouȝ,
 þat otuwel king clarel slouȝ,
 Charles is
 delighted,
 & 3af otuwel, þat douȝti kniȝt,
 and makes Otuel
 an earl,
 A god Erldam þat selue niȝt. 1340
 Al þat in þe ost was,
 Maden murþe & solas,
 þat otuwel hadde so bigumne,
 & hadde so þe maistri wonne ; 1344
 Al þat miȝt ouer al þe ost,
 þei maden al þer ioye most.
- [fol. 275, back,
 col. 2.] 163 ¶ þer cam a messenger & browȝte tiding,
 To garsie þat riche king, 1348

- þat otuwel, his cosin in lawe,
Hadde king clarel i-slawe. The news is told
to Garsie,
- 164 ¶ þo garsie it vnder-3at, [1345]
He was swiþe sori for þat. 1352
& for wrapþe þere he stood,
Corsede hise godes, as he were wood, who vows revenge
for it.
& seide, "allas & walawo !
Nou is gode clarel go. 1356
Certes myn herte it wile to-breke,
Bote ich mowe clarel a-wreke."
- 165 ¶ þo lette garsie asemle a non, He summons all
his men.
Alle hise sarazins echon, 1360
& þou3te þoru out alle þing
To ben a-wreken on charles king,
& on his cosin otuwel ;
& on him self þe wreche fel. 1364
- 166 ¶ King charles herde be a spye, Charles is told of
this by a spy,
þat garsie þratte him to die,
& he a-semlede hise kni3tes echon,
& sede to hem alle a non, 1368
"Lordinges, garsie þinkeþ to ride,
For soþe i nele no lengere a bide."
þe king armede him a non,
& alle hise kni3tes echon, 1372 and arms all his
knights,
and sets out to
meet Garsie.
þe king gurde him wiþ his swerd,
& wente him self wiþ his ferd.
- 167 ¶ þe king cam stilleliche wiþ his ost,
& garsie cam wiþ gret bost, 1376
þo þe ostes nei3eden nie3,
þat eiþer ost oþer sie3,
Out of garsies ost cam ride,
A turkein þat was ful of prude ; 1380 When the two
armies come in
sight of each
other,
a Turk rides out
- 168 ¶ Roulond was good & hende, [1381]
& a3enes him gan wende,

- and charges
Roland,
- þe tourkein no lengere nabod,
To roulond a non he rood, 1384
& gurde roulond wiþ a spere,
þat wel couþe a strok bere ;
& as douȝti as he was,
- who loses one
stirrup.
- His o stirop he las. 1388
- 169 ¶ Roulond was a-schamed þarfore,
þat he hadde his stirop lore,
& wiþ dorendal, þat was good,
He smot þe tourkein oppon þe hood, 1392
& he sey doun of his stede ;
So rowlond quitte him his mede.
Quaþ roulond, “ þat ich þe bihect,
þou mult na more stenden on þi feet ; 1396
Min o stirop þou madest me tine,
Nou hauestou lose boþe þine.” [1392]
- Another Saracen, 170 ¶ þer cam a noþer stout sarazin,
þat was armed wel a fin, 1400
Myaffe,
þat hiȝte myaffe of bagounde,
& wiþ a litel stounde
He made his stede swiþe to goon,
& smot oliuer a noon 1404
wounds Oliver.
þorou out al his armure briȝt,
He woundede sore þat gode kniȝt.
- 171 ¶ Roulond sauȝ be contenaunse, [1400]
His broþer was hurt wiþ þe¹ launce ; 1408
His wardecors a non he fond,
& tok a spere out of his hond,
& made his hors make a sturt,
To him þat hadde his broþer hurt ; 1412
and kills Myaffe.
& touchede him wiþ þe speres ord,
þat neuere eft he ne spak word ;
& tok myaffles stede a non,
& sette oliuer þer on. 1416

[fol. 276, col. 1.]
Roland with
Durindal cuts
him down.

[¹ MS. le]

Roland comes to
his aid,

- 172 ¶ þere was a noble sarazin,
 A king þat heet galatyn, Galatyn next
rides out,
 & cam wiþ a compainie,
 & bigan faste to hie. 1420
 Otuwel was war of þat,
 Oppon his stede þere he sat,
 Hou king galatin cam wiþ wille,
 Cristene men for to spille. 1424
 Wiþ þe spores þe stede he nam,
 To galatyn þe king he kam.
 þorou þe bodi he him bar, but is at once
killed by Otuel.
 & bad he scholde eft be war 1428
 Of such a strok, whan it kam.
 Non oþer hede of him he ne nam,
 Bote rood forþ oppon his stede,
 & leet þe sarazin ligge & blede. 1432
- 173 ¶ þo smiten þo ostes to-gidere a non,
 & fouzten faste & good won : Then ensues a
general engage-
ment.
 & to-daschsten many a scheld, [fol. 276, col. 2.]
 Mani a bodi lay in þe feld. 1436
- 174 ¶ þo cam ouer þe doune ride,
 An heþene king, fol of prude,
 & browzte wiþ him al ferche þo,
 A þousende sarazins & mo, A reinforcement
of 1000 Saracens
come up;
 & fouzten faste a good stounde, 1440
 & felden cristene men to grounde.
- 175 ¶ A douzti bacheler cam ride,
 Oppon king charles side, [1429] 1444
 A 3ong kniȝt, þat sprong furst berd,¹ [1 MS. herd.]
 Of no man he nas aferd;
 Fiue hundred men wiþ him he brouzte,
 þat of hare lif litel þei rouzte : but five hundred
young French
knights
 Nas non twenti winter old, 1448
 & eehon was douzti man & bold.

- He hadde ichosen hem fol wide,
 Bolde men bataille to bide. 1452
 þei fouzten faste wiþ inne a stounde,
 & brouzten sarazins to grounde :
 þei were bolde & fouzten faste,
 þe sarazins flouwen ate laste. 1456
 Roulond & oliuer hulpen wel,
 & þe douzty otuwel.
- Coursabex meets 176 ¶ Coursabex, þe king, cam þo,
 them flying, & mette fleinde a þousend & mo, 1460
 "Traitours," quap coursabex, þe king, [1450]
 " Certes þis is a foul þing,
 þat ze schule fle for ferd :
 Traitours, tourneþ azein þe herd,¹ 1464
 Tourneþ azein alle wiþ me,
 & we wole make þe freinche fle."
 þous coursabex him self allone,
 Made tourne hem azein echone. 1468
- but a young 177 ¶ þe zinge kniþt þat was so bold,
 French knight Riþt nou þat ich offe hadde told,
 Wiþ coursabex wel sone he mette, 1472
 & wiþ his swerd a non he sette
 Such a strok oppon his croun,
 þat of his stede he fel a doun.
 þe zinge kniþt to him cam,
 & coursabex o liue nam, 1476
 & sente him charles þe king. [1489]
 þo was he glad of þat tiding.
- [fol. 276, back, 178 ¶ þo þe tourkeins seien alle,
 col. 1.] þat coursabex was falle, 1480
 & cristene men smite sore,
 þei flouwen & nolde fiþte na more.
 & þe gode zinge kniþt,
 Suwede & leidon doun riþt. 1484
- Then all the
 Saracens again
 begin to fly.

- þere ne halp nouȝ[t] sire mahoun,
þe tourkeins ȝeden faste a-down.
- 179 ¶ þo kam poidras of barbarin,
& wiþ him mani a sarazin. 1488
Poidras oppon the ȝunge kniȝt
Leid on wiþ al his miȝt,
& here men to-gidere huwen,
& heþene hornes faste blewen ; 1492
Poidras & þe ȝinge kniȝt,
Bitwene hem was strong fiȝt,
Poidras hadde þe more mayn,
& hadde wel neiȝ þe kniȝt slain. 1496 and nearly slays
him,
- 180 ¶ Otuwel, þat douȝti kniȝt,
Was war of þat a non riȝt.
Otuwel no leugere nabood,
To poidras a noon he rood, 1500 but Otuel sticks
& smot poidras of barbarin, Poidras like a pig
þat þere he lay as a stiked swin.
- 181 ¶ Otuwel rood in to þe feerd,
& leide on faste mid his swerd. 1504 Otuel and the
beardless knight
make great havoc
among the
Saracens.
[¹ MS. Ne ȝeden]
- & Roulond & oliuer,
Ne[i]ȝeden¹ otuwel ner,
& þe berdles kniȝt,
& slowen sarazins a-down riȝt. 1508
- 182 ¶ King garsie herde wiþ inne a stounde,
Hou hise men ȝeden to grounde :
King garsie hadde a conseiler,
& a non he took him neer, 1512 Garsie consults
Arperaunt how
they are to kill or
take Otuel.
& seide to him, “ sire arperaunt,
Aȝenes otuwel myn herte stant,
þat þous haueþ reneid his lay,
& sleþ mine men niȝt & day. 1516
Sire arperant, what is þi reed [1513]
þat þe þef traitour nere ded ?

- Certes fraunce hadde be wonnen,
Ne hadde his tresoun be bigunnen." 1520
- Arperaunt says it
can never be done
while Roland is
alive.
[fol. 276, back,
col. 2.]
- 183 ¶ "King garsie," quap arperaunt,
"Bi mahoun þat zonder stant,
Al þe while þat roulond
Mai bere durental in his hond, 1524
& oliuer rit by his side,
For no þing þat may betide,
þou ne schalt neuere otuwel winne,
For nouzt þat euere þou kans biginne." 1528
þo was garsie wel nyz wood,
For wrappe on molde þere he stood.
- 184 ¶ þere was an affrikan gent,
þat hatte baldolf of aquilent, 1532
King garsie seide to him anoon ;
" Certes, Baldoff, þou most goon,
& take wiþ þe kniȝt & swein,
& tourne þe cristene men aȝein ; 1536
& ich mi self wole after come,
& helpe þat otuwel were nome."
- Garsie tells
Baldolf to attack
the French.
- Baldolf says he is
ready if Garsie
will support him.
- 185 ¶ Quap baldolf, " bi sire mahun,
Louerd, we wole don what we moun, 1540
& com þou after & tak hede,
Wuche maner þat we spede,
& zef þou sest þat nede be,
Com & help us er we fle, 1544
For whan an ost to flizt is went,
Bote socour come, it is schent."
- 186 ¶ Baldolf took his compainie,
& to þe bataille he gan heye, 1548
& wiþ inne a litel stounde,
Hard bataille þei hebben i-founde.
- 187 ¶ Otuwel, douzti of dede,
Where þei comen he took hede, 1552

- & no lengere he ne bood,
 Bote hasteliche to ham he rood.
 Roulond & oliuer,
 Neizeden otuwel ner, 1556
 & þe gode zinge kniȝt,
 þat was so douȝti man *in* fiȝt.
 þo þei foure weren ifere,
 þo niȝte men seen & here 1560
 Harde strokes dele & diȝte,
 & wiȝ sarazins boldeliche fiȝte.
- 188 ¶ þer cam out of garsies ost,
 A man þat made muche bost, 1564
 A king þat hatte karnifees,
 & muchel onour þere he les.
- 189 ¶ þer kam a kniȝt of agineis, [fol. 277, col. 1.]
 A bold man, & a courteis, 1568
 & wiȝ karnifees he mette,
 & wende Carnifees to lette :
 King karnifees him haueȝ istunt,
 & slouȝ him ate forme dunt. 1572
 þo karnifees hadde þous do,
 He wende to seruen ham alle so ;
- 190 ¶ Otuwel no lengere na-bood,
 To karnifees a non he rood ; 1576
 Karnifees knuȝ otuwel,
 By hise armes swiȝe wel,
 & seide to þe gode gome,
 “For-sworne þef, artou come ?” 1580
 “Bi mahoun,” quap karnifees,
 “þou schalt hoppen heuedles.”
 Karnifees knows
 Otuel,
- 191 ¶ Otuwel, wiȝ oute targing,
 Answerede karnifees þe king, 1584
 “Bi sein geme, ich ne hadde nouȝt munt,
 þa þou schalt ziue me þat dunt.”

