A CRITICAL EDITION AND VERSE TRANSLATION OF ARTHUR

by

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INTRODUCTION

The Middle English poem called Arthur, an interpolation in a Latin prose chronicle, is a relatively obscure and much neglected piece. It is either disparaged, ignored, or misrepresented by literary historians and scholars alike.[1] The consistent neglect of Arthur, attributable perhaps to the unfavorable judgments of early scholars, accounts for its unfamiliarity to most readers. The poem deserves a wider audience and more critical attention. It is not only inherently interesting and of some literary value but also of importance from the standpoint of literary history. It is one of the two surviving English poems that are complete biographies of Arthur.[2] Since the other one, "King Arthur's Death," is a very brief sketch of Arthur's life in ballad form and since it is a fifteenth-century composition, Arthur, a fourteenth-century work,

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[1]One of the most devastating assessments is that of George Kane, who maintains that the poem "is distinguished only by being in all respects the least successful of the surviving English treatments of the Matter of Britain" (Middle English Literature: A Critical Study of the Romances, the Religious Lyrics, Piers Plowman [New York: Barnes & Noble, 1970], p. 20).

[2]English verse chronicles such as Layamon's Brut do include the entire life of Arthur, but they are complete histories of the kings of Britain; Arthur's biography constitutes only a part of these chronicles. Although the alliterative Morte Arthure is often classified under the heading "The Whole Life of Arthur," it does not mention Arthur's begetting, gives only a 22-line résumé of Arthur's conquests, and actually begins with the arrival of Lucius's messengers at Arthur's feast. The conquest of France, including Arthur's single-combat with Frollo, and other details of Arthur's early life and career are omitted.

is the earliest and most significant of the extant English poems narrating the whole life of Arthur.

The single existing copy of Arthur is found in a virtually unknown manuscript entitled Liber Rubeus Bathoniae--the Red Book of Bath. The title derives from the original color of the manuscript's undressed calf-skin binding, which was painted with sandalwood red.[3] Like many medieval books, the Liber Rubeus Bathoniae is both large and heavy, its size and weight augmented by the thick oak boards to which the binding is attached. In its original state it would have been even heavier, for its top cover has a large, rectangular cavity designed to hold balances for the weighing of gold. Though many of the pages are illuminated and rubricated, the manuscript cannot be described as unique or beautiful. At best, it is a mediocre product of the bookmaker's art. The work is the personal property of the Marquess of Bath, and it is presently located in Wiltshire at Longleat House, the ancestral home of the Marquesses of Bath.

The manuscript consists of sixty-eight folios (136 pages) of parchment, most of which are in the same handwriting. It contains a baffling assortment of about thirty unrelated historical, legal, ecclesiastical, and other documents.[4] The individual components of this

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[3]Reginald W. M. Wright, "The Red Book of Bath," an unpublished, undated, two-page description written to accompany a display of the MS on the occasion of the Exhibition of Bath Abbey Through a Thousand Years. This explanatory piece accompanied a microfilmed copy of the MS. Facts given below concerning the physical appearance and history of the MS are taken from this source without specific acknowledgment.

[4]The irrationality of the contents may be illustrated by a look at some of the entries: a letter of Henry V to Charles of France in Latin, dated August 13, 1417; a reply from Charles in French; an English version of some of the Ten Commandments; extracts from the gospels in Latin; an astrology table with notes; notes on phlebotomy; the precepts of Christ concerning oaths; a treatise on bell-ringing; a copy of the Magna Carta; a glossary of terms related to weights and measures; a list

bizarre collection are written in a variety of languages--Latin, French, and English. There seems to be little, if any, logical relationship between the items included in the volume, nor is there any apparent reason for the order of their arrangement.

Because of the variety of its contents, the purpose of the volume remains a mystery. It has been suggested that the work may have been used as an oath book for jurors since it contains extracts from the four gospels, cautions against false swearing, and other legal documents. On the other hand, that it is provided with a space for carrying scales and has a glossary of terms related to weights and measures suggests a commercial use. The work may well have served a legal and commercial purpose simultaneously, of course, but neither of the conjectures accounts for all of the entries. The best explanation, perhaps, is that for reasons of economy one binding was employed for several works, no single one of which was long enough or important enough to warrant the expense of a separate binding.

The history of the manuscript is well documented and poses no problem. The volume was compiled at Bath Abbey between the years 1412 and 1428.[5] The dates both come from the work itself. The earlier year is derived, oddly enough, from one of the last entries, that relating to

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of men who came to England with William the Conqueror; assizes of bread and ale; the Latin chronicle containing Arthur; an English poem on the life of St. Catherine; and a copy of the Presentation concerning the Pillory at Bath, dated 1412, with a sketch of the pillory.

[5]John Edwin Wells records the years 1430-1440 as dates for the MS in A Manual of the Writings in Middle English, 1050-1400 (New Haven: Yale Univ. Press, 1926), p. 35. He seems to have derived them from Frederick J. Furnivall's comment in the first edition of Arthur that "parts of the MS. have very much faded since it was written some ten or twenty years before 1450" (Arthur: A Short Sketch of His Life and History, EETS, no. 2 [London: Trubner & Co., 1864], p. vi).

the pillory at Bath, which is dated Friday, November 6, 1412. On the back cover of the manuscript is written the year 1428, which seems to be the date of the binding, that is, of the completion of the volume. The List of Contents, which is in a handwriting from a later period, is also dated 1428, the year presumably copied from the back cover. Escaping the general destruction during the sixteenth-century dissolution of the monasteries ordered by Henry VIII, the Liber Rubeus Bathoniae became the property of an alderman of Bath named John Parker. The next owner was Dr. Thomas Guidott, a physician in Bath during the seventeenth century. Upon his death in 1703, Dr. Guidott bequeathed the work to Thomas, Viscount Weymouth, whose residence was Longleat and whose descendants are the Marquesses of Bath. Since 1703 the manuscript has remained at Longleat in the possession of the lords of Bath.

Since the volume has never attracted the attention of scholars, it is a treasure-trove of unedited Middle English material. Only two entries in it have been published; the other items, including the Latin prose chronicle into which Arthur is incorporated, are available only in the original text or in some kind of photographed copy of it. The first publication from the manuscript was a Latin glossary of terms related to weights and measures which was edited by Sir Thomas Phillipps in 1834.[6] Arthur is the only other publication from the Liber Rubeus Bathoniae. Untitled in the manuscript, the poem was first named and edited by Frederick J. Furnivall in 1864. A second edition, with minor revisions, appeared in 1869 (reprinted in 1889 and 1895).

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[6]"Extracts from the Marquess of Bath's Book, Entitled 'Liber rubeus de Bath,' Written in 1428," Transactions of the Royal Society of Literature of the United Kingdom 2 (1834): 465-67.

Dating the manuscript in which Arthur appears is much easier than dating the poem itself. Since the volume was bound in the year 1428, it is obvious that the poem had to have been composed prior to that date. But there is no other external evidence, and there is no real internal evidence except language. The nineteenth-century German scholar Alois H. Brandl fixes the period of composition between 1350 and 1400,[7] while his contemporary, R. P. Wülker, gives simply circa 1400.[8] Another German scholar of the same period, Gustav Körting, comments that the date cannot be determined but adds that the work falls well within the fourteenth century.[9] Brandl's dates are those most frequently cited by literary historians, and no attempts have been made to establish the date of the work more exactly. Since Arthur is an interpolation, a careful examination of the Latin prose chronicle might yield some new evidence about the date, but until the Latin work is published, the task of examining it will remain formidable, if not impossible.

There are apparently no clues whatsoever to the identity of the author. In fact, it has not been established that the writer of the Latin chronicle is also the author of the English poem. As with the date, a close study of the prose history might contribute information about the poet's identity. At the present time, however, the writer remains completely anonymous.

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[7]Hermann Paul, ed., Grundriss der Germanischen Philologie, 3rd ed., vol. 2: Mittelenglische Literatur, by Alois H. Brandl (1891-93; reprint ed., Strassburg: Karl J. Trubner, 1913), p. 609.

[8]Geschichte der englischen Literatur von den Anfangen bis zur Gegenwart (Leipzig: Gustav Gröber, 1896), p. 110.

[9]Grundriss der Geschichte der englischen Literatur von ihren Anfangen bis zur Gegenwart, 2nd ed. (Munster: Heinrich Schoningh, 1893), p. 108.

Nevertheless, internal evidence does reveal a few things about the person who wrote Arthur. Since the dialect is Southern, it may be assumed that he originated in the south of England, the same general area in which Bath Abbey is located. The content of the poem also includes one biographical detail: the poet was of Saxon rather than of Norman or Welsh--that is, Celtic--descent. In a digression toward the end of the poem, the author explains the antagonism between the Welsh and English. During the course of his explanation, he says that the Welshmen call us Saxons, including himself in the English group descended from the Saxon leader Hengest.

Moreover, the poem is far from an impersonal account of the deeds of King Arthur. It is stamped with the impression of the writer's vocation, opinions, and personality. There is no doubt, for instance, that the poet was a religious man, most likely a member of the clergy.[10] His vocation could not have been a matter of indifference to him, for his sincere devotion to the service of God is everywhere apparent. His dedication is most obvious in the passages which introduce a pause for prayer. These interruptions of the narrative for prayer, always addressed to the listeners, occur a total of six times. And there are other indications of the writer's determination to serve God. He sprinkles the action of the poem with religious exhortations and admonitions to glorify God. He charges, for instance, that the Roman emperor Lucius is beguiled because he trusts in his men instead of in God. The poet's judgment is that men

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[10]The fact that the poet was probably a cleric has also been mentioned by Albert C. Baugh (A Literary History of England, 2nd ed., vol. 1: The Middle Ages, by Kemp Malone and Albert C. Baugh [New York: Appleton-Century-Crofts, 1967], p. 189) and Robert W. Ackerman ("English Rimed and Prose Romances," in Arthurian Literature in the Middle Ages, ed. Roger Sherman Loomis [Oxford: Clarendon Press, 1959], p. 484).

who do as Lucius does are damned; he adds his personal advice: "To tryst on Hym, Y hold hyt good" (line 454).[11] When the battle with Lucius ends in success for Arthur, the poet credits God with the victory:

> To God be evere alle honourez;
> The falde was Hys and Arthourez.
> (lines 479-80)

In addition to presenting religious admonishments directly in his own voice, the poet uses more subtle techniques. He makes Arthur and his troops very devout Christians and through them suggests the proper Christian attitudes. Though references to God are common in medieval works, neither the nature nor the extent of this author's religious observations is usual or conventional. Nor are the religious passages derived from any known source; they are marks left by the individual writer. For a short poem of 644 lines to contain not only pauses for prayer but also to include several passages that are close to preaching suggests a missionary zeal. The poet-priest seizes every opportunity to perform his function as a religious instructor; he moralizes and preaches, admonishing his listeners or readers whenever he finds an occasion to do so.

The author has left other individual imprints on the poem. The most significant and obvious are the signs of the teacher or pedant. In fact, John Edwin Wells maintains that the writer "exhibits a schoolmaster's tendency to explain."[12] There is one long passage (lines 503-32) that illustrates well the poet's love of learning and teaching. He explains in detail how the country originally called Armorica received the name "Little Britain" (present-day Brittany), and he also explains,

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[11]Quotations from Arthur are cited from the present edition.

[12]Wells, p. 35.

with illustrations, why the Welsh, who are Britons, hate the English, who are Saxons.

The man who composed Arthur was also a human being of some sensitivity, for once in a while his personal feelings can be seen in the poem. His abhorrence of Mordred is evidenced by the epithets "traitor" and "false man" and by the two curses: "Evylle moot suche fare and harde" (line 544) and "God yif hym wo" (line 558). Yet the poet expresses sympathy and understanding for the credulous Arthur who trusted his kingdom to such a traitor as Mordred. He excuses Arthur's failure to perceive Mordred's true nature by asking, "Who may best bygyle a man / But suche as he tryst upon?" (lines 545-46) and then extends the excuse by pointing out that almost all men acquire clear vision in retrospect--none can avoid the regret of "Had-I-Known":

> Ther ys no man wel nye, Y tryste,
> That can be waar of "hadde-wyste."
> (lines 547-48)

An anonymous author is not necessarily an unknown or insignificant factor in a work, not when there is the unmistakable stamp of his mind and personality on it. Authorial intrusions may do little for the quality of this poem, but that they are important features of it cannot be denied. The shaping hand is too vivid to be ignored.

Although there are a few isolated Northern forms, the dialect of the author is predominantly Southern, a dialect area that occupies the region south and southwest of the Thames River.[13] The features that distinguish the writer's dialect are both morphological and phonological.

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[13]Albert C. Baugh, A History of the English Language, 2nd ed. (New York: Appleton-Century-Crofts, 1957), p. 229. I am also indebted to this work for facts concerning the traits of the ME dialects given below without specific acknowledgment.

The morphology of verb forms is especially indicative. The typical Southern infinitive without an -n prevails; some of these infinitives are aspye, bere, bete, bynde, brynge, come, feede, fle, kepe, lede, make, paye, ryde, scle, seye, spylle, telle, and tryste. There are not many infinitives with a final -n, and in each instance of such infinitives there are alternate forms without -n: destroyen (once) and destroye (once); done (twice) and do (three times); goon (once), go (twice) and goo (once); seyn (once), se (once), and see (twice). The preceding examples represent the only occurrences of infinitives with -n. The prefix y-, another conservative Southern trait not usual in the North, is commonly used to form the past participle: ybete, ycome, ydone, ylete, ylost, ysend, yspoke, ytake, and others. Side by side with these forms there are others without the prefix; some of them are aferd, arayd, bygyled, chafed, closed, coom, doon, payd, ronne, sprad, and told. The alternate forms of infinitives and past participles show the influence of the Midland dialects, an influence common in adjacent dialect areas; their presence in no way invalidates the evidence of a dominant Southern language. Also in common with the Midland speech, the ending of the present participles and gerunds is always -ing, as opposed to the Northern -and; some examples are blessyng, comyng, departynge, endyng, fyghtyng, hastynge, kepynge, offrynge, stynkyng, and weryng.

The clearest morphological evidence of the Southern dialect is the consistent use of the -eth inflection, -es in Northern and -e(n) in Midland, for the third person singular present indicative and for all persons of the plural present indicative. There are many examples of this ending in the third person singular: bereth, calleth, clepeth, cometh, draweth, falleth, gaderyth, goth, hath, hooteth, kepeth, levyth,

maketh, passeth, seyth, stureth, suffreth, wryteth, and yeveth. Examples of -eth in the first person plural are chargeth, commandeth, dowteth, woundereth; in the second person plural, knoweth, loveth, oweth; in the third person plural, helyth, sayleth, seyeth, and thenketh.

As far as phonology is concerned, a few spellings indicate the typical Southern speech. The forms vyf and vyve for five and zyx for six show a voicing of initial fricatives which are voiceless in the Northern and Midland dialects. The spelling of fricative consonants is not uniform, however, and the forms given above are the only evidences of the Southern voicing.

One other significant spelling identifies the dialect used in the poem as Southern. Middle English words which in Old English had y̆, a front close rounded vowel, retained the sound in the West Midland and South-Western dialect areas; in the Northern and East Midland areas, it unrounded to ĭ, and in the South-Eastern region the sound developed into a lowered and unrounded ĕ. As a consequence of French influence, the sound, in the dialects that retained it, was usually spelled u.[14] Many such spellings may be found in the poem: archebusschopes, busschopes, dude, furst, hulle, mury, puple, schuppynge, sur, worschup, and yut. These spellings separate the dialect of Arthur from South-Eastern, which would characteristically have e in these words. Although the u spellings are also found in the West Midland area, the words hure (three times) and hurde (twice) for hear and heard demonstrate a distinctive South-Western feature. The South-Western dialect descends from West Saxon, which had a characteristic diphthong ĭe. In late Old English the West Saxon

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[14] G. L. Brook, English Dialects (New York: Oxford Univ. Press, 1963), p. 68.

diphthong became ȳ, and in Midland and Southern the sound remained and was spelled u along with other Old English ȳ sounds. Since all other Middle English dialects descend from Old English dialects that did not have the characteristic īe, Middle English words with u from West Saxon īe are distinctly South-Western.[15] In Arthur the forms hure and hurde come from West Saxon hīeran and clearly label the dialect South-Western rather than West Midland.

There is no doubt that the poet's dialect is basically Southern, specifically South-Western, but there are a few Northern forms in the poem. The Northern tendency to develop explosive consonants such as gg and k where Midland and Southern speech has [dʒ]--spelled dg--and [tʃ]--spelled ch--may be seen in the words lygge ("to lie") and lyk, although the Southern lyche also occurs. In addition, the poet regularly uses the Northern pronoun they instead of the Southern hi, and the Northern their occurs more often than her or har. Only in the objective case (them) does the writer consistently use the Southern forms ham and hem.

No suggestions have been offered to explain these Northern features incorporated in the normal Southern dialect of the poem.[16] Comparisons of the language in Arthur and that in some of the other English works in the Liber Rubeus Bathoniae might reveal some interesting facts. Since the manuscript is essentially the work of one copyist, such a study

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[15]Ibid., p. 72.

[16]For a brief discussion of the dialect see Samuel Moore, Sanford B. Meech, and Harold Whitehall, Middle English Dialect Characteristics and Dialect Boundaries, Univ. of Michigan Studies in English and Comparative Literature, no. 13 (Ann Arbor: Univ. of Michigan Press, 1935), p. 49. On the possibility of two Kentish rimes see K. D. Bülbring, "Geschichte der Ablaut der starken Zeitworter innerhalb des Sudenglischen," Quellen und Forschungen zur Sprach- und Culturgeschichte der germanischen Völker 63 (1889): 49.

might at least show what effect the scribe may have had on the dialect variations found in Arthur.

As far as genre is concerned, Arthur has usually been classified as an Arthurian romance. All of the literary historians and most of the scholars have treated it as such, although they generally comment that it is a "chronicle romance" or specify that it is incorporated in a chronicle. On the other hand, a few scholars, most notably R. H. Fletcher,[17] have called it a metrical or verse chronicle. The work is definitely part of the Arthurian literary tradition, but to which of its two main branches--romance or chronicle--does it belong? Though both the romance and the chronicle have their roots in the same oral tradition, they represent separate developments of Arthurian material; they are different types of writing and tell different versions of the story of King Arthur.

A brief look at the characteristics of these two branches of the Arthurian tradition as they developed historically clarifies the problem of classification and, perhaps, sheds some light on the exact kind of work Arthur is.

The traits of the English Arthurian romances were first established by twelfth-century French writers (the most famous of whom is Chretien de Troyes),[18] but most of the characteristics can be traced back to an origin in the tales of professional storytellers, the skilled

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[17]The Arthurian Material in the Chronicles, 2nd ed., expanded by Roger Sherman Loomis, Bibliography and Reference Series, no. 88 ([1906]; 1966; reprint ed., New York: Burt Franklin, 1973), p. 253.

[18]The best discussion of this topic is still that by Dorothy Everett in "A Characterization of the English Medieval Romances" (Essays on Middle English Literature [1955; reprint ed., Oxford: Clarendon Press, 1964], pp. 1-22). I am indebted to this essay for many facts given below concerning the traits of the romances without specific acknowledgment.

Breton conteurs.[19] In the first place, the romances are written for oral delivery and are intended for the entertainment of an audience, an audience that includes many ladies and that has been influenced by feminine tastes. Because the plots of romances are composites of the conteur's oral tales, which had to be short enough to be narrated at one sitting, they tend to consist of a loosely connected series of elaborate and complicated adventures. One of the main features of these plots is an exaggerated fabulous or supernatural element--dragons, giants, monsters, and enchantments abound. With almost no individualization, the heroes of the romances are ideal knights of Arthur's court, rarely Arthur, who live by the chivalric code. These supermen face dangers courageously and eagerly, not from necessity, but from a love of adventure or a feeling that they must prove themselves worthy of their lady's love. Included in the knight's code of chivalry is that dedicated service to a lady called courtly love, and the love element, popular with the ladies in the audience, is a prominent feature of most Arthurian romances.

None of the romances, at least in the beginning, feature King Arthur in a starring role, and none of them attempt to narrate a connected story of Arthur's life; composites similar to Malory's Morte Darthur do not appear until late in the development of Arthurian literature. The King Arthur depicted in the romances is a cuckolded, passive, and shadowy figure, directing his valiant knights to grand exploits, but remaining inactively at Camelot to listen to the adventures reported by his questing knights. He has a bastard son named Mordred whose mother is

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[19]The origins of the Arthurian legend are discussed in detail by Roger Sherman Loomis in "The Oral Diffusion of the Arthurian Legend" (in Arthurian Literature in the Middle Ages, pp. 52-63).

Arthur's own sister, and it is this son and nephew who usurps the kingdom. It is Mordred's desire for power in conjunction with Guenevere's love affair with Lancelot that ultimately causes the downfall of Arthur's golden age of chivalry.

Above all else, the romances present a glamorous, idealized way of life that provides the audience with escape from the drudgery and failures of reality. They are entertainment and a source of vicarious wish-fulfillment for men and women alike.

Like the romance, the Arthurian chronicle derives from the oral literature of Wales, Cornwall, and Brittany. Also like the romance, the chronicle originates in the twelfth century. Prior to that time there had been only very brief references to Arthur in historical records, but about the year 1136, the Welsh ecclesiast Geoffrey of Monmouth completed his famous Historia Regum Britanniae. It is primarily Geoffrey's work but also its verse translations--Wace's French Roman de Brut (ca. 1155) and Layamon's English Brut (ca. 1205)--that gave rise to the chronicle version of the Arthurian story. These three chronicles are the bases of the later, less literary, medieval chronicles in both France and England, and they influence the handling of the story of Arthur in the late romances as well.[20]

The chroniclers do include the concept of Arthur as a chivalric knight and do include some fabulous elements, but they usually omit the courtly love that dominates the romances. Moreover, their treatment of Arthur is vastly different from that of the romancers. The chroniclers

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[20]From about 1300 to 1500 the two branches of the Arthurian tradition touch and cross. The romancers borrow material from the chronicles, and the chroniclers use material from the romances.

pretend, at least, to be writing serious history, factual accounts of a real personage, and they tell a straightforward, chronological story that encompasses the life of Arthur from birth to death. These pseudo-historical accounts focus on the deeds and character of Arthur; there are no episodic adventures of individual knights. Motivated by love for his people and a desire to gain glory for his country, Arthur is the mighty warrior, the national hero--defending England from invasion by the Saxons and other foes, conquering all of Gaul and many other European countries, challenging and defeating the great empire of Rome. There is no love interest, no Lancelot, and Mordred is merely the king's nephew--not his incestuously begotten son.

In spite of the usual classification of Arthur as a romance, the work does not fit comfortably into that category. It may have some features in common with the romances, but most of its traits are much closer to those of the chronicles.

That the poem is incorporated in a serious Latin history of the kings of Britain,[21] a work similar in method and tone to the sober medieval chronicles, indicates that the interpolater, and probably the author, conceived of Arthur as a true history, not a fictitious romance. Of course, the writer's intention is shaky evidence at best, but there can be little doubt that the purpose of the poem is to educate and edify, not to entertain. The pauses for prayer and other religious passages, the bits of extraneous information about the names Pendragon, Little Britain, and York, and the author's scoffing at the Britons' belief in Arthur's return--all are signs of a sober presentation of facts designed to inform.

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[21]The question of interpolation is dealt with below, pp. 19-22.

Nevertheless, the evidence of oral delivery in Arthur is unmistakable and makes the poem seem more like a romance than a chronicle. The opening lines of the poem might have been copied from any one of several romances:

> Herkeneth, that loveth honour
> Of Kyng Arthour and hys labour.
> (lines 1-2)

Throughout the work there are other references to the audience; from the opening lines to the closing lines, the poet is aware of his listeners, calling upon them to pray, referring to them often in the course of the narrative itself, and, at the end of the poem, suggesting that they read the French book for details he has omitted. But since vernacular chronicles in verse were often designed to be read to an audience, evidence of oral delivery does not mean that the work should be classed as a romance. One interesting point is that Arthur is part of a Latin chronicle which was obviously not intended to be presented orally.

The actions narrated in Arthur resemble those of the chronicles, not those of the romances. There is a matter-of-fact account of Arthur's entire life which follows the general outline of his biography as it is given by the most important medieval chroniclers: Geoffrey of Monmouth, Wace, and Layamon. Even though Merlin's transformation of Uther is mentioned and Arthur's fight with the giant of Mont St. Michel is described, these fabulous elements appear in the other chronicles, and they are in no way similar to the fantastic excesses found in the romances. Then, too, conspicuously absent in the poem is any hint of that courtly love in high favor with the romancers. In contrast to the romances, the narrative is stripped of elaborate descriptions of feasts, hunting, and armor; it is a simple, unadorned presentation of facts. And, as in the chronicles,

there is no reference to Mordred as Arthur's bastard son, nor is there any mention of a romance between Lancelot and Guenevere. Guenevere and Mordred are lovers, and the queen conspires with him to usurp the kingdom.

On the other hand, King Arthur is described in chivalric terms reminiscent of the romances. He is "courteys, large and gent" (line 31), well loved for his generous gifts and amiable nature, and although he is an extremely strong man, he is "courteys as any mayde" (line 41). The comparison of the knight to a maid is a commonplace of the romances; even Chaucer's ideal Knight is as "meke as is a mayde."

The author's presentation of Arthur as a typical hero of the romances ends, however, with this direct description early in the poem. Throughout the rest of the narrative, Arthur is handled as he is in the chronicles. He is clearly the warrior king, the successful and beloved leader of his people. His adventures are conquests, not quests. Arthur is the only vivid, active character in the work. His knights and vassal-kings are mere names or insignificant participants in Arthur's exploits.

Even if the author's intent is disregarded, the events related in the narrative, the version of Arthur's biography given, and the portrayal of Arthur's character--all indicate that Arthur should be classified specifically as an English verse chronicle. But in addition to all of the internal evidence, that the source of the poem is unquestionably a chronicle history supports the view of the work as a chronicle.

Just which of the chronicles is the direct source of the poem, however, is debatable. In his editions of the work, Furnivall concludes that Arthur is an "abstract, with omissions" of Geoffrey of Monmouth's Historia Regum Britanniae.[22] The literary historians and most of

[22]Furnivall, p. v.

the Arthurian scholars have accepted Furnivall's statement without question, and certainly the ultimate source of Arthur, as the ultimate source of all Arthurian chronicles, is Geoffrey's work. Still, there are a few other opinions. Writing in 1959, Robert W. Ackerman departs from the conventional view to suggest that the poem is a summary of Wace's account of Arthur's life.[23] The possibility of Wace as a source has been studied in detail by John Finlayson.[24] This scholar points out several features of the poem not present in Geoffrey but common to Arthur and Wace (and sometimes Layamon and the alliterative Morte Arthure). In addition, Finlayson describes some passages in Arthur with parallels in Geoffrey, Wace, Layamon, and the alliterative Morte Arthure. But, he claims, there is generally a greater similarity between the passages in Arthur and Wace than between those in Arthur and any of the other works.

Finlayson also reports one important fact present in Arthur that is absent in Wace: Arthur's burial at Glastonbury. This reference to Glastonbury as the site of Arthur's tomb is significant because the tomb was not discovered until about 1190, and its discovery was not recorded by an historian until some time between 1191 and 1199.[25] All of these dates are later than 1155, the approximate date of Wace's Roman de Brut. Finlayson's assertion that Glastonbury is referred to as the place of Arthur's burial only in the alliterative Morte Arthure and the chronicle of Robert of Gloucester is not quite accurate, since E. K. Chambers cites several other records--among them, the De Principis Instructione of

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[23]Ackerman, p. 484.

[24]"The Source of 'Arthur', an Early Fifteenth-Century Verse Chronicle," N & Q 205 (1960): 46-47.

[25]See Explanatory Notes, lines 623-24.

Giraldus Cambrensis (ca. 1193-99)--that give the same information.[26] The main point Finlayson makes, however, is true: the reference to Glastonbury cannot have been derived from Wace's Roman de Brut as it is known to us. The information may have come from legends, as Finlayson admits, but he feels that "since our author seems to keep pretty close to his source in all other matters, it is more likely to have been in his source that he found it." Finlayson then points out the references to the French book at the end of the poem and concludes that Arthur is most probably based on an extended, no longer extant, version of Wace. This opinion is the final one on the matter, and it will stand until some new evidence comes to light.

One of the most intriguing of the unsolved problems associated with Arthur concerns the fact that the poem is not a separate entry in the Liber Rubeus Bathoniae. It is interpolated in the Latin prose history of the kings of England, a short Brut chronicle beginning on folio 35 verso. In Latin, after narrating the life of Uther Pendragon, the chronicler begins to tell of the exploits of King Arthur. He recounts the siege of Bath, mentions the sword Caliburn, tells of the conquest of Scotland, Ireland, and Gotland, and then describes the founding of the Round Table. At this point, which occurs at the bottom of folio 42 recto, the Latin narrative stops. On the next page, folio 42 verso, begins the English poem, which continues to the end of folio 46 recto. The Latin work resumes on folio 46 verso and continues through folio 53 verso.

