

AN EDITION OF THE *IPOMEDON B* AND *C* TEXTS

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ABSTRACT

The aim of this dissertation is to create a student friendly edition of two Middle English romances: the late fifteenth-century *The Lyfe of Ipomydon* (henceforth referred to as the *B* text), and the fifteenth-century prose *Ipomedon* (henceforth known as the *C* text). Both texts are independently derived from the 10,580 line late twelfth-century Anglo-Norman *Ipomedon* by Hue de Rotelande.

The *B* text is a 2,346 line popular romance found in BL MS Harley 2252, which is a commonplace book mostly written and compiled by sixteenth-century merchant John Colyn. The language and spelling indicate that the author was from the North-East Midlands, and the phonological features suggest the text was composed probably in the second half of the fifteenth century.

The *C* text is a 16 folio prose romance found in the fifteenth-century Longleat House MS 257, a manuscript that was possibly owned by the future King Richard III, whose autograph appears on one of the pages of the *C* text. The ending of the text is missing but it can be conjectured from the other versions of the story.

The critical apparatus of this edition includes textual and explanatory notes, as well as glossing. The textual notes deal largely with changes between the manuscripts and the texts as they are presented in the edition. The explanatory notes contain literary and historical information that sheds light on the texts. The introduction deals with the background of the *B* and *C* texts, as well as their relation to each other and their source. A plot summary highlights some of the changes between the different versions. Also included is a stylistic analysis of the texts; a discussion of the critical reception of the texts, both medieval and modern; a discussion of some of the key themes; and a description of both manuscripts and their contents.

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PREFACE

The story of Ipomedon exists in four versions, yet only two of these have been studied in any depth. The two versions around which I am basing this dissertation are the relatively neglected *B* text, the late fifteenth-century *The Lyfe of Ipomydon*, and the *C* text, the fifteenth-century prose *Ipomedon*.

The *B* text was most recently edited in 1983 by Tadahiro Ikegami. He includes a very thorough linguistic analysis, and I will not repeat his work. However, I hope to contribute other information that has been overlooked in this edition, such as literary and historical background information, as well as how the text relates to its Anglo-Norman source, and the other two Middle English versions that exist.

The *C* text was last edited in 1889 by Eugen Kölbing, together with the other two Middle English versions. While Kölbing does provide textual notes and a glossary, his textual apparatus is written entirely in German, and the edition is unwieldy and out of print. This, together with the incomplete state of the text, is surely partly responsible for its critical neglect.

The story of Ipomedon was immensely popular during the Middle Ages, as shown by the fact that it was translated from Anglo-Norman into Middle English on three separate occasions. Each text is not simply a translation, but an adaptation of the original that provides a distinctive window onto the interests and ideals of a fourteenth- and fifteenth-century audience. The differences between the four versions of the text make this story uniquely suitable for analysing the changing literary tastes of medieval audiences, and much can be learned by setting all four texts side by side. Both the *B* and the *C* text have largely been neglected by critics in favour of the Anglo-Norman *Ipomedon* and the fourteenth-century *A* text (a close verse translation of some 8,000 lines). The only way to truly understand the life of a text is by not only appreciating the different versions in their own right, as snapshots from the life of the text, but by realising that these snapshots are inter-related. By allowing themselves to be blinded by the importance of the original, many critics have largely ignored the afterlife of the text as it evolved centuries later. Ikegami's

1983 edition and Carol Meale's 1984 thesis on Harley 2252 have prompted some critical responses to these romances, notably the work of Jordi Sanchez Marti, but much research remains to be done to do justice to these texts.

I believe that an accessible, student-friendly edition of both these texts, in accordance with modern editorial practices, would greatly encourage further scholarship in this area. My aim is to create an edition that will stand on its own, and also give the reader a sense of how these two texts fit into the larger *Ipomedon* tradition.

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I am grateful for the assistance of the staff at the British Library, and of Dr Kate Harris, curator at Longleat House. I am also indebted to Julie Lisavich Rattendi for her help in obtaining and using a microfilm of the *B* text.

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INTRODUCTION

Background:

The story of Ipomedon originates with Hue de Rotelande's twelfth-century Anglo-Norman romance, *Ipomedon*. This 10,580 line text was written in Herefordshire, c.1180. It appears to have been written for a specific circle of readers, and is filled with numerous references to local people and places that provide an important source of humour. Hue unashamedly identifies himself as the author, both at the beginning (ll.33) and end of the text, where he also states his place of residence (ll.10553, 10561). He makes reference to Hugh de Hungrie, a local canon, (ll.5518-20) and makes fun of fellow writer Walter Map (ll.7183-4). The story has been adapted into Middle English on three separate occasions, resulting in the 8,891 line long, late fourteenth- or early fifteenth-century, *Ipomadon* (also known as the *A* text), the 2,346 line long, late fifteenth-century, *Lyfe of Ipomydon* (known as the *B* text),¹ and the fifteenth-century, 16 folio, prose *Ipomedon* (also known as the *C* text).² Rhiannon Purdie's analysis of the changes in the characters' names over time confirms that the three existing Middle English versions are all independently derived from Hue's text.³

The story of Ipomedon was popular in its day. There are five surviving manuscripts of the Anglo-Norman *Ipomedon*, and although the three Middle English versions only exist in unique manuscripts, fragments of two early sixteenth-century printed versions of the *B* text also survive. That the story was well-known is even attested in a separate romance, *Richard Cœur de Lion*, in which the author makes reference to Ipomedon (ll.6725-26). Similarly, the three day tournament episode in *Roswall and Lillian* appears to be directly inspired by this earlier story.⁴ Separated as they are by several centuries, these texts provide an ideal example of how stories metamorphose over time to suit the changing needs and desires of their audiences.

¹Last edited in 1983 by Tadahiro Ikegami. This edition contains a lot of linguistic information and a careful description of the MS, but very little other background information, such as how the text relates to its Anglo-Norman source, or to the other two Middle English versions that exist.

²Last edited in 1889 by Eugen Kölbing, together with the other two Middle English versions. While Kölbing does provide textual notes and a glossary, his textual apparatus is written entirely in German, and the edition is out of print.

³Rhiannon Purdie (ed.), *Ipomedon* (EETS O.S. 316, 2001), pp.xiv-xv.

⁴A.J. Holden, 'Postérité du Poème', in *Ipomedon: Poème de Hue de Rotelande (Fin du XIIe Siècle)* (Paris: Éditions Klincksieck, 1979), pp.58-9.

Plot Summary:

Although there are minor differences between the three Middle English versions, the basic story focuses on the adventures of the eponymous hero, the heir to the throne of Apulia in Southern Italy. In his youth he hears of the great beauty and pride of the ruler of neighbouring Calabria, who has sworn to marry only the best knight in the world. Accompanied by his tutor, Tholomew, he travels to her court. Impressed by his beauty and courtesy, she accepts him into her service. He spends several years at her court, being known only as 'the straunge valet'. After observing his skill during a hunt, the lady of Calabre (referred to as the Feers in the *C* text) guesses his noble background and falls in love with him, too. Mindful of her public vow, and ashamed at his apparent lack of knightly bravery, she secretly reproves him for risking her reputation with his longing glances. Stung, he returns home and is welcomed by his parents and knighted. Meanwhile, the barons of Calabria pressure the lady into choosing a husband. She agrees to arrange a three day tournament, the winner of which shall be her husband. When they hear of this, Ipomydon and Tholomew travel to the court of King Melliagere of Sicily, the lady's uncle and feudal lord. Ipomydon is accepted into the service of the queen, and is known only as her 'leman' ('Drwe lay roigne' in the *C* text). He quickly befriends Capanius, King Melliagere's nephew and heir, and cultivates a reputation as a handsome, yet cowardly, man. He accompanies the king and queen to the tournament. While the king and his knights go to fight in the tournament, Ipomydon announces his intention to hunt and is soundly mocked. He orders Tholomew to hunt in his stead, and secretly changes into white armour. He attends the tournament as the mysterious white knight and triumphs over everyone. He reveals that he is 'the straunge valet' who served the lady, but says that he must now leave and return to his own country. He leaves and presents Tholomew's game to the queen as his own, asking permission to return to the hunt the next day. In the morning, he repeats his subterfuge, this time dressing in red and fooling everyone into thinking that he is a different knight. He once again defeats his opponents, announces that he is, in fact, the white knight, and leaves. The third day, Ipomydon dresses in black, wins the tournament and returns to his inn. He pays the inn-keeper to attend the judging of the tournament for him, distributing the horses he has won off his opponents and revealing that 'the straunge valet', the queen's 'leman', and the white, red and black knights are one and the same. He delivers a warning to the lady

to remain faithful to Ipomydon until his return. Meanwhile, Ipomydon secretly returns to Apulia, where he learns of his father's death. His mother reveals to him that he has an older, illegitimate, half-brother. She gives Ipomydon a ring, sent to her by her first son, and tells him that his brother will recognise him by this token. Convinced that he does not yet meet the lady's criterion of best knight in the world, Ipomydon sets off on more adventures. Word reaches him that his lady is besieged by an unwelcome suitor, identified as Duke Geron in the *B* text, and as a giant in the *C* text. Knowing that she will send to her uncle for help, Ipomydon disguises himself as a fool and returns to King Melliagere's court. He tricks the king into nominating him as the lady's champion, and he sets off for Calabria, much to the disgust of the lady's maidservant who accompanies him. On the way Ipomydon saves the maid from three of the evil suitor's companions. The maid guesses that the fool is in fact her lady's beloved, falls in love with him and attempts to seduce him. Ipomydon rejects her advances, and fights Geron. He defeats the duke, but since they are dressed in identical armour, the lady has no idea which knight has won. Pretending to be the duke, Ipomydon frightens the lady into fleeing her city. On the way, she meets Capanius who has come to defend her. He challenges Ipomydon, still disguised as the duke, and they fight. Ipomydon loses his glove and Capanius recognises the ring he had sent to his mother. All is revealed. Ipomydon and the lady are reunited and married; and Ipomydon rewards his friends for all their help. The couple live together happily for many years.

Verse and Prose:

Stylistically, the *B* and *C* texts are very different. The former is a popular romance written in rhyming couplets, and the latter is written in prose. In their study, Ad Putter and Jane Gilbert explain some of the difficulties in defining a genre as broad as that of popular romance.⁵ Nevertheless, the *B* text features many common traits shared by what Putter terms the branch of romances dealing with 'the self-fulfilment of a knight in adventures of love and chivalry':⁶ it is the story of a knight's quest to win his lady and create a name for himself. It is fast-paced and action-packed, rife

⁵ Ad Putter and Jane Gilbert, 'Introduction', in Ad Putter and Jane Gilbert (eds.) *The Spirit of Medieval English Romance*, (Harlow, England: Longman, 2000), pp.1-38.

⁶ Putter, *The Spirit of Medieval English Romance*, p.1.

with stylistic formulae, and short enough to be read aloud in an evening. How well known the story found in the *B* text was compared to the other versions is unknown. However, the fact that it was produced as a booklet for sale in a bookshop and was chosen for two print runs certainly suggests that it was what Putter refers to as a 'contemporary bestseller'.⁷

The stylistic formulae present in the text serve a two-fold purpose. On the one hand, they set a rhythm to the story, sometimes providing convenient rhymes. Of the twenty-three phrases the narrator uses to advance the plot, twenty occur at the ends of lines,⁸ and fourteen in the final quarter of the text. Although the presence of such formulae is not unusual for a popular romance, the unevenness of their distribution is striking. Such a strategy locates the text firmly within an aural tradition, invoking the ideal of earlier romances. Texts were still being publicly recited late into the fifteenth century⁹ and many popular romances, including the *B* text, were written to accommodate this tradition. This accounts for the call for his audience's attention with which the adaptor begins his tale, as well as the constant references to his act of telling a story, and the division of the text into ten sections, each marked by a large initial capital letter in the manuscript, as though to facilitate reading aloud. Such public readings were not merely a pass-time, but a fundamental social activity for both men and women, in which the audience was expected to participate by commenting and asking questions.¹⁰ The fifteenth-century adaptor has removed all references to a source text that he might have used to give greater authority to his version. Instead, the constant reminders he gives the readers of his presence act as an assurance to the audience of his investment in the tale and his anxiety to present matters as they should be. As I will argue below, this technique is parallel to the hero's own repetitive re-telling of his achievements, and his desire to control what other characters think of him.

⁷ Putter, *The Spirit of Medieval English Romance*, p.5.

⁸Setting aside spelling variations, these are as follows: 'as I gesse' l.72; 'as I you say' ll.104, 1828, 1962, 2244, 2249, 2265, 2301; 'I undirstand' ll.317, 1591, 2059, 2220, 2242, 2248, 2278, 2296; 'here will I telle' l.549; 'as I you telle' l.1553; 'I can not say' l.2212; 'I dare wele say' l.2221. This list refers only to the phrases used by the narrator himself, and not spoken by any of the characters.

⁹Joyce Coleman, 'Interactive Parchment: The Theory and Practice of Medieval English Auralty', in *The Yearbook of English Studies* 25 (1995), p.70.

¹⁰Jordi Sanchez Marti, 'Reading Romance in Late Medieval England: The Case of the Middle English *Ipomedon*', in *Philological Quarterly* 83 (2004), pp.20-21.

The *B* text uses these formulaic phrases as a reminder of the aural nature of the text. The *C* text, by contrast, makes frequent reference to a written source: 'the storie telles' (p.87, ll.8-9), 'the boke telles' (p.87. l.37, p.88, l.8), 'the boke saith' (p.96 l.15, p.115, l.18), and 'as the boke sais' (p.105, ll.13-14, p.110, l.1). In addition, there are three occasions on which the redactor backs up his narrative with a proverb, introduced by the phrase 'the wiseman saith' (p.85, l.36, p.88, l.22, p.122, l.7). These phrases contribute to the air of learnedness the author cultivates throughout the text, but they also distance it somewhat from its romance roots. As an examination of its contents and the authorial decision-making involved will show, at times the *C* text reads more like a family chronicle than a romance such as the one it is based on. The way in which this adaptation places proverbial wisdom within an otherwise fairly bookish adaptation is unique among the different versions of *Ipomedon*. Because they are a reasonably close paraphrase of the beginning of the Anglo-Norman *Ipomedon* – once Hue has finished introducing his text – the opening paragraphs of the *C* text might give the impression that this version faithfully follows its source, and a reader must look further to understand the distinctive nature of this adaptation.

Although the prose *Ipomedon* is similar in length to the *B* text, the author of the *C* text makes very different choices, beginning with his decision to convert the story into prose. There is certainly a historical precedent for this, with the fourteenth to sixteenth centuries seeing a large number of French romances being similarly adapted. The *C* text goes further by changing not only the form, but the language as well. Therefore, it is useful to briefly consider the historical context for these adaptations. Helen Cooper gives several reasons for the flourishing of prose romances in the fifteenth century, to the detriment of verse ones. She argues that, while prose had been traditionally associated with historical fact, verse was the realm of fiction and imagination, and that prose romances 'kept that association with fact, with history or pseudo-history'.¹¹ Equally, the examination of the *C* text adaptor's authorising techniques has shown that he was very much concerned with being taken seriously. Overall, this text reads less as an exciting tale of knightly adventures than as a 'factual', historical piece. There is little room for guess work: the narrator announces the hero's future successes by the second folio, and he barely mentions

¹¹Helen Cooper, 'Prose Romances', in A.S.G. Edwards (ed.), *A Companion to Middle English Prose* (Cambridge: D.S. Brewer, 2004), pp.216-7, 217.

the friendship between Ipomedon and Capaneus before informing the readers that 'they were brethre as on the modre side, bot neithre wist of othre' (p.88, ll.7-8), a fact that is not revealed until the end in the other versions. Characters are rarely in the dark about one another's motivations. For example, the lady of Calabre, known as the Feers in this version, suspects that Ipomedon is the red knight at the tournament long before he reveals himself (p.110, ll.9-10), and Ipomedon travels to Sicily in disguise because he knows that she will send for help from her uncle, the king. The end result of these 'spoilers' is a text that is far less suspenseful than its source. H.J. Chaytor argues that prose romances 'meet the taste of readers who wanted a story devoid of the padding and prolixity which delayed the action in the verse narratives.'¹² I would argue that the strength and beauty of the *C* text certainly lie in the adaptor's skill in turning a lengthy, complicated story, inseparable from the personality of its creator, into a simple, clear tale imbued with its own freshness and originality.

Abridgements:

Neither the *B* nor *C* text is simply an abridgement of its source. Rather, they are two very different adaptations. Nevertheless, a closer look at some of the choices the adaptors make when shortening their respective texts helps to highlight their priorities. It is inevitable that there will be many changes in style, tone and content when a 10,000 line text is reduced to less than a quarter of its original length, as is the case in the transition between the Anglo-Norman *Ipomedon* and the Middle English *B* and *C* texts. By briefly examining one particular scene, namely the description of the hero's retinue as he travels to Sicily to enter into King Meliagere's service, it is possible to identify some of the methods used, and the implications thereof.

In the *Ipomedon*, this scene is a prime example of the hero's seemingly limitless wealth that he shamelessly uses to win allies for himself. There is a grandeur to everything, beginning with the lengthy description of the three horses, their attendants, armour and trappings. Hue follows this splendour with the mention that

¹²H.J. Chaytor, *From Script to Print: An Introduction to Medieval Vernacular Literature* (Cambridge: W. Heffer & Sons, Ltd., 1945), p.83.

Ipomedon travels behind this procession at a little distance because of all the dust raised (ll.2707-9). This surprisingly human detail is in contrast to the pomp and glamour preceding, and brings the hero a little closer to the audience. Likewise, thanks to the description of Tholomeu dressed as a hunter, and the identification of the maid as Ipomedon's cousin, the hero's companions are not nameless pawns he uses to advance his own interests. Rather, they are characters in their own right who are treated sympathetically by the narrator. In the *B* text, on the other hand, this description of Ipomydon's retinue takes a mere fourteen lines, and consists of a functional description of the three horses, suits of armour and greyhounds Ipomydon would need to maintain his disguises, as well as a brief mention of an anonymous 'feyre may' he would offer to the queen to win her favour (l.655). Everything about this scene is matter-of-fact: while it advances the story-line, no attempt is made to flesh out any of the characters. The description in the *C* text is equally brief, but with a significant difference, namely that the maiden is once more identified as Ipomedon's cousin. Despite the drastic shortening of the source text, characterisation remains a priority for this adaptor.

Although insignificant in themselves, these choices are characteristic of those taken by the Middle English adaptors throughout both texts. The literary strength of the *B* text does not lie in introspection and characterisation. Perhaps the story was well-known enough that the adaptor felt no need to include characters' motivations. Whatever the reason, the result is a skilful transformation of a leisurely, lengthy text into a coherent, exciting adventure story that keeps the audience guessing until the very end. Undoubtedly, the *B* text's status as a popular romance has contributed to its poor critical reception. Nicola McDonald has recently highlighted many of the reasons for literary critics' ready dismissal of popular romance over the years, including the fact that it has often been unfavourably compared to other literary genres held to be superior.¹³ The *C* text, for its part, seeks to combine brevity with human touches and characterisation. There is little point trying to decide which text is the 'best' version of the story because they serve such different purposes. Both the *B* and *C* texts are very controlled re-tellings of a complicated story. The three texts

¹³ Nicola McDonald, 'A polemical introduction', in Nicola McDonald (ed.), *Pulp Fictions of Medieval England: Essays in Popular Romance*, (Manchester: Manchester University Press, 2004), p.8.

share a plot, but this is where most similarities end. The authors who translated the *Ipomedon* into Middle English ensured that it would be understood by the majority of the population. By adapting it to suit more modern tastes, thus preserving its popularity, they guaranteed that it would reach as wide an audience as possible. None of these artists can be said to have done any kind of disservice to the original text.

Critical Reception:

For many years, literary critics have been unanimous in favouring the Anglo-Norman *Ipomedon* over the three Middle English adaptations, particularly the *B* and *C* texts. Writing in 1924, for instance, Laura Hibbard praises Hue as 'a graceful writer, well-learned ... and skilful',¹⁴ but points out that none of the later, Middle English versions 'preserve any of the special excellencies of Hue's humorous and leisurely romance'.¹⁵ In 1989, Rosalind Field is keen to champion the cause of the *A* text, arguing that it is not merely a 'worthy translation', but 'a re-working and indeed transformation of its original'.¹⁶ However, by unhesitatingly labelling this text as the 'best' of the three adaptations, she relegates both the *B* and the *C* texts to a lesser status. The scarcity of literary criticism on either of these texts bears witness to this lingering opinion, and it is only in recent years that there has been a reawakening interest in them in their own rights. The disparagement of the *B* text goes back further than modern critics, however. Robert Copland, responsible for both early sixteenth-century printed versions of the text, also felt the need to apologise for it. In a poem included at the end of one of his editions he expresses himself thus:

Lenuoye of Robert C. the prynter.

Go lytell Iest / vndepured of speche
 Vnto thy reders *and* alway me excuse
 To take thy mater I hertly *them* beseche
 Though *thou* rudely / no other termes vse
 This is thy copy thou can it not refuse
 Syth *that* no wryter / wolde take it to amende
 In this my labour / I myght it not entende.

¹⁴Laura.A. Hibbard, *Medieval Romance in England: A Study of the Sources and Analogues of the Non-Cyclic Metrical Romances* (London: Oxford University Press, 1924; rpt. New York: Burt Franklin, 1969), p.224.

¹⁵Hibbard, *Medieval Romance in England*, p.225.

¹⁶Rosalind Field, 'Ipomedon to Ipomadon A: Two Views of Courtliness', in R. Ellis (ed.), *The Medieval Translator: The Theory and Practice of Translation in the Middle Ages* (Cambridge: D.S. Brewer, 1989), p.136.

Finis¹⁷

Clearly, Copland did not feel that the minor stylistic corrections made to the *B* text in the print shop were enough to 'amend' or improve it, although these sentiments were not strong enough to hinder this second print run a few years after the first.¹⁸ This poem contains echoes of Chaucer's passage 'Go, litel bok, go, litel myn tragedye,' (*Troilus and Criseyde*, Book V, ll.1786-92).¹⁹ But whereas Chaucer uses false humility to set his text on a level with 'Virgile, Ovide, Omer, Lucan, and Stace' (l.1792), something more complex is happening here. *The Lyfe of Ipomydon* is published long after the heyday of popular romance, and it is possible that Copland is deliberately evoking what he considers to be a more 'golden' literary age, as embodied by Chaucer. The *B* text certainly encapsulates the values of a chivalric world that never really existed. Although Copland's poem is, at first glance, a criticism of popular romance, it also stirs up a sense of nostalgia for an author and an age gone by. Copland's early sixteenth-century editions follow in the wake of what Nicholas Watson refers to as 'the *invention* [of Chaucer] as a founding figure, shortly after his death,' and his depiction 'as a poet worth citing and imitating'.²⁰ He points out that many fifteenth-century poets actively identified themselves as belonging to Chaucer's tradition, borrowing both his verse forms and his vocabulary.²¹ Clearly, Copland, too, wants his editions to be associated more with Chaucer's literary domain than with an Anglo-Norman one.

Does Copland have a valid point when he calls the text 'vndepured', a word which can mean 'uncleansed', 'obscure' or 'imprecise'?²² This could well be a reference to the fact that as long as fifty years may have passed between the *B* text being written

¹⁷Mary Carpenter Eler (ed.), *Robert Copland: Poems* (Toronto: University of Toronto Press, 1993), p.76.

¹⁸Jordi Sanchez Marti argues convincingly that the Pierpont Morgan Library early printed copy of *The Lyfe of Ipomydon*, to which 'Lenuoy' is attached, is later than the fragmentary British Library copy ('Wynkyn de Worde's Editions of *Ipomydon*; A Reassessment of the Evidence', *Neophilologus* (2005) 89, pp.153-63). For an opposing view, see Tadahiro Ikegami, 'Introduction' in *The Lyfe of Ipomydon* vol.2 (Tokyo: Seijo University, 1985), p.xix.

¹⁹All quotations are taken from Geoffrey Chaucer, 'Troilus and Criseyde', in Larry D. Benson (ed.), *The Riverside Chaucer* (Oxford: Oxford University Press, 1987).

²⁰Nicholas Watson, 'The Politics of Middle English Writing', in Jocelyn Wogan-Browne et. al. (eds.), *The Idea of the Vernacular: An Anthology of Middle English Literary Theory, 1280-1520* (Exeter: University of Exeter Press, 1999), p.347.

²¹Watson, 'The Politics of Middle English Writing' (1999), p.348.

²²MED entry for 'depuren' (<http://quod.lib.umich.edu/cgi/m/mec/med-idx?type=id&id=MED11180>, accessed 23.03.10).

and published, and consequently the language of the printed version might have been considered old-fashioned. Yet age often lends a certain validity to a text, and it may well have been in Copland's interest not to update the story, but to let it stand as a relatively unspoiled slice of the past. The proliferation of printed editions of romances as late as the 1570s, and the corresponding attacks on the genre by early sixteenth-century Humanists show that romance was still extremely popular at the time Copland wrote his apology, and none of his apparent criticisms would have lessened the appeal of his text.²³

Unfortunately, there is no such medieval evaluation of the *C* text, but the incomplete state of the manuscript is surely partly responsible for its critical neglect. While there is a 1983 edition of the *B* text,²⁴ the *C* text has not been published since 1889,²⁵ and with the exception of Jordi Sanchez Marti few scholars have paid it much attention.

Key Themes:

As mentioned above, the differences between the different versions of the text make this story uniquely suitable for analysing the changing literary tastes of medieval audiences, and much can be learned by setting these texts side by side.²⁶ Several aspects stand out in particular, namely chivalry, disguise, love and family, the piety expressed by the characters and authors, the overt and covert misogyny present, and the singularly repetitive structure of the texts which reinforces these themes.

One theme that is particularly prominent in a story about knightly adventures is that of chivalry. This theme is treated very differently in all three texts. Hue shows that neither La Fièvre's unrealistic expectations of her lover, nor Ipomedon's relentless quest for perfection, lead to happiness. By highlighting the impossibility and impracticality of pursuing the chivalric ideal, he continually disrupts his audience's expectations. From the sudden, crude ending to the otherwise conventional portrait

²³Jordi Sanchez Marti, 'The Printed History of the Middle English Verse Romances', in *Modern Philology* 107 (2009), pp.1-2, 31.

²⁴Tadahiro Ikegami (ed.), *The Lyfe of Ipomydon* vol.1 (Tokyo: Seijo University, 1983).

²⁵Eugen Kolbing, *Ipomedon in drei Englischen Bearbeitungen* (Breslau: Wilhelm Koebner, 1889).

²⁶For a detailed examination of how the character of the heroine has evolved over time, and the implications thereof, see Brenda Thaon, 'La Fiere: The Career of Hue de Rotelande's Heroine in England', *Reading Medieval Studies* 9 (1983), pp.56-69.

of La Fièvre's beauty (ll.2214-70), to Ipomedon's surprising departures at the end of the tournament and after defeating Leonins, the audience is repeatedly denied a traditional, happy ending. Indeed, the couple are not reunited through their love for one another, as might be expected, but because the hero discovers his long-lost half-brother and seems loath to part from him. This dichotomy between ideals and practicalities is less stressed in the *B* and *C* texts. Crane asserts that 'while Hue [finds] a troubling and preoccupying disjunction between romantic ideals and [his assessment] of plausible reality, [w]hat seemed a great gulf between literary model and contemporary practice in the twelfth century was no longer so great by the fourteenth.'²⁷ There is both a clear purpose and morality in *Ipomedon*. Hue de Rotelande is concerned with showing up the failings of a chivalric system that was idealised at the time. The characterisation of King Meliagere supports this view. He is the most powerful character in the story, La Fièvre's feudal lord who, for all her pride and independence, she must obey. Yet the scenes in which he interacts with the hero are especially revealing, beginning with their first meeting in the forest. The Meliagere of the *Ipomedon* is a much more flawed, human character than the one in the *B* and *C* texts. It is only in Hue's version that his age is even hinted at: upon hearing Ipomedon's group arrive, he worries about an invasion and mentions that he has been king for over fifty years (l.2769). This detail, missing in the later versions, adds to his characterisation as a doddering old king who later insists on fighting in the tournament for his niece's hand while his wife flirts with her handsome, young courtier. The *B* and *C* texts exclude many of the troubling moral dilemmas and social criticisms present in the source. The shortcomings of other characters, including King Meliagere, are not used to directly highlight the failings of the chivalric system in general. Although their mockery of Ipomydon is unjustified, the narrators do not overtly criticise those characters responsible. Whereas Hue mercilessly ridicules their shallowness, the narrators of the *B* and *C* texts allow the hero's virtues to speak for themselves, and characters like Meliagere are allowed to keep some of their self-respect. In the *C* text, especially, the motivations provided for Ipomedon's actions make it clear that he is acting primarily to increase his own honour, rather than to

²⁷ Susan Crane, *Insular Romance: Politics, Faith, and Culture in Anglo-Norman and Middle English Literature* (Berkeley and Los Angeles: University of California Press, 1986), p.142.

show up his opponents. This presents a far less complicated view of chivalry than that provided by Hue.

In every version of the text, Ipomedon spends a large part of the story incognito or in disguise, not revealing his actual identity until the very end. He is, in turn, himself, 'the strange squyere', the queen's 'leman', and the white, red and black knight. Of the two texts, only the *C* version provides an explanation for the hero's singular and at times cruel subterfuge: 'a man that has pride in his wele dooing and makes boist therof, both he displeas God and hyndres his astate, & a man doo wele and kepe it *privey* and make therof noo bost, he said that man both pleases God and encreases his astate, and thes vsed he in all his tyme, that where so *euer* he come or happened to doo *neuer* so wele, that noman of his actes shuld tell what he was, ne what was his name' (p.94, ll.5-13). J.A. Burrow describes the 'accumulation' of honour that the hero thus creates for himself in the *A* text, although this argument can equally be applied to the *B* and *C* texts.²⁸ By not claiming the praise that is due to him until the last moment, the reputation he gains becomes that much greater.

The story of Ipomedon contains several common love motifs that can also be found in other popular romance: the hero falls in love with the heroine after hearing a report of her beauty and virtue, and his ultimate aim is to win her hand in marriage. However, romantic love faces serious competition. Although they are very different texts in other respects, the theme of love and family is treated remarkably similarly in the *B* and *C* texts. In both versions, the romance takes a distinct backseat to Ipomedon's adventures. Even though his victory at the tournament ensures his status as best knight in the land, he turns down his chance to marry in favour of gaining more honour first. In the *B* text he is only persuaded to finally be reunited with the lady when he can also be reunited with his brother. Indeed, the emotions he displays upon learning who Capaneus really is are as powerful as any he displays relating to the lady. The lady is equally fickle. Although she admires his physical beauty (ll.349-52), she does not allow herself to fall in love with him until she can assure herself that he comes from a noble background. The *C* text gives a slightly more prominent role to romance. Tholomew remarks that 'is noo thing in this world shall

²⁸ J.A. Burrow, 'The Uses of Incognito: *Ipomadon A*', in Carol M. Meale (ed.), *Readings in Medieval English Romance* (Cambridge: D.S. Brewer, 1994), pp.25-34.

forthire a man more in armes than shall luf' (p.92, ll.27-8). Ipomedon's desire to be both married and crowned King of Poyle on the same day suggests that at least part of the reason for his delay is that he wishes to be the lady's equal before taking control of her lands (p.118, ll.26-31).

While neither Hue's *Ipomedon* nor the *B* text pay particular attention to religious matters, these are taken far more seriously in the *C* text. The Feers worries that her actions have displeased God, and Ipomedon declares that 'a man, that has pride in his wele dooing and makes boist therof, both he displeses God and hyndres his astate,' (p.94, ll.5-7). This statement gives the *C* text the distinction of being the only version of the story to provide any reasonable explanation for the constant and, at times, cruel deception the hero practices on those around him. In one short paragraph, the adaptor turns a rather unsympathetic man into a knight for God. This appears to be the underlying morality of the entire text. Unlike in the other versions of the story, this Ipomedon fights not only to advance his own interests, but for God as well. His faith is portrayed as admirable when he informs the villainous Leonyn that God is mightie & strong enough to help me in my right,' (p.127, ll.14-15), and that 'he wold yelde him neuer to man, but to God,' (p.127, l.29). The religious references in this text go beyond compositional value. Indeed, as a prose text, there is no need to insert formulae for the sake of metre and rhyme. Instead, the hero's piety is a human, down to earth attribute the audience can relate to.²⁹

Much has been written about the misogyny present in the Anglo-Norman *Ipomedon*. Great attention is paid to the characterisation of the women in the text, yet they are repeatedly shown to be shallow, fickle and disloyal. A case in point is la Fièrè's lady-in-waiting, Ismeine. The narrator makes no bones about the fact that she falls in love with Ipomedon, not as a result of his courageous rescue of her on two occasions as they journey from Sicily to Calabria, but because of the sight of him in fine clothes. Just as she objectifies the hero, the narrator objectifies her, with his exclamation of 'Dehez ait il, se il ne la fut!' (l.8649) [Damn [Ipomedon] if he doesn't fuck her!]. This sudden shallowness in a character who had previously been a valued companion and confidante of la Fièrè is the final nail in the coffin of the female characters in the

²⁹Roger Dalrymple, *Language and Piety in Middle English Romance* (Cambridge: D.S. Brewer, 2000), pp.10, 29.

story, all of whom have their pride ruthlessly humbled by the hero. On two consecutive nights as they travel, Ismeine self-degradingly offers herself and her fortune to the fool, begging him to abandon her mistress and elope with her instead. The narrator's misogyny is clear when he makes a point of likening her to the deceptive women who brought down Adam, David, Solomon and Samson (ll.9099-9110), and echoes his earlier comment that women always know how to get what they want, no matter the cost (ll.6937-40). Despite such a harsh judgement, women are very much a part of this text, as these scenes show quite clearly. Great attention is given to Ismeine's inner struggle, and her thoughts and feelings are very much acknowledged. It is also worth noting that the narrator's vulgarity is not a deliberate attempt at subverting an otherwise courtly text. Indeed, when the Anglo-Norman text was written, the romance genre was only just beginning to emerge, and frequently included elements of fabliau. Hue's comments about Ismeine's sexual availability, or the size of la Fièrè's private parts (ll.2268-70) are very much in keeping with the material found in the *romans d'antiquité* which he models his own text on, such as Enéas' perceived homosexuality in the *Roman d'Enéas*, or the discussion of Achilles' relationship with Patroclus in the *Roman de Troie*.³⁰

The emotions undergone by minor characters are no longer acknowledged in the *B* text. The most striking difference between it and the source is the fact that Ismeine is transformed from an important and reasonably well-developed secondary character into an anonymous lady-in-waiting. Her inner monologues disappear, as do those of other characters, and she is transformed from being a character well aware of the moral dilemma facing her into a mercenary creature who offers herself to Ipomydon solely because she recognises him. No mention is made of love or higher feelings, only a blunt offer:

Wilt thou hyr leve and wed me?
 Thou shalt be of grete powere;
 I am as ryche as is the eyre
 Off Calabre lond, *withoute doute*. (ll.1822-5)

³⁰J.A. Yunck (ed.), *Enéas: A Twelfth-Century French Romance* (New York, London: Columbia University Press, 1974), p.227; B. de Sainte-Maure, *Le Roman de Troie*, ed. E. Baumgartner and F. Viellard (Paris: Librairie Générale Française, 1998), p.275.

