SCOTT'S IVANHOE

NOTES ON

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IVANHOE

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PUBLISHERS NOTE

These notes have been compiled with a view to helping students who have to read *Ivanhoe* for examination purposes. In them we have tried to avoid 'explaining the obvious,' and at the same time have not knowingly shirked anything likely to cause real difficulty. If, even in a slight degree, they assist anyone to have a fuller enjoyment of this masterpiece of the great novelist, we shall feel amply repaid.

Publishers

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INTRODUCTION

LIFE OF SIR WALTER SCOTT

Walter Scott was born at Edinburgh, August 15th, 1771. He came of an ancient Border family in which Walter was a favourite Christian name. 'Wat of Harden,' mentioned in *The Lay of the Last Minstrel*, was his direct ancestor, and the Walter Scott, or 'Beardie,' referred to in the Introduction to the last canto of *Marmion*, was his great-grandfather—a staunch Jacobite, who gained his resolution not to cut his beard until the royal line of Stuart was restored.

It was from such an ancestry, undoubtedly, that Scott derived his strong Toryism, his feudal instincts and ideas, and his intense interest in the romantic past of his counry with its wild stories of Border forays and Highland raids. From his father, a Writer to the Signet, or Edinburgh solicitor (the first of his line to settle down to town life), Scott inherited the capacity for hard and steady work, the perseverance and strict commercial integrity, which served to balance a nature somewhat restless and swayed by the rather unworthy ambition of amassing the means to become a greater territorial magnate. His mother was the daughter of an eminent Edinburgh physician, and, even at the end of a long life, had a memory stored with the tales of her early days, which she possessed a wonderful talent in relating. 'If I have been able to do anything,' Scott said, 'in the way of painting the past times, it is very much from the studies with which she presented me.'

Sir Walter was the ninth of twelve children, six of whom died in early childhood. He himself was sickly in infancy, and at the age of eighteen months was attacked by a fever, which left him lame for life. In the hope that country air might benefit his health, he was sent to his grandfather's house at Sandy Knowe, a few miles from Kelso, where he spent a large part of his childhood.

Here he was in the centre of the renowned Border district whose scenery and associations soon began to exercise their fascination over his mind. His childish imagination revelled in the tales of adventure told him by the shepherds and servants of his grandfather's household, and as soon as he could read he devoured every book he could get that bore upon the same subject.

He was educated first at the High School, then at the University of Edinburgh. He did not particularly distinguish himself in the ordinary course of study, though he gained a reputation for occasional brilliancy and imaginative power, while his wonderful memory was the marvel of all. On leaving the University he was apprenticed to his father, but, preferring the higher branch of the law, he studied for the Bar, and became a Scottish 'Advocate' in his twenty-first year. His leisure time was given to long rambles in the country round about Edinburgh, and to the enthusiastic study of historical and legendary lore. He taught himself German, Spanish, and Italian, in addition to the Latin and French he had learned at school, in order that he might extend his studies to the history of other countries besides his own. He held the position of Advocate for fourteen years, and showed considerable ability in his profession, though he never gave himself up to it with that whole-heartedness which is necessary for great success, and he gradually withdrew from practice as his literary occupations increased.

In 1797 he produced his first literary work, a translation from the German of Burger's *Lenore*, under the title of *William and Helen*. In the same year he married Miss Charlotte Charpentier, daughter of a French royalist refugee. In 1802 he published the first volume of his *Minstrelsy of the Scottish Border*, a collection of old Scottish ballads, with others, written by himself in the same style. The book met with immediate and pronounced success, and, encouraged by this, Scott took up poetic composition with a zest and earnestness which resulted in the publication of the second and third volumes of the *Minstrelsy of the Scottish Border*, 1803.

This work displayed in a heterogeneous, but frequently glittering mass, the magnitude and endless variety of the materials with which the author's mind was stored. The shop was well filled with valuable but ill-assorted wares when the shutters were taken down. The *Minstrelsy of the Scottish Border* was printed by Mr. James Ballantyne, of Kelso, an old school-fellow of Scott's, and thence began that business connection between poet and printer which ended in the financial ruin of both.

The Lay of the Last Minstrel, which appeared in 1805, raised Scott to the pinnacle of fame as the most popular poet of the day. The subject was new, the characters boldly sketched, and though justice would send many of them to the gallows, even on the evidence of their poetic creator, his magic wand transforms them into heroes of romance—witness, 'William of Deloraine, good at need,' not unaptly described by Byron as 'a happy compound of poacher, sheep-stealer and highwayman.'

The *Lay* was succeeded in 1808 by *Marmion* ; *a Tale of Flodden Field*, and two years later appeared *The Lady of the Lake*, the most admirable of all his poetical works. the Battle Scene in the former, and the Stag Hunt in the later are unrivalled as specimens of beautiful word painting. *Rokeby* was published in 1813, and the *Lord of the Isles* the following year, but a decline of the poets' powers is evident in both ; the charm of novelty was gone, criticism began to be tolerated, then, soon to be read with pleasure, a rival rose to overshadow the Wizard of the North, the youthful genius of Lord Byron took the reading public by storm, and Scott shrewdly realising that his reign in that realm had come to an end, began to think of relinquishing poetry. He published two more poems anonymously, *The Bridel of Trierman*, and *Harold the Dauntless*; they failed to win public favour, and he thereupon ceased to sue it as a poet. Byron's bitter satire no doubt galled him to the quick. To be pilloried as 'a hireling board,' and 'Apollo's venal son,' was doubly severe because partly deserved ; for in Scott the passion for worthy fame, 'the last infirmity of noble minds,' was subordinate to his eager longing to become

the lord of broad acres and a princely home, grasping at which he fatally over-reached himself.

The large gains which followed the publication of these works raised Scott to a position of comparative affluence, and in 1812 he was to take the first step towards realising the cherished dream of his life—the founding of a family home and estate. He bought a small property on the Tweed, about three miles from Melrose. To this he gave the name of 'Abbotsford,' and here he spent fourteen happy years, enlarging, rebuilding, beautifying, until the original one hundred acres had grown into a lordly estate, and the original farmhouse had become 'a romance in stone and lime.'

During this period Scott received very large sums in payment for his literary work. His rate of production has scarcely ever been equalled. In 1814 he published the first of that great series of novels, which, even more than his poems, has made his name famous. Nineteen novels—*Waverley, Guy Mannering, The Antiquary, The Black Dwarf, Old Mortality, Rob Roy, The Heart of Midlothian, The Bride of Lammermoor, The Legend of Montrose, Ivanhoe, The Monastery, The Abbot, Kenilworth, The Fortunes of Nigel, Peveril of the Peak, Quentin Durward, St. Ronan's Well, The Betrothed, The Talisman*—appeared between 1814 and 1825, besides various historical and biographical works. It is estimated that Scott's gains from literature during his lifetime could not have amounted to less than £140,000—a sum never approached by any previous writer—and were probably considerably more. He received besides £1300 a year as Clerk of Sessions, which office he had held since 1812, and £300 a year as Sheriff of Selkirk.

But in spite of these various sources of income, Scott found himself, in 1825, involved in serious financial difficulties. His expenditure had been lavish, his gifts and charities princely. He had spent enormous sums on the beautifying of Abbotsford, and to raise these he had resorted to the expedient of anticipating the payment for works, the first words of which were not written. In 1821 he had joined the printing and publishing firm of

James and John Ballantyne. Not one of the three partners was a good man of business, and the whole affair was managed on principles which foredoomed it to failure. Unsaleable books were published in thousands and heavy debts were incurred. The failure of Constable and Co., in 1826, struck a blow at the firm which its uns able financial condition made it unable to withstand. Bankruptcy followed, and Scott found himself liable for a debt of £117,000. He was at this time fifty-five years old, yet he set to work manfully to pay off this debt by his own exertions. He reduced his expenses to the minimum, and although domestic calamity added to his grief—his wife died in the same year—he worked bravely on. At the end of 1826 *Woodstock* was published, followed in 1828 by *The Fair Maid of Perth*, and in 1829 by *Anne of Geierstein*. During the same years Scott superintended the publication of a complete edition of his works, for each of which he wrote introduction and notes.

But the unceasing labour involved in these efforts could not but have its effect. In 1830 Scott suffered a slight paralytic stroke. He recovered, and continued the work on which he was then engaged—*Count Robert of Paris*. But it was soon evident that a complete mental and physical breakdown was at hand. A tour on the Continent in 1830 proved of no avail in restoring health, and Scott returned to Abbotsford, where he died in 1832.

In five years he had managed to reduce the debt of £117,000 to £54,000. Of this remaining amount £22,000 was secured on an insurance on his life, and his publisher, Mr. Cadell, advanced the rest on the security of the copyright of his works. The last payment was made to his creditors in February, 1833.

Scott's Relationship to the Romantic Revival in English Literature

There were two great influences which dominated the world of literature in England in the sixteenth century, the Renaissance and the Reformation. By the spirit of the Renaissance is meant the passionate love of beauty, and the keen intellectual curiosity which came into the

world about the fifteenth century. The spirit of the Reformation was the particular way in which religion was conceived in England. It was a religion which chafed against all outward authority, and against all outward forms and ceremony, and which sought for unbroken spiritual communion between the heart of the individual and God. It was under the dominance of these two influences that Shakespeare and his contemporaries lived, and that the greatest works in English Literature were produced. But long before Milton came to manhood, there were signs that the force of the Renaissance was beginning to get spent. Gradually we find that in place of the genuine outburst of deep feeling, the poetry of the later Elizabethan age was extravagant, overstrained and slip-shod, and that what the writers lacked in depth and weight they endeavoured to atone for in rant and bombast. In the eighteenth century we find that it is termed the 'Classical School of English Literature.' This was partly the outcome of the re-action against the bombast and extravagance of the later Elizebethan era, and partly the result of the spirit of the age. The noble ideals which had actuated Englishmen in the two preceding centuries were disregarded, and the nation gave itself up to physical enjoyment and the accumulation of mere material wealth. The spiritual life of the country was dormant, and the avowed motto of Sir Robert Warpole : 'Let sleeping dogs lie,' might well be taken as the motto of the whole nation. As we should have expected, the Literature of the time reflects the comparatively low tone of the political and social life of the country, and for the 130 years which follow the Restoration there was no trace to be found of the deep passion and high imagination which was the glory of English Literature in the time of Shakespeare and Milton. The works produced during the period, for the most part, show the influence of a conventional adherence to form, and a disproportional attention to style. Moreover, there is exhibited a barrenness and sterility of thought, and since the supernatural and unusual was not dealt with lest the charge of vulgarity should be incurred, the

writers of the eighteenth century dealt for the greater part in a trivial manner with ordinary matters of every-day life.

Towards the close of the century evidences began to exhibit themselves that a different spirit was animating English Literature, and we find in the writings of Gray, Goldsmith, and Cowper, a tenderness, a pathos, and a delight in the beauty of nature, which had been unknown in English poetry since the death of Milton. This may be described as the Romantic Revival in English Literature. It showed itself by a love in external nature, and an interest in the deeper, tenderer side of human nature. It was characterised by a depth of thought, and a fervour of passion and imagination, and resulted in an extraordinary development of the imaginative sensibility.

It was when the Romantic Revival was begining to manifest itself that Scott produced his works, and, especially in his novels, he showed how truly he was endowed with the spirit of romance.

It has been said of Scott that he found the novel as a despised class in English Literature, and that he left it the equal of any literary department in repute and possibilities, and that he infused into it a tradition of moral and intellectual health, and of manliness and honour.

Short Sketch of the History of the English Novel to the Time of Scott

There are great differences of opinion with regard to the exact beginnings of the history of the English novel but, roughly speaking, the novel in England may be regarded as the creation of the eighteenth century. For general purposes we may consider Daniel Defoe (1661-1737) as the father of the English novel. Defoe was the son of a butcher at Cripplegate, London, and was educated with the view of entering the nonconformist ministry. He, however, at first pursued a business career, but did not prove very successful. Next he turned his attention to journalism, and became a writer

of political pamphlets. From this he struck out a new line for himself and created a new type of literature. In 1719 he issued his world-famous book *Robinson Crusoe*, which has remained the original of all novels of adventure. He also wrote innumerable other stories, among which may be mentioned *Moll Flanders* and *Captain Jack*, which well illustrate the beginnings of the social novel.

The characteristics of the eighteenth century have already been pointed out, and these may be exemplified in the writings of Defoe. Among other qualities it was a time of keen observation, and Defoe's novels mainly record, though in an embellished manner, incidents which he had witnessed or which had been narrated to him. But mere observation and description are not sufficient to make a great novelist. There must be the dramatic instinct and the power of creating individual characters if any great work is to be produced. There are two characteristics in Defoe's novels which deserve mention. He had a keen delight in the observation of facts connected with human life and character. His works are marked by a life-like fidelity. He also possessed a strong sense of humour, and there is a loving sympathy with what he describes which flows as an undercurrent through his novels.

The three great novelists of the century were—Samuel Richardson (1689-1761), Henry Fielding (1707-1781), and Tobias Smollett (1721-1771).

Richardson was the son of a Derbyshire joiner, and came to London as an apprentice to a printer. Subsequently he set up in business on his own account and proved very successful. He was over fifty years of age when he thought of publishing any of his own compositions. His works include—*Pamela*, *Clarissa Harlowe*, and *Sir Charles Grandison*. Fielding was a man of aristocratic descent, but when he arrived at manhood, he found himself possessed of a very nominal income and no particular profession. Forced by necessity, he became a contributor to a journal, *The Champion*. His efforts proved successful, and so led to the publication of *The Adventures of Joseph Andrews*. This was extended as a

burlesque in Richardson's novel *Pamela*. Fielding also wrote *The History of Tom Jones* (which is considered his masterpiece) and *Jonathan Wild*. Both these writers brought out into clearer prominence qualities which had been absent or merely superficial in Defoe. Richardson surpasses Defoe in his minute observations of human character, and, in addition, in one of his works (*Clarissa Harlowe*) he shows a deep strain of pathos, a quality which was almost entirely lacking in Defoe. Fielding, on the other hand, though inferior to Richardson in pathos, possessed a humour which was denied to Richardson, and which places him in the front rank of the humorists of the world.

Smollett's personal life was full of adventures, and this quality is strongly marked in his writings. In this respect he resembles Defoe. His own varied experience and his faculty of keen observation furnished him with abundant material upon which he could build up his novels. His main contribution to the development of the novel was his delineation of national types of character, which he deals with in a human and artistic manner. Smollett's chief works were—*Roderick Random*, *Peregrine Pickle*, and *Humphrey Clinker*.

Among other names which deserve our attention are—Laurence Sterne (1713-1768), Horace Walpole (1717-1797), Oliver Goldsmith (1728-1774), and Mrs. Radcliffe (1764-1822).

Sterne was the author of *Tristram Shandy* and *The Sentimental Journey*. His writings contain a great deal of what is called sentiment.

Walpole introduced the terror-element into the novel. He wrote a mediæval romance entitled *The Castle of Otranto*. This was one of the first historical novels, and, in this respect, he may be described as the forerunner of Scott.

Goldsmith, in 1766, published *The Vicar of Wakefield*. Though the work is open to many criticisms as a novel, its delineation of English life and its charm of style have gained for it an enduring place in English literature.

Mrs. Radcliffe wrote several works which attained a

considerable popularity. Among these may be mentioned —*Vathek*, *The Romance of the Forest*, and *The Mysteries of Udolpho*. The leading characteristic of her books is the extent to which the mysterious is introduced, and the constant employment of the supernatural.

For nearly a century the novel had been steadily making its way as a form of literature, and yet it still held a low place. Except in the case of the great names we have mentioned we find that instead of pathos there was merely maudling sentimentality, whilst writers sought to cover their deficiencies by extravagances in diction. Contemporary life was only dealt with since every attempt at the historical variety had proved a failure. At this time Scott's genius manifested itself, and as has been fully described he proved :—'Among English singers the undoubted inheritor of that trumpet note, which, under the breath of Homer, made the wrath of Achilles immortal.'

Scott as a novelist

It is to his novels, in an even greater degree than to his poems, that Scott owes his high position among English writers. Of one important branch of fiction—the historical novel—he may claim to be both the creator and the unrivalled master. The novelists before his day had either—like Richardson and Jane Austen—confined themselves to the scenes and characters of everyday life of their own time, or—like Horace Walpole and Mrs. Radcliffe—had led their readers into ghostly territory and called in the aid of supernatural agencies to produce their effects. Even Fielding, broad and vigorous and life-like as he was, had painted contemporary life only. Scott, who from his earliest years had been in imagination a dweller in the historic past, opened the realms he knew so well to others. He possessed in an eminent degree the historic imagination—that faculty which enables its possessor to build up and to people scenes which have long passed away. Yet his imagination worked in a manner peculiarly its own. He did not, like Macaulay, or like

Thackeray when he wrote his great historical novel *Esmond*, collect with patient care the materials for his building ; he did not search out every available piece of information, examine, weigh, reject and then exercise the historic faculty in combining these materials into a connected whole. With him the imaginative process came first He read, and immediately the scene rose around him ; he heard the voices of people long since dead, he saw lands far remote from those which his bodily eye had looked on ; Richard the Lion Heart and Elizabeth the Virgin Queen spoke and acted before him, the dry sandy deserts of Palestine and the fortified cities of feudal France spread themselves out to his view. The power which enabled him to fix these visions and present them, clear and vivid, before the eyes of his readers is the power which gained for him the title of 'Wizard of the North.'

It is a necessary consequence of such a method that many of the minor details of the picture are historically inaccurate. Scott gives us indeed a wealth of detail, sometimes to the verge of tediousness ; but it is filled in rather from the author's idea of what things ought to have been than from his exact knowledge of what they actually were. Yet, though these minor points may be incorrect, they are never out of keeping with the tone and spirit of the whole.

Chronological inaccuracies are also of frequent occurrence in the works of Scott. If the placing of an event a few years before, or after the date at which it actually happened, will add to the effectiveness of his picture, he does not scruple to make the change. But the work of an historical novelist, is not to teach dates, exact biographies and state records. It is to enable the reader to catch something of the spirit of the age of which he reads, so that he is in a position to judge more fairly of its great movements ; to show him the characters of history, not as mere instruments in the working out of events, but as living men and women. And it is Scott's special and peculiar merit, that he does this more fully than it has been done by any other writer.

Scott's reputation as a delineator of character, has

suffered much from the authoritative and unsympathetic criticism of Thomas Carlyle. Too many have been content to accept the dictum of such an eminent man, and agree that Scott, unlike Shakespeare, who 'fashions his characters from the heart outwards,' fashions them 'from the skin inwards, never getting near the heart of them,' and that therefore they amount to 'little more than mechanical cases, deceptively painted automatons'. That this criticism is unfair, and shows an incapacity on the part of the critic to really understand the work of Scott, few readers who remember Balfour of Burleigh, Dandie Dinmont, Louis XI., and Effie Deans (to mention a few out of a long list) will deny. In *The Talisman*, for instance, the Scotch knight Kenneth is an admirable example of characterisation, and the scenes in which his keen sense of loss and dishonour is shown, so simply, yet with such intense poignancy, could not have been written by any one, who had not a sympathetic understanding of human nature 'from the heart outwards.'

It is, however, a generally acknowledged fact that Scott's power of characterisation is unequal. He is more generally successful with his men than with his women, and (in both sexes) with those possessing strongly marked characteristics than with those where the gentler and softer qualities only are displayed. He himself was never satisfied with his own heroes. 'I am a bad hand at depicting a hero, properly so called,' he says, 'and have an unfortunate propensity for the dubious characters of borderers, buccaneers highland robbers, and all others of a Robin Hood description. Edward Waverley he called 'a sneaking piece of imbecility.' 'This propensity for dubious characters' is probably due to the fact that Scott's essentially manly disposition could best understand and appreciate the sterner and hardier virtues.

To the same cause is to be attributed part of his comparative failure in delineating women ; and in this connection, it must also be remembered that Scott had throughout his life few opportunities of associating with women on those close and intimate terms which beget in a man some measure of the understanding of a wo-

man's nature. He had one sister, a sickly and somewhat querulous invalid, with whom he never appears to have had much in common ; the one deep affection of his early manhood met with disappointment ; and his wife, though he loved her tenderly, and led with her a happy married life, was not of a nature either to fully understand him or to greatly increase his knowledge of her sex. Add to this that Scott's favourite outdoor pursuits took, to a large extent, the place of social intercourse, and it will be seen that his opportunities for the study of women were limited. In the case of great historic figures, like Queen Elizabeth and Mary Queen of Scots, the historic imagination supplied the place of actual knowledge ; in the case of women of the lower classes, like Effie Deans, more primitive, with less complex and more openly exhibited feelings than their sisters of a higher station, Scott's broad human sympathy enabled him to give telling pictures. His failure is most marked in his attempts to draw women of his own class.

Scott himself was fully aware of his weakness in representing fine shadess of character. Speaking of Jane Austen, for whose works he had a great admiration, he said, ' The big bow-wow strain I can do myself like anyone now going, but the exquisite touch which renders ordinary commonplace things and characters interesting from the truth of description and sentiment is denied me,' and this piece of self-criticism is both true and illuminating.

Scott's style corresponds with his subjects and his characters. It is full of life and movement, is breezy, rousing, and vigorous. His language is enriched by an admixture of strong and nervous words, borrowed from the everyday language of the people, or from the Scottish dialect, and their very homeliness and unconventionality give salt and savour to the whole. His sentences are often long, and sometimes involved and confused, owing to a change of grammatical structure, but this is what might be expected of an author who wrote his novels at such a rate as to lead an onlooker to suppose him to be a copying clerk, writing at so much a folio, and who did very little in the way of correcting or revising. There is

a complete lack of the careful polish and nice balance of language which distinguish such a writer as George Eliot, yet, in spite of this, happy epithets and telling phrases are to be found in abundance, and the style has capacities of both massive grandeur and simple pathos.

In novels like *The Talisman*, where the language of the period described differs greatly from that in use in its own day, Scott avowedly and intentionally disregards historical accuracy, only seeking to use language sufficiently unusual and archaic as to be distinctly marked off from that of his own time. For this purpose, as he says, the style of our grandfathers is as effective as that of our ancestors twenty times removed. As a matter of fact, if, in *The Talisman*, Scott had attempted to make his men and women talk as the men and women of the eleventh century talked, his novel would have been entirely unintelligible to his readers; and even if he had attempted to give an exact rendering of its idioms and constructions, the result would have been as uncouth and displeasing to our ears as an exact description of the conditions of life among the Crusaders would be revolting to our taste. In each case it is the novelist's business to give the spirit rather than the letter.