This intrusion of an English poem in a Latin prose chronicle is assuredly unexpected and strange, all the more so because the reader is

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[26]E. K. Chambers, Arthur of Britain (1927; reprint ed., New York: Barnes & Noble, 1964), pp. 112-26.

completely unprepared for the interruption. The reader turns the page, expecting to find a continuation of what he has been reading, but instead he finds what seems to be a completely different work, one in a different form and in a different language. But more than this, he soon discovers that the English verse contains material already covered in the chronicle. Though the poem omits the siege of Bath, it does mention again Arthur's conquests of Scotland, Ireland, and Gotland and the founding of the Round Table. In other words, the English poem is not merely a logical continuation of the Latin chronicle; the two works contain overlapping incidents and information. Several questions naturally arise: Why does the writer interrupt his Latin prose in this way? Why, if he plans to tell Arthur's history in English, does he bother to tell a portion of it in Latin? Or why does he not omit in English that part already told in Latin?

No absolute answers can be given, of course, and only a few explanations have been suggested. Frederick J. Furnivall's opinion, one echoed by literary historians since 1864, is that the chronicler, "as if feeling that Latin prose was no fit vehicle for telling of Arthur, king of men, . . . breaks out into English verse."[27] The only explanation that differs significantly from this one is that offered by Robert W. Ackerman, who supposes that "the writer functioned merely as a copyist until he came to the Arthurian section, whereupon he was inspired to translate the Latin text before him into English verse."[28]

One problem with these two conjectures is that neither accounts for the abruptness of the interruption nor the repetition of material.

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[27]Furnivall, p. v.

[28]Ackerman, p. 484.

Moreover, neither the "feeling" mentioned by Furnivall nor the "inspiration" mentioned by Ackerman is an adequate reason. To say that a writer "feels" or is "inspired" is to assume that he has an emotional response to his material, but such assertions do not explain what prompted the emotional reaction. And there remains the question of the reason for the feeling or inspiration. In addition, Ackerman's comment involves the further supposition that there is no source for the poem beyond the Latin prose text, an assumption that the poet himself denies, for the poet twice mentions a French book as his source.[29] Ackerman's view also presumes a scribe capable of original composition, of translating a Latin prose text into English couplets. Yet it must be remembered that it is the handwriting of this same copyist that appears, with few exceptions, throughout the manuscript. This scribe does not compose; he copies. It is possible to argue that he may have composed such pieces as the notes on astrology or phlebotomy, but these are in Latin and are far from literary productions. There is no evidence that this copyist was in any way a person capable of composition. The fact that his assigned task at Bath Abbey was to copy a variety of relatively insignificant documents tends to suggest the contrary. In truth, the two explanations offered so far simply do not bear close examination.

Although some doubt must always exist about why the writer inserted an English poem into a Latin chronicle, surely an explanation can be found which takes into account all the facts and is not based merely on the chronicler's subjectivity. And there is one point, one ignored by both Furnivall and Ackerman, that does seem clear: there was a change

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[29]See also the discussion of the source above, pp. 17-19.

in the original plan. The initial scheme certainly must have been to write Arthur's biography in Latin. Had that not been the intention, the writer would never have started his narration about Arthur in Latin. And had he planned all along to use the English poem, he would have had no reason to waste time and parchment on material that would be repeated later.

The supposition that the writer revised his first intention influences a logical solution to the enigma of the insertion. For instance, one possibility that might be suggested is that the writer, after he had started the account of Arthur, unexpectedly happened upon, was shown, or chanced to remember a poem--in French or in English--on the subject he was treating. Once having found or been shown or recalled the work, he may have decided that it told Arthur's story interestingly and well, better than the Latin prose. For this reason, perhaps, he changed his original plan and used the poem, but allowed what he had already written to remain. He would not have wanted to throw away an entire sheet of parchment in order to eliminate one page. Such a suggestion does, at least, account for the repetition of information. It also acknowledges a source for the poem and does not presume that the author is a copyist.

The person who introduced the poem into the Latin text has been referred to above simply as the writer, but this interpolater is not necessarily the author. Actually, it is more plausible to assume that he is the scribe than that he is the author. Though the scribe may not have been capable of composing, he would have been capable of changing course, of making an interpolation of this kind. An author would surely plan more carefully than a copyist, and he would also perhaps care enough about his work to make some excuse to his readers or to offer some reason

for such a striking alteration in his work. The manner and fact of the interpolation point to the scribe as the most probable agent of insertion.

Considered from the standpoint of literary value, Arthur has both merits and demerits. As a metricist, the author is no better and no worse than most writers of medieval poetry. He is not as skilled as Chaucer, but neither is he as clumsy and incompetent as Lovelich. Although the meter employed by the poet is not particularly excellent, it generally conforms to the principles of medieval versification.

The prevailing rhythm is iambic tetrameter, the cadence adopted by most romancers and many other medieval poets. The length of the regular lines does change, however, the occasional variations ranging from trimeter to hexameter. These departures from the normal four-foot metrical pattern seem to be intentional; even though they do not occur at regular intervals, they do occur with frequency. Usually the variant lines are irregularly interspersed among the tetrameter lines, but almost the entire passage describing Arthur's single-combat with Frollo and Arthur's activities in France (lines 85-126) is written in lines perceivably longer than the others of the poem.

In addition to changes in the length of the lines, there are other metrical variations or irregularities. Several of these no doubt result from the poet's lack of skill; others may be attributed to the copyist; and still others are only apparent irregularities. According to the medieval rules of versification, several variations in meter are permissible and indeed do not count as "irregularities" at all.[30] One

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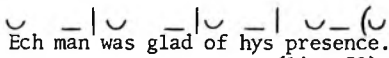
[30]Jakob Schipper, A History of English Versification (Oxford: Clarendon Press, 1910), pp. 127-91. I am indebted to this work for general information about medieval meter and rime cited below which is not otherwise acknowledged.

is an extra unstressed syllable at the end of a line:

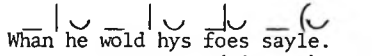


(line 38)

Another is the line with the anacrusis omitted, the "headless" line without the first unstressed syllable:

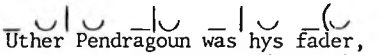
(line 69)

The headless line may also have a final unstressed syllable:

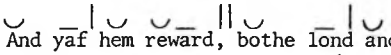


(line 12)

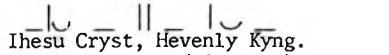
Other regular variations in meter include the substitution of trochees or anapests for iambs and the omission of unstressed syllables in the middle of a line, especially if there is a caesura:



(line 5)

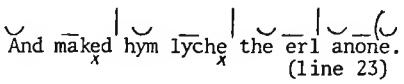


(line 125)



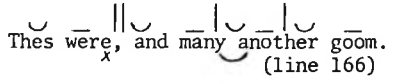
(line 631)

Then, too, the poet uses several acceptable methods to mold his beat into a regular pattern. The reduction of the number of syllables is accomplished by syncopation and elision. For instance, a final -e on a word within the line or an unstressed syllable containing an e may be pronounced or not pronounced. Words such as alle, grace, maked, maketh, and other may have either one or two syllables, depending on the requirements of the meter. By syncopating one unaccented syllable and one final -e, the scansion of the following line is perfectly regular:



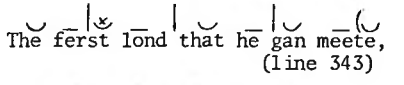
(line 23)

Elision, which reduces the number of syllables by the omission of a vowel at the end of a word when the next word begins with a vowel, is also used:

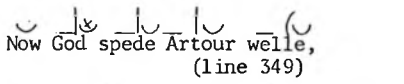


(line 166)

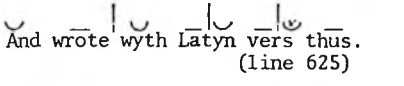
When the poet needs to increase the number of syllables in the line, he does so by the simple expedient of dividing one syllable into two. It is possible, for instance, to accent some syllables with such force that the equivalent of an extra sound is produced. This technique is used especially with words ending in t, d, and s:



(line 343)

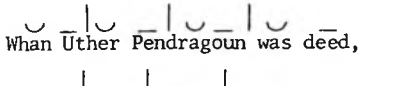


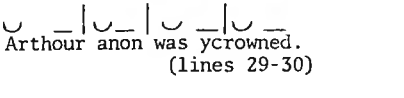
(line 349)



(line 625)

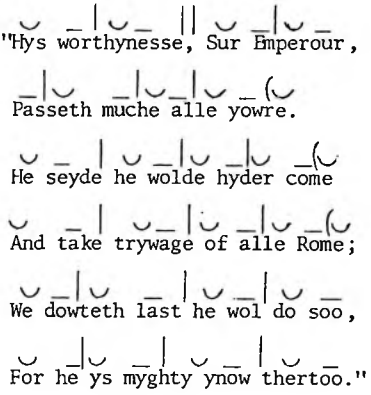
At times the author indulges in less acceptable and less admirable means of achieving metrical regularity. He frequently distorts the normal pronunciation of words by forcing the stress to fall where it does not belong. In the following lines the accentuation of Pendragoun and Arthour may be questioned, but the word ycrowned must be pronounced as it is marked for the sake of the rime:





(lines 29-30)

It must be admitted that the rhythm of the poem is forced at times and that the regular cadence all too often is so marked that it overwhelms the meaning. On the other hand, the meter often is skillfully handled and carries the meaning well. A good example is in the messenger's report to Lucius:



(lines 285-90)

The discourse is naturally spoken; there is no distortion of word order or pronunciation, and the monotonous beat of the iambic tetrameter is broken by a caesura (line 285), one headless line (line 286), and a run-on line (line 287).

The verse form of the work, like the meter, is one common in medieval poetry--riming couplets. For the most part, the couplets are closed, but run-on lines do occur. There are four instances (lines 88-92, 105-108, 131-34, and 291-94) in which the rime scheme changes to alternate rime, forming what are essentially quatrains that rime abab.

Most of the rimes are good ones, but it must be remembered that the consonantal pairs m/n, d/t, t/k, and t/p were considered true rimes in Middle English. Thus, when the poet rimes soone/Rome (lines 227-28),

greet/heed (lines 393-94), yspoke/throte (lines 81-82), and schep/greet (lines 477-78), he is using perfectly acceptable rimes. Of course, not all of the rimes are true ones. Some are examples of half-rimes, in which the sound similarity is usually consonance. Such rimes are seen in ost/fast (lines 597-98), men/kin (lines 529-30), hulle/telle (lines 353-54), and tribut/hyt (lines 263-64). Several rimes involve the distortion of pronunciation to force a rime. The poet strains when he produces such rimes as kyng/endyng (lines 617-18), nolle/Frolle (elsewhere Frollo) (lines 211-12), and worthynesse/frendess (lines 229-30).

The poet also makes use of the common rime-tags prevalent in the works of his contemporaries. Those he especially favors are phrases meaning "without fail," which appear five times: "sanz fayle" (lines 20 & 241), "sain fayle" (line 439), "sainz fayle" (line 563), and "wythoute fayle" (line 577). Next in frequency, occurring three times, are phrases concerned with lying: "yf Y schalle nat lye" (line 27), "yf Y ne lye" (line 201), "wythoute lesying" (line 579). A few other miscellaneous tags are also used: "wythoute nay" (line 401), "as Y reede" (lines 565 & 589), "certeyn" (lines 501 & 609).

Fortunately, the rime-tags do not appear with great frequency and do not become offensive. Unfortunately, the same cannot be said for the ordinary riming syllables. In fact, the worst flaw in the riming skill of the poet, even worse than the forced rimes, is that his rimes are monotonous. He repeats the same rime-words or riming syllables past the point of ordinary tediousness.

The poet often uses alliteration and uses it very effectively. The repetition of initial consonants not only stresses the meaning in the alliterating syllables but often links several lines. In the lines below

the sound repetition joins each succeeding line to the one above it:

Lucye hath pyght hys paveloun
And sprad wyth pryde hys gunfanoun;
Hys claryouns blastes fulle grete blywe.[31]
(lines 455-57)

The effect of alliteration in the description of Arthur's fight with Frollo is onomatopoetic; the regular rhythm, enforced by the repeated sounds in the stressed syllables, echoes the hammering of the blows:

Thus they hyw on helmes hye
And schatered on wyth scheldes.
(lines 89-90)

Once in a while the alliteration stresses the emotional intensity of a passage. In a line such as "The feldes fulle of men yscleyn" (line 472), the simplicity of the language effectively understates the feeling, but the repetition of the f's emphasizes it. Alliteration performs a similar function in a passage which occurs at the end of the description of Arthur's battle with the Roman forces:

Many a man there lost hys lyf;
Many on was wedyw that was wyff.
There men were wetschoede,
Alle of brayn and of blode.
(lines 467-70)

The sound repetition not only underscores the suffering and horror but also focuses the reader's attention on the passage.

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[31]There are other instances of sound repetition in these lines: consonance in sprad/pryde and assonance in paveloun/sprad/blastes.

The author's style, for the most part, is simple, unadorned, and matter-of-fact. The poet tells a straightforward tale in a straightforward manner. There is little distortion of normal English word order; the vocabulary is neither large nor difficult, though it does include several French words. On the other hand, the uncomplicated, commonplace style does have flashes of brilliance.

A few such gleams of light may be seen in the images and figures of speech, which, though rare, are apt and generally vivid when they do appear. The image cited above describing the soldiers with their shoes wet with the slimy gore of brains and blood is the most striking one in the poem. The figues of speech, a scant handful of them, are limited to unsophisticated similes. The comparisons are simple and rustic; for instance, the head of the giant is described as "so oryble and so greet,/ More than any horse heed" (lines 393-94). And when the writer points out that Lucius's greater army had no success against Arthur, the helpless impotence of the Romans is compared to that of twenty sheep against five wolves (lines 475-78). In Arthur's last battle with Mordred, the severity of the fighting is indicated by the fact that "ther come doun bloode / As a ryver or a flood" (lines 605-6). Horse's heads, sheep and wolves, rivers and seas--these are homely comparisons that could have been imagined by even the most uneducated and rustic members of the audience.

Occasionally, the ordinary style shows other flickers of brightness. The poet is capable of varying his usual formal manner and does so very effectively in the letters of Lucius and Arthur and in the brief snatches of conversation throughout the poem.

The language used in Lucius's letter to Arthur succeeds in expressing the emperor's feeling of contempt for the rebellious Arthur.

Even Lucius's use of thou to address Arthur is a subtle touch of scorn, for the pronoun thou is a familiar form used with family, friends, and those of an inferior social class. Lucius's use of it indicates his lack of respect for Arthur; he writes as if he were speaking to a humble servant instead of to a noble king. His disrespect can also be seen in his several references to Arthur as insane. In the line "Thu art wood on the nolle!" (line 211), in addition to the obvious insult, the choice of the colloquial nolle reduces the tone to one of utmost contempt. The emperor's two threats to teach Arthur a lesson and his insolent commands further indicate his attitude. Arthur might be a naughty boy who is expected to submit himself to his father for disciplinary action:

> Thu schalt be tawght thu hast mysdo.
> We commandeth the in haste soone
> That thu come to us at Rome
> To underfang oure ordynaunce
> For thy dysobediaunce.
> (lines 226-30)

In view of the tone of the emperor's letter, it is understandable that Arthur's response is defiant. He begins with "Knoweth welle, ye of Romayne, / Y am Kyng Arthour of Bretayne" (lines 251-52). He addresses, not Lucius, but the people of Rome, using the formal and plural pronoun ye. And in his opening words he establishes with great emphasis the fact that he is a person of consequence, the king of Britain, not a servile lackey willing to suffer humiliation at the hands of the Romans. The next lines of the letter are bellicose and challenging:

> Fraunce, Y have conquered hyt;
> Y schalle defende and kepe hyt yut.
> Y come to Rome, as Y am tryw,
> To take my trybut to me dywe,
> But noon there forto paye.
> (lines 253-57)

The two distinct tones of the letters reveal the poet's style at

its best. But its flexibility is illustrated also in the bits of dialogue in the poem. All of the examples of direct discourse are colloquial and natural. The ring of truth is especially evident in the words that the practical, laconic Arthur addresses to his men at the end of their prayer for victory against Lucius: "'Hyt ys so. / Avaunt baner and be goo!'" (lines 443-44). The poet even gives the reader a glimpse of ordinary conversation in one of the digressions. He quotes the kind of insult hurled at the English by contemporary Welshmen: "'Stynkyng Saxoun, be on pees'" (line 528).

It is unfortunate that the author's best style is the exception rather than the rule, but at least his normal, plodding style is relieved at intervals frequent enough to save the poem from being a stylistic failure.

To the modern reader the poet's narrative technique may seem digressive. Yet unlike the romances, none of the interruptions of the narrative are irrelevant descriptions of items of food served at a feast, and none give elaborate details of hunting, armor, or battles. As a matter of fact, all but one of the poet's digressions are made with his audience in mind. When the author pauses for prayer, it is not merely to give himself an opportunity to pray; he wants his listeners to pray. When he explains the derivations of names or gives other tidbits of information, he does so for the benefit of his hearers. The only digression directly connected with the events of the poem and unrelated to the audience is a passage that extends from line 141 to line 178. Here, the narrative is interrupted by a long catalogue of the guests who attend Arthur's Easter feast. To devote thirty-eight of the poem's scant 644 lines to a list of names may seem, to a modern reader, not only

disproportionate but unnecessary. Although this interruption is the only one related to the content of the story, it is the most difficult to justify in terms of modern literary criteria. The other digressions are so brief that they are not very disruptive, or they are at least interesting and informative. But this inventory of guests seems both long and dull.

Two things may be said in the writer's defense, however. In the first place, his audience may have been familiar with the names and found them more interesting than a modern reader does. Secondly, this author did not create the list; similar ones appear in the works of Geoffrey of Monmouth, Wace, and Layamon as well as in Morte Arthure. If it is appraised by modern criteria, the catalogue of guests may be indefensible, but to judge it by present standards would be an anachronism of the worst kind. If it is appraised by medieval criteria, the list is an enjoyable and expected element of the poem.

The presence of the digressions in Arthur should not be allowed to obscure the fact that the work does have unity and organization. The unity, of course, is largely the natural one that results from the narration of a chronological sequence of events, but the character of Arthur is another unifying element. Since the work is organized around three wars, a kind of unity also comes from the concentration on battles.

Although the work narrates the entire life of Arthur, many events are omitted altogether, and others are summarized in a line or two. The long, involved tale of Arthur's conception is handled in ten lines; Arthur's youth is omitted altogether. The facts are given thus: Arthur is conceived; Uther dies; Arthur is crowned. In such a fashion the poet can cover the years as rapidly as he chooses. The three events he selects

to focus on are the ones he considers climactic moments of Arthur's career: the war against France, which includes Arthur's single-combat with Frollo; the war against the Romans, which begins with the arrival of the emperor's messengers; and the war with Mordred, which ends with Arthur's death. For whatever reason, these three episodes seem to have captured the imagination of the writer. His best and most vivid writing is reserved for describing them. The organization is neither circular nor climactic; it is undulating, with recurring peaks and valleys. This rolling movement is an effective means of giving form to an otherwise straight line that extends from birth to death.

The poet cannot be acquitted of all the charges that have been leveled against him. There are, after all, faults in the work. On the other hand, it is not without literary merit. Especially in the letters of Lucius and Arthur, the poem achieves an excellence equal to the best of the English verse chronicles, and its literary value surpasses that of many English romances.

THE EDITION

Basically, the spelling of the manuscript is reproduced; a few minor changes, however, have been made without notice. (1) The manuscript's obsolete letter thorn (þ) is transcribed th. The reason for this change is primarily typographical, but also thorn in the manuscript alternates indiscriminately with th. For example, both the forms the and þe, than and þan, there and þer occur. (2) The obsolete yogh (ȝ) is transcribed gh, y, or z. Again, typography is the major consideration, but yogh, like thorn, frequently alternates with its modern equivalents. The modern English word knight, for instance, is just as likely to be written knyght as knyȝt. Changing the yogh to consonantal y has at times occasioned a further spelling change of y to i to avoid confusion. When the yogh of the manuscript was next to a y, keeping the original y would have resulted in a yy spelling. Thus, the manuscript's ȝyf appears in this text as yif, and ȝyftes becomes yiftes. A footnote indicates the original spelling when such a revision is made. In the manuscript the letter yogh represents the modern English spellings of gh and consonantal y and at the same time is the form used for the letter z. When yogh is the letter z, it is so transcribed. (3) The orthographic variants u/v and i/j are changed to accord with modern spelling. The only exception is the word Ihesu (line 630), which is left with its original, traditional spelling.

Also without notice word-division has been regularized: words

divided in the manuscript may be joined, and words joined may be separated. Capitalization, too, has been changed silently to conform to modern practices.

Punctuation, which essentially does not exist in the manuscript, has been supplied. Apostrophes to indicate possession, however, have not been used; possession is shown, as it is in the manuscript, by -es or -is endings.

Scribal abbreviations, including the ampersand, have been expanded and italicized but not footnoted. There is some doubt about only three of the abbreviations. The first, a superior horizontal line used normally as an abbreviation of n, u, or m, is questionable only when it occurs above a u or n preceded by an a or o. Since it is impossible to distinguish the u's and n's of the scribe, there is no way to tell which is intended unless the word itself makes clear which is called for, but this slight confusion is not the whole problem. The difficulty is with the transcription: Is -ū or -n̄ to be written -un, -nn, or -ne? In his first edition Frederick J. Furnivall sometimes transcribes the abbreviation -un (as countre [line 25] and dysplesaunce [line 38]) and sometimes transcribes it -ne (as dragone [line 5]). In his second edition he usually retains the superior horizontal line itself, not expanding the abbreviation at all. There are times, though, when he does expand it to -un or -un (as indignacioun [line 48] and countre [line 25]). The problem of the scribe's intention cannot be solved, of course, but consistency can be achieved: in the present text the superior horizontal line above a u or an n preceded by an a or o is always transcribed -un.

The second doubtful abbreviation is a horizontal bar across the vertical strokes of consonants with lines extending above the line of

writing, most often double l. The problem with this particular mark is that it seems to be a peculiarity of the scribe. Paleographers do not mention it as an abbreviation at all. Furnivall, in his first edition, transcribes the mark -e: wyll in the manuscript becomes wylle. In his second edition he usually keeps the mark itself, as wyll, but his treatment is not consistent. For instance, the manuscript's all is written alle in line 58. The method adopted by Furnivall in his first edition--transcribing the mark as -e--has been followed in the present text.

The third abbreviation which gives some pause in transcription looks like this: ꝰ or ⸗ . It clearly indicates a plural or possessive. The problem is whether to convert the abbreviation to -es or -is. Both endings exist in the manuscript for both the plural and possessive of nouns. Although Furnivall transcribes the abbreviation -is, it is written -es in the present text to accord with modern English.

Footnoted words or lines are marked in the text with a bubble (°), and a corresponding line number at the bottom of the page precedes the comments. Among the items so footnoted are emendations, for which the forms in the manuscript and the reasons for the changes are indicated. Corrections made by the original scribe have been adopted and are noted. Also recorded are the substantive variants from the text that occur in Furnivall's two editions, but variants that merely concern the expansion of abbreviations are not noted. The variants are recorded by giving Furnivall's name, the edition (I = first edition; II = second edition), Furnivall's form of the word, and, if it differs in any way from that used in the text, the form in the manuscript. Since Furnivall's line numbers and those of the text differ from line 527 to the end of the work, his line numbers are included in the notes after line 527.

The present critical edition of Arthur has been prepared from a microfilm of the manuscript. The text has been collated with Furnivall's two editions, and significant variant readings, as indicated above, are shown in the textual notes.

Since Furnivall's first edition of Arthur, made in 1864, has long been out of print, the poem has been available to readers primarily in his second edition of 1869. This second edition is a strictly diplomatic one; all of the eccentricities of the original text are reproduced as faithfully as possible. While this diplomatic edition is of great value to a limited number of scholars, it presents difficulties for beginning students or casual readers. In the first place, the text--with its obsolete letters, lack of modern capitalization, and scribal abbreviations--is difficult to read. It also lacks explanatory notes and an adequate glossary. The present edition of Arthur, though recognizing the value of the diplomatic one, is an effort to provide an accurate but more readable and informative text than Furnivall's. Thus, the text is accompanied by a full apparatus: textual notes, explanatory notes, a comprehensive glossary, and an index of proper names.

ARTHUR

Herkeneth, that loveth honour,
Of Kyng Arthour and hys labour--
And furst how he was bygete,
As that we in bokes do rede.
Uther Pendragoun was hys fader,
And Ygerne was hys moder.
Pendragoun ys in Walysche
"Dragones Heed" on Englysche.
He maked ypeynted dragouns two:
Oon schold° byfore hym goo
Whan he went to batayle--
Whan he wold hys foes sayle;
That other abood at Wynchester,
Evermore stylle there.
Bretones yaf hym that name--
Uther Pendragoun the same--
For that skyle fer and nere,
Evermore hyt to bere.

The Erles wyff of Cornewayle
He loved to muche, sanz fayle.
Merlyn wyth hys sotelnesse
Turned Utheris lyknesse
And maked hym lyche the erl anone,

---

10 The word schold is in the left margin; what appears to be scold is written over an erasure in the text.

And wyth hys wyff hys wylle to done--
In the countre of Cornewelle
In the castel of Tyntagelle
Thus Uther, yf Y schalle nat lye,
Bygat Arthour in avowtrye.
Whan Uther Pendragoun was deed,
Arthour anon was ycrowned.
He was courteys, large, and gent
To alle puple verrament;
Beaute, myght, amyable chere
To alle men ferre and neere.
Hys port, hys yiftes° gentylle
Maked hym yloved wylle;
Ech man° was glad of hys presence
And drade to do hym dysplesaunce.
A stronger man of hys honde
Was never founde on any londe--
As courteys as any mayde--
Thus wryteth of hym that hym asayde.
At Cayrlyoun, wythoute fable,
He let make the Rounde Table;
And why that he maked hyt thus,
This was the resoun, ywyss:
That no man schulde sytt above other,
Ne have indignacioun of hys brother;

---

35 MS: ȝyftes. 37 Furnivall I & II: mon.

And alle hadde oo servyse,
For no pryde scholde aryse
For any degree of syttynge
Other for any servynge.
Thus he kept the Table Rounde
Whyle he levyd on the grounde.
After he hadde conquered Skotlond,
Yrland, and Gotland,
Than levyd he at the best
Twelf yeeris on alle reste,
Wythoute werre; tylle at the laste
He thowght° to make a nywe conqueste.
Into Fraunce wyth gode counceyle
He wolde weende and hyt assayle,
That Rome tho kept under myght
Under Frollo, a worthy knyght,
That Fraunce hadde tho to kepe,
To rywle, defende, and to lede.
Arthour and Frollo fowght in feld;
There deyde many under scheld.
Frollo into Paryss fly,
Wyth strenkthe kept hyt wysely;
Arthour byseged that cyte° and town
Tylle theire vytayl was ydoon.
Frollo, that worthy knyght,

---

60 Furnivall I & II: ƿouȝt. 71 Furnivall I & II: Syte.

Proferyd wyth Arthour forto fyght,
Under this wyse and condicioun:
Ho hadde the maystrie have the crown,
And no mo men but they two.
The day was sett; togedere they go--
Fayr hyt was to byholde
In suche two knyghtez° bolde.
Ther was no word yspoke,
But eche hadde other by the throte,
They smote wyth trounchoun and wyth swerd--
That hyt seye were aferd.
Frollo fowght wyth hys ax, as men dude se;
He hytt Arthour so sore that he felle on kne.
He ros up raply and smot hym fulle sore;
He dude hym to grent a souegh° therfore.
Thus they hyw on helmes hye
And schatered on wyth scheldes;
The puple bygan to crye,
That stood on the feldes.
Ther ne wyst no man, as Y can lere,
Who of ham two was the bettere there.

---

80 MS: knyȝghteȝ. The first yogh is an obvious scribal error, a case of reduplication.

88 In his glossary Furnivall suggests that souesȝ is sough, but the marginal note in the texts of his editions gives a questioned, alternate reading of sonesȝ. Though absolute certainty about the word is not possible because u and n are indistinguishable in the manuscript, the word sonez, meaning "sounds" is not likely with the definite article a. Souegh ("sough") is the best reading.

Arthour was chafed and wexed wrothe;

He hente Brounsteelle and to Frollo gothe. Caliburnus Arthuri Gladius

Brounstelle was hevy and also kene--

Fram the schulder to the syde went bytwene

Off Frollo, and than he fell to the grounde,

Ryght as he moste deed in lyte stounde.

Frensche men made doelle and wept fulle faste;

Their crowne of Fraunce there they loste.

Than wente Arthour into Paryse

And toke the castelle and the town at hys avyse.

Worschuped be God of hys grete grace

That thus yeveth fortune and worschup to the reme;

Thanke ye hym alle that beth on this place,

And seyeth a Pater Noster wythout any beeme.

Pater Noster

Arthour fram Paryse went wyth hys rowte

And conquered the countre on every syde aboute:

Angeoy, Peytow, Berry, and Gaskoyne;

Naverne, Burgoun, Loreyn, and Toreyne.

He daunted the proude and hawted the poure;

He dwelt long in Paryss after in honoure.

