

Stanzaic Guy of Warwick

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Introduction

Summary of the Story

The narrative of the *Stanzaic Guy of Warwick* begins with Guy's return to Warwick after he has established his status as a pre-eminent knight in a series of battles and adventures across Europe. He marries Felice, the daughter of the earl of Warwick and the original inspiration for the conquests in battle that have dominated his life up until this point. Their marriage celebrations last for two weeks, during which time Felice conceives a son (lines 1–228). The festivities are barely over when Guy is suddenly struck by remorse for his past deeds at arms. He repents that he has so long neglected God and is inspired to go on a pilgrimage of atonement. Despite Felice's protestations, and having her assurance that she will not reveal his departure until he is away, he sets off wearing a gold ring from Felice and disguised as a pilgrim. Felice is distressed and only desists from suicide because she knows that she is pregnant and that Guy might be accused of her murder. The next day she tells her father of Guy's departure and search parties are sent out to find him (lines 229–516).

Meanwhile, Guy reaches Jerusalem and Bethlehem, where he visits the holy places. Guy then encounters Earl Jonas and hears of his plight. Jonas tells the story of how he and his fifteen sons had been warring with the Saracen invaders of Jerusalem and, having pursued them into Saracen lands, were outnumbered and imprisoned by King Triamour. During their imprisonment, Triamour's son, Fabour, fought with and killed Sadok, the son of the rich and powerful Sultan. As punishment, the Sultan's court granted Triamour a year and forty days in which to find a champion to match the Sultan's Egyptian giant, Amorant. When asked by Triamour for advice on this matter, Jonas told him that only Guy of Warwick or his companion Herhaud could defeat such a giant. He then made a bargain with Triamour and agreed to bring him Guy or Herhaud within a year in exchange for his liberty and that of his sons. Ever since, Jonas has wandered throughout Europe and the East searching for Guy and Herhaud (lines 517–864). Guy offers to act as Triamour's champion and, though initially put off by Guy's bedraggled appearance, Jonas accepts and presents him to King Triamour in Alexandria. Triamour tells Guy (who uses the pseudonym "Youn") that he should hate him for being an Englishman and a fellow countryman of Guy (who slew his brother and his uncle). Nevertheless, after some speculation about Guy's shabby dress, he accepts him as champion and promises that if he wins he will not only release Jonas and his sons but will liberate and ensure safe passage for

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all Christian travelers to the Holy Land (lines 865–1056). Guy arms for a battle which takes place in a field encompassed by a river. During the battle Guy grants Amorant leave to drink but, when he asks for the same privilege, is denied unless he reveals his true name. When he hears Guy's name, Amorant is infuriated since Guy in his younger years had wrought such destruction on the Saracen people. Guy makes a desperate dash for the river to drink, then resumes battle, cutting off both Amorant's hands and then his head, which he presents to Triamour, who holds true to his promised rewards. Guy reveals his identity to Jonas before sending him back to his homeland (lines 1057–1683).

Next Guy visits the shrines of Greece and Constantinople. After another long pilgrimage he reaches Germany where he encounters his old friend Tirri, who is in a wretched state. Unrecognized, Guy encourages him to explain the cause of his poverty and distress, and Tirri describes how the Emperor's steward Berard has falsely accused him of the death of his uncle, Duke Otoun (who in fact was slain by Guy during his youth). Tirri tells how he was imprisoned but then, following an appeal to the Emperor by his friends, was released on agreement that he would find and bring Guy to defend him against Berard's accusation. Having searched far and wide, Tirri is now convinced that Guy must be dead. He is full of despair as the time has now come to fulfill his agreement with the Emperor (lines 1684–1896). Guy offers comfort and Tirri has a dream that leads the two of them to a cave of treasure, from which Guy takes a magnificent sword. They head towards court together, but Tirri becomes so fearful that Guy leaves him at an inn and goes on alone. He enters the court as an anonymous pilgrim, angers Berard with reports of his bad reputation abroad, and challenges his treatment of Tirri, whom he then agrees to defend (lines 1897–2136). Guy and Berard are prepared (Berard with a suit of "double" armor and Guy with the sword from the treasure cave), and they engage in a fierce battle. Tirri hides in a church; when he does emerge to view the battle, he is unable to believe that the warrior on the field is the same pilgrim who volunteered to take his part. Evening falls, and it is agreed that the battle will be resumed next morning. During the night, through Berard's treachery, Guy is cast adrift in his bed on the sea and rescued by a fisherman (lines 2137–2400). The Emperor confronts Berard when he finds the pilgrim gone the next morning. However, the fisherman intervenes with the news of his rescue and the battle is resumed until Guy is victorious. Guy goes to tell Tirri the news of Berard's defeat and, after correcting his fears of betrayal, has him reinstated as steward in place of the treacherous duke. Before departing, Guy reveals his identity to Tirri (lines 2401–2784).

Guy returns to England where he learns that King Athelstan and the English barons are at Winchester praying to God for help against the Danish invaders. The Danes have demanded tribute if no match can be found for their gigantic African champion, Colbrond. No champion for the English comes forward, but that night Athelstan is visited by an angel who tells him that his champion will be the first pilgrim at the north gate of the city the next day. The king follows the angel's instructions and finds Guy, who eventually agrees to take up the fight despite reservations about his own waning physical strength (lines 2785–2976). Guy is armed

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and prays for divine deliverance. The terms of the battle are set and Colbrond comes forward armed in black steel and with enough weapons to fill a cart. Guy struggles under Colbrond's blows and loses his sword. He makes a dash for Colbrond's stash of weapons and selects a long-handled axe. Colbrond is so enraged that his aim goes awry. When he reaches to retrieve his sword, Guy takes the opportunity to cut off his arm; when he tries again for the weapon, reaching downwards, Guy beheads him. There is great rejoicing among the English, though Guy will accept no reward and asks only for the return of his pilgrim's cloak. Before leaving Guy reveals his identity to Athelstan and elicits from him a promise that he will keep his secret for a year (lines 2977–3324).

Guy joins the poor men fed by Felice at the gates of Warwick Castle and one day is among thirteen invited to eat alongside her. Still unrecognized, he is singled out by Felice for his poor demeanor and offered daily sustenance. However, when the tables are set he leaves. He goes to a hermitage in a nearby forest, where he hopes to receive instruction. When Guy finds the hermit has died, he decides to remain there himself and receives the sacraments daily from a priest. A week before death he is visited by an angel and told to make his final preparations. He sends his page to Felice with her gold ring, and she reaches him on the point of death. A miraculous, sweet smell surrounds Guy after death, and no physical effort can move his body from the hermitage. Felice dies soon after and is buried alongside Guy. When news reaches Tirri, he moves their bodies to Lorraine and has an abbey built where masses are continually sung for Guy and Felice (lines 3325–3576).

Manuscript, Language, and Literary Relations

The source for the *Stanzaic Guy of Warwick* is the Anglo-Norman *Gui de Warewic*, a romance written in England in the thirteenth century (c. 1220) which recounts the story of Guy's life from his earliest years until his death and includes the adventures of his son Reinbroun. It is a vast, ambitious romance and its grand, epic sweep consumes close to thirteen thousand lines. The process of translation into English by the redactor of the *Stanzaic Guy of Warwick* (c. 1300) involved adaptation at a number of different linguistic levels. The redactor limited himself to approximately one-third of the source material, rendering the three and a half thousand or so lines which deal with the story of Guy's later life, from his marriage until his death (*Gui de Warewic*, lines 7409–8974 and 9393–11656). In addition to selecting a specific section of the source, the redactor chose to convert the verse form and rendered the couplet source into twelve-line tail-rhyme stanzas. A number of significant and sometimes revealing adaptations to the content were also made by the redactor (see the Explanatory Notes).

The only extant copy of the *Stanzaic Guy of Warwick* appears in National Library of Scotland Advocates' Manuscript 19.2.1 (known as the Auchinleck Manuscript), folios 146vb–167rb. This manuscript is thought to have been produced in London in the 1330s and

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is one of the largest and earliest collections of Middle English verse. It is notable not only for its wide-ranging compilation of romances, but also for the variety of other Middle English verse texts it contains, including chronicle, satire, hagiography, and pious instruction.

The *Stanzaic Guy of Warwick* is preceded in the manuscript by a couplet *Guy of Warwick* (folios 108ra–146vb), a romance that deals with the early years of Guy's life, from his childhood role as cupbearer to the earl of Warwick through the subsequent years in which he proves his prowess as a military champion. The stanzaic *Guy*, dealing as it does with the later years of Guy's life, is thus presented as a sequel to the couplet *Guy*. A third installment of the legend then follows: the romance *Reinbroun* (folios 167rb–175vb), which deals with the story of Guy's son. Between them, these three romances cover all the material from the Anglo-Norman source *Gui de Warewic* and present, albeit in piecemeal form, a complete version of the legend in Middle English.

A number of commentators have considered the question of why and how these three texts, with such marked stylistic differences between them, came to be juxtaposed in this manuscript. Carol Fewster approaches the issue from a literary perspective. She draws attention to the way that the pious themes of the latter part of the legend in many ways undermine the values of the first part and as a result offer an ironic commentary on the traditional values of knighthood. Her thesis proposes that the pairing of the couplet and stanzaic texts in the Auchinleck Manuscript was intentionally contrived in order to draw attention to these literary themes. The shift in style and verse form, she argues, brings out contrasts and comparisons between Guy's early and later life that are inherent in and important to the narrative.¹

The work of Fewster is undoubtedly important for reading the *Stanzaic Guy of Warwick* within the context of the Auchinleck Manuscript. However, there has been a tendency to overstate this kind of reading and only consider the couplet *Guy* and the stanzaic *Guy* in terms of their association with one another. This tendency has been encouraged by Laura Hibbard Loomis' notorious theory (1942) that the Auchinleck Manuscript was produced in a bookshop where texts were translated as well as copied. Her theory is based largely on analysis of the poem and proposes that all three parts were translated simultaneously by a team of poet-scribes who decided to dismantle the source text into three different sections during translation. More recent work on the Auchinleck Manuscript and its texts has shown that Loomis' production theory is untenable and that the manuscript should not be regarded as a bookshop production but as the result of the careful compilation of pre-existing texts.² This recognition that Auchinleck was not a collection of new translations but a compilation of available texts (some of which had been in circulation for several decades) is important to understanding the stanzaic

¹Fewster, pp. 85–89.

²Timothy A. Shonk, "A Study of the Auchinleck Manuscript: Bookmen and Bookmaking in the Early Fourteenth Century," *Speculum* 60 (1985), 71–91. See also Ikegami, pp. 17–33.

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Guy. It shows that, although linked to these other romances in this manuscript, it was originally composed and intended to be read as an independent romance.

It is important not to lose sight of the fact that the stanzaic *Guy* was composed independently and was likely to have circulated and been read on its own elsewhere, that is, without the couplet *Guy* or *Reinbroun*. Study of the language confirms the autonomy of the stanzaic *Guy*: Maldwyn Mills has pointed out that it derives from a version of *Gui de Warewic* different from that of the couplet *Guy* (and that they could not, therefore, have been translated under the same circumstances).³ Furthermore, whereas the couplet *Guy* was most likely to have been composed in London, examination of the dialect shows that the stanzaic *Guy* was composed in an East Midland dialect. Southern and Eastern influence are suggested by two features: the reflex of OE *y* is regularly <e>, for example, *kende* : (*hende*) in lines 301–02 and 370–71, and *dent* : (*went*) in lines 3148–49; and the reflex of OE *ea* before *l*-combinations is <e> or <o>, for example, *welde* : *beld* : (*feld* : *scheld*) in lines 1191, 1194, 1197, and 1200, *bihold* : (*gold*) in lines 1993–94, and *teld* : (*feld*) in lines 2107–08. Southern influence is also indicated by instances in rhyme of the verbal suffix *-th* for singular and plural forms of the third person present indicative (lines 724 and 3195). There are also certain relatively unusual lexical forms which seem to have been restricted to East Midland texts, such as *he* (“they,” lines 942, 1075, and 3274) and *therkenes* (“darkness,” line 1217). Amid this dominant Southern and Eastern coloring, one further feature convincingly indicates an East Midland provenance: certain Northern-derived rhyme sequences are included in which the reflex of OE *ā* is <a>, such as those of the type *sare* : *ware* : (*fare* : *bare*) in lines 573, 576, and 567, 570, respectively. These Northern-derived rhyme sequences are traditional and, in the context of a large number of Southern and Eastern rhymes, should not be regarded as indicative of a Northern provenance but as broadly characteristic of East Midland romance composition. The stylized nature of the language makes it difficult to attempt more precise localization of the dialect. However, as there is nothing in the vocabulary or proportions of forms to suggest the extreme East or North, somewhere in the South Central part of the region, such as Cambridgeshire, is most likely.⁴

The twelve-line tail-rhyme stanza is typical of East Midland romances from this early date, and it determines certain features of their style and tone. Like other stanzaic romances, the

³ Mills, 1991, p. 215.

⁴ This analysis takes into consideration the original language of the stanzaic *Guy* and the detailed discussions that are available elsewhere of the dialect of Auchinleck Scribe 1, who copied the text into the manuscript. A profile of Auchinleck Scribe 1’s written repertoire, which localizes his dialect within Middlesex, is provided in *A Linguistic Atlas of Late Medieval English*, ed. Angus McIntosh, M. L. Samuels, and Michael Benskin (Aberdeen: Aberdeen University Press, 1986), linguistic profile (“LP”) 6510. A slightly different interpretation of the linguistic evidence, which localizes the language of this scribe within London, is offered by M. L. Samuels in his seminal study “Some Applications of Middle English Dialectology,” *English Studies* 44 (1963), 81–94; see especially pp. 87–88.

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stanzaic *Guy* displays a tendency toward highly patterned phrasing, including alliteration. This is especially so in phrases involving poetic vocabulary (such as “bern,” lines 10, 198, 239, 587 and “wede,” lines 117, 207, 293, 366, 440, 630, 1065) and in the tail-rhyme position. The tail line regularly contains highly stylized descriptive additions which may be repeated elsewhere in the text or borrowed between romances. The opening stanza, for example, has three tail lines each with conventionalized, alliterating epithets in praise of Guy: “freest founde in fight . . . man most of might . . . Of Warwike wise and wight” (lines 6–12). Similarly, the designation of descriptive formulae to the tail-line position determines the structure of the earl of Warwick’s speech to Felice. It here also results in a repeated line, when the same formula is used twice:

Than seyd th’erl with wordes fre
“Douhter, yblisced mot thou be
Of Godes mouthe to mede.
Ich hadde wele lever than al mi fe
With than he wald sposy thee,
That douhti man of dede.
He hath ben desired of mani woman
And he hath forsaken hem everilcan,
That worthly were in wede.
Ac natheles ichil to him fare
For to witen of his answare,
That douhti man of dede.” (lines 109–20)

As these examples begin to show, the stanza form encouraged the use of certain techniques, structural patterns, and traditional rhymes and phrases. These can be observed in other stanzaic romances and, broadly speaking, have resulted in a stylistically distinctive corpus. An occasionally lyrical tone is also distinctive among the stanzaic romances, and in the stanzaic *Guy* this can be found in descriptions of nature where simile or metonym are employed:

Than seighe he an ermine com of his mouthe,
Als swift as winde that bloweth on clouthe
As white as lilii on lake (lines 1936–38)

The sterres on the heven he seighe,
The water about him drawe.
Thei he was ferd no wonder it nis;
Non other thing he no seygue, ywis,
Bot winde and wateres wawe. (lines 2348–52)

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This lyrical tone can be contrasted with the strongly epic-influenced style of the couplet romances produced in London in the early fourteenth century, such as *Kyng Alisaunder*, *Of Arthour and Merlin*, and the couplet *Guy of Warwick*.⁵

Mills has suggested that composition of the stanzaic *Guy* was directly inspired by knowledge of the style and thematic context of another East Midland stanzaic romance, *Amis and Amiloun*:

The romance of [*Amis and Amiloun*], broadly cognate in tone and in some of its material, first suggested that the final stages of Guy's story should be told as a self-contained romance, and told in tail-rhyme stanzas instead of couplets.⁶

The number of parallels between the stanzaic *Guy* and *Amis and Amiloun* lend plausibility to Mills' proposal.⁷ But these similarities of tone should also be seen within the context of a broader interest in themes of piety and long-suffering exhibited among a number of early stanzaic romances. In addition to the stanzaic *Guy* and *Amis and Amiloun*, these include a cluster of stories of the Eustace or Constance type, such as *Octavian*, *Sir Isumbras*, and *The King of Tars*.⁸ It was an interest in such themes that gave impetus to the decision of the redactor of the *Stanzaic Guy of Warwick* to focus upon the legend's hagiographic content. Although the identity of the redactor and the earliest readership of the stanzaic *Guy* remain unknown, then, a literary and linguistic community can to some extent be implied. An early fourteenth-century tradition of romance composition, which used the stanza form and was focused upon the East Midlands, was influential in terms of both linguistic procedures and the selection of material. It was as a result of contact with this tradition that the redactor of the stanzaic *Guy* achieved the distinctive tone and the intensified piety which characterizes this version of the romance.⁹

⁵ Smithers, 1957, pp. 40–55; Wiggins, pp. 222–25.

⁶ Mills, 1991, p. 227.

⁷ These are listed and discussed in detail by Mills, 1991, Loomis, and W. Möller, *Untersuchungen Über Dialekt u. Stil des Mitteleng. Guy of Warwick in der Fassung der Auchinleck-Handschrift u. Über das Verhältnis des Strophischen Teiles des Guy zu der Mitteleng. Romanze Amis und Amiloun*, Ph.D. Dissertation, Konigsberg, 1917, pp. 47–105.

⁸ For discussion of the date, provenance, and content of these romances see Severs, vol. 1.

⁹ Andrea Hopkins, p. 79, observes in the stanzaic *Guy* "a marked intensification of the pious elements of the Anglo-Norman poem" resulting from the Middle English redactor's alterations to structure and tone. Her chapter on *Guy of Warwick* provides further discussion of this issue. For an example of a specific modification which increases the pious themes of the Middle English redaction, see the note to lines 2353–70 in this edition.

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Pilgrimage

Every romance involves a journey or quest of some kind. This may be an exile, banishment, separation, seeking of fortune, abduction, abandonment, or a crusade. In the case of the *Stanzaic Guy of Warwick*, the journey is a pilgrimage. The traditional narrative pattern of “exile-and-return,” common in romance and folktale, underpins Guy’s pilgrimage and is defined around five episodes: (1) the departure from Warwick and journey to the Holy Land, (2) the battle with Amorant in the East, (3) the battle with Berard in Germany, (4) the battle with Colbrond at Winchester, and (5) the return to Warwick and removal to the hermitage. Structural symmetry is maintained by the geographical departure and return to Warwick and the use of parallel characters and episodes (the first and fifth stages both feature Felice; the second and fourth stages both involve a battle with a monstrous opponent).

The adaptation of the well-rehearsed exile-and-return pattern to incorporate a pilgrimage of atonement is the result of the narrative’s close association with the *Life of Saint Alexis*. Guy, like Alexis, leaves his wife when newly married in order to pursue a life of pious devotion and poverty in the Holy Land. The *Stanzaic Guy of Warwick* is thus the first Middle English romance in which hagiographical material and themes are incorporated, and (including the other versions of *Guy of Warwick*) it is the one in which their incorporation is most complete.¹⁰ Guy much more closely follows the pattern of a saint’s life than the heroes of other so-called penitential romances, like *Sir Isumbras*, *Sir Gowther*, and *Robert of Cisyle*.¹¹ He is the only protagonist, for example, who does not re-enter secular society but dies a pilgrim-hermit with posthumous miracles to confirm his spiritual status. And whereas Sir Isumbras, Sir Gowther, and Robert of Cisyle each undertake a pilgrimage as a one-time penitential act, Guy’s pilgrimage never ends.

It is the treatment of the pilgrimage motif that to a large extent determines Guy’s portrayal and that is used to characterize and idealize his distinctively chivalrous brand of piety. Pilgrimage is by no means an unusual theme in medieval literature, but it receives a particular kind of treatment in the stanzaic *Guy*. In general terms, the presentation of Guy’s pilgrimage is underpinned by the well-known theme of the “pilgrimage of life.” According to this metaphor, all people are pilgrims exiled from their home who must make their way towards their spiritual goal or homeland and endure hardships and temptation along the way. The three battles Guy undertakes are thus figured as representations of the obstacles or temptations that the Christian pilgrim must overcome on the path of life. This is achieved through the

¹⁰ For further discussion of the relationship between *Guy of Warwick* and the *Life of Saint Alexis*, see Dannenbaum, 1984, pp. 357–63, and Klausner, pp. 103–17.

¹¹ The term “penitential romance” is applied by Hopkins, whose study provides a thorough comparison of this group of Middle English romances.

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alternating use of angelic and demonic imagery. In the first battle Guy's opponent is described as a kind of devil: Amorant seems to be “a fende . . . comen . . . out of helle” (lines 743–44), he is “the devels rote” (line 922) or “a devel fram helle” (line 1139), and his sword was “bathed in the flom of Helle” (line 1177). In counterpoint, the second battle figures Guy as an angel: he fights with a sword which shines and flashes like lightning (lines 1988–91) and which he believes was sent to him “fram Heven” (line 1992); those watching the battle say to one another that the “pilgrim was non erthely man; / It was an angel from Heven cam” (lines 2248–49) and conclude that to punish Berard’s wickedness God has sent this “angel out of heven-blis” (line 2255). Both strands of imagery come together in the final battle when Guy, bearing a jewel that emanates light and an image of the Three Kings, encounters Colbrond the “fendes fere” (line 3066) whose black armor seems to be that of a “fende of Helle” (line 3060).¹²

The metaphorical and figural potentials of Guy’s pilgrimage are made apparent in the text in this way, but there is also a marked interest in the actual pilgrimage that Guy undertakes. Guy first of all visits the shrines and holy places of Jerusalem and Bethlehem. The journey to the Holy Land was the most ambitious, arduous, and exalted of all medieval place pilgrimages.¹³ It is therefore remarkable that, having visited the Holy Land, Guy still desires to see more holy places:

Yet he bithought him sethen tho
Forte sechen halwen mo
To winne him heven-medē. (lines 526–28)

He extends his pilgrimage farther around the eastern Mediterranean, to the shrines of Greece and Constantinople. Whilst his pilgrimage exceeds the highest of expectations in terms of its geographical scope, it also exemplifies a method of spiritual scourging through physical hardship. Guy will pay for his sins through bodily suffering:

¹² Comparison can be made with the fully developed allegory of pilgrimage presented in *Le Pèlerinage de la Vie Humaine* by Guillaumne de Deguileville (first recension, c. 1330–31), where the pilgrim encounters personified sins and wears a suit of armor symbolizing his Christian virtue. For a discussion of this text and its translation into Middle English prose see *The Pilgrimage of the Lyfe of the Manhode*, ed. Avril Henry, 2 vols., EETS o.s. 288, 292 (Oxford: Oxford University Press, 1985, 1988).

¹³ “Place pilgrimage,” a term used by Dee Dyas, refers to pilgrimages to holy places, a practice “by no means universally approved and . . . by some regarded as actually harmful to the spiritual life” (pp. 4–5). Dyas differentiates three basic strands of life as pilgrimages: interior pilgrimage (the Contemplative Life — monasticism, anchoritism, meditation, and mysticism), moral pilgrimage (the Active Life, manifesting daily obedience to God and commitment to avoiding the Seven Deadly Sins), and place pilgrimage, to specific sites for general indulgences, healing, or to learn express devotion (p. 6).

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That ich have with mi bodi wrought,
With mi bodi it schal be bought
To bote me of that bale. (lines 346–48)

He will walk “barfot” (lines 263, 345) and beg for food (line 264), and the references, as the story progresses, to his gradual dishevelment and deterioration make his physical denial a key feature of the journey.

In these ways an idealized place pilgrimage is depicted. But this is given a further dimension as, simultaneously, Guy’s place pilgrimage comes to represent his moral pilgrimage. The idea of a moral pilgrimage involves living out one’s prescribed social role, according to one’s calling, in the obedient service of God.¹⁴ As a knight, Guy’s fulfillment of his social role gains particular emphasis through his success as a crusading figure. His victory in the service of Earl Jonas and King Triamour leads to the release of all Christian prisoners and the granting of free passage for all Christian pilgrims in the Holy Land. This has real significance for a period in which “Saracens” presented a threat to Christian visitors to Jerusalem and when battles over the control of Jerusalem resulted in the crusades.¹⁵ Crusade was itself regarded as a kind of pilgrimage and, again, it is a type of pilgrimage at which Guy excels.

Guy’s third and final journey is presented as the culmination of his pilgrimage experience: the interior pilgrimage. Contemporary writing depicts interior pilgrimage as a psychological and emotional journey towards union with God. In contrast to the other kinds of pilgrimage, it is accompanied by physical immobility and social withdrawal. It is this kind of stationary pilgrimage that Guy undertakes in the hermitage and in relative solitude in the final stage of his life. Guy’s preparedness for this final pilgrimage is built into the structure of the narrative: there is a gradual decreasing of movement at each stage, and each of Guy’s journeys is shorter than the last. Great expanses of land are covered in the first two stages (Warwick to Jerusalem, Constantinople, and Germany), but then each journey contracts as Guy travels from Germany to Winchester, then to Warwick, and finally to the hermitage in a forest outside the city. This correlation between spiritual growth and increased stability is also figured in terms of the shift in Guy’s role from one who causes to one who cures wandering. Both Jonas and Tirri wander distressed and lost because they are seeking Guy, and it is Guy who is able to return each to his home and to a position of social stability.

¹⁴ The term “moral pilgrimage” is used by Dyas to define this kind of daily obedience; for further discussion of the term, including analysis of its appearance as an important concept in medieval writings, see pp. 6–7 and her chapters on *Piers Plowman* and *The Canterbury Tales*. See note 12, above.

¹⁵ For further discussion of contemporary journeys to Jerusalem and their significance see: Dyas, pp. 236–37, and Colin Morris, “Pilgrimage to Jerusalem in the Late Middle Ages” in Morris and Roberts, pp. 141–63.

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The stanzaic *Guy* is unusual in its attempt to present and reconcile several different types of pilgrimage within a single narrative. Guy's place pilgrimage is overlaid with his moral pilgrimage and both are followed by an interior pilgrimage. As Dyas observes, these three distinct types of pilgrimage are most often found in tension or conflict with one another in medieval literature and writings.¹⁶ Underlying these tensions was the long-standing debate over place pilgrimage. Critics emphasized the liability of place pilgrimage to abuse, questioned its theological justification, and challenged its relevance alongside versions of pilgrimage which promoted good works and inner virtue. This sense of the inferiority of place pilgrimage can, to some extent, be detected in the *Stanzaic Guy of Warwick*. There is an embedded hierarchy of pilgrimage within the narrative, according to which interior pilgrimage is the superior or higher form. It is no coincidence that it is Guy's final, inner journey which leads him to tread the "redi way . . . to the blis of Heven" (lines 3415 and 3419). However, any real sense of conflict or tension between the different types of pilgrimage is avoided by presenting the interior pilgrimage as the culmination of Guy's journeying. This final journey does not supplant the others, it is prepared for by them.

These idealized notions of pilgrimage are set against the more materialistic attitude to piety voiced by Felice who, attempting to dissuade Guy from departure, tells him that: "Chirches and abbays thou might make / That schal pray for thi sake" (lines 331–32). Whereas Guy is moved by penitential remorse and a desire to make right his individual relationship with God, Felice's piety is based on a more straightforward transaction whereby her charitable donation equates with spiritual merit. The pious behavior of both Guy and Felice conforms to contemporary definitions of orthodoxy, but it is Guy's emphasis upon a personal relationship with God that is promoted and preferred by the narrative.

The presentation of Guy as an ideal or model pilgrim is signaled directly during his final battle when he carries:

A targe listed with gold
Portreyd with thre kinges corn
That present God when he was born,
Mirier was non on mold. (lines 2997–3000)

The Three Kings, who journeyed from the East to pay homage to Christ, are archetypal pilgrims. The image replaces the heraldic arms usually displayed on a shield to identify a knight, and, as such, it makes a bold statement about Guy's identity. Up until this point, Guy has taken the role of pilgrim as a disguise; here, the pilgrim identity has become his own. The development of Guy's identity is central to much of the dramatic irony in the text. It is also

¹⁶ See note 12, above.

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suggestive of Guy's figural potential.¹⁷ He is repeatedly presented as a figure who provokes speculation and inquisition from others, and a number of attempts are made to interpret or decipher his identity from his physical appearance.¹⁸ The public revelation after Guy's death of his dual role as knight and pilgrim-hermit is the occasion for further speculation and confusion. Should he be commemorated with the pomp due to a chivalric knight and military hero, or should his burial reflect his life as an impoverished, pious recluse? Far from being resolved at the end of the narrative, the chaos ensuing over his burial is presented as the closing tableaux. The narrative invites interpretation of the significance of Guy as a pious figure, and the emblem of the Three Kings, model pilgrims, on his shield sets the standard by which he is to be judged.¹⁹

The significance of Guy as a pious figure has continued to be debated by critics and commentators who have also found that the figures of "ideal knight" and "ideal pilgrim" do not necessarily reside comfortably together.²⁰ Comments from contemporary churchmen have been used to enforce the assertion that in a number of respects Guy's piety was lacking. There remains, however, no doubt about the widespread popular success of Guy as a pious figure in the two centuries following the composition of the *Stanzaic Guy of Warwick*. The figure of Guy the pilgrim-hermit gives an extra dimension to the *Speculum Gy de Warewick* (that survives in eight manuscripts, including the Auchinleck Manuscript), in which Guy's instruction by the hermit becomes the dramatic frame for a homiletic sermon.²¹ Objects associated with Guy's life were held at Winchester Cathedral and described by Gerard of Cornwall and John Lydgate.²² In fifteenth-century Warwick, a chantry chapel was built in Guy's honor and the supposed location of his "cave" and the "well" from which he drank were

¹⁷ Roger Dalrymple, 2000, p. 122, also acknowledges this possibility and argues that the allegorical significances of the narrative are strongly suggested by the language.

¹⁸ Jonas (lines 899–900), Triamour (lines 1003–08), Amorant (lines 1478–88), Tirri (lines 2272–92), and Felice (lines 3361–62) each comment on Guy's appearance or identity and always in a way that involves puzzlement, speculation, and curiosity.

¹⁹ Of particular relevance here is the discussion of "the significance of a knight's coat of arms in relation to his honour or dishonour" and "the relationship of peculiar intimacy between knight and sign" in J. A. Burrow, *Essays on Medieval Literature* (Oxford: Clarendon Press, 1984), chapter 7, "Honour and Shame in *Sir Gawain and the Green Knight*," pp. 122–23.

²⁰ Dannenbaum, 1984, and Hopkins each offer a detailed consideration of this issue; see also the note to lines 2728–33 in this edition.

²¹ *Speculum Gy de Warewyke*, ed. Georgiana Lea Morrill, EETS e.s. 75 (London: Kegan Paul, Trench, Trübner & Co., 1898; rpt. Millwood, NY: Kraus Reprint, 1973).

²² The objects at Winchester are described in full in the note to line 2794 of this edition.

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subsequently discovered.²³ These artifacts, from a range of different geographical regions and social levels, imply how widely known the story of Guy of Warwick the knight turned hermit must have been. They became objects of veneration themselves, objects of pilgrimage, and as such they indicate how the text can itself be seen in part as a promotional document. Above all, they indicate the way in which, by combining the popular motif of pilgrimage with the idealism of romance, the *Stanzaic Guy of Warwick* contributed to the construction of a late medieval cultural icon.

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[c. 1500; couplets. Edited as a single text, Julius Zupitza, *The Romance of Guy of Warwick: The Second or Fifteenth-Century Version*, EETS e.s. 25–26 (London: Trübner, 1875–76).]

²³ Descriptive accounts of the wide-ranging appearances of the figure of Guy of Warwick are provided by Richmond and Ronald Crane.

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[Fourteenth century; couplets. Edited by Julius Zupitza, "Zur Literaturgeschichte des *Guy of Warwick*," *Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften der Philosophisch-Historische Classe*, 74, no. 1, pp. 623–68.]