Scott's humour is essentially Scotch It has all the dry keenness, the delight in a contest of wits, he joy in overreaching one's neighbour, the unexpected quips and turns of language which mark it as belonging to the north. It is never light and frivolous; even in its most rollicking moods it preserves an outward appearance of gravity and decorum; it chuckles rather than laughs aloud. In *The Talisman* there is no strong humorous element. The shrewd sayings of Tom of the Gills, the jesting of the Queen and her ladies, the sallies of the Duke of Austria's jester, and the homilies of his spruce-sprecker,' supply what humour there is to be found in the book. Yet occasional characteristic sayings are not wanting throughout, and a touch of dry humour frequently relieves a long and serious passage.

INTRODUCTION

TO THE

STUDY OF IVANHOE

Ivanhoe was composed and published towards the end of the year 1819. In writing it, Scott was breaking new ground. He had hitherto confined himself to Scottish subjects, with great success, but, as he says in the Introduction, he began to feel 'that in confining himself to these, he was not only likely to weary out the indulgence of his readers, but also greatly to limit his own power of affording them pleasure.' Besides the fact that he was leaving Scottish for English subjects, there was another important particular in which Ivanhoe was a new departure. Scott had, so far, been on ground with which he was thoroughly familiar. He had introduced into Waverley, Guy Mannering, etc., those stores of legendary lore and impressions of scenery which he had, almost unconsciously, gained when a boy at Sandy Knowe, and, later, during his rambles throughout the Border. He was intimately acquainted, from personal observation and experience, with the manners, speech, and (one might almost say) the actual persons of his characters. But the period to which he now turned for inspiration was remote, the characters to be dealt with were of a race or races different from the Scotch, the manners, customs, and languages were quite new. In a word, Scott had drawn before on experience, he now had to draw largely on the knowledge acquired from books. Yet it is a proof of his [illegible] of the Edinburgh Review
Prince John gives a tournament, to last three days, at Ashby-de-la-Zouche. At this tournament, unknown to each other and to Prince John, both Ivanhoe and King Richard are present, disguised, the former as a Disinherited Knight, the latter as a Black Knight. On the first day Ivanhoe defeats both Brian de Bois-Guilbert, his mortal enemy, and Front-de-Bœuf, in single combat. On the second

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In 1819, the year in which *Ivanhoe* was composed, Scott suffered terribly from cramp in the stomach—so terribly that, as he wrote in his Diary in 1826, 'I little thought to to have survived the completion of this novel.' Yet who would think it, on reading the book? As a consequence of these attacks, the greater part of the work was dictated. Lockhart tells us how quickly Scott's invention worked; the greater part of *Waverley* was struck off in three weeks; *Guy Mannering* only took six weeks. *Ivanhoe*, though not composed so quickly as this, went on at a great rate, as John Ballantyne, one of the amanuenses, found to his cost; for we are told he took care, on the second day after entering on his task, to have a dozen pens (quills) ready for use.

The novel, on its appearance, was received throughout England with a more clamorous delight than any of the Scotch novels had been. 12,000 copies were sold within a few weeks. It had been the author's original intention to publish it as the work of a new hand, and, to further the deception still more, the size of the volumes was altered to post 8vo., but at the last moment, yielding to his publisher's urgent wish, he allowed it to be issued as a continuation of *Waverley*. 'The publication of *Ivanhoe*,' says his biographer, 'marks the most brilliant epoch in Scott's history as the literary favourite of his contemporaries.' It was quickly translated into French, and, later, into most other European languages, and the constant succession of new editions proves how popular it still is. Ivanhoe and the Black Knight, De Bracy, Front-de-Bœuf, and the Templar, Isaac and Rebecca, Gurth and Wamba, are real friends and enemies of our own. 'It is from beginning to end a great book.'

List of Characters.

[illegible] and the [illegible] of his spruce-sprecker,' supply what humour there is to be found in the book. Yet occasional characteristic sayings are not wanting throughout, and a touch of dry humour frequently relieves a long and serious passage.

Saxon Franklin of Rotherwood. After a conversation (bitter on Gurth's part, half jesting on Wamba's) about the hard case of the Saxons under Norman oppression, they prepared to set off homeward, for a storm was threatening.

CHAPTER II—They were soon overtaken by a party of horsemen consisting of Prior Aymer of Jorvaulx, and Brian de Bois-Guilbert, a Knight Templar, with their retinue. To the inquiries of the Prior as to the road to Cedric's house, where they intended taking shelter for the night, Wamba returned a misleading answer. The Prior and the Templar would have gone astray, but they fell in with a palmer just returned from the Holy Land, who guided them safely to Rotherwood ; they arrived there just as the storm broke.

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BRIEF SKETCH OF PLOT

Ivanhoe, the hero of the story, has been disinherited by his father Cedric, for aspiring to the hand of Rowena, his (Cedric's) ward. Leaving home, he joins the Crusaders under Richard I., wins great renown as a Knight, and rises high in the King's favour. While Richard is away in Palestine, Prince John plots against him, and of the knights who are in league with him the chief are Brian de Bois-Guilbert, Front-de-Bœuf, and De Bracy. Shortly after the commencement of the story Prince John gives a tournament, to last three days, at Ashby-de-la-Zouche. At this tournament, unknown to each other and to Prince John, both Ivanhoe and King Richard are present, disguised, the former as a Disinherited Knight, the latter as a Black Knight. On the first day Ivanhoe defeats both Brian de Bois-Guilbert, his mortal enemy, and Front-de-Bœuf, in single combat. On the second

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Summary of Chapters

Chapter I.—The story opens with a description of the troubled state of England at the close of the twelfth century. We are then introduced to a glade in Sherwood Forest, and make acquaintance with Gurth and Wamba, the one a swineherd, the other the jester of Cedric, the

Saxon Franklin of Rotherwood. After a conversation (bitter on Gurth's part, half jesting on Wamba's) about the hard case of the Saxons under Norman oppression, they prepared to set off homeward, for a storm was threatening.

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CHAPTER IV—Travelling through the forest with the Templar, Prior Aymer gave him an account of Rowena, the ward of Cedric, and spoke in such praise of her beauty that his companion thought he must be exaggerating. At dinner at Rotherwood, however, Rowena appeared, and the Templar was forced to admit the truth of the Prior's description of her. In the midst of the feasting word was brought to Cedric that a stranger stood at the gate seeking shelter.

CHAPTER V—The new-comer turned out be a Jew, called Isaac of York. He was admitted into the banqueting-hall, and Cedric gave orders that he should sit at the lower end of the table with the domestics; but as none of these was willing to eat with a 'dog of a Jew,' he would in all probability have got neither seat nor food had not the palmer, who sat in the corner by the fire, given up his

own place to him, and supplied him with something to eat. After doing this, the palmer moved nearer to the head of the table, where Cedric and his guests were sitting, and, unnoticed by them, listened to their conversation. On Cedric proposing the health of the bravest knights in Palestine, whoever they might be, the Templar claimed the title for the members of his Order, to whom alone the English knights under Richard were second. Here, however, the palmer interrupted him by saying that the English knights were second to none. He then related how Richard, with five English knights, including Wilfred to Ivenhoe, had defeated all comers at a tournament held at Acre. Brian de Bois-Guilbert, who had been one to oppose the six, and had been unhorsed by Ivanhoe, now declared his readiness to meet him in England at the tournament to be held shortly at Ashby-de-la-Zouche. The palmer undertook to convey the challenge to Ivanhoe, if he were in England, and the company then separated for the night.

CHAPTER VI—The palmer, after an interview with Rowena, in which she asked him for news of Ivanhoe, retired to rest. Awaking early next morning, he entered the sleeping apartment of Isaac the Jew, and woke him, telling him that the Templar had instructed his slaves the night before to watch him (the Jew), take him prisoner when he left Cedric's, and carry him to Philip de Malvoisin or Front-de-Bœuf's castle. The Jew was in an agony of fear, until the palmer assured him that he himself would act as his guide from Rotherwood, and bade him make haste to start at once. He next woke up Gurth, and commanded him to help them to depart. Gurth was for leaving them to shift for themselves, but on the palmer whispering something in his ear he set about his task with the greatest alacrity. The pair were let out at the postern gate, and the Jew was safely conducted by his companion as far as the outskirts of Sheffield. Here they parted, but not till Isaac, in return for his guide's assistance, had given him an order on Kirjath Jairam of Leicester for the loan of one of his best horses and suits of armour, to be used at the coming tournament at

Ashby.

CHAPTER VII—In this chapter the lists at Ashby-de-la-Zouche are described, with the mode of procedure at the tournaments of that period. At the present tournament there were assembled Prince John and his attendants, the principal nobility of England, with Cedric the Saxon, Rowena, and a vast concourse of people of inferior rank. Isaac of York also appeared, with his daughter Rebecca, Prince John, seeing him vainly endeavouring to secure an advantageous position for seeing the tournament, showed his want of political sagacity by ordering him to sit with the Saxons. Cedric and his party bitterly resented the insult, and were preparing to repel the Jew, by force if necessary, when Wamba came to the rescue with a shield of brawn, and quickly sent the intruder to the rightabout.

CHAPTER VIII—When the appointed time drew near, the heralds proclaimed the order of events and the laws governing the tournament. On the first day a party of five knights, headed by Brian de Bois-Guilbert, undertook to run five courses each with any knights who presented themselves. When the five courses had been run, Prince John was to decide who had acquitted himself best in the day, and that knight was to receive, as a prize, a war-horse, as well as the privilege of naming a lady to be Queen of Love and Beauty for the following day. On the second day there was to be a melée, or general tournament, and the third day was to be devoted to archery, bull-baiting, and other similar amusements. When this proclamation had been made, the first day's tournament began, and such was the skill of the challengers that they came off victorious in the first three courses, while for the fourth course only three knights offered themselves. These shared the same fate as their predecessors, and it seemed as if that day's tournament was at an end, when a knight on a black charger paced into the list. The device on his shield was a young oak-tree torn up by the roots, with the motto 'Disinherited,' underneath in Spanish. His first encounter

with Brian de Bois-Guilbert was indecisive, but in the second he had the advantage. He then defeated the rest of the challengers in succession, and was proclaimed victor for that day.

CHAPTER IX—On being requested by the marshals of the lists to remove his helmet, or at least to raise his visor, before proceeding to Prince John to receive the war-horse, the award of his valour, the Disinherited Knight declined, saying he had private reasons for wishing to remain unknown. His next duty was to elect the Queen of Beauty for the following day, and, much to everyone's astonishment, his choice fell on Rowena.

CHAPTER X—The money paid to the Disinherited Knight as ransom for their steeds and armour by the men whom he had that day overthrown, was more than enough to repay Isaac of York for the use of the horse and armour supplied by him. Accordingly, that same evening the Knight dispatched his squire (none other than Gurth the swineherd) with the money to the Jew's house at Ashby. Isaac claimed and received eighty zecchins, but Gurth on his way out was met by Rebecca, who not only repaid him the eighty zechins (unknown to her father), but gave him twenty for himself.

CHAPTER XI—On his way back Gurth was waylaid by robbers, and his money taken from him. But no sooner was it known to the Captain of the Band that he was in the service of the Disinherited Knight, than he was treated with much greater consideration, and promised his freedom if he should beat the Miller (a member of the gang) at a bout with the quarterstaff. Gurth did so, and, after his money had been restored to him, he was released and guided back to his master's tent.

CHAPTER XII—On the second day there was a general tournament or melée, in which a hundred knights took part, half under the leadership of Brian de Bois-Guilbert, half under the Disinherited Knight. Athelstane out of jealousy joined the Templar's party, which included also Front-de-Bœuf, Philip de Malvoisin, and the four challengers of the previous day. The two sides were fairly

matched at first, but after a while the side of the Disinherited Knight began to give ground, and he himself was exposed at last to the united attack of the Templar, Athelstane, and Front-de-Bœuf, and must have been overborne by them had not a knight in black armour, who till then had exerted himself very little, and had been in consequence nicknamed the Black Sluggard by the spectators, came to his leader's assistance and very speedily placed Front-de-Bœuf hors de combat. The Disinherited Knight next overpowered the Templar and won the day. Prince John adjudged the Black Knight victor in that day's tourney, but, as he could not be found, the prize was declared to be the Disinherited Knight's. He was accordingly conducted to the throne on which Rowena sat, and when, against his will, the laces of his helmet were cut and his features became visible, he was recognised as Ivanhoe. His face was deathly pale, and immediately after being crowned with the wreath of victory he swooned away. On examination it was found that he had been wounded by a lance which had pierced his breast-plate.

CHAPTER XIII—The discovery of the identity of the Disinherited Knight aroused no small stir among those present at the tournament, but especially among the followers of Prince John. It led to a discussion, which naturally drifted to the absent Richard, and in the midst of it a message from King Philip of France was brought to the Prince. 'Take heed to yourself, for the Devil is unchained.' This reference to the release of Richard greatly alarmed John, and he decided to make an instant end of the tournament. But that the yeomen might not be disappointed of their share in the games, he announced that the trial of skill in archery should take place on that very day. Nine archers contested, including a forester named Hubert, a famous shot, and an unknown yeoman calling himself Locksley, who had aroused Prince John's displeasure by his haughty bearing. A marvellous display of archery then followed, Locksley not only making an arrow alight right on the head of Hubert's, which was in the centre of the target, but actually hitting a willow-

wand, no thicker than a man's thumb, at a hundred yards distance. The tournament was then declared at an end.

CHAPTER XIV—After the tournament Prince John gave a banquet in the castle of Ashby, to which he invited guests in great numbers, Saxons as well as Normans. Cedric and Athelstane were there, and were hospitably entertained at first, but as the evening wore on, and the wine entered the head of the Prince and his followers, they came in for a great deal of ridicule on the subject of their dress and manners, until Cedric was goaded to fury. He had his revenge, however, by proposing the toast, not of John, which all present expected, but of the absent King Richard. The company soon afterwards broke up.

CHAPTER XV—When it became generally known that Richard was released from captivity, there was consternation among the followers of John. It needed arguments and promises of Waldemar Fitzurse to keep them from at once falling away, but his efforts were rewarded, and on the night of the banquet most of them promised to attend a general meeting at York for the purpose of making general arrangements for placing the crown upon the head of Prince John. Whilst engaged in this arduous task, Fitzurse met De Bracy dressed as an English yeoman, and, on enquiry, found that Brian de Bois-Guilbert had formed a plan to waylay Cedric and his party as they passed through the wood on their way home, and carry off Rowena. De Bracy and Bois Guilbert with their followers were to dress as English yeomen, so that they might be taken for outlaws. When Rowena was captured, De Bracy was to appear to the rescue in his proper character, carry her off to Front-de-Bœuf's castle, or to Normandy, and marry her.

CHAPTER XVI—The Black Knight, after leaving the tournament, rode northwards from Ashby, and by the end of the second day arrived on the borders of the West Riding. He had confined himself to the less frequented paths, as though anxious to avoid observation,

and, as night closed around him, he found himself in a lonely part of the forest, far from any dwelling. He was beginning to think he must pass the night in the open, when he chanced to come upon the Hermitage of Copmanhurst. The Hermit, who reluctantly gave him and his horse shelter, was very inhospitable at first, but turned out to be a jovial host, and gave the Knight meat and drink in abundance. Finally he produced a harp, which the Knight eagerly took and proceeded to tune.

CHAPTER XVII.—The Knight, after tuning the harp, played and sang a ballad, acquitting himself well enough to draw forth applause from the hermit, who then took the harp and gave 'The Barefooted Friar.' Song followed song, assisted by frequent draughts from the wine-cup, and they were having a very merry time, when they were interrupted by a knocking at the door of the Hermitage.

CHAPTER XVIII.—When Ivanhoe swooned in the list at Ashby, he was taken up immediately by some well-attired grooms, and carried away in a litter belonging to a lady among the spectators. Gurth soon after was recognised by Cedric's servant Oswald, and taken to his master, who had him placed in fetters as a deserter. After the banquet recorded in Chapter XIV., Cedric and Athelstane with their company set off for Rotherwood, calling on the way at St. Withold's convent at Burton. There they spent the night, and next day resumed their journey.

CHAPTER XIX—The greater part of the day had passed ere the Saxon party reached the outskirts of the forest, through which their road lay, and it was already late in the afternoon when they were arrested by cries for assistance. Hastening to the spot, they found Isaac of York, with Rebecca and a litter containing a sick friend in great distress. They had left Ashby for Doncaster with six hired attendants, and on reaching this point the latter, hearing that a company of outlaws lay ahead, took to flight, along with all the horses and mules. Cedric agreed to take them under his protection, and they once

more proceeded on their journey. As they went on, Gurth managed to free himself from the rope which bound him, and made his escape into the forest. Soon afterwards they were attacked by a band of seeming Saxon outlaws and taken prisoners, all except Wamba, who made his escape. As he was wondering what to do with himself now he was free, he was joined by Gurth (whose affection for his master returned in full force when he found him in misfortune), and they were on the point of making a desperate effort to rescue Cedric, when they were accosted by Locksley. He thought it more prudent to do nothing for the present, but promised them that when he had gathered a sufficient force together he would make an attempt to rescue their master.

CHAPTER XX.—Locksley led his two companions on until they reached an open glade, where several outlaws were assembled. It was soon evident to Gurth and Wamba that he was the leader of the band, for he despatched several of them on various errands, and they instantly obeyed. He then proceeded to the Hermitage of Copmanhurst, and he it was who disturbed the Friar and the Black Knight in their carousal. He was admitted to the cell, and bade the hermit prepare to join in an expedition against those who had carried off the Saxon party. The Black Knight also agreed to assist, when he found out how matters stood, and they all proceeded to the outlaws' place of rendezvous.

CHAPTER XXI—That part of De Bracy and De Bois-Guilbert's plan for carrying off Rowena, which related to her pretended rescue by the former, was not carried out. De Bracy distrusted the Templar too much to leave her at all in his power; therefore, captors and captives proceeded together, just as they were, direct to Torquilstone. On the way the Templar confided to his companion that he did not care for Rowena so much as for Rebecca, and that he meant to make the latter his prize. On arrival at the castle, the prisoners were separated, Cedric and Athelstane being the only two put in an apartment together.

CHAPTER XXII.—The Jew had been imprisoned in a damp and gloomy vault in the basement of the castle. Here he was visited by Front-de-Bœuf, who demanded of him, as the price of his freedom, a thousand pounds of silver. If he refused, he was to be slowly roasted to death on the bars of a grate in his prison chamber. Isaac stoutly declared that he would not pay the money, whereupon the Norman proceeded to carry his threat into execution. The sight of the fiire was too much for Isaac, and he yielded. He demanded, however, that his daughter Rebecca should be released along with him, but on hearing that this was impossible, as she had been already disposed of to the Templar, he fell into a frenzy of entreaty. When this failed, his fury became ungovernable; he lost all thought for himself, declared he would not pay a penny, and called on Front-de-Bœuf to do his worst. The enraged Baron gave orders that he should be stripped and tortured, when he was interrupted by the blast of a horn winded outside the castle. He hurried away with his attendants, leaving the Jew unharmed for the present.

CHAPTER XXIII—The best apartment in the castle had been allotted to Rowena, and to her De Bracy now presented himself. He sought to win her affection by enlarging on the dignity she would attain to as Lady De Bracy, but she cast him off with scorn. He then changed his tone, and declared he would marry her by force if necessary ; also that he would reveal to Front-de-Bœuf the presence of Ivanhoe in the castle. (The reader will already have guessed that Ivanhoe was the wounded man in the litter.) Front-de-Bœuf, said De Bracy, would have no compunction in putting Ivanhoe to death. On hearing this news, Rowena's courage gave way, and she burst into a flood of passionate tears. De Bracy was unmanned at the sight of her tears and hardly knew how to proceed, when the same horn which had disturbed Front-de-Bœuf in the dungeon came to his aid, and gave him an excuse for leaving the apartment.

CHAPTER XXIV—While the incidents recorded in the

last two chapters were being enacted, one not less dramatic than either of them was taking place between Rebecca and Brian de Bois Guilbert. The Jewess had been confined in a small turret chamber, opening on to a balcony, with no means of escape. There she was visited by the Templar, who sought to gain by force what he could not gain by entreaty. But his villainy was frustrated by her leaping on to the balcony and threatening to throw herself from the battlements if he tried to lay hands on her. The Templar's admiration for her increased at this exhibition of the loftiness of her character ; he swore by the most solemn oaths that he would do her no violence, and was then proceeding to unfold schemes by which he declared that he and she would attain to power undreamt of by less glorious minds, when he, too was called away by the horn blown at the castle gates.

CHAPTER XXV—The summons to open the gate proceeded from one of the outlaws, who had been dispatched with a demand from the Black Knight and his companions, that the Saxon prisoners and all their company should be delivered up alive and unharmed. If their demand was not complied with within the hour, they declared they would lay siege to the castle and rescue them by force. De Bracy and the Templar treated the challenge with contempt, until Front-de-Bœuf reminded them that the outlaws numbered several hundred, that his own troops and De Bracy's were far away at York, that they had only a score or two of men left to defend the castle, and, worst of all, they could not send for assistance, since the outlaws beset them so closely that no messenger could get through their lines unobserved. For some time they were at a loss what to do, until the following plan suggested itself. They would send word back to the outlaws that they intended putting their prisoners to death that morning, and request that a priest might be sent to shrive them. This priest it was their intention to employ as a messenger for assistance. The letter was accordingly sent off, and read aloud by the Black Knight to his associates. As the Friar declined the task, and no one else was qualified to perform it, Wamba

he Jester offered his services. They were accepted, in place of better, and donning the friar's cowl, gown, sandals, and cord, he departed.

CHAPTER XXVI—Arrived at the castle, Wamba was admitted and led to Front-de-Bœuf's presence, who inquired of him the number of the besiegers, then dismissed him to do the last offices for Cedric and Athelstane To them he revealed himself, and suggested that Cedric should exchange places with him, and so escape. After considerable opposition on Cedric's part, who would have preferred that Athelstane should be given the chance, the exchange of clothes was effected, and Cedric passed out of the room. In the passage he was accosted by Rebecca, who desired him to visit the bedside of a wounded prisoner (his own son, Ivanhoe, if Cedric had only known). Cedric felt too much afraid of himself, and the way he would act his part, to grant the request, and bluntly refused. Just then Urfried, an old hag who lived in the castle, appeared and sharply ordered Rebecca away. The Jewess obeyed, and Urfried and Cedric were left alone.