Although devoid of the crudeness Hue often directs towards his female characters, this narrowing of the maid's role is no less dismissive of her importance. Lacking both name, personality, and any meaningful physical description, it is difficult for the reader to see her as anything other than a vehicle to advance the plot. The narrator achieves by subtlety what Hue announces outright: through simple omission of detail, the narrator of the *B* text makes it impossible to sympathise or identify with anyone other than the hero, and leaves the audience no choice but to focus all their attention on his hopes and desires at the expense of those of other characters.

There is no such anti-feminism in the *C* text, whether open or hidden. Significantly, Emain is initially attracted to Ipomedon not for his good looks, but because 'he faght so manfully & so wisely,' (p.125, ll.5-6). There is a definite morality in this text that advocates virtue and noble deeds over good looks and riches. In this particular scene, Emain's dwarf companion warns her that 'a poer man for his pouert is noght set by, bot a richman, thogh he be noght worth an haw, he shal be worshipped for his riches!' (p.124, ll.31-4). Although they initially admire him only for his physical beauty, the Feers and her court come to appreciate him for his courtesy and good breeding (pp.86-7). Despite the level of introspection being greatly reduced, both in the attempted seduction scene and elsewhere, neither characterisation nor comedic value are lost. The narrator manages both to treat Emain sympathetically and show the humour of the situation, with her passionate yet sincere speech followed by the hero's abrupt refusal and his threat to eat her (p.125, ll.39-40).

Although they lack the crudeness and the direct attacks on women found in the Anglo-Norman source, the *B* and *C* texts are nevertheless dismissive of their female characters. This is achieved in a very different way, namely by focusing almost exclusively on the hero and his exploits. In each case, well over a quarter of the text is directly occupied with the events of the three day tournament. Furthermore, in the *B* text, Ipomydon re-tells these events first to the inn-keeper, then to Capanius, and finally to the lady, and the inn-keeper repeats the tale at the judging of the tournament. Unfortunately the relevant folios are missing in the *C* text, making an accurate comparison impossible. One does not gain the impression from the *B* and *C* texts that the hero's exploits are a means to an end (ie. winning the lady). Rather, she appears to be almost a necessary evil, whose troubles are largely of her own making.

While it is not unusual for the damsel-in-distress to be side-lined in this manner in popular romance, the lady from the *B* and *C* texts does not compare favourably with other heroines such as Josian, from the fourteenth-century *Bevis of Hampton*, or Vienne, heroine of the fifteenth-century *Paris and Vienne*. The Anglo-Norman Ipomedon is actively cruel at times, and his actions serve to show up the weakness of others and of chivalric society as a whole. In the *B* and *C* texts, the narrators do not directly criticise the other characters, but by making Ipomedon the most interesting character and by focusing almost exclusively on him, they leave the reader little choice but to root for him. In a way, this technique is as manipulative as Hue de Rotelande's more direct authorial interventions. In the *B* text, Ipomydon is as anxious as the narrator to ensure his exploits are given full credit. Both use the repetitive structure to keep bringing up the hero's victories. Ipomydon's use of phrases such as 'Pe sothe ye know þat it so was' (l.2126), and his insistence that people know he is 'no lyere' (l.928), shows that he is constantly on the offensive to be recognised and have his greatness acknowledged. Many details from the original have been left out to make this a short, action-oriented romance. The fact that this series of events keeps being brought up shows that it is a conscious decision on the part of the adaptor.

Language:

The language and spelling of the *B* text indicate that the author was from the North-East Midlands, and the phonological features suggest the text was composed probably in the second half of the 15th century.³¹ The dialect of the *C* text is too mixed to provide any exact location.³²

Manuscripts:

The *B* text is found in MS Harley 2252. This manuscript is a commonplace book written and compiled by the London merchant and bookseller John Colyn (d.1541).

³¹For a detailed linguistic analysis of the text, see Tadahiro Ikegami, 'Introduction', in *The Lyfe of Ipomydon* vol.1 (Tokyo: Seijo University, 1983), pp.xvii-lxiv.

³²Carol M. Meale, 'The Middle English Romance of Ipomedon: A Late Medieval 'Mirror' for Princes and Merchants', in *Reading Medieval Studies* 10 (1984), p.139, cf. note 32.

The contents are as follows, based on the catalogue of the contents by Carol M. Meale,³³ and that by David R. Parker:³⁴

Lydgate, *Dietary*; f.1v, Verse

A rhyme against harbouring a friar or a fart; f.1v, Verse

Proverbial saying or maxim; f.1v

Partly illegible punning line; f.1v

Proverbial rhymes; f.2r

Definition of weights; f.2r, Prose

A Specyall medsyn for the colyke & the Stone; f.2r, Prose

Lydgate, *Nine Properties of Wine*; f.2r, Verse

Of Edward duke of Bokyngam; f.2v, Verse

Proverbs of Good Counsel; f.3r, Verse

Annals of London; ff.3v-8v

The wardys of London exsepte occidentalaye; f.9r, Prose

The wardys of London exsepte orientali; f.9r, List

Notes of the total of parishes, towns, knights' fees, religious houses, shires in England; f.9r

Note; f.9r

Note on the titles of Henry Fitzroy; f.9r, Prose

Note on the counsellors to Henry Fitzroy; f.9r, Prose

The offerings out of the London Guild Hall; f.9v, List

List of churches, monasteries and colleges in England; ff.10r-11v

A determynacon for Aparance Apon enqueste; ff.12r-13v

An Act against foreign merchants; f.14r

ordynance in the Cete of london; f.14r

By kyng henry the vijth / To the mayre of London; f.14v

To ower trusty & welbelovyd the mayre / & Sherffys of ower citie of London; f.14v

To the Kyng ower Souerayne Lorde; ff.15r-16r

³³Carol M. Meale, *The Social and Literary Contexts of a Late Medieval Manuscript: A Study of Harley 2252 and its Owner John Colyns* (Unpublished University of York Thesis 1984), vol 1, pp.35-65.

³⁴David R. Parker, *The Commonplace Book in Tudor London: An Examination of BL MSS Egerton 1995, Harley 2252, Lansdowne 762, and Oxford Balliol College MS 354* (Oxford: UP of America, 1998), pp.91-5.

The effecte of Another Statute; f.16r-v
 Notes on the sons of Edward III; f.17r
 Lineal descent of the Earls of March; f.17r
The Tytell to the Realme of / Fraunce; f.17v
 Petition to the Lords of the King's Council; ff.18r-21v
 Ordinances of the parish of St Mary Woolchurch; ff.21v-22r
Exemplum; ff.22r-23r, Prose
 Paraphrase of Psalm 130; ff.23r-24v, Verse
The Ruyn of A Ream; ff.25r-28r, Verse
 Members of Parliament, Shires, Knights; ff.28r-32v, List
 Indictment against Edmund Grey; ff.32v-33r, Prose
The Complaynte of northe to þe Cardinall wolsey; ff.33v-34r, Verse
 Acts of Parliament; ff.34v-36r
 Petition concerning the grant of letters patent; f.36r, Prose
 Petition for pardon of murder; f.36r, Prose
A Brefe Cronekell of the grete Turke; ff.36v-37v, Prose
 Brief note on conducting a lawsuit; f.38r, Prose
 Progeny of the Earl of Arundell; ff.38r-v, Prose
 Letter of King James of Scotland to King Henry VIII; ff.39r-40v
 [Folio 41r-v blank]
 Message from Scottish herald to Henry VIII; ff.42r-43r
The lamentacyon of the kyng of Scottys; ff.43v-45r, Verse
The Bataile of Brampton, or Floddonfielde; ff.45v-48v, Verse
*The Composysyon of All / offryngys with in the Cete of / London & Subbarbis of
 the same*; ff.48v-50r, Prose
A Grete myracle of A knyghte Callyd Syr Roger Wallysborow; ff.50v-51v, Prose
 Chronicle; ff.51v-53v, Prose
The Lyfe of Ipomydon; ff.54r-84r, Verse
An Inconstant Mistress; f.84v, Verse
Do not wait to marry a rich wife; f.84v, Verse
 Why the English eat more than any other nationality; f.84v, Prose
The Sage Fool's Testament; f.85r, Prose
Le Morte Arthur; ff.86r-133v, Verse
An enigma on the bond of love; f.133v, Verse

Latin epigraphs and John Skelton's *Speke Parott*; ff.133v-140r, Verse
On an inconstant mistress; f.140r, Verse
Ezechyelys prophete; ff.141r-142v, Verse
The Crafte of lymmyng; ff.142v-146v, Prose
 Letter to merchants; f.146v, Prose
 John Skelton, *Colyn Cloute*; ff.147r-153v, Verse
 Christmas Day Prognostications; ff.153v-154v, Verse
 Incomplete last words of condemned; f.155r
On the Inconstancy of Fortune; ff.155r-v, Verse
 Of Cardinal Wolsey; ff.156r-v, Verse
 Incomplete *Consilium domini in eternam manet*; ff.157r-v, Verse
 Poem on Cardinal Wolsey; ff.158r-159v, Verse
 Prognostications; f.159v, Verse
Consilium domini in eternam manet; ff.160r-161r, Verse
Ingens vero virtus et mirabill tam in plantis; ff.161v-162r, Prose
What I spende on my Selfe þat I haue; f.162r
 Puzzle; f.162v
 Memorandum; f.162v
 Record of payments; ff.163r-165r
 Note from *Vitas Patrum*; f.165r
 Recipe for medicine; f.165v
 Note on the properties of woman; f.165v
 Personal note; f.165v
 Note on the diameter of the globe; f.166r, Prose
A Specyall glasse To loke in daylye; f.166r, Verse
 Maxim; f.166r
 Puzzle; f.166r
 Note on the Kings of England; f.166r

The manuscript comprises 186 paper leaves, and measures 18.5cm x 27.75cm. The written space measures on average 11cm x 21cm. As shown above, the contents of the manuscript are varied. The two Middle English romances, the stanzaic *Morte Arthur* and *The Lyfe of Ipomydon* are the only parts of the manuscript not written in John Colyn's own hand. With the exception of f.83v, the entire *B* text is written by

the same scribe, using a mixture of Anglicana and Secretary scripts.³⁵ There are numerous corrections throughout the text by both the original scribe and by a later editor, made when it was used as the basis for Wynkyn de Worde's c.1522 and c.1530 printed versions of the text.³⁶ Corrections take the form of deletion marks, carets, superscript text, and crossings out. A more precise dating of the text than that given above comes from the physical evidence of the watermarks, which indicate that the two romances were written as independent booklets between 1460 and 1480.³⁷ Based on her examination of the manuscript, Carol M. Meale concludes that 'Colyns compiled his "boke" by assembling a large stock of paper, probably all blank, around a core of two commercially-produced booklets, sometime after 1517. He later consolidated the position of the romances within the format of the commonplace book by filling the blank leaves between them (ff.84v-85r) with odd items in verse and prose.'³⁸ *Ipomydon* occupies folios 54r-84r. There are numerous small tears in the pages that have been mended, and the bottom quarter of f.162 is missing. Single leaves are also missing after ff.102 and 154, and three leaves are missing after f.37. The manuscript is decorated minimally, with only some capital letters at the beginning of lines having been rubricated. There is modern foliation in pencil. The catch words 'The whiche' appear in the bottom right hand corner of f.69v, along with some decorative markings.

The C text is found in the fifteenth-century Longleat House MS 257. An autograph of King Richard III at the bottom of f.98v, reading 'tant le desiricee/R Gloucestre', allows for a more precise dating of between 1461 and 1483, and the border decoration of the manuscript narrows the production date down to between 1457 and 1469.³⁹ The manuscript consists of 214 vellum leaves and measures 21cm x 30cm. It comprises two separate parts that were bound and illuminated together early on.⁴⁰ The first part contains mainly literary texts, including *Ipomedon* (ff.90r-105v), and is

³⁵T. Takamiya, referenced in Ikegami, 'Introduction' in *The Lyfe of Ipomydon* (1983), p.xiv.

³⁶Carol M. Meale, 'Wynkyn de Worde's Setting-Copy for *Ipomydon*', in *Studies in Bibliography* 35 (1982), pp.156-71.

³⁷Carol M. Meale, 'The Compiler at Work: John Colyns and BL MS Harley 2252', in Derek Pearsall (ed.), *Manuscripts and Readers in Fifteenth-Century England: The Literary Implications of Manuscript Studies* (Cambridge: D.S. Brewer, 1983), p.83.

³⁸Meale, 'The Compiler at Work' (1983), p.93.

³⁹Jordi Sanchez Marti, 'Longleat House MS 257 - a description' *Atlantis* 27 (2005) p.79.

⁴⁰Jordi Sanchez Marti, 'The Middle English Versions of *Ipomedon* in Their Manuscript Context' *Manuscripta* Vol. 49. Núm. 1. (2005) p.78.

written in Anglicana formata.⁴¹ The written space is an average of 13cm x 21.5cm. The following catalogue of contents is based on that of Jordi Sanchez Marti:⁴²

Part 1:

1. Lydgate, *Siege of Thebes*; ff.1r-48v, Verse
2. Chaucer, *Arcite and Palamon*; ff.53r-77r, Verse
3. Chaucer, *Grisild*; ff.77v-89v, Verse
4. *Ipomedon*; ff.90r-105v, Prose
5. Doggerel; f.107v, Verse
6. *Rules of Conduct for a Gentleman Usher*; f.109r-v, Prose
7. *How to serve in a nobleman's household*, ff.110r-v, Prose

Part 2:

Ff.111r-118v missing

8. *A Middle English Metrical Paraphrase of the Old Testament*; ff.119r-212r, Verse
9. Latin numbers; f.212v
10. *A medicine for the axes*; f.212v, Prose

A number of leaves have been lost from the manuscript, including folios 101 and 106 from *Ipomedon*. The manuscript is decorated with red and blue scrolls in the inner margins of many pages, and many capital letters have been rubricated. The first letter of the text has been coloured with red, blue, yellow, green and pink. The decoration is incomplete in places, with spaces left for capital letters and coats of arms. Ruling, sometimes irregular, is visible, and 'Ipomydon' has been written in red and blue at the top of each recto folio. Based on the prominent use of green in the decoration of the manuscript, 'one of the defining characteristics of manuscripts produced in Yorkshire in the period 1375-1497', Sanchez Marti suggests that the first part, which includes this text, was produced there.⁴³

⁴¹Sanchez Marti, 'Longleat House MS 257 (2005) p.84.

⁴²Sanchez Marti, 'Longleat House MS 257 (2005) pp.82-3.

⁴³Sanchez Marti, 'Longleat House MS 257' (2005) pp.80-1.

Editorial Practice:

Except in very clear cases of misspellings, the original spelling of the texts has been retained. Emendations appear in square brackets. Where the manuscript is unclear, this is marked in the textual notes. All corrections made for the benefit of the early printed versions of the *B* text are included in the textual notes, but only appear in the edition itself if they are clear corrections of scribal errors. The corrector's hand is referred to as the second hand in the notes. The marginalia is also described in the textual notes.

Where the texts use contractions, these are expanded using italics. Superscript letters are not treated as abbreviations, however, thus 'w^t' becomes '*with*'. Modern capitalisation is used, including for the medieval capital F (written as 'ff' in the manuscript). The letters i/j and u/v are not regularised, but used as they are found in the manuscripts. Thorns (þ) are kept in the body of the edition, but the Tironian 'et' is written as '&'. 'H' is written as 'll'. The paragraphs appear as they do in the manuscripts, and wherever a large capital is used this is also reproduced. Where there are folios missing from the Longleat House MS 257, the missing text is summarised in italics between square brackets, using the other versions of the story as a guide. Modern punctuation is used throughout the text.

The glosses along the side of the texts do not provide a literal translation, but rather an interpretation of the meaning. Where it is necessary to gloss an entire line or phrase, this appears in the textual notes at the bottom of the page. Although it is a prose work, the lines of the *C* text as they appear in this edition have been numbered for ease of reference.

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B TEXT: THE LYFE OF IPOMYDON

The lyfe of Ipomydon

- f.54r* **M**ekely lordyngis, gentyll and fre,
 Lystene a while and herken to me.
 I shall you telle of a kynge,
 A dowghty man *withowte* lesynge. *valiant / lying*
- 5 In his tyme he was full bolde,
 A worthy man and wele of tolde; *spoken of*
 Feyre he was on fote and hand,
 And wele belouyd in all that lande;
 Off bodye he was styffe & stronge,
 10 And to no man he wold do wronge.
 Of Poyle lond lord was he; *Apulia*
 Gold and syluere he had plente. *high*
 Hye and low louyd hym alle -
 Moche honoure to hym was falle.
- 15 Hys name was Kynge Ermones;
 He hated wronge & louyd pees. *fair and beautiful*
 His Quene was bothe bryght and shene,
 Moche goodnesse was hem bytwene. *heir*
 To God they preyd after an eyre,
 20 He sent theym one bothe good & feyre;
 Feyre he was of flesshe and blode,
 They thangkyd God *with* myld mode. *a humble spirit*
 To chyrche they bare the chyld thanne
 And crystenyd hym Ipomydon.
- 25 Till a noryce they dyd hym take *wet nurse*
 And for þat chyld grete ioy they make.
 Many ladyes hym to 3eme *cared for him*
 That *serued* all þat chyld to queme. *in a proper manner*
 The childe was feyre and waxe *with* all, *and grew therewith*
- 30 And playd in chambere & in halle.
 The Kynge of hym had ioy plente,
 A feyrer child myght no man see.
 He lette calle a knyghte full trew
- f.54v* That namyd was Syr Tholomew. *named*
- 35 He was a knyght of grete pouste, *power*
 And well bylouyd in that contre,
 Bothe of more & of lesse, *high and low status*
 For hym folowyd all goodnesse. *virtue*
 Curteyse he was and hend of mouthe;
- 40 Of norture, I wys, myche he couthe *upbringing*
 That lordys vsyd in there halle,
 And ladyes in chamber grete & smalle.
 Hermones sayd in his manere: *Ermones*
 'I haue a sonne þat me ys dere,

1.27 to 3eme] *MS* que *crossed out* between to and 3eme 1.37 & of] *MS* eke *superscript* in second hand before of lesse 1.43 Hermones] *MS* kynge written in margin in second hand before Hermones

- 45 That shall be eyre of all my lande.
I wille ye haue hym to vndyrstand
And to teche hym in all manere,
Lyke as he thyne owne were.' *as though*
- 50 'Wold God I cowthe your sonne teche
Thyng that myght torne hym to prow.'
Ipomydon resseyueth he now. *valour*
Tholomew a clerke he toke *he takes charge of*
That taught the child vppon þe boke, *to read*
- 55 Bothe to synge and to rede,
And after he taught hym other dede:
Aftirward to serve in halle,
Bothe to grete and to smalle,
Before the Kyng mete to kerve, *meat*
- 60 Hye and low feyre to serve. *courteously*
Bothe of howndis & haukis game *hunting and hawking*
Aftir he taught hym all & same, *one and all*
In se, in feld and eke in ryuere, *sea / river*
In wodde to chase the wild dere, *forest*
- 65 And in the feld to ryde a stede,
That all men had ioy of his dede.
All þat lond of hym spake good
For he was so myld of mode.
Hende he was, curteyse & fre; *polite / noble of character*
- f.55r A godelyer man myght no man see.
They preyed hym, bothe more & lesse,
Bothe man & woman as I gesse.
All lovyd hym þat were hym by,
For he bare hym so curtessely.
- 75 Now is he waxen a goodly man,
To all godnesse he yaff hym than. *gave himself to*
He ys a myghty man for the nonys *indeed*
And wele ishape *with* grete bonys. *formed / bones*
In all that contre was there none
- 80 To hym myght cast þe tre ne stone. *throw*
The Kyng of hym grete ioy had,
For all folke of hym were glad.
Every yere the Kyng wold
At Whytsontyde a fest hold.
- 85 Off dukis, erlis and barons *dukes / earls*
Many there come frome dyuers townes; *different*
Ladies, maydens, gentill & fre,
Come thedyr frome ferre contre,
And grete lordis of ferre lond
- 90 Thedyr were prayd byfore the hand. *invited beforehand*
When all were come to gedyr than

1.61 haukis] MS u corrected to w by second hand 1.80 'Who could match him in throwing a log or stone.'

- There was ioy of many a man.
 Full riche I wote were theyr *service*,
 For better myght no man devyse. *relate*
- 95 Ipomydon þat day servyd in halle;
 All spake of hym, bothe grete & smalle.
 Ladies & maydens byheld hym on;
 So godely a man they had sene none.
 His feyre chere in halle theym smert *face / pierced them*
- 100 That many a lady smote throw the hert,
 And in there hertis they made mone
 That there lordis ne were suche one.
 Aftyr mete they went to pley,
 All the peple, as I you sey,
 f.55v Somme to chambre and som to boure, *inner room*
 And somme to the hye towre,
 And somme in the halle stode
 And spake what hem thought gode. *they*
 Men that were of that cyte
- 110 Enquered of men of other contre
 Of Calabre lond who was kynge,
 And som answerd to his askynge:
 'He ys dede sythe many a day *since*
 And byhynde he lefte a feyre may *maiden*
- 115 That ys his doughter *and* his eyre. *heir*
 In all þat lond is non so feyre,
 And so sayne all þat hyr do see. *say*
 She is þe feyreste þat may bee,
 For thoughe a man wold all þis day
- 120 Hyr beaute discryve he coude not sey, *describe*
 All hyr worshyp ne hyr porture; *honour / bearing*
 She is a lady of grete honoure.
 In all þis world is non so wyse *wise*
 That hir goodnesse kan devyse.
- 125 Kyngis and dukes comethe hyr to seke,
 And so done emperoures eke,
 And wold haue þat mayde to wyfe,
 But she will non þat is on lyffe *living*
 But he doughtyeste be of hande - *unless / boldest*
- 130 That suche on is non lyvande.' *living*
 This word sprange wyde *with all,*
 Bothe in chambre & in halle. *far and wide*
 Of the eyre of Calabre, þat feyre may, *maiden*
 Ipomydon he herkenyd ay. *listened*
- 135 Bothe in chambre and in boure
 Men spake þat lady grete honowre;

1.93 theyr] *MS corrected from crossed out hyr by second hand* 1.112 som answerd] *MS askid*
 underlined with deletion marks in between these words 1.114 byhynde] *MS corrected from behind*
 1.130 'There is no such man alive.'

There was none þat speke couthe
But they the lady had in mouthe.

- I**pomydon drew hym nye tho
140 And ofte he herkenyd to & fro
When he herd of hir so speke.
f.56r Hym thought his herte wold to breke *break*
But if he myght se þat mayde, *Unless / see*
To wete if she were as they seyde. *know*
- 145 Off hyr he had suche a thocht
That in mornyng he was broght, *mourning*
And so he mornythe nyght & day,
But yit to no man wold he sey.
By than come forthe Syr Tholomew
- 150 That was hys master good and trewe.
'Gode syr,' he sayd, 'for charyte,
Telle me who hathe grevyd the
And why thou makyst þis mornynge.
I swere by Ihesu, heuyn kynge, *heaven's*
155 He shall abyge on somme manere, *pay for it*
But if it be thy fader dere.' *Unless*
'Nay master,' he sayd, 'not soo,
I shalle you telle or that I go. *before*
But if I haue the helpe of the, *your help*
160 Ioye thou getest neuyr of me. *never*
For now to you, Syr, I will sey,
Myne hert ys sette vppon a may,
That she may nevir oute of my thocht;
But I hyr se, I worthe to noght. *fade away*
165 The eyre of Calabre, for sothe, it is, *in truth*
That men speke of so myche blysse.
But if I may þat lady serve,
For care & sorow my hert wille sterve. *perish*
Tholomew sayd, 'Lette be this wille! *desire*
170 Thynke ye now youre selfe to spille? *kill*
Ye are the Kynges son and hys eyre
And may haue maryages gode & feyre.
There ys no man in Crystente
Pat rather maryages may haue þan ye.' *Christendom*
175 'Master, these wordis awaylethe noght. *more easily*
But if I do as I haue thocht
And to hyr go as I you saye
- f.56v* I dye for hyr *without* deley.'
Sir Tholomew sayd, 'Sythe it is so
- 180 That ye may not hyr forgo,
I shall go vnto the Kyng
And gete you leve *without* lettyng
That ye may go, Sir, at your wille *permission/ hindrance*

- And se the mayden all youre fille.'
- 185 Sir Tholomew forthe gan goo *as much as you wish*
 And to þe Kyng he went tho. *went*
 Vppon his knees he hym sette
 And the Kyng full feyre he grette. *fair / greeted*
 'Sir, of one thyng I you prey,
- 190 Besechyng you to sey not nay,
 Off your sonne Ipomydon,
 For he thynkith to be a man.
 Off youre courte and your norture
 He hathe wele lernyd, I you ensure. *assure*
- 195 He wold wend into strange contre *travel*
 More in service for to bee.
 So that ye take it not at greffe *do not take it badly*
 Full feyre he wolde prey you of leffe *leave*
 And I shall make me redy
- 200 To wend *with* hym in companye
 And serve hym as his owne knyght
 And honoure hym *with* all my myght.'
 Than seyð Hermones, the Kyng,
 'Iff this be his owne desyrynge,
- 205 I am well payed of his wille. *pleased*
 For his askyng I hold skille. *reasonable*
 And now, I wote thou arte my frend,
 Sithe þat thou wilt *with* hym wend, *since*
 Take you inough of all thyng
- 210 And loke ye wante no spendyng.' *money*
 Sir Tholomew forthe gan goo
 And to Ipomydon come he tho
 And sayd, 'Syr, *without* lesyng,
 Your fadir hathe grantid youre askyng. *truly*
- 215 He bad þat ye no thyng shuld spare
 And myself shall *with* you fare.'
- f.57r 'I pray God thanke you, master dere,
 That ye me love I may se here.'
 Than they busked theym to goo; *prepared themselves*
- 220 Horse they toke and harnesse also -
 Off all thyng they wantid none.
 Now to his fader the child is gone.
 On knees he felle byfore the Kyng
 And prayd hym of his dere blissyng.
- 225 'That blissyng haue þou, my sonne trew,
 That Marye gaff hyr sonne Ihesu.'
- N**ow they go forthe on hir way. *their*
 Ipomydon to hys men gan sey,
 That ther be none of hem alle *them*
 230 So hardy by hys name hym calle, *foolhardy*
 Where so they wend, ferre or nere,
 Or ouer the strange ryuere;

- 'Ne no man telle what I am,
 What I shall be, ne whens I cam.'
- 235 All they granted his comandement
 And forthe they went *with* one assent. *by mutual agreement*
 Ipomydon and Tholomew
 Robys had on and mantillis new *robes / mantels*
 Off the richest þat myght bee.
- 240 There was [none] suche in that contre,
 For many was the ryche stone
 That the mantillis were vppon.
 So longe there weys they haue nome, *taken*
 That to Calabre they ar come.
- 245 They come to the castelle yate; *gate*
 Þe porter was redy there at.
 The porter to theyme they gan calle
 And prayd hym go in to þe halle,
 'And say thy lady gent and fre, *of noble character*
- 250 That comen ar men of ferre contre,
 And if it plese hyr we wold hyr prey
 That we myght ete *with* hyr today.'
- f.57v The porter sayd full cortessly, *courteously*
 'Your erand to do I am redy.'
- 255 The lady to hyr mete was sette; *meal*
 The porter come and feyre hyr grette.
 'Madame,' he sayd, 'God you saue!
 Atte your gate gestis ye haue, *save*
 Strange men as for to see. *guests*
- 260 They aske mete for charyte.'
 The lady comaundith sone anon *food*
 Þat the gates were vndone, *immediately*
 'And bryng theym all byfore me,
 For wele at ese shall they bee.' *ease*
- 265 They toke hyr pagis, hors & alle; *pages*
 Þese two men went into þe halle.
 Ipomydon on knees hym sette
 And the lady feyre he grette:
 'I am a man of strange contre
- 270 And pray you, yff your wille to be,
 That I myght dwelle *with* you to yere, *this year*
 Of your norture for to lere. *manners*
 I am come frome ferre lond,
 For speche I here byfore the hand *for I have heard it said*
- 275 That your norture and your servise *retinue*
 Ys holden of so grete empyse. *excellence*
 I pray you þat I may dwelle here

1.233 no] *MS superscript by second hand* 1.234 what] *MS crossed out and replaced with Where by second hand* 1.234 be] *MS crossed out and replaced with go by second hand*

- Somme of your *seruyse* for to lere.' *learn*
 The lady byheld Ipomydon.
- 280 Hym semyd wele a gentilman:
 She knew non suche in hyr londe,
 So goodly a man & wele farand. *handsome*
 She saw also by his norture
 He was a man of grete valure.
- 285 She cast full sone in hyr thoght
 That for no *seruyce* come he noght, *not*
 But it was worship hyr vnto, *But to honour her*
 In feyre *seruyce* hym to do. *By serving her well*
- f.58r* She sayd, 'Syr, welcome ye be,
 290 And all þat comyn be *with* the.
 Sithe ye haue had so grete travayle *such a great journey*
 Of a service ye shall not fayle.
 In thys contre ye may dwelle here
 And at youre wyll for to lere. *learn*
- 295 Of þe cuppe ye shall *serue* me,
 And all your men *with* you shal be.
 Ye may dwelle here at youre wille,
 But your beryng be full ylle. *Unless / conduct / bad*
 'Madame, he sayd, 'Grantmercy.'; *Thank you*
- 300 He thankid the lady cortesly.
 She comandyth hym to þe mete,
 But or he satte in any sete,
 He saluted theym, grete & smalle,
 As a gentillman shuld in halle.
- 305 All they sayd sone anone
 They saw neuyr so goodly a man,
 Ne so light, ne so glad, *joyful*
 Ne none þat so ryche atyre had. *attire*
 There was non þat sat nor yede *walked*
 310 But they had mervelle of hys dede, *action*
 And sayd he was no lytell syre
 That myght shew suche atyre. *lowly member of the*
 Whan they had ete and grace sayd, */nobility*
 And þe tabyll away was leyd,
- 315 Vpp þan aroos Ipomydon
 And to þe botery he went anon, *wine cellar*
 And his mantille hym aboute.
 On hym lokyd all the route, *company*
 And euery man sayd to other there,
- 320 'Will ye se, þe proude squeer *proud squire*
 Shall serue my lady of þe wyne
 In his mantell þat is so fyne!
 That they hym scornyd wist he noght; *he did not know*

- On othyr thyng he had his thocht.
- 325 He toke þe cuppe of þe botelere *butler*
f.58v And drew a lace of sylke full clere - *cord / very bright*
 A downe thar felle hys mantylle by. *down / cloak*
 He prayd hym for his curtessy
 That lytelle yifte þat he wold nome, *gift / take*
 330 Tille efte sone a better come. *soon he might receive a better*
 Vp it toke the botelere.
 Byfore the lady he gan it bere *carry*
 And prayd the lady hertely
 To thanke hym of his cortessye.
 335 All that was tho in the halle,
 Grete honowre they spake hym alle,
 And sayd he was no lytelle man
 That suche yiftys yiffe kan. *give*
 There he dwellyd many a day
 340 And servid the lady wele to pay.
 He bare hym on so feyre manere
 To knyghtis, ladyes and squyere,
 All louyd hym þat were hym by
 For he bare hym so cortesly.
 345 The lady had a cosyne þat hight Iason,
 Full wele he louyd Ipomydon;
 Where þat he yede, in or oute,
 Iason went *with* hym aboute.
 The lady lay, but she slept noght,
 350 For of the squyere she had grete thocht,
 How he was feyre and shape wele,
 Body and armes and euerydele. *everything*
 Ther was non in all hir land
 So wele be semyd, doughty of hand, *handsome*
 355 But she kowde wete for no case *could know by no means*
 Whens he come, ne what he was,
 Ne of no man cowde enquere *Nor of anyone could she ask*
 Other than the strange squyere. *Apart from*
 She hyr bythought on a queyntyse, *thought of a ruse*
 360 If she myght know in ony wyse *any way*
 To wete where of he were come - *to know*
 Thys was hyr thocht all & somme.
f.59r She thought to wode hyr men to tame, *forest / take*
 That she myght know hym by his game. *hunting*
 365 On the morow whan it was day,
 To hyr men than gan she say:
 'Tomorow whan it is day lyght,
 Loke ye be all redy dight *prepared*
 With youre h[ou]ndis, more and lesse, *hounds*
 370 In the forest to take my grese; *deer*
 And there I will my selfe be,

- Youre game to byhold and see.'
 Ipomydon had houndis thre
 That he broght from his contre.
 375 When they were to þe wodde gone,
 This lady and hyr men ichone, *everyone*
 And *with* hem hyr howndis ladde,
 All that euyr any howndis had,
 Sir Tholomew foryate he noght, *forgot*
 380 His mastres howndis thedyr he broght *there*
 That many a day ne had ronne ere;
 Full wele he thoght to note hem there. *run / previously*
 Whan they come to þe laund on hight, *put them to use*
 The Quenys pavylon there was pight, *place / speedily*
 385 That she myght se of the best *tent / pitched*
 All þe game of þe forest.
 The wandlessours went þrow þe forest, *beaters*
 And to þe lady broght many a best:
 Herte and hynde, buk and doo,
 390 And othir bestis many moo.
 The howndis þat were of grete prise *value*
 Pluckid downe dere all at a tryse. *Chased down deer / at*
 Ipomydon *with* his houndis thoo *once*
 Drew downe bothe buk and doo. *buck and doe*
 395 More he toke *with* howndis thre
 Than all þat othyr compaigne.
 There squyers vndyd hyr dere, *carved up*
 f.59v Iche man on his owne manere.
 Ipomydon a dere yede vnto, *went*
 400 Full konnyngly gan he it vndo.
 So feyre þat veneson he gan to dight, *dress*
 That bothe hym byheld squyere and knyght.
 The lady lokyd oute of hyr pavyloun
 And saw hym dight the venyson.
 405 There she had grete deynte, *delight*
 And so had all þat dyd hym see.
 She sawe all þat he downe droughe;
 Of huntynge she wist he cowde inoughe *killed*
 And thoght in hyr herte than *knew a lot*
 410 That he was come of gentill men.
 She bad Iason hyre men to calle;
 Home þay passyd grete & smalle,
 Home þay come sone anone.
 This lady to hyr mete gan gone
 415 And of venery had hyr fille, *the meat of game animals*
 For they had take game at wille.
 Ipomydon *serued*, as I vndirstand,
 As he was wonte done byfore hand.