- and attacks him,
 and cuts off part
 of his shield,
- 1588
 þei nolden no lengere abide,
 Anon to-gidere þei gunde ride :
 Karnifees smot otuwel,
 Biside þe heued þe strok fel,
 A corner of otuweles scheld
 He gurde out amidde þe feld. 1592
- 192 ¶ Quap otuwel, "good it wite,
 þat strok was wel ismite.
 Nou þou schalt, bi seint martyn,
 Preuen a strok of myn." 1596
 but Otuel with one
 blow kills him.
- Otuwel karnifees smot,
 Wip Corsouse þat wel boot,
 þat karnifees souzte þe ground,
 Ros he neuere eft, hol ne sound. 1600
- 193 ¶ þo þe sarazins wisten alle,
 þat karnifees was ifalle,
 & þat he nolde na more arise,
 þo bigan ham alle to agrise : 1604
 The Saracens are
 panic-stricken,
 and flee,
 For in al garsies feerd,
 Nas such a man to handle a swerd.
 þo tournde þei to flizt,
 þe sarazins a non rizt. 1608
- [fol. 277, col. 2.] 194 ¶ þous þe gode otuwel,
 & roulond þat was good & snel,
 þoru þe help of godes mizt,
 Maden þe sarazins tourne to flizt, 1612
 þrou swete ih'u cristes grace,
 & þei suweden faste þe chasse.
 þe sarazins were so a dredde,
 In to þe water manye fledde, 1616
 Summe swumme¹ & summe sunke,
 & coold water ynouz þei drunke,
- [1 MS. smūme.]
 Many of them are
 drowned.
- 195 **T**il Roulond & oliuer þe gode, [1543]
 In manie² harde stoures stode. 1620
 [2 MS. mananie.]

- Godde ogger in prisoun lay,
 Boþe bi niȝt, & eke be day,
 Herkneþ, what hede good to him nam,
 & hou he out of prisoun kam. 1624
 Meanwhile Ogger
 lies in prison,
- 196 ¶ Seuene heþene kniȝtes bolde,
 Ogger was bi-taken to holde,
 & þe foure ogger slouȝ,
 & ȝit he skapede wel inouȝ. 1628
 guarded by seven
 knights,
 of whom he slays
 four.
- 197 ¶ þere was a noble skuier,
 þat wiþ queintize halp ogger.
 Swiþe priueliche & stille
 He brouȝte ogger, to his wille, 1632 A squire brings
 him his arms,
 His swerd & his armure briȝt,
 & ogger armede him a non riȝt.
 þo¹ he hadde on his gode wede, [1 MS. þe]
 þe squier brouȝte him a good stede. 1636 and a horse.
 Ogger no lengere ne abood,
 þe goodde stede he bistrood, [1551]
 þe squier was armed, & wel idiȝt,
 & hadde a good hors & a liȝt; 1640
 & also stille as a ston
 þe squier lep to horse a non,
 & to þe porteres windou he kam,
 & in his hond his mase he nam, 1644
 & oppon þe windou he schof,
 þat þe windou al to-drof.
 The squire breaks
 the porter's
 window.
- 198 ¶ Hit was abouten mid niȝt,
 & the porter was a-friȝt, 1648
 & asked a non, who was þare,
 & who makede al þat fare.
 The porter
 demands who is
 there.
- 199 ¶ "Porter," quap þe squier þo,
 'Vndo þe gate & let us go. 1652 [fol. 277, back,
 col. 1.]
 We here tellen, bi sire mahoun,
 þat cristene men goon alle a doun,

- The squire says
they are going to
help their com-
panions against
the French. 1656
- The porter opens
the gate, 1660
- and they ride all
that night till 200 ¶ Ogger rood al þat niȝt,
Til on þe morewen þe day was briȝt; 1664
þat neuere his feet comen on grounde,
Er he hadde his felawes founde.
- they find Roland
and Oliver. 201 ¶ þo roulond & oliuer
Weren war of gode ogger, 1668
þei were fol glad of þat siȝt, [1558]
& þonkeden ih'u fol of miȝt.
- 202 ¶ þo roulond & oliuer,
Adden imet wiþ gode [Ogger] 1672
þei were also fous to fiȝt,
As euere was a foul to fliȝt;
& wenten in to þe bataille a non,
& fouȝten faste & good won, 1676
& made þe sarazins a-gaste,
& otuwel nas nouȝt þe laste.
- Then all fight the
Saracens, 203 ¶ þo alle foure weren ifere,
þar nere none strokes dere, 1680
þo douȝti kniȝtes smiten so sore,
As þauȝ þei ne hadden nouȝt fouȝten zore,
þat wiþ inne a litel stounde,
Sarazins ȝeden alle to grounde. 1684
- and kill nearly all
of them. 204 ¶ King garsie toke god hede,
Hou his folk to grounde ȝede,
& no lengere he ne abood,
Toward his paulons he rood. [1565] 1688
- King Garsie flees.

- 205 ¶ & otuwel a noon by-held,
 þere he rod in þe feld,
 & warende fore a non þo
 Roulond & oliuer bo, 1692
 & ogger þat douzty kniȝt,
 þat king garsie was tornd to fliȝt.
 þo roulond & oliuer,
 & þe gode kniȝt ogger, 1696
 Sien where king garsie rood,
 þer nas non þat lengere a-bood,
 Hasteliche þe wey þei nomen,
 & to king garsie þei comen. 1700
- 206 ¶ King garsie was a-fered to deye,
 & bi-gan mersi to erie,
 & seide, for soþe þat he wolde
 Of king charles, his lond holde, 1704
 & ben at eche *parlement*,
 Redi at his comaundement.
- 207 ¶ King garsie seide þis,
 " For his loue þat ȝoure good is, 1708
 Takeþ me on liue, & sle me nouȝt.
 Leet mi lif be for-bouȝt,
 & let me as a *prisoun* goon
 Bi-fore king charles a noon, [1573] 1712
 & don him omage wiþ myn hon[d],
 To holden of him al mi lond." and offers to do
 homage to
 Charles.
- 208 ¶ þanne seide otuwel,
 þat was douȝti kniȝt & snel, 1716
 To roulond & to oliuer,
 & to þe gode kniȝt ogger,
 " Nou he haueþ þis ȝift iziue,
 I rede þat we laten him liue. 1720
 Bi-fore þe king he schall be brouȝt,
 For gode, we nulle slen him nouȝt ;"
- At Otuel's
 suggestion they
 spare his life,

- and lead him
before Charles.
- An þei acenteden þertó,
& seiden, “ it wile be wel ido.” 1724
& wip outen any targing,
þei ladden him bi-fore þe king.
- 209 ¶ þanne seide otuwel, þat gode kniȝt,
To king charles a non riȝt, 1728
“ Sire,” he seide, “ her is garsie,
þat sumtime þratte þe to die,
He wile non, ȝif þi wille be,
Do þe omage & feaute, 1732
& ben at þi comaundement ;
& at eche parlement,
Al redi at þin hond,
& holden of þe al his lond, 1736
& for his lond rente ȝiue,
Wip þe noue he mote liue.”

* * * * *

[*End of MS.*]

NOTES.

- p. 3, l. 23. "be": by the time that: so in l. 38.
- p. 4, l. 45. "for the Rude lufe": for the love of the cross.
- p. 4, l. 46. "Rauf Coilȝear": that is Ralph the charcoal-burner.
- p. 4, l. 50. "Coilis": charcoal.
- p. 5, l. 63. St. Julian was the patron of travellers. Thus in the *Ancren Riwle*, p. 350: "Heo iuindedȝ, iwis, sein Julianes in, þet weiuerinde men ȝeorne sechedȝ." Chaucer says of the Franklin that, "Seynt Julian he was in his contre." Prol. 340. See Mr. Furnivall's note in his edition of *Awdeley and Harman*, p. xxix; Dr. Morris' note on the passage quoted above from *Chaucer*, Chambers' *Book of Days*, II. 388; Brande, *Popular Antiquities*, ed. Hazlitt, I. 303, &c., and compare l. 973 below. In "John de Reeue," l. 170, the Reeve promises to give the king and his two companions lodging for the night, and adds

"soo that yee take itt thankefullye
in gods name and *S^t. Iollye*,
I aske noe other pay."

And again, l. 572, the guests when leaving on the following morning "thanked god & *S^t. Iollye*."

- p. 5, l. 86. "Pryse at the parting": that is, don't praise too soon or till the entertainment is over. The same expression occurs in the *Gesta Romanorum*, eh. xii. p. 39, l. 20, where the original Latin is *a fine laudatur opus*. See further in my note to the passage.
- p. 6, l. 96. I do not understand the word *chin*.
- p. 7, l. 147. "begin the buird": take the chief seat at the table. Compare *Chaucer C. T.*, Prol. 52. In "John de Reeue" the Reeve bids the king "begin the dish (dais)," and again, John when told to "begin the bord," "att the bords end he sate him downe," l. 824.
- p. 9, l. 209. Compare the supper provided by John de Reeue for his guests:

"By then came in red wine & ale
the bores head into the hall,
then sheild with sauces seere;
Capons both baked and rosted,
woodcockes, venison, without host
& dish meeate dight full deere.
Swannes they had piping hott,
Coneys, curleys, well I wott,
the crane, the hearne, in ffere,
pigeons, partrid[g]es, with spicerye,
Elkes, floures, with ffrotrerye."

- p. 11, l. 262. "the ane" : thee alone.
- p. 12, l. 290. He will, without doubt, be found to blame who is absent.
- p. 12, l. 306. "Peter!" A common exclamation. See Prof. Skeat's note to *P. Plowman*, C. viii. 182.
- p. 14, l. 355. "As the buik says." See Introduction.
- p. 14, l. 369. "but zone man that ze knew," &c., unless you know that man; to put yourself at his disposal or merey.
- p. 15, l. 379. "The fate will be mine alone."
- p. 16, l. 436. "Do way!" So in *Guy of Warwick*, ed. Turnbull, 9844: "*Do way*, leue sir, seyde Gij."
- p. 18, l. 499. "It might be set down to your harm."
- p. 20, l. 537. "me tharth" : I need, þar = O.E. þearf, Ger. darf, was in Mid-English used both as a personal and impersonal verb. Comp. "*the þar not drede*." *Guy of Warwick*, l. 6770, and "Of no wepon *he þar not dowte*," *ibid.* l. 6830.
- p. 20, l. 540. I do not understand this line.
- p. 23, l. 664. "They thought the charcoal-burner hardly worth looking at."
- p. 24, l. 681. "bestiall" : one of the few words which appear to bear out the theory of a French origin of the poem.
- p. 24, l. 693. Read "Fra thir wyis, I-wis, to went on my way."
- p. 26, l. 745. "He has deserved that, in our opinion."
- p. 26, l. 746. "god forbot" : See *Cathol. Anglicum*, s. v. Forbott, p. 137, and note to *Sege of Melayne*, l. 406.
- p. 27, l. 768. "thy schone that thow wan." See Prof. Zupitza's note to *Guy of Warwick*, l. 436.
- p. 29, l. 835. "Mait" : Fr. *mat*. See *Sir Ferumbras* Glossary, and *Sege of Melayne*, note to l. 1284.
- p. 30, l. 864. "The lenth of ane rude braid." Compare *Sir Ferumbras*, l. 971.
- p. 30, l. 866. "pithis" : see the *Catholicon*, s. v. Pythe, p. 282, and note.
- p. 30, l. 888. "that maist of nichtis may" : a common expression in the old romances.
- p. 32, l. 941. "Angeris" : See the *Catholicon*, s. v.
- p. 32, l. 955. "earyit" : hastened. See instances in note to *Roland and Otuel*, l. 1555.
- p. 53, l. 973. "sanct July" : see note to l. 63 above.
- p. 39, l. 79. "an heizeing" : at once. The same phrase occurs again, ll. 380, 501.
- p. 39, l. 98, 99. Probably these lines should be transposed: the meaning being, he besought him for the crown and the cross, on which Christ suffered death.
- p. 40, l. 105. Compare *Sir Ferumbras*, l. 5955.
- p. 40, l. 106. To feel was used of any of the senses not necessarily of touch. Thus in *Gesta Romanorum*, p. 313, we read of hounds *feeling* a smell, as here. See note to Fele in *Cathol. Anglicum*.