CHAPTER XXVII—Urfried then gave Cedric an account of her past life, revealing to him how she was Ulrica, daughter of the Saxon Torquil Wolfganger, master of Torquilstone, how her father had been attacked by Front-de-Bœuf's father, the castle taken, and he himself and all his sons killed, how she (supposed to be dead) had lived on in infamy as the mistress of the Front-de-Bœufs, father and son, how pleasure, love of power, and revenge had been her besetting sins, and how (now that she could no longer gratify the first two) she would give rein to the third. The besiegers were to watch for the raising of a red flag on the summit of the keep ; this would be the sign of a diversion within in their favour, and when they saw it they were to press the attack home. More she could not tell, for just then Front-de-Bœuf appeared and gave Cedric a letter, to be delivered to Philip de Malvoision, informing him how matters stood, and asking him to send to York and summon thence assistance for the besieged. Cedric took the letter, and was let out at the postern gate by Front-de-

Bœuf himself. That done, the Baron sent for Athelstane and Cedric, and his rage knew no bounds when he found the latter had escaped. He was for throwing Wamba instantly from the battlements, but De Bracy interceded for the jester, and the sentence was not carried out. A ransom was then demanded from Athelstane for himself and party, and its terms were being discussed when a monk (no sham this time) was admitted. He was an attendant of the Prior of Jorvaulx, and came to say that his master had been captured by the outlaws, who would not let him go till he had paid a high ransom. This he could not do without the help of Front de-Bœuf, and he had sent the monk to ask the Baron to pay the ransom or to rescue him. Matters had reached this stage when the sentinels announced that the besiegers were about to advance. Thoughts of Athelstane, Wamba, terms of ransom, the Prior of Jorvaulx, and all, at once vanished, and the besieged prepared to defend themselves.

CHAPTER XXVIII—Ivanhoe was conveyed out of the lists at Ashby by the servant of Isaac to the house of a wealthy Jew in the town, at which he and his daughter were staying. He was nursed by Rebecca, and was well enough to travel in the litter next day. When captured with his benefactors, he was recognised by De Bracy, who, on his arrival at Torquilstone, had him conveyed to an upper chamber, and there looked after, giving out that he was a soldier who had been wounded in the encounter with the Saxons. Here he was kept then, and nursed by some of the men-at-arms till the attack on the castle began. Then the men-at-arms were called away to aid in the defence, and Ulrica was commanded to see to Ivanhoe. She was too full of schemes of vengence, however, to take readily to the task, and willingly handed it over to Rebecca.

CHAPTER XXIX—The turret chamber in which Ivanhoe lay was at an angle of the keep, so that the windows commanded a good view of the two sides of the castle most open to assault, paraticularly of an outwork which lay on the far side of the moat, and which defended the postern

gate. As Ivanhoe was too weak took to leave his bed, and yet was all on fire to know how the battle went, Rebecca stationed herself at the window and reported to him what she saw. Under the leadership of the Black Knight the outer barriers and then the outwork were captured. Front-de-Bœuf himself was mortally wounded, and the defenders were compelled to retreat into the castle, though not before they had destroyed the bridge which connected the outwork and the postern gate.

CHAPTER XXX—While De Bracy and the Templar consulted how best to meet the next assault, Front-de-Bœuf lay dying Left to himself, he had full opportunity for looking back upon his past life, and the retrospect gave him no comfort. In the midst of his reflections Ulrica appeared, and, after gloating over the state to which he was reduced, told him that the castle was on fire and that he would be burnt alive. She then left the room, locking the door after her, and he was left to his fate.

CHAPTER XXXI—In the midst of the second attack the castle was seen to be in flames, whereupon as a last resort, De Bracy and the Templar determined to make a desperate sally from the gates, recapture the outwork, and there defend themselves till help should come. The plan failed, as De Bracy was taken prisoner by the Black Knight. De Bois-Guilbert escaped, carrying with him Rebecca. Ulrica perished in the flames. Ivanhoe was rescued by the Black Knight, Rowena by Cedric. Athelstane also escaped, through the wit of Wamba, but meeting the Templar riding off with Rebecca, and thinking it was Rowena, he rushed to her rescue, was cut down, and taken up for dead. Thus victory lay completely with the besiegers.

CHAPTER XXXII—When Locksley and his followers, with the Black Knight, assembled together in the forest, it was found that the Friar was missing. No one had seen him since the castle fell, and it was feared he had perished in the ruins. While some went to look for him, Cedric took his farewell with Rowena, and returned home, De

Bracy was released, and the body of Athelstane was removed for burial to Coningsburgh. The spoil was then divided among the outlaws, and the Black Knight accepted from Locksley the bugle won by the latter at the tournament. When this had been done, the Friar appeared, leading Isaac the Jew by a halter. He had come upon him in his dungeon chamber, he said, and meant to make him pay a heavy ransom. He had lighted not only on the Jew, however ; it was evident that he had discovered the winecellar as well, and in his intoxicated condition he must needs quarrel with the Black Knight and exchange buffets with him. The Knight entered into contest with alacrity, and the Friar got decidedly the worst of it.

CHAPTER XXXIII—Prior Aymer, who had been captured by the outlaws just before the attack on Torquilstone began, was now brought forward, and it seemed a good jest to his captors that his ransom should be fixed by the Jew. The Jew with alacrity rated it at 600 crowns. To complete the jest, the Prior was allowed to name the Jew's ransom, and rated it at 1000 crowns. On Isaac's representing that if he paid such a vast sum he would not have enough to prosecute his search for the lost Rebecca, Locksley took pity on him, and fixed his ransom at 500 crowns. The two prisoners, after leaving sufficient security for the money, were then released. Last of all the Black Knight departed, and the band broke up.

CHAPTER XXXIV—While these events were taking place at Torquilstone, Prince John lay at York, and awaited with impatience the arrival of Front-de-Bœuf, De Bracy, and the Templar. At last De Bracy appeared, and gave an account of the death of Front-de-Bœuf and the flight of Brian de Bois-Guilbert, and announced his own intention of leaving the country. With great difficulty he was at length induced to remain in John's service, by a promise of being made High Marshal of England. It was proposed that Richard should be attacked as he travelled alone through the forest, and, as De Bracy would have no hand in such a business, the

task of leading the band of assassins devolved on Fitzurse.

CHAPTER XXXV—The letter given to Isaac by Prior Aymer, in which he advised the Templar to restore Rebecca, was taken by him to Templestowe, but unfortunately fell into the hands of Lucas de Beaumanoir, Grand Master of the Templars. He had come to England with the express intention of purging the Order of its licentious and other evil habits, and had found the discipline and way of life at Templestowe extremely lax. On reading the letter, his gravest fears and suspicions were aroused, and he proceeded to investigate the matter of the Jewess.

CHAPTER XXXVI—As a result of his investigations, he found that Rebecca was really in the Preceptory, whereupon his anger burst out against the Preceptor and Bois-Guilbert. But the former artfully declared that the Templar was so completely be otted in his affection for Rebecca that he (the Preceptor) was persuaded she must be a sorceress, and had accordingly admitted her into his preceptory that he might be the better able to shield his friend from her influence. Beaumanoir concurred in this view of the case, and ordered preparation to be made forthwith for her trial as a witch. Bois-Guilbert, though enraged at what he called the Grand Master's childish superstition, was powerless to avert the trial, and Rebecca was summoned to appear in the great hall. As she passed through the crowded assembly to her seat, a piece of paper was pushed into her hand by someone unknown.

CHAPTER XXXVII—To secure Rebecca's condemnation false witnesses were not lacking (the Preceptor of Templestowe had seen to that) and the Grand Master, before pronouncing judgment, asked her what she had to say for herself. She asserted her innocence, and appealed to Bois-Guilbert to say whether the charges against her were true or not. He seemed unable to speak, and could only exclaim, 'The scroll! the scroll!' These strange words were taken by the Grand Master and most of those present to prove conclusively that he lay under a spell, but Rebecca was induced by them to glance at the

paper she had received. In the general confusion she did so without being observed, and read, "Demand a champion." She therefore again denied the charge of sorcery, and challenged the right of trial by combat, which was granted.

CHAPTER XXXVIII—It was appointed that Brian de Bois-Guilbert should defend the cause of the Temple, and that Rebecca should procure a champion to defend her cause, the combat to take place not later than the third day from then. At first Rebecca had great difficulty in getting anyone to take a message for her to her father, but at last a lame peasant, called Higg, whom she had once befriended, took upon himself the task. He had not far to go, as it chanced, for he met Isaac and a friend, Nathan ben Israel, riding towards the preceptory. The message consisted of an appeal to Isaac to seek out Wilfred of Ivanhoe, inform him how matters stood (laying stress on her innocence), and petition him to procure a knight to do battle for her. The plan seemed a good one, and Isaac hastened to seek out Ivanhoe.

CHAPTER XXXIX—On the evening of the day of the trial, Bois-Guilbert had an interview with Rebecca, in which he once more asserted his love for her, and proposed that they should fly together to Palestine, where he would carve out for himself a kingdom. If she would consent to be his, he would absent himself from the lists, and she would be declared innocent. He would be stripped of all his honours and be expelled from his Order, and suffer other indignities, but he was willing to undergo all this to gain her. To Rebecca's pleading that she would appeal to King Richard in her behalf, and so save her life without any loss to himself, he returned answer that he would never ask a favour of Richard, and that he would have her, or leave her to her fate. With great firmness she assured him she could never consent to his proposal, but would rather endure the awful death destined for her. Finding that she was not to be shaken in her resolution, he left her, and with greatly agitated feelings awaited the day

appointed for the combat.

CHAPTER XL—The Black Knight, after rescuing Ivanhoe from the blazing castle, had him conveyed by Gurth and Wamba to the priory of St. Botolph, and there carefully attended to. The next day, early, he himself, accompanied only by Wamba, set out for Coningsburgh Castle, to be present at the funeral of Athelstane, and also to become better acquainted with Cedric and the rest of Ivanhoe's Saxon relations and friends. On the way Wamba artfully contrived to get from him the bugle which Locksely had given him, and they were jogging pleasantly along, jesting and singing, when the Knight was suddenly attacked by six or seven men in complete armour. He was hard pressed, and must have been overpowered, had not the Jester sounded a call for aid on the bugle. In response, to the call, Locksley and a band of outlaws burst out of the thickets and soon worsted the would-be assassins. The life of Fitzurse was spared, but he was commanded, on pain of death, to leave the kingdom within three days. The Black Knight then made himself known to Locksely as Richard of England, and Locksely revealed himself to be Robin Hood.

CHAPTER XLI—The band was now joined by Ivanhoe, who, contrary to the orders of Richard, had followed after him to be of use in case any attack were made upon him. He was considerably surprised to see signs of a recent conflict, but more so to see the king surrounded by a band of outlaws. All was explained to him, however, and after the king had taken farewell of Robin Hood and his band (not before thanking them for their ready help, and promising that the severity of the forest laws should be relaxed), he and Wilfred, with Wamba and Gurth, set off for Coningsburgh. They arrived here without any further misadventure, and found the funeral-feast in full progress in the courtyard.

CHAPTER XLII—Inside the castle there was a more sober air of mourning. After visiting the chamber containing the bier of Athelstane, and paying their respects to the Lady Edith, his mother, they were admitted

by Cedric to the guest-chamber. There Richard made himself known to Cedric, and demanded that he should pardon his son Ivanhoe and forget the past. Cedric complied, and the conversation had turned on Rowena and Ivanhoe's love for her, when a marvellous thing happened. This was no less than the appearance of Athestane in his grave-clothes. Everybody was aghast until re-assured that he was no spirit. He than gave an account of his adventures since he was struck down by the Templar. The sword had been turned aside by the axe handle with which Athelstane parried the blow, and had fallen flat on his head, so that he was only stunned. In this condition he was conveyed by the monks of St. Edmund's to their monastery, and, through he came to, yet the Abbot determined to starve him to death rather than the Abbey should lose the rich grants in money and land which would fall to it through his death. He was therefore imprisoned in a dungeon, but managed to escape and make his way home. In the presence of King Richard he renounced all claim to the throne of England, and also to the hand of Rowena, tendered his allegiance to Richard, and proposed to bestow Rowena on Ivanhoe. But Ivanhoe, when called for, was nowhere to be found, and investigation proved that a Jew had demanded speech with him, and, that as a result of their interview, he (Ivanhoe) had ridden off in haste.

CHAPTER XLIII—The day came which was to decide the fate of Rebecca, and as yet no champion had appeared. As the hour of noon, which had been fixed as the time limit, approached, the assembled multitude began to think that Rebecca was lost, but in the nick of time Ivanhoe rode up, and proclaimed himself ready to meet Bois-Guilbert. His horse was jaded and he himself evidently exhausted with hard riding, yet, trusting to the justness of his cause, he insisted on the combat taking place immediately. The two met in the centre of the lists, and Ivanhoe went down before hts opponent's lance. He was soon on his feet, however, and rushed to attack the Templar; but that knight, though scarcely touched by Ivanhoe's spear, had reeled and fallen from

his horse, and now lay motionless. To a demand that he should yield himself, or die, he returned no answer, and when his helmet was unlaced it was found that he was dead.

CHAPTER XLIV.—These events had barely taken place when King Richard himself rode up at the head of a body of knights and men-at-arms, and demanded that Bois-Guilbert and the two Malvoisins should be arrested for high treason. The first had passed beyond the reach of any arrest, but the two brothers were taken and shortly afterwards executed. Cedric gave his consent to the union of Rowena and Ivanhoe, and they were married at York. De Bracy escaped to France, Fitzurse went into exile, and Prince John was pardoned. Rebecca and her father, finding life too precarious in England, retired to Grenada, but not before Rebecca had paid a farewell visit to Rowena, to convey to Ivanhoe, through his wife, her sense of gratitude for his services. Ivanhoe rose high in the King's favour, and would have risen higher still but for the latter's premature death at Chaluz, in Limousin.

NOTES
GRAMMATICAL AND EXPLANATORY

ABBREVIATIONS

A.S.	Anglo Saxon.	Low L.	Low Latin.
M.E.	Middle English.	G.	Greek.
F.	French.	L.	Latin.
O.F.	Old French.	Sp.	Spanish.

cf. compare.

CHAPTER I.

the Don. This river, a tributary of the Ouse, rises in the southern part of the Pennine Range. It is 70 miles long.

a large forest, *viz.*, Sherwood Forest. This forest once covered the S. half of the West Riding of Yorkshire, the N.E. of Derbyshire, and half the country of Nottinghamshire.

Wentworth. This castle is near Barnsley. It is still in the hands of the Wentworth family.

Wharncliffe Park. Six miles N.W. of Sheffield.

the Dragon of Wantley, a fabulous monster which was said to devour maidens and work great havoc in the country side. The tale goes that it was at last killed by one, More of More Hall, who was clothed in spiked armour. See *Percys' Reliques* for an account of it.

here were fought many of the most desperate, etc. The battles fought in Yorkshire and the surrounding districts during the Wars of the Roses were :—

The Battle of Wakefield, in 1460. In this battle Richard, Duke of York, the leader of the Yorkist party, was killed, and his army defeated.

The Battle of Towton, in 1461. This was the greatest and fiercest of all the battles; it lasted a whole day, and resulted in the total rout of the Lancastrians.

Besides these two great battles many minor engagements took place between the rival factions in the district.

franklins, freemen, yeomen. The original meaning of *frank* was *free.* A Franklin was a person distinguished in early times by the extent of his possessions ; in later times the word meant any small landholder.

precarious, from L. *precari,* to pray. The word strictly means pertaining to or depending on entreaty, hence uncertain, insecure.

Four generations, *i.e.,* 120 years. This idea, adhered to throughout the book, is not borne out by facts. Henry I. himself, son of the conqueror, married Matilda, a descendant of Alfred, soon after his accession in 1100. 'Henceforth it was impossible that the two peoples should remain parted from each other ; so quick indeed was their union that the very name Norman had passed away in half a century, and at the accession of Henry's grandson it was impossible to distinguish between the descendants of the conquerors and those of the conquered at Senlac."—(GREEN.)

extirpated, literally 'pulled up by the roots,' from L. *ex*, out, and *stirps*, a stem ; hence utterly destroyed.

proprietors of the second class. Under the Feudal system the King was Overlord. Next to him came the great nobles, called Tenants-in-Chief ; these were proprietors of the first class. Next to these were the Subtenants, or proprietors of the second class—and so downward.

inveterate, old, long-established. Cf. *veteran*.

Norman-French, a form of French spoken by the Normans. After the Conquest it became the language of the upper classes in England, and was used in the law-courts till the time of Edward III.

hinds, peasants, farm-servants. The M.E. *hine* means a domestic servant. Observe that in *hind* *-d* has been added to the old form of the word ; cf. thun*d*er, soun*d*, spin*d*le. This *d* is called an excrescent.

dialect, a form of a language peculiar to a special district or class of people. Here it merely means language.

premise, from L. *praemittere*, composed of *prae*, before, and *mittere*, to send. *To premise* is to set forth something beforehand, to make a statement which introduces the main subject.

Edward the Third. 1327-1377. See the note on ' four generations ' above. The reference here is to the Act of 1362, by which all pleading in law-courts was to be conducted in English instead of Norman-French.

the Roman soldiery. The Romans were masters of Britain for about 370 years, from 43 A.D. to 410.

sylvan, of or belonging to a wood or forest, from L. *silva*, a wood. *Silvan* would be a more correct way of spelling the word.

Druidical, of or pertaining to the Druids. The priests of the Celts in Gaul and Britain were called Druids. They had undisputed authority in all matters connected with their religion, and they also acted as judges. They looked upon the oak and the mistletoe as peculiarly sacred, and they worshipped in oak groves. They opposed the Romans with all their power, and were finally estroyed by them.

circle of rough, unhewn stones. The best example of a so-called druidical is to be seen at Stonehenge, in Wiltshire. It is known now that they are not of Celtic or Druidical origin, but of much greater antiquity.

Primeval, belonging to the first ages, hence original, primitive.

hauberk, from O.H.G. *hals*, the neck, and *bergan*, to protect, hence originally a piece of armour to protect the neck and shoulders. By the twelfth century, however the term was applied to a long coat of mail reaching from the neck to below the knees, slit up the sides to allow the wearer to ride on horseback.

scrip, a bag, pouch, wallet : *Cf. Matthew*, x., 10, 'Provide no silver, nor *scrip* for your journey.'

whittle, a knife, especially a large one, such as is carried in the girdle. *To whittle* means to pare, as a stick with a knife.

gorget, from F. *gorge*, the throat, hence a piece of armour that protected the throat. Here it means a collar.

thrall, slave or serf. Mr. Freeman says : 'The actual slave, the theow, is found everywhere in early Britain. The class is formed and recruited in two ways. The captive taken in war accepts slavery as a lighter doom than death ; and the freeman who is guilty of certain crimes is degraded to the state of slavery by sentence of law.' The children of thralls were likewise thralls.

those attached to hawks. Hawks were used in hunting other birds, such as the partridge. They had little bells on their feet.

bandeau, a band or ring of steel, or, as here, of leather, encircling a helmet or cap.

jelly-bag, a bag through which jelly is strained.

Harlequin, a buffoon or jester, the modern clown.

Saint Withold, also called St. Wittol in ch. xv. This saint is one of Scott's invention.

beech-mast, the nuts or fruit of the beech, to which pigs are very partial.

lurcher, strictly speaking, a dog that lies in wait (*cf. lurk*). It is used in hunting, especially by poachers ;

hunts both by sight and scent.

malice prepense. *Malice* is here used in its legal sense of *evil design* or *intention*; *prepense* (from the F.) means *thought out beforehand*. Hence to do a thing with malice prepense is to do it deliberately, in cold blood, as opposed to doing it on the spur of the moment.

an, in this and similar instances *an* equals *if*. This use of *an* is now obsolete.

when thou'st got the weather-gage, when you are to windward of them, so that the wind blows from you to them. *Lee* is the opposite of *weather*.

unfriendship, an obsolete word for *enmity*.

the swine turned Normans. . . . The idea contained in this dialogue between Wamba and Gurth was suggested to Scott by a chance conversation with his friend Mr. William Clerk, a great philologist. See Lockhart's *Life of Scott*, Ch. XLVI.

Saint Dunstan. Dunstan was the first of the great clerical statesmen who left their mark on the history of England. He was born at Glastonbury, in the year 925. He was the most learned man of his day, and was appointed Abbot of Glastonbury by King Edmund I. But it was not till the reign of Edred that he reached the height of his power. For opposing the marriage between Edwy and Elgiva he was compelled to leave the country, but on the death of Edwy he returned and was made Archbishop of Canterbury, in 961. He brought about many reforms in the English Church, and to him, in conjunction with Edgar, 'is to be attributed the complete unification of the Anglo-Danes and the English.' On the death of Edgar, in 978, Dunstan's power declined. He died in 988, and was made a Saint.

standing in the gap, *i.e.*, in defending the oppressed Saxons. A gap is an entrance or break in a wall, therefore the weakest part, the part most exposed to attack.

Reginald Front-de-Bœuf. In his 'Introduction' Scott tells us that he took this formidable name from the Auchinleck (pronounced *Afflek*) manuscript. Hence the character is purely fictitious, and is intended to represent the worst features in the Norman noble of the period, his

pride, arrogance, avarice, want of real reverence for religion, and cruelty.

bravely, skilfully, well ; an obsolete use of the word. In the same way we have horsemen described as *bravely mounted,* in Ch. XII.

King Oberon, the king of the fairies.

murrain, from L. *mori,* to die ; a disease affecting cattle ; here equivalent to *plague, i.e* , ' a plague upon you ! '

play the rational, act like a rational or sensible being. *Cf. play the fool.*

quarter-staff, a stout staff about 6½ feet long, an old English weapon. It was grasped in the middle with one hand, while the other took hold of it at a point between the middle and the end. ' In the attack the latter hand shifted from one quarter of the staff to the other, giving the weapon a rapid circular motion brought the end on the adversary at unexpected points.' For a description of a bout at quarter-staff see Ch XI.

Eumæus, the name of Odysseus' (Ulysses') swineherd, mentioned in Homer's *Odyssey,* Bk. XV.