He was drad and loved in countreis abowte;

Heyest and lowest hym loved and alowte.

And upon an Estour tyme sone afterward,

He fested hys knyghtes and yaf ham gret reward:

To hys styward he yaf Angers and Aungeye;

To Bedewer, hys botyler, he yaf Normandye;
He yaf to Holdyne Flaundrys, parde;
To Borel, hys cosyn, Boloyne, the cyte.
And eche man, after the astat that he was,
He rewarded hem alle, bothe more and lasse,
And yaf hem reward, bothe lond and fee,
And turned to Breteyn to Carlyoun ayhe,
Arthour wolde of honour
Hold a fest at Estour°
Of regalye and worthynesse,
And feede alle hys frendess,
And sende messanger
To kynges ferre and neer,
That were to hym omager,
To come to this dyner.
And alle at oo certeyn day
They come thyder in gode aray
And kept theire cesoun
At the castelle Cayrlyoun.
Thys fest was muche moore
Than evere Arthour made afore.
For there was Urweyn, the Kynge
Of Scottes at that dynynge;
Stater, the Kyng of South Wales;
Cadwelle, the Kyng of North Walez;

---

128 MS: Eestour

Gwylmar, the Kyng of Yrland;
Dolmad, the Kyng of Guthland;
Malgan of Yselond also;
Archyl of Denmarch therto;
Alothe, the Kyng of Norwey;
Sovenas, the Kyng of Orkenye;
Of Breteyn, the Kyng Hoel;
Cador, Erl of Cornewelle;
Morice, the Erl of Gloucestre;
Marran, Erl of Wynchestre;
Gwergound, Erl of Herford;
Booz, Erl of Oxenford;
Of Bathe, Ungent the Erl also;
Cursal of Chestre therto;
Everad, Erl of Salesbury;
Kynmar, Erl of Canterbury;
Jonas, the Erl of Dorcestre;
Valence, the Erl of Sylchestre;
Jugeyn of Leyccer therto;
Argal of Warwyk also.
Kynges and erles echon
Thes were, and many another goom,
Gret of astaat and the beste--
Thes were at the feste.
Other also gentyls grete
Were ther at that meete:

Saver ap° Donand,
Regeym and Alard,
Reynez fitz Colys,
Tadeus fitz Reis,
Delyn fitz David,
Kymbelyn le fitz Gryffithe,
Griffitz, the sone of Nagand--
Thes were there, also Theoband.°
Alle thes were there, wythoute fable,
Wythoute ham of the Rounde Table.
Thre archebusschopes ther were also
And other busschopes many mo--
Alle this mayne were nat aloone;
Wyth ham com many a goome.
This feste dured dayes thre
In revelle and solempnite.

---

171 MS: appon. The Welsh ap (from map, son) is obviously meant. The scribe either unintentionally repeated the on of Donand, the following word, or confused ap with appon, a variant of upon. Upon, however, makes no sense in the context, and the passage consistently (lines 173-77) uses a patronymic phrase or word between the two names given in each line.

178 Furnivall (I & II) suggests in his glossary that theoband is an error for theodand, from OE þeodan, to join. This suggestion does not seem likely, however. First of all, the vocabulary of the poem is much more French than Anglo-Saxon. An Old English word would certainly not be consistent with the usual diction. In his An Index of the Arthurian Names in Middle English (Stanford Univ. Series in Language and Literature, vol. 10 [New York: AMS Press, 1967], s.v. "Theoband"), Robert W. Ackerman assumes, as does the present text, that Theoband is a man, one of the guests at the feast. It is true that the name comes after the list of guests appears to be concluded, but Theoband is a rime-word, which may account for its placement. Yet the fact that neither Geoffrey of Monmouth, Wace, nor Layamon has a similar name does seem strange. See Explanatory Notes, lines 141-78.

Of biyonde° the see also
Many lordez were there tho.
Now resteth alle wyth me,
And say a Pater and Ave.

Pater Noster

The thrydde day folowyng
Then coom nywe tydynge;
The whyle they sete at the mete,
Messagers were in ylete.
Welle arayd forsothe they come,
Ysend fram cite of Rome
Wyth lettres of the emperoures,
Whas name was Lucies. Lucius
Thes lettres were opened and unfold,
And the tydynge to alle men told,
Whas sentence, yf Y ne lye,
Was, after that Y can aspye:

Lucius, the Grete Emperour, Litera Lucii Imperatoris
To hys enemy Arthour:
We woundereth of thy wodeness
And also of thy madnesse.
How darst thow any wyse
Ayenst the emperour thus aryse,
And ryde on remes on eche wey,

---

187 MS: by3onde.

And make kyngez to the obey?

Thu art wood on the nolle!

Thu hast scley owre cosyn Frolle;

Thu schalt be tawght at a schort day

Forto make suche aray.

Oure cosyn Julius Cesar

Sommetyme conquered thar;

To Rome thu owest hys trybut--

We chargeth the to paye us hyt.

Thy pryde we wolle alaye,

That maketh° so gret aray.

We commandeth the on haste

To paye owre trybut faste.

Thu hast scley Frolle in Fraunce,

That hadde under us there governaunce,

And wythholdest oure tribute therto;

Thu schalt be tawght thu hast mysdo.

We commandeth the in haste soone

That thu come to us at Rome

To underfang oure ordynaunce

For thy dysobediaunce.

As thu wolt° nat leze thy lyf,

---

220 MS: makest. The word is emended because it is not grammatically correct. The -est ending is used elsewhere in the manuscript only with thu, the 2nd person singular. The subject of makest is that, which refers to pride.

231 Furnivall I & II: wold. Although the word in the manuscript is difficult to read, the final letter appears to be a t rather than a d. Since the 2nd person singular is required, wolt is also the grammatical form.

Fulfylle thys wythoute stryff.

Whan this lettre was open and rad,
The Bretouns and alle men were mad
And wolde the messager scle.
"Nay," seyd Arthour, "perde,
That were ayenst alle kynde,
A messager to bete or bynde.
Y charge alle men here
Forto make ham good chere."
And after mete, sanz fayl,
Wyth hys lordes he hadde counsayl,
And alle asented therto:
Arthour to Rome scholde go,
And they ne wolde in hys travayle
Wyth strenkth and good never fayle.
Than Arthour wroot to Rome a lettre,
Whas° sentence was sommwhat byttere.
And seyde in this manere,
As ye may hure here:

Knoweth welle, ye of Romayne, Litera Regis Arthuri
Y am Kyng Arthour of Bretayne.
Fraunce, Y have conquered hyt;
Y schalle defende and kepe hyt yut.
Y come to Rome, as Y am tryw,

---

248 MS: was. This is an obvious scribal error.

To take my trybut to me dywe,
But noon there forto paye.
By my werk ye schalle asay:
For the Emperour Constantyne--
That was the soone of Elyne,
That was a Bretoun of this lond--
Conquered Rome wyth hys hond,
And so ye oweth me tribut.
Y charge yow that ye pay me hyt.
Also Maximian, Kyng of Bretaingne,°
Conquered° al Fraunce and Almayne,
Lombardye, Rome, and Ytalye--
By youre bokes ye may aspye.
Y am their eyr and theyre lynage;
Y aske yow my trywage.

This lettre was celyd fast,
Ytake the messagerez on hast;
Arthour yaf ham yiftez° grete
And chered ham wyth drynk and mete.
They hasted ham to come hoom;
Byfor the emperour they beth coom,
Saluted hym as resoun ys,

---

265 Furnivall I: Bretaigne.

266 MS: coquered. The scribe seems to have omitted the horizontal line over the o to indicate the addition of the n. Compare line 262, where a reading of conquered comes from the manuscript's coquered.

273 MS: ȝyftez.

And toke hym thes letterys.
They seyde to the emperour:
"We have be wyth Kyng Arthour,
But suche another as he ys oon
Say never no man.
He ys served on hys howshold
Wyth kynges, erles--worthy and bold;
Hys worthynesse, Sur Emperour,
Passeth muche alle yowre.
He seyde he wolde hyder come
And take trywage of alle Rome;
We dowteth last he wol do soo,
For he ys myghty ynow thertoo."
Now erst than we goo ferther,
Every man that ys here
Sey a Pater Noster
And Ave wyth gode chere. Amen.

Pater Noster

Ave Maria

Now stureth hymself Arthour,
Thenkyng on hys labour,
And gaderyth to hym strenghth aboute,
Hys kynges and erles on a rowte.
A fayr syght to mannes ye
To see suche a chevalrye:
The kyng of Gotland,

Also the kyng of Irland,
The kyng of Ysland and of Orkenye--
This was worthy maynye.
The kyng of Denmark also was there--
This was a worthy chere.
Eche of these vyve at her venyw
Brought zyx thousand at har retenyw;
Thyrty° thowsand, Y° understand,
Thes vyf kynges hadde on honde.
Than hadde he out of Normandye,
Of Angeoy, and of Almanye,
Boloyne, Peytow, and Flaundres
Fowre skore thowsand harneys;
Geryn of Chartez twelf° thowsand,
That went wyth Artour ever at honde;
Hoel of Bretayn thowsandez ten
Of hardy and welle fyghtyng men;
Out of Bretaygne, hys owne land,
He passed fourty thowsand
Of archerys and off arblastere,
That cowth welle the craft of werre.

---

309 MS: xxx^{ti}.

309 Furnivall I & II: ych. In the manuscript there is not any authority for the h at all and a very dubious authority for the c. The word in the manuscript looks like this: ẏ. Since the scribe regularly dots y's (ẏ), it is most probable that the extra superior wiggle is merely an inadvertent mark made as the scribe dotted the y. Moreover, the form ẏ occurs elsewhere 21 times, but never appears as yc or ych.

315 MS: xij.

In foot other many a man moo
Able to feyghte as welle as tho.
Two hunderd thousand
Went wyth hym out of lond,
And many moo sykerly
That Y can nat nombrye.
Arthour toke than the lond
To Moddredes owne hond;
He kept al other thyng,
Save the corowne weryng,
But he was of hys kepynge°
As ye schalle hure here folewynge.
Now than° ys Artour ycome
And hys ost to Sowthamptone:
Ther was many a man of myghte,
Strong and bold also to fyghte.
Eche man hath take hys schuppynge — Ascendebat Navem
And ys at hys loghynge. — Suam Hamptonie
Up goth the sayl; they sayleth faste:
Arthour owt of syght ys paste.
The ferst lond that he gan meete,

---

333 Furnivall (I & II) adds [fals] after was. The addition is not necessary for the meter or for the meaning. Without change the line may be translated: "But how he performed his governing duty." The writer is foreshadowing the events to follow.

335 Furnivall I: thanne; II: than. Though there is a faint, curved mark slightly to the right of the n, it is not like the bold, straight line that normally indicates an abbreviation. Also, the word than, which appears 17 times in the manuscript, nowhere else has such a mark. The word is consistently written ƿan (10 times) or than (7 times).

Forsothe° hyt was Bareflete;
Ther he gan up furst aryve.
Now welle mote Arthour spede and thryve,
And that hys saule spede the better,
Lat eche man sey a Pater Noster.

Pater Noster

Now God spede Artour welle;
Hym ys comyng a nyw batelle.
Ther coom a gyant out of Spayne
And ravasched had fayr Elayne;
He had brought heore up on an hulle--
Mornyng hyt ys to hure or telle.
Cosyn heo was to Kyng Hoell,
A damesel fayr and gentelle;
And yut ferthermore to ,
He ravasched heore moder also.
He dude the damesel forto dye,
For he myght nat° lygge heore bye.
Whan this was told to Artour,
He maked much dolour
And send Bedewer forto spye
How he myght come hym bye.
And he was nat sclowh
But to the hulle hym drowh,

---

344 Furnivall II: forsoþ. 360 Furnivall I & II: not.

That closed was wyth water stronge--
The hulle amydde gret and longe.
He went over to the hulle syde
And there afonde° a womman byde,
That sorwedd and wept,° mornynge
For Eleynes deth and departynge,
And bad Bedewer to fle also,
Last he were ded more to:
"For yf the gyant fynde the,
Wythoute dowte he wylle the scle."
Bedwer, wyth alle hastynge,
Tolde Arthour alle this thynge.
Amorwe, whan that hyt was day,
Arthour toke thyder hys way;
Bedewer wyth hym wente and Keye--
Men that cowthe welle the weye--
And broute Arthour meyntenaunt
Even fore° the gyant.

---

370 Furnivall I & II: a fonde. Furnivall glosses a as he. This reading is not accepted for several reasons. First, although the word he occurs 86 times in the manuscript, it is never written a. Then, too, no he as a subject is necessary if the line is taken to be the second half of a compound predicate. And finally, not only does the a in the manuscript seem to be part of fonde but the word afonde is recorded in the MED and OED as a preterite singular of afinden, to find out, discover.

371 The comma after wept makes some difference in meaning. It would be possible to omit it, and Furnivall does not place any punctuation at this point. Adding the comma, however, gives the most normal modern English reading.

384 Furnivall I & II: byfore. By is written above the line in a handwriting from a later period. This anonymous emendation is omitted in the present text, though Furnivall adopts it. The by is not needed

Arthour fowght wyth that wyght;
He had almost ylost hys myght.
Wyth muche peyne, thrugh Goddez grace,
He sclowh the geant in that place,
And than he made Bedewere
To smyte of hys heed there.
To the ost he dude hyt brynge
And theron was gret woundrynge;
Hyt was so oryble and so greet,
More than any horse heed.
Than hadde Hoel joye ynowh
For that Arthour so hym sclowh,
And for a perpetuel memorie
He made a chapelle of Seynt Marye
In the hulle upon the pleyne;
Wythinne that, the tombe° of Eleyne,
And that name, wythoute nay,
Hyt bereth yut into this day.
Now ys an ende of this thynge,
And Artour hath nyw tydynge:
Lucy the Emperour, wyth hys host,
Cometh fast in gret bost;
They helyth over alle the lond,

---

for the meaning of the line since fore means the same as byfore.

400 Furnivall I & II: tumbe. In the manuscript the word is erased, and what appears to be tũbe is squeezed between the and of. In the left margin, in the scribe's hand, is tõbe, i.e., tombe. Since it is in the scribe's hand, the marginal revision has been chosen.

Fowre hunderd thowsand
An hunderd and foure-and-twenty--
Thus herawdes dude ham rekeny.
Thus he hadde gadered to hym
Of Cristiens° and of Sarasyn,
Wyth alle hys wytt and labour,
To destroyen Arthour.
Arthour dude wyselye
And hadde ever gode aspye
Of Lucyes governynge
And of hys thyder comynge.
But somme seyde hyt were folye
To fyght ayénst Emperour Lucie,
For he hadde sepe° evere ayenst oon,
And counceyled Arthour to fle and goon.
Wyth the emperour come kynges many oon
And alle theire power hoole and soom;
Stronger men myght no man see,
As fulle of drede as they myght be.
But Arthour was nat dysmayd;

---

412 Furnivall I: cristien.

421 Furnivall I: sepe; Furnivall II: sexe. As Furnivall admits in his second edition, the third letter of the word is difficult to decipher, and the context is no help. Whether the reading is six or seven, the mathematics is wrong; Arthur had 200,000 and Lucius 400,124 troops--a ratio of 2 to 1. The sepe (for seven) reading is adopted since six appears clearly in line 308 as zyx. Although there is certainly no consistency of spelling in the manuscript, it does seem, especially considering the fact that the third letter of the word is unclear and might well be an x, a p, or a long r, that sepe is more likely than sexe.

He tryst on God and was wel payd
And prayd the hye Trynyte
Ever hys help forto be.
And alle hys men wyth oo voyse
Cryede° to God wyth oo noyse:
"Fader in hevene, Thy wylle be doon;
Defende Thy puple from theire foon,
And lat nat the hethoun men
Destroye the puple Crystien.
Have mercy on Thy servauntis° bonde,
And kepe ham fram the hethoun honde.
The muchelnesse of men, sain fayle,
Ys nat victorie in batayle;
But after the wylle that in hevene ys,
So the victorie falleth, ywys."
Than seyd Arthour, "Hyt ys so.
Avaunt baner and be goo!"
Now frendes alle, for Goddes love,
Rereth yowre hertes to God above,
And seyeth yowre prayeris faste
That we welle spede furst and laste.

Pater Noster

The emperour tryst on hys men,

---

432 Furnivall I: Cryde.

437 MS: seuauntis. The r, no doubt, was unintentionally omitted. Compare line 498.

And that hath bygyled hym.

Forsothe hyt most nedez be so, Maledictus Qui Confidet
For they beth cursed that wolle° hyt do. in Homine

Suche alle myght cometh of God;

To tryst on Hym, Y hold hyt good.

Lucye hath pyght hys paveloun

And sprad wyth pryde hys gunfanoun;

Hys claryouns blastes fulle grete blywe;

Archeris schot men overthrywe;°

Bowes, arwes and arblastere

Schot sore alle yvere.

Quarels, arwes--they fly smerte;

The fyched men thrugh heed and herte.

Axes, sperys, and gysarmes gret

Clefte many a prowt mannes heed.

Hors and steedes gan to grent

And deyde wyth strokes that they hente.

Many a man there lost hys lyf;

Many on was wedyw that was wyff.

There men were wetschoede,

Alle of brayn and of blode;

---

452 Furnivall I: welle; II: welł. The manuscript is unclear, but the second letter of the word seems to be an o, not an e. Wolle is also the best reading grammatically and contextually.

458 In the manuscript there is a colon between schot and men. Since elsewhere in the manuscript punctuation is obviously not syntactical, it has been ignored here. Assuming that schot is the subject and that men is the object of overthrywe (Archeris is taken to be a plural possessive.) gives a better reading than assuming two main clauses, which the colon would, at first sight, seem to indicate.

Gret rywthe hyt was to seyn
The feldes° fulle of men yscleyn.
Lucy, the emperour, also was dede,
But ho hym sclowh Y can nat rede;
He, for alle hys grete renoun,
Ayenst Arthour hadde no fusoun--
No more than have twenty schep
Ayenst vyve wolfez greet.
To God be evere alle honourez;
The falde was hys and Arthourez;
Arthour, as he scholde done,
Sende Lucyes body to Rome.
Whan the Romeynes say this,
Tho they dradde Arthour and hys.
Also he buryed Bedewere,
Hys frend and hys botyler;
And so he dude other echon
In abbeys of relygyoun
That were Cristien of name.
He dude to alle the same;
And dude for ham masse synge,
Wyth solempne song and offrynge;
And bood there forto rest
Tylle that wynter was past.
Bothe he hys men echone

---

472 Furnivall I & II: feltes.

Servyd God in devocione,
Thankyng God of Hys myght,
That kepeth Hys servauntez ryght
And suffreth noon forto spylle
That Hym loveth and tryste wylle.
Thus worschup God dude, certeyn,
To Englond that tho was Bretayn.
The More Breteyn Englond ys,
As men may rede on cronyclys;
Biyend° the see Bretayne ther ys, Quomodo Anglia Est Britannia Major et Quare Major
That hath hys name forsothe of this.
For the Kyng Maxymyan--
The next after Octavyan--
He conquered alle Armoryk
And to the reme named hyt lyk.
Armorica° on Latyn me cleped that lond; Armorica
Tyl Maxymyan conqueryd° hyt wyth honde
And called hyt Lyte Bretayne than,
So hyght this lond that he coom fram.
For perpetuelle mynde of Grete Bretayne,
He called hyt Lyte Bretayne,
That men schulde kepe in mynde and wytt

---

505 MS: byȝend.

511 Furnivall I & II: Amorica.

512 MS: coqueryd. Apparently the scribe omitted the horizontal line over the o which would have indicated the addition of the n. Compare lines 262 & 266.

How this lond conqueryd hytt.

For Walsche men beth Bretouns of kynde--

Know that welle fast on mynde--

Englysche men beth Saxoynes

That beth of Engistes soones.

Therefore the Walsch man Bretoun

Seyth and clepeth us Sayson

And seyth, "Taw or peyd, Sayson brount,"

Whan he ys wroth or ellys drounke--

That ys to seye, upon a reess:

"Stynkyng Saxoun, be on pees"°--

Havyng mynde of Engystis men

That wyth gyle sclow theyre kyn

At the place of the Stonhenge,°

Yut they thenketh forto venge.

And that hyt nevere be so,

Seyth a Pater Noster more to.

Pater Noster

Now turne we to oure labour,

---

528 The lines numbered above 527 & 528 are written in the right margin of the manuscript with a hand, index finger pointing at the lines, drawn above and to the right of the marginal lines. They seem to be an explanation of lines 525 & 526 and to have been intended as part of the work. By means of the pointing finger, the scribe has made certain that they are not overlooked. Furnivall (I & II) prints the lines in the margins of his editions and does not include them in his line numbering. Since they are included here as part of the work and are numbered, the line numbers of the present text differ from those of Furnivall's editions from line 527 to the end of the poem.

531 Furnivall I & II, 529: Stonehenge.

And lat us speke of Arthour.
He cast on herte sone
After that to go to Rome
And spak of passage and hys wey,
Forth over Mount Joye.
And sone after upon an owr,
He hurde of Mordred the tretour,
That hadde alle this lond on warde--
Evylle moot suche fare and harde.
Who may best bygyle a man
But suche as he tryst upon?
Ther ys no man wel nye, Y tryste,
That can be waar of "hadde-wyste."
Modred,° this falss man,
Muche sorw tho bygan;
He stuffed alle castells°
Wyth armyre and vytells
And strenghthed hym on eche syde
Wyth men of contreys ferre and wyde.
He toke the qweene, Arthourez wyff,
Ayenst Goddes lawe and gode lyff,
And putte heore to sojourne tho
At Everwyk--God yif° hym wo.
Yhork ys Everwyk,

---

549 Furnivall I & II, 547: Mordred.

551 Furnivall I, 549: castelle. 558 MS: ȝyf.

And so me calleth hyt.
Arthour aryved at Whytsond
Wyth gret myght and strong hond,
And Mordred, sainz fayl,
Yaf hym tho a strong batayl.
Many a man, as Y rede,
That day was there dede:
Arthoures nevew Waweyn
That day was there ysclayn,
And other knyghtes many moo;
Than Arthour was hevy and woo.
Mordred fly toward Londoun;
He most nat come in the toun.
Than fled he to Wynchester,
And wyth hys mayne kep hym there.
And Arthour on gret haste
Pursywed after hym faste.
Mordred, wythoute fayle,
Fled into Cornewayle.
The qwene, wythoute lesyng,
Hurde of this tydyng,
And how Mordred was flow
And how to Cornewale he hym drow.
Heo of mercy hadde noon hoope;
Therfor heo° dude on a russet cote

---

584 MS: he. Since the word for she is written heo everywhere else in the manuscript, he is apparently a scribal error.

And to Carlyoun ys prevyly rounne
And made heoreself tho a nounne.
Fro that place never heo wende,
But of heore lyf there made an ende.
Waweynes body, as Y reede,
And other lordes that weere dede,°
Arthour sente into Skotlonde
And buryed ham there, Y understonde.
Muche folke therhenne he toke tho--
Of Northumberlond also--
Fram dyverse places to Arthour come,
Hys wylle to werk and to done--
Thus he sembled a fulle gret ost.
To Cornewayle he draweth hym fast,
After that Mordred the traytour
That hadde do hym muche dyshonour.
That tretour hadde gret strength
And fulled that lond on brede and lengthe;
Suche a batelle as there was redy tho
Hadde never Arthour byfore ydoo.
They fowght tyl ther come doun bloode
As a ryver or a flood;
They fowght ever sore and° sadde.
Men nyst ho the betere hadde,

Bellum Arthuri apud Camelertonum in Cornubia

---

590 Furnivall I & II, 588: deede.

607 Furnivall I & II, 605: sorest.

But at the last, certeyn
Was Mordred and alle hys ysclayn
And Arthour ybete wyth wounde.
He myght nat° stonde on grounde
But on lyter ryght anon
Was browght to Aveloun. Avelona: Insula Pomorum Glastonia
That was a place fayr and mury;
Now hyt hooteth Glastyngbury.
Ther Arthour, that worthy kyng,
Maked hys lyves endyng;
But for he skaped that batelle, ywys,
Bretouns and Cornysch seyeth thus:
That he levyth yut, parde,
And schalle come and be a kyng aye.
At Glastyngbury on the qweer,
They made Artourez toumbe there
And wrote wyth Latyn vers thus:
Hic jacet Arthurus, rex quondam, rexque futurus.
Thys was thus forsothe ydone
The yheer after the Incarnacione, Anno Domini Quingentesimo Quadragesimo Secundo
Vyf hundred fourty-and-two.
Now save us alle fra woo,
Ihesu Cryst, Hevenly Kyng,
And graunt us alle Hys blessyng,
And that hyt moote so be,

---

612 Furnivall I & II, 610: not.

Seyeth alle Pater and Ave.

Pater Noster

Ave

Ho that wolle more loke
Reed on the Frensch boke,
And he schalle fynde there
Thynges that Y leete here.
But yf that God wolle graunte grace,
Y schalle rehercy in this place
Alle the kyngez that after were
And what names that° they bere,
And ho that wolle theyre gestes loke
Reed on the Frensche boke. Amen fiat.

---

642 MS at. The line was partially erased, and apparently the Þ or th was inadvertently omitted when the line was rewritten.

EXPLANATORY NOTES

Abbreviations

G = Geoffrey of Monmouth, Historia Regum Britanniae (History of the Kings of Britain, 2nd ed., trans. Sebastian Evans, rev. Charles W. Dunn [New York: E. P. Dutton & Co., 1958].)

L = Layamon, Brut (Arthurian Chronicles: Wace and Layamon, ed. Ernest Rhys, trans. Eugene Mason, with Introduction by Lucy Allen Paton, Everyman's Library [1912; reprint ed., London: J. M. Dent & Sons, 1937], pp. 117-264.)

MA = alliterative Morte Arthure (King Arthur's Death, ed. Larry D. Benson [New York: Bobbs-Merrill Co., 1974], pp. 113-238.)

W = Wace, Roman de Brut (Arthurian Chronicles: Wace and Layamon, ed. Ernest Rhys, trans. Eugene Mason, with Introduction by Lucy Allen Paton, Everyman's Library [1912; reprint ed., London: J. M. Dent & Sons, 1937], pp. 1-114.)

7-13 The epithet Pendragoun. The reason Uther had the two dragon-banners made is given by G (pp. 169-72), W (pp. 32-34), and L (pp. 166-68). When Uther's brother Aurelius was poisoned at Winchester, Uther was on a campaign against the Saxons in Wales. In Wales Uther saw a comet; spreading forth from this star there was a ray shaped like a dragon. From the mouth of the dragon came two rays: one was extremely long, stretching toward Gaul and beyond; the other spread toward the Irish Sea, ending in seven smaller rays. Merlin interpreted this sign for Uther. He said that the dragon was Uther himself, the next king of Britain. The single beam stretching toward Europe signified a mighty son to be born to Uther, a son whose dominion would extend over all the regions beneath the ray. The second ray represented a daughter from whom would come the future kings of Britain. After Uther was crowned king, he had two standards made to commemorate the two rays coming from the dragon's mouth.

All three chronicles record the same meaning of the epithet Pendragon. Closest to the lines in Arthur is the wording in L:

> The Britons saw this, these dragons that thus were made; ever since they called Uther, who for a standard bare the dragon, the name they laid on him, that was Uther Pendragon; Pendragon in British, Dragon's Head in English.
> (p. 168)

19-28 Arthur's birth. The account of Arthur's conception is much abbreviated here. The full story is told by G (pp. 174-77), W (pp. 36-40), and L (pp. 170-78). After Uther conquers the Saxons, he celebrates his victory at an Easter feast. At this feast he first sees Igerne, the wife of Gorlois Duke of Cornwall, who is famed for her beauty and chastity. King Uther is immediately smitten with her, and without any tact whatsoever, he makes his feeling obvious by his attentions

to her. The indignant Gorlois takes his wife and leaves the court without gaining Uther's permission. Uther orders the duke to return; when Gorlois refuses, Uther is so enraged that he gathers an army and attacks the duke in Cornwall. Gorlois places Igerne in Tintagel Castle, his safest stronghold and retires with his forces to another of his castles, where he is besieged by Uther. The war reaches a stage of impasse, and in desperation the king, almost mad with desire for Igerne, confides his misery to his friend Ulfin, who recommends calling on Merlin for help. Uther does so, and Merlin transfigures the king, giving him the appearance of Igerne's husband Gorlois. Uther, thus disguised, goes safely into Tintagel Castle and lies with Igerne, who conceives Arthur on this occasion. While Uther is with Igerne, his troops challenge Gorlois to battle. The duke accepts the challenge and is subsequently killed. Peace is declared, and Uther, "whose love was passing hot" (W, p. 40), is free to marry Igerne. Thus, although Arthur was begotten in adultery, as our poet declares, he was actually born in wedlock.

44-52 Round Table. G does not mention the founding of the Round Table; it is first recorded by W (p. 55), essentially as described here, and repeated by L (p. 211).

64 Frollo. G (p. 195), who uses the name Flollo, calls him a tribune of Rome; W (p. 60) also calls him a Roman tribune, a descendant of a noble Roman family; L (p. 218) calls him the king of France.