'Sir,' she sayd, 'San3fayle,

Without doubt

- 420 Ye haue bene in grete travayle.
 Anothyr man, as I you say,
 Shall serue me at mete þis day.
 Go to youre mete sone on hye, *quickly*
 My cosyn Iason shall sytte you by.'
- 425 The ladyes hert was on hym cast
 And she byheld hym wondir fast;
 Euer on hym she kest hyr eye. *cast*
 Ipomydon full wele it sye.
 Anone, it gaff hym in his thoght
- 430 To loke ageyne; lette wold he noght, *cease*
 Nor no more coward thoght he to be *he was not be more shy*
f.60r Off his lokyng than was she.
 The lady *perseyued* it full wele,
 Of all his lokyng euerydele,
- 435 And there *with* bygan to shame,
 For she myght lightly falle in blame. *be reproached*
 If men *perseyued* it ony thyng,
 Bytwyxe hem two suche lokyng,
 Than wold they sey all by dene *one and all*
- 440 That *somme* loue were hem bytwene. *love*
 Pan shuld she falle in slandre, *slander*
 And lese myche of hyr honoure.
 She thoght to werne hym preuely *warn / secretly*
 By hyr cosyn þat sat hym by.
- 445 'Iason,' she sayd, 'þou art to blame,
 And ther*with* the ought to shame,
 To byhold my mayd in vayne. *in vain*
 Euary man to othyr wille seyne *say*
 That bytwyxe you ys *somme* synne! *sin*
- 450 Of thy lokyng I rede þou blynne.' *advise / stop*
 Ipomydon hym bythoght anone
 How þat she blamyd Iason
Withoute deservyng euerydele,
 But the encheson he *perseyued* wele. *intention*
- 455 Downe he lokyd and thoght grete shame
 That Iason bare for hym þat blame.
 Stille he satte and sayd no more;
 He thoght to dwelle no lenger there.
 As the lady hyr chambre had tane *gone to her chamber*
- 460 Byfore hyr come Ipomydon
 And sayd, 'Madame, God yeld it the, *repay*
 This grete honoure þou haste done me.
 Haue good day, now wille I fare
 In to þe contre þat I was are.' *before*

- 465 'Felaw,' she sayd, 'Chese at þi wille
Whether þou wilt wend or abyde stille.'
- f.60v* He went anone in to the halle
And toke his leue of grete and smalle,
Bothe at lesse and at more,
- 470 And they thoght there of ryght sore. *it was distressing to them*
To Iason he wendith anone ryght
And takith hys leue *with* hert vnlyght. *sorrowful*
Than sayd Iason on hye, *loudly*
'Leve Syr, leue this folye
- 475 And *with* my lady þou dwelle here. *loves*
She louythe the in all manere; *intention*
Iff thou wende forthe in this wille,
For sorow she wille hyrself spylle.' *kill*
'Iason, felow, lett be thy thoght.
- 480 Lenger dwelle here ne wille I noght,
For I shall wende home to my Kynge
And leue you here *with* all ioyinge.'
'My dere frend, sythe it is so
That thou wilt algatis goo, *nevertheless*
- 485 Yeve me leue *with* the to wend,
In to what contre þat þou wilt lend. *will go to*
I wold full fayne do it in dede.' *gladly*
'Grantmercy, Syr, God yif the mede. *reward*
With me hedyr come ye noght,
- 490 Ne shall *with* me but that I broght.' *but those I came with*
He toke hys leue at Iason there
And went forthe ellys where.
Whan the lady wist þat he was gone,
A sory woman þan was she oon. *one*
- 495 Vppon hyr bedde she gan hyr ley
And to hyr self than gan she say,
'There is not suche a man in lande, *on earth*
If he be doughty of his hand,
As he is of body to see,
- 500 Of what lond that euyr he bee. *Woe*
Allas!' she sayd, and 'Welle away!
That for a word he went away.
Had men sought all mankynde
- f.61r* A feyrer body shuld no man fynde.'
- 505 This lady þat was of ryche blode,
That nyght she cowde but lytell gode
That she shuld suche mone make *moan*
For a strange mannys sake,
That no man wist what he was.
- 510 But yit she sayd ofte, 'Allas!
For suche ys none in Crystente.
Full wele hym semeth a knyght to be.'

- Thus she comforted hyr amonge
 And ofte she felle in mornynge stronge.
- 515 Ipomydon went, as ye may here.
 Byhynde he lefte a messyngere
 For to brynge hym tythyngis newe, *tidings*
 Iff there were any that he knewe.
 What they were he shuld hym brynge,
- 520 And that anon *without* lettyng.
 The land of Poyle he hathe nome *delay*
 And to þe Kyng his fader ys come,
 And to þe Quene his modyr dere -
 For hym they made ryght glad chere.
- 525 Curteyse he was, bothe stoute and bolde,
 And myche in land he was of tolde.
 All men hym louyd, suche was his grace.
 Of chylde Ipomydon here is a space. *pause*
- T**hey were togedyr many yere
 530 *With* myche myrth & game in fere. *gaiety together*
 The Kyng his sonne knight gan make,
 And many another for his sake.
 Iustes were cryed, ladyes to see. *A joust*
 Thedyr come lordys grete plente,
- 535 Turnementis atyred in the felde, *equipped for*
 A m^l armed *with* spere and shelde. *thousand*
 Knyghtis bygan togedir to ryde;
 Somme were vnhorsyd on euery syde.
 Ipomydon þat day was victoryus,
- 540 And there he gaff many a cours, *charge*
f.61v For there was non that he mette,
 And his spere on hym wole sette,
 That aftir *within* a lytell stounde *while*
 Hors and man bothe went to grond.
- 545 The heraudes gaff þe child þe gree: *victor's prize*
 A m^l pownd he had to fee.
 Mynstrellys had yiftes of golde,
 And fourty dayes þys fest was holde.
 Off the Eyre of Calabre here will I telle,
- 550 And of hyr baronage I wille telle,
 How that they had at counselle bene,
 And of assent was theym bytwene
 Pat here lady shuld take an husband *their*
 To gouerne theyme and all there land,
- 555 Bycause she was of yong age.
 To hyr come all hyr baronage,

1.533 cryed] *MS y corrected from e* 1.550 I wille telle] *MS underlined with deletion marks, and replaced by fayre and well, written by second hand*

- And sayd, 'Madame, we wille you pray
 That we myght oure will sey.
 Youre lond thynkythe ye do theyme wronge,
 560 *Withowte* kyng to dwelle so longe,
 That might gouerne þis land so feyre,
 And bytwyxe you gete an eyre,
 And hold þis land in right blode.'
 The lady answerd *with* myld mode, *mien*
 565 'Your counseyle ys gode, euerychone,
 But husband yit will I haue none.'
 They toke leve and wente here way *their*
 And bytaught the lady gode day. *wished*
 To counselle new than gon they gone,
 570 And full sone they were at one.
 To Kyng Melliager, hyr eme, they went, *uncle*
 And told hym of the ladyes entent: *intention*
 For an husband þey had bene at hyrre, *been after her*
 And she yaff them lyght answe.
- 575 Furthe they went *withoute* lettynge
 To the land there he was kyng.
 f.62r Kyng Melliager sone they found,
 And anone they knelyd to ground, *at once*
 Praying hym as lord dere
 580 That he wold here prayer here.
 They told hym all togedyr nowe
 What þat they had done and howe,
 And suche answe she yaffe theyme tylle,
 Husband to haue she had no wille,
 585 'Wherefore, Lord, we wold you prey,
 For we wote wele þat ye best may,
 Councelle wele oure lady nowe
 As best may be the remes prow. *kingdom's advantage*
 'Lordyngis,' he sayd, '*withoutyn* fayle,
 590 I assent vnto your counselle,
 For to my cosyn will I goo,
 And make hyr, or I wend hyr fro,
 Me to graunt husband to take,
 Or clene my love she shall forsake.'
 595 Than they thankyd the Kyng so free,
 And went home to theyre contre.
 Kyng Mellyager to his cosyn ys gone,
 And she hym welcomyd feyre anon,
 And of his comyng she was glad,
 600 And moche of hym she made.
 Whan they had take hyr sporte in halle, *amusement*
 The Kyng to counselle gan hyr calle

- And sayd, 'Dere cosyn, here my wille.
 An husband must ye take you tylle,
 605 The whiche may of þis land by kynge,
 And gouerne it in all thyng,
 For no woman may take on hand
 Wele to gouerne suche a land.'
 'Sir,' she sayd, 'ye be of my blode.
 610 I hold your counselle feyre & good
 And aftir it feyne wold I doo,
 As most worship may be me to,
 But sythe þat I haue husband shalle,
 Do make crye vndir þis castell walle *announce*
 615 Iustes there thre dayes to laste,
 And who þat there may bere hym best
 f.62v And that doughtyest ys of hande
 Shall wedde me and all this lande.
 Syr, loke ye crye *withoute* delaye
 620 By halfe yere afore the day,
 That it be know ferre and nere
 On what day it shall be here.'
 Now thynkith this feyre may
 On the strange squyer nyght & day.
 625 'If he be suche as I hym holde,
 Also doughty and so bolde,
 For me than he wille be here
 And wyne me in all manere.'
 Heraudes were callyd in hye *at once*
 630 Thrughe the land to make the crye.
 This crye was knowen ouerall,
 In all the land, grete and smalle.
 Ipomydons messyngere anone
 Home to Poyle gan he gone.
 635 The crye he vndyrstode wele
 And told his maister euerydele.
 Ipomydon in hert was full glad
 Whan that he the tythyngis herd.
 He callyd his maister Tholomewe,
 640 That euer was full gode and trewe,
 And sayd, 'Syr, make vs redy,
 For into Calabre now will I.'
 He purveyd hym iii noble stedis, *three / horses*
 And also thre noble wedys. *sets of armour*
 645 That one was white as any mylke;
 The trappure of hym was white sylke. *trapping*
 Pat other was rede bothe styffe and stoure; *powerful*
 The trappure was of þe same coloure.

- Blake þan was þat othir stede;
 650 The same coloure was his wede.
 Thre greyhondis *with* hym he ladde,
 The best þat his fader had -
f.63r Rede and whyte and blake they were.
 Whan he was dight in this manere
 655 *With* hym he toke a feyre may
 And went forthe on his iorney;
 Into Seseney the way they nome. *Sicily / took*
Within the lond whan þat he come,
 He bad Tholomew take his stedys,
 660 All his men and all his wedys,
 'And take your inne in the cyte, *inn*
 By nyght þat no man you see.
 Lette no man se theyme, nyght ne day,
 But *them* þat shall here mete ley.' *serve them meals*
 665 Hys owne wey forthe he nome,
 Vnto a forest tyll þat he come.
 There huntyd Kyng Mellyager in þat forest,
 Atte hert & hynd and wyld beste.
 Ipomydon mette *with* a knyght
 670 And askyd hym anone right
 Who that grete lord was
 That in the forest made þe chase.
 The knyght sayd, 'Yff ye will here,
 It ys the Kynge Mellyagere
 675 That thus huntithe here besyde.'
 Ipomydon vnto þe Kynge gan ryde
 And saluted hym as a kynge dere.
 He welcomyd hym on feyre manere.
 He prayd the Kynge, if it were his wille,
 680 A lytelle stounde to stonde stille *while*
 And here the speche of a knyght.
 The Kynge hym grauntid anone right.
 'I am a knyght, as ye may see,
 And come I am frome ferre contre,
 685 For nobley of you I haue herd telle. *greatness*
 All my desyre ys *with* you to dwelle,
 In youre contre to be here,
 The maner of þis land to lere.'
f.63v The Kynge byheld þe knyght than.
 690 Hym thought he was a godely man; *gracious*
 In all this land, bothe ferre & nere,
 Ys none so feyre a bachelere.

1.664 here] *MS crossed out and replaced with theyr by second hand* 1.664 ley] *MS crossed out and replaced by pour uay by second hand* 1.686 to] *MS superscript by second hand*

- 'Sir knyght', he sayd, in feyre manere,
 'Gladly shall ye dwellyn here.'
- 695 Ipomydon sayd, 'I shall you telle,
 At this couenant wold I dwelle: *agreement*
 Full fayne I wold be redy bowne *I would like to be ready*
 To lede your Quene bothe vp & downe,
 Fro hyr chambre to hyr halle,
- 700 & my lemman I wold hyr calle. *paramour*
 My mayden þat is of honoure
 Shall dwelle in þe Quenys boure.
 At euery terme þat I hyr lede, *every time I finish leading her*
 A kusse of þe Quene shall be my mede. *reward*
- 705 I will no more for my servyse.'
 The Kyng anone *without* avyse *having to think*
 Thoght he come for othyr thyng,
 And grantyd hym his askyng.
 Anone, the Kyng lefte his game.
- 710 Home they rode bothe insame,
 And to þe Quene þe covenantys seyde.
 'As ye haue done I hold me payd'. *satisfied*
 There he dwellyd many a day
With myche myrthe, game & play.
- 715 Full feyre he dyd his servyse,
 And servyd þe Quene at hyr devyse, *will*
 Where þat she went in boure or halle.
 The Quene his lemman dyd he calle.
 So it befelle vpon a day
- 720 That to þe iustes men dyd them araye.
 Thedyr wold Kyng Mellyager,
With all the knyghtis þat *with* hym were:
- f.64r* Sir Campanyus þat good knyght,
 In all þat lond was none so wight, *brave*
- 725 And Sir Caymys, þe Kyngis steward,
 A doughty knyght and no coward.
 The Kyng sayd to Sir Ipomydon,
 That callyd was the Quenys lemman,
 As he mette hym in the halle,
- 730 'The tyme ys come þat iuste we shalle.
 Dight you, now go we oure way. *Prepare*
 I wote ye thynke to wynne þe may.'
 And he answerd *with* myld chere,
 'Who shuld þan serve my lady dere?
- 735 For certis, of iustes can I noght; *Indeed*
 To serve my lady is all my thoght.
 If I hyr lefte for other dede

1.718 lemman] MS macron over the first 'm' is by second hand 1.720 them] MS t written by second hand
 1.729 hym] MS superscript by second hand

- I were not worthy to haue my mede.'
 The Kynge hym turnyd þan away
 740 And to his knyghtis gan he say,
 'So a feyre a body as bereth hee,
 Allas a coward þat he shuld be.'
 Campanyus and all þat stode hym by
 Bymenyd that knyght curtesly. *Bemoaned*
 745 They toke there leue at þe Quene
 And wente forthe all bydene. *together*
 Vnto Calabre they toke þe way,
 There they shuld iust þat other day.
 Leue we theyme at þe iustyng
 750 And talke we now of other thyng:
- O**f Ipomydon & þe lady shene,
 That was at home *with* þe Quene.
 Whan tyme come þey shuld to mete,
 Ipomydon brought hir to hyr sete.
 755 Into the halle whan he hyr broght
 To take hys cusse forgate he noght. *kiss*
f.64v Whan she had etyn, to chambre she wente.
 Ipomydon to the Quene he wente,
 'Tomorow, Madame, I wold you pray,
 760 *With* leue of you, whan yt is day,
 Go to þe forest to take a dere.
 My greyhondes ranne not þis quartere; *these three months*
 Whyle my lord ys at þe iustyng,
 My greyhoundis I wold feyne se rennyng. *gladly see running*
 765 O thyng, Madame, I wold you pray:
 If I come not betyme of day
 Whan ye se tyme, to mete ye wend, *see it is time*
 For I wote neuyr how long I lend.'
 'Sir, she sayd, 'God you spede.'
 770 He kyssyd hyr and forthe he yede.
 Ipomydon callyd his master than,
 Sir Tholomew that noble man.
 'To my hostage ye go by nyght. *lodging*
 My white stede loke he be dight,
 775 And *with* the armure hedyr ye bryng
 Tomorow or the day spryng. *before*
 Hye you oute at þe castelle yate, *Haste*
 And frome all syght kepe you allgate.'
 Ipomydon went to þe portere *completely*
 780 And prayd hym, if his wille were,
 The yate myght by opyn or day.

1.779 portere] MS crossed out and replaced with porter by second hand

- Pe porter grantyd hym & toke hym þe key, *gave*
 And at þe fryst cokke roose hee. *the earliest cock crowing*
 Furthe he went *with* greyhondis thre;
 785 In a lesshe he dyd them do, *leash*
 And blew a grete horne also.
 He blew lowde and shoke it wele,
 That it ronge all þe castelle.
 The maydenys to þe Quene gan say,
 790 'Youre lemman gothe to wynne þe may!'
f.65r The Quene answerd *withoute* lettynge,
 'All men konne not of iustynges.
 Thoughe he kanne not of suche dedys,
 He may be gode at other nedys.' *times of trouble*
 795 Ipomydon is to Tholomew gone,
 And toke hym hys houndis euerychon.
 He prayd hym, as his maister dere,
 To note theyme wele in all manere,
 And *with* the flesshe kepe theym in place,
 800 There þat theyre stevyn sette was. *meeting*
 He sayd, 'God spede þe, lord dere!
 Thereto I shall do my deuere.' *duty*
 Ipomydon went forthe, and his page,
 Till he came to an ermytage. *hermitage*
 805 He lokyd forthe and byheld:
 Many a knyght he saw in feld;
 Iche to other fast gan ryde
With grete sperys on iche syde.
 He toke his spere anone ryght,
 810 And lepte on his stede so light.
 In he come amonge hem alle,
 Throw the clowdis as he had falle.
 The fryst knyght he gan to ryde
With a spere þat wold abyde. *face him in combat*
 815 In myddis the sheld he sette his spere,
 That hors and man he gan downe bere.
 Anothir knyght he mette also,
 That his bakke tobrast in two.
 The thryd he sloughe *withoute* lettynges,
 820 The fourthe wente into þe same rynges. *came into the same*
 There was no knyght þat he mette */jousting ring*
 Pat wold hys spere on hym sette,
 But if his spere all to brakke *And*
 He wold hym to þe ground shake.
 825 The lady lay ouer þe castell walle
 And byheld þe iustis alle.
 She sent speres white and blake

- f.65v To all men þat wold hem take.
Iason she sent vnto þe knyght
830 That in white harneise was dight,
To bere hym sperys at his nede.
She thocht hym worthiest of dede,
And every man till othir gan saye,
He was þe manlyest there þat day.
835 Than all þe peple homeward went,
And Iason to þe knyght hym bente, *bowed*
Praying hym, as lord dere,
'Come home here to thyne owne manere, *estate*
For wele I wote thou shalt be kyng,
840 The whiche is gretly to my lykyng.
'Iason,' he sayd, 'God þe for yelde
Thy grete servyce today in þe felde
That þou hast done me in þis place.'
Iason merveyled of þat case.
845 'Sir,' he sayd, 'for charyte,
What man be ye þat knowith me?
It were merveile but I þe knew.'
'Somme tyme þou were my felow trewe.
I am,' he sayd, 'þe strange squyere
850 That servyd my lady þis endris yere. *formerly*
Grete hyr wele on all manere;
This day for hyr I haue bene here,
But lenger dwelle here may I noght.
Suche tithyngis to me is broght
855 Home frome myne owne contre,
And forth I most as I telle the.'
'A, Sir!' he sayd, 'art thou he?
For God þat dyed vppon a tree
Come now & *with* my lady speke,
860 Or ellis I wote hyr herte will breke,
For and she knew þou went away
She lyveth nevir tomorow day.'
'Thou shalt, Iason, vndirstond,
I wold not tarye for all þis land.'
865 He toke his leve and went his way.
Iason to þe Quene gan say
Word for word euerydele:
- f.66r 'The strange squyer grette you wele!
He was þat ylke whyte knyght *same*
870 That in þe feld so richely was dight.'
This lady to hyr chambre ys gone,
A sory woman was she one.
Vppon hyr bedde she gan downe falle

- On swoune afore hyr maydens alle, *in a faint*
 875 And whan she roos of swounynge
 Hir handis fast gan she wrynge.
 'Allas!' she sayd, 'What I was wode, *mad*
 A witteles thyng and cowde no goode.
 My witte myght haue *seruyd* me
 880 That suche a man doughty most be.'
 But yit she trowyd in hyr thocht, *trusted*
 So lightly wold he leve hyr noght.
 That was hyr comfort most in care,
 And ellis she had hyr self forfare. *destroyed*
 885 Ipomydon to his maister *camme*;
 He found hym and his houndes anone.
 Plente of flesshe had he caught.
 Hors and harneyse he hym bytaught
 And eyther passyd to theyr inne.
 890 Ipomydon the flesshe toke *with* hym.
 Byfore the Quene he ganne it bere
 As she was sette at hyr sopere.
 'Madame,' he sayd, 'my lord þe Kyng
 Hathe not þus sped *with* hy[s] iustyng.'
 895 All the halle that þere were in same
 At hym they loughe & had game.
 Ipomydon went to his mete;
 Faste he brake & faste he ete,
 For he had fasted all þat day,
 900 Suche a lykynge he had in pley. *delight*
 As they satte at there sopere,
 In comythe the Kyngis messyngere.
 Vppon his knee he hym sette,
 And þe Quene feyre he grette.
 905 To hyr sent word hyr lord þe Kyng,
 How they had done at þe iustyng.
 Tho askyd þe Quene anone right,
 'Was there any *with* Companyus dyd fight,
 f.66v That was so doughty in þe felde,
 910 Outher *with* spere or *with* shelde?'
 'Ya, Madame, so mot I thee,
 Ther was come worthe suche thre.
 In white armure he was dight,
 In all þe feld was none so wight,
 915 But if it were my lord þe Kyng,
 For he is passand in euery thyng.'
 The Quene asked, 'What was hee?'
 The messyngere sayd, 'So mot I the, *As I may prosper*

1.886 houndes] *MS written in the margin, to replace sonnys which is underlined with deletion marks*

1.889 theyr] *MS superscript by second hand, replacing crossed out hyr* 1.894 hy[s]] *MS hyr*

- At þat tyme knew hym no man.'
- 920 Thar byspake Ipomydon
 And sayd, 'Messyngere, I the pray
 Vnto my lorde þe Kyng þou saye
 That my good whyte greyhound
 Hathe sleyne more dere and broght to ground
- 925 Than wold hys haue done todaye.'
 Ipomydon to þe Quene gan saye,
 Praying he moste þe Kyng *somme* bere,
 To wete þat he was no lyere.
 The Quene ys to hyr chambre gone,
- 930 Thedir ledithe hyr Ipomydon.
 He prayd leue on þe morow to play,
 As he had done þat othir day;
 The Quene hym grauntyd curtessly.
 To hys maister he dyd hym hye,
- 935 And prayd hym sone and anone *soon / at once*
 To his ostage þat he shuld gone, *lodging*
 And brynge hym his rede stede,
 'Foryete noght þe same wede!', *clothes*
 In the place þat they were ere,
- 940 And þat he shuld be erly there.
 Full erly roos Ipomydon,
 His horne, hys greyhond he toke þan.
 He blew it lowde & wele gan shake,
 That all þe maydens þo gan awake.
- 945 Than sayd all þat were þereinne,
 'Your *lemman* gothe þe mayd to wynne!'
 The Quene answeyrd, as she dyd ere,
 'He may more wynne þan he were þere.'
- f.67r* The Kyngis messengere forthe went
- 950 And toke hym hole his present;
 Euery word þe Kyng he tolde.
 Than seyde þe knyghtys þat were bolde,
 'Allas, þat suche a knyght shuld leve, *live*
 But he to manhode wold hym yeve.'
- 955 Ipomydon to his maister wente,
 His armure & his stede he hent, *took*
 Þe rede greyhound he toke hym right. *gave*
 That day he prayd hym do his myght
 And in þat place kepe þe fleshe,
- 960 *With* þe greyhoundis in þe lesshe.
 Forthe he went in þat stounde, *at that time*
 And to þe ermytage he came sound.
 Into þe feld he lokyd þanne;
 He saw many an armyd man.
- 965 Hym he armyd and forthe gan ryde.

1.954 'Who does not dedicate himself to knightly deeds.'

- Faste they iustyd on euery syde,
 And euyr byheld þe lady bryght,
 If she myght se þe whyte knyght,
 For she on hym non eye myght caste;
 970 She thocht hyr hert wold tobreste.
 Iason þat day was made knyght,
 And richely in þe feld was dight.
 Ipomydon this case he sawe,
 Pat Iason was knyght his owne felawe.
 975 To hym he prekyd faste in hye, *spurred his horse*
 Whan he shulde mete he rode hym by.
 That day he taught hym so to done,
 That worthely he wanne his shone. *proved himself*
 But Ipomydon, as I you saye,
 980 Many a knyght he fellyd þat day.
 So many sperys he brakke onsondre, *in two*
 That all folke on hym had wonder.
 They sayd there nas in all þat lande *was not*
 Noon so manly man of hande,
 985 For all they sayd þo full tyte, *readily*
 The rede was better þan þe white.
f.67v And so he bare hym þat daye
 That knyghtys wexe wery of his playe.
 Whan euery knyght to hys inne gan ryde
 990 Sir Iason dyd *with* hym abyde
 And sayd, 'Syr knyght, God þe foryelde
 Thy grete helpe today in þe felde.
 Thrughe the the more loue þat I wanne, *you / praise*
 That more desyre I ne canne.
 995 I wote þou shalt be lord here,
 For I know noon þat is þi pere, *equal*
 Saffe yistryday the whyte knyght,
 But he is oute of lond dight.' *except / gone*
 'Nay Iason, my trew fere,
 1000 Thou shalt se þat I am here.
 But grete wele my lady dere.
 For hyr today haue I bene here,
 The whiche I say *withouten* fayle
 Will me torne to grete travaile,
 1005 And many an hors ryde to dede
 Or I come there þat me most nede,
 For all my lond I lese for ay, *evermore*
 But I be there by a certeyne day.'
 Iason sayd, 'Syr, mercy,
 1010 And thynke vppon my lady,
 For & ye passe hyr þus froo

- For sorow she wille hyrselfe slo.'
 Ipomydon sayd, 'By Heuyn Kyng,
 At this tyme I will not lynge, *stay*
- 1015 But grete hyr wele & haue gode day,
 And I shall come whan þat I may.'
 Sir Iason passyd forthe in hyee
 And this tale tolde to the lady:
 'The rede knyght and þe whyte ys one,
- 1020 But forsothe now ys he goon.'
 Than sory was that swete thyng,
 And efte she felle in mornynge, *thereupon*
 But she bethought hyr as she dyd are, *previously*
 And ellis she had hyrselfe forfare. *otherwise / destroyed*
- 1025 Ipomydo[n] to his maister yede,
 And toke his armure and his stede.
 He toke the flesshe and þe greyhound
f.68r And gan to go toward the towne;
 His hors he had and his huntyng wede.
- 1030 Anone in to þe halle he yede;
 Byfore þe Quene the flesshe he leyd.
 'Here ys my dayes iorney he sayde.' *work*
 At hym they loughe and made glad chere.
 The Quene went to hyr sopere,
- 1035 And hyr leman sat hyr by.
 The Kynges messengere come in hye,
 And sayd þe Kyng grete hyr wele;
 The iustis he told hyr euerydele.
 The fryst word þe Quene gan say:
- 1040 'Come þe white knyght there today?'
 'Nay,' he sayd, 'By God allmyght,
 But there was a noble rede knyght,
 The whiche all men þat gan hym see
 Said þat he was bettir þan hee.'
- 1045 Ipomydon sayd to þe messengere,
 'Recomand me to my lord so dere,
 And say that Gager my rede greyhounde
 Moche dere hathe broght þis day to ground.
 I had more ioye at hys rynnynge
- 1050 Than to stand & stare to se þe iustyng.'
 'Madame,' he said, 'so God me amend, *so help me God*
 Of youre game I rede ye hym send.' *advise*
 'Sir,' she said, 'as ye thynke beste,
 Fare wele for now I go to reste.'
- 1055 Vnto hyr chambre she went þan.
 Byfore hyr come Ipomydon.
 Ones of leue he wold hyr praye, *At once of leave*

- He wold not hunte *after* many a day;
 She hym grantyd of his bone. *request*
 1060 To his master he went sone.
 He yede and fette *withoute* lakke *fetched*
 Stede and harnesse þat was blakke.
 He knew þe way at þe beste,
 Where they shuld mete in þe foreste.
 1065 The messyngere come vnto þe Kynge.
 Hys present feyre he dyd hym brynge,
 What he shuld sey forgatte he noght.
 The Kynge of hym wondir thoght,
 f.68v And in his hert had grete pyte,
 1070 So goodly a man as was hee,
 That euyr he was so lytell of *prise*, *of such little honour*
 And therto full of cowardise.
 Whateuyr they thoght in here hert,
 Many of them he made to smerte. *he caused pain*
 1075 Latte hym go, God hym spede,
 Till eftesone we of hym rede. *read*

- I**pomydon rose erly there,
 As he was wonte to done ere.
 Forthe he rode blowyng his horne,
 1080 That all the maydens gan hym scorne
 And sayd, 'Your leman gothe to playe,
 For he wille wynde vp all todaye.'
 The quene hem blamyd wondir faste;
 Hyr hert to hym was somewhat caste.
 1085 To hys master he went in hye
 And prayd hym full hertely
 To take more dere yf he myght
 Than he dyd þe tother day light.
 Anone his hors he gan dighte
 1090 And rode to þe feld forthe ryght,
 Armure blak lyke the stede.
 To þe ermytage forthe he yede.
 Anone his stede he bestrode,
 Amonge hem all in he rode.
 1095 He was sone warre of a knyght *aware*
 That in rede atyre was dight.
 'This rede knyght was here yisterday,
 He iustid for þat feyre may.
 There was none bare hym so feyre;
 1100 Of Calabre he wille wynde þe eyre.'
 The lady lay on toure on hye,
 The rede knyght full sone she see.

l.1102 rede] *MS written in the margin by the original scribe, but crossed out by the second hand and replaced with ried. Both rede and ried replace ryght*

- She wende it were þe strange squyere
 Pat she hopid shuld be hyr fere.
- 1105 Her purpas was to hym to wende
 Whan the iustes come to ende,
 And brynge hym *with feyre manere*;
 To hyr was none so leffe ne dere.
- 1110 The rede knyght anone in rode.
 The blake toke a spere in honde,
 To iust *with hym* he thocht in londe;
f.69r And eyther *with othyr* sone they mette
 In myd the sheld the stroke they sette.
- 1115 The blak knyghtes spere was stiffe and stronge,
 And there *with* he gan fast thronge
 The knyght and stede *within* a stounde,
 That they lay bothe vppon the ground.
 Ipomydon toke þe rede stede;
 1120 To hys men he gan hym lede.
 Than come forthe *Sir Caymys*,
 A proude knyght & a daynous.
- 1125 *With* a spere þat welle wold laste,
 Knyght and hors downe he caste.
 Sir Caymys horse he toke in hye,
 The rede knyghtes he sette hym bye.
 Sir Campaynus hym faste byhelde;
 1130 He thocht to iust *with* hym in felde.
 Hys thocht was to wynne þe maye,
 But he fayled foule of his praye.
- 1135 Bothe they were stiffe and stronge,
 Pey liste to ryde, þey taryed not longe.
 And eyther of theym toke a spere;
 Campaynus þoght hym downe to bere.
 In mydde þe place þe knyghtes mette;
- 1140 Ipomydon so Campanus grette,
 That knyght and stede in þat case
 Felle on hepe in mydde þe place;
 The blake knyght toke hys stede goode.
 The kynge thereof began to wode,
- 1145 That his knyghtes bore downe were.
 He folowyd þe knyght *with* a spere;

*companion
purpose*

beloved

scornful

prize

wanted

field

anger

- He had thocht to done hym harme,
 For he smote hym throw þe arme.
 Ipomydon *with* þat stroke abrayde, *started up*
 1150 And to þe kynge þus he sayde,
 'As þou arte kynde, gentille and free,
 Abyde and iuste a cours *with* me, *charge*
 And I foryiffe þis vilanye.'
 The kynge sayd, 'Therto grant I.'
f.69v Full fayne he wold haue bene away, *gladly*
 But for shame he sayd not nay.
 The kynge and he in place þey mette.
 The blake knyght suche a stroke hym sette
 That kynge and hors downe he caste,
 1160 That hym thocht hys nekke tobraste.
 The Kynges stede he ledde away,
 Pat euery man to other gan saye,
 'He may wele be kynge of londe,
 For the doughtyeste man of hand
 1165 That any man sawe euer ere.'
 And so sayd all þat there were.
 They gaffe hym þe gre of felde *tournament victory*
 For þe doughtyest vndyr shelde.
 Herawdis discryued hys arme blake *described*
 1170 And sayd in þe world was not his make,
 And they sayd *withoute* lettyng
 He was worthy to be kynge.
 Whan euery man homeward gan draw,
 Iason went to his felawe:
 1175 'Come home, Syr, I you pray,
 To youre owne I darre wele say.
 Ye shal be made kynge of lond
 For þe doughtiest man of hand.
 Thou hast no pere I darre wele say,
 1180 So sayd all þat were here today.'
 'Iason,' he sayd, 'God yeld it the,
 The grete honoure þou proferist me.'
 Iason sayd, 'If your willis bee,
 What ar ye þat knowis me?'
 1185 'Somme tyme I was þi felaw dere,
 Pat callyd was þe strange squyere.
 I haue bene þese three dayes,
 But now no lenger dwelle I maye.'
 'For Goddis loue,' sayd Iason there,
 1190 'Come brynge my lady oute of care
 And comferte hyr in all thyng,
 And thynke also ye shal be kynge!'
 He sayd, 'Iason, þi wordis þou spare.
 That wold me torne to myche care.