CHAPTER II

The motto to this chapter, from Chaucer's *Prologue to the Canterbury Tales,* describes a monk who was an outrider, *i.e.,* one who rode out to visit monastic farms. *A fayre for the maistrie* denotes ' a fair one as regards excellence, *i.e.,* a fairly good man, and for *venerie* see Wright, quoted in Skeat's edition of the *Prologue*' ' The monks of the middle ages were extremely attached to hunting and field-sport, and this was a frequent subject of complaint with the more austere ecclesiastics, and of satire with the laity.'

Cistercian monk. The word *Cistercian* is derived from Cistercium, the L. form of the French Citeaux. Citeaux was the name of the convent near Dijon, in France, where the society was instituted in 1098. The rules of the order were very strict. The Cistercians were also called the

'White Monks,' to distinguish them from the Benedictines, or 'Black Monks'—from the colour of their robes.

Flanders cloth. At this period the best cloth was made in Flanders, at Bruges, Ghent, and other towns, and the exports of English wool to that country were considerable. The making of woollen goods of the best quality was not taken up in England till 1331, when Flemish workmen were induced by Edward III. to settle in this country.

pent-house of his eye, his eyebrow. A penthouse is a sloping roof projecting from a wall over a window or doorway, to protect it from the weather.

epicurean, devoted to pleasure or self-indulgence. Epicurus (341-270 B.C.) was a celebrated Greek philosopher, who held that pleasure was the chief good in life. The term 'epicure' is now applied to a person who is overfond of the pleasures of the table.

voluptuary, from L. *voluptas*, pleasure; hence a man addicted to pleasure, especially sensuous pleasure.

conventual, of or pertaining to a convent. This word must not be confounded with *conventional*, which means customary, usual.

furniture, harness. This use of the word is now obsolete.

jennet, a word of Moorish origin, meaning a small Spanish horse.

Andalusia is the most fertile province in Spain, and has the finest climate. It embraces the valley of the Guadalquiver. It is still noted for its horses.

housings, from the F. *housse*, a coverlet. It is applied to the trappings of a horse.

footcloth, a large rich covering worn by the horses of the nobler and wealthier classes.

sumpter mule, a baggage-mule, from M.E. *somer*, a pack-horse.

the four regular orders of monks were the Benedictines, founded in 529; the Cluniacs (really an offshoot from the Benedictines), founded at Cluny in France in 910: the

Carthusians, founded in 1086; and the Cistercians, founded in 1098.

The last-named Order, to which Prior Aymer belonged, was originally very strict, permitting only the barest simplicity in buildings, church furniture, and worship. It was one of the first Orders to fall away from its early austerity.

a cross of a peculiar form. In Chapter IV. we learn that this was a Maltese cross, *i.e.*, a cross of eight points.

Damascene, of Damascus, in Syria. The armourers of Damascus made the best-tempered armour in the world, and were especially skilful in inlaying it with jewels and precious metals.

baldric, a belt, one that passed diagonally across the chest, from the shoulder to the waist.

Saracen, from Arabic *sharquin*, a word meaning 'people of the East.' Strictly speaking the Saracens were members of a tribe living in the East of Arabia, by religion Mahomedans, or followers of Mahomed. In course of time the term came to be applied loosely to all Mahomedans.

panoply, full armour, from G. *pan*, all, and *hopla*, arms.

Jorvaulx Abbey, founded by the Cistercians in 1156, on on the Jore (modern Ure) in the N. Riding of Yorkshire.

whether secular or regular, *i.e.*, priests, whose duties lay among the people, or monks, who lived in religious houses.

ennui, weariness, languor.

allowed, *i.e.*, *all agreed that* he possessed the best trained hawks, etc. *Cf.* 'he is brave, I allow, yet . . . .'

largesses, liberal gifts, bounties; from L. *largiri*, to bestow, through Fr. *largesse*. The root is L. *largus*, large, liberal. *Cf. large* in *largehearted.*

postern, a narrow back entrance to a castle or fort, from L. *post*, behind.

'Benedicite, mez filz.' 'Bless you, my sons.' *Benedicite* is Latin. *mez filz.* O F. for the modern *mes fils.*

harbourage, shelter. Thus a *harbour* is a place of shelter for ships.

lingua Franca, the mixed language used by the French,

Italians, Spaniards, etc., when conversing with Moors, Turks, and other Eastern nations. Hence any international dialect.

seneschals, stewards.

anchoret, a recluse, one who retires from the world, a hermit. Another form of the word is *anchorite.*

Clericus clericum non decimat, a cleric does not take tithes of a cleric. A tithe is a *tenth part,* and the L. for tenth is *decimus. Cf.* the modern English verb *decimate,* to destroy every tenth one, in such expressions as 'the plague *decimated* the inhabitants,' etc.

demivolte, from Fr. *demi,* half, and *volte,* a leap, vault. Hence a half turn made by a horse with its forelegs in the air.

Knights Templars, so called because they were Knights of the Temple, *i. e.,* of Solomon at Jerusalem, which was the early headquarters of the Order. They were a military order, founded at Jerusalem, in 1118, and their special aim was to protect pilgrims on their way to the Holy Sepulchre. They wore a white mantle with a red cross. At the head of the Order was a Grand Master, and under him were preceptors at the head of the provinces. They took a leading part in the Crusades, and became very powerful in Europe. They were accused at last of various offences, such as heresy and immorality, and their order was suppressed early in the fourteenth century.

cubit's length, 18 inches. *Cubitus* is the L. word for e bow, and a *cubit* was taken to be the length of a man's arm from the elbow to the tip of the middle finger.

Odin, the name in Norse mythology for the A. S. Woden. He was represented as the source of wisdom, and the especial god of heroes. (Wednesday is Woden's Day.)

Hereward, a noted English outlaw, one of the last of the English to resist William I. He was a Lincolnshire man, and many legends afterwards grew up about his name. Kingsley has skilfully interwoven these in his *Hereward the Wake.* He headed a rising against William in 1070 and entrenched himself in the 'Isle of Ely.' For

more than a year he successfully resisted every effort of the Conqueror to dislodge him, but at last the place was treacherously betrayed. Most of his followers were slain, but Hereward himself was pardoned, and well treated by William.

Heptarchy. This name (G. *hepta*, seven, and *arche*, rule) means the Seven Kingdoms, and was somewhat loosely given to the early English Kingdoms prior to their consolidation under Egbert in 828. Their number was seldom seven, and their union was only partial and temporary. The seven were Kent, Sussex, Wessex, Mercia, East Anglia, Deira, and Benicia.

vœ victis, woe to the conquered. These words were ascribed, to Brennus, the leader of the Gauls, who captured Rome in 390 B. C. He agreed to leave the city on receiving a thousand pounds of gold. As it was being weighed a Roman tribune complained that the Gauls were using false weights, whereupon Brennus threw his sword into the scale, crying out 'Vœ victis,. See Livy v. 48, and aommsen's *Hist. of Rome*, II., 3-4-5.

troubadour, Mword connected with the F. *trouver*, to find; *Cf. trove* in *treasure-trove*; hence an inventor or composer of vesrtes and songs. The troubadours were poets and minsrels who sang of knightly or chivalric love. They flourished in France, Italy, and Spain during the 11th, 12th, 13th, and 14th centuries. They numbered among their ranks knights who were devoted to music and poetry.

arrets, decreies, decisions.

houris, beaut ful black eyed nymphs of Paradise, according to the Mohammedan belief.

Mahound, the M. E. name for Mahomet or Mohammed. He was born at Mecca, in Arabia, in 570, and died at Medina in 632. He was the founder of the Mohammedan religion.

butts. The butt was a wine measure, 126 gallons; it is no longer a legal measure in Great Britain.

Chian, wine, a sweet wine grown on the island of Chios, in the Archipelago, now belonging to Asiatic Turkey. Throughout the classical writers reference is

made to this wine.

Pentecost, a Jewish festival celebrated every year, fifty days (G. *pentekostos* means *fiftieth*) after the Feast of the Passover. The corresponding festival among Christians in Whitsuntide. Since Pentecost was a twelvemonth, it is equivalent to saying 'since a year gone Pentecost.'

Ashby-de-la-Zouche, a parish and town in the North of Leicestershire.

A palmer, a pilgrim who had journeyed to the Holy Land. He received his name from the palm-branch which he brought back with him, and which he generally deposited on the altar of his parish church.

wound, blew from the verb *wind*, to blow wind through a horn. The proper past tense and past part of *wind* in this sense is *winded*, as in Shakespeare's '*Much Ado about Nothing*,' I. 1.209. *Wound* is the past tense and p. p. of *wind*, to twist.

CHAPTER III

piqued himself, prided himself

settles, long benches with high backs. The word (like the thing) is still in common use in the Midland and Northern districts of England.

'the Dividers of Bread,' *i. e.* lord and lady. The A. S. for 'lord' was *hlaford*, *i. e.*, loaf ward or loaf keeper, from *hlaf*, a loaf, and (probably) *weard*, a ward or guard. The A. S. for 'lady' was *hlæfdive*, from *half*, and (probably) *dige*, a kneader.

thane. Originally the word was applied to the comrades-in-arms of the Anglo-Saxon kings—afterwards a general term applied to the nobility.

ermine, the fur of the stoat in winter, which at that period of the year turns white. The best fur is obtained in Siberia, Northern Europe, and the North of Canada.

doublet, an outer garment worn by men. It fell into disuse in the middle of the 17th century.

opulent, wealthy.

slow-hounds, deer hounds. The word is another form of *sleuth-hound*, from M.E. *sloth* or *sluth*, the track of a deer.

physiognomy, features, face. Strictly speaking the word means 'knowledge of a person's character from his face.'

grisly, terrible. The word would seem to be used here for *grizzly* or *grizzled*, which mean grey.

Kirtle, a short dress. a diminutive from L. *curtus*, short.

curfew, from F. *couvre-feu*, *i.e.*, cover-fire. The curfew was the name given to the ringing of the bell in the Middle Ages, which was the signal for all fires and lights to be extinguished. William the Conqueror introduced it into England. The bell rang at 8 o'clock in the evening. At some places (*e.g.*, Durham) the bell is still rung.

banditti, robbers. *Bandit* is one of those words which have a double plural in English ; we may say *bandits* or, as here, *banditti*.

childless, for he had disowned his son Wilfred. See Ch. XVIII.

passion, love (for Rowena.)

hership, the work of a *heer* or army, *i.e.*, pillage.

impeached, accused, called in question.

major-domo, a head servant in a house, from L. *major*, greater, and *domus*, a house.

broach, tap.

mead and ale, mead was a lighter drink than ale. It was made of honey mixed with water, with yeast added to produce fermentation. Ale is made of malt.

morat. *Cf.* Morea, the modern name of the Peloponnese, from its shape, which resembles a mulberry leaf. The Greek for mulberry-tree is *morea*.

CHAPTER IV.

a trivet table, a table with three legs.

cope, a large rich outer mantle worn by Church dignitaries.

canon, Church law or rule. The word is derived

through the L. *canon.* from the Gr. *canon*, a word meaning a *rod* or *rule.* The Prior was a Cistercian monk, and one of the canons of his Order forbade the wearing of jewels or other ornaments.

weeds, garments.

a Sclaveyn or Sclavonian, because it was a long garment like that worn in Slavonic countries, such as Russia, Bulgaria, Poland, etc.

cockle-shells : the cockle shell was the distinctive badge of a pilgrim ; in heraldry the representation of it is termed a scallop. *Cf.* Herrick, 'On Himselfe'--

'My palmer's hat, my scallop's shell,
My crosse, my cord, and all, farewell ! '

unloosed, discharged, paid, *i.e.* performed.

Saint Hilda of Whitby, an English abbess, born in 614 in the West Riding of Yorkshire. She was baptised in 627 by Paulinus, became Abbess of Hortlepool in 649, and founded the monastery of Whitby in 658. There she was Abbess till her death in 680.

harangue, oration, speech. O. H. G. *hrinc*, a ring ; hence an harangue is a speech delivered in a ring of people, a public address.

shackles, chains, fetters. Originally the word meant *loose* chains, chains that *shake* about.

exculpation, excuse, or rather, making of excuses. L. *ex*, out, and *culpa*, a fault *Cf. culpable.*

uncle Cedric. 'Uncle' was a common form of address used by fools and jesters when speaking to their masters.

vesper-bell, the bell calling to vespers or evening prayer.

on the bow-hand of fair justice. The bow-hand was the left hand, the hand which held the bow ; hence the phrase means 'wide of justice,' *i.e.*, unjust, *not right.*

disforested in terms of the great Forest Charter. This is an anachronism. The Charter referred to was issued in the reign of Henry III., and enacted that all forests enclosed since the time of Henry II. should be thrown open again, *i.e.*, disforested.

broaches, from M.E. *broche*, a pin, spit. Hence we have the word *brooch*, so named from the pin which fastens it.

sultanas ; *sultana* is the feminine of *sultan*, which means a *ruler, prince. Cf. signora*, feminine of *signor, donna*, feminine of *don*, etc.

reliquary, a casket in which relics were kept.

to do me reason ; this is an obsolete expression meaning to act so as to please a person, to do as someone desires. See Shakespeare's *Titus Andronicus*, I. 1 :—

'I am resolved withal
To do myself this reason and this right.'

lac dulce . . lac acidum, L. for 'sweet (*i.e.*, new) milk . . . . sour milk.'

wassail, a drinking of a person's health, from A.S. *was hal*, 'be whole,' where *wes* is 2nd pers., sing., imper., of *wesan*, 'to be,' and *hal* means 'whole,' 'healthy.'

her namesake, *i.e.*, Rowena, daughter of Hengist. According to old Welsh legends, Vortigern was a British prince, ruler of Kent and South-Eastern Britain, who was so harried by the Picts and Scots that he invited Hengist and Horsa, two Jutish chiefs, to come over to his aid. They did so in 449, and after defeating the Picts and Scots they turned their arms against the British also, and made themselves masters of Kent. With them began the invasion of Britain by the English. It is said that Vortigern married Rowena.

Saladin. Sultan of Egypt and Syria, born 1137, died 1193. He was Vizier of Egypt till 1173, when he was proclaimed Sultan. He conquered Damascus and the greater part of Syria. In 1187 he totally defeated the Christian army in Palestine, and took Jerusalem, Acre, Ascalon, and other cities from them. On the arrival of King Richard at the head of the third Crusade, Saladin lost Acre, Ascalon, and most of the towns he had taken except Jerusalem. In 1192 he concluded a truce for three years with the Christians.

Go to. This interjectional expression is now obsolete, and has been replaced by the modern 'come now !'

assure, make you secure or safe.

CHAPTER V

Moslems, Mohammedans.

Termagaunt, a supposed Saracen idol. It is usually, spelt *Termagant*.

gammon of bacon, the thigh of a hog, salted and smoked or dried—a ham.

russet, reddish brown.

poniards, daggers.

pottage, meat broth. soup containing meat and vegetables, known in Devonshire as ' hash. '

seethed, p.p. of *seethe*, to boil. Another form of the p.p. *sodden*.

capable to execute. It is more usual to say ' capable of executing.'

woodcraft, wood-knowledge, *i.e.*, knowledge of forestry, and especially of the animals which inhabit forests.

recheate, a signal of recall, from A.F. *rechat* from O.F. *recet*, from L *receptus*, a retreat.

morte, a bugle call sounded at the death of a stag, L. *mors, mortis*, death.

1, **curee** : 2, **arber** ; 3, **numbles**. **1.** that part of the stag which was thrown to the hounds. 2. the pluck. *i.e.*, the heart, liver, and lungs. 3. the entrails.

Northallerton . . . . Holy Standard. Northallerton is a market town in the North Riding, 15 miles S. of Darlington. The reference is to the Battle of the Standard, fought at Northallerton in 1138. The Scots under their king, David, marched into England to strike a blow for Matilda, the daughter of Henry I., against Stephen. But they ravaged Northumbia so cruelly that the men of Yorkshire turned out in a body to oppose them, under Thurstan, the Archbishop of York, and the two sheriffs of the country. The Yorkshiremen bore in their midst the consecrated standards of three Yorkshire saints, *viz.*, St. Peter of York, St. Wilfred of Ripon, and St. John of Beverley. The Scots were defeated, with a loss of 10,000 men. Scott is here guilty of an anochronism. ' Thirty years back,' to use Cedric's words, would have brought his hearers to about the year 1160, and the Battle of the

Standard took place in 1138, when Cedric would be about eight years old.

cri de guerre, war-cry,

bills, swords. *Cf.* the German *Beil,* an axe.

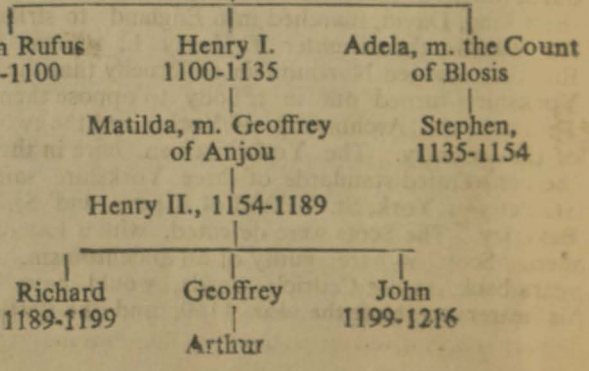
can the palm be assigned. Among the Greeks and the Romans in ancient times victors in war and at the public games were awarded branches of palm. Hence to *assign the palm* to anyone is to acknowledge him victor.

Knights Hospitallers, so-called because they were the founders of the Hospital of St. John of Jerusalem, which existed for the benefit of Pilgrims to that city. The Knights Hospitallers were a military order, and reached their highest point of power in the twelfth century Up to the fourteenth century their headquarters were first at Jerusalem, then at Cyprus ; in that century they occupied Rhodes, but were driven thence by the Turks in 1522 ; from 1522 to 1798 they occupied Malta. They are sometimes called Knights of Rhodes, sometimes Knights of Malta, as well as Knights of St. John.

St. John-de-Acre, a seaport and town of Palestine. It was captured by the Arabs in 636, by the Crusaders in 1191, and was held by the Knights of St. John until 1291, being the last Christian stronghold in Palestine.

guerdon, reward.

his descent from the tyrant Duke William. The following table shows the descent of Richard I. from William I. :—



Earl of Leicester ; this was Robert de Beaumont, a distinguished crusader.

Sir Thomas Multon. This knight takes a prominent part in the events narrated in *The Talisman.*

Gilsland, a district in Cumberland, deriving its name from the O.E. word *gill* meaning *gorge* or *narrow valley.*

the Knight of Ivanhoe, the Wilfred of ch. iii., only son of Cedric. In the Introduction, Scott explains how he got the title *Ivanhoe* for his book.

the monastery of Mount Carmel. Mount Carmel overlooks the Bay of Acre in N. W. Palestine. It is full of caves which were the homes of many Christian hermits, till in 1207 they were organised into the Order of Carmelites, and a monastery founded.

paternoster, L. for Our Father, the first two words of the Lord's Prayer, hence used for the Prayer itself.

vailing, doffing, taking off. From O.F. *avaler,* to let fall down, from L. *ad vallem,* to the valley, *i.e.*, from the heights above.

underlies, lies under (in a figurative sense), is liable to answer, is subject to.

gage . . . . wager. *To gage* and *to wager* are called, in Grammar, doublets, that is to say, 'words which, though apparently differing in form, are nevertheless, from an etymological point of view, one and the same, or only differ in some unimportant suffix.' Both *gage* and *wager* are from the Gothic *wadi,* a pledge, through L. Latin *wadium* or *vadium.* Other doublets are : *an—one, arc—arch, base—basis, gypsy—Egyptian, noun—name.*

genuflections, bendings of the knee.

the rood of Bromholme. The rood, in Mediæval churches, was a large crucifix under the chancel arch, and at the entrance to the choir. The priory of Bromholme was situated in Norfolk, on the East coast.

matin, the bell ringing to morning prayers, matins, from F. *matin,* morning.

grace-cup, a large cup or goblet, in which the last draught was drunk at table ; it was passed from guest

to guest.

your reverend valour ; for this designation of a person by one of his attributes, *cf.* Shakespeare, *Henry IV.*, pt, I, Act II., 4, 460, 'that reverned Vice, that grey Iniquity, that father ruffian, that Vanity in years.'

gauds, ornaments. From L. *gaudium,* joy,

shekels. The silver shekel is here meant : it was worth 2s. 8d. The gold shekel was worth £2.

halfling, a halffpenny, the half of an old silver penny.

gaberdine, a long loose robe, either with or without sleeves and a hood. It was generally made of coarse cloth, and was ordered to be worn by Jews, by law. See Shakespeare's *Merchant of Venice,* 1. 3.

'You call me misbeliever, cut-throat, dog,
And spit upon my *Jewish gaberdine.*'

Tadcaster, a town in the W. Riding, on the Wharfe, 10 miles S. W. of York.

Beshrew, curse. From *shrew,* a confirmed scold.

CHAPTER VI

solere, an upper room or garret. Also spelt *sollar* and *soller.*

Our Lady, the Virgin Mary.

benison, blessing. The word is contracted form of *benediction.*

the French faction. A faction is a party in a state, generally a political party of an unruly nature.

When Richard I. succeeded to the throne of England, he succeeded also to all the dominions of his father in France, except Brittany. These continental dominions embraced Normandy, Maine, Anjou, Touraine, Poitou, and Aquitaine—a greater part of France, in fact, than the French King himself possessed. Therefore, though Richard and Philip had been great friends while Henry II. was alive (for Richard had always been a rebellious son who sided with his father's enemies), yet when Henry died and Richard succeeded him, the French King turned

against the son all the jealousy and hatred which he had borne towards the father. Early in 1190 the armies of France and England started on the 3rd Crusade, journeying by sea, while the German host under Frederic Barbarossa marched overland. At Messina Richard found out that Philip was plotting against him, and he was never afterwards on the same good terms with him as hitherto. From that moment dated the constant bickerings and wranglings between the French and English which are referred to in the text.

address, skill.