71-72 The siege. G (p. 196) says the siege lasted a month; W (p. 59), over a month; and L (p. 217), four weeks.

96 Marginal gloss. Caliburnus Arthuri Gladius = Caliburn, Arthur's Sword.

96-97 Arthur's sword. In G and L the sword is called Caliburn; W calls it Excalibur. "Brownsteel" seems to be the poet's translation of the Caliburnus in the marginal note. The MED cites broun, in reference to steel or weapons, as meaning "shining, polished, bright."

98 Shulder to the syde. In G (p. 197), W (p. 61), and L (p. 221), Frollo's death wound is in the head; Arthur cleaves his head to the shoulder or breast.

114 Dwelt long. G (p. 197), W (p. 62), and L (p. 220) all say that Arthur stayed in France for nine years.

121-22 Holdyne and Borel. G does not mention Arthur's gifts to these two vassels. In contrast to Arthur, W (p. 62) and L (pp. 222-23) both say that Holden is given Boulogne and Borel, Le Mans.

128 Hold a fest at Estour. G (p. 198), Whitsuntide; W (p. 63), Pentecost; L (p. 223), Whitsunday; MA (lines 70-73), Christmas time.

138 Castelle Cayrlyoun. Only in MA (line 64) is the site of the feast given as Carlisle.

141-78 List of guests. Similar lists appear in G (pp. 199-200), W (pp. 64-65), and L (pp. 224-25). MA omits the list altogether. Below is a chart comparing the four lists. Note that names are omitted in Arthur that are present in the chronicles and vice versa.

Place	Arthur	Geoffrey	Wace	Layamon
Scotland	Urweyn	Angusel	Aguisel	Angel
S. Wales	Stater	Stater	Stater	Stater
N. Wales	Cadwelle	Cadwallo	Caduel	Cadwal
Ireland	Gwylmar	Gillamaur	Villamus	Gillomar
Guthland	Dolmad	Doldavius	Doldamer	Doldanet
Iceland	Malgan	Malvasius	Malinus	Malverus
Denmark	Archyl	Aschil	Acil	Aescil
Norway	Alothe	Loth	Lot	Loth
Orkney	Sovenas	Gunvasius	Gonfal	Gonwais
Brittany	Hoel (king)	Hoel (duke)	Hoel (earl)	Howel (earl)
Cornwall	Cador	Cador	Cador	Cador
Gloucester	Morice	Morvid	Morud	Morvith
Winchester	Marran	Mauron (Worcester)	Guerdon	Maurin
Hereford	Gwergound	-------	-------	Gurguint
Oxenford	Booz	Boso	-------	Beof
Bath	Ungent	Urbgennius	-------	Cursal
Chester	Cursal	Cursalem	-------	Urgent
Salisbury	Everad	Anaraut	Anavalt	Arnalf
Canterbury	Kynmar	Kimmarc	Rimarec	Kinmare
Dorchester	Jonas	Jonathal	-------	Jonathas
Silchester	Valence	-------	Baldulph	Balien
Leiscester	Jugeyn	Jugein	Vigenin	Wigen
Warwick	Argal	Arthgal	Algal	Argal
	Saver ap Donand	Donaut map Papo	Donander, son of Po	Dunwale, son of Apries
	Regeym and Alard	Regin map Claud	Regian, son of Abauder	Kegein, son of Elauth
	Reynez fitz Colys	Cheneus map Coil	Ceilus, son of Coil	Kineus, son of Coit
	Tadeus fitz Reis	Cathleus map Catel	-------	-------
	Delyn fitz David	Eddelein map Cledauc	-------	Aedlein, son of Cledauk
	Kymbelyn fitz Gryffithe	Kimbelin map Taunat	-------	Grimarc, son of Kinmark
	Griffitz, son of Nagand	Grifuz map Nogoid	Griffin, son of Nagroil	-------
	Theoband	-------	-------	-------

181 Thre archebusschopes. G (p. 199), W (p. 65), and L (p. 224) identify these archbishops as those from London and York, and Dubric (the only one named) of Caerleon.

194 Messagers. G (p. 203), W (p. 71), and L (p. 228) all say that the

messengers were twelve ancient and noble men. MA (line 81) gives the number as 16.

197 Letters. In L (p. 228) and MA (lines 86-115) the message from Lucius is delivered orally by the messengers.

203 Marginal gloss. Litera Lucii Imperatoris = Letter of Lucius the Emperor. In G (pp. 205-6) the emperor is Leo, and Lucius is called the Procurator of the Republic; it is he who sends the letter to Arthur.

235 Wolde the messager scle. This incident is not mentioned in G or MA.

247 Arthour wroot to Rome a lettre. G (p. 209) and MA (lines 419-42) have Arthur deliver an oral message to the ambassadors. W (p. 77) and L (p. 233) both mention a letter, but the content is not given. In G, W, and L the content of Arthur's letter (lines 251-70) is given in a speech Arthur makes to his comrades; Arthur's message to Lucius is extremely brief. In MA Arthur's oral message is relatively long.

251 Marginal gloss. Litera Regis Arthuri = Letter of King Arthur.

280-90 Messenger's report to Lucius. Omitted in G. Similar reports appear in W (p. 77), L (p. 233), and MA (lines 511-53).

330 Moddredes owne hond. In Arthur, as in G, W, L, and MA, Mordred is not identified as Arthur's bastard son. He is not even said to be Arthur's nephew. G (p. 210) and L (p. 235) say Arthur left his nephew Mordred and Queen Guenevere in charge of the kingdom; W (p. 79) and MA (lines 644-92) say the kingdom is left in the care of Arthur's nephew Mordred, omitting the queen as coregent.

333 But he was of hys kepynge. In Arthur, W (p. 79), and L (p. 235) there is foreshadowing of Mordred's treachery, but not in G and MA.

336 Sowthamptone. In G (p. 210), W (p. 79), and L (p. 235) Arthur sails from Southhampton; in MA (line 635), Sandwich.

339 Marginal gloss. Ascendebat Navem Suam Hamptonie = He boarded his ship at Hampton.

342 Arthour owt of syght ys paste. Omitted in Arthur is King Arthur's prophetic dream about the bear and dragon, which is present in G (p. 211), W (pp. 80-81), L (pp. 235-36), and MA (lines 760-803).

351 Gyant out of Spayne. This is the giant of Mont St. Michel, called Dinabuc by W (p. 82). Neither the giant nor the mount is named in Arthur. The adventure is recorded by G (pp. 211-15), W (pp. 82-86), L (pp. 236-41), and MA (lines 841-1221).

353 An hulle. This hill, or mountain, is identified by G (p. 211), W (p. 81), and L (p. 236) as Mont St. Michel, St. Michael's Mount, a huge rocky eminence just off the coast of NW France. The fact that it

is an islet explains the water surrounding the mountain in the poem.

355 Cosyn heo was to Kyng Hoell. G (p. 211), niece of Duke Hoel; W (p. 81), niece; L (p. 237), Howel's daughter, a relative of Arthur's; MA (line 852), Duchess of Brittany and (line 864) Arthur's wife's cousin.

358 Heore moder. In G (p. 213), W (p. 83), L (p. 239), and MA (line 983) the woman abducted along with Elayne is called her nurse or foster-mother, whom the giant rapes and keeps as his mistress after the fifteen-year-old Elayne dies from the giant's attempt to rape her (See lines 359-60). The woman Bedevere discovers grieving on the mountain (line 370) is this same "mother."

398 Chapelle of Seynt Marye. Only in W (p. 86) and L (p. 241) is Helen's Tomb said to be in a chapel dedicated to St. Mary. In G (p. 215) only the tomb is mentioned, and in MA (lines 1218-21) only a memorial church is mentioned.

408-9 Fowre hunderd thowsand / An hunderd and foure-and-twenty. G (p. 209), 40,160; W (p. 78), 400,000 armed men, besides 180,000 on horses; L (p. 234) 400,000 besides footsoldiers; MA gives no definite number.

419-22 Arthur is advised to flee. There is no parallel to this passage in G, W, L, or MA. In all of the other works, Arthur's men follow him eagerly to battle.

421 Sepe evere ayenst oon. Either the poet erred or the counselors exaggerated. Since Arthur had 200,000 men and Lucius 400,124, the odds were approximately 2 to 1.

431-42 Prayer of Arthur's troops. There is no parallel to this prayer in G, W, L, or MA.

451 Marginal gloss. Maledictus Qui Confidet in Homine = Cursed Be He who Trusts in Mankind.

473-74 Who slew Lucius. The author follows G (p. 231), W (p. 108), and L (p. 257); only in MA (line 2255) is Arthur said to be the slayer of Lucius.

482 Sende Lucyes body to Rome. Omitted is the message that Arthur sent to the Romans along with the body. This message said that no other tribute would be sent from Britain (G., p. 232); W (p. 109), L (p. 257), and MA (lines 2342-51) add to the message: if the Romans still require tribute, they will be paid in the same coin.

485 Also he buryed Bedewere. In G (p. 226), W (p. 103), L (p. 254), and MA (lines 2177 & 2238) both Bedevere and Kay are killed in this battle.

505 Marginal gloss. Quomodo Anglia Est Britannia Major et Quare Major = How England Is Great Britain and Why "Great."

511 Me cleped that lond = "that land was called by me" or "I called that land." This construction, parallel to impersonal constructions such as "me thoughte," is unrecorded in the MED and OED. Cf. line 560, me called.

525 'Taw or peyd, Sayson brount." This is a very difficult line, best translated, perhaps, "Shut up or you'll get what's coming to you, Saxon brute."

Taw meaning "shut up" is unrecorded in the OED, although tawne, a rarely occurring verb meaning "to tame, subdue, soften" is given. The English Dialect Dictionary (1905), on the other hand, does cite taw as a verb meaning "Silence!" or "Hark!" Perhaps tawne "to subdue" can also signify "subdue yourself" or "be quiet," and hence the slang or colloquial "Shut up!" or "Silence!"

Peyd, in the context, is also difficult. In form it seems to be either a past tense or a past participle, not an imperative as taw is. And it is apparently the verb "to pay." Since a past tense makes little sense in the context, the best approach is to assume an ellipsis of the imperative "be." The OED cites "to reward or requite" as meanings of "to pay," and the English Dialect Dictionary adds "to punish, defeat, overcome, conquer." The translations "[be] requited," "[be] punished," or "[be] overcome" are all possible.

Brount is unrecorded as a form of brute, though brout is. Since the context definitely calls for a disparaging epithet and since the rime-word is drounke, the word is probably brute with an n added for the sake of the rime. The consonants t and k were considered good rimes, so with an n added to brout, the poet has a true rime.

529-31 Slaying of the British at Stonehenge. The details of the slaughter alluded to here are given in G (pp. 130-32 & pp. 164-67), W (pp. 14-15 & 27-29), L (pp. 140-42 & 158-61). In the time of the British king Vortigern, Hengest asked for a peace conference with the Britons. Although the agreement was that none should bear arms, Hengest ordered his men to conceal knives in their leggings. At Hengest's signal, his troops drew their weapons and killed many of the unarmed Britons. Several years later, when the Saxons had temporarily been defeated, the British king Aurelius Ambrosius, Uther Pendragon's brother, brought from Ireland--with Merlin's help--huge stones that were used to construct Stonehenge on the site of the betrayal. Stonehenge, in other words, was erroneously believed to have been built as a memorial to the Britons who died as a result of the Saxon treachery.

560 Me calleth hyt = "it is called by me" or "I call it." This construction, parallel to impersonal constructions such as "me thoughte," is unrecorded in the MED and OED. Cf. line 511, me cleped that lond.

561 Whytsond. Not mentioned in G; W (p. 110), Wissant; L (p. 260), Whitsand; MA (line 3597), Flandrish. Though actually the modern French port of Calais, the author mistakenly places Whytsond in England. Layamon (p. 261) says that Arthur was forced to wait at Whitsand a fortnight for favorable winds before crossing the channel to England. In Arthur the poet implies that the first battle with Mordred occurred "at Whytsond." Considering the phrasing of the

passage, it is also possible that the author intended Whytsond to be understood as a time rather than a place. That is, he may have meant that the battle took place on Whitsunday, though there is no authority in the chronicles for placing the battle at this time.

573 Than fled he to Wynchester. L (p. 262) provides further details concerning Mordred's taking refuge in Winchester. Arthur besieges the city, and in desperation Mordred persuades the citizens to fight with him. In the ensuing battle Arthur's army is victorious; the cowardly Mordred flees with his band of knights, leaving the citizens of Winchester to face Arthur's wrath. Arthur then slays all of the people, sparing no one, and burns the city.

580 Hurde of this tydyng. In MA (lines 3904-10) Mordred himself sends a message to the queen. He tells her all that has happened and bids her flee to Ireland.

583 Heo of mercy hadde noon hoope. Though certainly not made very clear in the text, the author is following G (p. 234), W (p. 112), and L (p. 263) who report that Guenevere and Mordred were lovers and jointly plotted the usurpation of Arthur's throne. If Guenevere were an innocent victim, as she is in most of the romances, the poet would not say that she had no hope of mercy.

589-91 Gawain's burial. W and L do not mention Gawain's burial place. W (p. 111) says that he does not know the site because the chronicles are silent on the matter. MA (line 4010) has Gawain buried at Winchester.

603 Marginal gloss. Bellum Arthuri apud Camelertonum in Cornubia = Arthur's Battle at Camelford in Cornwall.

610-12 Deaths of Mordred and Arthur. G (p. 236), W (p. 113), and L (p. 264) agree that Mordred is slain and Arthur is wounded by hands unknown. Only in MA (lines 4230-41) do Mordred and Arthur slay one another.

614 Marginal gloss. Avelona: Insula Pomorum Glastonia = Avalon: The Isle of Apples in Glastonbury.

Was browght to Aveloun. G (p. 236), W (p. 114), L (p. 264), and MA (lines 4308-9) all report that Arthur was taken to the Isle of Avalon, but there are differences. W is the first to mention that the Britons await Arthur's return. L adds the fairy queen Argante as the healer and reports that Arthur is carried away to Avalon in a boat. Arthur (lines 619-22) mentions but denies the legend of Arthur's return. For discussions of the legend of Arthur's return see E. K. Chambers (Arthur of Britain, pp. 100-132) and R. S. Loomis (Arthurian Literature in the Middle Ages, pp. 64-71).

616 Now hyt hooteth Glastyngbury. Only in Arthur and MA (lines 4308-9) is Avalon identified as Glastonbury. Early chroniclers did not associate the two; Giraldus Cambrensis in De Principis Instructione (ca. 1193-99) first recorded the identification of the two. For a

full discussion of the subject, see R. S. Loomis (Arthurian Literature in the Middle Ages, pp. 66-67) and E. K. Chambers (Arthur of Britain, pp. 121-23).

623-24 Arthur's tomb. Glastonbury as the site of Arthur's tomb is not mentioned by G, W, or L, but it is given in MA (lines 4329-41). According to E. K. Chambers (pp. 112-13) the first references to Glastonbury as Arthur's burial place were made by Robert of Coggeshall in Chronicon Anglicanum (1187-1224) and by Giraldus Cambrensis in De Principis Instructione (1193-99). The two authors record essentially the same facts, though Giraldus's account is the fuller of the two. Giraldus maintains that Arthur had been a patron of the abbey at Glastonbury. The king's body had been found in a hollowed oak coffin buried between two stone pyramids in the churchyard of the abbey. Once it was discovered, the body was exhumed and reburied in the church itself. Although there is some confusion about the date of the discovery, it must have been between 1189-91 (Chambers, p. 114). These dates are later than G (1136) and W (1155), and L (1205) would have had little chance to find out about the tomb before he finished his Brut. Since Arthur and MA are both dated in the 14th century, their authors would have had access to this knowledge. Until 1278 Arthur's tomb seems to have been located in a chapel near the south door of the abbey. In 1278 Edward I had Arthur's body exhumed again, and it was ultimately moved to a tomb in the middle of the presbytery in front of the altar, i.e., "on the qweer."

The tomb was described by Leland between 1534 and 1539. It was built of black marble, with two lions at each end and a statue of Arthur at the foot. Leland also reports epitaphs. (Chambers, p. 126) For a full discussion see Chambers, pp. 112-27.

626 Hic jacet Arthurus, rex quondam, rexque futurus = Here lies Arthur, the once and future king.

The inscription on the leaden cross discovered beneath Arthur's hollowed oak coffin is given by Giraldus Cambrensis as Hic jacet sepultus inclitus rex Arthurus cum Wenneveria uxore sua secunda in insula Avallonia (Chambers, p. 113). Ralph of Coggeshall records the inscription as Hic jacet inclitus rex Arturius in insula Avallonis sepultus (Chambers, p. 114). The inscriptions on the marble tomb, as reported by Leland and by Adam of Domerham (ca. 1278-91) were two in number:

Hic jacet Arturus, flos regum, gloria regni,
Quem mores, probitas, commendant laude perhenni.

and

Arturi jacet hic conjux tumulata secunda,
Quae meruit coelos virtutum prole fecunda.
(Chambers, p. 260)

None of these is the same as that recorded in Arthur. The explicit of MA does give the identical inscription and so does Malory, who borrowed it from MA.

628 Marginal gloss. Anno Domini Quingentesimo Quadragesimo Secundo = In the Year of Our Lord Five Hundred and Forty-Two.
G (p. 236) also records 542 as the date of Arthur's death.

641 The kyngez that after were. As he promises, the writer continues his history of British kings, but in the Latin prose. The passage immediately following the poem reads: "Post Arthurum regnauit Constantinus, filius Cador, Comitis Cornubie, nepos Arthurī;iste Constantinus interfecit duos filios Mordredi spurios, qui moverunt bellum contra eum propter patrem eorum." ["After Arthur reigned Constantine, son of Cador, Earl of Cornwall, nephew of Arthur; this Constantine killed two bastard sons of Mordred who undertook a war against him for the sake of their father."]

644 Amen. Fiat. = So be it. It is finished.

THE TRANSLATION

The following translation of Arthur is not an attempt to give a literal modern English version of the poem, nor is it designed primarily to be read by students of the medieval period, although they might well turn to it if they desire to read for content alone. Instead, the poem is translated into rimed verse intended for the average reader; the aim has been to render the meaning as clearly as possible, limiting footnotes to those required for understanding the work. The footnotes that do occur are made as unobtrusive and as available as possible. They are marked with a bubble (°) in the text, with the explanatory comment placed at the bottom of the page and identified by a line number. Although no sources are given in the text, the information cited in the notes comes from the Oxford English Dictionary or various chronicles: Geoffrey of Monmouth's Historia Regum Britanniae (History of the Kings of Britain, trans. Sebastian Evans, rev. Charles W. Dunn, 2nd ed. [New York: E. P. Dutton & Co., 1958]), Wace's Roman de Brut, and Layamon's Brut (Arthurian Chronicles: Wace and Layamon, ed. Ernest Rhys, trans. Eugene Mason, with Introduction by Lucy Allen Paton, Everyman's Library [1912; reprint ed., London: J. M. Dent & Sons, 1937]). The general reader, or the scholar for that matter, may consult the Index of Proper Names (p. 150) for additional information concerning characters, places, or other proper nouns.

As far as vocabulary is concerned, such obsolete words as smite

and anon have been avoided, but at the same time, archaic or near-archaic ones have been used, for instance, thence and fare. Also, the original work's distinction between the forms of you has been retained: the singular, sometimes familiar, thou (thee, thine) and the primarily plural, at times formal, ye (you, your). In conjunction with the pronoun thou, the corresponding archaic verb forms with endings of -t, -st, or -est have been used.

The treatment of names in the translation varies. For the names of common Arthurian characters--for example, Arthur, Gawain, Bedevere, and Kay--the spelling familiar to most readers has been used. For little known characters that may be familiar to a few readers, the spellings adopted are those cited in the main headings of Robert W. Ackerman's An Index of the Arthurian Names in Middle English (Stanford Univ. Series in Language and Literature, vol. 10 [New York: AMS Press, 1967]). For the names of characters that appear only in Arthur, or only in Arthur and such chronicles as Wace's Roman de Brut and Layamon's Brut, the original spellings of the manuscript have been used. As for place-names, they have consistently been rendered in their modern forms.

Although the prevailing metrical pattern of the Middle English poem is iambic tetrameter, there is considerable variation in the number of feet per line. In length the lines range indiscriminately from five to twelve syllables. The translation is more consistent; in it iambic tetrameter is uniformly used as the basic rhythm. Twice, however, when there is an entire passage in the manuscript that makes a definite switch to longer lines (nine to twelve syllables), the meter of the translation is changed to iambic pentameter. Thus, lines 85-88 and lines 93-126 are iambic pentameter; all others are iambic tetrameter.

The rime scheme of the original poem is followed exactly. Rimed couplets are ordinarily used in it, but this pattern is changed at times to alternate rime (abab). Thus, like the work itself, the translation rimes in couplets except for lines 85-92, 105-108, and 291-94, which rime alternately.

No marginal notes have been added. The ones in the translation are those that appear in Latin in the manuscript.

Although the translation is not literal, there has been a diligent attempt to keep the meaning, tone, and medieval flavor of the Middle English work. The tenses of the translation may change without apparent reason; so do they in the original. The formulas, especially those concerned with the narrator's lying, are also those of the original, as are the frequent repetitions of such words as and, thus, and then. The rhythm of the lines may jangle or jingle; so does it in the original. The rimes may seem repetitious, forced, or inexact; so are they in the original. If the attempt to retain the medieval quality of Arthur in the translation has been successful, the reader will feel that he is experiencing a medieval poem, though in modern form.

ARTHUR

All ye who love honor, listen well,
For I King Arthur's life would tell;
First, hear the story of his birth,
As told in books o'er all the earth:
Uther Pendragon was his sire;
Igerne, his mother--as I'm no liar.
The Welsh Pendragon, I have read,
In English translates "dragon's head."
Two painted flags Uther had made;
On each a dragon was displayed:
With him in battle one should go
When he fought to conquer his foe;
At Winchester the other to stay,
And there remains until this day.
Ever a dragon where he came,
Thus Britons gave Uther the name
Pendragon, a title he bore
In his own day and evermore.
He loved the Earl of Cornwall's wife;°
He loved too much, was filled with strife.

19-28 The poet gives only the bare outline of the story of Arthur's birth. Gorlois, the Earl of Cornwall, recognizes Uther's feelings for the chaste Igerne and shuts her up in the impregnable Tintagel Castle. The love-sick king begins an irrational war with Gorlois, but this war does nothing to cure his desire. Uther finally begs Merlin's help, and the sorcerer transforms Uther's appearance so that he seems to be Gorlois. Thus changed Uther is able to enter the castle and lie with Igerne, who conceives Arthur on this occasion. While Uther is with Igerne, the real Gorlois is killed. A few months later Igerne is persuaded to marry Uther.

Then Merlin, with a subtle spell,
Changed Uther's features all too well.
Uther into the earl did turn;
With guile he then seduced Igerne.
This, in the country of Cornwall
At Tintagel Castle, did befall.
Thus Uther, if I shall lie not,
In adultery Arthur begot.
When Uther Pendragon was dead,
The crown was placed on Arthur's head.
Courteous, generous, and kind
He was to all, as men did find--
Handsome and strong, friendly of mien
To all the men in his demesne.
His noble gifts and gracious bearing
Caused men to love him without sparing;
Each one was glad of his presence
And shrank from giving him offense.
A man with greater strength of hand
Was never found in any land,
Yet courteous as any maid--
Thus write those who have him assayed.
At Caerleon, and it's no fable,
He ordered built the famed Round Table;
The purpose of his royal act--
The true reason was this, in fact:
No man should sit above another

Nor become scornful of his brother,
And everyone was served the same.
Thus, no man any pride might claim
Because of his degree of sitting
Or special service that was fitting.
So Arthur kept the Table Round
While on this earth he could be found.
Then after he had conquered Scotland
And also claimed Ireland and Gotland,
He lived in pleasure without cease
A dozen years, at ease, in peace.
He then decided to suggest
The making of a new conquest.
With good advice, he soon would go
To France, assail and overthrow
That land, then held by Roman might
Under Frollo, a worthy knight,
Who had that region to protect,
To rule, defend, and to direct.
Arthur and Frollo fought in field;
There died many under their shield.
Then Frollo to Paris did flee;
With troops he held it skillfully.
Arthur besieged that city well
Till the food ran out, I hear tell.
Then did Frollo, that worthy knight,
With Arthur volunteer to fight,

But these conditions were laid down:
Who won the victory, wins the crown,
And none but they two should compete.
The day was set; the two knights meet.
The contest was fair to behold,
Between two knights gallant and bold.
No sound was uttered, not a note,
But each one gripped the other's throat;
They struck with cudgel and with sword.
Fear filled the watchers as blood poured.
Frollo fought with his axe, as men did see;
Arthur, painfully hit, fell to his knee.
He rose up swiftly, struck Frollo with might;
He caused Frollo to groan, a grievous plight.
Thus they hewed on the helmets high
And clattered noisily on shields.
The people then began to cry,
The ones who stood about the fields;
As far as I can learn, no one there knew
Which brave knight was the better of the two.
Arthur was roused and grew very irate;
He seized Brownsteel° and went toward Frollo straight.
And Brownsteel was heavy and also keen; Caliburn, Arthur's Sword
From shoulder to side the sword cut between;

---

96 Excalibur is the most familiar name applied to Arthur's sword, and in fact Arthur is the only work that calls it Brownsteel. Brownsteel is apparently a translation of Caliburn, the epithet used in the Latin marginal note, and means "bright steel" or "shining steel."

Sorely wounded, Frollo fell to the ground,
And shortly thereafter, dead he was found.
Frenchmen lamented and wept with great woe,
For they lost their crown of France to the foe.
To Paris Arthur went, with great renown,
And captured with ease the castle and town.
All glory be to God for His great grace,
That gives good fortune to the realm this way.
Give thanks to Him, all who are in this place,
And without noise a Pater Noster say.

Pater Noster

From Paris Arthur soon rode with his band;
On every side they conquered then the land:
Anjou, Poitou, Berry, and Gascony,
Navarre, Lorraine, Touraine, and Burgundy.
He daunted the proud, exalted the poor;
He dwelt long in Paris, a king secure,
Revered and loved in all countries about;
Both high and low did him homage devout.
Later, at Easter time, the gracious lord
Feasted his knights and gave them great reward:
He gave his steward° Angers and Anjou;
His butler Bedevere Normandy drew;
The land of Flanders to Holdyne he gave;

---

119 Arthur's steward is Kay.

Boulogne town, to Borel, his cousin brave.
And thus, according to his rank, each man
Received the gift that suited Arthur's plan;
He gave both land and goods to high and low;
Then he to Britain, to Caerleon, did go.
Then Arthur wished, from honor bold,
At Easter time a feast to hold,
One of splendor and opulence,
And feed his friends who traveled thence.
So he sent messengers to bring,
From far and near, every king
That owed him homage, fealty,
That all might at this dinner be.
And thus on the appointed day
The kings arrived in grand array,
That they might celebrate the season
In Arthur's castle at Caerleon.
This feast was one by far much greater
Than those he held before or later.
For there was Urweyn, then the King
Of Scots, who came to that dining;
And Stater, the King of South Wales;
And Cadwelle, the King of North Wales;
And Gwylmar, King of Ireland;
And Dolmad, the King of Gotland;
Malgan of Iceland came in view;
Archyl of Denmark was there, too;

Also Alothe, King of Norway;
And Sovenas, King of Orkney;
And King Howel of Brittany;
Cornwall's Earl Cador all did see;
Also Morice, the Earl of Gloucester;
And Marran, the Earl of Winchester;
Also Gwergound, the Earl of Hereford;
And there was Booz, Earl of Oxford;
From Bath, Ungent the Earl was there;
Cursal of Chester, too, did fare;
And Everad, Earl of Salisbury;
And Kynmar, Earl of Canterbury;
And Jonas, the Earl of Dorchester;
And Valence, the Earl of Silchester;
Jugeyn of Leicester came there, too;
Argal of Warwick, as 'twas due.
All these were kings and earls of might;
Also many another knight--
Great of estate, best of his kind--
At this feast was easy to find.
And also other nobles great
Were there at Arthur's royal fete.
Saver, son of Donand, was there;
Regeym and Alard, mighty pair.
And Reynez, the son of Colys;
And Tadeus, the son of Reis;
And David's son, whose name was Delyn;

And son of Griffith named Kymbelyn;
And Gryffitz, the son of Nagand--
These also came--and Theoband.
All these were there, and it's no fable,
Not counting those of the Round Table.
Three archbishops also were there,
And many bishops at th'affair.
None of this group did come alone;
Each brought retainers of his own.
This feast continued for three days
In frolicsome and stately ways.
Also there, from beyond the sea,
Were many lords of high degree.
Now all must rest with me till later
And say an Ave and a Pater.