- 1195 I haue dwellyd here to longe,
f.70r The whiche will cause me travaile stronge.
 Recomaund me to hyr anone righte,
 For I must travaile day & nyght.'
 He toke hys leve & forthe ganne fare.
- 1200 Iason tornyd home full of care,
 & whan he come into the halle
 He tolde þe lady what was byfalle,
 The blak knyght was þe squyer stronge
 That had dwellyd *with* hyr so longe,
- 1205 And how he wanne hyr *with* his hand,
 'But he is passid oute of pis lande!'
 The lady mornyd & was full woo,
 And thocht hyr hert wold brest on two,
 But yet she trowed in hyr thocht
- 1210 So lightly wold he leve hyr noght,
 Sithe þat he had *withoute* fayle
 For hyr loue so grete travaile.
 Ipomydon forthe is goone
With his stedis euerychone.
- 1215 He fonde his master *with* flesshe inoughe,
 Hovyng vndir the grene wodde boughe. *Laying in wait*
 He toke hym þe stedis euerychone
 And to his inne he bad hym gone.
 He toke his houndis & his horne,
- 1220 And leyd the flesshe hym before.
 Byfore the quene he it leyd
 And in his game þus he sayd:
 'Know ye any at þe iustyng
 Hathe wonne halfe so myche thyng?'
- 1225 The quene as she was wonnt to done
 To hyr soper she went sone,
 And hyr leman hyr byforne.
 Scantly had þey the mete corvyn, *carved*
 Pat in comyth þe kyngis messyngere
- 1230 And grette þe lady in thys manere:
 'Wele you gretþe my lord þe kyng.
 He byddythe you for anythyng
 That ye be tomorow erely
 At þe chalenge of þe lady.' *claiming*
- 1235 The quene than ganne saye,
f.70v 'Hathe the rede knyght wonne hyr today?'
 'I say, Madame, so God me spede,
 The rede knyght hathe lost his stede. *God give me success*
 My lord þe kyng hathe his also,

- 1240 Campaynnus, Caymes, and othr mo.
 The blakke knyght hathe wonne hem alle;
 Moche honoure to hym ys falle.'
 Than byspake Ipomydon,
 'Bettyr is on huntynge to goone
- 1245 In the forest, so God me spede,
 Than þus lyghtly to lese a stede.
 Wherefore, messyngere, I þe pray,
 In my byhalfe þat þou say
 When þou comyst to þe kynge.
- 1250 Grete hym wele in all thyng
 And say my blak greyhound Gilmyn
 Today hathe bore hym welle & fyne,
 For he hathe take wild bestis,
 The grettest þat was in þe foreste,
- 1255 And therefore, Madame, if youre wil be,
 Sithe we haue so grete plente,
 Send hym somme while we may.
 He wille it quyte another day.' *repay*
 Ipomydon was sore travailed
- 1260 In the gamys þat he had.
 Hys arme vnstoppid; þe blode gan falle
 Vppon the tabyll afore hem alle.
 Than sayd þe quene, 'My leman dere!
 How ar ye hurt, on what manere?'
- 1265 'For sothe, Madame, I shall you say,
 I lette renne at a dere todaye.
 My palfrey I prekid aftir so faste
 That he stumblyd and me downe caste.
 At þat tyme I toke this harme;
- 1270 A stubbe smote me þrow þe arme, *broken branch*
 And þat was for I shuld saye
 The gree of þe feld I had todaye.' *victory*
 So they laughyd at hym þat nyght
 That somme myght not sytte vpryght.
- 1275 The quene sayd, 'My leman hende,
 Tomorow wille we togedyr wende
 And see who hathe wonne þe may.'
 Ipomydon answerd and sayd, 'Naye,
 Sithe I was not at þe iustyng,
- f.71r* I wille not be at þe chalengynge.
 But one thyng, Madame, I you pray,
 Delyuere my mayde to me þis day,
 For suche tithyngis is come to me
 That I muste home to my contree,

1.1244 to] *MS superscript with caret by second hand* 1.1246 *MS An underlined with deletion marks at start of line* 1.1253 wild bestis] *MS many a beest written in second hand above wild bestis, which is crossed out*

- 1285 And I shall be bothe day and nyght
 While þat I lyffe your owne knyght.'
 The quene sayd, 'Dwelle here stille!'
 To lette hym go she had no wille.
 He toke his leve at þe lady
- 1290 And at þe maydens þat stode hyr by.
 His owne mayde þat was so bryght
 To his ostage she went right.
 There she nyver come byfore,
 Sithe his stedis herborowed þere.
- 1295 He sette hym downe in þe halle;
 Hys oste to hym he lette calle.
 In to þe stable he hym ledis,
 There as stode his goode stedis,
 And sayd to hym, 'My frend dere,
- 1300 I wolde þe pray on þis manere,
 That þou my word vndirstand
 & this message take on hande.
 Thou haste herd speke of þe iustyng
 That hathe be for the lady yonge,
- 1305 And also of þe white knyght,
 The fryst day þat iustyd ryght.
 I was þat knyght þat stondythe þe by,
 And on this white stede rode I.
 Of þe rede knyght þou herd sey
- 1310 Þat iusted on þat othir daye.
 That same knyght, for sothe, I was;
 This rede stede I had in place.
 Vppon the þrydde day þou herde telle
 Of a blak knyght, how it byfelle.
- 1315 On this blak stede þat day I satte
 And all þese othyr on hym I gatte.
 Therefore, good syr, I the pray
 That þou do as I the saye.
 Aryse vp in the mornyng
- 1320 And go to þe maydens chalengyng.
f.71v Take this same white stede
 And a man dight in þe same wede.
 Vnto my lord kynge þou wende
 And grete hym wele as lorde hend.
- 1325 Sey, þe quenys leman, hys owne knyght,
 Sent hym þis stede and armour bryght.
 The fryste day he rode thereon there;
 He wote wele how he hym bare,
 And say þat wele wouchesaffe I wolde,

vouchsafe

ll.1329-30 'And tell [the king] that I would graciously give him [the horse], even if all its hairs were made of silver and gold.'

- 1330 Thoughe euery here were syluer and golde. *hair*
 Take þe rede stede *with* þe armor clere
 And grete wele my lady dere,
 And say, hyr leman & hyr knyght
 Sent hyr þis stede & armour bryght.
- 1335 Take þe armour and þe blak stede,
 To Sir Campanus þou hym lede.
 Take here þe kyngis owne stede;
 To the eyre of Calabre þou hym lede,
 And all togedyr he gan hym saye
- 1340 How he shuld present þe fayre may.
 'Campanus stede þou take anone
 And lede hym to Sir Iason.
 This othir rede stede, *withoute* drede,
 I to þe yeve for thy mede.
- 1345 On hym þou shalt before ryde,
 And all these othyr be þi syde.'
 He taught hym or he went away
 On what wise þat he shuld say,
 And for the herbegage of his stedys
- 1350 He yaff hym xx li to medes. *lodging*
 The burgeyse held vp his hand *twenty pounds*
 And thankyd God þat he hathe found, *townsman*
 'Of Calabre, I wote, who shall be kynge.
 Now am I glad of my herbowrynge.
- 1355 I shall make youre presente
 Right gladly *with* good entente.'
 The burgeyse toke þe stedys þanne;
 On euery stede he sette a man.
 On the thre þat þe knyghtes were,
- 1360 Men armyd in all hyr gere.
f.72r Forthe they went *withoute* lesyng
 Toward þe maydens chalengyng.
 Sone they come to þe cyte;
 There lordis were grete & plente.
- 1365 Sone the lordis dyd theyme see,
 There they satte in companye.
 They had wondyr of þe stedys
 And of þe men in dyuerse wedis.
 The kynge knew þe burgeyse at alle;
- 1370 Anone to hym he lette hym calle,
 'Whose be those stedis þat be so stronge?
 Myne I know welle hem amonge.'
 'Sir, *with* youre leue, stille ye sytte
 & the troughe ye shall wet[t]e. *truth / know*

l.1355 make] *MS* k by *second hand* replaces d l.1374 wet[t]e] *MS* wettee f.72r] some illegible marginalia in top right corner of folio

- 1375 The quenys leman, Syr, iwis,
 Grettythe þe wele *with* ioy & blysse
 And sendithe the this whyte stede,
 & *with* hym þe same wede
 That he rode on the fryste day;
 1380 Hym to take he wolde you praye.
 Wouche hym saffe on you he wolde,
 Thow³ euery here were syluer & golde.
 He prayd God kepe you hole & sounde
 For þe beste lord þat euyr he fownde.'
 1385 To þe quene he wendithe there:
 'Wele you gretith your leman dere.
 This rede stede þat is so swyfte
 He prayeth you take hym of his gifte.
 On you he woucheþ saff be Seynt Martyn,
 1390 Though euery here were syluer & gold fyne,
 For his lady gode and trewe,
 And þe curteyseste þat euer he knewe.'
 To Syr Campanus forthe he went:
 'The quenys leman, Syr, you sente
 1395 This blak stede *with* þe atyre I say
 þat he rode on þe laste day.
 He prayes you ye wold hym take,
 For a doughty knyght by Goddis sake.'
 To þe mayde he wente there
 f.72v And grete hyr on this manere:
 'The strange squyer hathe you sent
 Thys ilke stede to present. *same*
 He stale hym nat, he bad me say,
 He wanne hym vppon the light day,
 1405 And if ye leve hym not bydene
 He bad yow axe þe kyng, youre eme;
 And hold vp that ye haue hight,
 To take no man but he were wight.'
 The kyng sayd, 'I felt full wele
 1410 How he bare hym euerydele.
 Of his dedis I am full sore;
 Suche a stroke I bare neuer are.
 I darre wele say, by Goddis myght,
 That he is a doughty knyght,
 1415 *Withoute* boste stalworth of hand,
 A queynter knyght is not in land.'
 Sir Campanus spake wordis þan
 And sayd, 'He is a doughty man.
 To iuste he lette as were ferd, *afraid*
 1420 But foule he hathe oure eyne bleryd.'
 The burgeyse to Iason sayd þus: *hoodwinked*

- 'This stede aught Sir Campanus.
 He sent hym the for hys fere,
 To loke wele to his lady dere.'
- 1425 To Sir Caymes gan he say:
 'He gretyth þe wele by me today.
 He wold haue sent you stedis mo,
 But he had none he myght forgo.
 This rede stede he gaffe to me,
- 1430 Hys messyngere for to bee,
 And for the harbegage of his stedis
 He yaff me xx li to medis.'
 All they sayd there they stode,
 He was come of gentill blode.
- 1435 Than sayd þe eyre of Calabre bright,
 'Help to gete me þat gentill knyght.
f.73r But I hym haue þat in feld me wanne,
 For sothe I shall nevir haue man.'
- 1440 'His he stolyn th[u]s away
 And broke my ladyes boure, þe quene,
 And ledde away hyr mayden shene.
 Worthe I nevir glad ne fayne
 But I brynge theym bothe agayne.'
- 1445 The kynge was bothe curteyse & gente
 Full goodly he reseyyved his present.
 Hertely he thankid þe gentill knyght
 And sayd in lond was none so wight.
 He yaff þe burgeyse for his message
- 1450 An c li to herytage. *hundred pounds as a gift*

- B**ut Ipomydon forth is gone,
 And his men euerychone.
 His messyngere he lefte stille there
 To brynge hym thithyngis if any were,
- 1455 In suche manere as they felle;
 What they were he shuld hym telle.
 Ipomydon come by a foreste.
 A while he thocht there to rest;
 He was forwakyd & all werye. *sleep-deprived*
- 1460 To hys men he sayd on hye,
 'Slepe I muste *withoute* fayle,
 For I am wery for travayle.'
 He layd his hede on his mayden barme
 And felle on slepe, he thocht no harme. *lap*
- 1465 He had not slepyd but a while,
 Not the space of a myle.

- The mayden sawghe forthe comynge
 An armyd knyght faste rydyng.
 She woke hyr lord & bad hym ryse,
 1470 For hyr hert bygan to gryse. *quake*
 Than come forthe Caymys full stoute;
 To hym he spake wordis proude:
 'Traytour!' he sayd, 'Þou dydist dishonour
 Whan thou brakkist þe quenys boure,
 f.73v And toke hyr mayden and my stede.
 Agayne to courte I will þe lede!
 Aryse, traytour, I byd the,
 To court þou shalt agayne *with* me.'
 Ipomydon hym answerd now,
 1480 'To courte I darre as wele as thou,
 But for the torne I nylle, *I will not return*
 Not bot at myne owne wille.
 For his loue þat vs dere bought,
 Sithe I haue haste, lette me noght.'
 1485 Caymys than gan to hym sayne,
 'Wilthow nyllthow, þou shalt agayne,
 Or right here þou shalte abyde.'
 Ipomydon sterte vp that tyde; *moment*
 Anone, he worthyd vpon his stede, *mounted*
 1490 They rode togedyr *with* good spede.
 Ipomydon vnhorsyd Caymys tho
 That his arme braste in two.
 He bad hys men take his stede
 And lette a wors hors hym lede.
 1495 In his sadille þey sette hym bakwarde
 And bound hym faste *with* a cord.
 To the tayle was turnyd his visage;
 They bad hym lerne a new vsage. *face*
 Thus Caymys rode toward þe towne, *technique*
 1500 Whan he had lost all his renoune.
 His hors hyeth hym homeward to fare,
 The master also *with* moche care;
 His hors to þe courte hym broght.
 The kynge euyr on Caymys thocht
 1505 And sayd he wald not go to bedde
 Tille he wiste how þe knyght spedde.
 The hors broght Caymys to þe yate;
 The porter lette hym in there atte.
 Iason the hors in gan brynge
 1510 And ledde the knyght byfore þe kynge.
 The kynge askyd, by Goddis payne,
 Iff he had broght the knyght agayne.
 f.74r Anone he answerd to the kynge,
 And tolde hym hys myslykynge. *trouble*

- 1515 Thoughe all þe knyghtis in the halle
 Come to hym, bothe grete and smalle,
 He wold of theyme yiff no thyng,
 'But if it were of you, Syr Kynge.'
 Than they loughe all in same
- 1520 And at his harme had good game.
 There was none in that place
 But they were glad of þat case.
 Thus Caymys hathe his *seruyce* quytte, *carried out his task*
 And of Ipomydon here is a fyttē. *passus*
- 1525 **I**pomydon held forthe his way;
 Full glad he was of his iorney.
 He saw grete folke agayn hym ryde, *toward*
 The whiche had sought hym wondir wyde,
 For to brynge hym new tidyngis
- 1530 That dede was his fadir the kynge,
 Of whiche tithyngis he was wo,
 But he may not agayne God do.
 Throughe his lond he went rydyngē.
 All they honoryd hym as kynge,
- 1535 And whan he come in to þat stede *place*
 That the kynge his fadyr was dede,
 Throghe that land he lette crye
 That all men shuld thedir hye,
 Prestis and klerkis of euery towne,
- 1540 Byschoppis, erlys and barowne.
 There he made an entyrement *funeral*
With many messes *with* good entente. *Masses*
 An ersbyschope beryed his fadir dere,
 Prechyngē there was of many a frere, *friar*
- 1545 Pore men þat sat vpon þe ground *Poor*
 Were delyd of many a pownde. *given*
 A grete feste there was dight
 For erlys and for many a knyght;
 All men þat wold thereof take
- 1550 Had mete there for Goddis sake.
f.74v Whan this feste was brokyn vp,
 Euery man his leve tuke
 And went hyr way as I you telle.
 Ipomydon thoght at home to dwelle.
- 1555 His modir and he dwellyd in same,
With moche myrthe, ioye and game,
 Tille it befelle vpon a day,
 The quene to hyr sonne gan saye

1.1536 fadyr was dede] *MS* fadyr followed by caret, was written at the end of the line, preceded by caret 1.1546 Were] *MS* Wele

- In pryuyte and in counselle: *secrecy / confidence*
- 1560 'Thou hast a brother *withouten* fayle,
 Preuely gotten was me vppon
 Or I was weddyd to any man,
 But hastely he was done fro me.
 I note yf he alyffe bee, *I do not know*
- 1565 But he me sent þis endyr yere *recently*
 A riche ryngge of gold full clere, *gleaming*
 And euyr he any brother had
 I shuld yeffe it hym he bad,
 Pat where he come amonge hye or lowe,
- 1570 By that ryngge he shuld hym knowe.
 Tha[n] take thys ryngge, my sonne, of me.
 In what contre that he bee,
 Wh[o] that knowith this ylk ryngge,
 He ys thy brothyr *withoute* lesyngge.'
- 1575 The ryngge he toke of his modyr,
 And trustid wele to know his brothir.
 Thus they *partid* in þat place,
 But aftir, *within* a shorte space,
 To hym come his baronage
- 1580 That were men of grete parage. *high rank*
 There entente is to crowne hym kyngge,
 But his thought was on other thyngge,
 For crowne wold he none bere.
 He wold be more assayed ere, *tested*
- 1585 In othir londis ferre and nere,
 Of his strenghe and his powere.
 He had an eme was stiffe and stronge, *uncle*
 Of myddille age to lyve longe.
 Sir Pers of Poyle was his name,
- f.75r Men he distroyed that dyd shame.
 Byfore his baronage, I vndirstand,
 Ipomydon sesyd hym in his lande, *put in possession of*
 And yaffe hym the profyte for his sake, *use*
 Tylle þat he the crowne wold take.
- 1595 Turne we now all the matere,
 And speke we of Calabre the eyre.
 A duke dwellythe Calabre be syde,
 A stoute man and of grete pryde.
 He was myghty and of grete powere;
- 1600 Men dred hem bothe ferre and nere.
 His name was Duke Geron;
 Of Sesseny lond he was baron. *Sicily*
 This doughty duke herd saye,
 The eyre of Calabre was suche a may;
- 1605 Messengeris he sent anon

1.1571 Tha[n]] MS That

1.1571 take] MS superscript in second hand

1.1573 Wh[o]] MS Wha

- Vnto Calabre for to gone.
 He sayd he wold haue hyr to wyffe,
 If she wold *withouten* stryffe,
 And in case she wold not soo,
 1610 'I shall make hyr moche woo,
 For I shall distroye hyr landis alle,
 Hyr men sle bothe grete and smalle,
 Hyr castelle breke and hyr toure.
With strenghe take hyr in hyr boure,
 1615 Lesse than she may fynde a knyght *Unless*
 That for hyr lond *with* me darre fight.'
 Forthe went the messyngere
 And told þe lady this matere.
 The lady answerd ryght sone,
 1620 And sayd she wold neuyr haue none,
 'But hym þat me wanne. So God me saffe,
 Othyr husband wille I none haue.'
 This messyngere his erand gan sayne,
 And homeward he went agayne.
 1625 He tolde the duke of his answeye,
 And anone he bygan grete were,
 For grete power gadryd he *gathered*
 To wynne þis mayde þat was so free.
 Ipomydon his messyngere herde,
 1630 Of this tithyngis how it ferde.
 To his master he went sone
 And told hym bothe all and *somme*.
 f.75v Whan he that herde, Ipomydon,
 Than was he a sory man
 1635 That he ne myght *with* that duke fight,
 The whiche was holden so noble a knyght.
 Right vnsemely, on queynte manere, *peculiar*
 He hym dight, as ye shalle here.
 A barbor he callyd *withouten* more
 1640 And shove hym bothe byhynd & byfore, *shaved*
 Queyntly endentyd oute and in, *Cleverly indented*
 And also he shove halfe his chynne.
 He semyd a fole, þat queynte syre,
 Bothe by hede and by atyre.
 1645 Armure he toke þat was rusty
 And horsyd hym on an old rouncey. *pack horse*
 An helme as blak as any panne, *saucepan*
 A crokyd spere he toke hym than.
 Whan þat he was thus dight
 1650 He semyd ylle a doughty knyght.

- To Sesseyne he went, as ye may here,
 Vnto the kynge, Mellyagere,
 And in his halle brak his spere
 Right as he wode wer.
- 1655 The tronchoune felle vppon þe bord; *staff / table*
 He faryd as he had bene wode.
 The kynge and quene laughid light
 And sayd he was a fole welle dight.
 'Fole, go to mete!' þe kyng gan say.
- 1660 The fole answerd and sayd, 'Nay,
 For yit I wille not ete *with* the,
 But thou a bone will grant mee: *request*
 The fryste dede of armys I wille haue
 Þat any man of þe wille craue.'
- 1665 'Fole, go to mete,' sayd þe kynge,
 'I grant the thyne askynge.'
 The fole yede to mete in hye,
 And tyed his hors fast hym bye,
 But or he rose fro þe borde
- 1670 Many men laughyd at his word.
 Into þe halle come rydyng a may,
 Oute of Calabre sothe to say,
 On a white mule byfore þe kynge;
 A dwerffe *with* hyr come rydyng.
- 1675 'Sir Kynge, my lady gretis wele the,
 And prayeth the for charyte
f.76r To helpe hyr in this mystere,
 Agayne the dukis powere.
 He hathe distroyed hyr landis alle,
- 1680 Right vnto hyr castelle walle,
 And bot if she haue helpe of the,
 She wille leue hyr landis & flee.'
 The kynge answeryd anone,
 And sayd, 'All my knyghtes ar gone,
- 1685 Campanus and other full bolde.
 Helpe my cosyn fayne I wolde,
 But they be all at a dede
 To helpe a lady oute of drede.
 In this world wote I no knyght
- 1690 That durst his one *with* hym fyght.'
 Vp sterte the fole anone.
 To the kynge he sayd full sone,
 'Loo, I am here, all redy dight,
 That darre *with* hym allone fighte.'
- 1695 'Sitte downe, fole!' the mayd gan saye,
 'Vs list to speke of no pleye.

l.1664 of þe wille craue] *MS* of þe wille haue, *the final word underlined with deletion marks and followed by craue*

- Indulge in your folly*
- Dryve thy folye where thow wille,
For no ioye haue I there tille.'
- 1700 The fole sayd, 'Be þou wrothe or glad,
Suche promyse of the kynge I had,
That I shuld haue þe fryst dede.'
The mayde turnyd and forthe yede.
The fole stert vp *withoute* delaye
And sayd, 'Syr Kynge, haue good day!'
- 1705 He lepyd on his hors there,
And sayd, 'Fare welle and haue gode yere.'
Somme sayd he was a fole welle dight,
Somme sayd he semyd a knyght
That is come fro ferre contre,
- 1710 Bycause he wold not knowyn be.
He prekyd his hors wondir faste;
The mayde he saw at the laste
As they rode by the way.
The mayde to the dwerfe gan saye,
- 1715 'Vndo my tente and sette it faste,
For here a while y wille me ryste.'
Mete and drynke bothe they had
That was fro home *with* them lad.
Bothe they dranke there of and ete,
f.76v But euyr the fole *withoute* sete
And morselle they nold hym caste, *would not*
Thoughe he shuld for hungre brest.
þe dwerfe sayd, 'We ar to blame!
Yiff þe fole *somme* mete, for shame.'
- 1725 'Not one morselle!' she gan say,
'For hungre shall dryue hym away.'
With that there come rydyng a knyght,
To hyr tente anone ryght.
'Come forthe *with* me!' to hyr he bad,
- 1730 'I haue the spyed sythe þou oute yede.
Thou arte my *lemman*, as I haue thocht.'
The fole sayd, 'þat leve I noghte.
She ys myne, I wille hyr haue.
Fro the I hope hyr wele to saue.' *intend*
- 1735 The knyght sayd, 'Fole, leve thy folye,
Or ellis þou shalt dere abye.'
The fole sterte to a tronchoune
þat bare vp the maydens pavilloun,
And smote the knyght on the crowne,
- 1740 That sterke dede he felle to ground.
He yaffe the dwerffe þe knyghtes gere;
To hymselfe he toke the spere.

- Vp they rose and forthe yede,
Till efte to ryste they had nede;
1745 They toke mete & made them glad.
To þe mayd the dwerf bad,
'Yif the fole somme mete, for shame!
He hathe sauyd you fro blame,
And thynke ye shuld haue be shent *ruined*
- 1750 Had he be oute of youre present.'
The mayde answeyrd hym anone,
'Byfore God, mete getteth he none.
It was but foly, I prayse it noght;
I wold he were fro vs broght.' *dumb luck
taken away from us*
- 1755 *With* that, there come another knyght.
The mayd he chalengid anone ryght
And sayd, 'Come forth, my leman dere!'
The fole sayd, 'Þou haste none here.
She is myne, and longe hathe bene.'
- 1760 *With* that þe knyght bygan to tene *anger*
And sayd, 'Fole, thou shalt aby
Yff þou speke more of þis folye.'
- f.77r* The fole sayd, 'I will not blyne. *stop*
If thou hyr haue, þou shalt hyr wynne.'
- 1765 *With* that he lepte on his hors lyght,
And eyther to other ganne hem dight.
The fole hym metithe *with* a spere,
That throughe the body he ganne hym bere;
The knyght was dede throughe þat dede.
- 1770 To the dwerffe he yaff his stede;
Forthe they buskyd hem anone.
To a place they thought to gone,
There they wold haue bene al nyght;
Þey myght no ferther for lak of light.
- 1775 They toke them mete and drynke gode spede,
Vnnethe they wold þe fole any bede. *Unwillingly / offer*
Right as they satte and made hem glad,
There come a knyght as þe deville hym bad -
He was the dukis brother Geron.
- 1780 All was blak þat he had on,
Bothe his hors & his wede.
To þe mayde he gan hym spede
And sayd, 'Sythe I fynd you here,
Ye shall be my leman dere.'
- 1785 The fole sayd, 'Nay, not so!
Anothir she hathe tane hyr too.
That am I that þou seest here;
If thou hyr bye she is to dere,' *buy / too expensive*
'Fole,' he sayd, 'Þou bourdist grete. *jest*

- 1790 *With* my spere I shall the bete!
 Hyr tyme foule had she spedde,
 If she shold lye *with* þe in bedde.'
 The fole sayd, 'Twyse I hir bought.
With thy chydynge þou gettest hyr noght.
- 1795 Iff thou hyr haue, þou shalt hyr bye
 A peny derrer þan euer dyd I.'
 There was no lenger to abyde,
 But eyther of theym to othyr gan ryde.
 The fole mette þe knyght soo
- 1800 That his bak braste on twoo.
With that stroke he hym sloughe,
 And his armur of he droughe.
 Anone he toke þe knyghtis stede,
 And armyd hym in his wede.
- f.77v Whan the fole was wele dight
 The mayde hym semyd a godely knyght,
 And trowyd wele fole was he none,
 By the dedis þat he had done.
 They layde hem downe to take hyr reste.
- 1810 The dwerf fulle sone slepyd faste,
 But the mayde wakyng laye,
 And on the fole thynkith ay.
 She demyd he was a doughty knyght,
 Wherefore to hym she gan hyr dight.
- 1815 'Sir knyght,' she sayd, 'slepe ye nowe?
 Ye are no fole, þat wele I knowe.
 Ye be a knyght doughty of hand -
 I know none suche in all þis land -
 And þe same knyght, so trow I,
- 1820 þat *somme* tyme wanne my lady.
 I trow full wele þat thou be he.
 Wilt thou hyr leve and wed me?
 Thou shalt be of grete powere;
 I am as ryche as is the eyre
- 1825 Off Calabre lond, *withoute* doute.'
 The knyght lokyd fast aboute
 And euyr more stille he lay,
 And herde hyr speke as I you say,
 & whan þat she had all sayd,
- 1830 He sterte vp in a brayde, *suddenly*
 And bygan for to rese *to rise*
 As he wold take hyr by the nese. *nose*
 Euyr the fayrer þat she spake,
 The fouler braydes gan he make. *outbursts*
- 1835 Thus he wrawled & wroth away; *roared / became angry*

l.1813: a doughty knyght] *MS* adoughty doughty knyght, *the second doughty crossed out by second hand*

- One word to hyr he nolde not say.
 Whan she saw it wold not be,
 'Sir knyght,' she sayd, 'for charyte,
 Trowest thou þou shalt not fayle
 1840 To helpe my lady in þis batayle,
 And *with* the duke Geron to fyght,
 As þou kyng Melliager hight?
 What shall I to my lady say,
 Whethyr will ye come or nay?'
- promised*
- 1845 'Tomorow, whan I þe duke see,
 Paraunter in suche plyte I may bee
f.78r That I wille the bataille take,
 And so it may falle I wille it forsake,
 For I am holdyn no thyngge you tille,
 1850 Noght but at myne owne wille.'
 The mayden turnyd homeward & thought;
 To his answeyre she coude sey noght.
 She bad þe knyght haue good day,
 And he bad, 'Fare wele, fayre maye.'
 1855 In at a preuy posterne gate
 By nyght she stale in there ate,
 And to þe lady she told sone
 What the fole had for hyr done,
 And that he comythe for hyr to fight.
- secret side door*
- 1860 This lady was a sorowfull wight,
 For on the morow þe duke *with* pryde
 Vnto the castelle gate gan ryde,
 But they were stokyn hym agayne.
With lowde voyse he gan to sayne,
 1865 'Come owte, leman, on feyre manere,
 I wille no lenger tarye here!
 Or ellys a knyght ye oute sende,
With me to fight you to deffende.'
 And as he stode þus talkynge
 1870 He saw a knyght come rydynge.
 A glad man tho was he,
 His brothir he wende it had be;
 It was not he, as ye shall here.
 He answerid þe duke on this manere:
- locked*
- 1875 'What art thou that makist þis crye,
 And at this gate so grete mastrye?'
 'I am,' he sayd, 'lord of here inne,
 For I am sekir þis mayde to wynne,
 And will so do or I hens gone,
 1880 That othir husband gettyth she none.'
 Ipomydon saide, 'Pat thou shalt mysse,
- wait*
Unless
such a threat
certain

- For all myne owne that lady ys,
 And full longe she hathe be soo.
 Therefore, I rede the hens goo,
 1885 I wille hyr deffend frome all men.'
 The duke answerd bitterly then,
 'Traytour!' he sayd, 'Þou art anothis.
 I wende thou haddist bene my brothir. *believed*
f.78v His stede thou hast, his armour too,
 1890 Thow hast hym slayne I trow also.'
 'That I hym slow I gayne say nocht,
 The so to *serue* haue I thocht.'
With that word, *withoute* lye,
 Fast togedir gan they hye,
 1895 That there sperys all to brast;
 They drowghe swerdis and faught faste.
 The lady lay in an hye toure
 And saw bytwene theyme all þe stoure,
 But she ne wist whiche for hyr did fight,
 1900 For they in lyke wede were dight.
 Gretter bataille myght none be,
 For neyther wold for othyr flee.
 They faught togedyr wondir longe,
 Þe bataille was bothe stiff & stronge,
 1905 That of there lyves neyther rought. *took heed*
 Ipomydon than hym bythoght
 He was in poynte to lese there,
 That he had bought wondir dere. *about to*
won with difficulty
 Hys swerd in bothe handis he toke -
 1910 It was sharpe as saythe þe boke -
 And hertely he dyd it vp lyfte,
 Amyd the crowne he yaff hym swifte.
 Thrughe helme & bassenet it raught;
 Hys crowne was shavyn at one draught. *helmet, rent*
skull / with one blow
 1915 The duke felt hym hurt full sore,
 He prayed þe knyght to smyte no more,
 'I am nye dede, I may not stande,
 I yelde me here vnto thyn hande,
 And shall be thyne owne knyght,
 1920 At thy wille bothe day & nyght.
 I shall restore into this lande
 More good þan euyr I here fonde,
 And euyr more while þat I lyve,
 A thousand pownd I wille þe yiffe.'
 1925 Ipomydon sayd, 'I grant þe here,
 So þat thou do on this manere:
 Thow come not nye this pavilloun,

- But hye the faste oute of þis town.'
- f.79r* The duke hym grantyd hastely
 1930 Oute of the towne for to hye.
 He and all þat *with* hym come,
 Homeward they hyed hem full sone.
 Ipomydon rode to þe pavillon,
 Right as it were Duke Geron.
- 1935 Besyde þe castelle wherein was þe eyre *heir*
 Rennethe a ryuer longe & feyre,
With shippis & sayles manyfolde;
 There stremes were of fyne golde. *pennants*
 This lady sayd she wold flee
- 1940 Iff that the duke wan þe gre. *victory*
 These shippis were stuffyd *with* vytayle *provisions*
 Pat *with* this lady sholde sayle.
 She lokyd oute into the towne
 And saw one come to þe pavilloun.
- 1945 She wende þe duke had wonne þe gre,
 Wherefore she busked hyr to flee.
 Ipomydo[n] to þe yates wente,
 Than the lady helde hyrself shent. *ruined*
- 1950 'Come forthe,' he sayd, 'my leman dere,
 For I haue wonne þe now here!'
 The lady herde hym make suche crye.
 To hyr shyppe she gan hyr hyee;
 They plukkyd vp sayles & forthe þey paste,
 She & hyr men, bothe more & lasse.
- T**urne we now anone ryghtes
 And speke we of Kyng Melliager knyghtes,
 That whan hyr iorney was done *their journey*
 They hem buskyd home full sone, *hurried*
 Campanus and his felows full bolde.
- 1960 But the tydynges were hem tolde
 Off þe eyre of Calabre, þe fayre may,
 And of þe duke as I you say,
 And how she sent aftir sokoure
 The preuyest mayden in hyr boure, *most discreet*
- 1965 And how a fole hathe take on hond
 To fight *with* hym in þat londe.
- f.79v* Sir Campanus buskid hym to fare
 To bryng this lady oute of care,
 And all the power þat had þe kyng
- 1970 Buskyd theyme to þat fyghtyng,
 In all the hast þat they myght *haste*
With the duke for to fight.

- Toward Calabre as they rode,
 Þey saw shippis in þe flode.
- 1975 Anoon they callyd to theyme there
 And askyd hem of whens they were. *At once
 them from where*
 The shippemen sayd, 'Of Calabre londe;
 A duke hathe wonne it *with* his hand.
 Here ys þe lady, as ye may see -
- 1980 She hathe forsake hyr owne contre.'
 Campanus prayd þe lady to dwelle
 And somewhat of hyr greffe to telle.
 She herd they were hyr emme knyghtes *uncle's*
 And tornyd ayeyne anon ryghtes,
- 1985 And tolde the knyghtes all in hye
 Off þe duke þat was so doughty,
 And how the fole had hym borne *disposition*
 Off good poyntis there beforene,
 And how þe duke hathe hym slayne,
- 1990 '& comyn ys to my yates agayne.'
 Campanus sayd anone ryght,
 'I darre [s]ey it was þe same knyght
 Was comyn oute of hys owne londe,
 For he was doughty of his hand.
- 1995 Madame, I rede we torne agayne *advise*
 And we shall see who is slayne,
 & than we shalle þis dede awreke, *avenge*
 Iff we haue grace *with* hym to speke,
 That all þis land shall thereof here,
- 2000 And ellys honge me be the swyre,
 But I his hede vnto you brynge.' *neck*
 All they grantyd *withoute* lesynge. *lying*
 This lady turnyd hyr shippe anon
 And *with* Sir Campanus forthe gan goon.
- 2005 When she come þe castelle nye, *near*
 As ferre as euyr she myght see,
f.80r In that place she wold abyde
 Tille she wist how it wold tyde. *happen*
 Campanus all his men lette calle
- 2010 And to þe castelle they went alle.
 They saw a knyght in blak atyre;
 They went full wele þe duke it were *thought*
 Þat had distroyed þe land aboute.
 To hym they hyed, all þe route. *company*
- 2015 Campanus sayd in þis manere,
 'What art þou that standis here?
 Tell me why þou makist þis dynne *clamour*

- And what þou woldist haue herein!
 He sayd, 'My leman þat I wanne -
 2020 I wille not leue hyr for no man.'
 Sir Campanus sayd, 'Þou getist hyr noght!
 I rede frome hyr thou change þi thoght
 And go home to thy contre,
 Or ellis for sothe þou shalt dede be.
 2025 Wherefore, hens fast thou hye *hence*
 Withowte any more vylany,
 And ellis I swere by God almyght
 We shall all ageynst þe fight.'
 Ipomydon sayd, 'What may this bee,
 2030 Is this the maner of this contre? *custom*
 Yif any of yow haue better right
 Than I haue to þis lady bryght,
 Come forthe & prove yt *with* your hand,
 One for one while I may stand.'
 2035 Campanus answerd to þe knyght.
 'Chese whether þou wilt go or ellys fight.' *Chose*
 Ipomydon sayd, 'Sythe it is soo
 That I shall hyr thus forgoo,
 Rather I wille þe bataille take
 2040 And lese my lyffe for hyr sake,
 And put it all in Goddis hond.'
 Agayne hem all he thoght to stond.
 All at ons at hym they layd; *they attacked him*
 Ipomydon hys swerd oute brayd *drew out*
 2045 And many a man he fellys downe ryght. *fells*
 He faught *with* many a doughty knyght
 f.80v That many a stroke vppon hym layd.
 'Yeld the, traytour!' 'Not yit!' he sayd. *Surrender*
 The knyghtes that were of grete pryde, *prowess*
 2050 Faste they faught on yche syde. *each*
 Ipomydon saw non othyr wone, *advantage*
 But socouryd hym at a walle of stone,
 And they pursewyd aftir faste,
 Þat many vnto þe dethe he caste;
 2055 So longe ageynste them he gan stand,
 They hewyd the gloves of his hand -
 All bare handyd faught þis knyght;
 They saw neuyr are non so wight. *before / brave*
 Sir Campanus, as I vndirstande,
 2060 Saw the ryng on his hand
 That he yaffe his modyr þe quene;
 Many a yere are he ne had it sene.
 Campanus prayd hym stand stille

1.2026 Withowte] MS With is followed by a caret, and oute is written at the end of the line, preceded by a caret

- While he askyd hym a skyle. *for an explanation*
- 2065 The knyght answerd & bad hym sey,
For all they were wery of there play. *fighting*
'Sir knyght,' he sayd, 'telle me this thyng:
Where had ye that il[k]e ryng?' *same*
Ipomydon answerd as he thought,
- 2070 And sayd, 'For sothe, I stale it noght. *stole*
For þou coueytes to haue þis ryng, *desires*
I swere by Ihesu Christ, heyn kynge,
Or þou it haue *with* mystrye, *before / force*
With sore strokis þou shalt it bye.' *fierce blow / pay for it*
- 2075 Sir Campanus prayd hym *with* feyre chere *politely*
To telle hym on feyre manere
Where he had þat ylke ryng,
'And say the sothe *withoute* lesyng.'
- 2080 Ipomydon sayd, 'So God me spede,
Y wille not telle þe for no drede, *fear*
But telle me why þou doste enquere
And I shalle yeve the an answer.'
'This ryng,' he sayd, 'þat is so fyne
For sothe *somme* tyme it was myne.
- 2085 Now, as ye are a gentill man, *nobleman*
Telle me where ye þat ryng wanne.'
'The quene,' he sayd, 'of Poyle land
Yaff me this ryng, ye shall vndirstand.
- f.81r* She y[s] my modyr good and fayre;
- 2090 Off all þat land I am þe eyre.'
'Sir knyght,' he sayd, 'yit abyde. *wait*
What sayd she more to you þat tyde?' *time*
'She sayd I had a brother on lyve, *alive*
Was gotyn or þat she was wyffe, *conceived*
- 2095 And sayd who þat knew this ryng
Was my brother *withoute* lesyng.'
Sir Campanus sayd, 'By God all myght,
I am thy brother, þou gentill knyght.'
- 2100 They felle downe bothe in þat stound, *in that moment*
At onys fallynge to þe ground. *Simultaneously*
Men caught hem vp & wakyd hem bothe; *roused*
They were full glad & no thyng lothe.
Ipomydon enquiryd of his brothy
What was his name, for none knew othyr.
- 2105 He sayd, '*Sir* Campanus I hight,
That gaynste þe dyd fyght.
With kynge Melleager dwelle I.'
'Som tyme we were in company; *Once together*
Know ye nevyr the quenys lemman
- 2110 That somtyme this mayd wan?'
'A, brother,' he sayd, 'be ye he?'