Cyprus. It was here that the marriage took place between Richard and Berengaria of Navarre. The Lord of Cyprus, Isaac Comrenus, had ill-treated the crews of some English vessels which had been wrecked on the island. But he had better have left them alone, for Richard, on hearing of it, landed on the island and took it.

alms. Observe that *alms* is not a plural. Rowena says ; '*this* alms.' not '*these* alms.' *Cf. Acts*, III. 3, 'asked *an* alms.' Other words that, like *alms*, are singular in origin and are now treated as plural, are *eaves* and *riches*. *Alms* is derived from the Greek through A.S. *aelmæsse*.

travail, toil, labour. *Cf*. Mod. F. *travail*, a work.

the abomination of his tribe, *i.e.*, Gurth, a *swine*herd.

apprised, informed From L. *apprendere*, to learn.

Ithaca, a small island in the Ionian group, 2 miles E. of Cephalonia, now called Ithaci—noted as the home of Odysseus.

superciliously, disdainfully. *Supercilium* is L. for *eyebrow* ; hence a supercilious look is such as is expressed by raising the eyebrows.

anon, immediately, presently. A.S. *on*, in or on, and *an*, one, *i.e.*, in one moment.

orisons, prayers.

mortify, to cause to die. in the sense of subduing all evil passions and desires.

vigils, literally 'a watching,' from L. *vigil*, awake.

trow, believe, suppose. The word is connected with

true and *trust*.

straitness, narrowness. *Cf.* the Strait of Dover.

buckram, a coarse cloth, made stiff with glue.

en croupe, Fr. for 'on the crupper.'

certes, surely, certainly. An O.E. adverb.

argued, proved ; from L. *arguere*, to prove by *argument*.

devious, out of the way. L. *de*, out of, *via*, a way or path.

flying fish. The reference is to the fact that the flying fish, leaping out of the water to escape its enemies below, is often pounced upon by birds of prey.

fanaticism, religious insanity. L. *fanum*, a temple.

scroll, a roll of paper.

hurly-burly, tumult. 'Hurly-burly may be considered a popular formation intended to suggest hurry and bustle.' It first appeared in the 16th century.

Gramercy, thanks ! The word is from the Fr. *grand merci*, great thanks.

CHAPTER VII

subaltern. subordinate, from L. *sub*, under, and *alter*, another.

Arthur. See the Genealogical Table in Ch. V. Prince Arthur was born in 1187. He was murdered by King John in 1203.

depredators, robbers.

usurious interest, exorbitant rate of interest. A usurer is a money lender who lends at an illegal rate of interest.

cankers : this is another form of *cancer*.

Madrid, the capital of Spain, in New Castile.

real, a silver coin worth 2½d.

pursuivants, attendants on a herald, from F. *poursuivre*, to follow.

salvage. *Salvage* is an obsolete form of *savage*.

farriers, blacksmiths. These would not only shoe the horses, but give attention to any that were wounded in

the tournament.

promiscuous, mixed. In this word (derived from L. *promiscuus*, from *pro*, before, and *miscere*, to mix) the force of the prefix *pro-* is very slight.

Cupid, the god of love, represented in mythology as a boy, attendant on Venus, the goddess of Love.

La Royne de la Beaulte et des Amours, O.F. for 'the Queen of beauty and of love.'

pommels, the knobs on their sword hilts. In ch. ix. the word is used with *saddle*, and means the knobs on the saddle-bow. The word is derived from O.F. *pomel*, a dimin. from L. *pomum*, an apple.

burghers, inhabitants of a *burgh* or borough. Another form of the word is *burgess*, which occurs in the plu. with *yeomen* in ch. viii. p. 532.

Montdidier, a town in France, 21 miles S.E. of Amiens.

mercenary troops, hired troops. Regular standing armies, such as every great country now maintains, were unknown in early times. Bands of hired or mercenary soldiers sold their services to the highest bidder, and went under the name of Free Companions. The Swiss were especially noted for this, and there was hardly a country or prince in Europe under whom they had not served. *Cf.* the Scotch regiments under the Kings of France in the 18th century.

caracoled, pranced.

libertine, from L. *liber*, free, used in a bad sense; licentious.

adventitious, accidental.

sables. The sable fur is got from the marten, an animal about 18 ins. long, found in Northern Russia and Siberia. This fur is almost black; hence the adjective *sable* for *black*.

maroquin, (pronounced *mar-o-ken*), morocco, made of morocco or goat's leather.

simarre, a loose light robe worn by women.

agraffe, clasp.

the Canticles, the Song of Solomon.

The Rose of Sharon and the Lily of the Valley. See *Song of Solomon* ii. 1.

mammon of unrighteousness. See *St. Luke*, xvi. 9. *mammon* means *riches*.

Marquis of Marks, Baron of Byzants. Observe the Alliteration. A mark was a sum of money (not a coin) equal to 13s. 4d. The byzant, or bezant, was a gold coin issued by the Emperors at Constantinople during the Middle Ages. Few European countries had a gold coinage at that time, and the byzant was in consequence circulated extensively throughout Europe. It derived its name from Byzantium.

cross, coin. A cross was the common reverse type of English coins between 1066 and 1600.

congee, bow. It is now generally spelt *conge*.

sobriquet, nickname.

of one of his ancestors *i.e.*, Æthelred the Unready, King of England from 978 to 1016. He was called the *rede*less or Unready, from A.S., *rede*, counsel.

vis inertiæ, a term used in Physics, meaning 'the force of inertia,' *i.e.*, of that property of matter by which it retains its state of rest. Here 'power' of inaction.

Wat Tyrrel's mark, *i.e.*, King John's heart. The reference is to William Rufus, shot by an arrow in the New Forest, in 1100. One of William's courtiers, called Walter Tyrrel, was commonly thought to have shot the arrow.

Saint Grizel or Griselda, in mediæval romances a model of wifely patience and obedience.

Marry, an exclamation 'by Mary,' *i.e.*, the Virgin Mary.

brawn, a meat made from pork, or (as here) the pork itself.

CHAPTER VIII

cavalcade. A cavalcade is a procession or train of persons on horseback. Here the word is equivalent to 'progress on horseback.'

By my halidome. *Halidom* or *halidome* is derived from A.S. *halig*, holy, and abstract termination *dom*; it equals

holiness, sacred honour. It was used very frequently in solemn oaths or statements. It is now obsolete.

rosary, a string of beads for reckoning the prayers offered up at fixed times during the day. Each bead represents a prayer, and as each prayer is said a bead is flicked off. As the number of prayers to be said at one time is often very great, these rosaries are indispensable.

at outrance. *Outrance*, from Fr. *outre*, from L. *ultra*, beyond, is now, obsolete. It meant the last extremity. Hence to fight at outrance, or to the outrance, was to fight to the end, to the death.

bull-baiting, a sport in which dogs were let loose, in an enclosed area, on a bull. It was very popular in England, but was abolished by law in 1835.

cap-a-pie, from head to foot ; the word was derived through the Fr. from the Latin *caput*, head, and *pes, pedis*, a foot.

span, 9 inches : literally the distance from the tip of the thumb to the tip of the little finger when the fingers are spanned or stretched out to their fullest extent.

the Wardeur Manuscript. This manuscript is a pure invention of Scott's.

lines from a contemporary poet. The lines in question are from Coleridge's *The Knight's Tomb*. In the printed version they run :—

> 'The Knight's bones are dust,
> And his good sword rust ;—
> His soul is with the saints, I trust.'

escutcheons, shields ; here the stone shields or coats of arms carved on the castle walls. The word is derived from L. *scutum*, a shield.

melee, explained below. *Cf. medley.*

canvass, lit. to toss in a *canvas* sheet, and so to discuss thoroughly.

foibles, weakness. *Cf. feeble.*

sensible, in its literal meaning 'that can be felt.' L. *sensus*, feeling.

jousts, tournaments. The word is also spelt *justs.*

Gare le Corbeau, Fr. for 'beware the raven.'

augured, foreboded, foretold. The augur was a priest

among the Romans who foretold the future by the flight and cries of birds.

visors, from L. *visus*, vision. The visor was the movable front of the helmet.

truncheon, staff.

sprung. Observe this form in the past tense, commonly used by Scott, where we should say *sprang*.

Cave, adsum, L. for 'Beware, I am here.'

casque, a helmet, from Sp. *casco*, a helmet.

CHAPTER IX

Wot, know.

Sir Thomas de Multon. This knight is introduced by Scott into the *Talisman*, but the description of him there does not tally with what Fitzurse says in this passage. In Chapter VI. of the *Talisman* he is described as a knight 'whose stature approached the gigantic.'

Over Gods forbode. *Forbode* is a noun meaning prohibition, forbidding. It is now obsolete. '*God's forbode*,' or '*God's forbod*.' was an exclamation equivalent to '*God forbid*.' *Over* is here an adjective, and *over God* equals *God above*. Hence *Over God's forbode* equals *May God above forbid* !

eulogy, words of praise. Gr. *eu*, well, and *logos*, a word.

pommel. See note to Chapter VII.

excitation, used here for *excitement*, which comes from the L. word *excitare*, to excite. *Cf. recitation*.

predilection, preference, choice.

muscadine, a wine made from the muscat grape, which has a strong flavour of musk. It is a strong wine, more or less sweet. Other names for it are muscat, muscodel, muscatel.

Barbary, that part of Africa comprising the states of Morocco, Algeria, Tunis, and Tripoli.

zecchins, sequins ; gold coins of the Venetian republic, worth about 9s.

Og...Sihon. See *Numbers*, xxi. 33, for Og, and *Numbers*, xxi. 21, for Sihon.

the forests of Needwood and Charnwood. Needwood Forest extended over parts of Leicestershire and Derbyshire. Charnwood lay in the north of Staffordshire. They were both royal preserves.

outrecuidance. This word is now obsolete.

menials, inferior servants, from F. *mesnee*, a household.

CHAPTER X

squires, a short form of *esquires*. The word is derived from the L. *scutum*, a shield. Hence the squire was the personal attendant on a knight who bore his shield, and rendered him other personal service. Squires, in course of time, were themselves eligible for knighthood.

clownish-looking, clumsy, boorish-looking, from Swedish *klunn*, a log.

to affect the incognito, be unwilling to be known. *Incognito* is derived, through the Spanish, from the L. *incognitus*, unknown.

barbed, clothed in armour. Another form of the word is *barded*. The word is derived from the Fr. *barde*, horse-armour.

formula, fixed form of words.

moiety, half.

ruminations, meditations. *Ruminare* is a L. verb meaning 'to chew the cud,' whence cows and similar animals are called ruminants. Anyone who has seen a cow chewing the cud will easily perceive how the term *to ruminate*, as applied to persons, came to mean *to ponder deeply*.

estrado, raised platform or dais.

jot, a very small part, from *iota*, the smallest letter in the Greek alphabet.

blotch. The reference here must be to the plague of boils and blains sent upon the Egyptians. See *Exodus*, ix. 8. Or else the word is used in a general sense, meaning *blight* or *plague*.

Gulf of Lyons, on S. coast of France. The correct spelling is *Lions*.

the herb which flourisheth most when it is most tramped on. This is evidently borrowed from Shakespearle. *1 Henry IV.*, Act II., Sc. 4. 410. 'for though the camomile, the more it is trodden on, the faster it grows.' etc.

pageant, spectacle, display.

nectar, a Greek word, meaning 'the drink of the gods.'

draff, the wash or swill given to pigs.

heads for crossbow bolts. These were called *quarrels.*

guilder. This coin, as its name indicates, was formerly of gold; it was current in the Netherlands and in Germany. The guilder is now a Dutch silver coin.
Another name for it is *gulden.*

acquittance, a paper acquitting the Disinherited Knight of any further payment, *i.e.*, a receipt.

clipped within the ring. Early coins were, as a rule, of beaten or hammered metal, not milled as now, and it was a common custom for dishonest persons to clip their edges for the sake of the silver they thus gained. The coin noticed by Isaac had been clipped very deeply, as the ring here means the space containg the inscription, more than ½ of an inch all round the coin.

told, counted. *Cf.* the subs. '*tale*,' 'a number,' and see Wordsworth, *Michael*, 1. 88.

> 'When Michael, *telling* o'er his years, began
> To deem that he was old—'

hath gone somewhat beyond me, as we should say now, 'has overreached me.'

fawns, or fauns, *i.e.*, sprites or fairies said to haunt woods ; ghosts.

white women, ghosts of women clothed in white, said to appear on the eve of some calamity.

necromancers, men who foretold the future from communion with the dead ; Gr. *necros*, dead, and *mantis*, a prophet.

cabalists, persons versed in the cabala or mystic philosophy of the Jews. In the Middle Ages such men were looked upon with distrust by the general mass of the people, as deriving their knowledge from the Evil One, and *cabalist* accordingly became only another name for

wizard.

a brother as free of thy guild as the best ; as a serf, Gurth was no better than a piece of furniture, to be treated as his master thought fit. But on attaining to the dignity of a freeman, he could join a guild, a society which combined the functions of the modern Trades Union, Benefit Society, etc. and at the same time conferred important legal and political powers on its members.

CHAPTER XI

arrant . . . . errant. Observe the play upon the words here. *Arrant* means vile, notoriously bad. *Errant* (from L. *errare*, to wander) means wandering. Etymologically, *arrant* is only another form of *errant*, as *parson* for *person*, etc.

Saint Nicholas's clerks, *i.e.*, thieves, robbers. Saint Nicholas, Bishop of Myru in Asia, flourished about the year 300 A.D. He is regarded as the patron saint of women and children, of sailors, and of thieves.

mandate, command. From L. *mandare*, to command.

visors, here equivalent to masks.

double ale, strong ale, of a strength double that of ordinary ale.

accrued, been added to. Derived through the Fr., from the L. *accrescere*, to grow to.

in lieu thereof, in its place, in return for it. *Lieu* is from L. *locus*, a place. *Cf. lieu*tenant.

the just sum, the exact sum.

the stream which relieved his fathers, etc. See *Numbers*, xx.

scatheless, unharmed.

a round knock, a smart, heavy knock. *Cf.* ' they walked *roundly* forward,' in the same chapter.

scot-free, free from payment. *Scot*, meaning payment, is a Teutonic word related to *shoot* ; hence *scot* was a contribution to a common fund, into which it was thrown or, as it were, *shot*.

to lay on load by. To lay on load, or to lay load on,

is an obsolete phrase meaning to attack with vigour, to belabour.

toll-dish, here used facetiously for *head*. The toll-dish was a dish for measuring the toll in mills, *i.e.*, the amount of grain retained by a miller as compensation for grinding.

faire le moulinet, lit., to do the turning round, to twirl.

thou art doubly a thief. See note on *toll-dish* above. The practice among millers of retaining an undue portion of the grain sent them for grinding was so common that *miller* became almost synonymous with thief. '*Thou art doubly a thief*' then means 'You are a thief first because you are a miller, and then because you are an outlaw.'

CHAPTER XII

too late in preferring their claim. Here *prefer* is used in its literal sense of 'setting forward' or 'in front,' from L. *prae*, before, and *ferre*, to bear.

had approved himself. Observe the unusual use of *approve*. We now generally say 'to approve of,' meaning 'to give one's consent to' a course of action, etc. In the present passage *approved* is equivalent to *proved* or *shown*.

doffed. *Doff* is a contracted form for *do off*. *Cf. don, i.e. do on*.

mace, a kind of club made of steel, thick and heavy at the striking end.

generous, spirited. The word is derived from L. *generosus*, and means strictly 'of noble birth.'

tale, number. See *told* in Chapter X.

Laissez aller. Fr. for 'away!' Literally, 'let go.'

Beau-seant! Fr. for 'fair-seemly'; the name of the Templars' banner.

vulgar spectators, spectators of inferior or lower rank. From L. *vulgus*, the common people.

mortal animosity, *i.e.*, deadly animosity. L. *mors, mortis*, death.

This stood him in the more stead. The use of *more*, in the sense of *greater*, is not to be imitated in modern English. *More* and *most* are frequently used by Shakespeare in this way, *e.g.*, At our *more* leisure,' *Measure for Measure*, I. iii. 49. 'So grace and mercy at your *most* need help you,' *Hamlet*, I. v. 180.

warder, baton or staff.

springal, or springald, a young person, generally a young man.

bestead: this word is now never used except in the phrases, *ill bestead, hard bestead.* Literally 'placed.' *Cf. stede*, a place, and *stead* in *homestead*, etc.

chamfron, the armour defending the front part of the head of a war horse.

Gentle Passage of Arms. *Gentle* here means worthy of a gentleman.

chaplet, a garland for the head.

meed, reward.

CHAPTER XIII

minion, favourite.

fief, a feudal term for 'land held of a superior,' for which the owner was obliged to render service. Related with the modern 'fee.'

communis mater, their common mother.

Askalon, now called Askalan, a sea-port town in Palestine, 40 miles W. of Jerusalem.

camphire, old spelling for *camphor*.

a minor, a person under age, *i.e.*, not 21 years old.

presently, at once, immediately.

Becket. He was murdered in 1170, and canonised in 1174.

flox-silk, or floss-silk, a strong kind of silk.

fleurs-de-lis, lilies; the royal arms of France.

'Take heed to yourself, etc.' These words are no invention of Scott's. They were actually despatched by the French King to John.

France's own hand. Observe the use of the country for the ruler. *Cf.* the custom (still surviving) of our Bishops signing themselves by the name of their diocese. Thus, the Bishop of Durham signs himself not Moule, but Durham, the Bishop of London not Warrington-Ingram, but London, and so on.

centrical, an uncommon word for 'central.'

mummery : to Fitzurse, the carfty statesman, at this present critical time in his own and John's affairs, tournaments would naturally be mummeries, *i.e.*, empty shows.

St. Hubert. He was Bishop of Liege, died 727. He was regarded as the patron saint of huntsmen.

livery : this word is a shortened form of *delivery*, and means the suit delivered to a servant on entering a new master's service.

Locksley. See Author's Note L.

nobles. Scott is here guilty of an anachronism. The noble was not introduced till Edward III.'s reign, 1344. Its value was 6s. 8d.

craven, coward.

a shot at rovers, a shot, not at the ordinary butts, but to see who could shoot farthest, or highest, or, as in the present case, a shot at a target placed at such a distance and at such an elevation that the archers would have to allow both for the distance and the elevation.

Sith, since. An obsolete word.

silver pennies. In the time of John the only English coin struck was the penny, in silver. There were no gold or copper coins till much later.

runagate, vagabond, rascally. The word is a corruption of the M.E. *renegat*, an apostate, which was derived from the L. *re*, again, and *negare*, to deny, *i.e.*, to deny or prove false to one's faith, to apostatise. 'The corruption was due to a popular etymology *runne a gate*, run on the road, hence, to be a vagabond.'—(SKEAT.)

In the clout, in the centre of the target. The centre was originally denoted by a piece of white cloth. *Cf.* the modern '*clout*,' vulgar for *cloth*, used in the North in the word *dish-clout*.

bucklers. The buckler was a small round shield. To

win the buckler, or, as it was then termed, to *bear* the buckler, meant to beat opponent at sword play ; as the custom was for the vanquished to yield up his buckler, as a sign that he was defeated.

Sirrah. The word is an extension of '*sir*,' and was used in an angry, half contemptuous sense, like the modern *fellow*.

CHAPTER XIV

Lord Hastings, born 1430, died 1483. He was a Yorkist nobleman, chief adviser to Edward IV. After the king's death he was charged with treason by Richard Duke of Gloucester, at a council meeting held in the Tower, and without being given an opportunity of refuting the charge, was hurried away to instant execution. 'I will not dine,' said Richard, 'till they have brought me your head.'

dissimulation. Observe the difference in meaning between *dissimulation* and *simulation*. *Dissimulation* means pretending not to be what you are, *simulation* means pretending to be what you are not.

Charlemagne, or Charles the Great a celebrated King of the Franks and Emperor of the Romans. Born about 745, died 814.

the culinary art, the art of cooking.

simnel bread; bread, or rather cakes, made of the finest flour; it was a kind of rich, sweet cake, offered as a gift at Christmas and Easter. L. *simila*, wheat flour of the finest quality.

wastel cakes, cakes made of the finest flour.

beccaficoes (pron. *bek-a-fee-kos*), a name applied formerly to several kinds of small birds of the warbler family.

beaker, a cup or glass with a 'beaked' spout.

nidering, a variant of *nithing*, a wicked person, villain.

'Conclamatum est, poculatum est,' L. for 'we have shouted and we have drunk.'

shrive, to receive a confession from (a penitent) and

grant absolution.

CHAPTER XV

cabal, a group of persons united for the sake of promoting their own interests. The most famous cabal in English history was the group of ministers of Charles II., the initials of whose surnames (Clifford, Ashley, Buckingham, Arlington, Lauderdale) spelt the word.

primogeniture, seniority by birth.

Cardiff. Robert, Duke of Normandy, eldest son of William the Conqueror was defeated and taken prisoner at Tenchebrai, in 1106, by his brother, Henry I. From that date till his death, in 1134, he was kept a close prisoner in Cardiff Castle.

a deadly feud . . . . between the tribe of Benjamin, etc. Scott is here making fun of the old romances and the way they mix up events and places. Observe the incongruity—Jews of the tribe of Benjamin, the Pope, the Virgin Mary, a tournament, and chivalry. The Rape of the Sabines, a Roman legend of great antiquity, forms the basis of the narrative.

purvey, provide.

Saint Wittol, or Withold. De Bracy uses *Wittol* in contemptuous reference to *wittol*, meaning *fool*.

CHAPTER XVI

knights-errant, knights who wandered up and down seeking adventures and righting wrongs. They play a prominent part in romances of chivalry, slaying dragons and giants, and delivering fair maidens from all kinds of perils. They were mercilessly satirised by Cervantes in 'Don Quixote.'

cliffs, here equivalent to clefts, *i. e.* fissures or cracks.

one pater, two aves, and a credo, *i.e.*, one Lord's Prayer, two Invocations to the Virgin Mary, and a Creed. *Pater* is the first word in the Latin (*i.e.*, the Roman Catholic) form of the Lord's Prayer, *ave* is the first word in the Ave Maria ('Hail Mary,') an invocation to the Virgin,

and *credo* ('I believe.') is the first word in Apostle's Creed.

told bead. See *rosary* in Ch. VIII,, and *told* in Ch. X.

carnal, fleshly, from L. *caro, carnis,* flesh; so, as here, unregenerate, worldly. 'To mortify the flesh' was one of the principal aims of the monks and friars.