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	God graunt hem heven-blis to mede	
	That herken to mi romaunce rede ¹	
	Al of a gentil knight;	<i>All about person; in time of danger</i>
	The best bodi he was at nede	
5	That ever might bistriden stede	<i>ride a horse</i>
	And freest founde in fight.	<i>most noble</i>
	The word of him ful wide it ran	
	Over al this warlde the priis he wan,	<i>reputation</i>
	As man most of might.	
10	Balder bern was non in bi,	<i>[A] bolder man; town</i>
	His name was hoten Sir Gii	<i>called</i>
	Of Warwike wise and wight.	<i>clever; courageous</i>
	Wight he was for sothe to say	<i>Valiant; to tell the truth</i>
	And holden for priis in everi play	<i>most excellent; tournament</i>
15	As knight of gret boundé.	<i>valor</i>
	Out of this lond he went his way	
	Thurth mani divers cuntray	
	That was biyond the see.	
	Sethen he com into Ingland	<i>Afterwards</i>
20	And Athelston the king he fond	
	That was bothe hende and fre.	<i>noble</i>
	For his love ich understand	<i>I</i>
	He slough a dragoun in Northhumberlond	
	Ful fer in the north cuntré.	
25	He and Herhaud for sothe to say	
	To Wallingforth toke the way	
	That was his faders toun.	
	Than was his fader sothe to say	

¹ Lines 1–2: *God give them the rewards of heaven / Who listen to my romance read aloud*

Stanzaic Guy of Warwick

	Ded and birid in the clay;	
30	His air was Sir Gioun.	heir
	Alle that held of him lond or fe	property
	Deden him omage and feuté	allegiance; fealty
	And com to his somoun.	command
	He tok alle his faders lond	
35	And gaf it hende Herhaud in hond	noble; into his possession
	Right to his warisoun.	reward
	And alle that hadde in his servise be	
	He gaf hem gold and riche fe	gave; payment
	Ful hendeliche on honde	nobly
40	And sethen he went with his meyné	then; retinue
	To th'erl Rohaud that was so fre,	noble
	At Warwike he him fond.	
	Alle than were thai glad and blithe	joyful; pleased
	And thonked God a thousand sithe	times
45	That Gii was comen to lond.	
	Sethe on hunting thai gun ride	Then; did
	With knightes fele and miche pride	many; much
	As ye may understand.	
	On a day Sir Gii gan fond	began his attempt
50	And feir Felice he tok bi hond	
	And seyd to that bird so blithe	fair lady
	“Ichave,” he seyd, “thurth Godes sond	I have; through God's grace
	Won the priis in mani lond	victory
	Of knightes strong and stithe	valiant
55	And me is boden gret anour,	offered; honor
	Kinges douhter and emperour,	daughters
	To have to mi wive.	
	Ac swete Felice,” he seyd than,	But
	“Y no schal never spouse wiman	marry
60	Whiles thou art olive.”	
	Than answerd that swete wight	woman
	And seyd ogain to him ful right	in reply; directly
	“Bi Him that schope mankinne,	made
	Icham desired day and night	I am

Stanzaic Guy of Warwick

- | | | |
|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| 65 | Of erl, baroun, and mani a knight;
For nothing wil thai blinne.
Ac Gii," sche seyd, "hende and fre,
Al mi love is layd on thee,
Our love schal never tuinne; | cease
gentle; noble |
| 70 | And bot ich have thee to make
Other lord nil Y non take
For al this warld to winne." ¹ | end |
| 75 | Anon to hir than answerd Gii,
To fair Felice that sat him bi
That semly was of sight,
"Leman," he seyd, "gramerci."
With joie and with melodi
He kist that swete wight. | Soon
beside
beautiful was to behold
Sweetheart; many thanks
delight
woman |
| 80 | Than was he bothe glad and blithe,
His joie couthe he no man kithe
For that bird so bright. ²
He no was never therbiforn
Half so blithe sethe he was born
For nought that man him hight. ³ | |
| 85 | On a day th'erl gan fond
And fair Felice he tok bi hond
And hir moder biside,
"Douhter," he seyd, "now understand
Why wiltow have non husband | <i>the earl</i> (i.e., <i>Felice's father</i>) |
| 90 | That might thee spouse with pride?
Thou has ben desired of mani man
And yete no wostow never nan
For nought that might bitide. ⁴ | Daughter
will you
splendor
men |

¹ Lines 70–72: *Unless I have you as my husband / I will not take another man / For all the riches in the world*

² Lines 80–81: *His happiness he could explain to no one / On account of that beautiful woman*

³ Lines 82–84: *He had never before been / Half so joyful since he was born / For anything that anyone had promised him*

⁴ Lines 92–93: *And yet you will not take [as a husband] one of them / Under any circumstance*

Stanzaic Guy of Warwick

Stanzaic Guy of Warwick

- | | | |
|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| 130 | Hastow ment ever in thi live
Spouse ani wiman to wive
That falleth to thine anour?" | <i>Have you ever intended
comes within your high rank</i> |
| 135 | Sir Gii answerd and seyd than
"Bi Him," he seyd, "that this warld wan
To saven al mankende,
Bi nought that Y tel can
Y nil never spouse wiman
Save on is fre and hende." | <i>won (saved)</i>
<i>Except one [who] is</i> |
| 140 | "Sir," quath th'erl, "listen nou to me:
Y have a douhter bright on ble,
Y pray thee leve frende,
To wive wiltow hir understand
Y schal thee sese in al mi lond
To hold withouten ende." | <i>fair offace</i>
<i>dear</i>
<i>take</i>
<i>make you legal possessor of</i> |
| 145 | "Gramerci," seyd Gii anon,
"So help me Crist and Seyn Jon
And Y schuld spouse a wive
Ich hadde lever hir bodi alon
Than winnen al this warldes won
With ani woman o live." | <i>Saint</i> |
| 150 | Than seyd th'erl, "Gramerci,"
And in his armes he kist Sir Gii
And thonked him mani a sithe. | <i>time</i> |
| 155 | "Sir Gii," he seyd, "thou art mi frende,
Now thou wilt spouse mi dohter hende
Was Y never are so blithe." | <i>before</i> |
| 160 | "Ac certes," seyd th'erl so fre,
"Sir Gii, yif thou wilt trowe me
No lenger thou no schalt abide.
Now for fourtenight it schal be
The bridal hold with gamen and gle | <i>certainly</i>
<i>if; put your confidence in me</i>
<i>wait</i>
<i>in two weeks</i>
<i>entertainments; pleasure</i> |

¹ Lines 148–50: *I would rather have her alone / Than gain all worldly goods / With any other woman alive*

Stanzaic Guy of Warwick

	At Warwike in that tyde."	<i>time</i>
	Than was Sir Gii glad and blithe	
	His joie couthe he no man kithe,	<i>express to no man</i>
165	To his ostel he gan ride.	<i>lodgings</i>
	And tho Gii com hom to his frende	<i>when</i>
	He schuld spouse his douhter hende	<i>(i.e. the earl's)</i>
	He teld Herhaud that tide.	
	Th'erl Rouhaud as swithe dede sende	<i>at once</i>
170	After lordinges fer and hende	<i>nobles; near</i>
	That pris wel told in tour,	<i>honorable event</i>
	When the time was comen to th'ende	<i>allotted period</i>
	To chirche wel feir gun thai wende	<i>very courteously</i>
	With mirthe and michel anour.	
175	Miche semly folk was gadred thare	
	Of erls, barouns, lasse and mare,	<i>ladies beautiful; chamber</i>
	And levedis bright in bour.	
	Than spoused Sir Gii that day	<i>maid</i>
	Fair Felice that miri may	
180	With joie and gret vigour.	<i>eagerness</i>
	When he hadde spoused that swete wight	
	The fest lasted a fourtennight	
	That frely folk in fere	<i>Those freeborn; together</i>
	With erl, baroun, and mani a knight	
185	And mani a levedy fair and bright	
	The best in lond that were.	<i>finest (highest in rank)</i>
	Ther wer giftes for the nones,	<i>for the occasion</i>
	Gold and silver and precious stones	
	And druries riche and dere.	<i>treasures (keepsakes)</i>
190	Ther was mirthe and melody	
	And al maner menstracie	<i>musical performance</i>
	As ye may fortheward here.	
	Ther was trumpes and tabour,	<i>horn players; drummers</i>
	Fithel, croude, and harpour	<i>fiddlers, croude players; harpers</i>
195	Her craftes for to kithe;	<i>Their skills; show</i>
	Organisters and gode stivours,	<i>Organists; bagpipers</i>
	Minstrels of mouthe and mani dysour	<i>Singers (Story-tellers); entertainers (jesters)</i>

Stanzaic Guy of Warwick

- 200 To glade tho bernes blithe. *please those people
is not any tongue*
Ther nis no tong may telle in tale
The joie that was at that bridale
With menske and mirthe to mithe,
For ther was al maner of gle
That hert might thinke other eyghe se
As ye may list and lithe. *hospitality; pleasure to be seen
entertainment
imagine or eye see
listen and hear*
- 205 Herls, barouns, hende and fre *Earls*
That ther war gadred of mani cuntré
That worthliche were in wede,
Thai goven glewemen for her gle
Robes riche, gold and fe,
210 Her giftes were nought gnedē. *honorable; in clothing
gave professional entertainers; their
stingy
right away*
On the fiftenday ful yare
Thai toke her leve for to fare
And thonked hem her gode dede.
Than hadde Gii that gentil knight
215 Feliis to his wil day and night *kindness
at his desire
story as*
In gest also we rede.
- When Gii hadde spoused that hendy flour, *noble woman*
Fair Feliis so bright in bour
That was him leve and dere, *[to] him*
220 Ywis, in Warwike in that tour
Fiftendays with honour
With joie togider thai were.
So it bifel that first night
That he neyghed that swete wight *knew sexually
together*
225 A child thai geten yfere *But afterwards; painful sighing*
And sethen with sorwe and sikeing sare
Her joie turned hem into care
As ye may forward here. *Their; them; sadness
henceforth hear*
- 230 Than was Sir Gii of gret renoun *reputation*
And holden lord of mani a toun *[was] regarded as lord*
As prince proude in pride. *magnificent in array (splendidly dressed)*
That Erl Rohaut and Sir Gyoun
In fretthe to fel the dere adoun *park (woodland) to slay deer*

Stanzaic Guy of Warwick

- On hunting thai gun ride.
 235 It bifel opon a somers day
 That Sir Gii at Warwike lay —
 In herd is nougnt to hide —
 At night in tale as it is told
 To bedde went tho bernes bold
 240 Bi time to rest that tide.
- It is no secret (It is well known)*
those
At that time; then
- To a turet Sir Gii is went
 And biheld that firmament
 That thicke with steres stode,
 On Jhesu omnipotent
 245 That alle his honour hadde him lent
 He thought with dreri mode,
 Hou he hadde ever ben strong werrour,
 For Jhesu love, our Saveour,
 Never no dede he gode.¹
- sky (heaven)*
crowded; stars
glory; granted
downcast mood
always; warrior
- 250 Mani man he hadde slain with wrong;
 “Allas, allas!” it was his song,
 For sorwe he yede ner wode.
- without just cause*
He nearly went mad with remorse
- “Allas,” he seyd, “that Y was born,
 Bodi and soule icham forlorn,
 255 Of blis icham al bare
 For never in al mi liif biforn
 For Him that bar the croun of thorn
 Gode dede dede Y nare.
 Bot wer and wo ichave don wrought
- (i.e., damned to hell)*
I am stripped of all joy
deed did; none
war; distress I have caused
- 260 And mani a man to grounde ybrought,
 That rewes me ful sare.
 To bote min sinnes ichil wende
 Barfot to mi lives ende
 To bid mi mete with care.”
- grieves; severely*
cure; I shall
Barefoot
beg; food
- 265 As Gii stode thus in tour alon
 In hert him was ful wo bigon,
- overcome with grief*

¹ Lines 248–49: *[But] for love of Jesus, our Savior, / He had never done any good deeds*

Stanzaic Guy of Warwick

- “Allas!” it was his song.
 Than com Feliis sone anon
 And herd him make rewely mon
 270 With sorwe and care among.
 “Leman,” sche seyd, “what is thi thought?
 Whi artow thus in sorwe brought?
 Me thenke thi pain wel strong.
 Hastow ought herd of me bot gode¹
 275 That thou makes thus dreri mode?
 Ywis, thou hast gret wrong.”
- “Leman,” seyd Gii ogain,
 “Ichil thee telle the sothe ful fain
 Whi icham brought to grounde.
 280 Sethen Y thee seyge first with ayn —
 Allas the while Y may sayn —
 Thi love me hath so ybounde
 That never sethen no dede Y gode²
 Bot in wer schadde mannes blode
 285 With mani a griseli wounde.
 Now may me rewe al mi live
 That ever was Y born o wive
 Wayleway that stounde!”
- “Ac yif ich hadde don half the dede
 290 For Him that on Rode gan blede
 With grimly woundes sare,
 In Hevene He wald have quit mi mede
 In joie to won with angels wede
 Evermore withouten care.
 295 Ac for thi love ich have al wrought,³
 For His love dede Y never nought;
 Jhesu amende mi fare.
 Therfore ich wot that icham lorn.

pitiful cries

continually

Lover; distress

[is] very severe

Truly; injustice

in answer

I shall; willingly

saw you; eyes

time; say

ensnared

shed

grisly

of woman

Alas; moment

But if

Cross

severe; painful

given my reward

live in angels' clothing

put right my course

know; lost

¹ *Have you heard anything at all about me that is not good*

² *That I never did any virtuous acts after that moment*

³ *But everything I have done has been for your love*

Stanzaic Guy of Warwick

- 300 Allas the time that Y was born,
Of blis icham al bare.
- “Bot God is curteys and hende
And so dere he hath bought mankende
For no thing wil hem lete.
For His love ichil now wende
305 Barfot to mi lives ende
Mine sinnes forto bete
That whoreso Y lye anight
Y schal never be seyn with sight
Bi way no bi strete.
- 310 Of alle the dedes Y may do wel,
God graunt thee, lef, that halvendel¹
And Marie His moder swete.”
- Than stode that hende levedi stille
And in hir hert hir liked ille
315 And gan to wepe anon.
“Leman,” sche seyd, “what is thi wille?
Ywis, thi speche wil me spille.
Y not what Y may don.
Y wot thou hast in sum cuntré
320 Spoused another woman than me
That thou wilt to hir gon
And now thou wilt fro me fare.
Allas, allas, now cometh mi care!
For sorwe ichil me slon.
- 325 “For wer and wo thatow hast wrought
God that al mankende hath bought,
So curteys He is and hende,
Schrive thee wele in word and thought
And than thee tharf dout right nought
330 Ogaines the foule fende.
- dearly; saved
abandon
walk
to atone [for]
wherever; at night
recognized
Along road nor
noble lady
was distressed
kill
know not
believe
And
I shall slay myself
that you
Absolve you
need not feel fearful
In the presence of the devil

¹ Lines 310–11: *Of all the good deeds that I may accomplish, / I ask God to grant to you, my dear, half the benefit of them*

Stanzaic Guy of Warwick

- Chirches and abbays thou might make
 That schal pray for thi sake
 To Him that schope mankende.
 Hastow no nede to go me fro;
 335 Save thou might thi soule fram wo *misery*
 In joie withouten ende.”
- “Leve leman,” than seyd Sir Gii, *Dear darling*
 “Lete ben alle this reweful cri; *concern*
 It is nought worth thi tale. *brave*
 340 For mani a bern and knight hardi *assuredly*
 Ich have ysleyn sikerly *destroyed; many*
 And strued cites fale *because; many people*
 And for ich have destrued mankin
 Y schal walk for mi sinne
- 345 Barfot bi doun and dale. *hill*
 That ich have with mi bodi wrought, *What*
 With mi bodi it schal be bought
 To bote me of that bale. *cure; misery*
- “Leman,” he seyd, “*par charité*,
 350 Astow art bothe hende and fre *As you*
 O thing Y thee pray: *One; entreat*
 Loke thou make no sorwe for me *See to it that*
 Bot hold thee stille astow may be *inconspicuous (silent)*
 Til morowe at day.
- 355 Gret wele thi fader that is so hende *friends*
 And thi moder and al thi frende *a messenger*
 Bi sond as Y thee say;
 Grete wele Herhaud Y thee biseche;
 Leman, God Y thee biteche, *to God I entrust you*
 360 Y wil fare forth in mi way.
- “Leman, Y warn thee biforn *in advance*
 With a knave child thou art ycorn *boy; favored*
 That douhti beth of dede.
 For Him that bar the croun of thorn,
 365 Therfore, as sone as it is born *he*
 Pray Herhaud wight in wede

Stanzaic Guy of Warwick

- He teche mi sone as he wele can
 Al the thewes of gentil man
 And helpe him at his nede. *customs (qualities)
in times of trouble*
- 370 For he is bothe gode and hende
 And ever he hath ben trewe and kende,
 God quite him his mede. *faithful; constant
reward*
- “Leman,” he seyd, “have here mi brond
 And take mi sone it in his hond
 Astow art hende and fre,
 He may therwith ich understand
 Winne the priis in everi lond *sword
give
victory*
- 375 For better may non be.
 Leman,” he seyd, “have now godeday.
- 380 Ichil fare forth in mi way
 And wende in mi jurné.” *go; journey*
 Thai kist hem in armes tuo
 And bothe thai fel aswon tho — *then
sadness*
 Gret diol it was to se.
- 385 Gret sorwe thai made at her parting
 And kist hem with eyghen wepeing,
 Bi the hond sche gan him reche
 “Leman,” sche seyd, “have here this ring;
 For Jhesus love heven-king *their
eyes
grasped him*
- 390 A word Y thee biseche:
 When thou ert in fer cuntré
 Loke heron and thenk on me
 And God Y thee biteche.” *are
here upon
God be with you*
- 395 Wepeand with eyghen to
 Withouten more speche. *Weeping; two*
- Now is Gii fram Warwike fare,
 Unto the se he went ful yare
 And passed over the flod. *gone
quickly
sea*
- 400 The levedy bileft at hom in care
 With sorwe and wo and sikeing sare;
 Wel drery was hir mode. *remained
sighing*

Stanzaic Guy of Warwick

	“Allas, allas,” it was hir song, Hir here sche drough, hir hond sche wrong, Hir fingres brast o blode. Al that night til it was day Hir song it was, “wayleway,” For sorwe sche yede ner wode.	hair; tore; hands; wrung bled profusely went nearly mad
405	Hir lordes swerd sche drough biforn And thought have slain hirself for sorn Withouten more delay. To sle hirselfen er the child wer born Sche thought hir soule it wer forlorn Evermore at Domesday,	drew out of sorrow before it would be lost Forever
410	And that hir fader hir frendes ichon Schuld seyn hir lord it hadde ydon And were so fled oway. ¹ Therfore sche dede his swerd ogain Elles for sorwe sche hadde hir slain	put away herself
415	In gest as Y you say.	
420	Arliche amorwe when it was day To chaumber ther hir fader lay Sche com wringand hir hond. “Fader,” sche seyd, “ichil thee say Mi lord is went fro me his way In pilgrimage to fond.	Early in the morning where wringing; hands
425	He wil passe over the se, Schal he never com to me Ogain into Ingland.”	undertake He shall
430	For sorwe that sche hadde that stounde Aswon sche fel adoun to grounde, O fot no might sche stonde.	at that time On foot
	“Douhter,” seyd hir fader, “lat be, Y trowe nought that Sir Gii the fre	desist [from sorrow] think not; noble

¹ Lines 415–17: *And [she thought] that her father and each of her friends / Would say that her husband had done it / And had therefore fled away*

Stanzaic Guy of Warwick

- 435 Is thus fram thee fare.
 Ywis, he nis nought passed the se;
 He ne doth nought bot forto fond thee
 Hou trewe of hert thou ware." *test*
- 440 "Nay, sir," sche seyd, "so God me spedē,
 He is walked in pouer wede *assist*
 To beggen his mete with care *poor*
 And therfore now singen Y may
 Allas the time and wayleway
 That mi moder me bare."
- 445 Th'erl ros up with sikeing sare *sighing*
 For Sir Gii was fram him fare,
 In hert him was ful wo *Because*
 And alle his frendes, lesse and mare,
 For Sir Gii thai hadde gret care *On account of*
- 450 For he was went hem fro.
 Thai sought him than al about
 Within the cité and without
 Ther he was won to go. *accustomed*
 And when thai founde him nought that day
- 455 Ther was mani a "wayleway"
 Wringand her hondes tuo. *Wringing their*
- And when Gii was fram hem gon
 Herhaud and his frendes ichon *each one*
 And other barouns him by
- 460 To th'erl Rohaut thai seyden anon,
 "The best rede that we can don *plan; devise*
 Smertliche and hastily, *Rapidly*
 Messangers we schul now sende
 Over alle this lond fer and hende *near*
- 465 To seche mi lord Sir Gii
 And yif he be nought in this lond *if*
 He is in Loreyn ich understand *Lorraine; imagine (assume)*
 With his brother Tirry." *close friend*
- 470 Menssangers anon thai sende
 Over al this lond fer and hende

Stanzaic Guy of Warwick

- Fram Londen into Louthe
 Over al biyonde Humber and Trent
 And est and west thurhout al Kent
 To the haven of Portesmouthe. *harbor*
- 475 Thai sought him over al up and doun
 Over alle the lond in everich toun
 Bi costes that wer couthe
 And sethen to Warwike thai gan wende
 And seyd thai might him nowhar fende *every
regions; familiar
then; return*
- 480 Bi north no bi southe.
- Herhaud was wele understand
 That Gii was fer in uncouthe lond.
 Ful hende he was and fre,
 Palmers wede he tok on hond *accurately concluded
foreign*
- 485 To seche his lord he wald fond
 Unto the Grekis See.
 To th'rl Rohaut he seyd anon
 To seche his lord he most gon
 Thurth alle Cristianté. *Pilgrim's clothes
seek
Mediterranean*
- 490 When th'rl seye him thus ydight
 "Thou art," he seyd, "a trewe knight,
 Yblisced mot thou be." *Christendom
saw; dressed
Blessed*
- 495 Tho went Herhaud so trewe in tale
 To seche his lord in londes fale,
 For nothing he nold abide; *honest in speech
many
delay*
- 500 He yede over alle bi doun and dale
 To everi court and kinges sale
 Bi mani a lond side. *hall
Across; country border*
- Thurth Normondye and alle Speyne
 Into Fraunce and thurth Breteyne
 He yede bothe fer and wide; *Through
Brittany
went*
- Thurth Lorain and thurth Lombardye
 And never no herd he telle of Gii
 For nougat that might bitide. *never heard anything spoken
Not in any circumstance*
- 505 When Herhaud had sought him fer and hende
 And he no might him nowhar fende, *find*

Stanzaic Guy of Warwick

	Noither bi se no sond,	<i>sea nor land</i>
	Into Ingland he gan wende	
	And th'erl Rohaut and al his frende	
510	At Warwike he hem fond,	<i>met</i>
	And teld he hadde his lord sought	<i>told [them how]</i>
	And that he no might finde him nougnt	
	In nonskinnes lond.	<i>no kinds of</i>
	Mani a moder child that day	
515	Wepe and gan say, "waileway,"	
	Wel sore wringand her hond.	<i>hands</i>
	Now herken and ye may here	<i>listen</i>
	In gest yif ye wil listen and lere	<i>[the] story if; learn</i>
	Hou Gii as pilgrim yede.	<i>went</i>
520	He welke about with glad chere	<i>walked; contented mood</i>
	Thurth mani londes fer and nere	
	Ther God him wald spedē.	
	First he went to Jerusalem	<i>Wherever God would guide him</i>
	And sethen he went to Bedlem	
525	Thurth mani an uncouthe thede.	<i>then; Bethlehem</i>
	Yetē he bithought him sethen tho	<i>foreign country</i>
	Forto sechen halwen mo	<i>Nonetheless; then decided</i>
	To winne him heven-medē.	<i>To seek out more shrines</i>
	Tho he went his pilgrimage	<i>To win for himself the rewards of heaven</i>
530	Toward the court of Antiage,	<i>Then; continued</i>
	Bi this half that citē	<i>Antioch</i>
	He mett a man of fair parage,	<i>On this side of</i>
	Ycomen he was of heyghe linage	<i>high rank</i>
	And of kin fair and fre.	<i>noble ancestry</i>
535	Michel he was of bodi ylpight,	<i>high-born</i>
	A man he semed of michel might	<i>Large; with a well-built body</i>
	And of gret bountē	<i>great strength</i>
	With white hore heved and berd yblowe ¹	<i>prowess</i>
	As white as ani driven snowe;	
540	Gret sorwe than made he.	

¹ *With a greyish-white head [of hair] and plentiful beard*

Stanzaic Guy of Warwick

- So gret sorwe ther he made
 Sir Gii of him rewthe hade pity
 He gan to wepe so sare.
 His cloth he rent, his here totorn, clothes; ripped; hair tore to shreds
 545 And curssed the time that he was born
 Wel diolful was his fare; behavior
 More sorwe made never man.
 Gii stode and loked on him than
 And hadde of him gret care. concern
 550 He seyd, "Allas and walewo,
 Al mi joie it is ago, gone
 Of blis icham al bare."
- "Gode man, what artow," seyd Gii,
 "That makest thus this reweful cri what [type of person] are you
piteous
 555 And thus sorweful mone?
 Me thenke for thee icham sori for your sake
 For that thine hert is thus drery,
 Thi joie is fro thee gon. sorrowful
 Telle me the sothe Y pray thee
 560 For Godes love in Trinité
 That this world hath in won. has lived in
 For Jhesu is of so michel might
 He may make thine hert light power
 And thou not never hou son." joyful
know not; soon
- 565 "Gode man," seyd the pilgrim,
 "Thou hast me frained bi God thin asked; your God
 To telle thee of mi fare behavior
 And alle the soth withouten les truth; lies
 Ichil thee telle hou it wes was
 570 Of blis hou icham bare.
 So michel sorwe is on me steke
 That min hert it wil tobreke
 With sorwe and sikeing sare.
 Forlorn ich have al mi blis
 575 Y no schal never have joie, ywis,
 In erthe Y wald Y ware. afflicted
- I wish I were in the earth [i.e., my grave]*

Stanzaic Guy of Warwick

- “A man Y was of state sum stounde
And holden a lord of gret mounde
And erl of al Durras.
- 580 Fair sones ich hadde fiftene
And alle were knightes stout and kene;
Men cleped me th’erl Jonas.
Y trowe in this warld is man non,
Ywis, that is so wo bigon
- 585 Sethen the world made was,
For alle min sones ich have forlorn —
Better berns were non born —
Therfore Y sing ‘allas.’
- “For blithe worth Y never more:
Alle mi sones ich have forlore
Thurth a batayl unride,
Thurth Sarryins that fel wore
To Jerusalem thai com ful yore
To rob and reve with pride.
- 595 And we toke our ost anon
Ogaines hem we gun gon
Bateyl of hem to abide;
The acountre of hem was so strong
That mani dyed ther among
600 Or we wald rest that tide.
- “Thurth mi fiftene sone
Were the geauntes overcome
And driven doun to grounde.
Fiftene amirals ther wer nome,
605 The king gan fle with alle his trome
For drede of ous that stounde.
Ich and mi sones withouten lesing
Out of that lond we driven the king
And his men gaf dedli wounde.
- 610 The king him hight Triamour,
A lord he was of gret honour
And man of michel mounde.
- rank at one time
regarded; importance*
- strong; brave
called
believe*
- Since
lost
men*
- happy I will never be again*
- violent
Saracens; fierce in battle
quickly
plunder; ferocity
army*
- Their attack*
- Before we could*
- sons
wicked men*
- amirs (commanders); taken
troops
fear; time
lying*
- was called*
- great prowess*

Stanzaic Guy of Warwick

- “Than dede we wel gret foly:
We suwed him with maistrie
615 Into his owhen lond.
Into Alisaundre thai fleye owy,
The cuntré ros up with a cri
To help her king an hond.
In a brom feld ther wer hidde
620 Thre hundred Sarryains wele yschriddie
With helme and grimly brond,
Out of that brom thai lepen anon
And bilapped ous everichon
And drof ous alle to schond.
- followed; with power
Alexandria
their; nearby
field full of broom
well armed
[Each] with helmet; deadly sword
sprang
surrounded
shameful defeat
- 625 “Thai hewen at ous with michel hete
And we layd on hem dintes grete
And slouwen of her ferred,
And ar that we were alle ynome
Mani of hem were overcome
630 Ded wounded under wede.
Thai were to mani and we to fewe,
Al our armour thai tohewe
And stiked under ous our stede;
Yet we foughten afot long¹
635 Til swerdes brosten that were strong
And than yeld we ous for nede.
- struck; anger
blows
struck; troops
before; taken
Mortally; clothing (armor)
too many
cut to pieces
broke
surrendered; of necessity
- “To the king we yolden ous al and some
That we might to raunsoun come
To save our lives ichon,
640 Into Alisaunder he ladde ous tho
And into his prisoun dede ous do,
Was maked of lime and ston.
Litel was our drink and lasse our mete,
For hunger we wende our lives lete;
645 Wel wo was ous bigon.
- submitted; everyone
led us then
stone masonry
food
expected to die
We were overcome with grief

¹ Lines 633–34: *And stabbed our horses to death under us; / Nevertheless we fought on foot for a long time*

Stanzaic Guy of Warwick

- So were we ther alle that yer
 With michel sorwe bothe yfere
 That socour com ous non. *all together*
military assistance
- 650 “So it bifel that riche Soudan
 Made a fest of mani a man
 Of thrittis kinges bi tale.
 King Triamour com to court tho
 And Fabour his sone dede also
 With knighthes mani and fale
 655 The thridde day of that fest
 That was so riche and so honest
 So derlich dight in sale.
 After that fest that riche was
 Ther bifel a wonder cas
 660 Wherthurh ros michel bale. *Sultan*
feast for
by count
numerous
[On] the third
sumptuous
richly prepared; hall
astonishing event
misery
- “That riche Soudan hadde a sone
 That was yhold a douhti gome,
 Sadok was his name.
 The kinges sone Fabour he cleped him to,
 665 Into his chaumber thai gun go,
 Tho knighthes bothe ysame.
 Sadok gan to Fabour sayn
 Yif he wald ate ches playn
 And held ogain him game,
 670 And he answerd in gode maner
 He wald play with him yfere
 Withouten ani blame. *regarded; honorable man*
called to him
together
ask
chess
challenged him to a game
together
Respectfully (without giving offense)
- “Ate ches thai sett hem to playn,
 Tho hendy knighthes bothe tuayn
 675 That egre were of sight.
 Er thai hadde don half a game
 With strong wretthe thai gan to grame,
 Tho gomes michel of might.
 Thurth a chek Fabour seyd for soth
 680 Sadok in hert wex wroth
 And missayd him anonright *At the chessboard*
spirited; to see (in appearance)
became infuriated
Those men
[call of] check
became enraged
insulted

Stanzaic Guy of Warwick

- And clepd him *fiz a putayn* “son of a whore”
 And smot him with might and main vigor
 Wherthurth ros michel fight. great fighting
- 685 “With a roke he brac his heved than
 That the blod biforn out span
 In that ich place.
 ‘Sadok,’ seyd than Fabour,
 ‘Thou dost me gret deshonour
- 690 That thou me manace. threaten
 Nar thou mi lordes sone were
 Thou schuldest dye right now here.
 Schustow never hennes passe.”
 Sadok stirt up to Fabour
- 695 And cleped him anon, ‘Vile traitour!’
 And smot him in the face. hit
- “With his fest he smot him thore
 That Fabour was agreved sore
 And stirt up in that stounde.
- 700 The cheker he hent up fot-hot
 And Sadok in the heved he smot
 That he fel ded to grounde.
 His fader sone he hath yteld
 That he hath the Soudan sone aqueld
- 705 And goven him dethes wounde,
 On hors thai lopen than bilive
 Out of the lond thai gun drive
 For ferd thai were yfounde.
- “When it was the Soudan teld
 That his sone was aqueld
 And brought of his liif dawe
 On al maner he him bithought
 Hou that he him wreke mought
 Thurth jugement of lawe.
- 710 After the king he sent an heyghe
 To defende him of that felonie
 That he his sone hath yslawe
- 715

Stanzaic Guy of Warwick

- And bot he wald com anon
 With strengthe he schuld on him gon,
 720 With wilde hors don him drawe. unless
*Forceably; punish him
 cause him to be drawn*
- “King Triamour com to court tho
 And Fabour his sone dede also
 To the Soudans parlement.
 When thai biforn him comen beth
 725 Thai were adouted of her deth
 Her lives thai wende have spent
 For the Soudan cleped hem fot-hot
 And his sones deth hem awtot
 And seyd thai were alle schent;
 730 Bot thai hem therof were might
 In strong perile he schuld hem dight
 And to her jugement.¹ afraid
*believed; finished
 called them immediately
 attributed to them
 condemned*
- “Than dede he com forth a Sarryaine —
 Have he Cristes curs and mine
 735 With boke and eke with belle —
 Out of Egypt he was ycome,
 Michel and griselich was that gome
 With ani god man to duelle.
 He is so michel and unrede
 740 Of his sight a man may drede
 With tong as Y thee telle;
 As blac he is as brodes brend,
 He semes as it were a fende
 That comen were out of helle. *he made come forward; Saracen
 Huge; ugly; man
 huge; monstrous
 burnt nails
 devil*
- 745 “For he is so michel of bodi yspight
 Ogains him tuelve men have no might
 Ben thai never so strong,
 For he is four fot sikerly
 More than ani man stont him bi, well-built
*extremely
 with certainty
 [who] stands; beside*

¹ Lines 730–32: *Unless they were able to defend themselves / He would condemn them to great danger / And to their punishment*

Stanzaic Guy of Warwick

- 750 So wonderliche he is long. *extraordinarily tall*
 Yif King Triamour that ther was
 Might fenden him in playn place *defend himself; plateau used for tournaments*
 Of that michel wrong *great injustice*
 Than is that vile glotoun *wretch*
 755 Made the Soudans champioun
 Batayl of him to fong. *undertake*
- “King Triamour answerd than
 To that riche Soudan
 In that ich stounde *same moment*
 760 That he wald defende him wele ynough
 That he never his sone slough
 No gaf him dedli wounde. *Nor*
 When he seye Amoraunt so grim — *monstrous*
 Ther durst no man fight with him
- 765 So grille he was on grounde — *fierce*
 Than asked he respite til a day *extension of time; for*
 To finde another yif he may
 Ogaines him durst founde. *Who would dare to fight against him*
- “Than hadde he respite al that yere
 770 And fourti days so was the maner
 Thurth lawe was than in lond; *as; custom*
 Yif himselfen durst nought fight
 Finde another yif he might *is able*
 Ogaines him durst stand.
- 775 The king as swithe hom is went, *quickly*
 Over alle his lond anon he sent
 After erl, baroun, and bond
 And asked yif ani wer so bold —
 Thiriddendel his lond have he schold — *One-third*
- 780 The batayl durst take an hond. *accept*
- “Ac for nought that he hot might
 Ther was non durst take the fight *But; might promise*
 With the geaunt for his sake.
 Than was ich out of prisoun nome, *I; taken*
 785 Biforn him he dede me come

Stanzaic Guy of Warwick

- Conseyl of me to take
 And asked me at worde fewe
 Yif Y wist other Y knewe
 A man so mighti of strake
 790 That for him durst take the fight;
 Were he burjays other knight
 Riche prince he wald him make.
- “And yif Y might ani fende
 He wald make me riche and al mi kende
 795 And gif me gret honour
 And wold sese into min hond
 To helden thriddendel his lond
 With cité, toun, and tour.
 Ac ichim answerd than
 800 In alle this wrold was ther no man
 To fight with that traitour
 Bot yif it Gii of Warwike were
 Or Herhaud of Ardern his fere
 In wrold thai bere the flour.
- 805 “When the king herd tho
 That Y spac of tho knigthes to
 Ful blithe he was of chere,
 He kist me so glad he was.
 ‘Merci,’ he seyd, ‘Erl Jonas;
 810 Thou art me leve and dere.
 Yif ich hadde here Sir Gii
 Or Herhaud that is so hardi
 Of the maistri siker Y were.
 And thou mightest bring me her on
 815 Thee and thine sones Y schal lete gon
 Fram prisoun quide and skere.’
- “Bi mi lay he dede me swere
 That Y schuld trewelich bode bere
 To tho knigthes so hende
 820 And seyd to me as swithe anon
 With michel sorwe he schuld me slon
- was aware of or knew
 mighty of stroke [i.e., strong in battle]*
- burgess or*
- find
 kin
 give
 transfer by deed
 possess a third part*
- But I him*
- companion
 they are the best*
- then
 What; those
 mood*
- [to] me dear; precious*
- victory; certain
 here one [of them]*
- exempt; blameless*
- On my faith
 message*
- straight after
 great pain*

Stanzaic Guy of Warwick

	Bot ichem might fende And al mine sones do todrawe; And ichim graunt in that thrawe To bring hem out of bende. Out of this lond Y went tho With michel care and michel wo; Y nist wider to wende.	<i>Unless I am able to find them tear apart (draw) time bondage knew not; go</i>
825		
830	“Y sought hem into the lond of Coyne, Into Calaber and into Sessoyne, And fro thennes into Almayne, In Tuskan and in Lombardye, In Fraunce and in Normondye, Into the lond of Speyne,	<i>Konya (Iconium) Calabria; Saxony Germany</i>
835	In Braban, in Poil and in Bars, And into kinges lond of Tars And thurth al Aquitayne, In Cisil, in Hungri and in Ragoun, In Romayne, Borgoine, and Gastoine	<i>Apulia; Barbary? Sicily; Ragusa Romania; Burgundy; Gascony</i>
840	And thurthout al Breteyne.	<i>Brittany</i>
	“And into Ingland wenden Y gan And asked ther mani a man Bothe yong and old, And in Warwike that cité	
845	Ther he was lord of that cuntré For to haven in wold. Ac Y no fond non lite no Miche That couthe telle me sikerliche Of tho to knightes bold,	<i>(i.e., Guy) hold; rule But; nobody at all could; certainly those two or</i>
850	Wher Y schold Gii no Herhaud fende In no lond fer no hende; Therfore min hert is cold.	<i>dismal</i>
	“For ich have the king mi trewthe yplight That Y schal bring Gii now right Yif he olives be.	<i>promise sworn right away is alive if slay</i>
855	And yive Y bring him nought anon Wele ich wot he wil me slon —	

Stanzaic Guy of Warwick

- | | | |
|-----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 860 | Therfore wel wo is me —
And min sones he schal don hong
And todrawe with michel wrong,
Tho knighthes hende and fre.
And yif thai dye gret harm it is
For hem ich have swiche sorwe, ywis,
Mine hert wil breken on thre." | <i>distressed</i>
<i>cause to be hanged</i>
<i>pulled to pieces; great injustice</i>
<i>Those</i>
<i>a matter for great sorrow</i>
<i>such; truly</i>
<i>into three parts</i> |
| 865 | "God man," seyd Gii, "listen me now,
For thine sones gret sorwe hastow
And no wonder it nis
When thou Gii and Herhaud hath sought
And thou no may hem finde nought;
Thi care is michel, ywis.
Thurth hem thine hope was to go fre
And thi sones al forth with thee
Thurth Godes help and his.
Sum time bi dayes old | <i>it is no wonder [at all]</i> |
| 870 | For douhti men thai wer told
And holden of gret priis. | <i>said to be</i>
<i>held in high esteem</i> |
| 875 | "Thurth Godes helpe our Dright —
He be min help and give me might
And leve me wele to spedē —
And for Gyes love and Herhaud also
That thou hast sought with michel wo,
That douhti were of dede,
Batayl ichil now for thee fong
Ogain the geaunt that is so strong,
Thou seyst is so unrede.
And thei he be the fende outright | <i>our Lord</i>
<i>undertake</i>
<i>Against</i> |
| 880 | Y schal for thee take the fight
And help thee at this nede." | <i>savage (fierce)</i>
<i>Even if he is the devil himself</i> |
| 885 | When th'erl herd him speke so
That he wald batayl fong for him tho
He biheld fot and heved.
Michel he was of bodi pight,
A man he semed of michel might | <i>in this time of peril</i> |
| 890 | | <i>undertake</i>
<i>scrutinized [Guy from] head to toe</i>
<i>Large; built</i> |