- p. 40, l. 130. "longys": Longinus: see Prof. Skeat's note to *P. Plowman*, C. xxi. 82.
- p. 41, l. 137. "at": of. Compare "he nom ried *at* his monnen." *Lazamon*, 1648, and "mai he no leue *at* here taken." *Genesis and Exodus*, 2697.
- p. 41, l. 140. "he": that is Charles.
- p. 41, l. 141. Here begins the life of Charles, written by the *Pseudo-Turpin*. "opon a niȝt": Lat. *per singular noctes sepe perspiceret*.
- p. 41, l. 154. For the construction, see Prof. Skeat's notes to *P. Plowman*, C. ix. 16, xvi. 131, and Prof. Zupitza's note to *Guy of Warwick*, l. 503, and *Sir Ferumbas*, l. 753, and note. Compare p. 93, l. 948 below.
- p. 41, l. 155. "on þe se": Lat. *super mare Galilee*.
- p. 42, l. 173. "way of sterres": Lat. *caminum stellarum*.
- p. 42, l. 188. "sex": Lat. *tribus*.
- p. 43, l. 221. The *Pseudo-Turpin* gives the names as follows: "In Galletia, Visimnia, Lamego, Dunia, Coimbria, Lirgo, Aurenias, Irattudo, Midonia, Buchara, (metropolis civitas sanctæ Mariæ,) Unarana, Crunia, Compostella: in Hispania, Anchala, Godolfaria, Taubamanea, Uzaeda, Ulmos, Canalias, Madriz, Marquada, Talavera: Medicina cœli, quæ est urbs excelsa: Berlanga, Osma, Seguntia, Segovia, quæ est Magna Avila, Salamanca, Sepulvega, Tolleta, Calatana, Badagotet, Eger, Godiano, Enuta, Altamora, Palencia, Lucena, Ventosa, quæ dicitur Carcesa, quæ est in valle viridi, Capana, Austega, Ovetum, Legio, Carrina, Duca, Nageras, Calacina, Urantia, Galathi, Miranda, Tutela, Sanagotia, quæ dicitur Cæsar Augusta, Pampilonia, Baiona, Iacca, Osca, in qua XC turres esse solent, Barbastra, Terragoa, Lerida, Tortosa oppidum fortissimum, Barbagalli oppidum fortissimum, Carmone op. fort., Aurelia, op. fort., Algaleti urbs, Adania, Inispalida, Excalona, Horamalagne . . . Satina, Granata, Sibia, Corduba, Abula, Acintina in qua jacet beatus Torquatus Christi confessor, beati Jacobi cliens, ad sepulcrum ejus arbor olivæ divinitus florens miris fructibus onustatur per unumquemque annum in solemnitate ejusdem, ii. id. Madii." Caxton in his *Charles the Grete*, III. i. 2, judiciously omits the greater number.
- p. 44, l. 264. "front": an evident mistake for fruit: see above, and compare Caxton: "whyche dyd bere rype fruyt."
- p. 44, l. 271. "Portingale & lauers": Lat. *tellus Porto-gallorum, tellus Alavarum*.
- p. 44, l. 272. "Landulof": Lat. *Alandalutiorum tellus*: "Chastel": *tellus Castellanorum*.
- p. 44, l. 273. "Bigairs": Lat. *Biscatorum tellus*. "Bastles": *tellus Basclorum*.
- p. 44, l. 274. "Moys & nauers": Lat. *tellus Maurorum, tellus Navanorum*.
- p. 44, l. 278. "tvelmoneþ": Lat. *trium mensium spatio*. Caxton: "foure monethes." Probably for & we should read *an*.

- p. 45, l. 290. Lat. *est inhabitata usque in hodiernum diem*. In the Latin the names appear as *Lacena, Ventosa, Canina, Adania*.
- p. 45, l. 294. “ganbern”: the scribe appears to have mistaken these two words for one, as though there was another town “ganbern”; the meaning of course is that Charles at the same time burnt the town of Lucerne.
- p. 45, ll. 296-301. The Latin only says: *quidam est gurgis, qui a tribus annis in medio ejus [Lucerne] surrexit, in quo magni pisces et nigri habentur*. Compare Caxton.
- p. 45, l. 306. “A fair miracle”: there is no reference to this in the *Pseudo-Turpin*.
- p. 45, l. 314. “And because they called so for baskets these men still call the city Paners, and will to the world’s end.”
- p. 46, l. 317. “Clodonius”: Lat. *Clodoveus*.
- p. 46, l. 318. “elotayis”: Lat. *Lotharius*.
- p. 46, ll. 320-322. Lat. *partim Hispaniam acquisiverant, partim dimiserunt, sed hic Carolus totam Hispaniam suis temporibus subjugavit*.
- p. 46, l. 328. See Introduction: and compare l. 429.
- p. 46, l. 331. “þe gilder lond”: Lat. *in terra Alundabuf*, and so Caxton.
- p. 46, l. 332. “salameodus”: Lat. *Salameadis*. *Cuder dicitur proprie locus in quo est Salam, in lingua arabica Deus dicitur*. Caxton: “Salameadys.” which is the truest reading.
- p. 47, l. 356. Lat. *antistitem et canonicos secundum beati Isidori episcopi et confessoris regulam instituit*.
- p. 47, l. 362. “burdewes”: Lat. *apud urbem buturensem*.
- p. 47, l. 363. “anevans”: Lat. *urbem qua vulgo dicitur Axa*.
- p. 47, l. 366. “þre mones & fourten niȝt”: Caxton: “thre yere.”
- p. 47, l. 371. “Sir romain”: Lat. *Romarius*.
- p. 47, l. 380. “on heizeing”: see note to l. 79.
- p. 47, l. 387. “to hundred schillinges”: Lat. *centum solidis*.
- p. 47, l. 388. The subject (the false executor) is omitted.
- p. 48, l. 389. “þe nende”: = at then ende or atten ende, the end: compare *atte nale* = at the ale-house (*P. Plowman*, c. viii. 19). See Prof. Skeat’s note to *P. Plowman*, c. i. 43.
- p. 48, l. 396. “in pin þat wel strong were”: Lat. *in tartareis panis*.
- p. 48, l. 422. See note to *Gesta Romanorum*, ch. liii. p. 372, l. 24.
- p. 49, l. 425. ll. 425-461 are not in the *Pseudo-Turpin*: their place being taken by a long account of the struggle between Charles and Aigoland, which is given by Caxton in his *lyf of Charles the Grete*, Bk. III., pt. i. ll. 5—10 inclusive, pp. 208-220, ed. 1880-1881.
- p. 49, l. 431. *Caxton*, Bk. I., pt. ii. c. 3 (pp. 267, ed. 1880-1881) is rather vague, as he says “the lengthe of hys persone conteyned eyght feet after the mesure of his feet, which were merueyllously long”—and so the Latin.
- p. 50, l. 464. “nasers”: Lat. *Nageram*.

- p. 50, l. 466. "Vernague": Lat. *Ferracutus*. Caxton: *Feragus*; one of "the generacion of goliath."
- p. 50, ll. 473, 474. The scribe has reversed the numbers, for in l. 473, for "tventi": Caxton reads, "fourty," and so the Latin; and in l. 474 the Lat. has *viginti*, and Caxton, "twelue cubytes."
- p. 50, l. 476. Caxton says, "a cubyte brode," and so the Latin.
- p. 51, l. 501. "an heyzeing": Lat. *illico*: Caxton, "without makyng^t of ony semblaunte of warre."
- p. 51, l. 509. "Reynald de aubeppine": Lat. *Rainadas de albo spino*: Caxton, "Raynold daulbepyn."
- p. 51, l. 518. According to the Latin it was *Constantinus, rex romanus et Oliverius comes* that were next sent out to oppose Vernagu: Caxton gives the names as "Constayn of Rome & therte Noel."
- p. 51, l. 525. A common expression: compare "al so stille als a ston." *Havelok*, 928. See also *Otuel*, l. 1641.
- p. 51, l. 537. Compare *Sir Ferumbras*, l. 521 and note.
- p. 51, l. 560. See note to *Sir Ferumbras*, l. 988, and Dr. Hausknecht's note to the *Sowdone of Babylone*, l. 875.
- p. 51, l. 564. He knew of no better help or resource.
- p. 53, l. 581. "to þe neuē": to the evening: Lat. *usque ad nonam*. See note to l. 389 above.
- p. 53, l. 585. There is no mention in either the original Latin or Caxton of an agreement that Roland was to be armed with a staff instead of a sword.
- p. 53, l. 588. The pronoun when the subject is frequently omitted: see Prof. Zupitza's note to *Guy of Warwick*, l. 10.
- p. 53, l. 593. "a staf": &c., Lat. *baculum quemdam retortum et lignum* (read *longum*) *secum detulit*.
- p. 54, l. 612. "asleped": compare *Sir Bevys*, 1697:
- "He wex *asleped* wonder sore,
He mighte ride no forther more:
He reinede his hors to a chesteine,
And felle aslepe vpon the pleine."
- p. 54, l. 684. "To redeem that which was lost."
- p. 54, l. 685. A common simile in mediæval theological writers.
- p. 57, l. 738. See note to l. 154 above.
- p. 59, l. 795. "fot hot": on the spot, instantly, hastily. Compare Chaucer, *Man of Lawes Tale*, 438: "Custance han thy take anon, *foot-hot*." The form *hot-fot*, with the same meaning, occurs in the *Debate of the Body and Soul*, l. 481, and *full-hote* in *Guy of Warwick*, 5063, 6498, 6656, &c.
- p. 60, l. 826. See note to l. 795.
- p. 60, l. 855. "me": no doubt a mistake for "be."
- p. 61, l. 861. "brust": apparently the only instance of this form.
- p. 61, l. 872. "a": on, in.
- p. 61, l. 874. Perhaps we should insert & before *miri*: "with salve! and merry song."

- p. 61, l. 878. See Introduction.
- p. 66, l. 52. "gynges": nations, peoples. A.S. *genge*, Icel. *gengi*.
- p. 66, l. 55. "childermasse day." See Introduction, p. xiii, and note to *Roland and Otuel*, l. 686.
- p. 68, l. 103. "Hit": so in *Sir Ferumbras*, ll. 1981, 3114, 3183, it is used referring to males, even in the plural.
- p. 68, l. 109. "þou art a-boute": thou art trying. See the *Catholicon Anglicum*, s. v. to Beabowteward, and additional note, p. xxviii.
- p. 68, l. 120. "te": the same form occurs again, l. 302.
- p. 69, l. 135. "kypte": seized, caught up. Icel. *kippa*.
- p. 69, l. 136. Probably we should read either "a muche gret fir brond," or "a gret muchel fir brond."
- p. 70, l. 176. "it him bar": I do not exactly understand these words.
- p. 70, l. 182. See Prof. Zupitza's note to *Guy of Warwick*, 6579.
- p. 70, l. 184. The meaning is that he would give him the tonsure with his sword in such a manner that he would never be able to receive it from any bishop.
- p. 71, l. 192. Compare "al nas wurþ an hawe." *Robert of Gloucester*, p. 524. For similar expressions see note to *Sir Ferumbras*, l. 5442.
- p. 72, l. 227. "Holte o roum": stand off, keep your distance. So in the *Towneley Mysteries*, p. 235: "stand on roume."
- p. 72, l. 231. "all & some": fully, completely.
- p. 72, l. 239. Compare *Sir Ferumbras*, l. 1808, and note.
- p. 72, l. 251. The sone of the king of Armenia: see note to p. 41, l. 154.
- p. 72, l. 280. "Thought so little of them."
- p. 73, l. 290. "3ef ich may": as far as lies in my power. The phrase occurs frequently in *Guy of Warwick*: see the editor's note to l. 983.
- p. 74, l. 308. There is evidently some corruption here, though the meaning is plain enough.
- p. 74, l. 319. The forms *ich* and *ihc* are used indiscriminately in this poem.
- p. 76, l. 325. "Cristes cors" comes strangely from the lips of a Saracen.
- p. 76, l. 340. See note to p. 41, l. 154; and note to *Roland and Otuel*, l. 313.
- p. 76, l. 348. See note to l. 290, above.
- p. 77, l. 377. "slep": this strong form of the verb is not unusual; see instances in Stratmann.
- p. 77, l. 384. See note to l. 103.
- p. 78, l. 394. "For": in order that.
- p. 78, l. 400. "houinge": see Prof. Zupitza's note to *Guy of Warwick* 6338.
- p. 78, l. 437. "nekste:" nearest, shortest.
- p. 78, l. 447. "steue": strong, stiff. The word is not common.