Sackcloth, strictly, 'cloth of which sacks are made,' *i.e.,* coarse cloth.

missal, the Roman Catholic mass-book.

pease, a collective noun, differing from *peas* as *pence* from *pennies, clothes* from *cloths,* etc.

grist, corn for grinding.

corselet, or corslet, armour for the body, *i.e.* for the upper part of the body—a cuirass. Dimin. of *cors,* Fr. for L. *corpus,* a body.

pinfold, a place in which stray cattle were confined till their owner appeared and reclaimed them.

pulse, a dish composed of peas, beans, lentils, etc.

encomium, praise.

Shadrach, Meshach, and Abednego. See *Daniel* i. 7 and foll.

the Clerk of Copmanhurst. According to the old ballads he was originally a monk in Fountain's Abbey, who proved himself more than a match for Robin Hood both with sword and bow. Robin Hood was so much impressed that he made him his chaplain, and promised him a noble every Sunday as his fee.

hutch, a box; here used in the sense of a door, such as is found in a rabbit-hutch.

stoup, flagon, tankard; of no fixed measure.

runlet, about 18 gallons.

crypt, secret or hidden recess; from Gr. *cryptos,* hidden. *Cf. cryptogram.* The term is generally applied to that part of a cathedral below the chief floor, used for monumental purposes, or as a chapel or shrine.

urus, wild bull.

Waes hael! Drinc hael! Lit., 'be well' and 'I drink your health,' the regular form of words in which healths were formerly pledged in drinking. *Cf.* the modern 'Your good health!'

did his host reason, pledged his host. See note

Chapter IV.

brimmer, full cup, or (in this case) horn ; full to the 'brim.'

thews, sinews.

disport, amusement, pleasure. We still use the verb *disport*.

Resolve me, answer me.

Delilah, the wife of Samson. See *Judges*, Chapter xvi.

Jael. See *Judges*, Chapter iv. 17.

scimitar, a short curved sword used by Eastern peoples.

Goliah or **Goliath**. See *I Samuel*, Chapter xvii.

nook, a corner, *i.e.*, wedge-shaped piece.

CHAPETR XVII

amice, a robe or loose grament worn by monks and pilgrims. *Cf.* Milton's *Paradise Regained*, IV. 427.

> ' Thus pass'd the night so foul, till morning fair
> Came forth, with pilgrim steps, in *amice* grey.'

Allan-a-Dale, a hero of the Robin Hood ballads, where he is represented as a youth in love with a young lady who was to be married, against her will, to an old knight. With the aid of Robin Hood he carries her off and marries her. He was fond of music and minstrelsy, and is generally introduced ' chanting a roundelay.'

The listed field, the lists, the tournament.

Iconium. The modern name of Iconium is Konia. It is a town in Asia Minor.

Soldan, an obsolete word, equivalent to the modern *Sultan*.

Paynim, pagan, heathen.

serenade, a song sung by a lover under his mistress's window at night. The custom is common in Spain and Italy.

derry-down. On the word *derry* the Oxford English Dictionary says :—' a meaningless word in the refrains of popular songs ; hence a ballad or set of verses.'

Friar. There were four orders of friars, *viz.* (1) The Franciscans or Grey Friars ; (2) The Dominicans or Black Friars (3) The Augustinians ; and (4) The Carmelites or White Friars.

Byzantium, old name of Constantinople. **wight**, a man, person.

Exceptis excipiendis, excepting exceptions ; lit. those things excepted which ought to be excepted.

punctilio, dimin. (through the Span.) of L. *punctum*, a point ; hence a trifle, trifling observance.

like a roaring lion. See *I Peter* v. 8.

the tongs of Saint Dunstan. The reference is to the following legend, which was very popular in the middle ages, and is the one by which St. Dunstan is best known. ' The Divell appearing to him on a time in the likeness of a young and beautiful woman tempting him, he tooke up a paire of princhers that then lay by him and caught the foule beaste by the upper lippe, and soe holding him up and downe his chamber after divers interrogatories drave him away.' Other legends say the devil appeared in the form of a pilgrim while the Saint was at work at his furnace, and that the sudden agitation of a vessel of holy water revealing who he was, Saint Dunstan seized him by the nose with red-hot tongs.

come cut and long tail *i.e.*, of every sort, whether their tails be long or short.

Ariosto, a famous Italian poet ; born 1474, died 1533. His chief work is the metrical romance *Orlando Furioso*, published 1532.

CHAPTER XVIII

translated, exalted, *i.e.*, from the position of swineherd to that of squire. *To translate* means, strictly speaking, ' to carry across,' and is a term applied now chiefly to rendering one language into another. Applied to persons, however, it contains the idea of promoting from an inferior position to a higher. *Cf. Coloss.* i. 13. ' Who hath delivered us from the power of darkness, and hath *translated* us into the Kingdom of his dear Son.'

litter. We learn from Ch. XIX. that this was a horse-litter. A litter was a kind of portable or hurdle-bed, with two poles at each end for carrying ; its modern represen-

tative is the ambulance stretcher.

leech, heal. So we have *leech*, subs., meaning physician.

glaive, a weapon carried by foot-soldiers, consisting of a cutting edge fixed to the end of a pole. Then applied to any sword, even a scimitar. Derived from L. *gladius*, a sword.

brown-bill, a kind of halberd ; called *brown* because of its rusty appearance, to distinguish it from the black bill, which was painted black.

gyves, fetters.

rere-supper, late supper. From M.E. *rare*, back *Cf. reredos*, a screen at the back of an altar.

refection, refreshment ; that which makes one afresh, or makes a new man of one. L. *re*, again, *facio*, I make. So the hall in which the inmates of a monastery dined was called the *refectory*.

the hogdear to Saint Anthony. St. Anthony was a Franciscan monk, born 1195, died 1231. A legend represented him as fond of dumb animals, especially the hog.

scion, descendant, lit. shoot, or cutting. M.E. *sioun*, from O.Fr. *cion*, from L. *secare*, to cut.

Hotspur. See Shakespeare's *Henry* I., Act II., Sc. 3. Milk that has been skimmed has had its best part, the cream, taken away. Hence to call a person a dish of skimmed milk is to term him worthless and good for nothing.

jade. The origin of the word is unknown ; it denotes a worthless nag, a horse that is worn out.

CHAPTER XIX

the tables of our law, the stone tables or tablets, containing the Ten Commandments, which Moses brought down from Mt. Sinai.

dingle, a narrow dale or valley between hills.

'A white dragon.' The standard of the Saxons at Hastings was the figure of a dragon on a staff.

cassocks : a kind of a sleeved coat with a hole for the head, and differing from the modern cassock in that it had no buttons.

see whether they be thy children's coats or no, an echo of *Genesis*, xxxvii., 32.

leg-bail, escape from custody by taking to flight, *i.e.*, by using one's legs to run away.

CHAPTER XX

Watling Street, one of the chief Roman roads in Britain. It began at Dover, passed through London, St. Albans, and Wroxeter, and ended at Chester.

cockscomb. It was customary for jesters to wear a piece of red cloth, notched like a cock's comb, on their cap, as a sign of their office.

sanctus : the *Sanctus* is the name given to that part of the Mass beginning with the word *Sanctus*, *i.e.*, Holy. 'A black sanctus' then might be rendered 'Devil's Hymn,'

trowl (pronounced *troll*), to pass round, circulate. It is generally spelt *troll*.

pate, head.

De profundis clamavi, 'out of the deep have I called,' the L. title of *Psalm* cxxx.

whose own noise, etc. The grammar of this passage is weak. It should run 'whom his own noise . . . . prevented.'

Sir Anthony of Scrablestone. The name, of course, is invented on the spur of the moment by the Friar. He is like Falstaff, never at a loss. He has just before this described the knight as a poor brother of his order.

truss my points, *i.e.*, tie my laces. This is explained a little lower down.

transmew, obsolete for *transmute*.

motley, of variegated colours. Wamba's doublet, as we learn in Ch. I., was crimson and yellow.

shaveling, a monk: the allusion is to the custom of shaving the crown of the head, known as the tonsure.

liege, loyal.

CHAPTER XXI

celibacy, bachelorhood, state of being unmarried.

peccadilloes, small sins, trifling offences. Sp. dim., from *pecado*, a sin, derived from L. *peccare*, to sin.

winded. See *wound* hed in Ch. II.

Torquil Wolfganger. Hence the name of the castle, Torquilstone.

Harold, then advancing against the Norwegians. In 1065 Edward the Confessor made Harold's brother, Tostig, Earl of Northumbria, in succession to Siward. But Tostig ruled so ill that the people of Northumbria rose in rebellion and drove him into exile. He escaped to Norway, and when, on the death of Edward, Harold refused to restore him to Northumbria, he persuaded Hardrada, King of Norway and the greatest Viking of his own or any period, to join him in an invasion of England. Harold was in the south when news of their arrival in the north reached him, but he at once marched to meet them, and marched so quickly that he caught them quite unprepared at Stamford Bridge, near York. In the battle that followed the invaders were completely defeated, and both Tostig and Hardrada slain. Scott's account of the reception of the envoy is taken in the main from an old Norwegian saga, which describes the battle and the events which led up to it.

Hardicanute, the second son of Canute, succeeded his brother Harold as King of England in 1040. He was as worthless a man as his father had been excellent, and after two years of misery for England 'he died as he stood at his drink, in the house of Osgod Clapa, at Lambeth' in 1042.

sewer, an important officer whose duty it was to see that everything connected with a dinner was carefully carried out. He saw to the bringing on of the various courses, and attended to the needs of the guests. The word is now obsolete, along with the word *sew*, food, from which it was derived.

CHAPTER XXII

contingent, uncertain.

wiry light. The light came in streaks through the loopholes; it was not diffused all over the dungeon.

Rembrandt, a celebrated Dutch painter and etcher, born 1607, died 1669; he was a master of the art by which part of a picture is brought into strong relief while the rest remains in deep shadow. Hence the force of Scott's remark.

expiry, unusual word for 'expiration,' 'end.'

pannier, wicker basket: properly speaking a bread-basket, from L. *pains*, bread; *Cf*, modern F. *pain.*

blench. shrink from.

swarthy, black. *Cf.* Germ. *schwarz*, black.

Talmud, the name given to what we may term the Jewish Commentary on the Old Testament, *i.e.*, explanations of obscure passages, laws of faith and ceremonial, etc.

to boot, *i.e.*, into the bargain. *Boot* in this sense means something thrown in by one of the parties to a bargain to make the exchange equal, or as a further inducement. The other meanings of *boot* are (1) profit, gain, and (2) help, assistance.

to bridle, to repress, restrain, as a bridle restrains and holds in a horse.

CHAPTER XXIII

nefarious, wicked; from L. *nefas*, wrong.

St. Michael, the Archangel. See *Jude* 9 and *Revelations* xi. 7.

loadstar, the Polar Star, the star that leads or guides, from A.S. *laid*, a way or course.

crowder, a player on the *crowd*, an old kind of fiddle.

grange, farmstead.

physiognomists, those who read character from the face.

vexation, grief ; a stronger term than *sorrow.*

Henry, *i.e.*, Robert Henry, a Scottish historian ; born 1718, died 1790. His *History of England* appeared between 1771 and 1793.

Matilda, wife of Henry I.

Eadmer, a monk of Canterbury in the time of Anselm. He wrote the *Historia Novorum*, besides lives of Dunstan, Anselm, etc. He died about the year 1120.

apocryphal, without authority. *The Apocrypha* is the title given to the uncanonical books of the Old Testament.

CHAPTER XXIV

sibyl, prophetess. This is the strict meaning of the word, and the meaning which the Latin *sibylla*, from which it is derived, bears. But the word here seems to denote more than a hag or very old woman.

spindle, spinning machine. The *d* is an excrescent (see *hind* in Ch. 1). The A S. form was *spinl*, from *spinna*, to spin.

stand not to reason on it, do not waste time arguing about it.

hests, commands. Same in meaning as *behests*.

Zernebock, or Czernibog, the Satan or evil spirit of the Prussian Slavs.

distaff, the staff of a spinning wheel with the flax on it ready to spin off.

ere the priest stains it : *it* refers to 'paper,' not to 'skin.'

black unguent, ink.

train, tail or brush.

Damocles, a Syracusan. He lived in the fourth century B. C., at the court of Dionysius the Elder, ruler of Syracuse Having declared how fortunate Dionysius was, he was invited by the latter to a banquet, where everything was on the most magnificent scale. Damocles was lost in admiration, till, looking up, he beheld a sword above his bead, suspended by a single hair—typical of the insecurity

of Dionysius's position.

orient, Eastern.

the vale of Baca. See *Psalms*, lxxxiv., 6.

alchemist, a follower of the so-called science of alchemy, which aimed at the discovery of a substance by which the baser metals could be turned into gold. In the Middle Ages many men spent their whole lives in the pursuit of this science.

alembic, a vessel used in chemistry for distilling.

a witch of Endor. See 1 *Samuel*, xxviii.

Despardieux ! by Heavens ! **Queen of Sheba.** See *1 Kings*, x.

Languedoc, an old province of France, now the departments of Herault, Aude, Tarn, Lozere, Ardeche, and Gard, with parts of Haute Garonne and Haute Loire.

par amours, illicitly, unlawfully.

Sirach, the author of the apocryphal *Ecclesiasticus*.

Ecclesiastica, a term used in a bantering spirit by the Templar ; it is Feminine of *Ecclesiasticus*, a Preacher.

Not the wisest of monarchs, not his father, etc. The reference is to King Solomon and his father David.

And ambition ! . . . . heaven. See Milton, *Paradise Lost*, I. 36.

> ' . . . . what time his (Satan's) pride
> Had cast him out from Heaven, with all his host
> Of rebel Angel . . . '

and again 1. 41

> ' . . . . (he) with ambitious aim
> Against the throne and monarchy of God,
> Raised impious war in Heaven, and battle proud,
> With vain attempt. Him the Almighty Power
> Hurl'd headlong flaming from the ethereal sky,
> With hideous ruin and combustion, down
> To bottomless perdition . . . . '

See also Wolsey's speech in Shakespeare's *Henry VIII.*, Act, III., end of scene 2.

> ' Cromwell, I charge thee, fling away ambition ;
> By that sin fell the angels . . . . '

armadas, fleets.

batoon : this is an alternative form for *baton*, staff of office.

we hold these nursery tales in derision. Heresy was one of the charges on which the Order of the Knights Templars was suppressed in later times.

Nazarene, a name applied by the Jews contemptuously Christians, as worshippers of Jesus of Nazareth. See *Acts*, xxiv., 5, where the term first occurs.

CHAPTER XXV

Saint Niobe. Niobe, in Greek mythology, was the wife of Amphion, King of Thebes. She had many children, and one day boasted herself superior on that account to Leto, the mother of Apollo and Artemis. In their anger these two destroyed all her children. Hence she is represented in art as weeping bitterly for them.

Apollyon. See *Revelations*, ix., 11. He is the Angel of the Bottomless Pit. Bunyan introduces him in the *Pilgrim's Progress*.

We have that of the priestly character, etc. In the Norman period, and for long afterwards, scarcely any but the clergy could either read or write.

cartel, lit. a small paper, hence a challenge in writing.

hieroglyphic. The hieroglyphics were the symbols employed by the Egyptians to denote letters, words, and even ideas. Hence the term is applied loosely to any mark or symbol with a hidden meaning.

cloth-yard, from 37 to 40 inches.

were seen many a bold yeoman . . . . The grammar is here faulty. It can be amended in two ways, either by omitting *a* and changing *yeoman* to *yeomen*, or by changing *were* to *was*, *countenances* to *countenance*, and *their* to *his*. Of the two changes, the latter is by far the better, since it preserves the force of the original unimpaired.

mammocks, shapeless lumps, chunks.

for the nonce, for once, for the time being. For the *n-* in *nonce* and similar words see Skeat's List of Prefixes, under N (1), where he says, 'N-(1) ; *newt*, *n-ickname*,

n-uncle. (E) *A newt*=an ewt, where the prefixed *n* is due to the indef. article. *N-ickname*=an eke-name. *My nuncle*=mine uncle, where the *n* is due to the possessive pronoun. In *n-once* the prefixed *n* is due to the dat. case of the def. article, as seen in M.E. *for the nones*, lit. "for the once." '

Pax vobiscum, ' peace be with you,' L.

CHAPTER XXVI

cowl, hood.

of the Order of Saint Francis. This is an anachronism, as the Order of St. Francis was not founded till 1210.

harebrained, giddy, heedless, having, as it were, no more brain than a hare.

quidam viator incidit in latrones, L., in the Vulgate for ' a certain wayfarer fell among thieves.' See *St. Luke*, x., 30.

cor meum eructavit, a Latin sentence meaning literally 'my heart was sick,' *i.e.*, with fear.

gear, task, *i.e.*, of preparation for death *Gear* generally means *dress, harness*.

basta, an interjection common in the old English dramatists, in the sense of ' enough,' ' well and good.'

stool-ball, a game on somewhat the same lines as cricket, played by girls and women. It still survives in Suffolk.

' Et vobis—quaeso,' etc. This is the answer to Cedric's 'Peace be with you,' and means 'And with you—I beseech you, most reverend master, of your pity (help me).'

deaf of his Latin ear, *i.e.*, so imperfectly acquainted with Latin as to understand it when spoken, no better than if he had been deaf.'

Ifurin . . . . Odin . . . . Thor. For Odin, see note on Ch. II. Ifurin, or Ifrin, was the name among the Norsemen for their Hell.

CHAPTER XXVII

requiem, a prayer for the dead. *Requiem* was the first word in the Roman Catholic mass for the dead. dead.

Requiem aeternam dona eis, i.e., 'Rest eternal grant unto them.'

Woden, the Anglo-Saxon name for the Norse Odin.

Vertha, also called Nethus—a Teutonic goddess of growth and fertility.

Zernebock. See note on Ch. XXIV.

Mista, Skogula, } Valkyries, daughters of Odin, who conducted to Valhalla the souls of warsiors slain in battle.

Seek to prayer, resort to prayer.

avaunt, get you gone ! Fr. *avant*, forward !

mangonel, an engine of war that hurled heavy missiles, such as stones—a sort of catapult.

Compostella, a city (Santiago de Compostella) in Corunna, Spain, famous from very early times as a resort of pilgrims.

Rollo, or Rolf, a Norwegian Viking who became, in 912, the first Duke of Normandy.

shrift. See *shrive*, in Ch. XIV. **howlet**, another form of *owlet*.

cast, assistance, good turn, a 'lift', given to a wayfarer by a cart or waggon.

fortalice, a small fort or outwork.

Saint Ives, in Huntingdonshire, on the Ouse.

Saint Bees, in Cumberland, 4 miles from Whitehaven.

primes. 'Ecclesiastical law divided the day into definite periods, or hours, for devotional exercises. These were :—Matins, or Nocturns, a service before daybreak, sometimes combined with Lauds at daybreak, soon after the Matins ; Primes, a later service about 6 o'clock ; Tierce, between 6 and 9 o'clock ; Sexts, between 9 o'clock and noon ; Nones, soon after noon ; Vespers, the evening service, about 4 o'clock ; Complines, before bed time.'

sallyport, a gate from which sallies or sorties were made against an enemy.

Malvoisie, a fictitious character ; evidently from F. *malvoisin*, evil neighbour.

Saint Dennis, or Denis, the patron-saint of France.

doit, an old Dutch coin worth about a farthing ; hence a trifle.

biggin, a child's cap.

varlets, scoundrels, rogues. The word originally had a good meaning, and meant attendant or page ; it was afterwards applied to the lower sorts of attendants or serving men, and as these were, in early days, very quarrelsome and disorderly, the term acquired the meaning of 'rascal.'

subscribe, write their names to, *i.e.*, agree to in writing.

make a cardinal, referring to the scarlet skull-cap worn by cardinals.

take heart of grace. *Of* here equals 'because' of,' and *grace* means favour (*Cf. Dei gratia*). Hence 'to take heart of grace' is to pluck up courage through the favour or kindness of someone.

a thousand marks, *i.e.*, £666.

drawn by wild horses, a punishment in early times ; the victim was fastened to wild horses by thongs from his hands, feet, and head, and then at a given signal the horses were let go in different directions, and the unfortunate wretch was pulled to pieces.

Witenagemotes. The Witenagemot was the Anglo-Saxon meeting of wise men, corresponding to the modern Parliament.

bull-beggars, hobgoblins, bugbears, objects of terror.

tine, one of the smaller projecting points on an antler.

Deus vobiscum, 'God be with you.'

Saint Augustin, born 354, died 430, the most celebrated Father in the Early Church. His work *De Civitate Dei*, *i.e.*, 'Concerning the City of God' appeared in 426.

Sancta Maria ! L. for 'Holy Mary !'

caitiffs, mean wretches. The word is derived through the F., from the Latin *captivus*, a captive ; hence a wretched person.

bull, edict issued by the Pope, so called from the *bulla*, or leaden seal attached to it.

Holy See, the Roman Church as represented in the Pope, hence the Pope.

Si quis, suadente Diabolo, 'If anyone, at the instance of the Devil . . .

men of Belial, wicked men. The phrase first occurs in *Deuteronomy*, xiii., 13, where *belial* is not a proper name, but an abstract noun meaning *worthlessness*. The term was afterwards applied to Satan.

'Touch not mine anointed,' etc. See *Psalms*, cv. 15.

rascaille, of low birth. **hilding,** base.

CHAPTER XXVIII

hacqueton, a leather jacket or vest, worn under the coat of mail.

listed, heard ; an old form of *listen*.

craft, power. *Cf.* Germ. *Kraft*, strength.

elixirs, cordials. The Elixir of Life in the Middle Ages was a substance sought for by philosophers, which they said would, if discovered, confer immortality on him who partook of it.

occult sciences . . . . cabalistical art. The occult sciences were those sciences (so called) which dealt with occult or hidden things, such as magic, alchemy, necromancy, etc. The cabalistical art, or knowledge of the cabala (a mystical Jewish system of theosophy) is here synonymous with occult sciences.

vulnerary remedies, remedies for curing wounds ; from L. *vulnus*, a wound. *Cf. vulnerable*.

Idumea, a district in the South of Palestine, the ancient Edom.

natheless, obsolete word, for *nevertheless*.

caftaned. The caftan is a Turkish garment.

guerdon, reward, recompense.

slot-hounds, deerhounds ; dogs that follow the *slot* or track of a deer.

narcotic, sleep-producing.

Juvenal. a Roman satirist of the 1st century.

leaguer, a camp. *Cf.* the vb. *be-leaguer*. to encamp against, besiege.

CHAPTER XXIX

ghostly counsel, spiritual counsel.