Pater Noster

Then on the third day following
There came new tidings to the king.
While the revelers their meal enjoyed,
Some couriers their mirth destroyed.
Well arrayed had they come, indeed,
Sent there from Rome with greatest speed,
To deliver a letter thus
From the Emperor Lucius Lucius
This letter was opened and then
Its content told to all the men;

The substance--though I have some doubt--
Was, as far as I can find out:

The Great Emperor Lucius — Letter of Lucius the Emperor

To Arthur, Enemy to Us:
We marvel at thy lunacy
And also thy insanity!
How darst thou thus in any wise
Against the emperor arise
And into realms not thine foray,
Requiring kings to thee obey?
Thou art out of thy mind, insane!
Thou hast our kinsman Frollo slain;
Thou very shortly shalt be taught
The woe to thee such deeds have brought.
Our kinsman Julius Caesar there
Conquered long ago; thus we swear
Thou owest tribute, as is fit;
We order thee to pay us it.
We shall allay thy pride, the source
Of all thy great display of force.
We order thee, without delay,
This Roman tribute now to pay.
Since thou in France hast Frollo slain--
Who under us ruled that domain--
And hast withheld our tribute, too,
Thou shalt be taught thy deeds to rue.

We now command thee, in great haste,
To come to us at Rome, disgraced,
And to receive our ordinance
For flagrant disobedience.
Thus, if thou wouldst not lose thy life,
Fulfill this order without strife.

After this letter had been read,
Fierce anger through th'assemblage spread.
They wished the messengers to slay.
But then King Arthur told them, "Nay,
Indeed, it's counter all that's meet,
A messenger to bind or beat.
I charge all men who here attend:
Treat them kindly; be as their friend."
And after dinner, without doubt,
He conferred with his lords about
Rome's demands, and they all agreed
That to Rome Arthur should proceed;
And they would not, in his travail,
With goods and armies ever fail.
Then Arthur wrote to Rome a letter,
Whose tone and sense seemed somewhat bitter,
And he said, in a manner clear,
These brave words, as ye here may hear:

Letter of King Arthur

Know well, ye who from Rome do spring,
That I am Arthur, Britain's king.

As for France, I have conquered it;
I shall defend and hold each bit.
I come to Rome, as I am true,
To take the tribute to me due,
But certainly none there to pay.
By my merits ye shall assay:
Since the Emperor Constantine--
The dear son of Helen the Queen,
Who was a Briton of this land--
Conquered the Romans with his hand,
Ye now his tribute owe to me.
I order you to pay this fee.
And Britain's King Maximian
All of France and Germany won,
Lombardy, Rome, and Italy--
In your own books ye this may see.
Since I descend from them, their heir,
I ask of you my tribute fair.

This letter, firmly sealed, was then
Borne swiftly to the Roman men.
Arthur gave them rich gifts most meet
And cheered them much with drink and meat.
To their home the messengers sped,
Then to the emperor were led;
Saluting him, as reason taught,
Him they gave the letter they brought.

And to the emperor they said:
"We have King Arthur visited;
Another man that's such as he
This world will surely never see.
He is well-served in his household
By kings and earls, worthy and bold.
Sir Emperor, his worthiness
Surpasses any ye possess.
He said he'd hither take his route
And wrest from all of Rome tribute;
We greatly fear he will do so,
For he has strength enough, we know."
Now, ere we any farther fare,
Let every man who listens here
Recite a Pater Noster prayer
And an Ave with much good cheer. Amen.

Pater Noster

Ave Maria

Now King Arthur himself bestirs--
Thoughts of his labor are the spurs--
And gathers troops from many a land:
His kings and earls all in a band,
A lovely sight to any eye
To see this host of knights go by.
And in this troop was Gotland's king;
And also there was Ireland's king;

And kings of Iceland and Orkney:
This was a worthy company.
And Denmark's king was also there;
This news was welcomed everywhere.
These each, on their arrival due,
Brought six thousand as retinue;
Thirty thousand, I understand,
Had these five kings in their command.
Arthur also from Normandy,
From Anjou and from Germany,
From Flanders, Boulogne, and Poitou
Eighty thousand armed soldiers drew.
Geryn of Chartres twelve thousand brought
To join with Arthur when he fought;
Brittany's Howel thousands ten
Of hardy and well-fighting men;
From Britain, his own land, he led
A troop with forty thousand head
Of bold longbowmen and crossbowmen--
Skilled in the art of war, these yeomen.
And other foot soldiers he chose,
Able to fight as well as those.
Two hundred thousand was the band
That went with Arthur from the land,
And surely more did congregate
That I can not enumerate.
Delivered Arthur then the land

Into the charge of Mordred's hand;
All things had Mordred in his care,
Except the crown he might not wear.
But how this duty he performed,
Ye shall hereafter be informed.
Now has come Arthur to the coast,
To Southampton, with all his host; — He Boarded His Ship at Hampton
There were many brave men of might,
Not only strong but bold to fight.
Each man soon goes aboard his ship
And to his quarters for the trip.
Up goes the sail; they travel fast;
Now Arthur out of sight has passed.
The first land that he chanced to meet,
In truth, a town that's called Bareflete;
And there he first came into port.
Good fortune Arthur now support!
And that his soul may prosper well,
Let each a Pater Noster tell.

Pater Noster

God to Arthur His help renew!
For to him comes a battle new.
There came a giant° out of Spain,

---

351 This is the giant of Mont St. Michel, though neither he nor the mount is named in Arthur. Mont St. Michel, the mountain mentioned in the lines below, is a huge rocky eminence just off the coast of NW France, which explains the water surrounding the mountain in the poem.

And he abducted fair Elayne;
Up on a mountain her he brought--
To hear or tell with grief is fraught.
Cousin she was to King Howel,
A fair and noble demoiselle.
And furthermore, as all men knew,
He carried off her mother,° too.
The damsel, next, he caused to die,
Because he could not with her lie.
When this was all to Arthur told,
His grief was great and unconsoled.
He Bedevere sent to find out
How best he might this giant rout;
And brave Bedevere was not slow;
Straight toward the mountain he did go--
Surrounded by a raging sea,
The peak, both huge and high, rose free--
He went to the side of the mound;
A woman dwelling there he found,
Who wept and mourned with every breath
For Elayne's departure and death.
And she begged Bedevere to flee,
Lest he should also murdered be:

---

358 In other works the woman abducted along with Elayne is called her foster-mother or nurse, whom the giant rapes and keeps as his mistress after the fifteen-year-old Elayne dies (See lines 359-60.) from the giant's attempt to rape her. The woman Bedevere discovers grieving on the mountain side (l. 370) is this same "mother."

"For if the giant find thee here,
He surely thee will slay, I fear."
Bedevere returned, hurried fast,
And told the king all that had passed.
In the morning, when it was day,
To that place Arthur made his way;
Bedevere and Kay with him strode--
They were men who well knew the road.
And very soon they Arthur brought
Face to face with the rogue they sought.
With that monster Arthur did strive,
And he almost did not survive.
But with much pain and through God's grace,
He slew the giant in that place.
Arthur had Bedevere the Brave
Cut off the head of that vile knave.
Then to the host he did it bring;
They greatly marveled at the thing:
Horrid and huge, inspiring dread,
Larger than any horse's head.
Then King Howel was overjoyed
That the giant had been destroyed
And, as a lasting memory,
Built a chapel to Saint Marie
Upon the mountain, on its plain;
Within it, the tomb of Elayne.
That name, as no one can gainsay,

It does yet bear until this day.
Now comes an end to this affair,
And Arthur has new tidings there:
With his host, Emperor Lucius
Comes fast, arrogant, ominous.
They wholly cover all the land;
There were four hundred thousand and
One hundred twenty-four armed men--
As heralds did them reckon then.
Thus Lucius had gathered to him
Pagan and Christian soldiers grim,
Aiming all his labor and wit
At forcing Arthur to submit.
But Arthur's conduct was most wise,
For he had always from his spies
Complete reports of Lucius's acts,
Of his approach, and of his pacts.
But some called it folly outright
Against the emperor to fight,
For seven against one had he;°
They counseled King Arthur to flee.
With Lucius came many a king,
And each his entire force did bring;
Stronger soldiers might no man see,

---

421 Either the poet erred or the counselors exaggerated. Since Arthur had 200,00 men and Lucius 400, 124, the odds were approximately 2 to 1.

As dangerous as they could be.
But Arthur still was not dismayed;
He trusted God and was well-paid,
And he prayed the high Trinity
Ever his help and strength to be.
And all his men the same voice found,
Cried out to God with single sound:
"Father in Heav'n, Thy will be done;
Defend us from our foes each one;
Let not the heathen men who sneer
Destroy Thy Christian people here.
Have mercy on Thy servant-band,
And keep them from the heathen hand.
Great throngs of men that feel secure
Do not a victory ensure;
According to Heaven's decree,
So, surely, falls the victory."
Then said King Arthur, "It is so:
Advance the banner; we must go."
Now all my friends, for God's great love,
Lift up your hearts to God above,
And earnestly your prayers do say
That we may prosper every day.

Pater Noster

The emp'ror trusted in his men,
And that is what deluded him.

Cursed Be He Who Trusts in Mankind

In truth, thus it must ever be,
For they are damned who will not see
That all strength comes from God, and should;
To trust in Him, I hold it good.
Lucius has pitched his regal tent,
With pride his banner skyward sent;
His clarions' blasts most loudly blew;
And archers' shot brave men o'erthrew;
Bows, all together in a throng,
Shot arrows and arbalests° strong;
Quarrels,° arrows did swiftly fly,
And pierced through head and heart, men die.
Axes, spears, and large gisarmes° sped,
Split many a gallant man's head.
Horses and steeds groaned unrelieved,
Then died from strokes they had received.
Many brave men there lost their lives;
Many were widows that were wives.
And also there men went wet-shod,
With brains and blood where'er they trod.
Great sorrow it was, and great pain,
To see the fields full of men slain.

---

460 An arbalest is a missile shot from a crossbow.

461 A quarrel is a short, heavy, square-headed arrow used in a crossbow.

463 A gisarme is a long-shafted weapon with a scythelike cutting blade from the back edge of which emerges a long slender blade with a sharp point.

Lucius the emp'ror, too, was dead,
But who slew him, I have not read.
But he, for all his great renown,
Had no success 'gainst Arthur's crown--
No more than have some twenty sheep
When five large wolves upon them leap.
To God all honor ever yield,
For His and Arthur's was the field.
Arthur, as he should have done, home
Sent Lucius's body, straight to Rome;
When the Romans his body saw,
They then for Arthur felt great awe.
He also buried Bedevere,
His butler and his friend most dear,
And Arthur did the others bury,
In abbey or in monastery
That did the Christian faith proclaim.
He treated all the men the same,
And he for them the Mass did sing,
With sacred song and offering.
He lingered there to rest at last,
Until the winter's cold was past.
Arthur and his men, each one there,
Served God through devotion and prayer,
Thanking God for His mighty arm
That His true servants keeps from harm
And that permits none to perish,

None who Him will trust and cherish
Thus God gave glory once again
To England, that was Britain then.
"Great" Britain England is, indeed--
As we in chronicles may read.
Beyond the sea a Britain is,
That has its name, in truth, from this;
For the great King Maximian--
Who reigned after Octavian--
Armorica did overwhelm;
He named it for his own dear realm.
Armorica, the Latin name,
Persisted till Maximian came
And "Little" Britain called that strand,°
For thus was named his native land.
To keep Great Britain e'er in mind,
He Little Britain's name designed,
So that men never would forget
How this great land had conquered it.
Now Welshmen are Britons by race--
Remember well that is the case--
And Englishmen are Saxon kin
That are of Hengest's° origin.

How England Is Great Britain and Why It Is Called "Great"

Armorica

---

513 The place referred to here is present-day Brittany, a peninsular region on the coast of NW France.

522 The chronicles all maintain that Hengest was the leader of the first Saxons to arrive in England. The Britons in Wales were never conquered by Hengest's Saxons and never considered themselves English.

Therefore, the British Welshmen tend
To call us "Saxon" to offend;
They say, "Stop, shup up, Saxon skunk,"
When they are angry or else drunk--
That is, in noisy brawls they shrill:
"You stinking Saxon, peace! Be still!"--
Rememb'ring Hengest's evil men°
That slew with guile their kinsmen when
The Saxons fought them at Stonehenge,
For which they still intend revenge.
And that it never may take place,
A Pater Noster say with grace.

Pater Noster

Now to our labor we return,
And let us more of Arthur learn:
Soon after that he did decide
That with his troops to Rome he'd ride
And spoke of passage and his way,
Which far across Mount Joy did lay.

529-32 The details of the slaughter alluded to here are given by the chronicles. In the time of the British King Vortigern, Hengest asked for a peaceful meeting with the Britons. Although the agreement was that none should bear arms, Hengest ordered his men to conceal knives in their stockings. At Hengest's signal, his troops drew their weapons and killed most of the unarmed Britons. Several years later when the Saxons had temporarily been defeated, the British King Aurelius Ambrosius, Uther's brother, brought from Ireland, with Merlin's help, huge stones that were used to construct Stonehenge on the site of the betrayal. Stonehenge, in other words, was erroneously believed to have been built as a memorial to the Britons who died as a result of Saxon treachery.

Then at a time soon afterward
Of Mordred the traitor he heard,
Who had this land all in his care.
Evil and hard may such men fare!
And who may best a man deceive
But one in whom he does believe?
There's hardly any man, I own,
Who can avoid all "Had-I-Known."
Mordred, this false treacherous man,
Much harm and sorrow then began.
All castles he did fortify
With arms and food in good supply,
Strengthened himself on every side
With men from countries far and wide.
He took the queen, King Arthur's wife,°
Against God's law and moral life,
And had the lady sojourn then
At Everwick--God doom such men!
York and Everwick are the same,
But here I use the other name.
Arthur then at Whitsand° did land,
With many troops and mighty hand.
And wicked Mordred, without fail,

---

555 Guenevere is Arthur's wife.

561 Whitsand, or Wissant, is present-day Calais. The poet mistakenly places it in England, or it is possible that the author meant "on Whitsunday," the first Sunday after Easter.

Did Arthur vig'rously assail.
Many a man, as I have read,
On that sad day was there left dead.
King Arthur's nephew, dear Gawain,
Was on that day most cruelly slain,
And many others met their doom;
Then Arthur grieved, heavy with gloom.
Though Mordred did toward London fly,°
That town he could not occupy;
Then next to Winchester he flew
And stayed there with his retinue.
And Arthur with the greatest haste
Pursued him; time he did not waste.
Mordred, fearing what might befall,
Then swiftly fled into Cornwall.
And then the queen, and it's no lie,
Of these events heard by and by,
Of how Mordred had flown in fear,
And how to Cornwall he drew near.
Since she no hope of mercy had,°

571-78 The citizens of London refused to help Mordred, but the people of Winchester not only gave him shelter but also joined him in a battle against Arthur. Realizing that his forces were losing the battle, the treacherous Mordred fled with his knights, leaving the unsuspecting citizens of Winchester to face Arthur's wrath. Arthur punished the city by burning it and killing all the men, women, and children.

583 In this version of the story, which echoes that of the chronicles, Guenevere is in love with Mordred--note that there is no Lancelot--and marries him willingly. Since she has been Mordred's accomplice in usurping the throne, she can expect no mercy from Arthur.

She, in a coat of russet° clad,
Secretly to Caerleon has run,
And there she made herself a nun.
She never from that place did stray;
To her life's end she there did stay.
Gawain's body, as I have read,
And other lords that too were dead,
King Arthur sent to Scotland and
Buried them there, I understand.
Then many folk he took from there;
From Northumberland and elsewhere,
From sundry places, to him came
Men to perform his will and aim.
Thus he assembled a great host;
With them to Cornwall he did post,
Pursuing that Mordred the traitor--
None had done him dishonor greater.
That traitor, though, did have great strength
And filled that land in breadth and length.
Such battle as he did prepare
Had Arthur ne'er before to bear.
They fought until there came down blood
As a river or as a flood.
They fought with vigor and great might;
No man could know who won the fight.

Arthur's Battle at Camelford in Cornwall

---

584 Russet is a coarse reddish-brown or brownish homespun cloth.

But the outcome at last was plain:
Mordred and all his men were slain;
With wounds was Arthur battered so,
He could not stand--how great the woe!
A litter he was laid upon
And brought at once to Avalon,
Which was a place both fair and merry,
But it is now called Glastonbury.
There Arthur, king of greatest worth,
Made an end of his life on earth.
But since he did survive the battle,
Britons and Cornish thus do prattle:
"Arthur yet lives, assuredly,
Shall come again and king shall be."
At Glastonbury in the choir°
They built a tomb for all t'admire
And wrote, though in Latin verse, this thing:
"Here lies Arthur, once and future king."
And this was done in our great nation
The year after the Incarnation
Five hundred and forty and two.
Now save from woe Thy servants true,
Sweet Jesus Christ, our Heav'nly King,
And to us all His blessing bring.

Avalon, That Is, the Isle of Apples in Glastonbury

In the Year of the Lord Five Hundred and Forty-Two

---

623 In a cruciform church the choir is that part of the church where the singers stand, specifically the part which extends from the nave, or crossing, to the east, or altar end.

And that it might be so each day,
All a Pater and Ave say.

Pater Noster

Ave

Now he who wishes more to learn
To the French book° will have to turn,
And there he'll surely find appear
Some matters I omitted here.
But if Dear God will grant me grace,
I shall recount in this same place
The kings that later crowns did wear
And all the names that they did bear.°
But he who wants their deeds to know
To that same book in French must go.

Amen. It is finished.

---

636 Probably a reference to Wace's Roman de Brut, a twelfth-century chronicle written in French.

642 As he promises, the writer continues his history of British kings, but in Latin prose. The Latin passage immediately following the poem reads: "After Arthur reigned Constantine, son of Cador, Earl of Cornwall, nephew of Arthur. This Constantine killed two bastard sons of Mordred who undertook a war against him for the sake of their father."

GLOSSARY

Except for proper nouns, which are treated in the Index of Proper Names, and Latin passages, which are translated in the Explanatory Notes, the Glossary is inclusive, recording every occurrence and every form of all the words in the text. Thus, it not only serves as a comprehensive glossary but as a concordance as well. Etymologies are given only for unusual or interesting words. An asterisk before a line number indicates an emended form; a single asterisk before an entry word means that the word is discussed in a textual note; two asterisks before a head-word indicate that the word is treated in the Explanatory Notes.

All variants or forms of a word are usually placed under the most common spellings. The main entry word for verbs, however, is the infinitive, if it occurs in the text. If there is no infinitive, the form of the head-word is specified (pr. = present, pt. = preterite, pr.p. = present participle, pp. = past participle, ger. = gerund), and the infinitive form is indicated.

Arrangement of head-words is alphabetical, with the exception of y. Vocalic y is consistently treated as i, regardless of its position in the word. Only the consonantal y is alphabetized as y.

The definitions are based primarily on those in A Middle English Dictionary (MED) and The Oxford English Dictionary (OED). There are some definitions which, of necessity, are based on context alone. Definitions

not based on the MED or OED are discussed in Explanatory Notes and are marked with two asterisks in the Glossary.

Following the Glossary is the Index of Proper Names which gives, in the same manner as the Glossary, every occurrence of every proper noun in the text. Proper adjectives, however, appear in the Glossary itself. The primary sources for identifications are Robert W. Ackerman's An Index of the Arthurian Names in Middle English (Stanford Univ. Series in Language and Literature, vol. 10 [New York: AMS Press, 1967]), Roland Blenner-Hassett's A Study of the Place Names in Lawman's Brut (Stanford Univ. Series in Language and Literature, vol. 9 [Stanford: Stanford Univ. Press, 1950]), and Webster's New Geographical Dictionary (new rev. ed. [1972]). For names appearing only in Arthur, the identifications come from the text itself.

A

A, indef. art. a, the doublet of an used before words with an initial consonant sound: 39, 60, 64, 88, 108, 128, 184, 189, 213, 238, 247, 261, 293, 298, 299, 300, 306, 323, 337, 348, 350, 351, 356, 370, 397, 398, 464, 467, 527, 534, 545, 564, 565, 584, 586, 597, 603, 606 (twice), 615, 622; AN an, the form of a used before words with an initial vowel sound: 117, 353, 403, 409, 541, 588

ABBEYS, n. (pl.) communities of monks under an abbot or of nuns under an abbess; monasteries or convents: 488

ABLE, adj. capable, competent, qualified: 324

ABOOD, pt. sg. of abide(n) remained, stayed, abode: 13

ABOUTE, adv. about, so as to be on all sides; from all directions, everywhere: 297 --adv. as adj. (after nouns) surrounding, neighboring, nearby: 110; ABOWTE: 115

ABOVE, adv. in a higher place at the table, in a place of honor or precedence: 47; --adv. as adj. (after nouns) above, overhead: 446

ABOWTE, see ABOUTE

AFERD, pp. of afere(n) frightened, terrified, afraid: 84

*AFONDE, pt. sg. of afinde(n) found, discovered: 370

AFORE, adv. earlier, previously, before: 140

AFTER, adv. later in time, afterward: 114, 641 --conj. subsequent to the time when, after; after that, to the degree that, insofar as: 55, 202 --prep. following behind, in pursuit of; later in time than; following in a chronological series or in order of occurrence (next after, immediately following); according to, in conformity with, so as to correspond to, in keeping with: 123, 441, 541, 576, 599, 628

AFTERWARD, adv. later or subsequent in time, afterwards: 117

AL, see ALLE

ALAYE, v. to allay, subdue, overcome: 219

ALLE, adj. all; greatest possible, complete: 32, 34, 58, 130, 179, 183 200, 234, 237, 239, 286, 288, 377, 378, 407, 413, 424, 431, 445, 453, 475, 479, 509, 543, 551, 610, 641; AL: 266, 331 --adv. entirely, totally: 460, 470 --n. all, everybody: 49, 107, 124, 135, 189, 243, 490, 630, 632, 634

ALMOST, adv. very nearly, all but, almost: 386

ALOONE, adj. alone, unaccompanied: 183

ALOWTE, pt. pl. of aloute(n) bowed as in obedience, made obeisance, did homage: 116

ALSO, adv. also, in addition, too, moreover: 97, 147, 157, 164, 169, 178, 181, 187, 206, 265, 302, 305, 338, 358, 373, 473, 485, 594

AM, see BE

AMEN, interj. amen, so be it: 294, 644

AMYABLE, adj. friendly, amiable, kindly: 33

AMYDDE, adv. in the middle, in or near the center: 368

AMORWE, adv. in the morning; on the following morning: 379

AN, see A

AND, conj. and: 2, 3, 6, 17, 23, 24, 31, 34, 38, 45, 49, 56, 62, 66, 67, 71, 75, 77, 83, 87, 90, 95, 96, 97, 99, 101, 104 (twice), 106, 108, 110, 111, 112, 113, 115, 116 (twice), 117, 118, 119, 123, 124, 125 (twice), 126, 129, 130, 131, 132, 135, 137, 165, 167, 172, 182, 186, 190 (twice), 199, 200, 206, 209, 210, 225, 233, 234, 235, 241, 243, 245, 246, 249, 254, 263, 266, 267, 269, 274 (twice), 278, 284, 288,

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ANON, adv. at once, shortly, soon (ryght anon, immediately, forthwith): 30, 613; ANONE: 23

ANOTHER, adj. an additional: 166 --pron. a second in likeness of character or attributes; a counterpart to: 281

ANY, adj. any, any at all: 40, 41, 51, 52, 108, 207, 394

AP, n. son, son of; in patronymics usually followed by the name of the father: *171 [From Welsh map, son.]

ARAY, n. order, arrangement; condition, state; army, host (make aray, make a show of armed force): 136, 214, 220

ARAYD, pp. of arraie(n) equipped, fitted out: 195

ARBLASTERE, n. (pl.) soldiers armed with crossbows, crossbowmen; stones, quarrels, or other missiles shot from a crossbow: 321, 459

ARCHEBUSSCHOPES, n. (pl.) archbishops: 181

ARCHERYS, n. (pl.) soldiers armed with bows or longbows, archers: 321 --poss. pl. ARCHERIS: 458

ARYSE, v. to rise up; rise in hostility, rebel: 50, 208

ARYVE, v. to reach the end of a journey by sea, come into port, reach land: 345 (with up) --pt. sg. ARYVED, landed: 561

ARYVED, see ARYVE

ARMYRE, n. weapons and armor collectively, armament, arms: 552

ART, see BE

ARWES, n. (pl.) arrows; slender wooden shafts with metal points of various designs, usually feathered at the butt, and shot from a bow: 459, 461

AS, conj. as (ryght as, just as, as if): 4, 41 (twice), 85, 93, 100, 231, 250, 255, 277, 281, 324 (twice), 334, 426 (twice), 481, 504, 546, 565, 589, 603, 606

ASAY, v. to assay; determine, judge: 258 --pt. pl. ASAYDE investigated; tested: 42

ASAYDE, see ASAY

ASENTED, pt. pl. of assente(n) assented, consented, agreed: 243

ASKE, pr. sg. 1 of aske(n) ask, request, demand: 270

ASPYE, n. observation; information obtained by scouting: 416

ASPYE, v. to find out, discover (through visual observation): 202, 268

ASSAYLE, v. to assail, attack, assault: 62

ASTAAT, see ASTAT

ASTAT, n. rank, high rank: 123; ASTAAT: 167

AT, prep. at, in (at the best, in the best way; at the last, at last, in the end): 13, 43, 57, 59, 104, 128, 135, 138, 142, 168, 170, 193, 213, 228, 307, 308, 316, 340, 531, 561, 609, 623

AVAUNT, interj. forward (avaunt baner, advance the banner): 444

AVYSE, n. judgment, opinion (toke at hys avyse, took to do as he pleased with, captured unconditionally): 104

AVOWTRYE, n. adultery: 28

AX, n. an edged tool, an ax: 85 --pl. AXES: 463

AYE, adv. again, once more; back, back to the place from which one has come: 622; AYHE: 126

AYENST, prep. against, in opposition to: 208, 237, 420, 421, 476, 478, 556

AYHE, see AYE

B

BAD, pt. pl. of bidde(n) bade, urged, commanded: 373

BANER, n. banner, standard: 444

BATAYL, BATAYLE, see BATELLE

BATELLE, n. battle, combat, armed conflict: 350, 603, 619; BATAYL: 564; BATAYLE: 11, 440

BE, v. to be, exist, live; also as copula: 213, 226, 426, 430, 451, 548,

622, 633 --pr. sg. 1 AM am: 252, 255, 269 --pr. sg. 2 ART art: 211 --pr. sg. 3 YS is: 7, 277, 281, 290, 292, 340, 354, 403, 440, 441, 443, 503, 505, 526, 527, 547, 559 --pr. pl. 2 BETH are: 107, 519, 521, 522 --pr. sbj. sg. & pl. BE be: 105, 479, 533 --impv. BE be: 444, 528 --pt. sg. WAS was: 5, 6, 29, 31, 37, 46, 72, 79, 81, 94, 95, 97, 123, 139, 141, 198, 202, 248, 260, 261, 304, 305, 306, 333, 337, 344, 355, 365, 367, 379, 392, 393, 427, 468 (twice), 471, 473, 480, 494, 502, 566, 570, 603, 615, 627 --pt. pl. WERE were: 84, 133, 166, 168, 170, 178, 179, 181, 183, 188, 234, 237, 469, 489, 590, 641 --pt. sbj. sg. WERE were: 374, 419 --pp. BE been: 280 --as auxiliary: pr. sg. 3 YS is: 283, 335, 342, 350, 585 --pr. pl. 3 BETH are: 276, 452 --pr. sbj. sg. BE be: 433 --pt. sg. WAS was: 3, 30, 40, 78, 115, 233, 271, 361, 428, 568, 581, 614 --pt. pl. WERE were: 194, 199

BEAUTE, n. beauty, physical attractiveness: 33

BEEME, n. trumpet, especially one used in warfare or hunting (wythout any beeme, without noise or ostentation, quietly): 108

BERE, v. to bear; have, possess: 18 --pr. sg. 3 BERETH bears, has: 402 --pr. pl. 3 BERE bear, have: 642

BERETH, see BERE

BEST, adv. in the best way, most completely, most effectively: 545

BEST, n. the most excellent person or thing (at the best, in the best way, most excellently): 57; BESTE: 167

BETE, v. to beat, flog, belabor with blows: 238 --pp. YBETE overcome, battered: 611

BETERE, see BETTER

BETTER, n. something or someone superior in some way, the better: 347; BETTERE: 94; BETERE: 608

BY, prep. by; by means of, through: 82, 258, 268

BYE, adv. with (lygge bye, lie with, have sexual intercourse with); to, up to (come bye, come upon, overtake): 360, 364

BYDE, v. to reside, dwell: 370 (with force of pr.p.) --pt. sg. BOOD remained, lingered: 493

BYFORE, adv. before, at an earlier time, previously: 604 --prep. in front of, ahead of; in or into the presence of: 10; BYFOR: 276

BYGAN, pt. sg. & pl. of beginne(n) began, initiated: 91, 550

BYGAT, pt. sg. of biyete(n) begot, conceived: 28 --pp. BYGETE begotten, conceived: 3

BYGETE, see BYGAT

BYGYLE, v. to deceive, delude: 545 --pp. BYGYLED deceived, misled: 450

BYGYLED, see BYGYLE

BYHOLDE, v. to look or gaze at: 79

BYNDE, v. to bind, fetter; imprison: 238

BYSEGED, pt. sg. of bisege(n) besieged: 71

BYTTERE, adj. bitter, acrimonious, ill-tempered: 248

BYTWENE, adv. between, in between: 98

BIYEND, see BIYONDE

BIYONDE, prep. beyond (biyonde the see, across the sea, abroad): *187; BIYEND: *505