- p. 79, l. 466. See note to l. 400.
- p. 79, l. 476. Evidently there is a corruption here.
- p. 79, l. 485. See Prof. Zupitza's note to *Guy of Warwick*, l. 6579.
- p. 79, l. 491. See note to p. 51, l. 525.
- p. 79, l. 495. "so mote ich þe": as I may thrive. An expression of very frequent occurrence. See Prof. Zupitza's note to *Guy of Warwick*, l. 615.
- p. 80, l. 517. "nese": here, equal to cousin: nephew and niece were used, like cousin, vaguely for different degrees of relationship. See *Catholicon Anglicum*, s. vv. *Nese* and *Nevowe*.
- p. 80, ll. 523, 530. See note to *Sir Ferumbas*, l. 408.
- p. 80, l. 529. "beie": both. So in *Robert of Gloucester*, 47. "þat . . . 3onge were beie."
- p. 80, ll. 595, 596. That word pleased Roland well, and he answered Otuel: on the omission of the subject pronoun compare p. 51, l. 588, above, and *Sege of Melayne*, l. 27.
- p. 83, l. 603. "loþ": here seems to mean enmity, but the general meaning is hurt, injury.
- p. 83, l. 605. They embraced and kissed each other, as if each had been the other's brother.
- p. 83, l. 612. What has happened to you and this man?
- p. 83, l. 631. The subject pronoun þei is omitted.
- p. 84, l. 638. "nammo" = no more, no others. Cf. l. 1334.
- p. 84, l. 640. And had become reconciled to the king.
- p. 84, l. 661. Compare the corresponding passage in *Roland and Otuel*, l. 671.
- p. 85, l. 677. "Averil was comen & winter gon": In *Roland and Otuel*, "one þe forthirmoste daye of auerille," l. 721.
- p. 86, l. 717. "Turabeles": called in l. 769, below, *Curabiles*, and in *Roland and Otuel*, l. 785, *Corsabill*, and in l. 817, *Corsabolyn*.
- p. 87, l. 742. "Daþeit": an interjection or imprecation with the meaning of curses on! cursed! ill betide! It occurs frequently in Mid. English romances, &c. See for instance *Sir Tristram*, pp. 111, 191; *Havelok*, 296, 300, 926, &c.; *Horn Childe*, p. 290; *Seven Sages*, 2395; *Owl and Nightingale*, l. 99, &c. With the line compare *Macbeth*, v. 7: "Damned be him that first cries, hold, enough!" and l. 1182, below.
- p. 87, l. 752. Perhaps we should read "it is."
- p. 88, l. 792. "&": this is frequently used throughout the poem, in the sense of *but*: compare l. 837.
- p. 89, l. 828. Compare the *Sowdone of Babylone*, l. 1163: "Thai worthed vp on here stekes."
- p. 90, l. 867. "were at on": agreed; were of one mind.
- p. 91, l. 891. "markeden": signed with the cross.
- p. 91, l. 904. "þef": commonly used as a title of opprobrium or contempt.

- p. 92, l. 926. "duz3e peers:" See note to *Sir Ferumbras*, l. 197. Here the meaning appears simply to be a chosen knight.
- p. 93, l. 948. "On of kinges kni3tes garsie": one of the knights of King Garsie. See note to p. 41, l. 154. Compare l. 1000.
- p. 93, l. 980. See note to l. 290, above.
- p. 94, l. 1000. See note to l. 948.
- p. 94, l. 1001. "3o": the same form occurs in the *Ormulum*, 115; *Polit. Religious and Love Songs*, iii. 79 and 84.
- p. 95, l. 1032. Compare *Sir Ferumbras*, 5127, "w3t þat þe selue, syr Amyrant": and the *Sege of Melayne*, ll. 555 and 698, and *Song of Roland*, l. 638.
- p. 96, l. 1065. We know not what has become of him. See Prof. Skeat's note to *P. Plowman*, B. v. 651.
- p. 99, l. 1161. "I will make peace or reconciliation for that in which you have offended against Garsie."
- p. 100, l. 1182. Compare l. 742, and note.
- p. 100, l. 1201. For "þe" read "þe[i]." "at on": agreed, of one mind. See Prof. Zupitza's note to *Guy of Warwick*, l. 5308.
- p. 103, l. 1307. "so mote ich go": a phrase of frequent occurrence in the old romances. See numerous instances in Prof. Zupitza's note to *Guy of Warwick*, l. 2572.
- p. 104, l. 1320. as a sign of business or profession of a barber-surgeon.
- p. 106, l. 1408. "le": apparently inserted by the translator inadvertently.
- p. 109, ll. 1505-1508. Compare ll. 1555-1558.
- p. 112, l. 1588. "gunde": a curious form, being really a double preterite.
- p. 112, l. 1619. "Til": while.
- p. 113, l. 1645. "And he pushed the window open, so that it flew all to pieces."
- p. 114, l. 1673. "Fous": probably we should read *fresch* or *frechs*. Cf. ll. 1059 & 1439.
- p. 114, l. 1680. I do not quite understand this line.
- p. 114, l. 1710. So in *Ayenbite*, p. 78: "hi couþen hire zennen vorbegge."

GLOSSARIAL INDEX.

- Abaisit, 6/101, *pp.* afraid, terrified. O.Fr. *esbahir* = to frighten, from *baer* = to open the mouth, to cry *baa* or *bo*
- A-bouzt, 65/24, *v. pt. s.* redeemed
- Abufe, 4/43, *adv.* on top, above
- Abugge, 91/880, *v.* suffer, pay for
- Aduertance, 19/537, *sb.* retinue, attendants
- Agramed, 70/169, *pp.* annoyed, enraged
- Agrise, 58/762, *v.* to fear, to be afraid
- Agult, 72/246, *pp.* offended, committed against
- Air, 8/160, *adv.* before, ere this
- Airar, 20/548, *adv.* earlier, sooner
- Airlie, 5/79, *adv.* early, soon. A.S. *earlic*
- Airt, 7/139, *sb.* quarter, or point of the compass. Gaelic *aird* = a quarter of the compass, *ard*, high
- Alder, Aldre, 56/687, *a.* of all: *our alder* = of all of us
- A-legge, 72/240, *v.* lay down, lay aside
- A-lizt, 58/777, *v. pt. s.* came down, descended
- Anamalit, 24/687, *adj.* enamelled
- Anent, 11/280, *adv.* opposite
- Anerly, 21/592, *adv.* only
- Aneuch, 8/162, *adv.* enough, sufficiently
- Angeris, 32/941, *sb. pl.* trouble, misery, suffering
- Anis, 7/126, one's
- Anour, 38/56, *s.* honour, reverence
- Anournit, 24/691, *pp.* adorned, decorated
- Aplizt, 41/140, *adv.* indeed, certainly
- Appeirandair, 32/935, *sb.* heiress-apparent
- Apperrellit, 24/666, *pp.* decorated, furnished
- Aqueld, 60/835, *v. pt. s.* killed
- Are, 40/106, *adv.* before
- Areizte, 103/1312, *v. pt. s.* reached to, struck
- Asleped, 54/602, *adj.* sleepy, drowsy
- Assay, 15/394, *sb.* trial, attempt. Fr. *essai*
- Atanis 18/475, *adv.* at once
- Ather, 12/291, *adj.* either, each
- Atour, 15/393, *adv.* over, above
- Attour, 17/469, *adv.* around
- Awin, 4/33, *adj.* own. A.S. *ágen* from *agan* = to possess
- Bacheleiris, 3/11, *sb. pl.* young warriors who had not yet received knighthood
- Baid, 18/488, *sb.* delay; 28/801, *vb. pt. t.* waited; 4/28. *vb. pt. t.* stayed, were

- Bair, 28/801, *adj.* open; 17/457, *vb. pt. t.* wore, bare; 9/187, *sb.* wild boar
- Bakheir, 29/848, *sb.* supporter, baeker, second
- Bald, 15/409, *sb.* bold, daring man
- Bancouris, 24/685, *sb. pl.* coverings for benches
- Band, 28/800, *vb. pt. s.* bound, tied
- Bandis, 23/631, *sb. pl.* bolts, fastenings
- Bane, 16/422, *adj.* ready
- Banis, 17/474, *sb. pl.* bones
- Basnet, 17/484, *sb.* small helmet, O.Fr. *bassin*, dimin. of *bassin* = a helmet in the shape of a *basin*
- Batteris, 30/886, *vb. imper.* fight, strike
- Bayne, 22/608, *adv.* readily, actively
- Be, 15/385, *adv.* before, by the time that
- Beeum, 31/893, *vb. imper.* become
- Beed, 84/641, *v. pt. s.* offered
- Beget, 22/607, *vb.* deceive
- Begouth, 6/120, *vb. pt. t.* began, was about to
- Begylyt, 25/713, *pp.* deceived, tricked
- Behufe, 4/41, *sb.* advantage, benefit
- Beie, 80/529, *a.* both
- Beir, 12/289, *vb.* hold
- Beird, 8/177, *vb. pt. t.* roared, shouted. A.S. (ge)-*bæran*
- Beirnis, 9/189, *sb. pl.* people, lit. échildren. Sc. *bairns*
- Believe, 6/94, *adv.* quickly, at once. O.E. *bi life* = with life
- Bellisand, 18/478, *adj.* elegant. Fr. *belle*, used adverbially, and *seant* = becoming
- Bennysorn, 9/214, *sb.* blessing, benison
- Bent, 26/733, *sb.* moor, heath. Ger. *binse* = rush, *bent* grass
- Benwart, 7/131, *adv.* inwards, towards the interior of the house
- Beriall, 17/465, *sb.* beryl
- Bestiall, 24/681, *sb.* animals, cattle. Fr. *bestiall*
- Bet, 7/144, *pp.* made better, made up. A.S. *bétun*
- Betakin, 15/405, *vb.* mean, betoken
- Betaucht, 27/775, *sb.* committed, given in charge. A.S. *bitæcan*
- Betuix, 14/344, *prep.* between. A.S. *betweox*
- Bid, 13/315, *vb. pr. t.* desire, wish
- Biddeth, 82/568, *imp. pl.* pray, beg
- Bigge, 56/684, *v.* to buy, redeem
- Bigging, 9/190, *sb.* house, building
- Bileue, 91/1132, *v.* leave off
- Birny, 27/767, *sb.* corslet
- Blan, 28/825, *vb. pt. t.* ceased, stopped. A.S. *blinnan*
- Bland, 20/565, *sb.* engagement; probably an error for *band*
- Blandit, 17/475, *pp.* blended, mixed
- Blenkit, 29/854, *vb. pt. t.* glanced, looked
- Blenkt, 78/460, *v. pt. s.* gave away
- Blene, 74/320, *v.* remain, abide
- Blin, 6/92, *vb.* stop, rest
- Blue, 95/1035, *adv.* quickly
- Blonk, 28/800, *sb.* steed. Planchaz, *equus pallidus hodie blank*. Schilter. Thus *blonk* may have originally meant merely a *white* horse. Fr. *blanc* cheval.—Jamieson.

- Blyth, 5/75, *adj.* pleased, glad
 Boecht, 8/182, *vb. pt. t.* bought, redeemed
 Bode, 38/52, *s.* message
 Bodword, 31/905, *sb.* warning
 Boist, 14/371, *sb.* threatening, abuse; 30/885, *sb.* boasting, boasts
 Boistit, 27/784, *vb. pt. t.* boasted
 Bone, 59/807, *s.* a prayer, a petition
 Bordourit, 17/464, *pp.* bordered, encircled
 Borwe, 74/305, *s.* a security. *Finde Mahom to borwe* = bring Mahomet as my security
 Bot gif, 20/551, unless
 Boun, 7/124, *adj.* ready. *leel. buuin*, *pp.* of *bua* = to prepare; 16/425, *vb.* get ready, prepare
 Bowre, 19/535, *s.* palace, chamber. A.S. *búr*
 Braid, 30/861, *sb.* stroke; 28/810, *adj.* broad; 4/34, around, about
 Braidit, 30/867, *vb. pt. t.* drew. A.S. *bredan*
 Braissaris, 17/473, *sb. pl.* vambraces. In ancient armour pieces between the elbow and the top of the shoulder, fastened together by straps inside the arms. Fr. *brassard, brassart*
 Braissit, 20/553, *pp.* enveloped, covered. Fr. [*em*] *brasser*
 Braithlie 8/177, *adv.* violently, loudly
 Brand, 19/520, *sb.* sword. A.S. *brand, brond*
 Brandis, 7/131, *sb. pl.* brands, logs of wood
 Braun, 9/187, *sb.* brawn
 Breid, 8/154, *sb.* breadth, width; 9/187, *sb.* bread
 Brent, 28/800, *adj.* steep
 Brief, 30/885, *vb. imper.* [?]
- Broun, 28/800, *sb. pl.* rising ground, hill
 Browdin, 24/685, *pp.* embroidered
 Browis, 30/862, *sb. pl.* brows. A.S. *brúa*, *pl.* of *brú*
 Brust, 61/861, *s.* a bristle
 Buid, 7/147, *sb.* the board or table, hence = meal. A.S. *bord*
 Buklair, 19/519, *sb.* buckler
 Burelie, 9/190, *adj.* rough, rustic
 Burneist, 17/464, *pp.* burnished, polished. Fr. *brunir*
 Busk, 28/800, *sb.* bush, small tree
 Busked, 39/83; Buskit, 15/409, *vb. pt. t.* got ready, prepared. *leel. buask* = to prepare oneself, from *bua* = to prepare
 Busteous, 26/733, *adj.* rough, burly. Welsh *bwyst*
 Busteously, 21/596, *adv.* roughly
 Byde, 27/784, *vb.* meet, await
 Bynome, 90/848, *pp.* taken away from
 Byrd, 8/162, *impers. vb.* it behoved, it became
 Byrdis, 19/536, *sb. pl.* ladies; 9/211, *sb. pl.* birds, fowls
 Byre, 6/111, *sb.* cowhouse
 Byrnan, 7/132, *pr. p.* burning. A.S. *brennan*
- Cachit, 4/33, *vb. pt. t.* wandered, went astray. O.Fr. *cachier*
 Call, 23/640, *vb.* drive away
 Can, 22/624, *vb. pr. t.* knows; 25/703, *vb. pt. t.* began
 Cant, 4/42, *adj.* lively, active
 Cantlie, 15/388, *adv.* actively, briskly
 Capill, 4/43, *sb.* horse. Lat. *caballus*
 Carll, 4/42, *sb.* churl, countryman. A.S. *ceorl*