- There was ioye grete plente.
 Ipomydon sayd, 'I bare þe shelde
 That wanne þe lady in þe felde.
 2115 Stedis I had þere þat day in place,
 Þe sothe ye know þat it so was,
 Whyte and rede & blak also,
 Wele ye wote þat it was so.
 And there I wanne throw Goddis grace
 2120 The beste stedis þat day in place,
 Þe kynges stede and thyne also,
 And of myne owne I sent you two,
 And youres I sent to other men,
 Ye wote wele it was so then.
 2125 I toke my leve of þe Quene;
 With me went my mayden shene,
 Home toward myne owne lond.
 Sir Caymes sayd, I vndirstand,
 f.81v That he wold feche vs bothe agayne,
 2130 Or ellis þat he wold be slayne. *else*
 He sayd I went *withoute* leve; *permission*
 All ye wist how it dyd preue, *prove*
 And therfore brother, as I haue sayd,
 I am best worthy to haue þe mayd.'
 2135 They saw it was þe same knyght;
 Þan all there hertes began to light. *to be cheered*
 Euere as they went they gan hym kysse;
 There was ioye and moche blisse.
 Messyngers afore gan thrynge *hurried ahead*
 2140 To bryng þe lady good tythynges.
 When she saw þey come so fast,
 Than þe lady was agast.
 She wende þey had scomfyted be; *believed / defeated*
 Þis lady bad draw sayle & flee.
 2145 The messyngers cryed as þey were wode *mad*
 Whan they saw hyr go *with* þe flode.
 They sayd, 'Madame, drede you noght;
 The strange squyer hathe you sought.'
 Whan she herd of hym speke
 2150 She thought hyr hert wold tobreke,
 But she myght se hym *with* syght
 That hyr wanne in grete fight.
 They tornyd þe shippis to þe land;
 Togedyr they mette at þe sond. *shore*
 2155 Whan þe lady of hym had syght
 She comaundyd a bote forthe ryght, *immediately*
 For at þe lond fayne wold she bee
 That she myght þe knyght see.
 She lepyd oute of þe bote in hye *haste*

- 2160 Into þe water. Þe knyght stode bye *stood near*
 And he aftir, also faste *so*
 Þat vp he gatte hyr at þe last. *got*
 Whan þey come vnto þe lond
 Ipomydon toke hyr by þe hond
- 2165 And told hyr þere, *withouten* fayle,
 Hyr loue had causyd hym grete travaile. *hardship*
f.82r 'Sythe fryst þat I *with* you dyd dwelle, *first*
 Half my sorow can I not telle,
 And how ye blamyd your cosyn Iason
- 2170 For þat I loked you vppon,
 And þo I toke my leve and went
 Tille I herd of youre entente,
 How þat ye wold haue a knyght
 That of his hand was most wight;
- 2175 Thedyr I drew when I it herde. *brave*
 All ye wote how þat it ferd: *travelled*
 I seruyd your eme longe *with*alle. *know*
 The quenys lemman þey dyd me calle, *uncle / by this means*
 And aftir I iusted dayes thre.
- 2180 Many men ther dyd I see,
 And there I wan stedis good. *won*
 Somme were rede as any blode,
 And also wisely, God me amend, *so help me God*
 The kyngis stede to you I send.
- 2185 But sone after I vndirstand
 I went into myn owne lond,
 Tille I herd vppon a day
 Of þe duke þat made outray. *caused havoc*
 I busked me in queynt manere, *clever*
- 2190 Right as I a fole were,
 And went agayne to þe kyng;
 He knew me not for nothyng.
 And thedyr come frome you a mayd
 And to þe kyng þese wordis she sayd,
- 2195 That he muste you socoure sende
 Fro þe duke you to deffend.
 But þe kyng you of help forsoke,
 And I the bataile to me toke. *enemies*
 Forthe *with* þe mayd gan I gone *I killed*
 2200 And there I kepte hyr frome hyr fone: *defeated*
 Thre knyghtes of hyr lyffes I lete, *grace*
 And now þe duke I haue scomfyte.
 I darre wele say by Goddis sond,
 I haue you wonne *with* my hond.'
- f.82v* Whan þe lady herd how it was, *offer*

- She felle on swounyng in þe place.
 He toke hyr vp *with* good spede;
 His mouthe to hyrs he gan bede.
 They kyssyd togedyr *with* good chere,
 2210 For eyther was to othyr dere.
 I lette you wete *withoute* delay, *inform you*
 Halfe there ioye I can not say.
 Forthe they went to þe castelle
 There this lady byfore dyd dwelle.
 2215 All that nyght they were in same *together*
With moche myrthe, ioy and game. *gaiety*
 On the morow the clerkis were bowne *got ready*
 To wryte lettres of grete renowne *pomp*
 To the Kyng of Seseny lond
 2220 That was hyr eme, I vndyrstand,
 To þe emperoure, I dare wele say,
 Were wrytte lettres of grete nobley, *ceremony*
 To ershebisshoppes & bysshopis of þe land,
 Prestes & clerkis þat were at hand.
 2225 Dukis, erlys and barons, also
 Knyghtis and squyers shuld thedyr go.
 Messyngeris were sent euerywhere,
 For pore and ryche all shold be there,
 And whan these lordis tythingis herd
 2230 They hyed hem fast thedyrward;
 Þis fest was cryed longe byfore. *announced / ahead*
 Fourty dayes *withoute* more
 Metis were made grete plente, *Food*
 For many a man þere shuld bee.
 2235 *With* the emperoure come to þe feste
 An hundreth knyghtes at þe lest,
 And *with* the kyng hyr eme also
 Two hundreth hors *withoute* mo.
 Sir Piers of Poyle thedyr come,
 2240 And *with* hym knyghtes of grete fame
f.83r That doughty were of þat land,
 In bataile preuyd, I vndirstand. *proved*
 On the morow whan it was day
 Thay busked theyme, as I you say,
 2245 Toward þe chirche *with* game & glee
 To make þat grete solempnyte. *ceremony*
 The archebisshoppe of þat land
 Weddyd theyme, I vndirstand.
 Whan it was done, as I you say,
 2250 Home they went *withoute* delay,
 By þat they come to þe castelle. *Until*

- There mete was redy euerydele; *food*
 Trumpes to mete gan blow tho,
 Claryons & other menstrellis mo. *more*
 2255 Po they wasshe and yede to mete, *Then*
 And euery lord toke his sete.
 Whan they were sette all þe route,
 Menstrellis blew than all aboute
 Tille they were seruyd *with pryde* *honour*
 2260 Of the fryst cours þat tyde.
 The *seruyce* was of grete aray
 That they were *seruyd with þat day*.
 Pus they ete and made hem glad
With suche seruyce as they had.
 2265 Whan they had dyned, as I you say,
 Lordis and ladyes yede to play;
 Somme to tablis & somme to chesse, *backgammon / chess*
With othir gammys more and lesse. *games*
 Ipomydon gaff in þat stound
 2270 To mynstrellis *vc pound*, *minstrels / five*
 And othyr yiftes of grete nobley */hundred*
 He yaff to other men þat day.
 Thus this fest as it was told
 Fourty dayes it was hold.
 2275 Ipomydon his brother lette calle
 There he stode in the halle, *Where*
 f.83v And yaff hym all Poyle land,
 But on erledom, I vnderstond, *Except for one*
 And of that land made hym kyng
 2280 And afftyr hym hys offspryng.
 He thankyd God and hym *with mode* *earnestly*
 And euery man spak of hym good.
 Syr Cammppanus fforthe ys gone on sond *as a messenger*
 To the kyng of Sesanay lond,
 2285 There he was in hys chambyr *Where*
 Talkyng *with* the ladyes on ffere. *together*
 He told of the yefftes ffayre, *gifts*
 Off Poyle land how he was eyre.
 The ladyes answerd all on one,
 2290 'Souche a man in the word ys nonn!'
 Ipomadon there he stod in hall
 Tholomew he lette to hym call
 And yaff hym an Erledom ffre, *freehold*
 And a mayde hys leff to bee *wife*
 2295 That was *with* hym in Pole land
With the quene, I vnderstand.
 Syr Tholomew tho gan say,
 I thanke yow, lord, for thys may, *maid*

- And for yowre yefftes many on
 2300 That ye hawe yewen me here befforne.' *gifts*
 Tho passyd he fforthe as I yow say *have given*
 There he lyked best to play.
 Ipo[m]adon in hall there he stod
 Bethowght hym of myld mode
 2305 Of hys ffelaw Syr Iason,
 How he was a worthy man.
 To hym he gaff bothe fferre & nere
 Grete londes as ye may here,
 To hys wyffe a fayre may
f.84r That he had louyd many a day,
 And other yiftes he yaff also
 Tille other men many moo. *To*
 Whan this feste was comyn to þe end
 Euery man busked hem home to wend.
 2315 On the morow *without* lesynge,
 The emperoure went vnto þe kyng;
 His leve to take gan he gone,
 And *with* hym lordis many on.
 At þe takynge of his leve
 2320 Halfe þe ioye I can not discryve
 That there was hem amonge, *them*
 Off ladies and of knyghtis stronge.
 The emperoure his leve hathe tane
 At þe kyng Ipomydon,
 2325 And at þe quene fayre and free;
 So dyd many mo than hee.
 Thus the lordes fayre & hend *noble*
 Homeward all þey gan to wend,
 Euery lord to his contre
 2330 Or where them lyked best to be,
 And lefte them there bothe in same
With myche myrthe, ioye and game,
 here to dwelle for euyr more
 Tille theyme *departyd* dethe fore. *parted / death*
 2335 Ipomydon and his lady dere
 Togedyr were many yere,
With all ioye þat men myght see.
 In world so moche non myght be
 As was euere þem amonge,
 2340 Till dethe þem *departid* þat was stronge,
 And whan they dyed, I trow iwis, *I know certainly*
 Bothe they yede to heuyn blysse, *heaven*
 There as non other thyng may bee

But ioye and blisse, game & glee.
2345 To þat blysse God bryng vs alle,
That dyed on rode for grete & smalle. Amen *cross*

Explicit Ipomydon

C TEXT: IPOMEDON

- f.90r* Svm tyme there was in the land of Cecile a king
that was called Melliagere, the which was the
wysest and the most iuste king that men knowe euer
ouer [all] in his tyme, and also the grettest
5 conquerour that myght be, so farforth that all the
lordes aboute him were vndre his suggestion and
did him homage. Such honour and grace God sent
him that all his lyve he gouerned his roialme in rest
and peace. *to such a degree
authority
life / kingdom*
- 10 Bot it happened him so that in all his live he had
noo childe to be his heire, so that for defaute of
isshue of himself the heritage after his decesse fell
to a newew that he had that was called Capaneus,
the which was a worthie knight and the best
15 beloved man that might be. *lack
issue
nephew*
- Now leyve we the king and speke of a suster that he
had, the which was wedded to the Duke of Calabre
by assent of hire brothre, the which Duke of
Calabre was homager to that same King Melliager,
20 and aftre that tyme that he had wedded this ladie
they lyved ten yere togedre in prosperite and
welfare, bot they had noo childre to gedre save a
doghter that shuld be theire heire. And at the ende
of X yere both the Duke and his wife died and went
25 to God, and tha[n] was his doghtre heire of that
land, and be that she was of age fyftene yere she
was the fairest creature that might be, and therto the
wisest and the best beloved of euery wyght. *vassal
ten
person*
- Bot so it happened on that day that she toke homage
30 of the lordes of the lond there come such an hiegh
pride in hire hertt that hire thocht noo king in the
world were able to ben hire husbond, so farfurth
that she maide an hie and feers avow to all the
lordes of hire londe that she shuld neuer be wedded
35 vnto nooman bot to him that were the worthiest
knight of all the worlde. *high
high / proud vow*
- And whan that the lordes of hirre lond herd that
proude and fers avow them thocht it come of an
high pride and were woundre wroth therwith, and
40 euermore after because of that feers avow was she
cald the Feers of Calabre. Bot neuer the latter,
nought withstanding hire avow, she was holden the
wysest and the best woman and the most gracius to
*greatly
nevertheless*

- 1 love of euery creature, so that in euery contre, as
 mich as men spake of hire feers avow, as mich and
 wele more men spake of hire worship and honoure. *glory*
- N**ow in this same tyme there was in the lond of
 5 Poile a king that was cald Hermogines, the which *Apulia*
 was a noble king and a worthie and had a faire ladie
 to his wyfe. And so they had betwene them a sonn
 that shuld be their heire, the which was cald
 Ipomedon, and was the fairest childe and thryftiest *most excellent*
 10 that might be, and had a squiere with him which
 was his maistre and had the governance of him to
 teche him to rede, to sing, to carol, to daunce, to
 hunt, hauke, to iuste, to *tourney*, and all othre
maner of vertus that a man shuld have, so that
 15 within a short tyme all men him loved and of him
 had ioye. *joy*
- So it befell that the King Hermogines, the which
 was a noble king and his fadre, made a grete feste,
 at which feste were many straungers of dyuers
 20 londes, and at the [feste] all *maner* men spake so
 much worship of this lady that was cald the Feers
 f.90v [of] Calabre that it was ioye to here. / And among
 all othre this yong man Ipomedon herd how all men
 speke so much *honour* and worship of this ladie that
 25 him thoght him had ben leuer than all the world
 haue bene there, so mich he desired to se that ladie.
 Because he was a yong man, he desired to be there
 to see and lere. *learn*
- B**ot neuer the latter, he lete it passe that tyme vnto
 30 the feste was at an ende, and whan he saw his tyme
 he cald his mastre that hight Tholomew and said
 how that he had herd mych speke of the ladie of
 Calabre and how that he disired to serve hire of all
 thing. Because he was a yong man him thoght it
 35 was a shame to him to dwell all way at home, for
 the wise man saith he was neuer wele taght man of
 a court ne of oo scole, and therefore, he said his
 maistre to yeve him counsale such as might be
 worship vnto him. *nor / one school / asked / give*
- 40 And whan his maistre had herd what he said he was
 glad in his hert and said he was wele apayed that he
 desired to travell and seke worship. *pleased*

- 1 And then Ipomedon praid him that he wold gete
him leyve at his fadre to serve the Feers of Calabre. *permission from*
- And Tholomew come to the King and told him, and
the King was wele payd and gave him leyve, and
5 ordand him gold and all that him neded, and [he]
toke leyve and went his way with a privey menye to
he come into Calabre, and there Tholomew
herboured *him* at the fairest in that was in the citee
there the ladie dwelled. *pleased
provided him with
personal retinue
/until
housed / inn
where*
- 10 And whan Ipomedon see his tyme, he toke his
maistre and went to the courte to speke with the
ladie, and it happened the same day she held a grete
feste of all the lordes of hire lond, and Ipomedon
come to the ladie and spake to hire, and said how
15 that he was a yong man of an othre contree and
desired to see worship, and for that he had herd so
mich worshipp spoken of hire passing all othre,
therfor he come oute of his contree to doo hire
*servi*ce if it like hire. *because
please*
- 20 And she saw him and beheld him and thought he was
a woundre semely man, and said he was right
welecome and that she was glad of his comyng, and
all men beheld him and thought he was a wondre
semely man and were right glad of him. And when
25 the ladie went to mete she made Ipomedon to serve
hire of the cupp, and he, as the *maner* was of his
contree, put a mantle vpon him and so he went vnto
the cellar for wyn to the ladie, and all men that se
him goo to the cellar with his mantle vpon him
30 lough *him* to scorne, for it was noight the *maner* a
man to serve with his mantle vpon him.
Neuertheles, they knew not his purpos, ne what he
thought. *nor*
- For when he come into the cellar and shuld serve,
35 he toke of his mantle and gave it to the boitellare
and said in tyme comyng he shuld have a bettir, and
he thanked him and said it was not vsed there
before to gyve a botelere such a gyft. And the ladie
and all othre that scorned him before, whan they see
40 how he had doon, thought he covth mych goode and
prayed him mych for his dooing, and also for his
goode servi

1 ladie and all the courte luffed him so well that it
was woundre. *loved*

Bot among all othre, euery man had pite of him, for
them thought he had no list to iusting, ne to
5 *tourneing*, no to manhede, bot all only to hunting *desire*
and to hauking, for when all othre speke of dede of *courageous deeds*
f.91r armes or of / othre worshipp, he spake euermore of *deeds*
huntyng and havkyng. Neuer the latter, the storie
telles, he preved him self a noble man of armes and
10 worthie, and that so privelie and so in covert that *proved*
wonder was as ye shal here aftre, and thus served *secretly*
he this ladie three yere.

Till it befell vpon a tyme, the ladie thocht that she
wold goo into a forest to hunt & play hire, and there
15 she made ordan in a parc a grete huntyng and a *ready*
grete fest, and made all the lordes of the contree to
be therat. And so [a]mong all othre Ipomedon was
there, and happened that all the day he made the
ladie to have the best game of all othre men. So at
20 the last he slough a grete hertt even before the ladie,
and therof the ladie had grete ioye of him, he fore
so faire with his gam, and come hire self and all
hire women to see vndoo the dere. *slew / hart*
cut up

And there the ladie had so mych ioye to behold him
that in partie she began to lufe him, and whan she
25 vmbythoght hire of hire avow, than thocht she, *considered*
'Nay, for sothe, him wolle I noght, for there is noo *truly*
manhode in him, and that avow that I made wolle I
neuer breke!' And thus strove she with hire awn *own*
30 thocht, oon while that she wold lufe him, and an
othire while noght soo.

Agaynes the evyn, the ladie went home fro the wod, *Towards evening*
and Ipomedon whan he saw tyme went aftre and */ woods*
brought into the hall thre grettest hart heides that *heads*
35 euer they see, and whan the ladie herd tell she come
down to see the hart heides.

Bot the boke telles that she come more to behold
hym than the heides, for whan she beheld him and
se he was so semly a person she hade so mych
40 sorow that there was noo manhod in hym that
wondre was, for she thocht if he had any manhod

- 1 vnto his semlyhode she most have loved him *beauty*
 passing all othre men.
- So ouer that, whan tyme was, the ladie went to *after*
 sopere and Ipomedon onoon went and served the *promptly*
 5 goode ladie of the copp, and she beheld him and
 asked him whethre he had oght eten, and he *eaten anything*
 answerd and said, 'Nay', and she maide him to sit
 in a chaiere before hire. And there, the boke telles,
 they toke both such a charge opon theym that it held *an interest*
 10 them both the terme of their lyves, the which
 charge was lufe that neuer departed aftre. *duration*
- And as they satten, aythre beheld othre so oft tymes
 that they left their mete, so besily eithre loked on *busily*
 othre, [s]o that airthre perceyved by othre the luf
 15 that began betwix them.
- And whan the ladie see that he began to luf hire,
 and that she began so sore forto lufe him that she
 trowed wele she myght not restrayn hire hert, she *believed*
 thoght on hire avow and was woundre evyll apayed *displeased*
 20 with hire selve, and wold fayn that he had ben oute
 of hire fellawship that she might forgete him, for
 the wiseman saith seldom seen sone forgetyn. *gladly*
- Noght forthy, all though they were long atwyn, their *nevertheless*
 hertes parted neuer. */parted*
- 25 So that this goode ladie vmbythoght hirre how she
 might speke be double entendment to make him to
 voide oute of hire fellasship, and that he might
 vndrestond the glose of hire menyng. *pondered*
meaning
leave
deceptiveness
/meaning
maiden
- And then had this goode lady a maden with hire that
 30 was the Dukes doghtre of Burgoigne and hight
 Eman, and this Eman sat at an othre borde betwix
 twoo knightes and a squyere afor hire, that was the
 ladies newew that hight Iason. *table*
- f.91v* And then this ladie spake / vnto Iason and said,
 35 'Iason, why loke ye so long opon Eman?', and
 reprevd him so that he was sore ashamed and *reproached*
 Eman both for they wist not what she ment.
- And eft on the same wyse she reprevd Iason and *again / manner*

1 bare *him* on hand that he lufed Eman *paramours*, *asserted*
 and all that did she that Ipomedon might vndrestond */passionately*
 what she ment by him, and [he] *perceved* and
 vndrestonode what she ment and wex sore ashamed. *became*

5 And whan they had eten and went vp to the
 chaumbre Ipomedon come to the ladie and toke leve *chamber*
 of hire to goo to his in and she gave him leve, and *inn*
 whan they departed eithre loked on othre so longly
 that they left not whilles oon might see that othre *while*

10 and so he went home to his in.

And she went to an othre chaumbre and went to bed
 and made the most sorow that might be, and said,
 'Allas that *euer* was I borne! So many grete lorde as
 I might have, bothe kinges and dukes, and now lufe

15 a squiere that is bot a wreche and a coward, that noo
 manhode is in, and I haue made such a vowe that if *wretch*
 I take him all the world shall wondre on me, and on
 that othre side, othre than him woll I noone.' And
 thus sorowed she and compleyned to hire self that

20 pitee was to hirre the sorow that she made. *hear*

And then went Ipomedon home to his in and went
 streight to bedd, the carefulest and the most sory
 man that might be, and said, 'Allas that *euer* was I
 borne, to come oute of my contree to seke *honour*

25 and worshipp, for now have I sorow & care to my
 lyves ende, for I haue set myn hert there as I may
neuer have ioye, for she that I haue served and ben
 so busy to pleas in so much has me now in despite,
 and conged me to goo oute of hire sight in reward *contempt*
 30 for my goode seruice. Allas, what shal I doo?' And *ordered*
 eft an othre tyme he thoght how goodely that she
 beheld him and so oft tymes, and how goodely she
 convehed him with hire eithe to the dore at their
 departing, that he thoght wele in his hert and trowed *followed*
 35 fully that she lufed him agayn, and wele also that *knew*
 she repreved Iason it was to make him to goo oute
 of hire fellowshipp, not for no despite no for noon
 evell menyng, bot all oonly forto make him to goo
 seke travaill that he might have hirre to his wife &

40 she to save hire avowe. *knightly*
/competition

And whan he had thoght thus, than toke he full
 purpos that he wold send him grace to come to that
 astate be his travaill that he might have hire, and *condition*
 thus complened he to him self all the night and */through*

45 argued in his own thoght to and fro, and made the
 most sorow that any wight might make. *man*

- 1 Now come Tholomew to him at morow, which lay
all the night before and herd him make all this
mone, and asked him how he fore and what cause
he had forto faire soo. *complaint / fared*
- 5 To the which Ipomedon fened him an othre cause
tha[n] it was answering & said, 'For sothe, Maistre,'
quod he, 'I have bene turbled this night in my slepe
f.92r with a dreeme of my fadre and my modre, / that I
drede me sore that my fadre is deid, and therfore me
10 longes so sore home that all thinges left I wolle goo
see how they faire.' And opon that they ordand
them and went prevely theire way thurgh a forest,
vnwittynge the ladie or any othre wight. *feigned
troubled
readied
themselves
unknown to*
- Now in this same tyme was Iason in the forest to
15 play him and happened to mete with Ipomedon, and
se that he had all his menyne and all his harnes with
him and asked him whedre he wold away, and he
feyned him the same cause answeyng, and said he
wold home to his fadre bycause of a dreeme that he
20 mete opon the night before, for which that he
trowed his fadre was deid and that, [he] said, was
the cause of his diseas and of his sodayn removyng. *retinue / men-at-
arms / where to
believed
woe / departing*
- To the which Iason answerd, supposing wele that
he him feyned by som othre cause than it was, and
25 asked him if any had oght displeased him or trispast
to him, and he answerd and said nay, and he asked
why he removed than so sodanly, 'For ther is noo
man, 'quod he, 'the grettest in this lond that trispast
vnto you, bot he shuld amend it right as youre self
30 wold ordan.'
- And he said nay, for soth there had noon trispast
agayns him, no that he went for noon othre cause
than he had told him before. And then Iason had
mich sorow that thei shuld depart and prayd him
35 that he wold abide here still, or elles let him goo
with hym. And he said, 'Nay, for soth, I most goo
and you most dwell, for I shal come agayn in all the
hast that I may.' And then Iason prayd him to tell
him his name, and when he [was], and where he
40 shuld fynde [him], he said, for certayn, he wold
come to him, and he said vtterly nay, & so thei
departed with the most sorow that any creature
might make. *haste
whence
utterly*

1.6 tha[n]] MS that 1.39 [was]] MS wist. *This emendation parallels p.91, l.16 'when he was.'*
ll.39-40 'and where he came from, and where he should find him'

- 1 **T**hen Iason come home and met with the ladie &
 she shortly se him make hevye chere, asked what
 titthinges he broght, & he said hire squyere was
 goon, and she asked which squyere, and he said,
 5 'That straunge squyere, & told me because of a
 dreame that him mett of his fadre.' And when she
 wist that he was goon, than had she sorow enogh in
 hire hert, bot outward she shewed noon for
 perceyving, for then wist she wele that hire awn
 10 wordes made him to goo.
- B**ot then made she the most sorow that any wight
 might make and cursed the tyme that euer she spake
 so to Iason in reprevyng of him, and then asked she
 him if he asked his name and he answerd and
 15 say[d], 'Yaa, bot he was so covert in all his dooyng
 that he wold neuer tell his name, ne when he was,
 ne whedre he wold.'
- B**ot than had she the most sorow, and went to a litle
 closett and laid hire down, and sighed sore and
 20 swoned and made the most sorow that any wight
 might make, the which Eman aspied, not knowing
 the cause why, & come and asked how she fore and
 what hire ayled to fare so, & praid hire to tell hire
 the cause why, & she answerd and said that she was
 25 bot deid for hire pride & hire avow that she had
 made, and Eman asked why.
- A**nd than she said, for soth, that she wist wele she
 had displeased God, & therfor he hath taken
 f.92v vengeance on hire, for she had set hire / hert holly
 30 to luf a man that she wist neuer what he was, ne
 whene, ne what was his name, & with that word she
 fell in swone. And Eman asked hir what was his
 name, and she, lieng in swone, said, 'Le vay,' and
 afre, 'va ha,' bot Eman vndrestood not hire
 35 menyng and asked what she said, for she hard not
 bot, 'vay ha.' 'No,' *quod* she, 'bot put therto a
 lette[r],' and [then] wist Eman wele that she wold
 have said, 'le valet,' bot that hire brethe fayled for
 the payne that she suffred. And than Eman asked
 40 who it was, & she said, 'Le valet estraunge, for
 othre name wold he noon tell', and than wist Eman
 that it was for him that she blamed Iason and hire
 on the day before, and prayd hire to be of goode
 comfort, & said that she might be glad to set hire

*at once / looking
/sad / tidings*

*strange
he dreamed*

reproaching

*Yes
whence*

*bedchamber
fainted
saw*

ailed

wholly

where from

laying

knew

1 hert on such oon for a semelier man, no a more
 ientle had they nocht seen, and also she said,
 certayn, a *better* man of armes shuld ther be noon,
 and that she shuld see within short tyme, and for
 5 that cause, she said, was he goon to seke worshipp
 and dedes of armes for hire sake, and by Eman
 counsell than amended she sumdele hire chere and
 had allegeaunce of hire diseas.

*noble**honour**somewhat
easing / woe*

Now then turne we agayne to Ipomedon, that rode
 10 furth in his way all pensif and mournyng so that
 Tholomew had mervaille and asked him why he
 fard soo, and he told him, certainly, that he loved so
 that lady of Calabre that he wist wele bot if he mote
 have hire he shuld *neuer* have ioye in this world.

*sorrowful
astonishment**might*

15 **A**nd Tholomew answerd and said that he was wele
 payd & ioyefull that he loved hire & cause why, for
 that shuld make him to desire armes and worship,
 and therefore he consaled him fully to goo & take
 the ordre of knighthod and travaille, for he said it
 20 was nocht vnknown to him oon avow that she had
 made, how that she shuld *neuer* have husbond bot if
 it were that he were the worthiest knight of all the
 world, '& ye,' *quod* he, 'er so semely a man and has
 strengh and conyng enogh, goos travail and seke
 25 worship, and on my lyfe God wolle so ordayn for
 you that ye shall come to youre desire.

*because**exert himself**are
ability / go*

For ther is noo thing in this world shall forthire a
 man more in armes than shall luf, and when she
 heres that ye doo so wele and haue such eure that ye
 30 ar so worthy a knight & knawes well that all is for
 hire luf, than shal she haue so much ioye of you that
 othre luf than you wolle she *neuer* have.'

*good fortune
knows*

And Ipomedon thocht that he consalled him wele
 and toke full purpos to doo as he said. Bot than as
 35 he roode furth on his way him befell an othre
 adventure that diseased him sore, and was this.

distressed

It happened so, that he met with a messenger by the
 way, bering *lettres*, and Ipomedon asked him whens
 he come and whome he soght, and he answerd and
 40 said that he come oute of the lond of Poyle to seke a

*bearing**Apulia*

1 squyere that was the Kinges son of Poile and hight
 Ipomedon, and Ipomedon asked what tithandes and
 how the King fore, and he said the Quene was in
 perell of deth, and Ipomedon bad him turne agayn
 5 for he was the same man that he soght, and than
f.93r / they roode all in fere in all [the haste] that thei
 might, to they come into the lond of Poile, to a citee
 there his fadre dwelled in, and was cald Barbelet.

*tidings**together*

And when he come before the Quene that was his
 10 modre, he se that she was in perell of deth and he
 made muche sorow, & she said to him that she wist
 wele that she was bot deid, and there was a consell
 that she wold shew to him, and prayd him and
 charged him on hire benyson that he shuld doo as
 15 she bad him, & that he shuld neuer discover it vnto
 noo wight, and was this. She said that he had a
 brothre, bot not getyn on the King that was hire
 husbond and his fadre, the which there knew noo
 wight bot he and she.

*secret matter**tell**blessing**reveal*

20 'Bot,' *quod* she, 'haue here a ring and doo it neuer
 fro the for non bone chief ne male chief, bot that
 man that knaws it, he is thy brothre.' And with that
 she gave him hire blissing and died anoon aftre, and
 than Ipomedon had mych sorow for his modre, and
 25 on that othre side in partie he was glad that he had a
 brothre and sory that he kend him noght, ne wist
 where to fynde him.

*good fortune**/bad fortune**shortly**knew*

Now Ipomedon come to his fadre and said 'Sir, I am
 a yong man, and if it like you to gyve me ordre of
 30 knight and also leve forto goo into othre contrays
 and travaille and seke adventures of armes, that if
 God wold send me such grace that I might come to
 better degree than I am now.'

condition

And the King was wele payd and glad that he se his
 35 son was a semely man and disired worship, and
 made ordan a grete fest, and at the feste gave his
 sonne ordre of knight and othre twenty also of the
 worthiest of the lond be cause of him, and then toke
 he leve at the king and went into othre contreis, and
 40 travailled so that there was noo iourney in noo lond
 bot he was therat, and did so wele passing all othre
 men that euery man of him had ioye and loved him,
 so that within a short tyme he was acounted in all

day's combat

1 londes oon of the worthiest knight[es] that men
knew that tyme, and therto lowly and so prively in
all his dooing that there was nooman that knew his
name, ne what he was, ne whene.

5 For he said, a man that has pride in his wele dooing
and makes boist therof, both he displeases God and
hyndres his astate, & a man doo wele and kepe it
prively and make therof noo bost, he said that man
both pleases God and encreses his astate, and thes
10 vsed he in all his tyme, that where so euer he come
or happened to doo neuer so wele, that noman of
his actes shuld tell what he was, ne what was his
name.

boast
hinders
/reputation
increases
practiced

15 **N**ow turne we agayne to the Ladie of Calabre, and
to the lordes of hire lond, of the which lordes sum
of them spake vnto hire and wold haue wed hire,
bot thinking of hire avow [she] thocht that noon of
them was able to hire astate, and she refused them
and wold noon have of them. And they, seeing that,
20 they had grete dispite therat, and because that she
was bot a woman, they had no drede of hire bot ych
of them werred on othre to the lond was almost
destroyed.

each
warred

25 So on a tyme, certayn lordes of the lond see wele
this myschief that was amonges for the defaute they
had noo lorde to govern the lond, and come to the
ladie and said, certan, the lond was almost distroed
for defaute of governance, and therefore hire most
algate take an husbond that might put the lond in
30 better governance, so that she and they also might
be at rest and peace.

especially

f.93v And she hering / all this saw wele that wele she
might not say nay, and on that othre side she wold
not graunt them, for othre than him that she loved
35 wold she neuer have, and was all astovnned what
she shuld say & therefore she prayd theym to gyve
hire respite to avise hire of that matier aight dayes
and then she shuld gyve them a[n] answee bot
they were evyll apayed to tarrie so long and
40 groched therwith.

promise
bewildered

deliberate
/matter

grumbled

So among othre there was a lorde of that lond that

1.32 *The repetition could be a scribal error, or simply mean 'she saw well that clearly she might not...'*

1 was cald Drias, the which was a wondre envious
 man and loved *better* were than peace, and said to
 all thes lordes that they were mych to blame to be
 so rebell agayns hire that was theire lord that they
 5 held all of and did hire homage, that they wold not
 gyve hire oon day of respite to avise hire of an
 answeere, for, he said, a theif or a manys mortherrere
 that were appelled of fellony by the law of the land
 shuld haue eight dayes of respite to avise him of his
 10 answeere.