Stanzaic Guy of Warwick

	Ac pouerliche he was biweved.	poorly; clothed
895	With a long berd his neb was growe, Miche wo him thought he hadde ydrowe.	face hardship; overcome
	He wende his wit were reved For he seyd he wald as yern	suspected; lost his mind
	Fight with that geaunt stern	immediately
900	Bot yif he hadde him preved.	Unless; denied
	“God man,” than seyd he, “God almighty foryeld it thee	[May] God Almighty for this reward you
	That is so michel of might	Who are
	Thatow wost batayl for me fong	That you would; undertake
905	Ogain the geaunt that is so strong; Thou knowest him nougħt, Y plight,	I swear
	For yif he loked on thee with wrake,	vengefulness
	Sternliche with his eyghen blake,	black eyes
	So grim he is of sight	terrifying; to see
910	Wastow never so bold in al thi teime Thatow durst batayl of him nim	time
	No hold ogaines him fight.”	take
	“Gode man,” seyd Gii, “lat be that thought	
	For swiche wordes help ous nougħt	such
915	Ogain that schrewe qued.	wicked devil
	Mani hath loked me opon	
	With wicked wil, mani on	
	That wald han had min hed,	
	And thei no fled Y never yete	
920	No never for ferd batayl lete,	
	For no man that brac bred. ¹	
	And thei he be the devels rote	though; offspring
	Y schal nougħt fle him afot,	on foot
	Bi Him that suffred ded.”	death

¹ Lines 919–21: *And despite them, I have never yet fled / Nor ever left a battle out of fear, / Not for any man (lit., for no man that ever broke bread)*

Stanzaic Guy of Warwick

- 925 “Leve sir,” than seyd he,
 “God of heven foryeld it te.
 Thine wordes er ful swete.”
 For joie he hadde in hert that stounde;
 On knes he fel adoun to grounde
 reward you for it
 are very pleasing
 moment
- 930 And kist Sir Gyes fet.
 Gii tok him up in armes to,
 Into Alisaunder thai gun go
 With the king to mete.
 And when thai com into the tour
 Bifor the king Sir Triamour
 Wel fair thai gun him grete.
 courteously
- 935 And when he seye th’erl Jonas
 Unnethe he knewe him in the fas
 So chaunged was his ble.
 “Erl Jonas,” seyd the king,
 “Telle me now withouten lesing
 Gii and Herhaud where ben he?”
 Th’erl answerd and siked sore,
 “Gii no Herhaud sestow no more
 For sothe Y telle thee.
 For hem ich have in Ingland ben
 And Y no might hem nowhar sen,
 Therfore wel wo is me.
 Hardly; face
 expression (countenance)
- 940 they
 sighed sadly
 you [will] see
- 945 “Ac the lond folk told me in speche
 That Gii was gon halwen to seche
 Wel fer in uncouthe lond
 And Herhaud after him is went
 For to seche him verrament.
 Noither of hem Y no fond.
 truly
- 950 “Ac this man ich have brought to thee
 That hath ben man of gret bounté
 That wele dar take on hond
 Ogain the geaunt that is so fel
 Al for to fende thee ful wel
 For drede wil he nought wond.”
 people of that country
 shrines; seek
 unknown
- 955 prowess
 undertake
 fierce
 defend
 fear; hesitate

Stanzaic Guy of Warwick

- “Erl Jonas,” seyd the king,
 “Loke with him be no feynting¹
 That Y deseyved be.
 And yif ther be thou schalt anon
 965 Be honged and thi sones ichon.”
- “Y graunt, sir,” than seyd he.
 The king cleped Sir Gyoun
 And asked him at schort resoun,
 “What is thi name tel me?”
- 970 Sir Gii answerd to the king,
 “Youn,” he seyd, “withouten lesing
 Men clepeth me in mi cuntré.”
- “What cuntré artow?” the king sede.
 “Of Ingland, so God me rede;
- 975 Therin ich was yborn.”
- “O we,” seyd the king, “artow Inglis knight?
 Than schuld Y thurh skil and right
 Hate thee ever more.
- 980 Knewe thou nought the gode Gii
 Or Herhau that was so hardi?
 Tel me the sothe bifore.
- Wele ought ich be Gyes fo man;
 He slough mi brother Helmadan,
 Thurh him icham forlore.
- 985 “Min em he slough, the riche Soudan,
 Ate mete among ous everilkan.
 Seyghe Y never man so bigin.
 Y seyghe hou he his heved of smot
 And bar it oway with him fot-hot
- 990 Maugré that was therinne.
 After him we driven tho —
 The devel halp him thennes to go,
 Y trowe he is of his kinne.
 Mahoun gaf that thou wer he,
- I give my assurance*
in short
lying
counsel
Oh!; English
by reason and by rights
to my face
personal enemy
deprived
uncle
At table; us all (every each one)
Saw; act
head cut off
quickly
Disgrace there was in that act
chased then
believe; (i.e., the devil's)
Muhammad grant

¹ Be on your guard against any cowardliness in him

Stanzaic Guy of Warwick

995	Ful siker might Y than be The maistri forto winne."	<i>certain victory</i>
1000	Sir Gii answerd to the king, "Wel wele Y knowe withouten lesing Herhaud so God me rede And yif thou haddest her on here Of the maistri siker thou were The bateyl forto bede." The king asked him anonright, "Whi artow thus ivel ydight And in thus pouer wede? A feble lord thou servest, so thenketh me, Or oway he hath driven thee For sum ivel dede." ¹	<i>Very well; lying one of them here command immediately inadequately equipped poor raiment</i>
1010	"Nay, sir, for God," quath Gii, "A wel gode Lord than serve Y. With Him was no blame. Wel michel honour He me dede And gret worthschipe in everi stede And sore ich have Him grame; And therfore icham thus ydight To cri Him merci day and night Til we ben frendes same. And mi Lord and Y frende be Ichil wende hom to mi cuntré And live with joie and game."	<i>fault everywhere troubled (vexed) dressed beg [to] Him [for] together When; friends return pleasure</i>
1025	"Frende Youn," seyd the king, "Wiltow fight for mi thing Other Y schal another purvay?" "Therfor com ich hider," quath Gii, "Thurth Godes help and our Levedi As wele as Y may.	<i>sake Or</i>

¹ Lines 1006–08: *You serve an inferior lord, it seems to me, / [Either that] or he has exiled you / Because of some terrible crime*

Stanzaic Guy of Warwick

- Bot first th'erl Jonas and his sones
 Schal be deliverd out of prisons
 This ich selve day.” today
- 1030 The king answerd, “Y graunt thee.
 Mahoun he mot thine help be
 That is mi lord verray.” Muhammed; may
 in truth
- “Nay,” seyd Gii, “bot Marie sone
 He mot to help come only Mary's son
- 1035 For Mahoun is worth nought.” nothing
 “Frende Youn,” seyd the king,
 “Understond now mi teling,
 Al what ich have ythought Everything
 are able to win
 Yif that thou may overcom the fight with justice
- 1040 And defende me with right
 The wrong is on me sought,
 So michel Y schal for thee do
 That men schal speke therof evermo injustice; done against me
 As wide as this wold is wrought. evermore
 Throughout the world
- 1045 “Alle the men that in my prisoun be
 Thai schul be deliverd for love of thee
 That Cristen men be told.¹ here; India
 Fram henne to Ynde that cité [By] deed of release
 Quite-claym thai schul go fre
- 1050 Bothe yong and old.
 And so gode pes Y schal festen anon such peaceful relations; establish
 That Cristen men schul comen and gon world
 To her owhen wille in wold.”
 “Gramerci,” than seyd Sir Gii,
 1055 “That is a fair gift sikerly, promise certainly
 God leve thee it wele to hold.” [May] God help you to grant it
- The king dede make a bathe anonright
 For to bathe Gii and better dight; bath
 dress him

¹ Lines 1045–47: *All men in my prison that are counted Christian shall be released out of respect for you*

Stanzaic Guy of Warwick

- 1060 In silk he wald him schrede. *clothe*
 “Nay, sir,” than seyd Sir Gii,
 “Swiche clothes non kepe Y
 Also God me rede
 To were clothes gold bigo
 For Y was never wont therto
 1065 No non so worthliche wede.
 Mete and drink anough give me
 And riche clothes lat thou be,
 Y kepe non swiche prede.” *Such; I do not wish for
 wear; gold-embroidered
 it was never my desire
 fine clothes
 food; sufficient
 I do not care about such ostentation*
- 1070 And when the time com to th’ende
 1070 That thai schuld to court wende
 Ther sembled a fair ferred. *company of people
 ready*
 King Triamour maked him yare tho
 And Fabour his sone dede also
 With knightes stithe on stede. *strong; horse
 they
 Spires
 display
 in haste*
 1075 To courtward than went he
 To Espire that riche cité
 With joie and michel prede.
 To the Soudan thai went on heye
 With wel gret chevalrie
 1080 Bateyle forto bede. *host of mounted knights
 offer*
- Gii was ful wele in armes dight
 With helme and plate and brini bright
 The best that ever ware. *helmet; plate armor; coat of mail*
 The hauberk he hadde was Renis *Rhenish (from the region of the Rhine river)*
 1085 That was King Clarels, ywis,
 In Jerusalem when he was thare.
 A thef stale it in that stede
 And oway therwith him dede,
 To hethenesse he it bare, *place*
 1090 King Triamours elders it bought
 And in her hord-house thai thought
 To hold it ever mare. *Muslim lands
 ancestors
 their treasure house*
- Sir Gii thai toke it in that plas.
 Thritti winter afrayd it nas; *disturbed; was not*

Stanzaic Guy of Warwick

- | | | |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|
| 1095 | Ful clere it was of mayle
As bright as ani silver it was,
The halle schon therof as sonne of glas
For sothe withouten fayle. | gleaming
<i>sun; glass</i>
<i>Truly without doubt</i> |
| 1100 | His helme was of so michel might
Was never man overcomen in fight
That hadde it on his ventayle.
It was Alisaunders the gret lording
When he faught with Poreus the king
That hard him gan aseyle. | <i>face plate</i>

<i>assail</i> |
| 1105 | A gode swerd he hadde withouten faille
That was Ectors in Troye batayle,
In gest as-so men fint.
Ar he that swerd dede forgon
Of Grece he slough ther mani on | <i>without doubt</i>

<i>story; find</i>
<i>Before; give up</i> |
| 1110 | That died thurth that dint.
Hose and gambisoun so gode knight schold,
A targe listed with gold
About his swere he hint. | <i>blow</i>

<i>leg guards; jacket; as</i>
<i>shield bordered</i>
<i>neck; carried</i> |
| 1115 | Nas never wepen that ever was make
That o schel might therof take
Namore than of the flint. ¹ | |
| 1120 | For King Triamours elders it laught,
King Darri sum time it aught,
That Gii was under pight.
Ich man axe other bigan
Whennes and who was that man
That with the geaunt durst fight.
King Triamour seyd with wordes fre
"Sir Soudan, herken now to me | <i>obtained it</i>
<i>owned</i>
<i>protected by</i>
<i>ask</i>
<i>From where</i>
<i>dared</i> |
| 1125 | Astow art hendy knight.
To thi court icham now come | <i>listen</i> |

¹ Lines 1114–16: *No weapon had ever been made / That could pierce that shield / Anymore than [it could pierce] a piece of flint*

Stanzaic Guy of Warwick

	To defende me of that ich gome That is so stern of sight.	<i>myself; same man dreadful to look at</i>
1130	"This litel knight that stont me by Schal fende me of that felonie And make me quite and skere." "Be stille," seyd the Soudan tho, "That batail schal wel sone be go Also brouke Y mi swere!"	<i>stands defend; crime exonerated of misdoing silent begin immediately On my life! (lit., as I break my neck)</i>
1135	He dede clepe Amorant so grim And Gii stode and loked on him Hou foule he was of chere. "It is," seyd Gii, "no mannes sone, It is a devel fram helle is come,	<i>call; ugly appearance</i>
1140	What wonder doth he here?	<i>evil</i>
	"Who might his dintes dreye That he no schuld dye an heye So strong he is of dede?" Than speken thai alle of the batayle,	<i>endure quickly discussed together</i>
1145	Where it schuld be withouten fayle Thai token hem to rede. Than loked thai it schuld be In a launde under the cité; Thider thai gun hem lede.	<i>confer decided plain; beside</i>
1150	With a river it ern al about, Therin schuld fight tho knightes stout; Thai might fle for no nede. ¹	<i>was surrounded</i>
1155	Over the water thai went in a bot, On hors thai lopen fot-hot Tho knightes egre of mode. Thai priked the stedes that thai on sete And smiten togider with dentes grete And ferd as thai wer wode Til her schafteis in that tide	<i>leaped spirit spurred on blows behaved; berserk their lances</i>

¹ *They would not be able to flee [the battlefield] under any circumstances*

Stanzaic Guy of Warwick

- 1160 Gun to schiver bi ich a side *shatter; all around*
 About hem ther thai stode.
 Than thai drough her swerdes grounde *drew; whetted*
 And hewe togider with grimli wounde
 Til thai spradde al ablode. *were covered all over with blood*
- 1165 Sir Amoraunt drough his gode brond *easily cut; met with*
 That wele carf al that it fond *lost*
 When he hadde lorn his launce.
 That never armour might withstand
 That was made of smitthes hond
- 1170 In hethenesse no in Fraunce.¹ *had belonged to*
 It was Sir Ercules the strong *wickedness*
 That mani he slough therwith with wrong *armed warfare*
 In batayle and in destaunce.
 Ther was never man that it bere
- 1175 Overcomen in batayle no in were
 Bot it were thurth meschaunce.²
- It was bathed in the flom of Helle, *river of Hell*
 Agnes gaf it him to wille *wield*
 He schuld the better sped.
- 1180 Who that bar that swerd of might *beaten by another man*
 Was never man overcomen in fight
 Bot it were thurth unlede.
 Ther worth Sir Gii to deth ybrought *Unless; through treachery*
 Bot yif God have of him thought,
 His best help at nede.
- 1185 Togider thai wer yern heweinde *There Sir Guy would have died*
 With her brondes wele kerveinde *Unless*
 And maden her sides blede. *vigorously striking
 their very sharp swords*

¹ Lines 1168–70: *No armor exists (lit., no armor made by a smith), either in Muslim lands or in France, which would be able to withstand it*

² Lines 1174–76: *No man that had ever carried it / Had been defeated in battle or in war / Except through treachery*

Stanzaic Guy of Warwick

- 1190 Sir Amoraunt was agreved in hert
 And smot to Gii a dint ful smert
 With alle the might he gan welde
 And hitt him on the helme so bright
 That alle the stones of michel might
 Fleyghe doun in the feld. *precious stones*
Fell on the ground
- 1195 Al of the helme the swerd out stint
 And forth right with that selve dint
 Other half fot of the scheld
 That never was atamed ar than
 For knight no for no nother man
 1200 No were he never so bold. *struck*
same blow
One and a half foot
pierced before
By
however powerful
- 1205 The sadelbowe he clef atuo,
 The stedes nek he dede also
 With his grimli brond;
 Withouten wem or ani wounde
 Wele half a fot into the grounde
 The scharp swerd it wond.
 Sir Gii to grounde fallen is,
 He stirt up anon, ywis,
 And loked and gan withstond. *split in two*
injury
At least
thrust down
jumped up
stood firm
very place
said his prayer
hands
- 1210 Anon right in that ich stede
 To God almighty he bad his bede
 And held up bothe his hond. *hands*
- 1215 Sir Gii anon up stirt
 As man that was agremed in hert;
 Nought wel long he lay. *incensed*
Not for very long
- “Lord,” seyd Gii, “God Almighty
 That made the therkenes to the night
 So help me today.
 Scheld me fro this geaunt strong
 1220 That Y no deth of him afong
 Astow art lord verray.
 That dint,” he seyd, “was ivel sett
 Wele schal Y com out of thi dett,
 Yif that Y libbe may.” *darkness into*
receive
truly
said [to Amorant]; poorly struck
repay you your debt (i.e., with a return blow)
live

Stanzaic Guy of Warwick

1225	Gii hent his swerd that was ful kene And smot Amoraunt with hert tene A dint that sat ful sore That a quarter of his scheld He made to fleye in the feld	seized angry <i>fall to the ground</i>
1230	Al with his grimli gore. The stedes nek he smot atuo, Amoraunt to grounde is fallen tho, Wo was him therfore.	 <i>deadly sword</i>
1235	Than were on fot tho knightes bold, Fight o fot yif thai wold — Her stedes thai han forlore.	 <i>Distressed those on lost</i>
	Amoraunt with hert ful grim Smot to Gii, and Gii to him With strokes stern and stive.	 <i>fierce</i>
1240	Hard thai hewe with swerdes clere That helme and swerd that strong were Thai gun hem al todrive. Hard foughten tho champiouns	 <i>merciless and unflinching [So] hard; gleaming</i>
	That bothe plates and hauberjouns Thai gun to ret and rive;	 <i>break to pieces [So] hard</i>
1245	And laiden on with dintes gret Aither of hem so other gan bete That wo was hem olive.	 <i>plates of armor; coats of mail split; crack</i>
1250	Sir Amoraunt was agreved strong That o man stode him tho so long, To Gii a strok he raught And hit him on the helme so bright	 <i>severely annoyed one; withstood; then reached</i>
	That al the floures fel doun right With a ful grimly draught.	 <i>ornamental flowers very fierce blow</i>
1255	The cercle of gold he carf ato And forth with his dint also, Ther bileved it nought. ¹ On the scheld the swerd doun fel	 <i>carved in two</i>

¹ Lines 1256–57: *And continued forward with his stroke, / It did not stop there*

Stanzaic Guy of Warwick

- 1260 And cleve it into halvendel; *in half*
Almost to grounde him brought.
- What with the swerdes out draweing,
And with his hetelich out braiding¹
Ther fel a wonder cas. *occurred an extraordinary happening*
Sir Gii fel on knes to grounde
1265 And stirt up in that selve stounde *same moment*
And seyd, “Lord, ful of grace,
Never dint of knight non
No might me are knele don²
In no stede ther Y was.” *place where*
1270 Sir Gii hent up his swerd fot-hot, *lifted up*
Amoraunt on the hod he smot *hood [of mail]*
That he stumbled in the place. *[So] that*
- He hit him on the helme an heyghe *at once*
And with that dint the swerd it fleyghe, *moved swiftly*
1275 Bi the nasel it gan doun founde *nose-guard; proceeded*
And so it dede bi the ventayle *face-guard*
And carf it ato saunfaile *with no doubt*
And into his flesche a wounde.
His targe with gold list *shield; rim*
1280 He carf atuo thurth help of Crist *in two*
He cleve that ich stounde. *cleaved; same instant*
So heteliche the brond out he plight *fiercely; drew*
That Amorant anonright
Fel on knes to grounde.
- 1285 So strong batayle was hem bituene,
So seyd thai that might it sene,
That seye thai never non swiche;
That never was of wiman born

¹ Lines 1261–62: *What with pulling out the sword, / And fiercely disengaging it*

² Lines 1267–68: *Never before has the blow of any knight forced me to kneel down*

Stanzaic Guy of Warwick

¹ Lines 1285–89: *Such a violent battle arose between them, / So those who watched it said, / That they had never seen such [a fight] / And that there never were of woman born / Two such knights as they were*

Stanzaic Guy of Warwick

- “O artow Inglis?” seyd Amorant.
 Now wald mi lord Ternagaunt
 That thou were Gii the strong.
 Mahoun gaf that thou wer he,
 Blithe wald Y than be
 Batail of him to fong;
 For he hath destrud al our lawe
 His heved wald ichave ful fawe
 Or heighe on galwes hong;
 1325 For kever schal we never er more
 That he hath don ous forlore
 With wel michel wrong.
- “With michel wrong and michel wough
 Fourti thousand of ous he slough
 In Costentin on a day.
 He and Herhaud his felawe
 Michel han destrud our lawe
 That ever more mon Y may.
 Yif he wer slain with brond of stiel
 1335 Than were Y woken on him ful wel
 That han destrud our lay.”
 Sir Gii answerd, “Whi seistow so?
 Hath Gii ani thing thee misdo?”
 Amoraunt seyd, “Nay,
- “Ac it wer gret worthschip, ywis,
 To alle the folk of hethenis
 That Y hadde so woken mi kende.
 Cristen,” he seyd, “listen to me,
 The weder is hot astow may se,
 1340 Y pray thee, leve frende,
 Leve to drink thou lat me gon
 For the lordes love thou levest on,
 Astow art gode and hende.
 For thirst mi hert wil tospring
 1345 And for hete withouten lesing
 Mi live wil fro me wende.
- may Termagant bring it about
 grant
 undertake
 faith (religion)
 head; very gladly
 recover; never again
 That which he has caused us to lose
 killed
 Constantinople
 comrade
 religion
 lament
 avenged
 religion
 say you
 done you any personal harm
 But; honor
 non-Christian lands
 avenged my people
 dear
 Permission
 believe
 thirst; burst apart
 life

Stanzaic Guy of Warwick

- “And yif Y schal be thus aqueld
 Thurh strong hete in the feld
 It were ogain thee skille.
- 1360 Unworthschipe it war to thee —
 It were thee gret vileté
 In wat lond thou com tille.
 Ac lete me drink a litel wight
 For thi lordes love ful of might
- 1365 That thou lovest with wille
 And Y thee hot bi mi lay
 Yif thou have ani threst today
 Thou shalt drink al thi fille.”
- Sir Gii answerd, “Y graunt thee
 1370 And yete today thou yeld it me¹
 Withouten ani fayle.”
 And when he hadde leve of Sir Gii
 He was ful glad sikerli,
 No lenger nold he dayle.
- 1375 To the river ful swithe he ran,
 His helme of his heved he nam
 And unlaced his ventayle.
 When he hadde dronken alle his fille
 He stirt up with hert grille
- 1380 And Sir Gii he gan to asayle.
- “Knight,” he seyd, “yeld thee bilive
 For thou art giled, so mot Y thrive.
 Now ichave a drink
 Icham as fresche as ich was amorwe.
- 1385 Thou schalt dye with michel sorwe
 For sothe withouten lesing.”
 Than thai drowen her swerdes long
 Tho knightes that wer stern and strong
 Withouten more dueling
- 1390 And aither gan other ther asayle
- killed
 battlefield
 against your better judgement
 Dishonorable
 to you; shame
 whatever; to
 small amount
- whole-heartedly
 I assure you; faith
- permission from
 delay
 quickly
 off; took
 face-piece
- fierce
 attack
- surrender yourself immediately
 beguiled
 in the morning
- delay

¹ *Provided that you return [the favor] to me today*

Stanzaic Guy of Warwick

And ther bigan a strong bataile
With wel strong fighting.

- | | | |
|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| | Amoraunt was ful egre of mode
And smot to Gii as he wer wode —
Ful egre he was to fight —
That a quarter of his scheld
He made it fleye into the feld
And of his brini bright. | enraged
as [if]; mad
Very impatient
[So] that |
| 1395 | Of his scholder the swerd glod doun
That bothe plates and hauberjoun
He carf atuo, Y plight.
Al to the naked hide, ywis,
And nought of flesche atamed is
Thurth grace of God almighty. | coat of mail
struck
plate armor; mail
in two, I swear
skin
But; pierced |
| 1400 | The scharp swerd doun gan glide
Fast bi Sir Gyes side —
His knew it com ful neye —
That gambisoun and jambler
Bothe it karf atuo yfere; | Close
knee; near
[So] that jacket and leg armor
simultaneously |
| 1405 | Into th'erthe the swerd it fleye
Withouten wem or ani wounde
Half a fot into the grounde,
That mani man it seye.
And when Gii seye that fair grace | thrust
blemish
saw
miracle |
| 1410 | That nothing wounded he was
Jhesu he thanked on heye. | |
| 1415 | And when Gii feld him so smite
He was wroth ye mow wite;
To Amoraunt he gan reken | <i>felt himself struck in this way</i>
may be sure
made his way |
| 1420 | He hent his brond with wel gode wille
And stroke to him with hert grille;
His scheld he gan tobreken.
So hetelich Gii him smot
That into the scholder half a fot | grasped
furious
shattered
fiercely |
| 1425 | The gode swerd gan reken.
And with that strok Gii withdrawgh | penetrated |

Stanzaic Guy of Warwick

- Weri he was forfoughten ynough,
To Amoraunt he gan speken. *with fighting so much*
- 1430 “Sir Amoraunt,” than seyd Gii,
“For Godes love now merci
Yif that thi wille be.
Ichave swiche thirst ther Y stond
Y may unnethe drawe min hond
Therfore wel wo is me. *where
hardly*
- 1435 Yeld me now that ich dede,
Y gaf thee leve to drink at nede.
Astow art hende and fre,
Leve to drink thou lat me go
As it was covenauant bituen ous to *Grant; same favor*
1440 For Godes love Y pray thee.” *courteous; noble
agreed*
- “Hold thi pes,” seyd Amoraunt,
“For bi mi lord Sir Ternagaunt
Leve no hastow non.
Ac now that Y the sothe se
1445 That thou ginnes to feynt thee
Thine heved thou schalt forgon.” *Be silent
exhaust yourself
head
act in the right way
bit
previously*
- “Amoraunt,” seyd Gii, “do aright,
Lete me drink a litel wight
As Y dede thee anon
1450 And togider fight we;
Who schal be maister we schal se
Wiche of ous may other slon.”
- “Hold thi pays,” seyd Amoraunt,
“Y nil nougth held thee covenauant
1455 For ful this toun of gold,
For when ichave thee sleyn now right
The Soudan treweli hath me hight
His lond gif me he schold *peace
keep my promise to you*
Ever more to have and hold fre
- 1460 And give me his douhter bright o ble,
The miriest may on mold. *promised
fair of face
most beautiful girl on earth*
When ichave thee sleyn this day

Stanzaic Guy of Warwick

- He schal give me that fair may
With alle his lond to hold. possess
- 1465 “Ac do now wele and unarme thee
And trewelich yeld thou thee to me
Olive Y lat thee gon.
And yif thou wilt nought do bi mi red
Thou schalt dye on ivel ded yourself
surrender yourself
Alive
advice
suffer a painful death
- 1470 Right now Y schal thee slon.”
“Nay,” seyd Gii, “that war no lawe.
Ich hadde lever to ben todrawe
Than swiche a dede to don.
Ar ich wald creaunt yeld me punishment
rather; dismembered
- 1475 Ich hadde lever anhanged be
And brent bothe flesche and bon.”¹ fidelity
- Than seyd Amoraunt at a word
“Bi the treuthe thou owe thi lord
That thou lovest so dere
1480 Tel me what thi name it be
And leve to drink give Y thee
Thi fille of this river. I [will] grant
- Thou seyd thi name is Sir Youn;
It is nought so bi Seyn Mahoun,
1485 It is a lesing fere.
Yif thi name were Youn right
Thou nere nought of so Miche might
No thus unbiknowen here.”² Saint
complete lie
indeed
- “Frende,” seyd Gii, “Y schal telle thee;
1490 Astow art hendi man and fre
Thou wray me to no wight. reveal my identity to no person
- Gii of Warwike mi name it is,
In Ingland Y was born, ywis.

¹ Lines 1474–76: *Before I would acknowledge myself defeated / I would rather be hanged / And my body burnt to ashes (lit., both flesh and bone burnt)*

² Lines 1487–88: *You could not be of such strength / And remain unheard of here*

Stanzaic Guy of Warwick

- 1495 Lete me now drink with right.” *rightly (as promised)*
 When Amoraunt seye sikerly
 That it was the gode Gii
 That ogaines him was dight
 He loked on him with michel wrake,
 Sternliche with his eyghen blake
 1500 With an unsemli sight. *against; set vengefulness ugly glare*
- “Sir Gii,” he seyd, “welcom to me.
 Mahoun, mi lord, Y thank thee
 That ich have thee herinne.
 Michel schame thou hast me don,
 1505 Thi liif thou schalt as tite forgon,
 Thi bodi schal atuinne *immediately [be cut] into two parts*
 And thine heved, bi Ternagant,
 Mi leman schal have to presaunt
 That comly is of kinne.
 1510 Hennes forward siker thou be
 Leve no tit thee non of me
 For al this warld to winne.”¹ *as a gift of noble birth*
- “Allas,” seyd Gii, “what schal Y don?
 Now Y no may have drink non
 1515 Mine hert breketh ato.” *breaks in two decided to himself must run*
 Anon he bithought him thenne
 Right to the river he most renne;
 He turned him and gan to go.
 Amoraunt with swerd on hond
 1520 He thought have driven Gii to schond *in destruction*
 With sorwe he wald him slo. *pain*
 Gii ran to the water right,
 Bot on him thenke God Almighty *straight to Unless he calls upon*
 Up cometh he never mo.

¹ Lines 1510–12: *Hence forward you can be certain / That no permission [to drink] will come to you from me, / Even [if I could thereby] win all of this world*

Stanzaic Guy of Warwick

- 1525 Tho was Sir Gii in gret drede. *danger*
 In the water he stode to his girdel stede *waist*
 And that thought him ful gode.
 In the water he dept his heved anon *dipped*
 Over the schulders he dede it gon
 1530 That keled wele his blod. *cooled; blood*
 And when Gii hadde dronken anough
 Hetelich his heved up he drough *Sharply*
 Out of that ich flod *same*
 And Amoraunt stode opon the lond
 1535 With a drawen swerd in hond *where*
 And smot Gii ther he stode.
- Hetelich he smot Gyoun, *Fiercely*
 Into that water he fel adoun
 With that dint unride *violent*
 1540 That the water arn him about. *ran*
 Sir Gii stirt up in gret dout, *fear*
 For nothing he nold abide, *would not delay*
 And schoke his heved as knight bold.
 “In this water icham ful cold
- 1545 Wombe, rigge, and side *Belly, back*
 And no leve, sir, ich hadde of thee
 And therfore have thou miche maugré *shame*
 And ivel thee mot bitide.” *bad luck to you*
- Sir Gii stirt up withouten fayl
 1550 And Amoraunt he gan to asayl; *eager*
 To fight he was ful boun.
 Hard togider thai gan to fight;
 Of love was ther no speche, Y plight,
 Bot heweing with swerdes broun. *bright*
- 1555 “Amoraunt,” than seyd Gii,
 “Thou art ful fals sikerly
 And fulfilt of tresoun. *full of deceit*
 No more wil Y trust to thee
 For no bihest thou hotest me.
 1560 Thou art a fals glotoun.” *promise; make villain*

Stanzaic Guy of Warwick

- Hard togider thai gun fight
 Fro the morwe to the night
 That long somers day.
 So long thai foughten bothe tho
 1565 Wiche was the better of hem to
 No man chese no may.
 Bot at a strok as Amoraunt cast
 Sir Gii mett with him in hast
 And taught him a sori play. *extended*
- 1570 The right arme with the swerd fot-hot
 Bi the scholder of he it smot, *gave him painful instruction*
 To grounde it fleye oway. *off*
- When Amoraunt feld him so smite
 In his left hond with michel hete
 1575 The swerd he hent fot-hot. *felt himself thus struck*
 As a lyoun than ferd he, *ferocity*
 Thritt sautes he made and thre
 With his swerd that wel bot. *seized quickly*
 Bot for the blod that of him ran
 1580 Amoraunt strengthe slake bigan. *lion*
 When Gii that soth wot
 That Amoraunt was faynting
 Sir Gii him folwed withouten dueling; *Thirty-three attacks*
 That other hond of he smot. *cut* *However; because of*
diminish *delay*
knew the truth (realized) *off*
- 1585 When Amoraunt had bothe hondes forlore
 A wreche he held himself therfore;
 His wit was al todreved. *mind; afflicted*
 On Sir Gii he lepe with alle his might
 That almast he had feld him doun right, *leaped*
 1590 And Sir Gii was agreved *knocked him right over*
 And stirt bisiden fot-hot, *jumped aside quickly*
 And Amoraunt in the nek he smot.
 His might he hath him bireved; *deprived*
 He fel to grounde withouten faile
 1595 And Sir Gii unlaced his ventayle
 And he strok of his heved.