BLASTES, n. (pl.) blasts or calls (of trumpets): 457

BLESSYNG, ger. blessing, divine grace: 632

BLYWE, pt. pl. of bloue(n) blew: 457

BLODE, n. blood: 470; BLOODE: 605

BLOODE, see BLODE

BODY, n. dead body, corpse: 482, 589

BOKE, n. book: 636, 644 --pl. BOKES: 4, 268

BOLD, adj. brave, daring, fearless: 284, 338; BOLDE: 80

BONDE, pp. of binde(n) bound; under obligation; having entered into a contract binding to service; or perhaps, bond, in bondage, not free: 437

BOOD, see BYDE

BOST, n. arrogance; ostentation; menacing or threatening manner: 406

BOTHE, correlative conj. alike, equally: 124, 125, 495

BOTYLER, n. butler, a nobleman of the royal court having various duties, including that of supervising the king's butlery and that of acting as royal cupbearer on ceremonial occasions: 120, 486

BOWES, n. (pl.) bows; longbows or crossbows: 459

BRAYN, n. brain: 470

BREDE, n. breadth, width: 602

BRYNGE, v. to bring; convey, take: 391 --pt. pl. BROUGHT brought: 308; BROUTE took; led: 383 --pp. BROUGHT brought, taken; BROWGHT: 614

BROTHER, n. brother; comrade, associate: 48

BROUGHT, see BRYNGE

**BROUNT, n. brute, a man resembling a brute in want of intelligence, cruelty, coarseness, sensuality: 525

BROUTE, see BRYNGE

BROWGHT, see BRYNGE

BURYED, pt. sg. of burie(n) buried, interred, entombed: 485, 592

BUSSCHOPES, n. (pl.) bishops, officers of the Catholic Church ranking below an archbishop: 182

BUT, conj. but, except; on the contrary, and yet, however: 77, 82, 257, 281, 333, 366, 419, 427, 441, 474, 546, 588, 609, 613, 619, 639

C

CALLED, see CALLETH

**CALLETH, pr. sg. 3 of calle(n) is called, is named (me calleth hyt, it is called by me): 560 --pt. sg. CALLED called, named: 513, 516

CAN, pr. sg. 3 of conne(n) can, is able to: 548 --pr. sg. 1 CAN am able to, can: 93, 202, 328, 474 --pt. pl. COWTH knew, had mastery of: 322; COWTHE knew: 382

CAST, pt. sg. of caste(n) took thought, deliberated; thought about, considered, pondered: 537

CASTEL, n. castle: 26; CASTELLE: 104, 138; --pl. CASTELLS: 551

CASTELLE, see CASTEL

CELYD, pp. of sele(n) sealed; fastened or closed with melted wax or some other material, with a seal impressed upon this so that opening is impossible unless the seal is broken: 271

CERTEYN, adj. specified, fixed, prescribed: 135 --adv. assuredly, certainly: 501, 609

CESOUN, n. season; holiday: 137

CHAFED, pp. of chaufe(n) chafed, roused, provoked: 95

CHAPELLE, n. chapel, a place of Christian worship other than a parish church or cathedral: 398

CHARGE, pr. sg. 1 of charge(n) charge, order, direct: 239, 264 --pr. pl. 1 CHARGETH: 218

CHERE, n. manner, behavior; good cheer, cheerfulness (make gode chere, receive or treat kindly or hospitably): 33, 240, 294, 306

CHERED, pt. sg. of chere(n) entertained with food and drink, treated hospitably: 274

CHEVALRYE, n. a body or host of armored knights serving an overlord: 300

CYTE, n. city: 71, 122; CITE: 196

CLARYOUNS, n. (pl.) slender-tubed trumpets with clear, shrill notes; clarions: 457

CLEFTE, pt. pl. of cleve(n) cleft, split: 464

**CLEPED, see CLEPETH

CLEPETH, pr. sg. 3 of clepe(n) calls, names: 524 --pt. sg. **CLEPED was called, was named (me cleped that lond, that land was called by me): 511

CLOSED, pp. of close(n) enclosed, surrounded, encircled: 367

COME, v. to come; approach, arrive; proceed, go: 134, 275, 287, 364, 572, 622 --pr. sg. 1 COME come: 255 --pr. sg. 3 COMETH comes: 406, 453 --pr. sbj. sg. COME come: 228 --pr.p. COMYNG coming: 350 --ger. COMYNGE arrival, approach: 418 --pt. sg. COME came: 605; COOM: 192, 351, 514 --pt. pl. COM came: 184; COME: 136, 195, 423, 595 --pp. COOM come: 276; YCOME: 335

COMETH, see COME

COMYNG, see COME

COMMANDETH, pr. pl. 1 of commaunde(n) command, order: 221, 227

CONDICIOUN, n. condition, stipulation, qualification: 75

CONQUERED, pt. sg. of conquere(n) conquered, defeated: 110, 216, 262, *266, 509; CONQUERYD: *512, 518 --pp. CONQUERED conquered: 55, 253

CONQUERYD, see CONQUERED

CONQUESTE, n. that which is won by subjugation through armed force, conquest: 60

COOM, see COME

COROWNE, see CROWN

COSYN, n. cousin; any relative by blood or marriage: 122, 212, 215, 355

COTE, n. a surcoat or garment worn over other clothing: 584

COUNCEYLE, n. counsel, advice; plan, scheme: 61

COUNCEYLED, pt. pl. of counseile(n) counseled, advised: 422

COUNSAYL, n. council, conference: 242

COUNTRE, n. country, realm, domain: 25, 110 --pl. COUNTREIS: 115; COUNTREYS: 554

COURTEYS, adj. courteous, well-mannered, refined: 31, 41

COWTH, see CAN

CRAFT, n. trade, occupation; art: 322

CRYE, v. to cry out, shout, yell: 91 --pt. pl. CRYEDE called (upon), entreated: 432

CRISTIEN, adj. Christian: 489; CRYSTIEN: 436

CRONYCLYS, n. (pl.) chronicles, histories; records: 504

CROWN, n. crown, a monarch's diadem: 76; CROWNE: 102; COROWNE: 332

CURSED, pp. of curse(n) accursed, damned, condemned to hell: 452

D

DAY, n. a day; day of a contest; particular time, time (at a schort day, very soon): 78, 135, 191, 213, 379, 402, 566, 568 --pl. DAYES: 185

DAMESEL, n. damsel, unmarried woman, especially one of noble family: 356, 359

DARST, pr. sg. 2 of durre(n) dare, have the courage: 207

DAUNTED, pt. sg. of daunte(n) daunted, subdued, overpowered: 113

DEDE, adj. dead, no longer alive (moste deed, must be dead, must or might die; were ded, were killed, might be dead): 473, 566, 590; DED: 374; DEED: 29, 100

DEED, see DEDE

DEFENDE, v. to defend, protect: 66, 254 --impv. sg. defend: 434

DEGREE, n. rank, position in a hierarchy of persons: 51

DEYDE, see DYE

DEPARTYNGE, ger. departure, leaving; death: 372

DESTROYEN, v. to destroy, overcome: 414; DESTROYE: 436

DETH, n. death, loss of life: 372

DEVOCIONE, n. devotion, reverence; devoutness, piety: 496

DYE, v. to die, cease living: 359 --pt. pl. DEYDE died: 68, 466

DYNER, n. feast, dinner: 134

DYNYNGE, ger. feast, feasting: 142

DYSHONOUR, n. dishonor, disgrace; indignity (do dyshonour, subject to indignity): 600

DYSMAYD, pp. of dismaie(n) dismayed, alarmed, frightened: 427

DYSOBEDIAUNCE, n. disobedience: 230

DYSPLESAUNCE, n. displeasure (do dysplesaunce, annoy or offend): 38

DYVERSE, adj. different; various: 595

DYWE, adj. owed, rightfully due: 256

DO, see DONE

DOELLE, n. lamenting, mourning (made dolour, grieve or lament): 362

DONE, v. to do, perform; be ended, used up: 481, 596; DO: 38, 289, 452 --pt. sg. & pl. DUDE did; caused; put on, donned: 88, 359, 415, 487, 490, 491, 584 --pp. DO done: 600; DOON: 433; YDONE: 627; YDOO: 604; YDOON: 72 --as auxiliary (emphatic or as equivalent of simple verb): pr. pl. 1 DO do: 4 --pt. sg. & pl. DUDE did: 85, 391, 410

DOUN, adv. to a lower place, down, downward: 605

DOWTE, n. doubt, perplexity (wythoute dowte, doubtlessly, certainly, surely): 376

DOWTETH, pr. pl. 1 of doute(n) fear: 289

DRADE, pt. sg. 3 of drede(n) feared: 38 --pt. pl. DRADDE feared: 484 --pp. DRAD honored, revered: 115

DRAGONES, see DRAGOUNS

DRAGOUNS, n. (pl.) dragons: 9 --poss. sg. DRAGONES dragon's: 8

DRAWETH, pr. sg. 3 of draue(n) draws, betakes, comes: 598 --pt. sg. 3 DROW betook, drew, came: 582; DROWH: 366

DREDE, n. danger, peril; quality inspiring fear: 426

DRYNK, n. beverage, drink: 274

DROUNKE, pp. of dronke(n) drunk, intoxicated: 526

DROW, DROWH, see DRAWETH

DUDE, see DONE

DURED, pt. sg. 3 of dure(n) lasted, continued: 185

DWELT, pt. sg. 3 of dwelle(n) dwelled, lived: 114

E

ECHE, adj. every kind of, each: 123, 209, 339, 348, 553; ECH: 37 --n. ECHE each one, every one: 82, 307

ECHON, pron. each one; every single one, everyone: 165, 487; ECHONE: 495

EYR, n. heir, one who inherits: 269

ELLYS, adv. else, as an alternative: 526

EMPEROUR, n. an emperour, sovereign ruler of an empire: 203, 208, 259, 276, 279, 285, 405, 420, 423, 449, 473 --poss. sg. EMPEROURES emperour's: 197

ENDE, n. end, termination: 588

ENDYNG, ger. termination, ending, end: 618

ENEMY, n. enemy, adversary: 204

ERL, n. earl, one of the great post-Conquest nobles of England or Scotland, ranking, until the 14c. under the king: 23, 152, 153, 154, 155, 156, 157, 159, 160, 161, 162 --pl. ERLES earls: 165, 284, 298 --poss. sg. ERLES earl's: 19

ERST, adv. before; --conjunctional phrase erst than before: 291

EVEN, adv. exactly, right, directly, squarely: 384

EVERE, adv. always, at all times; at any time, in any way; invariably, uniformly: 140, 421, 479, 607; EVER: 316, 416, 430

EVERMORE, adv. forever, eternally; forever after: 14, 18

EVERY, adj. one and all; every; each, every single: 110, 292

EVYLLE, adv. disastrously; painfully; with misfortune: 544

F

FABLE, n. falsehood, lying, deception: 43, 179

FADER, n. father: 5, 433

FAYLE, n. failure, fail (sanz fayle or wythoute fayle, without doubt, truly, certainly): 20, 577; FAYL: 241, 563

FAYLE, v. to be deficient or lacking: 246

FAYR, adj. fair, beautiful; pleasing to the sight: 79, 299, 352, 356, 615

FALDE, n. field, especially a battlefield: 480

FALLETH, pr. sg. 3 of falle(n) befalls, happens; comes to pass: 442

FALSS, adj. false, faithless, disloyal, treacherous: 549

FARE, v. to experience good or bad fortune, get on: 544

FASTE, adv. rapidly; firmly; vigorously, hard, much: 101, 222, 341, 447, 576; FAST: 271, 406, 520, 598

FEE, n. movable property; possessions in livestock, goods, or money: 125

FEEDE, v. to feed, furnish with a meal: 130

FEYGHTE, see FYGHT

FELD, n. field, field of battle: 67 --pl. FELDES: 92, 472

FELLE, pt. sg. 3 of falle(n) fell, moved more or less suddenly downward from an upright position: 86; FELL: 99

FER, see FERRE

FERRE, adv. far, at a distance: 34, 132, 554; FER: 17

FERST, see FURST

FERTHER, adv. farther, to a more advanced position, onward: 291

FERTHERMORE, adv. furthermore, in addition (ferthermore to, furthermore): 357

FEST, n. feast: 128, 139; FESTE: 168, 185

FESTED, pt. sg. 3 of feste(n) feasted: 118

FYCHED, pt. pl. of fiche(n) penetrated, pierced: 462

FYGHT, v. to fight, contend with weapons, do battle: 74, 420; FEYGHTE: 324; FYGHTE: 338 --pr.p. FYGHTYNG fighting: 318 --pt. sg. & pl. FOWGHT fought: 67, 85, 385, 605, 607

FYNDE, v. to find, encounter; discover: 637 --pr. sbj. sg. find: 375; --pp. FOUNDE found: 40

FITZ, n. son, son of; in patronymics usually followed by the name of the father [OF filz, fiz; from L filius.]

FLE, v. to flee, run away, escape: 373, 422 --pt. sg. FLED fled: 573, 578

FLED, see FLE

FLY, pt. sg. & pl. of flie(n) flew, moved swiftly away: 69, 461, 571 --pp. FLOW flown: 581

FLOOD, n. sea; flood: 606

FLOW, see FLY

FOES, n. (pl.) foes, enemies: 12; FOON: 434

FOLEWYNGE, see FOLOWYNG

FOLYE, n. folly, imprudence; a foolish act: 419

FOLKE, n. people, folk: 593

FOLOWYNG, pr.p. of folwe(n) following, coming after: 191; FOLEWYNGE: 334

FOON, see FOES

FOOT, n. foot soldiers, soldiers who fight on foot: 323

FOR, conj. because; since, inasmuch as; in order that, so that: 50, 141, 259, 290, 360, 375, 396, 421, 452, 507, 519, 619 --prep. because of, on account of; as; in spite of; on behalf of, for the benefit of; in

order to: 17, 51, 52, 230, 372, 397, 445, 475, 491, 515 [See also the adv. FORTO.]

*FORE, prep. in front of, before; in the presence of: 384

FORSOTHE, adv. for a truth or fact; truly, indeed, surely: 195, 344, 451, 506, 627

FORTH, adv. away, far away: 540

FORTO, adv. + particle with inf. in order to, so as to: 363, 493 --as particle with inf. to: 74, 214, 240, 257, 359, 430, 499, 532

FORTUNE, n. desirable state, good luck; prosperity, success: 106

FOUNDE, see FYNDE

FOURE-AND-TWENTY, see FOWRE

FOURTY, card. num. forty: 320; FOURTY-AND-TWO forty-two: 629

FOURTY-AND-TWO, see FOURTY

FOWGHT, see FYGHT

FOWRE, card. num. four: 314, 408; FOURE-AND-TWENTY twenty-four: 409

FRA, see FRAM

FRAM, prep. from; away from: 98, 109, 196, 434, 438, 514, 595; FRA: 630; FRO: 587

FREND, n. friend, comrade: 486 --pl. FRENDES: 445; FRENDESS: 130

FRENSCHE, adj. French; written in the language of France: 101, 644; FRENSCHE: 636

FRO, see FRAM

FULFYLLE, impv. sg. of fulfille(n) carry out, comply with, fulfill: 232

FULLE, adj. filled to capacity, full: 426, 472 --adv. very: 87, 101, 457, 597

FULLED, pt. sg. 3 of fille(n) filled, made full: 602

FURST, adv. first, before anyone or anything else: 3, 345, 448 --ord. num. as adj. FERST first: 343

FUSOUN, n. power, strength, vigor (hadde no fusoun, made no headway, did not succeed): 476

G

GADERED, see GADERYTH

GADERYTH, pr. sg. 3 of gadere(n) gathers, assembles: 297 --pp. GADERED gathered, assembled: 411

GAN, pt. sg. & pl. of ginne(n) began: 465 --as weak auxiliary with inf. did: 343, 345

GEANT, see GYANT

GENT, see GENTELLE

GENTELLE, adj. having the character or manners prescribed by the ideals of chivalry or Christianity: noble, kind, generous, gracious, courteous, gentle: 356; GENT: 31; GENTYLLE: 35

GENTYLLE, see GENTELLE

GENTYLS, n. (pl.) members of the nobility or gentry; nobles: 169

GESTES, n. (pl.) heroic deeds, actions, exploits: 643

GYANT, n. giant, a fabulous manlike creature of great size: 351, 375, 384; GEANT: 388

GYLE, n. guile, treachery: 530

GYSARMES, n. (pl.) long-shafted battle axes or halberds with a knife-like point rising from the blade: 463

GLAD, adj. glad, happy: 37

GODE, adj. good, excellent: 61, 136, 294, 416, 556; GOOD: 240, 454

GO, GOO, see GOON

GOOD, adj. see GODE

GOOD, n. possessions or goods collectively, property, wealth: 246

GOOM, n. man, warrior: 166; GOOME: 184

GOON, v. to go, proceed; go away, depart: 422; GO: 244, 538; GOO: 10 --pr. sg. 3 GOTH goes: 341; GOTHE: 96 --pr. pl. 1 GOO go: 291 --pr. pl. 3 GO go: 78 --pt. sg. & pl. WENT went: 11, 98, 109, 316, 326, 369; WENTE: 103, 381 --pp. GOO gone: 444

GOTH, GOTHE, see GOON

GOVERNAUNCE, n. administrative control, governing authority: 224

GOVERNYNGE, ger. government; conduct: 417

GRACE, n. God's gift or favor making men fit for heaven, forgiveness, mercy: 105, 387, 639

GRAUNTE, v. to allow, grant: 639 --impv. sg. GRAUNT grant: 632

GREET, see GRET

GRENT, v. to groan, make a sound of fear or pain: 88, 465

GRET, adj. great, big, large in size or quantity; important; excellent, magnificent; famous: 118, 167, 220, 368, 392, 406, 463, 471, 562, 575, 597, 601; GREET: 393, 478; GRETE: 105, 169, 203, 273, 475, 515 --adv. GRETE greatly, loudly: 457

GROUNDE, n. earth, ground: 54, 99, 612

GUNFANOUN, n. battle standard or banner: 456

H

HADDE, see HAVE

HADDE-WYSTE, n. vain regret; heedlessness: 546 [From phrase (lit. Had-I-Known) expressing regret for something done in ignorance of circumstances now known.]

HAM, see THEY

HAR, see THEIRE

HARDE, adv. bitterly, with hardship; painfully: 544

HARDY, adj. bold, daring; fearless, stout-hearted: 318

HARNEYS, n. (pl.) men in harness (i.e., in battle equipment), men-at-arms: 314

HAST, see HAVE, v. or HAST, n.

HAST, n. haste, hurry, speed (in or on haste, speedily, rapidly): 272 HASTE: 221, 227, 575

HASTED, pt. pl. of haste(n) hastened, hurried: 275 --ger. HASTYNGE speeding, hastening, hurry: 377

HASTYNGE, see HASTED

HATH, see HAVE

HAVE, v. to have; receive: 48 --pr. sg. 3 HATH has; receives; takes:

404, 506 --pr. pl. 3 HAVE have: 477 --pr. sbj. sg. **HAVE may have: 76 --impv. sg. HAVE have: 437 --pr.p. HAVYNG having: 529 --pt. sg. & pl. HADDE had, possessed; received, got; took; held, kept: 49, 65, 76, 82, 224, 242, 310, 311, 395, 416, 421, 476, 543, 583, 601, 608 --as auxiliary: pr. sg. 2 HAST hast: 212, 223, 226 --pr. sg. 3 HATH has: 339, 450, 455 --pt. sg. HAD had: 352, 353, 386; HADDE: 55, 411, 600, 604

HAWTED, pt. sg. 3 of haute(n) exalted: 113

HE, pers. pron. sg. 3, masc., nom. he: 3, 9, 11, 12, 20, 31, 44, 45, 53, 54, 55, 57, 60, 62, 86 (twice), 87, 88, 96, 99, 100, 113, 114, 115, 118, 119, 120, 121, 123, 124, 242, 281, 283, 287 (twice), 289, 290, 311, 320, 331, 333, 343, 345, 353, 358, 359, 360, 362, 364, 365, 369, 374, 376, 386, 388, 389, 391, 398, 411, 421, 428, 475, 481, 485, 487, 490, 495, 509, 514, 516, 526, 537, 542, 546, 551, 555, 572, 573, 582, 593, 597, 598, 612, 619, 621, 637, --obj. HYM him: 10, 15, 23, 36, 38, 42 (twice), 87, 88, 107, 116, 133, 277, 278, 326, 350, 364, 381, 396, 450, 454, 474, 500, 558, 564, 576, 600 --as reflexive HYM himself: 297, 366, 411, 553, 574, 582, 598 --poss. HYS his: 480, 484 --adj. HYS his, possessive form of he used before a noun: 2, 5, 6, 12, 21, 24 (twice), 35 (twice), 37, 39, 48, 85, 104, 105, 109, 118, 119, 120, 122, 130, 204, 217, 242, 245, 262, 283, 285, 296, 298, 319, 333, 336, 339, 340, 347, 380, 386, 390, 405, 413, 418, 430, 431, 449, 455, 456, 457, 467, 475, 486 (twice), 495, 497, 498, 539, 575, 596, 610, 618, 632

HEED, n. head: 8, 390, 394, 462, 464

HEYEST, n. the leading, greatest, or noblest people; the highest: 116

HELYTH, pr. pl. 3 of hele(n) cover: 407

HELMES, n. (pl.) helmets: 89

HELP, n. succour, support, spiritual help: 430

HEM, see THEY

HENTE, pt. sg. & pl. of hente(n) seized; received: 96, 466

HEO, pers. pron. sg. 3, fem. nom. she: 355, 583, *584, 587 --obj. HEORE her: 353, 360, 557 --adj. HEORE her, possessive form of she used before a noun: 358, 588

HEORE, see HEO

HEORESELF, refl. pron. herself, reflexive form of her

HER, see THEIRE

HERAWDES, n. (pl.) heralds, those who proclaim messages: 410

HERE, adv. here, in this place: 239, 250, 292, 334, 638

HERKENETH, impv. pl. make an effort to hear, listen with close attention: 1

HERTE, n. heart; the mind; affection, devotion: 462, 537 --pl. HERTES: 446

HETHOUN, adj. heathen, not Christian, pagan: 435, 438

HEVENE, n. heaven, abode of God: 433, 441

HEVENLY, adj. of heaven, heavenly: 631

HEVY, adj. heavy, great in physical weight; burdened with sorrow or woe, sorrowful: 97, 570

HYDER, adv. hither, to or toward this place: 287

HYE, adj. high, tall; great, exalted divine: 89, 429

HYGHT, see HOOTETH

HYM, see HE

HYMSELF, refl. pron. himself, reflexive form of him: 295

HYS, see HE

HYT, pron. neut., nom. & obj. it: 18, 45, 62, 70, 79, 84, 218, 253, 254, 264, 344, 354, 379, 391, 393, 402, 419, 443, 451, 452, 454, 471, 510, 512, 513, 516, 533, 560, 616, 633; HYTT: 518 --adj. HYS its, possessive form of hyt used before a noun: 506

HYTT, see HYT, pron. or HYTT, pt. sg. of hitte(n)

HYTT, pt. sg. of hitte(n) hit, struck: 86

HYW, pt. pl. of heue(n) hewed, cut or struck with a weapon: 89

HO, rel. pron. who; whoever; the person that, any person: 76, 474, 608, 635, 643; WHO: 94 --interrog. pron. WHO what person: 545 --poss. pron. WHAS whose: 198

HOLD, v. to hold, convoke and preside over: 128 --pr. sg. 1 HOLD consider, regard as: 454

HOND, n. hand; power, control; possession (on honde, in one's possession); military strength, armed might (wyth hond, by force or armed might): 262, 330, 562; HONDE: 39, 310, 438, 512

HONOUR, n. honor, moral or spiritual uprightness; graciousness, courtesy: 1, 127; HONOURE: 114 --pl. HONOUREZ honors, glories: 479

HOOLLE, adj. whole, complete (hoolle and soom, one and all): 424

HOOM, n. used adverbially homeward, to one's native land (come hoom, return to one's home or native land): 275

HOOPE, n. hope, trust, confidence: 583

HOOTETH, pr. sg. 3 of hote(n) is called, is named: 616 --pt. sg. 3 HYGHT was called, was named: 514

HORS, n. (pl.) male horses: 465 --poss. sg. HORSE horse's: 394

HOST, n. army, group of armed men; crowd, throng, host: 405; OST: 336, 391

HOW, conj. adv. how, in what manner; by what means: 3, 364, 518, 581, 582 --interrog. adv. HOW how: 207

HOWSHOLD, n. household, residence: 283

**HULLE, n. mountain: 353, 366, 368, 369, 399

HUNDERD, card. num. one hundred: 325, 408, 409; HUNDRED: 629

HUNDRED, see HUNDERD

HURE, v. to hear; hear of, learn about: 250, 334, 354 --pt. sg. 3 HURDE heard: 542, 580

I

Y, pers. pron., sg. 1, nom. I: 27, 93, 201, 203, 239, 252, 253, 254, 255 (twice), 269, 270, 309, 328, 454, 474, 547, 565, 589, 592, 638, 640 --obj. ME me: 189, 256, 263, 264, 511, 560 --adj. MY my, possessive form of I used before a noun: 256, 258, 270

YBETE, see BETE

YCOME, see COME

YCROWNED, pp. of coroune(n) crowned: 30

YDONE, YDO, YDOON, see DONE

YE, n. eye; sight: 299

YF, conj. if, provided that, on condition that, in case that: 27, 201, 375

YLETE, see LET

YLOST, see LEZE

YLOVED, see LOVETH

IN, adv. in, within, inside: 194 --prep. inside, within; by means of; at; with respect to; embodied in; upon, on; in: 4, 7, 25, 26, 28, 67, 80, 100, 114 (twice), 115, 136, 186, 223, 227, 245, 249, 323, 388, 399, 406, 433, 440, 441, 488, 496, 517, 572, 640

INDIGNACIOUN, n. scorn, contempt (have indignacioun of, be scornful of, despise: 48

YNOW, adv. enough, sufficiently: 290 --adj. YNOWH plenty of, abundant, great: 395

INTO, prep. into; to, unto; until: 61, 69, 103, 402, 578, 591

YPEYNTED, pp. of peinte(n) depicted in colors, represented in a picture: 9

YS, see BE

YSCLEYN, see SCLE

YSEND, see SENDE

YSPOKE, see SPEKE

YTAKE, see TAKE

YWYS, adv. surely, certainly; indeed, in fact: 442, 619

YVERE, adv. together; at the same time, simultaneously: 460

J

JOYE, n. joy, feeling of happiness or pleasure: 395

K

KENE, adj. keen, sharp-pointed, sharp-edged: 97

KEPE, v. keep in one's possession, retain, hold; keep in mind, hold in memory: 65, 254, 517 --pr. sg. 3 KEPETH protects, preserves: 498 --impv. sg. KEPE protect, preserve: 438 --ger. KEPYNGE governing, exercise of regal authority: 333 --pt. sg. KEP defended: 574 --pt. sg. & pl. KEPT kept, retained; preserved; held; celebrated: 53, 63, 70, 137, 331

KEPYNGE, see KEPE

KEPT, see KEPE

KYN, n. kinsfolk, family; tribe; ancestors: 530

KYNDE, n. that which is natural, a man's innate or instinctive moral feeling; family, ancestral race, stock from which one springs: 237, 519

KYNG, n. king, monarch: 2, 143, 144, 145, 146, 149, 150, 151, 252, 265, 280, 301, 302, 303, 305, 355, 507, 617, 622, 632; KYNGE: 141 --pl. KYNGES: 132, 165, 284, 298, 310, 423; KYNGEZ: 210, 641

KNE, n. knee: 86

KNYGHT, n. knight; member of the landholding ruling class, owing military service to his lord and fighting on horseback: 64, 73 --pl. KNYGHTES: 118, 569; KNYGHTEZ: *80

KNOW, impv. sg. of knoue(n) know, be aware of as a fact: 520 --impv. pl. KNOWETH know: 251

L

LABOUR, n. task, project, labor (often with implication of adventure); endeavor, activity: 2, 296, 413, 535

LAND, see LOND

LARGE, adj. generous: 31

LASSE, n. persons of low station or rank, more lowly ones (more and lasse, one and all alike, everybody): 124

LAST, conj. lest; for fear that; in case that (dowteth last, are afraid that): 289, 374

LASTE, adv. at the end, last (furst and laste, at the beginning and end, altogether): 448

LASTE, n. last or final thing (at the last, finally, at last, in the end): 59; LAST: 609

LAT, see LEETE

LATIN, adj. written in the Latin language: 625

LAWE, n. moral law revealed by God; moral teaching: 556

LE, def. art. the, French definite article: 176

LEDE, v. to lead, guide, direct the course of: 66

LEETE, pr. sg. 1 of lete(n) omit: 638 --as auxiliary with sb. or pron. as obj., + inf.: impv. sg. LAT let, permit, allow: 348, 435, 536

LONGE, adj. tall, high: 368 --adv. LONG long, for a long time: 114

LORDES, n. (pl.) persons of high rank or social position, noblemen: 242, 590; LORDEZ: 188