*hostile
 war*

rebellious

*man's murderer
 accused*

And they see, all that he said was bot reason, and
 gave hire respite of eight days to be avised of hire
 answeere, and toke leyve and went theire way, and
 she went into a chaumbre making the most sorow
 15 that any wight mote make and cald Eman to hire,
 and praid hire to consell hirre what were the best to
 doo in this case, for, she said, certan, othre than him
 that she loved wold she haue *neuer*, and what he
 was, ne whens he was wist she *neuer*, and therfor
 20 made she so mich sorow that it was pite forto here.

And Eman answerd and said *after hire* counsell,
 that she shuld, when hire day come, of answeere say
 that she had an vncler which was the King of Cecile,
 of the which she held the lond of Calabre, and
 25 because that he was hire next kynne and chief lord
 also, she durst not doo withouten his counsell, 'bot
 so *euer* he wold ordayn so wold ye doo, and thus
 shall ye be wele excused at that tyme.' And when
 she had herd Eman consaill she was wele apayed
 30 and assented therto.

*kin
 whatsoever*

And when the day come that was limite, all these
 lordes come to haue answeere, and she answerd and
 said as Eman counsalled hire, & when they herd
 that she wold doo aftre the counsaill of the King of
 35 Cecile and refused the counsall of theim, they were
 woundre wroth and strofe ychoon with othre. If oon
 assented an othre said nay.

strove each

And so among othre there was an erle that was an
 old man that hight Amphion, & was evell apayd
 40 that she put it of so long and tarrie theim noo
 lenger, and this Erle Drias that I spake of before
 said, certayn, yis the King was hire next kyn and
 theire chief lord also, & oon of the worthiest kinges

yes

- 1 that lyved that tyme, & if they lett hire and made hire to refuse his consall he wold be evill apayd therwith and *paraventure* turn them to grete diseas in tyme comyng. *hindered*
- 5 And they herd that Drias said for the best & assent therto, & went and sent messangers with *lettres* of this matiere to the King [of] Cecile on the ladie behalf & theirs both. And whan the King saw thes *lettres* and had avised him of this matere, he *considered*
- 10 answerd and said he wold be there and assigned them a certayn day that he wold be there, and they toke leve and went there way, & come home and told the ladie that the King wold be there such a *feigned happiness*
- f.94r* certayn day & she made goode chere, / right as she had ben glad of his comyng. Bot the boke saith she *took heed*
- 15 had neuer roght, thogh he had not come there that seven yere, so that she might be excused of an husbond.
- So afre this, whan the day come nygh that was *near*
- 20 limite before, the King Melliagere ordand him and come into the lond of Calabre vnto the citee of Caundres, there the ladie was that tyme, & all the lordes of the lond come that day to haue there answeere, and the Ladie of Calabre receved hire
- 25 vncler worshipfully as hire ought to doon, & led him into a faire gardyn & there were all the lordes to here what the King & his counsaill wold say, & there the King asked them whome them thought most able man to have hire to wife. *honourably*
- 30 And this Erle Ampheon that ye have herd of before answerd for his fellows, & said that [she] was in chose of thre. Oon was the Duke son of Spayne, and an othre was the King son of Russe. The third was the Duke of Normandie, & therfore he praid the *able to choose*
- 35 King that she wold chese right there which that she wold haue, for, he said certayn bot she toke oon of thes the lond & they all shuld be distroied within a short tyme. & this othre Erle Drias answerd and said to the King that it was not lawfull that */between*
- 40 Ampheon said, for them that were hire legemen to constreyn hire to take an husbond agayns hire will, & so he praid him that he wold counsaill with hire *Russia*
- choose*
- subjects*

1 him self.

And the King herd wele that he spake wel and resonable, and went and asked his nece how hire hert stode, & she was wele apaid with that that

5 Driaas said, and answerd how she was put in chose of thre men of the which she wist not to whome hire hert wold stond.

Wherefore, she praid him and also all the lordes that there were, that he wold gyve hire respite till on the morow, & she shuld be then be avised & gyff them a full answer, and the King and all the othre lordes assented therto, and euery man toke leve and departed till on the morow.

*by then be
/decided*

And the ladie went to chaumbre & made the most sorow that might be, and compleyned hire to Eman, & saide how that hire most on the morow chese of thre men oon, & that wold she neuer doo for bonechief or myschieff for levere hire were to goo a way oute of hire lond & be disherited of it for

rather

20 euermore, than have any othre bot him that she loved. And Eman answerd and said, certayn, the best consell in this case were that she wold on the morow pray the King & all the othre lordes that were there, that thei wold vovchesave, in saving of

*agree
lasting*

25 hire avow, to make ordayn a tournament duryng thre days, 'and who so happenes to doo there the best, say that ye wolle have him with goode will, and then shall ye wit if he that ye love be any man of him self or noon, for if there be any manhede in

know

30 him or [if he] luf you as ye doon him, sicurlie he woll be there.' And the laidy thought that she said wondrely wele & assent therto, & on the morow the King and all thes lordes come into the gardyn to here what she wold say.

certainly

35 And anoon this ilk Erle Ampheon, that was the most agaynes the ladie, stode vp furst & said that they were long taried, and prayd the King they might haue an answer.

same

put off

And the ladie, hering that he was allway agayns hire, answerd & said, 'Ampheon, I see that you desires so mych to have an / answer. I putt the oute of doute that the woll I neuer have for no man on lyve.' And then said she to the King, hering all the

always

in the hearing of

1 lordes that were there, 'Sirres, ye wot wele & know
all that here bene, how that before this tyme I made
a proude & a feers avow that I shuld neuer have
husbond, bot he that were the worthiest knight of all
5 the world, the which I wot wele come of an hie
pride & a grete folie of my selve.

*know**proud*

Bot neuer the latter, in saving of myn avow & myn
astate, I pray you and all othre that be here present
that ye wold vouchsave to doo cry a tournament in
10 all londes fer and nere, during thre days, & who so
euer has that grace ther to doo the best, truly what
so euer he be, I shal take him to myn husbond with
a goode will.'

*agree**lasting*

And the lordes of the lond herd this & were glad &
15 ioyfull, for ychoon of theim trowed he shuld doo
wele enough, & prayd the King that it might be soo,
& the King graunted and assigned the day & the
place four monethes after, and then the King toke
leve at the ladie his nece and went home in to
20 Cecile, & all othre lordes ychoon went his way
gladder than othre to ordayn them agaynes this
tournament.

*months**prepare / for*

Now, in this mean tyme had Ipomedon a
messanger that hight Egeon, the which he left in
25 Calabre to herken tithandes prively all way of his
ladie & to bring him worde, and this Egeon, when
he wist of this tournament, sped him to Ipomedon in
all the hast that he might, and told him how the
ladie of hire own desire & hire own list made crie
30 such a tournament, & when he had herd that he was
the ioyfullest man that might be, & told Tholomew
that he wald ordayn him for that tournament & that
he wold goo serve the King of Cecile.

*learn of
/continually**wish / announce**wished to*

And then went he & ordaynt him in array in the
35 maner of an hunter & toke a faire mvte of houndes
with him & an horn about his nek, & toke a faire
maide that was a cosyn of his, and led hire bridle by
the way. Also, he ordant Tholomew to come a litle
beforn him with his harnes, and with him ordant he
40 to come a tall yong man sitting on a white stede all
trapped in white, & with him a somer *with* his
harneis all white that longed therto for oon day.

*apparel
pack**before / armour
/and weapons
dressed
/packhorse*

- 1 And aftre him come an othre faire stede trapped all
in reid, & all the harneis that longed to him all rede
for the secund day. *red / red*
- And aftre him come on othre on a faire blak stede,
5 & all the harneis blak that longed to him for the
third day, & then him self come the last leding this
gentilwomans bridle. And in this array rode he to he
come into a forest in the lond of Cecile, fast by the
citee of Palerne there the King dwelled, & on that
10 same day happened that the King was in the same
forest on huntyng & had left his men ychoon save
only his newew Capanius & an othre man. & in the
same tyme come Ipomedon riding in the same array
that I told before, & the King herd noys of hors by
15 the way & had *mervaiill* what it might be. *noise
wondered*
- For he se neuer ere knight lede harneis by the way,
for it was the guyse in that tyme, a knight that went
to seke adventures shuld goo & come alloon
withoute more felawshipp. & then the King sent
f.95r Campanius / to see what thei were, & Campanius
come and asked whens he was, and whedre he come
for evell or goode, & he said, nay, he come fro far
contre to speke with the King, if it like him, and
Campanius come to the King & said, 'Sothlie, neuer
25 sith I was born se I so semely a man as their
maister is, no so faire hors, no so faire harneis, ne
so faire havkes, no so faire houndes,' & said that the
maister of them come to speke with the King if it
like vnto him. *before
fashion*
- 30 And the King went him self to se them, and
Ipomedon spake to him and said he was a man of a
far contree & was comen thidre to serve him, if it
liked vnto him, and that gentle woman his cosyn he
wold were with the Quene, because that he had herd
35 so much worshipp spoken on him in all contrees,
passing all othre men, '& if it like vnto you, my
*servi*ce I wolle *serve* you on a certan *counaunt* that
I wolle make with you. And the King said he was
glad of his *servi*ce & wold withhold him with a
40 goode will, bot if his asking were the more
vnresonable. *evil*
*truly
since*
covenant
*take him into his
/service*

1 And then the King charged Campanius to goo with
 him into the citee of Palern and herbore him at the
 fairest place of all the tovn, & he did soo, and there
 Tholomew made redy for soper^e and Ipomedon
 5 made Campanius to soupe with him, & made him
 goode chere, for his hert fell mich vnto him, &
 cause why they were brethre as on the modre side,
 bot neither wist of othre.

*house
town*

*treated him
/hospitably*

And so as they sat at souper^e, Ipomedon toke a
 10 copp of gold and drank vnto Campanius, and praid
 him to take the copp of his gyft & that they might
 be felaws as brethre euermore aftre, and he toke of
 him this cupp and thanked him, & said, truly, he
 was glad & ioyfull to haue company of him or to
 15 doo that might be plesaunce to him.

pleasing

And then aftre they went to the courte to gedre to
 speke with the King, & then Ipomedon spake to the
 King & said he wold serve him opou on a certan
 counaunt that he wold make with him, & elles
 20 noght, & the King answerd and said, bot if his
 asking were the more vnskyllfull, he wold withhold
 him gladly. And he said agayn, if it liked vnto him,
 he wold *serve* the Quene, so that men shuld call
 him the Quene Derling, Drwe lay roigne, and also,
 25 more ouer, that he might goo with hire ich a tyme
 that she shuld come fro the chambre to the hall &
 kys hire oons when he come, & oons whan he yede,
 & also he said that he wold doo noght elles bot
 serve the Quene, & aftre goo on hawking & on
 30 hunttyng, & if he wold not graunt him, he said,
 certayn, he wold not serve him ne that he was not so
 worthie a king as men of him said. [A]nd the King
 was wondre wroth with him, and thoght it was a
 wonderfull asking, & logh him to scorn & wold
 35 have refused him, & Campanius consaled him and
 prayd him to graunt him & let him not passe so, for
 he said certayn he did it for he wold not be knowen.

covenant

unreasonable

*the queen's
/paramour*

kiss / went

nor

extraordinary

And so the King graunt him and he beleft with the
 Quene & his cosyn also, bot neuer might they know
 40 othre name of him, ne when he was, bot Drue le
 roigne, & so served he the Quene a grete while so
 that all men lufed him wondrely wele & soueryanly
 the Quene loved him, wele ouer all othre thing.

left

greatly

1 And he euery day, when all men ordant them to
 goo to the tournament, he went always on huntyng,
f.95v and / euermore whan knightes spake of dedes of
 armes or *turnementz*, he spake euermore on hunting
 5 and of houndes, and if they spake of *paramours*, he
 spake of havkes, so that nooman might *perceyve*
 that he loved *paramours*, nor othre manhed, & thus
 vsed he all way so that euery man logh him to
 scorne & had grete pite that in so semely a *person*
 10 was noo bountie no manhode. *nor*

And soon afre this, the King & the Quene made
 them redie to goo in to Calabre to the tournament,
 and when they come there the King lay at a castell
 bot twoo myle fro Caundres there the tournament
 15 shuld be, and then euery day when knightes made
 redie their harnes to go to the *turnement*, he toke
 his houndes & went on huntyng, and Capanius see
 this & asked why he ordant him noght to the
turnement as othre men did. He said all men
 20 scorned him therfore, because they saw noo
 manhode in him, & also he praid him that he wold
 ordayn him to goo *turnay* as othre men did, & they
 shuld be fellows to gedre.

And when Ipomedon herd that he wold haue had
 25 him to the *turnement*, he feyned him a cause, &
 made wroth with Capanius & said that his couenant
 was to serve the Quene, & hunt, & hawke, & play
 him, & doo not elles, for *iustinges*, no *turnementz*
 loved he noon. And Capanius was sory that he foyre
 30 so, & prayd the King to speke with him & loke if he
 might bring him in will to goo to the *tourneament*, &
 he did so, bot it wold not be. He said certayn he
 wold doo noght elles bot *serve* the Quene as his
 couenant was, & the King & all othre men logh him
 35 to scorne & said it was pitee that he was so semely
 a *person* & had noo manhode.

So ouer this, the King made sett vp his tentz for him
 & his knightes vndre the castell of Caundres, there
 the ladie lay fast by a forest side, & come to the
 40 tournament with the fairest felawship of knightes
 with him that might be, & the best [to] be seen.

And then come thidre the Kinges son of Irlond, the
 which was a woundre semely knight, & yong &

about
sweethearts
passionately
practiced

slept

agreement
jousts
fared

1 lusty, and hight Monestius, & broght with him such
a fellawship of knightes & so thriftly arraid that it
was a ioye to see, for he loved the Ladie of Calabre
paramours & had doon long.

vigorous
richly
passionately

5 And thydre come also the Duke of Normandie with
a thrifty fellawship, & loved the ladie also.

And thydre come also the Duke of Spayne, that
shuld have had hire before by the help of the Erle
Ampheon, & trowed wele to wyn the ladie at the
10 tournament thurgh help of Ampheon & of his awn
manhode.

Thiddre come also Daires, the King of Loreyn, oon
of the worthiest kynges that was ouer where, & the
most worthiest knightes had with him.

anywhere

15 Thiddre come also the King of Almayn, the which
hight Ismelon le Orguleous, a worthie knight also.

Germany
Proud

Thidre come the Erle of Flaundes & many othre
knightz of dyuerse contreis, for ther was no knight
that desired worship in noo contree bot he wold be
20 there, for it was oon of the grettest *tourne*ment that
ouer was seen before.

foreign

f.96r Now on the day before that this *turnement* shuld be
on the morow, Ipomedon ordant him to goo on
hunting all that day & come home agayn even, &
come to the Quene & said, that / the ladies and
gentilwomen might here, 'Madame,' *quod* he, 'wold
ye let the *turnement* be & go with me to morow on
huntyng, & ye shal haue noble gam & wele better
than at *turnement*, for there shal be noo strokes
30 gyven? For certan,' *quod* he, 'I woll not come at the
tourne^{ment} forto haue myn heid broken.' And the
Quene was sore ashamed for him and al sory as she
might be, & all the ladies and gentill women logh
him to scorn and said to the Quene, 'Certayn, ma
35 dame, youre Derling woll wyn the ladie of Calabre
all with hunting.' & he was wele payd that they
scorned him, & toke leve of the Quene to goo to
bed, for he wold be erlie vp on the morow to goo

the next day
towards

- 1 huntynge, and furth he goos to the porter of the gates
of the tovn & said he wold goo by tymes on the
morowe on huntynge, and gave him a ring of gold, &
praid him that he wold open him the gate by tyme.
5 The porter thanked him of his gyft & said he shuld
come & goo late & erly when him list, & he went
home vnto his in & yede streght vnto his bed.

*early**desired
inn*

- And on the morow erly before the day he ros vp and
arraid him like an hunter, & toke his men & his
10 houndes with him & his white stede & his white
harnes for that day, and when he come vndre the
castell wall he & all his men sett hornes to mouth &
blew thre motes, that the Quene & all the ladies
might here that he went on hunting.

horn blasts

- 15 And when they herd his hornes & his houndes make
such a noys they scorned him & said to the Quene,
'Certayn, ma dame, youre Derling woll not be the
last at the turnement for he is vp be tyme. For
certayn, he wolle this day wyn the ladie all with
20 houndes & hornes.'

- And Ipomedon rode furth to the forest to he come to
an heremitage that stode in a depe dry dyke in the
forest & coverd all with trees, that he might goo and
come vnseen of any man fro thens to the feld where
25 the tournament shuld be & when he come there he
laid away his horne & his hunter clothes & armed
him all in white, & leped vpon his white stede, &
toke a white spere in his hond, & bad Tholomew
take his houndes & his men & go & hunt all that
30 day, & make as goode gam as he might, & mete
him there agayn even.

deep / ditch

- And he him self toke a squiere with him & nomo
men & rode furth in this dry dyke till be come to the
feld vnder the castell wall there the tournament
35 shuld be, & the waites were on the castell wall &
saw, & come to the ladie & told hire how there was
come to the felde a knight all in white on a white
stede, & she rois vp & come to the walles forto see,
and then drue it to furth days.

*no more**watchmen**rose
drew*

- 40 And the King of Cecile & all tho lordes come to the
felde euerychoon, & then Anthenor come, the Duke
of Spayne, & praid the King that he might furst iust

those

- 1 with the white knight, & he graunted him, and then
iust Anthenor the Duke of Spayne with Ipomedon
two cours, & at the third he smote him of on his
hors & toke him prisonere, & Ipomedon squiere
5 was redy and toke his stede & kept him still.

f.96v Now lay the lady on the wall & saw that the white
knight had for iusted the Duke of Spayne and was
glad therof, for he was on of the men that she most
hated, and called hire newew Iason, & bad him goo
to the tournament / and take speres with him and
serve the white knight of his spere, and on the third
day she shuld ordayn for him that he shuld iust him
self. & he did so, & when he come there he toke a
spere & toke it to the white knight, & he receyved it
15 on him & knew him wele enough.

*defeated**from*

- Bot neuer the latter he asked what he was, as thogh
he had not known him, & he answerd & said he
hight Iason and was newew to the Ladie of Calabre,
the which sent him thidre to serve him of his spere
20 that this day iuste best, 'And me semes that ye have
doon the best, and therfore I come to serve you if it
like you, for ye have this day vnhorsed and taken
Duke Anthenor of Spayne, that is oon of the
pruddest men in this felde, and the man that my
25 ladie most hates.'

*seems**proudest*

- And when Ipomedon herd this he praid Iason to
take the stede that he had won of this Duke before
& led him vnto the Ladie of Calabre, & said that the
white knight send it to hire, and he did so, and then
30 bad he the same Duke Anthenor of Spayn go to the
ladie also and yelde hym presonere vnto hire, and
say the white knight send him vnto hire. And he did
so, & then was the ladie glad & ioyfull that he was
taken, & said vnto Eman that the white knight was a
35 noble man of armes, & praysed him mich, and said
hardely, aithre was hire luf deid or elles was noo
manhed in him that he durst not come there, & if
she shuld any man have hire were levest the white
knight, save him that was hire luf.

*surrender**assuredly**she would prefer*

- 40 Now then come the Erle Ampheon of Calabre, that
was euer with this Duke of Spayne and wold have

- 1 venged him on the white knight, & wold allgate
iuste with him, & so they iuste to gedre twoo cours
or thre & did wondrely wele both. The white knight
was agreved with him, & ran to him an othre cours,
5 & smote him thurgh all his harnes & slogh him, and
Iason was redy and toke his stede & the white
knight bad him take it him self for the goode
seruice he did him that day, & he thanked him &
said, for soth, [that] was [the] hors in the world that
10 he most has covet to have, and Iason went & led his
stede vnto the castell & told the ladie that the white
knight had gyven it him, and the ladie was glad of
him, & euery wight of him had ioye. & as the boke
sais, inpartie she began to luf him, for of all the day
15 he neuer blanne, bot euer was redy, who so wold
come to him, & euer more had the better of euery
man that had to doo with him.
- And then come Ismalon le Orgoilous, that was the
King of Almayn, that had doon wondrely wele
20 before, oon of the best save the white knight, &
wold iuste with Capanius, & so Capanius & he ran
to gedre and this Ismelon le Orgoilous hit Capanius
on the helme that it flew of on his heid, & weleny
Capanius wist neuer where he was. This Ismelon
25 was a grete boster of him self & said till Capanius
in scorn, 'Wenes thou,' *quod* he, 'that thou be now in
Palern, in Cecile, drinking clarrie and othre strong
wynes? Nay,' *quod* he, 'sitt vp on thy hors for thou
art at the tournement!'
- 30 And Capanius was as wrothe as he might be and ran
to him an othre cours, and smote this Ismelon hors
and man to the erthe & his right arme of by the
bodie, & then said Capanius to him agayn in scorn,
f.97r 35 'Quod thou me nomore, for nowe / maist thou say
that I am here, & thou may goo home into thy
contree & drink clarrie & othre strong wynes, for
here may thou doo no more!' & all men that see it
were glad that Capanius had quit him so wele his
stroke & his scorne.
- 40 And then come King Daires of Lorreyne & wold
iust with Capanius allway to venge his cosyn the
King of Almayn, & Capanius ran to him, & Daires
gave Capanius such a stroke that welnye he had

avenged
*/especially**truly**ceased**Proud*
*Germany**off of / almost**Command**in every way*

1 vnhorsed him & taken him *presonere*. & the white
knight was ware & come to rescue Capanius, &
iusted with the King Daires & smote his shelde fro
his nek & left shuldre fro the bodie that he fell
5 down deid, & the ladie & they all that se him had
mich mervail of him & praised him mich, passing
all othre, so wele he did that day.

And then come the Erle of Flaundes & had mich
envie at the white knight, & wold algate iuste with
10 him, & they ran to gedre & the Erle gave the white
knight such a stroke that he was astounned therwith
& agreved sore, & so they ran to gedre oon othre
cours & the white knight bare the Erle to the
ground, bothe hors & man, & had not his men
15 comen & rescued him, the white knight had taken
him *presonere*.

*unceasingly**stunned*

Bot yit he toke the Erle hors & bad Iason lede him
to the ladie, and the white knight cald Iason, 'Iason,
abide & speke with me or we departe!' & Iason
20 turned then agayn & asked him what he was & he
said then agayn, 'It am I that was sum tyme thy
fellow, that men cald the straunge squeyere. & now
I have hold the couenant that I hight the, for I said
when we departed that I shuld come agayn as soon
25 as I might.' & then Iason praid him to abide & come
& speke with the ladie and he said, nay, certan he
might noght, for him must nedes hie him home in to
his own countre. And Iason said, certayn bot if he
wold come speke with hire or he went she shuld
30 oute of hire wit for sorow. & he praid him,
'Recomand me vnto hire,' & went his way into the
forest in all [the haste] that he mote ride, and then
departed the *tournement* for that day, & euery man
went to his loggeing till on the morow.

*agreement
/promised**haste**might**lodging*

35 And Iason come to the ladie making wondre hevye
chere & said that she also might doo, and she asked
why, & he told hire that the white knight was goon
& that he wold nomore come there, and that it was
he that dwelled with hire sum tyme that she called
40 hire straunge squyere, that wold tell noo man his
name, and then went she to hire chambre making
the most sorow that any wight might make that he
was goon & wold not speke with hire or he yede.
And Eman come to hire and bad hire be of goode
chere & comfort, & said she had grete cause to be

*sad expression**before he went*

1 glad and mery for now she saw he was on life and
 come thidre for hire luf, & was that day so worthie
 a knight & so wele had doon befor all othre that she
 might not faile bot she shuld haue him at hire own
 5 will.

alive

Now then a evene this King Melliager of Cecile had
 all the lordes with him at souper & made a grete
 feste, & euery man said with outen comparison he
 was the best knight there as that day & passed all
 10 othre, & there to was all way so covert and so
 privey in his dooing that they said it was double
 knighthode.

at evening

f.97v And then come Ipomedon to / his hermitage &
 broght with him twoo stedes that he had won at the
 15 turnament, withouten tho that he gave a way, &
 vnarmed him & clad him agayn like an hunter, &
 than was Tholomew come thidre redy & had noble
 gam that day. & then sent he his white stede into the
 town by an othre way, & he rode furth home with
 20 his houndes streight to the castell that they might
 see that he was on hunting, & all the ladies & all
 othre men logh him to scorn & said to the Quene,
 'Ma dame, now comes youre derling fro the
 turnament. Hardely he has won the ladie this day all
 25 with huntyng!' & he toke noo kepe of their wordes
 bot come streight into the hall & broght the Quene
 thre hert heides right grete, & said truly he has had
 the best game that day that any man might have.

*not counting**Bravely
heed*

And then the Quene went to souper, & as she was
 30 served of hire furst cours, come in a messangere fro
 the king with tithinges fro the turnement, & told the
 Quene that the King foyre wele & Capanius also, &
 she asked what tithinges & who had doon best that
 day.

fared

35 And he said, certayn, that neuer before was there
 seen such a grete turnament, ne so many worthie
 knightes to gedre, bot certayn, he said the King had
 doon wondrely wele that day & Capanius also, &
 the King Monestius of Irelond also & many othre
 40 knightes that day had doon wondrely wele.

Bot, he said, there was a white knight that rode on a
 white stede that passed all othre, for neuer in all his

1 life he said, 'I saw neuer knight doo so wele as he
 did that day,' & told how he toke the Duke of
 Spayne prisoner & sent him to the Ladie of Calabre,
 & how he slogh Erle Ampheon also, & how that
 5 Capanius had be take prisonere had not he ben there
 & rescued him, & how the Ladie of Calabre made
 hire newew Iason to serve him on his spere.

*killed**with*

And when he had all said, then spake Ipomedon to
 the messanger & bad him say to the King that thogh
 10 he haue had sore strokes at the turnament this day,
 that he had ben on hunting in the forest & had
 goode gamme all withouten strokes, & bad him say
 also how his houndes had ronnie noble wele, both
 Morhaunt & Ridell & Beamound, for he had slayn
 15 thre grete hertes, bot ouer all othre, Blanchard, his
 white dog, had ronnie best that day, & bad him take
 venyson & bere to the King, '& say I send it him.'
 And euery man logh him to scorne save allway the
 Quene, bot she was so sore ashamed that she wist
 20 not what to doo.

*run**carry it*

And the messanger come to the King and told him
 all as Ipomedon said. And then when the Quene had
 souped, Ipomedon toke leve at hire to goo to bedd,
 for he wold goo on hunting erly on the morow, &
 25 went to his in & went to bedd because he was wery.

And on the morow, erly he roys vp and arrayd him
 on the same wise as he did on the day before, &
 rode furth blowing vndre the castell that the Quene
 & hire gentilwomen might here that he went on
 30 huntyng, & toke with him for that day his reid stede
 & his reid harnes, & rode furth to the heremitage &
 made Tholomew to goo on huntyng & mete him
 f.98r there agayn even, and / he armed him wele all in
 reide & lepped vpon his reid stede, & toke a reid
 35 spere in his hand, & he & his squiere rode furth in
 the dike to the turnament and come thidre furst, or
 any othre man. & waytes on the castell wall se him
 & went to tell the ladie how there was comen a
 knight to the felde all armed in reide & on a faire
 40 reid, sored stede, and she asked if he se the reid
 knight bot not the white. & then turned she agayn,
 making the most sorow that might be & said, 'Now
 haue I noo ioye of the turnament, for he that was all
 my ioye & my comforth is goone. I wot wele he is
 45 goone as Iason told me & wolle noomore come

*red**toward evening**ditch / before
watchmen**reddish-brown
/they saw*

1 here.'

And anoon come the King and all thes othre lordes
to the turnament & among othre come Monestius of
Irelond, a worthie King & long had lufed this ladie,
5 & praid the King that he might haue the first cours
that day, & the King graunt hym and ran to the reid
knight. & there they ran to gedre & the reid knight
bare hors & man both to the erthe & toke Monestius
presonere. And then come Iason to the reid knight,
10 & the reid knight asked what he was & he said he
was newew to the ladie & hight Iason, & was comen
fro his ladie to serve him of his spere, for he had
doone so wele for he had taken the most bostere &
the most auantour of women that might be, &
15 thereto the man [that] his ladie most hated.

braggart

And the reid knight herd this & bad Iason take King
Monestius with him & lede him to the ladie, & bad
Monestius yelde him to hire as presonere & say the
reid knight sent him to hire. & then come Capanius
20 & iust *with* the Erle of Flaundres & dide wondrely
wele, bot at the last he foriust him & led away his
hors. & the reid knight see that & called to
Capanius & bad him abide & iust with him, & said
he shuld not have the Erle stede so lightlie. And
25 there ran Campanius & he to gedre many cours &
did both passingly wele, bot at the last the reid
knight bare Capanius to the erth and toke his stede
& the Erles of Flaundres both, & toke the Erle his
stede agayn and made him to worthe vpon him. &
30 then all men spake mich worship of the reid knight,
and because that he rescued so the Erle of Flaundres
that was so at mischefe, & did all that day so wele
that euery man of him had ioie.

defeated

easily

be

trouble

And then come Capanius and wold iust with the
35 Erle Drias that held so before *with* the Laidie of
Calabre agayns Ampheon, & so they ran to gedre
dyuers tymes, & did both wondrely wele, & at the
last Campanius bare the Erle Drias, hors & man, to
erth & gave him such a stroke that he wist not
40 where he was, & shuld haue taken him presonere
had not the reid knight bene & come & rescued
him.

several

1.15 that] *MS a tironian 'et' symbol, emended to mean 'and [he] was in addition the man that his lady hated most.'* 1.29 *MS & made him and made him to*

1 And as the boke sais, right as a feers lion among *fierce*
 othre bestes, so fore he with all that euer he had a
 doo with, till he come to the Erle Drias & rescued
 him & sett him agayn vpon his hors, because that
 5 before tyme he held with the ladie agans them that
 wold haue made hire to haue an husband.

[N]ow then come Iason & broght the reid knight a
 spere with a reid pensil theron that the ladie had *pennon*
 wroght hire self & send him, because that she
 10 trowed euer in hire hert that it was he, & he toke it *believed*
 & was glad in his hert therof as he might be, &
f.98v thocht forto sett it on wark for / hire sake that sent *put it to use*
 him it. & he was war of a knight that was the *aware*
 Kinges steyward & loved wondrely wele to make *steward*
 15 avant of women, and hated Ipomedon with all his *boast about*
 hert & loued the Quene *par* amours also, & he *passionately*
 thocht he wold haue a doo with him. *conflict*

And this Kanius had grete envie at him because he
 20 did so wele, passing all othre, & thocht to have a
 doo with him also, and so they ran togedre many
 cours & did so wele both that noman wist whedre
 was the better, till at the last the reid knight gave
 Kaenius suche a stroke that he smote him thurgh the
 25 shuldre & bare him ouer his hors ars to the erthe. &
 then was the reid knight squiere redie, & toke
 Kaenius stede & led him into the forest to the
 heremitage. And then come the King Melliagere
 him self & was as fers as he might be with the reid
 30 knight, because that he had both foriust his neveu
 Campanius and Kaenius his styward, & wold algate
 venge him on the reide knight & iust with him. And
 so the King ran to the reid knight and did full wele,
 and euer the reid knight forbare him because that he *restrained himself*
 35 served him, to the knight was in poynt to put him to *until / at the point*
 the wors. & he se that and ran to him, and bare hors
 and him both to the erthe and hurt him thurgh all his
 harneis, and Iason was redie and toke the Kinges
 stede and led him to the reid knight squiere, and he
 40 led him to the heremitage. And the Kinges men
 were redie and toke him vp and led him to his tent.
 And then drue it fast to night. *drew*

And the reid knight come to Iason and said, 'Iason,

1 Iason, yit have I [the] speere that my ladie send me,
 & say to my ladie that I shal bere it with me into my
 countree & werre it in euery place for hire luf
 where I haue forto doo.' And Iason asked whoo it
 5 was that cald him so by his name, and he said, 'I am
 thy felaw that yisterday was I white and to day am I
 reide,' and then [Iason] prayd him to abide, for
 certan if he went so his ladie wold neuer have ioye
 in this world.

wear

10 And he praid him to recomaund him vnto hire, &
 say he shuld come to hire agayn an othre tyme, &
 went his way and led with him the Kinges stede &
 Kaenius stede to his heremitage, & there met he
 with Tholomew that had bene on hunting all the
 15 day. And then he arrayed him like an hunter and
 rode furth home to the Quene, blowing his horne as
 he dide on the day beforne that she and hire women
 might see that he had bene on huntyng, and broght
 six hert heides in to the hall. & euery man scorned
 20 him & said certan he was a noble man of armes &
 wold wyn this ladie all with huntyng.

commend

Now come Iason home to the Ladie of Calabre &
 told hire how he was white the furst day & this day
 reid, & that he ne might lenger abide, & how he
 25 said he lufed hire & euer wold, & that he wold
 come agayn to hire as sone as he might. And when
 that she wist that it was he that had doon so wele &
 that she lufed so miche, & was goone & wold not
 speke with hire, then was she the soriest creature
 30 that might be, & swoned & made the most sorowe
 that any creature might make. And Eman come to
 hire & comfort hire, & said how that hire ought to
 be right glad to see him that she lufed so noble a
 man of armes as he was, & said certan he wold not
 35 haue abiden thos twoo days & doon so mich for hire
f.99r lufe bot if he thocht to / abide the third day also,
 and so she comfort hire for that tyme.

*fainted**stayed*

Now when Ipomedon come fro huntyng and broght
 with him thes hertes heides, [the] Quene wasshe &
 40 went to soper, & Ipomedon sat to for hire, & the
 Quene counsailed him to leyve his huntyng & said
 he labored to mych thervpon. & he said, nay,

before

1 certayn, that wold he noght, for he loued noon othre
gam, & all men that hard logh him to scorn & held
him bot a wreche.

pastime / heard

Now then come in this messenger that come fro the
5 King with tithinges, and he said, certayn, that the
turnement of the day before & of this day were noo
thing like, & said how there was a reid knight that
passed all othre and sat on a reid, soled stede, and
told he toke Monestius, King of Irlond and send
10 him to the Ladie of Calabre, & how he rescued the
Erle of Flaundes fro Capanius & smote Capanius
of on his stede & led away his stede also, and how
he smote Kaenius the styward of on this stede and
led his stede away also, & how he smote the King
15 of on his stede also and shuld have taken him
presonere & led away his stede also.