Stanzaic Guy of Warwick

- Over the water he went in a bot
 And present therwith fot-hot
 The king Sir Triamour.
- 1600 The king Sir Triamour than
 Went to that riche Soudan
 And also his sone Fabour.
 Than was the Soudan swithe wo,
 Quite-claim he lete hem go
- 1605 With wel michel honour.
 Into Alisaunder thai went that cité
 And ladde with hem Sir Gii the fre
 That hadde ben her socour.
- The king tok th'erl Jonas tho
 1610 And clept him in his armes to
 And kist him swete, ich wene,
 An hundred times and yete mo
 And quite-claim he lete him go
 And his sones fiftene.
- 1615 “Erl Jonas,” seyd the king,
 “Herken now to my teling
 And what ichil mene:
 For mi liif thou savedest me
 Half mi lond ich graunt thee
- 1620 With this knight strong and kene.
- “Understand to me, sir knight,
 Mahoun gave ful of might
 Thou wost duelle with me;
 Thridde part mi lond Y give thee to,
- 1625 Michel honour ichil thee do,
 A riche prince make thee.
 Y nil nought thou forsake God thine;
 Thou art bileyand wele afine,
 Better may no be.”
- 1630 Sir Gii answerd him ful stille:
 “Sir, of thi lond nought Y nille
 For sothe Y telle thee.”
- presented [the head] quickly to*
extremely sorrowful
noble
their champion
- embraced*
affectionately, I believe
and then more
- I will say*
Because you saved my life
- grant*
- A third of*
- will not [ask that]*
believing perfectly
- quietly*
I will have none

Stanzaic Guy of Warwick

- That erl to Jerusalem went anon,
 Gii of Warwike with him gan gon
 1635 And alle his sones on rawe. *together*
 Th' erl wold yif he might
 Wite the name of that knight *Know*
 Yif he him evermore sawe.
 "In conseyl, sir knight," than seyd he,
 1640 "That thou Youn dost clep thee, *confidence*
 Thou no hatest nought so Y trowe.
 For Jhesu love Y pray thee
 That died on the Rode tre
 Thi right name be aknawe." *Though; call yourself*
You are not called that I reckon
Cross
made known
- 1645 Sir Gii seyd, "Thou schalt now here *hear*
 Sethen thou frainest me in this maner;
 Mi name ichil thee say: *Since; ask*
 Gii of Warwike mi name is right,
 Astow art hende and gentil knight *I will tell you*
properly
- 1650 To non thou schalt me wrayn. *reveal*
 Batayl for thi love Y nam *took*
 And the geaunt overcam;
 Theroft ich am ful fain." *pleased*
 When th' erl seye it was Sir Gii *saw*
- 1655 He fel doun on knes him bi
 And wepe with both his ayn. *eyes*
- "For Godes love," he seyd, "merci.
 Whi artow so pouer Sir Gii
 And art of so gret valour?
 1660 Here ich give thee in this place *vassal*
 Al th' erldam of Durras
 Cité and castel tour.
 Thi man ichil bicomen and be
 And alle mi sones forth with me
- 1665 Schal com to thi socour; *assistance*
 For the priis of hethen lond *victory*
 Thou hast thurth douhtines of hond
 Wonne with gret vigour." *bravery in battle*

Stanzaic Guy of Warwick

- “Erl Jonas,” than seyd Sir Gii,
 1670 “Mi leve frende, gramerci. *dear; many thanks*
 For thi gode wille
 Than schustow hire me al to dere
 To give me thi lond in swiche maner;
 Therof nougnt Y nille.¹
- 1675 To your owen cuntré wendeth hom, *return*
 God biteche Y you everichon;
 Mi way ichil fulfille.” *God be with you all*
 Thai went and kist him everi man,
 Th’erl so sore wepe bigan *pilgrimage; complete*
- 1680 That might him no man stille. *No man was able to quieten him*
- Th’erl to Durras went anon
 And his sones everichon
 Were scaped out of care. *escaped from danger*
 Gii than in his way is nome. *took his way*
- 1685 For that the geaunt was overcome *Because*
 Ful blithe than was he thare.
 Into Grece than went he
 And sought halwen of that cuntré *shrines*
 The best that ther ware.
- 1690 Sethe forth in his way he yede *Afterwards; went*
 Thurthout mani uncouthe thede,
 To Costentyn he is yfare. *strange lands*
has traveled
- When Gii in Costentin hadde be
 Out of that lond than went he
- 1695 Walkand in the strete *Walking*
 On pilgrimage in his jurnay
 His bedes bidand night and day *prayers reciting*
 His sinnes forto bete. *to atone for*
 In Almaine than went he, ywis, *Germany*
- 1700 Ther he was sumtime holden of gret pris. *at one time held in great esteem*
 He com to a four way lete *crossroads*

¹ Lines 1672–74: *Then you would pay me far too highly / To give me your lands like this; / I will have none of them*

Stanzaic Guy of Warwick

	Biyonde Espire, that riche cité, Under a croice was maked of tre, A pilgrim he gan mete,	<i>Spires</i> <i>wooden cross</i>
1705	That wrong his honden and wepe sore And curssed the time that he was bore, “Allas!” it was his song. “Wayleway,” he seyd, “that stounde! Wickedliche icham brought to grounde	<i>Who wrung; hands</i> <i>time</i>
1710	With wel michel wrong.” Sir Gii went to him tho, “Man,” he seys, “whi farstow so? So God geve thee joie to fong, ¹ Tel me what thi name it be	<i>why do you behave like this</i>
1715	And whi thou makest thus gret pité, Me thenke thi paynes strong.”	<i>I think you suffer greatly</i>
1720	“Gode man,” seyd the pilgrim tho, “What hastow to frein me so? Swiche sorwe icham in sought That thei Y told thee alle mi care, For thee might Y never the better fare;	<i>What [reason] have you to ask</i> <i>afflicted</i> <i>though</i> <i>Through</i>
	To grounde ich am so brought.” “Yis,” seyd Gii, “bi the gode Rode, Conseyl Y can give thee gode	<i>holy Cross</i>
1725	And tow telle me thi thought, For oft it falleth uncouthe man That gode conseyle give can, Therfore hele it nought.”	<i>If you</i> <i>often; befalls a stranger</i> <i>conceal</i>
1730	“For God,” he seyd, “thou seyst ful wel. Sumtime ich was, bi Seyn Mighel, An erl of gret pousté. Thurth al Cristendom, ywis, Ich was teld a man of gret pris	<i>By God</i> <i>At one time; Saint Michael</i> <i>power</i>
	And of gret bounté;	<i>spoken of as; wealth</i> <i>prowess</i>

¹ As surely as God gives you salvation to hope for

Stanzaic Guy of Warwick

- 1735 And now icham a wroche beggare. *wretched*
 No wonder thei icham ful of care *though*
 Allas, wel wo is me.”
- For sorwe he might speke namore; *no more*
 He gan to wepe swithe sare *very bitterly*
 1740 That Gii hadde of him pité.
- Than seyd the pilgrim, “Thou hast gret wrong *ask; severe*
 To frain me of mi sorwe strong *remedy*
 And might nought bete mi nede. *must*
 To begge mi brede Y mot gon,
 1745 Sethen yistay at none ete Y non *Since yesterday*
 Also God me rede.” *As God guides me*
 “Yis, felawe,” quath Gii, “hele it naught. *do not keep it secret*
 Telle me whi thou art in sorwe braught,
 The better thou schalt spedē *get along*
 1750 And sethen we schul go seche our mete. *after that; food*
 Ichave a pani of old biyete, *a penny got long ago*
 Thou schalt have half to mede.” *as a gift*
- “Gramerci, sir,” than seyd he,
 “And alle the soth Y schal telle thee.
- 1755 Erl Tirri is mi name, *Worms*
 Of Gormoys th’erls sone Aubri. *was called*
 Ich hadde a felawe that hight Gii,
 A baroun of gode fame.
 For the douk of Pavi Sir Otoun *Pavin*
- 1760 Hadde don him oft gret tresoun *anger*
 He slough him with gret grame.
 Now is his neve th’emperour steward,
 His soster sone that hat Berard;
 He has me don alle this schame. *his (Otoun’s) nephew the emperor’s
sister’s son who is called*
- 1765 “Th’emperour he hath served long *extraordinarily*
 For he is wonderliche strong
 And of michel might.
 He no cometh in non batayle
 That he no hath the maistri saunfayl, *victory without fail*
- 1770 So egre he is to fight.

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| | In this wrold is man non
That ogaines him durst gon,
Herl, baroun, no knight,
And he loked on him with wreke | hostility |
| 1775 | That his hert no might quake
So stern he is of sight. | shudder with fear
frightening in appearance |
| | "And for his scherewdhed Sir Berard
Th' emperor hath made him his steward
To wardi his lond about. | wickedness |
| 1780 | Ther nis no douk in al this lond
That his hest dar withstonde
So michel he is dout.
Yif a man be loved with him
Be he never so pouer of kin | govern
duke
command; deny
greatly he is feared
by |
| 1785 | And he wil to him lout
He maketh hem riche anonright,
Douk, erl, baroun, or knight,
To held with him gret rout. | bow
him
stand with him [in a] great retinue |
| 1790 | "And yif a man with him hated be
Be he never so riche of fe
He flemeth him out of lond.
Anon he schal ben todrawe
Als tite he schal ben yslawe
And driven him al to schond. | be hated by him
property
banishes
dismembered
As quickly
ruin |
| 1795 | So it bifel our emperor
Held a parlement of gret honour,
For his erls he sent his sond.
Y come thider with michel prede
With an hundred knightes bi mi side | conference
summons
great display |
| 1800 | At nede with me to stonde. | stand |
| | "And when Y come unto the court
The steward with wicked pourt
To me he gan to reke.
He bicleped me of his emes ded | demeanor
run |
| 1805 | And seyd he was sleyn thurth mi red;
On me he wald be wreke. | accused me of his uncle's death
decree
revenged |

Stanzaic Guy of Warwick

- And when ich herd that chesoun
Of the doukes deth Otoun
Mine hert wald tobreke. *accusation*
Duke Otoun's death
- 1810 To th' emperor Y layd mi wedde an heighe
To defende me of that felonie
That he to me gan speke. *pledge at once*
Of which he accused me
- “No wonder thei Y war fordredde;
Th' emperor tok bothe our wedde
1815 As Y thee telle may
For in alle the court was ther no wight,
Douk, erl, baroun, no knight,
That durst me borwe that day. *though I was frightened*
accepted; pledges
- Th' emperor comand anon
1820 Into his prisoun Y schuld be don
Withouten more delay.
Berard went and sesed mi lond,
Mine wiif he wald have driven to schond,
With sorwe sche fled oway. *person*
dared become surety for me
possessed
brought to disgrace
- 1825 “Than was ich with sorwe and care
Among min fomen nomen thare
And don in strong prisoun.
Min frendes token hem to rede,
To th' emperor thai bisought and bede
1830 To pay for me ransoun.
Th' emperor and Sir Berard
Deliverd me bi a forward
And bi this enchesoun:
Y schuld seche mi felawe Gii
1835 To defende ous of that felonie
Of the doukes deth Otoun. *enemies taken*
put in
sought advice
entreated and begged
- “Out of this lond went Y me
And passed over the salt se,
In Ingland Y gan rive;
1840 At Warwike ichim sought,
When Y com thider Y fond him nougnt
Wo was me olive. *I took myself*
sea
came to shore
I was ever so wretched

Stanzaic Guy of Warwick

	No Sir Herhaud fond Y nought tare;	<i>there</i>
	To seche Gyes sone he is fare	
1845	That was stollen with strive.	<i>stolen by force</i>
	Therfore Y wot that Gii is ded,	<i>believe</i>
	For sorwe can Y me no red —	<i>I cannot guide myself</i>
	Mine hert wil breke o five.”	<i>into five [pieces]</i>
	Sir Gii biheld Tirri ful right	<i>directly</i>
1850	That whilom was so noble a knight	<i>once</i>
	And lord of michel mounde.	<i>power</i>
	His bodi was sumtim wele yschredde,	<i>attired</i>
	Almost naked it was bihedde	<i>seen</i>
	With sorwe and care ful bounde.	<i>overcome</i>
1855	His legges that wer sumtime hosed wel	<i>furnished with leg-wear</i>
	Tobrosten he seighe hem everidel.	<i>Blistered; saw; all over</i>
	“Allas,” seyd Gii, “that stonde!”	
	For sorwe that he hadde tho	
	Word might he speke no mo	<i>more</i>
1860	Bot fel aswon to grounde.	
	Sir Tirri anon com to him than	
	And in his armes up him nam	<i>took</i>
	And cleped opon him thare.	<i>spoke to</i>
	“Man,” he said, “what aileth thee?	
1865	Thou art ivel at aise so thenketh me,	<i>disturbed</i>
	Hard it is thi fare.”	<i>Afflicted; behavior</i>
	Sir Gii answerd therafter long,	<i>after a long pause</i>
	“This ivel greveth me so strong	<i>misfortune</i>
	In erthe Y wold Y ware,	<i>the earth (i.e., a grave)</i>
1870	For sethen that Y was first man	
	Nas never sorwe on me cam	
	That greveth me so sare.”	
	“Than,” seyd Tirri, “felawe, ywis,	
	Today a yer gon it is	
1875	Out of this lond Y went	
	To seche Gii mi gode frende.	
	Y no finde nought fer no hende,	
	Therfore icham al schent.	<i>ruined</i>

Stanzaic Guy of Warwick

- 1880 For now it is told me our emperer
 Hath taken a parlement of this maner
 For mi love verrament *truly*
 That douk no erl in his lond be
 That he no schal be at that semblé *assembly*
 For to here mi jugement.
- 1885 "And now no lenge abide Y no may
 That ne me bihoveth hom this day¹ *delay*
 Other forto lese min heved. *Or else; head*
 Th' emperor ichave mi treuthe yplight *sworn my oath*
 Y schal bring Sir Gii tonight
- 1890 To fight ogain that qued *against; scoundrel*
 To fende ous of that felonie *defend*
 Ogain the douke Berard of Pavi
 Al of his emes ded. *uncle's death*
- 1895 Thai schal me sle with sorwe and care,
 Certes Y can no red." *speak (mention it)*
- 1900 Gii biheld Tirri with wepeand eighē
 And seighe him al that sorwe dreighe *weeping eyes*
 That was him lef and dere. *saw; suffer*
 "Allas," thought Gii, "that ich stounde *beloved*
 That Tirri is thus brought to grounde; *Alas; each time*
 So gode felawes we were." *Such loyal friends*
- 1905 He thought, "Might Y mete that douke *were I to*
 His heved Y schuld smite fro the bouke *trunk [of the body]*
 Or hong him bi the swere. *neck*
 Y no lete for al this warldes won *prevent (stop); wealth*
 That Y no schuld the traitour slon
 To wreke Tirri mi fere." *revenge; friend*
- 1910 "Tirri," seyd Gii, "lat be thi thought.
 Ywis, it helpeth thee right nought, *not at all*
 For sorwe it wil thee schende. *destroy*

¹ *That nephew (i.e., Berard) obliges me [to return] home today*

Stanzaic Guy of Warwick

- To court go we bothe yfere,
Gode tidings we schul ther here
Swiche grace God may sende. together
hear
Such
- 1915 Have gode hert, dred thee no del
For God schal help thee ful wel
So curteys He is and hende.”
Up risen tho knightes tuo
With michel care and ful of wo
1920 To courtward thai gan wende fear you not one bit
those
- And as thai went tho knightes fre
To courtward in her jurné
Ful bold thai were and yepe.
“Allas,” Sir Tirri seyd tho, eager
then
- 1925 “Ich mot rest er ich hennes go
Or mi liif wil fro me lepe.”
“For God, felawe,” than seyd Gii,
“Ly doun and Y schal sitt thee bi
And feir thine heved up kepe.” pass
beside you
support your head
- 1930 And when he hadde thus yseyd
On Gyes barm his heved he leyd,
Anon Tirri gan slepe. lap
- And when Sir Tirri was fallen on slepe
Sir Gii biheld him and gan to wepe
1935 And gret morning gan make.
Than seighe he an ermine com of his mouthe,
Als swift as winde that bloweth on clouthe
As white as lili on lake, ermine; from; mouth
cloud
- 1940 To an hille he ran withouten obade,
At the hole of the roche in he glade;
Gii wonderd for that sake.
And when he out of that roche cam
Into Tirries mouthe he nam, delay
cleft in the rock; slipped
on account of that
- 1945 Anon Tirri gan wake. entered
- Sir Gii was wonderd of that sight
And Tirri sat up anonright
And biheld Gii opon. amazed at
looked upon

Stanzaic Guy of Warwick

	Than seyd Tirri, "Fader of Heven, Sir pilgrim, swiche a wonder sweven	amazing dream
1950	Me met now anon, That to yon hille that stont on heighe That thou may se with thin eighē Me thought that Y was gon And at an hole in Y wond	<i>I dreamed just now</i> <i>rises above</i>
1955	And so riche tresour as Y fond Y trow in this world is non.	<i>dreamed (imagined)</i> <i>went</i> <i>such</i> <i>reckon; none [more rich]</i>
	"Biside that tresour lay a dragoun And theron lay a swerd broun, The sckauberk comly corn.	dragon on top of it; polished scabbard beautifully carved
1960	In the hilt was mani precious ston, As bright as ani sonne it schon Withouten oth ysworn. And me thought Gii sat at min heved And in his lappe me biweved ¹	<i>(i.e., Unquestionably)</i>
1965	Astow dest me biforn. Lord merci, and it wer so Wele were me than bigo That ever yete was Y born."	<i>As you did; before (earlier)</i> <i>if it were</i> <i>endowed [with wealth]</i>
1970	"Now felawe," seyd Gii, "bi mi leuté That sweven wil turn gret joie to thee And wele Y schal it rede. Thurth Gii thou schalt thi lond kever. Trust wele to God thei thou be pouer The better thou schalt spedē.	<i>by my honor</i> <i>dream; bring about great happiness to you</i> <i>accurately; interpret</i> <i>recover</i>
1975	To the hulle nim we the way Ther thee thought the tresour lay And in thou schalt me lede. Now God that schope al mankinde Wald we might that tresour finde	<i>though; poor</i> <i>get along [in life]</i> <i>hill take</i> <i>dreamed</i>
1980	It wald help ous at nede."	<i>in our time of need</i>

¹ Lines 1963–64: *And I dreamed that Guy sat at my head / And wrapped me in the loose folds of his shirt*

Stanzaic Guy of Warwick

	Up risen tho knightes tuay And to the hille thai nom the way And in thai went ful even And founde the tresour and the dragoun	two took directly
1985	And the swerd of stiel broun As Tirri mett in his sweven. Sir Gii drough out that swerd anon And alle the pleynes therof it schon As it were light of leven.	shining met; dream
1990	“Lord,” seyd Gii, “Y thanke Thi sond Y seighe never are swiche a brond; Y wot it com fram Heven.”	<i>all of its surfaces shone</i> <i>a flash of lightning</i> <i>give thanks for Your gift</i> <i>I never before saw such a sword</i> <i>believe</i>
1995	Sir Gii gan the hilt bihold That richeliche was graven with gold, Of charbukel the pomel. Into the sckaweberk ogain he it dede And seyd to Tirri in that stede, “Bi God and Seyn Mighel,	<i>engraved</i> <i>carbuncle-stone</i> <i>scabbard; put</i>
2000	Of alle this riche tresore Y no kepe therof no more Bot this brond of stiel.” [. . .] [. . .] [. . .]	<i>Saint Michael</i> <i>Except; sword</i>
2005	To courtward tho knightes went To aspie after the parlement; For drede wald thai noughe lete. Ac Tirri was aferd ful sare Of his fomen be knownen thare	<i>look for</i> <i>fear; give up</i>
2010	In the cité yif he sete. ¹ Therfore thai toke her ostel gode At an hous withouten the toun stode Al bi a dern strete.	<i>lodging</i> <i>secluded</i>

¹ Lines 2008–10: *But Tirri was terribly afraid / Of being recognized by his enemies / If he entered the city*

Stanzaic Guy of Warwick

2015	Of al night Gii slepe nought, So michel his hert was ever in thought With Douk Berard to mete.	
2020	Erlich amorwe than ros Gii And bisought God and our Levedi He schuld scheld him fro blame And seyd to Sir Tirri the hende, “Kepe me wele this swerd, leve frende, Til Y sende therfore bi name, And Y schal go to court this day And yif Y the douke mete may	<i>They; protect; sin</i> <i>Look after for me; dear</i>
2025	Y schal gret him with grame; And yif he say ought bot gode, Bi Him that schadde for ous His blod Him tit a wORLD schame.”	<i>anger</i> <i>Public disgrace will befall him</i>
2030	Gii goth to toun with michel hete, Th’emperour fram chirche he gan mete And gret him with anour. “Lord,” seyd Gii, “that with hond Made wode, water, and lond, Save thee, sir emperour.	<i>haste</i> <i>greeted</i> <i>who</i>
2035	Icham a man of fer cuntré And of thi gode, <i>par charité</i> , Ich axse to mi socour.” Th’emperour seyd, “To court come And of mi gode thou schalt have some	<i>“out of kindness”</i> <i>ask; help (provision)</i>
2040	For love of Seyn Savour.”	<i>goods</i> <i>the Holy Savior</i>
2045	To court thai went al and some, Th’emperour dede Gii biforn him come, “Pilgrim,” than seyd he, “Thou art wel weri me thenketh now. Fram wiche londes comestow? For thi fader soule telle me.” “Sir,” seyd Gii, “ich understand Ichave ben in mani lond Biyond the Grekis Se:	<i>do you come</i> <i>father’s soul (an oath)</i>

Stanzaic Guy of Warwick

2050	In Jerusalem and in Surry, In Costentin and in Perci A gode while have ich be."	Syria Persia
2055	“Sir pilgrim,” seyd th’emperour fre, “What speketh man in that lond of me When thou com thennesward?” ¹	
	Sir Gii answerd, “Bi the gode Rode Men speketh thee ther ful litel gode Bot tidinges schrewed and hard; For thou hast schent so th’erl Tirri	Cross
2060	And other barouns that ben hendy For love of thi steward. Gret sinne it is to thee To stroye so thi barouns fre	<i>Only; malicious; harsh ruined noble</i>
	Al for a fals scheward.”	<i>devastate rogue</i>
2065	When the douk herd him speke so As a wilde bore he lepe him to His costes for to schawe, With his fest he wald have smiten Gii	<i>ribs; carve fist back</i>
	Bot barouns held him owy,	<i>twenty all together</i>
2070	Wele tuenti on a rawe. He seyd to Gii, “Vile traitour, Ner thou bifor th’emperour Thei Y wende to ben tohewe	<i>evildoer</i>
	Bi thi berd Y schuld thee schokke	<i>Were you not Though shake</i>
2075	That al thi teth it schuld rokke, For thou art a kinde schrewe.	<i>rock utter rogue</i>
	“Bi thi semblaunt se men may Thou hast ben traitour mani a day — God gif thee shame and schond.	<i>appearance men may see disgrace and dishonor</i>
2080	Yif that Y thee mai overgon To wicked ded thou schalt be don As a traitour to ly in bond,	<i>catch a horrible death; put Like; shackles</i>

¹ Lines 2054–55: *What do the men of those lands that you have come from say about me?*

Stanzaic Guy of Warwick

	In swiche a stede thou schalt be This seven winter no schaltow se Noither fet no hond. ¹	
2085	So schal men chasti foule glotuns That wil missay gode barouns That lordinges ben in lond."	<i>punish wicked wretches</i> <i>slander</i> <i>high-ranking lords</i>
2090	"Ow sir," seyd Gii, "ertow thas? Y nist no nar hou it was ² Bi the gode Rode.	
2095	And now Y wot that thou art he, Thou art uncurteys so thenketh me. Thou farst astow wer wode, And art a man of fair parage Ycom thou art of heighe linage And of gentil blod.	<i>know; are he [as has been rumored]</i> <i>ill-behaved</i> <i>behave; mad</i> <i>good ancestry</i> <i>noble stock</i>
2100	It is thee litel curteysie To do me swiche vilanie Bifor th'emerour ther Y stode.	<i>It is no compliment to you</i>
2105	"And for thee wil Y wond no thing, Y schal telle thee the sothe withouten lesing Bifor his barouns ichon, That with gret wrong and sinne, ywis, Th'erl Tirri deshirrite is And other gode mani on. A thousand men ichave herd told Bothe in toun and in feld As wide as ichave gon	<i>hold nothing back</i> <i>truth without falsehood</i> <i>(i.e., the emperor's)</i> <i>truly</i> <i>dispossessed (disinherited)</i> <i>many other persons</i> <i>heard say</i>
2110	That he is giltles of that dede Thou berst on him with falshede, Thin eme he schuld slon."	<i>everywhere I've been</i> <i>innocent; crime</i> <i>falsely accuse</i> <i>uncle; had killed</i>
	The douk Berrard was wroth, Bi Jhesu Crist he swore his oth.	<i>oath</i>

¹ Lines 2084–85: *These seven years you will not see / Neither your feet nor hands*

² Lines 2089–90: "Oh! sir," said Guy, "are you thus [such a one]? / I knew no better who it was[?]"

Stanzaic Guy of Warwick

- | | | |
|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| 2115 | “Y wald that thou were Gii
Or that thou so douhti were
Thou durst fight for him here
God gaf it and our Levedi.” | wish |
| 2120 | Sir Gii answerd, “Bi Seyn Savour,
Drede thee nothing, vile traitour,
Therto icham redy.
Bi thou wroth, be thou gladde,
To th’emperour Y gif mi wedde
To fight for th’erl Tirri.” | grant
<i>Fear not [on that account]</i>
<i>To do that</i>
<i>Be you</i>
<i>make my pledge</i> |
| 2125 | The douk Berard ther he stode
Stared on Gii as he wer wode
And egrelich seyd his thought.
“Pilgrim,” he seyd, “Thou art ful stout, | <i>bold</i> |
| 2130 | Ywis, thi wordes that er so prout
Schal be ful dere abought.
Y warn thee wele,” he seyd tho,
“That thine heved thou schalt forgo | <i>proud</i>
<i>dearly paid for</i> |
| 2135 | Whereso thou may be sought.”
Sir Gii seyd, “Than thou it hast
Than make therof thi bast;
For yete no getes thou it nought.” | <i>lose</i>
<i>Wherever you might look</i>
<i>When</i>
<i>Then you may brag of it</i>
<i>you have not got it yet</i> |
| 2140 | Bifor th’emperour than come Gii
And seyd, “Sir Berard of Pavi
Is a man of mighti dede,
And fram fer cuntres comen icham | |
| 2145 | And am a sely pouer man;
Y no have here no sibbered
No Y no have wepen no armour bright;
For the love of God Almighty | <i>lowly poor</i>
<i>relatives</i>
<i>Nor</i> |
| 2150 | Finde me armour and stede.”
Th’emperour answerd, “Bi Jhesu,
Pilgrim, thou schalt have anow
Of al that thee is nede.” | <i>enough</i> |
| 2155 | The douk Berrard thennes he went;
His hert was in strong turment | <i>great agony</i> |

Stanzaic Guy of Warwick

	He no wist what he do might.	<i>knew not</i>
	Th' emperor cleped his doucher a mayde,	<i>daughter</i>
	“Leve doucher,” to hir he seyd,	<i>Dearest</i>
	“Kepe this pilgrim tonight.”	<i>Attend to</i>
2155	Sche him underfenge ful mildeliche And dede bathe him ful softliche, In silke sche wald him dight. Ac therof was nothing his thought; Bot of gode armour he hir bisought ¹	<i>showed hospitality; graciously tenderly</i>
2160	With the douke Berard to fight.	
	Amorwe aros that emperor Erls, barouns of gret honour, To chirche with him thai yede. And when the barouns asembled was	<i>In the morning</i>
		<i>went</i>
2165	Than might men sen in that plas Togider a fair ferred. Thider com the douk Berard, Prout and stern as a lipard,	<i>see</i>
	Wele yarmed on stede	<i>fine company</i>
		<i>leopard</i>
2170	And priked right as he wer wode Among the barouns ther thai stode Batayle forto bede.	<i>Properly armed on horseback spurred [on his horse]</i>
		<i>to offer</i>
	The maiden forgat never a del	<i>not one thing</i>
	The pilgrim was armed ful wel	
2175	With a gode glaive in honde And a swift-ernand stede; Al wrin sche dede him lede The best of that lond.	<i>spear</i>
		<i>swift-galloping</i>
		<i>Fully equipped; bring</i>
	Than Sir Gii him bithought	<i>remembered</i>
2180	The gode swerd forgat he nought That he in tresour fond. He sent therafter priveliche —	<i>treasure found for it secretly</i>

¹ Lines 2157–59: *She wanted to dress him in silk. / But this was not his desire; / The only thing he asked her for was good armor*

Stanzaic Guy of Warwick

- No man wist litel no Miche — *knew anything [about it]*
 And Tirri sent him the brond.
- 2185 When that mayden hadde graithed Gii *dressed*
 Wele ydight and ful richely *equipped*
 Men gan on him biheld.
 Sche ledde him forth swithe stille, *very meekly*
 To th' emperor with gode wille
- 2190 Sche taught him forto weld. *delivered him; fight*
 Than seyd th' emperor hende and fre,
 "Lordinges, listen now to me
 Bothe yong and eld:
 This knight that ye se now here
- 2195 Hath taken batail in strong maner *undertaken; bravely*
 Al forto fight in feld. *field*
- "This knight," he seyd, "that stount me bi
 Wil fight for th' erl Sir Tirri — *On no account; shrink back [for fear]*
 For nothing wil he wond — *(i.e., Tirri)*
- 2200 And defende him of that felonie *Against*
 Ogain the douk Berard of Pavi
 That he berth him an hond;
 For Tirri is out of lond went
 To seche Gii verrament
- 2205 That for him might stond. *represent in battle*
 This day is sett bituen hem tuo
 Or be deshirrite forevermo *deprived [of land and possessions]*
 And flemed out of lond. *outlawed*
- "Bot now is comen here this knight,
 2210 Ogain Berard hath taken the fight *flee*
 For nothing wil heflen. *But; each of you*
 Ac, lordinges," he seyd, "everichon
 Where the batayl schal be don
 Loke where it may best ben."
- 2215 Than loked thai it schuld be *Consider*
 In a launde under the cité. *determined*
 Thider in thai went biden. *plain*
 Mani man bad God that day *immediately*
prayed

Stanzaic Guy of Warwick

- 2220 Help the pilgrim as He wele may
The douk Berard to slen. *slay*
- On hors lopen tho knightes prest
And lopen togider til schafte brest
That strong weren and trewe;
And her gerthes brusten that strong were
2225 And tho knightes bothe yfere
Out of her sadels threwe.
After thai drough her swerdes gode
And leyd on as thai were wode
That were gode and newe.
2230 And astow sest the fir on flint,
The stem out of her helmes stint
So hetelich thai gun hewe.¹ *iron*
- Wele wer armed tho knightes stout
Bot he had more yren him about,
2235 That fals Berardine. *Two coats of mail; wrapped in Saracen lands*
- Tuay hauberkes he was in weved
And tuay helmes opon his heved
Was wrought in Sarayine.
Opone his schulder henge a duble scheld
2240 Beter might non be born in feld,
A gode swerd of stiel fine.
Mani man therwith his liif had lorn;
It was sumtim therbifor
The kinges Costentine.
- Strong batayl held tho knightes bold
That alle that ever gan hem bihold
Thai seyden hem among
The pilgrim was non erthely man;
It was an angel from Heven cam
2250 For Tirri batayle to fong. *[So] that said to one another undertake*

¹ Lines 2230–32: *In the same way that one sees sparks come from flint, / Steam rose from their helmets / Since they struck so violently*

Stanzaic Guy of Warwick

- For mani gode erl and mani baroun
 Berard hath ybrought adoun
 With wel michel wrong.
 Therfore hath God sent, ywis,
 2255 An angel out of heven-blis
 To sle that traitour strong.
- Al the folk in that cité was, *who lived*
 Litel and michel, more and las, *Small and large, rich and poor*
 To se the batayl thai yede. *went*
- 2260 Bot Tirri in a chirche liis *hides*
 And ever he bisought God, ywis, *entreated; truly*
 He schuld him help and sped. *assist*
- When he herd telle that the pilgrim
 Faught ogain the douke Berardin
 2265 To help him at his nede.
- Wel fain he wald thider gon *Very eagerly; wished to go*
 Bot for knoweing of his fon
 Wel sore he gan him drede.¹
- Ac natheles he ros up tho
 2270 With michel care and michel wo *great suffering; distress*
 And thider he went wel swithe. *very quickly*
- When he com to the plas
 Ther the bataile loked was *decreed*
 Amonges hem he gan lithe *the people; walk*
 2275 And when he seyge the douk so strong *saw*
 And his armes tohewe among, *smashed repeatedly*
 In his hert he was ful blithe. *joyful*
 And tho he seyge his blod spille, *when*
 God he thonked with gode wille
- 2280 [. . .]

¹ Lines 2267–68: *But at [the thought of] being recognized by his enemies / He became extremely fearful*

Stanzaic Guy of Warwick

- “Lord, merci,” Tirri gan say,
 “This is nought the pilgrim Y met yesterday
 That is so richeliche dight.
 He was a feble pouer body *individual*
 2285 Sely, messays, and hungry, *Humble, impoverished; starved*
 And he is of michel might.
 Y trow non etherlich man it be, *earthly (of this world)*
 On Gii Y thenke when ichim se
 So douhti he was in fight.
 2290 Yif Gii mi felawe now ded nere *strong; in battle*
 Ich wald sigge that he it were *were not dead*
 So liche thai ben of sight.” *say*
So alike they appear
- Into chirche ogain he yede *once again; went*
 And fel on knes in that stede
 2295 And Jhesus Crist he bisought
 He schuld help the pilgrim
 That faught ogain Douk Berardin
 That miche wo hath him wrought.
 Hard togider gun thai fight
 2300 Fro the morwe to the night *morning*
 That thai rest hem nought.
 And when hem failed light of day
 Thai couthe no rede what thai do may.¹ *they led them*
 To th’emperour thai hem brought.
- 2305 “Sir emperour,” thai seyd anon,
 “What schul we with this knighting don? *these; do*
 At thi wille schal it be.”
 Th’emperour clept to him tho *called*
 Four barouns that his trust was to. *that he had confidence in*
- 2310 “Lordinges,” than seyd he,
 “Kepe me wele the Douk Berard, *Guard for me*
 And bring him to morwe bi a forward, *agreement*
 Open al your fe; *Upon forfeit of your wealth*
 And Y schal kepe the pilgrim tonight;

¹ Lines 2302–03: *When the light of day failed them / They could not decide what they should do*

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| 2315 | Til tomorwe that it is day light
He schal brieve with me." | when
remain |
| 2320 | Than departed this batayle,
Tho four barouns withouten fayl
Understode Berard to kepe
And th'emerour toke the pilgrym
In a chaumber to loken him
With serjaunce wise and yepe.
The douke Berard forgat him nought;
Of a foule tresoun he him bithought: ¹
Four knightes he gan clepe. | Accepted [under their charge]
lock
guards able; clever
summoned
go |
| 2325 | "For mi love," he seyd, "goth tonight
Ther the pilgrym lith ful right
And sleth him in his slepe." | Directly to where the pilgrym lies
kill |
| 2330 | Thai armed hem swithe wel
Bothe in iren and in stiel
And went hem forth in hast,
Into the chaumber thai went anon.
The pilgryms kepers everichon
Lay and slepe ful fast. | themselves very
go |
| 2335 | To the pilgrym thai went ful right
And left up the bedde with her might
Tho four traitours unwrast.
To the se thai beren him
And bothe bed and the pilgrym
Into the see thai cast. | Lay asleep; soundly
lifted
wicked
sea; carried
threw |
| 2340 | To Sir Berard thai went anon
And teld him hou thai hadden don,
Theroft he was ful fawe.
"Sir," thai seyd, "be nought adred.
Bothe the pilgrym and the bed
Into the se we han ythrawe."
The pilgrym waked and loked an heyghe, | pleased
do not worry
have thrown
looked up |

¹ Lines 2323–24 Duke Berard did not forget about him (Guy); / He devised a wicked plan

Stanzaic Guy of Warwick

- | | | |
|------|------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| | The sterres on the heven he seighes,
The water about him drawes. | stars
washed |
| 2350 | Thei he was ferd no wonder it nis;
Non other thing he no seyghes, ywis,
Bot winde and wateres wawe. | <i>If he was afraid it is no surprise</i>
<i>Only wind and water's wave</i> |
| | "Lord," seyd Gii, "God Almighty
That winde and water and al thing dight | <i>made</i> |
| 2355 | On me have now pité.
Whi is me fallen thus strong cumbring? ¹
And Y no fight forto win nothing — | |
| | Noither gold no fe,
For no cité no no castel — | <i>I don't fight to win anything</i>
<i>nor</i> |
| 2360 | Bot for mi felawe Y loved so wel
That was of gret bounté,
For he was sumtyim so douhti
And now he is so pouer a bodi.
Certes it reweth me." | <i>friend</i>
<i>goodness</i>
<i>Because; once so excellent</i>
<i>unfortunate an individual</i>
<i>Truly; pains</i> |
| 2365 | Now herkeneth a litel striif
Hou He saved the pilgrims liif,
Jhesu that sitt in trone,
With a fischer that was comand
In the se fische takeand | <i>hear; narrative</i>
<i>throne</i>
<i>fisherman; approaching (coming)</i>
<i>sea; taking</i> |
| 2370 | Bi himself alon.
He seth that bed floter him by
"On Godes half!" he gan to cri,
"What artow? Say me son."
The pilgrim his heved upplight | <i>sees; float</i>
<i>On God's behalf!</i>
<i>Who are you? Tell me immediately</i> |
| 2375 | And crid to him anonright
And made wel reweli mon. | <i>raised up</i>
<i>pitiful cry</i> |
| | "Gode man," than seyd he,
"Y leve on God in Trinité
The sothe thou schalt now sen. | <i>believe in</i> |
| 2380 | Understode thou ought of the batavyl hard | <i>Know; anything; fierce</i> |