The quiver rattleth . . . See *Job* xxxix. 23.

fetterlook and shacklebolt azure. A fetterlock was a fetter for a horse ; a shacklebolt the shackle of a padlock.

En avant de Bracy. 'Forward ! de Bracy.'

Beau-seant. See Note to Ch. XII.

Front-de-Bœuf a la rescousse, 'Front-de-Bœuf to the rescue.

barbican, outwork.

methought there was but one man . . . *i.e.*, King Richard.

assoilzie, absolve, acquit, from L. *absolvere*. where *ab*= from, and *solvere*, to loosen. Another form of the word is *assoil*. *Assoil* and *absolved* are doublets. See note Ch. V

emprise, enterprise.

Moloch, the chief god of the Ammonites. See *1 Kings* xi., 7. Human victims, particularly children, were sacrificed to him. He was represented with a bull's head, and long arms, on which the victims were placed. They were then lifted up on these arms and rolled through an opening in the breast of the statue into a furnace blazing inside.

'Glory !' continued Rebecca. With this passage compare Falstaff's soliloquy in *King Henry IV.*, part I., Act v., sc. i. 'Honour pricks me on. Yea, but how if honour pricks me off when I come on ? How then ? Can honour set to a leg ? No. Or an arm ? No. Or take away the grief of a wound ? No. Honour hath no skill in surgery then ? No. What is honour ? A word. What is that word honour ? Air. A trim reckoning ! Who hath it ? He that died o' Wednesday. Doth he feel it ? No. Doth he hear it ? No. It is insensible then ? Yea, to the dead. But will it not live with the living ? No. Why ? Detraction will not suffer it. Therefore, I'll none of it : honour is a mere scutcheon ; and so ends my catechism.'

hatchment, that which shows a man's rank and family. The term is generally applied to the coat of arms of a deceased person, which, at his death, is hung up in front of his house or in some other conspicuous place.

virtue, power.

flame, love.

Gideon, one of the Judges of Israel, who delivered his country from the oppression of the Midianites. See *Judges* viii., etc.

Maccabeus, *i.e.*, Judas Maccabeus, one of the deliverers of Palestine from the Syrians. He defeated the Syrians in several pitched battles, and was at last killed when fighting against them in 160 B.C.

sufferance, suffering, pain. It commonly means toleration, permission.

CHAPTER XXX

this comes of reviling saints, etc. See Front-de-Bœuf's words at the end of Ch. XXVII.

Benedicite, 'Bless ye!' **bruit**, rumour.

incarnate, clothed in flesh; L. *in*, in, *carnem*, Acc. of *caro*, flesh. Thus a fiend incarnate is a fiend in human form.

malapert, saucy, over-bold.

a shrewd loss. Here *shrewd* has its old meaning of *accursed*, vexatious. *Cf. beshrew*, to curse.

parish-butt, the mound in a parish on which the target was erected for the yeomen to practise shooting at.

composition, settlement.

bigots, persons obstinately devoted to some belief or opinion.

'with a great sum.' See *Acts*, xxii., 28.

unhouseled, not having received the Sacrament; from *housel*, E. for Lord's Supper.

recks, regards, cares. *Cf. reckless.*

his grey-headed father, *i.e.*, Henry II. As he lay dying, at the age of 56, a list was presented to him containing the names of all who had conspired with the French King against him. Heading the list was the name of his favourite son, John, at the sight of which he exclaimed, as he turned his face to the wall, "Now let things go as they will—I care no more for myself or for the world."

parricide, one who murders his father.

recreant, faint-hearted ; from L. *re,* again, and *credere,* to believe ; hence one who keeps changing his ' faith or belief.'

CHAPTER XXXI

jeopard, risk.

Trysting tree, a tree used as a place of meeting by Locksley and his followers ; the word is derived from *tryst* or *trist,* which means "an appointment to meet."

van, the fore-front. **target,** shield ; also called ' targe.'

counterpoise, the weight used in raising a drawbridge.

Mount joye Saint Denis, the war-cry of the French. St. Denis, according to tradition, was martyred on a height called Mont Joie.

an as if, just as if, a slightly stronger from than *as if.*

sendal, a fine rick silk.

Limoges, a city in France, on the River Vienne.

I vow a candlestick . . . It was customary in the Middle Ages for men in danger to vow rich offerings to some Saint or Church, in hopes of being saved. They were not always so ready to fulfil their vows.

demi-courbette, similar in meaning to *demivolte,* which see.

trenchant, cutting, sweeping, from O. Fr. *trencher,* to cut. *Cf. trencher,* a wooden disc for *cutting* bread on.

there are hawks abroad, *i.e.,* danger is near.

of yore, of old, formerly.

the ancient furies, spirits of vengeance which were believed to haunt the wicked and drive them to their doom.

scalds, Scandinavian poets in ancient times.

the Fatal Sisters, or Goddesses of Fate, called by the Romans Parcae, by the Greeks Moirai. The Greeks called them also Klothes or Spinners, from Gr. *klotho,* I spin.

strophes, verses. Strictly the strophe was part of the song sung by the Chorus in a Greek drama.

Valhalla, in Scandinavian mythology this was the name of the place to which the souls of warriors slain in the

battle passed.

the destroyer of forests, *i.e.*, fire.

CHAPTER XXXII

sylvan amphitheatre, an open space in a forest, with banks sloping upwards from it on all sides.

curtal friar, a friar wearing a short gown. *Cf. curt, curtail.*

abidden, an obsolete p. p. of *abide.*

Gascoigne wine, wine from Gascony, a province in the S.W. of France.

forfend, ward off, avert. The prefix *for-* has, in this word, an extensive force ; *Cf. for*give.

liard, a French coin of small value.

We do not all wear motley, we are not all foo's.

and then what becomes of his vocation ? He was the *jester,* his vocation was to amuse his master, not to join in his grief.

Sacless, an obsolete word, meaning innocent, guiltless.

hide, a measure of land, about 100 acres.

malison, contracted form of *malediction,* a curse. *Cf. bension* and *benediction.*

Oldhelm of Malmesbury, or Aldhelm, Bishop of Sherborne in the 8th century.

cast, appearance. *Cf.* ' his face was *cast* in a heroic mould,' etc.

gauntleted, armed with the gauntlet or mail glove. F. *gant,* a glove.

propined, offered, promised. The word is now obsolete.

brakes, bushes, thickets **fox-earths,** burrows.

accoutred, dressed ; here in the sense of saddled and bridled.

in due sort, in a proper manner.

stentorian voice, very loud and deep voice. Stentor was a Greek warrior before Troy, who was noted for the strength of his lungs.

Sathanas, Satan.

recant, abjure a faith. Lit. to sing again or anew. L. *re*, again, and *cantare*, to sing or chant.

mulled, a term applied to beer or wine that has been warmed up and spiced or sweetened.

commodity, collection, assortment. *Cf.* Falstaff in Shakespeare's *Henry IV.*, Part I., Act I. 'I would I knew where a commodity of good names was to be had?' The word is generally used in the plural, in the sense of wares, merchandise.

humming, a word applied to strong malt liquors, either in the sense of bubbling, fizzing, or because they cause the drinker's head to hum or sing.

levin-fire, lightning flash.

and the friar more than half—exhausted. Observe the humour, *exhausted* where the reader (and hearer) expects *drunk*.

ruth, pity. *Cf.* to rue, *i.e.*, to be sorry for, repent.

meli, an obsolete word for *meddle*. **maugre**, in spite of.

quondam, former. L. *quondam*, adv.=formerly.

nether chops, lower jaws. **totty**, unsteady.

cardecu, an old French coin worth about 15 pence.

leman, sweetheart. **pyet**, jackdaw, magpie.

CHAPTER XXXIII

manus imponere in servos Domini, L. for 'to lay hands on the servants of the Lord.'

excommunicabo vos, L. for 'I will excommunicate you.'

nebulo quidam, L. for 'some good-for-nothing fellow.'

to the boot of. See note on Ch. XXII., on *boot*.

gymmal, a double ring, *i.e.*, with two or more links. It is also spelled *gimmal*. L. *gemellus*, a twin.

pouncet-box, scent box, box with perforated lid for holding pounce or powder.

crisping-tongs, curling-tongs.

the gospel of Saint Nicodemus. Nicodemus the Pharisee is meant. See *St. John*, iii. A work called *The Acts of Pilate* was attributed to him by tradition.

commissary, an officer in the commissariat department,

whose chief duty it is to see to the food supply of an army.

buxom, gay, brisk. 'M.E. *boxom, buhsum* ; the old sense was obedient, obliging, good-humoured. Lit. "bow-some." Derived from A.S. *bugan*, to bow, bend, obey ; and *-sum*, suffix, as in *winsome*.'—(SKEAT.)

by rote, by repetition ; *rote* is connected with *route*, hence ' by rote' is ' by a way,' ' by a beaten track.'

' Deus faciat salvam benignitatem vestram.' L. for ' God keep your Grace safe and sound.'

morris-dancer. A morris dance was a dance in which the performers were dressed in costume, especially in hoods and cloaks decked with bells ; hence a general term for a mumming performance ; literally *Moorish* dance, but why so-called is uncertain.

facite . . . . iniquitatis, make . . . . unrighteousness.

I can well of woodcraft. The mixed meaning of *can* (*i.e.*, ' to be able ' and ' to know') is brought out well in this sentence. The use of *can*, meaning *to know*, has now quite gone. *Cf. ken.*

conformable, *i.e.*, to reason, hence reasonable.

hold a candle to the devil, attend on, serve the devil. The phrase is an old one, and contains an allusion to the custom of servants holding lighted torches to show their masters the way. The devil in this case was Robin Hood.

transcends, is excellent ; literally ' goes beyond ' the ordinary. L. *trans*, across, *scandere*, to climb. *Transcends* is not usually Intransitive.

abbey-stede. *Stede* is the old form of *stead*, place (L. *statio*) seen in *homestead, roadstead, bedstead*, etc.

jangles, prates, babbles.

propter necessitatem, et ad frigus depellendum, L. for ' from necessity, and to drive away the cold.'

without flaying both hide and hair, without stripping him of all he has got.

An six hundred crowns. *An* here has its strict meaning of *one*. It is clumsy English, but good enough for a Jew, who says ' that is small matters,' etc.

to curry favour, to do something to gain the goodwill

of a person. To curry means to dress, as leather. Professor Skeat says 'to curry favour is a corruption of M.E. *to curry favel*, to rub down a horse. Favel was a common old name for a horse.'

a quittance, a promise to pay. Of course Isaac would require interest on it.

sa' me, *i.e.*, sain me. *Sain*, meaning 'bless,' is from L. *signare*, to sign ; therefore to mark with the sign of the cross, to bless.

latro famosus, L. for an 'infamous robber.' The reason for the Prior's non-interpretation of this phrase is obvious.

Ichabod ! 'Inglorious,' or, as the Bible translates it, 'The glory has departed.' This was the name which the wife of Eli's son Phinehas gave to a son born to her just after the ark had been captured by the Philistines. See 1 *Samuel* iv , 22.

stag-royal, a stag that has antlers terminating in twelve or more points.

buskins ; the buskins here meant was a kind of half boot. Buskin, as ordinarily used, means the boot worn by the tragic actors of Greece and Rome ; it came partly up the leg, and had a very thick sole, to make the actor larger than human. Hence Milton speaks of tragedy as 'the buskin'd stage'—but alludes to Ben Jonson's comedies as, 'Jonson's learned sock,' because the ancient comic actors wore slippers (*socci*).

for a score of marks . . . . we will not stand with you, *i.e.*, let things come to a stand, break off negotiations.

maravedi, half a farthing. **phalanx,** close array.

Holderness. The Plain of Holderness is that part of the East Riding of Yorkshire which lies to the east of the Yorkshire Wolds. It is really a continuation of the low-lying district extending northward from the Wash.

boggle, hesitate. Literally the word means to swerve or start aside, as at a *bogle* or spectre.

Interres sacras, L. for 'of the number of Holy things.'

laical, a rare word for *laic*, or (more usual now) *lay*.

diocesan, bishop.

gim-cracks, trifles. **pouch up,** as we say now, 'pocket.'

Ossa ejus perfringam, 'I will break his bones.'

rencounter, encounter, meeting.

a thousand crowns : an error for 1100 crowns, *viz.*, 600 for the prior, 500 for himself.

CHAPTER XXXIV

Ahithophel. This man was Absalom's adviser when he rebelled against his father King David.

feather-pated, light-headed, giddy, thoughtless.

Sir Guy or Sir Bevis. Sir Guy of Warwick and Sir Bevis of Hampton were heroes of two mediæval romances.

the Queen Mother, Queen Eleanor, Duchess of Aquitaine. She was the divorced wife of Lewis VII. of France when Henry II. married her. She was an ill-conditioned, unprinciped woman, and gave Henry constant trouble. Her sons found her always ready to assist them when they rebelled against their father, and to protect them when they were crushed.

Clifford's Gate : an anachronism, as this gate was not erected till long after the 12th century.

horns of the altar, the angles or corners of the altar.

uncle—sire. These words are here used loosely. Robert was really brother of John's *great grandfather*, Henry I.

bewray, disclose two of the most noted knights.

Lancelot de Lac and **Sir Tristram,** two of the most noted knights in the King Arthur romances.

CHAPTER XXXV

'In many words thou shalt not avoid sin.' See *Proverbs* x. 19. where the wording is slightly different.

'Life and death are in the power of the tongue.' See *Proverbs* xviii. 21. where the order is 'death and life.'

Burrel cloth, a kind of frieze or coarse cloth—also called borel.

vair, a rich kind of fur, probably of the squirrel.

Ut leo semper feriatur, L. for 'that the lion may always be beaten down.'

pranked, adorned, decked. **romaunts,** romances.

boon, almost always in the phrase '*boon* companion.' From L. *bonus*, good, through Fr. *bon*. *Cf bonny.*

ut omnium mulierum fugiantur oscula, that kissing of all women whatsoever be avoided.

basilisk, a fabled kind of serpent.

novitiate, apprenticeship, period of probation.

'In the hearing of the ear,' etc. See margin *Psalm* xviii.

machinator, a schemer. **doubles,** lies, is guilty of double-dealing.

De Lectione Literarum, on the reading of letters.

Invenientur vigilantes, L. for 'Let them be found watching.'

Vinum lætificat. etc.' Wine maketh glad the heart of man.'

Rex delectabitur, etc. 'The king will rejoice in thy beauty.'

Semper percutiatur, etc. 'Let the ravening lion ever be beaten down.' See note above.

sigils, and periapts, seals and charms, *i.e.*, against diseases, etc.

CHAPTER XXXVI

De commilitonibus Templi, etc., L. for 'Touching the Knights of the Holy Brotherhood of the Temple, who consort with misguided women for carnal gratification.'

quean, a woman—a contemptuous term.

talisman, a spell. The word is derived through the Arabic, from the Gr. (*telos*)), a word which means 'end,' and also 'initiation into a mystery'

le don d'amoureuse merci, Fr. for 'the highest favour that love can bestow.'

delict, sin. L. *delictum*, a failing, sin ; from *delinquere*, to fail or omit one's duty. *Cf. delinquent.*

to find engines fitting, *i.e.*, as we should now say, 'to

find fitting instruments or agents.'

CHAPTER XXXVII

Venite exultemus Domino. L. for 'Oh come, let us sing unto the Lord'; known as the *Venite* in the service of the Church of England.

weal, good, prosperity A.S. *wela,* prosperity, allied to A.S. *wel,* well.

sortilege, fortune telling. L. *sors,* chance, fate, and *legere,* to tell.

besotted, made foolish as with drink. A sot is a foolish, drunken person.

Auferte malum ex vobis, L. for 'remove the evil thing from among you.'

Quod nullus juxta propriam voluntatem incedat, L. for 'that no one walk according to *his own* will.' *Propriam* here is part of the L. adj. *proprius, -a, -um,* from which the grammatical term *proper,* in 'Proper Noun,' is derived. *Proprius* means 'own,' 'belonging exclusively to some one person or thing'; hence a proper noun is the name of a *particular* person, place, animal, or thing, the name which is that person or place's *own.*

Ut fratres, etc., L. for 'that members of the Order may not associate with the excommunicated.'

Anathema Maranatha, the curse or accursed. From very early times the two words were erroneously taken together to mean 'accursed.' They first occur in *I Corinthians* xvi., 22. 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha,' where *Anathema* is Greek, and means a curse, and *Maranatha* is Syriac, and means 'Our Lord cometh.'

Ut fratres non conversentur, L. for 'that members of the Order have no dealings with strange (*i.e.,* alien) women.'

Ut fugiantur oscula, L. for 'that they avoid kissing.'

De osculis fugiendis, 'relating to the avoiding of kisses.'

be those services doubled by thee, *i.e.,* 'you shall say the Lord's Prayer 26 times for matins, and 18 times for

vespers.'

conversation : the word is here used in its original sense of 'way of life,' 'conduct.' In this sense it occurs constantly in the Bible and in old writers. It is only in comparatively modern times that it has become confined to mean 'talk,' interchange of speech. See *Psalms* xxxvii., 14 ' . . . . to slay such as be of upright conversation.'

Moslemah, a collective noun=Moslems.

palsy. This word is a contracted form of *paralysis*, a Greek word meaning 'a loosening.' Hence a palsy is a disease, or rather a state of health, in which the limbs are nerveless, limp, or paralysed, as we say.

the devil had stood apothecary, *i.e.*, had acted as apothecary or dispenser.

pharmacopœia, the authorised book of directions for the preparation, etc., of medicines.

sinister, bad, evil. *Sinister* is a Latin word meaning 'left,' the opposite of *dexter*, 'right.' Omens, etc., on the left hand were inauspicious, unlucky ; hence in course of time *sinister* came itself to denote unlucky, evil.

suffrages, votes. *Suffrage* also means, 'right to vote,' as in the phrase 'Woman's *suffrage*.'

CHAPTER XXXVIII

defamed of sorcery, accused of the evil practice of sorcery. To defame a man is to take away his character ; from L. *dif-* (*dis-*), apart, asunder, and *fama*, reputation.

who can array himself like an angel of light, *i.e.*, Satan.

engrossed, wrote in large letters. This is the original meaning of the term, from Fr. *en grosse*, *i.e.*, in large (characters).

capul, a cart-horse, from L. *caballus*. The term is very appropriately used here, as applied to the kind of horse likely to be owned by Higg the son of Snell's acquaintances.

asper, a Turkish silver coin of very small value, about 1/12 th of a penny.

phlebotomy, blood-letting. Gr. *phleps*, a vein, and *tomos*, cutting.

Benoni, a Hebrew proper name—Son of my sorrow ;

the name given by Rachel to Benjamin.

Belteshazzar, the name given at Babylon to Daniel. See *Daniel* i., 7, 'he gave unto Daniel the name of *Belteshazzar.*'

Cordova, a town in Spain, in Andalusia. In former times it was famous for its manufacture of leather, in which it did a great trade, but it is now much decayed.

Boabdil, the last Moorish King of Granada, overthrown in 1491 by Ferdinand of Spain. His introduction here is an anachronism.

mancus, a Spanish coin, worth 2s. 6d.

CHAPTER XXXIX

timbrel, a kind of tambourine used on joyful occasions, chiefly by women, as is still the custom in the East. Another name for it is *tabret.*

doting penitent, foolish penitent. *Cf. dotage.*

on terms of vantage, with the odds in his favour. The Templar means by this boast that no one, except King Richard and Ivanhoe, has succeeded in defeating him when the chances were equal on both sides, or even when they were presumably in favour of his opponent.

their heaven was once nearly scaled. The reference is to the story in Greek mythology of how the Giants endeavoured to penetrate into Heaven by piling Mount Ossa on the top of Olympus. They were driven back, however, by the gods, and their attempt failed.

where Conrade . . . . is my friend. Conrade was an Italian prince, Marquis of Montferrat (not Montserrat), whom the French and the bulk of the other Crusaders had wanted to elect King of Jerusalem, in opposition to Guy of Lusignan, Richard's candidate. He was assassinated by a Saracen in 1192, while Richard was in Palestine. Hence Scott has either made an error in chronology here, or else we are to suppose the Templar ignorant of Conrade's death.

adamantine, unbreakable, very hard and strong. The word is the adjective formed from *adamant,* which is derived from the Greek *adamas,* a very hard metal or stone.

CHAPTER XL

apprehensive. The word is here used in its more literal meaning of 'observing,' 'ready at taking in a situation.' We now use the word almost always to mean 'fearful,' 'timid.'

homily, sermon.

Fructus Temporum, Fruit of the Times, another name for the Chronicle of St. Alban's.

breviary, a book containing the daily service of the Roman Catholic Church L. *brevis*, short.

manciple, steward. **cold rheum**, rheumatics.

refectory, the dining hall of a convent ; literally, the place where they took refection or refreshment. L. *reficere*, to make again, refresh.

stock-fish, dried fish, especially cod.

Pursy, short-winded. Derived through the French from the L. *pulsare*, to pulse, thr b, strike. The term is often applied to fat, short, thick people.

falchion, a short sword with a curved blade. L. *falx*, a sickle.

targe, another name for target, in the sense of shield.

moping, mowing. Both verbs, *to mop* and *to mow*, are now obsolete. They mean the same thing, *viz.*, to pull a face, grimace. *To mope*, to be dispirited or sad, is only another form of *to mop*.

bauble, a jester's mace.

came by the cudgel, got a good thrashing.

Wycombe, in Buckinghamshire.

sea-coal. Originally wood only (charcoal) was used as fuel. Then, when fossil-coal, or coal, as we now call it, was introduced, it was called sea-coal, to distinguish it from charcoal—sea-coal, because first brought from Newcastle to London by sea. In course of time, as it superseded all other kinds of fuel, the prefix 'sea' was dropped.

Hur's a gentleman. *Hur* is used by Welsh or Gaelic speakers for 'I.' *Hur's* is therefore equivalent here to 'I am.'

David ap Morgan. *Ap* means 'son of.'

ciphering, book-keeping.

rates of usage, *i.e.*, rates of interest. **gibe**, mocking jest.

gamut. The derivation of this word, as given by Skeat, is very interesting. It is compounded, he says, of the O. Fr. *game*, *gamme*, and *ut* 'Here *gamme* represents the Gk. *gamma* because the musical scale was represented by *a*, *b*, *c*, *d*, *e*, *f*, *g*, the last being *g*. *Ut* is the old name for *do*, the first note in singing, because it began an old hymn to St. John "*Ut* queant lax is," etc., used in learning singing. *Gamut* therefore is the scale, from (g) to *ut* (*a*).'

morrion, an open helmet, used at this time by men-at-arms. Also spelt *morion*.