*alike
reddish-brown*

off of

And then the Quene asked him if the King were
oght hurt, and he said, nay, bot certan, he said, that
the reid knight withouten comparison passed all
20 othre that were there that day.

at all

[A]nd then Ipomedon began his tale & said, 'Now
truly,' *quod* he, 'I hold the knightes grete foels that
take so many grete strokes willfully & nede noght.
Bot thou may say to the King,' *quod* he, 'that it had
25 bene more eas to him & more worship to haue bene
with me on huntyng this [day], for then shuld noo
man have born him of on his hors no gyven him
noo stroke, and say him also that my houndes haue
ron so wele this day that truly in all my life se I
30 neuer noon ren so wele.

*fools
willingly*

ease / honour

run

Bot in goode faith, of all othre, Ridell, my reid
dogg, ran best this day, or elles had all my gam
bene noght.' And all that herd him logh him to
scorne & said hardely he might wele be counted for
35 a worthie knight to be the Quene love, for he wold
with Ridell, his reid dog, wyn the ladie at the
turnament. & thus euery man him scorned & held
him bot a wreche.

assuredly

And this messenger come to the King and told him
40 all as Ipomedon had said, and the King lough, & all
that it herd lough him to scorne and said hardely the
King might be ielous that the Quene had such a
love. Bot Capanius, he was euer sory for him &
asshamed that there was noo manhed in him.

jealous

1 So when the Quene had soped, he broght hire to
 chaumbre & toke leyme of hire to goo to bed, and
 sad that him must be vp be tyme to goo on huntynge, *early*
 and went home to his in and went to bed. & erly on
 5 the morow as it were a quarter tofore the day, he ros *before*
 vp and arrayd him as he did to fore, and rode furth
 blowing thurgh the town that the Quene & all the
 ladies awoke of their slepe with the noys of horns
 & houndes, and said, certayn, to the Quene, 'Ma
 10 dame, truly youre lufe is a noble knight. He is vp be
 tyme, for [he] woll nocht be the laste at the
 turnement!'

Now leve we here and tell how there was that tyme
 in lond of Grece a duke of Athenes that hight
 15 Adrattus, the which was a yong man and a noble
f.99v man of armes, / bot he lived all in sorserys & in *sorcery*
 enchaumentz, so that he had *with* him a devine *soothsayer*
 that couth miche of nigromancie, which that told *necromancy*
 him, certan, that how there was in Calabre such a
 20 *turnament*, & if that he wold goo thedre he shuld
 haue the degree & wyn the ladie, and shuld be lord
 of the lond. And this Duke ordant him & come to
 the *turnament*, bot he come nocht or the third day,
 and then he asked whedre partie was the better, & *victory*
 25 men told him that within were the better, and then *before*
 he was with them withoute forto helpe them. *which side*
 the Calabrian
 /side

Now then come Ipomedon to the hermitage and
 armed him all in blak harneis and leped on his blak
 stede, & rode furth to the turnament, and bad
 30 Tholomew goo on hunting & mete him agayne at
 even. And erly on the morowe the Ladie of Calabre
 roys and loked ouer the wall of the castell after the *for*
 reid knight, bot she couth not see him, and then was
 she war of the blak knight. & then went she in and
 35 made mich sorow, & trowed wele that hire lufe
 were goon & wold nomore come there.

Then was [the] King & all othre lordes comen to the
 turnament, and emong othre come this Duke of
 Athenes all in reid armes & on a reid stede, & wold
 40 iust furst with the blak knight.

Now was Eman ware of the Duke of Athenes and
 trowed that it had bene the reid knight that was *aware*
 there on the day before, and come and told hire *believed*

- 1 ladie how hire luf was comen agayn & wold iust
with the blak knight, & she was glad & come to see
him. And then Ipomedon the blak knight was glad
also that he saw oon in reid armes, and thought wele
5 to make him *presonere* to make hire sory. And then
the ladie made Iason hire newew to take the ordre of
knight & goo turnay that day, & made an othre
squiere of hires to goo to the tournament to serve the
reid knight of his spere. And the[n] the blak knight
10 and the reid ran to gedre & did wondrely wele both,
for the reid knight was a noble man of armes. Bot at
the last the blak knight bare him to the erthe and
toke him *presoner*, and maked him to swere that he
shuld *neuer* more were the reid armes of all that
15 day, that all men might trow that the reid knight of
the day before was scomfit. & then cald he the
squyer that come fro the ladie that served of speres,
and praid him to take him a spere, & that he wold
take [the] reid stede that was the Duke of Athenes
20 & lede him to the ladie, & say the blak knight sent
hym thedre & bad him say also how he was come a
litle to late, for if he had comen be tyme neithre
shuld the white knight ne the reid knight haue had
the degree.
- 25 'Bot say hire, ' *quod* he, 'that she shall not haue the
reid knight in hire prison,' for he wold lede him
with him into his contree, that she shuld *neuer* se
more of him. & [he] come & broght hire the reid
stede & said as the blak knight bad him, & then she
30 had more sorow than *euer* she had erst, and trowed
wele that he was lost fro hire for *euer*more, &
cursed the tyme that *euer* she made ordayn the
tournament, that he shuld so be taken & lost there for
hire lufe.
- 35 And then euery knight desired to haue a doo with
f.100r the blak knight and grete envye had to him, / and he
*euer*more was redie & put them to the wers, all that
euer he met with that day. And then come the King
of Scotland, & had grete envie at the blak knight
40 and wold algate iust with him. & there they rode to
gedre & the King gave the blak knight such a stroke
that he was all astoned & agreved therwith, and ran
to him an othre cours and bare the King thurgh his
harnes & slogh him, and bare both him & his stede
45 to the erthe that the stede brast his nek, so that both
the King and his steid were deid. & all that were

*defeated**before**arranged**worse**stunned / annoyed**broke*

1 ther had mervell therof and were aferd of him, so
that vnneth any durst to have to doo with him after. *hardly / dared*

And so it happened that Eman se this and come to
comforth hire ladie, & how that the blak knight, she
5 said, had doone so wele that he passed all othre. &
she asked if he were better than the white knight, &
she said, yaa, for soth, and better than the reid both, *indeed*
& that oo cours that he had riden was worth all that *one*
bothe the white & the reid had doone, & said certan
10 if she wold hold hire avow and chese after *choose*
worthynes & knighthod she must nedes forsake all
othre and take him. & she asked how she shuld turn
hire hert fro him that she lufed so wele & take an
othre, and Eman said, yis, for better was to take him
15 that was so worthie a knight, sithen she wist wele *since*
that hire lufe was goon, than both to faile of hire
lufe & of the blak knight.

Not forthy, the boke saith that Eman said all this for
noon vntruth, bot for comforth of hire ladie that she
20 se was in so mich sorow. *Nevertheless*

Then come Kaenius, as proude and as fers as a lion,
and had so mich envie at the blak knight that he
wold haue slayne him leuer than all the worlde. and
the blak knight knew him wele enough, and how he
25 loued the Quene *par amours*, and thoght to quite *reward*
him wele enough, & rode him & bare both hors &
man to the erthe and toke him *presonere*, and bad
him goo to the same Quene of Secile that he lufed
par amours and yelde him to hire prisoner, and say
30 the blak knight send him to hire, and he did so, all
thoght it were agayns his will. *although*

Now then come Capanius, not knowing whoo it
was, & wold allgate iust with him, and Ipomedon
was loth haue to doo with him, for he loved him so
35 wele, bot neuer the latter him was leuer iust with
him than lose his worship & his ladie bothe, and
rode to him that both their hors went to the erth, &
rose vp bothe agayn so that nothre was at the wors. *loathe*
Bot at the cours aftre, Ipomedon bare both Capanius
40 and his stede to the erth & toke the stede to his
sqyere, & bad him lede him to the heremitage. &
there he shuld haue taken Capanius prisonere, bot *neither*

1 that the King come and rescued him & iust with
Ipomedon, & hurt him, bot not that he was the
wors.

And then it drue fast to the even, & be then the blak
5 knight had doon so wele that all men said he was
the best worthie to haue the ladie, and euery man
drogh to his in. And then the blak [knight] was war
of Iason and cald him be his name, and said, 'Iason,
Iason, abide and speke with me!', and Iason had
10 *f.100v* mervell who it was that cald him by his name, and
he said, 'It am I, that yisterday was / reid. To[day]
am I blak.' And then Iason wold haue made him to
abide, bot he wold nocht, bot he said, 'Iason,
recomaund me to my ladie & pray hire to think of
15 hire avow, & say that for hire luf I haue bene here
white, reid and blak.', & went his way. & Iason said
if he went so his ladie shuld haue so mich sorow
that she shuld *neuer* haue gode day in this world,
bot he said, certayn, he shuld come agayn with in a
20 short tyme and speke with hire at more layser, &
went his way to his hermytage in the forest.

*by**went / aware**leisure*

And Iason went home and told his ladie how that
the blak knight had don for hire luf, how he was the
first day white, and the secund day reid, and the
25 third day blak, and how he was goon and said he
shuld come agayne within a short tyme. And when
she wist that it was he, then had she mich sorow and
supposed wele that she shuld *neuer* see him, & that
he loued hire nocht because he wold not speke with
30 hire at his gooyng.

And so Ipomedon come to the heremitage and
vnarmed him, and arrayd hym as he did before and
come home to the Quene with his houndez, blowing
that all men might here that he had bene on
35 huntyng. And then come all men to see him and to
lagh him to scorne, and he toke noo hede bot come
into the hall and broght with him nyen hert heides,
the fairest that *euer* men se, and *euer* as all othre
men spake of the tur[n]ament he spake of his
40 huntyng.

nine

And then the Quene went to soper & Ipomedon set
on that oo side, and Kaenius on that othre side, the
styward. And then come in Theos, the messanger,

sat

1 and the Quene asked him who had doone the best at
 the turnament, and he said certan a blak knight, the
 which withouten *comparison* passed the white knight
 and the reid and all othre, bot no man wist what he
 5 was, no when, so prively and so couertly he governed
 him.

where from

And Kaenius said certan that it was he that send him
 thiddre. And then Theos said how that the King send
 word to the Quene that she shuld be erly on the
 10 morow at Caundres, for then shuld the Ladie of
 Calabre ches whome she shuld haue to hire husband.

choose

And then Ipomedon began to speke, and said how
 that he had bene on huntyng and that his houndes had
 ron noble wele that day, both Blauncherd and Ridell,
 15 bot truly, he said, that soueryanly ran blak
 Beaumound and did the best that day, or elles had he
 had bot litle gam, 'and ye shall haue venyson and
 bere the King, and say him certayn he getes nomore
 for me bot if he woll come and take it him self.'

*above all**gets*

20 And then the Quene beheld him and *perceyved* that
 he was hurt and that he bled, and asked him what had
 hurt him, & he lough and said that he fell in the forest
 of his hors and hurt him agaynes a stubb.

broken branch

And when the Quene had soped, Ipomedon toke his
 25 leyve at the Quene to goo to his bedd.

And the Quene bad him come agayn at morow to goo
 with hire to Caundres to see whome the ladie shuld
 haue, and he said, nay, certayn he roght neuer whoo
 she had. He was not at the tur[n]ament, ne not wold
 30 he come there, and so euery man lough and he toke
 noo...

cared

f.101 missing [Early the next day, Ipomedon and his cousin, the
 maid, secretly leave the Sicilian court to go back to
 Apulia. Meanwhile, he sends the man who had been
 in charge of his three horses, as well as those he won
 at the tournament, to Caundres on his behalf, to
 present them to the Feers and his other
 acquaintances. He reveals that the straunge squiere
 and the drew lay roigne are one and the same
 person, and bids the feers to be faithful to her vow
 until Ipomedon will return. The Queen of Sicily is

angry at her lover's sudden departure, and, eager to please her, Kaenius offers to fetch him back. He catches up with the pair in a forest, where Ipomedon had laid himself down to rest.]

f.102r ...and let me not of my iournay, for certayn I wolle not turne agayne for the!" & the styward was feers & proude, & allgate said he was fals & that he shuld be deid. *hinder*

5 And Ipomedon saw it might noo better be & defended him, & ran to him, & or they departed he smote him thurgh all his harneis & thurgh oute the bodie & bare both hors & man to the erthe & toke him *presoner*, & bad him turne home agayne & yelde *armour*
 10 him to the Quene & say, wern it had bene for the reuerence of hire, that truly he shuld haue bene deid, & toke fro him a goode stede that he come riding on & gave it Tholomew, & gave him a litle amblere of Tholomew, & said, 'Thou art hurt, I wot wele, & *had it not been respect*
 15 therfore take this litle hors and turne agayne as thou come, & say thou maist not spede here.' And Kaenius turned agayn, wele betyn, & come & told the Quene how he had sped. & then had she mich sorowe & trowed that she shuld neuer see him. For she send for *saddle horse succeed*
 20 him for luf that she lufed him, & that she might haue told him all how she lufed him.

And then Ipomedon went home into his own contre, & when he come there then was the King Hermogines his fadre deid, & he made mich sorowe.
 25 & then come all the lordes of the lond to him & did him homage as to their king. Bot coroned king wold he not be as yitt, because that he wold goo into othre contres & travell & seke adventures while he was yong, & also he thocht if God wold gyfe him grace to *crowned*
 30 wed his ladie that he lufed & be coroned King of Poyle both on oo day.

And then toke he with him Tholomewe & such menye as he wold haue, & went into Fraunce as a souldioure, & thocht to be there all that yere. & then *retinue*
 35 sent he Egeon, his messenger, in to Calabre preuely to abide there & enquire if the lordes of the lond made any more debate with the ladie, or if she had

1.10-11 'were it not for the respect Ipomedon had for the queen, the steward would have been dead.'

1 any diseas to bring him worde.

Now was there in Fraunce in this same tyme a king
that hight Arthus, & had a yong brothre that hight
Daires, the which was King of Loreyn by heritage of
5 his wife, & thes twoo kinges werred aithre on othre
& had doon long. Bot this king Arthus of Fraunce
was at Parichs & held a grete parlement to ordayn
how that [they] might defend them agayn King
Daires that was comen into their lond with a grete
10 powere of men to distroy the roialme of Fraunce.

And then come Ipomedon thidre & beleft with the
King of Fraunce. & then come tithandez to the King
that King Daires was comen into the feld withoute
the tovn with an hundreth thovsant of fighteng men.
15 And then Ipomedon went & armed him all in blak &
sat on a blak stede, because he shuld be the more
dred, for he had before at the turnament that day that
he was in blak toke the same King Daires presoner.

And when Ipomedon come into the felde he was war
20 of a knight that come prikking toward him oute of the
oste, & Ipomedon ran to him & bare him to the erthe,
& his squiere was redie & toke the knight stede, &
Ipomedon toke him prisoner & bad him goo agayn to
the King & say him that the blak knight that was at
f.102v the turnament / of Caundres sent him thidre. & when
King Daires wist that the blak knight was agaynes
him, he was more aferd of him than of King Arthus
& all his men.

Noght forthy, he defend him as long as he might, &
30 then the King Arthus & his men were woundre glad
of the blak knight, for they see wele he was a worthie
knight. & then there was a grete batell betwix both
parties, so far furth that the Frenchemen were in
poynt to be discomfit for that day.

35 Bot Ipomedon did so wele that day that him self
discomfit King Daires & all his men, & put him to
flight, so that they were discomfit for that day. And
then come King Arthus to Ipomedon & thanked him
& said certayn he was the cause of the discomfiture
40 of his enemys, & led him to the citee of Paryss, &
euery man loued & of him had ioie, & trowed wele
thurgh the manhod of him to haue an end of their
werres & to discomfit there enemis.

1 And then this King Daires dred so mich the manhod
of Ipomedon that he was glad by the avice of his *advice*
counsell to send vnto him, & pray him that he wold
vouchesave to speke to the King, that he might come *agree*
5 to fore him & submitt him vnto him, & cry him *before*
mercy & put him in his grace to amend at his own
ordinance, & restore him agayn that he had trispassed *command*
vnto him, & more, [and if] him liked to doo his
message to the King he wold gyve him his doghtre to
10 wife, & all the lond of Loreyn after his disces. *death*

And when Ipomedon herd this he answerd to the
messangers & said, if the King Daires woll doo as he
sais, & more ouer become the Kinges homagere of
Fraunce, he wold doo his message with goode will, &
15 they said yis certan & that wold they vndretake, and
also Ipomedon wold not for shame refuse his doghtre
bot thanked him for his profre.

And on the morow come the King Daires to King
Arthus his brothre & did him homage, & so
20 Ipomedon, thurgh his witt & his manhod, make a
fynall peace betwix thes twoo kinges for euer more. *lasting*

And then wold they haue made the mariage of him &
the doghter of the King Daires, & he excused him &
put it of, & thanked him, & toke his leyve, & wold no
25 lenger abide.

And as he rode, he met with Egeon & asked him
what tithinges, and he told him how there was comen
into Calabre a giaunt of Inde maior that hight
Leonyn, the which was liker a fende than any othre *more like*
30 man, & allgate wold haue the Ladie of Calabre to his *particularly*
wife. '& she & hire lordes haue werred agayn him &
he has discomfit & slayn right many of theim, so that
he has conquerd all the lond & he has beseged the
ladie in hire castell of Candres, & if he wold he *besieged*
35 might take hire & lede hire away, for there is noman
that durst withstond him, bot that he has at hire
prayerre graunt hire a certayn day that she shal fynd a
knight to fight for hire, & elles he woll lede hire into
his cointre & wed hire.' *country*

40 And when Ipomedon herd this, he said to Tholomew
that certan she wold send for help to the King of

Cecile, hire vncler, and for he wold not be knowen,

- 1 therefore he ordant him to go & serve the King vnto *until*
 the day come that was assigned. And then he ordant
 him & made him a fole sage and come into Cecile to *wise fool*
 serve the King. & as the King sat at mete, he come in *a meal*
 5 on a foyll, lene hors, & in a feble array, & with a *dirty / lean*
 lewde countenance, & rode into the hall before the *foolish*
f.103r King. & all / men that see him lough at him and had
 goode gam, & said he was a noble fole. & then he
 spake vnto the King, & said how he was a worthie
 10 knight & wold serve noo king no prince, bot a certan
 counant. 'For,' *quod* he, 'I am a full worthie knight & *agreement*
 haue doon so wele in many a lond, & yitt noo man
 knew me.' And they lough at him & thocht him a
 goode fole.
- 15 And then said he to the King, 'Lagh not at me,' *quod*
 he, 'for as gay as thou sittes, I haue seen the day that I
 haue made the seke euery corner of thy sadle, & thy
 bak bend. & thou, Capanius, also,' *quod* he, 'has ben
 full wery of thy part & felt myn handes a sevynnyght *week*
 20 to gedre.' & the King & the Quene lough & had noble *amusing*
 gam to gedre. And then said he to the Quene, 'Laugh
 not at me, for I haue seen the day,' *quod* he, 'that thou
 hast lufed *par* amours full hote that, & [if] I had *hot*
 wold, *par*aventure the King might haue wered a *perhaps / worn*
 25 cukwold hoode.' & euery man lough at him & said he
 was a passing goode fole.
- And he answerd agan and bad them call him noo *back*
 fole, for, he said, of the wisest of them all couth he
 make a fole, 'and therefore,' *quod* he, 'I hold you more
 30 foles than I.' And then asked he the King if he wold
 with hold him or noo, on such a couenant as he wold
 make with him, & the King graunted him. And then
 he said to the King, 'Sir,' *quod* he, 'I am a knight that
 lufes wele travell in armes, & therfor,' *quod* he, 'if ye
 35 woll graunt me the furst batell that is asked you for
 any woma[n], I wolle beleve with you, & elles nocht.
 & if me list, I will go do the batell, & if me list not I
 woll leve.' & euery man lough him at scorn. *remain*
pleases
- And then come Kaenius the styward to the King &
 40 said, 'Sir, it will be well doon to with hold him, for a
 fole among wise men oft doos mich eas.' And he said *does much ease*
 to Kaenius, 'Call thou me noo fole, for I haue seen

ll.22-5 'for I have seen the day when you loved so passionately that, if I had wanted, perhaps the King might have been a cuckold.'

1 that day,' *quod* he, 'that thou fond me noo fole, & that
felt thou fourty days after, bot I can not tell where it
was.' And Kaenius lough at him & said he said sothe
for there couth noo man tell where ne him self
5 neithre. And then the King *graunt* him his asking, bot
more for his foly than for any manhod of him.

Bot the wiseman saith that many a man holdes an
othre for a fole & is him self a more fole than he. For
all this did he for he wold not be known, & for the luf
10 of the ladie that he lufed so wele.

And then as the King and all thes lordes sat at mete,
come Eman in to the hall on hors bak, & noman with
hire bot a dwarow. & she saluet the King, & said how
the Ladie of Calabre that was his nece was distroyed,
15 & all hire lond for euer more, bot if she had sone
help & socoure of sum worthie knight. And the King
asked whoo it was that werred so on hire, & she said
a giaunt of Inde maior, & hight Leonyn, 'the which is
likere a fende than any othre man,' & therto so cruell
20 & so fell that it were impossible any man to withstond
him, bot if it were sum worthie knight that God wold
of his grace send thidre to help hire in hire right, &
therfor hire ladie sent hire thidre to be seke the King
of his grace that he wold vouchesave to send hire
25 Capanius or sum othre worthie knight to defend hire
& save hire life, 'as ye that be the worthiest King that
is in any lond, & has *with* you the floure of
knighthode.'

f.103v And the king sat still all astounded a grete / while, for
30 he saw noo knight wold desire to take the batell. &
then Eman made mich sorow & asked the King if she
shuld haue any othre socoure there than so, and said,
'Waloway!' *quod* she, 'where is now Capanius? Were
he here, yit hope I he wold take the batell for my
35 ladie.'

And Ipomedon sat still & was wele payed that he saw
that noo knight wold take the batell & ros vp in his
fole wyse & asked the King if the *graunt* of a kinges
mouth shuld not be hold ferme & stable. & the King
40 said, 'yea.' 'Sir King,' *quod* he, 'ye wot wele, & all
thes lordes that here bene, that ye *graunted* me the
furst batell that was asked you for any woman, &
here is asked oon for the Ladie of Calabre, & I haue
lufed hire many a day, & here is noman that dare take
45 the batell. & therefore, I pray the *graunt* it me, for I

- 1 will goo with this gentle woman & doo this batell for
my lady lufe.' *noble*
- And the King might not withstond his graunt, & bad
him goo where he wold, & the King was right sory &
5 said to Eman that there was noon that wold goo, &
therfor hire must goo elles where, for he might not
help hire, & she went hire way & made the most
sorow that might be. *refuse*
- And then Ipomedon went to his in, & armed him
10 wele & leped vpon a goode stede, & bad Tholomew
goo priuely with all his harneis be an othre way into
Calabre, & abide him at the hermitage, & he rode his
way and ouer gate Emayn, & she see & bad hym
turne agayn, & said she wold not haue noon armed
15 fole in hire fellawship for she had noo ioye of his
folie. And then he answerd in his fole wise, full
couertly, & said, 'Faire mayde, ye wot wele that I
haue long lufed youre ladie & she me, & therfor it is
right that I fight for hire.' *overtook*
ambiguously
- 20 And Emain rode furth & he folowed all way after. So
they rode furth to they come at a faire wele vndre a
grene tre, & there they light down for to dyne, & the
dwarow come to Ipomedon & toke his stede & tied
him, & he sat still a litle way fro them. & as they sat
25 a[t] dynner, the dwarow praid Emain to bid him
come & sit with hire, bot she wold not. 'No,' *quod*
Ipomedon, 'I haue seen the day that ye wold, & yit
shall, although ye know me not now.' & then the
dwarow com euermore to him, & broght him mete &
30 served him. *well*
dine
dwarf
wanted it
food
- Now this ilk giaunt that wold haue this ladie had with
him thre othre giauntz, of the which oon hight
Maugis, the which come [to] Leonyn, & [asked] that
whan he had his ladie, that he wold gyfe him Emain,
35 & he graunt him. And this Maugys had espied that
she was riden into Cecile, & come forto mete hire
homeward & fond hire there at dynner. And when
she se him she was sore aferde, for he was likere a
fende than a man. & then Maugys said, 'Damesell, I
40 haue lufed the many a day & my lorde has gyven the
to me, & therfore rise vp & come with me.' & Emain
was full ferd & might vnnes speke & said certayn she
wold not goo with him. & he sayd she shuld whedre
she wold or noo. *same*
seen
damsel
you
barely

1 And then Ipomedon thocht it was tyme, & come to
 the giaunt in his foll wise & bad him turn home *fool*
 agayne, & aske sum othre reward of his lord, for of
 hire shuld he faile. & Maygys beheld him, & held
 5 him bot a fole, & bad him, 'Be still, lewde fole!' *ignorant*

f.104r / And he withouten any more set his basinet on his *helmet*
 heid, & withoute stirrop leped vpon his stede, & toke
 his spere only in his hond & said, 'Or thou depart
 thou shalt fynd me a knight & noo fole!' & there they
 10 faght to gedre, & shortly Ipomedon scomfit him &
 toke him prisonere, & toke his stede fro him & gave
 him to the dwarow, & gave him the dwarow hors, &
 bad him turn home agayne to his lorde Leonyn & bid
 him kepe his day of batell, for he shal both fight for
 15 hire & fayle of hire.

And he turned home evell betyn & said his message.
 & Ipomedon come to the dwarow & gave him the
 stede that he wan of the giaunt, & the dwarow
 thanked him & told Eman, & said certan he was noo
 20 fole bot he was a worthie knight that wold not be
 known. And yit she wold not beleve it, bot rode furth
 & toke noo hede to him. & so agayn even, the
 dwarow toke their ins & ordant for Ipomedon as
 wele as for Emain, and there were they all night. &
 25 on the morow rode furth on their way till it was
 tyme to dyne. & when they come at a fare, grene tree,
 then they light down & dynd, & euer the dwarow
 served Ipomedon. & then Emain was evel apaid that
 he did so, & said he was bot a fole & had no more
 30 than his hors & his harneis. *badly beaten*

'No, God wot,' *quod* the dwarow, 'so it faires. A poer
 man for his *pouert* is noght set by, bot a rich man,
 thogh he be noght worth an haw, he shal be
 worshipped for his riches.' & as they sat thus &
 35 spake, come an othre giaunt that had asked Leonyn
 for to haue Emain, as that othre did before, & come
 to venge Maugys, his fellow. & Emain was so ferd
 she went nye woode. And this giaunt, Creon, bad
 Emain come with him, for his lorde had graunt him
 40 hire. *poor*
poverty
trifle

And then come Ipomedon in his fole wise & said,
 'Thou shalt haue hire as thy fellow had yisterday!' &
 there they faght to gedre wonder long, bot at the last *nearly mad*

- 1 Ipomedon discomfit him & toke fro him his stede, &
send the giaunt agayn to Leonym, & bad him say, on
the same maner as he has served him & Maugys, so
shuld he serve him euen before his ladie.
- 5 And then Emain had mich *mervell* & see that he *surprise*
faght so manfully & so wisely, & trowed wele he was
noo fole, bot that he made him so to kepe him *keep*
vnknown. & then as they sat at dynner Eman bad the
dwarow call him to come and ete *with hire*. & he se
10 that & supposed that she had *perceyved* him & said *recognised*
angrely, in his fole wise, 'I will not come at *hire*, for
she wold slee me!' & then the dwarow broght him *to*
mete & served him wele all way. & when they had *kill*
dyned, he gave Emain the stede that he wan of Creon
15 & said, 'Now may we ride fast all thre.' & rode furth
to agayns even, & then they harboured theim in an
village where theim must all thre ly in oon hous. &
then Emain made the dwarow *vname hy[m]*, & cast
a mantle aboute him, & he set him down by a fire. &
20 Emain beheld him & thoght him a wondre semely
man, & had *mervell* of him, & within a while she
loued him so wele that *hire* thoght she had levere
haue had [him] than all the world. & then Emain
cried him mercy & prayd him to forgyve *hire* that she
f.104v had trispassed / vnto him, & he forgave it here. *offended / her*
- And when they had sopped they went to bed, &
Emain lay & compleyned *hire*, & made the most
sorow that might be. And oon while wold she all gate
goo to bed to him & tell him how she loued him, &
30 an othre tyme she bethoght *hire* what folie was there
in, & then she left. & thus strofe she long with *hire*
self, bot at the last, shortly to his bed she went, &
soflie laid *hire* arme ouer him & awoke him. & he in
his fole wise toke *hire* hond & put to his mouth as
35 thogh he wold haue biten it, & asked whoo was there,
& bad him goo thens & let him haue his rest. & she
cried mercy & said, 'It am I!', & told him shortlie
how she loued him, & bot she had luf of him *hire*
must nedes be deid. & he bad *hire* goo to bed or elles
40 he shuld ete *hire*.
- And if she wold ought with him, tell him on the
morow. & she went to bed agayn, & on the morow
[they] went *there* way, and at the tyme of the day,
light down by a forest side & went to dynner, & there *anything*

1 Emain praid Ipomedon to dyne with hire. & as they sat at dynner, come the third giaunt, that was Leonyn brothre, & wold haue Emain on the same maner as that othre did before, & hight Leandrere.

5 And Ipomedon was ware of him & said certan he shuld by on the same maner that his fellows had doon before or he had hire. And Leandrere lough at him & bad him, 'Fole, be still!' & he said agayn he was a more fole than he to come thiddre, for that

*pay
before*

10 thing that he might not haue. And then they faght to gedre long, bot shortly at the last Ipomedon smote him thurgh all his harnes to the hert & slogh him, & then they went their way. & a man that come with this giaunt went & caried him to his brothre Leonyn.

greater

15 And Emain & Ipomedon rode furth till it was night & harboured them in a village all night.

armour

And when they were in bed Eman had so mich sorow that woundre was, & ros & come to the bed to him & cried him mercy, & said certan bot he wold haue

20 mercy on hire & luf hire she must nedes be deid. And he see that she fore so & thoght to comforth hire for the tyme, & spake easlie to hire and asked who was there, & she said, 'It am I, Emain, & if ye woll come with me into Burgoigne, truly ye shal wed me & be

*he saw that she
fared so / kindly*

25 lord there.' & he thanked hire & said, certayn, he had vndretaken the batell, & that must him nedes doo.

accepted

'Bot an othre tyme, whan ye know what I am, I shal doo so to you that ye shall hold you pleased.' And Emain supposed then that he was noo fole & kist

30 him, & yede agayn to hire awn bed. & on the morow they ros & went their way. And Ipomedon said to Eman, 'Goo ye,' *quod* he, 'youre way home, & say to youre ladie that there is comen a fole & wolle take the batell for hire.' And Emain went hom & told hire

went

35 ladie how she had doon, & how the fole discomfit Maugys & Creon, & how he slough Leandrere, & how he wold doo the batell for hire. & then made she mich sorow & made ordayn shippes, & did vitell them, for she wold goo stele a way prively be night.

*ready / supply
steal*

40 And then come Ipomedon to the hermitage & armed him al in blak, & come to the place there the batell

f.105r shuld be. & there was / the giaunt all in blak as Ipomedon was, more like a fende than any cristen man.

Christian

- 1 And then come the ladie to the castell wall & see the
 giaunt & Ipomedon both, & asked Emain if that were
 he that come with hire. & she know him wele enough,
 bot she said it was not he. And then Ipomedo[n]
- 5 roode to the giaunt & asked why he come thiddre, &
 the giaunt said, for he wold haue the ladie. And
 Ipomedon said that he had *better* right to hire than he,
 & that wold he make goode on him as a knight. &
 there the giaunt & he roode togedre & foght wondre
- 10 long, that all men had *mervell* that any man might
 endure the strokes that the giaunt gave. & he defend
 him agayn allway, & put the giaunt at the ware so
 long that wondre was, till it happened that Ipomedon
 bare the giaunt hors & man to erth. & the giaunt
- 15 [com] vp on his fete & slough Ipomedon hors vndre
 him. And then they faght both on fete so long that
 noithre might no more, bot yede both on sondre to
 rest them. *on the defensive*
- [A]nd then the giaunt bad Ipomedon yelde him to
- 20 him, 'for I wote wele,' *quod* he, 'thou art wake &
 werie, & may not endure to fight with me.' *sleep-deprived*
- 'Noo,' *quod* Ipomedon, 'thogh I be wake & werie,
 God is mightie & strong enough to help me in my
 right, for thou art fals,' *quod* he, '& fightes in a fals
- 25 quarell, & I am redie to defend it in my right!' & then
 they went to gedre agayn so long that euery man had
 mervell that they might endure.
- Bot** the giaunt was *euer* so strong & so fressh, & at
 the last, the giaunt gave Ipomedon such a stroke that
- 30 welnye had he slayn him, & hurt him sore. &
 Ipomedon felt that he was hurt & bled fast, and toke
 the ring of on his fyngre that his modre gave him &
 laid the stoone to the wound, & anoon the bloode
 staunched. *hard*
stone
/immediately
- 35 And then the giaunt bad him, 'Yelde the,' *quod* he, 'to
 me, & I shal save thy live, for now I see thou may
 noo more defend the.' & Ipomdeon said, nay, for
 soth, he wold yelde him *neuer* to man, bot to God,
 for *leuer* him were to die vnyolden with worship,
- 40 than to be yolden & lif in shame *euer* aftre. For yit,
 he said, I trust in God to make a goode ende of the
 batell that he had begon. *unyielding*
/honour

1 And then Ipomedon faght more fresshlie than he did
 all the day to fore. & at the last Ipomedon gave him
 such a stroke that he smote of his basinet & all the
 crown of his heid to the harns. And then said *helmet*
 5 Ipomedon, 'AA, haa!' *quod* he, 'now has thou a *brain*
 crowne. Thou maist say thou has taken ordres. For
 thou hast scorned me all day by a wounde that I haue,
 bot now hast thou oon that thou shalt neuer covere.'
 & he said that was soth, & yold him to him, & prayd
 10 him to save his life as he that was the worthiest
 knight of all the world. *surrendered*

'For in soith,' *quod* he, 'there is noo man, ne giaunt,
 that euer discomfit such foure giauntz as thou has
 doone of Maugys, Creon, Leaundrere, & me, and
 15 therfor,' *quod* he, 'the Ladie of Calabre may wele
 save hire avow & take the to hire husbond for the
 worthiest knight of the world.' And then Ipomedon
 graunt him his life & bad him fast goo oute of that
 lond, and leyve there styll his tent standing in the
 20 felde, & he did soo. & then come Tholomew and
 broght Ipomedon a goode stede. *truth*

f.105v Bot the ladie, ne noon of those that were in the
 castell, wist not whedre was discomfit the giaunt / or
 the blak knight, because they were both in blak.