¹ *Why have I been cast into this terrible misfortune*

Stanzaic Guy of Warwick

- Bituen the pilgriam and Sir Berard
 Hou thai foughten bituen?" *together*
 The fischer seyd, "Y seigne the fight *saw*
 Fro the morwe to the night,
 2385 For nothing wald thai flen. *retreat*
 Th'emerperour comand tho
 Thai schuld be kept bothe tuo
 Tomorwe bring hem oghen." *commanded
guarded both of them*
- "Icham," he seyd, "the pilgriam
 2390 That faught with the douke Berardin
 For Tirri the hendi knight.
 Yistreven we wer deled ato, *Yesterday evening; separated*
 In a chaumber Y was do
 With serjaunce wise and wight. *put away*
 2395 Hou Ich com her no wot Y nought;
 For His love that this warld hath wrought
 Save me yif thou might." *guards; strong
if you can*
 The fischer tok him into his bot anon
 And to his hous he ladde him hom *here
home*
 2400 And saved his liif that night.
- Th'emerperour ros amorwe, ywis,
 And at the chirche he herd his messe *mass
service*
 In the first tide of the day
 And into his halle he gan gon
 2405 And after the steward he axed anon *asked*
 And the pilgriam withouten delay.
 The four barouns forgat hem nought,
 The douke Berard thai han forth brought
 Redy armed to play. *had done their duty
fight*
- 2410 And the pilgrims kepers com everichon
 And seyd to th'emerperour, bi Seyn Jon,
 The pilgriam was oway. *gone from the place*
- Th'emerperour was wel wroth,
 Bi his fader soule he swore his oth
 2415 Thai schuld ben hang and drawe. *hung; drawn*
 "For Godes love," he seyd, "Merci,

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2420 | This douke Berard of Pavi
Hath him brought o dawe.”
Th’emperour seyd, “Bi Seyn Martin,
Hastow don this, fals Berardin,
To don the pilgrim slawe?
Yeld him dethes or lives to me
Or in mi court dempt thou schalt be
Thurth judgement of lawe.” | <i>put him to death</i>
<i>cause the pilgrim to be killed</i>
<i>dead or living</i>
<i>condemned</i> |
| 2425 | The douke Berard wex wroth and wo,
Th’emperour he answerd tho
With wel michel hete,
“Ichave served thee long, Sir Emperour,
And kept thi londes with michel anour
And now thou ginnest me threte.
Theroft give Y nougnt a chirston.
Hom to Lombardy ichil gon
With alle the ost Y may gete.
Y schal com into Almayne for al thi tene
Of al thi lond siker mot thou ben
O fot Y no schal thee lete.” | <i>grew angry; distressed</i>
<i>intense hatred</i>
<i>protected; great honor</i>
<i>threaten me</i>
<i>cherry stone</i>
<i>army</i>
<i>harm</i>
<i>you may be certain</i>
<i>One; leave you</i> |
| 2430 | When th’emperour herd that
And of his thretning undergat
He bad with wordes bold
Out of his court he schuld gon
And he answerd sone anon
That sikerliche he nold.
Ther com the fischer priveliche
And puked th’emperour softliche,
His tale to him he told. | <i>comprehended</i>
<i>demanded</i>
<i>certainly; would not</i>
<i>Into that place; discreetly</i>
<i>nudged (poked); gently</i> |
| 2435 | “Sir emperour,” he seyd, “listen to me.
Of the pilgrim ichil telle thee
Yif thou me herken wold.” | |
| 2440 | “Fischer,” seyd th’emperour fre,
“Of the pilgrim telle thou me
Yif thou the sothe can sayn.” | |
| 2445 | “For sothe,” he seyd, “Y can ful wel | |
| 2450 | | <i>noble</i> |

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| | Y schal thee leyghen never a del;
Theroft icham ful fain. | <i>will not lie to you about the smallest detail</i>
<i>willing</i> |
| 2455 | Yistreven withouten lesing
Y went to the se of fischeing
Mine nettes forto layn.
A bedde Y fond ther floterand
And theron a knight liggeand,
A man of michel mayn. | <i>Yesterday evening</i>
<i>fish</i>
<i>to put out</i>
<i>floating</i>
<i>lying</i>
<i>strength</i> |
| | “And ich him axed what he were.
He told me the sothe there
With wordes fre and hende.
‘Icham,’ he seyd, ‘the pilgrim
That faught with the douke Berardin
Yesterday to the nende.’ | |
| 2465 | Y tok him into mi bot anon
And to min hous Y lad him hom
And kept him as mi frende. | <i>ninth [hour]</i>
<i>led</i>
<i>looked after him like one of my own</i> |
| 2470 | Yif thou levest nought he is thare
Do sum serjaunt thider fare
And ther ye may him fende.” | <i>do not believe</i>
<i>send</i>
<i>find</i> |
| | Th’emperour sent after him tho
With the fischer and other mo
And brought him saunfayle.
Thai were don togider blive
With hard strokes forto drive
Thai gun hem to asayle. | <i>other persons beside</i>
<i>without fail</i> |
| 2475 | Wel hard togider gun thai fight,
With her brondes that wer bright
Thai hewe hauberk of mayle.
Thus togider gun thai play
Til it was the heyghe midday
With wel strong batayle. | <i>(i.e., Guy and Berard); immediately</i>
<i>to strike</i> |
| 2480 | The douk Berard was egre of mode,
He smot to Gii as he wer wode
His liif he wende to winne.
He hit him on the helm on hight | <i>fight</i>
<i>high noon</i> |
| 2485 | | <i>angry</i>
<i>deranged</i>
<i>hoped; take</i> |

Stanzaic Guy of Warwick

- That alle the floures feir and bright
 2490 He dede hem fleyghe atuinne.
 The nasel he carf atuo
 And the venteyle he dede also
 Right to his bare chinne.
 [. . .]
- 2495 [. . .]
 [. . .]
- Sir Gii was wroth anon fot-hot
 And Berard on the helme he smot;
 To stond hadde he no space
 2500 For bothe helmes he carf atuo
 And his heved he dede also
 In midward of the face.
 Thurth al his bodi the swerd bot
 Into the erthe wele half a fot,
 2505 That seighe men in the place.
 Th[e s]oule went fro the bodi there,
 Th[e fol]k of the cite wel glad were,
 Th[ai] thonked our Lordes grace.
- Bifor th'emerour than com Sir Gii,
 2510 "Ichave wroken th'erl Tirri —
 The sothe thou might now sen —
 And defended him of that felonie
 Ogain the douke Berard of Pavi
 That was so stout and ken.
 2515 Therfore the sothe ich ax thee
 Yif Tirri schal quite-cleymed be
 And have his lond ogen;
 And whoso ther ogain withstand
 He schal have schame of min hond
 2520 Wel siker may he ben."
- Th'emerour seyd, "Sikerly
 Thou hast wroken th'erl Tirri;
 Gret honour thou hast him don.
 Therfore when he is come
- [*So*] that; ornaments
 scatter
 nose-guard; carved in two
 face-guard
- at once
- stand [against it]; chance
- head
 the middle
 cut
- avenged
- bold and brave
- offers resistance to this
 be reproached
 certain [of that]
- avenged

Stanzaic Guy of Warwick

- 2525 His londes than al and some
He schal have everichon.”
Than was Gii glad and blithe
And kest of his armes also swithe,
After him he thought to gon.
- 2530 Th’emperour wald clothe him in gold
Ac sikerliche he seyd he nold,
His sclavain he axed anon.
- To toun he went in his way
To finde Tirri yif he may
- 2535 In sorwe and care ful bounde.
Into a chirche he him dede
And fond him in a privé stede
Liand on knes to grounde.
“Arise up, Tirri,” he seyd tho,
- 2540 “To court thou schalt with me go
Now ichave thee founde.”
Tirri anon his heved upbreyd
And seyd, “Pilgrim hastow me treyd?
Allas, that ich stounde!
- 2545 “Allas, allas!” than seyd he,
“To what man may men trust be
To chese to his make?
Thou that semed so stedefast
To th’emperour me wraied hast,
- 2550 To sle me thou hast take.
In ivel time was it to me
That Y mi name told to thee;
Allas that ich sake.”
For sorwe that he hadde tho
- 2555 O word no might he speke mo
Bot stode and gan to quake.
- “Tirri,” seyd Gii, “drede thee nothing,
Thou schalt today here gode tiding
Thurth grace of Godes sond.
- 2560 The schrewed Douke Berard he is ded,
- threw off his armor at once
him (Tirri); decided
wished to
did not desire it
pilgrim’s cloak*
- town; on his journey*
- overcome
went
secret (secluded) place
Kneeling*
- lifted up
betrayed me
Alas then!*
- What man can anyone be confident in
To choose as his companion*
- betrayed
kill; decided
an unlucky time*
- gave up [my disguise]*
- tremble*
- do not fear
hear
God’s ordinance
evil*

Stanzaic Guy of Warwick

- Under the cité he is yleyde, buried
 Y slough him with min hond.”
- Tho was Tirri glad and blithe, at once
 To court he went also swithe hold back
- 2565 For nothing wald he wond. hold back
- “Sir emperour,” seyd Gii anon, gaze
 “Now is Tirri comen hom Are you
 To resceive his lond.” expression
- Th’emperour on him gan bihold once; brave
 And seyd to him with wordes bold, considered; courageous
- 2570 “Artow th’erl Tirri? prowess
 Where is now thi bold chere Are you
 That whilom so douhti were expression
 And holden so hardi?” once; brave
- 2575 “Ya, sir,” he seyd, “icham he. considered; courageous
 Whilom Y was of gret boundé prowess
 And helden ful douhti Are you
 And now ich have al forlorn expression
 With miche sorwe on even and morn once; brave
- 2580 To seke mi felawe Sir Gii. considered; courageous
- “Ich have him sought in mani lond sought
 Ac never man yete ich fond story
 Can telle of him no sawe. know
- 2585 He is dede ich wot ful wel, know
 God Almighty and Seyn Michel carry up
 To blis his soule drawe. Has
- Ac now is it told me this pilgrim joyful
 As slain the douke Berardin; joyful
 Theroft icham ful fawe. joyful
- 2590 Sir Emperour, Y bid merci, Has
 For Godes love and our Levedi, joyful
 Thou do me londes lawe.” joyful *You authorize my lands [as mine] by law*
- Thritti erls wel curteys altogether
 And alle the lordinges of the paylais altogether
- 2595 And mani baroun afine altogether
 Crid merci to th’emperour bold. altogether

Stanzaic Guy of Warwick

- Th'emerour gan him bihold
 And seyd, "Tirri, frende min,
 Here Y sese thee in al thi lond
 2600 With worthschip to held in thine hond
 Bi God and Seyn Martine.
 Bifor mi barouns Y graunt thee
 Steward of mi lond thou schalt be
 As was the douke Berardine."
- grant legal possession to you
 honor; possess
- 2605 Th'emerour kist him ful swete,
 Forgaf him his wrethe and his hete
 Bifor hem al there.
 When th'emerour and th'erl were at on
 The lordinges everichon
 2610 Wele blithe of hertes were.
 "Sir Tirri," seyd th'emerour fre,
 "For thi fader soule tel thou me
 Astow art me leve and dere,
 Whennes is this pilgrim?
 2615 Is he thin em or thi cosyin
 That faught for thee here?"
- kissed; amiably
 Forgave; anger; hatred
 at one (reconciled)
- "Sir Emperour," seyd Sir Tirri,
 "So God me help and our Levedi
 For sothe withouten fayle
 2620 Y no seigne never ere this pilgrim
 Bot this other day Y met with him
 And told him mi conseyl.
 He swore as tite bi Seyn Jon
 To thi court he wald gon
 2625 The douk Berard to asayle.
 Ich wend wel litel than, Y plight,
 He hadde ben of michel might
 To hold with him batayle."
- saw; before
 Apart from; [when] I
 immediately
- 2630 Th'emerour dede as a gode man
 And Tirri into his chaumber he nam
 And richeliche gan him schrede.
 He fond him wepen and armour bright
- Little did I know then, I swear
 took
 dress

Stanzaic Guy of Warwick

	And al that schuld falle to knight And feffed him with prede	<i>befit furnished; splendidly</i>
2635	And fond him hors and stedes gode Of al his lond the best stode Hom with him to lede. Th'emerour wald the pilgrim athold Ac sikerliche he seyd he nold,	<i>stock retain But truly; would not went</i>
2640	With Tirri hom he yede.	
	When Tirri was comen hom The pilgrim he wald anon Sesen in al his lond. ¹ And he forsoke it al outright	
2645	For riches loved he no wight For to hold in hond. Th'erl as swithe his sond he sent Over al his lond verrament Til that his wiif he fond.	<i>completely refused it not one bit possess quickly; command found</i>
2650	Tho was sche founden in an ile In a nunri that while For doute of Berardes bond.	<i>island nunnery during all that time fear; rule</i>
	Tho was Tirri a noble man In al that lond better nas nan	<i>was none</i>
2655	As Y you tel may. Destrud were al his enemis, He liveth in michel joie and blis Also a prince in play. Anon Sir Gii him bithought	
2660	That lenger wald he duelle nought; To Sir Tirri on a day He seyd to him in that tide, "Here nil Y no lenger abide, Ich mot wende in mi way.	<i>Like; disport decided I will must continue my journey</i>

¹ Lines 2642–43: *To the pilgrim he immediately wished / To sign over all his land*

Stanzaic Guy of Warwick

- 2665 "O thing," he seyd, "Y pray thee,
Out of the cité go with me
Astow art hendi knight.
Alon we shul go bothe yfere
And swich tidinges thou schalt here
2670 Thou schalt have wonder, aplight."
Th'erl him graunt with hert fre
And went with him out of that cité
In his way ful right.
And when thai wer thennes half a mile
2675 Ther thai duelled a litel while
Tho gomes of michel might.
- "Tirri," seyd Gii, "understond thou the,
Thou art unkinde so thenketh me
For Gii thi gode fere;
2680 Whi wiltow him knowe nought?
Ywis, thou art ivel bithought,
No was he thee leve and dere?
Thenke he slough the douk Otoun
And brought thee out of his prisoun
2685 And made thee quite and skere
And hou he fond thee ded almast
As he rode thurth a forest
With a rewely chere.
- "And hou he socourd thi leman schene
2690 And al the fiften outlawes ken
He slough hem al on rawe
And slough the four knightes radde
And thi bodi to toun ladde
To leche thi woundes ful fawe;
2695 And he socourd thi fader in wer
And halp thee bothe nere and fer
Tho thou was fallen ful lawe.
And now Y slough Berard the strong.
Icham Gii, thou hast wrong.
2700 Why niltow me nought knawe?"
- One*
- Alone; together
such*
- be amazed; in faith
willingly*
- remained*
- Those men*
- this
disloyal*
- Towards; friend
recognize*
- ill informed*
- Was he not dear to you
Remember*
- acquitted (blameless); free
almost dead*
- pitiful expression*
- rescued; beautiful lady*
- all of them
quickly
carried*
- treat (heal); gladly
assisted; father; battle
in every way
When; low*
- acted unjustly
will you*

Stanzaic Guy of Warwick

- When th'erl herd him speke so
 Wepen he gan with eyghen to
 And fel aswon to grounde.
 “For Godes love,” he seyd, “merci.
- 2705 Ivel at ese now am Y
 In sorwe and care ful bounde.
 Ful wele might Y knowe thee ar now,
 In al this wORLD was man bot thou
 Ogain Berard durst founde.
- 2710 Merci, sir, *par charité*;
 That ich have misknowen thee
 Allas, allas, that stounde!
- “Merci!” he crid on his kne,
 Bothe for sorwe and for pité
 Wepen he bigan.
- He seyghis legges brosten ich del
 That whilom wer yhosed ful wel
 More sorwe made never man.
- Sir Gii went to him tho —
- 2720 In his hert him was wo —
 And in his armes up him nam.
 Atuix hem was gret diol in that stounde,
 Bothe thai fel aswon to grounde
 For sorwe thai wex al wan.
- 2725 “Tirri,” seyd Sir Gii tho,
 “Thou schalt bileve and Y schal go;
 Y biteche thee heven-king
 Bot Ich have a sone, ywis —
 Y not whether he knight is
- 2730 For he is bot a yongling —
 Yif he have ani nede to thee
 Help him for the love of me
 Y pray thee in al thing.
 Ich hope he schal be a gode knight,
- 2735 Y pray Jhesu ful of might
 He graunt him His blisceing.”
- to weep; [his] eyes two
Ill
 completely overcome
 before
 was [no] man
 [Who would] dare fight against Berard
 Forgive me
 failed to recognize
 time
- blistered all over
 once; clad
then
- took
 Between; sorrow; time
 grew; pale
- stay
I commend you to God
 However
 know not
 youngster
 has any need to [call on] you
 above all else
 blessing

Stanzaic Guy of Warwick

- “Merci, sir,” than seyd he,
 “For Godes love leve her stil with me
 Y pray thee *par amour*;
 2740 Mi treuthe Y plight in thine hond
 Y schal thee sese in al mi lond
 Bothe in toun and tour.
 Thi man Y wil be and serve thee ay
 Ther while mi liif lest may
 2745 To hold up thin honour.
 And yif thou no wilt, ichil with thee go;
 Ywis, ichave wele lever so
 Than bileve with th’emperour.”
- “Do oway, Sir Tirri, therof speke nougħt,
 2750 Al idel speche it is thi thought.
 Wende ogain hom now right
 And be nougħt to prout Y thee rede
 To serve thi lord at al his nede
 Thou prove with thi might.
 2755 Desirite no man of his lond;
 Yif thou dost thou gos to schond
 Ful siker be thou, aplight.
 For yive thou reve a man his fe
 Godes face schaltow never se
 2760 No com in heven-light.
- “Bithenke thee wele of Douke Berard
 Hou prout he was for he was steward
 And flemed thee out of lond
 And he now desirite is,
 2765 With michel sorwe slayn, ywis,
 And schamelich driven to schond.
 Y schal gon and thou bileve schalt,
 Y biteche thee God that al thing walt
 And maked with His hond.”
- 2770 Thai kisten hem togider tho;
 Olive thai seyghen hem never eft mo
 As the gest doth ous understand.
- stay here
if you please (of your kindness)
My loyalty I pledge with a handshake
endow
vassal; always
lasts
will not
much rather [do] so
remain
Stop this
foolish
Return; directly
too proud; advise
demonstrate
Deprive
disgrace
if; rob; [of] his land
shall you
Nor; into [the] light of Heaven
because
banished
disinherited
shamefully; disgrace
stay
entrust you [to]; rules
created
saw each other
tale tells us (causes us to know)

Stanzaic Guy of Warwick

- | | | |
|------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| 2775 | Gret sorwe thai made at her parting
And kist hem with eighē wepeing;
Thai wenten hem bothe atuo.
Als swithe th'erl Tirri went him hom;
Thre days he no ete mete non,
In hert him was ful wo.
And when the countas sikerly
Herd seyn it was Sir Gii
That than was went hem fro
Sche upbreyd hir lord day and night
That he no had holden him with strengthe and might
And laten him nought thennes gon. | kissed each other; eyes
separate ways
At once
ate nothing
countess
reproached
restrained him
not let him go away |
| 2780 | Now went Gii forth in his way
Toward the see so swithe he may,
For Tirri he siked sare.
Into schip he went bilive,
Over the se he gan drive,
Into Ingland he gan fare.
The lond folk he axed anon
After King Athelston
In what cuntré he ware.
“At Winchester verrament | as quickly [as]
sighed
ship; at once
came
people of that country
place |
| 2785 | And after his barouns he hath sent,
Bothe lasse and mare. | |
| 2790 | “Erls, barouns, and bischopes,
Knights, priours, and abbothes
At Winchester thai ben ichon | |
| 2795 | And han purvayd withouten lesing
Thre days to ben in fasting
To biseke God in tron
He sende hem thurth His swet sond
A man that were douhti of hond | |
| 2800 | Ogain Colbrond to gon.
Ther is the king and the barnage, ywis,
For doute of her enemis
That wayt hem forto slon. | arranged
pray to; in majesty
ordinance
of great fighting ability
fight
nobility
fear |

Stanzaic Guy of Warwick

- “For Sir Anlaf the king of Danmark
 2810 With a nóst store and stark
 Into Ingþond is come
 With fiften thousand knighting of pris,
 Alle this lond thai stroyen, ywis,
 And mani a toun han nome.
- 2815 A geaunt he hath brought with him
 Out of Aufrike stout and grim,
 Colbrond hat that gome.
 For him is al Ingþond forlore
 Bot Godes help be bifore
 2820 That socour sende hem some.
- “To the king he hath sent his sond¹
 Forto yeld him al Ingþond
 And gif him trowage outright
 Yif he no wil nought finde a baroun,
 2825 A geaunt other a champioun,
 Ogain Colbrond to fight,
 And therof thai han taken a day.
 Ac our king non finde may
 Erl, baroun, no knight,
 2830 No squier, no serjaunt non
 Ogain the geaunt dar gon
 So grim he is of sight.”
- Than seyd Sir Gii, “Whare is Herhaud?
 That in his time was so bald?”
 2835 And thai answerd ful swithe.
 “To seche Gyes sone he is fare
 That marchaunce hadde stollen thare,
 For him he was unblithe.”
 “And where is th’erl Rohaut of pris?”
 2840 And thai answerd, “Dede he is —
 A gode while is go sithe —
 And Feliis his douhter is his air,
- an army (host) powerful; strong*
excellent
ravage
have taken
giant
Africa
was called; creature
Because of him; lost
Unless; is forthcoming
- To surrender [to] him*
tribute
or
Against
for that; set
But
- dare fight*
- merchants; stolen*
sorry
renown
- Some time ago*
heir

¹ *To the king (Athelstan) he (Anlaf) has sent his message*

Stanzaic Guy of Warwick

- So gode a levedi no so fair,
Ywis, nis non olive.” *lady nor*
- 2845 Gii went to Winchester a ful gode pas *at great speed*
Ther the king that time was
To held his parlement;
The barouns weren in the halle.
The king seyd, “Lordinges alle,
2850 Mine men ye ben verrament,
Therfore ich ax withouten fayl
Of this Danis folk wil ous aseyl
Ich biseche you with gode entent,
For Godes love Y pray you
2855 Gode conseyl give me now
Or elles we ben al schent. *Danish
in good faith*
- “For the king of Danmark with wrong
With his geaunt that is so strong
He wil ous al schende. *wickedness*
- 2860 Therfore ich axi you ichon
What rede is best forto don
Ogaines hem forto wende?
Yif he overcom ous in batayle
He wil slen ous alle saunfeyle
2865 And strouen al our kende.
Than schal Ingland evermo
Live in thraldom and in wo
Unto the warldes ende. *overcome
each one
counsel*
- “Therfore ich axi you now right
2870 Yif ye knowe our ani knight
That is so stout and bold
That the batayle dar take an hond
To fight ogain Colbrond.
Half mi lond have he schold
2875 With alle the borwes that lith therto,
To him and to his aires evermo
To have yive he wold.” *without doubt
destroy; people*
- Stil seten erls and barouns *servitude*
- “Therfore ich axi you now right
2870 Yif ye knowe our ani knight
That is so stout and bold
That the batayle dar take an hond
To fight ogain Colbrond.
Half mi lond have he schold
2875 With alle the borwes that lith therto,
To him and to his aires evermo
To have yive he wold.” *directly
of ours*
- Stil seten erls and barouns *towns; belong to it*
- 2875 With alle the borwes that lith therto,
To him and to his aires evermo
To have yive he wold.” *if
Silent sat*

Stanzaic Guy of Warwick

- As men hadde schaven her crounes;¹
 2880 Nought on answere nold. one
- “Allas,” seyd the king, “that Y was born.
 Al mi joie it is forlorn,
 Wel wo is me olive.
 Now in al mi lond nis no knight
 2885 Ogains a geant to hold fight
 Mine hert wil breken on five.
 Allas of Warwike Sir Gii
 Y no hadde geven thee half mi lond frely
 To hold withouten strive;
 2890 Wele were me than bifalle.
 Ac certes now the Danis men alle
 To sorwe thai schul me drive.”
- When it was night to bedde thai yede;
 The king for sorwe and for drede
 2895 With teres wett his lere.
 Of al that night he slepe right nought
 Bot ever Jhesu he bisought
 That was him leve and dere
 He schuld him sende thurth His sond
 2900 A man to fight with Colbrond
 Yif it Is wille were.
 And Jhesus Crist ful of might
 He sent him a noble knight
 As ye may forward here. went
- face (cheek)
 not at all
- [to] him beloved
 grace
- His
- hereafter hear
- 2905 Ther com an angel fram heven-light
 And seyd to the king ful right
 Thurth grace of Godes sond.
 He seyd, “King Athelston, slepestow?
 Hider me sent thee King Jhesu
 2910 To comfort thee to fond.
 Tomorwe go to the north gate ful swithe,
- ordinance
 [do] you sleep?
 Here I am sent to you by
 To try to
 right away

¹ Lines 2878–79: *Silent sat earls and barons / As men who had shaved their heads (i.e., As monks)*

Stanzaic Guy of Warwick

- | | | |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| | A pilgrim thou schalt se com bilive
When thou hast a while stond.
Bid him for Seynt Charité | before long |
| 2915 | That he take the batayl for thee
And he it wil nim on hond." | <i>take in hand</i> (i.e., <i>undertake</i>) |
| | Than was the king glad and blithe,
Amorwe he ros up ful swithe
And went to the gate ful right. | <i>directly</i> |
| 2920 | Tuay erls went with him tho
And tuay bischopes dede also.
The weder was fair and bright.
Opon the day about prime | <i>Two</i>
<i>did</i> |
| | The king seighe cum the pilgrim | <i>weather</i> |
| 2925 | Bi the sclavayn he him plight.
"Pilgrim," he seyd, "Y pray thee
To court wende thou hom with me
And ostel ther al night." | <i>pilgrim's cloak; seized</i>
<i>entreat</i>
<i>receive lodging</i> |
| | "Be stille, sir," seyd the pilgrim,
"It is nought yete time to take min in,
Also God me rede." | <i>procure lodgings</i>
<i>As God directs me</i>
<i>begged then</i> |
| 2930 | The king him bisought tho
And the lordinges dede also,
To court with hem he yede. | |
| | "Pilgrim," quath the king, " <i>par charité</i> ,
Yif it be thi wil understand to me,
Y schal schewe thee al our nede:
The king of Danmark with gret wrong | |
| 2935 | Thurth a geaunt that is so strong
Wil strou al our thede. | |
| | "And whe han taken of him batayle
On what maner, saunfayle,
Y schal now tellen thee.
Thurth the bodi of a knight | <i>we have agree to do combat with him</i>
<i>the nature of which, truly</i> |
| 2940 | Ogains that geaunt to hold fight
Schal this lond aquite be. | <i>person</i> |
| | And pilgrim for Him that dyed on Rode | |
| 2945 | | <i>free (exempt from payment)</i>
<i>on [the] Cross</i> |

Stanzaic Guy of Warwick

- And that for ous schadde His blod
 To bigge ous alle fre, *save mankind*
- 2950 Take the batayle now on hond
 And save ous the right of Ingland *rightful ownership (entitlement)*
 For Seynt Charité.”
- “Do way, leve sir,” seyd Gii,
 “Icham an old man, a feble bodi;
 2955 Mi strengthe is fro me fare.” *Enough, dear*
 The king fel on knes to grounde
 And crid him merci in that stounde *moment*
 Yif it his wille ware,
 And the barouns dede also,
 2960 O knes thai fellen alle tho
 With sorwe and sikeing sare.
 Sir Gii biheld the lordinges alle
 And whiche sorwe hem was bifalle,
 Sir Gii hadde of hem care. *concern for them*
- 2965 Sir Gii tok up the king anon *lifted up [to standing]*
 And bad the lordinges everichon
 Thai schuld up stond,
 And seyd, “For God in Trinité
 And forto make Ingland fre
- 2970 The batayle Y nim on hond.” *take*
 Than was the king ful glad and blithe
 And thonked Gii a thousand sithe *times*
 And Jhesu Cristes sond.
 To the king of Danmark he sent than
- 2975 And seyd he hadde founden a man
 To fight for Ingland.
- The Danismen busked hem yare *prepared themselves quickly*
 Into batayle forto fare,
 To fight thai war wel fawe. *eager*
- 2980 And Gii was armed swithe wel *exceedingly*
 In a gode hauberk of stiel
 Wrought of the best lawe.
 An helme he hadde of michel might *Made in the best way*
strength

Stanzaic Guy of Warwick

	With a cercle of gold that schon bright	
2985	With precious stones on rawe.	<i>in a row</i>
	In the frunt stode a charbukel ston	<i>carbuncle</i>
	As bright as ani sonne it schon	<i>sun</i>
	That glemes under schawe.	<i>in the dark</i>
	On that helme stode a flour	<i>ornamental flower</i>
2990	Wrought it was of divers colour,	<i>various</i>
	Mirie it was to bihold.	<i>Beautiful</i>
	Trust and trewe was his ventayle	<i>face-guard</i>
	Gloves and gambisoun and hosen of mayle	<i>jacket</i>
	As gode knight have scholde;	
2995	Girt he was with a gode brond	<i>Armed</i>
	Wele kerveand biforn his hond;	<i>sharp-edged in</i>
	A targe listed with gold	<i>shield bordered</i>
	Portreyd with thre kinges corn	<i>Adorned; carved (engraved)</i>
	That present God when He was born,	<i>offered [gifts to]</i>
3000	Mirier was non on mold.	<i>More beautiful; on earth</i>
	And a swift-ernand stede	<i>fast-galloping</i>
	Al wrin thai dede him lede,	<i>outfitted (equipped)</i>
	His tire it was ful gay.	<i>attire; handsome</i>
	Sir Gii opon that stede wond	<i>went (i.e., hoisted himself)</i>
3005	With a gode glaive in hond	
	And priked him forth his way.	<i>spurred</i>
	And when he com to the plas	
	Ther the batayl loked was	<i>decreed</i>
	Gii light withouten delay	<i>dismounted</i>
3010	And fel on knes doun in that stede	
	And to God he bad his bede	<i>prayed</i>
	He schuld ben his help that day.	
	“Lord,” seyd Gii, “that rered Lazeroun	<i>raised Lazarus</i>
	And for man tholed passioun	<i>suffered death</i>
3015	And on the Rode gan blede,	
	That saved Sussan fram the feloun	
	And halp Daniel fram the lyoun,	<i>lion</i>
	Today wisse me and rede.	<i>guide; advise</i>
	Astow art mighti heven-king	

Stanzaic Guy of Warwick

- 3020 Today graunt me thi blisseing
And help me at this nede;
And Levedi Mari ful of might
Today save Inglondes right
And leve me wele to spedē.”
- Lady
rightful ownership
enable; attain success*
- 3025 When the folk was samned bi bothe side
The to kinges with michel pride
After the relikes thai sende,
The corporas and the Messe gere.
On the halidom thai gun swere
- assembled
two; honor
holy relics*
- 3030 With wordes fre and hende.
The king of Danmarke swore furst, ywis,
Yif that his geant slayn is
To Danmarke he schal wende
And never more Ingland cum withinne
- return*
- 3035 No non after him of his kinne
Unto the warldes ende.
- Afterwards*
- 3040 Sethen swore the king Athelston
And seyd among hem everichon
Bi God that al may weld,
Yif his man ther slayn be
Or overcomen that men may se
- rule*
- 3045 Recreaunt in the feld,
His man he wil bicom an hond
And alle the reme of Ingland
Of him forto helde
And hold him for lord and king
- Defeated
His (Anlaf's) vassal; assuredly
realm
submit*
- With gold and silver and other thing
Gret trowage him forto yelde.
- tribute; pay*
- 3050 When thai had sworn and ostage founde
Colbrond stirt up in that stounde,
To fight he was ful felle.
He was so michel and so unrede
That non hors might him lede
- exchanged hostages as a guarantee
leapt up
fierce*
- In gest as Y you telle.
- monstrous
carry*
- 3055 So mani he hadde of armes gere
- fighting equipment*

Stanzaic Guy of Warwick

- Unnethe a cart might hem bere
 The Inglisse forto quelle.
 Swiche armour as he hadde opon,
 Ywis, no herd ye never non
 Bot as it ware a fende of Helle.
- 3060
- Of mailes was nought his hauberk,
 It was al of another werk
 That mervail is to here.
 Alle it were thicke splentes of stiel,
 Thicke yjoined strong and wel,
 To kepe that fendes fere.
 Hossen he hadde also wele ywrought
 Other than splentes was it nought
 Fram his fot to his swere.¹
- 3065
- He was so michel and so strong
 And therto wonderliche long
 In the world was non his pere.
- 3070
- An helme he hadde on his heved sett
 And therunder a thicke bacinet;
 Unsemy was his wede.
 A targe he had wrought ful wel —
 Other metel was ther non on bot stiel —
 A michel and unrede.
 Al his armour was blac as piche
- 3075
- 3080
- Wel foule he was and lothliche,
 A grisely gom to fede.
 The heighe king that sitteth on heighe
 That welt this wORLD fer and neighe
 Made him wel ivel to sped.
- 3085
- A dart he bar in his hond kerveand
 And his wepen about him stondand
 Bothe bihinde and bifor
 Axes and gisarmes scharp ygrounde
- Hardly
 English man; kill
 you never heard of
 Unless it were; devil
- kind of workmanship
 astonishing; hear
 plates
- Tightly set together
 protect; devil's comrade
 leg-guards; well-made
- incredibly tall
 peer
- helmet
 subhelmet
 Ugly
 shield
- excessively large
 pitch
 ugly
- terrible creature; nourish (sustain)
 rules
 difficult to succeed over [in battle]
- spear; sharp-pointed
 halberds; whetted

¹ Lines 3068–69: *It was nothing but steel plates / From his foot to his neck*

Stanzaic Guy of Warwick

- | | | |
|------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3090 | And glaives forto give with wounde
To hundred and mo ther worn.
The Inglis biheld him fast.
King Athelston was sore agast
Inglongd he schuld have lorn
For when Gii seighe that wicked hert
He nas never so sore aferd
Sethen that he was born. | spears
Two; were
<i>English [spectators] stared intently at him</i>
<i>terrified</i>
heart
terribly afraid
<i>Since [the time]; (i.e., in all his life)</i> |
| 3095 | Sir Gii lepe on his stede fot-hot
And with a spere that wele bot
To him he gan to ride. | cut |
| 3100 | And he schet to Gii darter thre,
Of the tuay than failed he,
The thridde he lete to him glide,
Thurh Gyes scheld it glod
And thurh his armour withouten abod | threw at
<i>With the [first] two he missed</i>
<i>third; shot to him [Guy]</i>
<i>pierced</i>
<i>without stopping</i> |
| 3105 | Bituene his arme and side
And quitelich into the feld it yede
The mountaunce of an acre brede
Er that it wald abide. | completely; went
<i>distance; the width of an acre</i>
<i>Before it would stop</i> |
| 3110 | Sir Gii to him gan to drive
That his spere brast afive
On his scheld that was so bounde;
And Colbrond with michel hete
On Gyes helme he wald have smite,
And failed of him that stounde; | broke into five pieces
ready
fury
struck
<i>But missed; moment</i> |
| 3115 | Bituix the sadel and the arsoun
The strok of that feloun glod adoun
Withouten wem or wounde.
That sadel and hors atuo he smot,
Into the erthe wele half a fot | pommel
cut down
injury
<i>cut in half</i> |
| 3120 | And Gii fel doun to grounde. | |
| | Sir Gii as tite up stirt
As man that was agremed in hert,
His stede he hadde forlore.
On his helme he wald hit him tho | right away
incensed
lost |

Stanzaic Guy of Warwick

- | | | |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| 3125 | Ac he no might nought reche thereto
Bi to fot and yete more,
Bot on his schulder the swerd fel doun
And carf bothe plates and hauberjoun
With his grimli gore. | reach
<i>two feet; still more</i> |
| 3130 | Thurth al his armour stern and strong
He made him a wounde a spanne long
That greved him ful sore. | <i>plate armor; jacket of mail</i>
<i>deadly weapon</i>
<i>hand's breadth</i> |
| | Colbrond was sore aschame
And smot Gii with michel grame. | <i>ashamed</i>
<i>rage</i> |
| 3135 | On his helm he hit him tho
That his floures everichon
And his gode charbukel ston
Wel even he carf atuo.
Even ato he smot his scheld | <i>Completely; in two</i> |
| 3140 | That it fleyghe into the feld.
When Gii seyghe it was so
That he hadde his scheld forlorn,
Half bihinde and half biforn,
In hert him was wel wo. | <i>flew</i> |
| 3145 | And Gii hent his swerd an hond
And heteliche smot to Colbrond —
As a child he stode him under.
Open the scheld he yave him swiche a dent
Bifor the stroke the fir out went | <i>seized</i>
<i>fiercely</i> |
| 3150 | As it were light of thonder.
The bondes of stiel he carf ichon
And into the scheld a fot and half on
With his swerd he smot asunder,
And with the out-braiding his swerd brast. | <i>Upon</i>
<i>[sparks of] fire</i>
<i>Like lightning from</i>
<i>bands</i>
<i>onward</i>
<i>cut to pieces</i> |
| 3155 | Thei Gii were than sore agast
It was litel wonder. ¹ | <i>pulling out [of the sword]; broke</i> |