LOST, see LEZE

LOVE, n. love: 445

LOVETH, pr. pl. 2 & 3 of love(n) love: 1, 500 --pt. sg. & pl. LOVED loved: 20, 116 --pp. LOVED loved: 115; YLOVED: 36

LOWEST, n. person or persons of low degree, commoners: 116

M

MAD, adj. out of one's wits, demented, crazy: 234

MADE, see MAKE

MADNESSE, n. insanity; rash or irrational conduct: 206

MAY, pr. sg. 3 & pl. of maye(n) auxiliary with inf., expressing ability or power, possibility: may, be able: 250, 268, 504, 545 --pt. pl. & sg. MYGHT might, was able: 360, 364, 426, 612

MAYDE, n. young unmarried woman, maiden: 41

MAYNE, n. group, company; accompanying group, retinue; body of troops, army: 183, 574; MAYNYE: 304

MAYSTRIE, n. upper hand, victory in a contest (hadde maystrie, prevailed, won the victory): 76

MAKE, v. to make, construct, produce, fashion; bring about; compel: 44, 60, 210, 214, 240 --pr. sg. 3 MAKETH makes, brings about: *220 --pt. sg. & pl. MADE made, constructed (made doelle, grieved, lamented, mourned); gave or had (feast); compelled; caused to be, caused to become: 101, 140, 389, 398, 586, 588, 624; MAKED (maked dolour, grieved, lamented, mourned): 9, 23, 36, 45, 362, 618

*MAKETH, see MAKE

MAN, n. man; person; native of a place or country: 37, 39, 47, 93, 123, 282, 292, 323, 337, 339, 348, 425, 467, 523, 545, 547, 549, 565 --poss. sg. MANNES man's: 299, 464 --pl. MEN men: 34, 77, 85, 101, 200, 234, 239, 318, 382, 425, 431, 435, 439, 449, 458, 462, 472, 495, 504, 517, 519, 521, 529, 554, 608

MANERE, n. manner, way of doing something: 249

MANY, adj. many, indefinitely numerous; many a or many an: 166, 182,

184, 188, 323, 327, 337, 423, 464, 467, 468, 565, 569 --n. an indefinitely large number, a multitude: 68

MASSE, n. mass, celebration of the Eucharist service (dude masse synge, celebrated the mass: 491

ME, see Y

MEETE, n. meeting, gathering: 170

MEETE, v. come or light upon, come across, find, meet: 343

MEYNTENAUNT, adv. instantly, soon: 383

MEMORIE, n. remembrance; memorial; monument: 397

MEN, see MAN

MERCY, n. mercy, forgiveness; pity, compassion; kindness: 437, 583

MESSAGER, n. messenger; coll. a delegation of messengers: 235, 238; MESSANGER: 131 --pl. MESSAGERS: 194; MESSAGEREZ: 272

METE, n. solid food in general, as opposed to drink; meal, feast: 193, 241, 274

MY, see Y

MYGHT, n. strength, power, mightiness; superiority of strength as used to enforce one's will, force of arms: 33, 63, 386, 453, 497, 562; MYGHTE: 337

MYGHT, v. see MAY

MYGHTY, adj. powerful, strong: 290

MYNDE, n. faculty of memory; remembrance, recollection; commemoration, memorial (kepe in mynde, remember): 515, 517, 520, 529

MYSDO, pp. of misdo(n) do evil or wrong: 226

MO, MOO, see MORE

MODER, n. mother: 6, **358

MOOT, MOOTE, see MOTE

MORE, adv. more, to a greater extent or degree; besides, additionally (more to, in addition, besides, also): 374, 534, 635 --adj. in greater quality, size, amount, measure, degree, or number; additional, further: 394, 477, 503; MO: 77, 182; MOO: 323, 569; MOORE: 139 --n. MORE persons of greater rank, nobles (more and lasse, one and all alike, everybody); an additional number: 124; MOO: 327

MORNYNGE, pr.p. of morne(n) mourning, sorrowing: 371 --ger. MORNYNG a sorrow, grief: 354

MOST, MOSTE, see MOTE

MOTE, pr. sbj. of mote(n) auxiliary expressing a possibility, wish, capability: may, is able: 346; MOOT: 544; MOOTE: 633 --pt. sg. 3 MOST might; must, had to; could: 451, 572; MOSTE: 100

MUCH, adj. much, in great quantity, amount, or degree: 362, 550, 600; MUCHE: 387, 593 --adv. MUCHE to a great extent or degree, greatly: 20, 139, 286

MUCHELNESSE, n. greatness; great numbers: 439

MURY, adj. pleasant, delightful: 615

N

NAME, n. name, designation: 15, 198, 401, 489, 506 --pl. NAMES: 642

NAMED, pt. sg. 3 of name(n) named, gave a name to: 510

NAT, adv. not: 27, 183, 231, 328, 360, 365, 427, 435, 440, 474, 572

NAY, adv. no, nay: 236 --n. denial (wythoute nay, without dispute, assuredly): 401

NE, adv. not: 93, 201, 245 --conj. neither, nor: 48

NEEDES, adv. of necessity, necessarily: 451

NEER, NEERE, see NERE

NERE, adv. near, close by: 17; NEER: 132; NEERE: 34

NEVER, adv. never, not ever, at no time; not at all, absolutely not: 40, 246, 282, 587, 604; NEVERE: 533

NEVEW, n. nephew: 567

NEXT, adj. next, immediately following in order: 508

NYE, adv. almost, nearly (wel nye, just about): 547

NYST, ne + wyst, pt. pl. of wite(n) knew not, did not know: 608

NYW, adj. new; further, additional; having but lately come: 350, 404; NYWE: 60, 192

NO, adj. no, not any: 47, 50, 77, 81, 93, 282, 425, 476, 547 --adv. not in any degree: 477

NOYSE, n. sound; noise: 432

NOLLE, n. top or crown of the head; the head generally: 211

NOMBRYE, v. to number, enumerate; ascertain the number of: 328

NONNE, n. nun, a woman living in a convent under solemn vows: 586

NOON, adj. none, not any, no: 583 --pron. not any; no one: 257, 499

NORTH, see Index of Proper Names, NORTH WALEZ: 144

NOW, adv. now, at the present time or moment; at this time or point in some course of action; also as a relatively meaningless introductory word: 189, 291, 295, 335, 346, 349, 403, 445, 535, 616, 630

O

OBEY, v. to obey, comply with or fulfill the commands of: 210

OF, adv. off: 390 --prep. of; from; about, concerning; at; for; by; some (of Cristiens and Sarasyn, some Christians and some Saracens): 2, 19, 25, 26, 37, 39, 42, 48, 51, 94, 102, 105, 127, 129, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 167, 177, 180, 187, 196, 197, 205, 206, 251, 252, 260, 261, 265, 288, 301, 302, 303 (twice), 305, 307, 311, 312 (twice), 315, 317, 318, 319, 321, 322, 326, 333, 337, 342, 351, 398, 400, 403, 412 (twice), 417, 418, 426, 439, 453, 470 (twice), 472, 488, 489, 497, 506, 515, 519, 522, 529, 531, 536, 539, 542, 548, 554, 580, 583, 588, 594; OFF: 99, 321

OFF, see OF

OFFRYNGE, ger. offering, something offered in worship: 492

OMAGER, n. homager, one who acknowledges allegiance or owes homage to a feudal lord or king, vassal: 133

ON, prep. on; onto; upon; in; against: 8, 54, 58, 86, 89, 90, 92, 107, 110, 209 (twice), 211, 221, 272, 283, 296, 298, 353, 428, 437, 449, 454, 504, 511, 520, 528, 537, 543, 553, 575, 584, 602, 612, 613, 623, 636, 644

ON, pron. see OON

OO, adj. form of one used before a consonant: one; identical, the same: 49, 135, 431, 432

OON, pron. one: 10, 281, 421, 423; ON: 468

OPEN, pp. of opene(n) opened: 233 --pp. OPENED: 199

OR, conj. or: 238, 354, 525, 526, 606

ORDYNAUNCE, n. ordinance, authoritative directive; discipline: 229

ORYBLE, adj. horrible, dreadful; hideous: 393

OST, see HOST

OTHER, adj. other; additional, further: 169, 182, 323, 331, 569, 590 --conj. or: 52 --pron. other; another; the others, the remaining ones, the rest (other echon, those remaining; each one of the others): 13, 47, 82, 487

OURE, see WE

OUT, adv. out, forth from, away from: 311, 326, 351; OWT: 342

OVER, prep. over; through all parts of; above and to the other side of: 407, 540 --adv. over; in a specified direction: 369

*OVERTHRYWE, pt. sg. of overthrowe(n) overturned, knocked down; overcame, destroyed: 458

OWEST, pr. sg. 2 of owe(n) owe, are under obligation to: 217 --pr. pl. 2 OWETH owe: 263

OWNE, adj. own, belonging to oneself: 319, 330

OWR, n. hour, appointed time: 541

OWRE, see WE

OWT, see OUT

P

PAYE, v. to pay: 218, 222, 257 --pr. pl. 2 PAY pay: 264 --pp. PAYD paid: 428; **PEYD (be) paid back; (be) punished, beaten: 527

PARDE, interj. literally, by God; indeed, certainly, assuredly: 121, 621; PERDE: 236

PASSAGE, n. passage; route: 539

PASSETH, pr. sg. 3 of passe(n) exceeds, surpasses --pt. sg. 3 PASSED conveyed, delivered: 320 --pp. PAST gone by in time, elapsed, over: 494; PASTE gone forward, passed: 342

PAVELON, n. pavilion, tent; chiefly applied to a large or stately tent, rising to a peak above: 455

PEES, n. peace: 528

**PEYD, see PAYE

PEYNE, n. pain; strenuous effort: 387

PERDE, see PARDE

PERPETUEL, adj. continuing or enduring forever, everlasting, perpetual: 397; PERPETUELLE: 515

PYGHT, pp. of picche(n) pitched, fixed and erected (a tent): 455

PLACE, n. place, spot, location: 107, 388, 531, 587, 615, 640 --pl. PLACES: 595

PLEYNE, n. plain, flat or level area of land: 399

PORT, n. external deportment; carriage, bearing, mien: 35

POURE, n. the poor people; those of low rank, the humble: 113

POWER, n. strength as contained in a large group of men-at-arms, military force, army: 424

PRAYD, pt. sg. of praie(n) prayed, entreated: 429

PRAYERIS, n. (pl.) prayers, devout petitions: 447

PRESENCE, n. presence, company: 37

PREVYLY, adv. privily, secretly: 585

PRYDE, n. pride, arrogance: 50, 219, 456

PROFERYD, pt. sg. 3 of profre(n) put before a person for acceptance, offered: 74

PROUDE, n. the proud people; those of high degree: 113

PROWT, adj. proud, of lofty dignity; of exalted station; brave: 464

PUPLE, n. people: 32, 91, 434, 436

PURSYWED, pt. sg. 3 of pursue(n) pursued, followed with the view of overtaking and capturing: 576

PUTTE, pt. sg. 3 of putte(n) put; forced, obliged: 557

Q

QUARELS, n. (pl.) quarrel; a short, heavy, square-headed arrow or bolt, used in shooting with the crossbow or arbalest: 461

QWEENE, n. queen: 555; QWENE: 579

QWEER, n. choir, that part of a church where the singers are placed, specifically the part which extends from the nave, or crossing, to the east, or altar end; the area between the nave and main altar: 623

QWENE, see QWEENE

R

RAD, see REDE

RAPLY, adv. rapidly: 87

RAVASCHED, pt. sg. 3 of ravashe(n) seized and carried off by force, often includes the idea of rape: 358 --pp. RAVASCHED ravished, abducted: 352

REDE, v. to read: 4, 474, 504 --impv. sg. REED read: 636, 644 --pt. sg. 1 REDE read: 565; REEDE: 589

REDY, adj. ready, prepared: 603

REED, REEDE, see REDE

REES, n. a rush; angry assault, impulsive attack (upon a rees, during a brawl): 527

REGALYE, n. regality, royalty: 129

REHERCY, v. to recount in order, one after another; describe at length: 640

REKENY, v. to reckon, count, compute: 410

RELYGYOUN, n. religion: 488

REME, n. realm, kingdom: 106, 510 --pl. REMES: 209

RENOUN, n. renown, high reputation, fame: 475

RERETH, impv. pl. of rere(n) raise, lift up: 446

RESOUN, n. reason, cause; an act agreeable to reason (as resoun ys, as it is reasonable to do): 46, 277

REST, v. to rest, take repose after effort or activity: 493 --impv. pl. RESTETH rest: 189

RESTE, n. rest, ease or inactivity after exertion or labor: 58

RESTETH, see REST

RETENYW, n. retinue; attendance upon an important personage (at har retenyw, at their service or command): 308

REVELLE, n. revelry, riotous or noisy merrymaking or festivity: 186

REWARD, n. reward, something given in return for service, achievement, etc.: 118, 125

REWARDED, pt. sg. 3 of rewarde(n) rewarded, requited for service, achievement, etc.: 124

RYDE, v. to go on horseback upon a warlike expedition; go on a raid: 209

RYGHT, adj. upright, righteous; true: 498 --adv. exactly, just (ryght as, just as); immediately (ryght anon, immediately, forthwith): 100, 613

RYVER, n. river: 606

RYWLE, v. to rule, govern: 66

RYWTHE, n. ruth, sorrow, grief: 471

RONNE, pp. of rinne(n) run: 585

ROS, pt. sg. 3 of rise(n) rose, got up: 87

ROUNDE, adj. round: 44, 53, 180 [See also Index of Proper Names, ROUNDE TABLE.]

ROWTE, n. a company, assemblage, troop: 109, 298

RUSSET, adj. made of coarse reddish-brown or brownish homespun cloth: 584

S

SADDE, adv. resolutely, steadfastly; vigorously, hardily: 607

SAY, see SEYE or SEYN

SAYL, n. sail: 341

SAYLE, v. to assail, assault, conquer: 12

SAYLETH, pr. pl. 3 of saile(n) sail: 341

SAINZ, see SANZ

SAYSON, adj. Saxon: 525 [See also Index of Proper Names, SAXOUN.]

SALUTED, pt. pl. of salute(n) saluted; greeted with a gesture of respect: 277

SAME, pron. the same, the identical thing referred to: 16 --used adverbially in an identical manner: 490

SANZ, prep. without (sanz fayle, without doubt, truly, certainly): 20, 241; SAINZ: 563 [OF]

SAULE, n. soul: 347

SAVE, prep. except, but: 332

SAVE, impv. sg. of save(n) save, keep safe: 630

SCHALLE, pr. sg. 1 & 3 auxiliary indicating future time or determination shall: 27, 254, 622, 637, 640 --pr. sg. 2 SCHALT shalt: 213, 226 --pr. pl. 2 SCHALLE shall: 258, 334 --pt., auxiliary expressing conditional situations or obligation: pt. sg. 3 SCHOLD should: 10; SCHOLDE should; ought to: 50, 244, 481 --pt. sg. & pl. SCHULDE should: 47, 517

SCHALT, see SCHALLE

SCHATERED, pt. pl. of schatere(n) dashed or struck noisily against some hard object, clattered, rattled: 90

SCHELD, n. shield: 68 --pl. SCHELDES: 90

SCHEP, n. sheep: 477

SCHOLD, see SCHALLE

SCHORT, adj. short, brief (at a schort day, very soon, allowing but a short time): 213

SCHOT, n. that which is discharged from a bow; arrow or arrows; shots or discharges of missiles collectively: 458

SCHOT, pt. pl. of shote(n) shot: 460

SCHULDER, n. shoulder: 98

SCHUPPYNGE, ger. a shipping (hath take hys schuppynge, has embarked; has gone aboard his ship): 339

SCLE, v. to smite, strike, beat; to strike so as to kill; to deprive of life by violence, slay: 235, 376 --pt. sg. 3 SCLOWH slew: 388, 396, 474 --pt. pl. SCLOW slew: 530 --pp. SCLEY slain: 212, 223; YSCLAYN: 568, 610; YSCLEYN: 472

SCLEY, see SCLE

SCLOWH, adj. slow; dilatory in action: 365

SCLOWH, v. see SCLE

SE, SEE, v. see SEYN

SEE, n. sea: 187, 505

SEY, SEYD, see SEYE (1)

SEYE (1), v. to say: 527; SEY: 348 --pr. sg. 3 SEYTH says: 524, 525 --pr. pl. SEYETH say: 620 --impv. sg. SEY say: 293 --impv. pl. SAY say: 190; SEYETH: 108, 447, 634; SEYTH: 534 --pt. sg. 3 SEYD said: 236, 443 --pt. sg. & pl. SEYDE said: 249, 279, 287, 419

SEYE (2) see SEYN

SEYETH, SEYTH, see SEYE (1)

SEYN, v. to see: 471; SE: 85; SEE: 300, 425 --pt. sg. & pl. SAY saw: 282, 483 --pt. pl. SEYE saw: 84

SEYNT, n. a saint: 398 [See Index of Proper Names, SEYNT MARYE.]

SEMBLED, pt. sg. 3 of semble(n) assembled, gathered: 597

SEND, pt. sg. 3 of sende(n) sent: 363; SENDE: 131, 482; SENTE: 591

SENTE, see SEND

SENTENCE, n. the thought or meaning expressed; sense, substance: 201, 248

*SEPE, card. num. seven: 421 [cf. L septem.]

SERVAUNTIS, n. (pl.) servants: *437; SERVAUNTEZ: 498

SERVYD, pt. pl. of serve(n) served: 496 --pp. SERVED served: 283 --ger. SERVYNGE manner of being served at the table: 52

SERVYNGE, see SERVYD

SERVYSE, n. service, manner of being waited on at the table: 49

SETE, see SYTT

SETT, pp. of sette(n) set, fixed: 78

SYDE, n. side: 98, 110, 369, 553

SYGHT, n. sight: 299, 342

SYKERLY, adv. surely, certainly, assuredly: 327

SYNGE, v. sing (dude masse synge, did celebrate the mass): 491

SYTT, v. sit: 47 --pt. pl. 3 SITE sat: 193 --ger. SYTTYNGE a sitting, the space in which one sits: 51

SYTTYNGE, see SYTT

SKAPED, pt. sg. 3 of escape(n) escaped: 619

SKYLE, n. cause, reason: 17

SKORE, n. score, a group of twenty: 314

SMERTE, adv. smartly, quickly, vigorously: 461

SMYTE, v. to smite, strike, deal a blow: 390 --pt. sg. 3 SMOT smote, struck --pt. pl. SMOTE struck, smote: 83

SMOT, SMOTE, see SMYTE

SO, adv. so; such; thus; therefore; very: 86, 220, 263, 393 (twice), 396, 442, 443, 451, 487, 514, 533, 560, 633; SOO: 289

SOJOURNE, v. to dwell temporarily, sojourn: 557

SOLEMPNE, adj. having a religious character, sacred: 492

SOLEMPNITE, n. observance of rites or ceremonies on important occasions, especially a formal, solemn celebration of a religious festival: 186

SOMME, pron. certain persons not specified: 419 --adj. SOOM indeterminate part of something (hoolle and soom, one and all): 424

SOMMETYME, adv. formerly, at one time: 216

SOMMWHAT, adv. somewhat, in some measure: 248

SONE, adv. soon: 117, 537, 541; SOONE: 227

SONE, n. see SOONE, n.

SONG, n. song: 492

SOOM, see SOMME

SOONE, adv. see SONE

SOONE, n. son: 260; SONE: 177 --pl. SOONES: 522

SORE, adv. violently, strongly, severely; vigorously: 86, 87, 460, 607

SORW, n. sorrow; affliction: 550

SORWEDD, pt. sg. 3 of sorwe(n) sorrowed: 371

SOTELNESSE, n. skill, cleverness; cunning; ingenious contrivance: 21

*SOUEGH, n. sough, a deep sigh or breath: 88

SOUTH, see Index of Proper Names, SOUTH WALES: 143

SPAK, see SPEKE

SPEDE, v. to prosper, succeed; meet with success or good fortune: 346 --pr. sbj. sg. & pl. may prosper, may succeed: 347, 349, 448

SPEKE, v. to speak: 536 --pt. sg. 3 SPAK spoke: 539 --pp. YSPOKE spoken: 81

SPERYS, n. (pl.) spears, weapons consisting of long wooden staffs to which sharp heads of iron or steel are fixed: 463

SPYE, v. to make observations; examine or search closely or carefully: 363

SPYLLE, v. to perish; be destroyed or lost: 499

SPRAD, pp. of sprede(n) spread: 456

STEEDES, n. (pl.) high-spirited horses: 465

STYLLE, adv. still, yet, as previously: 14

STYNKYNG, pr.p. stinking, used as an epithet connoting intense disgust and contempt: 528

STYWARD, n. steward, title of an officer of a royal household who controls its domestic affairs; the English equivalent of OF seneschal, an office held only by a great noble of the realm: 119

STONDE, v. stand: 612 --pt. pl. STOOD stood: 92

STOUNDE, n. a time, while (in lyte stounde, in a short time, in a little while): 100

STRENGHTH, see STRENGTH

STRENGTH, n. an armed force, army; troops, forces: 601; STRENGHTH: 297; STRENKTH: 246; STRENKTHE: 70

STRENKTH, STRENKTHE, see STRENGTH

STRIFF, n. strife, conflict: 232

STROKES, n. (pl.) strokes, blows: 466

STRONG, adj. strong, of great force; moving with force or vigor, turbulent: 338, 562, 564; STRONGE: 367 --comp. STRONGER stronger: 39, 425

STUFFED, pt. sg. of stuffe(n) furnished with men, munitions, and stores: 551

STURETH, pr. sg. 3 of stirre(n) bestirs, rouses from inactivity: 295

SUCHE, adj. such: 80, 214, 281, 300, 453, 603 --pron. such a person or persons: 544, 546

SUFFRETH, pr. sg. 3 of suffre(n) permits, allows: 499

SUR, n. sir, a title of respect prefixed to a noun designating profession, etc.: 285

SWERD, n. sword, a weapon with a long, straight blade, sharp-edged on one or both sides, with one end pointed and the other fixed in a hilt or handle: 83

T

TABLE, n. table: 44, 53, 180 [See also Index of Proper Names, ROUNDE TABLE.]

TAKE, v. to take, get into one's possession or control by force: 256, 288 --pt. sg. & pl. TOKE took by force; carried; conveyed; proceeded: 104, 278, 329, 380, 555, 593 --pp. TAKE proceeded to occupy (hath take hys schuppynge, has gone aboard his ship): 339; YTAKE taken, carried: 272

**TAW, impv. sg. of tawne (?) tame (yourself), be subdued; Silence! 525

TAWGHT, pp. of teche(n) taught: 213, 226

TELLE, v. to tell, relate: 354 --pt. sg. 3 TOLDE told: 378 --pp. TOLD told: 200, 361

TEN, card. num. ten: 317

THAN, conj. than, used to introduce the second element of a comparison: 140, 291, 394, 477

THAN, adv. then; next in order of time; at that time: 57, 99, 103, 247, 311, 329, 335, 389, 395, 443, 513, 570, 573 --THEN: 192

THANKE, impv. pl. of thanke(n) thank, give thanks to: 107 --pr.p. THANKYNG thanking, giving thanks to: 497

THANKYNG, see THANKE

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THAT, dem. adj. that: 13, 15, 71, 73, 142, 170, 385, 388, 401, 511, 520, 538, 566, 568, 587, 599, 601, 602, 615, 617, 619 --dem. pron. that,

that thing: 237, 400, 450 --pl. THO those; those people: 324 --rel. pron. that, who, which; he that, he who; those that, those who: 1, 42, 63, 65, 84, 92, 106, 123, 133, 220, 224, 260, 261, 292, 316, 322, 328, 343, 367, 371, 382, 441, 452, 466, 468, 489, 500, 502, 506, 514, 522, 530, 543, 548, 590, 600, 635, 638, 641, *642, 643 --conj. that, what, so that; at times used with words which now are used conjunctively without it, e.g., when, till: 45, 47, 86, 202, 228, 264, 347, 379, 448, 494, 498, 517, 527, 533, 621, 633

THE, def. art. the: 16, 19, 23, 25, 26, 44, 46, 53, 54, 57, 59, 76 (twice), 78, 82, 91, 92, 94, 98 (twice), 99, 104 (twice), 106, 110, 113 (twice), 122, 123, 138, 141, 143, 144, 145, 146, 149, 150, 151, 153, 157, 161, 162, 167, 168, 177, 180, 187, 191, 193 (twice), 197, 200, 203, 208, 211, 234, 235, 259, 260, 272, 276, 279, 301, 302, 303, 305, 322, 329, 332, 341, 343, 347, 359, 366, 368, 369, 375, 382, 384, 388, 391, 399 (twice), 400, 405, 407, 423, 429, 435, 436, 438, 439, 441, 442, 449, 472, 473, 480, 483, 490, 503, 505, 507, 508, 511, 523, 531 (twice), 555, 572, 579, 599, 608, 609, 623, 626 (twice), 636, 641, 644

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THEIRE, see THEY

THEN, see THAN, adv.

THENKETH, pr. pl. of thinke(n) expect; believe possible: 532 --pr.p. THENKYNG thinking, pondering: 296 --pt. sg. 3 THOWGHT purposed, planned: 60

THENKYNG, see THENKETH

THERE, n. there, in or at that place: 14, 68, 94, 102, 178, 179, 188, 224, 257, 305, 370, 390, 467, 469, 493, 566, 568, 574, 588, 592, 603, 624, 637; THAR: 216; THER: 93, 170, 345, 617 --as expletive to introduce a sentence or clause in which the verb comes before its subject THER there: 81, 181, 337, 351, 505, 547, 605

THEREFORE, adv. therefore, consequently: 523; THERFOR: 583; THERFORE: 88

THERFOR, THERFORE, see THEREFORE

THERHENNE, adv. thence, from there, from or out of that place: 591

THERON, adv. as soon as that was done; immediately after that: 392

THERTO, adv. added to that, besides, also; for that purpose: 148, 158, 163, 225, 243; THERTOO: 290

THES, see THIS

THIDER, adv. thither, to or toward that place: 136, 380, 418

THINGE, n. an affair, matter; event, occurrence: 378, 403 --pl. THING: 331; THYNGES: 638

THIRTY, card. num. thirty: *309

THIS, dem. adj. this: 75, 107, 134, 183, 185, 233, 249, 261, 271, 378, 402, 403, 514, 518, 543, 549, 580, 640; THYS: 139 --pl. THES these: 199, 278, 310; THESE: 307 --dem. pron. THIS this: 46, 232, 304, 306, 361, 483, 506; THYS: 627 --pl. THES these people: 166, 168, 178, 179

THO, adv. then; at that time; next after that: 63, 65, 188, 484, 502, 550, 557, 564, 586, 593, 603

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THRE, card. num. three: 181, 185

THRYDDE, ord. num. third: 191

THRYVE, v. to thrive, flourish, prosper: 346

THROTE, n. throat: 82

THRUGH, prep. through: 387, 462

THU, pers. pron., sg. 2, nom. thou: 211, 212, 213, 217, 223, 226 (twice), 228, 231; THOW: 207 --obj. THE thee: 210, 218, 221, 227, 375, 376 --poss. adj. THY thy, possessive form of thou used before a noun: 205, 206, 219, 230, 231, 433, 434, 437

THUS, adv. thus; this way; in the following manner; consequently: 27, 42, 45, 53, 89, 106, 208, 410, 411, 501, 597, 620, 625, 627

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TYDYNGE, n. a piece of news, news; an event, occurrence: 192, 200, 404; TYDYNG: 580

TYL, see TYLLE

TYLLE, conj. till, until: 59, 72, 494; TYL: 512, 605

TYME, n. time, season: 117

TO, prep. to; toward; into; onto: 11, 32, 34, 96, 98, 99, 106, 119, 120, 121, 122, 126 (twice), 132, 133, 134, 200, 204, 217, 228, 244, 247, 255, 256, 279, 297, 299, 330, 336, 355, 361, 366, 369, 391, 411, 446, 479, 482, 502, 510, 535, 538, 573, 582, 585, 595, 598, 617 --as particle, used as sign of the infinitive: to: 18, 24, 38, 60, 65, 66 (twice), 79, 88, 91, 134, 210, 218, 222, 229, 238, 256, 275, 300, 324, 338, 354, 373, 390, 414, 420, 422, 454, 465, 471, 527, 538, 557, 596 (twice)

TO, adv. too; overmuch, in excess of what is right or fitting; also, in addition, besides (forthermore to or more to, furthermore; besides, in addition): 20, 357, 374, 534

TOGEDERE, adv. together, into contact or collision: 78

TOKE, see TAKE

TOLD, TOLDE, see TELLE

*TOMBE, n. tomb: 400; TOUMBE: 624

TOUMBE, see TOMBE

TOUN, see TOWN

TOWARD, prep. toward, in the direction of: 571

TOWN, n. town: 71, 104; TOUN: 572

TRAYTOUR, see TRETOUR

TRAVAYLE, n. hardship, trouble: 245

TRETOUR, n. a traitor: 542, 601; TRAYTOUR: 599

TRYBUT, n. tribute, a sum paid by one sovereign or state to another in acknowledgment of submission or as the price of peace: 217, 222, 256; TRIBUT: 263; TRIBUTE: 225

TRYSTE, v. to trust, rely on; believe, trust, believe in: 500; TRYST: 454 --pr. sg. 1 TRYSTE trust, believe: 547 --pr. sg. 3 TRYST trusts, believes in: 546 --pt. sg. 3 TRYST trusted, relied on: 428, 449

TRYW, adj. true, trustworthy; steadfast in adherence to a promise: 255

TRYWAGE, n. a tribute, payment: 270, 288

TROUNCHOUN, n. a short thick staff, club, cudgel: 83

TURNE, pr. pl. 1 turn, direct our attention: 535 --pt. sg. 3 TURNED turned, returned; changed, transformed: 22, 126

TWELF, card. num. twelve: 58, *315

TWENTY, card. num. twenty: 477; FOURE-AND-TWENTY twenty-four: 409

TWO, card. num. two: 9, 77, 80, 94, 325; FOURTY-AND-TWO forty-two: 629

U

UNDER, prep. under; beneath; subject to the influence of; subject to the rule of: 63, 64, 68, 75, 224

UNDERFANG, v. to receive; undergo: 229

UNDERSTAND, pr. sg. 1 of understande(n) understand: 309; UNDERSTONDE: 592

UNDERSTONDE, see UNDERSTAND

UNFOLD, pp. of unfolde(n) unfolded, opened out: 199

UP, adv. up, to a more elevated position (gan up aryve, did come into port): 87, 341, 345, 353

UPON, prep. on; in; at; during: 117, 399, 527, 541, 546

US, see WE

V

VENGE, v. to avenge: 532

VENYW, n. the action of coming; arrival: 307 [OF venue coming.]