25 And then Ipomedon wold not yitt that they had wist
 that the giaunt was discomfit, for he had thocht to
 goon prively vnknown as he come. & then rode he to
 the giauntz tent & set oute a banner of the giauntz, as
 who say, 'I am the giaunt & haue won the ladie, &
 30 discomfit the blak knight!' & then rode he to the
 castell wall & saw the ladie stand there and said,
 'Ladie, now haue I won you & discomfit youre
 knight, & therfor make you redie to go with me in to
 Inde!' And then he rode agayn into his tent, & the
 35 ladie herd that, & then she swoned & made the most
 sorow that might be, & ordant hire certan men &
 women & went down by a posterne to the cee side &
 went to ship, & went their way, for hire was leuer to
 go to the cee & lond where as God wold than to
 40 come to Leonyn the giaunt. And then Ipomedon went
 to the tent & laid him down to rest hym. *as though to*
side door / sea

Now that tyme that Emayn was in Cecile for a
 knight, then was not Capanius at home. Bot whan he

- 1 come home & wist that Emain had ben there, & how
such a fole was with hire, he made mich sorow, for
he trowed wele that it was Ipomedon. & then he
ordant him V hundreth knightes, & went into Calabre *five*
- 5 to discomfit the giaunt. And as he come in Calabre
by the cee side, he se the ship where the Ladie of
Calabre was in, and bekened them to come toward *signaled*
the land to speke with him. & they supposed that it
had bene the giaunt & made mich sorow.
- 10 **Bot** Capanius spake vnto them & asked what they
were, & they answerd and said how it was the Ladie
of Calabre, & was fled & durst no lenger abide in
hire lond. And Capanius called hire to him & bad
hire be not ferde, for he was comen to helpe hire.
- 15 And then she told Capanius how there come a giaunt
& had distroied hire lond, & how there come a fole
out of Cecile with Emayn & toke the batell, & how
noble he faght & how [he] was discomfit at the last.
- And then said Capanius, certan he was noo fole, bot
- 20 he trowed that he was oon that cald him the Quene
luf, that wan the degre at the turnament, for he said,
certan there was not so worthie a knight in the world,
ne that couth kepe him so privey vnknown. & then
made he [with] the ladie a certain menye abide still *number of*
25 there, and he roode furth to the place there as the
batell was. And when he come there, he met
Ipomedon all in blak & on a blak stede, & asked
what he was. & he said, 'I hight Leonyn, & has here
won the ladie of this land.' And Capanius said he
30 shuld fight for hire or he had hire. And there faght
Ipomedon & Capanius long to gedre, bot Ipomedon
was sore wounded before of the giaunt, that it was
wondre that he might endure to stond on his fete. *before*
- Bot** there faght he with Capanius so long that they
- 35 were both right wery, that welny they might noo
more. And at the last, Capanius gave Ipomedon such
a stroke that his swerd & his glove flew of on his
hond, and Capanius se the ring on his fynger & knew
it wele enough, and praid him for the womans luf that
40 he lufed best to tell him where he had that ring. And
he said his modre gave it him that day that she died.
And he asked whoo was his modre, and Ipomedon
said the Quene of Poill... *Apulia*

*f.106 [Ipomedon and Capanius recognise each other as
missing half brothers. Ipomedon is reconciled with the Feers,
is crowned King of Apulia, and he and the Feers are
married with great ceremony. The happy couple live
together for many years, and after the Feers dies,
Ipomedon travels to Thebes where he is killed in
battle, as told in the story of the seige of Thebes.]*

THE B TEXT EXPLANATORY NOTES

Due to the similarities between the B and the C texts, there is a great deal of overlap between the two explanatory notes for each version. My aim is to keep this edition as simple and straightforward to use as possible, and avoid a complicated merging of the two sets of notes. Therefore, I have chosen to keep them separate despite the resulting repetition of information.

l.11 'Poyle lond': The Norman conquest of Apulia began in 1041, although it would take over thirty years for southern Italy to be entirely under their control. See G.A. Loud, *The Age of Robert Guiscard: Southern Italy and the Norman Conquest* (London: Pearson Education Ltd., 2000), pp.92-145. In the twelfth century, when the Anglo-Norman *Ipomedon*, the source of the B and C texts, was written, Sicily, Apulia and Calabria were all Norman territories. This could explain the fact that the text is set predominantly in southern Italy.

l.24 'Ipomydon': Many names in this text, including this one (Hippomédon), are taken from the twelfth-century *Roman de Thèbes*. Hue de Rotelande, the author of the twelfth-century source text, pretends that his story is the precursor to the story of Thebes.

l.25 'noryce': Nurses were common for babies of wealthy families in the Middle Ages, but records often do not distinguish between 'wet-nurses', who breast-fed their charges, and 'dry-nurses', who did not. See Nicholas Orme, *From Childhood to Chivalry: The Education of the English Kings and Aristocracy 1066-1530* (London: Methuen, 1984), p.11.

ll.27-8 'Many ladyes hym to 3eme / That serued all þat chyld to queme': Babies from noble families often had several servants solely devoted to their care, including night and day nurses, and 'rockers', whose duty it was to soothe them. See Orme, *From Childhood to Chivalry*, p.12.

ll.47-8 'to teche hym in all manere, / Lyke as he thyne owne were': From the eleventh century on, it was common for the eldest son of a king to be entrusted to a knight, who would act as a tutor, overseeing his education and training. Such an arrangement may have begun when a prince reached the age of six or seven. For more information on this, see Orme, *From Childhood to Chivalry*, pp.16-21. 'The Boke of Nurture for Men, Seruaunts, and Chyldren' in F.J. Furnivall (ed.), *The babes book ... the Bokes of nurture of Hugh Rhodes and John Russell; Wynkyn de Wordes Boke of kervynge with some French and Latin poems on like subjects* (EETS OS v.32 1869) also states that teaching children is a high service to God (p.63). Great care must have been taken in choosing Tholomew, since it was believed that children would take after their guardian (p.63).

l.80 'To hym myght cast þe tre ne stone': A popular medieval sport, most likely similar to the caber toss and stone put from the Highland Games. See Orme, *From Childhood to Chivalry*, p.205. 'Casting the stone was an exercise practiced by young Londoners in the twelfth century.' (John Arlott (ed.), *The Oxford Companion to Sports and Games* (London: OUP, 1975), p.947).

l.84 'Whytsontyde': This is the feast of Pentecost, the seventh Sunday after Easter, and marks the descent of the Holy Spirit upon the disciples of Christ.

l.111 'Calabre lond': Robert Guiscard completed the Norman conquest of Byzantine controlled Calabria in 1060. See Loud, *The Age of Robert Guiscard*, pp.92-145.

l.173 'Cystente': Christian countries or territories (see MED entry for 'Christendom').

l.224 'blissyng': It was common for children in the Middle Ages to ask their parents' blessing each day. See 'The Boke of Nurture for Men, Seruaunts, and Chyldren' in Furnivall (ed.), *The babes book* (1869), p.73, l.95.

l.246 'porter': A porter would grant people permission to enter a town or castle, take charge of their weapons and lead them to the lord of the dwelling. See 'The Boke of Curtasye' in Furnivall (ed.), *The babes book* (1869), p.299.

l.265 'pagis': 'the lowest-ranking servant in one of the departments in a royal, noble, or ecclesiastical household' (MED 'page' (n.1), definition 1).

l.280 'gentilman': a member of the nobility.

l.295 'Of þe cuppe ye shall *serue* me': Ipomedon is given the duty of a butler, namely to serve wine at dinner. This was an honourable job, the duties of which also included laying the table, cutting bread, and serving fruit and cheese at dinner. See 'John Russell's Boke of Nurture' in Furnivall (ed.), *The babees book* (1869), pp.120-5, 129-30.

ll.320-2 'Will ye se, þe proude squeer / Shall serue my lady of þe wyne / In his mantell þat is so fyne!': The *B* text differs from the *C* text here. Here, Ipomydon deliberately invites ridicule by apparently committing the faux pas of keeping his cloak on to serve at dinner, only to turn the situation around in his favour. His generous act puts the rest of the court to shame for their earlier mockery. This is the beginning of a pattern in the text, in which Ipomydon seemingly humiliates himself time and again and is judged harshly for it, only to then reveal that all is not as it seems. When his true actions and motivations are made clear, those who dismiss him are forced to acknowledge his superiority at the expense of their own.

l.345 'cosyne': This term is used to mean 'relative' throughout the text. Although he is clearly identified as her uncle, King Melliagere also refers to the lady as his 'cosyn' (ll.591, 603, 1686). See also the use of the word 'nevew' in the *C* text (p.73, l.13, p.77, l.33).

ll.355-6 'But she kowde wete for no case / Whens he come, ne what he was': The tradition of the Fair Unknown, a handsome stranger of unknown origin who appears at court, but proves to be a worthy knight, can be found in other romances such as *Lybeaus Desconus*, and in the tales of Perceval.

l.387 'wandlessours': 'One who intercepts and turns back the game towards the hunters' (MED).

l.397 'vndyd hyr dere': For a description of the highly ritualised manner in which deer were cut apart after their death, see John Cummins, *The Hound and the Hawk* (London: Weidenfeld and Nicolson, 1988), pp.41-4. For very detailed romance scenes of a deer hunt, see *Sir Gawain and the Green Knight* (J.J. Anderson (ed.) (London: J.M. Dent, 1996), ll.1126-77, 1319-64). Although it refers more specifically to the A text, Jordi Sanchez Marti's article 'The Test of Venery in Ipomadon A', in *Studia Neophilologica* 79 (2007), pp. 148-158, takes an interesting look at how the hero's method of hunting reflects his skill and raises his status.

ll.531-2 'The Kyng his sonne knight gan make, / And many another for his sake': Such mass knightings became common from the start of the twelfth century onwards as a means of strengthening bonds between a lord's heir and his future followers. Although Ipomadon has been absent for several years, this knighting ceremony serves to reconnect him to those men who will later help him in his quests (Maurice Keen, *Chivalry*, (London: Yale University Press, 1984), p.69).

l.533 'Iustes': Maurice Keen argues that jousting and tournaments developed out of the need for knights to practice new military techniques, namely charging with a lance and unhorsing an opponent. Twelfth-century tournaments (when the source of the B and C texts was written), were very violent affairs. They were announced some time in advance and participants were divided into two teams who fought over a wide area, mainly with lance and sword. The aim was to unhorse, capture, and hold opponents to ransom. The wealthier you were, the more men you could bring with you to protect you. Due to the high death rate, the rules were gradually tightened and tournaments became more organised and less like a proper war. Although the risks involved were great, so were the benefits. Men competed for military training, personal riches, the chance of winning a rich lord's patronage, pride and love. (Keen, *Chivalry*, (1984), pp.81-101).

l.547 'Mynstrellys': 'An instrumental musician, singer, or story-teller' (MED).

ll.592-4 'And make hyr, or I wend hyr fro, / Me to graunt husband to take, / Or clene my love she shall forsake.': Although the law as early as c.1140 would give the Feers the right to refuse a marriage, in practice she understands the need to remain on good

terms with King Melliagere, who is both her feudal lord and guardian. See Noel James Menuge, *Medieval English Wardship in Romance and Law* (Cambridge: D.S. Brewer, 2001), pp.82-6, 102.

l.643 'noble stedis': noble riding or war horses (MED), befitting Ipomydon's rank. See note for 'an old rouncy' (l.1646).

l.653 'Rede and whyte and blake they were': The theme of fighting anonymously while wearing armour in these colours on three consecutive days is a common romance motif, and also appears in *Sir Gowther* and *Richard Cœur de Lion*.

l.657 'Seseney': The Norman conquest of Sicily took place over the course of thirty years, from 1061 to 1091, putting an end to more than two centuries of Muslim rule. See Loud, *The Age of Robert Guiscard* (2000), pp.146-85.

l.725 'steward': *The Book of Curtasye* (Furnival (ed.), 1869), warns that many stewards, who were in charge of household accounts, were false. This distrust of stewards is a common romance motif, and also appears in *Sir Orfeo*, in which the hero feels the need to test the loyalty of the steward he had left in charge of his kingdom, and in *The Squire of Low Degree*, and *Amis and Amiloun*.

l.790 'Youre lemman gothe to wynne þe may!': See note for 'Iustes' (l.533). Given the importance of military pursuits, Ipomedon's decision to abstain completely from such activity would be considered cowardly and unusual.

l.804 'ermtage': Hermitages are often convenient places for knights in Middle English romances to rest and find shelter, especially in Malory's *Morte Darthur* as the knights of the Round Table ride from place to place.

l.858 'For God þat dyed vpon a tree': This is a reference to Christ's crucifixion. Roger Dalrymple identifies several reasons for the frequency of religious references in medieval romance, including their value for metre and rhyme, and the ease with which an audience could identify with such expressions. See Roger Dalrymple,

Language and Piety in Middle English Romance (Cambridge: D.S. Brewer, 2000), pp.10, 29.

l.927 'Praying he moste þe Kyng somme bere': Francis Klingender argues that the ritual of presenting the lord with the severed, horned head of the hart is symbolic of the lord's own cuckolded head. Thus, it is an expression of the courtly love triangle between the lord, his wife, and her knightly lover (Francis Klingender, *Animals in Art and Thought to the End of the Middle Ages* (edited by Evelyn Antal and John Hartham), (London: Routledge & Kegan Paul, 1971), pp.471-2). The implication in this text is that while King Melliagere is occupied with the tournament, the queen's lover is at home flirting.

ll.1401-2 'The strange squyer hathe you sent / Thys ilke stede to present': The motif of an unknown champion appearing at the last moment, who later turns out to be well-known, is also found in the *Stanzaic Guy of Warwick* (ll.1645-53, 2699-2700), and the *Stanzaic Morte Arthur* (from ll.1612-5).

ll.1407-8 'And hold vp that ye haue hight, / To take no man but he were wight.': Ipomydon and the lady have publicly (although separately) declared their intention to marry. Even without the involvement of the Church, such a verbal contract was considered a legitimate marriage by many in the Middle Ages (R. H. Helmholz, *Marriage Litigation in Medieval England* (London: Cambridge University Press, 1974), pp.25-73). Thus, Ipomydon has a genuine claim to her when Geron attacks (see ll.1882-3).

l.1466 'the space of a myle': this signifies the time it takes to walk a mile, in other words 15 to 20 minutes (Linne Mooney, 'The Cock and the Clock: Telling Time in Chaucer's Day', *Studies in the Age of Chaucer* 15 (1993), pp.91-109).

l.1566 'A riche rynge of gold full clere': the theme of close relatives recognising each other thanks to a token such as a ring or an item of clothing is a common romance motif, occurring in other Middle English romances such as *Lay le Freine* and *Sir Degaré*. Unlike in the *C* text, this ring has no magical properties.

l.1601 'Duke Geron': In the *C* text, the lady is besieged by a giant, rather than a neighbouring duke.

l.1646 'an old rouncy': A pack horse, workhorse, or small horse (MED). In this text, the type of horse a man rides has a direct bearing on his reputation and his perceived social standing. As a young man of noble, if mysterious, origin Ipomydon rides a fine steed. When dressed as a fool, he chooses a more modest horse, and when he wishes to shame Caymys he gives him a lesser mount to ride home on (ll.1493-4).

l.1674 'A dwerffe': Dwarves first made their appearance in medieval literature in the second half of the twelfth century, as part of the Arthurian tradition. See Anne Martineau, *Le Nain et le Chevalier: Essai sur les nains français du Moyen Âge* (Paris: Presses de l'Université de Paris-Sorbonne, 2003), p.15. A scene almost parallel to this one, in which a dwarf accompanies a maiden to court to ask for help for her beleaguered lady, can be found in *Lybeaus Desconus*. For the many varied spellings of this word, see the Electronic Middle English Dictionary.

ll.1882-3 'For all myne owne that lady ys, / And full longe she hathe be soo.': See note for ll.1407-8.

ll.1897-8 'The lady lay in an hye toure / And saw bytwene theyme all þe stoure': The scene in which the hero (often in disguise) defeats his opponent under the watchful eye of his lady is a common one in romance. 'It becomes one of the classic means of depicting the hero proving himself worthy of his beloved's affection, under the direct inspiration of her gaze and her beauty.' (Maurice Keen, *Nobles, Knights and Men-at-Arms in the Middle Ages* (London: The Hambleton Press, 1996), p.28).

ll.1952-3 'To hyr shyppe she gan hyr hyee; / They plukkyd vp sayles & forthe þey paste': When Geron besieges the lady, he does not appear to be interested in breaking in to her castle. There is no mention of a great army, other than his three companions, siege engines, or attempts at cutting off supplies to the castle, all typical of a medieval siege. The maiden is able to sneak in and out with ease, and the lady supplies her ships and escapes. Geron's actions are as much about power play as

about conquering new lands. By refusing to press the advantage he has over the lady, and giving her a chance to find a champion, his victory is the more complete. For more information on medieval sieges, see Bennett (et al.), *Fighting Techniques of the Medieval World AD 500-AD1500: Equipment, Combat Skills, and Tactics* (New York: Thomas Dunne Books, 2006), chapter 4: 'Siege Techniques', pp.171-209. For more information on the treatment of sieges in other romances, see Malcolm Hebron, *The Medieval Siege: Theme and Image in Middle English Romance*, Oxford English Monographs (Oxford: Clarendon Press, 1997).

l.2077 'Where he had þat ylke rynge': See note for 'A riche rynge of gold full clere' (l.1566).

ll.2293-4 'And yaff hym an Erledom ffre, / And a mayde hys leff to bee': Although this is not an uncommon scenario in medieval romance, it does create an unsettling parallel with the giant's bestowal of Emain on several of his followers in the *C* text.

ll.2309-10 'To hys wyffe a fayre may / That he had louyd many a day': See note for ll. 2293-4.

ll.2341-2 'And whan they dyed, I trow, i wis, / Bothe they yede to heuyn blysse,': Unlike other medieval romances, such as *Havelok the Dane*, this one makes no mention of the product of children or heirs. It does, however, follow the tradition of ending with a commentary on the hero's spiritual destiny after death (see also *King Horn*, *The Squire of Low Degree*, and *Sir Gowther*).

THE C TEXT EXPLANATORY NOTES

p.84, l.1 'Cecile': The Norman conquest of Sicily took place over the course of thirty years, from 1061 to 1091, putting an end to more than two centuries of Muslim rule. See G.A. Loud, *The Age of Robert Guiscard: Southern Italy and the Norman Conquest* (London: Pearson Education Ltd., 2000), pp.146-85. In the twelfth century, when the Anglo-Norman *Ipomedon*, the source of the *B* and *C* texts, was written, Sicily, Apulia and Calabria were all Norman territories. This could explain the fact that the text is set predominantly in southern Italy.

p.84, l.13 'nevew': Although this word does mean 'nephew' in this case, this word can also be applied to any male relative. See the MED entry for 'neveu (n.)'. See also the use of the word 'cosyn' in the *B* text (ll.591, 597, 603, 1686).

p.84, l.17 'Calabre': Robert Guiscard completed the Norman conquest of Byzantine controlled Calabria in 1060. See Loud, *The Age of Robert Guiscard*, 2000), pp.92-145.

p.84, l.41 'Feers': Eugen Kölbing, the 1889 editor of the *C* text, suggests that this word is a mistranslation of the Anglo-Norman word 'fière' [proud'] (*Ipomedon in drei Englischen Bearbeitungen* (Breslau: Wilhelm Koebner, 1889), p.462). However, according to the MED this word's primary meaning is, indeed, 'proud'. The lady of Calabre's designation as 'the proud one' could be a reference to the tradition of the 'orgeulleuse d'amour' [the woman proud in love]. See Philippe Ménard, *Le Rire et le Sourire dans le Roman Courtois en France au Moyen Age* (Geneva: Librairie Droz, 1969), pp.220-22.

p.85, l.5 'Poile': The Norman conquest of Apulia began in 1041, although it would take over thirty years for southern Italy to be entirely under their control. See Loud, *The Age of Robert Guiscard*, pp.92-145.

p.85, l.9 'Ipomedon': Many names in this text, including this one (Hippomédon), are taken from the twelfth-century *Roman de Thèbes*. Hue de Rotelande, the author of

the twelfth-century source text, pretends that his story is the precursor to the story of Thebes.

p.85, ll.10-1 'schiere with him which was his maistre and had the governance of him': The *C* text is unique in referring to Tholomew as a squire, rather than a knight. From the eleventh century on, it was common for the eldest son of a king to be entrusted to a knight, who would act as a tutor, overseeing his education and training. Such an arrangement may have begun when a prince reached the age of six or seven. For more information on this, see Nicholas Orme, *From Childhood to Chivalry: The Education of the English Kings and Aristocracy 1066-1530* (London: Methuen, 1984) pp.16-21. 'The Boke of Nurture for Men, Seruaunts, and Chyldren' in F.J. Furnivall (ed.), *The babes book ... the Bokes of nurture of Hugh Rhodes and John Russell; Wynkyn de Wordes Boke of kervynge with some French and Latin poems on like subjects* (EETS OS v.32 1869) also states that teaching children is a high service to God (p.63). Great care must have been taken in choosing Tholomew, since it was believed that children would take after their guardian (p.63).

p.85, ll.36-7 'he was neuer wele taght man of a court ne [nor] of oo scole': It was common for boys of noble families to be sent away during adolescence to finish their education in another household. See Orme, *From Childhood to Chivalry*, p.45.

p.86, ll.25-6 'to serve hire of the cupp': Ipomedon is given the duty of a butler, namely to serve wine at dinner. This was an honourable job, the duties of which also included laying the table, cutting bread, and serving fruit and cheese at dinner. See 'John Russell's Boke of Nurture' in Furnivall (ed.), *The babes book* (1869), pp.120-5, 129-30.

p.86, ll.26-7 'and he as the maner was of his contree put a mantle vpon him and so he went vnto the cellar for wyn to the ladie and all men that se him goo to the cellar with his mantle vpon him lough him to scorne for it was nought the maner a man to serve with his mantle vpon him': The *C* text is unique in giving this reason for Ipomedon keeping his cloak on initially. As a result, his actions come across as less calculated than those of his counterpart in the *B* text. Although he apparently does

commit a faux pas in keeping his cloak on to serve at dinner, he quickly turns the situation around in his favour. His generous act puts the rest of the court to shame for their earlier mockery. Although he does not deliberately invite ridicule on this occasion, this scene marks the beginning of a pattern in the text, in which the hero seemingly humiliates himself time and again and is judged harshly for it, only to then reveal that all is not as it seems. When his true actions and motivations are made clear, those who dismiss him are forced to acknowledge his superiority at the expense of their own.

p.87, ll.4-5 'to iusting, ne to tourneing': Maurice Keen argues that jousting and tournaments developed out of the need for knights to practice new military techniques, namely charging with a lance and unhorsing an opponent. Twelfth-century tournaments (when the source of the *C* text was written), were very violent affairs. They were announced some time in advance and participants were divided into two teams who fought over a wide area, mainly with lance and sword. The aim was to unhorse, capture, and hold opponents to ransom. The wealthier you were, the more men you could bring with you to protect you. Due to the high death rate, the rules were gradually tightened and tournaments became more organised and less like a proper war. Although the risks involved were great, so were the benefits. Men competed for military training, personal riches, the chance of winning a rich lord's patronage, pride and love. Hence, Ipomedon's decision to abstain completely from such activity would be considered cowardly and unusual. (Maurice Keen, *Chivalry*, (London: Yale University Press, 1984), pp.81-101).

p.87, l.23 'vndoo the dere': For a description of the highly ritualised manner in which deer were cut apart after their death, see John Cummins, *The Hound and the Hawk* (London: Weidenfeld and Nicolson, 1988), pp.41-4. For very detailed romance scenes of a deer hunt, see *Sir Gawain and the Green Knight* (J.J. Anderson (ed.) (London: J.M. Dent, 1996)). Although it refers more specifically to the *A* text, Jordi Sanchez Marti's article 'The Test of Venery in Ipomadon A', in *Studia Neophilologica* 79 (2007), pp. 148-158, takes an interesting look at how the hero's method of hunting reflects his skill and raises his status.

p.88, l.31 'Eman': This name is derived from 'Ysmeine', a character in the *Roman de Thèbes*. Ysmeine is the more weak-willed sister of the heroine, Antigone, and acts as her foil. Similarly, in the C text, Eman is a sympathetic but weak character, who encourages her mistress to forget her mysterious lover in favour of the winner of the tournament, and who later tries to win Ipomedon for herself.

p.88, l.33 'nevew': Since the Feers is clearly an only child, this is an example of the term 'nephew' being used to designate a different family connection. See the note for 'nevew' (p.73, l.13).

p.90, ll.19-20 'a dreme, that he mett opon': Prophetic dreams, such as the one Ipomedon fakes, are common occurrences in medieval romance, such as *Amis and Amiloun* (ll.1009-20), *Bevis of Hampton* (ll.3841-4, 4041-4), and *Erle of Tolous* (ll.806-14).

p.90, ll.38-9 'and then Iason prayd him to tell him his name': The tradition of the Fair Unknown, a handsome stranger of unknown origin who appears at court, but proves to be a worthy knight, can be found in other romances such as *Lybeaus Desconus*, and in the tales of Perceval.

p.91, l.19 'closett': 'A private apartment or room' (MED). In a medieval home, there would have been very few private spaces. Even the lord's bedchamber was frequently shared with other members of the household, making it difficult for the Feers to hide her distress from Eman.

p.91, ll.33-4 "Le vay' and aftre 'va ha": In this scene, the Feers' breath catches as she tries to tell Eman that she loves 'le valet estraunge', the 'straunge squier'. This moment mirrors the scene from the *Roman d'Enéas* in which the heroine, Lavinia, admits to her mother that she loves Enéas (see Yunck, J.A. (ed.), *Enéas: A Twelfth-Century French Romance* (New York, London: Columbia University Press, 1974) p.226.

p.92, ll.27-8 'For ther is noo thing in this world shall forthire a man more in armes than shall luf': A hero performing feats of arms for his beloved is a common motif in romance, for example in *Guy of Warwick*.

p.93, l.8 'Barbelet': The name of King Hermogines' city seems to be derived from 'barbelé', an Anglo-Norman word for a barbed arrow. This could be a reference to the King's might and power, or to the military prowess of his men, including Ipomedon.

p.93, l.20 'a ring': the theme of close relatives recognising each other thanks to a token such as a ring or an item of clothing is a common romance motif, occurring in other Middle English romances such as *Lay le Freine* and *Sir Degaré*.

p.93, l.23 'blissing': It was common for children in the Middle Ages to ask their parents' blessing each day. However, this blessing is clearly significant as it is the last one he will receive from his mother. See 'The Boke of Nurture for Men, Seruants, and Chyldren' in F.J. Furnivall (ed.), *The babes book* (1869), p. 73, l.95.

p.93, ll.36-7: 'and at the feste gave his sonne ordre of knight and othre twenty also of the worthiest of the lond be cause of him': Such mass knightings became common from the start of the twelfth century onwards as a means of strengthening bonds between a lord's heir and his future followers. Although Ipomedon has been absent for three years, this knighting ceremony serves to reconnect him to those men who will later help him in his quests (Keen, *Chivalry* (1984), p.69).

p.95, ll.25-6 'because that he was hire next kynne and chief lord also, she durst not doo withouten his counsell': Although the law as early as c.1140 would give the Feers the right to refuse a marriage, in practice she understands the need to remain on good terms with King Melliagere, who is both her feudal lord and guardian. See Noel James Menuge, *Medieval English Wardship in Romance and Law* (Cambridge: D.S. Brewer, 2001), pp.82-6, 102.

p.95, l.39 'Amphion': This name also appears in the *Roman de Thèbes*.

p.98, l.24 'Egeon': This name also appears in the *Roman de Thèbes*.

pp.98-9 white, red and black: The theme of fighting anonymously while wearing armour in these colours on three consecutive days is a common romance motif, and also appears in *Sir Gowther* and *Richard Cœur de Lion*.

p.99, ll.17-9 'it was the guyse in that tyme a knight that went to seke adventures shuld goo & come alloon withoute more felawshipp': Most Middle English romance heroes do travel alone on their adventure, such as Gowther, Orfeo and Gawain, or with only a few trusted companions, such as Bevis of Hampton.

p.100, l.11 'to take the copp of his gyft & that they might be felaws as brethre euermore aftre': This sworn companionship between fellow knights binds them both in matters of honour, fortune and love. It is so strong that it is only overruled by genuine kinship ties, and loyalty to one's feudal lord. See Maurice Keen, *Nobles, Knights and Men-at-Arms in the Middle Ages* (London: The Hambleton Press, 1996), pp.45-8. For another example of this type of bond in Middle English romance, see *Amis and Amiloun*.

p.100, l.24 'the Quene Derling Drwe lay roigne': In medieval literature, according to Maurice Keen, 'the adoration of a great lady, the wife of a count maybe or of a high baron, had more than simple erotic significance. Her acceptance of her admirer's love (which meant her acceptance of his amorous service, not admission to her bed) was the *laisser passer* into the rich, secure world of the court of which she was mistress. The courtly literature of the troubadours encapsulated thus an amorous ethic of service to a lady which was essentially comparable to the ethic of faithful service to a lord' (Keen, *Chivalry* (1984), p.30). Ipomedon earns the scorn of the court because his love does not appear to lead to any brave feats of arms. Apart from his good looks and courtesy, he has nothing to offer the queen.

p.103, l.1 'porter': A porter would grant people permission to enter a town or castle, take charge of their weapons and lead them to the lord of the dwelling. See 'The Boke of Curtasye' in F.J. Furnivall (ed.), *The babes book* (1869), p.299.

p.103, l.22 'heremitage': Hermitages are often convenient places for knights in Middle English romances to rest and find shelter, especially in Malory's *Morte Darthur* as the knights of the Round Table ride from place to place.

p.103, ll.26-8 '& armed him all in white, & leped vpon his white stede, & toke a white spere in his hond': Because knights at tournaments were covered from head to toe, the only way of identifying them was their armour, specifically the unique heraldic devices on their shields. To fight anonymously, like Ipomedon does here, gives him a distinct advantage, since none of his opponents can gauge his strength in advance. This trick is also used by some of the Knights of the Round Table in Malory's *Morte Darthur*, as well as in *Richard Cœur de Lion*.

p.103, l.35 'the waites were on the castell wall': In this case, the watchmen also serve the function of heralds.

p.103, l.42 'that he might furst iust': tournaments occasionally began with such individual jousts (Keen, *Chivalry* (1984), pp.86-7). Anthenor's request implies that it is an honour to open the tournament in this way, although why he would wish to fight an anonymous, possibly lowly knight is unclear.

p.105, l.27 'clarrie': This is 'a drink made of wine (or ale) spiced, sweetened with honey, and clarified by straining' (MED entry for 'clarrie').

p.110, l.14 'steward': *The Book of Curtasye* (Furnival (ed.), 1869), warns that many stewards, who were in charge of household accounts, were false. This distrust of stewards is a common romance motif, and also appears in *Sir Orfeo*, in which the hero feels the need to test the loyalty of the steward he had left in charge of his kingdom, and in *The Squire of Low Degree*, and *Amis and Amiloun*.

p.113, l.15 'Adrattus': This name appears in the *Roman de Thèbes* as Adrastus orAdraste.

p.113, l.18 'nigromancie': 'Sorcery, witchcraft, black magic, occult art; necromancy; divination, conjuration of spirits' (MED entry for 'nigromauncie' (n.))

p.116, l.43 'Theos': This name also appears in the *Roman de Thèbes*.

p.117: 'He reveals that the straunge squiere [the strange squire] and the drew lay roigne [the queen's lover] are one and the same': The motif of an unknown champion appearing at the last moment, who later turns out to be well-known, is also found in the *Stanzaic Guy of Warwick* (ll.1645-53, 2699-2700), and the *Stanzaic Morte Arthur* (from ll.1612-5).

p.118, l.13 'amblere': A saddle horse (as distinct from a war horse) (MED entry for 'amblere' (n.(1))).

p.120, l.28 'giaunt': Giants are often cast as monstrous antagonists in Middle English romances. Other examples can be found in *Octavian*, *Bevis of Hampton*, *Sir Eglamour of Artois*, and *Torrent of Portyngale*. In the *B* text, the lady's antagonist is a neighbouring duke, rather than a giant.

p.120, l.28 'Inde maior': Greater India (MED entry for 'Inde').

p.122, l.3 'a dwarow': Dwarves first made their appearance in medieval literature in the second half of the twelfth century, as part of the Arthurian tradition. See Anne Martineau, *Le Nain et le Chevalier: Essai sur les nains français du Moyen Âge* (Paris: Presses de l'Université de Paris-Sorbonne, 2003), p.15. A scene almost parallel to this one, in which a dwarf accompanies a maiden to court to ask for help for her beleaguered lady, can be found in *Lybeaus Desconus*. For the many varied spellings of this word, see the Electronic Middle English Dictionary.

p.126, l.39 'for she wold goo stele a way prively be night': When the giant besieges the Feers, he does not appear to be interested in breaking in to her castle. There is no mention of a great army, other than his three companions, siege engines, or attempts at cutting off supplies to the castle, all typical of a medieval siege. Emain is able to sneak in and out with ease, and the lady supplies her ships and escapes. The giant's actions are as much about power play as about conquering new lands. By refusing to press the advantage he has over the lady, and giving her a chance to find a champion,

his victory is the more complete. For more information on medieval sieges, see Bennett (et al.), *Fighting Techniques of the Medieval World AD 500-AD1500: Equipment, Combat Skills, and Tactics* (New York: Thomas Dunne Books, 2006), chapter 4: 'Siege Techniques', pp.171-209. For more information on the treatment of sieges in other romances, see Malcolm Hebron (ed.), *The Medieval Siege: Theme and Image in Middle English Romance* (Oxford: Clarendon Press, 1997).

p.127, l.7 'Ipomedon said that he had better right to hire than he': Ipomedon and the Feers have publicly (although separately) declared their intention to marry. Even without the involvement of the Church, such a verbal contract was considered a legitimate marriage by many in the Middle Ages (R. H. Helmholz, *Marriage Litigation in Medieval England* (London: Cambridge University Press, 1974), pp.25-73). Thus, Ipomedon has a genuine claim to her.

p.127, ll.23-4 'God is mightie & strong enough to help me in my right': In climactic duelling scenes such as this one, the chivalric trope dictates that the hero should receive his inspiration from the presence of his beloved (Keen, *Nobles, Knights and Men-at-Arms* (1996), p.28). However, in keeping with the more pious nature of Ipomedon in this text, he receives his help and encouragement from God alone.

p.127, ll.31-4 'and toke the ring of on his fynge, that his modre gave him, & laid the stoone to the wound, & anoon the bloode staunched.': The healing properties of Ipomedon's ring are reminiscent of both the magic girdle Gawain is tricked into accepting in *Sir Gawain and the Green Knight*, which is supposed to protect the wearer from death, and the protective power of Excalibur's scabbard in many of the Arthurian tales.

p.128, ll.5-6 'now has thou a crowne: thou maist say, thou hast taken ordres': Ipomedon is referring to the tonsure worn by monks in the Middle Ages.

p.129, ll.38-9 'Capanius se the ring on his fynger & knew it wele enough': See note for 'a ring' (p.82, l.20).