

Mach hi, bi Gode, hi sal hu honen.
'Heere,' seit hi, 'laet hu castyen!
490 So moete mi God vermalendyen
of mi Reynaert so sal honen,
inne saelt hem wederlonen,
dat hijs an den dulsten zi.
Nu ne zorghet niet om mi.'
495 Nu neemt hi orlof ende hi sal naken
Daer hi zeere sal mesraken!

Nu es Brune up die vaert
ende hevet in ziere herten onwaert
ende het dochte hem overdaet
500 dat yement soude sijn so quaet
ende dat hem Reynaert hoenen soude.
Dort doncker van eenen woude
quam hi gheloepen dor eene wostine
daer Reynaert hadde de pade sine
505 gheslegghen crom ende menichfoude,
also als hi huten woude
hadde gheloepen om sijn bejach.
Beneden der woestinen lach
een berch oech ende lanc.
510 Daer moeste Bruun sinen ganc
te middewaerde over maken,
sal hi te Manpertus gheraken.
Reynaerd hadde so menich huus,
maer die casteel Manpertus
515 dat was die beste van sinen borghen.

495-96 The narrator comments that Bruun will meet a bad end. In this way, after Nobel's earlier warning that Bruun must beware of the wicked fox's tricks (482-88), he heightens the suspense for his public. Rather than asking themselves whether or not the bear is going to be duped, they will have wondered how this is going to happen. Various comments by the narrator in what follows (611, 638-43, 1075-80, 2164-78, 3295) and explicit asides by Reynaert (623-26, 2034-49) serve the same function (cf. p. 22).

502-12 By describing Bruun's journey through a variety of landscapes the narrator indicates

By God, he will disgrace you if he can.’
 ‘My Lord,’ said he, ‘stop these admonitions!
 490 May God’s curse be upon me
 if Reynaert disgraces me in such a way
 that I shall not be able to repay in kind,
 making him look silly.
 Do not worry on my account.’
 495 Now he takes his leave and will arrive
 in a place where he will encounter much misfortune!

First summons

Now Bruun is on his way
 and he considers it unlikely in his heart
 and it seemed to him absurd
 500 that anyone would be so wicked
 and that Reynaert would disgrace him.
 Through the darkness of a forest
 he made his way through a wasteland
 where Reynaert had made his tracks
 505 crooked and manifold,
 each time when he had left the forest
 to go hunting.
 On the other side of the wasteland
 was a mountain, high and broad.
 510 Bruun had to make his way
 across it in the middle
 to reach Manpertuus.
 Reynaert had very many residences,
 but the castle of Manpertuus
 515 was the best of his strongholds.

that the bear now enters a different world. He leaves the ordered world of the court and enters the trackless wilderness where Reynaert is lord and master. Here and elsewhere, the spatial transition also clearly implies a moral lapse (cf. pp. 23-24).

512 In the *Roman de Renart*, Renart’s strongest fortress is sometimes called Maupertuis in addition to Malpertuis. It is likely that the scribe of the Comburg manuscript (or a predecessor) took the third letter of the word for an *-n*. Like Malcroys the name means ‘evil hole’.

Daer trac hi in als hi in zorgen
ende in noede was bevaen.
Nu es Brune die beere ghegaen
dat hi te Manpertuus es comen,
520 daer hi de porte hevet vernomen
daer Reynaerd hute plach te gane.
Doe ghinc hi voer die barbecane
sitten over sinen staert
ende sprac: 'Sidi in huus, Reynaert?
525 Ic bem Bruun, des coninx bode. [195vb]
Die hevet ghezworen bi sinen Gode,
ne comdi niet ten ghedinghe
ende ic hu niet voer mi bringhe,
recht te nemene ende te ghevene
530 ende in vreden voert te levene,
hi doet hu breken ende raden.
Reynaerd, doet dat ic hu rade
ende gaet met mi te hove waert.'
Dit verhoerde al nu Reynaert,
535 die *voer in* sine poerte lach,
daer hi vele te ligghene plach
dor waremhede van der zonnen.
Bi der tale die Bruun heeft begonnen
bekenden althant Reynaert
540 ende tart bet te dale waert
in sine donckerste haghedochte.
Menichfout was zijn ghedochte
hoe hi vonde sulken raet
daer hi Bruun, den fellen vraet,
545 te scherme mede mochte driven
ende selve bi ziere eeren bliven.

522 The *barbecane* ('barbican') is a barricade which forms the outer defence of the castle.

531 *breken ende raden*: to break someone's bones and subsequently place him on a wheel.

547-622 Reynaert misleads Bruun by stressing the futility of his journey, saying that he would have gone to King Nobel's court day anyway, if only he had not eaten far too much of some new kind of food. Bruun reacts immediately. On his arrival the bear had addressed Reynaert formally (*Sidi in huus?* 524), as befits his role as the king's messenger. But now that his craving has been aroused, he forgets his official role and changes to an informal mode of address (*wat haetstu*, 562). The bear is no longer master of himself, as is also clear from