¹ Lines 3155–56: *If Guy was then intensely afraid / It was no surprise*

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| | Tho was Gii sore desmayd
And in his hert wel ivel ypayd
For the chaunce him was bifalle, | <i>unsatisfied
lot
lost</i> |
| 3160 | And for he hadde lorn his gode brond
And his stede opon the sond
To our Levedi he gan calle.
Than gun the Danis ost
Ich puken other and make bost | <i>ground
began</i> |
| 3165 | And seyd among hem alle,
“Now schal the Inglis be slain in feld;
Gret trouage Inglond schal ous yeld
And evermore ben our thral.” | <i>tribute
slave</i> |
| 3170 | “Now, sir knight,” seyd Colbrond,
“Thou hast lorn thi swerd in thine hond,
Thi scheld and eke thi stede.
Do now wele, yeld thee to me
And smertlich unarme thee;
Cri merci Y thee rede. | <i>also
Do the right thing: surrender yourself
quickly</i> |
| 3175 | And for thou art so douhti knight
Thou durst ogain me held fight
To mi lord Y schal thee lede
And with him thou schalt acorded be,
In his court he wil hold thee | <i>seeing that
take
reconciled
protect</i> |
| 3180 | And finde that thee is nede.” | <i>supply what you need</i> |
| | “Do way,” seyd Gii, “therof speke nought.
Bi Him that al this world hath wrought
Ich hadde lever thou were anhong.
Ac thou hast armes gret plenté, | <i>Enough of this
created
hung</i> |
| 3185 | Ywis, thou most lene me
On of thine axes strong.”
Colbrond swore bi Apolin,
“Of al the wepen that is min
Her schaltow non afong. | <i>give
Apollo
weaponry
none receive</i> |
| 3190 | Now thou wilt nought do bi mi rede
Thou schalt dye on ivel dede
Er that it be ought long.” | <i>painful (miserable) death</i> |

Stanzaic Guy of Warwick

- When Gii herd him speke so
 Al sone he gan him turn tho
 3195 And to his wepen he geth
 Ther his axes stode bi hemselfe;
 He kept on with a wel gode helve
 The best him thought he seth,
 To Colbrond ogain he ran
 3200 And seyd, "Traitour," to him than,
 "Thou schalt han ivel deth.
 Now ich have of thi wepen plenté
 Wherewith that Y may were me
 Right maugré al thin teth."¹
- 3205 Colbrond than with michel hete
 On Gyes helme he wald have smite
 With wel gret hert tene
 Ac he failed of his dint
 And the swerd into the erthe went
 3210 A fot and more, Y wene.
 And with Colbrondes out-draught
 Sir Gii with ax a strok him raught
 A wounde that was wele sene.
 So smertliche he smot to Colbrond
 3215 That his right arme with alle the hond
 He strok of quite and clene.
- When Colbrond feld him so smite
 He was wel wroth ye may wel wite,
 He gan his swerd up fond
 3220 And in his left hond op it haf
 And Gii in the nek a strok him gaf
 As he gan stoupe for the brond
 That his heved fro the bodi he smot
 And into the erthe half a fot
 3225 Thurh grace of Godes sond.
 Ded he feld the glotoun thare.
- At once*
(i.e., Colbrond's) stash of weapons
took one; long handle
With which; defend myself
fury
anger at heart
But; missed; blow
believe
[axe] overextended
struck
clearly
quickly
cut off completely
felt himself
know
thrust up
heaved
bent down
severed
ordinance
slew

¹ *Despite all your boasting (lit., in spite of your teeth)*

Stanzaic Guy of Warwick

- The Denis with sorwe and care
 Thai dight hem out of lond. *Danish
took themselves*
- Blithe were the Inglis men ichon. *Joyful*
 3230 Erls, barouns, and King Athelston,
 Thai toke Sir Gii that tide
 And ladde him to Winchester toun
 With wel fair processiou
 Over al bi ich a side.
- 3235 For joie belles thai gun ring
Te Deum laudamus thai gun sing
 And play and michel pride.
 Sir Gii unarmed him and was ful blithe;
 His sclavain he axed also swithe, *pilgrim's garb; immediately*
 3240 No lenger he nold abide. *wait*
- “Sir pilgrim,” than seyd the king,
 “Whennes thou art withouten lesing? *From where*
 Thou art douhti of dede,
 For thurth douhtines of thin hond
- 3245 Thou hast saved al Ingland.
 God quite thee thi mede, *May God reward you*
 And mi treuthe Y schal plight thee, *pledge*
 So wele Y schal feffe thee *endow*
 Bothe in lond and lede *land and people*
- 3250 That of riches in toun and tour
 Thou schalt be man of mest honour
 That woneth in al mi thede.” *[So] that [in terms] of
greatest glory
lives; realm*
- “Sir King,” seyd the pilgrim,
 “Of alle the lond that is tin *yours*
 3255 Y no kepe therof na mare *desire; none of it*
 Bot now ichave the geant slain,
 Theroft, ywis, icham ful fain, *content*
 Mi way ichil forth fare.”
 “Merci, sir,” the king seyd than,
 3260 “Tel me for Him that made man —
 For nothing thou ne spare — *Do not hold back for any reason*
 Tel me what thi name it be,

Stanzaic Guy of Warwick

- Whennes thou art and of what cuntré
Or Y schal dye for care.” *concern*
- 3265 “Sir King,” he seyd, “Y schal tel it thee.
What mi right name it be
Thou schalt witen anon;
Ac thou schalt go with me yfere
That no man of our conseyl here¹ *know at once*
3270 Bot thou and Y alon.” *together*
The king him graunted and was blithe,
He comand his folk also swithe
No wight with him to gon.
Out of the toun than went he *person*
3275 Wele half a mile fram that cité
And ther made Gii his mon. *they* *entreaty*
- “Sir King,” seyd Gii, “understand to me.
O thing Y schal now pray thee
Astow art curteys and hende: *One*
- 3280 Yif Y mi name schal thee sayn
That to no man thou no schalt me wrayn *reveal*
To this yere com to th’ende. *until; the end*
Gii of Warwike mi nam is right,
Whilom Y was thine owhen knight *truly*
3285 And held me for thi frende;
And now icham swiche astow may see.
God of Heven bитеche Y thee,
Mi way Y wil forth wende.” *Once*
- When the king seighs sikerly
3290 That it was the gode Gii *would go*
That fro him wald his way
On knes he fel adoun to grounde,
“Leve Sir Gii,” in that stounde, *Dear*
“Merci,” he gan to say.
- 3295 “For Godes love bileve with me *remain*

¹ [So] that nobody is able to hear our private discussion

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| | And mi treuthe Y schal plight thee
That Y schal this day
Sese and give into thine hond
Half the reme of Ingland;
For Godes love say nought nay." | <i>promise I will make you</i> |
| 3300 | "Sir King," seyd Gii, "Y nil nought so.
Have thou thi lond for evermo
And God Y thee biteche;
Ac yif Herhaud to this lond com
And bring with him Reynbroun mi sone | |
| 3305 | Help him Y thee biseche.
For thai er bothe hende and fre,
On Herhaud thou might trust thee
To take of thine fon wreche." | <i>entreat</i>
<i>take revenge on your enemies</i> |
| 3310 | Thai kisten hem togider tho
Al wepeand thai wenten ato
Withouten ani more speche. | <i>weeping; separated</i> |
| 3315 | The king wel sore wepe for pité
And went him hom to his meyne
With a mournand chere.
His folk ogaines him gan gon
And asked the king sone anon
What man the pilgrim were.
Thai seyd, "He is a douhti knight. | <i>household</i>
<i>grieving expression</i>
<i>came to him</i> |
| 3320 | Wald Jhesu ful of might
He wald leve with ous here."
The king seyd, "Al stille ye be.
What he is your non schal wite for me,
Iwis, of al this yere." | <i>stay</i>
<i>be quiet</i>
<i>none of you; from</i>
<i>for the duration of this year</i> |
| 3325 | Sir Gii went in his way forth right,
Oft he thonked God Almighty
That the geaunt was slawe.
To Warwike he went to that cité
Ther he was lord of that cuntré | <i>immediately</i> |
| 3330 | To hold with right lawe.
He nas knownen ther of no man | <i>recognized</i> |

Stanzaic Guy of Warwick

- When he to the castel gates cam,
Therof he was ful fawe. joyful
Among the pouer men he him dede placed himself
3335 Ther thai weren up in a stede one place
And sett him on a rawe. sat himself among a group [of poor men]
- And Feliis the countas was ther than. countess
In this warlid was non better wiman,
In gest as so we rede,
- 3340 For thritten pouer men and yete mo thirteen
For hir lordes love sche loved so, husband's
Ich day sche gan fede
With than God and our Levedi In the hope that
Schuld save hir lord Sir Gii protect
- 3345 And help him at his nede.
Sche no stint noither day no night, did not cease [in her efforts]
For him sche bisought God Almighty (i.e., Guy)
With bedes and almos dede. prayers; charitable works
- On a day the levedi went to mete dinner
3350 And bad men schuld biforn hir fete requested; bring
Hir pouer men al biden. all together
And men brought hem everichon
And Gii of Warwike was that on one of them
Of tho ich thritten. those same
- 3355 In his hert he hadde gret care concern
That he schuld be knawen thare
Of hem that hadde him sen;
Ac ther was non so wise of sight perceptive
That him ther knowe might
3360 So misais he was and lene. wretched; thin
- The levedi biheld him inliche carefully
Hou mesays he was sikerliche. poor; truly
Curteys sche was and hende,
Of everich mete of everich dring food; drink
- 3365 That sche ete of herself withouten lesing [towards] him; thoughtful
Sche was him ful mende; beer
Of hire bere and of hir wine

Stanzaic Guy of Warwick

	In hir gold coupe afine Oft sche gan him sende	completely Repeatedly
3370	And bad him ich day com he schold, Mete and drink sche finde him wold Unto his lives ende.	
	Sir Gii thonked that levedi oft Bot alle another was his thought	many times quite different
3375	Than he wald to hir say. When the grace were yseyd And the bordes adoun layd Out of toun he went his way.	Than [what] he would tables; set
	Into a forest wenden he gan	
3380	To an hermite he knewe er than To speke him yif he may. And when he thider comen was The gode hermite thurh Godes grace	previously instruct
	Was dede and loken in clay.	buried in the earth
	Than thought Sir Gii anon	decided
	That wald he never thennes gon	from that place
	Therwhiles he war olive.	
	With a prest he spac of that cuntray	priest
	That dede him Servise ich day	Who performed Mass for him daily
3390	And of his sinnes gan schrive.	heard confession
	With him he hadde ther a page	personal servant
	That served him in that hermitage	
	Withouten chest and strive.	disagreement or disturbance
	No lenger was he lives there	alive
3395	Bot nighen monethes of a yere	nine
	As ye may listen and lithe.	listen and hear
	In slepe as Gii lay anight God sent an angel bright Fram Heven to him thare.	
3400	“Gii,” seyd the angel, “slepestow? Hider me sent thee King Jhesu To bid thee make thee yare, For bi the eightenday at morwe	[do] you sleep yourself ready eighth day (in a week)

Stanzaic Guy of Warwick

- | | | |
|------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| 3405 | He schal deliver thee out of thi sorwe
Out of this warld to fare.
To Heven thou schalt com Him to
And live with ous evermo
In joie withouten care." | |
| 3410 | When Gii was waked of that drem
Of an angel he seighe a glem.
"What artow?" than seyd he.
The angel answerd, "Fram Heven Y cam,
Mighel is mi right nam.
God sent me to thee | <i>dream
emanating radiance
correct name</i> |
| 3415 | To bid thee make thee redi way, ¹
Bi the eightenday thou schalt day
Wel siker maughtow be.
And Y schal feche thi soule ful even
And bere it to the blis of Heven
With grete solempneté." | <i>die
you can be certain
quickly
ceremony</i> |
| 3420 | The angel goth forth and Gii bileft stille,
His bedes he bad with gode wille
To Jhesu Heven-king.
And when his term was nere gon
His knave he cleped to him anon
And seyd withouten lesing,
"Sone," he seyd, "Y pray now thee
Go to Warwike that cité
Withouten more duelling; | <i>remained
prayers
life's duration
servant boy he called
Boy
delay</i> |
| 3425 | Withouten more duelling;
And when thou comest ther Y thee biseche
Gret wele the countas with thi speche
And take hir this gold ring. | |
| 3430 | "And say the pilgrim hat hir biforn
That hir mete was to born
On the pouer mannes rawe,
Gret hir wele in al thing | |
| 3435 | "And say the pilgrim hat hir biforn
That hir mete was to born
On the pouer mannes rawe,
Gret hir wele in al thing | <i>who ate before her
taken to
In the poor men's company
Greets; every way</i> |

¹ To tell you to prepare for yourself a direct passage [to Heaven]

Stanzaic Guy of Warwick

- | | | |
|------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------|
| | And sende to hir this gold ring
Yif that sche wil it knawe. | sends
recognize |
| | Als son as sche hath therof a sight | of it |
| 3440 | Sche wil it knawe anonright
And be therof ful fawe.
Than wil sche ax ware Y be.
Leve sone, for love of me,
The sothe to hir thou schawe. | immediately
joyful
<i>Dear boy</i> |
| 3445 | “And say icham for Godes love
In the forest hermite bicom
Mine sinnes forto bete;
And bid hir for the love of me
That sche com hider with thee | atone |
| 3450 | For nothing sche no lete.
And when ye com ye finde me dede
Do me never hennes lede
Bot grave me here in grete. ¹
And after sche schal dye, ywis, | here
delay |
| 3455 | And com to me into Heven-blis
Ther joies her ful swete.” | <i>If</i> |
| | The knave went forth anon,
Into Warwike he gan gon
Bifor that levedi fre. | <i>There; [to] hear; dulcet</i> |
| 3460 | And when he hadde that levedi founde
On knes he fel adoun to grounde
And seyd, “Listen to me,
The pilgrim that ete thee biforn
That thi mete was to born | |
| 3465 | An hermite now is he.
He greteth thee wele in al thing
And sent thee this gold ring
In sum tokening to be.” | <i>As some authentication</i> |

¹ Lines 3452–53: *Never transport me from here / But bury me here in the earth*

Stanzaic Guy of Warwick

- 3470 The levedi tok that ring an hond
And loked theron and gan withstond
The letters forto rede.
“Ow, certes,” quath the levedi,
“This ring Y gaf mi lord Sir Gii
When he fro me yede.”
- 3475 For sorwe sche fel aswon, ywis,
And when that sche arisen is
To the knave sche gan spedē.
“Leve sone,” sche seyd, “Y pray thee
Wher is that pilgrim telle thou me
And gold schal be thi mede.”
- 3480 “Madame,” seyd the knave ful skete,
“In the forest ichim lete,
Right now Y com him fro.
He is ner ded in the hermitage,
On his halve Y make the message;
Ywis, he bad me so
- 3485 And bad thou schust to him come,
For that ich trewe love
That was bituene you tuo
3490 Do him never lede oway
Bot biri him right ther in clay,
Olive sestow him no mo.”
- 3495 The levedi was glad of that tiding
And thonked Jhesu Heven-king
And was in hert ful blithe
That sche schuld sen hir lord Sir Gii;
Ac for o thing sche was sori
That he schuld dye so swithe.
Thai made hem redi forto wende
- 3500 With knightes and with levedis hende.
On a mule thai sett hir sithe
And with al the best of that cité
To th’ermitage went sche
As ye may listen and lithe.
- in her hand
paused*
- Oh, truly*
- reward*
- quickly
I left him*
- behalf*
- same*
- you will see him*
- themselves; depart
gracious
then
finest (highest in rank)
the hermitage
hear*

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- 3505 To th'ermitage when thai come
 Ther thai light al and some
 And in sche went wel even.
 When that sche seigne hir lord Sir Gii
 Sche wept and made doleful cri
- 3510 With a ful reweful steven.
 Sir Gii loked on hir thare,
 His soule fram the bodi gan fare.
 A thousand angels and seven
 Underfenge the soule of Gii
- 3515 And bar it with gret molodi
 Into the blis of Heven.
- Than was that levedi ful of care
 For hir lord was fram hir fare,
 “Allas!” it was hir song.
- 3520 Sche kist his mouthe, his chin also,
 And wepe with hir eighen to
 And hir hondes sche wrong.
 Gret honour dede our Lord for Gii:
 A swete brathe com fram his bodi
- 3525 That last that day so long
 That in this world spices alle
 No might cast a swetter smalle
 As then was hem among.
- The levedy as tite dede send hir sond
- 3530 After bischopes, abotes of the lond,
 The best that might be founde,
 And when thider was com that fair ferred
 To Warwike thai wald him lede
 As lord of michel mounde.
- 3535 Bot al the folk that ther was
 No might him stir of that plas
 Ther he lay on the grounde.
 An hundred men about him were
 No might him nought thennes bere
- 3540 For hevihed that stounde.
- dismounted*
directly
- voice*
- Received*
- gone*
- two eyes*
- fragrant breath*
lasted
aromatic spices
smell
- right away; summons*
- highest ranking*
company [of people]
wanted to take [Guy]
importance
- were not able to move him*
- heaviness*

Stanzaic Guy of Warwick

- Than seyd the levedi, "Lete him be stille;
 Never more remoun him Y nille
 No do him hennes lede.
 He sent me bode with his page
 3545 To biri him in this hermitage
 Simpliche withouten prede."
 Thay tok a through of marbel ston
 And leyd his bodi therin anon
 Atird in knightes wede.
- 3550 Fair servise than was thare
 Of bischopes, abbotes that ther ware,
 And clerkes to sing and rede.
- When thai hadde birid his bodi anon,
 The gret lordinges everichon
 3555 Hom thai gun wende,
 Ac the levedi left stille thare;
 Sche nold never thennes fare,
 Sche kidde that sche was kende.
 Sche lived no lenger sothe to say
- 3560 Bot right on the fiftenday
 Sche dyed that levedi hende
 And was birid hir lord by
 And now thai er togider in compeynie
 In joie that never schal ende.
- 3565 When Sir Tirri herd telle this
 That Gii his fere ded is
 And birid in the clay,
 He com to this lond withouten lesing
 And bisought Athelston the king
- 3570 His bodi to leden oway.
 He it graunted him ful yare,
 Into Lorain with him gan fare
 Into his owhen cuntray.
 An abbay he lete make tho
- 3575 Forto sing for hem to
 Ever more til Domesday.
- remove; will not
 cause him to be moved hence
 command*
- ostentation
 marble container (trough)*
- religious service*
- remained*
- showed; dutiful (loving)*
- fifteenth day*
- beside
 are*
- friend*
- had made there
 two [Guy and Felice]
 the Last Judgment*

Stanzaic Guy of Warwick

- Now have ye herd lordinges of Gii
That in his time was so hardi
And holden hende and fre,
3580 And ever he loved treuthe and right *loyalty; justice*
And served God with al his might
That sit in Trinité.
And therfore at his ending-day
He went to the joie that lasteth ay
3585 And evermore schal be.
Now God leve ous to live so *enable*
That we may that joie com to.
Amen, par charité.

Explanatory Notes

- 1–24 As the Middle English redactor selected a tranche of material from midway through his source *Gui de Warewic*, a certain amount of editorial shaping was necessary at various narrative junctures. Here, at the opening of the romance, the conventional laudatory description of the protagonist has been extended to include a recapitulation that summarizes events from the earlier part of Guy's life. These first two stanzas are not included in *Gui de Warewic* but were added by the Middle English redactor in order to orient the narrative and to signal, in the traditional manner, the opening of a new romance. The final stanza was, likewise, added by the Middle English redactor to mark narrative closure. For a discussion of the redactor's omission of the "Reinbroun" material, see the note to lines 1843–44.
- 1–3 *God graunt hem heven-blis to mede / That herken to mi romaunce rede / Al of a gentil knight.* As is typical of romance, an oral storytelling context is imagined. This opening stanza contains a number of traditional elements: a prayer for the audience, a statement of subject, and praise for the hero. The narrator's call to an audience to "listen" to his romance being "read" aloud is suggestive of the affiliations of romance with both orality and literacy in terms of origins, composition, and transmission. The opinions of commentators vary as to the relative extent to which orality and literacy should each be regarded as influential. For a range of views on this issue see: Albert C. Baugh, "The Middle English Romance: Some Questions of Creation, Presentation, and Preservation" (*Speculum* 42 [1967], 1–31); M. Chesnutt, "Minstrel Reciters and the Enigma of the Middle English Romance" (*Culture and History* 2 [1987], 48–67); Ruth Crosby, "Oral Delivery in the Middle Ages" (*Speculum* 11 [1936], 88–110); Andrew Taylor, "Fragmentation, Corruption, and Minstrel Narration: The Question of the Middle English Romances" (*Yearbook of English Studies* 22 [1992], 38–62).
- 12–13 *Of Warwike wise and wight. / Wight he was for sothe to say.* The repetition of "wight" links the end of one stanza and the start of the next. This use of repetition has an obvious structural function and can be compared with certain forms of "catenation" in Anglo-Norman *chansons de geste*, where they are accounted for

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as memorial aids for the oral reciter. Similar structural repetitions appear elsewhere in the stanzaic *Guy of Warwick*. For example, Guy's parting speech to Felice begins with his address to her as "Leve leman" and this is echoed as "Leman" four more times during the speech, each at the start or mid-point of a stanza (lines 337, 349, 361, 373, 379). For further discussion of the use of this and similar kinds of repetitions in romance, see Smithers (1988), pp. 192–94.

20

Athelston. The Saxon King Athelstan ruled 924–39 and is best known for his defeat of the Scots and Danes at the Battle of Brunanburh in 937. This battle, recorded in the Anglo-Saxon Chronicle and sung as a great victory won by Athelstan over the Viking invader Anlaf, is traditionally said to have inspired the story of Guy and Colbrond that appears in the *Stanzaic Guy of Warwick* lines 2965–3324; see Legge (1963), p. 162. The location of the battle near Winchester is not that of the historical event and the romance does not attempt an accurate historical presentation. Nevertheless, the historicity of the *Stanzaic Guy of Warwick* is important to its meaning, and Field (p. 168) and Klausner (p. 117) each argue that the historical setting is essential to its success. There are a number of indications that the historicity of *Guy of Warwick* informed its contemporary reception and from the early fourteenth century Guy is mentioned in chronicle accounts of Athelstan's reign. The *Short Metrical Chronicle*, for example, concludes its account of Athelstan's reign with a description of how:

In Aþelstonis time, ich understand,
Was Gii of Warwike in Ingland
& for Aþelston he dede a bateyle
Wiþ a geaunt gret, saunfaile.
þe geaunt hiȝt Colbro[n]d,
Gy him slouȝ wiþ his hond.
At Winchester þe bataile was don
& seþþe dede Gii never non. (lines 1663–70)

Guy's battle with Colbrond is also included in the account of Athelstan's reign in Peter Langtoft's *Chronique d'Angleterre*, c. 1306, translated into English by Robert Mannyng c. 1338. Langtoft directly associates Guy's legendary battle with the Battle of Brunanburh in order to forge a parallel with Edward I's battles with the Scots, one which would suggest, by historical and legendary association, the chivalrous status of Edward's own military accomplishments. For further discussion of these chronicle accounts, see Richmond, pp. 65–76.

22–24

For his love ich understand / He slough a dragoun in Northhumberlond / Ful fer in the north cuntré. The dragon-slaying episode from Guy's youth is recounted

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in other versions of the romance and is the concluding episode of the couplet *Guy of Warwick* (lines 7141–7306). The episode is also referred to in *Bevis of Hampton*, where the narrator includes Guy in a list of great heroes of romance: “And Gy a Warwik, ich understande, / Slough a dragoun in North Homerlonde” (lines 2607–08). The reference suggests this was a particularly well-known episode, though the similarity of phrasing with the stanzaic *Guy* may imply that one of these references was based upon the other.

71 *Other lord nil Y non take.* Double negatives are common in Middle English and invariably function to add emphasis; they do not cancel each other out.

75 *That semly was of sight.* The expression “of sight” has the sense “to be seen,” “as can be seen,” or “in appearance,” and occurs six times elsewhere in the text, always in the tail-rhyme position (lines 675, 909, 1128, 1776, 2292, 2832). It is formulaic and appears in other romances with this sense, for example, *The King of Tars*: “Þat grimli was of siȝt” (line 168); *Reinbroun*: “Þo child so faire of siȝt” and “Grisliche he was of siȝte” (stanza 8, line 2, and stanza 34, line 12); *Amis and Amiloun*: “Tho gomes, that were egre of sight” (line 1309).

97–102 *Felice answerd ogain . . . / Bi Him that schop mankende.* The awkwardness here, which is a kind of periphrasis, reflects the Middle English redactor’s attempt to compress what were in the couplet source two distinct statements from Felice:

“Sire,” fait ele, “jo en penserai,
De ci al tirerz jur le vus dirrai.”
Cum il vint al tierz jur,
Li quons apele par grant amur
Felice sa fille qui tant ert sage:
“Fille, di mei tun corage.”
“Sire,” fait ele, “ben vus mustrai
Cum en mun corage proposé l’ai;
Ne vus en peist si jol vus di,
Bel dulz sire, ço vus en pri.” (*Gui de Warewic*, lines 7461–70)

Mills (1991), p. 227, comments that, as a result of the omission of lines 7464–66, “the heroine now seems to be clearing her throat at somewhat excessive length, giving a (nervous?) hiccup in the middle of doing so, and starting again from the beginning. None of which is really like her at all.”

123 *Sir Gii the conquerour.* The title “conqueror” denotes a victorious ruler and in contemporary texts tends to be applied to historical figures. “King Richard” and

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“Charls” are both referred to as “þe conquerour” in the romances *Richard Coer de Lyon* (line 1015) and *Roland and Vernague* (line 57; in *The Taill of Rauf Coilyear, with the Fragments of Roland and Vernagu and Otuel*, ed. Sidney J. H. Herrtage, EETS e.s. 39 [London: N. Trübner and Co., 1882; rpt. H. Milford, 1931]); Robert Mannyng refers in his chronicle to “William conqueroure” (chapter 2, lines 2122, 4455, 4564); and the *Cursor Mundi* refers to “Alisaunder þe conquerour” (line 3, ed. Richard Morris, 7 vols., EETS o.s. 57, 59, 62, 66, 68, 99, 101 [London: K. Paul, Trench, Trübner, and Co., 1874; rpt. London: Oxford University Press, 1961]).

128–29 *Tel me the sothe par charité / Y pray thee, par amoure.* This case of periphrasis, which results in the earl’s excessive politeness, occurred during translation and can be compared to lines 97–102 above.

169–216 Significant interest has been generated in the relationship between these four stanzas and similar descriptions of feasting in *Amis and Amiloun*, another East Midland tail-rhyme romance from the Auchinleck MS. The comparable passages occur in *Amis and Amiloun* at lines 97–132, 409–44, and 1505–24. Particularly close similarities can be observed by comparing lines 181–83, 190–91, 195, and 211–13 from the stanzaic *Guy of Warwick* with the following passage from *Amis and Amiloun*:

Fourtennight, as me was told,
With meet and drynke, meryst on mold
To glad the bernes blithe;
Ther was mirthe and melodye
And al maner of menstracie
Her craftes for to kithe;
Upon the fiftenday ful yare
Thai token her leve forto fare
And thonked him mani a sithe. (lines 100–08)

Loomis (pp. 613–27) and Fewster (pp. 60–66) each suppose that *Amis and Amiloun* was derived from the stanzaic *Guy*. However, the subsequent consideration by Mills (1991), who gives *Amis* priority, seems the most convincing. Mills argues that here, as at other points, the Middle English redactor of the stanzaic *Guy* had loosely followed *Gui de Warewic* but used his knowledge of *Amis and Amiloun* in order to amplify and re-structure his material into stanza form.

190–210 *Ther was mirthe and melody.* References to professional entertainers are common in metrical romance and appear in such diverse specimens of the genre as *Emaré*

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(line 13), *Sir Orfeo* (line 449), *Sir Gowther* (line 531), *Sir Cleges* (line 99), *William of Palerne* (line 5355), *The Seige or Batayle of Troye* (line 804), and *Kyng Alisaunder* (line 5981). The description here in the *Stanzaic Guy of Warwick* is comprised of several conventional elements; the statement that there was “every kind of entertainment” is typical, as is the listing of instruments and reference to singers or tale tellers. What is unusual is the length and detail of this description. Not only are several elements combined but these are repeated and extended, so an unusually long list of seven instruments is given (there are players on horns, drums, fiddle, crowd, harp, organs, bagpipes) and the narrator asserts that there is *al maner menstracie* (line 191) and then, again, that there is *al maner of gle* (line 202). See also the note to line 197, below.

- 194 *croude*. The *croude* was a straight-sided, six-stringed instrument of Welsh origin that was plucked or played with a bow. For a full description see Otto Emanuel Andersson, *The Bowed-Harp: A Study in the History of Early Musical Instruments*, trans. Mary Stenbäck, ed. and trans. Kathleen Schlesinger (London: W. Reeves, 1930), pp. 195ff.
- 197 *Minstrels of mouthe and mani dysour*. References to singers or tale tellers appear in several other romances: *Kyng Alisaunder* (line 6981), *Firumbras* (line 417; in *Firumbras and Otuel and Roland*, ed. Mary Isabelle O’Sullivan, EETS o.s. 198 [London: Oxford University Press, 1935]), and *The Seige or Batayle of Troye* (line 806) each refer to “dysoures” who “talen” or “synge and . . . carpe.” However, it is difficult to be certain about exactly the kind of entertainment that is here being referred to. The *minstrels of mouthe* may be storytellers or singers. The term *dysour* may specify a storyteller but also seems to have been used as a more generalized term to refer to a range of different types of entertainers or jesters. See also the note to lines 190–210, above.
- 201 *to mithe*. The form is recorded nowhere else by the MED.
- 208–10 *Thai goven glewemen for her gle / Robes riche, gold and fe, / Her giftes were nought gnedē*. The depiction of the patronage of entertainers is a topos found in a number of romances. The protagonists of *Sir Isumbras* (lines 19–21) and *Sir Cleges* (lines 37–48) are each lauded for their generosity towards minstrels, and *Sir Orfeo* pivots upon the fairy king’s promise to repay the musician Orfeo “larellich” for his harping (line 451). There is a certain degree of correspondence here with the contemporary treatment of entertainers. The accounts of Thomas Lancaster show that in 1319 high-quality cloths were purchased for household

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musicians at the large sum of £13. Records of this type imply that skilled entertainers were often regarded as servants of status and rewarded accordingly. Such gift-giving also reflects the position of minstrels and musicians. Many were often only loosely connected to a parent household. As they therefore did not draw the same daily benefits as other servants, they would be recompensed on a more *ad hoc* basis. For further consideration of the position of minstrels and entertainers within the great household, see Woolgar, pp. 27–29.

- 216 *In gest also we rede.* In the stanzaic *Guy*, interjections from the narrator are of three main kinds: those which begin “In gest . . .” (“. . . also we read” [line 216], “. . . as Y you say” [line 420], “. . . as Y you telle” [line 3054, etc.]); those which alliterate on “telle,” “tale,” “tong” (“no tong may telle in tale” [line 199], “With tong as Y thee telle” [line 741, etc.]); and those with “listen” (“listen and lithe” [line 3396], “listen and lere” [line 518], “listen now to me” [line 2192, etc.]). In addition, there are a number of very short phrases which represent interjections from the narrator and typically offer enforcement or claim the authority or truth of a statement, such as, “for sothe to say” (line 13), “ich understand” (line 22), “ich wene” (line 1611), “sikerly” (line 2779), and “verrament” (line 953).
- 234 *On hunting thai gun ride.* *On* is used before the verb to indicate an ongoing, continuous action; so, they continued to hunt regularly.
- 237 *In herd is nought to hide.* This expression also occurs in the tail-rhyme position in line 57 of *Sir Launfal* where Sands describes it as “One of many metrical expletives in *Launfal*, this one best rendered as ‘No reason to hide anything’” (*Middle English Verse Romances* [Exeter: Exeter University Press, 1966], p. 205). It occurs eight times in the Auchinleck MS and always in the tail-rhyme position of texts written in twelve-line tail-rhyme stanzas: *Sir Owain* (line 420, in *Three Purgatory Poems*, ed. Edward E. Foster [Kalamazoo, MI: Medieval Institute Publications, 2004]), *Amis and Amiloun* (line 501), and *Horn Childe and Maiden Rimmild* (lines 39, 57, 189, 396, 669, and 729).
- 250 *with wrong.* The specific sense “sinfully” is implied; that is, “contrary to moral or religious teachings, wickedly; in a sinful or an immoral manner” (*MED*).
- 251 *it was his song.* A conventional expression with the sense that “all his speech” or “everything he said” was of this nature.

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- 257–58 *For Him that bar the croun of thorn / Gode dede dede Ynare.* In Middle English romance, oaths and expressions that call upon God tend to be highly formulaic and, as here, a preference is shown for periphrastic forms. This example conforms to a pattern used repeatedly in the stanzaic *Guy*: periphrastic pious exclamations are typically of one line, begin with a version of “For Him that” (see also “Bi Him that,” “To Him that,” “Now God that” at lines 63, 333, and 1978) and end with a phrase which refers to the Creation (“. . . schope mankinne,” “. . . schope mankende,” “. . . schope al mankinde” at lines 63, 333, and 1978) or the Passion (“. . . this warld wan,” “. . . suffred ded,” “. . . schadde for ous His blod,” “. . . dyed on Rode,” “schadde His blod” at lines 134, 924, 2027, 2947, and 2948). Dalrymple (2000), pp. 123–26, counts twenty-seven pious formulae in the stanzaic *Guy* and observes that images of the Passion are specifically invoked “when Guy speaks of his desire to appease God.” He argues that they function to stress Guy’s pious motives and would potentially have affective power upon readers/auditors who knew of their poignant use in other texts and were familiar with visual images of the Crucifixion. See the note to lines 1216–17 for a discussion of pious expressions which invoke the omnipotent Deity rather than the Passion.
- 331 *Chirches and abbays thou might make.* The endowment of religious foundations was common practice in the Middle Ages. In at least three other romances, unlike *Guy*, the protagonist does go ahead and build an abbey in order to win spiritual reward of some kind. The Northern *Octavian* recounts the story of a couple who cannot conceive a child so build an abbey to request intercession from Virgin; *Sir Gawain and the Carle of Carlisle* (in *Sir Gawain: Eleven Romances and Tales*, ed. Thomas Hahn [Kalamazoo, MI: Medieval Institute Publications, 1995]) tells how a man builds an abbey so that masses may be said for the men he has slain; in *Sir Gowther*, an abbey and convent are founded in penitence.
- 383 *And bothe thai fel aswon tho.* In the romance mode, the expression of emotion is signalled through a highly conventionalized pattern of gestures. Fainting (and sometimes the simultaneous fainting of two or more characters) may occur at moments of intense sorrow, as here. It may also follow a shock (as occurs when Guy reveals his identity to Tirri, lines 2699–2703) or indicate a general sense of being overwhelmed with emotion (such as when Felice breaks the news of Guy’s departure, line 431). Other gestures representative of sorrow include sighing (line 2787), going pale (line 2724), weeping (especially at parting, see lines 1679, 2774, 3313), and crying “alas” or “wayleway” (lines 1708, 3519). Distress is also indicated by wringing hands (line 3522), tearing hair or clothes (line 544). See the

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note to line 808 for a discussion of the significance of kisses exchanged between men.