John of Anjou, so called because descended from Geoffrey of Anjou, husband of Henry I.'s daughter Matilda. Their son Henry II. became the first Angevin King of England.

'**Confiteor**,' L. for 'I confess.'

diocesan, *i.e.*, bishop, as head of the diocese.

crosier, the staff or shepherd's crook, the distinguishing emblem of a bishop, as a sceptre is of a king.

vert and venison, trees of the forest (*vert* from L. *viridis*, green) and game.

ale of the first strike, *i.e.*, brewed with the full measure (*strike*) or strength of malt.

CHAPTER XLI

black-letter, so called because printed in the heavy Old English type.

garlands, collections of verses.

as its Saxon name implies, *i.e.*, Coningsburgh, from A.S. *cyning*, king, and *burgh*, fort.

barrow, a burial-mound. **gust**, relish. L. *gustus*, taste.

CHAPTER XLII

soul-scat, soul-ransom, *i.e.*, money paid to ensure pray-

ers for a dead man's soul. For *scat*, *cf.* *scot* in *scot*-free, where *scot* means money contributed or *shot* into a common fund, hence any money payment.

sacristan, old form of the word sexton ; literally a keeper of sacred vestments, from L. *sacra*, sacred things.

Saint Edmund, King and Martyr, 870, A.D. He was King of East Anglia, and, having been captured by the Danes, refused to renounce Christianity. He was therefore fastened by them to a tree, and shot at with arrows. Bury St. Edmund's (*i.e.*, St. Edmund's burg or town) is called after him.

oratory, a small chapel. L. *orare*, to pray.

wimple, a covering for the neck and bosom.

But Matilda was not the heir, etc. Margaret, the mother of Matilda, had an elder brother, Edgar, proclaimed King by the Witan after the battle of Hastings. Cedric is referring here to him.

cerements, grave clothes : literally clothes dipped in melted wax, with which dead bodies used to be wrapped when embalmed. L. *cera*, wax.

Mort de ma vie, lit. ' death of my life !'—an excited exclamation.

weasand, wind-pipe, throat.

oubliette, dungeon.

Twelfth-night, the Eve of Epiphany, so called because it falls twelve days after Christmas.

tregetour, conjuror, juggler.

it skills not, it makes no difference. *Skill* is derived from an Icelandic word *skilja*, meaning ' to part,' ' distinguish.'

CHAPTER XLIII

die. This word takes two plural forms, *viz.*, *dies*, discs used in stamping coins, etc., and *dice*, cubes used in games of hazard. The latter meaning is the one intended in the present phrase.

the sacring-bell, a small bell used in the Roman

Catholic church when celebrating high mass.

neophytes, novices.

Te igitur, 'The service-book on which oaths were sworn' [SCOTT]. *Te igitur* is L. for 'Thee therefore.'

Oyez! 'Hear ye!' The opening words used by heralds and bellmen, to call the attention of the public to what they are going to say. It is now corrupted to *o yes!* Derived through the Fr. *oyer*, from L. *audire*. to hear.

essoine, or *essoin*, an excuse for not appearing in court, or, as here, for not appearing to do battle for herself, since she was a woman.

Trebizond, sea-port on the Black Sea, next to Smyrna, the most important city in Asia Minor.

Faites vos devoirs, etc. Fr. 'Do your duty, brave knights.'

Fiat voluntas tua. L. for 'Thy will be done.'

CHAPTER XLIV

Quare fremuerunt gentes? L. for 'Why have the nations raged?'

behoof, advantage.

de facto, in fact, as distinguished from *de jure*, by right.

Ephraim—Issachar. See *Hosea* vii., 11, *Genesis* xli x, 14.

Charles of Sweden, reigned 1697-1718. It was his ambition to found an empire after the fashion of Alexander the Great. After a brilliant reign he was killed while besieging the town of Frederikshall, by a shot fired from the walls. The 'lines composed by Dr. Johnson' occur in his *Vanity of Human Wishes*, and are as follows:—

> 'His fall was destined to a barren strand,
> A petty fortress, and a dubious hand;
> He left the name, at which the world grew pale,
> To point a moral or adorn a tale.'

THE CHIEF CHARACTERS OF 'IVANHOE.'

IVANHOE may be described as a man of action rather than of speech. In this respect, as in many others, he is the very opposite of his mortal enemy, Bois-Guilbert. The Templar is a boaster, for ever vaunting his own prowess—Ivanhoe does not speak in his own praise even in the banqueting hall at Rotherwood, at the beginning of the book, although he is disguised as a palmer. The Templar is licentious—Ivanhoe is a mirror of purity. The Templar is selfishly ambitious, the great order to which he belongs is but, in his eyes, the mighty instrument which is to raise him to the loftiest heights of power—Ivanhoe loses sight of self, where the honour of his king and the welfare of his country are concerned. Finally, Ivanhoe stands as a type of all that was highest in chivalry; he is pious, upright, honest in deed as in word, and and ready to help the weak and defenceless, no matter what their race or how humble their station. He is in all things a true gentleman.

ROWENA—Of Rowena very little need be said. Though nominally the heroine, she interests the reader very little. It is interesting, in face of the remark in the introduction that 'The character of the fair Jewess found so much favour in the eyes of some fair readers, that the writer was censured, because, when arranging the fates of the characters of the drama, he had not assigned the hand of Wilfred to Rebecca, rather then the less interesting Rowena,' to read Thackeray's *Rebecca and Rowena*, in which he humorously continues the story from where Scott leaves off, and makes Rowena die, and Ivanhoe and Rebecca marry. To read Thackeray's piece after Ivanhoe. is to fall from the sublime to the ridiculous, yet most of us will agree with him when he describes Rowena as 'a vapid, flaxen-haired creature, unworthy of Ivanhoe, and unworthy of her place as heroine . . . . such a

frigid piece of propriety as that icy, faultless, prim, niminy-piminy Rowena.' In a novel in which almost every character stands out with life-like distinctness, down even to Elgitha, who is hardly mentioned, Rowena is least convincing, and interests us least.

RICHARD I.—In the character of Richard, Scott had a subject exactly to his liking, and he does not fail to make the most of it. As he aptly says, 'In the lion-hearted King, the brilliant, but useless character of a Knight of romance was in a great measure realised and revived ; and the personal glory which he acquired by his own deeds of arms was far more dear to his excited imagination than that which a course of policy and wisdom would have spread round his government. Accordingly, his reign was like the course of a brilliant and rapid meteor, which shoots along the face of heaven, shedding around an unnecessary and portentous light, which is instantly swallowed up by universal darkness ; his feats of chivalry furnishing themes for bards and minstrels, but affording none of those solid benefits to country on which history loves to pause, and hold up as an example to posterity.' These words, written in 1819, hit off the facts of the case to a nicety, as may be seen by comparing them with the following, written quite recently by a historian of distinction ; 'Richard had the habits and instincts of a turbulent feudal baron, not those of a king. He had spent his life up to this time in petty wars with his father, his brothers, and his vassals in Aquitanie ; such an existence pleased him well, and he dreamed of more exciting warfare on a larger stage in the lands of the Infidel, as the highest ambition that he could conceive.' (OMAN.) Such a character, then, afforded full scope for Scott's highest powers, and it is not surprising to find that Richard, rather than Ivanhoe, is the hero of the book. His magnanimity is shown in his treatment of De Bracy, Fitzurse, and, above all, of his brother John ; his love of adventure, by his presence in disguise at the tournament, by his interview with the clerk of Copmanhurst in his cell, and by his joining in the attack on Torquilstone ; his military skill is well brought out in the

account of the storming of the castle ; and his bravery and personal strength are everywhere evident ; ' he fights,' says Rebecca, watching the meeting between him and Front-de-Bœuf, ' as if there were twenty men's strength in his single arm.'

The picture given of him is not historically complete. The worst points in his character (his bursts of impiety and his fits of cruelty, faults shared by him in common with all his Angevin predecessors) are not brought out, but the best interests of the tale did not require that they should be insisted on ; hence their omission.

REBECCA,— not Rowena, is the real heroine of this novel. She is recognised generally as one of Scott's finest female characters. She is tenderness itself to all persons and creatures in sickness or distress, she can bear herself with a *proud humiliation* in the ordinary course of things, but when the occasion demands, and when her honour is at stake, this tenderness gives place to an inflexible resolution, and the pride even of Bois-Guilbert himself yields to hers. That she is in love with Ivanhoe is nowhere expressly stated, yet a hint here and a word there reveal it as clearly as an express statement would have done, and with a much greater dramatic force. At first it is little more than gratitude to Ivanhoe as her father's deliverer, that prompts her to nurse him after the tournament. But this gratitude is succeeded by a far different feeling during the siege of Torquilstone, a feeling which she refers to when she says, ' But I will tear this folly from my heart, though every fibre bleed as I rend it away.' See again with what emotion she accepts him as her champion at Templestowe, ' an emotion which the fear of death had been unable to produce,' and notice, finally, her confusion when, after her delivery, Isaac wishes her to go and thank Ivanhoe (a course of action which seems perfectly natural and proper under the circumstances) : ' O, no—no—no,' she exclaims, ' I must not at this moment dare to speak to him.—Alas ! I should say more than—'

She is altogether a noble character, and to Scott himself seemed one of the best of his creations.

BRIAN DE BOIS-GUILBERT.—In the Templar we see pride and ambition given such sway that at last they become the dominant influences of his life. 'Ambition,' he says, to Rebecca 'it is a temptation which could disturb even the bliss of Heaven itself,' and he tells her that all his actions are directed by it and by prospects of revenge. He is cold and calculating, his reason, not his heart, guides him (except in the case of Rebecca), yet he is no common, contemptible character. Rebecca describes him well when she says, 'There are noble things which cross over thy, powerful mind ; but it is the garden of the sluggard, and the weeds have rushed up, and conspired to choke the fair and wholesome blossom.' He represents well the proud, arrogant, masterful Order whose heresy and unbridled passions caused its own destruction two centuries later.

ISAAC THE JEW.—See Scott's note A for the introduction of Rebecca and her father into the tale. In Isaac we have one of Scott's most masterly creations. We see avarice, his ruling passion, at war with higher and noble feelings ; a life-time spent in the sordid pursuit of gain has so warped his nature that avarice often triumphs outright, and even when his better feelings win the day, it is only after a prolonged struggle. Thus his gratitude to Ivanhoe (the palmer) for warning him of danger at Rotherwood, and for helping him to escape it, prompts him to supply his deliverer with a horse and suit of armour for use at the tournament ; but what if Ivanhoe is defeated and loses both horse and armour ? 'The Jew twisted himself in the saddle, like a man in a fit of the colic ; but his better feelings predominated over those which were most familiar to him. "I care not," he said, "I care not—let me go. If there is damage, it will cost you nothing—if there is usage money, Kirjath Jairam will forgive it for the sake of his kinsman Isaac. Fare-thee well !" And notice how his baser self *will* be there, even then, though he tries to hide it under an appearance of caring for the other's safety. '"Yet, hark thee, good youth," said he, turning about, "thrust thyself not too forward into this vain hurly-burly ; I speak not for

endangering the steed and coat of armour, but for the sake of thine own life and limbs." '

A good instance of his avarice winning the day is that famous interview with Gurth in Chapter X., concluding with the words Here the Jew paused again, and looked at the last zecchin, intending, doubtless, to bestow it upon Gurth. He weighed it upon the tip of his finger, and made it ring by dropping it upon the table. Had it rung too flat, or had it felt a hair's breadth too light, generosity had carried the day ; but, unhappily for Gurth, the chime was full and true, the Zecchin plump, newly coined, and a grain above weight. Isaac could not find in his heart to part with it, so dropped it into his purse as if in absence of mind, with the words, "Eighty completes the tale, and I trust thy master will reward thee handsomely."

Yet Scott nowhere exhibits his skill in the delineation of a mixed character like Isaac's more clearly than when he makes this same 'dog of a Jew' in the dungeon at Torquilstone, forget money, gain, even life itself, for the sake of that dearest of all, his daughter. In this one solitary passage we see Issac free entirely from his besetting sin, and the Jew stands before us 'as other men'.

FRONT-DE-BŒUF—is a specimen of the worst kind of Norman baron of the period. He possesses not one redeeming feature, for even his bravery proceeds not from any normal force, but from mere brute strength and animal spirits. His cruelty and avarice are brought out in his interview with Isaac in the dungeon ; his moral depravity in Ulrica's account of his father's murder; his godlessness in his dealings with the Church, and in his contemptuous reference to the stone images of the saints. If mere consistency of character were a virtue, then he would be among the most virtuous of men for he dies as he lived, cursing not mankind only, but Heaven itself.

ROBIN HOOD—Centuries before Scott's time Robin Hood had been a popular hero, and since Scott's time, too, many works, including a drama by Tennyson, have appeared dealing with him and his merry men. Yet it is

a safe thing to say that, out of every hundred persons who know anything about him, ninety-nine derive that knowledge from Ivanhoe, and from Ivanhoe only. According to tradition he was an Earl of Huntingdon outlawed in the twelfth century. Be this as it may, we see him in Ivanhoe as the bold leader of a sturdy band of yeomen, driven to that life by force of circumstances, his authority supreme among his wild companions, and dispensing a rough and ready kind of justice—'setting off the building of a cottage with the burning of a castle, the thatching of a choir against the robbing of a church, the setting free of a poor prisoner against the murder of a proud sheriff, the deliverance of a Saxon franklin against the burning alive of a Norman baron.' His far-famed skill in archery is dwelt upon in many passages throughout the book, but particularly in the account of the trial of skill on the second day after the tournament at Ashby.

WAMBA.—Scott, like Shakespeare, has a rare hand at fool, and Wamba is no exception; he is one of the most lovable of men too. 'The infirmity of his mind,' we are told, 'consisted chiefly in a kind of impatient irritability, which suffered him not long to remain quiet in any posture, or adhere to any certain train of ideas, although he was for a few minutes alert enough in performing any immediate task, or in apprehending any immediate topic.' He is a good illustration of the truth of the proverb that it takes a wise man to make a fool, as witness the fact that some of the sagest remarks in the book are put into his mouth. His devotion to his master, Cedric, and the way in which he proposes to the latter that they change places in the castle (no attitudinising, but treating the affair as a mere natural act of duty) are very fine. His talk, too, is never silly, and makes us realise how valuable the company of such a man must have been in those old days, when newspapers, books, and the thousand other means of passing an idle hour nowadays, were unknown. Moreover, this mother-wit never deserts him, but appears to the highest advantage in circumstances calculated to daunt the bravest and wisest. When Front-de-Bœuf threatens to make a real monk of him by tearing the scalp

from his head, the jester whimpers, 'If you give one the red cap you propose, out of a simple monk you will make a cardinal.'

UNUSUAL OR OBSOLETE WORDS AND PHARASES FOUND IN IVANHOE

Only the most important and difficult of these are here given ; for the rest see the Notes

Arrets, decrees.
at outrance, to the death.
Basta ! enough !
Cartel, a written challenge.
Crowder, a player on the crowd, a fiddler.
Devoir, duty.
Essoine, excuse.
Halidome, holiness, honour.
Lay on load by, belabour.
Levin fires, lightning.
Mop, **Mow**, } grimace.
Manciple, steward.
Natheless, nevertheless.
Propine, offer.
Pyet, magpie.
Salvage, savage.
Sewer, head butler.
Sith, since.
Soldan, sultan.
Springal, youth.
Surquedy, presumption.
Transmew, change.
Tregetour, conjuror.
Wastel, very fine bread.

HISTORICAL INACCURACIES.

The term *historical inaccuracies*, as applied to certain particulars in Scott's novels, is apt to be misleading. We should never forget that *Ivanhoe*, *Kenilworth*, *etc.*, are not histories, but novels, in which the history plays a part subordinate to the evolution of the plot. A history aims primarily at instructing its readers, a novel's chief aim is to interest them. Hence we need not be surprised to find Scott 'allowing himself a perfectly free hand in the arrangement of his materials, and treating history with absolute disregard for chronological accuracy.' At the same time, considering how unconsciously our ideas of a particular period are moulded by the works of a master like Scott, it is as well to know the main points in which he deviates from fact.

In Ivanhoe the greatest error lies in the statement made in the first chapter (and its truth is assumed throughout) relative to the antagonism between Normans and Saxons. See the note on 'Four generations' in Ch. I. The notion is not born out by the language or literature of the time, and as a matter of fact Normans and Saxons were so blended within less than a hundred years after the Conquest that most men could not say to which of the two races they more properly belonged. That Scott committed this mistake unwittingly is shown by the following sentence in his 'Introduction: 'The period adopted was the reign of Richard I. . . . . as affording a striking contrast betwixt the Saxons, by whom the soil was cultivated, and the Normans, who still reigned in it as conquerors, reluctant to mix with the vanquished, or acknowledge themselves of the same stock.'

The following anachronisms and errors may also be noted:—

1. Clifford's Gate, York, is mentioned by Prince John.

It was not bulit till many years later.

2. In Ch. xxvi. Wamba styles himself a poor Brother of the Order of St. Francis. This order was not founded till 1210.

3. Athelstane as the lineal descendant of Edward the Confessor. Yet Edward had no children.

4. Cedric speaks of the Battle of the Standard (Northallerton) as having taken place only thirty years prior, to the story, whereas it was fought in 1138.

N.B.—For valuable remarks on this subject see the late Professor Freeman's *Noman Conquest*. Vol. V.

TEST PAPERS

I. Chapters 1-6.

1. Describe the condition of England in 1194, as set forth in Ch. I.

2. Explain :—hauberk, whittle, thrall, malice prepense, play the rational, the four regular orders of monks, panoply, lingua Franca, do me reason.

3. By whom and to whom were the following sentences spoken :—

(*a*) 'Thou hast them all before thee now, and bringst them on bravely, lad.'

(*b*) 'Your collar is in danger.'

(*c*) 'Vows are the knots which tie us to heaven.'

(*d*) 'That were still somewhat on the bow hand of fair justice.'

4. How many hours late were Gurth and Wamba in returning with the swine to Rotherwood ?

II. Chapters 7-12.

1. Describe the preparations made for a tournament.

2. Explain :—melee, outheroding, caracoled, halidome, muscadine, moiety, scot-free, faire le moulinet, Beau-seant, springal, meed.

3. Under what circumstances were the following spoken ?—

(*a*) 'Thou art doubly a thief.'

(*b*) 'A woodman's mark and at woodman's distance, I can hit."

(*c*) 'We shall meet again, I trust, and where there are none to separate us.'

(*d*) 'Woe betide him unless his skill should prove some apology for his insolence.'

III. Chapters 13-18.

1. Describe the circumstances under which Robin Hood is first introduced.

2. Write short notes on the following :—' Take heed to thyself, for the devil is unchained,' a shot at rovers, in the clout, beccaficoes, pinfold, runlet, did his host reason, the tongs of St. Dunstan, rere-supper.

3. By whom, and under what circumstances, were the following remarks made ?—

(*a*) ' A man can do but his best.'

(*b*) ' They go before us indeed in the field, as deer before dogs.'

(c) ' Conclamatum est, poculatum est.'

(*d*) ' By the hog dear to St. Anthony, I renounce him.'

IV. Chapters 19-24.

1. Describe the events within the Castle of Torquilstone prior to the arrival of the besiegers.

2. Explain :—to give leg-bail, shaveling, crowder, stand not to reason on it, Damocles, Ecclesiastica.

3. Comment on the following :—

(*a*) 'They are prisoners to green cassocks and black visors.'

(*b*) ' I know him as well as the beggar knows his dish.'

(*c*) ' You have too good a right to a free pardon, to render you very scrupulous about peccadilloes.'

(*d*) ' I spit at thee, and I defy thee.'

V. Chapters 25-30.

1. What was the end of Front-de-Bœuf ?

2. Write short notes on :—cartel, for the nonce, deaf of his Latin ear, fortalice, biggin, take heart of grace, fetterlock, a shrewd loss, malapert.

3. Describe the circumstances here referred to :—

(*a*) ' Mine are scarce fit to make mammocks of freestone and mortar.'

(*b*) ' I am like John-a-Duck's mare, that will let no man mount her but John-a-Duck.'

(*c*) ' False Norman, thy money parish with thee ! '

(*d*) ' He fights as if there were twenty men's strength in his single arm.'

VI. Chapters 31-36.

1. To whom does the Black Knight first make himself known ?

2. Explain :—scalds, Valhalla, liard, to wear motely, stag-royal, vair, delict.

VII. Chapters 37-44.

1. Explain :—soptilege, asper, Fructus temporum, soulscat, oubliette, essoine, oyez !

2. Discuss the character of Beaumanoir.

3. Under what circumstances and by whom were the following words spoken ?

(*a*) ' Out with the prating villain ! '

(*b*) ' Well, then, turn the tapestry, and let me see the other side

(*c*) ' When valour and Folly travel, Folly should bear the horn.'

(*d*) ' That was a felon stroke.'

(*e*) ' That last part of thy speech has saved thee a rib or twain.'

VIII. General Questions

1. Summarise the plot of Ivanhoe.

3. How does Scott take leave of Ivanhoe, Gurth, Fitzurse, Bois-Guilbert, Robin Hood, De Bracy, Rebecca ?

3. What are the various names given to (*a*) Robin Hood, (*b*) Richard I., (*c*) Ivanhoe, in this book ?

4. ' Four generations had not sufficed to blend the hostile blood of the Normans and Anglo Saxons.' Comment on this.

5. Write a life of Scott.

6. Write a short account of each of the following :— Allan-a-Dale, Father Ambrose, Elgitha, the Lady Edith, Hugh Bardon, Ulrica.

7. What episodes are connected with the following names ?—Ralph deVipont, Templestowe, Higg, Earl of Sussex, Rotherwood, Ashby.

8. Whom do you consider the most interesting character in the book ? Assign reasons for your choice.

9. Comment on the historical errors in *Ivanhoe*.

10. Parse and analyse the following :—

(*a*) ' Were we not better make a virtue of necessity ? ' Ch. XXX.

(*b*) ' But it were shame. I would pin thee to the earth with my javelin.' Ch. XXXII.

(*c*) ' Where is Allan-a-Dalo, to chronicle me in a ballad, or if it were but a lay ? '