- Carpit, 4/44, *vb. pt. t.* spoke.
 Cf. Eng. *chirp*
 Carpit, 24/683, *pp.* carpeted
 Cassin, 22/616, *pr. p.* cast off,
 broken
 Cast, 4/33, *sb.* lot, chance
 Catchit, 15/384, *vb. pt. t.* started,
 hastened
 Caucht, 15/384, *vb. pt. t.* threw
 up, placed; 29/841, tried, wished
 Chachand, 4/42, *pr. p.* chachand
 the gait = pursuing his course.
 O.Fr. *chachier*
 Chaip, 20/561, *vb.* escape. Fr.
eschapper
 Chalmer, 27/774, *sb.* chamber
 Chauffray, 13/323, *sb.* merchan-
 dise
 Cheiftyme, 3/1, *sb.* reign
 Cheir, 8/180, *sb.* welcome; 29/
 843, mien
 Cheualrous, 29/843, *adj.* chival-
 rous, knightly
 Cheueris, 5/96, *vb. pr. t.* shiver
 Childermasse day, 66/55, *sb.* the
 Holy Innocents' Day
 Chin, 5/96, *sb.* [?]
 Circulit, 18/477, *pp.* encircled,
 set round
 Clais, 16/434, *sb. pl.* clothes,
 dress
 Cled, 24/683, *pp.* covered
 Cleikit, 28/823, *vb. pt. t.* snatched.
 A.S. *gelæccan*; cf. Eng. *clutch*
 Cleir, 18/497, *adj.* pure, spotless
 Clene, 7/125, *adv.* completely,
 quite
 Clippe, 83/605, *vb.* embrace
 Clois, 27/776, *adj.* close-fitting
 Closand, 24/684, *pr. p.* closing
 in, fitting
 Coft, 6/105, *pp.* bought. Ger.
kaufen = to buy
 Coillis, 4/50, *sb. pl.* coals, that is,
 charcoal
 Columbyn, 24/674, *sb.* columbine
 Commounis, 16/431, *sb. pl.* com-
 mon people
 Compeir, 9/200, *vb.* appear
 Conseruit, 32/946, *vb. pt. t.* es-
 tablished
 Conuert, 31/894, *vb.* be con-
 verted
 Cop, 9/214, *sb.* cup, glass
 Cornellis, 24/684, *sb. pl.* corners
 Counsingis, 31/900, *sb. pl.* rela-
 tions
 Counteris, 30/875, *vb. pr. t.* en-
 counter, contend
 Coursour, 6/115, *sb.* steed
 Courtes, 25/719, *adj.* courteous
 Courtingis, 11/267, *sb. pl.* cur-
 tains. O.Fr. *curtine, cortine*
 Couth, 7/125, *vb. pt. t.* didst
 know, understood. A.S. *cunnan*,
 pt. t. *ic. cuðe*
 Crabitnes, 19/528, *sb.* quarrelling,
 ill-temper
 Craue, 18/498, *vb.* ask. Be to
 craue = be a question of asking
 Creillis, 4/43, *sb. pl.* panniers,
 baskets, creels
 Cristallis, 17/475, *sb. pl.* crystals
 Crouste, 93/954, *sb.* crust
 Cule, 29/841, *vb.* cool
 Cumlie, 9/196, *adv.* courteously
 Cunnand, 8/165, *adj.* sensible;
 13/321, *sb.* covenant, promise
 Cunning, 6/93, *sb.* knowledge
 Cunningis, 9/209, *sb. pl.* rabbits
 Cupplit, 4/43, *pp.* coupled, tied to-
 gether
 Cusingis, 31/916, *sb. pl.* friends.
See Counsingis
 Cussanis, 17/472, *sb. pl.* armour
 for the thighs

- Daillis, 15/385, *sb. pl.* dales
 Dantely, 24/667, *adv.* daintily
 Dantit, 16/435, *pp.* frightened, daunted. O.Fr. *danter*. Lat. *domitare*
 Dawin, 15/385, *pr. p.* dawning, breaking
 Daynteis, 9/191, *sb. pl.* dainties, delicacies
 Debait, 4/44, *sb.* hesitation, delay
 Defend, 5/60, *vb. pr. t.* forbid, object
 Deill, 19/514, *vb.* deal, give
 Deip, 3/17, *sb.* [?]
 Deir, 11/254, *adv.* dearly; 19/515, *adj.* wild
 Deis, 9/191, *sb.* table. Fr. *dais*
 Deme, 24/677, *vb.* examine
 Dentit, 24/667, *pp.* set, inlaid
 Derf, 15/385, *adj.* bold, hardy
 Derfly, 28/798, *adv.* boldly
 Deuse, 22/614, *vb. pr. t.* say, tell
 Dew, 14/365, *vb. pt. t.* dawned. A.S. *dagian*
 Dicht, 7/133, *vb.* prepare, get ready
 Digne, 14/354, *adj.* worthy, noble
 Ding, 31/918, *vb.* strike, smite
 Discouerand, 28/798, *pr. p.* exploring
 Dispair, 32/933, *adj.* unequal, unsuitable
 Dispitously, 31/904, *adv.* despitefully
 Disseuer, 19/527, *vb.* separate, part
 Docht, 27/792, *vb. pt. t.* could, was able
 Dois, 5/86, *vb. pr. t.* forest
 Dosouris, 24/676, *sb. pl.* canopies
 Douchereis, 32/926, *sb. pl.* duchies
 Douchtie, 21/590, *adj.* valiant, doughty man. A.S. *dohtig*
 Dourly, 31/918, *adv.* hardily, sternly
 Draif, 3/17, *vb. pt. t.* drove
 Dreichlie, 10/217, *adj.* slowly, as denoting long continuance (Jamieson)
 Drest, 9/201, *pp.* treated
 Drichtine, 29/856, *sb.* Our Lord. A.S. *drichten*
 Drupe, 78/444, *a.* dry. Probably we should read drupe or drupe
 Dubbit, 26/755, *vb. pt. t.* dubbed, created
 Duchepieris, 3/10, *sb. pl.* the douzepers, or twelve Peers of Charlemagne
 Dule, 9/201, *sb.* sorrow, mourning
 Durandlie, 3/17, *adv.* continually, without intermission
 Duris, 24/677, *sb. pl.* doors
 Dwelling, 10/239, *sb.* absence, delay
 Dyamountis, 17/466, *sb. pl.* diamonds
 Dyntis, 13/514, *sb. pl.* blows
 E, 24/695, *sb.* eye, attention
 Eem, 75/341, *s.* uncle
 Eie, 69/124, *v.* fear, dread, awe
 Eir, 7/152, *sb.* ear
 Eird, 8/156, *sb.* ground, floor
 Eis, 16/222, *sb.* ease, comfort
 Eisementis, 5/82, *sb. pl.* comforts
 Ellis, 7/127, *adv.* otherwise, else
 Enbraissit, 23/631, *vb. pt. t.* opened, undid
 Euchaip, 13/318, *vb.* See note.
 Encheef, 13/308, *vb.* achieve, accomplish, succeed
 Engreif, 22/619, *vb.* be displeasing, annoy

- Engreuit, 22/603, *pp.* vexed, annoyed
- Erd, 43/215, *s.* a country, district
- Errore, 79/489, *a.* former, previous
- Eye, 68/101, *s.* fear, dread, awe
- Failze, 29/835, *vb. pt. t.* fell, fainted
- Faind, 8/155, *vb. pt. t.* feigned, pretended
- Faindes, 31/902, *vb. pr. t.* pretend, feign
- Fair, 6/112, *sb.* fare, food; 12/286, *vb.* to travel, journey; 16/419, *sb.* accompaniments, baggage
- Fairand, 17/445, *pr. p.* travelling
- Fairlie, 8/176, *adj.* wonderfully
- Fais, 26/754, *sb.* faith, truth
- Fallow, 5/72, *sb.* fellow, companion
- Fand, 5/72, *vb. pt. t.* found, met
- Fane, 9/207, *adj.* glad
- Farne, 6/108, *pp.* fared
- Fay, 5/88, *sb.* faith, truth
- Fechand, 19/508, *pr. p.* fetching, carrying
- Fechtine, 5/61, *sb.* quarrelling
- Fechting, 17/463, *sb.* battles, fighting
- Fee, 27/777, *sb.* property. Lat. *pecus*
- Feerd, 90/839, *s.* company, troop
- Feid, 33/969, *sb.* anger, enmity. Eng. *feud*
- Feildis, 3/8, *sb. pl.* fields
- Feir, 8/176, *sb.* fear
- Feir, 10/220, in feir or into feir = together, in company
- Feirslie, 3/18, *adv.* fiercely
- Feld, 6/97, *vb. pt. t.* felt, experienced; 40/106, perceived, experienced
- Fell, 3/2, *vb. pt. t.* happened, occurred
- Fellis, 3/2, *sb.* wild and rocky hills
- Fellonar, 28/813, *adj.* fiercer
- Fellounlie, 3/18, *adv.* fiercely, wildly
- Fensabill, 13/329, *adj.* fighting, sufficient for defence
- Ferche, 96/105, *a.*; 107/1439, fresh. A.S. *fersc*
- Ferd, 91/874, 105/1374, a company, a troop
- Ferd, 108/1463, *s.* fear; 95/1042, *s.* ford
- Ferly, 15/404, *sb.* wonder, astonishment
- Ferlyfull, 3/2, *adj.* wonderful, fearful
- Fet, 17/445, *vb.* fetch, procure
- Fewail, 10/244, *sb.* fuel
- Fewtir, 28/812, *sb.* a rest for a spear
- Fischis, 24/682, *sb. pl.* fishes
- Flamand, 24/671, *adj.* sparkling
- Flan, 3/2, *sb.* storm, tempest. Icel. *flana*
- Fleischingis, 31/902, *sb. pl.* flattering promises
- Flem, 38/33, *v. t.* to banish, to drive out
- Flourdelycis, 24/670, *sb. pl.* fleur-de-lis
- Flure, 24/683, *sb.* floor
- Follaut, 74/316, *s.*; follauzt, 84/639, Baptism
- Folledede, 84/638, *v. pt. s.* baptised
- Forbot, 26/746, *vb. impr.* forbid
- For-bouzt, 115/1710, *pa. par.* ransomed, redeemed
- Forecenes, 28/814, *sb.*; forecynes, 28/820, fierceness
- Ford, 26/734, *sb.* way, road
- Forestaris, 9/197, *sb. pl.* foresters, keepers

- Forfaltour, 26/763, *sb.* a forfeiture
 Forlete, 92/936, *v.* take away, destroy
 Formest, 12/288, *adj.* first, chief
 Foroutin, 11/290, *prep.* without
 Forrow, 20/539, *vb.* ?repent
 Forwrocht, 29/838, *pp.* tired out with working, or fighting with their weapons
 Forzeild, 5/78, *vb. imp.* reward, repay
 Forzet, 7/125, *pp.* forgotten
 Foullis, 19/525, *sb. pl.* birds
 Foundis, 8/176, *vb. pr. t.* goes, walks
 Frane, 10/227, *vb.* enquire, ask
 Freik, 22/618, *vb.* man, fellow
 French, 19/525, *adj.* frail, weak
 Fule, 19/509, *sb.* fool
 Fundin, 12/294, *pp.* found, met with
 Fure, 3/8, *vb. pt. t.* went, rode
 Fusoun, 9/212, *sb.* abundance
 Fute, 3/19, *sb.* foot, foothold
 Fylit, 17/446, *vb. pt. t.* have dirtied, defiled
 Fyrth, 24/682, *sb.* an enclosure
 Fyue, 23/657, *num.* five