- 388–93 “*Leman*,” *sche seyd*, “*have here this ring . . . / And God Ythee betiche*.” The ring given by Felice to Guy is a symbol of their relationship. It ultimately becomes a token of recognition when it is later returned by Guy to Felice (lines 3430–32 and 3467–74), at which point we also learn that it is a “gold” ring (line 3432) engraved with distinguishing “letters” (line 3471). Rings given on parting or as tokens of recognition are commonplace in romance tradition and appear, for example, in *King Horn* (lines 567–70, where the ring is also engraved), *Sir Perceval of Galles* (lines 471–74; in *Sir Perceval of Galles and Ywain and Gawain*, ed. Mary Flowers Braswell [Kalamazoo, MI: Medieval Institute Publications, 1999]), and *Sir Eglamour* (line 709).
- 397–408 This stanza offers a significantly abbreviated version of the Anglo-Norman source. *Gui de Warewic* (lines 7727–52) includes a description of how Guy leaves in secret for the Holy Land and his motivations (lines 7732–36: “En Jerusalem puis aler voldra. / Desore d’errer ne finera, / En Jerusalem si vendra / E en meinte estrange terre / U les sainz Deu purra requere” [“He desired then to go to Jerusalem. Henceforth, he will not cease from wandering until, by way of many strange lands, he reaches Jerusalem where he will be able to visit God’s holy relics”]) as well as the actual words of Felice’s lament. Observing this, Mills (1991), p. 224, comments that “Given the translator’s weakness for producing whole stanzas that described wanderings over the face of England, Europe, or the Near East [see the notes to lines 469–80 and 829–40], it is at first surprising that he should not here have produced another wholly given up to Guy’s pilgrimage.” Mills’ explanation is that the Middle English redactor was influenced by his knowledge of *Amis and Amiloun*, another twelve-line tail-rhyme romance, and had re-worked the couplet source into stanza form using *Amis* lines 253–64 as a model or “mould.”
- 468 *With his brother Tirry*. Guy and Tirri are brothers in the sense of “sworn brothers,” bound to each other by an oath of loyalty and brotherhood. They are close friends and comrades in arms although not blood relations. Their relationship is developed through the series of adventures they share together during Guy’s youth. A specific episode in the couplet *Guy of Warwick* recounts the moment they make their bond of brotherhood:

Gii seyd to Tirry, wiþouten lesing:
“Ich wil þat we be treuþe-pliȝt

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& sworn breþer anon riȝt,
Tirri,” seyd sir Gyoun,
“Understond now to mi resoun
þat noiþer oþer after þis
No faile oþer while he lives is.”
Wiþ þat answerd þerl Tirri,
& seyd, “wel bleþelich, sir Gii.
Now þou lovest so miche me,
þat tow mi sworn broþer wil be,
No wille ich never feyle þe
For nouȝt þat mai bifalle me.
Gret worþship þou hast don me:
God leve me ȝete þan day yse
þat ich it þe mow wele ȝeld.
For gode baroun þou art yheld;
Fram deþ þou hast ywarist me;
Wel gret wrong it schuld be
Bot ich þe loved as mi lord fre.
Wel gret worþship ich ouȝt bere þe.”
Treuþe bitven hem is pliȝt,
& after kist anonriȝt. (lines 4906–28)

For a discussion of the importance of the theme of sworn brotherhood in *Amis and Amiloun* and *Athelston* see the introductions to those texts in Foster and Herzman et al. A wide-ranging study of the topic is provided by John Boswell, *Same Sex Unions in Pre-Modern Europe* (New York: Villard Books, 1994).

469–80 *Menssangers anon thai sende . . . / Bi north no bi southe.* What is, in the Anglo-Norman source, a very short list of geographical names has here been expanded to a much longer catalogue. *Gui de Warewic* has: “Puis unt lur messages pris, / Par tote la terre l’unt il quis. / Mais quant pas trové ne l’unt, / Arere repairé se sunt” (lines 7815–18). Mills (1991), p. 220, cites this as an example of the Middle English redactor’s tendency to amplify material from his source in order to make distinct sections fit the twelve lines of the stanza form. However, the expansion of another list of geographical names at lines 829–40 implies a particular interest in depictions of wandering (which is discussed in more detail above, in the Introduction, pp. 9–10). Smithers (p. 22) describes a comparable example of amplification in his edition of *Kyng Alisaunder*.

484 *Palmers wede.* Medieval pilgrims were identifiable by their characteristic *sclavin* (“cloak”), *scrip* (“bag” or “satchel”), and *burdoun* (“staff”). For a discussion of

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the importance of recognizability and the potential advantages it offered pilgrims, see A. M. Koldeweij, “Lifting the Veil on Pilgrim Badges” in Stopford, pp. 161–88.

- 496 *He yede over alle bi doun and dale.* Compare to Chaucer’s Tale of Sir Thopas, line 796: “By dale and eek by downe”; and *Sir Tryamour*, line 270: “Be dale and eke be downe.”
- 517–19 *Now herken and ye may here / In gest yif ye wil listen and lere / Hou Gii as pilgrim yede.* This is an example of *transitio*, a rhetorical device whereby the narrator makes an explicit shift from the experiences of one character to another. It is a common procedure in Middle English verse narratives, Old French romance, and *chansons de geste*. For a detailed discussion of the use of such rhetorical devices in romance, see Smithers (1988), pp. 209–10.
- 541 Up until this point, the redactor has used the four-rhyme version of the twelve-line tail-rhyme stanza: *aabaabccbddb*. This version is unusual within the corpus of tail-rhyme romances and is only used consistently in *The King of Tars* and *Amis and Amiloun*. Mills (1991), p. 216, highlights the possibilities of this stanza form: “Its densely asymmetrical rhyme-structure encourages some distinctive narrative procedures and produces some particular dramatic effects; its first half tends to be relatively self-contained, involuted, static; its second, both more varied in content and more dynamic in impetus.” As a result of the greater number of rhymes, this scheme is more demanding than the more common five-rhyme pattern (*aabccbdbbeeb*) and, after alternating between the two from lines 541–624, the redactor settles on the five-rhyme pattern with only a few exceptions.
- 592 *Sarrayins.* The term “Saracen” has both generalized and more specific usages in Middle English. Here it refers to an Arab or Muslim, though elsewhere in romance, such as in *King Horn*, it may be used in a generalized way to refer to any non-Christian or opponent of Christianity.
- 619–24 *In a brom feld ther wer hidde . . . / And drof ous alle to schond.* An incident involving hiding in a field full of broom also occurs in *Kyng Alisaunder*: “He was hyd in lynde and brome” (line 2488).
- 638 *That we might to raunsoun come.* This refers to the practice of ransoming noblemen from the field. A well-known example is of Geoffrey Chaucer who,

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when captured by the French during the Hundred Years War, was ransomed for £16. The regulation of this chivalric practice relied upon the importance of bonds between those of the same social rank (which existed even between opponents) and the potential for financial and personal advancement to be gained among the captors. See the discussion in Derek Pearsall, *The Life of Geoffrey Chaucer: A Critical Biography* (Oxford: Blackwell, 1992), pp. 40–46.

- 668 *Yif he wald ate ches playn.* Chess was a game associated with high culture and, as a war game, with chivalry. It was probably invented in India in the sixth century and over time spread to Western Europe, given impetus by the contact of the crusades with Islamic countries.
- 723 *parlement.* A council of nobles convened to advise and make a decision as a court of law.
- 734–35 *Have he Cristes curs and mine / With boke and eke with belle.* During the ceremony of excommunication in the Catholic Church a bell is rung, a book closed, and a candle extinguished to signify symbolically that, from that moment, the person is excluded from taking the sacraments and joining in divine worship.
- 752 *playn place.* A piece of flat, open ground designated for martial games (tournaments, jousts) and fighting.
- 777 *bond.* A serf or customary tenant (as distinct from a free-holder): “a villager (villain) or farmer (husbandman) holding land under a lord in return for customary services, esp[ecially] ploughing” (*MED*).
- 791 *burjays.* “A freeman of a town, a citizen with full rights and privileges” (*MED*).
- 808 *He kist me so glad he was.* Kissing and embracing between men is common in romance and has various significances. According to the encoded pattern of gestures, a kiss may be used to represent a strong feeling of happiness or given as a formal sign of reconciliation and restored friendship (line 2605). Both of these senses, joy and reconciliation, are implied by the kiss Triamour gives to Jonas. In cases of reconciliation where forgiveness or acquittal are specifically implied, then an embrace (initiated by the one who is forgiving or acquitting) rather than or as well as a kiss is given (as at lines 1609–14 and 2721). Kisses are also given at the parting of someone dear, as at line 1678 where Jonas and all his fifteen sons line up to kiss Guy good-bye. Gratitude and thanks are expressed by the kissing

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of feet (lines 929–30). See the note to line 383 for discussion of the significance of other kinds of gestures in romance.

- 829–40 *Y sought hem into the lond of Coyne . . . / And thurthout al Breteyne.* Here, as at lines 469–80, what appears in the Anglo-Norman source as a brief list of names has been amplified by the Middle English redactor to become a much more extensive geographical itinerary. *Gui de Warewic* (lines 8135–38) has: “Dreit m’en alai en Alemaigne, / En Loheregne e en Espaigne, / E en Puille e en Sessoigne, / E en France e en Burgoigne” [“I went directly to Germany, to Lorraine and to Spain, and into Apulia and to Saxony, and to France and to Burgundy”].
- 983–85 *He slough mi brother Helmadan, / Thurth him icham forlore. / Min em he slough, the riche Soudan.* According to the couplet *Guy of Warwick* (lines 2947–52), it is not Guy but one of his comrades, Tebaud, who slew Helmadan. This episode and the slaying of the Sultan occur during Guy’s exploits around Constantinople fighting for the Emperor Hernis. A similar reference to an episode in Guy’s youth is subsequently made by Amorant (lines 1327–41).
- 1004–06 *Whi artow thus ivel ydight / And in thus pouer wede? / A feble lord thou servest, so thenketh me.* Triamour refers to the practice whereby knights and retainers were clothed and fed by their lord. The episode can be compared to one in *Sir Launfal* (lines 154–56) in which the appearance of Hugh and John, who return to Arthur’s court very tattered and in the same clothes they left a year before, instantly prompts questions and speculation about their retaining lord during their time away.
- 1010–20 *A wel gode Lord than serve Y . . . / And live with joie and game.* Guy maintains his anonymity without lying about his situation by using the knight and his retaining lord as a metaphor for himself and his relationship with God. The metaphor is informed by the wider theme in the text of the “pilgrimage of life” and, as on other occasions, the disguise motif offers significant opportunity for dramatic irony.
- 1048 *Inde that cité.* See Index of Place Names.
- 1074 *stithe on stede.* “Powerful on horse.” Compare *Sir Tristram* (in *Sir Tristram and Sir Lancelot of the Laik*, ed. Alan Lupack [Kalamazoo, MI: Medieval Institute Publications, 1994]), “With knightes stithe on stedes” (line 66) and *Sir Amadace*, “so stithe on stede” (line 577).

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- 1076 *Espire*. Compare *Gui de Warewic*, line 8384, “Perse” (i.e., Persia).
- 1081–1119 This description provides a heroic genealogy for each item of armor given to Guy by Triamour. *King Clarel* (line 1085), who owned the hauberk, is the Saracen king and opponent of Charlemagne who features prominently in the Auchinleck MS romance *Otuel*. Clarel is imprisoned by Charlemagne’s knights, then, when freed, takes Ogier prisoner before being slain by Otuel in hand-to-hand combat. *Alisaunder* (line 1102), who is said to have worn the helmet when he fought against *Poreus* (line 1103), is Alexander the Great, king of Macedonia, conqueror of the Persian empire (356–23 BC), and renowned hero of romance. The romance *Kyng Alisaunder* describes Alexander’s pursuit of King Porus into India and how he forces him to become his subject and guide around the sub-continent; when Porus renounces his allegiance, Alexander slays him in single combat and assumes dominance over India. *King Darri* (line 1118), who owned the shield, is Darius, another of Alexander’s opponents whose pursuit by Alexander around the East also features prominently in the romance. *Ector* (line 1106), the owner of the sword, is Hector, the Trojan war hero and son of Priam. Hector and Alexander were two of the Nine Worthies; Weiss, pp. 101–02, suggests that the equivalent description in *Gui de Warewic* was designed to portray Guy as a successor to the Nine Worthies and, thereby, to compare him implicitly with Arthur. This portrayal, however, has been somewhat weakened in the stanzaic *Guy* as only two of the Nine Worthies are represented. A third, Charlemagne, is included in *Gui de Warewic* (*rei Charles*, line 8390) but is replaced in the stanzaic *Guy* with *King Clarel*. The replacement may suggest an interest in representing warriors from the East or it may represent a particular knowledge of *Otuel* on the part of the redactor or scribe. For other examples of this type of heroic genealogy in romance, see *Floris and Blancheflour* (lines 177–84), in which the precious cup used to buy and then win back Blancheflour is linked to Aeneas and Caesar, and *Generydes*, in which the hero fights with a sword that once belonged to a prince “callid Julyan . . . sumtyme of Rome the Emperour” (lines 3400–01; ed. W. Aldis Wright, 2 vols., EETS o.s. 55, 70 [London: N. Trübner and Co., 1873–78]).
- 1112 *A targe listed with gold*. A light shield (usually small and round in shape); here described as either edged or banded with strips of gold.
- 1134 *Also brouke Y mi swere*. An oath: “As I may break my neck!” or, possibly, “Thus I keep my oath.” See Whiting, N42 for an analogous example used as an emphatic: “As soon break his neck as his fast in that house.”

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- 1150 *With a river it ern al about.* Literally, the river “ran all around” the edge of the plain.
- 1171–82 The description of Amorant’s sword answers the preceding description of Guy’s weapons and armor (lines 1081–1119). The sword is said to have once been owned by the Greek hero Hercules but the identity of *Agnes* (line 1178) is uncertain. *Gui de Warewic* at this point states that “Une deuesse la li dona” (line 8467), that is, “a goddess” gave the sword to him. The auditory similarity suggests “Agnes” may have resulted from the Middle English scribe or redactor misunderstanding or mishearing “deuesse.”
The sword is said to have been imbued with special strength after having been *bathed in the flom of Helle* (line 1177), so that whoever wields it will be unbeatable. This reference associates Amorant with Achilles whose (near) infallibility was likewise achieved after he was dunked in the Styx. *The Seige or Batayle of Troy* records how Achilles’ mother “bathid his body in þe flom of helle” (line 1345) and, with the exception of his feet which remained tender, his body turned “blak as Mahoun / Fro þe foot to þe croun / And his skyn was as hard as flynt” (line 1350–52). The process by which Achilles’ skin achieved its flint-like hardness is subsequently reiterated in *The Seige* as a preface to the scene in which Achilles kills Hector in hand-to-hand combat (lines 1461–66). The association of Guy with Hector (he carries Hector’s sword, line 1105) and Amorant with Achilles (his sword having the strength of Achilles) gives the battle another dimension. Portrayed as the descendants of these heroic ancestors, their meeting is dramatized in terms of the famous battle between Hector and Achilles, Trojan and Greek.
- 1201 *sadelbowe.* “The arched front part of a saddle, pommel” (MED).
- 1216–17 “*Lord,*” *seyd Gii, “God Almighty / That made the therkenes to the night.”* This form of the rhetorical device “apostrophe” is very common in Anglo-Norman and Old French epics and their Middle English counterparts. Smithers (1988), p. 197, defines its use in these texts as involving “a reference to God or to Christ that specifies one or more of his attributes, or (more commonly) alludes to events in biblical history or in the life of Christ.” It may be used in prayer, as a blessing, curse, oath, or greeting, in farewell, as a request, statement, or asseveration, in an interjection from the narrator, a confirmation of faith, or as hyperbole. The example here at lines 1216–17 conforms to a pattern which is repeatedly used in the stanzaic *Guy*, in which the first line has a call to God by name and the second refers to a biblical event. Comparable examples appear at lines 2353–54: “God

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Almighty / That winde and water and al thing dight"; and lines 2032–33: "'Lord,'
seyd Gii, 'that with hond / Made wode, water, and lond.'" Dalrymple (2000), p.
128, observes that Guy consistently makes entreaties using this kind of pious
expression (in which the omnipotent deity rather than the Passion is invoked)
when he "seeks the protection and guardianship of God." For a discussion of
pious expressions which invoke the Passion see the note to lines 257–58.

- 1230 *with his grimli gore.* *gore* < OE *gar* ("sword," "spear"). The line is formulaic;
compare to *Amis and Amiloun*, "with his grimli gore" (line 1353); and *Horn Child*
and *Maiden Rimnald*, "wip his grimli gare" (line 213); *Sir Isumbras*, "With
grymly growndyne gare" (line 453).
- 1239 *stern and stive.* An alliterative formula for fierce, unbending severity. E.g.,
William of Palerne, "a stif man and a stern" (line 3378).
- 1255 *cercle of gold.* The metal band encircling the helmet.
- 1271 *hod.* A mail covering for the head and neck.
- 1275 *nasel.* The nose guard of a helmet.
- 1291–92 *nativité / Of Seyn Jon the martir fre.* Although the reference could be to John the
Martyr, who, along with Paul the Martyr, was slain in the fourth century at
Antioch, and is mentioned in Eucharistic prayers, the citation of the saint's
nativity makes John the Baptist the more likely candidate. June 24 is the feast day
celebrating his nativity, in which case the battle between Amourant and Guy
would occur on June 23. The feast day of John the Martyr is June 26. Jacobus de
Voragine gives some attention to John and Paul as among those who fell victim
to Julian the Apostate, but the only detail given to link the two together is that
they die as one for Christ. They do not appear in the *South English Legendary*.
Although John the Baptist is not commonly referred to with the eponym "martyr,"
the fourteenth-century *Scottish Legend of the Saints* gives him three crowns, one
for virginity, one for preaching, and one for martyrdom (*Legends of the Saints in*
the Scottish Dialect of the Fourteenth Century, ed. W. M. Metcalfe, 3 vols.,
Scottish Text Society first ser. 13, 18, 23, 25, 35, 37 [Edinburgh: W. Blackwood
and Sons, 1896; rpt. London: Johnson Reprint, 1968], 2.236, lines 461–72). He
was an enormously popular saint with feast days both for his nativity (June 24)
and his death by beheading (August 29). *The South English Legendary* combines
events of both the nativity and martyrdom feasts, first celebrating his nativity

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(“the beste bern . . . that of womman was euere ibore withoute [except for] Iesu Crist” 1.244, line 2), but then concentrating on his martyrdom, with great emphasis on the ensuing miracles pertaining to his head and the finger that pointed out Christ that refused to burn when his headless body was cremated. That “in a castel of Arabie his heued was of ysmite” (1.243, line 45) perhaps lends a particular aptness to the beheading of Amorant in Arabie on the day before John the Baptist’s nativity.

- 1296 *Of love was ther no speche.* This kind of ironic understatement, which uses litotes, is typical of the medieval epic style, especially in descriptions of battle. For further discussion of the influence of epic upon romance see Smithers (1988), p. 34, and David Burnley, “Comforting the Troops: An Epic Moment in Popular Romance,” in Mills, Fellows, and Meale, pp.175–86.
- 1310 *so mot Y the.* “So may I thrive,” “as I may prosper” (a common oath).
- 1322 *Now wald mi lord Ternagaunt.* According to the standard treatment of Islam in medieval romance and hagiography, “Ternavaunt” or “Sir Ternagaunt” (the most common form elsewhere is “Termagant”) is regarded as one of the pagan gods worshipped by “Saracens.” Saracens in romance also often swear by “Termagant” or by “Apolin,” that is, “Apollo,” as Colbrond does at line 3187. In *The Song of Roland*, the Saracens fight in the name of a trinity: Termagant, Apollo, and Muhammed.
- 1327–41 *For he hath destrud al our lawe . . . destrud our lay.* Amorant refers to an episode from Guy’s youth in which he defended Constantinople from Saracen invasion (recounted in the couplet *Guy of Warwick*, lines 2869–4096). A similar reference is made by King Triamour at line 983. Guy’s tendency to encounter figures from his former life develops the linked themes of penitence and identity. For another view of this aspect of the romance see Paul Price, “Confessions of a Godless Killer: *Guy of Warwick* and Comprehensive Entertainment” in *Medieval Insular Romance: Translation and Innovation*, ed. Judith Weiss, Jennifer Fellows, and Morgan Dickson (Cambridge, UK: D. S. Brewer, 2000), pp. 93–110.
- 1433 *drawe min hond.* Have strength or power to “turn my hand.”
- 1567–69 *Bot at a strok as Amoraunt cast / Sir Gii mett with him in hast / And taught him a sori play.* The use of *cast* and *play* suggests punning upon the “casting” and “playing” of dice, a game of chance.

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- 1716 *Me thenke thi paynes strong.* Perhaps originally “Me thenke thi payn es strong” (i.e., I think your pain is severe); compare to line 273.
- 1726–27 *For oft it falleth uncouthe man / That gode conseyle give can.* Whiting, M303, records this to be a common type of proverb in Middle English: “Uncouth (unknown) man oft can give good counseyl.”
- 1762–63 *Now is his neve th’emperour steward, / His soster sone that hat Berard.* There are many examples in epic and romance of the privileged relationship between uncle and nephew. The significance of this relationship, especially between a man and his “sister’s son,” resides in the close and incontestable blood ties between these two men and the importance of their relationship for the stability of the dynasty. The relationship is not necessarily felicitous, but rather one of “schame” (line 1764), as was the fate of Mark and Tristram.
- 1810 *layd mi wedde.* Made a pledge “as a token and guarantee of intent to do battle” (MED).
- 1818 *borwe.* A legal term, “To become surety for [somebody] . . . guarantee the good behavior of, go bail for, to obtain the release of [somebody] . . . from prison or punishment” (MED).
- 1843–44 *No Sir Herhaud fond Y nought tare; / To seche Gyes sone he is fare.* Here reference is made to the existence of Reinbroun, the son who was conceived during the first days of Guy’s marriage to Felice. Herhaud has gone in search of Reinbroun who, a subsequent reference reveals, has been stolen by travelling merchants: “To seche Gyes sone he is fare / That marchaunce hadde stollen thare” (lines 2836–37). The story of Reinbroun’s capture and Herhaud’s efforts to regain him constitutes a narrative off-shoot, of significant length and interest in its own right, that is explored in *Gui de Warewic* and in other Middle English redactions. In *Gui de Warewic*, the Reinbroun material is divided into two parts: the first, much shorter section appears midway through Guy’s narrative (*Gui de Warewic* lines 8975–9392, intersecting the narrative during Guy’s visit to Constantinople, which would be immediately after line 1692 in the stanzaic *Guy*); then, after Guy’s death, the Reinbroun story is resumed and concluded (*Gui de Warewic*, lines 11657–12926, which would be after line 3576 in the *Stanzaic Guy of Warwick*). Although the redactor of the stanzaic *Guy* took care to omit this material, it was fashioned into a stanzaic romance in its own right by another East Midland redactor. The appearance of both romances together in the Auchinleck

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MS suggests they may have been companion pieces and that production of the stanzaic *Guy* motivated the composition of *Reinbroun*.

- 1936–44 *Than seighe he an ermine com of his mouthe . . . / Anon Tirri gan wake.* This instance of an ermine creeping out of and back into a sleeping person's mouth is unique in romance. Marvelous and symbolic animals are, in general, a feature of romance, though dragons, horses, lions, dogs, and birds are the most common. See Bordman (1963).
- 1963–64 *And me thought Gii sat at min heved / And in his lappe me biweved.* In this context *lappe* has the meaning: “the lower part of a shirt, skirt, or habergeon; the front or back skirts of a divided garment” (*MED*).
- 1995 *Of charbukel the pomel.* The “pomel” refers to the knob at the end of the hilt of the sword. The name “carbuncle stone” was applied to precious stones of a red or fiery color, such as rubies, but also to a mythical gem said to emit light in the dark; see the note to lines 2986–88.
- 2084–85 *This seven winter no schaltow se / Noither fet no hond.* That is, his hands and feet would be severely bound. On *seven* as a sign of totality, see the note to line 3513, below.
- 2123 *wedde.* See note to line 1810.
- 2133 *Whereso thou may be sought.* A common verse phrase with diminished semantic force.
- 2168 *Prout and stern as a lipard.* That is, cunning and clever. The comparison is not necessarily derogatory and also appears in the romance *Richard Coer de Lyon*: “Than answered Kynge Rycharde, In dede lyon, in thought lybarde” (line 2194).
- 2224 *gerthes.* Saddle girths (the strap to secure each saddle).
- 2347–48 *The pilgrim waked and loked an heyghe, / The sterres on the heven he seighe.* Guy looks to the night stars for the second time in the romance. The decision to mark this the structural mid-point of the narrative (the interval during the second of three battles) with an echo of Guy's first contemplation of the stars seems entirely deliberate. Once again Guy's fate hangs in the balance, though this time his destiny is beyond his own control. This shift, from Guy being in control of his

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own destiny to being “in God’s hands,” is a movement that is signalled at a number of other points in the narrative and is significant for the text’s wider pious themes. The stars in this context, as Hopkins (p. 102) has pointed out, function as a “positive reminder of the greatness and glory of God” in contrast to the limited abilities of the individual human.

2352 *Bot winde and wateres wawe.* A metonymical expression to refer to the sea.

2353–70 The stanzaic *Guy* diverges from other versions in its presentation of Guy’s prayer and subsequent rescue by the fisherman. Particularly significant is the addition of the emphatic statement (not found in the Anglo-Norman *Gui de Warewic* or the Caius MS 107 *Guy of Warwick*) that Christ himself saved Guy by sending the fisherman. In the Caius MS text, which offers a much closer rendering of the Anglo Norman, Guy’s prayer focuses upon Berard’s treachery and includes Guy cursing Berard:

“God,” he seyd, “all weldande,
That stablyssheth both watre and londe,
Lord, now thow thynke on mee;
For I am betrayed now, I see.
Lord, who hath do me thys ded?
And I fyght for no mede,
Ne for sylver ne for golde,
But for my brother, my trouth to hold,
And for to delyver hym owte of peryle,
That longe hath bene in excile.
Also power as he may bee.
When I hym saw I had pyte:
Sometyme he was a noble knyȝt.
I wold dye for Sir Terry is ryght.
For he ys now so wrechyd a wyght,
Ageyne Berrarde I toke the fyght.
Yf I had the traytour slayne,
Terry shuld have hys land ageyne.
Lord, yf hyt myȝt so be
That he had helpe thorouȝ me,
And I wonne all hys land,
And all the honoure to hys hand,
Thowȝ I levyd but till that daye,
Hit were my joy, for soth I seye.
But I am ded, well I wote:
For me shall he never have state

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Thorought treason of the Duke Barrard.
Have he never of hevyn parte!
He ys a thefe full of treason;
God geve hym hys malyson!”
Tho ther com a good fysshore
Fyshyng be Sir Gye nere.
The bed he saw far by fletand:
He turned hys bot and went nere hand. (lines 9776–9809)

- 2365 *striif*. This is the only instance of this sense of *striif* recorded by the *MED* (see “strife” n.2[d]).
- 2419 *Seyn Martin*. The emperor swears by St. Martin twice (also at line 2601). This is most likely to be Martin of Tours (c. 316–97). His legend was popular in the Middle Ages and is especially appropriate for the story of a pilgrim knight. Martin was a soldier who, after he dreamed of Christ as a beggar, became a beggar himself and then a monk. See Farmer, pp. 265–66.
- 2423 *dempt*. A legal term meaning “to declare guilty; to convict, condemn to death.” See *MED*, *dampnen* n.2(a).
- 2431 *Theroft give Ynought a chirston*. Whiting, C187, records this to be a common type of proverb in Middle English: “Not give a cherry-stone.”
- 2500–04 *For bothe helmes he carf atuo . . . / Into the erthe wele half a fot*. Guy literally splits Berard in half from the top of his head down to the ground. The description is indebted to the similarly massive blows which feature in epic, such as the stroke dealt by Roland on Chernuble in *The Song of Roland*: “he breaks the helmet on which rubies gleam; he slices downward through the coif and hair and cuts between the eyes, down through his face, the shiny hauberk made of fine-linked mail, entirely through the torso to the groin, and through the saddle trimmed with beaten gold. The body of the horse slows down the sword, which, seeking out no joint, divides the spine: both fall down dead upon the field’s thick grass” (lines 1326–34).
- 2592 *Thou do me londes lawe*. “To establish (sth.) by law, authorize, ordain.” See *MED*, *lauen*.
- 2601 *Bi God and Seyn Martine*. See the note to line 2419.

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- 2650–52 *Tho was sche founden in an ile / In a nunri that while / For doute of Berardes bond.* This episode can be compared to *King Horn* (lines 75–84): Horn's mother, in response to the pagan invasion and murder of her husband, goes to live alone “Under a roche of stone” (line 77) where she prays for her son and serves God in defiance of the pagan religion.
- 2683–2700 These episodes from Guy's earlier life are recounted in the couplet *Guy of Warwick*, though not quite in the order reported here. According to the alternative sequence, Guy helps Tirri in the following ways: (1) he finds Tirri lying grief stricken in a forest after having been assailed by outlaws (lines 4503–4690); (2) he rescues Tirri's beloved Oisel from the same outlaws (lines 4691–4734); (3) when Tirri is then carried off, he slays his captors (lines 4735–86); (4) he heals Tirri's wounds (lines 4819–4904); (5) he assists Tirri's father in battle (lines 4931–6094); (6) he delivers Tirri from Otoun's prison (lines 6095–6384); and (7) he slays Otoun and rescues Oisel just before they are married, then reunites Tirri and Oisel (lines 6385–6542).
- 2716–17 *He seyge . . . yhosed ful wel.* Compare these lines to lines 1855–56.
- 2728–33 *Bot ich have a sone, ywis . . . in al thing.* Guy's response to Tirri's offer of a rich reward is to ask that the benefit of it be passed over to his son, Reinbroun. He later gives the same response to King Athelstan (lines 3304–06) when offered a reward for his services: “Ac yif Herhaud to this lond com / And bring with him Reynbroun mi sone / Help him Y thee biseche.” Although Guy refuses these benefits for himself, Hopkins, p. 78, regards their deferral to his son as a sign that Guy “has not by any means abandoned worldly values in his striving for God” in the way that the model for his life, St. Alexis, does. Similarly, Dannenbaum, p. 359, highlights how Guy integrates a series of more worldly interests into his supposedly pious existence “in a way that, for Alexis, is out of the question.”
- 2779–84 *And when the countas sikerly . . . laten him nought thennes gon.* Tirri's final humiliation is to be severely scolded by his wife. The way that Tirri is repeatedly rescued by Guy (see the note to lines 2683–2700) over the course of the legend has led Fewster, pp. 97–98, to propose that they represent two views of knighthood in symmetry. Tirri, she argues, “offers a set of alternatives to Guy's success,” a “parallel but failing version of Guy himself,” and “a backdrop of conflict and decline” against which Guy's idealized successes are played out.

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- 2794 *At Winchester.* Winchester was a town of some importance between the tenth and twelfth centuries. Second in size after London, it shared the developing functions of a national capital. The association fostered with Guy of Warwick was apparently motivated by the popularity of the legend and an awareness of the prestige to be gained from a local connection. The account by Gerard of Cornwall (fl. 1350?) seems to have been particularly important in this respect. It presents a highly localized and selective version of the legend that focuses entirely on Guy's battle with Colbrond. Gerard names "Hyde Mede" near Winchester as the location for the battle and mentions that Colbrond's axe can still be seen in Winchester Cathedral (this axe is reported to have been held in the treasury of St. Swithun's Priory until the Dissolution). The rubric identifying Gerard states that his book was kept on a writing table close to the high altar of St. Stephen's Cathedral in Winchester. The account goes on to describe the hospice in Winchester, where Guy is alleged to have spent the night and which, it says, is located "250 paces in a northerly direction, where a new monastic building has now been built." Another association was suggested by Thomas Warton in the eighteenth century. He claimed to have seen a wall painting in the north transept of Winchester Cathedral when he was a boy which illustrated the fight between Guy and Colbrond. For a full discussion of these artifacts, see Richmond, pp. 70, 97–106.
- 2805 *Colbrond.* The *Sussex Lay Subsidy Rolls* (1296–1332) and the *Rolls of Knight's Fees in Kent* (1254) both record the surname "Colebrond," which is glossed as "firebrand" by the MED (*col*, n.2, 4[c]). The choice of this name, however, which can also be glossed "black sword," clearly has significance in terms of race and religious imagery; compare lines 2816, 3060, 3066, and 3079.
- 2836–37 See the note to lines 1843–44.
- 2923 *about prime.* Prime is the first canonical hour. That is, it is the monastic office or prayer service to be sung or recited at the first hour of the day, 6 a.m. (though the term can refer to the period between 6 and 9 a.m. when the next office begins). The sense here is "first thing in the morning."
- 2974 *To the king of Danmark he sent than.* In the manuscript each stanza is headed by a blue and red paraph sign with the exception of this stanza which has two paraphs. The second appears at this the tenth line and it may be intended to provide a visual marker to signal the beginning of Guy's final, climactic battle. See the facsimile editions by Pearsall and Cunningham and Burnley and Wiggins.

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- 2984 *cercle*. See the note to line 1255, above.
- 2986–88 *In the frunt stode a charbukel ston / As bright as ani sonne it schon / That glemes under schawe.* Medieval lapidaries record the various virtues and special powers that precious stones were commonly believed to possess. This included the belief that certain stones shone with their own light, which would emanate even in dark places. References to such stones are not unusual in romance; for example, the magnificent cup in *Floris and Blancheflour* is surmounted by a carbuncle stone said to provide sufficient light for a butler to pour wine even in the darkest cellar (lines 171–75). For examples of Middle English lapidaries see: *A Middle English Lapidary*, ed. Arne Zettersten (Lund: Gleerups, 1968), and *English Mediaeval Lapidaries*, ed. Joan Evans and Mary S. Serjeantson, EETS o.s. 190 (London: Oxford University Press 1933; rpt. 1960).
- 2997 *targe listed*. See the note to line 1112.
- 2998–99 *Portreyd with thre kinges corn / That present God when He was born.* The offering of the Three Kings is an especially appropriate image for Guy to carry at this point in the text. As Dyas, p. 131, has observed, the journey of the Three Kings from the East to see the infant Christ “made them ideal role models for pilgrims.” An image of kings, figures of the highest social rank, is also appropriate for Guy as the “king’s champion.” A similarly high-status appropriation of the image appears in the Chester Cycle of mystery plays where it was the wealthy and high-ranking guild of Mercers who presented the scene depicting the Three Kings’ offerings. The *Pre-Reformation Chester Banns* makes special mention of the bright, shining, many-coloured fabrics used for the scene (“velvit, satten and damaske fyne / Taffyta sersnett of poppyngre grene,” lines 69–71) and this great display of wealth indicates the Mercers’ concern to associate themselves with an image that combined piety and prestige; see *The Banns of the Chester Plays*, ed. F. M. Salter (London: Oxford University Press, 1940).
- 3013–17 *rered Lazeroun . . . / And halp Daniel fram the lyoun.* The miracle in which Christ raised Lazarus from the dead appears in the New Testament (John 11), whereas Susanna and Daniel are both Old Testament figures: Susanna was rescued from the Jewish elders (Vulgate, Daniel 13) and Daniel was miraculously saved from the lions’ den (Daniel 6:16–22). They are all examples of the kind of miraculous deliverance that Guy himself requires as he is about to enter a desperate situation. References to any of these biblical figures is rare in Middle English romance, though Dalrymple, pp. 133–35, records that prayers to Lazarus and Daniel appear

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in *The Song of Roland* and the French *Romance of Horn*. A parallel also occurs in *Bevis of Hampton* at the moment when Bevis, finding himself in a similarly desperate situation to Guy, offers a prayer which refers to Lazarus: “Lord, that rerede the Lazaroun, / Dilivre me fro this fend dragoun!” (lines 2839–40).