VERRAMENT, adv. really, truly: 32

VERS, n. verse: 625

VICTORIE, n. victory: 440, 442

VYF, card. num., adj. five: 310, 629 --n. VYVE a group of five: 307, 478

VYTAYL, n. coll., food or provisions of any kind: 72 --pl. VYTELLS articles of food, supplies, or provisions: 552

VYTELLS, see VYTAYL

VYVE, see VYF

VOYSE, n. voice: 431

W

WAAR, adj. aware, conscious; cautious in avoiding: 548

WALSCH, adj. Welsh, from Wales: 523; WALSCHE: 519 [See also Index of Proper Names.]

WARDE, n. guardianship, keeping; charge: 543

WAS, see BE

WATER, n. water; sea: 367

WAY, see WEY

WE, pers. pron., pl. 1, nom. we: 4, 205, 218, 219, 221, 227, 280, 289, 291, 448, 535 --obj. US us: 218, 224, 228, 524, 536, 630, 632 --poss. adj. OURE our, possessive form of we used before a noun: 215, 225, 229, 535; OWRE: 212, 222

WEDYW, n. widow: 468

WEENDE, v. to go forward, proceed; journey, travel: 62 --pt. sg. 3 WENDE went, traveled: 587

WEY, n. road, route, passage; direction: 209, 539; WAY: 380; WEYE: 382

WELLE, adv. well; fittingly; excellently; clearly, without doubt; effectively; prosperously; rather, fairly (wel nye, just about, nearly): 195, 251, 318, 322, 324, 346, 349, 382, 448, 520; WEL: 547; WYLLE: 36

WENDE, see WEENDE

WENT, see GOON

WEPT, pt. sg. & pl. of wepe(n) wept: 101, 371

WERE, see BE

WERYNG, ger. wearing: 332

WERK, n. action in general; deeds; conduct: 258

WERK, v. to carry out, execute: 596

WERRE, n. war, armed conflict: 59, 322

WETSCHOEDE, adj. wetshod, having the feet wet: 469

WEXED, pt. sg. 3 of waxe(n) grew, became: 95

WHAN, conj. when; at what time; at the time that: 11, 12, 29, 361, 379, 483, 528

WHAS, see HO or WHAT

WHAT, pron. used as adj. what, the specific (thing): 642 --poss. WHAS whose, of which: 201, *248

WHY, rel. pron. why, for what reason, the reason why: 45

WHYLE, conj. while, throughout the time that, as long as; during the time that: 54, 193 (with the)

WHO, see HO

WYDE, adv. over an extensive space or region; far abroad: 554

WYFF, n. wife: 19, 24, 468, 555

WYGHT, n. creature: 385

WYLLE, adv. see WELLE

WYLLE, v. see WOLLE

WYNTER, n. winter: 494

WYSE, n. way, manner, fashion: 75, 207

WYSELY, adv. wisely; skilfully, cleverly; cunningly: 70; WYSELYE: 415

WYST, pt. sg. 3 of witte(n) knew, was aware: 93; NYST = ne + wyst had no idea, did not know: 608

WYTH, prep. with; by means of; in the company of: 21, 24, 61, 70, 74, 83 (twice), 85, 90, 109, 184, 189, 197, 242, 246, 262, 274, 280, 284, 294, 316, 326, 367, 377, 385, 387, 405, 413, 423, 431, 432, 456, 466, 492, 512, 530, 552, 554, 562, 574, 611, 625

WYTHHOLDEST, pr. sg. 2 of withholde(n) hold back; refrain from giving: 225

WYTHINNE, prep. within; inside of, in: 400

WYTHOUTE, prep. without, with no; excluding: 43, 59, 179, 180, 232, 376, 401, 577, 579; WYTHOUT: 108

WYTT, n. cleverness, ingenuity, skill; mind, understanding: 413, 517

WO, n. woe, grievous distress: 558; WOO: 630 --adj. WOO full of woe, woeful: 570

WODENESS, n. insanity, madness; extravagant folly, recklessness: 205

WOLD, WOLDE, see WOLLE

WOLFEZ, n. (pl.) wolves: 478

WOLLE, pr. sg. 3 of wille(n) wishes to, desires to, wants to: 635, 643 --pr. sg. 2 WOLT wish to, want to: 231 --pr. pl. 1 WOLLE intend to; are determined to: 219 --pt. sg. 3 WOLD desired to, wanted to; was determined to: 12 --pt. sg. & pl. WOLDE: 127, 235, 287 --used with inf. as auxiliary to form future tense: pr. sg. 3 WYLLE will 376, 500; WOLLE: 639 --pr. pl. *WOLLE will: 452 --pr. sbj. sg. WOL will: 289 --used with inf. as auxiliary to form the anterior future tense: pt. sg. & pl. WOLDE would: 62, 245

WOMMAN, n. woman: 370

WOOD, adj. insane, lunatic; utterly senseless; extremely rash or reckless: 211

WORD, n. word: 81

WORSCHUP, n. honor (dude worschup, showed honor): 106, 501

WORSCHUPED, pp. of worshipe(n) honored, revered: 105

WORTHY, adj. entitled to honor or respect; possessed of worth or merit: 64, 73, 284, 304, 306, 617

WORTHYNESSE, n. ceremony, pomp; worthiness: 129, 285

WOUNDE, n. (pl.) wounds: 611

WOUNDERETH, pr. pl. 1 marvel; are amazed, are astounded: 205 --ger. WOUNDRYNGE amazement, astonishment: 392

WOUNDRYNGE, see WOUNDERETH

WRYTETH, pr. sg. 3 of write(n) writes: 42 --pt. sg. 3 WROOT wrote: 247 --pt. pl. WROTE wrote: 625

WROOT, see WRYTETH

WROTE, see WRYTETH

WROTH, adj. stirred to wrath, very angry incensed: 528; WROTHE: 95

Y

YAF, see YEVETH

YE, pers. pron., pl. 2, nom. ye, you: 107, 250, 251, 258, 263, 264, 268, 334 --obj. YOW you: 264, 270 --poss. YOWRE yours: 286 --poss. adj. YOURE your, possessive form of ye used before a noun: 268; YOWRE: 446, 447

YEERIS, see YHEER

YEVETH, pr. sg. 3 of yeve(n) gives: 106 --impv. sg. YIF give: *558 --pt. sg. 3 YAF gave: 15, 118, 119, 120, 121, 125, 273, 564

YHEER, n. year: 628 --pl. YEERIS: 58

YIF, see YEVETH

YIFTES, n. (pl.) gifts: *35; YIFTEZ: *273

YOURE, YOWRE, see YE

YUT, adv. in addition, besides; still; hereafter; thus far; up to this time; at some time in the future: 254, 357, 402, 532, 621

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AUNGEYE, see ANGEOY

AVE, the Roman Catholic prayer Ave Maria or "Hail, Mary": 190, 294, 634, 634+; AVE MARIA: 294+

**AVELOUN, Isle or Vale of Avalon. According to some works, the place Arthur goes to be healed of his wounds. In Arthur, said to be the old name for Glastonbury; in marginal Latin gloss, called the Isle of Apples or Fruit [Insula pomorum Glastonia]: 614

BAREFLETE, port where Arthur lands when he goes to fight Lucius. Probably Barfleur in Normandy, the French port closest to Southampton, is meant: 344

BATHE, Bath, an earldom in SW England. Earl is Ungent: 157

BEDEWER, Bedevere; brother of Lucan; Arthur's butler. Awarded Normandy after French war; accompanies Arthur on the expedition to Mont St. Michel, where Arthur slays the giant; contributes troops from Normandy to Roman war; killed in Roman war: 120, 363, 373, 381; BEDEWERE: 389, 485; BEDWER: 377

BEDEWERE, BEDWER, see BEDEWER

BERRY, a region of central France. Conquered by Arthur in his campaign against France: 111

BOLOYNE, Boulogne, seaport city in N France. Given to Borel; contributes troops to Arthur in Roman war: 122, 313

BOOZ, Earl of Oxford; a vassal of Arthur. Attends Easter feast; fights in the Roman war: 156

**BOREL, Arthur's cousin and vassal. Awarded the city of Boulogne after the defeat of France; contributes troops from Boulogne to Roman war: 122

BRETAYGNE, BRETAINGNE, see BRETAYNE (1)

BRETAYNE (1), Britain, the island on which England, Cornwall, Wales, and Scotland are situated: 252, 515; BRETAYGNE: 319; BRETAINGNE: 265; BRETAYN: 502; BRETEYN: 126, 503 [GRETE BRETAYNE: 515; THE MORE BRETEYN: 503]

BRETAYNE (2), Brittany, coastal peninsular region of NW France. Ancient Latin name was Armorica, q.v. In Arthur, said to have been named "Little Britain" by Maximian as a memorial to Great Britain. King is

Hoel. Major ally of Arthur's in Roman war, contributing 10,000 men: 505, 513, 516; BRETAYN: 317; BRETEYN: 151 [LYTE BRETAYNE: 513, 516]

BRETEYN, see BRETAYNE (1) & (2)

BRETOUN, a Briton, native Celt of the British Isles: 261, 523 --pl. BRETOUNES: 15; BRETOUNS: 234, 519, 620

**BROUNSTEELLE, Brownsteel, Arthur's sword. Most commonly known as Excalibur; but called Caliburn, Collen Brand, and Trenchefust in various other works. Arthur is apparently the only work that refers to the sword as Brownsteel. The Latin marginal gloss to line 97 calls it Caliburnus: 96; BROUNSTELLE: 97

BROUNSTELLE, see BROUNSTEELLE

BURGOUN, Burgundy, a region in E France originally settled by Germans in the 5th century. Said to have been conquered by Arthur in the war with France: 112

CADOR, Earl of Cornwall; nephew of Arthur; father of the Constantine who succeeds Arthur. Attends Easter feast; ally of Arthur in war with Rome: 152

CADWELLE, king of North Wales; probably the Welsh Caedwalla, Cadwalader, or Cadwallon; one of Arthur's vassals. Attends Easter feast before Roman war and presumably joined Arthur in it: 144

CARLYOUN, see CAYRLYOUN

CAYRLYOUN, Caerleon-upon-Usk, Wales. Appears in Arthur and other works as Arthur's chief seat, rather than Camelot: 43, 138; CARLYOUN: 126, 585

CANTERBURY, an earldom in S England. Earl is Kynmar, one of Arthur's vassals: 160

CESAR, see JULIUS CESAR

CHARTEZ, Chartres, a city in N France. Geryn of Chartez is an ally of Arthur's in the Roman war: 315

CHESTRE, Chester, or Cheshire, an earldom in NW England. Earl is Cursal, one of Arthur's vassals: 158

CHRISTIENS, Christians: 412

COLYS, father of Reynez, one of Arthur's vassals: 173

CONSTANTYNE, the emperor Constantine I, i.e., "the Great," Roman emperor 306-337 A.D. His mother was Helena, or as she is called in Arthur, Elyne, a native of Britain. Proclaimed caesar by his father at York

in 306. Became sole emperor of Roman world in 324. Arthur claims to be his descendant and heir: 259

CORNEWAYLE, Cornwall, region in the extreme SW part of England. The location of Tintagel Castel and the place to which Mordred flees prior to the final battle with Arthur. Earls of Cornwall mentioned are the husband of Igerne (Gorlois, though he is not named in Arthur) and Cador: **19, 578, 598. CORNEWALE: 582; CORNEWELLE: 25, 152

CORNEWALE, see CORNEWAYLE

CORNEWELLE, see CORNEWAYLE

CORNYSH, Cornish men, natives of Cornwall: 620

CRYST, Christ: 631

CURSAL, Earl of Chester; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 158

DAVID, father of Delyn, one of Arthur's vassals: 175

DELYN, son of David; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 175

DENMARCH, see DENMARK

DENMARK, a kingdom in N Europe on Jutland peninsula and adjacent islands. King is Archyl: 305; DENMARCH: 148

DOLMAD, king of Gotland; Arthur's vassal. Attends Easter feast; contributes 6,000 troops to war with Rome: 146

DONAND, father of Saver, one of Arthur's vassals: 171

DORCESTRE, Dorchester, or Dorsetshire, an earldom in S England. Earl is Jonas, one of Arthur's vassals: 161

**ELEYNE, "cousin" of King Hoel of Brittany. Ravished and slain by the giant of Mont St. Michel. King Hoel erects a chapel on the mountain as a memorial to her: 400; ELAYNE: 352 --poss. sg. ELEYNES: 372

ELYNE, Helen or Helena; mother of Constantine the Great; supposedly a Briton. Wife of Constantius Chlorus; divorced by him when he became caesar (292); made pilgrimage to Jerusalem (c. 325) and there built Church of the Holy Sepulcher and Church of the Nativity; canonized, St. Helena: 260

ENGISTES, poss. sg. Hengest's. Traditionally, Hengest--King of Denmark and Sessoine--was the original Saxon invader of England. In Arthur he is said to have defeated the Britons treacherously at Stonehenge: 522; ENGYSTIS: 529

ENGYSTIS, see ENGISTES

ENGLYSCH, English, the language of England; Englishmen, descendants of Saxon invaders: 8, 521

ENGLOND, England, that portion of the British Isle exclusive of Wales and Scotland: 502, 503

ESTOUR, Easter: 117, *128

EVERAD, Earl of Salisbury; vassal of Arthur. Attends Easter feast; Arthur's ally in the Roman war: 159

EVERWYK, York, from the Latin name Eboracum: 558, 559

FLAUNDRES, Flanders, a country extending along the coast of the Low Countries. Given to Holdyne after the war with Frollo; contributes troops to Arthur in the Roman war: 313; FLAUNDRYS: 121

FLAUNDRYS, see FLAUNDRES

FRAUNCE, France, a country of W Europe. In Arthur said to have been conquered by Maximian. Ruled by the Roman governor Frollo; conquered by Arthur: 61, 65, 102, 223, 253, 266

**FROLLO, Roman governor of France; relative of the Roman emperor Lucius; slain by Arthur in single combat: 64, 67, 69, 73, 85, 96, 99; FROLLE: 212, 223

GASKOYNE, Gascony, French Gascogne; a region of SW France. Conquered by Arthur in the war with France: 111

GERYN, Gerin of Chartres; a vassal to Arthur; ally of Arthur's in the Roman war, contributing 12,000 troops: 315

**GLASTYNGBURY, Glastonbury, an abbey in Somersetshire; legendary burial place of Joseph of Arimathia; also said to be Arthur's burial place. In Arthur identified with Avalon: 616, 623

GOD, the Old Testament and Christian deity: 105, 349, 428, 432, 446, 453, 479, 496, 497, 501, 558, 639 --poss. sg. GODDES: 445, 556; GODDEZ: 387

GOTLAND, a country that includes an island in the Baltic Sea off the SE coast of Sweden and part of Southern Sweden. In Arthur said to have been conquered by Arthur before the French campaign. King is Dolmad, a vassal and ally of Arthur's: 56, 301; GUTHLAND: 146

GRYFFITHE, father of Kymbelyn, one of Arthur's vassals: 176

GRYFFITZ, son of Nagand; one of Arthur's vassals. Attends Easter feast; presumed ally of Arthur's in the Roman war: 177

GUTHLAND, see GOTLAND

GWERGOUND, Earl of Hereford; one of Arthur's vassals. Attends Easter feast; ally in Roman war: 155

GWYLMAR, king of Ireland; one of Arthur's vassals. Attends Easter feast; brings 6,000 troops with him to Roman war: 145

HERFORD, Hereford, an earldom in W England. Earl is Gwergound, one of Arthur's vassals: 155

HOEL, king of Brittany; relative of Eleyne, the maiden abducted by the giant of Mont St. Michel. Builds a chapel in Eleyne's memory. Attends Easter feast; ally of Arthur in the Roman war, contributing 10,000 troops from Brittany: 151, 317, 395; HOELL: 355

**HOLDYNE, one of Arthur's vassals. Given Flanders after the French war; contributes troops in the Roman war: 121

**YGERNE, first the wife of Gorlois, Earl of Cornwall; later the wife of Uther Pendragon. The story of Uther's infatuation with her and method of satisfying his lust is told in lines 19-28. The mother of Arthur: 6

IHESU, Jesus, the Christ: 630

INCARNACIONE, Christ's incarnation, i.e., when God became man in the person of Jesus Christ; used as a chronological reference point: 628

YRLAND, Ireland, island kingdom W of England. In Arthur said to have been conquered by Arthur before the French campaign. King is Gwylmar, one of Arthur's vassals: 56, 145; IRLAND: 302

YSELOND, see YSLAND

YSLAND, Iceland, island kingdom SE of Greenland and W of Norway. King is Malgan, one of Arthur's vassals: 303; YSELOND: 147

YTALYE, Italy, a country in S Europe, comprising the boot-shaped peninsula which extends S into the Mediterranean Sea. In Arthur said to have been conquered by Maximian: 267

JONAS, Earl of Dorchester; Arthur's vassal. Attends Easter feast; Arthur's ally in the Roman war: 161

JUGEYN, Earl of Leicester, Arthur's vassal. Attends Easter feast; Arthur's ally in the Roman war: 163

JULIUS CESAR, the famed Julius Caesar, the Roman Emperor whose conquests included France and Britain. Lucius calls him a "cousin," i.e., a relative: 215

KEYE, Kay, son of Ector and foster brother of Arthur; Arthur's steward

or seneschal. Awarded Angers and Anjou at the end of the French war; accompanies Arthur to Mont St. Michel where Arthur fights the giant: 381

KYMBELYN, son of Gryffithe; one of Arthur's vassals. Attends Easter feast; presumed Arthur's ally in the Roman war: 176

KYNMAR, Earl of Canterbury; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 160

LATIN, the Latin language: 511 [See also Glossary.]

LEYCCER, Leicester, an earldom in central England. Earl is Jugeyn, a vassal to Arthur: 163

LOMBARDYE, Lombardy, a kingdom in N Italy in the Italian Alps; founded by the Lombards, a Germanic people. In Arthur said to have been conquered by Maximian: 267

LONDOUN, London, city on the Thames River; in Arthur not depicted as an important metropolis. Also in Arthur Mordred seeks refuge in London but is turned away: 569

LOREYN, Lorraine, a duchy in NE France. Conquered by Arthur in the war with France: 112

**LUCIUS, Emperor of Rome; not an historical figure. Demands tribute from Arthur, who refuses to give it; defeated and slain in the war that follows: 203; LUCY: 405, 473; LUCIE: 420; LUCYE: 455 --poss. sg. LUCIES: 198; LUCYES: 417, 482

MALGAN, King of Iceland; one of Arthur's vassals. Attends Easter feast; contributes 6,000 troops to Arthur's Roman campaign: 147

MARIA, see AVE MARIA

MARYE, see SEYNT MARYE

MARRAN, Earl of Winchester; one of Arthur's vassals. Attends Easter feast; an ally of Arthur's in the Roman war: 154

MAXIMIAN, probably the historical Maximus, emperor of the western half of the Roman Empire who began as emperor of Britain in 382 A.D. In Arthur, king of Britain who came after Octavian. Arthur claims to be his descendant and heir. Conquered Armorica, France, Germany, Lombardy, Rome, and Italy. According to Arthur, renamed Armorica "Little Britain," i.e., Brittany, to remind men that Great Britain conquered it: 265; MAXYMYAN: 507, 512

MERLYN, Merlin, the sorcerer who exercises an oblique control over the fates of Uther and Arthur. Disguises Uther as the Earl of Cornwall so that the king may have sexual intercourse with Igerne, an act that results in the birth of Arthur. In the romance tradition Merlin takes

the infant Arthur to Sir Ector who rears him; later Merlin provides the means for Arthur to be crowned king: 21

MORDRED, the bastard son of Arthur and Arthur's sister, the wife of King Lott of Orkney; thus also Arthur's nephew and half-brother of Gawain. (None of these relationships is mentioned in Arthur). Left in charge of the kingdom when Arthur leaves to confront the Romans; usurps the throne and takes Guenevere as his wife. Musters a large army, and upon Arthur's return to England, a major civil war ensues in which both Mordred and Arthur are killed: 542, 563, 571, 577, 581, 599, 610; *MODRED: 549 --poss. sg. MODDREDES: 330

MORICE, Earl of Gloucester; Arthur's vassal. Attends Easter feast; Arthur's ally in the Roman war: 153

MOUNT JOYE, the pass of Great St. Bernard, anciently known as Mons Jovis because there was a temple to Jupiter there. Before he hears of Mordred's treachery, Arthur plans to go through this pass on the way to Rome: 540

NAGAND, father of Gryffitz, Arthur's vassal. Attends Easter feast; Arthur's ally in the Roman war: 177

NAVERNE, Navarre, a kingdom in the extreme SW corner of France, within the borders of present-day Spain. Conquered by Arthur in the war with France: 112

NORMANDYE, Normandy, a duchy on the N coast of France; settled by Norsemen in the 9th century, whence its name. Given to Bedevere after the French war; contributes troops in the Roman war: 120, 311

NORTHUMBERLOND, Northumberland, kingdom in extreme N of England, on border of Scotland. After first battle with Mordred, Arthur musters troops from Northumberland and elsewhere: 594

NORTH WALEZ, North Wales, a kingdom in northern part of the peninsula called Wales, in the W of the island of Great Britain. King is Cadwelle, one of Arthur's vassals: 144

NORWEY, Norway, a kingdom in NW Europe; occupies W part of Scandinavian peninsula. King is Alothe, one of Arthur's vassals: 149

NOSTER, see PATER NOSTER

OCTAVYAN, in Arthur is said to have been king of Britain before Maximian: 508

ORKENYE, a kingdom comprised of the Orkney Islands, an archipelago off the NE coast of Scotland. King is Sovenas, one of Arthur's vassals: 150, 303

OXENFORD, Oxford, an earldom located in central England. Earl is Booz, one of Arthur's vassals: 156

PARYSE, see PARYSS

PARYSS, Paris, a city in France located on an island in the Seine River. Frollo retreats to Paris, which is beseiged by Arthur. Falls to Arthur when he is victorious in the single-combat with Frollo: 69, 114; PARYSE: 103, 109

PATER, see PATER NOSTER

PATER NOSTER, the Lord's Prayer, or "Our Father," said in Latin: 108, 108+, 190+, 293, 294+, 348, 348+, 448+, 534, 534+, 634+; PATER (without noster): 190, 634

**PENDRAGOUN, a title given Uther. In Arthur the epithet is given because of the dragon's head on Uther's standard. Word is explained as Welsh for "dragon's head": 7; --with Uther: 5, 16, 29

PEYTOW, Poitou, a region in W central France. Conquered by Arthur in the war with France; Arthur's ally in Roman war: 111, 313

*REGEYM, son of Alard; Arthur's vassal. Attends Easter feast; Arthur's ally in the Roman war: 172

REYNEZ, son of Colys; Arthur's vassal. Attends Easter feast; ally of Arthur in the Roman war: 173

REIS, father of Tadeus, one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 174

ROMAYNE, empire of Rome: 251

ROME, both the empire and city of Rome. Arthur defies the empire and defeats the emperor Lucius in battle. He plans to attack the city, but is forced to return to England to settle with Mordred: 63, 196, 217, 228, 244, 247, 255, 262, 267, 288, 482, 538

ROMEYNES, Romans, inhabitants of Rome: 483

**ROUNDE TABLE, the round table Arthur has built so that his knights would not quarrel over precedence. In Arthur the table and its purpose are described in lines 39-54: 44, 180; TABLE ROUNDE: 53

SAYSON, see SAXOUN

SALESBURY, Salisbury, an earldom in S England. Earl is Everad, one of Arthur's vassals: 159

SARASYN, Saracens, Mohammedans or Moslems; perhaps "heathens" in general. Lucius enlists the aid of Saracens and Christians when he goes to war with Arthur: 412

SAVER, son of Donand; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 171

SAXOYNES, see SAXOUN

SAXOUN, Saxon, European people who invaded England in the middle of the 5th century. In Arthur the hatred of the Welsh, descendants of the original Britons, for the English, descendants of the Saxons, is described in lines 519-32: 528; SAYSON: 524; SAXOYNES: 521 [See also Glossary, SAYSON.]

SCOTTES, inhabitants of Scotland: 142

**SEYNT MARYE, Saint Mary, the Blessed Virgin, Christ's mother. King Hoel of Brittany builds a chapel of St. Mary on Mont St. Michel in memory of Eleyne: 398

SKOTLOND, Scotland, a kingdom in the extreme northern part of the island of Great Britain. Conquered by Arthur before the French campaign. King is Urweyn, one of Arthur's vassals. In Arthur, Arthur sends Gawain's body to Scotland for burial; he also takes troops from there for the final battle with Mordred: 55; SKOTLONDE: 591

SOUTH WALES, a kingdom in the southern part of the peninsula, called Wales, in the W of the island of Great Britain. King is Stater, one of Arthur's vassals: 143

SOVENAS, king of Orkney; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war, contributing 6,000 troops: 150

**SOWTHAMPTONE, Southampton, a port city in S England. Port from which Arthur sails when he leaves for war with Lucius: 336

SPAYNE, Spain, a country in SW Europe. Homeland of the giant who abducts Eleyne: 351

STATER, king of South Wales; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 143

**STONHENGE, Stonehenge, the monolithic formation on Salisbury Plain. In Arthur the site of Hengest's treacherous defeat of the Britons: 531

SYLCHESTRE, Silchester, an earldom in S England. Earl is Valence, one of Arthur's vassals: 162

TABLE ROUNDE, see ROUNDE TABLE

TADEUS, son of Reis; one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 174

*THEOBAND, one of Arthur's vassals: 178

TYNTAGELLE, Tintagel Castle on the W coast of Cornwall; stronghold of the earl of Cornwall. Site of Uther's deception of Igerne: 26

TOREYNE, Touraine, a region in NW central France. Conquered by Arthur in the French war: 112

TRYNYTE, the Trinity, the threefold personality of God made up of the Father, Son, and Holy Ghost: 429

UNGENT, earl of Bath; Arthur's vassal. Attends Easter feast; Arthur's ally in the Roman war: 157

URWEYN, king of Scotland, one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 141

UTHER, king of Britain; Arthur's father. Given epithet "Pendragon" by Britons because of the dragon's head on his battle standard. Becomes infatuated with Igerne, the wife of the earl of Cornwall. With Merlin's help he manages to satisfy his lust and later marries the lady: 5, 16, 27, 29 --poss. sg. UTHERIS: 22

VALENCE, earl of Silchester, one of Arthur's vassals. Attends Easter feast; Arthur's ally in the Roman war: 162

WALES, WALEZ, see NORTH or SOUTH WALES

WALYSCHE, Welsh language: 7 [See also Glossary, WALSCHE.]

WARWYK, Warwick, an earldom in central England. Earl is Argal, one of Arthur's vassals: 164

WAWEYN, Gawain, son of Arthur's sister and King Lott; Arthur's nephew. Dies in first battle with Mordred; buried in Scotland: 567 --poss. sg. WAWEYNES: 589

**WHYTSOND, Wissant, present-day Calais; a port on the N coast of France, though in Arthur it seems to be the site of Arthur's first battle with Mordred: 561

**WYNCHESTER, Winchester, a city and earldom in S England. In Arthur Uther Pendragon's chief seat, the permanent home of one of his dragon's head pennants. Also, the city in which Mordred finds temporary refuge after his first defeat by Arthur. Earl is Marran, one of Arthur's vassals: 13, 573; WYNCHESTRE: 154

YHORK, York, a city in N England. Guenevere is placed there by Mordred to dwell during the civil war with Arthur. In Arthur also called Everwyk: 559

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