 Ga, 6/119, *vb. imp.* go
 Gaif, 18/500, *vb.* give, grant
 Gais, 10/221, *vb. pr. t.* go, proceed
 Gaist, 6/96, *sb.* guest; 29/839, *sb.* the ghost, life
 Gait, 4/42, *sb.* course, way
 Galzart, 27/785, *adj.* sprightly, active
 Ganaudest, 27/786, *adj.* nearest, shortest
 Gane, 10/240, *pp.* gone, departed; 22/612, *adv.* quickly, hastily

 Gangand, 17/447, *pr. p.* going, travelling
 Gar, 5/215, *vb. impr.* cause, make
 Gart, 21/585, *vb. pt. t.* caused, ordered
 Gawin, 15/383, *sb.* gain, advantage
 Gay, 27/786, *sb.* observation, attention (Jamieson)
 Gedling, 22/612, *sb.* perhaps = *gadling* = a lazy fellow
 Geir, 18/484, *sb.* gear, dress
 Gestning, 33/975, *sb.* hospitality
 Gif, 15/397; gyf, 15/399, *conj.* if
 Gift, 22/613, *sb.* message
 Ginges, 38/49, *sb. pl.* people
 Ginne, 48/286, *sb.* a contrivance, a stratagem, a plan
 Girth, 29/839, *sb.* safety, refuge
 Glaid, 5/77, *adj.* glad, joyful; 22/603, *adv.* quickly, quietly; 18/484, *vb. pt. t.* walked, moved
 Glaive, 46/334, *sb.* a weapon consisting of a long cutting blade at the end of a lance
 Gle, 6/98, *sb.* work
 Glemis, 17/458, *sb. pl.* gleams, sun-rays
 Gome, 111/1579, *sb.* man
 Gomfaynoun, 61/873, *sb.* a banner, a standard. See note to *Sir Ferumbas*, l. 774
 Gouverning, 17/447, *sb.* livelihood, support
 Gowlis, 17/457, *sb.* gules, in heraldry red
 Graid, 7/143, *pp.* getting ready, being prepared
 Graipis, 17/471, *sb. pl.* ?balls, lumps
 Graith, 15/391, *adj.* earnest
 Grant, 15/391, *sb.* promise, bargain
 Grantit, 13/319, *pp.* promised, engaged

- Grassum, 32/939, *sb.* compensation, reward: lit. "the sum paid to a laird by a tenant, at the entry of a lease, or by a new heir to a lease or feu" (Jamieson).
A.S. *gærsuma* = compensation
- Grauit, 17/457, *adj.* carved
- Gre, 18/485, *sb.* prize, superiority
- Greis, 17/471, *sb.* greaves
- Grief, 13/314, *vb.* trouble, vex
- Gromis, 27/787, *sb. pl.* men
- Gudlie, 6/118, *adj.* kindly
- Gyde, 25/720, *sb.* attire, dress
- Gye, 66/40, *vb.* rule, govern
- Gynges, 66/52, *sb. pl.* peoples
- Gyrd, 7/151, *sb.* a stroke, blow
- Haiket, 23/644, *vb. pt. t.* walked slowly, sauntered
- Hail, 15/411, *adj.* whole
- Hailsum, 24/675, *adj.* becoming, noble
- Hair, 16/421, *adj.* cold, keen
- Haist, 20/550, *vb.* haste, hurry
- Haistely, 28/826, *adv.* hastily
- Hald, 3/19, *vb.* hold, keep
- Hale, 4/52, *adj.* whole, entire
- Halely, 31/896, *adv.* wholly, entirely
- Hamelie, 6/112, *adj.* homely, poor
- Happin, 13/332, *vb.* happen upon, fall in with
- Harberie, 4/41; harbery, 5/64, *sb.* refuge
- Harbreit, 25/710, *vb. pt. t.* lodged
- Hard, 12/282, *vb. pt. t.* heard
- Harnes, 15/395, *sb.* arms, accoutrements
- Harnest, 29/833, *adj.* armed, in armour
- Hartfully, 30/891, *adv.* heartily, with the whole heart
- Hecht, 15/382, *pp.* promised
- Hechtis, 15/411, *sb. pl.* orders, engagements
- Heet, 91/904, *v. pt. s.* was named
- Heich, 3/19, *adv.* high, steep
- Heid, 29/834, *sb.* heat: heuy with heid = oppressed with the heat
- Heill, 20/567, *sb.* health: haldin in heill = in possession of good health
- Heip, 5/83 [?]
- Heir, 5/72, *adv.* here
- Heizeing, 39/79, *sb.* hurrying, haste: an heizeing = at once, in haste, without delay
- Helf, 12/304, *sb.* assist, help
- Hende, 33/970, *adj.* noble, gentle, kind
- Here, 91/897, *sb.* company, troop
- Hes, 5/81, *vb. pr. t.* hast
- Het, 6/109, *adj.* hot
- Heterliche, 81/559, *adv.* fiercely
- Hew, 20/553, *sb.* colour
- Hicht, 4/37, *sb.* on licht = on high, lofty; 18/496, height: the day may haue the *licht* = may reach its turning-point, i. e. *noon*
- Hie mes, 21/575, High mass
- Hine, 29/857, *adv.* hence: "sall neuer hine" is equivalent to "shall never leave, or depart"
- Holtis, 16/421, *sb. pl.* high, barren ground
- Houe, 21/577, *sb.* delay
- Honerit, 16/417, *vb. pt. t.* waited about
- Huifis, 18/495, *vb. pr. t.* tarry, delay
- Huit, 16/417, *sb. pt. t.* paused, stopped: the same as *hored*
- Husband, 21/595, *adj.*; 22/599, *sb.* farmer's, country

- Hu3, 78/456, *vb. pt. s.* hewed, cut
 Hy, 13/322, *sb.* haste, speed
 Hynt, 21/577, *vb. pt. t.* took : of
 he hynt = he took off; 25/698, hit,
 struck
 Ifeere, 75/351, *adv.* together
 Iloren, 73/274, *pp.* lost
 Inwart, 10/238, *adj.* intimate
 Ipi3t, 85/686, *pp.* pitched
 Ischar, 22/646, *sb.* usher, door-
 keeper
 Ithand, 4/27, *adj.* constant, un-
 ceasing
 I-wis, 4/35, *adv.* in truth, cer-
 tainly

 Iornay, 21/590, *sb.* combat, a day
 of battle
 Iornaying, 18/485, *sb.* combat,
 contest
 Iurnays, 41/160, *sb. pl.* a day's
 journey

 Keip, 23/640, *sb.* attention, care :
 take keip = look after
 Keipeir, 27/775, *sb.* keeper, super-
 intendent
 Kend, 23/653, *vb. pt. t.* knew
 Kendill, 6/107, *vb. imp.* kindle,
 light
 Kene, 30/863, *adj.* daring
 Kerue, 45/312, *vb.* to cut
 Kest, 14/367, *vb. pt. t.* threw,
 placed; 15/404, revolved, won-
 dered, meditated
 Knaisis, 6/113, *sb. pl.* knaves,
 servants
 Knap, 6/111, *vb. imp.* knock
 down
 Kyith, 6/107, *vb. imp.* know
 Kypte, 69/135, *vb. pt. s.* caught
 up, seized
 Kythand, 25/708, *pr. p.* appear-
 ing, in sight

 Laid, 7/139, *vb. pt. t.* laid on,
 blew; 10/247, *sb.* load
 Laiser, 21/568, *sb.* leisure, time
 Laith, 12/287, *adj.* loth, unwilling
 Laithly, 7/139, *adv.* vilely, disa-
 greeably
 Lak, 5/87, *vb.* depreciate, find
 fault
 Lane, 13/315, *vb.* hide, conceal
 Lap, 11/279, *vb. pt. t.* leaped,
 mounted
 Las, 106/1388, *vb. pt. s.* lost
 Lattin, 21/615, *pp.* allowed, let
 Laubour, 19/511, *sb.* toil, hard
 work
 Lauch, 27/787, *vb.* laugh
 Lauch-full, 19/510, *adj.* loyal
 Lawtie, 19/511, *sb.* loyalty, fidelity
 Leid, 15/397, *sb.* person
 Leidis, 4/50, *vb. pr. t.* draw, carry
 Leif, 12/281, *sb.* leave, farewell
 Leifis, 10/511, *vb. pr. t.* lives
 Leif of, 8/174, *vb.* leave off, cease
 Leip, 5/85, *vb.* mount
 Leird, 8/171, *pp.* taught
 Leis, 23/643, *vb.* lose
 Lelely, 32/944, *adv.* loyally,
 faithfully
 Lely, 24/674, *sb.* lilies
 Lemit, 13/326, *vb. pt. t.* lightened,
 brightened
 Len, 13/333, *vb.* give, grant
 Lende, 81/540, *sb.* the loin
 Lent, 15/397, *adj.* slow, slowly
 travelling
 Lesing, 12/312, *sb.* a lie
 Let, 20/542, *sb.* hindrance
 Leuch, 19/531, *vb. pt. t.* laughed
 Lenand, 27/788, *pr. p.* living
 Leueþ, 55/671, *vb. pr. t.* believe
 Liddernes, 27/788, *sb.* cowardice

- Iing, 16/428, *sb.* line: in ane
 ling = in one line, that is, straight
 on without stopping; 15/397,
 heath, moor
 Lofe, 4/45, *sb.* love; 5/87, *vb.*
 praise
 Lois, 23/642, *vb.* lose
 Lou3, 74/291, *vb. pt. s.* laughed
 Ludgeit, 26/743, *pp.* lugged,
 dragged
 Lufesumly, 20/589, *adv.* plea-
 santly
 Luper, 93/942, *adv.* bad, danger-
 ous
 Lyft, 13/326, *sb.* firmament, sky
 Lykand, 4/40, *adj.* pleased, satis-
 fied
 Lykis, 32/943, *vb. pr. t.* pleases
 Lykit, 4/39, *vb. pt. t.* pleased
 Lystinit, 26/742, *vb. pt. t.* lis-
 tened

 Magre, 18/487, *sb.* difficulty
 Maid, 6/121, *vb. pt. t.* caused
 Maisterfull, 17/444, *adj.* power-
 ful
 Mait, 22/835, *adj.* fatigued. See
 Glossary to *Sir Ferumbas*, s. v. Mat
 Mantene, 29/853, *vb.* maintain,
 support
 Marschellit, 5/186, *pp.* arranged
 Mat, 19/513, *vb.* annoy, interfere
 with
 Matchit, 9/186, *pp.* paired
 Maumetes, 46/323, *sb. pl.* idols
 Maumetrie, 65/25, *sb.* idolatry
 May, 82/591, *sb.* a maid; 30/
 888, *vb. pr. t.* can do, is powerful
 Meiknes, 26/655, *sb.* modesty
 Meit, 5/81, *sb.* food, meat
 Meitis, 15/397, *vb. pr. t.* meet
 Mend, 32/957, *vb.* increase, aug-
 ment

 Mene, 6/121, *vb.* to complain
 Mer, 3/22, *vb. pt. t.* put them
 into confusion
 Mettail, 29/830, *sb.* mettle, ex-
 cellence
 Midmorne, 4/29, *sb.* the middle
 of the morning
 Mirrie, 7/137, *adj.* merry, pleasant
 Mocht, 18/492, *aux. vb.* might
 Mon, 16/427, *vb. pr. t.* must
 Mote, 4/53, *aux. vb.* may
 Mounde, 60/853, *sb.* power, lit.
 protection. "A knight of mochel
mounde."—*Launful*, 597. A.S.
mund
 Mure, 3/14, *sb.* moor, heath
 Myrk, 3/22, *adj.* dark, murky
 Myster, 26/751, *sb.* desire, need;
 17/444, science, craft, art