- 3027–29 *After the relikes thai sende, / The corporas and the Messe gere. / On the halidom thai gun swere.* The “Messe gere” refers to the Eucharistic vestments and articles used for the swearing of oaths. These included the missal (the book containing the order of service for the Mass), the chalice (to hold the communion wine), the paten (to hold the host or bread wafer), and the corporal cloth or altar cloth on which all the Eucharistic elements were placed during consecration and with which they were subsequently covered. All of the “Messe gere” is sacred as it is essential to the re-enactment of Christ’s death during the Mass, the principal Christian liturgical rite. The “halidom” can refer to either the sacred relics themselves or to a box containing sacred relics.
- 3061 *mailes.* The small metal rings or plates linked together in a mesh to make chain armor.
- 3064 *splentes of stiel.* Rod-like plates of steel.
- 3074 *bacinet.* “A hemispherical helmet, without a visor, worn under the fighting helmet” (*MED*).
- 3088 *gisarmes.* “A long-shafted battle ax or halberd with a knife-like point rising from the blade” (*MED*).
- 3094 *wicked hert.* Here “heart” refers to character or disposition. Compare, for example, to *Troilus and Criseyde* 3.736, where Pandarus calls Troilus a “wrecched mouses hert.”
- 3115 *arsoun.* The pommel (the front of the saddle).
- 3137 *charbukel ston.* See the note to lines 2986–88.
- 3194–96 *Al sone he gan him turn tho . . . / Ther his axes stode bi hemselfe.* This episode parallels Guy’s request to Amorant for a drink of water (lines 1429–52 and 1513–24). In both cases, Guy appeals to his opponent’s honor and sense of fair play, then, when he is denied, makes a dash for the item requested.

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- 3236 *Te Deum laudamus thai gun sing.* The *Te Deum* is a hymn of praise (*Te Deum laudamus* being the opening words of this Latin hymn) sung during the night offices, especially matins, and on special occasions of thanksgiving. The “terminal” position of this hymn in the romance prompts Richmond to suggest that its choice “appropriately suggests that Guy’s story is near conclusion” (Velma Bourgeois Richmond, *The Popularity of Middle English Romance* [Bowling Green, OH: Bowling Green University Popular Press, 1975], p. 186.)
- 3304–3306 See the note to lines 2728–33.
- 3340–48 *For thritten pouer men and yete mo / For hir lordes love sche loved so, / Ich day sche gan fede.* Woolgar, p. 154, records that “Alms from the table were a major element in charity associated with the great household.” Felice is motivated to give alms regularly by the departure of her husband and, in this respect, can be compared to Josian, the heroine of *Bevis of Hampton*, who daily feeds and clothes poor pilgrims at the castle gates “For a knighting love, Bevoun” (line 2085). A contemporary parallel is offered by Joan de Valence, countess of Pembroke. Household accounts from September 1295 to September 1297 indicate that Joan regularly fed the poor and that after the death of her husband in May 1296 (when she took full responsibility for the household costs) the number of poor being fed increased from 8 to 21. See Woolgar, pp. 12–14, citing Public Record Office E101/505/25–7.
- 3361–72 *The levedi biheld him inliche . . . / Unto his lives ende.* The “wanderer returned” is an ancient theme, best known from Odysseus’ return home to Penelope in Homer’s *Odyssey*. Comparable episodes in medieval romance include *King Horn* lines 1089–1172 and *Bevis of Hampton* lines 2049–2235. Like Guy, Horn and Bevis each disguise themselves as a pilgrim and unrecognized receive alms from their beloved. However, whereas the disguise enables both Horn and Bevis to undertake a reconnaissance of a hostile locale, Guy enters his own home and faces no threat. Furthermore, whereas the identity of Horn and Bevis is dramatically revealed to the heroine, in the stanzaic *Guy* the episode pivots upon Guy’s decision not to reveal his identity to Felice.
- 3367–69 *Of hire bere and of hir wine . . . / Oft sche gan him sende.* Robert Grosseteste’s “Rules,” a text from the first half of the thirteenth century which gives advice on dining, states that it was part of the role of the head of the household to ensure that food was distributed fairly and strangers were well provided for. In addition, the head of the household should ask for their dish to be piled high and passed

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around to offer extra portions to everyone. For further discussion of dining in the great household, see Woolgar, pp. 157–58.

- 3513 *A thousand angels and seven.* That there are a thousand “and seven” angels reflects the predilection in romance for conventional numbers of totality. For example, Guy is threatened with punishment for “seven winter” (line 2084); in *Bevis of Hamtoun*, Bevis lies in prison for “seven yare” (line 2001); and in *Havelok* the miraculous light shining from Havelok’s mouth makes it seem as if “ther brenden serges sevene / And an hundred serges ok” (lines 2125–26). Other conventional numbers have religious or symbolic resonances. Thus Guy fights three battles and Felice feeds “thritten” poor men each day (lines 3340 and 3354).
- 3524–27 *A swete brathe com fram his bodi / That last that day so long / That in this world spices alle / No might cast a swetter smalle.* The smell of spices was regarded as a miraculous sign indicating a holy presence. Christ and the Virgin are regularly described in epithets as sweet spices (see 2 Corinthians 2:14–16): in *Ecce ancilla* (in *Religious Lyrics of the Fifteenth Century*, ed. Carleton Brown [London: Oxford University Press, 1939], pp. 105–06) the Virgin is hailed and told she shall “conceyve a swete spyce” (line 5) and, in *Heil be pou marie be* (in *Hymns to the Virgin and Christ*, ed. Frederick J. Furnivall, EETS o.s. 24 [London: N. Trübner and Co., 1868; rpt. New York: Greenwood Press, 1969], pp. 4–5), she is addressed as “spice swettist of savour” (line 29). Marvels, magic, and wonders feature regularly in medieval romance but the application of a posthumous miracle of this kind to a romance protagonist is remarkable and shows the extent of hagiographical influence upon the text. In only one other romance, *Sir Gowther*, do posthumous miracles of this kind occur to the protagonist. After death, Sir Gowther is described as a true saint (a “varré corsent parfett,” line 727) for whose faithfulness God performs miracles: he “garus tho blynd to see / And tho dompe to speyke,” he “makus tho crokyd ryght. / And gyffus to tho mad hor wytte / Any mony odur meracullus” (lines 739–43).

Textual Notes

- 100 *fayn*. MS: *faym*.
107 *lord*. MS: *lod*.
180 *gret*. MS: *gre*.
601 *sone*. MS: *som*, with the *o* altered from *n*.
664 *cleped*. MS: *clepd*.
675 *were*. MS: second *e* added above the line.
800 *ther no man*. MS: *per man*.
853 *trewthe yplight*. MS: *trewpe y*, with *pliȝt* inserted above the line.
855 *he*. MS: *ich*.
863 *swich sorwe, ywis*. MS: *swiche ywis sorwe*, with *sorwe* added to the margin by a
 later hand.
900 *preved*. MS: *proued*.
1018 *mi*. MS: *m* altered from *y*.
1029 A line has been erased after this line in the MS.
1031 *help*. MS: *hep*.
1034 *to*. MS: preceded by an erased *be*.
1044 *warld*. MS: *wald*.
1069–71 These lines are included in the previous stanza in the MS.
1080 *Bateyle for*. MS: *Batelye of him for*, with *of him* canceled.
1091 *thai thought*. MS: *pai it bouȝt*.
1204 *wem*. MS: *when*.
1227 *sore*. MS: *o* altered from *a*.
1272 *the*. MS: *þe þe*.
1336 *and*. MS: *ȝ* inserted above the line.
1362 *lond*. MS: *lond lond*, with cancellation marks under the second.
1373 *ful glad sikerli*. MS: *ful glad ful sikerli*, with second *ful* crossed out.
1410 *fleye*. Altered from *fleyee* in the MS.
1440 *For Godes love*. MS: *for love*. Emended for sense and meter.
1441 *seyd*. MS: preceded by an erased *þ*.
1447 *Gii*. Marked for insertion at the end of the line in MS.
1547 *thou*. MS: *þo*.
1582 *was faynting*. MS: *was gin faynting*.
1603 *was*. Inserted below the line in the MS.

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- 1627 *thou*. Inserted above the line in the MS with correct position marked.
1741 *wrong*. Inserted above *gret* in the MS.
1782 *is*. Altered from *it* in the MS.
1784 *pouer of*. MS: *pouer for of*, with *for* canceled.
1791 *out*. MS preceded by canceled *his lond*.
1797 *sent*. MS: preceded by canceled *u* or *n*.
1798 *Y*. Altered from *P* in the MS and followed by a canceled *ai*.
1802 *with wicked pourt*. MS: *be wicked pourt*. MED supports the preposition *yn* for this construction (see *port* n.4 [1a]), but *with* makes more sense in this particular context.
1808 *Otoun*. MS: *of toun*.
1822 *Berard*. MS: *Bernard*, with cancellation mark under the *n*.
1836 *Otoun*. MS: *of toun*.
1849 The rubricated paraph that originally appeared at the head of this stanza has been erased and replaced with a rubricated initial *S*. This initial was painted by a different limner than the others in the text and is cruder in style.
1877 *hende*. MS: altered from *hente*.
1888 *treuthe*. MS: *trepe*, with *u* inserted above and its correct position marked.
1893 *ded*. MS: altered from *dede*.
1952 *thin eigne*. MS: *bi neiȝe*.
1953 *y*. MS: *bou*.
1965 *dest*. MS: *dost*.
1970 *sweven*. MS: *seuen*.
1979 *tresour*. MS: *resour*.
1987 *Gii*. MS: inserted above the line with correct position marked.
1996 *it*. MS: superscript.
2002–04 Missing in MS.
2042 *Gii*. MS: inserted above the line with correct position marked.
2047 *seyd*. MS: inserted above the line with correct position marked.
2113 *Berrard*. MS: *Berrad*. See also line 2149.
2119 *Gii*. MS: inserted above the line with correct position marked.
2149 *Berrard*. MS: *Berrad*. So, too, line 2113.
2197 *stount*. MS: *ston*.
2240 *Beter*. MS: *Berter*.
2245 *Strong*. MS: *Srong*.
2263 *herd telle that the pilgrim*. MS: *herd telle pilgrim*.
2280 Missing in MS.
2326–27 An inkblot obscures the beginning of these two lines in the MS.
2390 *with*. MS: *p* inserted above the line.

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- 2402 *at.* MS: *atte*, with cancellation marks under *te*.
2414 *swore.* MS: *s* inserted above the line.
2423 *dempt.* MS: *demp*.
2485 There is no paraph sign to indicate the opening of this stanza in the MS.
2488 *him.* MS: omitted but included in the catchword (at the foot of fol.160vb): *he hit
him on þe helm*.
2506–08 An inkblot obscures the initial letters of these three lines in the MS.
2549 *wraied.* MS: *wraid*.
2592 *Thou.* MS: *Po*.
2607 *there.* MS: *þre*.
2615 *thin em.* MS: *þi nem*.
2803 *hem.* MS: *him*.
2814 *toun.* MS: altered from *doun*.
2822 *Inglong.* MS: *Inglong*.
2833 *is Herhaud.* MS: *iherhaud*.
2867 *and.* MS: *77*.
2878 *Stil.* MS: *Til*.
2951 *þe.* Inserted above the line in the MS.
2968 *God.* MS: followed by a second, erased *god*.
2984 *cercle.* MS: *cecle*.
2991 *bihold.* MS: *bhold*.
3031 *ywis.* MS: inserted above *furst* to maintain column width.
3068 *splentes.* MS: *spentes*.
3088 *Axes.* MS: *Axs*.
3095 *aferd.* MS: *d* altered from *t*.
3199 *Colbrond.* MS: *Colbron*.
3208 *dint.* MS: preceded by erased *de*.
3213 *wounde.* MS: *o* altered from *a*.
3222 *gan.* MS: omitted.
3280 *mi.* MS: *þi mi*.
3299 *Half.* MS: *In half*.
3301 *Gii.* MS: added above (possibly in a later hand).
3364 *dring.* MS: *ding*.
3373 *Gii.* MS: omitted.
3503 *sche.* MS: *ssche*, with the initial *s* marked for deletion.
3529 *levedy.* MS: *leudy*.
3559 *say.* MS: *day*.
3587 *that.* MS: *þai*.

Index of Place Names

Place names from the text are given in bold and followed by their current geographical equivalent (as far as this is possible). Additional information indicates the location of regions and cities and the historical significance of certain names. For further information and historical maps of the region, see Colin McEvedy, *The Penguin Atlas of Medieval History* (Harmondsworth, UK: Penguin, 1961).

Alisaundre, Alisaunder (616, 640, 932, 1606) Alexandria (city, Egypt).
Almayn(e), Almaine (831, 1699) Germany.
Antiage (530) Antioch (city, Turkey).
Aquitayne (837) Aquitaine (region, S.W. France).
Ardern (803) The ancient forest of Arden was located in northwest Warwickshire and Henley-in-Ardern was a major market town in this region.
Aufrike (2816) Africa.

Bars (835) This reference was added by the Middle English redactor. It may be a shortened version of “Barbary” which in Middle English could either refer generally to Muslim (“Saracen”) lands or, more specifically, to the Islamic north coast of Africa (Morocco, Algeria, Tunisia). If this is the case, it is an unusual variant form (with no other examples recorded in the *MED*), devised in order to rhyme with “Tars.” An alternative, though less likely, possibility is that “Bars” refers to the historical region of that

name in Slovakia.
Bedlem (524) Bethlehem.
Borgoine (839) Burgundy (region, C. France).
Braban (835) Brabant (an independent province in what is now the Netherlands and Belgium).
Breteyne (500, 840) Brittany (region, N.W. France).
Calaber (830) Calabria (region, S. Italy).
Cisil (838) Sicily.
Costentin, Costentyn (1335, 1692, 1693, 2051, etc.) Constantinople, now Istanbul (city, N.W. Turkey).
Coyne, lond of (829) Konya (the ancient city of Iconium). Located in Turkey (in the area of Lycaonia), it was the capital of the sultans of the Seljuk Turks from 1063 to 1309 and remains one of the holy cities of Islam.
Cristianté (489) Christian lands.
Danmark(e) (2809, 2857, 2938, 2974, etc.) Denmark.

Index of Place Names

- Durras, th'erldam of** (579, 1661, 1681)
Durrës (city, W. Albania).
- Espire, that riche cité** (1076, 1702)
Spires (city on the Rhine, S.W. Germany), capital of the Bavarian palatinate. At line 1702, “Espire” specifies the location of Guy and Tirri in Germany. However, the reference to “Espire” at line 1076 seems to be either a scribal error or an oversight on the part of the Middle English redactor as it refers to the location of the Sultan’s court in the East. At this point the Anglo-Norman *Gui de Warewic* locates the Sultan’s court within “Perse” (line 8384), that is, “Persia.”
- Fraunce** (500, 833, 1170) France.
- Gastoine** (839) Gascony (region, S.W. France).
- Gormoys** (1756) Worms (city, S.W. Germany), capital of the Holy Roman Emperor.
- Grece** (1109, 1687) Greece.
- Grekis See** (486, 2049) the eastern Mediterranean Sea.
- Hethenissee** (1346) non-Christian lands or Muslim lands.
- Humber** (472) the Humber (river, N. England).
- Hungri** (838) Hungary.
- Ingland** (19, 429, 508, 841, etc.) England.
- Jerusalem** (523, 593, 1086, 1633, etc.) Jerusalem.
- Kent** (473) Kent (county, S. E. England).
- Lombardy(e)** (502, 832, 2432) Lombardy (region, N. Italy).
- Londen** (471) London (city, England).
- Loreyn, Lorain** (467, 502, 3572) Lorraine (region, N. E. France).
- Louthe** (471) Louth (town, Lincolnshire).
- Normondye** (499, 833) Normandy (region, N. France)
- Northhumberlond** (23) Northumberland (county, England).
- Pavi** (1759, 1892, 2138, 2201, etc.) Pavia (town, Lombardy).
- Perci** (2051) Persia.
- Poil** (835) Apulia (region, S. E. Italy).
- Portesmouthe** (474) Portsmouth (town, S. England).
- Ragoun** (838) Ragusa, now Dubrovnik (city, Croatia).
- Romayne** (839) Romania, meaning Byzantium. See McEvedy (1961), p. 30n1: “the ‘Byzantines’ never used the term in this way themselves; right to the end they called themselves and their empire Roman. Westerners agreed about the empire (‘Romania’) but referred to its inhabitants as Greeks. The Greeks called all westerners Franks.”

Index of Place Names

Sarayine (2238) Pagandom or heathendom, or, specifically, the territory of the Saracens.

Sessoyne (830) Saxony (N. Germany).

Speyne (499, 834) Spain.

Surry (2050) Syria.

Tars, lond of (836) Land of the Tartars.

That is, Tarsia in Chinese Turkestan, an area under Mongol domination at the time the poem was written. For the often inconsistent or vague use of this name see *The King of Tars*, pp. 46–49.

Trent (472) The Trent (river, N. England).

Troye (1106) Troy, the ancient city.

Tuskan (832) Tuscany (region, N. Italy).

Wallingforth (26) Wallingford (town, C. England).

Warwike (12, 42, 162, 220, etc.) Warwick (town, C. England).

Winchester toun (2794, 2799, 2845, 3232) Winchester (town, S. England).

Ynde, that cité (1048) India. The phrase “that cite” is a very common rhyme tag (“that [riche] cité” or “the cité” appears in rhyme twelve times in the stanzaic *Guy*, for example, at lines 531, 844, 1076). As is the case here, where it is appended to “Ynde,” the tag does not necessarily provide geographically accurate or specific information.

Glossary of Common Hard Words and Middle English Romance Idioms

This glossary supplements the glosses within the text and includes (1) difficult words that are common and therefore not glossed in the text on every occurrence; (2) idiomatic forms characteristic of ME romance for which there is not sufficient space in the text to give a full definition.

ac (adv., prep., conj.) *but*
also (conj.) *as; in addition*
amorwe, at morwe (adv.) *in the morning, on the following morning*
-and(e) (present participle suffix) *-ing*
anonright (adv.) *soon, immediately*
anour (n.) *honor*
aplight (adv.) *in faith, forsooth; used emphatically, usually in rhyme and with diminished force.*
ar(e) => er
asayl(e), aseyl(e) (v.) *attack, assault*
astow (elision) *as you*
axen (ax(e), axi, axed, axse) (v.) *ask*
ayn => eigh(e)n

bad (p.t.) *asked, begged; prayed, said a prayer*
bale (n.) *pain, misery, suffering*
barfot (adv.) *barefoot*
barnage (n.) *the body of nobles or retainers of a ruler or king, the nobility*
baroun (n.) *a member of the nobility, ranking below an earl and above a knight; a hero, warrior, any man of honor; master of a household*

bede (n.) *prayer; request, command*
beld => bold
bern(e) (n.) *person, man*
best (adj.) *finest, highest in rank*
bi (prep.) *beside, along, through means of, at, in, on; (adv.) ~ (God, etc.), as surely as one believes in; (n.) town; (v.) be*
biforn (adv.) *before him/her(self), in front of him/her(self); in advance of; at a previous time*
biteche (v.) *grant, entrust, commend, leave; often used in salutation on taking leave: God be with you! Goodbye!*
ble (n.) *face, skin color, complexion*
blithe (adj.) *joyful, happy, gracious; beautiful*
bold, beld (adj.) *brave, courageous, powerful, mighty, excellent, noble, fair*
bot (conj.) *apart from, unless, merely, only, however, moreover; (n.) boat; (pp.) cut*
bounde (p.t.) *dominated, overcame (by love, suffering, pain); (adj.) strong*

Glossary

boundé, bounté (n.) <i>goodness, virtue, knightly prowess, strength, kindness, mercy, generosity, liberality</i>	dreri, drery (adj.) <i>sorrowful, dejected, apprehensive</i>
bour (n.) <i>lady's chamber or quarters, inner suite or room</i>	egre (adj.) <i>eager; fierce in battle; angry, spirited; ~ of mode angrily, impetuously</i>
bright (adj.) <i>having a fresh, rosy complexion; beautiful, shining (with health); sunny; of armor or weapons: untarnished, gleaming</i>	eighe(n), eyghen, ayn (n.) <i>eye(s)</i>
brond (n.) <i>sword, blade</i>	eke (adv., conj.) <i>also</i>
broun (adj.) <i>of steel, weapons etc.: shining, polished, bright</i>	elders (n.) <i>ancestors</i>
care (n.) <i>sorrow, distress, concern</i>	em(e) (n.) <i>uncle</i>
carf (pp.) <i>carved</i>	er, ar(e), or (adv., conj., prep.) <i>before</i>
certes (adv.) <i>certainly, of course</i>	everilcan, everilkán (pron., elision) <i>every one, every single one</i>
chere (n.) <i>facial expression, mien, state of mind, mood; appearance</i>	everich (pron., elision) <i>every each, with the sense: each one, any one</i>
cleped (p.t.) <i>called</i>	everichon (pron., elision) <i>every each one, every single one</i>
clere (adj.) <i>shining, gleaming, glittering, magnificent, excellent</i>	evermo, evermore (adv.) <i>evermore, constantly</i>
curteys (adj.) <i>refined in manners, courtly, benevolent, generous, respectful, meek</i>	eyghen => eighe(n)
dede (p.t.) <i>did</i>	faile, fayle (n.) <i>withouten ani ~ without doubt, surely, truly</i>
del (n.) <i>part, portion, bit</i>	fain => fayn
dent(es) => dint(es)	fair (adj.) <i>beautiful; noble, gentle; courteous; splendid, excellent; of weather: clear, bright</i>
digit (ydigit) (v.) <i>prepare, prepared; dress, dressed, armed; condemn; made, did</i>	fale, fele (adj., indefinite number) <i>many, much</i>
dint(es), dent(es) (n.) <i>blow(s)</i>	fare (v.) <i>go, or gone; proceed; (n.) behavior, demeanor; course, track</i>
diol (n.) <i>sorrow</i>	fawe => fayn
diolful (adj.) <i>sorrowful, distressing</i>	fayn, fain, fawe (adj.) <i>joyful, eager; (adv.) willingly, eagerly</i>
douhti (adj.) <i>brave, fierce, excellent, honorable, handsome</i>	fe (n.) <i>wealth, property; also, land held on condition of service to a feudal lord</i>
doun (n.) <i>hill</i>	feffen (feffed, feffe) (v.) <i>to endow, furnish with a gift; to put (an estate in land) in a person's possession</i>
drede (n.) <i>fear, anxiety, unease, danger; (v.) fear</i>	

Glossary

- fel** (adj.) *shrewd, clever; fierce in combat; stern; wrathful, brutal; (v.) fell; befall; to bring to ground*
- fele** => **fale**
- fere** (n.) *companion, fellow soldier, friend; (adv.) y ~, in ~ together, in company together or at the same time; (adj.) complete*
- floures** (n.) *flowers; often denoting ornamental decoration on a helmet*
- fond** (p.t.) *met with, discovered, found; (v.) to attempt, undertake; to test; seek; up ~ to thrust up*
- fong** (v.) *undertake*
- forgon** (p.t.) *lost*
- forlorn, forlore, lorn** (p.t.) *lost, abandoned*
- forward** (adv.) *henceforth, hereafter; (n.) agreement, pact*
- fot-hot** (adv.) *quickly, immediately*
- foule** (adj.) *ugly, hideous; evil, wicked; shameful*
- frain, frein** (v.) *ask, inquire*
- fre** (adj.) *having the social stature of a noble or a freeman; noble, generous, gracious*
- frein** => **frain**
- fro** (conj.) *from*
- ful** (adv.) *used as an intensifier: very, extremely*
- gambisoun** (n.) *a quilted jacket or tunic worn under armor*
- game(n)** (n.) *amusement(s), pleasure*
- gan** => **ginnen**
- gentil** (adj.) *of noble rank or birth; having the manners prescribed by the ideals of chivalry: nobility, kindness, courtesy*
- gest** (n.) *poem, song, tale, chivalric romance*
- ginnen (gan, gun, gon)** (v.) *begin. Often used as an auxiliary relating to actions, motions or events; in these cases it is almost without meaning but can be rendered as do, did.*
- glad** (adj.) *joyful; gracious; delighted*
- glaive** (n.) *a lance or spear, possibly also some kind of sword or falchion*
- gle** (n.) *merrymaking, entertainment, pleasure*
- glotoun** (n.) *a glutton; a villain, wretch*
- gome** (n.) *man; warrior*
- gon** => **ginnen**
- grame** (v.) *infuriate, anger; (n.) hatred, rage*
- gramerci** (interjection) *thanks, many thanks*
- greven (agreved, greveth, greved)** (v.) *enrage; to cause sorrow; to cause physical pain*
- grille** (adj.) *angry, fierce; horrible; strong*
- grim** (adj.) *fierce, cruel; hideous, monstrous, ugly, overgrown*
- grimli, grimly** (adj.) *fierce, cruel, angry; terrifying, hideous; dangerous, deadly; of wounds, pains: severe*
- griseli, grisely, griselich** (adj.) *horrible, ugly*
- gun** => **ginnen**
- halvendel** (n.) *half portion of something, half*
- halwen** (n.) *shrines (of saints), holy places*
- hardi** (adj.) *bold, courageous*
- hastow** (elision) *have you*

Glossary

hauberjoun (n.) <i>coat or jacket of mail</i>	<i>unfortunate; (adv.) poorly, inadequately; (n.) misfortune, trouble</i>
he (pron.) <i>he; in rhyme, they</i>	
hem (pron.) <i>them; themselves, each other</i>	
hende, hendi, hendy (adj.) <i>noble, having courtly or knightly qualities; near, close by</i>	
hent (v.) <i>seize, grasp</i>	
her (pron.) <i>their</i>	
hete (n.) <i>hatred, anger; thirst; haste</i>	
heved (n.) <i>head</i>	
heye, heighe, heyghe (n.) (on, an, in) ~ <i>at once, immediately, quickly; above</i>	
hight ~> hoten	
him (pron.) <i>him; himself</i>	
hond (n.) <i>hand; hands; (take, nim) on ~ undertake; in(to) (his, min etc) ~, on ~, an ~ into (someone's) possession, in(to) (someone's) hand; bi (the) ~ by the hand; an ~, on ~ assuredly, certainly; douhti(nes) of (thin) ~ martial skill or bravery</i>	
hondes, honden (n.) <i>hands</i>	
honour (n.) <i>rank; worldly glory, fame; nobleness, virtue</i>	
hose, hos(s)en (n.) <i>leg wear; armor for the lower legs, leg guards</i>	
hoten, hight (p.t.) <i>called, named</i>	
hye (pron.) <i>she</i>	
ich (pron.) <i>I; each, every; same</i>	
icham <i>I am</i>	
ichave <i>I have</i>	
ichem <i>I them</i>	
ichil <i>I shall, I will</i>	
ichim <i>I him</i>	
ichon <i>each one</i>	
is (pron.) <i>his</i>	
ivel (adj.) <i>painful; ill; wicked;</i>	
	Mahoun (proper n.) <i>Muhammad</i>
	maistri (n.) <i>victory, dominance</i>
	me (pron.) <i>me; myself</i>
	mede (n.) <i>reward</i>
	melody, melodi (n.) <i>social harmony; vocal or instrumental harmony</i>

Glossary

merci (n.) <i>pardon; compassion, kindness, friendship; as an exclamation: Have mercy! Spare me! or Thanks!</i>	<i>attendant</i>
mete (n.) <i>food, a meal</i>	par charité <i>as an act of kindness, for the sake of charity; often used as an intensifier or in entreaties and requests</i>
miche, michel (adj.) <i>large; much, great; many</i>	parlement (n.) <i>a hearing before gathered representatives where judgement may be passed and laws enacted</i>
mightyen (v.) <i>to be able to; should, would</i>	plate (n.) <i>plate armor</i>
morwe => amorwe	plight (v.) <i>promise, pledge, often in the tag “I plight,” I assure you, I swear; pulled, pulled out</i>
mounde (n.) <i>power, strength; excellence, value, nobility</i>	pouer (adj.) <i>poor</i>
nam => nimen	pride (n.) <i>glory, honor, good repute; ostentation, splendor, opulence; ferocity, arrogance</i>
nar <i>are not</i>	priis, pris (n.) <i>reward, prize; often with reference to the reward for the winner of the chivalric tournament or martial games; fame, renown; event; wealth; victory; of ~ excellent; for ~ as the most excellent; praise</i>
nas <i>was not</i>	proude, prout (adj.) <i>proud; compare to pride</i>
nere <i>were not</i>	
nil <i>will not</i>	quite (v.) <i>pay, give reward; ~ and skere of a person, blameless, proved innocent; ~ and clene completely</i>
niltow <i>will you not</i>	quite-claim, quite-claym, quite-cleymed (v.) <i>to be released without any hindrance and with any legal claims relinquished (that is, with property and possessions returned)</i>
nimen (nam, nim, nom, nomen) (v.) <i>to take; to enter</i>	
nis <i>is not</i>	rede (v.) <i>advise, counsel; read; interpret; (n.) advice, plan</i>
nist <i>knew not</i>	reweful (adj.) <i>pitiful, painful</i>
nold <i>would not</i>	rewthe (n.) <i>pity</i>
not <i>know not</i>	
nought (n.) <i>nothing; not</i>	
o (prep.) <i>on, of, in, to; (num.) one; (int.) as an exclamation: oh!</i>	
of (prep.) <i>of; off</i>	
olive (adj.) <i>alive</i>	
or => er	
ostel (n.) <i>lodgings, accommodation; (v.) to lodge, receive accommodation</i>	
ous (pron.) <i>us</i>	
page (n.) <i>lowest-ranking servant in a royal, noble or ecclesiastical household; a personal servant or</i>	

Glossary

right (adv.) often used as an intensifier, *indeed, directly, exactly, very, properly*; also in various combinations with the sense *directly, at once*: **ful ~;** **forth ~;** **anon ~;** **now ~;** (n.) *justice, correct law; with~ rightly, in accordance with the moral code;* (adj.) *correct, proper; as opposed to left.*

Rode (n.) *Cross*

sale (n.) *the main hall of a palace, castle or mansion*

sare => **sore**

saunfaile, saunfayl(e) (adv.) *without doubt, surely, truly*

schaltow *shall you*

schende => **schent**

schene (adj.) *beautiful; bright, luminous*

schent, schende (p.t.) *destroyed, ruined, condemned*

schrive (v.) *to administer the sacrament of penance, to hear someone's confession, to absolve someone*

schop(e) (p.t.) *shaped, created*

sclavain, sclavayn (n.) *a cloak, in particular here: a pilgrim's cloak or mantle*

selve (adj.) *same*

servise (n.) *Christian worship, especially the Mass*

sesen (sese, sesed) (v.) *to endow or enfeoff something, to put a kingdom, land, estate in legal or formal possession*

sethe, sethen => **sithe**

seye => **seyghe**

seyghe, seighe, seye (v.) *saw*

siken (sikeing, siked) (v.) *to sigh*

sikerly, sikerliche (adv.) *certainly, for*

sure

singen (sing) (v.) *to say, repeat, cry, sing*

sithe, sithen, sethe, sethen (n.) *times; (adv.) then, since, after, afterwards*

smiten (smite, smot) (v.) *to strike, blow; to pierce, penetrate; to afflict, kill; sever*

socour (n.) *(military) assistance, help, champion*

socourd (p.t.) *assisted, saved*

sond (n.) *the grace or ordinance of God; a summons, command; a messenger; land, ground*

song (n.) *speech, words, cry*

sore, sare (adj.) *painful; grievous, bitter, miserable; intense, hard to endure*

sorwe (n.) *grief, sadness; misfortune; physical pain*

sotive (n.) *truth; ~ to say in truth, to tell the truth; used emphatically in rhyme.*

soudan (n.) *the sultan, a Muslim ruler.*

spouse (spousy, spoused) (v.) *marry, married*

stede (n.) *place; horse*

stern (adj.) *harsh; brave; alarming, frightening*

stille (adj.) *silent, quiet; motionless; (adv.) meekly, patiently; continually;*

bileft ~ *remained in that same state; (v.) to stop, cease*

stirt (p.t.) *jumped; ~ up, up ~, leaped up*

stithe (adj.) *strong, hardy*

stive (adj.) *strong, sturdy*

stounde, stonde (n.) *moment, particular time or length of time*

Glossary

stout (adj.) *bold, fierce, skilled in battle; noble; strong, sturdy; (adj.) powerful, having strength, severe*

swithe (adv.) *quickly, swiftly; as~, also~, als~ at once, immediately; very, extremely*

than (v.) *then*

that (conj.) *so that, in order that, with the result that; and*

thee (pron.) *you; your, yours; yourself; this*

thei (conj.) *though*

th'empemour (n.) *the emperor*

ther (adv.) *there; where*

th'erl (n.) *the earl*

thewes (n.) *courtly conduct, noble customs, qualities and principles*

tho (adv.) *then; when; (pron.) those*

thou (pron.) *you*

thriddendel (n.) *one third part*

thritten (num.) *thirteen*

tide, tyde (n.) *time*

tite (adv.) *as~, als~ immediately, right away, as soon as possible*

to (prep.) *to; (num.) two*

to- (verbal prefix) *utterly, to pieces*

todrawe (v.) *pull apart by horses, dismember, disembowel*

tour (n.) *tower*

treathe (n.) *pledge, promise, loyalty*

tuo (num.) *two*

tyde \Rightarrow *tide*

uncouthe (adj.) *alien, foreign, strange*

unrede (adj.) *excessive, huge, monstrous*

unride (adj.) *violent, unrestrained*

unsemli, unseemly (adj.) *ugly, barbarous*

ventayle (n.) *a piece of chain mail to protect the lower face, neck, and upper chest*

verrament, varray (adv.) *to be sure, certainly, indeed, truthfully; a common metrical tag used here in rhyme with diminished emphatic force*

verray \Rightarrow **verrament**

wald (v.) *would, wish, be willing to; frequently used as a model auxiliary expressing intention, purpose or a desire or willingness to do something*

way (n.) *road, path; journey, or specifically pilgrimage*

wede (n.) *clothing, attire*

wel(e) (adv.) *used as an intensifier, very, much, extremely; appropriately, properly; with amounts, at least, no less than; elegantly; (v.) will*

wenden (wende, wendeth) (v.) *to walk, travel, wander; to return; to believe, hope*

whilom (adv.) *once, at one time, formerly*

wight (n.) *person, creature, man, woman; a small quantity, bit; (adj.) brave, valiant*

wiltow *will you*

wise (adj.) *prudent, discerning; knowledgeable*

wist: \Rightarrow *witen*

wit (n.) *mind*

witen (wist, wite, wost, wot) (v.) *to know; to believe, expect*

wive (n.) *wife; woman*

wo (n.) *misery; misfortune; (adj.) wretched, distressed*

Glossary

wode (adv.) *mad, crazed, berserk*
wond (v.) *to hold back, hesitate; (p.t.)*
 went, => wenden
wost => **witen**
wot => **witen**
wrong (n.) *wickedness, injustice; harm,*
 physical damage; sorrow; (p.t.) wrung
y- past participle prefix

yare, yore (adv.) *quickly, eagerly;*
 prepared, ready
yede (p.t.) *went*
yepe (adj.) *clever, skilled; agile, eager*
yere (n.) *year*
yif, yive (conj.) *if*
yore => **yare**
ywis => **iwis**