 Nait, 5/61, *sb.* need
 Namit, 18/505, *vb. pt. t.* named,
 mentioned by name
 Nanis, 17/471, *adv.* for the nanis
 = for the occasion, for the nonce
 Neidlingis, 15/407, *adv.* needs, of
 necessity
 Nende, 48/389, *sb.* end. þe
nende = þen ende = the end
 Neue, 53/581, *sb.* eve. þe *neue*
 = þen eue = the eve. Compare
 Nende
 New, 20/547, *vb.* renew
 Newlingis, 33/965, *adv.* recently,
 lately
 Nichtit, 4/40, *vb. pt. t.* became
 night, or dark
 Non, 53/602, *adj.* none; 14/344,
sb. noon
 Noy, 20/538, *sb.* annoyance, hin-
 drance
 Nurtour, 8/162, *sb.* education,
 manners
 Nyse, 16/430, *adj.* foolish, silly

- Obeysand, 7/124, *adj.* obedient
- Ocht, 11/255, anything, aught
- Officiaris, 11/256, *sb. pl.* officers, attendants
- Onwart, 10/246, *adv.* onward, in addition to
- Ord, 106/1413, *sb.* end, point
- Ordanit, 13/325, *sb. pt. t.* got ready, prepared
- O-pouzt, 51/507, *vb. pt. s.* it repented. A.S. *ofȝyucan*
- O-twinne, 100/1202, *adv.* apart
- Outray, 8/151, *sb.* indignity, insult, ill-treatment. Fr. *outrage*
- Outwart, 13/331, *adv.* outwards, forward
- Outwith, 16/412, *prep.* outwards from, beyond
- Pane, 3/5, *sb.* pagandom, heathendom
- Pardie, 8/168, *ejac.* Pardieu, by God
- Parische, 3/20, *vb.* perish
- Pas, 5/71, *vb.* go, travel
- Pauyot, 11/278, *sb.* The meaning is not clear, but it seems to mean "a little page," from Ital. *paggetto* (Jamieson).
- Payit, 5/70, *adj.* pleased, satisfied
- Peir, 24/666, *sb.* an equal, a match
- Picht, 17/469, *pp.* studded
- Pingde, 88/779, *vb. pt. t.* spurred
- Pithis, 30/166, *sb. pl.* strengths
- Plaitis, 17/469, *sb. pl.* plate-
armour
- Plane, 13/317, *adv.* plainly, clearly
- Plesance, 31/910, *sb.* joking
- Plicht, 32/943, *vb.* plight, pledge
- Point, 3/20, *sb.* in point = on the point of
- Preichand, 14/347, *pr. p.* telling, preaching
- Preif, 12/306, *vb.* prove, try
- Preikit, 15/410, *vb. pt. t.* rode
- Preisit, 18/499, *pp.* considered, reckoned
- Preissis, 22/617, *vb. pr. t.* presses, insists
- Preistis, 14/346, *sb. pl.* priests
- Presoun, 30/889, *sb.* prisoner. See note to *Sir Ferumbras*, l. 1000
- Prest, 15/410, *adv.* readily, quickly
- Prenie, 11/265, *adj.* private, separate
- Price, 29/836, *sb.* prize
- Principall, 14/360, *adj.* the greatest, the finest
- Pryme, 3/23, *sb.* six o'clock in the morning
- Pulanis, 17/470, *sb. pl.* greaves
- Quede, 58/765, *adv.* bad, wicked
- Queintize, 113/1620, *sb.* cunning
- Quemely, 24/684, *adv.* closely
- Quhair, 3/3, *adv.* where, when
- Quhat, 4/30, *pr. p.* which, what
- Quhat-kin, 10/235, what kind of
- Quhatsumeuer, 15/400, of what kind soever
- Quhen, 4/55, *adv.* whenever
- Quhidder, 15/383, whether
- Quhill, 5/91, *adv.* until
- Quhip, 15/387, *sb.* whip
- Quhome, 18/507, *pr.* whom, whomsoever
- Quhy, 6/95, *adv.* why
- Quoke, 26/735, *vb. pt. t.* shook, trembled
- Raid, 3/14, *vb. pt. t.* rode
- Raifand, 23/652, *adj.* raving, foolish
- Raik, 9/214, *vb.* pass round
- Rais, 10/217, *vb. pt. t.* arose

- Raith, 20/551, *adv.* quickly, soon
- Rauvingis, 31/898, *sb. pl.* ravings, foolish words
- Red, 12/286, *vb. pr. t.* advise, recommend
- Red, 11/261, *sb.* advice
- Reddyit, 27/781, *vb. pt. t.* prepared, made ready
- Regaird, 23/654, *sb.* notice, attention : countit at regaird = thought worth notice
- Rek, 31/898, *vb. pr. t.* reckon, think, value
- Remeid, 19/512, *sb.* remedy, satisfaction
- Remufe, 20/864, *sb.* move, give away
- Renk, 10/551, *sb.* way, course
- Renkis, 28/822, *sb. pl.* strong men
- Repreif, 29/846, *vb. pr. t.* reprove, blame
- Restles, 28/822, *adj.* eager
- Reuest, 14/346, *pp.* clothed, arrayed
- Renlit, 17/468, *pp.* arranged ; 24/672, *pp.* painted, marked
- Rew, 14/353, *sb.* street ; 23/551, *vb.* rue, repent
- Reward, 23/652, *sb.* regard, attention
- Rid, 38/891, *vb. pr. t.* advise, counsel
- Rob, 21/578, *sb.* robe
- Rois, 24/673, *sb.* roses
- Ronsy, 18/481, *sb.* a hack, riding horse
- Rot, 55/652, *vb. pt. t.* snored
- Roustie, 19/520, *adj.* rusty
- Rout, 54/629, *vb. pt. t.* snored. A.S. *hrítan*
- Rou3ten, 14/1004, *vb. pt. pl.* recked, cared
- Rowme, 28/812, *sb.* a spot, or place
- Rubeis, 17/467, *sb. pl.* rubies
- Rude, 4/45, *sb.* the cross
- Rufe, 5/80, *sb.* rest, ease ; 6/109, *adj.* rough ; 24/672, roof, ceiling
- Runsy, 28/794, *sb.* a hack, riding horse. *See* Ronsy
- Rusit, 18/483, *vb. pt. t.* wondered, admired
- Ryall, 3/14, *adj.* royal person, *i. e.* king
- Ryally, 24/673, *adv.* royally
- Ryfe, 8/172, *adj.* plentiful
- Sa, 3/8, *adv.* so
- Sadly, 23/658, *adv.* firmly, steadily
- Sail, 10/245, *sb.* sale, market ; 25/716, *sb.* hall, saloon
- Saird, 23/658, *vb. pt. t.* hurt
- Salbe, 4/56, shall be
- Salust, 16/424, *vb. pt. t.* saluted
- Sapheir, 17/466, *sb.* sapphires
- Sayand, 5/77, *pr. p.* saying
- Scant, 11/275, *sb.* lack, need
- Schapin, 17/461, *pp.* shaped
- Scheild, 17/461, *sb.* shield
- Schene, 17/461, *adj.* shining, glittering
- Schill, 5/59, *adj.* chill, cold
- Schir, 4/44, *sb.* sir
- Schone, 27/768, *sb. pl.* lit. shoes, here = spurs
- Schord, 26/736, *vb. pt. t.* threatened, scolded, abused
- Schow, 25/700, *sb.* shove, push
- Schroud, 17/461, *pp.* covered, protected
- Seigis, 25/716, *sb. pl.* seats
- Seiztnesse, 82/570, *sb.* reconciliation
- Seik, 22/628, *vb.* seek, look for
- Seimit, 28/813, *vb. pt. t.* seemed

- Seir, 3/25, *adj.* different
- Selcouthly, 24/680, *adv.* curiously, strangely
- Semblay, 14/359, *sb.* assembly, meeting
- Semelie, 17/461, *adv.* becomingly
- Sen, 4/51, *conj.* since, as
- Senzeorabill, 25/717, *adj.* lordly, seignorial
- Seriaunee, 48/413, *sb. pl.* soldiers: those who served. Lat. *servientem*, acc. of *serviens*, pr. p. of *servio* = to serve
- Seruit, 9/183, *pp.* served
- Sesit, 32/926, *pp.* invested with
- Set, 23/637, *vb. pr. t.* reckon, consider
- Sey, 106/1393, *vb. pt. t.* tell
- Sib, 31/901, *adj.* related
- Sie, 4/33, *adv.* so, such
- Sikinge, 96/1063, *pr. p.* sighing
- Sindrie, 4/29, *adv.* in different directions; 10/223, *adj.* sundry, various
- Sir, 9/202, *adv.* frequent, many
- Sit, 6/99, *vb.* disregard, disobey
- Skaith, 28/824, *sb.* hurt, injury
- Skill, 4/57, *sb.* reason, sense
- Slane, 31/900, *pp.* slain
- Sobernes, 19/527, *sb.* quietness, peace
- Solempnit, 15/406, *adj.* solemn, sacred
- Soudanis, 31/901, *sb. pl.* sultans
- Souerance, 30/883, *sb.* mercy, sufferance
- Spaird, 23/656, *vb. pt. t.* questioned, enquired of
- Speid, 16/428, *vb.* speed, hasten
- Speir, 4/53, *vb. pr. t.* ask, enquire
- Speris, 4/51, *vb. pr. t.* askest
- Sperpellit, 3/26, *vb. pt. t.* were dispersed
- Splenders, 28/814, *sb. pl.* splinters
- Sprent, 28/815, *vb. pt. t.* sprang, leaped
- Springis, 31/904, *sb.* spring
- Spuilze, 31/904, *vb.* spoil, ruin
- Squechonis, 24/686, *sb. pl.* es-cuteheons
- Squyary, 11/275, *sb.* attendants
- Stad, 22/605, *pp.* bested, pressed
- Stakkerit, 8/153, *vb. pt. t.* staggered
- Staluartlie, 4/32, *adv.* bravely, courageously
- Start, 31/895, *sb.* a moment, a brief space
- Stede, 102/1279, *sb.* place
- Steek, 114/1661, *vb. pt. t.* barred
- Steill, 17/474, *sb.* steel; 22/606, *vb.* steal
- Steir, 16/413, *sb.* stir: on steir = astir, moving
- Steird, 8/175, *pp.* stirred, aroused
- Steiris, 3/12, *vb. pr. t.* hastens, starts
- Stenen, 59/815, *sb.* a voice
- Stonischit, 8/175, *pp.* astounded, astonished
- Stound, 22/622, *sb.* moment, minute
- Stour, 30/868, *sb.* fight, contest
- Straid, 4/32, *vb. pt. t.* moved, struggled
- Straik, 8/175, *sb.* blow, stroke; 28/815, *vb. pt. t.* struck, smote
- Strait, 26/734, *adj.* narrow
- Stray, 18/479: ? on stray = astride
- Stubill, 19/522, *adj.* little, sturdy
- Stude, 17/456, *vb. pt. t.* stood
- Sture, 3/16, *adj.* rough, strong
- Stynt, 25/702, *vb.* stop
- Succuderus, 31/912, *adj.* arrogant, presumptuous

- Succendiously, 30/859, *adv.* arrogantly, haughtily
- Suddand, 20/542, *adj.* unexpected, unforeseen
- Suith, 4/52, *sb.* truth, sooth
- Summoundis, 6/99, *sb. pl.* orders
- Suppois, 11/259, *vb. pr. t.* am sure, warrant
- Swayne, 22/609, *sb.* man
- Swere, 52/549, *sb.* the neck
- Swoir, 32/945, *vb. pt. t.* swore, took an oath
- Swyith, 6/116, *adv.* quickly, at once
- Syne, 6/185, *adv.* then, afterwards
- Sy3, 87/738, 745, *vb. pt. t.* saw
- Ta, 21/568, *sb.* take
- Taillis, 10/223, *sb. pl.* tales, stories
- Tak, 32/941, *vb.* surrender, give up
- Takin, 17/459, *sb.* token, sign
- Tane, 30/889, the tane = one: for that ane = that one; 8/158, *pp.* received
- Targing, 89/833, *sb.* tarrying, delay
- Teind, 18/476, *sb.* tithe, tenth part
- Teir, 18/476, *adj.* tiresome
- Tene, 7/123, *sb.* anger
- Tencfull, 17/460, *adj.* awful
- Tent, 13/316, *sb.* notice, attention
- Teuch, 19/523, *adj.* tough, strong
- Thairin, 4/28, *adv.* therein, in it
- Thairun, 14/376, *adv.* thereon, on that
- Tharth, 20/538, *vb. impers.* ought, it behoves
- Thay, 3/2, *art.* those
- Thoeht, 8/166, though, although; 8/178, *vb. pt. t.* seemed, appeared good to him
- Thopas, 18/470, *sb.* topaz stones
- þorte, 68/104, *vb. pt. s.* ought. A.S. þearf
- Thourtour, 21/569, *adj.* cross, transverse
- Thra, 28/804, *sb.* eagerness, speed in thra = eagerly, speedily
- Thraly, 23/659, *adv.* eagerly
- þratten, 87/736, *v. pt. pl.* threatened
- Thrawin, 7/129, *adj.* out of temper
- Threip, 5/79, *vb.* quarrel, fall out; 9/199, *vb. pr. t.* declare constantly
- Threttie, 14/345, *num. adj.* thirty
- Threttis, 23/659, *sb. pl.* threats
- Thrife, 4/53, *vb.* thrive, prosper
- Thring, 9/199, *vb.* thrust, shoot
- Thristit, 23/659, *vb. pt. t.* thrust himself, pushed
- Throw, 25/699, *adv.* eagerly
- Thus-gait, 8/171, *adv.* thus, in this manner
- Ticht, 17/459, *pp.* tied
- Til, 112/1619, *conj.* while
- Tine, 106/1397, *vb.* lose
- Tit, 16/434, *vb.* drag
- Tite, 45/294, *adv.* soon: also tite = at once
- To-blaisterit, 4/28, *vb. pt. t.* blew furiously
- To-come, 94/996, *sb.* coming, arrival
- To-drof, 113/1646, *v. pt. s.* hew in pieces
- To-morne, 5/85, *adv.* to-morrow
- To-quei3te, 98/1114, *v. pt. s.* shook
- To-worne, 20/562, *pp.* worn to pieces
- Towsill, 16/434, *vb.* use or handle roughly
- Traist, 4/55, *vb. imp.* trust, believe; 20/548, *adj.* trusting, confident
- Traulale, 4/48, *sb.* work, labour

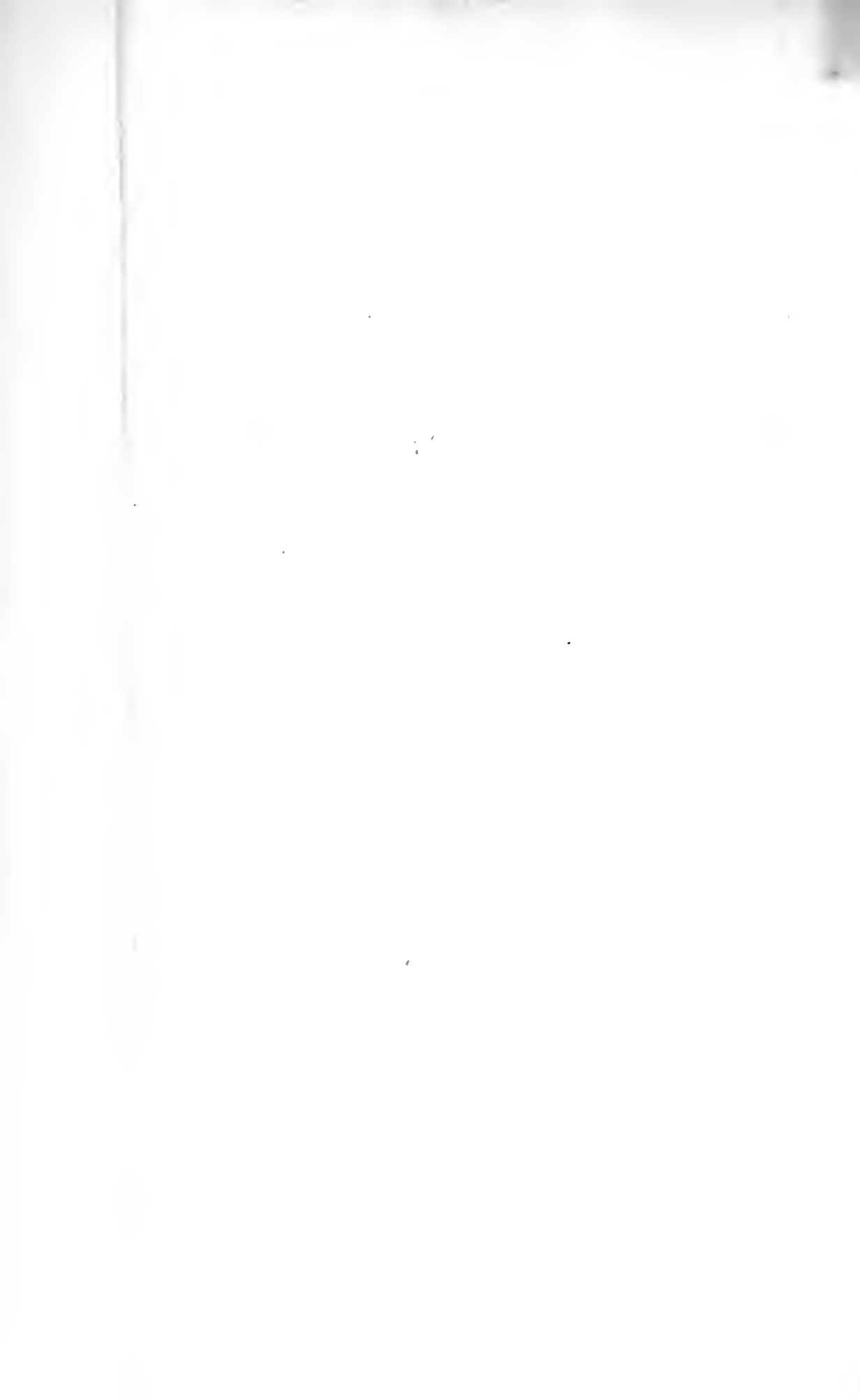
- Trauellouris, 5/82, *sb. pl.* travellers
 Trew lufe, 18/475, ? true-love knots
 Trimland, 17/460, *pp. p.* trembling
 Trist, 101/1221, *adj.* confident, bold
 Tuggill, 19/523, *vb.* struggle, strive
 Tuik, 3/25, *vb. pt. t.* took, followed
 Turnit, 3/4, *vb. pt. t.* returned, started back from
 Trow, 30/880, *vb.* believe
 Tyne, 4/58, *vb.* to be lost, to perish; 28/827, to lose
 Tyt, 7/123, *vb. pt. t.* took, seized
 Tyte, 30/876, *adv.* quickly, at once
 Tything, 21/584, *sb.* tidings, report

 Vmbekest, 16/412, *vb. pt. t.* looked round, cast his eyes round
 Vnburely, 19/524, *adj.* rough
 Vncourtes, 7/122, *adj.* uncourteous
 Vndeid, 29/858, *adj.* alive, un-killed
 Vnderfenge, 39/87, *v. pt. s.* received
 Vnderta, 10/243, *vb. pp. t.* engage, promise
 Vnder-zat, 105/1351, *v. pt. s.* understood
 Vneis, 8/157, *adv.* scarcely
 Vngane, 23/663, *pp.* not yet gone
 Vnkend, 11/249, *adj.* unknown
 Vnknawne, 7/127, *adj.* ignorant
 Vnrufe, 4/47, *sb.* trouble, toil
 Vnsemand, 7/148, *adj.* improper, unseemly
 Vther, 3/3, *adj.* other
 Venov, 60/845, *sb.* an encounter
 Veseir, 29/842, *sb.* vizer
 Vincussing, 29/828, *vb.* vanquishing, conquering

 Wa, 11/249, *adj.* unwilling, sorry
 Waehis, 11/276, *sb. pl.* watchmen, guards
 Waird, 27/763, *sb.* fate, destiny, chance
 Wait, 4/46, *vb. pp. t.* know
 Wald, 15/407, *sb.* moor, downs, wolds
 Walkand, 5/73, *pp. p.* travelling, walking
 Walkin, 11/277, *vb.* awake
 Walkinnit, 12/282, *vb. pt. t.* woke up, awoke
 Wan, 17/462, *vb. pt. t.* won, gained
 Wandit, 14/360, *vb. pt. t.* wound round, tied
 Wane, 3/7, *sb.* palace, dwelling
 Wantoun, 6/100, *adj.* free, quick. O.E. *wantowen* = ill-educated, from *wan*—prefix, signifying *want*, and A.S. *togen*, educated, *pp.* of *teón*
 Wapnis, 29/838; wappinis, 19/517, *sb. pl.* weapons, arms
 Wardecors, 106/1409, *sb.* a body-guard: hence, an attendant, a squire
 Wardroparis, 11/276, *sb. pl.* keepers of the wardrobe
 Warysoun, 31/919, *sb.* reward
 Warypede, 101/1231, *v. pt. s.* ? cursed or was annoyed
 Wassalage, 30/890, *vb.* action becoming a knight, a great achievement
 Wayndit, 10/230, *vb. pt. t.* cared, liked
 Wedderis, 3/21, *sb. pl.* weather, storm
 Weidis, 20/562, *sb. pl.* clothes
 Weild, 32/926, *sb.* enjoy, possess
 Weildit, 21/580, *vb. pt. t.* ruled, was master of
 Weill, 4/46, *adv.* well
 Weir, 12/290, 25/706, *sb.* doubt; 10/230, hesitation

- Weird, 15/379, *sb.* fate, destiny
 Weit, 6/106, *adj.* wet
 Wem, 57/745, *sb.* a stain. Compare *Sir Ferumbas*, l. 5725
 Weryouris, 27/769, *sb. pl.* warriors, fighting men
 Weschin, 7/145, *pp.* washed
 Wicht, 4/36, *adj.* rough, boisterous; 27/792, valiant, doughty
 Wickit, 3/20, *adj.* boisterous, tempestuous
 Widdeis, 14/368, *sb. pl.* ropes made of twigs of willow
 Will, 4/35, *adj.* lost, astray
 Willar, 7/140, *adj.* more lost, astray
 Win, 6/110, *vb.* succeed; 22/627, *vb.* find out, seek; 32/928, *sb.* pleasure, enjoyment
 Winnis, 19/529, *vb. pr. t.* dwells, lives
 Wirk, 32/932, *vb.* work, act
 Wise, 16/436, *adj.* in one's senses, sane
 Wist, 3/21, *vb. pt. t.* knew
 Wit, 95/1032, *sb.* blame; 10/228, *vb.* know, be informed
 With thy, 5/70, provided, if
 Witten, 22/606, *pp.* known
 Wold, 101/1228, *sb.* power, rule. So in *Sir Ferumbas*, l. 334; and *Perceval*, 2006:
 "That had those londis in wolde."
 Wond, 46/340, *vb.* turn, move
 Worschip, 28/827, *sb.* prize, glory
 Worthis, 24/694, *vb. pr. t.* has become, there is
 Worthyest, 9/188, *adj.* finest, best
 Wosehe, 10/217, *vb. pt. t.* washed
 Wox, 4/35, *vb. pt. t.* became, was
 Wraith, 6/100, *adj.* angry, wrath
 Wrake, 38/40, *sb.* destruction
 Wreche, 105/1364, *sb.* ruin, calamity
 Wrocht, 11/266, *pp.* made, prepared
 Wroßerhele, 51/532, *sb.* an ill fate, ruin
 Wy, 21/580, *sb.* men, nobles
 Wylit, 25/712, *pp.* beguiled, seduced
 Wyn, 31/921, ? pleasant
 Wynning, 10/229, *sb.* dwelling, residence: thy maist wynning = thy usual residence
 Wythest, 27/769, *adj.* most valiant, mightiest
 Yare, 39/83, *adv.* ready
 Y-corn, 49/448, *pp.* chosen
 Y-schent, 51/508, *pp.* disgraced
 3af, 71/192, *pt. s.* gave (a thought)
 3aip, 22/630, *adj.* crafty, cunning
 3air, 22/643, *adv.* earnestly, carefully
 3ald, 10/226, *vb. pt. t.* gave, returned
 3arne, 29/840, *vb. imper.* think, consider
 3ed, 20/547; 3eid, 7/131, *vb. pt. t.* went, proceeded
 3eir, 9/202, *vb.* year
 3eman, 22/630, *sb.* servant, attendant
 3ern, 44/275, *adv.* readily, easily
 3erne, 23/643, *sb.* take care of
 3et, 22/611, *vb.*; 3ettis, 23/635, *sb. pl.* gate, entrance
 3ilte, 94/978, *imp. sb.* yield
 3ole, 49/442, *sb.* yule-tide: Christmas
 3one, 25/708, *adv.* yonder
 3ule tyde, 3/4, *sb.* Christmas





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